



Exploring forgiveness of self and others using integrative methodologies.

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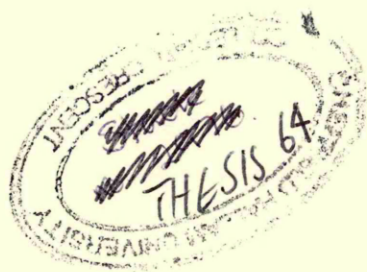
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Exploring Forgiveness of Self and Others using Integrative Methodologies

Louise Barber

A thesis submitted in partial fulfilment of the requirements of Sheffield
Hallam University for the degree of Doctor of Philosophy

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The first part of the paper is devoted to a general discussion of the problem of the origin of life. It is shown that the problem is not only a scientific one, but also a philosophical one. The scientific aspect of the problem is concerned with the question of how life arose from non-life. The philosophical aspect is concerned with the question of whether life is a necessary part of the universe or whether it is a mere accident. The author argues that the scientific aspect of the problem is more important than the philosophical one, and that the philosophical aspect should be left to philosophers to deal with. The author then discusses the various theories of the origin of life, and shows that none of them is satisfactory. He then proposes a new theory, which he calls the "theory of the origin of life as a process". This theory is based on the idea that life is a process, and that it is a process that is going on all the time. The author then discusses the implications of his theory, and shows that it is a theory that is both scientifically and philosophically sound.

The second part of the paper is devoted to a detailed discussion of the theory of the origin of life as a process. The author shows that this theory is based on the idea that life is a process, and that it is a process that is going on all the time. He then discusses the various stages of the process, and shows that each stage is a necessary part of the process. He then discusses the implications of his theory, and shows that it is a theory that is both scientifically and philosophically sound. The author then discusses the various objections to his theory, and shows that each objection is unfounded. He then concludes the paper by stating that his theory is the only theory of the origin of life that is both scientifically and philosophically sound.

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Abstract

The thesis combines qualitative and quantitative methodology to broaden the research into forgiveness. The first part of the thesis uses predominately qualitative methodology to gain information about the understanding of forgiveness and the forgiveness issues of ten mothers who are residing in a six-month drug and alcohol rehabilitation centre. The women provided written life histories and standardised measures to enable psychometric profiles to be generated. Semi-structured interviewing and interpretative phenomenological analysis (Smith, 1996) was then used to discover the forgiveness experiences and their meanings for the ten women who took part. Forgiveness issues relate to the forgiveness triad, and the themes to emerge are, intimate relationships, domination, pseudo-forgiveness, the value of forgiveness, process of forgiveness, remorse, instantaneous forgiveness, attitude towards the aggressor, unforgivable, family as forgivers/blood is thicker than water, desire for forgiveness from their children, forgiveness without truth is impossible, forgiveness doesn't always feel good, allowing oneself to be the victim, parenting issues, prostitution, and not to blame. Although there are striking similarities in the forgiveness issues of the women, the study also touches on how individuals can conceptualise forgiveness very differently. This study goes some way to showing that we are all individuals with our own meanings, ideas and realities. People make their own decisions about what forgiveness is and what it means to them.

The second part of the thesis uses standardised psychometric tests with student and non-student samples in a series of studies. Some of the studies focussed on variables that seemed to be theoretically relevant from the qualitative studies, in the first part of the thesis, while others followed up theoretical issues suggested by the wider literature on forgiveness. As gender differences in forgiveness have not been studied in great detail in previous studies and the evidence is equivocal all the studies explore for sex differences. No significant sex difference is found with regard to forgiveness of self. However with forgiveness of others the results appear more complex. Females are found to be more forgiving of others than males in two of the studies, while no difference is found in the remaining studies.

Failure to forgive self is found to be associated with higher anxiety and depression and less hope in males and females and higher somatic symptoms in males. In females failure to forgive others is accompanied by higher anxiety and lower scores on the hope scale. Further, forgiveness of self is found to be more strongly associated with measures of psychological well being than forgiveness of others. In relation to Sukhodolsky et al.'s (2001) 4-factor model of anger rumination many of the anger rumination sub-scales correlated with forgiveness of self and forgiveness of others therefore a series of multiple regressions were performed. Anger memories are found to be the most important aspects in forgiving oneself, and dealing with revenge thoughts are found to be crucial with forgiveness of others.

Further, forgiveness of self is found to share a significant positive correlation with emotional intelligence, self-liking, self-competence and optimism among males and females. Also, forgiveness of others shares a significant positive correlation with emotional intelligence among males and females. With forgiveness of self, multiple regression suggests that self-liking and emotional intelligence account for the unique variance in scores among males and optimism and self-liking account for the unique variance in scores among females. With regards to parenting and forgiveness, males forgiveness of self is not significantly correlated with any of the parenting styles of either parent, but forgiveness of others has a significant negative correlation with permissive parents. In females there is no correlation with forgiveness of others and any of the parenting styles. But with regards to forgiveness of self there is a significant negative correlation with the father's authoritarian parenting style. There is a significant positive correlation between democratic father's parenting style and forgiveness of self.

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CHAPTER ONE

Introduction

Background

Emmons (2000) talks of a move in the social sciences towards investigating what he calls the 'good life'. He talks of the shift towards 'personal happiness and satisfaction' and 'restoration and integration and wholeness in personality' (p.171). This can be highlighted by the growth of the scientific study of happiness (Myers & Diener, 1995). Seligman and Csikszentmihalyi (2000) have also noted this growing scientific field of positive psychology, the aims of which are to provide an empirical research base for promoting subjective positive experiences and improving the quality of life for humanity. Snyder and McCullough (2000) also advocate a shift towards positive psychology. They suggest that there is a better human awaiting discovery through theory and research and consider it imperative that science focuses on human strengths. This research is set within the emerging positive psychology paradigm.

Forgiveness is defined within positive psychology as a human virtue. This particular virtue has until recently, been neglected by psychologists. However, in the last decade, forgiveness has started to receive the serious consideration it deserves with the publication of a large number of books and research papers especially in America. Even the media has begun to advocate forgiveness in the aftermath of being wronged. The British criminal justice system has begun to focus on restorative justice, partly promoted by the successful project that encouraged criminals to seek reconciliation with their victims (Barnes, 2002). Forgiveness is also advocated as the right thing for children to do and is even included in the National Curriculum handbook at both Primary and Secondary level (DfEE/QCA, 1999a, p.19: 1999b, p.21). It is asserted in a recent article that 'we seem to live in a culture of forgiveness in which there is pressure on wrongdoers to seek forgiveness and on others to forgive them' (White, 2002, p.57). It's commonly recommended as both healthy and right and forms the basis for the emergence of forgiveness therapy, a new direction in psychotherapy (Durham, 2000).

Development of interest in the area

Initial interest in forgiveness began with the researcher's work in a drug and alcohol rehabilitation centre. Many of the clients who resided at the centre had what appeared to be forgiveness issues with themselves or others. They often had an unhappy childhood and abusive relationships in adulthood teamed with chaotic, addictive lifestyles through their drug career. The centre did not have provision for counselling within the therapeutic community or did not address their issues as forgiveness issues. Interventions to promote forgiveness were starting to emerge with different population groups in the forgiveness literature but none focused on clients residing in a drug and alcohol rehabilitation centre and this was to be the initial aim of the research. However for various reasons (such as client drop out) this was not possible but the clients at the drug and alcohol centre group was utilised in the first part of the thesis, which explored the forgiveness issues they had and looked at their meanings of forgiveness.

At the moment the forgiveness literature is still in its infancy. Research is still relatively sparse and much of the work is speculative and not supported by empirical findings. What appeared to be needed at the onset of the research period was an attempt to make dynamic links in the empirical findings and go beyond one specific perspective in psychology. Some of the forgiveness models were still one-dimensional and did not draw on other psychological theoretical perspectives. Worthington (2003) made a plea for forgiveness researchers to go beyond their own perspectives and incorporate other disciplines within psychology. There were apparent gaps in the literature and this influenced the thrust of the research as much as the initial interest brought about through the researcher's previous work experience.

Methodological issues

One central issue that needed to be addressed within this research programme is that of methodology, in other words, how to research the concept of forgiveness. Psychology today largely has two main methods of measuring constructs and traditionally the social sciences have viewed qualitative and

quantitative methods of data collection and analysis as divergent. Quantitative methods have their roots firmly in positivism while qualitative methods are a relatively recent movement in psychology research. This paradigm shift within the discipline has led to a greater acceptance of alternative methods of investigation, once reserved for other social sciences. Although they are argued to be opposing research paradigms (Hammersley, 1996) with vast epistemological differences between the approaches (Hammersley, 1996; Henwood, 1996) many researchers advocate combining the methods in psychological research (Bryman, 1992; Henwood, 1996). Combined, this now means that there is a multitude of research strategies available which either seek to separate out, or to integrate both, these investigation techniques.

The theoretical framework of the thesis may be considered in two halves to show the coverage and competence of the two types of methodology, with somewhat different philosophical bases in the psychology discipline. Qualitative and quantitative methodologies are utilised effectively and drawn together to demonstrate how successful they can be in generating new knowledge in the existing forgiveness literature and to display a broad range of research skills consolidated in the post graduate experience.

Traditionally, psychology research into forgiveness has focused on making generalisations and has used quantitative methods. There are only a limited number of published studies, which utilise qualitative data collection methods. Perhaps this can be explained by the fact that it is such a new construct to be investigated in the social science arena. Generalisations have tended to come before personal experiences and in a way qualitative research can be thought of as 'putting the meat on the bones'. Diverse or multi-methods of research strategies are often known as triangulation (Bryman, 1992) and can be used to compare one method against the other. In the present research the different methods are used together to complement one another. Forgiveness is in fact an ideal construct for multi-methods where the two methods can be combined to give a fuller and more illuminating picture and therefore this multi-method was employed to explore the forgiveness issues of the participants and the psychological correlated of forgiveness. The language used within the two different methodologies is often

quite different and this can be noted as the author moves to first person in the writing of Chapters three and four then to the third person in the remaining chapters.

Statement of research program

The thesis begins in Chapter two by giving a critical review of the forgiveness literature to date evaluating the shortfalls of previous research and highlighting the gaps in the literature. It also covers the aims of the thesis separating the research programme into two parts. Chapter three discusses the qualitative methodology employed in the first part of the research. Chapter four investigates the life histories and psychometric profiles of 10 women who are currently residents at a drug and alcohol rehabilitation centre. Chapter five moves on to interviews with the ten women about their understanding of forgiveness and their forgiveness issues, focusing on forgiveness of others, themselves and receiving forgiveness from others. Chapter six then moves on to discuss the quantitative methodology adopted for the latter stages of the research where psychometric measures were used to explore further the correlates of forgiveness of self and others. Chapter seven explores the associations of forgiveness of self and others to psychological health and hope. Chapter eight further explores the negative cognitive aspects associated with none forgiveness of self and others by combining the already established correlates of anger and rumination, using a relatively new measure of anger rumination. Chapter nine considers the neglected area of the positive correlates of forgiveness by testing for associations between optimism, emotional intelligence and two distinct dimensions of self-esteem. Chapter ten considers the developmental nature of forgiveness and looks for possible influences on how forgiving an individual is with themselves and others based on the type of parenting an individual receiving during their childhood. Chapter eleven critically reviews the programme of research and draws together the findings looking at how this research project has contributed to knowledge in the area. It also highlights the implications of the findings and what further work can be done to build on the results.

CHAPTER TWO

Literature Review

LITERATURE REVIEW

The one who pursues revenge should dig two graves (Chinese proverb)

An attitude of an eye for an eye only results in a blind society (Gandhi, year unknown)

Introduction

Some reference to forgiveness can be found in the research literature for many years (Behn, 1932; Litwinski, 1945; Heider, 1958), especially in religious and philosophical writings (Angyal, 1952; Emerson, 1964, North, 1987; Lang, 1994). For centuries clergy have recommended forgiveness as a balm for painful interpersonal interactions (Rokeach, 1979). However, McCullough, Worthington and Rachal, (1997) concluded that the literature published on forgiveness has historically been a literature of theories without data. Much can be learnt from the theoretical work and this can help to inform the scientific study of forgiveness but it is time that more empirical data was collected to supplement the historical literature. The lack of empirical research into forgiveness in the past may in part be connected to the neglect of the concept by influential psychologists.

Freud does not make any reference to forgiveness in his writings and this may have set a precedent in the psychoanalytic literature (Akhtar, 2002). It has been argued that psychoanalysts tend to keep their theorising within the boundaries of those set out by Freud (Akhtar, 2002) and so this could account for its absence. However relevant concepts such as guilt, shame and the need for punishment are mentioned as is talk of 'letting go, moving on' and 'resolution of interpersonal difficulties.' This was also true of the counselling and therapy literature until recently. Psychological research into forgiveness began to emerge in the early 1980's. Although much of the published papers are case studies and anecdotal there

has been a move towards empirical investigation of the process, correlates, effects and the interventions to promote forgiveness.

Forgiveness and religion

The idea of forgiveness is closely associated with God and religion. Hebrew and Christian approaches to forgiveness are particularly well developed with the words to forgive appearing 46 times in the Hebrew Bible and 22 times in the Christian Bible (Vine, 1985). Authors often use stories from the bible to illustrate forgiveness such as Joseph with the multi-coloured coat who forgave his jealous brothers who sold him into slavery (Genesis, 45). Another often used is the parable of the prodigal son who took his share of his inheritance and squandered it with loose living only to be forgiven by his father (Luke, 15). In fact it still seems that the vast majority of papers published recently still have religious connections or appear to be motivated by religious researchers (Aponte, 1998; Berecz, 2001; Gorsuch & Hao, 1993; Meek & McMinn, 1997). Sells and Hargreave (1998) argued that the historical association of religion and forgiveness led to an anti-forgiveness bias in the psychological literature as it was regarded as theological concept.

However, some researchers argue that religion is often neglected in the forgiveness literature and especially in clinical practice. DiBlasio (1993) found that practitioners who reported strong religious beliefs were more open and receptive to forgiveness theory and practice than were less religious clinicians. He also argued that the lack of literature and research in this area could be due to systematic exclusion of forgiveness in clinical practice because of its connections with religious beliefs. Further, he asserts that there may be a bias against issues with religious associations and states that this should no longer be tolerated. It could be that researchers have avoided forgiveness in the past as an area for consideration because of the religious connotations (DiBlasio, 1993) but now embrace the area as part of the positive psychology movement.

What is forgiveness and non-forgiveness

To have an understanding of forgiveness there must also be an understanding of what it means to withhold forgiveness.

Non-forgiveness

To be able to forgive or not forgive, there must be an experience or perception of a transgression. A victim of an interpersonal transgression can perceive the transgression as hurtful or offensive or indeed both. When a transgression occurs McCullough and Hoyt (2002) think that they elicit at least two transgression related interpersonal motivations, the motivation to avoid or the motivation to seek revenge. The transgression can be a violation of the physical or psychological boundaries or can be a violation of the moral boundaries. There is most often an immediate emotional response, even when forgiveness occurs fairly quickly. This response for example could be anger or fear. However, this immediate response is not a state of non-forgiveness. These immediate emotions can be transformed into more enduring emotions such as hatred, residual anger, hostility, bitterness or fearfulness. This state can be referred to as non-forgiveness (Worthington & Wade, 1999). This state involves negative emotion, cognition and behaviour. The negative affect could be classed as a resentment or fear of the person who hurt them, the cognition can be classed as the harsh judgements of that person and the behaviour could be in the form of revenge seeking or avoiding that person. The negativeness can be seen as wholly justified and the injured person has a moral right to it (North, 1987).

Because the transgression is thought to violate a moral obligation then the transgressor can be thought of as producing an interpersonal debt. Therefore any form of vengeance from the victim can be seen as a way of reducing the debt. Thought of in this way punishment and revenge can be argued to be functionally adaptive (Finkel, Rusbult, Kumashiro & Hannon, 2002). In fact, there is an argument that reactions such as the victim seeking revenge or the transgressor feeling guilty

may have an evolutionary basis, originating in animals who live as a society needing to co-operate and adhere to rules (Ridley, 1998)

Berry, Worthington, Parrot, O'Connor and Wade (2001) conceptualise non-forgiveness as a stress reaction to appraisals of interpersonal stressors that include transgressions. They believe that primary and secondary appraisals of the hurt or offence lead to the perception of an interpersonal stressor. Non-forgiveness is then one emotional part of the stress reaction. Non-forgiveness is an unpleasant emotional state and is usually brought about by vengeful ruminations about the motivations of the transgressor, the transgression or the consequences of the transgression. People will usually be motivated to escape this uncomfortable state. There are many things they can do to try and eliminate non-forgiveness. Worthington (2003) believes the victim perceives an injustice gap between the way things were and the way they would like them to be. Individuals can do many things to try and eliminate non-forgiveness and close or reduce the injustice gap. Some of the possibilities include denial, seeking/getting successful revenge, using criminal or civil justice systems or the justice of natural consequences, turning it over to God, telling a different story and making excuses or cognitively reframing. There are also many other strategies the individual can employ, which can result in the perceived injustice gap being lessened or the alternative to these is to choose forgiveness.

There are many theoretical understandings of what forgiveness is. However it is generally accepted that forgiveness is very complex (Enright & Fitzgibbons, 2000). There is currently no gold standard definition of forgiveness. Settling on a widely accepted definition is proving to be very challenging (McCullough, Pargament & Thoresen, 2000). Researchers and theorists differ subtly in how they define and conceptualize forgiveness. The differences in how researchers conceptualise forgiveness can be reflected in the ways they choose to measure the construct. Researchers appear to have found it easier to decide what forgiveness is not (McCullough, Pargament & Thoresen, 2000) as opposed to what it is. So this will be covered first.

What forgiveness is not

People often confuse forgiveness with tolerating and accepting the injustice. In modern culture people often use phrases that suggest an overlap between forgiveness and acceptance for example, phrases such as, 'let it go,' 'put the past behind you,' and 'accept and move on.' Enright and North (1998) do not see this as forgiveness as they believe that to forgive, there is a need to make room for the offender in our hearts, and merely tolerating or accepting a transgression does not consider the offender. However an important feature of forgiveness, especially with regards to interventions and therapies to promote forgiveness, is that the victim can 'let go'. By this it is meant that the victim can get on without life being dominated by memories, cognitions and negative feelings and responses regarding the transgression suffered.

Forgiveness is also often confused with but is not the same as forgetting (Smedes, 1996), even though the two are spoken together in the well-used phrase, 'forgive and forget.' To forget is to wipe the transgression from our minds, which very rarely happens. With true forgiveness the hurt is not forgotten, indeed it must be recalled in able to forgive, but it may be seen in a different light. In a similar vein forgiveness should also not be confused with condoning and excusing (Veenstra, 1992). Forgiving does not remove the wrong done, but in fact relies on the recognition of the wrong to enable the forgiveness process. However it does appear that it is easier to forgive with time, (Enright & Human Development Study Group, 1991; Worthington, Kurusu, Collins, Berry, Ripley, & Baier, 2000) and this could be related to the fading of memories and the blunting of the negative emotions associated with a transgression, such as anger or fear.

Many theorists see a distinction between forgiveness and reconciliation (Enright & Human Development Study Group, 1994; Freedman, 1998). Forgiveness can be seen as one person's response and does not necessarily involve both parties to the transgression, where as reconciliation requires both parties to come together.

There can be forgiveness without reconciliation and vice versa, although it can be argued that the goal of forgiving someone may be reconciliation. Forgiving is also not the same as legal pardon and is not really connected to the judicial system (Enright & Human Development Study Group, 1991). There is the worry that to forgive means to open the jailhouse doors and free the lawbreakers. Enright's point is that you can still forgive and yet bring someone to justice, as the situation requires.

What forgiveness is

Forgiveness of others is a social phenomenon, as there has to be, at least, two people involved in the transgression and perhaps negotiations about the transgression, such as who is to blame, responsibility for making amends and about future interactions between the victim and transgressor. Forgiveness is still a social phenomena even if two people are not involved in the forgiveness or reconciliation and the victim decides to ignore the transgressor. There is also the potential for the transgression to be discussed by both the victim and transgressor with other people. Within the broader framework the Western culture forgiveness is understood to be of value and the right thing to do taking place when someone is to blame for a wrongdoing and the victim has forgiven the transgressor for the hurt caused. Some authors believe that forgiveness can occur without reconciliation of the offending party being involved but others do not (Macaskill, 2004). The whole debate has many perceptions and many people have put forward their different ideas about what forgiveness is and how it can be conceptualised. A few of these will now be considered.

Andrews (2000) posits two models of forgiveness. Negotiated forgiveness transpires through a dialogue between the injurer and the injured and both parties are involved in the forgiveness. Unilateral forgiveness, on the other hand, is not dependent on or engages with the injurer. It is contained wholly within the injured party. This distinction within forgiveness of others is a little similar to the distinction between what White (2002) classes as a strict and relaxed view of forgiveness. She

sees strict forgiveness as the wrongdoer offering sincere repentance and the victim wiping the slate clean with some sort of performative act such as saying 'I forgive you' and a behavioural act such as not avoiding the wrongdoer. Finally there is an emotional state where the victim does, for example, no longer feel bitterness or anger towards the wrongdoer. With relaxed forgiveness there may not have to be sincere apologies, repentance or restoration of the status quo. Although there is not complete agreement about a definition of forgiveness, there are a few definitions that are commonly thought of as being adequate and as such are used frequently by many authors and researchers in the area. One therapist proposes that forgiveness be;

'a freely made intention to let go of the bitter debt to which we hold another. It is a desire to let go that grows out of a commitment to free oneself and the other person from the bondage of the debt of the hurt, however grievous.' (Aponte, 1998, p.41)

Some researchers see forgiveness in terms of a motivation to repair damaged relationships.

Forgiveness is an increase in our internal motivation to repair and maintain a relationship after the relationship has been damaged by the hurtful actions of the other person. (McCullough, Sandage & Worthington, 1997, p. 24)

McCullough, Sandage, Brown, Rachal, Worthington and Hight (1998) assess forgiveness in terms of three transgression related motivations (TRIM's); avoidance benevolence and revenge. McCullough and Hoyte (2002) believe that forgiveness can be conceptualised as a complex of pro-social changes in ones interpersonal motivations after a transgression.

Still others see the process of forgiveness as involving overcoming negative responses and offering positive responses to a transgressor. Based on the work of North (1987) one popular definition of forgiveness is:

When unjustly hurt by another, we forgive when we overcome the resentment toward the offender, not by denying our right to the resentment, but instead by trying to offer the wrong doer compassion, benevolence, and love; as we give these, we as forgivers realise that the offender doesn't necessarily have the right to such gifts (Enright, 2001, p.25)

However there are many authors do not agree that forgiveness must involve positive responses towards the transgressor. Simple definitions of the construct of forgiveness claim it to be a letting go of the hurtful offence or event (Bloomfield & Felder, 1983). McGary (1989) agrees with this simple definition and believes that giving a gift to the offender is going beyond the requirements of forgiveness. Recently Yamhure Thompson and Snyder (2003) defined forgiveness as not needing to extend positive thoughts and behaviours. They talk in terms of weakening the negative attachment that arises through non-forgiveness, which results in the person perceiving the transgression in a decreasingly hostile way. This fits with the data that shows forgiveness is more likely over time (Worthington et al., 2000; McCullough, Fincham & Tsang, 2003). They argue that the thoughts, emotions and behaviours towards the transgressor could become positive but need not necessarily be so. Instead the transformation to a neutral attachment towards the transgressor is sufficient for their definition.

Worthington and Scherer (2004) believe that some positive emotions are needed to neutralise non-forgiveness but the victim may or may not have a net final positive emotion towards the transgressor. They talk in terms of partial forgiveness, which is a reduction in non-forgiveness or a complete forgiveness that results from a neutral or positive emotion towards the transgressor. The author agrees with this definition and thinks that the victim can forgive without actually having to extend positive feeling thoughts or behaviours towards the offender. She also asserts that there may be more than one type of forgiveness and agrees with the literature that suggests that there are various forms of forgiving. Despite the differences in definition they share a common feature in that they all agree that when forgiveness

occurs it involves thoughts, feelings, behavioural inclinations or actual behaviours become more positive or at least less negative.

Rye, Loiacono, Folck, Olszewski, Heim and Madia (2001) recognised that forgiveness could involve the absence of negative responses or could involve the end result as the absence of negative responses plus also involve positive responses towards the offender. They devised a scale which incorporated both behavioural aspects in the forgiving process and it will be interesting to see if their research finds any differences in the mental health of the victims of the transgressor as a result of the differing negative and positive responses to their transgressor. The debate as to whether positive responses towards the transgressor are needed for total forgiveness will probably remain a point for consideration among researchers.

Further research is needed with the new measures that incorporate items assessing positive and negative responses from the victim to be able to have a clearer and more complete definition that can be agreed on. However three crucial aspects are apparent in interpersonal forgiveness. One is that there must be a perception that another's action was immoral, unjust, or harmful. Secondly the perceptions must typically elicit negative motivational, emotional, cognitive or behavioural responses towards the transgressor. Thirdly when forgiveness occurs the negative responses become less so or are transformed to positive responses.

In short it seems that there is still a long way to go before researchers reach consensus as to the definition of forgiveness. Recently Worthington (2003) stressed the importance of clearly defining what forgiveness was but admitted that definitions changed as the level of understanding grew with new findings. In this respect the models can also change as the authors refine them in light of new findings. In fact many of the researches that have put forward process models have amended these as they reach a new level of understanding.

Models of forgiving

Forgiveness is generally thought of as an active psychological endeavour. (North, 1998). Researchers have tried to explain this endeavour in terms of forgiveness process models. There are many models of forgiveness (Enright et al., 1991; Enright & North, 1998; Hargrave, 1994; Hargraves & Sells, 1997; Maugher, Perry, Freeman, Grove, McBride, & McKinney, 1992; McCullough & Worthington, 1994; McCullough, Pargament & Thoresen, 2000; Tangney, Fee, Reinsmith, Boone, & Lee, 1999) but not all of them are explicit about the processes involved. The most complete models are those of Enright and the Human Development Study Group (1991) and that of Worthington (1998) and these will be considered in more detail.

Enright et al. (1991) developed a four-phase process involving (1) uncovering, (2) decision making, (3) work, and (4) outcome. These four phases are split into 20 stages, which are not to be seen as rigid or step like as indeed some of the steps may be omitted or flexible enough to allow loops forward or backwards in the process of forgiveness. Enright and the Human Behaviour Study group's process model will now be outlined below (Enright & North, 1998, p.53).

Uncovering Phase

1. Examination of psychological defences.
2. Confrontation of anger, the point is to release not harbour the anger.
3. Admittance of shame, when this is appropriate.
4. Awareness of cathexis.
5. Awareness of cognitive rehearsal of the offence.
6. Insight that the injured party may be comparing self with the injurer.
7. Realisation that one may be permanently and adversely changed by the injury.
8. Insight into possibly altered 'just world' view.

Decision phase

9. A change of heart, conversion, new insights that old strategies are not working.
10. Willingness to consider forgiveness as an option.
11. Commitment to forgive the offender.

Work phase

12. Reframing through role taking, who the wrongdoer is by viewing him or her in context.
13. Empathy towards the offender.
14. Awareness of compassion, as it emerges, towards the offender.
15. Acceptance and absorption of the pain.

Deepening phase

16. Finding meaning for self and others in the suffering and in the forgiveness process.
17. Realisation that self has needed others' forgiveness in the past.
18. Insight that one is not alone.
19. Realisation that self may have a new purpose in life because of the injury.
20. Awareness of decreased negative affect and, perhaps, increased positive affect; if this begins to emerge towards the transgressor then there will be an awareness of internal, emotional release.

The second model of forgiveness to be considered, which incorporates classical conditioning to explain how non-forgiveness occurs is that of Worthingtons (1998). He outlines a series of steps to forgiveness in his pyramid model to REACH forgiveness. REACH is presented as acronym for the steps involved in the model and are outlined below.

Step 1: Recall the hurt

Worthington relates the actual offence or hurt to the mechanism of classical conditioning. The idea here is that the transgression (unconditioned stimulus) from the offender (conditioned stimulus) produces a state of none forgiveness (conditioned response). Even if forgiveness occurs old wounds are easily opened and non-forgiveness reinstated as in the classic conditioned fear response forgiveness is hard to extinguish and prone to spontaneous recovery. Recalling the hurt in a safe nurturing environment without the full extent of the pain experienced is the first step towards forgiveness.

Step 2: Empathise with the one who hurt you

This is the key step in the model. The positive cognition's and emotions of empathy are created that will help to combat the negative state of the fear conditioning arising from the transgression. This can be done by speculating about the offender's thoughts, feelings and motives about the transgression and recalling and imagining good experiences and interactions with the offender while using relaxation techniques

Step 3: Altruistic gift

This stage involves inducing a state of humility through three experiences

Guilt: The person comes to realise that they too have wronged others in the past and are guilty of offending. Realisation may come of having harmed the offender in the past.

Gratitude: Individuals imagine the gratitude they felt when they received forgiveness in the past and how the offender may feel if they too were granted forgiveness.

Gift: if the empathy plus the guilt and gratitude of humility creates the motivational state to forgive then the person can proceed to the next stage.

Step 4: Commitment to forgive

At this stage although the individual may have forgiven in their heart they need to make this public in some way. This can be done in interventions by talking about it or writing a letter to the offender, whether this is sent or not.

Step 5: Holding on to forgiveness

This is very hard and previous steps may need re-examination, as an individual may slip back into a state of non-forgiveness due to the difficulty in maintaining forgiveness.

Worthington's current model is different in structure and more comprehensive than previous empathy-based forgiveness models developed by McCullough and Worthington (1995) and McCullough, Worthington and Rachel (1997). Worthington does admit that as he is interested in interventions to promote forgiveness certain explanations of the steps in the model may not be relevant to what is happening in naturally occurring forgiveness. In this way it differs from Enright's model which tries to outline the process that takes place in a naturally occurring environment.

Although there are differences in the models it is recognised in almost all of the process models that empathy is a crucial component to forgiving another. This comes in the third phase or the work phase of Enright's model along with the reframing to be able to see the offender's perspective. It is believed that this will alter their cognitions. Worthington asserts that this is the key step in his model and comes after the hurt has been recalled but in his model he states this state of empathy can be used to combat the negative state of fear. The transgressor is recalled in happy instances while the victim uses relaxation techniques that are applied to cognitive behavioural therapy. This highlights how his model is more applicable to intervention studies or uses in therapeutic settings.

Worthington put classical conditioning at the core of his process model and so contrasts Enright and his colleague's model but both the process models mention a state of humility. In Enright's model this comes after the commitment to forgive the offender has occurred, at the end of the process within the deepening phase in the realisation that the self has needed others' forgiveness in the past. However Worthington makes much more of this humility through experiences in his third step of the model. The individual is lead to the state of humility by recalling instances where they have offended others in the past and the gratitude they felt when they were forgiven for this. He believes if these two states combined with the empathy provide a motivation to forgive then the individual can make the commitment to forgive.

The two models also share the assertion that positive feelings are necessary for true forgiveness to occur, but as mentioned earlier there is not full consensus regarding this point. Some theorists (Yamhure Thompson & Snyder, 2003) argue that the freedom from the negative attachment may enable the forgiver to be able to develop benevolence and positive feelings towards the transgressor but this is not a necessary component in their opinion. They believe, as does the author that, especially over time, the victim can come to no longer perceive an ongoing negative connection with the transgressor. They also believe that neutral feelings towards the transgressor can be sufficient to produce a state of forgiveness.

Recently Worthington (2003) proposed that there are two types of forgiveness, emotional and decisional forgiveness. He believes that decisional forgiveness is a behavioural intention statement that is meant to free the transgressor from the debt. The forgiver's intentions are to try and treat the transgressor as they did before the transgression. Decisional forgiveness can occur whilst the victim still feel the negative emotions that are associated with non-forgiveness. On the other hand, Worthington thinks that emotional forgiveness is rooted in emotions and these can affect motivation. He defined forgiveness as an emotional juxtaposition of positive emotions against negative ones and thinks that some positive emotions are

necessary to neutralise non-forgiveness but the person could or could not have a final positive emotion towards the transgressor. He errs on the side of caution when he claims without positive emotions this could just be partial forgiveness.

However the two widely accepted models have been used successfully by Enright and Worthington and other researchers to bring about forgiveness in intervention studies and therefore have a value and are useful to promote forgiveness. Enright's model does however seem more useful for describing the naturally occurring process of forgiveness, while Worthington's model seems, as he admits more relevant to interventions. Further, despite the differences in the models neither includes reconciliation as a necessary component to forgiveness

The outcome of forgiveness may not always be positive. There are limitations to forgiveness that can be seen to be beneficial as well as detrimental. These potential outcomes of forgiveness will now be considered.

Pseudo-forgiveness and limitations of forgiveness

Forgiveness is not seen by all as the right and healthy solution and has its sceptics. There are a number of reasons why forgiveness could be considered the wrong decision to make and many times when forgiveness is perhaps not even genuine forgiveness at all

1. Forgiveness is for weaklings

Nietzsche (1887) put forward the idea that forgiveness is only for weaklings. The argument is that forgiveness is only undertaken when there is no other choice because a more powerful person than ourselves has hurt us. Nietzsche suggests that the person who forgives lack the strength of character to assert their rights in a situation that is unjust. However to forgive because the other person is stronger can be regarded as a form of pseudo-forgiveness, as discussed earlier. North (1987) has argued that genuine forgiveness is a courageous act of giving, negating weakness.

Aponte (1998) agrees and states that forgiveness is very difficult and Holmgren (1993) reinforced this notion by stating that forgiveness is an act of self-respect.

2. Forgivers gain power

Another form of pseudo-forgiveness that has been illustrated by Augsburger (1981) and Cunningham (1985) is forgiving to gain power. This is more a forgiving to gain a weapon of power to beat the transgressor with. Someone could claim to have forgiven the injurer but take the moral high ground by becoming superior because they have forgiven. They could constantly reminding the injurer that they have forgiven them and that they now owe them. It can be defined as an outward show of forgiveness but an inward harbouring of resentment and revenge (Enright & Zell, 1989).

3. Forgivers are doormats

Forward (1989) also has doubts as to the value of forgiveness and argues that forgiveness can be destructive as the victim does all the work and can be perceived as the doormat. She states that one of the most dangerous things about forgiving is that it undercuts the ability to let go of pent up emotions. People may choose to forgive to try and find a shortcut to feeling better but often end up feeling more depressed or anxious. Enright and Zell, (1989) believe that Forward (1989) confuses forgiveness with abandoning your right to justice or the giving of a legal pardon and also reiterates that forgiveness is more than making the forgiver feel good and should be seen as a gift, not just to the self, but to others. Because forgiveness is going beyond justice, genuine forgiveness cannot be forced on anyone or cannot be true forgiveness if it is just done to try and make the injured party feel better.

4. Anger is justified and good

In a similar vein Chance (1993) highlights the complexities of forgiveness when she claims that forgiving for the wrong reasons can be just as damaging as not forgiving and sees forgiving as possibly being at odds with the emotional needs of the victim. Murphy (1982) claims that in some people there is a tendency to forgive

too quickly and their anger is suppressed, which could be a symptom of low self esteem. Indeed, many therapists believe that a victim actually benefits from their anger and to try and remove it too quickly can disempower the victim (Davenport, 1991). Some argue that forgiving could leave the victim open to repeated transgressions against them (Katz, Street & Arias, 1997) or victim blaming (Bass & Davies, 1994) in abusive relationships.

5. Forgiveness is not appropriate for some hurts

Further, forgiveness may not be appropriate for everyone. In certain circumstances forgiveness may not be the right choice at all. Fitgibbons (1986) has identified several potential limitations for forgiveness including; abandonment, continuing alcoholism, rape or incest, long term victimisation and prolonged insensitivity. The author asserts that people who are made to suffer are entitled to withhold forgiveness and should not be pressured into it or made to feel morally inferior. In fact to withhold forgiveness may be important in society for upholding a moral code, highlighting that some offences are outside the boundaries of forgiveness.

Generally the unforgiveable includes the failure to repent for the transgressions or certain acts. As Macaskill (2004) has shown in a study using a general population sample there are limitations to forgiveness. Among the events that the participants cited as being impossible to forgive were death of a loved one, particularly a child by murder or other culpable event, sexual abuse and extreme physical and emotional abuse. As Macaskill argues forgiveness may not be a desirable goal with all individuals. Nicholas (1994) believes that there can be no forgiveness without remorse and this is echoed by Hargrave (1994) who asserts that justice should come before forgiveness. The victim should be given reason to believe that the transgressor admits responsibility and will refrain from causing further injustice in the future, while providing some form of compensation.

The forgiveness triad

Although the bulk of the forgiveness literature is concerned with forgiving others, Enright and the Human Development Study Group (1996) described the concept of the forgiveness triad. This includes forgiveness of others, receiving forgiveness and self-forgiveness. Much work has been done on giving forgiveness but relatively little work has looked at the concept of receiving forgiveness and self-forgiveness. If these three aspects of forgiveness are as Enright suggested interconnected then the lack of research on receiving forgiveness and self-forgiveness is problematic for a comprehensive understanding of the forgiveness process. Further research is needed to assess this especially in respect to the detrimental effects of not forgiving oneself as very little is known about this. There should also be a move towards incorporating this dimension of self-forgiveness in the intervention research or psychotherapies to promote forgiveness and increased psychological well being so that effects can be studied. Comparisons of the detrimental or beneficial effects of forgiving/non forgiving others could be made against those found for forgiveness/non-forgiveness of self.

Receiving forgiveness

Baumeister, Exline, and Sommer (1998) have argued that seeking and receiving forgiveness for interpersonal transactions has been neglected in forgiveness research. Enright et al. (1996) posited a 4-phase process for seeking and receiving forgiveness, which is very similar to their process model of giving forgiveness. According to Enright and his colleagues when genuine forgiveness is received it is because the offender has sought it, welcomed it and perhaps waited for it. It is not something that can be engineered. It is received better in circumstances where remorse is displayed and respect shown for the offended persons feelings. Seeking forgiveness is often thought of in terms of the definitions the researcher has of giving forgiveness. One conceptualisation, which is related to Worthington's idea of forgiveness being motivational, is that seeking forgiveness is,

'a motivation to accept moral responsibility and to accept interpersonal reparation following relational injury in which one is morally culpable' (Sandage, Worthington, Hight & Berry, 2000, p.22). People who do not seek forgiveness when they hurt others are at risk of having poor relationships because they are less likely to be forgiven and forgive others (Davidson & Jurkovic, 1993). Although this is a relatively under-researched area it is not covered in the scope of this thesis, which focuses on forgiveness of self and others.

Forgiveness of self

One under-used, but useful theoretical and empirical distinction made within the forgiveness literature is the distinction between forgiveness of self and others (Ross, Kendall, Matterns, Wrobel, & Rye, 2004). Self-forgiveness is the least studied of the forgiveness triad, which may be partly explained by the fact that it is the most abstract of the three forms of forgiving. Enright et al. (1996) have produced a model to outline the process in a similar way to the process of giving forgiveness and defines the construct as, *'a willingness to abandon self resentment in the face of ones own acknowledged objective wrong while fostering compassion, generosity and love towards oneself'* (p.116).

Forgiving others is associated with interpersonal alienation experienced between the victim and wrongdoer and a sense of vengeance, whereas forgiving oneself is usually associated with a negative self-image and the amount of shame and guilt one feels (Leach & Lark, 2003). The outcome of self-forgiving can be very similar to the outcome of positive self-esteem. However self-forgiveness occurs as a result of negative reactions to the self in the context of what Enright and his colleagues call 'broken standards.' The individual could see themselves as a very worthwhile person and have a lot of self-respect and yet feel bad about certain behaviours and know that they were/are wrong. It could be argued that high levels of self-respect would reduce the threshold for 'broken standards', thus raising the requirement for self-forgiveness. Feelings of emptiness, remorse loneliness anger or cynicism may accompany non-forgiveness of self and self-recrimination can take the

form of 'beating oneself up' (Bauer, Duffy, Fountain, Halling, Holzer, Jones, Leifer & Rowe, 1992). The process of forgiving oneself is quite distinct from narcissism. It can be thought of as moving from being uncomfortable with oneself and punishing oneself through pain, guilt and shame to accepting the wrong and welcoming oneself back into the human community and being at ease with oneself. As a result of this the individual may be more able to give and receive forgiveness far more effectively. Phillips (1986) claims that without self-forgiveness there can be no peace and the future is controlled and directed by the past. Many people will have experienced self-forgiveness although not everyone will label the experience as such.

Relatively little work has compared forgiveness of self and forgiveness of others, although they are acknowledged as having a largely orthogonal relationship (Ross et al., 2004). Ross et al. has suggested that although seemingly very similar they have very different motivational underpinnings. However, to date there are only a few measures that incorporate self-forgiveness into their questionnaires and few studies that investigate the construct, even though some believe that it is vital to health and a sense of wholeness (Bauer et al., 1992). One of the key findings in a research study looking at practitioners views of the use of forgiveness in counselling and pastoral care relationships was that forgiveness of self was regarded as important as forgiveness of others (Purcell-Lee & West, 2000). The sparse research that has been conducted that looks at associations with forgiveness of self found it to be related to mental health and personality (Mauger, 1992; Maltby, Macaskill & Day, 2001). Indeed there are many therapists that regard forgiveness as vital ingredients of the healing process. Bloomfield and Felder (1983) highlight this when they point out that,

'The vast majority of people who come to see me in my capacity as a psychotherapist however are quite unable to experience forgiveness from anyone... and least of all are they capable for forgiving themselves.' (Bloomfield, p.9)

The author takes this point of view and asserts that more work should be done to explore this dimension of forgiveness, hence it is included in this study.

Forgiveness of others

Forgiving others has received most attention in research conducted on forgiveness and can be divided into three main areas.

1. Offence-specific forgiveness involves the forgiveness of a specific individual for a specific transgression.
2. Dyadic forgiveness that involves forgiveness of a specific individual for any transgressions over time.
3. Dispositional forgiveness that involves forgiveness as an enduring personality trait, also known as forgivingness (Roberts, 1995).

Much of the research, to date has addressed the first two areas of forgiveness of others, and within applied and social research the focus is on forgiving a specific person or transgression. But there may be much to be gained from trying to understand dispositional forgiveness and recent research has started to investigate trait or dispositional forgiveness. As the majority of the forgiveness literature concentrates on forgiving other people this will be reflected in this chapter.

Studying forgiveness

Forgiveness studies are most commonly questionnaire studies (Berry et al., 2001; Hebl & Enright, 1993) and this section will appear to concentrate on psychometric studies as the majority of research has been done in this way. However later in this chapter qualitative research that has been done in this area will be highlighted. Within the context of psychometric studies a few of the general areas that have been researched will be considered such as the context and situation and the personality variables involved in forgiveness. Data is rarely achieved by means of

experimental design. However a few studies (e.g. Finkle , Kumashiro & Hannon, 2002) have used experimental designs that utilised vignettes in their manipulation of the circumstances about which participants had to make a judgement. Unfortunately this is not based on real life experiences and the participants had to imagine how they would behave and feel. Research into this type of construct does not lend itself very well to the use of experimental design without the ethical implications of using deception. It is also very difficult to be able to observe forgiveness or non-forgiveness in naturalistic settings unless it is elicited through means of deception therefore the majority of published studies tend to use psychometric measures.

Psychometric studies

To date there is no one specific forgiveness measure that has emerged as the most reliably sound measure. When a concept has been investigated for many years, what usually happens is that one measure becomes recognised as the most effective measure. For example with anxiety, the State-Trait Anxiety Inventory (Spielberger, Gorsuch, Lushene, Vagg, & Jacobs, 1983) is probably the most commonly used measure of anxiety and the Beck Depression Inventory (Beck, Ward, Mendelson, Mock, & Eraugh, 1961) is probably the most commonly used measure of depression. There are many measures of forgiveness but as the area is relatively new there is no one measure that is as yet '*the*' forgiveness measure. This makes it very difficult to be able to choose a suitable measure, especially when the measures available may include different sub-scales such as forgiveness of others, forgiveness of self, receiving forgiveness, forgiveness by God, with the different definitions being associated with different measures.

Although there has been a surge of psychometric studies, most concentrate on validating their own measures and re-testing previously correlated variables, such as personality. Ross et al. (2004) argues 'that none of the forgiveness measures are widely used and they all seem to be idiosyncratic to the original study reporting their use and development' (p.208). This could be related to the fact that there are so many definitions or the fact that one superior measure has not yet emerged. Very few of the

psychometric studies examine self-forgiveness, instead focusing on interpersonal forgiveness. This may be due in part to the scarcity of a scale to measure self-forgiveness. There are also many more aspects of forgiveness of self and forgiveness of others that require examination. The present research aims to address some of these neglected areas and contribute to the developing literature, which seeks to examine the correlates of forgiveness including variables associated with forgiveness of self.

Most of the existing measures of forgiveness are offence specific or dyadic (Hargrave & Sells, 1997). Researchers differ in how they define forgiveness and this reflects in their measurement and content of the scales they devise. Complications arise from the fact that there are those who think that 'true forgiveness' is the absence of negative affect plus the presence of positive affect towards the wrongdoer (e.g. Enright & Human Development Study Group, 1991) and others such as Edwards, Lapp-Rinckler, Magyar-Moe, Rehfeldt, Ryder, Brown, and Lopez, (2002) who argue that only the absence of negative affect is essential. Also with some scales cognition can be emphasised (Wade, 1990), or motivations (McCullough et al., 1998) or cognition, affect and behaviour (Subkoviak Enright, Wu, Gassin, Freedman, Olson, & Sarinopoulos, 1995). Due to the recent developments, measures designed to assess forgiveness come in many forms. They include the perception of forgiveness within the family (Pollard, Anderson, Anderson & Jennings, 1998), forgiveness of someone else for a specific transgression (Subkoviak et al., 1995; McCullough et al., 1998), forgiveness of a specific person (Hargrave & Sells, 1997) and dispositional forgiveness (Berry et al., 2001; Tangney et al., 1999; Hebl & Enright, 1993). There are measures of forgiveness that also assess the seeking of forgiveness (Tangney et al., 1999) and forgiveness of self (Maughar et al., 1992; Yamhure Thompson & Snyder, 2003). A more detailed examination of some of the forgiveness measures is included in Chapter 5, which examines the quantitative methodology and the scale used for the series of qualitative studies in this research.

Measurement in recent years has shifted towards studying the disposition to forgive. Roberts (1995) defines forgivingness as simply ‘an enduring disposition to the act or process of forgiveness’ (p.289). It is relatively stable and is concerned with willingness or tendency to forgive rather than the single act of forgiveness of one transgression. Some of the psychometric scales available to measure this will be discussed in the chapter for quantitative methodology. There have been several researchers who have recently stressed the need for more research on dispositional forgivingness (Emmons, 2000; Sandage et al., 2000; McCullough, 2000) as much of the religious and secular literature about forgiveness is implicitly discussing trait forgiveness. Also when researchers advocate the benefits of forgiveness in terms of psychological well being and improved social adjustment they are often referring to dispositional forgiving (Bracke & Thoresen, 1996). Studies that utilise measures of dispositional forgiveness tend to be related to scores on mental health and well-being measures or personality measures, but measures of specific transgressions do not. For this reason measures of dispositional forgiveness seem to be very useful for assessing the psychological correlates of forgiveness. Research on dispositional forgiveness may involve many areas within psychology and lead to a better understanding of human interpersonal problems (e.g., Davilia & Bradbury, 1998) and to improvements in mental health. The next section looks at some of the factors that have been discovered to be associated with or affect forgiveness.

Factors affecting forgiveness of others

There are a number of different factors that have been identified as affecting forgiveness and these can be broken down into different areas of study. These will be discussed in turn.

Context and situation

There are a number of contextual or situational factors that have been discussed earlier in this chapter such as religion that can influence whether

forgiveness occurs but as there are potentially so many factors just a small selection will now be highlighted. Proximal variables such as the nature or severity of the transgression (McCullough et al., 2003), the consequences of the transgression, accounts to explain the offender's behaviour (Gonzales, Haughen & Manning, 1994) and justifications the transgressor gives before the offence (Antaki, 1988; Cody & McLaughlin, 1988) are directly related to forgiveness. It is well established that apologising for an offence increases the likelihood of forgiveness (Darby & Schlenker, 1982; Davidson & Jurkoic, 1993; Enright et al., 1989; Takau, 2001). Weiner, Graham, Peter and Zmuidinas (1991) put forward that notion that individuals view the transgressor more favourably when they confess to the transgression and admit guilt (especially if the confession is given before or without the victim's accusations) than when the transgressor offers excuses. Witvliet, Worthington and Wade (2002) showed that more forgiveness occurs when there is restitution and a strong apology than if there was only restitution, only an apology or neither. With regards to forgiveness within relationships there is a growing awareness of the usefulness of forgiveness within relationships (Worthington & DiBlasio, 1990; Ripley & Worthington, 2002). People are also more likely to forgive committed versus less committed partners (McCullough et al., 1998). Forgiveness has also contributed to successful reconciliation in a variety of relationships.

Developmental

Relatively few researchers have drawn on or integrated developmental psychological literature into their work in a bid to understand what factors influence a child as they grow. One piece of research that highlights the notion that forgiveness has a developmental character is that of Girard and Mullet (1997). Their finding, which compared adolescents, young adults and older adults, suggest that people are more likely to forgive as they get older. Younger adults are more likely to forgive than adolescents, and older people are more likely to forgive than younger adults. Further, quite a lot of the elderly respondents were willing to forgive regardless of the circumstances.

Enright and his colleagues modelled his development of reasoning concerning forgiveness on Kohlberg's (1976) theory of moral reasoning development (Enright, Santos, & Al-Mabuk, 1989; Enright Gassin & Wu, 1992). They found that children's ages were correlated to the stage of forgiveness they were at when tested using a modified version of the dilemmas used by Kohlberg (1976). Forgiveness is also continuing to develop from adolescence into adulthood as Subkoviak et al. (1995) showed that adults scored higher than adolescents did on the Enright Forgiveness Inventory. What was also interesting about their study is that there was a correlation between the adolescents' and parents' forgiveness when they had experienced deep hurt. This suggests that the degree willingness to forgive could be innate or could be influenced in some way by parents or their parenting of their children. Mullet, Girard and Bakhshi (2004) give support to this when they found that French children tended to conceptualise forgiveness in a similar way to their parents. More research is needed in this area before any firm conclusions can be made but the developmental nature of forgiveness is an area that needs to be investigated further and so this research includes a study that looks at possible associations between parenting and forgiveness of self and others.

Cognitive and Personality

There is a considerable body of research measuring the traits associated with forgiveness or non-forgiveness. Although there is considerable evidence to suggest that relational and situational characteristics, as mentioned above, have a significant effect on forgiveness, it is suggested that to some extent, an individual's willingness to forgive will also depend on personality characteristics. However, Emmons, (2000) argued that considerations of disposition and personality had not been well integrated into the theoretical forgiveness literature. There are two types of characteristics, which will affect forgiveness, those that will inhibit forgiveness and those that will foster forgiveness.

Brown (2003), Karremans, Van Lange, Ouwerkerk and Kluwer (2003) and Maltby, Macaskill and Day (2001) have found failure to forgive to be related to indicators of poor mental health such as depression and anxiety. Self-monitoring and how sensitive an individual is to sensory stimulation are also variables which may inhibit forgiving. Personality variables such as neuroticism have also been shown to be negatively correlated with forgiveness of others (Berry et al., 2001; McCullough & Hoyt, 2002; Walker & Gorsuch, 2002).

When considering inhibitory characteristics, anger is most often thought of as the main emotional barrier to forgiveness. Empirical studies have supported the association between individual acts of forgiveness and the reduction of anger (Huang & Enright, 2000; Weiner, Graham, Peter & Zmuidinas, 1991) and recent studies (Berry et al., 2001; Rye et al., 2001) have supported the negative relationship between dispositional forgivingness and trait anger. Berry et al. (2001) supported previous research and found, with their new measure of trait forgiveness, that hostility, fear, anxiety/depression and vengeful rumination were negatively correlated with trait forgiveness. McCullough et al. (2001) also found vengefulness to be correlated with being less forgiving. Although there is much evidence to support the association between anger and forgiveness, and rumination and forgiveness, no study to date has looked at the cognition associated with this. One of the aims of this thesis is to research this by combining the concepts and exploring the relationship between anger rumination and forgiveness of self and others.

With regards to the positive characteristics that foster forgiveness, research is more scant. Many researchers have shown that empathy is a crucial element of forgiving (Fincham, Paleari & Regalia, 2002; McCullough, 1997; Macaskill, Maltby & Day, 2002; Worthington et al., 2000). Forgiveness was shown to be positively related to agreeableness and emotional stability (Ashton, Paunonen, Helmes, Jackson, 1998; John, 1990; McCullough, Bellah, Kilpatrick, Johnson, 2001; Symington, Walker & Gorsuch, 2002). A newly developed measure of forgiveness was found to be related to cognitive flexibility and dyadic trust (Thompson-Yamhure & Snyder,

2003). Recent research has also shown that it is significantly correlated with friendliness and assertiveness (Walker & Gorshuch, 2002). Research into positive variables associated with forgiveness is more scant than the research that looks at negative associations. Another aim of the present research is to contribute new knowledge in the area of positive psychology by looking at forgiveness of self and forgiveness of others in relation to self-esteem, optimism and emotional intelligence, concepts that can arguably be related to the process of forgiveness but which have not been examined previously.

Benefits of forgiveness

There is a growing interest in therapeutic practice in relation to forgiveness as many practitioners see forgiveness as a means by which clients can become free of 'deeply embedded emotions that may restrain healing' (Ferch, 1998) and can be applicable to many therapeutic contexts. Psychiatrists such as Fitzgibbons (1986) and Hope (1987) assert forgiveness as useful for reducing anger, anxiety and depression in clients. Therapists also recommend forgiveness as a way of helping patients deal with issues such as posttraumatic stress disorder (Johnson, Feldman, Lupin & Southwick, 1995), suicide (Al-Mabuk & Downs, 1996) and sexual abuse (Bass & Davis, 1988; Farmer, 1989). Forgiveness has also contributed to successful reconciliation in a variety of relationships and helpful in the management of problems such as issues of past abuse and neglect (Fitzgibbons, 1986), family of origins issues (Framo, 1976; Hope, 1987), and guilt (Joy, 1985). Also within dysfunctional relationships in families and marriages, mutual forgiveness of the other's offences has been claimed to be the focal point of a new beginning (Worthington & DiBlasio, 1990). Self-forgiveness can also be seen as beneficial to clients in therapy or counselling situations as sometimes they need to reach a state of self-forgiveness before they can move on with their recovery and reconciliation (DiBlasio, 1992). However the issue of self-forgiveness seems to have been largely overlooked in therapeutic practice.

Even in the most functional of families transgressions and pain occur and without minimising hurt and practising forgiveness the pain can continue and problems can carry on throughout life. Patterns that are generated in childhood years can sometimes be recreated in future intimate relationships (Bowen, 1985; Byng-Hall, 1995). This cycle can be broken in many cases with 'family of origin' approaches where the problems are resolved directly with the people who were involved. As Boszormenyi-Nagy and Spark (1973, p.53) have commented, there is a natural connection between intergenerational theory and forgiveness as they describe 'an invisible ledger', which keeps account of past and present obligations among family members. One way of balancing the ledger after a transgression from one family member to another is through forgiveness. However all counsellors do not advocate forgiveness as being the only course of action. In fact at times forgiveness can be negative (Berecz, 2001)

However there are many who believe forgiveness can be deemed as particularly appropriate, especially for clients who had suffered either physical or mental abuse as children (Hope 1987). The author believes that non-forgiveness could be a form of unresolved business. Unresolved business as a concept derives from Gestalt theory (Perls, Hefferline & Goodman, 1951) and can be defined as the currently felt, unresolved, negative feeling that one person holds toward another. It results from repeated frustrating or traumatic situations with another (Greenberg, Rice & Elliot, 1993). It is often found in clients who are attempting to deal with relationship difficulties involving abuse, abandonment, trauma, and separation (Greenberg & Foerster, 1996). Their work supports that of Hope (1987) as they found that unfinished business could be resolved with the help of forgiveness. They used the context of process-experimental psychotherapy, which uses Gestalt interventions embedded in Rogerian client centred conditions. Unfinished business can be seen to be similar to non-forgiveness. However unresolved business may not always be resolved with forgiveness and in some cases could even be seen to be detrimental to the individual. Forgiveness is often regarded as a therapeutic tool by counsellors and psychotherapists (Murrey, 2002). However, the benefits of forgiveness can be highlighted by looking at the detrimental effects of non-forgiveness and looking at

the therapeutic gains from interventions and psychotherapies to promote forgiveness or reduce non-forgiveness.

Detrimental effects of non-forgiveness

Evidence suggests that negatively laden responses to harm can affect both mental and physical health. It is generally accepted that forgiveness is linked with psychological well being (Strasser, 1984; Subkoviak et al., 1995; Salman, 2002; Maugher et al., 1992) Empirical research on forgiveness and mental health has largely concentrated on negative outcomes such as failure to forgive being reported to be related to indicators of poor mental health such as depression and anxiety. (Brown, 2004; Karremans, Van Lange, Ouwerkerk & Kluwer, 2003; Maltby et al., 2001). However there is evidence this association is more pronounced in relationships of strong rather than weak commitment. Karremans et al. (2003) showed that in the context of marital relationships, tendencies toward forgiving one's spouse exhibited a more pronounced association with psychological well being than did tendencies to others in general. It can then be argued that it is the quality of the relationship before the transgression that is important. To fail to forgive a stranger or persons with whom you do not share a close relationship may not have an effect on mental health or in fact may be beneficial.

Although research into forgiveness has grown, forgiveness of self has been largely ignored in the literature even though it could be that it is failure to forgive oneself, which will have a more detrimental effect on psychological well being than failure to forgive others. There is evidence of the importance of forgiveness of self to mental health. Mauger et al. (1992) developed a two-dimensional measure of forgiveness and reported that a failure to forgive oneself or others is detrimental to psychological health. They found failure to forgive oneself is positively correlated with anxiety depression and social introversion. Failure to forgive others was positively correlated with social desirability and self-alienation. More recently, Maltby et al. (2001) used Mauger et al.'s (1992) forgiveness of self and others scale with The General Health Questionnaire and found that failure to forgive oneself in

males and females shares a significant positive relationship with scores of depression and anxiety. Further, failure to forgive others in males and females shares a significant positive correlation with depression, and in women also shared a significant positive correlation with social dysfunction. Yamhure-Thompson and Snyder (2003) developed a new forgiveness measure which included a sub-scale of forgiveness of self and demonstrated it be positively correlated with hope and negatively correlated with depression. Further research needs to be done that explores forgiveness of self and its correlates, especially those relating to mental health.

Besides the growing evidence for the association of forgiveness with mental health, there is growing evidence of a relationship between forgiveness and physical health (Tennen & Affleck, 1990; Worthington & Scherer, 2004). Tentative associations have been made between unforgiving responses such as blame, anger and hostility and poorer general physical health, coronary heart disease and premature death (Miller, Smith, Turner, Guijarro & Hallet, 1996; Tennen & Affleck, 1990). There have been suggestions that this is supported by research showing a reduction in these negative responses when accompanied by behavioural changes emphasising forgiveness is linked to a reduction in coronary problems (Kaplan, 1992). It may be that the adverse reactions to interpersonal transgressions could contribute to a health risk through the sympathetic nervous system, endocrine and immune system changes (Kiecolt-Glaser, 1999). This may occur as the result of the stress of non-forgiveness. There is an assertion that non-forgiveness is stressful. Worthington and Scherer (2004) put forward evidence from various studies that linked non-forgiveness and stress (e.g. Berry & Worthington, 2001; Pietrini et al., 2000; Witvliet, Ludwig & Vander Lann, 2001). The potential chronic psychosocial stress increases the susceptibility to infectious illnesses and diseases such as cancer (Witvliet, et al., 2001).

Worthington and Scherer (2004) also put forward the evidence from studies that forgiveness can reduce stress. In students who thought about someone they had forgiven there was a marked reduction in arterial pressure and heart rate when

compared to thinking about someone who was not forgiven (Witvliet, Worthington & Wade, 2002). Similar findings were found with a replication study (Lawler et al., 2003) when they found lower blood pressure with the state of forgiveness. This suggests forgiveness reduces the sympathetic nervous system responses to the transgression. However, to date, the physiology of forgiveness and its counterpart non-forgiveness is still relatively unknown. Witvliet et al. (2001) asserts that emotional and physiological effects are possible mediators in the relationship between physical health and forgiveness.

Counselling and clinical psychology

Even though almost all human disturbance has been attributed to blaming self or others or society for things that have happened (Beck, 1995; Ellis & Dryden, 1997) it has been noted that forgiveness is almost totally neglected in the psychoanalytic literature until very recently (Akhtar, 2002). Akhtar attributes this to an absence of any reference to forgiveness in the writings of Freud. Although forgiveness is rarely mentioned in the psychoanalytic literature there is plenty of evidence from terms associated with forgiveness that the concept is dealt with. Terms such as 'moving on', 'resolving interpersonal difficulties' or 'coming to terms and letting go' are often heard.

However, there is a growing interest in forgiveness and its implications to therapeutic practice but actual research and theory relating to methods of using forgiveness with clients has, until recently, been sparse. In the last ten years or so forgiveness has been seen by many practitioners as an opportunity for clients to be free of 'deeply embedded emotions that may restrain healing' (Ferch, 1998, p.8) and can be applicable to many therapeutic contexts. The current counselling literature reveals that forgiveness now plays an active and integral part in a variety of counselling settings and as such Macaskill (2004) asserts that counselling psychologists are in an ideal position to be able to conduct research into forgiveness.

Gassin (1998) points out how research on interpersonal forgiveness has burgeoned in the last decade in the areas of counselling. In a recent book, Durham (2000) writes of forgiveness being 'in the air'. She talks of an increased awareness of the phenomena of forgiveness in our culture and defines this as the 'forgiveness renaissance.' Different therapists link forgiveness to different concepts such as religion, justice, reconciliation, power, emotional repair, healing and love and this can impact on the client and the shape of therapy, as can the client's own real life experiences and ideas about what forgiveness means and is to them.

Azar (1997) cites research that indicates 'People who forgive someone who has hurt them seem to reap significant mental health benefits. Forgiving can be liberating, while hostility and aggression are linked to a host of health problems' (Azar 1997, p.14). According to the psychotherapist DiBlasio, when faced with the pain involved in fractured relationships his clients benefit from reaching a state of forgiveness by either granting forgiveness to an offender, or seeking forgiveness for a wrong committed against another. Further he found clients sometimes need to reach a state of self-forgiveness before they can move on with their recovery and reconciliation (DiBlasio, 1992).

Many researchers and theorists accept that there may be times when forgiveness is not the answer (e.g. Flanigan, 1992, Macaskill, 2004). Murder, sexual abuse and especially crimes against children are instances when forgiveness may not be attainable or even desirable. Macaskill (2004) points out that at times counsellors and therapists need to be aware of this and instead help clients achieve acceptance or help them to deal with their anger, pain and stress. She argues that individuals who are able to forgive extreme circumstances such as those listed above appear to be in the minority. However the majority of transgressions will be worthy of forgiveness and many researchers have aimed to facilitate forgiveness in participants with the aid of an intervention.

Interventions

In recent years psychologists have been exploring the possible benefits from interventions to promote forgiveness. This form of intervention undertaken by psychologists usually takes the form of what is known as psychoeducational. This usually involves preparing the clients to forgive, introducing forgiveness as a choice and actively teaching participants the understanding and skills necessary for forgiving another. Hebl and Enright (1993) used experimental testing that supported the case studies by showing that a forgiveness intervention was effective in reducing depression and anxiety compared to a control condition with 24 elderly women. Participants were randomly placed in two groups with the experimental group having eight 1 hour weekly sessions focusing on forgiving. The goal was for the women to try to forgive one person who had harmed them in their lives. Another intervention, which was designed to foster forgiveness, was implemented with postabortion men (Coyle & Enright, 1997). Men who had identified themselves as being hurt by the decision of their partners to abort an unborn child of, which they were the father received the intervention. Results demonstrated a significant gain in forgiveness and significant decline in anxiety, anger and grief compared to the control group who had not yet received the intervention. The psychological benefits were demonstrated in a 3-month follow up.

Al- Mabuk, Enright and Cardis (1995) used parentally love deprived adolescents in an experimental group design to show that forgiveness education could be beneficial. The group receiving the forgiveness education gained more hope than the control group and relative to the control group the experimental group were significantly lower in anxiety, higher in forgiveness, self-esteem and a positive attitude towards their parents. All the interventions mentioned so far are based on the process model of interpersonal forgiveness developed by Enright and the Human Development Study Group (1996).

McCullough et al. (1997) conducted a study with college students using an 8-hour empathy-centred psychoeducational intervention. They compared a group that was induced to forgive because it was good for them with a group who used empathy for the offender as a key component to the intervention. They found students in the empathy condition were more likely to forgive. Worthington and DiBlasio (1990) gave suggestions for preparing couples for mutual forgiveness in one session, although some authors think that the process of forgiveness can take years (Smedes, 1984). A single session intervention may not be appropriate exploring the issue in any depth and working through what may be a lengthy process. Ripley and Worthington (2002) used two sessions totalling 6 hours of forgiveness based and hope-focused interventions to promote marital enrichment. The forgiveness based programme focused on forgiveness as an essential skill for couples to learn in their marriage to avoid the problems that may arise through non-forgiveness. Both types of therapy helped the members to communicate more effectively, although the forgiveness therapy was not successful (compared to the control group) in producing forgiveness when both partners were present in the same groups.

Many other studies of forgiveness interventions and educational packages with various samples have been successful at showing the psychological benefits of forgiveness. (Al-Mabuk & Downs, 1996; McCullough & Worthington 1995; Freeman & Enright, 1996). However as Al-Mabuk et al. (1995) have pointed out 'perhaps it is time to expand the intervention studies of forgiveness' (p.442).

Although there is a good body of research examining the effects of interventions to promote forgiveness, this research sometimes problematic in its approach. The majority of intervention research into forgiveness has been carried out by Enright and his colleagues (Al-Mabuk et al., 1995; Coyle & Enright, 1997; Freedman & Enright, 1996; Hebl & Enright, 1993). They have examined the efficacy of therapeutic interventions to promote forgiveness based on a definition and model of forgiveness developed by Enright et al. (1991). The fact that the interventions are grounded in the developmental process of forgiveness and serve to support the model

of forgiveness is one of its strengths. Perhaps another of its strengths is that it does not emphasise the religious or spiritual aspects of forgiveness and thus can be used with non-religious/spiritual people. But probably most importantly this pioneering research has generated a program of intervention research designed to facilitate greater levels of forgiveness in people who want to forgive at least one other individual. The production of a psychologically based standardised intervention protocol means that other researchers interested in the efficacy of forgiveness interventions can utilise the knowledge by testing with a diverse client group and different therapists.

There are however some problems with these intervention studies. Firstly, clients are self-selecting and therefore know the aim of the study and hope or feel that they may be able to benefit from taking part so there may be considerable placebo effects. The comparison or control group is not always very credible. The control or comparison group has involved manipulations that are either obviously meaningless or irrelevant to forgiveness, so therefore demand characteristics may play a part in effecting the validity of the results. Therapists' enthusiasm and degree of belief in the intervention may all have contributed to the final outcome and as no other comparison intervention has ever been used alongside those which utilise Enright's protocol then there is no way of knowing the unique benefits of that particular forgiveness programme. Further the samples that are used are very small. Future studies should aim to increase the sample size with a clinical population that may have potential therapeutic gains, which may aid their recovery with this type of forgiveness programme. If sample sizes were increased then it would be possible to have enough statistical power to be able to test for aptitude treatment interactions, which can detect patient-treatment matching/mismatching effects. At present researchers cannot say what works best for whom. There may be people who are particularly resistant to a certain type of forgiveness programme and people who may be particularly suitable to another. Different intervention processes should be compared in future and the types of issues the population in question has, needs to be explored.

One way to do this would be to try and use clinical populations who may have significant forgiveness issues. As many of these studies highlight and as Malcolm and Greenberg (2000) point out, unfortunately most of the studies using interventions to promote forgiveness utilise self selecting participants who are not usually from a clinical population. The research using interventions to promote forgiveness has tended to be in America. Although there is much to be learned from intervention studies it must be remembered that the dynamics that occur when forgiving in intervention settings may be different to the process of forgiveness that occurs naturally. It is also apparent that none of the interventions aim to try and facilitate self-forgiveness, which may be just as important, if not more important to psychological well being.

There are a whole host of clinical populations that may be in need of programmes that facilitate forgiveness and a better understanding of the forgiveness issues of these populations with help when interventions protocols to be developed. Researchers may go surging ahead to implement psychoeducational packages with a variety of different client groups but without more information about the type of forgiveness issues the clients have then the researcher could risk doing ineffective low quality research. The interventions should be designed around good quality in depth research into the types of forgiveness issues that specific client group has. It seems that to be able to facilitate forgiveness then there must be an understanding of the forgiveness issues and of what forgiveness means to the population who are to be involved in an intervention. Further the researchers should be aware of what forgiveness means to the client and how the concept is perceived and understood in their world. It seems to make sense that the better prepared a researcher is the more equipped they will be have the knowledge to develop an intervention that is suitable for the client group that it was intended. One way to do this would be to have qualitative research with various client groups who have been able to forgive themselves and others but also with those who have not been able to forgive the person who injured them or themselves. This is one of the aims of the present study,

which examines the forgiveness issues of mothers who are residing in a drug and alcohol rehabilitation centre.

Qualitative studies

Phenomenological studies of forgiveness are important as they can provide a unique insight into how people with forgiveness issues see the meaning and value of the forgiveness process thereby supporting or refuting existing models of forgiveness. Such studies give a richness, complexity and depth that is sometimes lacking in quantitative studies yet to date there are few published studies, especially compared to the increasing number of quantitative studies emerging into the growing forgiveness literature (Fench, 1998). This has been described by McCullough and Worthington (1994) as 'embarrassingly sketchy' (p.11). One unpublished study of Truong (1991) interviewed 15 adults who claimed they were successfully able to forgive. Truong's qualitative analysis parallels many of the theoretical models and is one of the few studies that give good empirical support to the theoretical literature around forgiveness. Qualitative forgiveness researchers describe it as important when working with mental illness, victimisation situation and a number of couple and family contexts (Fisher, 1985; Halling, 1994; Rowe, Halling, Davies, Leifer, Poers, Van Bronkhorst, 1989). The authors of these studies encourage that further qualitative work is needed to try and aid further the limited understanding of relational forgiveness.

A successful pioneering study of forgiveness was carried out by Flanigan (1992) who interviewed over 70 respondents to newspaper advertisements who claimed to have forgiven the unforgivable. From her analysis of the accounts of the respondents' forgiveness stories, she claims that the vast amount of human suffering occurs as a result of what takes place between individuals in intimate relationships. Flanigan asserts that forgiving is a rational process. She claims that the journey to forgiving takes place through series of phases and devised a six phase program to help individuals forgive; naming the injury, claiming the injury, blaming the injurer, balancing the scales, choosing to forgive and the emergence of a new self, which is

similar to Enright's model. Although Flanigan is not explicit about her method of analysis, she talks of the 'interviewee being audiotaped; and each tape was played and replayed until its contents could be analysed. Slowly and surely themes began to emerge' (p.4). She does not talk of any specific form of qualitative analysis or how her themes emerge. In the past this has been one of the criticisms levelled at qualitative work and one of the reasons why approaches are now more clearly specified and named. The fact that so many were interviewed and the tapes are not transcribed suggests ambiguity about how rigorous the methodology and analysis was. This should not distract from the relevance and contribution to knowledge gleaned from these interviews but suggests that more rigorous and systematic analysis of forgiveness interviews be undertaken in future studies. Another criticism of Flanigan's work is that she failed to address the issue of non-forgiveness, which can lead to a somewhat distorted picture of the value of forgiveness.

There are also other books such as Smede's (1984) book 'Forgive and forget' and Enright and North's (1998) *Exploring forgiveness*, which is similar to Flanigan's work, containing a mixture of psychological insights, theoretical assumptions and anecdotal material. They are however, not based on systematic examination of individual experiences with forgiveness. One of the very few exceptions would appear to be the work of Rowe et al. (1989). They use what they describe as a dialogal approach to analysing the interviews with a series of participants. A process is described where by the researchers gather interview data and collaborate to decide what are the salient points of the interview. This is then written in a summary form and discussed with the group until they discover common themes between the interviews and their own personal experiences. They then put forward the experience of forgiving another as a process. Although it is a separate issue, one of the criticisms that could be aimed at this piece of work is that unfortunately issues of participant characteristics and recruitment has failed to be addressed.

Interview studies have explored the forgiveness process with individuals drawn from different population samples and in the general population (Flanigan, 1987, 1992; Fow 1988; Raybon, 1996; Rowe et al., 1989). However in these studies

forgiveness may not have been the main thrust of the work and/or participants in these studies have always been people who were able to successfully forgive. Rowe et al. (1989) explored how people experienced forgiveness through their stories of forgiveness. Their inquiry focused on the understanding of 'forgiving another.' This process was achieved through the researchers' sharing their own experiences of forgiveness, reading the literature, questioning their biases and discussions of the interview data within the research team.

The qualitative studies done to date may tend to show forgiveness in a positive light. For example, Phillips and Osborne (1989) used a phenomenological method to investigate the experiences of patients who participated in a group therapy referred to as 'forgiveness therapy'. In this way their forgiveness experiences reflected the therapy which actively encouraged forgiveness and is based on patient relief from the stresses of blame, revenge and defeat. It appears to be the only systematic study of the lived experience of forgiveness therapy. They used tapes of the group sessions and the patients' journal notes to analyse the experiences of the participants and concluded that the forgiveness process can lead to catharsis and peace.

Bauer et al. (1992) is one of the few studies that address the issue of self-forgiveness. They use the dialogal approach when they interviewed seven people about their self-forgiveness issues. They describe self-forgiveness as complex and part of a healing process, which is both common and profound. There is a movement from estrangement to reconciliation in the human community via a passage,

'from being stuck in the past to, holding on to illusions about who one is, to coming to terms with oneself as a fellow human being, like others, imperfect but not alone.' (p.160)

As with the previous dialogical study there is no mention about how the participants were recruited so no evaluation can be made about them in terms of their gender or religious beliefs.

Interview studies are not only beneficial to understanding the forgiveness issues of different populations and what forgiveness means to people who could benefit from an intervention but they are also an ideal way to support the vast theoretical forgiveness literature and process models. They can help to illuminate what forgiveness and non-forgiveness means to different people from different social environments. Unfortunately where qualitative research does appear in the forgiveness literature it can be subjected to criticism for not giving a full account of the interview process or methodology.

Gaps in the literature and aims of the thesis

Although the forgiveness literature has started to grow in recent years there is still much work to be done. Forgiveness is a construct that can be researched by many of the psychology disciplines such as clinical, counselling, social, personality and health psychology. The following section looks at some of the gaps in the literature that this thesis aims to cover. The thesis adopts two different approaches using different methodologies and different samples. The first part uses mainly qualitative methodology to explore the forgiveness issues and the meaning of forgiveness for women currently in a six-month drug and alcohol rehabilitation centre. Psychometric measures are also included to construct a comprehensive participant profile of these women. The second part of the thesis uses quantitative methodology to collect and analyse data from student and general population samples in four main areas; namely cognitive, health, positive and developmental psychology as these were identified earlier in the chapter as having gaps in the literature that warranted further research. These areas also link to the themes and findings in the qualitative studies, so the areas are not unrelated.

Part one: Qualitative and mixed method studies

Although research into forgiveness can be seen to have expanded there is still very little qualitative work, which looks in depth at the forgiveness issues of

individuals. It appears that what forgiveness actually means and how an individual experience it has been neglected by psychologists. As outlined earlier much of the work to date has centred on the analysis of traits associated with forgiveness and the models put forward to describe the process of forgiveness. Although there is much anecdotal evidence about individuals forgiveness experiences, what it means for individuals to be hurt and experience, or extend forgiveness, or not, has almost been ignored in an empirical way. The theoretical literature has helped to illuminate our understandings of how people forgive, with the many process models, but very few studies have looked at what forgiveness issues different people may have and why people forgive or do not forgive others and indeed forgive or do not forgive themselves (Finkel et al., 2002). This type of understanding would be crucial to developing the process models and would have obvious implications for various techniques that aim to promote forgiveness. Also there does not appear to be any qualitative studies that address the issues of those who are unable to forgive.

Forgiveness literature needs to move on from the position of positing theory to undertaking more detailed analysis of the lived experiences of real people. This research can be especially effective at supporting the theory or allowing for modifications and amendments, which can produce a more refined and comprehensive understanding of the construct. Despite the attention that forgiveness has received in recent years the construct is still poorly defined and operationalised in correlation and quasi-experimental research. From the literature review the variation in defining the construct can be seen to be centred on whether forgiveness occurs as a result of a reduction in negative affect or whether positive affect needs to be extended to the transgressor.

Much of the published work calls for constructing interventions (Hargrave & Sells, 1997) but until the construct is better researched with good quantitative and qualitative research this can never be accomplished successfully. Therefore the understanding of forgiveness in lived experiences is somewhat limited. Phenomenological methodology could enable the possibility of new knowledge and

deeper understanding. It could aid the understanding that we have by complimenting the traditional natural scientific methodology by producing in depth understandings of the lived in experiences of a wide variety of respondents from different ages and populations. This in turn would be valuable to the understanding of the professionals who work towards promoting forgiveness and psychological well being. This research may also enable a greater understanding of one of the key emerging issues in the literature, whether forgiveness is a positive thing or not. There is strong evidence from the research discussed that to forgive is beneficial both physically and psychologically but this needs exploring further with regard to the value that people give to it and the appropriateness with regard to the forgiveness issue in context. This is particularly important if interventions and therapies to promote forgiveness are advocated in Western cultures.

Certain client groups such as users of the drug and alcohol rehabilitation services may have forgiveness issues that are specific to them. Their forgiveness issues and understanding of the concept of forgiveness needs to be explored so that this can facilitate the design of interventions for their specific issues. Researches often try to look for personality traits or the immediate context of the forgiving situation to explain why someone may or may not forgive. An individual's life history may also account for how forgiving they can be and so far this concept has not been explored. The life history can involve the cultural norms and expectations, the upbringing, social environment and the experiences individuals encountered on the journey to adulthood. The life histories and life experiences can lead a person to behave in certain ways. For example if a person was brought up in an abusive environment rather than a loving environment then their disposition to forgive both themselves and others may be affected

The first two studies (Chapter four and five) aim to explore the forgiveness issues and understanding of the process and concept of forgiveness of ten women who are currently in a drug and alcohol rehabilitation centre. To put the women in context the first study aims to explore their self reported life histories and supplement

this with a psychometric profile using standardised measures of forgiveness of self and others and other variables that may be related to forgiveness. This can give a participant profile, which will give a good grounding and understanding of the individual and their context. This can highlight any potential forgiveness issues and can supplement Chapter five, which is semi-structured interviews with the women about their understanding of forgiveness and the forgiveness issues, including self forgiveness that they have. The results from these studies can be effective for not only validating process models and supplementing the theoretical literature but also for devising and refining intervention programmes or re-evaluating the current rehabilitation programme used for mothers in rehabilitation centres.

Part two: Quantitative studies

The second part of the thesis looks to further explore, with the aid of psychometric measures, some neglected gaps identified in the psychometric forgiveness literature and broaden the knowledge of dispositional forgiveness. This will include using a relatively new dispositional measure of forgiveness that incorporates scales of forgiveness of self and forgiveness of others. There is relatively little empirical work that has been conducted in Britain. Most of the work that looks for associations with dispositional forgiveness has been conducted on student samples in American universities and has neglected to explore the correlates of dispositional forgiveness of self. Forgiveness research is dominant in America and as such it seems worthwhile to carry out further dispositional forgiveness research in neglected areas with British samples to broaden the knowledge of the concepts to supplement the theoretical literature and explore any possible cultural differences. This will be done in a series of studies that explore four different areas using both student and general population samples using standardised measures.

1. Forgiveness and subjective well being

There are very few studies that have researched the concept of forgiveness of self, but those that do give evidence of the importance to mental health (Mauger et

al., 1992; Maltby, et al., 2001). More research is needed that utilises the forgiveness of self-measures so that the construct and its correlates can be investigated more thoroughly and knowledge of its potential links to mental health can be investigated further. This will be done in the first quantitative study (Chapter seven) by exploring forgiveness of self and others in relation to psychological well being using hope and a general health measure.

2. Looking at cognition's that inhibit forgiveness

Although previous research on forgiveness has tended to focus on and aims to understand the process of change leading to forgiveness there have been studies to try and understand what traits may be related to dispositional forgiveness. Neuroticism, anger, anxiety, depression, hostility, vengefulness and resentment have all been associated with low levels of forgiveness (Ashton, 1998 ; Davenport, 1991; Enright, Gassin & Wu, 1992; Kaplan, 1992; Williams & Williams, 1993; Worthington, 1998). When considering inhibitory characteristics, anger and desire for revenge are most often thought of as the main barrier to forgiveness. These constructs have been considered separately in the forgiveness research but the cognitions that underlie them have to date not been explored in a systematic way. The second quantitative study (Chapter eight) examines the relationship between anger rumination and forgiveness of self and others and also to see whether angry afterthoughts, thoughts of revenge, understanding causes or angry memories contributes to the greatest variance in non-forgiveness. This study will use, what appears to be the only available measure of anger rumination.

3. More exploration of variables that can facilitate forgiveness.

The research on dispositional forgiveness has mainly concentrated on variables that negatively correlate with forgiveness. Authors recently have suggested that a useful theoretical context within which to examine forgiveness is positive psychology (Snyder & McCullough, 2000; Yamhure, Thompson & Snyder, 2003). Positive psychology conceptualises forgiveness as a human virtue (Seligman &

Csikszentmihalyi, 2000) and suggests that focusing on the positive predictors of forgiveness can begin to address the negative bias in forgiveness research. With positive psychology the emphasis moves from looking at human weaknesses to exploring human strengths. Helping to understand the positive traits that may be associated with forgiveness may contribute to the understanding of facilitating this process in counselling, therapies and interventions. The third study (Chapter nine) explores the relationships between forgiveness of self and forgiveness of others and three other human virtues (Lopez & Snyder, 2003) namely, self esteem, optimism and emotional intelligence.

4. The developmental nature of forgiveness

The whole issue of how we acquire the ability to forgive remains a key question (Enright & Coyle, 1998, p.139). There is little research on the developmental aspects of forgiveness and the effects that the person's environment during childhood may have had on the ability to forgive both self and others. The literature regarding moral judgement suggests that forgiveness is developmental (Piaget, 1932/1965; Enright et al., 1989; Enright and the Human Development Study Group, 1994). There has also been very little work done using theoretical and empirical examination of how the capacity to forgive develops throughout the life span (Girard & Mullet, 1997; Spidell & Liberman, 1981). However, Hargrave and Sells (1997) argue that more is needed more about the developmental aspects of forgiving. Hill (2001) agrees when he asserts that forgiveness should be examined within a historical context, where education, attachment experiences, and perhaps most influentially, family dynamics may provide a context to account for a person's ability to forgive both self and others. This is done in the fourth quantitative study (Chapter ten) that looks at the relationship between parenting style and forgiveness of self and others, and as such builds on the qualitative research reported in this thesis.

CHAPTER THREE

Qualitative Methodology

QUALITATIVE METHODOLOGY

Introduction

As Chapter two indicated, there is a lack of qualitative research looking at individuals' forgiveness issues and what forgiveness actually means to them. The next three chapters explore this issue. This chapter outlines the aims of the qualitative research, discussion of qualitative methodology rationale for using the methods and discusses the options considered to collect data from a sample of women who were completing a six-month rehabilitation programme. Finally there is discussion of the use of mixed methods in research.

Aims of this qualitative research

There are two aims in this research. The first aim is to find out about the women's life histories. This information together with results from standardised measures (see Chapter four), of forgiveness, emotional intelligence, self esteem and anger rumination given by the women will help to supplement the vignettes and create a profile of the women taking part in the research. Using methods that epistemologically have been seemingly incompatible to give a more comprehensive profile than would be achieved by just using one of the methods alone. This will enable comparisons between participants. To date there do not appear to be any studies in the forgiveness literature that combine methodologies. Combining methodologies will be explored in more detail later in this chapter.

Forgiveness does not occur in isolation from past experiences and the forgiveness issues need to be explored within the wider life history context and alongside the variables that may be associated with the disposition to forgive. This participant profile, which is made up of vignettes of the womens' own accounts of their life history and scores from standardised measures help supplement the interview data and contextualise it.

The second aim is within a phenomenological context, to seek to explore the forgiveness issues, through in depth interviews (Chapter five) that are relevant to these women and to assess their level and understanding of the concept of forgiveness through disclosure about their experiences within the forgiveness triad. There is also an aim to validate and perhaps supplement the process models of forgiveness of self and forgiveness of others, as there has been limited qualitative studies that have attempted to do this in a rigorous way.

Methodology rationale

There exists a strong rationale for using qualitative methods of investigation at this stage of the research in forgiveness. These can be broken down to include;

1. There are many process models of forgiveness but very little qualitative work to validate these, which actually explore the types of forgiveness issues or the forgiveness process, in population samples other than students.
2. Although quantitative forgiveness research has been very productive and illuminating the very nature of quantitative research takes forgiveness out of context. Correlational studies seek to make generalisations that obviously do not hold true of everyone. Quantitative studies do not allow people to tell their stories explaining how forgiveness is understood by the people who experience and grant it.
3. Forgiveness is a social and cognitive construct with diverse interpretations and meanings that can only be studied from real situations as it is experienced and lived. Each transgression is unique to the individual involved as is their perception and interpretation of the transgression. To set the transgression out of context, without including relevant details such as the relationship quality

prior to the transgression, as is the case with the majority of the quantitative work, is to present only part of the forgiveness scenario.

4. Each party to the act brings their own set of personal values and shared values based on their own unique set of circumstances prior to the transgression. Only the individuals involved are able to fully understand and articulate the circumstances and how the transgression affected them. Quantitative methods ignore or try to generalise and therefore often simplify the individual differences involved in forgiveness.
5. The nature of the study is such that it asks the question of 'what and how?' rather than the 'how many?' of quantitative research. 'What are the issues for these women?' and 'how were they able to forgive or not forgive both themselves and others?' This contrasts to earlier quantitative studies that looked for correlates or dispositional traits of forgiveness.

At this stage the research becomes diverse and encompasses different methodology to collect and analyse the data. Qualitative methodology takes as its starting point the assumption that there are individual differences in how forgiveness appears and how it is lived in the ideographic world of the person under study. Qualitative researchers are concerned with the complexity of social interactions as they are expressed in the daily lives of people and the meanings that these people give to the interactions. This means a move away from trying to find what fits for everyone towards what is really going on for the individuals under study. There is, of course, scope for this method to bring together issues, which may emerge for everyone and group them together as themes or consistencies.

What is qualitative research?

The use of qualitative methods is now well established in social, developmental and health psychology. It has become an increasingly important research technique for the social sciences, and applied fields such as management, community work and nursing (Marshall & Rossman, 1999). It is seen as an especially useful technique in the social policy areas (Walker, 1989). Qualitative research involves researchers' active engagement with participants and acknowledges that understanding is constructed, and multiple realities exist in the complex and dynamic social world (Banister, Burman, Parker, Taylor, & Tindall, 1996). Researchers who advocate the approach assert that qualitative methods are theory generating, inductive, aiming to gain valid knowledge and understanding by representing and illuminating the nature and quality of people's experiences. With this methodology, participants are encouraged to speak for themselves, personal accounts are valued, and emergent issues within the accounts are attended to. The developing theory is, thus, firmly and richly grounded in personal experiences rather than a reflection of the researcher's *a priori* frameworks. In this way insight is gained into the meanings people attach to their life experiences. As a method it therefore seems appropriate, when measuring forgiveness, as it is such a personal construct with huge individual differences.

Constructionists tend to look at how discourse and language affect the social world. It does include the context and social interactions and takes a holistic approach to data, which can be said to be more relevant to everyday life than quantitative research. Survey research and structured interviews can often keep the participant at arms length and never really discover the complexity and deeper meaning that a concept such as forgiveness has to the individual and their life circumstances. The methodology used in this part of the research is set within Harre's (1993) ethnogenic perspective for understanding social interactions. Here the argument states that it is not the action or act but the episode that is crucial. Life is not a set of disconnected acts but is a series of episodes, which give structure and

meaning to human experience. To be able to look at the episode (forgiveness), consideration needs to be given to the whole context. Qualitative research can allow the incorporation of the social world into the research, thus giving insights into individuals' perspectives, which would otherwise have been invisible or at best touched upon in quantitative methods (Griffin & Phoenix, 1994).

The following two chapters investigate forgiveness from a social constructionist perspective (Burr, 1995) and may supplement the forgiveness literature and give a greater understanding of how forgiveness is constructed in everyday talk. Lulofs (1992) supports the idea that forgiveness is not the same for everyone. She argues that forgiveness is a social construction and it is the people in the 'fractured or stressed' relationships that create the meaning of the concept forgiveness. It is also those people who must decide on the actions necessary to them to make the forgiveness real. This perspective confirms the diversity of meanings associated with forgiveness and goes some way to explaining why there is little consensus as to the definition of forgiveness (McCullough, Pargament & Thoresen, 2000) and one may never be reached if individual differences are taken into account. This is in line with other Social Constructionists such as Shotter (1984) and Parker (1994) who asserts that communication determines how reality is experienced, and the experience of reality affects communication. If this is true then the 'players' in the forgiveness scenario may not have the same construction of what forgiveness means as other players in a different social context. There may be a lot of commonalities but also large individual differences, which should not be glossed over in the attempt to find a common definition that works for all.

There is often the criticism that qualitative research is not generalisable (Marshall & Rossman, 1999) and has low external validity. However, within forgiveness there are individual differences so it seems to make sense that qualitative work look for greater depth and understanding of the issues. It was felt that the small number of case studies within this study is justified by the opportunity they provide to capture the complexity of such a phenomenon as forgiveness issues. The

assumption is that within this small but relatively homogenous sample, data can be drawn to explore existing theory and build a picture of the forgiveness issues relevant to this population sample. With the aid of psychometric testing and the life history data there may be the opportunity to explore the associations of forgiveness with mental health benefits. (Strasser, 1984; Subkoviak et al., 1995; Salman, 2002; Maugher et al., 1992). The theoretical parameters of the research to be stated. Then other researchers who carry out research studies within the parameters can determine whether they believe the findings can be transferred to other settings.

Qualitative research has often been ‘attacked’ as being subjective, value-laden and the soft option because it does not begin with the assumptions made by positivist scientists, who have tended to be viewed as objective, neutral and value free (Marshall & Rossman, 1999). However many contemporary qualitative theorists highlight the ways in which quantitative research is not value free and objective in that it is researcher led and therefore the researcher brings their own biases and perspective to the work (Alvesson & Skoldberg, 2000; Finlay & Gough, 2003). Within the positivist paradigm, theories and research methods have often viewed the individual as a rational decision-maker and ignored the social context. Qualitative methods allow the opportunity to incorporate the social and cultural aspects into the theory and it is believed can provide a more complete description of the forgiveness phenomenon and get a better understanding of the forgiveness issues of the women involved in this study.

Qualitative research has also been criticized for failing to ‘adhere to the canons of reliability and validity’ (LeCompte & Goetz, 1982, p.31) in the traditional sense. A counter argument to this could be the idea that what is needed is a move away from these more traditional terms for describing the ‘trustworthiness’ of studies and use terms such as ‘credibility,’ ‘transferability,’ ‘dependability,’ and ‘confirmability’ (Lincoln & Guba, 1985, p.300). Many authors have devised different ways to seek to ensure that the work is credible. Eisner (1991) constructs a standard known as ‘structural corroboration’ where the author puts forward multiple layers of

data. He uses the analogy of detective work to state how bits and pieces of evidence can make up a compelling whole. Wolcott (1990) argues that 'validity neither informs or guides or informs' his work (p.136) as it can distract from his work of understanding what is going on. Instead he tries to identify critical elements and write plausible interpretations of them.

Trustworthiness can be thought of as encompassing elements of good practice adhered to throughout the research process. This can involve, disclosing the researcher's orientation, prolonged and intensive engagement with the data, discussion of the process and the findings with others and use of multi-methods. These were all adhered to by the researcher. Also the methods of analysis were explained and examples given to explain procedures and the qualitative section of the thesis was discussed with other researchers on numerous occasions. Good practice means making any biases explicit or trying to reduce these biases and awareness of the self as a researcher. Therefore as a qualitative researcher the author had to be concerned with reflexivity and try to reflect on and critically evaluate the research throughout. This was done and will be expanded on later in the chapter and the following qualitative studies.

Although it has not always been referred to as reflexivity the attempts to explain how the researcher and other intersubjective elements affect the research have been important factors as qualitative research has evolved. However these attempts to affirm the validity of research were criticized as being 'backward glances at positive ideals' (Finlay & Gough, 2003, p.4). Others argue that introspective reflexivity runs the risk of overshadowing the voice of the research participant (Finlay, 2002). However at the very least it is considered that the researcher makes clear their individuality and highlight motivations, interests and attitudes and reflect on how these have impacted at every stage of the research (Gough, 2003).

Feminist versions of reflexivity sought to address concerns around unexplained power balances between researchers and their participants. Hertz (1997)

argues that in order to produce accounts that are not as distorted, the researcher should situate themselves with the research as they impose on it at every stage. One author who managed to successfully achieve this was Wasserfall (1997) who openly acknowledges the tensions that arose from the different social positions in her research as a feminist interviewing male research participants.

Reflexivity in all its guises is now argued to be a defining feature of all qualitative research (Banister et al., 1996). It is seen as an opportunity rather than a problem and the question now has become, 'how to do it?' rather than, 'shall it be done?', Smith (2003) sees reflexivity as central to the understanding the nature of the person in psychology. In fact there are those who consider that avoiding reflexive analysis altogether will probably compromise the research and leave it fundamentally incomplete (Bonner, 2001). With that in mind the researcher tried to be reflexive and the success at this is open to scrutiny.

Data collection options considered

A number of qualitative methodologies were considered with respect to the aims of the research and these will be discussed now with respect to approach and application to the specific research question.

Participant observation

Participant observations were considered as an option for collecting data as the women in the rehabilitation centre frequently fall out and have forgiveness issues among themselves. Participant observation is an overall approach to inquiry and data gathering method, which was primarily developed from the disciplines of cultural and social anthropology (Marshall & Rossman, 1999). As the name suggests it involves first hand involvement in the social world chosen for study. By the researcher becoming immersed in the setting they are able to hear, see and begin to experience reality as the participants do. Ideally the researcher spends vast amounts

of time in the setting and this may have been one problem with the method as far as this study was concerned. The researcher would not necessarily have been there when frictions occurred and not have got the full picture that was required. worked there.

Another potential problem would have been my role as a researcher. Due to the fact that I was employed as a member of staff at the centre becoming immersed in the women's perspective as clients at the centre may have been a problem both for the women and myself. As an employee and member of staff at the centre I had to remain professional and this would have stopped me from being close or intimate with the women. I could never become regarded as one of the clients. The women may have in turn become suspicious of my behaviour and intentions and this may have cause problems with my working relationship and issues of trust and honesty.

Another problem with participant observations is that it would be more difficult to glean information regarding self-forgiveness issues and I felt that this was a very important concept that needed exploring, especially with this sample group. Self-forgiveness seemed to be a very important aspect to investigate with participants and there also is very little in the literature about self-forgiveness. The time spent there as a worker and the knowledge that I gained both about, and from the women who were subsequently interviewed, helped to give me a better understanding about them and their issues than if I had simply interviewed them without this additional experience of them.

Focus groups

Interviewing people in focus groups largely originates from market research (Marshall & Rossman, 1999) but it has become widely accepted in social science and applied research and increasingly in psychology. The number of in the focus group is generally made up of about 7 to 10, although the range can stretch from 4 to 12. The participants are usually selected because they share certain characteristics that are relevant to the study question. The researcher's role is to facilitate discussion on

focused topics among the participants. The focus groups may be conducted several times and with different participants so that the researcher can identify trends through careful analysis (Krueger, 1994).

This method assumes that people need to listen to the views and understandings of others to enable them to form their own. One of the advantages of this method is that it is socially oriented and studies the participants in a natural relaxed environment interacting or working through issues and ideas with others rather than one to one in an interview situation. It is regarded as particularly useful for exploring unanticipated issues that arise during the discussion and effective for high face validity (Morgan, 1997). In depth interviews are often considered more time consuming than focus groups (Taylor & Bogdan, 1998).

Focus groups were considered as it would have been interesting to also look at the discourse and how the women constructed their meanings of the forgiveness process through their talk. As the women had experience with group work and had been able to self disclose this method was piloted with three women, but was not successful. One woman dominated the group even when the researcher made attempts to get the other women involved. At the times when the quieter two women talked they looked to the more vocal woman to back up what they were saying. In the end the focus group had become more like three interviews. It was felt that a combination of individual differences in personalities and the length of time the women had resided at the residential centre meant that some women were more willing to speak in front of others. Another reason was that it was believed that the women would benefit from not having the presence of their peers, which may have influenced their responses. Further it was felt that the women would be more likely to discuss sensitive and emotional matters without the presence of others. Therefore focus groups were abandoned as a method with the particular set of participants available at the time.

Interview studies

As an alternative interviews were considered. There are three main types of interviews; namely structured, semi-structured and unstructured. They are not without criticism and under the influence of positivism structured interviewing have been conceptualised as behavioural rather than linguistic or interpretative (Holstein & Gubrium, 1995; Mishler, 1986). Interviewers are often encouraged, especially in structured interviews, to ask the same questions in the same way in order to minimise interviewer bias. This can be avoided in semi structured interviews by allowing the interviewee enough scope to talk quite freely and if any, potential bias is openly acknowledged by the researcher.

It is suggested that semi structured interviewing can be seen as part of a continuum, with structured interviewing at one end and unstructured interviewing at the other end (Minichiello, Aroni, Timewell & Alexander, 1995). Structured interviewing is usually more of a question and answer type interview with a fixed number of questions. It can therefore be thought of as rather like a survey and does not allow the interviewee to digress from the questions asked even if they feel that they have something relevant to add. Unstructured interviewing is rather like a conversation, which can allow the interviewee to explore other avenues, and talk freely about issues they feel are relevant. Semi-structured interviewing is a combination of the two methods. Less rigid and structured than the structured interview but more structured than the unstructured interview.

Semi-structured interviewing or as it is sometimes called, focused interviewing was used to collect data from the participants. Because the author believes that the interview is trying to get at the more subtle complexities of the participant experiences the more structured, positivist methodology for interviewing was rejected. As the interview was intended to be in-depth and of an exploratory nature a theme list was produced, as recommended by McCracken (1988) which was intended to allow checks that relevant issues had been covered, but also allow the

freedom to concentrate on the ongoing interaction. This was designed to be flexible enough to be modified slightly and new themes to be integrated, as a new participant would draw to my attention something of significance that had not been considered earlier.

One of the problems with gathering information by interview studies is establishing a rapport with the participants (Pidgeon & Henwood, 1997). As the interviewer had worked with these women over a period of at least two months and been available to listen and give advice to them regarding their parenting and their program, rapport and trust was believed to be already established. The type of active listening recommended by Seidman (1991, p.57), which requires, 'concentration and focus beyond that we usually do in everyday life,' came quite naturally in the interview situation because of the work done previously with these women in the rehabilitation centre. There are many situations where this type of active listening is required in the work situation, and the interviewer therefore felt well practised and not ill at ease with this skill.

Some researchers argue that interviewers should be of similar age, sexual orientation, race and class (Tagg, 1985). Although this wasn't exactly true in the circumstances with all the women interviewed there was the comfortable feeling that interviewee and interviewer were alike with many similarities. With the women of different race, a rapport had already been established and it felt (on the researcher's part and it is believed the interviewees) that there were far more similarities than not. However this issue was not explored with the women so their feelings about the researcher is purely speculative. At times within the work done at the rehabilitation centre it was felt that the women would tentatively regard the researcher as a friend. The word tentatively was used because workers at the centre have always made it clear that primarily there is a job to be done and this is the main role in the centre. This includes putting the welfare of the children at the centre first and workers must always report anything of any significance back to social services. In most cases social services are feared and even hated by the women as they make decisions about

theirs lives and their children's future lives. However, most of the women were now single parents and it was felt that they were able to relate to the researcher as they knew her to be a single parent and could empathise with the difficulties that this brings. Prus (1998) recommends as do many ethnographers, that researchers should spend as much time in the field as possible, particularly when talking in-depth with participants about sensitive issues and experiences. The researcher had worked at the centre with women who have been through similar experiences as the women interviewed. It is believed that she had developed a 'feel' for them and an empathy, which wouldn't necessarily have been there had the researcher not worked at the centre for such a long time.

A pilot interview was undertaken with one of the women at the rehabilitation centre. As a result it was decided that trying to validate the forgiveness models was not going to be as easy as expected with the sample group I had selected. The women could easily talk of their experiences and the outcomes but were unable to easily articulate the process that was involved. I began to realise that the women had had very similar forgiveness experiences and that this could have had profound effects on their lives and was now having effects on their rehabilitation. The focus of the aims of the data collection shifted and the emphasis became, what forgiveness issues these women had, and what were the similarities and how were these issues affecting them. However, without specifically asking about the process of forgiveness the data will be used to make theoretical comparisons between the emerging analysis and the existing forgiveness theory and process models.

Analytical methodologies

In the past all qualitative research was referred to as 'ethnographic' (Goetz & Le Compte, 1984) and considered to be 'monolithic' (Fetterman, 1987). It is now known that there are many different types of qualitative research that originate from diverse disciplinary perspectives, (e.g. ethnography, phenomenology, grounded theory). These main areas can also be sub-divided again into specialties such as

critical ethnographies and transcendental phenomenology (Creswell, 1998). There are also different epistemological perspectives, for example, essentialist and constructionist. Obviously the differences in the approaches needed to be addressed before deciding on which method to use but the sheer number of choices was baffling. This is exemplified in a classification produced by Tesch (1990) who identified 28 approaches. With such a wide diversity of choice, a decision was made based on goodness of fit, which will be discussed in detail below with a few of the options available that seemed to be appropriate to the mode of data collection. As the approach that was taken was essentialist this started to narrow down the choices of analytical methodology. An essentialist approach was taken as the study aimed to find out individual forgiveness issues and how individuals conceptualised the construct. This could not have been achieved effectively using a constructionist approach, which would have been appropriate if the aim of the study was to find out how forgiveness was constructed through social discourse.

Analysis that is grounded in the participants' understanding and knowledge can make something that is taken for granted explicit and this in turn can generate new ideas and hypotheses. A number of options were considered for analysis of the in-depth interviews. There are many similarities across the range of options for data analysis and many such as content analysis or thematic analysis are based on extracting themes from the data. Also many advocate the same principle of grounding the analysis within what the interviewee says. Also, many of the systems used to code and theme the data are very similar. I will try and highlight these differences with a limited number of essentialist methods, which all follow on from this epistemological standpoint and use them to help explain why interpretative phenomenological analysis was chosen to analyse the data.

Grounded theory

This type of analysis is used to generate or discover a substantive theory using a construct-oriented approach. It is a well established and well-known qualitative method devised by Glaser and Strauss (1967). It was designed to facilitate the

process of discovery or theory generation by the overlapping process of gathering and analysing data. Data is analysed using a constant comparison method (Glaser & Strauss, 1967) through a series of structured coding strategies, which involve a movement of data to abstract conceptualisations and back to data to check the conceptualisations. There is a constant search for commonalities and exceptions within the structured coding system. These theories would be 'specific to the context in which they were generated and would be grounded in the data from which they emerge rather than rely on analytical constructs, categories or variables from pre-existing theories' (Willig, 2001, p.32). For many qualitative researchers, qualitative method is equated with Grounded Theory. Alvesson and Skoldberg (2000) argue that qualitative researchers have no choice but to use grounded theory or something that derives from it. Since 1967 Grounded Theory has undergone a series of revisions. Indeed Glaser and Strauss also now disagree on the way Grounded Theory ought to be practised (Willig, 2001).

As initially the study was to explore the process model of forgiveness and either modify or come up with a new model of forgiveness specifically for this sample, a grounded theory of forgiveness was an option. However for a number of reasons grounded theory was not used. Firstly, the nature of the sample was such that it was difficult for the women to be able to articulate the process of forgiveness but dwelt more on their experience of forgiveness issues and the meanings that they gave to these experiences. Systematic procedures are used to analyse the data and the overall tone of this type of study is one of scientific credibility and rigor.

Also I believe that it is very difficult if not impossible to bracket off preconceptions. There already was a relationship with the women involved in the study and this relationship would have undoubtedly affected the interaction between interviewee and interviewer making neutrality an unrealistic ideal. Indeed in all qualitative research, what emerges from the data is shaped in some way by the researcher if only by the questions that are asked. Dey (1999, 23) supports this argument nicely saying

'Even if we accept the (doubtful) proposition that categories are discovered, what we discover will depend to some degree on what we are looking for.'

Thirdly, I acknowledge the criticism that grounded theory is fundamentally flawed in the assumption that theory can be generated from a clean slate (Dey, 1999). As Alvesson & Skoldberg, (2000, p.17) assert 'data never comes in the form of pure drops from the original virgin source'. In almost all, if not all research conducted, there will be previous theory. The data analyst could not claim to come at the data without prior theoretical knowledge from the forgiveness literature. Some researchers recommend that the literature not be read before addressing the research question, collecting and analysing the data (Glaser & Strauss, 1967). They maintain that the researcher must not read too much in the technical area so that they 'maintain a fresh gaze.' This was considered in the circumstances impossible to do. I was up to date on all the theories and articles concerning forgiveness and would have found it very difficult not to let these influence my questioning and analysis of the data that was generated.

Within the analysis I wanted to allow for interpretation based on my previous knowledge of the women and their life history narratives if these seemed relevant to the understanding and interpretation. It was felt that I had to be very reflexive about the process and my position in generating the findings. Grounded theory stayed very close to the text and theory emerges from the actual transcriptions. It does not allow for much speculative interpretation based on other sources of information or how their interpretation of the meaning of their experiences was formulated. The original grounded theory of Glaser and Strauss (1967) encourages the researcher to come to the data without any preconceptions or theories. Also the imposition of meaning into the data is to be avoided. It assumes that potential knowledge is out there and can be uncovered by the researcher. In this respect the original grounded theory is seen to take a positivist approach.

This positivist approach has been challenged by other grounded theorists in more recent years as they have attempted to develop refined strands of grounded theory. A social constructionist version of the Grounded Theory method (Charmaz, 1990) moves towards including the researcher in the process and acknowledging their part in the emergence of the themes. Also the original theorists who developed Grounded Theory now disagree about the nature of grounded theory. Strauss and Corbin (1990) modified the process to involve more prescriptive coding instead of free emergence of theory from data and incorporate some deductive analysis and they acknowledge the role of other theories in sensitising the grounded theory researchers. Within the grounded theory discipline there now appears to be a few different alternatives available and some of the principles but not all would be appropriate for the data set produced in the current study. For example, those that do not allow for preconceptions and interpretations would limit the type of analysis that could be done with the women used in the current study.

Phenomenological study

There are many strands of phenomenology including, transcendental and existentialist and these different varieties each make different assumptions about issues such as human action, interpretation and the role of language. Although there are differences there are also common features of phenomenology as they all report the meaning of the lived experience of several participants about the concept or the phenomenon. Phenomenologists explore the structures of the consciousness in human experiences (Polkinghorne, 1989). Its roots are in philosophical perspectives and have been used in many disciplines. Researchers using this method search for the essential, invariant or essence of the central underlying meaning of the experience. The analysis proceeds with reduction of the data, analysis of specific statements and themes and a search for all possible meanings. This was not a viable option because the researcher has to set aside all prejudgements by bracketing off their experiences and preconceptions. It seemed that my preconceptions about the concept of forgiveness and the participants under study should be made clear and could perhaps

add value to the findings. It seemed that one form of phenomenological study, interpretative phenomenological analysis, allowed the personal experiences of the researcher to be acknowledged and was similar in many ways to both grounded theory and phenomenology analysis in its systematic approach.

Interpretative phenomenological analysis (IPA)

This method is concerned with the way individuals subjectively perceive the world (Willig, 2001). Data is analysed in a similar way to that of other qualitative research methods in that it searches for themes within the data and uses a structured coding system (full description of the procedure can be seen in Chapter five). There is the assumption that individuals can perceive the same phenomenon in very different ways. The reason for this is that the cognitions that the individual has and the meaning that they attribute to their experiences mediate the experience. It can be said to subscribe to the realist ontology but it also recognises that the meanings people ascribe to their experience is brought about partly as a response to interactions in the social world. In this method of phenomenological analysis, the analysis is not driven by prior theory or dictates that the researcher must branch off their conceptions. Instead it takes a 'bottom up' approach, where the data implies theoretical insight. This insight is derived from and firmly grounded in the experience of the participants. With this phenomenological approach the researcher can gain insight into nuances of personal experiences in this instance of recovering addicts taking part in the study. It can provide rich descriptions of participants situations and experiences although it cannot explain why the experiences take place and why there are individual differences (Willig, 2001).

Smith (1996) acknowledges that Interpretative Phenomenology Analysis (IPA) is an evolving process and can essentially be thought of as a phenomenological study, as Smith admits phenomenology is an important theoretical touchstone for IPA. However there are fundamental differences. For example, symbolic-interactionism played a part in IPAs history as the meanings individuals ascribe to events are

affected by actors in the social world and are central, but so too are interpretation of those meanings. It is concerned with the way individuals subjectively perceive the world. There is the assumption that individuals can perceive the same phenomena in very different ways. The reason for this is that the experience is mediated by the cognitions that the individual has and the meaning that they attribute to their experiences. It can be said to subscribe to the realist ontology but it also recognises that the meanings people ascribe to their experience is brought about partly as a response to interactions in the social world. With the phenomenological approach the researcher can gain insight into nuances of personal experiences of the women in the program that would not have been possible using a method such as Grounded Theory that does not allow for the analyst's interpretation (Shaw, Booth, Sutton, Miller, Smith, Young, Jones & Dixon-Woods, 2004)

Phenomenology aims to explore the quality of an experience and gain a better understanding of what it is like to have been or be in a particular situation. It focuses on perceptions and tries to get a better understanding of how the world appears to the participants, but it does not make claims about the nature of the world itself. Therefore though it can provide rich descriptions of participants situations and experiences it cannot explain why the experiences take place and why there are individual differences. In this respect IPA can be criticised for focusing on descriptions without regard for origin and in this way it limits the understanding of the phenomena.

IPA is a relatively recent approach developed specifically within psychology (Willig, 2001). Especially in the UK it is being used in a variety of sub-disciplines such as clinical, social and especially in the social psychology of health (Dunne & Quale, 2001; Larkin & Griffiths, 2002; Robson, 2002). One of the strengths of this method is that it allows the researcher to engage in idiographic analysis in a systematic and meaningful way. Therefore none of the richness of the individuals' accounts are lost at the expense of generalising the findings (Smith, 2004). Grounded Theory is still a relatively new analytic methodology but there are noticeable

similarities, especially in the analytic procedure of breaking the text down and grouping text into themes. It is commonly thought to be similar to Grounded Theory. Smith (1999) himself often acknowledges the affinity between IPA and Grounded Theory, 'and advocate the use of techniques 'commonly associated with grounded theory' (p.232) and argues that it 'adopts a broadly similar perspective' (Smith, 1995, p.18).

Therefore to summarise, even though IPA is a relatively recent approach it was designed specifically in the UK within the psychology discipline. It allows the researcher to go beyond the data as IPA includes the researcher's interpretation of what the participant is saying. It also does not require the researcher to bracket off their preconceptions and ignore prior learning from the theoretical literature (Willig, 2001). Furthermore there are an increasing number of quality researchers that have utilised IPA and the methods are spreading across sub disciplines of psychology and becoming a viable option within the essentialist approach. For these reasons IPA was thought to be the most suitable method for analysing the data in the interview study.

Mixing methods

Quantitative and qualitative research are regarded as belonging to distinctly different paradigms and in the past a gulf was seen to exist between them (Layder, 1988). Combining the methods in a single piece of research involves a movement between the paradigms at the levels of epistemology and theory. Although not all researchers agree that methods can be combined there is now a growing awareness that it can be very useful to the research project (Brannen & Coram, 1992). This was often called 'triangulation' a term used in psychological reports (see Campbell & Fiske, 1959) and developed by Denzin, (1970). Burgess (1982) uses the term 'multiple research strategies' to describe the using different methodologies in one piece of research and argues that researchers should be flexible and therefore use a range of methods (Burgess, 1984). Denzin (1970) originally took triangulation to mean not just methods and data but investigators and theories as well. However,

1. 在 2017 年 12 月 31 日，公司尚未收到 2017 年度政府补助 1,000 万元，因此 2017 年度政府补助 1,000 万元计入递延收益，在 2018 年度摊销计入损益。

The *Strophomena* is a small, rounded, bivalve-like shell, which is found in the same strata as the *Strophomena*. It is a small, rounded, bivalve-like shell, which is found in the same strata as the *Strophomena*. It is a small, rounded, bivalve-like shell, which is found in the same strata as the *Strophomena*.

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triangulation now is generally accepted as multiple methods and is shown within the current study as between methods, where different methods are used in relation to the same research objective to substantiate the findings of each.

There is still controversy around when it is appropriate to combine methods (Brannen, 1992). It is often noted that it may be naïve to assume that combining approaches ensures validity of the data (Bryman, 1992; Fielding & Fielding, 1986). On the other hand Cain and Finch (1981) coherently argue that there is no one truth and at the extreme argue that triangulation offers an opportunity to increase the internal validity of the data. But there are many researchers who think that combining methodologies should be regarded as complementary rather than enabling some rounded unity (Brannen, 1992). Rossman and Wilson (1994) argue that mixing methodologies can be used to corroborate, elaborate or illuminate the research in question.

Qualitative and quantitative methods have been successfully combined in many studies. For example, Oakley and Rajan (1991) combined research methods when they investigated the effects of social support on low birth weight, and Morris (1988) used triangulation when looking at the social polarisation taking place between households of the employed and unemployed. Quantitative methods have often be used to test out hypotheses thrown up by the qualitative work (e.g. Cragg & Dawson, 1981) and this is the case with the correlational study that looked at parenting styles in relation to forgiveness of self and others in this thesis (Chapter ten). It was believed that mixing methodologies to gain information about the women's context would give a fuller picture than by using one method alone. Setting the participants in context would aid the understanding of the womens' lives for the interview study and would also help when conducting the interviews and analysing the data. Using the vignettes of the womens' own accounts of their life histories along with psychometric measures it was hoped to achieve a comprehensive profile of each participant. The methodology associated with this study will be outlined in more detail in the next chapter.

CHAPTER FOUR

Vignettes and Profiles

to drugs and alcohol, but society in general usually does not see alcoholism to be as serious a problem as drug abuse.

Although alcohol is legal in this country it is a powerful drug that can modify alcohol abusers' nervous systems and affect, either directly or indirectly every organ functioning. It can cause serious multiple problems, including damage to the cardiovascular system, immune system, nervous system, gastrointestinal tract, liver and pancreas (National Institute of Alcohol Abuse and Alcoholism, 1990). Many crimes can be associated with alcohol and chronic alcohol use can have negative consequences such as losing friends, family members or a career. Also some domestic violence can be attributed to alcohol abuse as can serious birth defects (Straussner, 1993).

Treatments for addiction

The rehabilitation treatments for substance misuse are changing and becoming more specialised. There is a growing awareness that drug problems are not only associated with men and that the growing number of female addicts have special issues that need addressing in their detoxification and rehabilitation (Heneghan, 2000). The central one is childcare and child protection issues. The services are still heavily geared towards men as nationally out of 95 residential projects only 12 have provision for dependent children and only 3 residential detoxification programs actually provide for children (Heneghan, 2000). Boyd (1999) in her book 'Mothers and illicit drugs' showed how society and health professionals have beliefs and images concerning women drug users and their roles as mothers. These can include women who are often led into drugs by their partners, may have suffered abuse and generally neglect their children. This is often not the case. Women who use drugs are generally judged more harshly than men and often stereotyped as being promiscuous or prostitutes with a label of 'unfit mother' and stigmatised because of the stereotype. As a result they will often avoid seeking help because they fear social services will take their children from them (Siney, 1995).

VIGNETTES AND PROFILES

Introduction

Chapter three looked at the rationale for using qualitative methodologies in this study and the various options considered. This chapter puts the qualitative interview study in Chapter five into context by finding out the life histories and a psychometric profile of the women who are taking part in the interview study. It examines the population to be studied by defining what an addict is and briefly what the rehabilitation treatments are by describing the family centre where all the participants of the study are residents and the researcher works part-time. The life histories are presented in the form of vignettes to summarise the participants' life histories along with a table of their psychometric scores that can be compared with the means of another sample of women who completed the measures in studies in the later chapters.

Definition of an addict

The term alcohol and drug abuse is synonymous with substance dependence. Dependence occurs through an initial increase in tolerance to the drugs so that more and more is required for the same effects to be achieved. Once the addiction or tolerance develops the addict cannot wait long between taking the drug and having a craving for it (Straussner, 1993). Surprisingly there is no widely accepted distinction between 'use' and 'abuse' of alcohol and drugs. This in part may be due to the fact that everyone's tolerance to drugs is different (Straussner, 1993)

However the DSM-IV defines substance dependence as the presence of at least three of the following criteria.

1. The person develops a tolerance, indicated by either (a) larger doses of the substance being needed to produce the desired effect; or (b) the effects of the drug becoming markedly less if the usual amount is taken.
 2. Withdrawal symptoms, negative physical and psychological effects, develop when the person stops taking the substance or reduces the amount. The person may also use the substance to avoid withdrawal symptoms.
 3. The person uses more of the substance or uses it for a longer time than intended.
 4. The person recognises the excessive use of the substance; he or she may have tried to reduce the usage but has been unable to do so.
 5. Much of the person's time is spent in efforts to obtain the substance or recover from its effects.
 6. The substance use continues despite psychological or physical problems caused or exacerbated by the drug.
 7. The person gives up or cuts back participation in many activities (work, recreation, socialising) because of the use of the substance.
- (Davidson & Neale, 1998, p.295).

Substance dependence is diagnosed by physiological dependence (addiction) if either tolerance or withdrawal is present. For a diagnosis of substance abuse the person must experience one of the following as a result of the recurrent use of the drug.

1. Failure to fulfil major work obligations, for example absence from work or neglect of children.
 2. Exposure to physical danger, such as operating machinery or driving while intoxicated
 3. Legal problems such as arrests for disorderly conduct or traffic violations.
 4. Persistent social or interpersonal problems, such as arguments with a spouse.
- (Davidson & Neale, 1998, p.295).

In essence, the severity of the substance abuse differs from mild to severe. Abuse refers to compulsive use of a chemical and continued use despite adverse consequences. The potential for addiction varies greatly with different substances, however the negative emotions related to the addiction are similar (Davidson & Neale, 1998).

Drug abuse

Drug abuse in England has become a serious problem, which also has serious effects on the addict, their families and society in general. It is estimated that 0.2-0.3 of the European Union population is afflicted by heroin addiction (European Monitoring Centre for Drugs and Drug addiction, 1998) and the majority of these are potentially parents (Johnson & Leff, 1999). The mortality rate among addicts is known to be high with a recent study showing mortality rates to be approximately six times higher than that for a general age matched population (Gossop, Stewart, Treacy & Marsden, 2002). The most common problem is long term, high dose heroin dependence usually in conjunction with other alcohol and/or poly-drug problems. This emphasizes the need for national drug services to be prepared to respond to other problems besides opiate addiction. Stimulants and Benzodiazepines are the most frequently used second drug of addiction. In recent years family centres have had greater awareness of the changing needs of its clients and there is a move towards accepting clients with other addictions besides opiate addictions, especially those with crack/cocaine addiction (Gossop et al., 2002).

Society is profoundly affected by drug and alcohol abuse. Not only does the problem of the addiction affect the addict but also the addicts' family and friends and indirectly affecting the lives of the larger society (Beck, Wright, Newman & Liese, 1996). Addicts will often commit crimes to feed their habits and behave in ways that endanger other so that they can get their 'fix'. There are many programs that can be completed within the community or in a residential setting that address the addiction

There is a growing awareness that women need help with their children while addressing their drug problems and outreach projects have begun to address this issue with childcare and crèche facilities (Boyd, 1999). Although single men predominantly use the residential rehabilitation services, a limited number of family centres provide for single mothers or families to enable them to stay with their children through the programme. Because of the detrimental effects both developmentally and behaviourally for children of drug addicted parents (Soepatmi, 1994) and the fact that they are significantly more likely to suffer abuse or neglect (Wolock & Magura, 1996; Jaudes & Ekwo, 1995; Famularo 1992) the move towards an integrated approach to treatment that takes the child's needs into account is a positive step.

There is a body of evidence that links anger and other negative feelings such as hurt and frustration with people starting drinking alcohol or taking drugs as a form of self medication to get relief from the negative feelings (Clancy, 1996). Many studies point to drugs and alcohol as one kind of expression that releases anger (Clancy, 1996; Forgays, Richards, Forgays & Sujan, 1999; Tivis, Parsons & Nixon, 1998). There is also empirical evidence that drug or alcohol problems could be rooted in adolescent years and that anger which is related to earlier life is associated with drug and alcohol problems in later life (Grover & Thomas, 1993). The researchers found that when investigating women who admitted to using alcohol, the amount of alcohol they use is positively related to anger, and the anger was positively related to earlier life experiences. This was especially true of women who reported higher somatic symptoms associated with childhood abuse and drank more alcohol. Another study showed that with regards to interpersonal problems patients whose drug abuse symptoms intensified were more likely to experience serious life time conflicts with their family members and friends (Moos, Nichol & Moos, 2002).

Context: The Family Centre

The Family Centre provides abstinence based rehabilitation facilities for approximately ten families and is run by a charity, which will not be named for reasons of anonymity. I have worked there for two and a half years on a part-time basis. Parents, who have been referred by social services from various places across the country, come to live in the centre with other families and are assessed by the staff. The children are usually on care orders and the parents are often sent to the centre on a last chance basis before social services intervene with care proceedings. The aim is for the parents to withdraw from all drugs and learn appropriate parenting skills so that they may independently care for their own children.

Treatment is usually over a six-month period with in house detoxification under the supervision of two specialist doctors, if this has not been achieved prior to entering the house. The parents attend groups that address addiction issues and parenting skills as well as attending activities, counselling and training where appropriate. Length of stay and successful completion has been shown to be associated with parental age and poly-drug users were found to be less likely to successfully complete the program (Keen, Oliver, Rowse & Mathers, 2000). Although there have been some limited outcome studies there has been very little qualitative research that looked at residents perception of the treatment they receive in rehabilitation centres. Many researchers have identified this gap and there are calls for more research examining the treatment experience of residents (Fiorentine, Nakashima & Anglin, 1999; Battjes, Onken & Delan, 1999).

Rationale for this sample

Through work done in a drug and alcohol centre it became apparent that this sample seemed to be particularly vulnerable to the potential negative psychological consequences of not forgiving others and themselves, such as lower self-esteem and hope and greater levels of depression, anger and anxiety. As the literature shows non-forgiveness is generally accepted to be detrimental to health (Strasser, 1984; Subkoviak et al., 1995; Salman, 2002), although this is a controversial debate and it

could be that forgiveness is not the best alternative in some circumstances. Further non-forgiveness of self may be more detrimental to psychological well being than non-forgiveness of others. This issue needs to be explored in more depth, although this has been touched on in a small number of studies (Maltby, et al., 2001; Mauger et al, 1992). The distinction between forgiveness of self and forgiveness of others has not been explored in any qualitative studies nor has it been studied in research that utilizes both qualitative and quantitative methodologies together even though there is evidence that mixing methodologies can be a valuable strategy (Brannen, 1992).

From past observations it seemed that many of these women who come to the rehabilitation centre seemed to be angry individuals and conflict often flared up in the community. There are many studies that highlight how anger is detrimental to health and is associated with non-forgiveness (Huang & Enright, 2000; Weiner et al., 1991). Also the women often held grudges against one another and berated themselves for things they did whilst addicted. Therefore this population seemed a particularly relevant one to study in relation to their forgiveness issues and understanding of the concept. The findings could also help to supplement the issue of whether forgiveness does promote physical and psychological benefits or whether it in fact could be detrimental in some circumstances.

Within the rehabilitation treatment at the moment there is no provision for the residents to address their forgiveness issues and counselling is not always given to the resident unless they specifically ask for it or their key-worker recommends it. Referrals are given to various counselling agencies in the area and appointments are made for the residents as and when there is availability. Often the residents may have to wait weeks or even months for their appointment with a counsellor. This study can go some way to demonstrating that these women have their own set of specific forgiveness issues that need to be addressed.

In my experience working at the centre there were many women in this particular drug and alcohol rehabilitation centre that have suffered painful early life

experiences. This may have contributed to their drug or alcohol abuse and it could be that working through this anger in the form of a forgiveness programme may enable the women to become more successful in their attempts at rehabilitation. There may be a need to heighten awareness of the forgiveness experiences, which to some extent seems to have been neglected or overlooked. It is hoped this heightening of awareness can create a better understanding of the phenomena and gain insights into helping others.

One paper that addresses the issues of addicts argues that psychology must address the issue of subjective experience in accounting for addictive behaviour problems, and that identity is integral to such experiences (Larkin & Griffiths, 2002). Viewing oneself as the injured/angry victim who needs to escape pain or the unforgiveable drug addict who causes suffering to others can be all part of this identity which accounted for behaviour problems in the past and could do so in the future. There to investigate the forgiveness experiences of drug addicts is essential for future studies that investigate the identity of addicts and recovering addicts.

To assess how feasible it was to carry out the study one pilot interview was carried out. This brought the realisation that the interviewee drew on their life history. One woman started as a child and outlined many experiences with her father that progressed into adulthood and the birth of her first child when she felt she was able to forgive her father for the abuse she had suffered. This brought a realisation that the interview study needed supplementing with more information about the women's life histories and previous experiences before they came to the centre. To give the women a chance to tell their own story it was decided that their life histories would be obtained in the form of a narrative.

One of the most powerful forms of expressing suffering and experiences relating to suffering is the narrative (Hyden, 1997, p.49). Narrative analysis is an approach to qualitative research that puts the emphasis on the narrative. It takes the story as the object of investigation (Reissman, 1993) and can change depending on

who is telling the story and emphasise the context dependent nature the narrative. Life histories seek to examine the subjective experience of individuals and the constructions of their world (Jones, 1983). They are often used by feminist researchers as a way of understanding how womens' lives and careers have evolved (Lawless, 1991). This could be useful with these participants besides setting them in context as it may be a way of generating hypotheses (Marshall & Rossman, 1999) about how their lives may have affected their ability to forgive both themselves and others. I found that as the forgiveness issues of these women drew heavily on their life history experiences it would give greater depth to their interview data if I had more of their life history. This information would also enable greater insight into the experiences that they had throughout their life and how these may impact on their willingness to forgive. It would also enable vignettes to be produced, to give the reader a glimpse at who these women are and what they have been through before the rehabilitation programme.

General aim

The aim of this study and the following study is to explore the forgiveness issues that the ten women from the drug and rehabilitation centre have and how they actually experience forgiveness or withhold forgiveness. This particular chapter aims to put the qualitative studies into context by finding out the life histories of the women in their own words and condensing this into vignettes. It also aims to create a psychometric profile of the women participating in the interview study to triangulate their life history and interview data to give a fuller picture of the individual context. The standardised measures include variables that have been associated with forgiveness and other variables that the researcher had identified from gaps or speculations in the literature as being potentially associated with forgiveness. These measures will be discussed in more detail later in this chapter. Individuals' scores on the psychometric measures can be cross-referenced with what the women say and later compared with the means from another larger sample of women from a non-clinical population.

Method

Access and ethical issues

The Senior Practice Care Manager at the drug and rehabilitation centre where the researcher was working part-time was aware of intentions to carry out psychometric questioning, interview some of the residents at the centre and ask for life history accounts. The researcher had talked to her in great detail about the aims of the project and discussed the implications to the centre and the feasibility of carrying out the research there. Although all the detail had not been worked out she gave her verbal consent for the research to be carried out there before the researcher approached the ethics committee at the University.

Following this the full details of the study were worked out and necessary forms devised. The University ethics committee was approached for ethical approval of the study. Copies of the interview schedule, consent forms and information proforma were examined along with a research proposal. When they were satisfied that the study would adhere to certain conditions (e.g. not interviewing anyone who had not completed at least two months of their program) then ethical approval was granted.

Full details were then explained and the paperwork shown to the Senior Practice Care Manager at the rehabilitation centre. She was given copies of the entire paperwork to be used such as the interview schedule and the questionnaires. The timing of the research was also discussed. It was agreed that the researcher carry out initial recruitment and explanations in her working hours in evening group sessions.. However the researcher went into the centre unpaid in her own time in the evening for the interview sessions with individual participants. Written consent was then given by the Senior practice Care Manager (appendix 1) before the potential participants were approached in the evening groups.

For the social science researcher there are certain ethical responsibilities (Batchelor & Briggs 1994) such as conducting oneself in a manner that does not bring into disrepute the discipline and profession of psychology, carrying out research to the highest ethical standards and ensuring that the interests of those involved in the research are safe-guarded at all times. With this in mind consideration was given to the British Psychological Society's (2000) ethical principles for conducting research with human participants. Full informed, written consent was obtained, none of the participants were deceived in any way, and they were fully debriefed and allowed time after the study to discuss participation. Confidentiality was maintained at all times and the anonymity of the participants safeguarded so that none of their personally identifiable information obtained in the course of the research was conveyed to others.

Participants were recruited on a purely voluntary basis. Initially clients at the drug and alcohol rehabilitation centre were informed, in an evening group-work session, about the nature of the study and asked if they would be willing to take part. The researcher and sessional worker at the centre answered all questions about the research that the potential participants had. Residents were informed about the aims and intentions of the study. If they were interested then they were issued with a participant information proforma (appendix 2), which invited them to take part in the study and explained the nature and requirements of the study. This information sheet covered issues such as why they had been asked to take part, what they would have to do, what the information will be used for and how it would be stored. Once they had read the information contained in the participant proforma then they were given the opportunity to ask questions then asked to read, fill in and sign a consent form. This form (appendix 3) asked them to answer questions by circling a yes/no response to such questions as, have you read the information sheet, have you been able to ask questions, have you received enough information about the study and do you understand your right to withdraw from the study at any time and without giving reason. The researcher then verbally checked if the participants had understood everything.

Participants

Ten women who were all taking part in a six-month drug and alcohol rehabilitation program participated in the present study. All the women have done a detoxification program and no longer have a physical addiction to drugs. Clients were only considered for participation in the study after they had completed 2 months of their rehabilitation programme. This was done for a number of reasons;

1. Many of the residents are involved in a detoxification programme in the initial stages of the programme. This often involves reducing prescriptions of methadone and benzodiazapines, which can lead to withdrawal symptoms leaving the client feeling unwell.
2. Clients are usually able to give a more objective account of their life history once they are no longer suffering withdrawal symptoms and once they feel that they are in a safe, settled environment.
3. There is a higher prevalence of clients leaving the programme in the first few months as they fail to settle and leave of their own accord or are asked to leave by staff at the centre.
4. Clients can be uneasy and mistrusting of staff at the initial stages and much less likely to open up and be comfortable talking to a member of staff about potentially sensitive issues. After two months they will be used to having one to one sessions with their key workers and group sessions with other members of the therapeutic community.

All the women volunteered to take part in the study. Women were at the centre for various reasons. Some had requested a rehabilitation program others had no choice but to come, as social services demanded that they did in order to keep their children. Others were there as part of their remand requirements. Most of the women were there on their own with at least one child but one of the women interviewed was at the centre with her partner. Their ages range from 22 to 38, with eight of the women being white (two from Scotland and six from England), one of

the women was Black African ethnicity and one of the women was a Moroccan Muslim. The breakdown of the participant's age, ethnicity, marital status and the number of children they have and number at the centre with them is shown in the table 4.1 below.

Table 4.1: Demographic details of the participant sample

	Sex	Addiction *	Age	Ethnicity	Marital Status	No of children	No with mum
Rachel	F	Drug	32	Moroccan	Married	2	1
Beth	F	Drug	29	White English	Single	1	1
Lorna	F	Drug	22	White English	Single	1	1
Lynn	F	Drug	36	White English	Single	2	1
Sammy	F	Drug	34	Black African	Single	2	1
Bella	F	Drug/Alco	38	White Scottish	Partner	3	1
June	F	Drug	27	White English	Partner	1	1
Jill	F	Drug	38	White English	Single	3	1
Sharon	F	Drug	33	White English	Married	4	1
Mandy	F	Alco	36	White Scottish	Single	2	1

*Addicted to drugs and/or alcohol. Alco = Alcohol

Procedure

The women who had agreed to take part in the interview study in the evening group sessions were requested before the interview to give a written summary of their life history and to fill in (with the researchers help if needed) a number of psychometric measures (these can be seen in the appendix in further studies/chapters). To avoid imposing a framework on them about their life history, they were free to add whatever information they wanted into their life story, but were

to start from their childhood memories and to end as they came in to the residential setting to begin their rehabilitation program. This allowed the women freedom to write what was important and relevant to them and to allow natural variations in their accounts.

All but one of the life stories were hand written on A4 paper (one was typed) Their written accounts were transcribed so that the researcher could get a feel for the data and were then read and re read so that the important and relevant information to the study could be extracted. This was then presented in small passages in the form of a vignette as it was felt that would be an easy to read summary of the participants taking part in the research.

Vignettes

Vignettes are a method that is used to reduce material to small manageable summaries, which highlight the main distinctive features. Marshall and Rossman (1999) successfully used vignettes to illustrate the methodological challenges posed the advances that affected qualitative research design. Vignettes take a written form and are usually no more than a paragraph. The use of vignettes and case study material is not new, although in the past they have often been limited. It is quite rare to see them used as an assessment tool with clinical groups (Farrow, 1987) but it is within the clinical literature that the use of vignettes has been utilised to summarise and reveal interesting points concerning the client population. One study by Velleman, Bennet, Miller, Oxford, Rigby and Todd (1993) used this method when they interviewed the relatives of people with drug problems. Although there is not a detailed account of what they did, they claim the data was summarised in different ways and the vignettes were then analysed in an exploratory way looking for key components of the interview.

Vignettes have been utilised in the present study to condense the data given by the women in the drug and alcohol program regarding their life stories. This

information can then be fed into and supplement the understanding of the interview data from these women regarding their forgiveness issues. Without these summaries of life details the richness of the interview data may be flat and meaningless as it has no context for the reader. The vignette has been constructed factually and is grounded in the data given by the women themselves. Therefore much of the vignette is based on 'chunks' of the actual written extracts of the women. The vignettes are not being specifically analysed in their own right, and are supplementary to the interview data so the value of this approach means that the vignette is very close to the data and has very little deductive, thematic or speculative content. The vignettes are extremely practical and effective (Farrow, 1987) as they achieve a short easy readable account of the core elements of the life history of the individuals involved in the interviews, which will help to put the interview data in context.

The final versions were very close to the data and were mainly descriptive, devoid of abstraction and sticking to the facts for informative purposes. There was an element of deduction in places where conclusions were drawn from the material given, which was supplemented with information that was already known to the researcher as a worker at the centre. As much as possible standardisation was attempted when composing the vignettes, especially when pulling out central features of the case but with the aim of retaining the individuality. The researcher's part as a member of staff at the centre, who has worked alongside these women and know their history and personalities to some extent through work is acknowledged. The extent, to which the objective of the vignette construction has been achieved, is open to question and scrutiny. It should be noted, as have others in the past (e.g. Miller, Vellerman, Rigby, Oxford, Todd, Copello & Bennett, 1997) that the creation of the vignettes was itself a learning exercise as the researcher assimilated a sometimes large amount of information from the history accounts. Further the process helped to sharpen thinking and create a critical awareness for the interview data analysis, which was to follow.

The names of the residents at the rehabilitation centre have been changed and exact geographical information omitted to protect the identity of the women. For example, to make sure that the changing was not systematic, details of some of the sexes of the women's children were changed but not all as it was believed that the sex of their children was not crucial to the understanding of the vignettes. Also some of the women's ages and ethnicity were altered in cases where the women may have been identified if this had not been done. Further personally identifiable material may also have been altered in some cases. This was fully discussed with the women and information altered in every case, even though most of the women gave me permission to use their correct details. Overall the greatest care was given to try and ensure anonymity was upheld and that the participants would not be recognised from the composition of their vignette. It is hoped and believed that the measures taken have not affected the content and value of the life history and interview data.

After the women had completed the life history task they were asked to fill out a batch of standardised measures. They were able to complete this in the researcher's presence in case they needed help answering or understanding any of the questions. They also had to give details about their age, ethnicity and whether they had religious beliefs. Anonymity was maintained at all times, although the names of the participants were recorded on the consent forms so that the researcher could identify them when analysing the findings to create a profile. However the consent forms were securely stored away from the cassette tapes and the interviews, which did not reveal the participants names. The measures were completed in the following order.

Measures

For ease of administration as the participants had issues about how many measures would be completed only selected variables could be measured for the participant profile. It was difficult to decide which measures to include, as it was desirable to have as full a picture of the participant as possible. Some of the measures

such as self esteem and general health were included because other studies had found them to be related to forgiveness and they would also be a good indicator of the participants subjective well being. Other measures such as the anger rumination measure and emotional intelligence measures were added because I wanted to explore the concepts further, also from the forgiveness literature they seemed intuitively to be linked. The women completed a batch of questionnaires that included demographic information and the following measures.

1. Forgiveness Measure

The Heartland Forgiveness Scale (Yamhure-Thompson & Snyder, 2003). This is an 18-item measure of the three dimensions of forgiveness, forgiveness of self, others and situations. The forgiveness of others and forgiveness of self sub-scales were used. There are six items on each dimension of the forgiveness sub-scale with items such as 'With time I am understanding of the mistakes that I have made' [item 5] and 'If others mistreat me, I continue to think badly of them' [item 10]. Participants rate each item on a 7 point Likert scale ranging from 1 = 'almost always false of me' to 7 = 'almost always true of me.' The scale includes positive and negative items. The negative items are reversed before the scores are calculated. Higher scores correspond to higher levels of forgiveness. Internal consistency reliability is satisfactory with Cronbach's alpha of between .71 and .83 and the scales has been shown to have good re-test and concurrent reliability (Yamhure-Thompson & Snyder, 2003). For a fuller discussion of why this forgiveness measures was utilised see Chapter six.

2. Emotional Intelligence Scale

A 33 item scale which measures emotional intelligence (Schutte, Malouff, Hall, Haggerty, Cooper, Golden & Dornheim, 1998) with items such as, 'I know what other people are feeling, just by looking at them,' and 'I like to share my emotions with others'. Participants rate each item on a 5 point Likert scale ranging

from 1 = 'strongly disagree' to 5 = 'strongly agree.' Higher scores correspond with higher levels of emotional intelligence. The Cronbach's alpha of the scale is 0.90 and it demonstrates predictive and discriminant validity (Schutte et al., 1998).

There was speculation in the literature about forgiveness of others being associated with emotional intelligence (Worthington & Wade, 1999). Also staff at the rehabilitation center often claimed that addicts were often emotionally stunted and became fixated in their emotional intelligence to a time when they had started the drug or alcohol addiction.

3. Self Esteem Scale

Originally designed to measure adolescents' global feelings of self worth (Rosenberg, 1965) this scale has become widely used with adult samples. There are 10 items such as 'I feel I have a number of good qualities' and 'on the whole I am satisfied with myself,' Participants rated each item on a 5 point Likert scale ranging from 1 = 'strongly disagree' to 5 = 'strongly agree.' Higher scores corresponded with higher levels of self-esteem. The internal reliability of the scale has been reported in many studies with Cronbach's alphas, which range from .77 to .88. The scale has also been shown to have convergent and discriminant reliability (Rosenberg, 1965). Self esteem has often been used as pre and post test measure in the intervention studies to promote forgiveness (Hebl & Enright 1993; Coyle & Enright, 1997; Al- Mabuk et al., 1995). It was also thought that the women may have low self esteem due to the circumstances that led them to reside in the rehabilitation centre so a self esteem measure was thought to be appropriate to be included in their psychometric profile.

4. Life Orientation test (optimism)

This 10 item measure of dispositional optimism includes 4 filler items, three positively worded items, and three reverse coded items. The negatively coded items were reversed before the scores were calculated. This included items such as, 'In uncertain times I usually expect the best' [item 1]. Participants rated each item on a 5

point Likert scale ranging from 1 = 'strongly disagree' to 5 = 'strongly agree.' Higher scores corresponded with higher levels of optimism. This has been shown to have adequate reliability with a Cronbach's alphas of .89 and adequate predictive and discriminate validity (Scheier, Carver & Bridges, 1994).

Although optimism has not been used as a pre intervention or outcome measure in intervention studies other similar concepts such as hope have (Hebl & Enright 1993; Coyle & Enright, 1997; Al- Mabuk et al., 1995). As the women's optimism may have been affected by their drug experiences or their stay in the rehabilitation centre then it was believed that finding their optimism levels for the profile would be illuminating.

5. Dispositional Hope Scale

The adult Dispositional Hope Scale (Snyder, Harris, Anderson, Holleran, Irving, Sigmon, Yoshinobu, Gibb, Langelle, & Harney, 1991) consists of 8 hope items which are designed to measure the extent to which someone has goal directed cognition's. There are two sub-scales. The agency sub-scale is made up of four items, which measures the degree to which an individual has the perceived motivation to move towards their goals and the pathways sub-scale is made up of four items to measure the degree to which an individual has the perceived ability to generate workable routes to goals. Example items include, 'I can think of many ways to get out of a jam' and 'I meet the goals that I set for myself.' The items are rated on an eight point Likert type scale ranging from, 1 = 'Definitely False' to 8 = 'Definitely True.' The scale has been demonstrated to have good internal reliability with Cronbach's alphas ranging from .74 to .88 and good validity as the scale correlated positively with several scales designed to measure the same concept (Snyder et al., 1991).

Hope was used as a profile measure for the participants because hope has been used as a pre and post intervention measure in studies that aimed to promote

forgiveness (Hebl & Enright 1993; Coyle & Enright, 1997; Al- Mabuk et al., 1995). Also the dispositional hope scale has been shown to be positively correlated with the Heartlands Forgiveness Scale (Yamhure-Thompson, Snyder, Hoffman, Michael et al., 2002), although this has not been tested in a British population.

6. The General Health Questionnaire-28

The General Health Questionnaire is a well-validated research instrument, which is used by the medical profession to identify 'psychiatric cases' in the medical profession (Goldberg & Williams, 1991). There are 28 items with four sub-scales. Each of these scales comprises of 7 -item measures of depressive symptoms, anxiety symptoms, social dysfunction and somatic symptoms. Each item consists of a question asking whether the participant has recently experience a particular symptom or behaviour on a scale ranging from 'less than usual' to 'much more than usual.' Examples of items from the sub-scales are as follows; depressive symptoms, 'Felt that life isn't worth living'; anxiety symptoms, 'Been getting edgy or bad tempered'; social dysfunction, 'Been satisfied with the way you've carried out your task'; somatic symptoms, ' Been feeling run down and out of sorts.' The responses can be treated as bimodal responses or it can be scored with weights assigned to each position like a Likert scale. The bimodal response was rejected as only pathological deviations from the norm signal possession of this item and the items scored with 0, 1, 2, or 3 with higher scores corresponding with higher symptoms. The scale has been demonstrated to have good internal reliability with Cronbach alphas ranging from .82 to .93 and good validity as demonstrated in many studies (Goldberg & Williams, 1991).

It was thought that finding out the general health of the participants was necessary for the profile as many of the addicts in recovery that came to the centre had mental health issues. Only one study looked at the association between mental health and forgiveness using the GHQ scale, although this study used another measure of forgiveness (Maltby, et al., 2001) it found that some of the sub-scales of the GHQ were associated with forgiveness of self and others.

7. *The Anger Rumination Scale*

The ARS measures the tendency to think about current anger provoking situations and recall angry episodes from the past (Sukhodolsky, Golub, Cromwell, 2001). It comprises 19 items, which load on four factors. Angry after thoughts, ('After an argument is over, I keep fighting with this person in my imagination' [item 7]), angry memories ('I ponder about the injustices that have been done to me' [item 2]), thoughts of revenge ('I have long living fantasies of revenge after the conflict is over' [item 4]), and understanding causes ('I think about the reasons people treat me badly' [item 12]). The items are rated on a four point Likert scale ranging from 1 = 'almost never' to 4 = 'almost always.' Possible scores on the angry afterthoughts range from 6 to 42 with higher scores indicating more angry afterthoughts. Thoughts of revenge and understanding causes sub-scales yield scores that range from 4 to 28 with higher scores indicating more thoughts of revenge and more time spent trying to understand causes. Possible scores on the angry memories sub-scale range from 5 to 35 with higher scores indicating more angry memories. All the items were phrased so those higher scores correspond to greater levels of anger rumination. There are no separate internal consistency scores for the sub scales but overall the scale has been demonstrated to have adequate reliability and validity with a Cronbach's alpha of .93 (Sukhodolsky et al., 2001).

Anger rumination was measured for the participant profile as there are gaps in the literature as far as the cognitive processes associated with anger and rumination are concerned (see chapter two) and it is thought that some of the participants may have a tendency to dwell on transgressions angrily. Rumination has been shown to be negatively associated with a lack of forgiveness (McCullough et al., 2001) and anger is often conceptualised as one of the main emotional barriers to forgiveness (Enright & Coyle, 1998; Worthington, 1998). This particular measure was chosen as it is a relatively new measure and the only one found in the literature.

8. Religious beliefs

The women also completed a question about whether they had religious beliefs as there has been an historical association between religion and forgiveness (Sells and Hargreave, 1998). This was assessed briefly with a one-item measure asking if the women had religious beliefs. To this they could answer yes or no.

9. Life satisfaction scale

The also completed a question about how satisfied they were with their life. Participants rated their satisfaction on a 7 point Likert scale ranging from 1 = 'completely dissatisfied to 7 = 'completely satisfied.' This measure was included, as the women at the centre were usually very dissatisfied with their lives as they entered the rehabilitation centre and hoped to change things for the better in the six months that they were there. The women taking part in the study are all at different stages of their programme but this item can be used to see how satisfied they now were when they were at least two months into the programme.

In the absence of validated standardised means, for women, for all these scales, the mean scores that were found for women in later studies (see Chapter 7, 8 & 9) were utilised as comparison measures. Individual's psychometric scale scores are presented in their own table along with comparison mean scores and discussed following their vignette. They are also presented in a table for the whole sample following the vignettes.

Results: Participants profiles

Rachel

Rachel is 32 years old and has a daughter of 12 that is living with family abroad and an 18 month old daughter who is currently living with her in the centre. She has many half siblings some of which she has never met. Her mother was English and her father is a Moroccan Muslim. Her mother left the family home when Rachel was very young after months of domestic violence and family arguments. Rachel suffered physical, mental and sexual abuse from her family abroad and when her father remarried and resettled again in England. She was bullied at school for the way she looked and was placed on a care order and lived in several children's homes. She was tricked into a holiday abroad and her father arranged a marriage for her at 13. She left her husband after a year and as an act of rebellion then married a man who systematically tortured and electrocuted her. She became pregnant to him twice but aborted the second baby. On fleeing to England with her child, Rachel tried to commit suicide three times and was admitted to a psychiatric hospital for depression. She started to work for an escort agency and through this met a client who introduced her to crack cocaine. She went to live with this man and had a very chaotic lifestyle for two years and had another abortion after being raped. She then had another arranged marriage to a Muslim man who was very caring and considerate to her even though she had a drug problem. He encouraged her to come to the centre. Rachel is very pleasant and generally well regarded by staff and residents.

Table 4.2: Rachel's Psychometric test scores and comparison means in brackets

Forgiveness of self	22(29)	Forgiveness of others	29(30)	Optimism	23(20)
Self esteem	27(29)	Emotional intelligence	128(117)	Hope	56(45)
Somatic symptoms	3(7)	Anxiety	1(7)	Social dysfunction	3(7)
Depression	0(3)	Anger rumination	30(37)	Life satisfaction	5

Rachel scores below the mean for forgiveness of self, suggesting that she may be very hard on herself for the mistakes she has made. Also she is below the mean for forgiveness of others. Her scores are very similar to the mean scores gained for

optimism and self-esteem. She scores above the mean on emotional intelligence and hope. Her general health appears to be good from her responses as she is below the mean scores for somatic symptoms, anxiety, social dysfunction and depression. She is also below the mean for anger rumination. Rachel has religious beliefs and is reasonably satisfied with her life at the moment.

Beth

Beth is 29 and is living with her 8-month-old son at the centre. She lived with both her parents in her early childhood. Her mother was caring but her father was an alcoholic who would often beat her up. Her half brother died and this hit her hard. She went to live in several children's homes during her childhood as she kept running away and was a very difficult and unhappy child. She suffered sexual abuse and was introduced to drugs to knock her out while she was abused. She still has great difficulty talking about this. She has criminal records for verbal and physical abuse. She became a prostitute where she made some 'good money' but it was around this period she became addicted to drugs and started a habit, which was to leave her in poverty. She had many relationships but had a child with a partner who used to bully and beat her regularly. Beth comes across as a very assertive angry young woman. She is currently attending an anger management course but can still be very intimidating to some of the residents. She has a reputation of being aggressive and argumentative.

Table 4.3 Beth's Psychometric Test Scores and Comparison Means in Brackets

Forgiveness of self	10(29)	Forgiveness of others	10(30)	Optimism	20(20)
Self esteem	28(29)	Emotional intelligence	85(117)	Hope	50 (45)
Somatic symptoms	7(7)	Anxiety	9(7)	Social dysfunction	8(7)
Depression	3(3)	Anger rumination	70(37)	Life satisfaction	2

Beth scores below the mean for forgiveness of self, suggesting that she can be very hard on herself for the mistakes she has made. Further she is below the mean on her forgiveness of others score, suggesting that she can also be hard and unforgiving if others transgress against her. Her scores are very similar to the mean scores gained

for optimism and self-esteem. She scores below the mean on emotional intelligence, suggesting that she may have difficulty relating to others and responding in appropriate ways. She does score above the mean for hope. Beth's general health appears to be in line with the mean scores from the larger sample of women, from her responses for somatic symptoms, anxiety, social dysfunction and depression. Finally her anger rumination score is very high and is in fact the highest score for this scale in all the participants from the family centre indicating that she probably dwells angrily on past negative experiences. Beth has no religious beliefs and is not quite dissatisfied with her life at the moment.

Lorna

Lorna is 22 and is living with her 2-year-old daughter at the centre. She has 4 brothers and one sister. Two of her brothers are half brothers and did not live with her in childhood as they were in care. Her father was aggressive and left home when she was ten and her mother had a nervous breakdown. Lorna took her mother's antidepressant tablets and tried to kill herself once. She did it again because she said she had received so much attention the first time. She was expelled from school for being disruptive and abusive to the teachers. She made friends with a girl whose mum was a drug dealer and started drinking and taking drugs with her. She started seeing a boy who was into drugs and she developed a habit. The boy became very possessive and abusive towards her and she ended up having 2 abortions before she was 16. She eventually left him but her mum and dad had got back together so she went to live with her Auntie who was a heroin dealer and here Lorna developed a habit and stole regularly to feed it. She started a relationship with another guy who used to beat her and had a baby with him only to find out he had 8 other children and had been sleeping with other women. Her habit continued and she tried to kill herself several times and did many things that she is now ashamed of. Lorna's mother removed her granddaughter and will not let Lorna have her back until she has completed her rehabilitation program and has proved she is capable of looking after her daughter properly. Lorna comes across as very mixed up emotionally and quite immature at times.

Table 4.4 Lorna's Psychometric Test Scores and Comparison Means in Brackets

Forgiveness of self	20(29)	Forgiveness of others	26(30)	Optimism	16(20)
Self esteem	21(29)	Emotional intelligence	99(117)	Hope	56(45)
Somatic symptoms	4(7)	Anxiety	9(7)	Social dysfunction	9(7)
Depression	13(3)	Anger rumination	28(37)	Life satisfaction	3

Lorna scores below the mean for forgiveness of self indicating that she may have trouble forgiving herself for the things she has done wrong but scores above the mean for forgiveness of others suggesting that she can be very forgiving of others. Her scores are below the mean scores gained for optimism and self-esteem suggesting that she is not very optimistic about her future and she has a low self-esteem. She scores below mean on emotional intelligence but above mean on the dispositional hope scale. According to her general health score she has no somatic symptoms but her anxiety, social dysfunction scores are above normal and she appears to be suffering from depression. She is also below the mean for anger rumination. Lorna has no religious beliefs and slightly dissatisfied with her life at the moment.

Lynn

Lynn is 36 and has a daughter of 13 who is living with her grandma and a daughter of 10 who is living with her at the centre. She is the fourth born in a family with 3 sisters and 2 brothers. She says drink was always a part of the family. She described the first 11 years of her life as hell with lots of sick men pretending to be dad to her and her siblings. She says there were lots of fights, beatings and abuse from the men in her mum's life and she herself started drinking heavily at about 16. She met her daughter's dad when she was 20. He was addicted to heroin and she too became dependent. She suffered physical abuse in his hands for years and stole to feed their habits. Her partner was in and out of prison and eventually left her and his children for another woman he met in a rehabilitation centre. After trying and trying to quit heroin and crack she eventually came to the present rehabilitation centre. There were fears that Lynn had mental health issues on her arrival at the centre but

she has been very successful in her program and is well liked and respected by staff and residents.

Table 4.5: Lynn's Psychometric Test Scores and Comparison Means in Brackets

Forgiveness of self	21(29)	Forgiveness of others	23(30)	Optimism	16(20)
Self esteem	24(29)	Emotional intelligence	100(117)	Hope	29(45)
Somatic symptoms	16(7)	Anxiety	17(7)	Social dysfunction	18(7)
Depression	2(3)	Anger rumination	32(37)	Life satisfaction	3

Lynn scores below the mean for forgiveness of self, suggesting that she can be very hard on herself for the mistakes she has made. Further she scores below the mean for forgiveness of others suggesting that she is also hard on others who transgress against her. Lynn's scores are below the mean scores gained for optimism and self-esteem and hope suggesting that she has a low self-esteem and is not very optimistic or hopeful about her future. She scores below the mean on emotional intelligence indicating that she may sometimes have problems relating to others in interpersonal relationships. Her general health does not appear to be good from her responses as she is above the mean scores for somatic symptoms, anxiety and social dysfunction. Her depression score however is normal. She is also below the mean for anger rumination suggesting she does not often dwell angrily on past transgressions. Lynn has no religious beliefs and is slightly dissatisfied with her life at the moment.

Sammy

Sammy is 34 and has a daughter of 8 and a son of 3, to two different fathers. Her mum was not around when she was a child and she recalls her sister telling her it was because Sammy was so black and ugly. Her dad was not around much and they were really poor. She recalls fights at school and eventually she got expelled at 15. She met the wrong kind of men early on in life who beat her up and introduced her to drugs. She went to prison many times for deception and drug smuggling. She married many times for money to enable African men to get British visas and also arranged marriages for others. She split up with the father of her first child and the father of her second child wanted nothing to do with her and the baby and then she found out

he was still married with children of his own. She comes across in the unit as very sociable and likes to keep the peace and smooth conflict when it arises with the other residents. She is very confident, understanding and has been successful in her programme so far.

Table 4.6 Sammy's Psychometric Test Scores and Comparison Means in Brackets

Forgiveness of self	29(29)	Forgiveness of others	30(30)	Optimism	14(20)
Self esteem	26(29)	Emotional intelligence	118(117)	Hope	44(45)
Somatic symptoms	0(7)	Anxiety	4(7)	Social dysfunction	1(7)
Depression	1(3)	Anger rumination	39(37)	Life satisfaction	3

Sammy's forgiveness scores indicate that she may be very unforgiving with herself but scores above the mean for forgiveness of others suggesting that she may be very forgiving of others. Her scores are below the mean scores gained for optimism and self-esteem and hope that she is not very optimistic about her future, according to her optimism scores and she has a low self-esteem. Her score is approximately the mean on emotional intelligence scale and the mean on the dispositional hope scale. According to her general health score she has no somatic symptoms, anxiety, social dysfunction or depression. She is also slightly above the mean for anger rumination. Sammy has no religious beliefs and is slightly dissatisfied with her life at the moment.

Bella

Bella is 38 years old and came from a good family and was the second youngest of 5 children. Her mother was a good wife and mum and stayed at home. Her father was hard working and made a good home for them all. The children were brought up with strict religious ethics and Bella rebelled against this a little. She claims that she went off the rails a little to enable her to get her dad's attention. After her marriage failed with two daughters she got into a bad crowd and discovered drugs. Her children were taken from her and she led a very chaotic lifestyle and turned to prostitution at times to fund her habit. It was only the birth of her third daughter that enabled her to try and achieve a normal life again for fear of losing her

third child. She formed a relationship with an ex addict in her previous rehabilitation program and comes across as a mature, caring individual. She keeps herself to herself mostly but is well liked by staff and residents.

Table 4.7 Bella's Psychometric Test Scores and Comparison Means in Brackets

Forgiveness of self	20(29)	Forgiveness of others	34(30)	Optimism	18(20)
Self esteem	26(29)	Emotional intelligence	97(117)	Hope	30(45)
Somatic symptoms	10(7)	Anxiety	11(7)	Social dysfunction	6(7)
Depression	3(3)	Anger rumination	34(37)	Life satisfaction	1

Bella's forgiveness scores indicate that she may be very unforgiving with herself but scores above the mean for forgiveness of others suggesting that she may be very forgiving of others. Her scores are below the mean scores gained for optimism and self-esteem and hope suggesting that she is not very optimistic or hopeful about her future and she has a low self-esteem. Her score is below the mean on emotional intelligence scale, suggesting that she may have problems relating to others. According to her general health score she has no somatic symptoms and anxiety as her scores are above the mean but social dysfunction and depression scores appear normal. She is also slightly below the mean for anger rumination. Bella has religious beliefs and is reasonably satisfied with her life at the moment.

June

June is 27 years old and has a four-year-old son living with her. She doesn't recall much of her mum in her early childhood as she was in hospital for a long period after coming off her dad's motor bike. Her mum got better and June describes her childhood as poor, as her family had very little money. Her sister is 10 months younger than June and always did exceptionally well at school. June always felt like second best even though her parents were very caring. She fell into the 'wrong crowd' in her early teens and started drinking, smoking and taking soft drugs. She left home when very young to go and live with a boy she met on holiday and when this didn't work out she tried to stick in the new area and make a go of it. After a few

bad experiences over a year she moved back with her parents but by then things were strained and she moved in with a new boyfriend. He introduced June to drugs and when he went to prison she started seeing another lad she had met through drug contacts. It was a very abusive controlling relationship and he fathered her child. June only managed to get away from him when he was sent to prison. She comes across as clever independent and sociable. She is confident and friendly and generally liked by all.

Table 4.8: June's Psychometric Test Scores and Comparison Means in Brackets

Forgiveness of self	33(29)	Forgiveness of others	27(30)	Optimism	20(20)
Self esteem	30(29)	Emotional intelligence	125(117)	Hope	55(45)
Somatic symptoms	3(7)	Anxiety	2(7)	Social dysfunction	3(7)
Depression	0(3)	Anger rumination	38(37)	Life satisfaction	6

June's forgiveness scores indicate that she may be forgiving with herself but scores below the mean for forgiveness of others indicating that she may be a little unforgiving of others. Her scores for optimism and self-esteem are approximately that of the mean. Her score is above the mean on emotional intelligence scale, suggesting that she should not have problems relating to others. Her dispositional hope score is above normal suggesting that she is hopeful about her future. According to her general health score she has no somatic symptoms, anxiety social dysfunction or depression as her scores are all below the mean. She also scores the mean for anger rumination. June has religious beliefs and is reasonably satisfied with her life at the moment.

Jill

Jill is 38. She had two daughters who have been taken into care and an 18month old son living with her at the rehabilitation centre. She was the middle daughter, although her younger sister who was very ill died aged 18 months. She enjoyed early school life but as she started struggling in lessons she started messing around and was eventually expelled at 14 from mainstream school. She met a man at work and fell pregnant not long after leaving school but the relationship did not last.

He introduced her to drugs. It was in her drug dealings that she met and married her second partner. They were only married two months when Jill woke up to find he had accidentally overdosed and was dead. Later she met a man who was very abusive towards her and fathered her second and third child. She tried to leave him several times and it was only moving from the area to the rehabilitation centre that enabled her to finally do this. She comes across to others as quiet and lacks confidence. She is a follower rather than a leader and is consequently often led, but generally liked by most for her caring giving nature.

Table 4.9: Jill's Psychometric Test Scores and Comparison Means in Brackets

Forgiveness of self	24(29)	Forgiveness of others	22(30)	Optimism	20(20)
Self esteem	29(29)	Emotional intelligence	89(117)	Hope	40(45)
Somatic symptoms	5(7)	Anxiety	8(7)	Social dysfunction	7(7)
Depression	0(3)	Anger rumination	38(37)	Life satisfaction	2

Jill's forgiveness scores indicate that she may not be very forgiving of herself and even less forgiving of others who hurt her. Her scores for optimism and self-esteem are approximately that of the mean but her dispositional hope score is slightly below normal. Her score is below the mean for emotional intelligence scale, indicating that she could have problems relating to others. According to her general health score she has no somatic symptoms social dysfunction or depression as her scores are all below the mean but she could be slightly suffer form anxiety at times as her anxiety score is above mean. Jill's anger rumination score is approximately that of the mean score for this scale. Jill has no religious beliefs and is quite dissatisfied with her life at the moment.

Sharon

Sharon is 33 and has 4 sons. The eldest 3 are living with her mum and the new baby is with her and her partner in the rehabilitation centre. Sharon has an older sister and a younger brother and had quite a happy childhood until a friend drowned. After this her father became very strict and she resented this and rebelled. She found out about drugs from the kids who hung around the estate and started seeing a

‘smack-head’ (heroin addict). She became pregnant and her partner started beating her and became very controlling. He introduced her to drugs and she continued with her chaotic lifestyle for some years. She was only able to terminate the relationship when her partner was sent to prison. She met her current partner and had three more children. Both her partner and Sharon continued to take drugs throughout this time and led very chaotic lifestyles, which led to the children being removed on a few occasions. Unfortunately others view her as devious and selfish. She has had many conflicts with many residents and staff and seems to be vindictive and sullen most of the time.

Table 4.91: Sharon’s Psychometric Test Scores and Comparison Means in Brackets

Forgiveness of self	33(29)	Forgiveness of others	21(30)	Optimism	20(20)
Self esteem	31(29)	Emotional intelligence	121(117)	Hope	53(45)
Somatic symptoms	4(7)	Anxiety	2(7)	Social dysfunction	4(7)
Depression	0(3)	Anger rumination	46(37)	Life satisfaction	4

Sharon’s forgiveness scores indicate that she may be forgiving of herself but not very forgiving of others who hurt her, as she scores below the mean for forgiveness of others. Her scores for optimism and self-esteem are approximately that of the mean but her dispositional hope score is above normal, indicating that she is hopeful about her future. Her score is above the mean on the emotional intelligence scale, suggesting that she should have no problems relating to others. According to her general health score she appears to have no somatic symptoms, anxiety social dysfunction or depression as her scores are all below the mean. Her anger rumination score is above that of the mean score for this scale indicating that she may dwell angrily on past negative experiences. Sharon has no religious beliefs and is neither satisfied nor dissatisfied with her life at the moment.

Mandy

Mandy is 36 years old. Her elder son lives with her mother and her younger son is in residential care with her. She spent the first four years of her life with her grandparents and out of this time a year in hospital sick. Her mother was living in

Italy and she met her at the age of 4 when Social Services allowed Mandy to return to her mum and her mum's boyfriend. Her mum hit her a lot and spoilt the daughter she had to her boyfriend. Mandy felt very unloved and yearned to be back with her grandparents or treated as her sister was. At the age of eight and a half a friend's father molested her a couple of times and made her promise not to tell anyone. Because of the beatings Mandy ran away from home a couple of times and eventually at the age of 10 went into care. Her dad came to get her at 13 and she suffered physical, sexual and mental abuse until Social Services took her back into care. At 16 she got a flat and started working for money till a pimp put her on the streets for him. She escaped and returned to her granddad's. Back in Scotland she met her first child's father but ended the relationship when he became abusive. A short fling with a man resulted in her second child. Mandy started to drink heavily and ended up losing both her children as a result of her alcoholism, until she entered the program. She comes across as confident, assertive and independent. She has a generally happy nature and is liked by most of the staff and residents.

Table 4.92: Mandy's Psychometric Test Scores and Comparison Means in Brackets

Forgiveness of self	25(29)	Forgiveness of others	34(30)	Optimism	18(20)
Self esteem	29(29)	Emotional intelligence	98(117)	Hope	48(45)
Somatic symptoms	13(7)	Anxiety	15(7)	Social dysfunction	5(7)
Depression	4(3)	Anger rumination	47(37)	Life satisfaction	7

Mandy's forgiveness scores indicate that she may be less forgiving of herself but more forgiving of others who hurt her, as she scores above the mean for forgiveness of others and below the mean for forgiveness of self. Her scores for optimism, self-esteem and hope are approximately that of the mean. Her score is below the mean for the emotional intelligence scale, suggesting that she may sometimes have problems relating to others. According to her general health score she may suffer from somatic symptoms and anxiety. Her depression score is also above mean but her social dysfunction score is normal. Her anger rumination score is above that of the mean score for this scale indicating that she may dwell angrily on

past negative experiences. Mandy has no religious beliefs and is completely satisfied with her life at the moment.

Table 4.93: Standardised measures results for all the participants and comparison scores

Table 4.93 shows the psychometric profile of the participants compared to the mean score for each measure found in women in samples taken in later studies (brackets) The scores are for samples of females ranging from 184 to 109 in number.

	1	2	3	4	5	6	7	8	9	10	11	12	13
Rachel	22 (29)	29 (30)	23 (20)	128(117)	27(29)	56(45)	3(7)	1(7)	3(7)	0(3)	30(37)	Yes	5
Beth	10 (29)	10 (30)	20(20)	85(117)	28(29)	50(45)	7(7)	9(7)	8(7)	3(3)	70(37)	No	2
Lorna	20 (29)	36 (30)	16(20)	99(117)	21(29)	56(45)	4(7)	9(7)	9(7)	13(3)	28(37)	No	3
Lynn	21 (29)	23 (30)	16(20)	100(117)	24(29)	29(45)	16(7)	17(7)	18(7)	2(3)	32(37)	No	3
Sammy	17 (29)	34 (30)	14(20)	118(117)	26(29)	44(45)	0(7)	4(7)	1(7)	1(3)	39(37)	No	3
Bella	20 (29)	34 (30)	18(20)	97(117)	26(29)	30(45)	10(7)	11(7)	6(7)	3(3)	34(37)	Yes	1
June	33 (29)	27 (30)	20(20)	125(117)	30(29)	55(45)	3(7)	2(7)	3(7)	0(3)	38(37)	Yes	6
Jill	24 (29)	22 (30)	20(20)	89(117)	29(29)	40(45)	5(7)	8(7)	7(7)	0(3)	38(37)	No	2
Sharon	33 (29)	21 (30)	20(20)	121(117)	31(29)	53(45)	4(7)	2(7)	4(7)	0(3)	46(37)	No	4
Mandy	25 (29)	34 (30)	18(20)	98(117)	29(29)	48(45)	13(7)	15(7)	5(7)	4(3)	47(37)	No	7

Scales

Range

- | | |
|---------------------------|--------|
| 1. Forgiveness of self | 6-18 |
| 2. Forgiveness of others | 6-18 |
| 3. Optimism | 10-50 |
| 4. Emotional intelligence | 33-165 |
| 5. Self esteem | 10-50 |
| 6. Hope | 8-64 |
| 7. Somatic symptoms | 0-21 |
| 8. Anxiety | 0-21 |
| 9. Social dysfunction | 0-21 |
| 10. Depression | 0-21 |
| 11. Anger rumination | 19-76 |
| 12. Religious beliefs | Yes/No |
| 13. Life satisfaction | 1-7 |

Summary

The aim of this study was to set the participants lives in context for the following interview study by finding out the life histories of the women in their own words and condensing this into vignettes. It also aims to create a psychometric profile of the women participating in the interview study to triangulate the life history and interview data to give a fuller picture of the individual in context. Sometimes with qualitative research there is such a wealth of data it is often hard to get a real picture of what the individuals taking part are like. The methods used in this study have helped to overcome this and have effectively combined to give a full and illuminating profile of the participants and set them in context in relation to their forgiveness issues.

The vignettes have been useful in giving a portrayal of the women before they entered the rehabilitation centre. As I work with the women I can comment on how they settled in to the centre and how they relate to others. From the life histories it can be seen that many of the women suffered in a number of ways during their lives. With regards to their childhood and teenage years, very few of the women admit to having a happy time. Many talk about parents being very poor or neglected emotionally. For example, Mandy and Beth talk about physical and sexual abuse that they faced at the hands of parents and relatives. Also, a few of the women (e.g. Beth) also spent time in children's homes or went as Lorna did to stay with relatives. However all is not negative during childhood for all the women. Bella talks of having a normal happy childhood with good parents, even if she did end up rebelling against the strict religious upbringing. Jill and June also do not appear to have any major problems in childhood and their problems, as with so many of the other participants began when they started to mix with the 'wrong crowd' or/and became involved with boyfriends, who led them astray.

From teen to adult life there are many similarities with the women's stories. Sharon's circumstances of getting involved in drugs through a boyfriend are very

typical of many of the women stories. The physical abuse she suffered at the hands of a domineering, abusive partner is also typical and applies to so many of the women. Rape is also a factor that plays a part in many of the relationships as highlighted by Rachel's story. As the stories lead to the chaotic lifestyles marked by drug or alcohol addiction there is often the mention of stealing or turning to prostitution to make money to pay for the substance of abuse.

The vignettes not only allow for some insight into the participants life histories they also highlight that as a group of people these mothers in rehabilitation centre have many forgiveness issues. In this respect they are very suitable for qualitative in depth interviews. The psychometric profiles supplement the vignettes and help to give a better picture of the participant. They also aim to support the interview data in the next chapter. For example Beth appears from her psychometric profile as a very angry and unforgiving person. She has a high score on the anger rumination scale and low forgiveness of others. This is confirmed in interview data. The results from each individual's psychometric testing are compared with the means for women in both student and a general population samples. Although not ideal this gives a score that can be used for meaningful comparisons. It would have been useful to look for differences between addicts and non-addicts as this may have given greater insight into which variables would be most effective as outcome measures in intervention studies with women in rehabilitation. However as the addicts sample was quite small this was not feasible.

The results from the psychometric measures also highlight as the life history data does that the women in this study could benefit from an intervention or type of therapy to promote forgiveness of others and especially self. More than half the women report themselves to be less forgiving of others than the general sample comparison. It is hard to draw any firm conclusions from this data as there is no qualitative background data from the comparison group of women. It could be that more of the women from the rehabilitation sample are less forgiving because they have more to forgive. But what is particularly noticeable is that almost all the women

are less forgiving of themselves than the general comparison sample. Again it is hard to draw conclusions from this as there is no comparison life histories from the general population sample. Only Sharon and June's scores on the forgiveness of self are above the mean of the comparison group of women's scores. Further there are a few participants such as Beth, Sammy and Bella that are extremely unforgiving of themselves scoring at least nine below the mean scores of the comparison group. This could be due to the fact that the majority of the women from the rehabilitation sample have been living in a context of abuse, both sexual and domestic in which they have tended to blame themselves for. This is highlighted further in the next chapter.

The findings from the participant profile are also important as they supplement the existing domestic violence literature, which can locate the women in a position of blame (Fincham, 2000; Katz et al., 1997; Gordon et al, 2004) with qualitative methods that explore how women can often forgive and stay in abusive relationships. Women in domestic violence situations tend to blame themselves and are often afraid of being labeled as home-breakers (Mullender, 1996) the costs of leaving the abusive relationship can create huge barriers for the abused women (Strube, 1988). Research has shown that almost half of women residing in domestic violence shelters return to their abusive partners (e.g. Griffing et al., 2002). Domestic violence is a great problem and more is needed to explore the issue, especially why women often go back to the abusive partner once they have fled the relationship. Some of the women highlight in the next chapter how they continued to forgive abusive partners because they were so needy and for them there were benefits to staying in the relationship. This is in line with research that theorizes that the costs of leaving the relationship may create huge barriers for the women and they therefore end up tolerating the abuse and continually subjecting themselves to harm (Truman-Schram, Cann, Calhoun & Vanwallendael, 2000). It suggests that women who have suffered domestic violence need greater social support so that they do not have to so isolated and that they only have an abusive partner to turn to. Further research is needed that builds on these finding and allows the issues of forgiveness and abused women to be explored and analysed in greater depth.

With regard to optimism, all but one of the participants were found to be not as optimistic as the comparison sample. There is a very similar pattern with regards to self-esteem, as all but two of the sample report lower self-esteem than the mean score from the comparison group. Six of the ten participants score below the mean comparison score for emotional intelligence and only four of the women score below the comparison score for dispositional hope. Three of the women report to having somatic symptoms above that of the comparison group, five with anxiety above, three with social dysfunction above and only two with depression above the comparison sample's mean. Just over half the sample have above the mean comparison scores for anger rumination and more of the women report lower life satisfaction levels when asked to rate their life satisfaction from one to seven.

The aim of this section was to provide an introduction to the participants and set their lives in context for the interview study to follow in the next chapter. The study has highlighted that this type of sample may have many forgiveness issues. It gives a wealth of data about the participants and their life histories to data. Combining both qualitative and quantitative methods enables a fuller picture to emerge in the participant profile, which will be very advantageous to the understanding of Chapter five that focuses on the interview study.

INTERVIEW STUDY

But, O, how oddly will it sound that I must ask my child forgiveness

(Shakespeare, *The Tempest*, V, I)

Introduction

The previous chapter set the context for this interview study by utilising the vignettes from the life histories of addicts in recovery and psychometric measures to create a participant profile. In this chapter, the ten participants involved in the previous chapter are interviewed about their forgiveness issues and their understanding of forgiveness using semi-structured interviewing. The data is then analysed using Interpretative Phenomenological Analysis (Smith, 1996) to generate themes from the forgiveness triad (Enright et al., 1996).

Within the literature there are very few qualitative studies that actually look at people's forgiveness issues (McCullough & Worthington 1994). To date none have been found that specifically uses this client group. From my work in the drug and alcohol centre these women do seem to have many, and quite similar forgiveness issues that are related to their drug use and lifestyle. This population sample seem ideal to research to make a new contribution to knowledge to add to the growing literature. At present there are many process models and theories (Enright et al., 1991; Hargrave, 1994; Hargraves & Sells, 1997; Maugher et al., 1992; McCullough & Worthington, 1994; McCullough et al., 2000; Worthington, 1998). However, there seems to be a lack of published literature that describes the forgiveness issues and their meanings for individuals, which can give depth and meaning and can highlight individual differences in the phenomenon.

Interview studies are one way to add a richness, complexity and depth that is sometimes lacking in quantitative studies yet to date there are few published studies, especially compared to the increasing number of quantitative studies emerging into the growing forgiveness literature (Fench, 1998). McCullough and Worthington (1994) have described this qualitative literature as 'embarrassingly sketchy' (p.11).

In addition there are limited studies that address what types of issues may be forgiveness issues and what this actually means to someone who is unable to forgive. Phillips and Osborne (1989) argue that qualitative studies done to date tend to show forgiveness in a positive light and have neglected to include people who were not able to successfully forgive. Malcolm and Greenberg (2000) argue that what is needed is a set of studies that also investigate the phenomenology of people who felt justified in withholding forgiveness. There is also a lack of qualitative studies that address the issues of self-forgiveness or receiving forgiveness. This will be addressed in the following study.

The aims of this phenomenological study are to describe and discover the forgiveness experiences and their meanings for ten women who are currently residents on a six month drug and alcohol rehabilitation program. At this stage of the research forgiveness issues will be defined as giving and receiving/seeking forgiveness (or not), and forgiveness or non-forgiveness of self. The intention is to identify what the specific issues are for these women and identify commonalties related to their life histories and their roles as drug addicted mothers. The data can also be used to see if it supplements or supports the process models and the literature to date. It also aims through its findings to evaluate whether some sort of program to promote forgiveness would be feasible and whether this should be incorporated into the six month rehabilitation programme.

Method

Participants

Ten women as outlined in the previous chapters, who were all taking part in a six-month drug and alcohol rehabilitation program participated in the present study. All the women volunteered to take part in the study. They were a convenience sample, all residents at the centre at the time of interviewing. Most of the women

were there on their own with at least one child but one of the women interviewed was at the centre with her partner. Their ages range from 22 to 38, with eight of the women being white (two from Scotland and six from England), one of the women was Black African ethnicity and one of the women was a Moroccan Muslim. The breakdown of the participant's age, ethnicity, marital status and the number of children they have and the number at the centre with them is shown in Chapter four in table 4.1.

The idiographic approach adopted in this research is woman centred (Nicolson, 1986) as the analysis focuses on the personal accounts of the women who are participating in the study. It is attempting to record the individual subjective accounts of forgiveness rather than seeking to find an objective forgiveness. Therefore findings look for common themes within the individuals accounts and only cautiously moves to generalisations. But it is important to note that while these individual case studies can capture the richness of the individuals participating, generalisations especially to other populations similar to the participant sample is not out of the question.

Dukes (1984) recommended that for phenomenological studies between 3 and 10 interviewees are used. Polkinghorn (1989) who advocates that 10 participants in a study is a reasonable size supports this. Ten women who are all at some stage in a six-month drug and alcohol rehabilitation program were used for the present study. For a phenomenological study of this kind it is essential that all the participants have experienced the phenomenon under investigation. All 10 of the women have some experience of forgiveness that they were willing to discuss. Indeed it seems hardly likely that any adult would not be able to share some forgiveness experience.

Procedure

I used a semi-structured interview technique to allow the women enough freedom to talk about the forgiveness issues that concerned them but I also had an agenda to cover. The forgiveness literature was consulted and an interview schedule was designed loosely around the forgiveness triad (Enright et al., 1996) to cover the topics of forgiveness of self, forgiveness of others and receiving forgiveness as these were felt to be important when finding out the women's forgiveness issues (see appendix 4). Very few specific questions were put down on the interview schedule as the questioning was led by what the women actually talked about. I asked about their feelings at the time of the transgression and now, regarding the issues they discussed. The schedule and line of questioning was influenced by the work of other researchers who used semi-structured interviewing (e.g. Bauer et al., 1992; Rowe et al., 1989) and described their interview procedures. The two published studies allowed the participant scope to describe their experiences by asking questions such as 'Can you tell me about a time you were able to forgive someone.' 'Can you describe a time in your life when self forgiveness became an issue to you?' However none of the interview studies had produced a schedule for scrutiny. Due to the lack of published interview studies I consulted with other forgiveness researchers about the areas that needed to be covered.

I began each interview by asking the women 'Can you tell me about a time you were able to forgive someone.' The questioning obviously followed how they answered. For example if the women did not mention apologies then I asked them 'Did they apologise or show remorse? If they told me about a time when they decided to withhold forgiveness they were asked 'Would you ever want bad things to happen to that person?' 'Have you ever sought revenge? After the interview process all the women had time when the tape recorder was switched off when they could reflect on the interview process and what they had talked about during the interview.

The interview was taped as this has many advantages (Taylor & Bogdan, 1998). It provides a level of accuracy and detail that would not have been possible from memory or note taking. It also allowed me as the interviewer to keep eye contact and remain the naive listener throughout the interview. I feel that note taking would have felt more superficial and as though I was less concerned with the women's emotional experiences. The tape was set up in a small comfortable room in the basement of the rehabilitation centre, before the interviewee entered so as to avoid as much distraction as possible. The rooms were relatively quiet apart from noise from the other residents in the lounge above. All the interviews took place in the evening after the children were in bed and after evening group time, between 9.30pm and 11.00pm. It is acknowledged that this is not the most appropriate time, as both the women and myself were quite often tired at this time. However, because the women were all mothers then it was the only time available to interview them without the children present or creating a problem of finding childcare for their children. Unfortunately as the women brought their baby monitors there was a level of interference which meant the quality of sound on the recording was not as clear as it could have been in some instances.

Although the tape and the microphone were of good quality and were placed nearer to the interviewee than the interviewer, there were a few instances during transcription when it was difficult and at times impossible to decipher what the interviewee was saying. This happened with two of the women interviewed. This was extremely frustrating as it was usually at a time when they were reporting sensitive or emotional issues. However as the tapes were transcribed the following day or as close to then as possible, then the semantics of the missing portion could be recalled and written about to some extent. Obviously this detracts from the reliability of the data, but it was regarded as a compromise that was preferable to missing out large relevant chunks of the transcription. However as Silverman (1993) points out, 'There cannot be a perfect transcript of a tape recording. Everything depends on what you are trying to do in the analysis, as well as the practical considerations involving time and resources.' (p.124)

Decisions needed to be made about what was the suitable level of transcription for the purpose of the analysis. Although some researchers do not always think transcription is necessary at all (Krueger, 1994), in this study it was believed that attempts to analyse the interviews without transcriptions would lead to a reduction in the richness of the data and could lead to a superficial and selective analysis (McQueen & Knussen, 1999). However it was thought that every little pause and cough etc. need not be transcribed (as recommended by McQueen & Knussen, 1999) only those which the researcher felt added to the understanding and meaning of the talk of the participants. Therefore only extra long pauses and laughs were transcribed along with bold or uppercase words if the participant raised her voice.

I took notes immediately after the interviews about how the interview process had gone, how I felt, and any other information I thought would be relevant. For example when the tape was switched off and I talked with the participants about how they felt about the interview process it was mentioned by a couple of the participants how much they had enjoyed talking about their forgiveness issues. One woman actually said that she thought a weight had been lifted from her shoulders by taking part and talking about some of the things she rarely thought about.

Analytical approach

Interpretative phenomenological analysis (Smith, 1996) was used to analyse the transcriptions. (For a full description of the rationale for adopting this method see the qualitative methodology chapter). Many times in the analysis process the data seemed overwhelming but various researchers, such as Patton (1980) asserted that this was a common feeling. As Dey (1993, p.6) put it 'qualitative researchers learn by doing' and this very much felt the case for myself.

Today there are many computer software packages (such as NUD-IST and ETHNOGRAPH), that have been designed to facilitate the analysis of qualitative

data. All the packages have storage and retrieval facilities by the codes that the researcher has given the extract. Some sophisticated retrieval can be performed with some packages that allow retrievals based on the absence or presence of more than one code. Some packages even have the facility to construct and test theoretical propositions (Richard & Richards, 1994). Any decision to use such a package is a matter of personal preference. My decision not to use one is based on time constraints and resource availability. I was also influenced by Smith's (1996) decision not to use such packages with his method of analysis.

Justification for this includes the fact that computer programs are not as sensitive to the data as the researcher. There is a sense of the computer program being too rigid. The computer packages tend to focus on instances of words and therefore do not get the emotional nuances that can often occur especially when looking at a topic such as forgiveness. When people talk about issues it is not always clear cut. People may not always use the language for forgiveness but may use forgiveness discourses without using specific words such as forgive. Using an approach that basically sifts through the data for specific words or phrases can easily miss some very pertinent details. Also the fact that my participant group was not particularly well educated and came from different cultures and countries may also have made a computer package that looks at language more problematic. For example there is one quote that I have used in the analysis where a woman talks quite graphically cutting off her transgressors' 'bollocks' and feeding them to them. The quote suggests an unresolved anger and the participant fantasises about what should happen to them. A computer package would probably not pick out this quote when searching, using key words or phrases as it is a colloquialism and an expression of anger without naming it as such.

Analytic procedure

A systematic approach to analysing the data was adopted that is very similar to that used in many other qualitative studies (e.g. Potter & Wetherell, 1987). As

recommended by Agar (1980), before any of the actual analysis began I read through all the transcriptions a number of times to get a general feel and 'heightened awareness' of the data. Tesch (1990) also advocates this method as it allows the researcher to get a sense of the whole data before beginning to break it down into parts. The transcripts were checked against the tapes. I then read through each transcript looking for systematic patterns of data, in particular features that stood out or occurred in previous transcripts. I then began by making initial notes and memos as the starting point, before the actual data reduction began.

Features were then coded or indexed by marking each place where the feature occurred. For example self-forgiveness regarding neglecting their child became SF-NEGCHILD. Self forgiveness regarding the child suffering SF-CHILDSUFF. The main points or themes were then extracted from the data chunks. For this to occur the transcripts were photocopied many times so those relevant chunks could be cut out and sorted together. Examples of the chunks that were cut out can also be seen in appendix 5. The categories then became a sort of basket into which segments of the data were placed. These chunks were then kept together in a file as a theme. These themes were sorted together to give higher order or super-ordinate themes (see examples in appendix 6) which go up to make the analysis. Some of the themes created by myself were grounded in the data but not necessarily used explicitly by participants. One example of this is the theme 'Domination.' Although the women talked about their partners being abusive and controlling they did not refer to being dominated.

As I was the interviewer and the interpreter I was able to arrive at this stage with good knowledge of the data. The themes emerged as different transcriptions seemed to be saying very similar things but in a different way or in a different context. For example, many of the women talked about the abuse that they suffered from their partners or about their negative feelings surrounding the way they neglected their children as a result of having a drug or alcohol addiction. After reading and re-reading the transcripts to check how the emerging themes the headings of the

subordinate themes were modified to give a heading that encompassed the meaning of the themes within it. At the start the themes were quite broad but then they became more narrow and focused. For example a theme of self-forgiveness was narrowed down to become self-forgiveness in relation to parenting. Within the theme file there were many chunks of data that had been cut and extracted from the original transcript.

Several researchers (Lincoln & Guba, 1985; Merriam, 1988; Miles & Huberman, 1994) recommend that an external consultant examine both the process and the product of the account to access for accuracy. A colleague from the university who is also a researcher using IPA and who had no connection with the study assessed whether the findings, interpretations and conclusions are supported by the data. Lincoln and Gruba (1985) interpret this audit as a sense of inter-rater reliability for the study. She examined all stages of the analysis and read through the findings. We talked about the process and she agreed with my interpretations and the themes that had been generated.

The themes that were extracted will be grouped together around the forgiveness triad to try to aid understanding and make the whole analysis easier to read. The analytical procedure is based on that recommended for carrying out IPA (for a full description see Willig, 2001)

Results

Analysing the data all took place by hand and at times could be very messy but a cleaned up example of the early stages of how the transcripts were analyzed can be seen in appendix 5.

Although the themes are going to be split, there is very definite overlap and interaction between the forgiveness triad becomes apparent when the themes are presented. Issues and themes from the forgiveness triad (forgiveness of others,

receiving forgiveness and self-forgiveness) will be dissected further to give common themes that emerged under these headings.

Forgiveness of others

Table 5.1 gives an overview of the events that were talked about in relation to forgiving or not forgiving another person. As can be seen the majority of the women have forgiveness issues with partners or now ex partners, six of the women talk about the abuse and violence of their ex-partners. The table has been split to show that there are more women who talk of not being able to forgive someone who hurt them. One of the women (Sharon) who talks of not being able to forgive her sister in law also talks of the violence of her ex partner but talked in more depth about this incident. This woman claims that she never forgives anyone who significantly hurts her.

Table 5.1: Event(s) that participants were able to forgive or not forgive. (The numbers indicate how many of the women mentioned this event).

Unable to forgive	Physical abuse and violence by partner/ex partner (6)
	Betrayal by partner
	Dad's sexual abuse & Mum's physical abuse
Able to forgive	Sister in laws' betrayal, reporting me to social services for child neglect
	Partner's betrayal
	Dad's physical abuse

Themes generated from issues around forgiveness of others

- Intimate relationships
- Domination
- Pseudo-forgiveness
- The value of forgiveness
- Process of forgiveness

Intimate relationships

One of the first things that became apparent when interviewing the women, before the analysis of the transcriptions even began, was the fact that all the forgiveness issues that were discussed were related to people who the interviewee was in an intimate relationship with. Within this theme all the women mention either their parents or their partners (or ex-partners).

I'll say my dad cos he sexually abused me. (Mandy)

I cannot forgive my ex-partner for what he's done (June)

This fits with the work of Flanigan (1992) who describes the vast majority of non-forgivable offences as initiated by intimate injuries. It also supports the study by Zechmeister and Romero (2002) who studied the autobiographical narratives of forgiveness with 122 friends and relations of students. They found that the majority of narratives of offences involved people who were intimate to the participant rather than stranger or acquaintances.

Within the current study there are similarities between the women depending on whether giving, receiving or self-forgiveness was the issue of discussion, but this will be discussed in greater detail under the various headings. The bulk of the forgiveness issues concerning the women either forgiving or not forgiving others concerned their ex-partners. As partners (as well as parents) are among the most significant influences in most peoples lives then it makes sense that a betrayal from them will rank as one of the highest when asked to recall someone who has or has not received forgiveness from the interviewee.

From experience and one to one sessions in the past with women who are residents at the centre, I am aware of many forgiveness issues that the women have in relation to their drug careers. I have heard many times how women have been forced

into prostitution or have been raped to 'pay off' drug debts. Other addicts or drug dealers had often beaten the women. However when asked about their forgiveness issues the women unanimously talk about issues relating to their families and/or their partners, as is shown in table 1.

Domination

Although the data was not specifically collected or analysed within a feminist perspective, I feel that a theme of 'domination' prevails the narrative that the women give in connection with their forgiveness of others. It could be that the environment that these women have been raised in (as seen in the previous chapter) has meant that they may have found it difficult to see themselves as anything but a victim. However it could also be the attributions that the women make for their partners behaviour that influenced their decision to stay in the abusive relationship (Katz et al, 2000). There are only three of the women who do not talk about being abused by their partners at some point in their lives. It could be that these three women were also abused and dominated by their partners but chose not to disclose it at the forgiveness interview.

What is also apparent in the interviews is that for a time the women accepted or put up with the abuse from their partners, even for some when they were pregnant or as parents in front of their children. The reasons why the women stay in the abusive relationships are varied (Strube, 1988) but what is consistent is that the women now all feel a strong sense of injustice and non-forgiveness and some of them as seen later find it hard to forgive themselves for not leaving the relationship sooner.

Jill outlines what appears to be a typical scenario for the relationships the women had.

I cannot forgive my ex-partner for what he's done and that cos he used to beat me up and control me and control the relationship. And you know for the fact that I was frightened of him. I was always you know scared of him cos I

didn't want him. I hate him I actually really hate him. I could really kill him. If something really bad were to happen to him it really wouldn't bother me. Cos he's never sorry for anything that he's done. I've never asked him but I suppose it would be like. It would be my fault and that. (Jill)

Jill actually admits that at times she did think that the abuse might be her fault and that she was to blame for her partner's abuse. She says,

It's different now but at the time I did think it was my fault, like for being the way I am. I thought I asked for it. (Jill)

This is very typical of the women who describe their abusive ex-partners. Other women also describe themselves as being to blame. This can be seen in the way Lorna and Lynn kept forgiving the abuser and actually came describe themselves at the time of the abuse as being to blame. An extract from Lorna is a good example of how forgiving her transgressor continues the abuse she suffers at his hands. This supports the literature that shows that women who are more forgiving of abusive partners are more likely to return to the abusive relationship (Gordon, Burton & Porter, 2004). She explains how this pattern of forgiving and abuse was also carried on into other relationships and blames herself entirely.

I used to think maybe I'd pissed him off, that's why he done it. He said that I made him angry so it's obviously my fault, sorta thing. I always forgave him even though he never apologised for it. He knew that I'd forgiven him by the way it just carried on and the way I was in the relationship. (Lorna)

Without further information about context, how the women interpreted their situations and the attributions that the women gave for their actions it is difficult to make inferences beyond the data. Further studies may look into the theme of domination and forgiveness/self forgiveness within the context of abusive relationships to gain further understanding. Incorporated within this domination

theme is the theme of pseudo-forgiveness. Even though the women admit that they would blame themselves and forgive their partners, the forgiveness was not a true form of forgiveness. It can be seen as pseudo forgiveness where the forgiver does so for other reasons rather than for genuine forgiveness. This can be seen in the next theme.

Pseudo- forgiveness

The transcripts highlight many meaningful distinctions about what it actually means to forgive and actually do not help the forgiveness literature come to a consensus about a forgiveness definition.

There are a few people I don't know if I've forgave or you know come to peace with it. (Mandy)

Intermingled in with their talk of forgiveness are words such as 'acceptance' and just 'got on with it'. Many of the women talk of how they forgave their abusive partners but now realise that this was not a form of true forgiveness as they were not actually wanting to forgive their partners but at the time for various reasons it was the behavioural decision. There have been several attempts in the theoretical literature to differentiate between 'true' forgiveness and pseudo forgiveness (Enright and the Human Development Study Group, 1991; McCullough & Worthington, 1994). Pseudo forgiveness or 'hollow' forgiveness could be described as the behavioural or outward act of forgiveness without the forgiver internalising it and fully releasing the hurt and resentment. This could relate to what Worthington (2003) describes as decisional forgiveness, when the victim decides to behave towards the transgressor as they did before the transgression. They can still have the anger or the emotional upset or even want to avoid or seek revenge from the person who hurt them. Although the women make a decision to forgive in their cases it seems more appropriate to describe their forgiveness as pseudo-forgiveness as they were not forgiving their

partners fully and consequently now they have 'escaped' the abusive relationship they see the forgiveness was not genuine.

Lorna shows this in her relationships when she forgives her abusive partners as she felt that she had provoked their attacks on her and it was therefore her fault he behaved as he did. The forgiveness was not true forgiveness and was in fact detrimental to her relationship as she continued to suffer abuse. '*It didn't stop*'. This evidence supports Chance (1993) who states to forgive for the wrong reasons can be just as damaging as not forgiving and possibly is at odds with the emotional needs of the victim. If Lorna and the other women, who showed pseudoforgiveness had not kept forgiving the unacceptable behaviour or had quit the relationship then they would not have had to continue to suffer the abuse and being treated as a doormat. In the case of Julie, Lynn, Jill and Lorna by forgiving their partners they maintained the subordinate position in the relationship and continued to suffer prolonged abuse. This fits in with the research that suggests that forgiveness may be a marker for relational disturbance (Katz et al., 1997). Katz and colleagues suggested that people who are willing to forgive physical abuse in close relationships are more likely to stay in the abusive relationship. There is evidence from what the women are saying that their self esteem was low at the time of the relationship and forgiveness may have been used as a result of this. For some of the women such as Jill and June they are only able to flee the relationship and begin to see their continuous forgiving as detrimental to them when their partner is sent to prison.

Many of the women now see that the forgiveness they offered at the time was not a true form of forgiveness. June can be quite explicit about forgiving for her own reasons and needing to feel loved. She seems to realise that the forgiveness she gave was not true forgiveness. Now the relationship is over she can see how she kept forgiving because she was so needy. June blamed the drugs for the way her partner treated her and her continuing to accept what she describes as the physical and mental torture. This is in line with Fincham (2000) who demonstrated that forgiveness mediated the link between the women's attributions of responsibility to

their partner and their own behaviour in the relationship. At one point he beat her up for spending ten pounds on a pregnancy test, when the money could have been spent on drugs. She thought that if he was not on drugs he wouldn't treat her that way. But her vulnerability at the time is apparent when she speaks of forgiving and of needing love.

I had to forgive him cos I needed his love if that makes sense. I was lonely and the times he did hold me I just treasure them. I kept thinking that he does love me really, it is just cos of the drugs. (June).

Lorna has similar reasons for forgiving her abusive partners and also highlights how she is still very vulnerable and still feels that she may forgive for the wrong reasons as she is desperately trying to be loved and accepted. She would blame herself for the continued abuse, as would her abusive partner, which supports Bass and Davies (1994) who argued that continual forgiving could lead to victim blaming as the victim could be seen by society as to blame for not leaving the relationship sooner. Alternatively the transgressor can come to blame the victim because they perceive that they cannot be at fault or to blame if they are continually forgiven. It is also in line with the findings of Gordon et al. (2004) who showed that women who blame themselves and don't attribute the domestic violence to their partners are much more likely to forgive their partners and return to the abuse.

For me I think it was wanting to love and be loved. So whatever anybody done I would forgive them. And I think that I'm still like that now. (Lorna)

Beth also shows this when she keeps taking abuse from her partner at the time because of her '*own selfish reasons*' as she describes herself as a '*sad, desperate, lonely person and pregnant as well.*' She seems to grasp that this was not a true form of forgiveness because at a later date she withdrew this forgiveness as she realised how she had been controlled and manipulated. She paints the picture of herself as being the weaker party that forgave the more domineering stronger partner. This fits

with an idea put forward by Nietzsche (1887) that forgiveness is often undertaken by the weaker party. The argument is that forgiveness is only undertaken when there is no other choice because a more powerful person than ourselves has hurt us. However to forgive because the other person is stronger can be argued to be a form of pseudo-forgiveness, as discussed earlier. The fact that these women actually admit to changing their mind about the forgiveness they gave to abusive partners may also highlight how it is not a true form of forgiveness. Once they were away from the abusive relationship they could see that their forgiveness was a form of survival as they were physically the weaker party being dominated by the abusive partner. This insight could be attributed to the fact that the present therapeutic context helped them to see that the problem was the controlling behaviour of the abuser and not their weakness. With some the forgiveness has even turned to hate. June describes this.

I hate myself now for keep forgiving him. I've got hate inside me now. The forgiveness is gone. All that I'd forgiven for and even though I've got his son it's like I hate him. (June).

The value of forgiveness

A further theme to emerge was the value of forgiveness. The participants did not often regard it as a positive thing. Obviously this could be due to their understanding of forgiveness but is central to any intervention which aims to promote forgiveness as being beneficial to psychological well being. Many of the women interviewed talked of there being no point forgiving or that nothing would change as a result of it. Beth often mentions forgetting in the context of forgiving, but then is explicit when she describes how she herself was really forgiven. The most she could talk of with regards to her forgiving others was to say to someone '*forget it*'. She mentions '*someone I have forgiven because there is nothing I can do about it*' and

I have forgiven him because it is a waste of my energy to do anything else. It's a different type of forgiveness. (Beth)

As Enright and Human Development Study Group (1991) many researchers and theorists often confuse forgetting with forgiving so it is not surprising that the participants such as Beth should do the same. When it was pointed out to Beth that some people believe that to class anything as true forgiveness then the giver must extend positive thoughts or behaviours to the transgressor she talks in terms of forgiveness as being a form of acceptance, where she,

wouldn't wish no bad to the bloke, but if he dropped down dead tomorrow then I wouldn't be crying. (Beth)

This attitude towards forgiveness was also displayed by Sammy when she tells of how she found out about her partner already being married and having children of his own, even though he had persuaded her not to abort his child and stand by her. For a long time she had wanted revenge and she describes how the bitterness and hatred '*drove her mad*'. Now it seemed that she had reached a stage of acceptance as she felt there was no point holding on to the anger and bitterness. She couldn't ever see herself forgiving her ex-partner but as time went on she felt she was able to draw a line underneath the experience and move on.

I don't really feel no hurt no more. I just accept it. (Sammy)

This is obviously different from either emotional or decisional forgiveness (Worthington, 2003). No forgiveness is extended in any form but there is a general acceptance for what has happened. It could be that in time these women are able to forgive. However it could also be that the negative emotions are repressed and could surface at another time in the future. For example there could be times in her son's life as he grows up when Sam will again feel the resentment and bitterness towards her son's dad for betraying her and not standing by her and his son or supporting them in any way. The fact she says she has accepted the incident and now feels ready, after years of bitter hatred and wanting revenge, to move on with her life may

indicate that she has drawn a line under the event. This alternative to forgiveness has been described by Macaskill (2004) and seems to be particularly relevant in this instance.

The process of forgiveness

There were times when what the women said lends support to some of the process models. There are also instances where the data contradicts the forgiveness literature or can supplement the theoretical literature. The process of forgiveness has been proposed with many models yet there is relatively little qualitative data to support the process. Within this theme of the process of forgiving there are sub-themes of

- Remorse
- Instantaneous forgiveness
- Attitude towards the aggressor
- Unforgiveable

Remorse

Bella confirms that a transgression can occur from the breaking of a trust but forgiveness can also occur when the transgressor shows remorse. Her partner broke a confidence when he told other people she had been a prostitute and he didn't have feelings for her. She felt hurt and betrayed but was able to successfully forgive him because he showed so much remorse. He tried to explain why he had done what he did and accepted full responsibility for his actions when he offered his apologies. The perpetrator showing remorse, conveying regret and offering an apology have all been shown to facilitate the forgiveness process (Darby & Schlenker, 1982; Ohbuchi, Kameda & Agarie, 1989; Witvliet et al., 2002). People find it easier to forgive someone, who shows genuine remorse, tries to make amends and apologises. This finding is frequently supported by what the women say.

I think to forgive him he would have to be showing some remorse and trying to make things better. He would have to show some kind of remorse for what happened or even acknowledge that it wasn't all my fault. And he doesn't so there will be no forgiveness there. (Beth)

However Beth contradicts herself as she later says that no matter how remorseful her ex-partner were she would never forgive him. This shows how complex forgiveness can be (Enright & Fitzgibbons, 2000) and that it does not rest solely on the transgressor showing remorse. She explains that she was ‘*genuinely remorseful*’ for the way she treated her niece and therefore implies that her forgiveness that she received from her niece was deserved, even though before the forgiveness was granted she did not show this remorse to her victim. On the other hand she believes that no amount of remorse can make up for her ex-partners treatment of her, and she could never forgive him. This supports the findings that the severity of the transgression is an important factor in relation to forgiveness (McCullough et al., 2003)

Instantaneous forgiveness

Contrary to many of the forgiveness models Rachel describes the processes of forgiving her father as being instantaneous at the birth of her daughter. Many of the process models and intervention studies talk of forgiveness taking time (e.g. Worthington et al., 2000) and sometimes being quite a lengthy process but DiBlasio (1998) argued that when emotions are elevated or the need is critical, people can show the capacity to forgive quickly. He argued that much instantaneous forgiveness occurred at the beds of dying people.

Rachel suffered years of physical abuse at her father's hands as a child. She talks of wanting to forgive her father but being unable to do so because she couldn't understand what he was going through and why he did the things he did to her. She explains that this was a difficult time for her.

I did want to forgive him but I was unable to do it and it hurt me. I just didn't understand what he was going through, basically. I didn't understand why he had done all those things to me, basically. It hurt. It hurt to know that someone I loved so much could hurt me. I wanted to know what was going round in his head when he was doing these things to me. (Rachel)

This does seem to suggest that Rachel was actually on the road to forgiveness. She had grappled with the idea of forgiving her father but without the understanding of why he had committed the abuse she could not actually reach the point where she felt she could forgive him. It was clear that she was suffering cognitive dissidence, which was causing her psychological anguish but she was considering forgiveness as an option. This point came when she was able to forgive her father with the birth of her first child.

It all fell into place like a jigsaw puzzle when I had my daughter. I didn't agree with what he'd done but now I know why he's done what he's done because he didn't know any other way. He'd done what he thought was right at the time. It just clicked with my first daughter. I'm holding my first child and now I know how my father felt. (Rachel)

When she later talked with her father about her childhood and asked him to forgive her bad behaviour she became more enlightened about why he treated her so harshly. She also talks of understanding what her father must have gone through as a child,

I don't agree with him. I would never do that to my own children. I've learnt that he must have had a really rough life. He didn't know any other way. He just thought that was the way cos that's all he knew. You either do this or get beaten up and that's how it was. That is how his mum brought him up. Beat, beat. (Rachel)

This supports the links of empathy and forgiveness both theoretically (Worthington, 1998) and empirically (McCullough et al., 1997, 1998). It also supports Worthington and Wade (1999) who argue that an event emotionally dissonant with non-forgiveness can lead to the path of forgiveness and DiBlasio (1998) who claimed that when emotions are elevated or the need is critical, people can show the capacity to forgive quickly. When Rachel had her daughter she experienced the positive warm feelings of empathy, humility and love which are in contrast to the cold feelings of non-forgiveness. This may have been the final push, which helped her to forgive her father and understand that although what he did was wrong, he did it out of love. She was able to empathise with him and see that he himself suffered as a child and knew no other way to parent his children. She was able to reframe the physical abuse she received and see her father with different eyes, or what Smedes (1984) calls 'Magic Eyes.' As a mother she can now see how a parent will want the best for their child and how difficult it is to parent, or how easy it is to make bad decisions.

Having a child also seemed to be the catalyst that prompted Beth's niece to come to her in hospital and say that she had been forgiven. The day after having her baby her niece came to forgive her.

And they came the next day. And Dee walked in and I'm like yeah. You know Jez went tactfully cos she knew me and Dee needed to talk. And we did. (Beth)

Beth has disrespected her niece by injecting drugs in her niece's home in front of her baby. They had a huge row and there had been no contact for years. Beth had made no efforts to show remorse or apologise for her actions even though she was well aware that she was in the wrong. It seems that the birth of Beth's child had been the emotional prompt for her niece to forgive her and reconcile.

There is often evidence, from the way that the women talk that they do bear grudges towards their transgressors. Strong emotive language with words such as *hate*, *bastard* and *fucking* are often used. As already shown earlier, Jill talks in terms of hating her ex partner. She talks with a passion of her hatred for him and it is clear at this stage, that the anger and hurt are still very much part of her life. Beth is also at the anger stage. She talks rationally but states that she can never forgive her ex-partner either. Her anger is also apparent not just in her body language but also the words she uses to describe him it is also consistent with the high score she gained on the anger rumination scale. June on the other hand talks of anger towards her ex but her manner is much more calm, and rational, although still very raw and sensitive to what he put her through, again this is consistent with her moderate/average anger rumination score.

The hate that I've got is cos of the stuff he put me through and remembering it cos I've got physical marks, scars and in me heart and that will never go away. I am getting stronger and that is where all the anger is coming from. I don't know if it's anger or if it's just there's not a cat in hells chance that I can ever forgive him for what I went through. (June)

June also talks about the guy who physically abused her son. She is still in the state of hatred and wanting revenge on this person. When she talks of her feelings towards this person the rage is more apparent and the anger closer to the surface.

It used to haunt me. I know it sounds bad but I used to dream about it. I know it is evil and awful but for someone to go up to him and to break his leg wouldn't be good enough. I want the guy to suffer. (June)

Mandy on the other hand doesn't really want revenge. She talks about a kind of numbness towards her father who abused her when she was a child. She thinks

there will be a natural justice for what he has done and thinks that as an alcoholic he will probably drink himself to death.

I don't really hate him. Don't wish him bad. It's as if he is someone that I know that I aren't too bothered about. (Mandy)

The findings highlight the fact that these women may be at very different stages of the forgiveness process. Many of these women will never be able to forgive some of the things that have happened to them.

Unforgiveable

The previous theme also merges into the theme of non-forgiveness. Some things are too difficult for some residents to ever even contemplate forgiveness and obviously still affect the residents based on the emotive language they use to describe the transgressors. For example, Beth describes the people who used to sexually abuse her and introduced her to drugs as a child to knock her out while she was abused,

Erm you know the people who sexually abused me, they should be hung. They should be strung up and their bollocks fed to them, you know what I mean. And fingers down their throats and fed to them again, you know what I mean. That doesn't even get into my head forgiveness for them. (Beth)

Beth speaks with strong abusive language about the people who abused her when she was only a child. She still appears to have a lot of anger and hostility, which may be an enormous emotional burden for her to carry. From the way she can conjure up a scenario, to describe to me, what she would like to happen to them as revenge for what they have done shows that she still ruminates angrily about their transgressions. This fits with her psychometric profile, from the last chapter, which indicates that she has an abnormally high anger rumination score and dwells on angry memories and fantasies about revenge. Being stuck in the past, pre-occupied with the

wrong they have suffered and still acting out the victim role could be one of the reasons that clients in rehabilitation may be finding it so hard to break free from 'pain easing/self medicating' drugs such as heroin and move forward with their lives.

The women will often say how they would never be able to forgive someone who hurt their children. June will never forgive the guy who physically abused her baby son, and wished he would suffer for it even though he came round and admitted he did it and apologised.

But I couldn't forgive him. I have thought about killing him and paying someone to finish him off. Just visions of my son, my one-year-old son and someone breaking his leg. (June)

Mixed up with the non-forgiveness for him is the non-forgiveness she feels for herself. She still berates herself for leaving her son with the man who abused him. It could be that one of the main reasons she is unable to forgive the transgressor is that it is very difficult to comprehend why he would hurt this small child. It could be that this empathy block is what is stopping the forgiveness in all the cases the women feel justified in withholding forgiveness.

As Macaskill (2004) has shown in a study using a general population sample there are limitations to forgiveness. Among the events that the participants cited as being impossible to forgive were death of a loved one, particularly a child by murder or other culpable event, sexual abuse and extreme physical and emotional abuse. As Macaskill argues forgiveness may not be a desirable goal with all individuals. The women who have talked of their unforgiveable situations such as the ones described by Beth and June may need help in coming to terms with their pain and suffering. What may be needed is some kind of resolution or drawing a line under the event so that the energy spent harbouring grudges and even plotting revenge can be spent on moving on with their lives. With regard to interventions to promote forgiveness in some circumstances such as the ones described by women in abusive relationships

forgiveness may be a wholly inappropriate. Any therapeutic aims to reach for and any attempts to do this may meet with resistance from the client or at worst greater psychological suffering and mental health. This needs to be a consideration with any intervention that is devised to try to facilitate forgiveness or its potential effectiveness could be greatly reduced. Future intervention studies, especially with women such as the ones used in this sample need careful consideration as their unforgiveness could be well justified. If the women were blaming themselves for staying in an abusive relationship then this would need to be addressed so they can reframe themselves as a victim who was not to blame for the continual abuse.

Receiving forgiveness

Table 5.2: Event(s) that participants had received forgiveness for. (The number indicates how many of the women mentioned this event).

Received forgiveness from whom and for what
1. Received forgiveness from mum/parents for addictive behaviours (6)
2. Received forgiveness from friend for stealing from her house
3. Children forgave mum for being a heroin addict
4. Received forgiveness from husband for being an addict

Table 5.2 shows the issues that the women discussed in terms of receiving forgiveness. All the forgiveness issues are related to being an addict as they talk about receiving forgiveness for the behaviours they displayed as an addict. Most of the women talk about receiving forgiveness from their mothers or their parents, one from her children and one from her partner. Only one of the women talk about an issue not related to a partner or close family. Sammy talks of receiving forgiveness from a friend whose house she stole from.

The themes that were generated under this heading are

- Family as forgivers/Blood is thicker than water
- Desire for forgiveness from their children
- Forgiveness without truth is impossible
- Forgiveness doesn't always feel good.

Family as forgivers/Blood is thicker than water

A large proportion of the women interviewed talked about their families and mainly their mothers as being the ones who have continually forgiven them. They nearly always speak in terms of forgiveness for the things they have done relating to drugs, such as the lying and the stealing from parents and getting into trouble with the police. This is very closely related to the blood is thicker than water theme. This forgiveness is often explained quite simply by the interviewee in terms of an almost birthright.

My mum. She has forgiven me. My mum is God. She has forgiven me for my sins, just for being a general bastard heroin addict... She loves me I'm her daughter. (Beth)

I stole from her (mum). It wasn't major things but things like money and that...She's always forgiven me for what I've done. She's never had any hatred or anything. She's always forgiven me. (Lorna)

Me mam and dad. For all the stuff related to drugs. Left the kids with em, robbed off em, lied to em, all that stuff. They just always forgive me. They stood by me even though I was a shit they kept on my side. I think cos they have forgiven me so much they would forgive me anything. (Shelly)

This almost seems to suggest that it is much easier to forgive family members than it is to forgive others, even if the others are by choice life partners.

Like my husband I cannot forgive him. Like my dad, okay he's my blood
(Rachel)

Although Beth does not actually talk of a full blown true forgiveness of her dad she does highlight a difference with regard to her non-forgiveness of her abusive ex partner. 'My dad is my dad, man'. When Beth talks of how she received forgiveness from her niece she uses similar language to Rachel when she says

That's my brother's daughter at the end of the day and that's who she is, my blood. (Rachel)

It often seems that the women find it difficult to talk to their family members or their parents about their forgiveness issues. Some of the women almost seem surprised or amused by the fact that it has been asked if they have or will ever discuss it with the particular family member.

I haven't really said sorry cos I haven't seen my mum. I found it hard to actually sit down and talk about it. It's just a matter of building up trust with them again. (Jill)

This could be one area that could be addressed as part of the rehabilitation process or could be incorporated into an intervention that could be designed specifically for client groups such as these women. Forgiveness and seeking forgiveness is obviously more difficult if the two parties are unable to come together and talk about the transgression. It would be more difficult for the victim to understand the perpetrator's perspective if no communication takes part. The same can also be said for the perpetrator. There could be greater empathy and the victim could talk about how they felt. This may prevent further injury

Desire for forgiveness from their children

Very often the women talk of wanting forgiveness from their children. In fact every woman interviewed made some reference to wanting or seeking forgiveness from her children. They associate this forgiveness with the fact that they have to make up for the hurt in some way and prove that they can be good parents. In some circumstances the women will be unable to do this as their drug related behaviour has meant that they have lost the custody of the child or children for good. They do need to come to terms with this and in some instances therapy may be needed.

I don't want my daughter growing up thinking that I don't want nowt to do with her. I've got lots of guilt round her. I lost her about twice before she was taken off me for good. Just because I needed to sort myself out and I let it happen over and over again. (Jill)

Mandy had to let one of her sons go and live with her mother and the other go into care. She feels angry with herself for letting it get to such a stage where she had to make the decisions that she did. However she still thinks she made the right decision because she was depressed, drinking so much and there was hardly any furniture in the flat. She wants the forgiveness of her son even though he acts as though he has forgiven her. She feels he holds it within himself and that sooner or later he may throw it back in her face.

It must have affected him, I think he still holds a lot of resentment towards me. (Mandy)

This theme seems to be such a common and pervasive one with the women. They often talk of wanting forgiveness from children who may not be mature enough to fully understand what has happened to them or to be able to grant the kind of forgiveness that their mothers so desire. The mothers often try to make up for bad parenting in the past by treating their children leniently or spoiling them. This in

itself can be bad parenting and needs to be addressed as part of the programme. The mothers are taught good parenting skills but this needs to be put into context and they need to understand that letting the child get away with inappropriate behaviours will not make up for the hurt they may have suffered due to their mother's drug career. The desire for forgiveness from their children is tied up with their self-forgiveness issues and will be discussed again in more detail.

Forgiveness without the truth is impossible

Although this was only mentioned by one of the women it does seem to be quite an important theme. Rachel talks of wanting forgiveness from her present husband for the things she did while under the influence of drugs. And although he says he forgives her, she has not been entirely honest with him and told him that she slept with men for drugs.

He says he's forgiven me but still I don't feel like he's forgiven me cos he doesn't know what I've done. (Rachel)

Without him fully knowing she feels that she cannot accept his forgiveness yet still desires it and feels the pain of betraying him. His forgiveness is an empty one to Rachel. But she doesn't want to lose him or him to hate her. This decision obviously causing her distress as she battles with her conscious to try and work out what to do for the best. There is an obvious distress as Rachel talks about her desire to be forgiven and her fear of losing her husband if she is truthful.

I wish I could sit down and say this is what I have done to you. But I could never do that. I'd feel like I would lose him. I can't tell him. I would feel degraded. It will always hurt that I won't be forgiven. I am ashamed of myself. In debt to him but I don't want him to hate me. (Rachel)

This is mixed up with her own self-forgiveness issues around sleeping with men for drugs. *'thinking of being a married woman and going and sleeping with other men. I'm ashamed'*

It does seem appropriate that this theme is mentioned as in the past the women have not always been truthful with their family and friends and this can affect the forgiveness they receive from other people, which will in turn be reflected in their relationships with them. The element of honesty is something that is addressed at this particular rehabilitation centre as the women have often lied and stolen from their loved one to feed their addiction. However honesty has not been addressed in terms of owning up to transgressions and seeking forgiveness for them. There will be times such as the one mentioned above concerning Rachel where a decision is made not to be honest. When this is the case the individual needs help in moving forward with their life so that they do not dwell on the fact that forgiveness without truth is not possible.

Forgiveness does not always feel good

Although receiving forgiveness is thought of as a good thing, the women interviewed showed how the feelings associated with receiving forgiveness are not always positive. Beth's niece forgave her after Beth gave birth to her first child. They had not spoken in years after a big argument when Beth had been 'shooting up' (injecting heroin) in her niece's house in front of her baby. For Beth, to be forgiven reminded her of the transgression and she felt as though she didn't deserve the forgiveness. She had never approached her niece and had never tried to say sorry or make up for what she had done. It is almost as though she didn't want to be forgiven, but rather punished. She was glad the rift was over and glad to be forgiven, but the forgiveness made her feel uncomfortable. To hear that you have been forgiven and accept that forgiveness means that you have to face up to the fact that you have hurt and wronged another person.

It felt even worse hearing her say that, cos she had clearly forgiven me. She really had... Well I felt like a bastard that my niece had clearly forgiven me ...I felt better but I still feel like a bastard. (Beth)

Another resident also describes the negative feeling she had when she was forgiven. Sammy describes how she stole from her friend's house. They had been really close and her friend's mother had been like a mother to her. She stole her friend's mothers jewellery, which had very sentimental value and sold it for far below its value to pay for drugs. They knew she was the thief and they did not speak to her for over ten years. Sammy claims she hated herself and felt very uncomfortable to be living so close to them. It was only after the birth of Sammy's first child that her old friend had approached her in a similar way to how Beth's niece had approached her. Sammy admitted she had done the crime to them, even though they already knew. She also gave her sincere apologies saying how very, very sorry she was. The family discussed the incident and forgave her but she claims,

I felt so horrible. It was always there in my heart. I cannot get over the fact that they have forgiven me. If they were arguing with me or cussing me, or slagging me off I think that I could have dealt with that cos I deserved that. To this day I still feel guilty. (Sammy)

This suggests that receiving forgiveness is tied up in self forgiveness. It appears that to be able to accept the forgiveness from others and feel that this forgiveness is deserved then a degree of self-forgiveness is needed. At the moment both Sammy and Beth feel a sense of undeservedness for the forgiveness they received. They both felt that they needed to be punished. Perhaps also the fact that they did not seek out the forgiveness and apologise first added to the negative feelings. For the victim to be able to come to them and say they have forgiven them without the injurer trying to make amends or offering any kind of apology may have made the injurer feel all the more guilty. This fits in with what Droll (1984) termed as the offender experiencing a 'mixed bag' after receiving forgiveness. The victim can

feel inferior and indebted to the injured party. Not only did they hurt that person but they also did not try to repay the debt, make amends or even say how sorry they were to the victims. Clearly they have not reached a point where they can actually forgive themselves fully for what they did.

These findings show that receiving forgiveness is not always associated with positive feelings. It also highlights how the women may potentially benefit from a type of forgiveness education that promotes honestly talking about earlier transgressions and seeking out forgiveness. To apologise earlier might have meant that both women may not have needed to suffer the emotional anguish that they did and the feelings of unworthiness that was felt when they were forgiven. Receiving forgiveness is an area of forgiveness that is particularly under researched (Gassin, 1998). It is suggested that more work is needed to explore receiving forgiveness in more depth to try and understand the process and how it is linked to self-forgiveness.

Self forgiveness

From the transcripts many of the women had self-forgiveness issues. This reflects the clinical literature that says people are more likely to make harsher judgements about themselves than they are of other people (Beck, 1989; Walen, DiGuiseppe & Wessler, 1980). Although there was one woman interviewed who blamed drugs and her drug taking for her behaviours and does not hold anything against herself the majority of women had at least one thing that they regularly '*beat themselves up about.*' This usually centred on an event or period in their lives that they are ashamed of and are unable to forgive themselves for. In most cases this was directly relevant to their drug abuse and the neglect or harm caused to their child or children as a result of this.

Table 5.3: Events that participants find hard to forgive themselves for. (The numbers indicate how many of the women mentioned this event).

Self-forgiveness issues

1. Neglecting/hurting children while on drugs (9)
 2. Putting up with abuse for so long from partner(3)
 3. Not stopping the sexual abuse from father
 4. Prostitution while on drugs (2)
-

Table 1 shows the main themes that the women discussed in relation to self-forgiveness issues. Nine of the women talked of how they were unable to forgive themselves for the hurt or neglect of their child(ren) as a result of their drug addiction. Three talked about the abuse they received from their partner and blame themselves for putting up with it for so long and not getting out of the relationship sooner. One woman focuses on how she beats herself up for not stopping the sexual abuse from her father and the fact that she responded to it at times. Two of the women discuss how they find it hard to live with the fact that they slept with men for money or drugs to feed their habit.

The themes generated under this heading are;

- Allowing oneself to be the victim
- Parental issues
- Prostitution
- Not to blame

Allowing oneself to be the victim

This issue comes across many times with regard to the women and their abusive partners. The women often hold it against themselves for not getting out of the situation and not being strong enough to escape the constant abuse that they faced. There appears to be a complex struggle going on within the women as to who is to blame for the abuse. None of the women talk about cultural norms and what is expected of good mothers, which will have affected their decisions to stay in abusive relationships. It is related to the theme of dominance and pseudo forgiveness. The

anger that they should be feeling towards the abuser has been directed back inwards on themselves as they feel that they did not do enough to avoid or escape the situation.

He controlled me and I let him control me. The real killer was going for an emergency scan because I hadn't felt Stevie (child) move since I had been beaten up. And that shit me up (scared her) to think that Stevie might be dead and then to go back to him (ex-partner). I don't forgive myself. (Beth).

I hate myself as well. For letting myself go through it. (June)

Mandy has received counselling with regard to the sexual abuse she suffered at the hands of her father and yet she still feels she has a long way to go before she can find a strong sense of peace. What she has struggled with for so many years is the fact that she actually enjoyed her father's sexual attention. Now as an adult she also feels guilty and blames herself for enjoying sex. She questions why she was not put off sex for life and why she turned to prostitution and one night stands from a very early age. The following passage shows how she is still confused and suffering as a result of the abuse and as a result of how she has lived her life because of the abuse. She seems to blame her sexual promiscuousness on her early sexual abuse experiences and thus her father.

I've always wondered why did I sleep with so many bloody men. Not that I've enjoyed it but I still done it so I don't know. I am so confused about it and so fed up of trying to work out my own mind around it, and my own personal side around what I've done with men. Going out prostituting or just having one night stands. I've always hated my dad for that. You know what I did that is when I was like young he made it pleasant for me. I actually liked, enjoyed what he was doing to me and that I can never forgive myself for. (Mandy)

Although Mandy has received counselling it could be that she is still berating herself because the issue was not addressed in terms of self-forgiveness. The counselling may have focused on the abusive father and helping her move on but it may not have addressed the issues that Mandy feels have developed as a result of the abuse. She links the sexual pleasure she derived from the childhood abuse with her sexual promiscuousness in her adult life. Perhaps addressing self-forgiveness may actually be the key to her letting go of the emotional burden she carried round in the form of self-punishment. Berating herself is obviously not helping and as her quote shows she is '*confused*' with trying to work out in her own mind how her life turned out.

Parenting issues

With regard to self-forgiveness the residents' children were most often talked about. It seems that in general this is the area that most of the residents feel guilty about or berate themselves over. The women talk with remorse and a couple either cried or had tears in their eyes when they talked about how they felt that they had let their children down. Many instances of child neglect were described as a result of their drug addiction. The guilt seems to be directed at the fact that the child didn't ask for this but were made to suffer as a direct result of the mother. There is the implicit message that it should be the mother who can be relied on more than anyone. So for the mother to be the one to let the child down is very hard to forgive, especially when it is for selfish reasons. Beth is one of the women who is more open about the whole issue of letting her child down. She spells this out quite explicitly and slightly amusingly,

I don't think that I will ever be able to forgive myself, you know, because in my head I can see my son four days old screaming his little face off. Hot and cold sweats cos he was withdrawing and it didn't have to be like that. Cos at the end of the day, he's my son and he's so precious. There are no excuses'. I am the one thing in the world that Stevie should be able to rely on. I am the

one thing that he should be able to take to the bank. Alright it may be with a shotgun (laughs), but I'm the one thing he should be able to take to the bank.
(Beth)

Rachel and Lorna also give evidence of how they are still suffering with the guilt and shame of what they have done or fail to do for their children. It is apparent that they have still not been able to forgive themselves.

I felt more bad towards my child, you know she didn't ask for it. She didn't ask to be a crack baby. (Rachel)

I took drugs when I was pregnant and she was really poorly when she was born. And I felt really guilty about that at the time and now. I thought I could have done better. I tried to reduce the methadone but I couldn't I felt so bloody guilty. And I neglected her when she was born and left her in the house by herself. I beat myself up over that. (Lorna)

Sharon also cannot forgive herself for what she put her kids through and the neglect and the fact that they went into care. She thinks, as many of the other mothers do, that perhaps by making it up to them and proving she is a good mother she can begin to forgive herself. As highlighted below this can often border on spoiling the children because of the guilt, which in itself would be more detrimental to the children and may make the job of parenting even harder.

Maybe in a couple of years when I have em back for some time and I can see that they are okay again and that I am a good mum and the kids are okay. Maybe then I'll be able to give myself some slack. I think now it affects the way I am with them especially Ant (the eldest) cos I am more softer. I do try but I know that cos I feel guilty they get away with more. (Sharon)

Some of the women are not even able to try to make it up to their children. Some of the women have to live with the fact that as a result of them their children were taken into care and some adopted and they will never be able to see them again, or have the opportunity to explain and apologise.

I beat myself up over what I've put my kids through over taking drugs. You know the states I got in and the states I've been in when I had my kids. You know I put Sam in danger cos I went out and used these tablets that I knew would give me fits. She could have been killed because of me. I should have waited til I got back home. And most of my regret is for Sam cos I don't want her growing up thinking that I don't want nowt to do with her. I've got a lot of guilt round her cos I've lost her twice before she was taken off me for good.
(Jill)

June, like the other women suffers from guilt and shame because of the way she neglected her child while she was addicted to drugs. She also talks of a specific incident with her child when she left him in the care of a young man while she went out to earn drugs money. When she came back her son had a broken leg. Eventually the young man admitted that he hurt her son but got away 'Scot free' because there was not enough evidence to convict him. June still struggles to come to terms with what happened that day. She cannot forgive herself for neglecting her child even more so she cannot forgive herself for what someone else did to her child. If she had not left him alone while she went out to earn drugs money the incident would never have happened.

I cannot forgive myself for leaving him. It's like I cannot forget the guilt I've got. If I hadn't been on drugs and my head hadn't been so messed up then my son would never have been hurt in the first place. (June)

June talks in great detail of how she neglected her son when he was a baby. She admits some of it was down to being 'bone idle' and 'selfish for the drug'. Often

she would put her own needs before his and there would be times when her son had to wear a tea towel because she had no money for nappies, as she had spent it on drugs. She would not interact with him or attend to his emotional needs and would often leave him alone at one end of the room while she let many drug users into the house to take drugs with her. She describes how the guilt affected her recovery,

At the beginning of the program I struggled. I was isolating myself and didn't want to trust anyone and open up and the guilt was eating away at me. (June)

Sammy asserts that she will never forgive herself for what she put her eldest daughter through when she was on drugs. She hates herself for what she put the kids through and claims she could have been 100% better than she was. She would buy her daughter gifts because she felt guilty about taking drugs then at a later date sell the gift to get more drugs money. Her daughter lost all confidence in her mother and did not believe her when she made promises to her daughter. She would regularly call her a liar.

Bella however was one of few women who did not hold it against herself for what she had put her children through, but this self forgiveness came with a lot of hard work. She still does feel that she carries guilt but an understanding came with all the professional help she received. She claims it took about eight months of hard work to start to come to terms with all the guilt she was feeling around losing her first two daughters and what she put them through while she was on drugs.

That was hard work having to speak and talk to professional people. I shed a lot of tears, a lot of heartache, a lot of pain a lot of tears but I feel contented in myself and can speak about things in my past without them emotionally upsetting me anymore. I found a better understanding of why it happened. (Bella)

This theme seems to be one that is most talked about by the women. All the women either want forgiveness from their child or children or need to forgive themselves for what they put their child(ren) through. It seems that it should be something that is addressed as part of a rehabilitation programme for recovering addicts who have children. The pain and non-forgiveness is not only detrimental to their own psychological well being but it could also be that inadvertently the way they parent their children, by trying to make up for past neglect, could also be detrimental to the children. One way in which this could happen is that the child may develop conduct disorders if they continually have little or no boundaries or continually get whatever they ask for parent still suffering the guilt of what they may have put their children through.

Prostitution

Many of the women slept with men for drugs or for the money to buy drugs and it is one of the main things that they find hard to forgive themselves for. Often the women want to forget that part of their lives and find it difficult to talk about. As mentioned earlier Mandy blames herself for enjoying her sexual abuse and reasons that this may be one of the reasons she took to having one night stands with men and working as a prostitute. Rachel repeatedly blamed drugs for her sleeping with men for money. Although Lorna was not a prostitute she did sleep with one man for drugs and the memory comes back to haunt her. She finds it hard to come to terms with what she did.

There was this Asian man. He was really disgusting, really horrible for the drugs. And now, in fact just afterwards I can't believe that I'd done it. It wasn't what I'd usually done, just shoplifting or whatever, but things got really bad for me and I did. It was really disgusting. He was really disgusting...It's embarrassing that I'd done it. I know some people think it's okay but it's just the way I see it. It makes me cringe. It is one mistake that will stick in my mind cos it was so horrible. I can't believe that I done it now.

(Lorna)

Not to blame

Some of the women could forgive themselves for some of the things that they did because they blamed the drug. It was as though they wanted to justify or rationalise to themselves or me what they did. In a sense they explain themselves as mere puppets to the addiction and therefore not blameworthy for some of their actions. It is often a technique used by many of the new residents before they have completed their six month programme to not take responsibility for their actions. It has often been useful in the past and may have helped some of the women escape convictions for their actions.

Cos when I was taking the drugs I think of it as another human being. It wasn't me. I wasn't making the decisions. It was the drug making the decisions for me. The drug took me to places I would never dream of wanting to be. Doing things I would never dream of doing in a million years as me (Rachel).

I think sometimes you start on a road you have to finish, you know what I mean? You can try and fork off but it won't let you leave and the road fork back. You have to go down that road to understand where it's going... Okay I knew that I was affecting other people, my family, the people I loved but as far as I was concerned I was cool. My name's Beth I do Smack (heroin) it's cool. (Beth)

With regards to forgiveness, it may be detrimental to not take responsibility for what has been done while addicted to drugs. If the women do not take responsibility for the wrongs they have done then they may not believe they need to be forgiven and may not seek to make amends or seek the forgiveness of others. This can tie in with receiving forgiveness from family members. Although parents, mainly

mothers, seem to be able to repeatedly forgive their daughters who were addicted to drugs, the daughters need to be deserving of that forgiveness otherwise they may continue to abuse the trust and respect of those closest to them. They need to be able to admit their wrongs and their weaknesses and own them as their own rather than constantly blaming the drugs for their behaviours. Interventions to promote forgiveness need to address this issue especially within the context of families. This would allow the women personal growth as they can come to see that they made choices and decisions that have ultimately hurt people in the past but future choices and decision could avoid this.

Summary

The purpose of this phenomenological study was to describe and discover the forgiveness experiences and their meanings for ten women who are currently residents on a six-month drug and alcohol rehabilitation program. Forgiveness issues relate to the forgiveness triad, giving and receiving/seeking forgiveness (or not), and forgiveness of self and the themes generated are presented as sub-headings under the forgiveness triad headings. They are as follows;

- Intimate relationships
- Domination
- Pseudo-forgiveness
- The value of forgiveness
- Process of forgiveness
- Remorse
- Instantaneous forgiveness
- Attitude towards the aggressor
- Unforgiveable
- Family as forgivers/Blood is thicker than water
- Desire for forgiveness from their children
- Forgiveness without truth is impossible
- Forgiveness doesn't always feel good

- Allowing oneself to be the victim
- Parenting issues
- Prostitution
- Not to blame

Forgiveness of others

The interviews and the life history data uncovered issues specific to these women and similarities that may also be specific to this group of women. The findings were used to support and supplement the process models of forgiveness and the literature to date in the analysis section. There are many striking similarities in how the women talk, which may suggest that it might apply to the drug user population more generally. The women have very specific 'forgiveness of others' issues. These focus on abusive partners and parents and more of the women talk about being unable to forgive than talk of forgiving. Many of the women were dominated by their partners and seem to understand that they often used pseudo-forgiveness instead of real forgiveness (Enright and the Human Development Study Group, 1991; McCullough & Worthington, 1994).

The data also supports the idea that there are different types of forgiveness such as decisional or emotional forgiveness (Worthington, 2003) or negotiated or unilateral forgiveness (Andrews 2000). The women make meaningful distinctions about how they understand forgiveness. Forgiveness appears to be context bound and can be seen by these women as occurring when coerced or as a form of tolerance. Many of the women talk of forgiving without actually extending any benevolence towards the transgressor or without letting the transgressor know that they have been forgiven. The often talk of choosing not to waste energy in unforgiveness and moving on. However there is often women who still hold on to the negative emotions associated with non-forgiveness. Rachel's case of forgiving her father is a good example of emotional forgiveness, which is altogether different and it also highlights how true forgiveness may take time (McCullough et al., 2003; Worthington et al.,

2000) as it took her many years to be able to forgive even though she claims it was instantaneous at the birth of her first child.

The way the women describe and understand forgiveness appears to support the author's own perceptions of what forgiveness is and that of other authors who believe that transformation to a neutral attachment towards the transgressor is sufficient for forgiveness to occur (Rye et al., 2001; Yamhure-Thompson & Snyder, 2002). Worthington and Scherer (2004) believe that some positive emotions are needed to neutralise non-forgiveness but the victim may or may not have a net final positive emotion towards the transgressor. They talk in terms of partial forgiveness, which is a reduction in non-forgiveness or a complete forgiveness that results from a neutral or positive emotion towards the transgressor.

There is also evidence to support previous work (e.g Chance, 1993) which suggests that to forgive for the wrong reasons may be damaging. Lorna's forgiveness was not true forgiveness and was in fact detrimental to her relationship as she continued to suffer abuse. Lorna and other participants who repeatedly forgave can now see that by forgiving they almost became 'doormats' (Forward, 1989) and left themselves open to repeated transgressions against them (Katz et al., 1997). They often ended up blaming themselves for the abusive relationship (Bass & Davies, 1994; Gordon et al., 2004). Most of the women who used forgiveness with abusive partners seemed to forgive too quickly and suppressed their anger, until the end of the relationship, which could have been a symptom of their low self esteem (Murphy, 1982).

Although there is evidence to support the many process models (Enright et al., 1992; Hargrave, 1994; Hargraves & Sells, 1997; Maugher et al., 1992; McCullough & Worthington, 1994; McCullough et al., 2000; Tangney et al., 1999) but there is also evidence to contradict them with the things the women talk about. For example this highlights the complex nature of forgiveness (Enright & Fitzgibbons, 2000). Many of the women are unable to forgive transgressors who are

unable to apologise or who do not show remorse (Darby & Schlenker, 1982; Ohbuchi et al., 1989; Witvliet et al., 2002). However with severe transgressions an apology will not always do (McCullough et al., 2003) as some transgressions are considered to be unforgiveable (Macaskill, 2004).

The philosophical literature tends to see forgiveness as an all or nothing process. The victim can either forgive the transgressor or not (North, 1987) but with the evidence from the interviews of these women it appears that forgiveness may not be dichotomous. Process models often propose that people may be on the path to forgiveness at a stage that is not yet complete forgiveness (e.g. Enright, 2001) but the author proposes that it may not be that simple. People may not forgive but on the other hand may not bear a grudge or consider that they are unforgiving towards the perpetrator. They may in fact draw a line under the event and consider it over, without the need for forgiveness or non-forgiveness. This drawing a line under the hurtful event may be facilitated by time and the blunting of memories or the expenditure of a great deal of emotional resources but could be arrived at by a conscious decision. The participants in this study are non-academic people who tried to verbalise, as best they could, what they thought forgiveness meant to them. If someone perceives themselves to be in a state where forgiveness has not occurred but they hold no negative feeling towards the perpetrator then as researchers we should respect that they are the experts of their own realities. It confirms that there may not just be one level of forgiveness. Decisional and emotional forgiveness (Worthington, 2003) or complex and simple forgiveness (Boleyn-Fitzgerald, 2002) may be good ways of categorising forgiveness rather than making the assumption that it is an all or nothing phenomenon.

Contrary to authors who think that forgiveness can take time and can often be a lengthy process (e.g. Worthington et al., 2000), Rachel shows how she was instantaneously able to forgive her dad when she had her first child. However within the story there is evidence that forgiveness is facilitated by empathy (Worthington, 1998; McCullough et al., 1997, 1998). It also supports Worthington and Wade (1999)

who argue that an event emotionally dissonant with non-forgiveness can lead to the path of forgiveness and DiBlasio (1998) who argued claimed when emotions are elevated or the need is critical, people can show the capacity to forgive quickly.

Receiving forgiveness

Receiving forgiveness does not receive as much attention from the women as forgiveness of others does. This is reflected in the literature, as there is very little work that focuses on receiving forgiveness. There is evidence from the data that without the truth forgiveness is not always possible and forgiveness cannot occur without the full knowledge of the transgression. Rachel gives evidence of this when she explains about wanting forgiveness from her husband and yet not wanting to tell him the full truth. There is also evidence from Beth and Sammy that to receive forgiveness when you do not feel worthy is to some extent worse than not receiving forgiveness. This could be tied up with the transgressor not seeking out forgiveness or apologising for the wrongdoing. It supports what Droll (1984) called a 'mixed bag' of emotions that the transgressor experiences after they have been forgiven. It may give weight to the assertion that people who do not seek forgiveness when they hurt are less likely to be forgiven and forgive others themselves (Davidson & Jurkovic, 1993) but further research is needed to support this.

With regards to receiving forgiveness the majority of the participants talk about receiving forgiveness from their parents or more specifically their mums. When speaking about receiving forgiveness all the women focus exclusively on behaviours or events that are related to their drug abuse. Evidence from the interviews seems to suggest that it is easier to forgive a family member than someone who is not a family member. There is often a desire for forgiveness from their children, which is tied up in self-forgiveness issues, as are most of the receiving forgiveness issues. Some of the women feel a strong desire to hear that their children have forgiven them for their behaviours as addicts, even though at the moment most

of the children are too young to be able to do this. This is similar to them wanting or receiving forgiveness from their parents or mothers.

Self-forgiveness

Almost all the women had self-forgiveness issues and berated themselves for the things that they had done. Self-forgiveness around parenting is one of the most prevalent and emotive themes to emerge from the data. This mainly focused on their drug abuse or their neglect of their children during their 'drug career.' This reflects the clinical literature that says people are more likely to make harsher judgements about themselves than they are of other people (Beck, 1989; Walen, DiGuiseppe & Wessler, 1980). It also builds on the preliminary findings of Bauer et al., (1992) who interviewed seven people about being able to forgive themselves. It also lends support to Phillips (1986) who claims that without self-forgiveness there can be no peace.

Many of the women talk of letting their children down and trying to make up for the neglect or suffering they have caused. A couple of the women mention the fact that their child was born with an addiction as a result of them taking drugs during pregnancy. Feelings of guilt and anger associated with not forgiving oneself could affect the women's programme and their psychological well-being. The negative feelings need to be addressed so that the mothers can move on and focus on the positive aspects associated with their parenting in the future. Bella is the only resident who no longer beats herself up about forgiving her children. She has been in several residential programs and has undertaken extensive counselling and therapy. In her account of how she is able to forgive herself, she gives evidence to support how emotional assistance and counselling can help to overcome the negative feelings towards oneself so that the emotional 'berating' can stop.

There are other self forgiveness issues that do not centre on the children. There are often victims of the women's drug-related wrongs who they are not able to

apologise to, even if they wanted to. For example, there may be people they have mugged or whose houses they have broken into or shoplifted from. In some circumstances they may feel that they have to live their lives not being forgiven. They may carry the burden of guilt or shame and be left with an irremovable moral burden. In cases where the victim cannot or will not forgive them then there is the case for self-forgiveness. Some of the women also talk about the fact that they became prostitutes during their addiction or slept with men to get drugs. They often talk in disbelief at the things they may have done whilst addicted to drugs. A number of women also berate themselves for the fact that they did not escape abusive partners sooner or that they let the abuse happen.

It could be that mothers in recovery could be prone to suffer from conditions such as depression as a result of their self-forgiveness issues. Constantly 'berating oneself' and not forgiving oneself for the pain or suffering they have caused to their children could be psychologically damaging and not allow for the mother to practice good parenting. As one mother pointed out she was constantly trying to make it up to her child and one of these ways was to let her son 'get away' with a lot more. Another mother wanted to compensate by spoiling her child. Many children come to the family centre with behaviour problems that stem from how their parent(s) manage them. If the women can successfully forgive themselves for the neglect or bad parenting of their children then they may be better parents in the future.

Meanings and conceptualisations

Even though there are striking similarities regarding the forgiveness issues of the women, the study also touches on how individuals can conceptualise forgiveness very differently. This study goes some way to showing that we are all individuals with our own meanings, ideas and realities. People make their own decisions about what forgiveness is and what it means to them. Beth describes non-forgiveness as a waste of time. She talks of moving on and getting on with things (Macaskill, 2004). This might be what has happened for Beth and she has been able to draw a line on the

incident and move on. It may be that forgiveness is a personal conceptualisation, which has different meanings to different people in different contexts.

The findings are important to the forgiveness literature and the drug and alcohol literature because it locates forgiveness in the context of the lives of real people and their real problems (in this case drug addicts and alcoholics in recovery). It is a reminder of the larger picture and how important it is to study the occurrence or non-occurrence of forgiveness in ordinary day to day living or in the lives of people who may have specific forgiveness issues. The information has helped to support and supplement the process models and the forgiveness literature with in depth data from methodologies that are very rarely seen in the forgiveness research. From this study and the previous study that locates the women in context, it is apparent that ex addicts with children have their own set of forgiveness issues. They are similar in that they are related to the drug career and the neglect or harm to their children that they perceive. In this respect forgiveness education or interventions may be particularly relevant to them.

Reflexivity

Qualitative researchers bring to the study a certain worldview and with this comes a set of assumptions or issues that guide their inquiries. Richardson (2000) reminds us that qualitative writing and analysis is not just about making sense of the world but is also about making sense of our relationship in the world. As highlighted by many contemporary qualitative researchers and writers (e.g. Finlay & Gough, 2003; see also Kitzinger & Wilkinson's 1996 edition "Representing the Other"), this can be achieved through being reflexive. Essentially, reflexivity is about acknowledging that '*the qualitative researcher is not an objective, authoritative, politically neutral observer standing outside and above.*' (1994, p576) the phenomenon under investigation, but rather an integral part of the research. Attempts will now be made to try to make explicit these issues in relation to the current research.

Hunt (1989) argues that the inner world of the researcher can help to decide what to research and how to do it. I feel that it is important to give my motivations to study this research topic. I can easily acknowledge my academic reasons for wanting to study forgiveness and identify the gaps in the literature but to be introspective as to my personal motivations and interest in the topic is a bit more difficult but are regarded as important as reflexive processes (Finlay & Gough, 2003). As Reinharz (1983) highlights '*researchers attitudes should be fully described and discussed and their values acknowledged, revealed and labeled*' (1983, p.172).

As outlined in Chapter one my intentions were to be able to devise and implement a forgiveness intervention for the rehabilitation centre where I worked. I have interest and have qualifications relating to mental health and counselling and a strong desire to help to make people feel better. Also, the knowledge that I had gained about the women in the centre in the past led me to agree with the forgiveness literature that asserts that non-forgiveness is detrimental to psychological well being. Further, my personal experiences of family members' transgressing against me and causing me pain and mental suffering throughout my childhood and the subsequent mental anguish in adulthood as a result of not discussing forgiveness, meant that forgiveness was a pertinent topic for me personally.

One concern for researchers is how to manage the power imbalance between researcher and participant (Wasserfall, 1997). With this research there is obviously a power imbalance. I am an educated researcher who also is a member of staff at the centre where the participants, who are usually of a low educational standard, are completing a six-month rehabilitation programme. I share many characteristics with the women but with some of the women I am not even the same race or religion. I have never been addicted to drugs and have never participated in some of the behaviours that the women describe such as neglecting their children or sleeping with men for money. Also the progress they make can affect whether they keep their children or not, and reports that I write in my duties at the centre can affect this. The

relationship I had with them may not always have been positive and there have been times in the past when I have had to reprimand some of the women for inappropriate behaviour in the centre or for poor parenting. This will have implications for how the women relate to me in the interview and may have affected what they told me.

I interacted with the women interviewed for the study both before the actual interview in a working environment and in the study when the women were being interviewed. The working environment in the centre meant that a friendly but professional attitude to residents could be adopted. This could have made my dual role as a member of staff and researcher easier. I did not feel uncomfortable or perceive that the women felt uncomfortable with the interview process. However as a member of staff there may have been certain issues that the women did not feel comfortable talking about with me and it may have been that a different researcher (i.e. one who did not work at the centre) could have uncovered other issues. On the other hand, my presence and relationship to the women is quite apparent with many of the women, who can (and often did) relate to me on a personal level. For example, some referred to me in their talk using an endearing nickname and often seek confirmation that I know what they mean. Many also seemed to be comfortable sharing intimate details with me, almost to the point with which you would expect of a close relationship such as an intimate friend. This may have been of particular benefit to the research as the women may have been able to share information that they may not have felt able to with someone whom they did not know as well. However, it may also have meant that they were not able to tell me personal details as they may not have wanted me to make judgements about them from the information they gave me. It may have been easier to tell a stranger that they would never see again personal and value laden intimacies.

I also tried to minimise the distance or as Guba and Lincoln (1998) put it 'objective separateness' between myself as the researcher and my participants. I tried to do this by empathetic listening, nods of agreement and smiling or laughing when the women did. I think that this enabled the women to trust me more and believe that

I was able to empathise with what they were telling me. There were instances when I thought that my behaviour towards the participants was much friendlier and open than it would have been had I not built up a relationship with them beforehand and the researcher/participant boundary often seemed unclear. Many writers have explored the issues of negotiating the boundaries that emerge in research (e.g. Fine, 1994; Franz & Stewart, 1994), and I acknowledge that role within the research project was not that of a traditional researcher/participant.

However the position of myself as a worker/academic and researcher within the relationship cannot be ignored and may have affected the participants' stories. I can never be sure about how the participant perceived me, I can only make assumptions based on their behaviours and what they said to me. I can identify with researcher such as Holloway and Jefferson (2000) who felt that they had a sense of rapport with their participants due to being able to identify with them. The participants in this study seemed open and honest with me and divulged intimate details of their lives. The position that I hold and the fact that I too am a single parent may be an asset to the study, enabling greater insight and understanding to the women's issues and experiences. However, Hurd and McIntyre (1996) caution that making this assumption can be problematic in qualitative research as it may result in the researcher being focusing on the similarities between one's own experiences and those of participants and obscuring the differences between the researcher and the researched.

The distance between the women and myself obviously has implications. I am open and honest to the fact that this research is of a value-laden nature. With this in mind I actively report my values and biases when I assert that I would not be working in the centre if I did not think that I could help these women give up drugs and become better mothers. There may be many people who think that drug abusers (especially mothers) who make mistakes should not be given second chances to rebuild their lives and be able to care for their children but I do not support this notion. I also

believed before the research began that talking about forgiveness issues can be therapeutic and could be a step towards positive change.

Along with my position as a worker in the centre comes a set of beliefs about my personal feelings towards them and their past experiences. Many of the women have caused much pain and anguish to both their family and friends and at times the wider society. Generally these women have lived their adult lives on benefits and are well aware of their rights and also aware of ways to cheat and swindle the system to enable them financial gains. Many if not all have neglected their children at some point in their lives and have often endangered them. Throughout my time working at the centre I have seen so many of the women make and break promises to themselves, their children and others and return to a chaotic, drug fuelled lifestyle. There often appears to be more failures than successes for the centre and it is fair to say that it is safer not to trust the residents.

However with that in mind, I would describe myself as a humanist. I believe that we all have the right to be here and all have the capacity to grow and change for the better. Humans should be valued in their own right and nurtured with positive regard so that they can become all that they are capable of. With very few exceptions I believe that most humans are innately good, but merely have the capacity to do bad and often do. The environment, parenting (or lack of it) and social situations one encounters in one's life can have a profound effect on individuals. In rehabilitation people can learn to do and be better than they have in the past. Every success story from the centre reinforces my beliefs and installs hope for future residents.

This chapter explored the forgiveness issues of mothers in a drug and alcohol rehabilitation centre and helped to fill the gap in the forgiveness literature by including the data from people who felt justified in withholding forgiveness. It also discussed self-forgiveness and receiving forgiveness, which with this sample focused on their drug misuse. The next part of the thesis takes a different approach and explores neglected research areas relating to dispositional forgiveness of self and

others. The following chapters focus on a series of quantitative studies with students and a general population sample but begins in Chapter six by discussing briefly the quantitative methodology and rationale for using the forgiveness measure used in the series of studies.

CHAPTER SIX

Quantitative Methodology

QUANTITATIVE METHODOLOGY

Introduction

The preceding two chapters looked at the forgiveness issues of recovering drug and alcohol addicts, placing them into context by creating participant profiles through the use of vignettes and psychometric measures. Ideally, more interviewing could have been done to follow up some of the issues that arose in the interview studies and in relation to gaps in the literature. However time and resource constraints meant that this would not be able to be done effectively. One way to explore these further in relation to forgiveness and to see whether the findings from this very specific population could be applied more widely and generally would be to use alternative methodologies. This was done by selecting some of the issues raised such as parenting, mental health, and the factors that could inhibit or facilitate forgiveness and use psychometric measures to explore potential relationships further with larger samples in questionnaire studies.

Unlike Chapter three this chapter will not revisit quantitative methodological issues. However there were some quantitative methodological issues that were relevant specifically to forgiveness research, which will now be considered in this chapter.

Forgiveness scales available

A number of studies were to be carried out to look at forgiveness in relation to mental health, characteristics that could inhibit or facilitate forgiveness and parenting. The different measures used in the studies will be discussed in each chapter but what all the studies have in common is that they all use a forgiveness measure. There were issues to consider when trying to decide on a scale to measure forgiveness. These include;

- What is available?
- The researcher's conceptualisation of forgiveness

- Appropriateness to area of study?
- Ease of administration

A decision had to be made based on these issues, which was not easy considering the growing number of scales available. However, some scales were very good in respect of ease of administration but did not, for example, fit in with the researcher conceptualisation of forgiveness or were not appropriate to the area of study. Some of the scale considerations will be discussed below, concluding with the scale of choice, to show the rationale behind the decision.

Enright and Colleagues

Enright was one of the pioneers of the growth of the forgiveness literature that began in the 80's. He and his colleagues have produced definitions, models and empirical studies. Their definition of forgiveness has been modified slightly over the course of time but remains fundamentally the same,

‘a willingness to abandon one’s right to resentment, negative judgement, and indifferent behaviour toward one who unjustly hurt us, while fostering the undeserved qualities of compassion, generosity and even love towards him or her’
(Enright, Freedman & Rique, 1998, p 46-47).

The positive elements of forgiveness that must be given to the transgressor are emphasised in Enright and his colleague’s definition, to the extent that they even advocate giving love. They exclude forgiveness of self from their measure so far. Two of the measures that were considered were, firstly a 60-item measure called the Enright Forgiveness Inventory (Subkoviak et al., 1995). It was devised to measure the forgiveness for a specific transgression by a specific transgressor and is therefore inappropriate for the study.

The second measure that was more appropriate as it measured the respondent’s willingness to forgive was called the Willingness to Forgive Scale (Hebl

& Enright, 1993). Although more appropriate the scale has 15 items that refer to different hypothetical scenarios and one item that was intended to be used for the transgression the respondent was aiming to forgive through an intervention. For each of the items the respondent is asked to indicate, how they believe they would respond to the transgression and how they would ideally like to respond. However it is believed that the respondent may not be able to make a meaningful distinction between how they would probably respond and how they would prefer to respond. Also the scale measures the degree that the respondents would use a variety of coping responses, including forgiveness. In this respect it is time consuming and not wholly appropriate for a questionnaire based study.

Worthington and Colleagues

The Worthington process model of forgiveness was discussed in Chapter two. With his colleagues he devised a measure of forgiveness as a cross-situational disposition. Berry et al. (2001) reviewed research around the traits positively and negatively related to forgivingness and their transgression narrative test of forgivingness (TNTF). This consists of five hypothetical vignettes in which participant have to respond as to how likely they are to forgive. It uses a Likert scale ranging from 1 (definitely not forgive) to 5 (definitely forgive). This was tested in relation to trait anger, rumination, neuroticism, agreeableness and hostility. Unfortunately although this scale looks easy to administer it does not include a sub-scale for forgiveness of self.

McCullough and Colleagues

McCullough and his colleagues regard motivation as the key to their forgiveness model. It is similar to Enright's definition of forgiveness in that they believe forgiveness should include benevolence. They believe that forgiveness is a reflection of the pro-social changes in interpersonal motivations. As a result of which there is a reduction in the motivation to avoid personal and psychological contact with the transgressor, to seek revenge or see harm come to the transgressor and an

increase in the motivation towards benevolence. The McCullough et al. (2000) definition does not talk in terms of the requirement of changes in cognition, affect or behaviour merely a change in motivation. The measure devised by McCullough et al. (1998) is designed for assessing forgiveness in close relationships and so is not always applicable to offences committed by strangers. It has 12 items using a 5 point scale therefore is easy to administer. It is called the Transgression-Related Interpersonal Motives Inventory (TRIM). It has two sub-scales, one to measure the motivation to avoid the transgressor and the other to measure the motivation to seek revenge or see harm come to the transgressor. McCullough and Hoyt (2002) found that individual difference accounted for between 22% and 44% of the variance in participants TRIMS (i.e. avoidance, benevolence and revenge). The scale can be defined as transgression specific and is therefore not appropriate to the area of study. It also does not include a measure of self-forgiveness, which is central to the area of study.

Hargrave and Sells

Hargrave and Sells (1997) define forgiveness within an ongoing relationship and assert the restoration of love and trustworthiness so that the negative entitlement on the victim's part for destructiveness can come to an end. As it is based in interpersonal relationships there is no element for the forgiveness of self. The end goal is prudent reconciliation and trust. They include exonerating in their process model to forgiveness, which is made up of insight, and understanding before the forgiving occurs, which can include the opportunity for compensation. Their measure the Interpersonal Relationship Resolution scale has two scales of forgiveness and pain. The forgiveness scale has 22 items but is specifically a person specific measure of forgiveness and therefore not appropriate to the study of dispositional forgiveness of self and others.

Rye et al. (2001) draws on the forgiveness literature to date but does not specifically outline their own process model or which definition they subscribe to, although they do acknowledge that the idea for the scale was based on the willingness to forgive scale (Hebl & Enright, 1993). They devise and test the psychometric properties of a 15-item scale to measure called the Forgiveness Scale (FS). Participants had to think of a specific offender who had wronged them. Their specific offender scale has two factors, one contains items describing the absence of negative thoughts, feelings and behaviours towards the offender, while the other factor contains items describing the presence of positive thoughts, feelings and behaviours towards the offender. However this was not appropriate to the area of study under consideration. Their second measure was the forgiveness likelihood scale (FLS), which was developed as part of an earlier study looking at female college students who had been wronged in romantic relationships (Rye, 1998). They also devised a 10-item scale to measure the tendency to forgive across situations. Ten hypothetical scenarios were designed to assess a variety of types of transgressions, to which the respondent had to provide a meaningful judgement about how willing they are to forgive the offender. Although fairly easy to administer the scale does not contain a measure of forgiveness of self and so for the purpose of the thesis is not relevant to the area of study.

Maugher and Colleagues

Maugher et al. (1992) does not give a definition or process model of forgiveness although their measure does include a measure of forgiveness of self. The 30-item inventory (the Behavioural Assessment System) includes the sub-scales of forgiveness of self and forgiveness of others. These sub-scales were considered as they have been used by other authors in the past (e.g. Maltby et al., 2001). However, each sub-scale has 15 items that are either true or false. Although these would be relatively easy for the respondent to fill in they were not considered comprehensive

enough to find subtleties in the responses. Also they assume that the respondent is religious as it was devised and implemented with Christian College students.

Tangney and Colleagues

Tangney et al. (1999) proposed that forgiveness is a cognitive affective transformation where the victim chooses to cancel the debt and the negative emotions that have occurred from the transgression and removes themselves from the victim role. Unlike some of the other definitions and in line with the author's thinking the definition does not include any element of benevolence or love, just a cessation of negative emotions. They have produced an as yet unpublished measure of dispositional forgiveness that includes, as required for this study a measure of forgiveness of self. Unfortunately it is rather lengthy and includes 72 questions on a five-point scale to measure the responses to 16 different transgression scenarios. As such it could be too long to consider giving as a questionnaire based study with other psychometric measures.

Yamhure-Thompson and Snyder

The measure that was chosen was the Heartlands Forgiveness Scale. The measure appeared to be the most comprehensive measure of dispositional forgiveness and included a dispositional measure of forgiveness of self. Unlike the Maugher et al. (1992) measure the Heartlands Forgiveness Scale had undergone rigorous testing at the time of construction and the psychometric characteristics of the scale were available. The measure includes 18 items on a 7-point scale of which 6 items measure the forgiveness of situations, which was not relevant to the present studies.

Their definition of forgiveness was also in line with the thinking of the author, although Yamhure-Thompson and Snyder (2003) also consider the forgiveness of situations or events (e.g. illness or fate, disaster), which is not appropriate to the present study context. There is no theoretical evidence for

forgiveness of situations in the literature. There are theorists who argue that forgiveness can only take place between people. Enright and Zell (1989) question the idea of forgiving situation when they state '*One does not forgive tornadoes or floods*' (p.53). Yamhure-Thompson and Snyder (2003) refer to a negative attachment that occurs towards the transgression or the transgressor, which includes cognition's, affect or behaviour. Someone who forgives can be freed from this negative attachment by changing the negative attachment to either an either positive or neutral one, or transforming and weakening the attachment. This weakening is taken to mean that the people no longer perceive themselves as strongly connected to the transgressor or the transgression. As they point out,

'This does not mean forgetting what has happened but rather that one no longer perceives an ongoing negative connection to that person or event' (Yamhure-Thompson & Snyder, 2003, p.302)

Although they claim that benevolence and love could be extended to the transgressor through forgiveness they do not see that it is necessary as some other theorists do.

Preparing the questionnaires

The measures were put together using an advanced word-processing package to give the questionnaire a professional look. Size and the layout of the questionnaire were given consideration, as these are factors that can effect the way the questionnaire is filled out and the response rates. All the questionnaires had copyright permission except the GHQ-28. Permission would have been needed if the study had more participants but as it was a small sample then it was below the number stipulated as needing permission by Goldberg and Williams (1991). Efforts were made to enable the questionnaire to be respondent friendly and a trade off was made between page size and spacing between questions. Instructions were clearly marked and questions set out in such a way as to make for easy completion. It is usual with

self administered questionnaire studies to provide a statement at the beginning explaining who the questionnaire is for, assuming anonymity and explaining the nature of the study (Fife-Shaw, 1995b). This was done with all the studies although with the women who were clients at the rehabilitation centre this was done separately with an information pro-forma and also verbally.

A pilot study was conducted with each questionnaire study to ascertain if all the questions were understandable, if individuals were likely to make mistakes and how long the questionnaires took to complete. In the initial pilot testing or pre-testing of the first questionnaire the respondents were told that the questionnaire was being developed and they were asked their opinions on how to improve it. In this 'declared' pretest (Converse & Presser, 1986) the respondents were quizzed by the researcher personally about the questionnaire and they would change it or the style of it. From this feedback the layout of the questionnaire was restructured to make it easier to administer.

In the second questionnaire study the forgiveness of situations dimension (6 items) was removed. There were a number of reasons for doing this. The rationale behind this will not be outlined below;

1. *Not relevant to my studies:* It was thought that forgiveness of situation beyond the respondents control sub-scale was not relevant to the thesis of the study. There was a clear and established theoretical distinction between forgiveness of self and others and it was never an intention to explore forgiveness of situations beyond the participant control.
2. *No published studies:* Furthermore the theory around this concept was sparse and had so far not received much attention in the literature. In fact at the time of planning the thesis, as far as is known, no article had been published that referred to this concept. The notion of forgiving situations is very strained as many people believe it is impossible to forgive a situation when a situation has no moral

standing, or will or intentionally and therefore cannot commit a transgression (Enright et al., 1991; Enright & Zell, 1989).

Considerations for response rates

The purpose of the questionnaire studies was exploratory so non-probability sampling (McCready, 1996) was employed in the majority of the studies, as students from the local university were used. For exploratory studies of this kind, it is recommended as a rule of thumb, that the sample size should be comparable to those in similar reported studies (McCready, 1996). Generally speaking the questionnaire studies published in the forgiveness arena tend to use a student population of between 150 and 350.

Non-probability sampling involves approaching samples that are easy to gain access to and usually involves getting responses from everyone in that group. This method was used with the first two questionnaire studies. Students who were studying at the same university as the researcher were used and this did enable a very efficient, cost effective and high response rate to be gained. A sample size of 200 plus was aimed for, depending on class availability and other academic constraints. Lecturers at the university were approached from various courses, either personally by the researcher or via e-mail inviting their students to take part in the forgiveness research. If they agreed then a suitable time was arranged so as not to disrupt the students' lectures.

On the arranged day the researcher arrived either before or after a lecture as arranged and then introduced herself and told the respondents the nature of the study. Their help was requested and if they agreed then the researcher distributed the questionnaires to the students for completion. The students were then requested to complete and hand back the questionnaires there and then. There was no pressure put on the respondents and as a result there were individuals who declined from taking part. A small sample of the students who were asked to take part returned blank or

partially completed questionnaires. A contact e-mail address was displayed if the respondents had any questions regarding the study, although they were informed that as the questionnaire was anonymous they were unable to withdraw at a later date, so they must only complete the questionnaire if they fully intended to participate.

Screening of the data, validity and reliability

The accuracy that the data was entered into the data set was assessed. The researcher checked whether the values on all the variables were within the range; if the means and standard were plausible; and if the codes for any missing variables were accurately entered. When returned the questionnaires were numbered and coded by hand for the demographic data (e.g. ethnicity, gender). The data was then entered into Statistical Package for Social Scientists Windows (SPSSwin version 10) data file. Statistical analysis (frequencies, correlations etc) were carried out using SPSSwin.

Validity and reliability are of much importance to researchers who use scales or psychometric tests (Hammond, 1995). The validity of a scale or test refers to the extent to which it measures what it sets out to measure and the credibility of a measure is investigated when trying to establish the reliability of a test or scale. For a scale to have good internal reliability, it should produce an alpha level of at least 0.7 (Ponterotto, 1996).

Ethical considerations

In accordance with the British Psychological Society code of ethics (BPS, 2000) confidentiality and anonymity were considered throughout the developing, administration and analysis of the questionnaires. There was no space given in the questionnaire for respondents to fill in their names. My supervisor and a research ethics committee at the university gave ethical clearance before the questionnaires were distributed to student and general population samples. In questionnaire studies

given out in large amounts the anonymity of the respondents is usually well preserved because of the restricted contact with the researcher and the large numbers of respondents taking part. This is particularly the case with questionnaires returned by post (Goddard & Villanova, 1996).

Aims of quantitative studies

The aim of the following four chapters is to explore gaps in the literature and issues that arose from the participant profile and interview study using questionnaires with student and general population samples. Forgiveness of self and others is explored in relation to; psychological well being in Chapter seven, anger rumination in Chapter eight, positive psychology and characteristics that may facilitate forgiveness in Chapter nine, and finally Chapter ten explores possible relationships with parenting.

CHAPTER SEVEN

Associations of Forgiveness with Subjective Well Being

Introduction

This chapter aims to test whether forgiveness of self and forgiveness of others are associated with subjective well being and to assess whether non-forgiveness of self may be more detrimental to psychological well being than non-forgiveness of others. It uses a relatively new forgiveness measure that incorporates both dispositional forgiveness of self and dispositional forgiveness of others into the measure. To date this measure has not been tested on a British sample. The associations between forgiveness and mental health will be examined, so in this respect this chapter can be regarded as an exploratory study. It builds on the data produced in Chapters three and four that showed that women in a drug and alcohol rehabilitation centre have self-forgiveness issues.

As mentioned in the Chapter one, as interest in forgiveness has started to grow, the ways to assess forgiveness have diversified and this reflects, to some extent the different conceptualisations. Although there are increasing measures of dispositional forgiveness there appears to be only three measures that incorporate an assessment of dispositional forgiveness of self into their measure (Maugher et al., 1992; Tangney et al., 1999; Yamhure-Thompson & Snyder, 2003).

Although there is still much debate about how forgiveness should be conceptualised (McCullough et al., 2000), there is a general agreement that forgiveness is adaptive (Maugher et al., 1992; McCullough & Worthington, 1995). Further there is also a general agreement among forgiveness researchers that forgiveness is associated with psychological well being (Salman, 2002; Strasser, 1984; Subkoviak et al., 1995). Although research into forgiveness has grown, forgiveness of self has been largely ignored in the literature even though failure to forgive oneself has detrimental effects on psychological well being and may even be more damaging than failure to forgive others. There is evidence of the importance of

forgiveness of self to mental health. Mauger et al. (1992) developed a two-dimensional measure of forgiveness and reported that a failure to forgive oneself or others is detrimental to psychological health. They found failure to forgive oneself is positively correlated with anxiety depression and social introversion. Failure to forgive others was positively correlated with social desirability and self-alienation. More recently, Maltby et al. (2001) used Mauger et al.'s (1992) forgiveness of self and others scale with The General Health Questionnaire and found that failure to forgive oneself in males and females shares a significant positive relationship with scores of depression and anxiety. Further, failure to forgive others in males and females shares a significant positive correlation with depression, and in women also shared a significant positive correlation with social dysfunction. However the Mauger et al. scale (1992) assumes that the respondent is religious and therefore may not be very applicable to non-religious respondents.

Enright and the Human Development Study Group (1996) advocated that the importance of the forgiveness triad, which is made up of forgiveness of self, forgiveness of others and receiving forgiveness, should be examined in a therapeutic context. The potential importance of self forgiveness are highlighted by the results of Mauger et al. (1992) and Maltby et al. (2001) and it is thought that further research should look at subjective well being in conjunction with self forgiveness. Indeed, Thoresen, Harris and Luskin (2000) speculated that there could be some connection between forgiving oneself and general health. A general measure of psychological well-being, the General Health Questionnaire is used here and this allows exploration of the relationships between forgiveness of self and others.

There have also been speculations that it is only self-forgiveness that can heal. Vachss (1994) wrote an article focusing on victims of emotional abuse and claimed that forgiveness of self was the crucial element to the healing process. Although there is a theoretical distinction between forgiveness of self and forgiveness of others, which is well documented in the forgiveness literature, they

are closely associated (Enright and The Human Development Study Group, 1996). Enright and his colleagues argue that people are often harder on themselves than they are on other people and so may find it harder to forgive themselves. They think that in some situations being able to forgive oneself must occur before that person can receive forgiveness from others. There are situations such as emotional or sexual abuse where the victim will blame themselves for the abuse they suffered (as seen in Chapter five) and it could be that self forgiveness in some situations such as these is all important to psychological well being and personal growth. Bass and Davis (1988) agree with this when they assert that '*The only necessity as far as healing is concerned is forgiving yourself*' (p.149).

This issue seems particularly relevant to the women who participated in the studies in Chapter three and four. There is evidence from the profile study that some of the women have mental health issues and have suffered traumas and transgressions in their lives that they find difficult to come to terms with let alone forgive. There is no British normative data on the levels of forgiveness of self and others for this measure. Carrying out this study allowed the collection of data, which was then used to create the comparative norms used in the qualitative study. This then allowed the psychometric data in the qualitative study to be further analysed by setting it against data from very different samples.

Another variable that is associated with good mental health is hope. Although hope can be regarded as an emotion, the majority of research focuses on the cognitive side of hope. Erikson (1964) suggested that hope is an element of healthy cognitive development and it is generally believed that lack of hope can be detrimental to psychological well being. There are many proposed models of hope. One popular model proposed by Snyder (Snyder, 2000; Snyder et al., 1991) asserts that hope is goal directed thinking that includes the ability to create pathways to desired goals and the motivation to use the pathways to achieve the goals. People with greater hope tend to set themselves higher goals and exhibit more certainty that they will reach their goals (Snyder et al., 1991). If forgiveness is conceptualised as

being a desired goal then it is easy to perceive hope as element of the motivation to forgive.

One study has shown that hope is positively correlated with forgiveness. Using their newly developed forgiveness measure, Yamhure-Thompson and Snyder found hope to be associated with both forgiveness of self and forgiveness of others in student and non-student samples in the US (Yamhure-Thompson & Snyder, 2003). Hope has also been thought to facilitate forgiveness and has been used in intervention studies to demonstrate how hope can be raised as a consequence of an intervention to promote forgiveness (Al-Mabuk et al., 1995; Freedman & Enright, 1996). Research on forgiveness and hope is relatively sparse and there is no research that investigates hope in relation to forgiveness of self and others in a British sample.

Overall the aims of the study are to examine the relationships between forgiveness of self and others using a new measure of forgiveness (Yamhure-Thompson & Snyder, 2003) and hope using a dispositional measure (Snyder et al., 1991) and general health using the General Health Questionnaire (Goldberg & Williams, 1991). It is predicted that hope will be associated with both measures of forgiveness and that all the general health measures will be associated with the forgiveness of self and others, although the association will be stronger for forgiveness of self.

Method

Participants and procedure

Questionnaires were given to 190 social science undergraduate students in a University in the north of England. Participation was voluntary and the students handed their completed questionnaires back at the end of their lectures or seminars. 185 completed questionnaires were returned, giving a response rate of

approximately 98%. Questionnaires completed by 6 participants were excluded as they were incomplete, giving a sample of 179 (79 males and 100 females) aged between 18 and 47 years ($M = 21.15$; $SD = 4.17$). The majority of the participants (89.4%) classed themselves as white British and there was an almost equal split of participants who classed themselves as having religious beliefs or not having religious beliefs. Data was collected within teaching settings at the university and none of the sample received course credits or payments for taking part.

Measures

Respondents completed demographic questions on variables such as age, sex and ethnicity along with (see appendix 7 for full questionnaire):

1. Forgiveness Scale

The forgiveness of self and forgiveness of others subscales from the Heartland Forgiveness Scale (Yamhure-Thompson & Snyder 2003). In its entirety, the scale comprises 18 items, the scale has two subscales, comprising 6-item measures of forgiveness of self ('With time I am understanding of the mistakes that I have made' [item 5]) and forgiveness of others ('If others mistreat me, I continue to think badly of them' [item 10]) which were relevant for this study. Participants rate each item on a 7 point Likert-type scale ranging from 1 = 'almost always false of me' to 7 = 'almost always true of me.' Higher scores correspond to higher levels of forgiveness. Though a relatively new scale, the scale has been developed for use among student and non-student samples with sample sizes ranging from $n=123$ to $n=651$. Little information on the separate scales has been published, but scores on the scale overall have been found to have good internal reliability with a Cronbach's alpha coefficient of .87 and good validity being positively correlated with measures of hope, cognitive flexibility, relationship satisfaction, and social desirability. Forgiveness scores were also found to be negatively correlated with measures of vengeance, negative

physiological symptoms, and chronic hostility (Yamhure-Thompson & Snyder, 2003). Higher scores correspond to higher levels of forgiveness. Scores on the subscales range from 6 to 42. The Cronbach's alpha for the subscales forgiveness of self and others range from .71 to .81 (Yamhure Thompson & Snyder, 2003).

2. Dispositional Hope Scale

The adult Dispositional Hope Scale (Snyder et al., 1991) consists of 8 hope items which are designed to measure the extent to which someone has goal directed cognitions. There are two sub-scales. The agency sub-scale is made up of four items, which measures the degree to which an individual has the perceived motivation to move towards their goals and the pathways sub-scale is made up of four items to measure the degree to which an individual has the perceived ability to generate workable routes to goals. Example items include, 'I can think of many ways to get out of a jam' and 'I meet the goals that I set for myself.' The items are rated on an eight point Likert type scale ranging from, 1 = 'Definitely false' to 8 = 'Definitely True.' The scale has been demonstrated to have good internal reliability and validity (Snyder et al., 1991).

3. The General Health Questionnaire-28

The General Health Questionnaire-28 was chosen as the longer versions are well-validated research instruments which identifies 'psychiatric cases' in the medical profession (Goldberg & Williams, 1991). Shorter versions have been adapted for research and have proved to be useful in many studies (e.g. Selzer & Mann, 1987; Lindsey, 1986). The version used has 28 items with four sub-scales. Each of these scales is comprised of 7 item measures of depressive symptoms, anxiety symptoms, social dysfunction and somatic symptoms. Examples of items from the sub-scales are as follows; depressive symptoms, 'Felt that life isn't worth living'; anxiety symptoms, 'Been getting edgy or bad tempered'; social dysfunction,

‘Been satisfied with the way you’ve carried out your task’; somatic symptoms, ‘
Been feeling run down and out of sorts.’

Results

Table 7.1 shows the Cronbach alpha statistic (Cronbach, 1951) computed for all the scales among the present sample and mean scores for all the scales by sex. All the alpha coefficients (except the forgiveness of self and forgiveness of others .56, .65) are above the .7 criteria suggested for satisfactory reliability (Kline, 1986). The alpha scores are below those reported by Yamhure-Thompson and Snyder (2003) but this may be due to the fact that this is a relatively small student sample or the fact that the sample is a British one. Consequently the present findings do not question the reliability of the scale, but suggest some caution in interpreting the findings among the present sample. It could be that other studies that utilise the measure with British students also find the alpha coefficients to be below the criteria for satisfactory reliability.

There was no significant difference regarding forgiveness of self and forgiveness of others, but women do score significantly higher on somatic symptoms, ($t(179, 2) = -3.37, p < .01$), anxiety, ($t(179, 2) = -3.02, p < .01$), social dysfunction, ($t(179, 2) = -.277, p < .01$) and depression, ($t(179, 2) = -.247, p < .05$). As there are sex differences in some of the variables and as the forgiveness literature is equivocal about gender differences (Macaskill, 2004) the sample is split to explore correlations between variables for males and females separately.

Table 7.1: Alpha co-efficients, and mean scores for all the scales by sex

Scales	α	<u>Men (n=79)</u>		<u>Women (n=100)</u>		<u>t</u>
		<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	
Forgiveness of self	.56	28.84 (04.67)		28.43 (04.26)		.60
Forgiveness of others	.65	27.20 (04.90)		28.09 (04.58)		-1.25
Somatic symptoms	.83	05.53 (03.59)		07.60 (03.44)		-3.91**
Anxiety	.86	05.30 (04.09)		07.13 (03.95)		-3.02**
Social dysfunction	.70	06.84 (02.06)		07.78 (02.41)		-2.77**
Depression	.73	01.95 (02.73)		03.07 (03.22)		-2.47*
Hope	.76	46.20 (06.15)		44.66 (06.91)		1.56

p<.05, ** p<.01 (2-tailed)

Table 7.2 shows all the Pearson product moment correlation coefficient statistics for all the forgiveness variables, general health variables and the hope. As expected forgiveness of self shares a significant positive correlation with forgiveness of others but this correlation is low enough to still consider them as separate concepts.

In males forgiveness of self shares a significant negative correlation with somatic symptoms, anxiety, depression, and a positive correlation with hope. There is a similar pattern in females with forgiveness of self sharing a negative correlation with anxiety, depression and a positive correlation with hope. There are more obvious sex differences with regard to forgiveness of others. In males forgiveness of others does not share any significant correlations with any of the variables. Forgiveness of others in females, on the other hand shares a significant negative correlation with anxiety and a significant positive correlation with hope.

Table 7.2: Pearson product moment correlation co-efficient between all the variables sex

Scales	1	2	3	4	5	6	7
1. Forgiveness of self	1.00	.37**	-.26*	-.26*	-.01	-.26*	.25*
2. Forgiveness of others	.39**	1.00	-.14	-.11	-.07	-.10	.14
3. Somatic symptoms	.04	-.05	1.00	.51**	.14	.45**	-.32**
4. Anxiety	-.25*	-.26*	.39**	1.00	.20	.39**	-.40**
5. Social dysfunction	-.19	-.16	.08	.44**	1.00	.21	-.32**
6. Depression	-.23*	-.18	.28**	.61**	.27**	1.00	-.33**
7. Hope	.29*	.36**	-.04	-.12	-.22*	-.11	1.00

p<.05, ** p<.01 (2-tailed)

Note. Men above the diagonal; women below the diagonal

Discussion

The aim of the study was to examine the relationship between forgiveness of self and others using a new measure of forgiveness (Yamhure-Thompson & Snyder, 2003) and a dispositional measure of hope (Snyder et al., 1991) and general health using the General Health Questionnaire (Goldberg & Williams, 1991). It was predicted that hope will be associated with both measures of forgiveness and that all the all the general health measure will be associated with the forgiveness measures. The hypothesis was partially supported as hope was positively correlated with forgiveness of self but was only correlated with forgiveness of others in females. With regard to the GHQ measures, none of the sub-scales in males were associated with forgiveness of others and only anxiety was associated in females. This is an interesting finding that suggests the more hopeful women are more likely they are to be able to forgive both themselves and others. This has connotations for counsellors and therapists wishing to promote forgiveness with women.

Correlational statistics between the variables suggest that there are a number of significant correlations between the forgiveness measures and the subjective well being measures among the sample. The findings suggest a failure to forgive self is accompanied by higher anxiety and depression and less hope and in both males and females and in higher somatic symptoms in males. Interesting sex differences were found with regard to forgiveness of others. In males there were no associations with any of the variables, whilst in females failure to forgive others was accompanied by higher anxiety and lower scores on the hope scale.

The findings are line with the speculations of Maugher et al. (1992) who asserted that failure to forgive oneself is intro-punitive and the findings that forgiveness of self was more strongly associated with aspects of mental health in relation to forgiveness of others. The findings do partially support previous research (Maugher et al., 1992; Maltby et al., 2001; Yamhure-Thompson & Snyder, 2003) as forgiveness of self is negatively correlated with depressions or anxiety and

positively associated with hope in males and females. However it is not in line with the findings in relation to forgiveness of others in males and partly in females as only anxiety and hope is associated with forgiveness of others in females. This could be, in part, due to the small sample size but it does highlight the fact that forgiveness of self could be more important for psychological well being than forgiveness of others as Bass and Davis (1988) speculated, and should be examined more extensively in the future. The findings do support the speculations of Thoresen et al. (2000) regarding some connection between forgiving oneself and general health.

There are some sex differences within the findings although no sex differences in levels of forgiveness. Women have higher scores on the forgiveness of others scale but this is not significant. With regards the association of the other variables to forgiveness there are some sex differences supporting Worthington's (1998) assertion that there may be sex differences with regard to the process of forgiveness and that these need to be examined further. The present study suggests that there are sex differences in the subjective well being variables in the context used in this study

In conclusion there are sex differences with regard to the subjective well being measures and forgiveness. Further, forgiveness of self has been found to be more strongly associated with measures of subjective well being than forgiveness of others. This largely supports predictions, the previous findings and the assertion that forgiving oneself may be more important to psychological well being than forgiving others. However it needs to be emphasised that in general the correlations were low (Kline, 2000) and that these results need to be explored further ideally with a larger general population sample. The results suggest that the investigation of forgiveness should be extended to include greater investigation of the correlates of dispositional forgiveness of self. This will help researchers and theorists to a better understanding of the construct. Further, clinicians and therapists are better equipped to aid clients who could potentially benefit from the therapeutic gains of self forgiveness. Chapter

8 goes on to explore forgiveness of self and forgiveness of others in relation to anger rumination.

CHAPTER EIGHT

Angry Memories and Thoughts of Revenge

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ANGRY MEMORIES AND THOUGHTS OF REVENGE

Revenge is a dish best served cold (Choderios de LaClos, 1782; Star Trek: The wrath of Khan)

Introduction

While the previous chapter looked at the relationship between forgiveness of self and others and psychological well being this chapter focuses on the cognitive factors involved in non-forgiveness. This study combines the concept of anger and rumination that have already been shown to be related to forgiveness of others. Some of the participants in Chapter four who found it difficult to forgive others had particularly high anger rumination scores. Besides completing measures to assess their trait forgiveness of self and others, the participants in this current study also completed a standardised measure of anger rumination.

While it is accepted that situational and relational characteristics are likely to affect the ease with which forgiveness occurs (Enright & Coyle, 1998; Worthington, 1998; Worthington, Sandage, & Berry, 2000), personality characteristics also appear to be influential in determining individual willingness to forgive (Emmons, 2000). Berry et al. (2001) have suggested that one way of conceptualising the variables associated with forgiveness as a personality characteristic is in terms of whether they foster or inhibit forgiveness. While certain variables such as empathy and agreeableness are thought to foster forgiveness (Ashton et al., 1998; Berry et al., 2001; John, 1990; Macaskill et al., 2002), variables such as neuroticism, anger, anxiety, depression, hostility and resentment act as inhibitory variables (Davenport, 1991; Enright et al., 1992; Kaplan, 1992; Maltby et al., 2001; Williams & Williams, 1993; Worthington et al., 2000). Within these sets of variables, the constructs that are thought to be crucial in predicting levels of forgiveness are anger and rumination.

Anger is often conceptualised as one of the main emotional barriers to forgiveness (Enright & Coyle, 1998; Worthington, 1998). Fitzgibbons (1986) defines

anger as 'a strong feeling of displeasure and antagonism aroused by a sense of injury or wrong' (p.629). It has its origins in early childhood relationships with loved ones and later develops to include relationships with others, especially those we wish to trust. The experience of anger leads to a desire for revenge that does not go away until it is recognised and released (Fitgibbons, 1986). Empirical studies have supported the association between individual acts of forgiveness and the reduction of anger (Huang & Enright, 2000; Weiner et al., 1991). Berry et al. (2001) provided empirical support for the relationship between dispositional forgivingness and trait anger.

A second variable that would seem to relate to the ease with which forgiveness can occur is rumination. Rumination involves a repetitious focusing on the negative things in one's life. Collins and Bell (1997) have reported that rumination can foster aggression in response to perceived insults and results in the psychological distress experienced after interpersonal stresses being sustained for longer periods (Greenberg, 1995). Rumination has also been shown to be negatively associated with lack of forgiveness (McCullough et al., 2001). Research suggests that people who are more forgiving of others ruminate less (Berry et al., 2001; Yamhure-Thompson & Synder, 2003). McCullough, et al. (1998) report that teaching individuals to ruminate less results in them becoming more forgiving.

Sukhodolsky et al. (2001) suggests that anger rumination is a distinct variable that can be measured independently from aggression, hostility and rumination. They define anger rumination 'as unintentional and recurrent cognitive processes that emerge during and continue after an episode of anger experience' (1990). They propose a four factor model of anger rumination to cover the different cognitive facets of anger rumination which are described as being the attention to current anger experience, the tendency to recall previous anger episodes, and the tendency to think about one's anger experience. The four factors proposed are anger afterthoughts, angry memories, fantasies about revenge, and understanding of causes. Angry after thoughts involve the person maintaining thoughts about and possibly of re-enacting the angry episode in their mind. Fantasies about revenge involve the respondent dreaming or fantasising about how to retaliate against their transgressor. It could

even be fantasising about revenge of a violent nature. Angry memories involve the individual constantly dwelling on the injustices that they have experienced. Finally the sub-scale of understanding causes is concerned with people who dwell on the reasons they were treated badly and try to analyse why the things that happened did so. Sukhodolsky et al. (2001) suggest that such a model would further aid researchers understand the cognitive mechanisms involved in anger rumination. Anger and rumination have been examined as separate variables in forgiveness research (Berry et al., 2001; Huang & Enright, 2000; McCullough et al., 1998; Weiner et al., 1991; Yamhure-Thompson & Synder, 2003). It is suggested exploring the concept of anger rumination may further our understanding of forgiveness.

Given the distinctions made between the forgiveness of self and forgiveness of others (Mauger, et al., 1992; Tangney et al., 1999; & Yamhure- Thompson & Snyder, 2003), measures of both were included in the study. It is hypothesised that similar processes of anger rumination should apply to forgiveness of others and self. It is argued that there will be a significant negative association between anger rumination and both forgiveness dimensions, as individuals failing to forgive either themselves or another are likely to be continuing to experience angry ruminations towards themselves or the other. However, it is not possible to predict which dimensions of anger rumination might best describe the forgiveness processes, but this information will help both researchers and practitioners to determine and better understand the processes that individuals are engaging in when failing to forgive.

The aim of the study was to examine the relationship between forgiveness of self and forgiveness of others and the Sukhodolsky, et al. (2001) model of anger rumination to explore which dimensions of anger rumination best predict scores in forgiveness of self and others. The general hypothesis is that forgiveness of others and self will be negatively associated with anger rumination.

Method

Participants and Procedure

Questionnaires were given to 215 social science undergraduate students to complete in a classroom setting before a lecture. Participation was voluntary and no course credit was awarded for participation. Two hundred completed questionnaires were returned (male = 91, female = 109). The age range was 18 - 47 years (males, $M = 21.09$; $SD = 2.90$, females, $M = 21.46$; $SD = 5.50$). In terms of religious affiliation 40.5% were Christian, 44.5% had no religious affiliation, and 15% did not supply this information. Most of the sample (88.5%) reported to be white Caucasian, with 2.5% of respondents reporting to be of a Black ethnic origin, 4.5% of respondents reporting to be of a Asian ethnic origin and 2.5% of respondents reporting to be of an other ethnic origin. 2% of respondents did not give their ethnic origin.

Measures

Respondents completed demographic questions on age, sex and ethnicity along with the following measures (see appendix 8 for the full questionnaire):

The Heartland Forgiveness Scale

The forgiveness of self and forgiveness of others sub-scales from the Heartland Forgiveness Scale (Yamhure-Thompson & Snyder, 2003). In its entirety, the scale comprises 18 items, however, the scale also yields two subscales, comprising 6-item measures of forgiveness of self ('With time I am understanding of the mistakes that I have made' [item 5]) and forgiveness of others ('If others mistreat me, I continue to think badly of them' [item10]). Participants rate each item on a 7 point Likert-type scale ranging from 1 = 'almost always false of me' to 7 = 'almost always true of me.' Higher scores correspond to higher levels of forgiveness. Though a relatively new scale, the scale has been developed for use among student and non-student samples with sample sizes ranging from $n=123$ to $n=651$. Little information on the separate scales has been published, but scores on the scale

overall have was found to have good internal reliability with a Cronbach's alpha coefficient of .87 and good validity being positively correlated with measures of hope, cognitive flexibility, relationship satisfaction, and social desirability. Forgiveness scores were also found to be negatively correlated with measures of vengeance, negative physiological symptoms, and chronic hostility (Yamhure-Thompson & Snyder, 2003). Higher scores correspond to higher levels of forgiveness. Scores on the sub-scales range from 6 to 42. The Cronbach's alpha for the sub-scales forgiveness of self and others range from .71 to .81 (Yamhure-Thompson & Snyder, 2003). This scale was preferred over existing measures of forgiveness of self and others (Mauger et al., 1992; Tangney et al., 1999), as some of the items on the other scales assume that the respondents are religious.

The Anger Rumination Scale

The Anger Rumination Scale (Sukhodolsky et al., 2001) measures the tendency to think about current anger provoking situations and recall angry episodes from the past. It comprises 19 items, which load on four factors. Angry after thoughts ('After an argument is over, I keep fighting with this person in my imagination' [item 7]), angry memories ('I ponder about the injustices that have been done to me' [item 2]), thoughts of revenge ('I have long living fantasies of revenge after the conflict is over' [item 4]), and understanding causes ('I think about the reasons people treat me badly' [item 12]). The items are rated on a four point Likert scale ranging from 1 = almost never to 4 = almost always. Possible scores on the angry afterthoughts range from 6 to 42 with higher scores indicating more angry afterthoughts. Thoughts of revenge and understanding causes sub-scales yield scores that range from 4 to 28 with higher scores indicating more thoughts of revenge and more time spent trying to understand causes. Possible scores on the angry memories sub-scale range from 5 to 35 with higher scores indicating more angry memories. All the items were phrased so that higher scores correspond to greater levels of anger rumination. Overall the scale has been demonstrated to have adequate reliability and validity with a Cronbach's alpha of .93. Separate reliability coefficients for the four Anger Rumination Scale sub-scales were, angry afterthoughts .86, thoughts of revenge, .72, angry memories .85 and understanding causes, .77. (Sukhodolsky et al., 2001).

Results

Table 8.1 contains the Cronbach's alpha statistic (Cronbach, 1951) computed for all the scales among the present sample and mean scores for all the scales by sex. The alpha statistics were lower for the forgiveness of self and forgiveness of others sub-scales than those reported by Yamhure-Thompson and Snyder (2003). However, this may be because of the small number of items (Cattell, 1957) or a function of the relatively small sample used in the present study compared to the size of the sample reported by the authors of the scale. Consequently the present findings do not question the reliability of the scale, but suggest some caution in interpreting the findings among the present sample.

Table 8.1:Alpha coefficients and mean scores for all the scales by sex

Scales	α	Men (n=91)		Women (n=109)		t
		<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	
Forgiveness of self	.60	28.41	04.6	28.53	(01.7)	.12
Forgiveness of others	.69	26.47	05.2	28.26	(04.9	-2.22*
Anger rumination scale	.92	36.60	10.7	36.20	(09.6)	.22
Angry after thoughts subscale	.87	11.06	03.7	11.28	(03.6)	-.39
Thoughts of revenge subscale	.77	07.10	02.7	06.21	(01.8)	2.39*
Angry memories subscale	.89	10.14	03.6	10.29	(03.2)	-.28
Understanding causes subscale	.61	08.30	02.6	08.42	(02.7)	-.30

* $p < .05$ (2-tailed)

Independent groups t tests were computed to test for gender differences on all the scales and these are shown in Table 8.1. Females score significantly higher than males on forgiveness of others. For the anger rumination scale the only significant gender difference was on the thoughts of revenge sub-scale with males scoring higher than females. Due to these gender differences male and female scores are analysed separately.

Pearson Product moment correlations were calculated to explore the relationships between all the sub-scales and these are shown in Table 8.2. The correlations are low to moderate.

Forgiveness of others in males shares significant negative correlations with the angry after thoughts sub-scale, the thoughts of revenge sub-scale, the angry memories sub-scale and the total anger rumination score. The pattern with females is very similar with forgiveness of others sharing significant negative correlations with the angry after thoughts sub-scale, the thoughts of revenge sub-scale, the angry memories sub-scale, the total anger rumination score, and also the understanding causes sub-scale. Forgiveness of self for males is negatively correlated with the thoughts of revenge sub-scale, the angry memories sub-scale, and the total anger rumination score. For females, forgiveness of self shares significant negative correlations with the thoughts of revenge sub-scale, the angry memories sub-scale, the total anger rumination score and also the angry after thoughts sub-scale.

To explore further the significant relationships between the forgiveness measures and the anger rumination sub-scales a series of multiple regressions were performed. Table 8.3 shows the results of the standard multiple regressions.

With forgiveness of self, used as the dependent variable and all the other variables as predictor variables a multiple regression was performed. Among males and females the regression statistic was significantly different from zero (Males, $F(4,86) = 5.525, p < .001$; Female, $F(4, 104) = 5.815, p < .001$). Anger rumination accounts for 17% of the total variance in males and 15% in females. Angry

memories account for the unique variance in scores on the self-forgiveness measure amongst males and females.

With forgiveness of others used as the dependent variable and all other variables as the predictor variables multiple regressions were performed for males and females. Amongst males and females the regression statistic was significantly different from zero (Males, $F(4, 86) = 8.906, p < .001$; Females, $F(4, 104) = 9.767, p < .001$). Anger rumination accounts for 26% of the total variance in males and 25% in females. Thoughts of revenge accounted for the unique variance in the scores for the forgiveness of others in males and females.

Table 8.2: Pearson product moment correlation co-efficients between all the variables by sex

Scales	1	2	3	4	5	6	7
1. Forgiveness of self	1.00	.49**	-.20	-.21*	-.40*	-.07	-.27*
2. Forgiveness of others	.46**	1.00	-.37*	-.51**	-.42**	-.11	-.42**
3. Angry after thoughts	-.27**	-.39**	1.00	.69**	.70**	.60**	.90**
4. Thoughts of revenge	-.32**	-.51**	.70**	1.00	.72**	.41**	.82**
5. Angry memories	-.40**	-.35**	.68**	.60**	1.00	.53**	.89**
6. Understanding causes	-.18	-.35**	.78**	.51**	.64**	1.00	.75**
7. Anger rumination	-.34**	-.45**	.93**	.78**	.86**	.86**	1.00

* $p < .05$, ** $p < .01$ (2-tailed)

Note. Men above the diagonal; women below the diagonal

Table 8.3:Regression analysis for variables predicting forgiveness of self and forgiveness of others by sex

Scales	Men (n=91)				Women (n=109)			
	B	β	r^2	sr^2	B	β	r^2	sr^2
<u>Forgiveness of self</u>								
Angry after thoughts	.02	.02			-.01	-.01		
Thoughts of revenge	.26	.15			-.35	-.16		
Anger memories	-.83	-.63	.39**		-.56	-.40	.16**	
Understanding causes	.30	.20			.27	.16		
			r^2	=.20			r^2	=.18
			Adj r^2	=.17			Adj r^2	=.15
			r	=.45			r	=.42
<u>Forgiveness of others</u>								
Angry after thoughts	-.13	-.09			.07	.05		
Thoughts of revenge	-.79	-.42	.18**		-1.12	-.47	.22**	
Anger memories	-.23	-.16			-.01	-.01		
Understanding causes	.35	.21			-.26	-.14		
			r^2	=.29			r^2	=.27
			Adj r^2	=.26			Adj r^2	=.25
			r	=.54			r	=.52

* $p < .05$, ** $p < .01$

Discussion

The general hypothesis that forgiveness would be negatively associated with anger rumination as conceptualised by Sukhodolsky et al., (2001) is broadly supported. This is consistent with previous findings that anger and rumination when measured separately inhibit forgiveness (Berry et al., 2001; Huang & Enright, 2000; Kaplan, 1992; McCullough et al., 1998; Weiner, et al., 1991; Williams & Williams, 1993). However utilising the integrative anger rumination model and its associated measure with the sub-scales describing related processes allows for a more detailed analysis of the components contributing to anger and to rumination and how this may inhibit forgiveness.

For forgiveness of self, amongst males and females, it is anger memories that accounts for unique variance in this aspect of forgiveness. So individuals who find it hard to forgive themselves will continue to hold angry memories. It seems that people who ruminate about events from a long time ago and still get angry also do so in relation to themselves and the mistakes that they have made, which makes sense intuitively.

Further, thoughts of revenge are found to account for the unique variance in forgiveness of others. Although vengefulness in relation to forgiving others is not a new concept (McCullough et al., 2001; Stuckless & Goranson, 1992), the present findings suggests, that when considered among a number of other concepts (anger, rumination) thoughts regarding revenge and getting even are uppermost in individual minds when they choose not to forgive. Continuing to hold angry memories and to ruminate on them acts as a barrier to forgiveness. Results suggest that some individuals continue to have long living fantasies of revenge when the conflict is long over. Getting back at that person and thoughts and daydreams of a violent nature may inhibit the likelihood of forgiving the transgressor in these individuals. As such the present consideration brings together a number of constructs previously thought to be inhibitors of forgiveness (anger, revenge, rumination) and identifies an important dimension in understanding

forgiveness of oneself and others. Holding on to an angry memory is an important part of not being able to forgive oneself for both sexes. Similarly, thoughts of revenge are dominant among men and women when they do not want to forgive others. Identifying and understanding the part that angry memories and thoughts of revenge play in relation to the failure to forgive is useful for the further development of forgiveness interventions. For practitioners dealing with forgiveness issues in therapeutic settings, encouraging the release of angry memories may be one way of reducing self-blame, or ameliorating thoughts of revenge may be helpful in interventions to promote forgiveness in interpersonal conflict.

The present findings suggest that anger memories and thought of revenge are related to forgiveness and these variables draw on other psychological theory. As such the examination of anger memories within the concept of personality traits such as neuroticism, or thoughts of revenge within the concept of vengefulness, would be useful as to provide a full account of the cognitive processes described as important in this study. Further, these findings need replication among a general population sample. Though at present it is hard to consider why this finding may be particular to students.

In summary the results show that anger rumination shares a significant negative correlation in males and females with forgiveness of self and forgiveness of others. The use of the Sukhodolsky et al. (2001) measure of anger rumination has allowed a more detailed exploration of the cognitive processes involved in anger rumination that appear to be associated with individuals' failure to forgive. Anger memories appear to be the most important aspects to explore when examining issues around forgiving oneself, and dealing with revenge thoughts are crucial when exploring issues around forgiving another person. The present findings suggest the importance of cognitive aspects as portrayed by Sukhodolsky et al. (2001) model of anger rumination to explore in greater depth the cognitive processes involved in forgiveness of self and others. The use of a dimensional model of forgiveness, self and others, provides a dynamic and relevant understanding of forgiveness

processes within an existing model of anger rumination. Chapter 9 goes on to focus on a positive psychology more directly and explore variables that may be associated with facilitating forgiveness of self and others.

CHAPTER NINE

Forgiveness from a Positive Psychology Perspective

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FORGIVENESS FROM A POSITIVE PSYCHOLOGY PERSPECTIVE

Introduction

Chapter eight explored the association between anger rumination and forgiveness of self and forgiveness of others, which may serve to inhibit the achievement of forgiveness. The current study utilises the most recently developed measure, The Heartland Forgiveness Scale (Yamhure Thompson & Snyder, 2003) to explore the relationships between forgiveness of self and forgiveness of others, optimism, self-esteem, and emotional intelligence. Some of the women who completed psychometric measures for the participant profile had quite a low score for optimism, self-esteem and emotional intelligence as well appearing to have scores low on forgiveness of self and others. Gaps in the literature and speculations from other forgiveness researcher's identify exploring variables that may facilitate forgiveness as being productive in contributing to the body of knowledge in this area.

The research on dispositional forgiveness has mainly concentrated on variables that negatively correlate with forgiveness. Narcissism, neuroticism, anger, anxiety, depression, hostility and resentment have all been associated with low levels of forgiveness (Ashton et al., 1998; Davidson, 1993; Davenport, 1991; Enright et al., 1992; Kaplan, 1992; Williams & Williams, 1993; Worthington, 1998;). Recently authors have suggested that a useful theoretical context within which to examine forgiveness is positive psychology (Snyder & McCullough, 2000; Yamhure, Thompson & Snyder, 2003). Positive psychology conceptualises forgiveness as a human virtue (Seligman & Csikszentmihalyi, 2000) and suggests that focusing on the positive predictors of forgiveness can begin to address the negative bias in forgiveness research. With positive psychology the emphasis moves from looking at human weaknesses to exploring human strengths. Lopez and Snyder (2003) have begun the process of identifying positive psychology variables, from the existing literature and that seem relevant to the forgiveness process. Three of the variables

they identify as being possibly relevant to forgiveness are optimism, self-esteem, and emotional intelligence and these will be explored.

Sethi and Seligman (1994) construe optimism as an attributional process and define it as the tendency to attribute life events to more positive causes. Others see optimism as a stable personality factor that generates positive expectancies about the future (Chang, 1998; Scheider, Carver & Bridges, 1994). Chang (1998) reported that the optimistic individual is more able to solve difficulties and more likely to use problem focused coping. He further hypothesised that optimism will facilitate forgiveness as it facilitates positive coping and problem solving. Al-Mabuk et al. (1995) reported increases in optimism regarding future parental relationships as an outcome measure in a forgiveness education intervention with parentally love-deprived late adolescents. It is therefore hypothesised that dispositional optimism will be positively related to both self forgiveness and forgiveness of others.

The second variable identified by Lopez and Snyder (2003) is self-esteem. Holmgren (1993) and North (1998) argue that situations requiring forgiveness damage the self-esteem of the victim, and that there must be some recovery of self-esteem before the person can empathise with and feel compassion for the offender. North (1998) goes further and argues that self-respect may be restored by the act of forgiving. Case studies of the forgiveness process report positive changes in self esteem (Fitzgibbons, 1986; Hope, 1987; Kaufman, 1984). Following from this, it is argued that individuals with higher self-esteem may find it easier to forgive as they may appraise the event less negatively and their self-esteem may be less damaged by the event than those with low self- esteem. Individuals with high self-esteem may also be less concerned about the appraisals of others when making their decision to forgive.

A failure to forgive the self has been found to be significantly correlated with self-esteem (Mauger et al., 1992) when using a sub scale measure of self-esteem on the Multiphasic Personality Inventory (Hathaway & McKinley, 1943). This study

utilised self-report measures with an outpatient sample receiving counselling, and found that individuals with higher levels of self-esteem were more forgiving of self than those with lower self-esteem. Hebl and Enright (1993) in a study of group interventions to promote forgiveness in elderly females using the adult form of the Coopersmith Self-Esteem Inventory (Coopersmith, 1981), examined whether self-esteem was raised in the women following the intervention. Contrary to expectations there was no significant increase in self-esteem although there were significant decreases on depression and trait anxiety from pre-test to post test. However Al-Mabuk et al. (1995) in another intervention study using the same self-esteem measure, found that greater self-reported forgiveness was associated with higher self-esteem. The link between self-esteem and forgiveness needs further investigation in light of these contradictory findings and the little research in this area.

Much of the research on self-esteem has assumed that it is a unitary concept (Rosenberg, 1965), however Tafarodi and Swann (1995) have identified two distinct dimensions to self-esteem, self-liking and self-competence. Self-liking is 'the evaluative experience of oneself as a social object, a good or bad person' (Tafarodi & Swann, 2001, p.655). It is assumed that people who are low in self-liking judges themselves quite harshly. This may be very relevant to forgiveness of self in particular. Self-liking could influence how forgiving they are of themselves, suggesting that people who do not forgive themselves would have lower scores on measures of self-liking. The second dimension of self-esteem is self-competence, defined as the overall negative or positive orientation towards oneself as a source of power and efficacy able to bring about outcomes through exercising one's will (Tafarodi & Swann, 2001). Individuals with high levels of self-competence should be able to bring about positive changes and successful outcomes in their lives and social interactions. Forgiveness can also be represented as a deliberate and successful attempt on the behalf of the individual to change the way they view themselves or others and therefore, it would be expected that forgiveness of self and others would be positively related to the self-competence component of self-esteem.

The final possible correlate of forgiveness to be considered is emotional intelligence. Worthington and Wade (1999) speculate on the links with emotional intelligence and the ability to forgive but there appears to be no empirical data examining these links. The idea of including expression and experience of emotion in the domain of intelligence has been popularised by Baron (1997) and Goleman (1995). However it was Salovey and Mayer (1990) who coined the term 'emotional intelligence' and suggested that it consists of three kinds of adaptive abilities, appraisal and expression of emotion, regulation of emotion and utilisation of emotions in solving problems. There is consensus that emotional intelligence is effective not only in personal reflective skills such as emotional self-awareness, assertiveness, self-regard, independence but also in dealing with others in terms of interpersonal relationships, social responsibility and empathy. All of these adaptive abilities would seem to be relevant to forgiveness as underlying forgiveness is an emotionally dissonant event and a victim's ability to forgive will be partly influenced by their ability to comprehend and successfully resolve incompatible emotions (Worthington & Wade, 1999). Forgiveness will be determined by individuals appraisal of the event, the way in which they interpret and deal with the emotional arousal surrounding the event, and the problem-solving strategies they have for dealing with emotional arousal. Therefore it is hypothesised that emotional intelligence will be positively related to forgiveness of self and forgiveness of others.

To summarise, it is predicted that optimism and emotional intelligence will be positively associated with forgiveness of self and others and that forgiveness of self will be associated with both dimensions of self-esteem, but with a stronger relationship with self-liking, while forgiveness of others will be related to only the self-competence aspects of self-esteem. The relationships between optimism, self-esteem and emotional intelligence will also be explored to examine the contribution that each variable makes to forgiveness.

Method

Participants and procedure

Questionnaires were completed by 295 undergraduate students. Participation was voluntary and no course credits were awarded for participation. In total 289 completed questionnaires were returned, giving a response rate of 98%. Three participants were excluded as their questionnaires were incomplete, giving a sample of 286 (102 males and 184 females) aged between 18 and 47 years (males, $M = 22.77$, $SD = 6.34$; females, $M = 22.13$, $SD = 6.16$). Data was collected within a classroom setting at the university.

Measures

Data was collected on age, sex and ethnicity and participants completed the following scales (see appendix 9 for the full questionnaire):

1. Forgiveness measure

The forgiveness of self and forgiveness of others sub-scales from the Heartland Forgiveness Scale (Yamhure-Thompson & Snyder 2003). In its entirety, the scale comprises 18 items, however, the scale also yields two sub-scales, comprising 6-item measures of forgiveness of self ('With time I am understanding of the mistakes that I have made' [item 5]) and forgiveness of others ('If others mistreat me, I continue to think badly of them' [item 10]). Participants rate each item on a 7 point Likert-type scale ranging from 1 = 'almost always false of me' to 7 = 'almost always true of me.' Higher scores correspond to higher levels of forgiveness. Though a relatively new scale, the scale has been developed for use among student and non-student samples with sample sizes ranging from $n=123$ to $n=651$. Little information on the separate scales has been published, but scores on the scale overall was found to have good internal reliability with a

Cronbach's alpha coefficient of .87 and good validity being positively correlated with measures of hope, cognitive flexibility, relationship satisfaction, and social desirability. Forgiveness scores were also found to be negatively correlated with measures of vengeance, negative physiological symptoms, and chronic hostility (Yamhure-Thompson & Snyder. 2003). Higher scores correspond to higher levels of forgiveness. Scores on the sub-scales range from 6 to 42. The Cronbach's alpha for the sub-scales forgiveness of self and others range from .71 to .81 (Yamhure Thompson & Snyder, 2003). This scale was preferred over existing measures of forgiveness of self and others (Mauger et al., 1992; Tangney et al., 1999), as some of the items on the other scales assume that the respondents are religious.

2. Emotional intelligence scale

The Emotional Intelligence Scale is a 33 item scale which measures emotional intelligence (Schutte et al., 1998) with items such as, 'I know what other people are feeling, just by looking at them,' [item 28] and 'I like to share my emotions with others' [item 11]. Participants rate each item on a 5 point Likert scale ranging from 1 = 'strongly disagree' to 5 = 'strongly agree.' Higher scores correspond with higher levels of emotional intelligence. The Cronbach alpha of the scale is 0.90 and it demonstrates predictive and discriminant validity (Schutte et al., 1998). This measure was chosen as it was the only measure available to the researcher at the time that measured emotional intelligence. Also no other forgiveness research had explored forgiveness with emotional intelligence even though speculations had been made.

3. Self-esteem scale

The Self Esteem Scale is a 16 item two-dimensional self-esteem measure (Tafarodi & Swann, 2001). This includes 8 items measuring self competence with items such as, 'I perform well at many things' [item 12] and 8 items measuring self liking with items such as, 'I have a negative attitude toward myself' [item 1].

Participants rated each item on a 5 point Likert-style scale ranging from 1 = 'strongly disagree' to 5 = 'strongly agree.' Higher scores corresponded with higher levels of self-liking and self-competence. Again this measure has been shown to have adequate reliability with the self competence items , Cronbach's alpha coefficient of .83 for females and 0.82 for males, and for self-liking items , coefficient was .90 for females and .90 for males. The scale also showed evidence of convergent and discriminant validity in a multitrait-multimethod context (Tafarodi & Swann, 2001). This measure of self esteem was chosen as it was a relatively new measure that looked at two different dimensions of self-esteem. This had not been explored previously in the forgiveness literature.

4. Life Orientation test

This 10-item measure of dispositional optimism includes four filler items, three positively worded items, and three reversely coded items. This includes items such as, 'In uncertain times I usually expect the best' [item 1]. Participants rated each item on a 5 point Likert scale ranging from 1 = 'strongly disagree' to 5 = 'strongly agree.' Higher scores correspond with higher levels of optimism. This has been shown to have adequate reliability and adequate predictive and discriminate validity (Scheier et al.,1994). This measure was chosen as it is a relatively short scale, which is easy to administer, and although other forgiveness studies have explored similar constructs in relation to forgiveness none have looked specifically at optimism.

Results

Table 9.1 shows the Cronbach alpha statistic (Cronbach, 1951) computed for all the scales among the present sample and mean scores for all the scales by sex. All the alpha coefficients (except the forgiveness of self = .62) are above the .7 criteria suggested for satisfactory reliability (Kline, 1986). Females are found to score significantly higher than males on forgiveness of others, $t = -3.09$, $p < 0.01$. Males are significantly higher than females on self competence, $t = 3.98$, $p < 0.01$ and self liking, $t = 2.55$, $p < 0.05$. On the emotional intelligence scale, females score significantly higher than males, $t = -2.34$, $p < 0.05$. Due to the presence of these gender differences, subsequent analysis is undertaken separately for males and females

Table 9.1: Alpha Co-efficients, and Mean Scores for All the Scales by Sex

Scale	Males (n=102)			Females (n=184)		
	α	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	<u>t</u>
Forgiveness of self	.66	29.55	(05.4)	29.11	(04.7)	.68
Forgiveness of others	.73	27.46	(05.7)	29.61	(05.6)	-3.09**
Emotional intelligence	.80	115.27	(11.5)	117.35	(11.0)	-2.34*
Self liking (self esteem)	.87	26.55	(05.9)	24.67	(06.0)	2.55*
Self competence (self esteem)	.73	25.81	(04.4)	23.75	(04.0)	3.98**
Optimism	.74	20.29	(03.6)	19.90	(04.1)	.80

* $p < .05$, ** $p < .01$ (2-tailed).

Table 9.2 shows all the Pearson product moment correlation coefficient statistics for all the variables. Forgiveness of others shares significant positive correlations with emotional intelligence and none of the other variables for both males and females. Forgiveness of self in males and females shares significant positive correlations with emotional intelligence, self-liking, self-competence, and optimism.

As there were several significant relationships between the variables and forgiveness of self, a multiple regression was performed. Table 9.3 shows the results of the standard multiple regression.

Table 9.2: Pearson Product Moment Correlation Co-efficient between all the variables by sex

Scale	1	2	3	4	5	6	7
1. Forgiveness of self	1.00	.32**	.36*	.53**	.39**	.30**	.00
2. Forgiveness of others	.28**	1.00	.26**	.07	.07	.06	.02
3. Emotional intelligence	.34**	.32**	1.00	.33**	.40**	.42**	.08
4. Self liking (self esteem)	.44**	.11	.42**	1.00	.64**	.54**	-.02
5. Self competence (self esteem)	.33**	.05	.43**	.52**	1.00	.44**	-.17
6. Optimism	.45**	.10	.48**	.64**	.46**	1.00	.05

p<.05, ** p<.01 (2-tailed)

Note. Men above the diagonal; women below the diagonal

Table 9.3: Regression analysis for variables predicating forgiveness of self and others by sex

Men (n=102)				Women (n=184)			
		B	sr ²			B	sr ²
Forgiveness of self		Forgiveness of self					
Emotional intelligence	.10	.22	.04*	Emotional intelligence	.05	.11	
Self competence	.03	.02		Self competence	.08	.07	
Self liking	.43	.47	.22**	Self liking	.18.	.21	.04*
Optimism	-.09	-.07		Optimism	.28	.23	.05**
		r ²	=.32			r ²	=.26
		Adj r ²	=.29			Adj r ²	=.24
		r	=.57			r	=.51

*p<.05, ** p<.01

In the multiple regression, forgiveness of self was the dependent variable and self-liking, self-competence, emotional intelligence and optimism were the predictor variables. Among males and females the regression statistic is significantly different from zero (males, $F(4,97) = 11.354, p < .001$; females, $F(4,179) = 15.745, p < .001$). Together they account for 29% of the total variance in males and 24% of the total variance in females. Self-liking and emotional intelligence account for the unique variance in scores on the self-forgiveness measures amongst males. Self-liking and optimism account for the unique variance in scores on the self-forgiveness measure amongst females.

Discussion

The aim of the present study was to examine the relationship between the measures of forgiveness and emotional intelligence, self-esteem and optimism. Correlation statistics between the variables suggest that there are a number of significant correlations between the forgiveness measures and the positive psychology measures among the sample.

There are no gender differences with regard to the correlates of forgiveness of others, which shares significant positive associations with emotional intelligence in both males and females. This suggests that for both males and females emotional intelligence is an important individual difference when determining the dispositional forgiveness of others. This is consistent with the hypothesis of Worthington (1998). Being able to appraise, express, regulate and utilise emotions effectively in problem solving seems to enable people to be more forgiving of others. Self-esteem and optimism in this context do not appear to be important when considering the individual's ability to forgive others. The result for self-esteem does not support the case study reports of forgiveness (Fitzgibbons, 1986; Hope, 1987; Kaufman, 1984). The lack of a relationship between optimism and forgiveness of others, is contrary to the hypotheses of Chang, (1998) and the results of Al-Mabuk, et al. (1995). However Al-Mabuk only used a small sample of American adolescents and their optimism was

towards their future relationship with their parents, which could account for the difference in the findings.

With regard to the variables that correlate with the forgiveness of self there are significant positive associations with emotional intelligence, self-liking and self-competence and optimism in males and females. This supports Al-Mabuk et al. (1995) who found greater self reported forgiveness was associated with higher self-esteem, although they used a unitary measure of self esteem. These results also support the earlier results of Mauger et al. (1992), who found that problems in self forgiveness were closely related to negative self-esteem as measured on the sub-scale of the Multiphasic Personality Inventory (Hathaway & McKinley, 1943).

In terms of the main hypotheses, it was predicted that optimism and emotional intelligence would be associated with forgiveness of self and others and that forgiveness of self would be associated with both dimensions of self-esteem, but more so self-liking. Forgiveness of others would be related to only the self-competence aspects of self-esteem. The predictions are only partly supported. Forgiveness of self is associated with optimism, emotional intelligence and both components of self-esteem, with a stronger relationship with the self-liking aspect of self esteem. However forgiveness of others is only associated with emotional intelligence and not with optimism or self-competence.

In accounting for the unique variance, of forgiveness of the self, there are sex differences. In males, self-liking and emotional intelligence are found to be important in accounting for the unique variance, while for females, self-liking and optimism are found to be important. This suggests that self liking is more important than self competence for self forgiveness and this has implications for both interventions and counselling / psychotherapy settings where increasing self forgiveness may be a goal.

Optimism is significant for females' forgiveness of self, and emotional intelligence plays a significant role in males' forgiveness of self, while self-liking plays a role for both males and females. This suggests that people who are high in

self-liking and evaluate themselves positively find self-forgiveness easier. However females who are optimistic about the future and attribute more life events to more positive causes find self-forgiveness easier. Men high in emotional intelligence will find it easier to forgive themselves. These results suggest that the reasons why males and females forgive themselves may be somewhat different. These differences need to be investigated further as they may have significant implications for therapeutic interventions and counselling with clients who are low of self-forgiveness. Results of this study suggest that different approaches to resolving lack of forgiveness may be needed with males and females although more research is required.

Although there are gender differences in terms of the attributional process of forgiveness of self, measures of forgiveness of self showed no significant difference by gender. There is a significant difference in forgiveness of others, with females appearing to be significantly more forgiving of others than males. Women are also found to be higher in emotional intelligence. Worthington (1998) has suggested that any consensual definition of the process of forgiveness may need to consider gender differences and highlighted the need for research in this area.

This research has begun to explore forgiveness of self, which is a neglected area in the forgiveness literature. The study also highlights the importance of individual differences such as emotional intelligence, which could be affected by both social and developmental factors in determining the disposition to forgive others. The findings also suggest that the measures derived from positive psychology may be more relevant to forgiveness of self than forgiveness of others and this point is worth considering in future intervention or educational packages to promote forgiveness. the positive psychology variables used in this study do account for a relatively low variance and therefore they are worth considering in future research.

These gender differences in the forgiveness of others supports Gonzales et al. (1994), who suggest that there are gender differences in response to transgressions and argue that this may be due to differential sensitivity of males and females to

interpersonal hurts. This differing sensitivity could be due to differences in emotional intelligence. However not all previous studies have reported gender differences in forgiveness (Maltby et al., 2001; Rye et al., 2001). Further research, ideally with a larger, non-student population is required to explore gender differences.

Future studies could usefully explore forgiveness further within the positive psychology framework, examining variables such as quality of life, adult attachment, sense of humour, problem solving and subjective well being amongst others. A wider age range of participants with cultural differences should to be explored in future research.

In summary, consistent with the predictions, forgiveness of self is found to share significant positive correlations with emotional intelligence, self-liking, self-competence and optimism for both males and females. With forgiveness of self, a multiple regression analysis suggests that self-liking and emotional intelligence account for the unique variance in scores among males, and optimism and self-liking account for the unique variance in scores among females. Forgiveness of others shared a significant positive correlation only with emotional intelligence among males and females and this was inconsistent with the a-priori predictions. These finding suggest that aspects of forgiveness be related to other positive psychology variables, particularly in relation to forgiveness of self.

CHAPTER TEN

Forgiveness from a Developmental Perspective

FORGIVENESS FROM A DEVELOPMENTAL PERSPECTIVE

Introduction

Chapter nine explored the relationship between forgiveness of self, forgiveness of others and three positive psychology variables that may facilitate forgiveness. Another factor that may facilitate forgiveness is how a child is brought up and the type of parenting they receive. This chapter builds on the findings of Chapter three and four and explores an area that has been relatively ignored in the forgiveness literature. The life histories and interview data of many of the women who took part in the first two studies highlighted parenting issues. This included the way the women were brought up by their own parents and the way some of the women were bringing up their children. The parenting style adopted may influence how forgiving a child grows up to be. This preliminary exploratory study aims to address the lack of forgiveness research in the area of developmental psychology by looking at potential relationships between the type of parenting style the participants parents adopted in childhood and how forgiving the participant is of themselves and others.

Recent work has started to address dispositional forgiveness and which personality traits better predict interpersonal forgiveness (Maltby et al., 2000; McCullough et al., 1998; Walker & Gorsuch, 2002; Worthington & Wade, 1999). Other factors that may influence how forgiving an individual is such as distal situational considerations, which include the family and interactive histories of both parties, have been largely neglected (Davidson & Jurkovic, 1993; DiBlasio, 1998; Hargrave, 1994). There is little research on the developmental aspects of forgiveness and the effects that the person's environment during childhood may have had on the ability to forgive both self and others. Hill (2001) asserts that forgiveness should be examined within a historical context, where education, attachment experiences, and

perhaps most influentially, family dynamics may provide a context to account for a person's ability to forgive both self and others.

The literature on the development of moral judgement suggests that forgiveness is part of this developmental process (Piaget, 1965; Enright and the Human Development Study Group, 1994). Thorsen, Leskin, and Harris (1998) suggest that 'Learning to forgive someone who has hurt you may be one of life's most demanding, yet meaningful tasks' (p.164). To be forgiving is seen as morally right and a good thing to teach children and the United Kingdom National Curriculum handbooks for both Primary and Secondary schools state that children should 'learn how to forgive themselves and others' (DfEE/QCA, 1999a, p.19; 1999b, p.21). There is this instruction on morality within the education system but moral teaching generally starts at home with parents. How learning about forgiveness occurs within this remains a key research question (West, 2001).

One of the few studies that look at the developmental aspects of forgiveness is Subkoviak et al. (1995). They found that there was a concordance between children and parents on how they forgive and this relationship points towards possible modeling effects or the operation of particular parenting style. Indeed Subkoviak et al. (1995) stress that the connection is only tentative at this stage but encourage further research to investigate these potential links. If, as the literature suggests, children learn to forgive, then it seems plausible that parents may have an important effect on their offspring's ability to forgive.

The relationships between children and their parents are extremely important and influential. Durham (2000) highlights how frequently people in therapy have issues with parents and how they were parented in childhood. Gay (1988) notes that it is Freud who first identified ideas and thoughts of revenge within a child against parents who have slighted them in some way. Durham (2000) describes the Exploited-Repressive individual who may have revenge fantasies against their parents. Further she talks of the vindictive character to describe patients whose

parents were openly rejected, exploited or manipulated them. The therapy literature certainly suggests that the family helps shape the individual's attitudes towards revenge and forgiveness (Durham 2000) and parenting style is likely to be an influential factor.

Research into parenting style has tended to focus on two dimensions. One dimension is the amount of parental affection and approval a child receives and the other is the degree of parental control. It is generally accepted that children who have warmer more accepting parents grow up to be better adjusted adults (Hughes, Noppe & Hoppe, 1996) but the dimension of parental control is more complex (Hughes et al., 1996) especially in relation to moral learning and by implication forgiveness. There is a literature on the use of parental authority while children are growing up (Dobson, 1970; Rubinstein & Slife, 1984), and there have been various models proposed (Rollis & Thomas, 1979). Work on parenting styles continues to be topical as recent research shows (Kawamura, Frost & Harmatz, 2002; Bersabe, Fuentes & Motrico, 2001; Cheng & Furnham, 2003). Despite this recent work, the model proposed by Baumrind (1971) is the most frequently cited and best known. She describes three distinct prototypes of parenting, permissiveness, authoritative and authoritarianism.

Permissive parents can be relatively warm towards their children but make fewer demands on their children than do other parents. Some permissive parents can be indifferent or uninvolved (Maccoby & Martin, 1983). They are usually unaware of the child's whereabouts or their activities. They are less controlling and give out the minimum of punishment, allowing their children to regulate their own behaviour and activities. Children who received this type of parenting style tend to have lower self-esteem and lack self-confidence (Loeb, Horst & Horton, 1980).

In contrast authoritarian parents are more detached and less warm towards their children. They are more directive and controlling of the children, demanding unquestioning obedience and often resorting to punitive disciplinary measures. They

attempt to instil a respect for authority and leave little room for discussion and negotiation. Children brought up with this type of parenting style display a lesser degree of conscience or internal moral control than children brought up with the other parenting styles (Hoffman, 1970). Authoritative or democratic parents lie somewhere in-between the other two styles. Their parenting is characterised by firm and clear directions. While being fairly demanding they are relatively flexible, give warmth and allow verbal give and take. They do exercise some control but will usually give the rationale for doing so and take time to explain and negotiate rules with their children, valuing self- direction and independence.

The authoritative parenting style is generally accepted as being the most effective for bringing up children. Baumrind (1971, 1982) found that children brought up with authoritative parents were more self reliant, achievement-oriented, self-controlled and independent than children brought up with the other two parenting styles. During adolescence children brought up with this parenting style are most likely to do well at school (Steinberg, Lamborn, Dornbusch & Darling, 1992) and are least likely to show behaviour problems such as alcohol and drug abuse (Barber, 1992; Barnes & Farrell, 1992). As well as these differences in parenting style, mothers and fathers can also have profound and very different influences on their children. Much of the work on child rearing and parenting has tended to focus on the mother and although research on fatherhood is still very limited, it has been shown that fathers can have a great influence on their children (Biller, 1981, 1982, 1993; Coopersmith, 1967; Fish & Biller, 1973; Hetherington, 1972). A recent study on college students highlights how each parent and their individual parenting style can influence their child's development. (Knight, Elfenbein, Capozzi, Eason, Bernardo, & Ferus, 2000). They recommend that any future study on parenting styles should consider the influence of each parent on their children.

This is an exploratory study that aims to examine the relationship between the retrospective accounts of three parenting styles of mothers and fathers, and levels of forgiveness of self and others in adults.

In terms of specific hypotheses, these can only be speculative, but as forgiveness attitudes and behaviours are generally considered adaptive, it is suggested that it may be those parenting styles that are considered less 'successful' (permissive and authoritarian) that will be associated with lower levels of forgiveness. The parenting style that is considered more 'successful' (authoritative/democratic) will be associated with higher levels of forgiveness. As the literature suggests that the parenting styles of mothers and fathers can have differing effects on their children, the parenting styles of both parents will be examined.

Method

Participants and procedure

One of the aims in this study was to try to establish a more representative sample. Lack of funding meant that there were certain restrictions on the type of data collection used. The three main options available were face to face interviews, telephone interviews and a postal survey. As far as speed was concerned a telephone survey would have been the quickest option. Telephone interviews were out of the question as it would have been too difficult to obtain telephone numbers and the questionnaire takes quite a while to administer for each measure. However telephone interviewing would have been a speedy way to conduct the survey and had results back in a matter of weeks, in contrast to mail surveys which take time for people to get round to completing and returning. Face to face interview would have been the slowest option and would have taken extra time in the recruitment of the respondents. One of the biggest advantage of face to face interviews in the past was that they yielded high response rates. However in recent years this has declined to about 15% due to increased refusal rates and greater difficulty in locating respondents (Steeh, 1981).

There was also the cost of the study to be considered. It is estimated that face to face interviews are on average five times as expensive as telephone surveys and twenty times as expensive as postal surveys (Dillman, 1978). As the method of each method of administration has its strengths and weaknesses depending on the type of questionnaire administered (De Vaus, 1999) it was decided that a postal questionnaire was the most feasible option, even though they are renowned for being plagued with low response rates. However, financial restraints meant that even a standard postal survey was out of the question, as at least 1000 questionnaire would have to be posted out to get an adequate response rate. Even at a second class rate this would have been quite expensive. The only alternative to this was for the researcher to actually post the questionnaires through individual letterboxes.

Although a little more time consuming for the researcher, this would be a more cost-effective way to carry out a mail survey and it has been shown that personalising the letters does not effect response rates. Financial considerations again restrained the use of reminders even though response rates for questionnaires are generally higher when respondents are sent reminder letters or card (Burns, 1990; Oppenheim, 1992)

There are a number of factors that have been found to influence the response rate such as, a short letter stating the aims of the study, reassurance that the data will be treated confidentially and giving details of the organisation carrying out the study. As a result of this, the questionnaire was accompanied by a pre-paid envelope for returning the completed questionnaire, and a letter on the university's letter headed paper, asking for the respondent's help. Small incentives such as pens or stamps can be used to induce a feeling of obligation in the respondents and can increase the response rate (De Vaus, 1999) but they do add considerably to the cost of the study and were not considered essential with the lack of funds. However the researcher did try and maximise the non-material rewards in the accompanying letter by trying to

make the respondent feel important and that they are doing something useful. The posting date of the questionnaire was also a consideration. Bank holidays were avoided and the questionnaires were posted through letterboxes on either Tuesday or Wednesday to avoid a possible surge of mail on a Monday.

A purposive sample was used as respondents were chosen on the basis of where they lived. Two residential areas were chosen to distribute equal number of questionnaires. For ease of distribution the researchers home town was used to distribute half of the questionnaires. The village is an ex-mining community in Barnsley, South Yorkshire, which has a high level of unemployment. To contrast this the affluent area of Bromley in Kent, where the researcher's mother lived, was used to distribute the other half of the questionnaires as this had a much lower level of unemployment. A small identifier was put on the questionnaire so that the area could be identified on return to check that questionnaires were not just returned from one area.

A thousand questionnaires were distributed to houses in the two areas as the researcher was trying to make an effort to try and get as close to a general population sample as possible. Achieving a sample reflective of the general population is always impossible but within constraints researcher should try to do what they can to achieve the best possible sample. The researcher hand posted 500 questionnaires through the letterboxes of houses in a South Yorkshire and 500 were posted to houses in the South of England to try and reflect a diverse socio-economic background of respondents. An accompanying letter asked for the occupier to help with research (see appendix 10) and there was a stamped addressed envelope for the return of the completed questionnaires. An approximately equal number of completed questionnaires were returned from the two areas. There were 198 questionnaires returned but of these 27 could not be used as they were filled in incorrectly or were only partially completed. This left a sample of 171 respondents. Although the response rate is only 19.8% it highlights the difficulty of trying to recruit a general population sample.

Of these 60 were male and 111 female. 58.5% classed themselves as having religious beliefs. There were 51.5% who were married and 30.4% who were single. 71.9% were employed, 88.3% grew up with at least one sibling and 66.1% were parents.

Males were aged between 17 and 86 years ($M = 45.53$; $SD = 15.06$) and females between 18 and 85 ($M = 39.86$; $SD = 12.37$). 92.15% of the sample classed themselves as white/British, with the remaining either not completing the ethnicity question or classing themselves as black, Asian, Chinese or other.

Measures

Respondents completed demographic questions on sex, age, marital status, religious beliefs and ethnicity along with the following (see appendix 11 for the full questionnaire):

1. Forgiveness scale

The forgiveness of self and forgiveness of others subscales from the Heartland Forgiveness Scale (Yamhure-Thompson & Snyder 2003). In its entirety, the scale comprises 18 items, however, the scale also yields two subscales, comprising 6-item measures of forgiveness of self ('With time I am understanding of the mistakes that I have made' [item 5]) and forgiveness of others ('If others mistreat me, I continue to think badly of them' [item 10]). Participants rate each item on a 7 point Likert-type scale ranging from 1 = 'almost always false of me' to 7 = 'almost always true of me.' Higher scores correspond to higher levels of forgiveness. Though a relatively new scale, the scale has been developed for use among student and non-student samples with sample sizes ranging from $n = 123$ to $n = 651$. Little information on the separate scales has been published, but scores on the scale overall have been found to have good internal reliability with a Cronbach's alpha coefficient of .87 and good validity being positively correlated

with measures of hope, cognitive flexibility, relationship satisfaction, and social desirability. Forgiveness scores were also found to be negatively correlated with measures of vengeance, negative physiological symptoms, and chronic hostility (Yamhure-Thompson & Snyder, 2003). Higher scores correspond to higher levels of forgiveness. Scores on the subscales range from 6 to 42. The Cronbach's alpha for the subscales forgiveness of self and others range from .71 to .81 (Yamhure Thompson & Snyder, 2003). This scale was preferred over existing measures of forgiveness of self and others (Mauger et al., 1992; Tangney et al., 1999), as some of the items on the other scales assume that the respondents are religious.

2. Parental Authority Questionnaire

The Parental Authority Questionnaire (Buri, 1991) is a 30 item measure of Baumrind's three parental prototypes, derived from the appraisals of the parents' authority by their son or daughter. Ten items measure the authoritarian style with items such as ('As I was growing up my mother did not allow me to question any of the decisions that she made' [item 7]). Ten items measure the permissive style with items such as; ('As I was growing up my mother/father did not direct the behaviours, activities and desires of the children in the family' [item 28]). Ten items measure the authoritative (democratic) style of parenting with items such as, ('As I was growing up, if my mother/father made a decision in the family that hurt me, she/he was willing to discuss the decision with me and to admit it if she/he had made a mistake' [item 30]). Responses to the items are recorded on a 5 point Likert-type scale ranging from 1 = strongly disagree to 5 = strongly agree. The scale has shown good retest reliability with correlations ranging from .77 to .92, and good internal reliability with Cronbach's alpha's of between .74 and .87. The scale also shows good discriminant related validity and criterion-related validity (Buri, 1991). Despite its age, the measure is still being used extensively in developmental psychology (Bersabe et al., 2001; Cheng & Furnham, 2003; Kawamura et al., 2002; Reitman, Rhode, Hupp & Altobello, 2002).

The scale was administered with responses for the mother, yielding six separate scores for mother's permissiveness, mother's authoritarianism, mother's authoritativeness, then the same six scores for fathers. The six scores can range between 10 and 50. The higher the score, the higher the appraised level of parental authority prototype measured.

Results

Means, standard deviations and Cronbach's alpha statistic (Cronbach, 1951) were calculated for all the scales and these are shown in Table 1 by sex.

The majority of the alpha coefficients were above the .7 criteria suggested for satisfactory reliability (Kline, 1986). The alphas for the permissive father scale and forgiveness of self scale are lower than those quoted in the literature. This may be because of the small number of items in the scales (Cattell, 1957) or a function of the relatively small sample used in the present study compared to the sample size used by the authors of the scales. Consequently the present findings do not question the reliability of the scale, but suggest some caution in interpreting the findings among the present sample. Independent group t tests were computed to explore for possible sex differences on any of the variables but none were found.

Table 10.1: Alpha Co-efficients, and Mean Scores for All the Scales by Sex

Scales	α	Men ($n=60$)	Women ($n=111$)	t
		Mean (<u>SD</u>)	Mean (<u>SD</u>)	
Forgiveness of self	.60	29.46 (5.98)	29.37 (5.43)	.28
Forgiveness of others	.70	29.52 (5.96)	28.77 (6.10)	.87
Permissive mum	.70	25.83 (5.53)	24.27 (6.53)	.12
Permissive dad	.69	25.45 (5.92)	24.00 (6.30)	.44
Authoritarian mum	.83	30.81 (6.87)	30.89 (7.66)	.19
Authoritarian dad	.84	32.60 (7.75)	31.69 (8.00)	.86
Democratic mum	.86	32.70 (8.18)	31.79 (8.64)	.60
Democratic dad	.86	31.34 (8.01)	31.11 (8.56)	.59

* $p < .05$. ** $p < .01$ (2-tailed test).

Table 10.2: Pearson Product Moment Correlation Co-efficient between All the Variables by Sex

Scale	1	2	3	4	5	6	7	8
1. Forgiveness of self	--	.44**	-.15	-.16	-.07	-.16	.12	.10
2. Forgiveness of others	.33**	--	-.27*	-.29*	.10	-.01	-.05	-.10
3. Permissive mum	-.05	.07	--	.80**	-.43**	-.23	.33*	.33*
4. Permissive dad	.03	.06	.89**	--	-.31*	-.42**	.11	.30*
5. Authoritarian mum	-.13	-.12	-.40**	-.39**	--	.77**	-.34*	-.23
6. Authoritarian dad	-.22*	-.11	-.32**	-.45**	.78**	--	-.19	-.31*
7. Democratic mum	.18	-.14	.24*	.24*	-.33**	-.28**	--	.83**
8. Democratic dad	.24*	-.17	.17	.28**	-.22*	-.29**	.88**	--

p < .05. ** p < .01 (2-tailed).

Note. Men above the diagonal; women below the diagonal

To examine the relationships between the variables Pearson's product moment correlation coefficients were computed and these are shown in Table 2. As there are sex differences in some of the variables in previous studies and as the forgiveness literature is equivocal about gender differences (Macaskill, 2004) the sample is split to explore correlations between variables for males and females separately.

In males forgiveness of self is not significantly correlated with any of the other variables. Forgiveness of others has a significant negative correlation with permissive mum and permissive dad. So the more permissive the parents were in childhood the less forgiving of others the males report themselves to be.

In females there are no correlations with forgiveness of others and any of the parenting styles. With forgiveness of self there is a significant negative correlation with the authoritarian parenting style, which suggests that the more authoritarian the fathers' parenting style the less likely the females are to forgive themselves. Further there is a significant positive correlation between democratic fathers' parenting style and forgiveness of self. So the more democratic the fathers were in the respondent's childhood the more likely the respondent is to be able to forgive him or herself. However it must be noted that with the correlations between forgiveness and parenting style the shared variance is no more than 9%. It is also worth noting that there are relatively low correlations between forgiveness of self and forgiveness of others that suggests that they are distinct process that may require different skills and qualities and supports the theoretical distinction between the two concepts.

Discussion

While the present study was exploratory, it was hypothesised that those parenting styles that are considered less 'successful' (permissive and authoritarian) would be associated with lower levels of forgiveness and the parenting style that is considered more 'successful' (authoritative/democratic) would be associated with higher levels of forgiveness. It was also suggested that parenting styles of mothers and fathers may have different effects. With regard to

males, the results were mixed. There was no significant correlation between self-forgiveness and any of the parenting style variables for males. Therefore it does not appear that the parenting style adopted has any effects on how self-forgiving they report themselves to be. However there is a significant negative correlation between reported permissive parenting styles and reported forgiveness of others. This could suggest that boys who were brought up in a permissive manner with very few rules and restraints on their behaviour may now find it difficult to forgive others as they are used to getting their own way and do not like being transgressed against.

With regard to females, again the results were mixed. With regard to self-forgiveness there is a significant negative correlation with authoritarian fathers and self-forgiveness suggesting that the more authoritative the fathers were the less likely the females are to forgive themselves. Also there is a significant positive correlation between democratic fathers and self-forgiveness of the respondent. This suggests that the more democratic the parenting style the father adopted the more likely the women are to be able to forgive themselves. There were no significant correlations between forgiveness of others and any of the parenting style variables for women. It appears that the parenting style adopted by the parents while their daughter is growing up does not effect how forgiving of others the daughter will become.

Together these findings suggest some evidence to support for the first part of the hypothesis, that forgiveness attitudes and behaviours are generally considered adaptive, so those parenting styles that are considered less 'successful' (permissive and authoritarian) will be associated with lower levels of forgiveness. The parenting style that is considered more 'successful' (authoritative/democratic) will be associated with higher levels of forgiveness. This is supported in males as less successful parenting (permissiveness) was found to be associated with lower levels of forgiveness. This is also true of the less successful parenting in females as here too the hypothesis is partially supported. Experience of an authoritarian parenting style of father is related to a tendency not to forgive oneself. Also, among females, the parenting style regarded as the most successful (Baumrind, 1971, 1982), an

authoritative/democratic parenting style of the father is related to a greater ability to forgive oneself. These findings suggest an interesting and complex dynamic in the relationship between parenting style and forgiveness and the relationships do not appear straightforward. Also the parents can affect the children's development in different ways, as the parenting literature suggests (Knight et al., 2000).

The results suggest that the male's ability to forgive himself is not affected by the parenting style adopted in either parent as they were growing up. But if their mother and father adopted permissive parenting styles and placed very few restriction and boundaries on them, then males will be more likely in adulthood to find it difficult to forgive those who transgress against them. Children who received this type of parenting style tend to have lower self esteem and lack self-confidence (Loeb et al., 1980) and this could be one of the factors that affects how forgiving of others they are rather than the parenting style directly.

Although the women's forgiveness of others does not appear to be affected by the parenting style adopted by her parents while she was growing up, the parenting style of the father does seem to have an effect. This supports authors who claim that the father can have a very significant effect on the children's development (Biller, 1981, 1982, 1993; Coopersmith, 1967; Fish & Biller, 1973; Hetherington, 1972). It could be that their effect is more pronounced in women, especially with regard to how hard they are on themselves, as the results suggest that fathers could be influential on women's forgiveness of themselves. However more research will be needed to support this, as links are tentative and speculative at this stage. Qualitative research would be particularly good for supplementing these findings.

Overall these findings suggest to researchers exploring forgiveness and those treating individuals with forgiveness issues, that an understanding of forgiveness may have its roots partly in family experiences as a child. This area of research should not be neglected in the forgiveness literature, as it could be that the environmental factors could be just as important as the personality

factors in determining an individual's disposition to forgive. It should also be noted that the father is important to the development of children, especially it seems girls in this study. Research into parenting should not dismiss the role that fathers play in their children's upbringing. The findings may also be important to developmental and educational psychologists who advocate an authoritative/democratic parenting style and give further evidence to support parents adopting such a style with their children.

Although the relationship is weak it is suggested that there is further research for a systematic programme examining family dynamics and the influence of forgiveness attitudes and behaviours. As this is a preliminary study in this area there are opportunities to extend the study, which could be addressed in future research. In the present study, respondents used retrospective accounts of parenting style. Work could be done to try and recruit parents and their adult children to see if there are similarities regarding forgiveness and if the parenting style is correlated with how forgiving the parents themselves are. This could supplement the findings of Subkoviak et al. (1995) who found similarities between parent and same sex child forgiveness levels, although they only used a very small sample. Future work could also take into account, traumatic events involving parents, such as whether either of the parents had died, divorced, had remarried or were living together. There is literature that shows that many children blame themselves for their parents' divorce and suffer from guilt and low self-esteem (Amato, 1993). It could be that these children are so affected by their parents splitting up that they have self-forgiveness issues in adulthood and find it very difficult to forgive themselves for the things they perceive they have done wrong in their lives. Another aspect that was not measured in this study was the amount of paternal warmth, affection and approval. It is generally accepted that parents who are loving and accepting are more likely to enhance the psychological well-being of the growing child (Hughes et al., 1996) but how this related to the forgiving personality is not yet known.

Limitations of the study need to be noted. It needs to be mentioned that the childhood experiences are not limited to the parenting style other complexities are involved and the parenting style may not be fixed. For example

parenting styles may change over the course of the childhood. Parents may adopt a very different style of parenting in the teenage years or if the child has become unruly. Life experiences may also alter the parent child dynamics. A mother may adopt a different parenting style if the father were to leave the family home through divorce or separation. Future research could consider this and also look at the effects of parental warmth and acceptance.

Another limitation centres on the fact that the findings rely entirely on retrospective accounts and therefore are subject to the common criticism of this type of data collection, such as response bias, retrospective reconstruction and socially desirable responding. Future studies may look at using longitudinal methods of following up these results, to further establish the forgiveness and parenting links made in the study. It is worth noting that where there is a correlation between forgiveness and parenting style the shared variance is quite low so the results should be viewed cautiously. However the findings do suggest that there is a statistically significant relationship between aspects of parenting styles and forgiveness, and as such suggests further investigation.

These findings do start to empirically look at a much-neglected area in forgiveness and advance the conceptual analysis in a sample other than students. This exploratory research starts to systematically test the idea that early life experiences can affect how forgiving someone becomes and it not necessarily all down to personality. The work is preliminary and obviously needs to be extended as there is the need look at parenting within other factors such as attachment and the attachment styles. There is scope to begin to address dynamic models of childhood experience and the effects this has on the forgiving behaviour.

In summary, the findings begin to show there is a basis for exploring family dynamics in childhood and their influence on adult forgiveness attitudes and behaviours. Parents who adopt a permissive parenting style with their son's in their childhood may have sons in adulthood who find it hard to forgive others. The parenting style adopted does not appear to influence the son's forgiveness of himself in adulthood. On the other hand it seems that as far as self-forgiveness is

concerned, the parenting style that the women's father adopted while they were growing up is important. Women whose father adopted an authoritative style have daughters in adulthood who are less likely to forgive themselves. Women, whose fathers adopted a democratic parenting style while their daughters were growing up, are more able to forgive themselves. However the parenting style girls' parents adopt doesn't appear to affect her forgiveness of others in her adult life. As there is evidence that the ability to forgive is related to the parenting style one experienced as a child.

CHAPTER ELEVEN

Final Discussion

FINAL DISCUSSION

Introduction

The first part of the thesis used a variety of mixed methodologies including semi-structured interviewing methods, psychometric profiling and life history summaries to gather information about the forgiveness issues and the understanding of forgiveness of recovering female drug addicts in a six-month rehabilitation programme where they are accompanied by their child/children. There were clear benefits of mixing methodologies, as the information it provided could not have been gained by one method alone. This thesis has also sought in the second part to systematically examine the relationship between forgiveness of self and forgiveness of others and a variety of variables that the theoretical literature and the qualitative studies have suggested may be related to forgiveness. Many of these variables have not been measured empirically previously. This final chapter will assess how well this aim has been addressed.

Initially, there will be a summary of the findings found within this thesis. Following this, there will be some discussion of how the findings contribute to the psychological literature. Then the implications of the findings from this thesis for the forgiveness literature, and how the findings can influence therapeutic settings that aim to facilitate forgiveness for the client, both of themselves and others. A reflection of the research process and methodological issues is then discussed. Finally, suggestions are made for further research in this area. In sum, this thesis builds constructively upon previous research and suggests avenues for future research.

Overview of findings

The review of the literature in Chapter two suggests that the research into forgiveness has many gaps. The aim of the thesis is to address some of these key issues by combining different methodologies. To a large part the gaps in the literature guided the areas of study in the quantitative part of the thesis but the research was also guided by the data from the participant profile and interview

studies. This was particularly the case for the parenting study in Chapter ten that took place as a direct result of the findings of the first two studies. The results of the first three quantitative studies in the second part of the thesis were also used to inform the participant profiles. Scores for the psychometric measures were used as a comparison for the scores gained by the women participating in the first two studies in the first part of the thesis.

The aim of the first study in Chapter four was to set the participant's lives in the context for the following interview study by obtaining the life histories of the women in their own words and condensing this into vignettes. It also aims to create a psychometric profile of the women participating in the interview study in Chapter five to triangulate the life history and interview data and to give a fuller picture of their individual context in relation to their forgiveness issues.

The vignettes have been useful to give a portrayal of the women's lives before they entered the rehabilitation centre. From their life histories it can be seen that many of the women suffered in a number of ways during their lives. With regards to their childhood and teenage years, very few of the women admit to having a happy time. Many talk about parents being very poor or neglected emotionally. From teen to adult life there are many similarities in the women's stories. Many had problems when they started to mix with the 'wrong crowd' or/and became involved with boyfriends, who led them astray. The physical abuse suffered at the hands of a domineering, abusive partner is also typical and applies to so many of the women. Rape is also a factor that plays a part in many of the relationships. As the stories lead to the chaotic lifestyles marked by drug or alcohol addiction there is often the mention of stealing or turning to prostitution to make money to pay for the substance of abuse.

The vignettes not only allow for some insight into the participants life histories they also highlight that as a group of people these mothers in the rehabilitation centre have many forgiveness issues. In that respect they show how very suitable the women are for qualitative in depth interviews. The psychometrics supplement the vignettes and help to give a better picture of the participant. Results from the psychometric scores support the life history and

interview data and vice versa. The results from each individual's psychometric tests are compared with the means for women in both student and a general population sample. Although not ideal this gives a score that can be used for meaningful comparisons.

The results from the psychometric measures also highlight as the life history data does, that the women in this study may benefit from an intervention or type of therapy to promote forgiveness of others and especially forgiveness of self. More than half the women reported to be less forgiving of others than the general sample comparison group. However what is particularly noticeable is that almost all the women are less forgiving of themselves than the general comparison sample. Further there are a few participants that are extremely unforgiving of themselves.

Chapter five's phenomenological study uncovered and describes the forgiveness experiences and their meanings for ten women residing in a six-month drug and alcohol rehabilitation program. Forgiveness issues related to the forgiveness triad, and the themes to emerge are, intimate relationships, domination, pseudo-forgiveness, the value of forgiveness, process of forgiveness, remorse, instantaneous forgiveness, attitude towards the aggressor, unforgiveable, family as forgivers/blood is thicker than water, desire for forgiveness from their children, forgiveness without truth is impossible, forgiveness doesn't always feel good, allowing oneself to be the victim, parenting issues, prostitution, and not to blame. The study offered a wealth of data and some of the main findings are outlined below.

The interviews and the life history data uncovered specific individual issues but there were also similarities that may be specific to this group of women. The findings were used to support and supplement the process models of forgiveness and the current literature. There are many striking similarities with how the women talk, which may suggest that the findings may be similar for other women who are recovering drug and alcohol abusers. The women have very specific forgiveness of others issues. These focus on abusive partners and parents and more of the women talk about being unable to forgive than talk of forgiving.

Many of the women were dominated by their partners and seem to understand that they often used pseudo-forgiveness instead of real forgiveness (Enright et al., 1991; McCullough & Worthington, 1994).

The data also supports the idea that there are different types of forgiveness such as decisional or emotional forgiveness (Worthington, 2003) or negotiated or unilateral forgiveness (Andrews 2000) and it also highlights how true forgiveness may take time (McCullough et al., 2003; Worthington et al., 2000). There is also evidence to support authors such as Chance (1993) who think that to forgive for the wrong reasons may be damaging. There is evidence to support the many process models (Enright et al., 1992; Hargrave, 1994; Hargraves & Sells, 1997; Maugher et al., 1992; McCullough & Worthington, 1994; McCullough et al., 2000; Tangney et al., 1999) but there is also evidence to contradict it with the things the women talk about. This highlights the complex nature of forgiveness (Enright & Fitzgibbons, 2000). Many of the women are unable to forgive transgressors who are unable to apologise or who do not show remorse (Darby & Schlenker, 1982; Ohbuchi et al., 1989; Witvliet et al., 2002). However with severe transgressions an apology will not always do (McCullough et al., 2003) as some transgressions are considered to be unforgiveable (Macaskill, 2004).

Receiving forgiveness does not receive as much attention from the women as forgiveness of others does. There is also evidence that without the truth forgiveness is not always possible and forgiveness cannot occur without the full knowledge of the transgression. There is also evidence that to receive forgiveness when you do not feel worthy is to some extent worse than not receiving forgiveness. It supports what Droll (1984) called a 'mixed bag' of emotions that the transgressor experiences after they have been forgiven. It may give weight to the assertion that people who do not seek forgiveness when they hurt are less likely to be forgiven and forgive others themselves (Davidson & Jurkovic, 1993) but further research is needed to support this.

With regards to receiving forgiveness the majority of the participants talk about receiving forgiveness from their parents or more specifically their mums. When speaking about receiving forgiveness all the women focus exclusively on

behaviours or events that are related to their drug abuse. Evidence from the interviews seems to suggest that it is easier to forgive a family member than someone who is not. Many of the women talk of a desire for forgiveness from their children for their addictive behaviours, which is tied up in self-forgiveness issues, as are most of the receiving forgiveness issues.

Self-forgiveness around parenting is one of the most prevalent and emotive themes to emerge from the data. This mainly focused on their drug abuse or their neglect of their children during their 'drug career.' This reflects the clinical literature that says people are more likely to make harsher judgements about themselves than they are of other people (Beck, 1989; Walen et al., 1980). It also builds on the preliminary findings of Bauer et al. (1992) who interviewed seven people about being able to forgive themselves. It also lends support to Phillips (1986) who claims that without self-forgiveness there can be no peace.

Many of the women talk of letting their children down and trying to make up for the neglect or suffering they have caused. Some of the women also talk about the fact that they became prostitutes during their addiction or slept with men to get drugs. They often talk in disbelief at the things they may have done whilst addicted to drugs. A number of women also berate themselves for the fact that they did not escape abusive partners sooner or that they let the abuse happen.

Even though there are striking similarities regarding the forgiveness issues of the women, the study also touches on how individuals can conceptualise forgiveness very differently. This study goes some way to showing that we are all individuals with our own meanings, ideas and realities. People make their own decisions about what forgiveness is and what it means to them. It may be that forgiveness is a personal conceptualisation, which has different meanings to different people in different contexts.

The second part of the thesis found interesting sex differences within the findings. None of the quantitative studies in Chapter seven, eight, nine or ten show significant difference in males and females with regard to their forgiveness of self. However with forgiveness of others the results appear more complex.

Women do have higher scores on the forgiveness of others scale but this is not significant in the psychological well being study (Chapter seven). In the anger rumination study (Chapter eight) females score significantly higher than males on forgiveness of others. Females also score significantly higher than males on forgiveness of others in the positive psychology study (Chapter nine). However in Chapter ten the parenting study again finds no significant sex differences in forgiveness of others. Larger studies especially recruiting more males may be able to find more conclusive results regarding the sex differences of forgiveness of others.

In Chapter seven the study examined the relationship between forgiveness of self and forgiveness of others, and psychological well being and hope among 190 university undergraduates. The results were partially consistent with predictions, failure to forgive self is associated with higher anxiety and depression and less hope and in males and females and higher somatic symptoms in males. With regard to forgiveness of others, in males there were no associations with any of the variables, whilst in females failure to forgive others was accompanied by higher anxiety and lower scores on the hope scale. While none of the variables account for unique variance in males, hope accounts for the unique variance in females for forgiveness of self and forgiveness of others. Further, forgiveness of self has been found to be more strongly associated with measures of psychological well being than forgiveness of others. It is suggested that more research is undertaken looking at forgiveness of self and psychological well being as this study suggests that forgiveness of self may be at least as important to psychological well being than forgiveness of others, if not more so.

In Chapter eight the study examined the relationship between a two-dimensional model of forgiveness and Sukhodolsky et al.'s (2001) 4-factor model of anger rumination among 200 university students. Anger memories were found to be the most important aspects in forgiving oneself, and dealing with revenge thoughts were found to be crucial when exploring issues around forgiving another person. The present findings suggest the importance of cognitive aspects as portrayed by Sukhodolsky et al.'s (2001) model of anger

rumination to explore in greater depth the cognitive processes involved in forgiveness of self and others.

In Chapter nine the study examined the relationship between forgiveness of self and forgiveness of others, and optimism, a two dimensional model of self-esteem and emotional intelligence among 286 university undergraduates. Consistent with the predictions, forgiveness of self was found to share a significant positive correlation with emotional intelligence, self-liking, self-competence and optimism among males and females. Inconsistent with the predictions, forgiveness of others shared a significant positive correlation only with emotional intelligence among males and females. With forgiveness of self, multiple regression suggested that self-liking and emotional intelligence account for the unique variance in scores among males and optimism and self-liking account for the unique variance in scores among females. These findings suggest that aspects of forgiveness are related to other positive psychology variables, but the relationships are stronger for self-forgiveness.

In Chapter ten the study investigated the association of the two dimensions of forgiveness and the parenting style that was used while the respondents were growing up. A general population sample of 171 respondents completed questionnaires about forgiveness of self and forgiveness of others and the parenting styles their parents adopted during their childhood. In males forgiveness of self was not significantly correlated with any of the parenting styles of either the mother or father, but forgiveness of others has a significant negative correlation with permissive mothers and permissive fathers. In females there was no correlation with forgiveness of others and any of the parenting styles. But with regards to forgiveness of self there was a significant negative correlation with the fathers authoritarian parenting style. Further there was a significant positive correlation between democratic fathers parenting style and forgiveness of self. The results suggest that the parenting style adopted can have an affect on how forgiving adults are of themselves and others in adulthood.

Original contributions knowledge

In this section of this final chapter the need for critical reflection is highlighted. There is a need for an attempt to integrate the important findings from the current series of studies into the wider context of forgiveness literature and the research's long-term impacts, in order to establish the original contribution to knowledge made by this thesis. The research reported in this thesis, has thrown up some very interesting findings that have implications for the forgiveness literature and the way counsellors and therapists deal with clients with forgiveness issues. Thus, the g studies make a number of contributions to the psychology literature. The thesis goes beyond prior work in a number of ways.

Firstly, one under-used, but useful theoretical and empirical distinction made within the forgiveness literature is the distinction between forgiveness of self and others (Ross et al., 2004). This distinction is not often researched in the forgiveness literature and self-forgiveness is the least studied of the forgiveness triad (Enright et al., 1996). Limited studies have researched forgiveness of self, and most of the published studies that do use a measure that assumes that the respondent is religious (Mauger et al., 1992). This thesis explored self-forgiveness and forgiveness of others both in the qualitative and quantitative chapters providing evidence of the distinctive concepts of self and others it has also added significantly to the sparse research on forgiveness of self.

The first part of the thesis is unique to the forgiveness literature, as it is a preliminary study that sets the participants taking part in the following interview chapter into context. It uses mixed methods, which is unusual in the forgiveness research, to give a detailed and comprehensive participant profile of the interviewees. Scores they gained on a number of psychometric measures are compared against the samples found in the later studies to create a psychometric profile of the women. Also the women's self reported life histories help to illuminate potential forgiveness issues and give the reader a better understanding of the lives of the participants. This is groundbreaking, as no other qualitative forgiveness study has attempted to gather life histories to set the interview data

into context or create a participant profile using psychometric measures. The need to do this seems apparent with both qualitative studies and intervention studies.

The forgiveness issues of women in a drug and alcohol rehabilitation centre were also explored, along with their understanding of forgiveness. This kind of study has not been undertaken before with this clinical population, or with participants who felt justified in withholding forgiveness. The few previous interview studies usually recruited self-selecting participants who have been able to successfully forgive. The previous studies also appear not to have followed a rigorous, systematic approach. The comprehensive semi-structured interviews included questions relating to all three aspects of the forgiveness triad (Enright et al., 1996) which previously have not been explored in the forgiveness literature. The interview study helped to fill the gap in the qualitative literature by contributing new qualitative research using interpretative phenomenology analysis, which is a relatively new analytical approach to analyse the semi-structured interviews. This has not been used before in the forgiveness literature. The data produced supplements and challenges aspects of the process models, which previously often lacked empirical support to enable a greater understanding of both forgiveness of self and others. It also provided knowledge of the forgiveness issues of residents in a drug and alcohol rehabilitation centre that may be of use to service providers, counsellors and therapists who work with this population.

A contribution has also been made to the domestic violence literature that showed that women often stay with their abusive partners because they continually forgive the battering. It supplements and confirms previous findings (Fincham, 2000; Gordon et al., 2004; Katz et al., 1995) going beyond what has already been found with the aid of semi-structured interviews. The women often revealed how it was a low self-concept and a lonely/neediness that enabled them to keep forgiving their partners. What was also interesting was the women sometimes blamed their partner's addiction. They therefore tended to minimise attribution of responsibility to their partners by blaming themselves or the drug addiction. Recent studies (Gordon et al., 2004) have begun to link intentions of women who return to domestic violence with forgiveness but this study is the first

that looks at the issue in more depth. It is therefore apparent that forgiveness is an issue that needs to be addressed with women in rehabilitation centres, who have suffered domestic violence, if the return to violent relationships is to be avoided. Given the statistics on domestic violence and the cyclical nature of the problem and the fact that women such as the ones in this study have addiction issues, it seems essential that more research is done to better understand their forgiveness issues. With better research, effective interventions can be created or the rehabilitation programmes can be updated to incorporate educational elements specifically relating to forgiveness.

The second part of the thesis concentrates on quantitative research. Past quantitative research has tended to use a dispositional measure of forgiveness of others and ignore forgiveness of self. Gender differences were examined in the second part of the thesis with British samples in the questionnaire studies, which is unusual in the forgiveness literature as sex has seldom been considered as a variable. One of the studies used a general population sample, which again is unusual due to the difficulty in obtaining such respondents. Self-forgiveness and forgiveness of others was explored in relation to subjective well being, anger rumination, positive psychology and parenting. Each area explored with the questionnaire studies can build on existing knowledge in that domain or start to open up and explore a new area.

The exploration of the relationship between forgiveness of self, others and subjective well being is the first piece of forgiveness research to use a new measure of forgiveness with a British sample to explore the relationship to subjective well being. It was able to support the literature that shows forgiveness is linked to mental health. Also comparisons could be made with the findings of forgiveness of self and forgiveness of others and argue that non-forgiveness of self may be more detrimental to subjective well being than non-forgiveness of others.

The findings regarding the cognitive variables associated with non-forgiveness went beyond the previous forgiveness literature by exploring a combination of two variables (anger and rumination) that have been previously

suggested to inhibit forgiveness. The anger rumination scale (Sukhodolsky et al., 2001), which has not previously been utilised in the forgiveness literature helped to illuminate some of the cognitive aspects that could be involved when a person withholds forgiveness from either themselves or others, and showed which of the cognitions associated with anger rumination is a better predictor of non-forgiveness.

Some of the variables associated with positive psychology, were explored in relation to forgiveness of self and others. In the past correlational research of this type has tended to concentrate on the negative traits that are thought to inhibit forgiveness. There has been speculation about the association between forgiveness with optimism and emotional intelligence (Worthington & Wade, 1999) but to date no research had explored the links empirically as this study did. Also recent research suggested that self-esteem has two distinct dimensions, self-liking and self-competence (Tafarodi & Swann, 1995) yet to date this had also not been explored within the forgiveness research as this study did.

Finally this thesis made an important contribution to the literature by exploring an area that is under researched in the forgiveness literature. Very little previous work has explored the developmental nature of forgiveness. The final study of this thesis used a general population sample to explore the relationship between forgiveness and the parenting style adopted by the respondents in childhood. No previous study has investigated the potential influence that parenting may have on how forgiving the child may grow up to be.

Together these studies provide a wealth of data to supplement the forgiveness literature and make an original contribution to knowledge. The thesis makes dynamic links and begins to fill the gaps in some of the forgiveness literature with both qualitative and quantitative research. It went beyond one perspective to incorporate concepts and research from other areas within psychology, as Worthington (2003) asserted forgiveness researchers should do. It uses different samples, including a clinical sample and different methodologies including mixed methodologies. Many sub-areas including counselling, health,

cognitive, positive and developmental psychology have been explored leading to rich and illuminating data.

Implications and influences of the findings

The findings of the thesis have many implications for the forgiveness literature, especially the interview study, which has implications for both future intervention studies and drug and alcohol service providers. The implications and influences of the thesis will now be discussed starting with the profile and interview study findings and leading on to the findings of the quantitative studies.

As mentioned in Chapter one the original aim of the thesis was to design and carry out an intervention study to promote forgiveness with residents at a drug and alcohol rehabilitation centre. Part of the discussion in this section will focus on if this would be a good sample for an intervention and how feasible this will be in light of the findings. The discussion will also explore the findings in relation to the process models and the general forgiveness literature.

Appropriateness of an intervention

The women in the drug and alcohol rehabilitation centre do not always see forgiveness in a positive light. Interventions to promote forgiveness with this client group may be difficult given the extent to which they suffered at the hands of others. Most researchers do agree that some transgressions are unforgivable (Enright, 1992; Flanigan, 1992; Fitgibbons, 1986; Macaskill, 2004) and with this vulnerable group of women, it could be that forgiveness is not the appropriate course of action. For example one woman speaks briefly but passionately about the sexual abuse she suffered, at a young age, at the hands of several men. She does state that she could never forgive them and quite graphically explains how they should be punished. To try and persuade her that forgiveness would be a good thing could cause resentment and anger (Davenport, 1991). Psychotherapy or counselling without forgiveness in some cases seems to be a more appropriate course of action as I believe that the women would benefit from talking about the unforgivable events. They could have the type of counselling or therapy that

does not explicitly try to encourage forgiveness, but rather which helps the women deal with the negative emotions and move on with their lives (Macaskill, 2004). However as so many of the women had very similar self-forgiveness issues they may benefit from talking over their self-forgiveness issues or by taking part in a forgiveness intervention to promote self-forgiveness.

The women should not use self-forgiveness as a way of diminishing or rationalising what they have done. Nor should they disregard the victim, making no attempts to apologise or make amends for the hurts they have caused. Instead they should acknowledge the magnitude of the hurt they have caused and work through the negative emotions. In potential intervention programs the clients should be made aware of their own worth as a person and realise that they are capable of moral growth, repentance and change for the better. Holmgren (1998) asserts that genuine self-forgiveness is always desirable provided that the wrongdoer acknowledges the wrongdoing, is committed not to re-offend, respects the victim and tries to make apologies and restitution. The researcher agrees with Enright et al. (1991) who pointed out that someone who is freed from self-resentment may be better able to enter into mutual respect for others.

As advocated by West (2001) it is thought essential that psychotherapists or counsellors work within the clients belief system. Many of the women admitted to not having religious beliefs or not believing in God. To use some sort of therapy or intervention that had religious connotations may mean that individuals who do not hold religious beliefs are not going to access it. If it is part of the group work sessions that the women must attend as part of their program they may be sceptical if they do not hold religious beliefs. Many of these women appear to be resistant to the idea of forgiveness itself, and would probably be even more resistant to an intervention or therapy within a religious context if they themselves do not have religious beliefs.

Evidence from the interviews showed that the women are in different stages of the forgiveness process and as such could offer insight to one another. Women who are finding that they are beginning to accept and understand the mistakes they made with their children may be able to offer support to other

mothers who are still struggling to come to terms with what they put their children through due to their drug addiction. The nature of the therapeutic groups in a rehabilitation centre like this one could facilitate this kind of disclosure and emotional support.

The interview study may give weight to the assertion that non-forgiveness of self may be more detrimental to psychological well being than non-forgiveness of others, which in some cases is justified and never achieved. By the way these women talk they all seem to have very real self-forgiveness issues with which they keep berating themselves. They seem to be still suffering from the stress of the initial wrong doing and many talked or wanting to make up for the hurt and show their children how sorry they are. This gives quality data that supplements and supports the findings of Chapter six that showed not forgiving oneself may be more detrimental to mental health than not forgiving other people. This highlights how effective multi-method research can be for confirming findings.

Past research has indicated that people who do not seek forgiveness may be more likely to have poorer relationships in the future (Davidson & Jukovic, 1993). Many of the women seem to be in families that are unable to talk about their problems. Obviously the aim of any intervention would be for the women to reach some kind of peace if not some kind of forgiveness. However with regards seeking forgiveness from the family members that the residents have hurt in the past then it is apparent that to do so the women must learn the skills to be able to open up and communicate with family members. This kind of intimate and emotive conversation can be very difficult in a lot of families. In the interviews of some of the women, it was apparent that, for example, fathers could be very 'closed' and the women did not feel that they could be open and honest with them. Parents can have an understandable cynicism of their children based on their past behaviours and it may be wise as part of the healing process of these women for them to have some joint counselling with family members who they may have forgiveness issues. In this way the issue can be raised in a safe and monitored environment.

Cautions and limitations of an intervention

There must be an understanding that in certain circumstances there are acts that are unforgivable and it may be detrimental to try and encourage people to forgive certain transgressions. Trying to promote forgiveness for certain transgressions may only serve to increase anger, hostility and resentment, especially if the events happened in the past and memories have started to fade and dampen the negative emotions associated with the original hurt. In managing anger Trice and Baumeister (1993) suggest that it is better to distract ourselves from the angry incident. When people want to intentionally remain angry they review the reasons why they believe they were victims. So in many circumstances to review a past hurt may in fact be detrimental and may only serve to remind the individual why they were angry in the first place and this angry state may spiral out of control. Anger is still very apparent when some of the women talk of the person or people they are not able to forgive and some of the women have very high anger rumination scores in their participant profile. This anger could be very detrimental to the recovery but also very detrimental to a forgiveness program that would try to encourage forgiveness of everyone who has hurt the individual. Perhaps assessing a client's anger rumination level could be advantageous before starting any intervention to promote forgiveness.

One such incident that may not be appropriate for forgiveness is that of incest and child abuse. Research shows that it is quite prevalent with 20% of women in one study reporting to having been abused before the age of 18 (Gold, 1986). Child abuse can have very negative affects on the growing child especially when the abuse is by a relative. Adult survivors of incest are at greater risk of depression, anxiety, self-blame and guilt, substance abuse and low self-esteem than the general population (Alexander, 1993; Mullen, 1993; Roth & Newman, 1993). Anger is a problem for many incest survivors who do not direct it at the abuser but at others, which can be damaging to their interpersonal relationships. Their anger can also focus inwards and they can blame themselves for the abuse as one of the women in the study does. Even if the individual would not consider forgiveness of there abuser, or that this type of forgiveness could be detrimental they could be open to assistance to help them forgive themselves of help to realise

that they have nothing to forgive themselves for. Work building self-esteem with women who have suffered this type of abuse would be particularly useful.

Other issues raised by the qualitative section

The findings from the participant profile and the interview study are also important as they supplement the existing domestic violence literature (Fincham, 2000; Katz et al., 1997; Gordon et al., 2004) with qualitative methods that explore how women can often forgive and stay in abusive relationships. Domestic violence is a great problem and more is needed to explore the issue, especially why women often go back to the abusive partner once they have fled the relationship. Some of the women highlight how they continued to forgive abusive partners because they were so needy and for them there were benefits to staying in the relationship. This is in line with research that theorises that the costs of leaving the relationship may create huge barriers for the women (Truman-Schram, Cann, Calhoun & Vanwallendael, 2000). It suggests that women who have suffered domestic violence need greater social support so that they do not have to be so isolated and that they only have an abusive partner to turn to. The findings from the interviews also suggest that forgiveness education or counselling would be appropriate for women who have experienced domestic violence who come into contact with various services such as rehabilitation centres or domestic violence shelters. Future studies with women who have suffered from domestic violence could utilise the different methodologies used in this and the previous study to get a fuller picture of the women's life histories as this may give clues to why some women stay in abusive relationships.

Issues from the quantitative studies

There are many implications from the quantitative findings. First of all the studies highlight the need to be aware of possible gender differences and to analyse the data appropriately so that the complexities of forgiveness can be explored. They give evidence that males and females may forgive for different reasons and their cognitions associated with forgiveness and non-forgiveness may be different.

The studies also highlight how complex forgiveness is and how future studies need to devise new and innovative way to measure a larger number of factors together so that the process is not over simplified. The findings also develop on the forgiveness literature that shows there are a number of variables that may facilitate the process of forgiveness. They also reinforce the theoretical distinction between forgiveness of self and forgiveness of others and show that non forgiveness of self may be more detrimental to subjective well being than forgiveness of others. In this respect they flag up a need for greater research into interventions to promote self-forgiveness and what factors influence or inhibit self forgiveness.

The data also branched out from concentrating on personality research into dispositional forgiveness and started to explore a neglected area in the forgiveness research and gave preliminary findings regarding the developmental aspect of forgiveness. Although variance was relatively small in the findings regarding the influence of parenting style on children's future levels of forgiveness the findings in this area should not be ignored. Better methods of assessing the impact of the childhood environment on forgiving need to be found in light of the findings within this thesis.

Reflection of the research process

Qualitative studies

On the whole it was felt that the interview process was very successful and the researcher was able to draw on and learn new skills. Many of the participants were of low education and were not easily able to articulate, which limited the quantity of standardised measures given to them for their participant profile even though it would have given a more comprehensive profile to include other standardised measures such as personality measures. The researchers previous relationship with the women and the life history study enabled a greater understanding, which elicited better quality data from the participants. In ideal circumstances there would have been follow on interviews once the original

interview was transcribed. This would have enabled an even deeper understanding and elaboration and clarification of certain points. For various reasons (e.g. inappropriate or aggressive behaviour, persistent relapse) many of the women left or were asked to leave the program before completion and in many cases their living arrangement on leaving were not always known to the family centre. It is difficult to say how this may have affected the data but is acknowledged as a limitation in the methodology.

The researcher's experience has meant that in future interviews will be kept more focused. This may involve not allowing the interviewee to wander from the point as much even though something expected and relevant may be discovered in the process. However at the end of each interview participants were asked if they had anything else to add or could think of anything that had not been covered that they could now discuss. The participants were given time to process the interview and communicate how they felt about the experience. In one instance the tape recorder was turned back on as the participant continued with some relevant data. This period often turned into a debriefing along with a general chat. Often reassurance was given, especially after participants had revealed their self-forgiveness issues and their guilt for various events

Several of the women admitted to feeling much better after the interview. One described feeling 'refreshed' and another claimed she felt like 'a weight had been lifted off her shoulders.' It could be seen that the process of actually discussing the hurt and naming the injury may mean that some of the women who were previously unable to forgive their hurts are now at the first stage of the journey or process of forgiving. It could be that even though they are not at the point where they can make a conscious decision to forgive their transgressor they may have made the step towards the possibility of one day forgiving by consciously naming, claiming and discussing the injury.

Flanigan (1992) discusses how talking can help. She asserts that talking about the hurtful event or events with another person can help the individual interpret the events and give meaning to the injury. There seemed to be elements of exploring the injury and this is apparent in the way that often there is often

ambivalence or confusion to the how the individual feels with ambivalence to the perpetrator. Enright (2001) also talks about claiming the injury. Again until it is clear what the hurt was then the victim will find it difficult to forgive.

One of the limitations of this type of research could be related to the interviewee's ability to accurately recall past events. It is acknowledged that people are active agents who can update and amend their biographies in order to present a certain view of themselves, to others and indeed themselves. Mead (1934) suggested that it is a key aspect of what it is to be human to be able to reflect on what we are like and to be able to change the view of oneself. This is consistent with the reconstructive model of memory, which states that what we can recall is affected by a number of different factors. Lowenthal, Turner and Chiriboga (1976) suggest that people can gain self-esteem by viewing their current lives as being their best and adjusting their autobiographical record to support this. The women in the study tended to think back on their life histories and pay particular attention to negative events and their perceptions of forgiveness issues many have been reshaped depending on what happened to them in-between the event and the time of the interview.

With more time I would have liked to make more notes about the women's life histories. Some of the women gave very detailed accounts of their life histories, while other gave much shorter accounts. This inconsistency may have had a detrimental affect on how the interview data was analysed as I knew more about some of the women than others. A mixture of life histories and interviews about the life history may have yielded richer and more detailed accounts from everyone. I would also have like to have taken more psychometric measures from the women as this may have given an even fuller profile but it was considered inappropriate with the sample, who were not used to completing forms, to 'overface' them with standardised questionnaire measures.

Quantitative studies

There are some studies within this thesis that could have been approached or addressed, differently. However these are considered to have been part of the development of the researcher and the learning process of this thesis. Suggestions made within each chapter as to how they could be improved upon, however, it is worth reiterating them here.

For reasons discussed in Chapter six the forgiveness measure used for the thesis was not thought to be wholly satisfactory but at the time there were very few options that had a sub-scale of forgiveness of others included. The measure used did not have many published studies utilising it and therefore research using the scale can only be considered preliminary. It is hoped that forgiveness research will continue to try and find one appropriate measure that would enable researchers to be able to compare findings and standardise future research into forgiveness of self and others.

The first of the three quantitative studies (Chapter seven, eight and nine) all utilise a student population, which is predominantly female in the social sciences. Student samples are often criticised for not being representative of the general population but restraints meant that this was a viable option for the majority of the studies. However in fairness the majority of studies in the forgiveness literature utilise student populations and in this way it does make for valid comparisons, albeit often across cultures.

With the general population sample in Chapter ten it is acknowledged that postal questionnaires are renowned for quite poor response rates (De-Vaus, 1999) especially when no incentives are given (Dillman, 1978). It is recommended that future studies try to include larger sample sizes and particularly in this area of research, which looks at the effects of parenting, try to include other samples that are not limited to student samples, as many of the forgiveness studies are. However in this case samples of adolescents in the latter years at school and not early university may be a particularly good sample as they do not have to think back too long to recall the type of parenting style their parents adopted. There are

always concerns with self-selecting samples and low response rates about how representative the sample is. This is a continuing issues in psychometric studies.

With all the quantitative studies the sample sizes were not particularly large, although they were in line with those collected in the majority of the forgiveness research studies to date. Internal reliability coefficients were not always as high as expected and this could partly be attributed to the smaller sample size. Although the ages of the participants were collected they were not analysed with the data as the majority of the participants were of a similar age and this needs to be addressed in future research.

Unfortunately in questionnaire studies such as these there are limits as to how many variables can feasibly be included. These collective studies suffer from this along with nearly all other quantitative forgiveness research that is carried out. With the process of forgiveness many variables need to be taken into account. The forgiveness literature is building a body of evidence to address which variables are most important. Future studies need to include as many of these important variables so that the complex process of forgiveness and be fully understood, even if it means devising new and innovative methodologies.

Future Research

Caution is advised before advocating that a forgiveness intervention is included in rehabilitation programmes for drug and alcohol abusers. As yet little work in the forgiveness literature has explored the idea of a self-forgiveness intervention and greater research is needed. With this in mind interventions to promote self-forgiveness with different populations is advised so that evaluations can be made before it is implemented with vulnerable samples such as the women in this study.

The distinction between self-forgiveness and forgiveness of others should be researched in greater depth using both qualitative and quantitative methodology, focusing particularly on the effects of non-forgiveness on mental health. Evidence from Chapter six and Chapter four indicate that non-forgiveness

of self may be more detrimental to mental health than non-forgiveness of others. In light of this it may be that interventions to date may be flawed as a result of not assessing the participants forgiveness of self. It could be that participants who do not benefit from the interventions to promote forgiveness of others are in need of interventions to promote forgiveness of self.

It is easy to see how the women in this study could become discouraged from forgiving in the future due to the injustices that they suffered in the past. Smedes (1984) is aware of this and advocates that forgiveness is for imperfect people and that the process may take many years. There seems to be evidence from Chapter four of instantaneous forgiveness that have occurred in highly emotive circumstances and this issue should be explored in more detail. It could be that people are in the process of heading towards forgiveness when a highly emotional event speeds up the final stages. This speeding up process could be investigated further with specific client groups who found they were able to forgive after a lengthy time of ambivalence or hostility towards their transgressor. On the other hand, there is also evidence from the interview data that forgiveness can take time. Therapists and counsellors need to be aware of this and aware that quick fix interventions may not work and could even be detrimental as they drag up the past without time for a satisfactory resolution. When forgiveness is recognised as a process, and a process that could be lengthy it may be wise to think that someone can be helped towards the process or start on the path without necessarily ending up with forgiveness. Some of these women have been shown to have very serious forgiveness issues, which originate in their childhood and they may never be able to forgive the offender. A realistic goal for an intervention would be for the women to be able to forgive themselves and others in the future.

More research is needed to look at the detrimental effects of non-forgiveness and the strategies people use to reduce the stress associated with being transgressed against. Also more research is needed to explore the detrimental effects of forgiving for the wrong reasons as many of the women in the rehabilitation centre owned up to doing in the past. The question of whether

pseudo-forgiveness is detrimental and can have negative effects on the psychological and physiological health needs to be addressed.

There have been very few studies that look at forgiveness in non-western samples. Park and Enright (1997) studied forgiveness in Korean adolescents and Azar, Mullet and Vinsonneau (1999) and Azar and Mullet (2001) conducted a selection of comparative studies on Lebanese samples. Comparisons have also been made between two different cultural groups living in France (Vinsonneau & Mullet, 2001). However the question of whether some countries and cultures are more forgiving than others is still to be debated. More research is needed to try and understand if forgiveness is a socially constructed concept (Lulofs, 1992) or is embedded in societal norms and expectations.

The interview study could be replicated with other mothers in rehabilitation centres but also extended to include mothers who are completing community based rehabilitation or detoxification programmes. The findings have numerous implications for the way that rehabilitation programs are conducted or the content of any forgiveness education. Particular emphasis should be on the notion of self-forgiveness and receiving forgiveness, which seems to be lacking in the therapeutic communities' programmes and interventions to date.

Future research would do well to focus on developing and refining measures of willingness to forgive at a personality level so that one good standardised measure emerges. This can then be used to examine the associations with personality traits, cognitive processes, and situational and developmental variables. The slow development of a good psychometric measure of forgiveness of self and others may have been a major barrier to scientific progress, especially regarding forgiveness of self. Also more convergent and discriminant validity data is needed on the existing measures.

There should be more stringent examination of the links between forgiveness and psychological well being. Ideally the studies would be longitudinal, but the very nature of this type of study makes it very difficult and costly for a researcher. It is questionable whether the cross sectional relationships

between forgiveness and other variables will be causal, but they may be the only really feasible avenue of research methodology open to quantitative researchers. Therefore possible research may be able to look at all the correlates associated with forgiveness together and try and sort out which of the variable account for the unique variance to be able to give a clearer picture of what facilitates or inhibits forgiveness.

The health relevant aspects of forgiving oneself have still to be explored in an intensive and empirical fashion and remains a topic that should be interesting for future studies. It may well be that as speculated in the thesis, forgiving oneself is more beneficial to psychological well being than forgiving others. The present set of studies are intended to help to remedy the deficits with preliminary research so we can gain further insight into this poorly understood and researched concept. Future research can aim to use multi-methods as this study has so that one set of data can be used to supplement or confirm another set of data. More research is needed to pinpoint the physical mechanisms by which forgiveness could contribute to better psychological health. Worthington and Scherer (2004) have started to speculate and draw together evidence but much more empirical evidence is needed. Also the role forgiveness could play in stress related illness also needs to be assessed.

Much has been done to research what the barriers to forgiveness are. More needs to be done to research the positive emotions associated with forgiveness as forgiveness is often conceptualised as the replacement of negative with positive emotions. Possible new methodologies need to be considered so that a great number of variables can be studied together to assess which are the most important factors for facilitating forgiveness. Also more qualitative research about the emotional and cognitive changes that occur though a decision to forgive would also help to support the process models.

More work needs to be done to look at the developmental aspects of forgiving, especially in regards to parenting. The interview study highlighted how parents can have a profound affect on their children. Some of the women interviewed had chaotic and abusive childhoods, that could have contributed to

how forgiving they are in later life. On the other hand it could be that how forgiving a child becomes is as a result of the parenting and the examples the parents sets for its child(ren). The findings of Chapter ten also give preliminary quantitative data to support the interview findings. This is a neglected area and could potentially shed more light on why certain individuals are generally more forgiving than others. More qualitative interviews and sophisticated psychometric testing could be combined, as it was in this thesis to explore this under researched area.

As with other traits, forgiveness may have global and domain specific components. Much of the research looking at dispositional forgiveness, including the quantitative studies in this thesis, assumes that people possess stable individual differences in the forgiveness trait. However it is also feasible to assume that individuals might demonstrate different amounts of forgiveness in different contexts. This is an important point that so far has been more or less overlooked in the forgiveness literature. Measures that assess global forgiveness tend to look at a mean for scores given on scales that assess the hypothetical forgiveness that would be granted in different scenarios but they do not compare how forgiving someone would be in the different circumstances. For example, an individual may be very forgiving of their spouse or partner but unforgiving in the workplace or vice versa. Worthington and Wade (1999) allude to this point when they assert a man may be hostile and unforgiving at work but kind and forgiving at home. How willing someone is to sacrifice the relationship may be a contributing factor to the decision to forgive (Van Lange et al., 1997). Situational variables may be more important than the personal variables and more effort should be made to explore this or researchers will fall victim to the fundamental attribution error (Ross, 1977) where there is the tendency to overestimate personal variables and underestimate situational variables when trying to explain behaviour.

One measure the 'Forgiveness Likelihood Scale' (Rye et al., 2001) gives 10 scenarios that involves hypothetical wrongdoing such as infidelity, slander and theft that the respondents had to relate to and give a meaningful judgement as to how much they would forgive the wrongdoer. It included situations involving

friends, family members, strangers, intimate partners and an acquaintance. With modifications to include different people such as work colleges and neighbours in other contexts the scale could be useful for comparing the amount of forgiveness across different domains, and comparing the amount of forgiveness in respect of the amount of commitment to the person who committed the wrongdoing. Research is needed that looks at an individual and compares how forgiving they can be in different circumstances and with different people.

However for this type of research it may be particularly beneficial to try to move away from self reported measures and try to include other forms of assessments such as observation or reports from the other part that was involved in the transgression. Interview or a diary method of collecting qualitative data may be particularly good for this type of research and be less subject to social desirability. Interview studies can ask the respondent about the different types of wrongdoing they have been subjected to and how and why they forgave the person involved, if at all. Similarly participants could fill in a forgiveness journal over a period of time that documents the type of daily experiences that may have occurred where forgiveness or non-forgiveness became an issue. Unfortunately these types of methodology can be time consuming to implement and can be more costly. However for the sake of clarity and deeper understanding of the concept, more work is needed to assess how domain specific forgiveness is or if it is in fact a global trait.

Final summary

Chapter two indicated that phenomenological studies of forgiveness of self and others are important as they can provide a unique insight into how people with forgiveness issues see the meaning and value of the forgiveness process thereby supporting or refuting existing models of forgiveness. Such studies give a richness, complexity and depth that is sometimes lacking in quantitative studies yet to date there are few published studies, especially compared to the increasing number of quantitative studies emerging into the growing forgiveness literature (Fench, 1998). McCullough and Worthington (1994) described the work using qualitative methodology as 'embarrassingly sketchy' (p.11). Further qualitative

studies to date may tend to show forgiveness in a positive light (Phillips & Osborne, 1989) and what is needed according to Malcolm and Greenberg (2000) is a set of studies that also investigate the phenomenology of people who felt justified in withholding forgiveness. Also very few studies have looked at what forgiveness issues different people may have and why people forgive or do not forgive others and indeed forgive or do not forgive themselves (Finkel et al., 2002). This thesis rose to the challenge and in part one provided data that could not have been obtained with quantitative methodology alone.

In part two some neglected gaps identified in the psychometric forgiveness literature in relation to dispositional forgiveness of self and others were explored. There is relatively little empirical work that has been conducted in Britain that explores trait forgiveness of self and others. Most of the work that looks for associations with dispositional forgiveness has been conducted on student samples in American universities and has neglected to explore the correlates of dispositional forgiveness of self. This was addressed in a series of studies in part two of the thesis that explored four different areas using both student and general population samples using standardised measures. In sum, the thesis has presented and developed the understanding of forgiveness of self and forgiveness of others. It has presented findings from a number of different methodologies in the area of clinical, health, cognitive, social and developmental psychology. Contributions to the literature have been outlined through the ability to expand present literature using dynamic links and exploring under developed areas and distinctions. The implications of the finding have been discussed with advice for future research for widening and understanding the dispositional forgiveness literature, qualitative literature and the intervention studies with clinical populations such as the recovering drug and alcohol abusers.

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CONFERENCE PAPERS PRESENTED & PUBLICATIONS

Conference papers presented and publications

Barber, L. (2001) Positive Psychology and the relationship with forgiveness. Postgraduate North West Consortium. Manchester

Barber, L. (2003) Gender differences in forgiveness. European Health Psychology Annual Conference. Kos, Greece

Barber, L., Macaskill, A., & Maltby, J. (2004) Angry memories and thoughts of revenge. Personality and Individual Differences. In Press

Barber, L., Macaskill, A., & Maltby, J. (2004) Forgiveness from a positive psychology perspective. Manuscript submitted for publication

Barber, L., Macaskill, A., & Maltby, J. (2004) Forgiveness from a developmental perspective. Manuscript submitted for publication.

APPENDIX 1: Research proposal consent form

PhD Research Student
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November 20th 2001

Dear *(name inserted in the original copy)*

Re: Research proposal for PhD studies for Louise Barber

As you are aware I am going to research the topic of forgiveness for my PhD and require your consent to be able to approach the residents at the family centre as participants (with their written consent) for part of the study. Although you have already given your verbal consent I would be obliged if you would give your written consent at the bottom of this letter. I enclose the ethics and proposal form for your attention, which has been approved by the ethics board at the university.

A brief outline of my proposed plan is as follows;

- The initial study will ask the women to provide an account of their life histories. This can be in written or typed format and I can provide help in doing this for the residents who require it.
- The residents will also be requested to fill in a batch of psychometric measures including scales such as self-esteem, anger rumination etc so that a psychometric profile can be constructed.
- The women will also take part in a semi-structured interview, about forgiveness, lasting approximately an hour. The data from this will be analysed to generate common themes and issues.

.....
I hereby give my consent for Louise Barber to use the resident group at *(name of centre inserted here in the original)* for her research proposal. I understand that none of the residents will be forced to participate and will only do so after giving their full written consent. The centre and all participants will remain anonymous, as pseudonyms will be used. The participants will be informed of the nature of the study and will be free to withdraw at any time and have their data destroyed.

Name (Block Capitals).....Date.....

Signed.....Date.....

Signature of
researcher.....Date.....

Forgiveness Study

You are invited to take part in a study about forgiveness so that it may aid the understanding of forgiveness issues that women in drug rehabilitation have/or are experiencing

Why have I been asked to take part?

People in their lives face hurtful experiences inflicted by others or that they may inflict on others. It is thought that non-forgiveness can lead to a harbouring of negative feelings such as anger and/or resentment that can lead to poorer mental health. Women who have suffered drug dependency may have special forgiveness issues that may be hindering their rehabilitation. This study aims to try and understand what forgiveness means to the people taking part and uncover the forgiveness experiences of mothers who are in a drug and alcohol rehabilitation centre.

What will I have to do?

All that you will be required to do is write as much as you like about your life history up and talk about your experiences, which will be tape recorded and later typed up and analysed. You will also have a batch of questionnaires to fill in but help can be given with this if required.

Where will the interview be and for how long?

The interview will take place in the meeting room downstairs at the family centre and should last for no more than an hour but it can be terminated at your request at any time.

When will I have time to discuss my participation?

You will have the opportunity to discuss your participation at the start and/or end of your interview or at any other time during the interview should you wish.

Who is responsible for the information and who will have access to it?

The researcher will be responsible for the information collected and only her supervisor at the university will have access to it. The tape recordings will be kept for the researchers sole purpose and will not be passed on to anyone.

What will be information be used for?

The findings of the study will be used as part of the researchers Ph.D. and may be published in a journal.

Who will be able to connect me with these recordings?

All information obtained in connection with the study will be held in strict confidence. No one other than the researcher and her supervisor will be able to connect you with the information collected from you, as each participant will be

given a false name. Your identification will be kept strictly confidential in all publications and other outcomes.

How long is the study likely to last?

The whole study could last up to two and a half years to complete, but you will only be required to fill in one batch of questionnaire, give one life history and be interviewed once.

How can I find out the results of the study?

The study should be completed by the Summer of 2004. Contact can be made through Sheffield Hallam University or through the family centre.

Do I have to participate and can I change my mind?

Participation is totally voluntary and you are free to withdraw any time should you change your mind.

What if I have further questions?

You can contact the researcher;

Louise Barber
Phoenix House Family Centre
29-31 Collegiate Crescent
Sheffield
S10 2BJ
Tel: 0114 2685131

Please keep this sheet for your information. If you have any concerns at any time, get in touch with the researcher or Sheffield Hallam University

Appendix 3: Consent form

Forgiveness study

Please answer the following questions by circling your response.

Have you read the information sheet about this study? YES NO

Have you been able to ask questions about this study? YES NO

Have you received answers to all your questions? YES NO

Have you received enough information about this study? YES NO

Which researcher have you spoken to about this study?

Are you involved in any other studies? YES NO

• If yes, how many?

Do you understand that you are free to withdraw from this study:

• At any time? YES NO

• Without giving a reason for withdrawing? YES NO

Do you agree to take part in this study? YES NO

Your signature will certify that you have voluntarily decided to take part in this research study having read and understood the information in the sheet for participants. It will also certify that you have had adequate opportunity to discuss the study with an investigator and that all questions have been answered to your satisfaction.

Signature of participant: _____ Date: _____

Name (*Block capitals*) _____ Date: _____

Signature of investigator: _____ Date: _____

Please keep your copy of the consent form and the information sheet together. Louise Barber, Phoenix House Family Centre, 29-31 Collegiate Crescent, Sheffield, S10 2BJ

APPENDIX 4: Interview Schedule

Forgiveness of others

Can you tell me about a time when you were able to forgive someone?

What did they do to you?

How did it make you feel?

Did you tell them or others that you had forgiven that person?

How long was it before you could forgive them?

How did you feel after you had forgiven them?

Why did you forgive them?

Do you hold a grudge towards that person?

Is your relationship the same as it was before?

Did the person ask for forgiveness?

Did they apologise/show remorse?

Were they punished?

Is there anyone you cannot forgive, why?

Do you think you will ever be able to forgive them?

Is there anything that they could do that would enable you to forgive them?

Do they want to be forgiven?

Have they shown remorse/apologised?

What is your relationship like with that person now?

Would you ever want bad things to happen to that person?

Have you ever sought revenge?

What do you understand forgiveness to mean?

Receiving forgiveness

Can you think of a time when you received forgiveness from someone

What had you done?

Can you describe how you felt before and after they had forgiven you?

Is there anyone you would like to forgive you?

What happened?

How does it make you feel?

Have you apologised/shown remorse?

Self forgiveness

Can you describe a time in your life when self-forgiveness became an issue to you?

Can you describe how you felt/feel?

Does it affect you now?

What do you need to do to be able to forgive yourself?

APPENDIX 5: Transcript and coding

Can you tell me about a time when you were able to forgive someone?

FO-FORDEF	Oh, forgive is a tough one because I think that when you forgive someone, right, for me anyway, it's accepting that someone actually done something pretty, you know atrocious to you that's made you actually turn round and say, 'I forgive you.' It's almost like saying, 'OK you've done that. I'm pissed off about it, however there's not much I can do about it, however there's not much I can do about it so I forgive you.' It's a cop out forgiveness. And sometimes it isn't. Like with Mark when he used to hit me, I forgave him but it was for my own selfish reasons. I see that now cos I was a sad desperate lonely person and pregnant as well, but....um I obviously, you know, had some kind of romantic idea that Mark actually loved me when he was kicking seven barrels of shit out of me, and it all my fault why he was hitting me, you know, and the fact that I was on heroin. I accepted that cos I was on heroin, you know what I mean?	Forgiveness definition
	So Mark hitting me or Mark being drunk and hitting me, or whatever, whatever the scenereo was ultimately-I'd end up being emotionally or physically attacked- um it was therefore my fault because I was on heroin.	Has to be bad to deserve forgiveness
	Now that's-I don't believe that. I believe he was just a – actually a quite nasty, vicious bastard, controlling and everything. To say at the time I forgave Mark, you know an hour afterwards, or the next day, or even a week later, because I wanted to be back with him and I honestly believed him at the time.	Forgiveness as a cop out
	And I was Mother Terasea and, you know, he wouldn't hit me again cos I made sure that he wouldn't or that, well. I can sort of see why he hit me, sort of making excuses for him. Now I don't forgive Mark but then it isn't really the issue that he used to hit me, because he was a wanker. Can you see my point here? I don't feel like I need to forgive Mark but I don't – I don't hold it against him because the fact that I was there after he	Confusion about forgiveness
		Physical abuse from partner
FO-PSEUDOFOR		Forgave for selfish reasons
FO-SELFBLAME		Accepted abuse
		Blames herself for abuse
FO- NONFOR		Justifies abuse on the fact she was a heroin addict
		Physical & emotional abuse
FO-PSEUDOFOR		Knows she was wrong to forgive. See's partner to blame.
		Believed his excuses
FO-SELFBLAME		Tried her best to avoid abuse
FO-ATTOAGG		Realised she made excuses for him
FO-SELFBLAME		Doesn't forgive him now
		Still blames herself for being there and not fleeing

Highlighted text indicates where the transcript is cut and placed in it's relevant theme file.

Justifies his actions again

	51	was hitting me and I was still there	
	52	obviously made him think that it was alright.	
	53	Do you see what I mean? But at the time I'd	Forgave him at the
	54	say that I forgave him, um, now that's just	time.
FO- NONFOR	55	on hitting between me and Mark. Now I	
	56	don't forgive Mark for the guy was a	Name calls ex-partner
FO-ATTOAGG	57	complete cunt. He knew what he was doing.	
SF-BLAMEDRUG	58	I was on heroin that's my excuse. I was	Calls him manipulative
	59	dependent on a drug as well as being	
	60	pregnant, you know, you're emotionally	Self as the weaker
	61	unstable when you're pregnant. So I was	victim. Blames drugs
	62	dependent on a drug that I would steal for,	
	63	lie for, anything that comes to mind to do	Unstable, pregnant and
	64	with addiction and it physically impaired my	addict
	65	- it mentally impaired my thinking and	
	66	Mark knew this. Obviously he must have	Partner knew she was
FO-ATTOAGG	67	been some kind of BASTARD to continue	weak
	68	in a relationship with me . He knew I was on	Name calling
	69	heroin before we both knew that I was	
	70	pregnant so obviously that was acceptable to	
	71	him cos maybe he wanted to control me cos	Partner as controlling
	72	he was older than me and I was young and	
	73	pretty and life was so all of everything,	Herself as a valuable
	74	prick that I was. He wanted that he needed	commodity
	75	that but he could see that my weakness was	
	76	drugs...heroin and for that factor he	Partner wanted the
	77	controlled me and I let him control me. And	commodity
FO -DOMIN	78	when my son was born, you know the fact	Controlling partner
	79	that on a couple of occasions when he	
	80	knocked me about , whether it was to beat	Abuse carried on after
	81	me up or hit me. Whether a slap or a punch	the baby was born
	82	or threw me about manic. Once when I was	
	83	pregnant I remember going to antenatal	Different types of
	84	classes with bruises not just on my face but	physical abuse
	85	on my back and round my ribs and having to	
	86	explain to the doctors besides being on	Abuse while pregnant.
	87	heroin and being beaten up and being	
	88	pregnant as well - The real killer was	Visible sign of abuse
	89	actually going to the detox centre - and I	
	90	know the manager cos he runs it cos he's me	Shame at doctors
	91	keyworker from the dependency unit -	seeing her as addict
SF-VICTPHYAB	92	going in there to do a detox and being black	and victim while
	93	and blue and going for an emergency scan	pregnant
	94	because I hadn't felt my baby move since I	Shame at keyworker
	95	had been beaten up. And that shit me up to	seeing her abused
	96	think that (name of baby) might be dead and	
	97	then go back to him. I don't forgive myself	Emergency scan
	98	for that.	following abuse
	99		
	100	Why ?	Scared to think the
			baby might be dead
			Doesn't forgive herself
			for going back

Highlighted text indicates where the transcript is VII cut and placed in it's relevant theme file.

SF-BLAMESERV

101 Because I had – even though it wasn't really
102 explained to me – I had the opportunity -
103 alright I went into the detox centre and all
104 I'd really done was detox. There was no
105 therapeutic groups. There was no erm,
106 saying you've detoxed off heroin but that
107 doesn't mean that you aren't a heroin addict.
108 There was no-one explaining anything to
109 me. I was a heroin addict for fucks sake! To
110 me staying clean was like a lifetime. I had
111 done well I should go and celebrate with a
112 big bag of heroin. But I don't forgive myself
113 because I didn't see that. I didn't see what
114 had come after that. The withdrawals for
115 (babies name), the social services, the shit of
116 the court cases, and the whole shit that I am
117 tied up in now.

Had opportunity to
leave

Blames others for not
explaining about her
opportunity.

Lack of support from
services

Anger at lack of
support &
understanding from
services

SF-CHILDSUFF

Doesn't forgive herself
for not seeing what was
to come from her
behaviours

118
119 **Can you forgive yourself now?**

POWERLESS

120
121 But ah I don't know what it is. It's just that I
122 think that life is so difficult now with the
123 stress and strains and the pressure from
124 social services, the local authority and the
125 guardian and the feeling of powerlessness
126 that I have. And I know that I am powerless.

Son withdrawing from
heroin

Mess with social
services

Life is difficult with
stresses and pressures

127 I mean, I don't know, it would be like
128 saying to myself, and you know if I recall
129 back to my description of forgiveness it
130 would be like saying , 'it's ok' when it
131 wasn't ok. I don't think I will ever be able to
132 forgive myself, you know because in my
133 head I can see my son four days old
134 screaming his head off, hot and cold sweats
135 cos he was withdrawing and it didn't have to
136 be like that. And I told myself and made

Feels powerless

Thinks it isn't ok to
forgive herself

None forgiveness of
self for sons
withdrawal.

SF-CHILDSUFF

137 myself believe that it would be ok and that
138 he would go into intensive care with me and
139 that he'd be looked after and all that lot.
140 And when the reality came he could have
141 had morphine but I wouldn't allow it.
142 Obviously the doctors would have
143 overridden that and allowed it if he had been
144 that ill he would have started fitting but I
145 didn't want to see my son have a heroin
146 substitute. I didn't want to see him addicted
147 , you know, I mean he didn't know that he
148 was addicted to heroin. He just felt sick. He
149 didn't know that he needed heroin to feel
150 better.

Son screaming.
Detoxing

Didn't have to be like
that. Blame

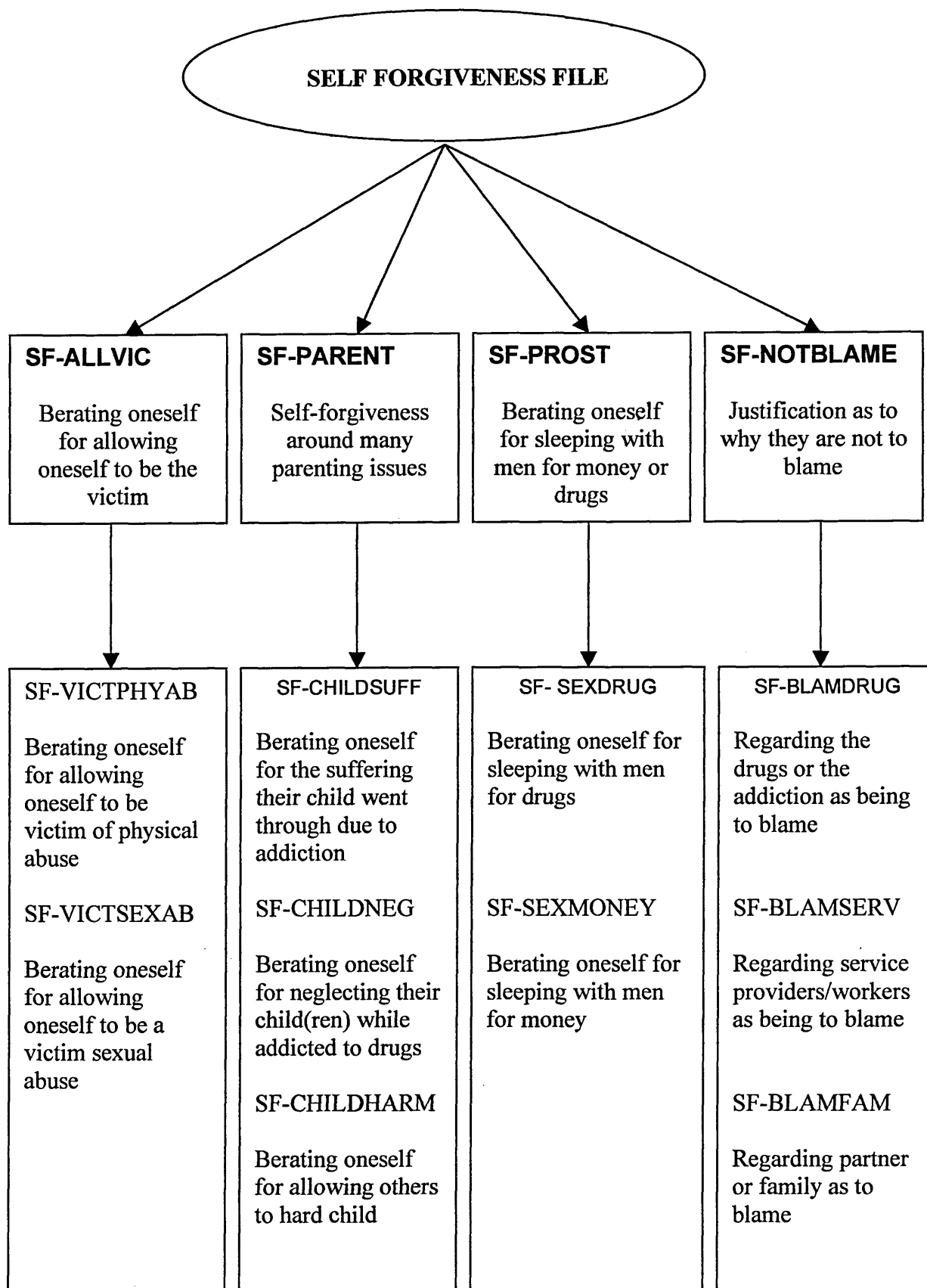
Told herself it would be
ok.

Wouldn't allow
morphine for her son.

Didn't son an addict like
she was

Son not to blame for
illness

Highlighted text indicates where the transcript is VIII
cut and placed in it's relevant theme file.



We are carrying out a study looking at the relationship between forgiveness and a number of psychological variables. We would be obliged if you would complete the following questionnaires as honestly as possible, answering all questions, remembering that there are no wrong or right answers and all data is confidential.

Sex: Male/Female Age: Ethnicity: Religion:

In the course of our lives, negative things may occur because of our own actions or the actions of others. For some time after these events, we may have negative thoughts or feelings about others or ourselves. Think about how you typically respond to such negative events.

Next to each of the following items circle the number (from the seven point scale) that best describes how you typically respond to the type of negative situation described.

1	2	3	4	5	6	7
Almost always false of me		More often false of me		More often true of me		Almost always true of me

Although I feel badly at first when I mess up, over time I can give myself some slack	1	2	3	4	5	6	7
I hold grudges against the negative things I've done	1	2	3	4	5	6	7
Learning from the bad things that I've done helps me get over them	1	2	3	4	5	6	7
It is really hard for me to accept myself once I've messed up	1	2	3	4	5	6	7
With time I am understanding of myself for the mistakes that I've made	1	2	3	4	5	6	7
I don't stop criticising myself for the negative things I've felt, thought, said or done	1	2	3	4	5	6	7
I continue to punish a person who has done something that I think is wrong	1	2	3	4	5	6	7
With time I am understanding of others for the mistakes they've made	1	2	3	4	5	6	7
I continue to be hard on others who have hurt me	1	2	3	4	5	6	7
Although others have hurt me in the past, I have eventually been able to see them as good people	1	2	3	4	5	6	7
If others mistreat me, I continue to think badly of them	1	2	3	4	5	6	7
When someone disappoints me, I can eventually move past it	1	2	3	4	5	6	7

*1= Definitely false, 2= Mostly false, 3= Somewhat false, 4= Slightly false,
5= Slightly true, 6= Somewhat true, 7= Mostly true, 8= Definitely true*

I can think of many ways to get out of a jam	1	2	3	4	5	6	7	8
I energetically pursue my goals	1	2	3	4	5	6	7	8
I feel tired most of the time	1	2	3	4	5	6	7	8
There are lots of ways around any problem	1	2	3	4	5	6	7	8
I am easily put down in an argument	1	2	3	4	5	6	7	8
I can think of many ways to get the things in life that are most important to me	1	2	3	4	5	6	7	8
I worry about my health	1	2	3	4	5	6	7	8
Even when others get discouraged , I know I can find a way to solve a problem	1	2	3	4	5	6	7	8
My past experiences have prepared me well for my future	1	2	3	4	5	6	7	8
I have been pretty successful in life	1	2	3	4	5	6	7	8
I usually find myself worrying about something	1	2	3	4	5	6	7	8
I meet the goals that I set for myself	1	2	3	4	5	6	7	8

past few weeks. Please answer **ALL** the questions on the next page simply by underlining the answer, which you think most nearly, applies to you. Remember that we want to know about present and recent complaints, not those you had in the past.

Been feeling perfectly well in good health?	Better than usual	Same as usual	Worse than usual	Much worse than usual
Been feeling in need of a good tonic?	Not at all	No more than usual	Rather more than usual	Much more than usual
Been feeling run down and out of sorts?	Not at all	No more than usual	Rather more than usual	Much more than usual
Felt that you are ill?	Not at all	No more than usual	Rather more than usual	Much more than usual
Been getting any pains in your head?	Not at all	No more than usual	Rather more than usual	Much more than usual
Been getting a feeling of tightness or pressure in your head?	Not at all	No more than usual	Rather more than usual	Much more than usual
Been having hot or cold spells?	Not at all	No more than usual	Rather more than usual	Much more than usual
Lost much sleep over worry?	Not at all	No more than usual	Rather more than usual	Much more than usual
Had difficulty in staying asleep once you are off?	Not at all	No more than usual	Rather more than usual	Much more than usual
Felt constantly under strain?	Not at all	No more than usual	Rather more than usual	Much more than usual
Been getting edgy and bad tempered?	Not at all	No more than usual	Rather more than usual	Much more than usual
Been getting scared or panicky for no good reason?	Not at all	No more than usual	Rather more than usual	Much more than usual
Found everything getting on top of you?	Not at all	No more than usual	Rather more than usual	Much more than usual
Been feeling nervous and strung-up all the time?	Not at all	No more than usual	Rather more than usual	Much more than usual
Been managing to keep yourself busy and occupied?	More so than usual	Same as usual	Rather less than usual	Much less than usual
Been taking longer over the things you do?	Quicker than usual	Same as usual	Longer than usual	Much longer than usual
Felt on the whole you were doing things well?	Better than usual	About the same	Less well than usual	Much less satisfied
Been satisfied with the way you've carried out your task?	More satisfied	About same as usual	Less satisfied than usual	Much less satisfied
Felt that you are playing a useful part in things?	More so than usual	Same as usual	Less useful than usual	Much less useful
Felt capable of making decisions about things?	More so than usual	Same as usual	Less so than usual	Much less capable
Been able to enjoy your normal day-to-day activities?	More so than usual	Same as usual	Less so than usual	Much less than usual
Been thinking of yourself as a worthless person?	Not at all	No more than usual	Rather more than usual	Much more than usual
Felt that life is entirely hopeless?	Not at all	No more than usual	Rather more than usual	Much more than usual
Felt that life isn't worth living?	Not at all	No more than usual	Rather more than usual	Much more than usual
Thought of the possibility that you might 'do' away with yourself?	Definitely not	I don't think so	Has crossed my mind	Definitely have
Found that at times you couldn't do anything because your nerves were too bad?	Not at all	No more than usual	Rather more than usual	Much more than usual
Found yourself wishing you were dead and away from it all?	Not at all	No more than usual	Rather more than usual	Much more than usual
Found that the idea of taking your own life kept coming into your mind?	Definitely not	I don't think so	Has crossed my mind	Definitely has

Thank you for taking the time to fill in this questionnaire

APPENDIX 8: Anger rumination study questionnaire

We are carrying out a study looking at the relationship between forgiveness and a number of psychological variables. We would be obliged if you would complete the following questionnaires as honestly as possible, answering all questions, remembering that there are no wrong or right answers and all data is confidential.

Sex: Male/Female

Age:

Ethnicity:

Religion:

In the course of our lives, negative things may occur because of our own actions or the actions of others. For some time after these events, we may have negative thoughts or feelings about others or ourselves. Think about how you typically respond to such negative events.

Next to each of the following items circle the number (form the seven point scale) that best describes how you typically respond to the type of negative situation described.

1	2	3	4	5	6	7
Almost always false of me		More often false of me		More often true of me		Almost always true of me

Although I feel badly at first when I mess up, over time I can give myself some slack	1	2	3	4	5	6	7
I hold grudges against the negative things I've done	1	2	3	4	5	6	7
Learning from the bad things that I've done helps me get over them	1	2	3	4	5	6	7
It is really hard for me to accept myself once I've messed up	1	2	3	4	5	6	7
With time I am understanding of myself for the mistakes that I've made	1	2	3	4	5	6	7
I don't stop criticising myself for the negative things I've felt, thought, said or done	1	2	3	4	5	6	7
I continue to punish a person who has done something that I think is wrong	1	2	3	4	5	6	7
With time I am understanding of others for the mistakes they've made	1	2	3	4	5	6	7
I continue to be hard on others who have hurt me	1	2	3	4	5	6	7
Although others have hurt me in the past, I have eventually been able to see them as good people	1	2	3	4	5	6	7
If others mistreat me, I continue to think badly of them	1	2	3	4	5	6	7
When someone disappoints me, I can eventually move past it	1	2	3	4	5	6	7

1
Almost
never

2
Sometimes

3
Frequently

4
Almost
always

I ruminate (ponder) about my past anger experiences	1	2	3	4
I ponder about the injustices that have been done to me	1	2	3	4
I keep thinking about events that angered me for a long time	1	2	3	4
I have long living fantasies of revenge after the conflict is over	1	2	3	4
I think about certain events from a long time ago and they still make me angry	1	2	3	4
I have difficulty in forgiving people who have hurt me	1	2	3	4
After an argument is over, I keep fighting with that person in my imagination	1	2	3	4
Memories of being aggravated pop into my mind before I fall asleep	1	2	3	4
Whenever I experience anger, I keep thinking about it for a while	1	2	3	4
I have had times when I could not stop being preoccupied with a particular conflict	1	2	3	4
I analyse events that make me angry	1	2	3	4
I think about the reasons that people treat me badly	1	2	3	4
I have day dreams and fantasies of a violent nature	1	2	3	4
I feel angry about certain things in my life	1	2	3	4
When someone makes me angry, I can't stop thinking of how to get back at this person	1	2	3	4
When someone provokes me, I keep wondering why this should happen to me	1	2	3	4
Memories of even minor annoyances bother me for a while	1	2	3	4
When someone makes me angry, I turn this matter over and over again in my mind	1	2	3	4
I re-enact the anger episode in my mind after it has happened	1	2	3	4

Thank you for taking the time to complete the questionnaire

APPENDIX 9: Positive psychology study questionnaire

We are carrying out a study looking at the relationship between forgiveness and a number of psychological variables. We would be obliged if you would complete the following questionnaires as honestly as possible, answering all questions, remembering that there are no wrong or right answers.

Sex: Male/Female

Age:

Ethnicity:

In the course of our lives, negative things may occur because of our own actions, the actions of others, or circumstances beyond our control. For some time after these events, we may have negative thoughts or feelings about ourselves, others, or the situation. Think about how you typically respond to such negative events.

Next to each of the following items circle the number (form the seven point scale) that best describes how you typically respond to the type of negative situation described.

1	2	3	4	5	6	7
Almost always false of me		More often false of me		More often true of me		Almost always true of me

Although I feel badly at first when I mess up, over time I can give myself some slack	1	2	3	4	5	6	7
I hold grudges against the negative things I've done	1	2	3	4	5	6	7
Learning from the bad things that I've done helps me get over them	1	2	3	4	5	6	7
It is really hard for me to accept myself once I've messed up	1	2	3	4	5	6	7
With time I am understanding of myself for the mistakes that I've made	1	2	3	4	5	6	7
I don't stop criticising myself for the negative things I've felt, thought, said or done	1	2	3	4	5	6	7
I continue to punish a person who has done something that I think is wrong	1	2	3	4	5	6	7
With time I am understanding of others for the mistakes they've made	1	2	3	4	5	6	7
I continue to be hard on others who have hurt me	1	2	3	4	5	6	7
Although others have hurt me in the past, I have eventually been able to see them as good people	1	2	3	4	5	6	7
If others mistreat me, I continue to think badly of them	1	2	3	4	5	6	7
When someone disappoints me, I can eventually move past it	1	2	3	4	5	6	7
When things go wrong for reasons that can't be controlled, I get stuck in negative thoughts about it	1	2	3	4	5	6	7
With time I can be understanding of the bad circumstances in my life	1	2	3	4	5	6	7
If I am disappointed by uncontrollable circumstances in my life, I continue to think negatively about them	1	2	3	4	5	6	7
I eventually make peace with the bad situations in my life	1	2	3	4	5	6	7
It's really hard for me to accept negative situations that aren't anybody's fault	1	2	3	4	5	6	7
Eventually I let go of negative thoughts about bad circumstances that are beyond anyone's control	1	2	3	4	5	6	7

Please indicate the extent of your agreement by circling the appropriate number for each statement

1	2	3	4	5
Strongly disagree	Disagree	Neutral	Agree	Strongly agree

I know when to speak to others about my personal problems	1	2	3	4	5
When I am faced with obstacles, I remember times when I faced similar obstacles and overcame them	1	2	3	4	5
I expect that I will do well on most things that I try	1	2	3	4	5
Other people find it easy to confide in me	1	2	3	4	5
I find it hard to understand the non-verbal messages of other people	1	2	3	4	5
Some of the major events in my life have led me to re-evaluate what is important and not important	1	2	3	4	5
When my mood changes, I see new possibilities	1	2	3	4	5
Emotions are one of the things that make my life worth living	1	2	3	4	5
I am aware of my emotions as I experience them	1	2	3	4	5
I expect good things to happen	1	2	3	4	5
I like to share my emotions with others	1	2	3	4	5
When I experience a positives emotion, I know how to make it last	1	2	3	4	5
I arrange events that I know others enjoy	1	2	3	4	5
I seek out activities that make me happy	1	2	3	4	5
I am aware of the non-verbal messages that I send to others	1	2	3	4	5
When I am in a positive mood, solving problems is easier for me	1	2	3	4	5
By looking at their facial expressions, I recognise the emotion that other people are experiencing	1	2	3	4	5
I know why my emotions change	1	2	3	4	5
When I am in a positive mood, I am able to come up with new ideas	1	2	3	4	5
I have control over my emotions	1	2	3	4	5
I easily recognise my emotions as I experience them	1	2	3	4	5
I motivate myself by imagining a good outcome on the tasks I take on	1	2	3	4	5
I compliment others when they have done something well	1	2	3	4	5
I am ware of the non-verbal messages other people send	1	2	3	4	5
When another person tells me about an important event in his or her life, I almost feel as though I have experienced this event myself	1	2	3	4	5
When I feel a change of emotions, I tend to come up with new ideas	1	2	3	4	5
When I am faced with a challenge, I give up because I believe I will fail	1	2	3	4	5
I know what other people are feeling just by looking at them	1	2	3	4	5
I help other people feel better when they are down	1	2	3	4	5
I use good moods to help myself keep trying in the face of obstacles	1	2	3	4	5
I can tell how people are feeling by listening to the tone of their voice	1	2	3	4	5
It is difficult for me to understand why people feel the way they do	1	2	3	4	5

Please indicate the extent of your agreement by circling the appropriate number for each statement

1	2	3	4	5
Strongly disagree	Disagree	Neutral	Agree	Strongly agree

I have a negative attitude towards myself	1	2	3	4	5
I tend to devalue myself	1	2	3	4	5
I am highly effective at the things I do	1	2	3	4	5
I am very comfortable with myself	1	2	3	4	5
I am almost always able to accomplish what I try for	1	2	3	4	5
I am secure in my sense of self-worth	1	2	3	4	5
It is sometimes unpleasant for me to think about myself	1	2	3	4	5
At times, I find it difficult to achieve the things that are important to me	1	2	3	4	5
I feel great about who I am	1	2	3	4	5
I sometimes deal poorly with challenges	1	2	3	4	5
I never doubt my personal self worth	1	2	3	4	5
I perform well at many things	1	2	3	4	5
I sometimes fail to fulfil my goals	1	2	3	4	5
I am very talented	1	2	3	4	5
I do not have enough respect for myself	1	2	3	4	5
I wish I were more skilful in my activities	1	2	3	4	5
I do lots of important things	1	2	3	4	5
In general, I like being the way I am	1	2	3	4	5
Overall I have a lot to be proud of	1	2	3	4	5
I can do things as well as most other people	1	2	3	4	5
Other people think I am a good person	1	2	3	4	5
A lot of things about me are good	1	2	3	4	5
I'm as good as most other people	1	2	3	4	5
When I do something, I do it well	1	2	3	4	5
In uncertain times, I usually expect the best.	1	2	3	4	5
It's easy for me to relax.	1	2	3	4	5
If something can go wrong for me, it will.	1	2	3	4	5
I'm always optimistic about my future.	1	2	3	4	5
I enjoy my friends a lot.	1	2	3	4	5
It's important for me to keep busy.	1	2	3	4	5
I hardly ever expect things to go my way.	1	2	3	4	5
I don't get upset too easily.	1	2	3	4	5
I rarely count on good things happening to me.	1	2	3	4	5
Overall, I expect more good things to happen to me than bad.	1	2	3	4	5

Thank you for taking the time to complete this questionnaire

APPENDIX 10: Letter for parenting study

Sheffield Hallam University
Southborne
Collegiate Crescent
Sheffield
S10 2BJ
Tel: 01142 252541

Dear Occupier,

I am conducting some research for Sheffield Hallam University and would be most obliged if you would fill in the enclosed questionnaire. It is looking at the effects of parenting in childhood in relation to how forgiving one is now. All information given is strictly confidential and you may return it in the pre-paid envelope. The questionnaire should only take about 10 minutes of your time and results of the study will be available in about 24 months time should you be interested.

Thank you for your time and support with this research.

Louise Barber B.Sc.

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Please detach, complete and return with your completed questionnaire in the pre-paid envelope should you wish to have a copy of the final results

Name:

Address:

Telephone contact numbers:

APPENDIX 11: Parenting study questionnaire

We would be obliged if you would complete the following questionnaires as honestly as possible, answering all questions, remembering that there are no wrong or right answers and all data is confidential.

Sex: Male / Female **Age:** **Ethnicity:** **Do you have religious beliefs:** Yes/No

Marital Status: Married/Single/Separated/Divorced/Widowed

Employment Status:(Circle One) Employed/ Unemployed/Unemployed but seeking work
Housewife Househusband/ Retired

Highest Educational Level Completed: (Circle One)

No qualifications	Completed at least one year of college/University
Left school with 'O' levels or GCSE	University graduate
Left school with 'A' Levels	Masters degree or beyond

Did you grow up with brothers/sisters: Yes/No

Are you a parent: Yes/No

In the course of our lives, negative things may occur because of our own actions or the actions of others. For some time after these events, we may have negative thoughts or feelings about others or ourselves.

Next to each of the following items circle the number (form the seven point scale) that best describes how you typically respond to the type of negative situation described.

1	2	3	4	5	6	7
<i>Almost always false</i>		<i>More often false of me</i>		<i>More often true of me</i>		<i>Almost always true</i>

Although I feel badly at first when I mess up, over time I can give myself some slack	1	2	3	4	5	6	7
I hold grudges against the negative things I've done	1	2	3	4	5	6	7
Learning from the bad things that I've done helps me get over them	1	2	3	4	5	6	7
It is really hard for me to accept myself once I've messed up	1	2	3	4	5	6	7
With time I am understanding of myself for the mistakes that I've made	1	2	3	4	5	6	7
I don't stop criticizing myself for the negative things I've felt, thought, said or done	1	2	3	4	5	6	7
I continue to punish a person who has done something that I think is wrong	1	2	3	4	5	6	7
With time I am understanding of others for the mistakes they've made	1	2	3	4	5	6	7
I continue to be hard on others who have hurt me	1	2	3	4	5	6	7
Although others have hurt me in the past, I have eventually been able to see them as good people	1	2	3	4	5	6	7
If others mistreat me, I continue to think badly of them	1	2	3	4	5	6	7
When someone disappoints me, I can eventually move past it	1	2	3	4	5	6	7

For each of the following statements, circle the number on the 5 point scale that best describes how the statement applies to you and your mother/father during your years growing up at home. Please answer separately for each parents. If you only lived with one parent (due to divorce, death, absence etc) just answer for the one parent that you lived with. **(1 = strongly disagree, 5 = strongly agree)**

	Mother					Father				
My mother/father felt that in a well run home the children should have their way in the family as often as the parents do	1	2	3	4	5	1	2	3	4	5
Even if the children didn't agree with him/her, my mother/father felt it was for our own good if we were forced to conform to what they thought was right.	1	2	3	4	5	1	2	3	4	5
Whenever my mother/father told me to do something, she/he expected me to do it immediately without asking questions	1	2	3	4	5	1	2	3	4	5
Once family policy had been established, my mother/father discussed the reasoning behind the policy with the children in the family.	1	2	3	4	5	1	2	3	4	5
My mother/father has always encouraged verbal give and take whenever I have felt that the family rules and restrictions were unreasonable.	1	2	3	4	5	1	2	3	4	5
My mother/father has always felt that what children need is to be free to make up their own minds and to do what they want to do, even if this does not agree with what their parents might want.	1	2	3	4	5	1	2	3	4	5
My mother/father did not allow me to question any decisions they made.	1	2	3	4	5	1	2	3	4	5
My mother/father directed the activities and decisions of the children in the family through reasoning and discipline.	1	2	3	4	5	1	2	3	4	5
My mother/father has always felt that parents should use more force in order to get their children to behave in the way they are supposed to.	1	2	3	4	5	1	2	3	4	5
My mother/father didn't feel that I needed to obey rules and regulations of behaviour simply because someone in authority had established them.	1	2	3	4	5	1	2	3	4	5
I knew what my mother/father expected of me in my family, but also felt free to discuss those expectations with my mother/father when I felt they were unreasonable.	1	2	3	4	5	1	2	3	4	5
My mother/father felt that wise parents should teach their children early just who is boss in the family.	1	2	3	4	5	1	2	3	4	5
My mother/father seldom gave me expectations and guidelines for my behaviour.	1	2	3	4	5	1	2	3	4	5
Most of the time my mother/father did what the children in the family wanted when making family decisions.	1	2	3	4	5	1	2	3	4	5
My mother/father consistently gave us direction and guidance in rational and objective ways	1	2	3	4	5	1	2	3	4	5
My mother/ father would get upset if I tried to disagree with her/him	1	2	3	4	5	1	2	3	4	5
My mother/father feels that most problems in society would be solved if parent would not restrict their children's activities, decisions and desires.	1	2	3	4	5	1	2	3	4	5
My mother/father let me know what behaviour was expected of me, and if I didn't meet those expectations, she/he punished me.	1	2	3	4	5	1	2	3	4	5
My mother/father allowed me to decide most things for myself without a lot of direction from her/him.	1	2	3	4	5	1	2	3	4	5
My mother/father took the childrens opinions into consideration when making family decisions, but she/he would not decide something just because the children wanted it.	1	2	3	4	5	1	2	3	4	5

	Mother					Father					
My mother/father did not view herself/himself as responsible for directing and guiding my behaviour as I was growing up.	1	2	3	4	5		1	2	3	4	5
My mother/father had clear standards of behaviour for the children in our home, but was willing to adjust those standards to the needs of each of the individual children in the family.	1	2	3	4	5		1	2	3	4	5
My mother/father gave me direction for my behaviour and activities and expected me to follow that direction, but was always willing to listen to my concerns and discuss that direction with me.	1	2	3	4	5		1	2	3	4	5
My mother/father allowed me to form my own point of view on family matters and she/he generally allowed me to decide for myself what I was going to do.	1	2	3	4	5		1	2	3	4	5
My mother/father always felt that most problems in society would be solved if we could get parents to strictly and forcibly deal with children when they don't do what they are supposed to do.	1	2	3	4	5		1	2	3	4	5
My mother/father often told me exactly what she/he wanted me to do and how she/he expected me to do it.	1	2	3	4	5		1	2	3	4	5
My mother/father gave me clear direction for my behaviour and activities, but she/he was also understanding when I disagreed with her/him	1	2	3	4	5		1	2	3	4	5
My mother/father did not direct the behaviours, activities and desires of the children in the family.	1	2	3	4	5		1	2	3	4	5
I knew what my mother/father expected of me in the family and she/he insisted that I conform to those expectations simply out of respect for her/his authority.	1	2	3	4	5		1	2	3	4	5
If my mother/father made a decision in the family that hurt me, she/he was willing to discuss that decision with me and admit if she/he had made a mistake.	1	2	3	4	5		1	2	3	4	5

Thank you for taking the time to complete this questionnaire.