Educational Research and Reviews

Full Length Research Paper

The relationship between forgiveness and humility: A case study for university students

Mehmet Çardak

Psychological Counseling and Guidance Department, Faculty of Education, Sakarya University, 54300, Hendek, Sakarya, Turkey.

The purpose of this research is to examine the relationships between humility and forgivingness. The participants were 346 university students. The Heartland Forgiveness Scale and Humility Scale were used as measures. Humility has four dimensions; openness, self-forgetfulness, modest self-assessment, focus on others. The relationships between forgiveness and humility were investigated using correlation analysis and structural equation modeling (SEM) with AMOS. According to the results, humility and dimension of it were related positively to forgiveness, it was predicted positively by dimensions of humility. The results were discussed in the light of the related literature.

Key words: Forgiveness, humility, SEM.

INTRODUCTION

Since the first moment of human existence, the human being has a disposition and obligation for being in relationship with people and objects around. The need to continue the biological existence and the urges for meeting the social needs increases the importance of interpersonal interaction. According to Sullivan, personality is a dynamic process which emerges in the context of interpersonal relations, with the ultimate aim of avoiding anxiety. One of the main reasons of anxiety is the disapproval of others, especially of those people who are in close relationships with the individual (Dwairy, 2002). Social skill is a vital characteristic which has deep influences on the quality of the social interactions, besides its effects on the psychological well-being level of the person. The nature of social interactions and the person's state of mind and mental health are theoretically related phenomena which have effects on each other. There are many factors that affect interpersonal relationships like forgiveness, humility, psychological well-being, rejection, revenge (Mccullough and Witvliet,

2002).

FORGIVENESS

The types of relationship, close relationships and bilateral relationships are significant parts of human life and essential elements of social psychology (Myers, 2010; Sarıçam and Akın, 2013). Close relationship is a part of interpersonal relationships that provide many positive traits (Fredrickson, 2002) like confidence, joy, happiness, and harmony (Shiota et al., 2004; Fredrickson, 2002) but it may evoke some negative traits like vulnerability, indignation, anger and loneliness (Sarason and Duck, 2001; Sarıçam and Akin, 2013). Bilateral relationships turn out to end in close relationships due to emerging sincerity, confidence, and values and pave the way for some risk factors (Berscheid and Regan, 2005). Some of these factors are offense, miff, resentment, anger, aggressiveness and loneliness (Elder, 1998). People

E-mail: mcardak@sakarya.edu.tr.

healthy relationship is forgiveness (Elliott, 2010).

Luskin and Thoresen (1997) define forgiveness as tend to keep these relationships with the risks for being a human. Thus, one of the key elements to maintain a follows: "Forgiveness has been defined in many ways, but more widespread definition is; a willingness to abandon one's right to negative feelings like resentment, offence, revenge toward one who unjustly injured and did wrong while fostering the undeserved qualities of compassion, generosity and even love toward him or her".

True forgiveness is a volitional, unconditional and an active process (Enright and Coyle, 1998). This inner process (Exline and Geyer, 2004) starts when people think that they are treated unjustly and when they abandon their anger (Fitzgibbons, 1986) and as a counter response and they struggle with on the basis of beneficence featuring compassion, unconditional love, generosity and moral love toward one acting unfairly (Bugay, 2010).

Fitzgibbons (1986) dealt forgiveness as an important construct for reducing anger that enabled people to abandon guilt by expressing anger in healthy ways. According to him, forgiveness has advantages for people: 1) helps individuals forget the painful experiences of their past and frees them from the subtle control of individuals and events of the past; 2) facilitates the reconciliation of relationships more than the expression of anger; and 3) decreases the likelihood that anger will be misdirected in later loving relationships and lessens the fear of being punished because of unconscious violent impulses.

The concept of forgiveness is originally associated with religions and philosophy. It needs to be examined in two ways. One of these is to forgive the individual's own mistakes due to his acts. This kind of forgiveness is dealt with the religions and how or why a person will be forgiven by God is usually pointed out clearly (Sarıçam and Akin, 2013). On the other hand, interpersonal forgiveness is generally studied by philosophy and psychology as forgiving someone who has injured the individual. In this context, forgiveness is explored in relation to morality (Enright and Fitzgibbons, 2000; Rye et al., 2000).

There is a difference between self-forgiveness (forgive himself for his offense) and interpersonal forgiveness (Bugay, 2010; Subkoviak et al., 1995) while the error in the concept of self-forgiveness is seen as behavior, thinking and feeling (Hall and Fincham, 2005), interpersonal forgiveness is seen as only behavior (Koutsos et al., 2008; Fincham et al., 2006; Subkoviak et al., 1995). The wrongs done toward him and the other are forgiven in the concept of self forgiveness but the injurer is forgiven in self-forgiveness (Hall and Fincham, 2005). While empathy could be obstructive in self-forgiveness (Greenberg et al., 2010), it could be facilitator in inter-personal forgiveness (Rye, 1998; Luskin and Thoresen, 1997; Subkoviak et al., 1995).

Forgiveness includes two significant emotional processes. The first one is the indignation and anger because of offending and the other is to empathize (Worthington, 1998) for the injurer with the positive feelings like love, pleasure (Greenberg et al. 2008). Forgiveness is associated with less anger, less thinking about his/her acts and taking on less responsibility for the injurer (Rye, 1998). The most effective way to persuade somebody to forgive is to empathize (McCullough et al., 1997).

North (1987) who gives the most comprehensive explanation about forgiveness states that forgiveness is to suppress the feelings of indignation and love the injurer although he never deserves so from a moral point of view. Finally, forgiveness is accepted as a moral virtue (Gorsuch, and Hao, 1993). But this does not mean that it is a duty or obligation. In contrast, it is a willing option. The injured person does not have to forgive. He can not be accused because of not forgiving. If he forgives, he is praised (Enright and the Human Development Study Group, 1994). Therefore forgiveness is viewed as one dimensional from the forgiver to the forgiven in terms of philosophical models. Its benefit from the point of forgiver and forgiven is initially ignored. Whether it is a virtue or not determines the significance of forgiveness (Scobie and Scobie, 1998).

HUMILITY

All concepts featuring the concept of subjective well-being are the topics of positive psychology (Elliott, 2010). Humility was an area of study in the philosophy of religion and psychology of religion (Emmons and Paloutzian, 2003) in the past but recently it has also been studied in the field of positive psychology (Rowatt et al., 2006; Elliott, 2010), self-psychology and social psychology (Emmons and Paloutzian, 2003).

Humility is a moral virtue that is measured on the assessment of self-success and abilities acknowledging one's own mistakes, limitations and imperfections (Tangney, 2000), open to new ideas and advice forgetting of the self (Tangney, 2009) in the face of greatness of universe (Elliott, 2010), keeping oneself equal to others and loving and respecting to others (Exline and Geyer, 2004). Along with being a moral virtue (Rowatt et al., 2006), humility is a sub factor of HEXACO personality model of 6-factor (Ashton and Lee, 2005). That is, humility is one of the integral parts in the building of personality (Sarıçam et al., 2012).

Tangney (2009), propounded that humility is a worthy character trait, one of the important members of character strengths described by the current positive psychology movement. Tangney (2009) also complained that "complicating empirical study of the topic, there exist two widely held, but very different, definitions of humility (p. 496)". Humility can be defined as being willing non-

defensively to evaluate the self accurately, including strengths and limitations (Exline et al., 2004).

Humility is the opposite of arrogance and pride (Hareli and Weiner, 2000). It is the opposite of vanity, boasting, self-esteem, self-sufficient, excessive self-confidence, humiliation and despising. Arrogance is the tendency of patronizing, seeing himself superior to others and overlooking (Templeton, 1997; Rowatt et al., 2006). Pride is the emotion of self-worth and trying to seem superior (Kunz, 2002). Pride is the revelation of selfishness; appreciating and excessive self confidence in one's own personality and ego. Arrogance includes both pride and looking down on others. While arrogant people struggle with hiding their shortcomings, humbles have a tendency to hide a major force they have.

Even though there appears no clear information about the source of humility and how it develops, some researchers suggest that it is caused by love of truth and Creator in the face of greatness of universe (Rowatt et al., 2002). Humility is closely related to altruism (Ashton and Lee, 2007) and empathy has an effective role in conflict resolution and interpersonal relationships (Elliott, 2010; Sarıçam et al., 2012).

Present study

Forgiveness is a moral virtue (Enright and the Human Development Study Group, 1994; Gorsuch and Hao, 1993). Especially, people who were high in religion beliefs also had more sophisticated moral reasoning regarding forgiveness (Paloutzian and Park, 2005; Spidell and Liberman, 1981). Besides, it is closely related to empathy and it has effective role in conflict resolution and interpersonal relationships (Bugay, 2010; Elliott, 2010; Tangney, 2009). Similarly, humility is a moral virtue and is related to empathy. Humility is not thinking poorly of oneself, but rather not focusing on oneself to the neglect of another. Thus, humility leaves them more open to acknowledging the abilities and worth of others (Elliott, 2010). Because of these, humility has important role in conflict resolution and interpersonal relationships. In the light of this explanation, it is important to examine together these two concepts. However, no empirical research has examined the connection between these two constructs independently from each other before. Therefore, this study will be useful in the determination of concepts related to these two concepts. The hypothesis of this research, forgiveness, will be predicted by humility. The purpose of this study is to examine the relationship between forgiveness and humility.

METHOD

Participants

Participants were 346 university students, 180 of whom (52%) were females and 166 (48%) were males. They were enrolled at a mid-size state University in Turkey. Their ages ranged from 18 to 34 years and the mean age of the participants was 23.9 years.

Measures

Heartland Forgiveness scale (HFS)

The Heartland Forgiveness Scale (HFS) was developed by Thompson et al. (2005). Turkish adaptation of this scale was done by Bugay (2010) that is a self-report measure of dispositional forgiveness with 18 items. It consists of three subscales with six items: forgiveness of self, forgiveness of others and forgiveness of situation. Each item was rated on a 7-point Likert scale ("1" as Almost Always False of Me to a "7" as Almost Always True of Me). Higher scores on each subscale reflect a higher level of forgiveness in each domain. The total variance explained was 45.46% of the total variance (forgiveness of self-accounted for 25.01%; forgiveness of others explained 11.57%; and forgiveness of situation explained 8.87%) and factor loadings ranged between .32 to .66. The results of confirmatory factor analysis indicated that the model was well-fit and Chi-Square value (x^2=289.49, N=376, df=124, p=0.00) which was calculated for the adaptation of the model was found to be significant. The goodness of fit index values of the model was GFI=.92, CFI=.90, RMSEA=.06. Cronbach's alpha for total HFS score was α=.81, for forgiveness of self subscale α=.71, for forgiveness of other subscale α=.79, and for forgiveness of situation subscale α=.76.

Humility scale (HS)

Humility scale was developed by Elliot (2010). Turkish adaptation of this scale was done by Sarıçam et al. (2012). The sample of this study consisted of 359 university students, which is a self-report measure of dispositional forgiveness with 13 items. It consists of four subscales (Openness, self-forgetfulness, modest self-assessment, and focus on others). The amount of total variance explained was 57% and factor loadings ranged from .35 to .91. The results of confirmatory factor analysis indicated that the model was well fit (x^2=152.37, df=56, p=0.00000, RMSEA=.069, CFI=.91, IFI=.91, GFI=.94, and SRMR=.080). The internal consistency coefficients of the scale were .63, .67, .72, and .79, for four subscales, respectively and the corrected item-total correlations ranged from .33 to .53.

Procedure

Permission for participation of students was obtained from related chief departments and students voluntarily participated in the research. The completion of the scales was anonymous and confidentiality was strictly guaranteed. The scales were administered to the students in groups in the classrooms. The measures were counterbalanced in administration. Prior to administration of scales all participants were told about the purposes of the study. Data from all the returned questionnaires were recorded in SPSS version 17.0 and then checked for any missing data. Out of 435 questionnaires, 89 had missing data, and were therefore excluded from the analyses. Structural equation modeling (SEM) is a statistical technique that takes a hypothesis testing approach to the analysis of a structural theory (Raykov and Marcoulides, 2006). It is used for both construct validation and theory development (Pedhazur and Pedhazur, 1991). Procedurally, structural equation modeling works with a correlation or a covariance data matrix, derived from a set of observed or latent variables (Kunnan, 1998), and it attempts to explain the patterns of covariance among the variables included in the structural model

Table 1. Descriptive statistics and inter-correlations of the variables.

Variables	1	2	3	4	5	6
1. Openness	—					
2. Self-forgetfulness	.07					
3. Modest self-assessment	-.27**	—				
4. Focus on others	-.34**	-.09	—			
5. Humility	-.19**	.14**	.04	—		
6. Forgiveness	-.21**	.63**	.51**	.42**	—	
Mean	7.49	.34**	.41**	.33**	.52**	—
Standard deviation	2.20	8.73	12.31	11.21	39.77	51.65
	**p* < .01	2.66	3.02	2.18	4.53	7.12

** Indicates a significant coefficent of 1% and 10%

(Kelloway, 1998). Using SEM to estimate multiple correlations has few advantages; we use this example only to show how a familiar analysis method looks when cast is in the SEM framework. The real strength of SEM is, that we may specify and estimate more complicated path models, with intervening variables between the independent and dependent variables, and latent factor as well. Links among sub-dimension of humility and forgiveness were analyzed using structural equation modeling (SEM) and AMOS 16 (Arbuckle, 2007; Bollen, 1989; Byrne, 2001).

RESULTS

Descriptive data and intercorrelations

Table 1 shows the means, standard deviations and inter-correlations of the variables used. Preliminary correlation analysis showed that openness related negatively ($r = -.21$), and self-forgetfulness ($r = .34$), modest self-assessment ($r = .41$), focus on others ($r = .33$), and total humility ($r = .52$) were related positively to forgiveness.

Structural equation modeling (SEM) between humility and forgiveness

A structural equation modeling technique was used to test the model. The AMOS 16 program was employed for this purpose. The model testing results are shown in Figure 1.

We tested SEM with forgiveness as exogenous variable predicting four sub-dimensions of humility; openness, self-forgetfulness, modest self-assessment, focus on others (Figure 1). The model had acceptable fit to the data (x^2 (609, N=346)=4214.28, CFI=.904, IFI=.906, TLI=.90 and RMSEA=.039). All sub-dimensions of humility were significantly related to the endogenous variable (forgiveness). The strongest predictor of forgiveness was modest self-assessment (.22). Besides, focus on others, self-forgetfulness, and openness also predicted teacher burnout positively (.21, .19 and .11, respectively).

DISCUSSION AND CONCLUSION

This study examined the relationships between humility and forgiveness. It was supposed that humility would be associated positively with forgiveness. The results of correlation and regression analyses confirm these hypotheses and the importance of humility for better understanding of forgiveness construct.

Some details of the results should be further addressed. Firstly, the positive correlation between humility and forgiveness is in line with existing studies on humility and forgiveness (Powers et al., 2007; Emmons and Paloutzian, 2003; Sandage et al., 2000). Moreover, both humility and forgiveness are positive psychological constructs and character strengths of temperance (Peterson and Seligman, 2004), religious-spiritual concepts (McCullough et al., 1998) and most dimensions of humility occur to be consistent with the tendency to forgive and humility can be an important promoter of forgiveness (Power et al., 2007).

Secondly, one of the noteworthy findings of the study is that humility predicted forgiveness less significant than it is expected. However, SEM of humility and forgiveness is moderate fit because of CFI, IFI, TLI ≥ .90 and 0.05<RMSEA<0.10. Namely, the hypothesis of research came true. Although model fit index is acceptable, it cannot be regarded as a good fit. It can be said that this result is related to the participants of the study who most of them were single university students. The participants of previous studies on forgiveness (Fincham et al., 2006; Kachadourian et al., 2004; Fincham and Beach, 2002; Hill, 2001; Boon and Sulsky, 1997) were mostly married individuals so marital status can influence the result of studies on forgiveness.

Thirdly, no empirical research has examined the connection between these two constructs independently from other variables before. Hence, the results of this study are important for several reasons. The study extends our knowledge about humility and its effects of forgiveness. It also demonstrates the importance of increasing humility to increase the feelings of
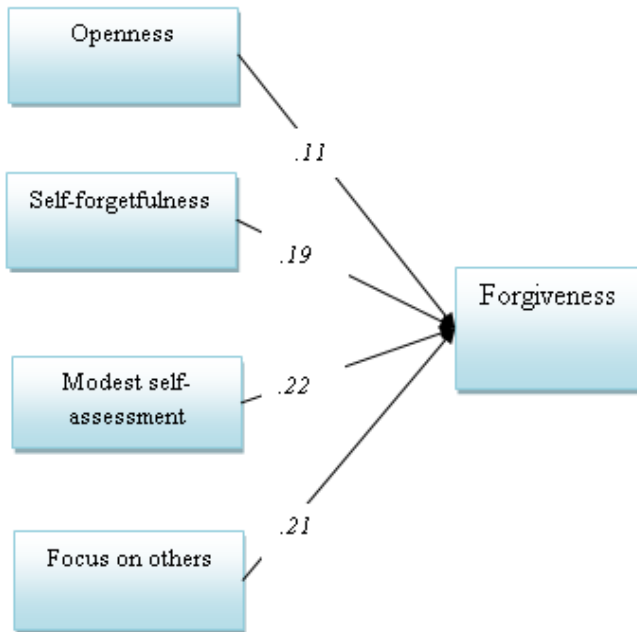
Figure 1. Structural equation model of humility and forgiveness.

forgiveness. Parallel with the results of the present study, it appears that if individuals enhance their humility, they may increase their level of forgiveness. By experiencing humility people can be more forgiver. This finding is consistent with previous researches (Elliot, 2010; Worthington, 1998; Greenberg et al., 2010) which found that humility and empathy are important factors in human relationships and conflict resolution and help people forgive.

This study has also several pedagogical implications. Institutions offering counseling and mental health services are encouraged to design and implement individual or group focused programs for enhancing the emotional and cognitive areas of humility and forgiveness in order to decrease perceived stress, state anxiety and increase psychological well-being (Toussaint and Friedman, 2009; Reed and Enright, 2006; Harris et al., 2006; Maltby et al., 2005; Sastre et al., 2003) in college populations. In addition, it is important for mental health professionals to develop humility and forgiveness based programs to help conflict solution in marriage (Fincham and Beach, 2002; Battleson, 1997; Boon and Sulsky; 1997) and to reduce relationship problems (Elder, 1998; McCullough et al., 1998).

Although the results of the present study are interesting, the limitations of the study need also be acknowledged. First, the participants were university students and the replication of this study for targeting other student populations should be made in order to generate a more solid relationship among constructs examined in this study. It can also be stated that the generalizability of the results is somewhat limited.

Second, as correlational statistics were utilized, no definitive statements can be made about causality. Third, the data reported here for humility and forgiveness are limited to self-reported data.

In conclusion, this investigation shows that dimensions of humility affect forgiveness directly. Students high in levels of humility are more likely to have high levels of forgiveness. Therefore, the current findings increase our understanding of the relationships between humility and forgiveness. This research also suggests that supporting humility could be highly beneficial for improving the level of forgiveness in the society.

REFERENCES

Arbuckle LJ (2007). Amos 16.0 user's guide. USA: Amos Development Corporation.
Ashton MC, Lee K (2005). Honesty–Humility, the Big Five, and the Five-Factor Model. J. Pers. 73:1321-1353.
Ashton MC, Lee K (2007). Empirical, theoretical, and practical advantages of the HEXACO model of personality structure. Pers. Soc. Psychol. Rev. 11:150-166.
Battleson D (1997). Forgiveness as a factor in marriage and in conflict resolution following an extramarital affair. Unpublished dissertation, University of Nebraska.
Berscheid E, Regan PC (2005). The psychology of interpersonal relationships, New Jersey: Pearson Prentice Hall.
Bollen KA (1989). Structural equations with latent variables. New York: Wiley.
Boon SD, Sulsky LM (1997). Attributions of blame and forgiveness in romantic relationships: A policy-capturing study. J. Soc. Behav. Pers. 12(1):19-44.
Bugay A (2010). Investigation of social-cognitive, emotional and behavioral variables as predictors of self-forgiveness. PhD Thesis. Middle East Technical University. Ankara. Turkey.
Byrne B (2001). Structural equation modeling with AMOS basic concepts, applications and programming. Mahwah, N.J.: Lawrence Erlbaum.
Dwairy M (2002). Foundations of a psycho-social dynamic personality theory of collective people. Clin. Psychol. Rev. 22:343-360.
Elder JW (1998). Expanding our options: The challenge of forgiveness. In: Enright RD and North J (Eds.), Exploring forgiveness Madison, WI: University of Wisconsin Press pp.150-161.
Elliott JC (2010). Humility: Development and analysis of a scale. PhD Dissertation. University of Tennessee.
Emmons RA, Paloutzian RF (2003). The psychology of religion. Annu. Rev. Psychol. 54:377-402. DOI: 10.1146/annurev.psych.54.101601. 145024.
Enright RD, Coyle C (1998). Researching the process model of forgiveness within psychological interventions, dimensions of forgiveness. In: Worthington E (ed.), Psychological Research Theological Perspectives, London pp.142.
Enright RD, Fitzgibbons RP (2000). Helping clients forgive: An empirical guide for resolving anger and restoring hope. Washington, DC: American Psychological Association.
Enright RD and the Human Development Study Group (1994). Piaget on the moral development of forgiveness: Identity or reciprocity. Hum. Dev. 37:63-80.
Exline JJ, Geyer AL (2004). Perceptions of humility: A preliminary investigation. Self Identity 3:95-114.
Exline JJ, Campbell WK, Baumeister RF, Joiner T, Krueger J, Kachorek LV (2004). Humility and modesty. In: Peterson C and Seligman M (Eds.). Character strengths and virtues: A handbook and classification New York: Oxford pp.461-475.
Fincham FD, Beach SRH (2002). Forgiveness in marriage: Implications for psychological aggression and constructive communication. Pers. Relationsh. 9:239-251.

Fincham FD, Hall JH, Beach SRH (2006). Forgiveness in marriage: Current Status and Future Directions. Fam. Relat. 55:425-427.

Fitzgibbons RP (1986). The cognitive and emotive use of forgiveness in the treatment of anger. Psychotherapy 23:629-633.

Fredrickson B (2002). Positive emotions. In: Snyder CR and Lopez SJ (Eds.) Handbook of Positive Psychology New York: Oxford University Press pp.120-134.

Gorsuch RL, Hao JY (1993). Forgiveness: An exploratory factor analysis and its relationship to religious variables. Rev. Relig. Res. 34:333-347.

Greenberg LS, Warwar SH, Malcolm WM (2008). Differential effects of emotion- focused therapy and psychoeducation in facilitating forgiveness and letting go of emotional injuries. J. Couns. Psychol. 55(2):185-196.

Greenberg L, Warwar S, Malcolm W (2010). Emotion-focused couples therapy and the facilitation of forgiveness. J. Marital Fam. Ther. 36(1):28-42.

Hall JH, Fincham FD (2005). Self-forgiveness: The stepchild of forgiveness research. J. Soc. Clin. Psychol. 24(5):621-637.

Hareli S, Weiner B (2000). Accounts for success as determinants of perceived arrogance and modesty. Motiv. Emot. 24:215-236.

Harris AHS, Luskin F, Norman SB, Standard S, Bruning J, Evans S, Thoresen CE (2006). Effects of a group forgiveness intervention on forgiveness, perceived stress, and trait-anger. J. Clin. Psychol. 62:715-733.

Hill EW (2001). Understanding forgiveness as discovery: Implications for marital and family therapy. Contemp. Fam. Ther. 23(4):369-384.

Kachadourian L, Fincham FD, Davila J (2004). The tendency to forgive in dating and married couples: The role of attachment and relationship satisfaction. Pers. Relationsh. 11:373-393.

Kelloway EK (1998), Using LISREL for Structural Equation Modeling: A Researcher's Guide, Thousand Oaks, CA: Sage.

Koutsos P, Wertheim EH, Kornblum J (2008). Paths to interpersonal forgiveness: The roles of personality, disposition to forgive and contextual factors in predicting forgiveness following a specific offence. Pers. Individ. Dif. 44:337-348.

Kunnan AJ (1998). (Ed.) Validation in Language Assessment. Mahwah, N.J.: LEA.

Kunz G (2002). Simplicity, humility, and patience. In: Williams RN and Gant EE (Eds.). Psychology for the other: Levinas, ethics and the practice of psychology, Pittsburgh: Duquesne University Press pp.118-142.

Luskin F, Thoresen CE (1997). The effects of forgiveness training on psychosocial factors in college age adults. Unpublished manuscript, Stanford University.

Maltby J, Day L, Barber L (2005). Forgiveness and happiness, the differing contexts of forgiveness using the distinction between hedonic and eudaimonic happiness. J. Happiness Stud. 6:1-13.

McCullough ME, Worthington EL, Rachal KC (1997). Interpersonal forgiving in close relationships. J. Pers. Soc. Psychol. 23:321-336.

Mccullough ME, Witvliet VO (2002). The psychology of forgiveness. In: Snyder CR, Shane JL (editors), Handbook of Positive Psychology. Oxford Library of Psychology.

McCullough ME, Rachal KC, Sandage S J, Worthington EL, Brown SW, Hight TL (1998). Interpersonal forgiving in close relationships: II. Theoretical elaboration and measurement. J. Pers. Soc. Psychol. 75:1586-1603.

Myers DG (2010). Social Psychology Ohio: McGraw-Hill Comp. pp.505-517.

North J (1987). Wrong doing and forgiveness. Philosophy 42:499-508.

Paloutzian RF, Park CL (2005). Handbook of the psychology of religion and spirituality New York: Guilford Press pp.394-411.

Pedhazur EJ, Schmelkin LP (1991). Measurement, Design, and Analysis: An Integrated Approach. Lawrence Erlbaum Associates. London: Hillsdale.

Peterson C, Seligman MEP (2004). Character strengths and virtues: A handbook and classification. Washington, DC: American Psychological Association; New York: Oxford University Press.

Powers C, Nam RK, Rowatt RC, Hill PC (2007). Associations between humility, spiritual transcendence, and forgiveness. Res. Soc. Sci. Stud. Relig. 18:75-94.

Raykov T, Marcoulides GA (2006). On Multilevel Model Reliability Estimation From the Perspective Structural Equation Modeling. Struct. Equ. Modeling 13:130-141.

Reed GL, Enright RD (2006). The effects of forgiveness therapy on depression, anxiety, and posttraumatic stress for women after spousal emotional abuse. J. Consulting Clin. Psychol. 74:920-929.

Rowatt WC, Powers C, Targhetta V, Comer J, Kennedy S, Labouf J (2006). Development and initial validation of an implicit measure of humility relative to arrogance. J. Positive Psychol. 1:198-211.

Rowatt WC, Ottenbreit A, Nesselroade Jr. KP, Cunningham PA (2002). On being holierthan-thou or humbler-than-thee: A social psychological perspective on religiousness and humility. J. Sci. Stud. Relig. 41:227-237

Rye MS, Pargament KI, Ali MA, Beck GL, Dorff EN, Hallisey C, Narayanan V, Williams JG (2000). Religious perspectives on forgiveness. In: McCullough ME, Pargament KI and Thoresen CE (Eds.) Forgiveness: Theory, research and practice New York: Guilford Press pp.17-40.

Rye MS (1998). Evaluation of a secular and a religiously integrated forgiveness group therapy program for college students who have been wronged by a romantic partner. Unpublished doctoral dissertation, Bowling Green State University, Bowling Green, OH.

Sandage SJ, Worthington Jr. EL, Hight TL, Berry JW (2000). Seeking forgiveness: Theoretical context and an initial study. J. Psychol. Theol. 28:21-35.

Sarason BR, Duck S (2001). Personal relationships: implications for clinical and community psychology, New Jersey: John Wiley.

Sarıçam H, Akın A, Gediksiz E, Akın Ü (2012). The Turkish version of the Humility Scale: The study of validity and reliability, KALEM Int. J. Educ. Hum. Sci. 2(2):168-188.

Sarıçam H, Akın A (2013). The Turkish version of the Trait Forgiveness Scale: The study of validity and reliability, Journal of Hasan Ali Yücel Education Faculty- HAYEF 10(2).

Sastre M, Vinsonneau G, Neto F, Girard, M, Mullet E (2003). Forgivingness and satisfaction with life. J. Happiness Stud. 4:323-335.

Scobie ED, Scobie GEW (1998). Damaging events: The perceived need for forgiveness. J. Theory Soc. Behav. 28:373-401.

Shiota MN, Campos B, Keltner D, Hertenstein MJ, Philippot P (2004). Positive emotion and the regulation of interpersonal relationships. In: Feldman RS (Ed), The regulation of emotion, Mahwah, NJ, US: Lawrence Erlbaum Associates Publishers pp.127-155.

Spidell S, Liberman D (1981). Moral development and the forgiveness of sin. J. Psychol. Theol. 9:159-163.

Subkoviak MJ, Enright RD, Wu C, Gassin EA, Freedman S, Olson LM, Sarinopoulos IC (1995). Measuring interpersonal forgiveness in late adolescence and middle adulthood. J. Adolesc. 18:641-655.

Tangney JP (2000). Humility: theoretical perspectives, empirical findings and directions for future research. J. Soc. Clin. Psychol. 19:70-82.

Tangney JP (2009). Humility. In: Lopez SJ and Snyder CR (Eds.). Oxford handbook of positive psychology (2nd ed.) New York. NY: Oxford University Press pp.483-490.

Thompson LY, Snyder CR, Hoffman L, Michael ST, Rasmussen HN, Billings LS (2005). Dispositional forgiveness of self. others. and situations. J. Pers. 73.313-359.

Toussaint L, Friedman P (2009). Forgiveness, gratitude, and well-being: The mediating role of affect and beliefs. J. Happiness Stud. 10:635-654.

Worthington EL (1998). An empathy-humility-commitment model of forgiveness applied within family dyads. J. Fam. Ther. 20:59-76.