Examining the Relation of Compassion and Forgiveness among Filipino Counselors

Maryfe M. Roxas[1],Adonis P. David[2], Eduardo C. Caligner[3]

[1, 3] University of Santo Tomas Graduate School, [2] Philippine Normal University, PHILIPPINES.

[1]yfe78@yahoo.com, [2]neolocsin@yahoo.com, [3] doctorsicologia@rocketmail.com

ABSTRACT

This study examines the association of compassion for others and self- compassion with forgiveness for others and self among Filipino counseling professionals. Hypotheses were made on the basis of the argument that positive emotional states like compassion for others and self-compassion will be related to forgiveness. Filipino counseling professionals (N=231) enrolled in the graduate school participated in the study. Regression analyses were employed to investigate the predictive effect of compassion on forgiveness. Results revealed that self-compassion positively predicted both forgiveness of others and self, whereas compassion for others was positively correlated with forgiveness of others only.

Keywords: Compassion for others, self-compassion, forgiveness of others, forgiveness of self and regression analyses

INTRODUCTION

When people are suffering and in emotional pain, they often seek either a personal friend or a professional counselor to assist them in processing their emotions. Most of the counselors, regardless of their counseling orientation, believed that when clients see them for counseling, they are usually affected by relationship problems (Gilbert, 2005). Consequently, the counselors would then assist them on how to deal with fallout relationships. People who see forgiveness as a virtue will be more accustomed to counselors who showed the same value as theirs (Gilbert, 2005). There are counselors who would demonstrate compassion to allow the clients feel the warmth and kindness in the counseling or therapy sessions.

Thus, the ability of the counselor to understand their own suffering and practice compassion would greatly help them in dealing with their clients.In other words, when clients see a compassionate and forgiving counselor, it may aid them to express their own sufferings and eventually learn the process of forgiveness in the therapy session. Hence, the aim of the current study is to examine the association of compassion and forgiveness among a sample of Filipino counseling professionals.

Recently, the uses of compassion and forgiveness in the therapeutic sessions have gained attention in many psychological literatures (Murray, 2002; Vivino, Thompson, Hill & Ladany, 2009). Patsiopoulos and Buchanan’s (2011) narrative inquiry on the practice of self-compassion in counseling affirmed the importance of nurturing a compassionate orientation among counselors based from the themes that emerged in the study. Furthermore, they encouraged future researchers to conduct empirical studies to aid counselors’ preparedness in the counseling profession.

There is limited literature in the Philippines that investigated the compassion and forgiveness among Filipino counselors, counseling psychologists and therapists. Hence, we wondered how compassion for others and self-compassion among Filipino school counselors, therapists and counselors in training may predict their forgiveness of others and self. The current study can contribute greatly to the body of knowledge on therapist self-care and to the counseling profession as well.

Forgiveness

There were numerous debates among investigators on how forgiveness should be defined and measured. For instance, forgiveness is different from legal pardon (Enright, 1991), reconciliation (Human Development Study Group, 1991) and empathy (McCullough, Worthington &Rachal, 1997). Researchers in the area of forgiveness have not yet reached a consensus whether forgiveness occurs inter or intra-personally.

Mauger and colleagues (1992) were the first to develop scales on forgiveness that differentiate forgiveness of others and forgiveness of self. However, the scales seem to be endorsing unforgiveness as an indication of lack of forgiveness of others and self since items on forgiveness of others focus on taking revenge, holding grudges and justifying retaliation while items on forgiveness of self used guilt feelings and negative self-attitudes (Mistler, 2010).

Here we see a conceptualization of forgiveness by Mauger et al., (1992) in an intrapersonal approach. In this approach, forgiveness of others indicates an extra punitive style that describes a person, who lacks the ability to forgive others and seeks retribution. In contrast, forgiveness of self reflects an intropunitive style where the person who lacks the ability to forgive oneself, sees oneself as unworthy of acceptance.

However, Berry and Worthington (2001) approached the study on forgiveness in an interpersonal approach, where these researchers endorsed kindness toward the offender as essential in forgiveness of others. Theorists using interpersonal approach conceptualized forgiveness as a prosocial change where the victim becomes less motivated to seek revenge and retribution and becomes more motivated toward the transgressor (McCullough et al., 1998).

Current trends in the study of forgiveness support that forgiveness is dispositional in nature (Thompson et al., 2003). Under this framework, forgiveness is seen as a process where a person can be free of negative attachment like retribution and vengefulness. This happens when the perceived transgression is transformed into a new understanding or new insight on the connection between oneself and the transgressor or transgressions (Thompson et al., 2005). Hence, Mistler (2010) argued that the definition set forth by Thompson and Synder (2003) on the measure of forgiveness provided a well-validated measure of forgiveness of others and forgiveness of self. The Heartland Forgiveness Scale (HFS), created by Thompson and associates (2005), is based on the relationships of forgiveness of others and self-forgiveness.

Correspondingly, Neff & Pommier (2013) hypothesized that there is a link between self-compassion and compassion for humanity and forgiveness. Since both compassion for others and self-compassion require recognition that all human beings are imperfect; their acceptance and understanding of the transgressions and the transgressor might facilitate the forgiveness process.

In the Filipino context, forgiveness was depicted as an act of showing *kagandahan ng loob* (kindness) towards other people (Rungduin, & Rungduin, 2013). Filipino values specifically *loob*-related values (Enriquez, 1978) influence the decision to forgive. From their value-based analysis on forgiveness, the researchers encouraged further studies to look into Filipino perspective on forgiveness and how it may be beneficial to academic institution to integrate the insights in their curricula.

Compassion for Others and Self-Compassion

Compassion for others, a classical teaching in the Buddhist tradition, is an empathic feeling, an emotional response in witnessing another's pain or suffering and acting in some ways to alleviate the pain or suffering (Feldman & Kyuken, 2011). Based on the various definitions of what compassion is, Neff & Pommier (2012), construed that compassion for others included recognition of the suffering, understanding of the human suffering and recognition of the pain it brings as part of the human experience. These components were also present in the concept of self-compassion. Self-compassion was lately asserted as equally important as compassion for others (Brach, 2003; Feldman, 2005). According to a Tibetan Buddhist nun, Chodron (2010) to practice compassion for others one must have compassion for oneself. Based on their findings we can infer that self-compassion go hand in hand with compassion for others. Compassion extended towards the self is seen as compassion turned inward, thus perceived to also consist of three elements: *kindness to oneself, sense of common humanity* and *mindfulness* (Neff & Beretvas, 2012).

The three components of kindness, common humanity and mindfulness are said to be distinct from one another though they interact to create a compassionate frame of mind (Neff & Pommier, 2012). Kindness as a component of compassion for others and self denotes a caring and understanding of the welfare of the person and with oneself. Concomitantly, the feeling of caring and kindness for the welfare of the other person occurs (Neff 2003b).

The core of common humanity is the recognition that people are imperfect and is prone to making mistakes. By giving compassion to others and oneself, the person recognizes that suffering and failures are part of the human experience. Common humanity is not seeing one's experience as separate but provides a sense of belonging that replaces feeling of isolation (Shepard & Cardon, 2009).

The third component is mindfulness. It involves taking a balanced approach to one's negative emotions so that the person who witnessed a suffering or who is suffering will not be carried away by the pain (Neff, 2003; Neff & Pommier, 2012). It is a nonjudgmental state of mind that avoids identification with the state of suffering (Ladner, 2004).

Given these findings, the components of compassion for others (kindness, common humanity and mindfulness) and self-compassion (self-kindness, common humanity and mindfulness) may play important roles in the forgiveness process.

Compassion as a Predictor of Forgiveness

Thompson and associates' (2005) dispositional theory on forgiveness is a helpful framework that can link compassion to forgiveness. Dispositional theory of forgiveness posited that forgiveness is a process of responding to and coping with transgressions whereby people change their negative attachments and resolve the dissonance that accompany such negative life events (Synder, 2002). Within this model, forgiveness as an emotional dissonant event will be influenced partially by the ability of the person to resolve incompatible emotions by changing the initial reaction to the event; hence, compassion may play a motivating role in the process of forgiveness.People who have been hurt may be able to overcome the anger if they feel compassion toward the transgressor (Worthington & Wade, 1999).Forgiveness is an emotional transformation that occurs as an outcome of processes linking compassion and other pro-social emotions between the transgressed and the transgressor. Researches relating forgiveness to social emotions established that compassion or the lack thereof either increase

ISSN: 2186-8492, ISSN: 2186-8484 Print
www.ajssh. leena-luna.co.jp

or decrease the propensity to forgive (McCullough et al., 1998). Hence, we hypothesized that compassion for others would be associated with forgiveness of others. Similarly, a person who show compassion toward one's self by accepting one's flaws and inadequacies will be likely to be more forgiving (Exline et al., 2008). Thus, we also expected that self-compassion would be associated with forgiveness of self.

Emotional states are correlates of forgiveness (Fehr et al., 2010). Exline and associates (2003) claimed that strong feelings of positive social emotions such as empathy, sympathy and compassion may neutralize feelings of anger brought about by insults and harms. Hence, a person's dispositional tendencies to experience certain emotions relate to forgiveness (Fehr et al., 2010). According to this principle, negative emotions will be negatively related to forgiveness and emotional states that entail a tendency to experience positive mood states will be positively related to forgiveness. Recently, the study conducted by Ross et al (2004) affirmed that forgiveness of others and forgiveness of self correlated positively with positive affect and correlated negatively with rumination, vengeance and hostility. Rungduin and Rungduin (2013) identified: *pagkabukas ng isip* (opening one's mind), *pagkamaawain* (being merciful), *pang-unawa* (understanding) and *pagtanggap* (acceptance) as contributing factors of Filipino experience in forgiving others.

PRESENT STUDY

Previous studies recommended that the practice of compassion and forgiveness can promote therapist self-care (Vivino et. al., 2009). Considering that majority of the researches on compassion and forgiveness centered on clients and not among counselors and therapists, we focused our investigation on the association of compassion and forgiveness among Filipino counseling professionals.

Based on the dispositional theory of forgiveness and compassion of others and self as positive emotional states, we posited the following hypotheses:

1. Compassion for others will positively predict forgiveness of others;
2. Compassion for others will positively predict forgiveness of self;
3. Self-compassion will positively predict forgiveness of self; and
4. Self-compassion will positively predict forgiveness of others.

METHOD

Participants and Procedure

The participants involved were 231 school counselors, psychologists and counselor-in-training presently enrolled in graduate programs in various higher education institutions in the National Capital Region, Philippines. There were 58 male and 173 female participants (Mean age =30.78; SD = 4.46, 21.64% of 231 did not indicate their age). After giving their informed consent for the study, the participants were asked to respond to measures of compassion and forgiveness either through an online link data collection site or survey questionnaire sheets

Instrument

Forgiveness of Others and Self

Forgiveness of others and forgiveness of self were measured using twelve items from the two relevant subscales of the Heartland Forgiveness Scale (HFS;Thompson et al., 2005). The items refer to statements about forgiveness that the participants need to respond based on their personal experiences. The participants had to indicate whether each item was true or false using a scale from 1 (Almost always false of me) to 7 (Almost always true of me). Six of the twelve items were negatively-stated and were reversed scored prior to data analysis. One item from each subscale had poor item-total correlation and was removed from subsequent analysis. These items are: "Although I feel bad at first when I mess up, over time I can give myself some slack" and "With time I am understanding of others for the mistakes they've made". The mean of all the responses in each of the two subscales was computed to obtain the participants' forgiveness of others and forgiveness of self scores. Sample items are: "When someone disappoints me, I can eventually move past it" (forgiveness of others; α = .64) and "Learning from bad things that I've done helps me get over them (forgiveness of self; α = .75).

Compassion for Others

The Compassion Scale (CS; Pommier, 2010) was used to measure the participants' compassion for other persons. The scale contains 24 items that correspond to the three components of compassion for others. Participants had to indicate the frequency of their experiences in relation to each item using a scale from 1(Almost never) to 5 (Almost always). Half of the items are negatively-stated and were reverse-scored prior to data analysis. Sample items are: "If I see someone going through a difficult time, I try to be caring toward that person (kindness), "Everyone feels down sometimes, it is part of being human" (common humanity) and "I pay careful attention when other people talk to me (mindfulness). The items were combined to form a compassion scale (α = .82), and the mean were computed to obtain the participants' compassion for others score.

Self-Compassion

The Self-Compassion Scale (SCS; Neff, 2003) was used to measure the participants' self-compassion. The scale has 26 items that correspond to the three components of self-compassion. Participants indicated the frequency of their experiences in relation to each item using a scale from 1(Almost never) to 5 (Almost always). Half of the items are negatively-stated and were reverse-scored prior to data analysis. Sample items are: " I try to be loving towards myself when I'm feeling emotional pain" (self-kindness)," When things are going badly for me, I see the difficulties as part of life that everyone goes through" (common humanity) and "When something upsets me I try to keep my emotions in balance" (mindfulness). The items were combined to form a self-compassion scale (α = .85), and the mean were computed to obtain the participants' self-compassion score.

RESULTS

Preliminary analyses were performed to check if the data was suitable for multiple regression analysis and results suggest that the assumptions for multiple regression analysis were satisfied. Table 1 displays the descriptive statistics, and the results indicate that the Filipino helping professionals in the study have higher mean scores on compassion for others and forgiveness of others relative to self-compassion and forgiveness of self, respectively.

Table 1 Descriptive Statistics

Variable	*Observed Range*	*M*	*SD*	*1*	*2*	*3*
Compassion	3.00-5.00	3.91	.39	__		
Self-Compassion	2.42-4.88	3.54	.43	.26**	__	
Forgiveness of Others	3.00-7.00	5.36	.86	.43**	.50**	__
Forgiveness of Self	3.00-7.00	4.94	.78	.12	.62**	.54**

** *p*< .01

The results of the correlational analysis indicate that the following are positively associated: compassion for others and self-compassion, forgiveness of others and forgiveness of self, compassion and forgiveness of others, self-compassion and forgiveness of self, and self-compassion and forgiveness of others. There is no association between compassion for others and forgiveness of self.

To further examine the association between compassion and forgiveness, two multiple regression analyses were performed. First, the participants' forgiveness of others was regressed to compassion for others and self-compassion. Next, the participants' forgiveness of self was also regressed to compassion for others and self-compassion. As displayed in Table 2, the results indicate that compassion for others and self-compassion explains a significant portion of the variance in both forgiveness of others and forgiveness of self. Consistent with the hypotheses of the study, compassion for others was a positive predictor of forgiveness of others, whereas self-compassion was a positive predictor of both forgiveness of others and forgiveness of self. However compassion for others was not a significant predictor of forgiveness of self.

Table 2Multiple Regression Results

	Predictors							
Dependent Variables	*Compassion*			*Self-Compassion*				
	B	*SE B*	*β*	*B*	*SE B*	*β*	R^2	*F (2, 228)*
Forgiveness of Others	.64	.11	.32***	.76	.10	.42***	.35	61.31***
Forgiveness of Self	-.08	.12	-.04	1.26	.11	.63***	.39	72.79***

** * $p< 0.001$

DISCUSSION

The findings are consistent with previous studies that compassion can manifest forgiveness for others and the process of letting go of transgressions by another (Enright et al., 1998). The results of the present study also show that people who give compassion to oneself are likely to forgive personal failures. The components of self-compassion that allows the person to be understanding and kind to oneself, in spite of personal mistakes and inadequacies (self-kindness), recognize personal sufferings and failures are part of the common human experience (common humanity) and require a balance approach to negative emotions like guilt and worry (mindfulness), manifest correlation with forgiveness with oneself. Although our study established the link between compassion and forgiveness, the data cannot demonstrate true cause and effect. An experimental study that will examine the link to establish causality would be needed.

The present findings support the dispositional theory of forgiveness (Synder, 2002) where a person's emotional state influences the ability to forgive either others or one. In other words, a person who is able to transform the negative emotional state, brought about by an aggravated offense either by other or oneself, to a positive emotional state through acceptance and understanding will likely to forgive the offender.

The results of this current study further validate that emotional states are correlates of forgiveness (Fehr et al., 2010). Given that, as a general rule negative emotional states will be negatively related to forgiveness; while, positive emotional states will be positively related to forgiveness. Hence, compassion for others and self considered as positive affect (Ross et al.,

2004) correlated positively with forgiveness of others and self. The present findings also affirmed that Filipino positive attributes like *kagandahan ng loob* (kindness) and understanding one's behavior, which are components of both compassion for others and self have been associated with forgiveness.

The results also confirmed the association of compassion for others and self-compassion. This finding supports the notion that compassion for others and self-compassion go hand-in-hand and show interconnectedness (Chodron, 2010). The results suggest that the components of kindness, common humanity and mindfulness that are both present in compassion for others and self-compassion played possible roles in forgiveness. Exploring the interaction of these components to forgiveness and how these components influence forgiveness can be the subject of future research.

As expected, self-compassion was a positive and significant predictor of forgiveness of self and others. Believing that self-compassion would lead to both forgiveness of self and others is congruent with the previous studies that self-compassion is associated with forgiveness of self (Neff, 2003; Thompson et al., 2005).The present study demonstrated that self-compassion among Filipino school counselors, psychologists and counselor –in- training also evoke feelings of compassion of others since it can predict forgiveness of others. From the Buddhist standpoint, self-compassion extends beyond the self and to all others who are suffering. In other words, a person who is self-compassionate has compassion for others. However, a person who is compassionate to others is not necessarily compassionate with oneself,since the data suggest that compassion for others was not a significant predictor of forgiveness of self. One possible explanation is that there are people who are hard and critical on themselves but not to others, thus, may easily show compassion and forgiveness on others but not to oneself.

Self-compassion may be viewed as a healing agent (Gilbert, 2007) that liberates the person from anger, vengeance and grudges. Therefore, efforts can be focused more in enhancing self-compassion to allow forgiveness of self and others to happen. Recent studies also suggest that higher levels of self-compassion were found to be correlated with life satisfaction and resilience, (Leary et al., 2007) it may be valuable to look into how self-compassion may be enriched among Filipino counseling professionals.Moreover, conceptualization of various workshops and intervention programs that enhance self-compassion among counseling professionals can be implemented as part of counseling supervision or practicum to promote self-care. School counselors, psychologists and counselors in training should take time how to further develop and enhance self-compassion for their own hurts and pains as part of their nourishing and therapist self-care. Equipped with an understanding of how self-compassion is enhanced, school counselors, psychologists and counselors- in training can now focus their efforts on how to develop and cultivate self-compassion in their counseling or therapy sessions to assist their clients. Future studies can look into how self-compassion among counseling professionals can be an essential construct to counseling or therapeutic processes and outcomes. Similarly, it is also recommended that counselor educators include academic courses or modules on self-compassion and forgiveness to enhance counselors' professional and psychoemotional development and preparedness.

REFERENCES

[1] Berry, J. W., Worthington, L. W., Parrott, L., O' Connor, L. E. & Wade, N.G (2001) Dispositional forgiveness: Development and construct validity of the Transgression Narrative Test of Forgivingness (TNTF). *Personality and Social Psychology Bulletin, 27*, 1277-1290.

[2] Brach, T. (2003). *Radical acceptance: Embracing your life with the heart of a Buddha.* New York, NY: Bantam

[3] Chodron, P. (2010). Transforming the heart of suffering. *Buddhadharma, The Practitioner's Quarterly Online, 2010*(Summer).

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

[5] Enright, R. D. (1991). The moral development of forgiveness. In W. Kurtines & J. Gewirtz (Eds). *Moral behavior and development* (Vol 1, pp.123-152).Hillsdale, NJ: Lawrence Erlbaum Associates, Inc.

[6] Enriquez, V. G. (1978). Kapwa: A core concept of Filipino Social Psychology. *Philippine Social Sciences and Humanities Review, 42,* 100-108.

[7] Exline, J.J., Baumeister, R.F., Zell, A. L., Kraft A.& Witvliet, C.V.O. (2008). Not so innocent: Does seeing one's one capability for wrongdoing predict forgiveness? *Journal of Personality and Social Psychology, 94, 495-515.*

[8] Fehr, Ryan, Gelfand, Michele & Nag, Monisha (2010). The road to forgiveness: A meta-analytic synthesis of its situational and dispositional correlates. *Psychological Bulletin, 136*(2), 894-914.

[9] Feldman, C. (2005). *Compassion: Listening to the cries of the world.* Berkeley, CA: RodmellPress.

[10] Feldman, C.& Kyuken, W. (2011). Compassion in the landscape of suffering. *Contemporary Buddhism, 12*(1), 143-155

[11] Gilbert, P. *(*2007). Evolved minds and compassion in the therapeutic relationship. In P. Gilbert & R. I. Leahy (Eds). *The therapeutic relationship in the cognitive behavioral psychotherapies* (pp. 106-142).London: Routledge.

[12] Gilbert, P. (2005). *Compassion: Conceptualizations, research and use in psychotherapy* (pp. 9-74.).London: Routledge.

[13] Human Development Study Group (1991). Five points on the construct of forgiveness within psychotherapy. *Psychotherapy, 28*(3), 493-496.

[14] Ladner, L. (2004). *The lost art of compassion.* New York: HarperCollins.

[15] Leary, M. R., Tate, E. B., Adams, C. E., Allen, A. B.& Hancock, J. (2007). Self-compassion and reactions to unpleasant self-relevant events: The implications of treating oneself kindly. *Journal of Personality and Social Psychology, 92,* 887-904.

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

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

[18] McCullough, M. E., Worthington, E. L.& Rachal, K. C. (1997). Interpersonal forgiving in close relationships. *Journal of Personality and Social Psychology, 73*, 321-336.

[19] Mistler, B. (2010). *Forgiveness, perfectionism and the role of compassion*. University of Florida, 112 pages.

[20] Murray, R. J. (2005). Forgiveness as a therapeutic option. *The Family Journal, 10*, 315

[21] Neff, K. D. (2003b). Self-compassion: An alternative conceptualization of a healthy attitude toward oneself. *Self and Identity, 2,* 85-102.

[22] Neff, K. D. (2003). Development and validation of a scale to measure self-compassion. *Self and Identity, 2*, 223-250.

[23] Neff, K. D., & Beretvas, S. N. (2012). The role of self-compassion in romantic relationships. *Self and Identity, 12*(1), 78-98.

[24] Neff, K. D. & Pommier, E. (2012). The relationship between self-compassion and other-focused concern among college undergraduates, community adults, and practicing meditators. *Self and Identity, 12*(2), 160-176.

[25] Patsiopoulos, A. T. & Buchanan, M. J. (2011). The practice of self-compassion in counseling: A narrative inquiry. *Professional Psychology: Research and Practice 42*(4), 301-307.

[26] Pommier, E. (2010). The compassion scale. *Dissertation Abstracts International, 72*(04).

[27] Ross, S. R., Kendal, A.C., Matters, K.G., Rye M. S.& Wrobel, T. A. (2004). A personological examination of self and others forgiveness in the five-factor model. *Journal of Personality assessment, 82,* 207-214.

[28] Rungduin, D. C. & Rungduin, T. T. (2013). The emergence of Filipino values among forgiveness studies. *International Journal of Research Studies in Psychology, 2*(4),17-34.

[29] Shepard, D. A.& Cardon, M.S. (2009). Negative emotional reactions to project failure and the self-compassion to learn from the experience. *Journal of Management Studies, 46,* 924-949.

[30] Synder, C. R. (2002). *Forgiveness among Individuals: Models and Theories of Forgiveness. Introduction of a New Model of Forgiveness: Measurement and Intervention.* Department of Psychology at the University of Kansas.

[31] Thompson, L. Y.& Synder, C.R. (2003). Measuring forgiveness. In S. J Lopez & C.R. Synder (eds), *Positive psychological assessment: A handbook of models and measures* (pp. 301-312). Washington, DC: American Psychological Association.

[32] Thompson, L., Synder C. & Hoffman, L. (2005). Heartland forgiveness scale. *Faculty publications, Department of Psychology. Paper 452.*

[33] Thompson, L. Y., Synder, C. R., Hoffman, L., Michael, S. T., Rasmussen, H. L., Billings, L.S., Heinze, L., Neufeld, J. E., Shorey, H. S., Roberts, J. C.& Roberts, D.E.

(2005). Dispositional forgiveness of self, others and situations.*Journal of Personality, 73,* 313-359.

[34] Vivino, B. L., Thompson, Barbara, Hill, Clara & Ladany, N. (2009). Compassion in therapy: The perspective of therapists nominated as compassionate. *Psychotherapy Research, 19*(2), 157-171.

[35] Worthington, E. L. Jr. & Wade, N. G. (1999). The social psychology of unforgiveness and forgiveness and implications for clinical practice. *Journal of Social and Clinical Psychology, 18*, 385-418.