

**TO BE SOCIAL IS TO BE FORGIVING:
EXPLORING THE RELATIONS AMONG FORGIVENESS
AND CHARACTER ATTRIBUTES IN ELEMENTARY SCHOOL STUDENTS**

A dissertation

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Abstract

This research sought to conceptually assess whether forgiveness is a character virtue, and to understand what factors might comprise its development. Accordingly, three purposes were involved in the current investigation: 1. to test the psychometric properties of a measure of forgiveness used among elementary school students; 2. to explore its behavior amidst other character virtues and possible foundational attributes; and 3. to examine the effects of a character education program designed to promote character virtues, including forgiveness, among elementary school children. Accordingly, I conducted two studies assessing forgiveness in relation to character attributes among elementary school students.

In order to provide initial empirical evidence about the relation of forgiveness to character, and to test a measure developed to assess forgiveness among elementary school students, Study 1 involved exploring the psychometric properties of measures related to forgiveness and character, refining the measures, and examining the relations of forgiveness and character attributes at one point in development. Based on the results from Study 1, Study 2 involved assessing whether the relations of forgiveness with character attributes changed across two points in time, and whether the relations differed according to a character education intervention program which was designed to promote forgiveness among other virtues and possible foundational attributes.

Findings from tests of psychometric properties of the measures suggested that measures of forgiveness and selected character attributes possessed reliability

and validity. Furthermore, results indicated that forgiveness was strongly related to character attributes in this sample. In addition, these findings were further supported by robustness tests across subgroups. Last, the relations were relatively stable across the two times of testing and intervention conditions. However, future studies are needed to explore the antecedents to, and consequences of, forgiveness. I discuss implications of the current assessment of forgiveness for character education, intervention, and research promoting adaptive social relationships and thriving societies marked by social justice.

Keywords: forgiveness, moral development, virtues development, character education, thriving, social justice

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*Human knowledge consists not only of libraries of parchment and ink –
it is also comprised of the volumes of knowledge that are
written on the human heart,
chiseled on the human soul, and
engraved on the human psyche.*

- Michael Jackson, 2001, Oxford University

A dissertation is often considered a tremendous milestone. Indeed, it is a capstone in the serious endeavor of achieving, what my advisor often referred to as, ‘the highest degree ever invented by man.’ Yet, as I write these words of acknowledgement, I am hardly thinking about this dissertation at all.

This document is not what really matters.

I chose to begin this section with the above quote from Michael Jackson (yes, the King of Pop) as a reminder that the ‘libraries of parchment and ink’—on the shelves of which this dissertation will surely collect dust—are not the only sources of human knowledge. I believe, instead, that it is the human heart, soul, and psyche (to use MJ’s words) that are brimming with that most worthy of fostering – the knowledge and experience that lead to wisdom and, most importantly, to love.

Neither wisdom nor love can be captured by pen and ink. Similarly, these words cannot possibly express the love and gratitude I have for every individual that has helped me get to where I am.

I have dedicated my academic life to studying and promoting good character and social relationships – how people become *good* people and live together well. The term ‘character’ is derived from the Greek word for a stamping tool or engraved mark. Considering that contemporary developmental science recognizes character as developing in and through social relationships, one could say that we are, in a way, chiseled and engraved by those very relationships. Please forgive that scholarly introduction to an acknowledgements section, but I like to elaborate when I feel it has meaning. (And yes, that was another long-winded justification for my using that MJ quote.)

Our relationships carve us into who we are. *That* is what matters. *That* is where this most important knowledge of the heart, soul, and psyche is taught and fostered. And *that* is why I owe everything to those who brought and got me here. You all have chiseled a scholar out of me and, I hope, a man of character.

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Cue the Michael Jackson music because, I know – if we want to make the world a better place, take a look at ourselves and make a change (*na na na, na na na, yeah*).

Table of Contents

Abstract	ii
Acknowledgements	iv
List of Tables and Figures	x
CHAPTER 1: FORGIVENESS AS A MORAL CHARACTER VIRTUE	1
The Role of Forgiveness	4
Attributes Related to Forgiveness and Character	8
Forgiveness and Character Education	11
Overview of the Current Investigation	13
CHAPTER 2: METHOD	16
Participants	20
Procedure	23
Measures	24
Data Analysis Plan for Study 1	30
Data Analysis Plan for Study 2	31
CHAPTER 3: RESULTS FROM STUDY 1	33
Missing Data	34
Preliminary Analyses	34
Testing the Factor Structures	36
Determining the Constructs to Retain in Study 2	44

CHAPTER 4: RESULTS FROM STUDY 2	48
Defining a Parsimonious Model	48
Testing for Measurement Invariance	49
Testing the Repeated-Measures ANOVAs	51
Testing the Cross-Lagged Panel Models	52
CHAPTER 5: DISCUSSION.....	56
Developing and Refining the Measures	56
Exploring the Relations Among Forgiveness and Character	60
Examining Construct Stability and the Effects of a Character Education Program.....	63
Limitations and Future Directions	68
Conclusions.....	71
References.....	73

List of Tables and Figures

Table 1. Item stems for the constructs measured in the current investigation

Table 2. Preliminary descriptive statistics for the items measured at Wave 1

Table 3. Preliminary descriptive statistics for the items measured at Wave 2

Table 4. Pearson product-moment correlations for the manifest indicators measured at Wave 1

Table 5. Pearson product-moment correlations for the manifest indicators measured at Wave 2

Table 6. Pearson product-moment correlations for the Forgiveness Items (Wave 1 and Wave 2)

Table 7. Pearson product-moment correlations for the Emotion Awareness Items (Wave 1 and Wave 2)

Table 8. Pearson product-moment correlations for the Emotion Management Items (Wave 1 and Wave 2)

Table 9. Pearson product-moment correlations for the Social Intentional Self-Regulation Items (Wave 1 and Wave 2)

Table 10. Pearson product-moment correlations for the Perspective-Taking Items (Wave 1 and Wave 2)

Table 11. Pearson product-moment correlations for the Humility Items (Wave 1 and Wave 2)

Table 12. Pearson product-moment correlations for the Empathy Items (Wave 1 and Wave 2)

Table 13. Pearson product-moment correlations for the Sympathy Items (Wave 1 and Wave 2)

Table 14. Pearson product-moment correlations for the Caring Items (Wave 1 and Wave 2)

Table 15. Pearson product-moment correlations for the Generosity Items (Wave 1 and Wave 2)

Table 16. Pearson product-moment correlations for the Love Items (Wave 1 and Wave 2)

Table 17. Completely standardized factor loadings for the constructs, by subgroups

Table 18. Latent correlations for the constructs measured in Wave 1

Table 19. Correlations between forgiveness and the nine latent constructs, by subgroups

Table 20. Correlations for the latent constructs, by gender

Table 21. Correlations for the latent constructs, by grade

Table 22. Correlations for the latent constructs, by race

Table 23. Completely standardized factor loadings for the refined model measured at Wave 1

Table 24. Latent correlations for the constructs in the refined model

Table 25. Model fit statistics for between-group invariance tests, by condition

Table 26. Model fit statistics for longitudinal invariance tests, Wave 1 to Wave 2

Table 27. Internal consistency reliability coefficients and autocorrelation stability coefficients for each of the five constructs in Study 2

Table 28. Results from the repeated-measures ANOVAs for each of the five constructs in Study 2

Table 29. Standardized path coefficients (and p values) for the cross-lagged panel model for the full sample

Table 30. Unstandardized path coefficients (and p values) for the cross-lagged panel model tested on the Condition 1 group

Table 31. Unstandardized path coefficients (and p values) for the cross-lagged panel model tested on the Condition 2 group

Table 32. Unstandardized path coefficients (and p values) for the cross-lagged panel model tested on the Condition 3 group

Figure 1. A cross-lagged panel model for the five constructs measured in Study 2

CHAPTER 1: FORGIVENESS AS A MORAL CHARACTER VIRTUE

If one by one we counted people out

For the least sin, it wouldn't take us long

To get so we had no one left to live with.

For to be social is to be forgiving.

- Robert Frost, 1923, *The Star-Splitter*

Humans need each other. In 2016, when Hillary Rodham Clinton became the first woman in U.S. history to accept a major-party presidential nomination, she invoked “Stronger Together” as her campaign slogan, amidst the divisive tensions and rhetoric of the social and political climate at the time. The slogan summarized the theme of her 1996 book, *It Takes a Village: And Other Lessons Children Teach Us*. The phrase “it takes a village” reflects the ancient African philosophy of *ubuntu*, translated as ‘It takes a village to raise a child,’ or ‘I am because we are’ (Ahmadi, 2005; Mangena, 2012). This principle of *ubuntu*, which inspired Clinton’s book and later campaign theme, recognizes the interrelatedness of human beings and defines individuals in regard to their relationships with others.

That humans need each other, and are indeed *stronger together*, may be regarded as a fundamental truth. Indeed, social relationships are fundamental to the existence of animal life (Tobach & Schneirla, 1968), to the evolution of humans (Johanson & Edey, 1981), to creating a new organism, and to maintaining its viability at least through its reproductive point in the life cycle (e.g., Bowlby, 1969). It may follow, then, that social relationships not only allow the existence of

animal (human) life, but also promote its thriving, such that no organism can exist optimally without social relationships. There is indeed great evidence that when organisms are deprived of social relationships they do not thrive as well as when they have supportive social relationships. Examples of such evidence include isolate-reared monkeys (Harlow, Dodsworth, & Harlow, 1965; Suomi, Collins, Harlow, & Ruppenthal, 1976) and institutionally-deprived children (Rutter, 2006; Rutter et al., 2009).

How, then, do we understand characteristics of humans that can moderate these social relationships? What are the variables that increase the probability that one will have social relationships that are adaptive and allow thriving? Consistent with the idea that social relationships are fundamental for the development of healthy human behaviors, what are the conditions under which we would see challenges to the presence of such behaviors in the developing person? What enables humans to be *stronger together* and thrive, particularly amidst challenges and injustices that may threaten adaptive social relationships?

Character is a term used to describe the quality of a person's relations to the social world and, in particular, to other people in the social world (Berkowitz, 2012; Lerner & Callina, 2014). Therefore, a person's character may moderate his or her social relationships and, thus, may promote or hinder thriving. What, then, makes for good social relations and, thus, good character? What does it mean to be good? Why would a society want to promote good character among its individuals?

According to Berkowitz and Bier (2014), good character motivates and enables an individual to do the right thing in time and place, and to function as a “competent moral agent” (p. 250). Lapsley and Narvaez (2006) emphasized that functioning as a competent moral agent involves thinking, feeling, and acting morally across varying contexts. What, then, does it mean to function morally across contexts? Historically, morality has referred to a code of standards, principles, and values for right and wrong (or good and bad) behavior, where right and wrong is evaluated by its effect on self and others (e.g., Staub, 1978). Building on definitions put forth by Gert (1988) and Nucci (2001), Berkowitz (2012) defined morality as “a public system of universal concerns about human welfare, justice, and rights that all rational people would want others to adhere to” (p. 249). Moral, then, is used to describe “good persons and good societies” (Haidt, 2008, p. 65) marked by relations that benefit both self and other, or the individual and the context.

As such, Lerner and Callina (2014) defined character and its development as relational, involving “a specific set of mutually beneficial relations that vary across ontogenetic time and contextual location (place), between person and context and[...], in particular, between the individual and other individuals that comprise his/her context” (p. 323-324). When people are engaged in mutually beneficial relations with their world and, especially, their interpersonal world, those attributes may be termed character virtues. Furthermore, as Nucci (in press) emphasized, character must be defined in regard to coherence in moral judgments across contexts. That is, character refers to a coherent system that enables one to

“engage the social world as a moral agent” (Nucci, in press) and, therefore, cannot be reduced to a set of virtues or traits, or to an identity.

Character virtues, then, refer to instances of mutually beneficial relations reflecting one’s coherent system of moral action in the world (i.e., character). However, one instance or act that benefits another is not necessarily considered virtuous. Indeed, one may act ‘virtuously’ – in a way that benefits others – for his or her own personal gain, for instance, by manipulating others with kindness. Such actions do not make the individual a person of good character. Instead, to be a person of good character, to qualify one’s actions as virtuous, there must be coherence in one’s way of engaging with the social world (see Nucci, in press). Virtues, then, describe acts that benefit the individual and the context, and reflect one’s character in regard to a coherent system of engaging the world as a moral agent. As a consequence, scientists and society should be interested in character virtues because they enable understanding of how people are engaged in social relationships that are mutually beneficial across contexts and, as well, that foster the development of good character and moral societies (see Lerner & Callina, 2014).

The Role of Forgiveness

Although people need social relationships that are mutually supportive and beneficial, sometimes relationships are challenged and threatened. One instance of such a challenge is when people are aggrieved by others. However, if individuals had only the capacity to “fight fire with fire” and counter any slight or attack with matched responses, then, for any grievance, there would be the

likelihood of continuing hostility, or even war, among individuals and groups. Indeed, such a threat to social relationships would have potentially catastrophic results, as Martin Luther King, Jr. (1958) wrote, “The old law of an eye for an eye leaves everybody blind” (p. 208). Therefore, there needs to be some component of human development that allows the individual to find ways to establish and maintain positive relations in the face of, or after, challenges to social relationships.

Forgiveness represents one such characteristic that may increase the probability of adaptive social relationships that promote thriving. Forgiveness involves “a willingness to abandon one’s right to resentment, negative judgment, and indifferent behavior toward one who unjustly injured us, while fostering the undeserved qualities of compassion, generosity, and even love toward him or her” (Enright, Freedman, & Rique, 1998, p. 47). As Alexander Pope (1711) wrote, “To err is human; to forgive, divine” (line 525). As such, forgiveness is often seen as a desirable attribute, especially, for instance, dating at least from early Christian thought (Enright & Gassin, 1992). If forgiveness is indeed regarded as an attribute of divinity and grace, should it follow, then, that it also be considered a character virtue?

Indeed, forgiveness has received much attention in the fields of counseling psychology, social psychology, and health psychology, particularly as it benefits the self in managing and letting go of negative emotions (see Baskin & Enright, 2004; Toussaint, Worthington, & Williams, 2015, for reviews). However, a dearth of research exists regarding forgiveness as a character virtue promoting positive

human development. It is unclear, then, whether forgiveness involves *mutually* beneficial relations that benefit both the person and the context, in particular, the forgiver and the forgiven. As noted above, character virtues must involve coherence across contexts, and reflect a coherent system of engaging the social world as a moral agent (see Lerner & Callina, 2014; Nucci, in press). Therefore, no single instance of forgiveness can necessarily be considered virtuous. Rather, one's disposition or tendency to forgive in response to injustices and across contexts would reflect coherence and, thus, character.

Debates persist, however, regarding whether forgiveness can or should be considered a character virtue. For example, forgiveness is sometimes seen as weakness, or as pardoning, condoning, or justifying the bad behavior of others (Enright et al., 1991). Indeed, Moody-Adams (2015) described forgiveness as “a complex and often perplexing phenomenon” (p. 161) – an enigma. In challenging the many doubts against forgiveness, Moody-Adams (2015) stated, “Gandhi underscored the difficulty of forgiveness when he insisted that ‘forgiveness is an attribute of the strong’ ” (p. 162). However, as Exline, Worthington, Hill, and McCullough (2003) noted, in some cases, “scholars take a more skeptical view, suggesting that forgiveness can sometimes be dangerous, unwise, or morally inappropriate (e.g., Affinito, 1999; Lamb & Murphy, 2002; Murphy, 2000; Wiesenthal, 1998)” (p. 339). In addition, one's motive to forgive must be considered, as it may reflect a fine line between forgiveness as vice and virtue:

Some have proposed that forgiving deep hurts requires an advanced level of moral development (e.g., Enright, Santos, & Al-Mabuk, 1989). Yet

baser motives sometimes underlie decisions to forgive, making forgiveness appear more like a vice than a virtue. Some people might forgive because they fear confrontation or want to avoid facing their own anger, a concern raised by clinicians (Haaken, 2002; Lamb, 2002).

Philosophers have suggested that forgiveness sometimes stems from desires for personal ease or comfort, with such lazy or unselfish impulses overshadowing higher goals such as the maintenance of self-respect or justice (Murphy, 2002; Neu, 2002). Using this logic, one might agree with Nietzsche (1887/1996) that forgiveness reflects weakness. (Exline et al., 2003, p. 342)

Indeed, Worthington (2005) warned of the controversial nature of forgiveness, noting, “When we seek to forgive, we risk being judged and even condemned by others. After all, not everyone values or respects forgiveness as a virtue. Some will conclude that we are too soft on justice” (p. 21). If that is the case, would it follow, then, that forgiveness only serves to encourage bad behavior, forswear justice, and, in effect, promote bad relations, bad character, and bad societies? If forgiveness is indeed too soft on, or counter to, justice, how could it fit within a view of morality that emphasizes social justice, welfare, and human rights (e.g., Berkowitz, 2012; Gert, 1988; Nucci, 2001)? It seems, then, that developmental scientists are presented with a problematic: *is forgiveness, in fact, a character virtue?*

Attributes Related to Forgiveness and Character

To better understand whether forgiveness should be considered a character virtue, one potentially useful starting point would be to explore how forgiveness relates to other components of character in the individual. For instance, do individuals who view themselves as virtuous, and embodying particular character virtues, also view themselves as forgiving? How does forgiveness relate to, and differentiate from, other character attributes? What character-related components within the individual should be explored in order to better understand forgiveness as a virtue?

Berkowitz (2012) described the complete moral person as consisting of foundational characteristics (e.g., social skills such as perspective-taking) and moral characteristics (e.g., virtues such as generosity). Foundational characteristics are non-moral, and may represent the underlying processes and potentially moderating influences on morality. Moral characteristics, then, include the cognitions, emotions, motivations, actions, and skills that have implications for morality (see Berkowitz, 2012). Which characteristics (skills and virtues), then, should be explored in relation to forgiveness?

Existing definitions and models of forgiveness suggest several possible characteristics that may be worth exploring. Enright and Fitzgibbons (2000) and Worthington (2006) have proposed models describing the process of forgiveness that include both non-moral skills presumed to provide a basis of character, and moral components of character per se.

The Worthington (2006) model, for instance, presents five steps to “REACH” emotional forgiveness: 1. “Recall the hurt” (i.e., emotion awareness); 2. “Empathize to emotionally replace” negative emotions, such as bitterness and resentment, with positive emotions, such as empathy, sympathy, compassion, and love; 3. give the “Altruistic gift of forgiving;” 4. “Commit to the forgiveness experienced;” and 5. “Hold on to forgiveness.” Accordingly, the Worthington (2006) model suggests that forgiveness is an active process which involves being aware of one’s hurt emotions (Step 1), demonstrating empathy, sympathy, compassion and love (Step 2), showing generosity (Step 3) and, furthermore, having the intentional self-regulation skills to commit to and hold on to the forgiveness (Steps 4 and 5). The Worthington (2006) REACH model for forgiveness was developed as a psychoeducational tool to be used in small groups, and it has been applied and tested with church groups, college students (from Christian and secular colleges), couples, and parents (see Worthington et al., 2010, for a review). However, no empirical work has explored the relations of these constructs with forgiveness. These constructs should therefore be explored in relation to forgiveness.

Similarly, the Enright and Fitzgibbons (2000) Forgiveness Process Model describes forgiveness as beginning with an “uncovering” phase of recognizing or recalling the hurt caused by the transgression, similar to the emotion awareness described in the previous model. In addition, their process model includes a “work” phase that involves reframing, perspective-taking, empathy, and compassion (Enright & Fitzgibbons, 2000), similar to Step 2 of the REACH

model (Worthington, 2006). Enright and Fitzgibbons (2000) also described forgiveness as “giving a moral gift to the offender” (p. 68), reflecting the generosity demonstrated in Step 3 of the REACH model (Worthington, 2006). The Forgiveness Process Model was derived from interviews with clinical social workers and has been applied successfully with children, adolescents, and in clinical settings including survivors of incest, cancer, cardiovascular disorders, and substance abuse (see Baskin & Enright, 2004; Worthington et al., 2010, for reviews of applications of these models). Nonetheless, there is a lack of research explicating the empirical relations of these constructs in the forgiveness process (however, other research supports the model of the forgiveness process, as well as processes used in forgiveness interventions: for a validation of the Forgiveness Process Model, see Knutson, Enright, & Garbers, 2008; for a meta-analysis of forgiveness interventions, see Wade, Worthington, & Meyer, 2005).

Furthermore, in the empathy-humility-commitment model, Worthington (1998) proposed that “forgiveness is initiated by empathy for the offender, furthered by humility in the person who was hurt, and solidified through making a public commitment to forgiveness” (p. 63). Accordingly, constructs of empathy and humility should be explored in relation to forgiveness. Given that empathy is a phenomenon with cognitive and affective components related to moral development (e.g., Hoffman, 2000) and forgiveness (e.g., McCullough, 2000), variables that might be involved in empathy should be considered as well, such as perspective-taking, sympathy, empathic concern, and humility (see Worthington,

1998). The common themes throughout these models provide further evidence for which constructs might be useful to explore in relation to forgiveness.

Forgiveness seems to be described as a character virtue based on existing definitions and models. These models refer to constructs of emotion awareness, emotion management, and perspective-taking as contributing to the forgiveness process, reflecting possible foundational characteristics of the moral person (see Berkowitz, 2012). In addition, these models include ideas of empathy, compassion, generosity, and love, reflecting moral components of character (see Berkowitz, 2012; see also Worthington, Jennings, & DiBlasio, 2010 for a review; Hodgson & Wertheim, 2007. The Method section, as well as Table 1, presents information about how each construct was conceptualized in the current investigation and, as well, describes the measures. Therefore, such constructs should be assessed in relation to forgiveness.

Forgiveness and Character Education

Although the above-noted models of forgiveness were derived from clinical contexts with adults (see Enright & Fitzgibbons, 2000; Worthington et al., 2010), evidence exists that forgiveness may also promote positive social relationships among children. For instance, fostering the development of forgiveness among school children may contribute to the development of children's social competence and relationships (e.g., Denham, Neal, Wilson, Pickering, & Boyatzis, 2005). As well, evidence exists that forgiveness in response to school bullying promotes mutually beneficial relations for victims, bullies, and the school climate and culture (see Ahmed & Braithwaite, 2006; Hui,

Tsang, & Law, 2011). As such, character education programs seeking to promote moral and character development, thriving social contexts, and mutually beneficial and adaptive relations among persons and contexts in response to injustice (e.g., the forgiver and the forgiven) might be wise to include and promote forgiveness.

Despite the positive implications of forgiveness, a dearth of research exists relating it to character, let alone integrating it with character education programs (see Klatt & Enright, 2009; Lin, Enright, & Klatt, 2011). If character education programs are to effectively promote the development of forgiveness to encourage positive social relationships (see Denham et al., 2005), then more research is needed to understand forgiveness as a character virtue. For instance, which components of the moral person might serve as possible antecedents to, statistical moderators of, or consequences of the development of forgiveness? Indeed, character education programs often promote different skills and virtues that pertain to Berkowitz's (2012) conception of the complete moral person. For instance, social skills such as perspective-taking are often included in programs that take a social and emotional learning (SEL) approach to character (see Durlak, Weissberg, Dymnicki, Taylor, & Schellinger, 2011; Durlak, in press). Accordingly, such social skills might serve as antecedents to the moral components of character (e.g., Berkowitz, 2012).

Questions exist, then, regarding the relations among forgiveness and other character attributes, including non-moral foundational components as well as moral components (see Berkowitz, 2012). Are there unique features of

forgiveness as a character virtue, particularly in elementary school children? Do the structural relations of forgiveness and character attributes change or develop in elementary school students and, if so, how? Is the development of forgiveness dependent on the development of non-moral, foundational attributes of character (e.g., emotion awareness, perspective-taking)? In turn, do moral components of character (e.g., forgiveness, generosity, love) develop in concert with non-moral attributes?

At this writing, there are no data sets providing answers to these questions. Given, then, the potential importance of forgiveness in human life and, as such, the importance of developing individuals' capacity and likelihood to forgive, a study of the presence and development of forgiveness would be important and timely. Such a study could inform programs intended to promote the character development of children. This dissertation presents the results of such an investigation.

Overview of the Current Investigation

To address the above-noted questions, the current investigation involved three purposes. First, I aimed to test among the elementary school students the psychometric properties of the measures of forgiveness and assess covariation with the aforementioned attributes potentially related to character. By assessing the behavior of these measures, I could explore the relations among forgiveness and character attributes. Therefore, the first purpose of this investigation was to refine and test measures regarding their psychometric properties. Obviously,

establishing these properties is the basis for having confidence in the usefulness of the empirical interrelations among the constructs.

Second, I sought to assess whether forgiveness is a character virtue by exploring its relation with variables potentially related to character, based on existing models and definitions of forgiveness. Using the Berkowitz (2012) model as a conceptual guide, I chose constructs to reflect possible foundational skills, that is, antecedent variables (e.g., emotion awareness, emotion management, social intentional self-regulation, perspective-taking) and moral covariates (e.g., humility, empathy, sympathy, caring, generosity, love) of character.

The third purpose of this investigation was to assess whether there was stability in the relations among the constructs across two points in time. Furthermore, I examined the effects of a character education program designed to promote virtues, including forgiveness, in elementary school children. Exploring these relations might benefit programs designed to promote character and virtues by providing researchers and practitioners with an evidence base suggesting how character attributes relate to each other, as well as how they might change or develop among elementary school students.

Therefore, to address these three purposes, a data set rich enough to include constructs related to forgiveness and character attributes is needed in order to explore their relations among elementary school students. The Arthur Interactive Media (AIM) Buddy Project is a longitudinal study assessing social-emotional and character development among elementary school students from nine schools across two districts in Massachusetts and serves as an excellent data

base to explore the developmental structure of forgiveness. Therefore, I analyzed data from the AIM Buddy Project to explore the interrelations among forgiveness and the aforementioned constructs believed to be related to forgiveness and its development.

The current investigation serves as an exploratory, hypothesis-searching study. Given the dearth of research empirically relating forgiveness to character attributes, what is needed at this writing is an exploration of the indicators of forgiveness and potentially associated precursors or covariates (e.g., social skills and character virtues). In addition, little is yet known about how to effectively and meaningfully measure character and related constructs in school-aged children. Therefore, the current investigation tested the factor structure of self-report measures of forgiveness and other selected character attributes. This exploratory study will serve the purpose of enabling the data set to be hypothesis-generating for future theory development.

CHAPTER 2: METHOD

In the current investigation, I explored the relations among forgiveness and other attributes believed to be related to character among elementary school students. The goal of this research was to provide an empirical model for describing the structural relations of forgiveness as a character virtue. Three purposes, then, framed this investigation: 1. to test the psychometric properties of measures of forgiveness and character attributes used with elementary school students; 2. to assess if there was evidence for forgiveness as a character virtue by exploring its relations with character attributes; and 3. to examine whether the structural relations of forgiveness and character attributes among elementary school students were stable in relation to youth participation in a character education intervention program.

To address these purposes, I analyzed data from the Arthur Interactive Media (AIM) Buddy Project, a quasi-experimental longitudinal study assessing social, emotional, and character development among elementary school students from nine schools across two districts in Massachusetts (see Batanova, Bowers, Hilliard, Tirrell, Stacey, McClain, & Lerner, 2016; Bowers, Hilliard, Batanova, Stacey, Tirrell, Wartella, & Lerner, 2015 for descriptions of the pilot studies for this project). This data set includes constructs of forgiveness and other attributes believed to be related to character, including foundational characteristics (i.e., emotion awareness, emotion management, social intentional self-regulation, and perspective-taking), and moral characteristics (i.e., humility, empathy, sympathy, caring, generosity, and love). In addition, the study involved three intervention

conditions, including a character education program that promoted forgiveness, a comparable program that did not promote character or forgiveness, and a no-intervention control condition. As such, the AIM Buddy Project data set served as a useful data base to explore forgiveness and its links to other attributes of character. In this chapter, I describe the data set and analyses used in the current investigation.

To address the three purposes of this research, the current investigation involved two parts, described here as Study 1 and Study 2. Given the paucity of knowledge regarding forgiveness and its relations to character attributes, a useful place to begin would be to understand how forgiveness relates to non-moral attributes and moral characteristics at one point in development. Therefore, in Study 1, I explored the relations among forgiveness and selected character attributes (foundational and moral; see Berkowitz, 2012) in elementary school students, based on their self-reports. Using existing models of forgiveness (see Enright & Fitzgibbons, 2000; Worthington, 2006; Worthington et al., 2010), I chose ten constructs to relate to forgiveness. Four constructs represented foundational characteristics (emotion awareness, emotion management, social intentional self-regulation, and perspective-taking), and six constructs represented moral characteristics (humility, empathy, sympathy, caring, generosity, and love). Although the Berkowitz (2012) model of the complete moral person was used as a conceptual guide to select possible components of character to examine in relation to forgiveness, it was beyond the scope of this study to test empirically the

presence of latent factors perhaps reflecting foundational and moral components of character.

The aim of Study 1 was therefore to address Purpose 1 and Purpose 2 of the current investigation: 1. to test the psychometric properties of measures of forgiveness and character attributes used with elementary school students; and 2. to explore the relations among forgiveness and character attributes. Study 1, then, involved confirming the measurement factor structure of the constructs of interest assessed (forgiveness and foundational and moral character attributes, listed above) and refining the measures based on their psychometric properties; providing preliminary descriptive data regarding the constructs; and exploring whether and how forgiveness related to character attributes among elementary school students.

Furthermore, to examine the robustness of these findings, I compared the relations of the latent constructs across demographic groups present within the data set. Given the sample, I compared relations between fourth grade and fifth grade students; between male and female students; and between students identified as White and Non-White (due to the lack of statistical power across the racial/ethnic subgroups present in the data set, Non-White students were combined into one category; see Participants section, below, for further description of the sample demographics). Exploring these relations provide initial empirical evidence that forgiveness should be included in the catalogue of character virtues. The results from Study 1 are presented in Chapter 3.

The aim of Study 2 was to address Purpose 3 of this investigation: to examine whether the structural relations of forgiveness and character attributes were stable across two points in time and, further, to examine whether a character education intervention program had an impact on those relations. Therefore, in Study 2, I asked whether and how the relations among forgiveness and selected character attributes changed in elementary school students across two time points and three intervention conditions. Accordingly, I used the first two waves of data from the AIM Buddy Project data set to assess a structural regression model of forgiveness, using constructs determined by the results of Study 1 (emotion awareness and perspective-taking to represent foundational characteristics; generosity and love to represent moral characteristics). To test a structural regression model of forgiveness, I first conducted tests of measurement invariance of the constructs across the two time points and, as well, across the three intervention conditions present within the data set (a character education intervention program involving cross-age buddy pairing; a comparable cross-age buddy pairing program unrelated to character education; and a no-intervention control). I then conducted a series of repeated-measures ANOVAs to examine whether there were mean differences, across time and condition, in the constructs assessed. Last, I conducted a series of cross-lagged panel models (Cole & Maxwell, 2003) of forgiveness and the selected attributes to assess the structural relations among forgiveness and other character attributes across the two points in time and three conditions.

The key questions involved in Study 2 were whether there was stability in the relations among forgiveness and related foundational and moral character attributes in elementary school students, and whether the relative standings among these constructs differed as a result of a character education intervention program. These questions, then, address Purpose 3 of the current investigation. The results from Study 2 are presented in Chapter 4.

Data for the two studies were collected at two points of measurement: at the beginning of the school year (Wave 1; Fall, 2015, before the implementation of any program); and at the end of the school year (Wave 2; Spring, 2016, after program implementation). Data for Study 1, addressing Purposes 1 and 2, were derived from the first time of measurement (Wave 1) of the AIM Buddy Project. In turn, data for Study 2, addressing Purpose 3, were derived from Wave 1 and Wave 2 of the AIM Buddy Project.

Participants

The sample consisted of 607 fourth- and fifth-grade students (54.2% female; 49.3% fourth grade) from the AIM Buddy Project. This sample represents 56.6% of the fourth- and fifth-grade students who were potentially available to have been consented to participate in the AIM Buddy Project. Within this group, 518 students (85.3%) had race/ethnicity information provided by parents as an open-ended question on the consent form. Of these participants, 32.6% were identified by their parents/guardians as White/Caucasian; 19.4% Hispanic; 17.6% Asian/Asian American; 7.6% Black/African American; 6.9% Multi-Ethnic or

Multi-Racial; .2% Arab or Middle Eastern; and 1% Other (e.g., US Citizen, American). In turn, 89 students (14.6%) did not have race or ethnicity specified.

Participants were recruited from nine elementary schools across two districts in Northeastern Massachusetts. Schools were recruited by contacting principals and inviting them to participate in a character development study (the AIM Buddy Project) with their school. The nine schools across two districts represented a diverse range of participants. Seven of the nine schools served populations of a low socioeconomic status (SES) and two schools represented students of higher SES (as indicated by percent of children receiving free or reduced lunch; ranging from 3.5% to 92.5% across the nine schools). Schools also served students with English as a second language (i.e., English Language Learners; ELL), ranging from 7.2% to 54.9% ELL across the nine schools. Race and ethnicity statistics for each school also indicated diversity among the student bodies: between 20.6% and 63.9% White; between 3.3% and 59.5% Asian; between 2.2% and 51.8% Hispanic; and between 1.9% and 21.7% African American.

Schools within the AIM Buddy Project data set were also assigned to one of three conditions. Schools in Condition 1 implemented a character education curriculum called the AIM Buddy Program (four schools, $n = 318$), which involved a cross-age buddy-pairing character education curriculum based on the animated series *Arthur*. Schools in Condition 2 implemented the *Martha Speaks* Reading Buddies program—a comparable buddy-pairing program curriculum that focused on the development of literacy but did not promote or teach topics related

to character. There were two schools ($n = 124$) involved in this condition. Schools in Condition 3 did not implement an intervention program and continued “business as usual” (three schools, $n = 165$). The AIM Buddy Program curriculum promoted character virtues, including topics related to forgiveness and, thus, I expected that children participating in this condition to differ from children in the other conditions in regard to the structural relations of forgiveness and character attributes at post-test. Therefore, I next describe the demographics of the participants according to the condition in which they participated in the study.

Condition 1 Participants. Four schools ($n = 318$; 51.3% female; 50.9% fourth grade) completed the AIM Buddy Program curriculum, which aimed to promote five character virtues including forgiveness (along with empathy, honesty, generosity, and learning from others, or intellectual humility) in a cross-age buddy-pairing program (i.e., fourth and fifth grade students were paired with first and second grade students). The program took place during the 2015-2016 academic year and consisted of 20 total sessions in which the cross-age buddy pairs interacted with digital media (comics and games) exploring each of the five virtues. From these schools, 269 students (84.6%) had race/ethnicity information provided by parents as an open-ended question on the consent form. Of these participants, 37.9% were identified by their parents/guardians as White/Caucasian; 16.7% Hispanic; 29.7% Asian/Asian American; 8.2% Black/African American; 5.6% Multi-Ethnic or Multi-Racial; .4% Arab or Middle Eastern; and 1.5% Other (e.g., US Citizen, American). In turn, 49 students (15.4%) did not have race or ethnicity specified.

Condition 2 Participants. Two schools ($n = 124$; 58.9% female; 44.4% fourth grade) completed the *Martha Speaks* Reading Buddies Program curriculum, which was a comparable cross-age buddy-pairing program (i.e., fourth and fifth grade students were paired with first and second grade students). This curriculum did not promote or teach about character but, rather, aimed to improve children's oral vocabulary and reading skills. From these schools, 99 students (79.8%) had race/ethnicity information provided by parents as an open-ended question on the consent form. Of these participants, 29.3% were identified by their parents/guardians as White/Caucasian; 37.4% Hispanic; 6.1% Asian/Asian American; 15.2% Black/African American; 10.1% Multi-Ethnic or Multi-Racial; 0% Arab or Middle Eastern; and 2% Other (e.g., US Citizen, American). In turn, 25 students (20.2%) did not have race or ethnicity specified.

Condition 3 Participants. Three schools ($n = 165$; 56.4% female; 49.7% fourth grade) participated as the no-intervention control condition. From these schools, 150 students (90.9%) had race/ethnicity information provided by parents as an open-ended question on the consent form. Of these participants, 44.7% were identified by their parents/guardians as White/Caucasian; 24% Hispanic; 14% Asian/Asian American; 6% Black/African American; 11.3% Multi-Ethnic or Multi-Racial; 0% Arab or Middle Eastern; and 0% Other (e.g., US Citizen, American). In turn, 15 students (9.1%) did not have race or ethnicity specified.

Procedure

In-person paper surveys were administered by members of the research team to consenting students from participating schools during the school day,

either in their classrooms or in a communal space (e.g., the school library) when classrooms needed to be combined to take the survey. Surveys were administered at the beginning of the school year for Wave 1 (Fall, 2015; pre-intervention), and at the end of the school year for Wave 2 (Spring, 2016; post-intervention).

Teachers and principals from the elementary schools provided support in recruiting participants by informing parents of the study and sending home paper consent forms to allow participation in the study. The survey took about 45 minutes to one hour to complete.

Measures

Measures of eleven constructs were used in these analyses, including forgiveness and ten constructs chosen to represent foundational variables or moral components of character, respectively (see Berkowitz, 2012). To represent foundational components of character, I chose four constructs: emotion awareness, emotion management, social intentional self-regulation, and perspective-taking (see Berkowitz, 2012 for discussions of why these variables may be important predictors of character). To represent moral components of character, I chose six constructs: humility, empathy, sympathy, caring, generosity, and love (see Berkowitz, 2012 for discussions of why these variables may be instances of character). The measures used in this study relied on students' self-reported perceptions and assessments of how much they relate to or identify with the item stems. All participating students were given the scales in the same order. For all measures, higher scores reflected higher self-ratings on the construct. Table 1 presents item stems for all measures used.

Forgiveness. Forgiveness was assessed through a scale adapted from the Child/Adolescent Dispositional Forgiveness Inventory (Leever, 2006) and the Child Trends (2003) Flourishing Children Project. Adaptation involved a qualitative pilot phase (comprised of cognitive interviews) followed by a quantitative assessment of psychometric quality (Batanova et al., 2015; see also Batanova et al., 2016; Bowers et al., 2015). This procedure for adapting scales was used for all quantitative measures. Participants were prompted to “Think about when a friend is mean to you” and rate how true each statement was for them. Examples of the items are: “*I would try to forgive them*” and “*I would forgive them if they showed me they were sorry.*” Response options ranged from 1 (“*Not true at all*”) to 5 (“*Always true*”). Preliminary analyses of the AIM data base for Wave 1 indicated that the internal consistency reliability for the five forgiveness items was .74 for this sample in Wave 1, and .79 in Wave 2.

Emotion awareness. To assess emotion awareness, three items were again adapted, but here from the Emotion Expression Scale for Children (Penza-Clyve & Zeman, 2002). Examples of the items are: “*I try to understand my feelings*” and “*I pay attention to my feelings.*” Participants indicated the extent to which the item was true for them, and response options ranged from 1 (“*Not true at all*”) to 5 (“*Always true*”). Preliminary analyses of the AIM data base for Wave 1 indicated that the internal consistency reliability for the three emotion awareness items was .70 for this sample in Wave 1, and .81 in Wave 2.

Emotion management. To assess emotion management, three items were adapted (through the above-noted procedures; see Batanova et al., 2015; see also

Batanova et al., 2016; Bowers et al., 2015) from the Emotion Regulation Index for Children and Adolescents (MacDermott, Gullone, Allen, King, & Tonge, 2010) and the Emotion Regulation Questionnaire – Child and Adolescent (Gullone & Taffe, 2012). Examples of the items are: “*When things don’t go my way I get really upset*” and “*When I’m angry, I know how to calm myself down.*” Participants indicated the extent to which the item was true for them, and response options ranged from 1 (“*Not true at all*”) to 5 (“*Always true*”). Preliminary analyses of the AIM data base for Wave 1 indicated that the internal consistency reliability for the three emotion management items was .48 for this sample in Wave 1, and .49 in Wave 2 (the low internal consistency reliability coefficients were noted as potentially problematic, particularly in regard to establishing the psychometric properties of the measure).

Social intentional self-regulation. A social domain of intentional self-regulation (ISR) was assessed by three items adapted (see Batanova et al., 2015; see also Batanova et al., 2016; Bowers et al., 2015) from the Character and Merit Project (Wang, Ferris, Hershberg, & Lerner, 2015). Examples of the items are: “*I can make friends*” and “*When I argue with my friends, I know how to make things better between us.*” Participants indicated the extent to which the item was true for them, and response options ranged from 1 (“*Not true at all*”) to 5 (“*Always true*”). Preliminary analyses of the AIM data base for Wave 1 indicated that the internal consistency reliability for the three social ISR items was .57 for this sample in Wave 1, and .69 in Wave 2 (the low internal consistency reliability

coefficients were again noted as potentially problematic, particularly in regard to establishing the psychometric properties of the measure).

Perspective-taking. Perspective-taking was assessed using three items adapted (see Batanova et al., 2015; see also Batanova et al., 2016; Bowers et al., 2015) from the Thinking and Feeling Scale (Garton & Gringart, 2005). Examples of items are: “*When I’m upset with someone, I try to understand what they’re thinking*” and “*I try to understand people better by putting myself in their shoes.*” Participants indicated the extent to which the item was true for them, and response options ranged from 1 (“*Not true at all*”) to 5 (“*Always true*”). Preliminary analyses of the AIM data base for Wave 1 indicated that the internal consistency reliability for the three perspective-taking items was .74 for this sample in Wave 1, and .77 in Wave 2.

Humility. Four items were created for the AIM Buddy Project to assess humility (see Bowers et al., 2016; see also Batanova et al., 2015; Batanova et al., 2016). Examples of items are: “*I think all kids have someone good about them*” and “*It’s okay when someone shows me that I made a mistake.*” Participants indicated the extent to which the item was true for them, and response options ranged from 1 (“*Not true at all*”) to 5 (“*Always true*”). Preliminary analyses of the AIM data base for Wave 1 indicated that the internal consistency reliability for the four humility items was .58 for this sample in Wave 1, and .68 in Wave 2 (once again, the low internal consistency reliability coefficients were noted as potentially problematic, particularly in regard to establishing the psychometric properties of the measure).

Empathy. To assess empathy, four items were adapted (see Batanova et al., 2015; see also Batanova et al., 2016; Bowers et al., 2015) from the Basic Empathy Scale (Jolliffe & Farrington, 2006). Participants were prompted to “Think about the people who are important to you” and rate how true each statement was for them. Examples of items are: “*When I see them sad, I also feel sad*” and “*When I see them crying, I also feel like crying.*” Response options ranged from 1 (“*Not true at all*”) to 5 (“*Always true*”). Preliminary analyses of the AIM data base for Wave 1 indicated that the internal consistency reliability for the four empathy items was .82 in this sample in Wave 1, and .83 in Wave 2.

Sympathy. To assess sympathy, three items were adapted (see Batanova et al., 2015; see also Batanova et al., 2016; Bowers et al., 2015) from the Individual Reactivity Index (IRI; Davis, 1983). Examples of items are: “*When I see someone being teased, I feel sorry for them*” and “*I feel sorry for people who are sad.*” Participants indicated the extent to which the item was true for them, and response options ranged from 1 (“*Not true at all*”) to 5 (“*Always true*”). Preliminary analyses of the AIM data base for Wave 1 indicated that the internal consistency reliability for the three sympathy items was .78 for this sample in Wave 1, and .78 in Wave 2.

Caring. Caring was assessed using three items adapted (see Batanova et al., 2015; see also Batanova et al., 2016; Bowers et al., 2015) from the IRI (Davis, 1983). Participants were prompted to “Think about the people who are important to you” and rate how true each statement was for them. Examples of items are: “*I care about them if they are treated badly*” and “*I care about how they feel.*”

Response options ranged from 1 (“*Not true at all*”) to 5 (“*Always true*”).

Preliminary analyses of the AIM data base for Wave 1 indicated that the internal consistency reliability for the three caring items was .76 for this sample in Wave 1, and .81 in Wave 2.

Generosity. Generosity was assessed through six items adapted (see Batanova et al., 2015; see also Batanova et al., 2016; Bowers et al., 2015) from the Interpersonal Generosity Scale (Smith & Hill, 2009) and the Community Feeling Subscale of Aspiration Index (Kasser & Ryan, 1996). Examples of the items are: “*I like to help people*” and “*I like to give things to people who need them.*” Participants indicated the extent to which the item was true for them, and response options ranged from 1 (“*Not true at all*”) to 5 (“*Always true*”).

Preliminary analyses of the AIM data base for Wave 1 indicated that the internal consistency reliability for the six generosity items was .77 for this sample in Wave 1, and .85 in Wave 2.

Love. To assess love, four items were adapted (see Batanova et al., 2015; see also Batanova et al., 2016; Bowers et al., 2015) from the Great Love-Compassion Scale (Warren, 2009) and the functional assessment of chronic illness therapy-spiritual well-being scale (FACIT-Sp-Ex; Brady, Peterman, Fitchett, & Cella, 1999). Examples of items are: “*I believe everyone should take care of each other*” and “*I want to make the world a better place to live in.*” Participants indicated the extent to which the item was true for them, and response options ranged from 1 (“*Not true at all*”) to 5 (“*Always true*”). Preliminary analyses of the AIM data base for Wave 1 indicated that the internal consistency

reliability for the four love items was .73 for this sample in Wave 1, and .74 in Wave 2.

Data Analysis Plan for Study 1

Variables pertaining to eleven constructs of interest were involved in Study 1: forgiveness, emotion awareness, emotion management, social intentional self-regulation, perspective-taking, humility, empathy, sympathy, caring, generosity, and love. Therefore, I first conducted a confirmatory factor analysis (CFA) to confirm the presence of these factors within the data set used in the present research and, as well, to confirm that the items from across the eleven measures loaded on their respective hypothesized factors. These analyses were preceded by preliminary descriptive information summarizing the means, standard deviations, and zero-order correlations among the items and mean scores of the eleven factors included in this study. These analyses reflect Purpose 2 of the investigation, to develop psychometrically sound measures of forgiveness and the character constructs assessed.

Following the CFA, I examined the correlations of the latent constructs to assess how the constructs interrelated with forgiveness, reflecting Purpose 1 of the investigation. Last, to check the robustness of these relations, I replicated the analyses across subgroups to compare the correlations of the latent constructs across gender (male and female students), grade (fourth- and fifth-grade students), and race (White and non-White students).

Data Analysis Plan for Study 2

Based on the results from Study 1, Study 2 involved five constructs chosen to refine the model solution for parsimony. In addition to forgiveness, I identified four character attributes that had good measurement structure and were also robustly related to forgiveness to retain for Study 2. I chose the constructs of emotion awareness and perspective-taking to represent non-moral, foundational components of character, and the constructs of generosity and love to represent moral components of character (see Berkowitz, 2012).

With a parsimonious model defined, I conducted a confirmatory factor analysis (CFA) to confirm the presence of the chosen factors within the data set, including across the two time points. With the factor structure of the model confirmed, I then conducted tests of measurement invariance across the three conditions as well as across the two points of measurement. Testing for measurement invariance allowed me to determine whether the latent factors were measuring the same hypothesized construct across conditions and across time, thus allowing for later comparisons to be made.

Once invariance was established, I conducted a series of repeated-measures ANOVAs across the two waves and three conditions. The goal of these analyses was to assess any mean-level changes in the constructs and, if so, to determine whether changes were related to participation in the AIM character education curriculum, reflecting Purpose 3 of the investigation. These analyses were undertaken because it may have been that such mean-level changes would

be most evident among those students who participated in the character education program intervention.

I then conducted a series of cross-lagged panel model across the two waves of data and three conditions, following recommendations made by Cole and Maxwell (2003). The goal of these analyses was to assess the structure of the relations (see Kearney, in press) among forgiveness and the selected attributes and, as well, to determine whether the AIM forgiveness curriculum accounted for any changes in the structure of forgiveness.

CHAPTER 3: RESULTS FROM STUDY 1

In Study 1, I addressed Purpose 1 of this investigation by testing the psychometric properties of the measures used to assess forgiveness and character attributes among elementary school students, and by refining those measures based on the findings. In addition, I also addressed Purpose 2 of this research by exploring the relations among forgiveness and other non-moral attributes and moral characteristics at one point in development. Furthermore, I assessed the robustness of the findings by replicating the analyses across multiple subgroups (gender, grade, and race) present in the data set (see Duncan, Engel, Claessens, & Dowsett, 2014). As Duncan et al. (2014) emphasized, within-study robustness checks are a necessary step in developmental science, and yet remain under-represented in the literature.

Based on the existing models of forgiveness (see Worthington et al., 2010 for a review), I chose the following ten constructs included in the AIM data set to understand their interrelations with forgiveness: emotion awareness, emotion management, social intentional self-regulation, perspective-taking, humility, empathy, sympathy, caring, generosity, and love (see Attributes Related to Forgiveness and Character in Chapter 1). Based on the Berkowitz (2012) description of the complete moral person, I identified four of these constructs as non-moral, foundational character attributes (emotion awareness, emotion management, social intentional self-regulation, and perspective-taking), and six of these constructs as moral attributes related to character (humility, empathy, sympathy, caring, generosity, and love). Using data from the first time of

measurement (Wave 1) of the AIM data set, this study provides preliminary descriptive data about the relations among forgiveness and these other foundational and moral attributes believed to be related to character in elementary school students. Information regarding the Method of Study 1 may be found in Chapter 2.

Missing Data

Between 1.15% and 16.64% of the item-level data were missing. The missing data were assumed to be missing at random (MAR), because missing item-level indicators represented non-responses, or skipped items. Although skipped items are nonrandom and predictable, the MAR mechanism renders the missingness functionally random (Little, 2013) and is thus termed ignorable (Rubin, 1976). Due to adequate sample size ($N = 607$), continuous indicators, normal distribution of indicators, and relatively low rates of missing data, full information maximum likelihood (FIML) methods were used in these analyses. FIML estimation is efficient and unbiased in generating parameter estimates when data are missing at random (Wothke, 1998). By using FIML, all available responses for each item were used in the analyses, without deleting cases or imputing missing values.

Preliminary Analyses

First, I examined the descriptive statistics for all measures (see Table 1 for item stems by construct, and Tables 2 and 3 for descriptive statistics for Wave 1 and Wave 2, respectively). Upon examination of histograms, means, standard deviations, skew, and kurtosis for all items, most data from these measures were

considered normally distributed, with a few exceptions (e.g., Forgiveness Items 4 and 5; Love Items 1, 3, and 4; Humility Items 1 and 3; Sympathy Item 1). I therefore noted that, in order to address Purpose 2 of development psychometrically sound measures, these items or scales might need to be removed from further analyses.

Before testing the hypothesized models (i.e., the measurement model and structural models), I examined item correlations among all items, both within and across measures and waves. Table 4 presents the Pearson product-moment correlations for the items measured at Wave 1, and Table 5 presents the item-level correlations at Wave 2. With 41 items assessed, these tables reflect 820 comparisons within each wave. As noted in the tables, due to the risk of capitalizing on chance, I indicate relations that are substantively meaningful based on a Bonferroni-corrected p value of .0006, and also indicate relations that were significant at the $p < .01$ level and, furthermore, relations that accounted for at least 10.24% of the variance (i.e., $r > .32$). Tables 6 through 16 present the within-scale item correlations across waves (e.g., correlations between forgiveness items measured at Wave 1 and forgiveness items measured at Wave 2). All items were significantly correlated within their respective measures, suggesting that the latent-level factor structures of the items may be appropriate in relation to their respective construct measures. Most items were also significantly correlated across measures, providing a preliminary indication that the constructs were positively associated. The one exception was the measure of emotion

management, whose items did not significantly correlate with most other indicators.

Testing the Factor Structures

In order to address Purpose 1 of testing the psychometric properties of the measures, I conducted CFAs using Mplus Version 7.3 (Muthén & Muthén, 1998-2015). Goodness of fit was evaluated using recommendations from Brown (2006), involving multiple fit indices. Absolute fit was tested by checking for χ^2 significance and the standardized root mean square residual (SRMR), with values closer to 0 indicating better fit (Brown, 2006). Parsimony-corrected fit was assessed by evaluating the root mean square error of approximation (RMSEA) and its confidence interval, with values closer to 0 indicating better model fit (Brown, 2006). The suggested upper bounds, or cut-off values, of acceptable fit for the SRMR and RMSEA are .08 (Brown & Cudeck, 1993; Hu & Bentler, 1999), and ideally less than .05 (Stieger, 1990). Comparative fit, the evaluation of the specified solution in comparison to a null model in which no items are correlated, was tested with the comparative fit index (CFI) and the Tucker-Lewis Index (TLI), with values closer to 1 indicating better model fit (Brown, 2006). The suggested lower bounds, or cut-off values, of acceptable fit for the CFI and TLI are .90, and ideally above .95 (Bentler, 1990).

Each indicator was constrained to load onto only their corresponding latent factor (see Table 1 for factors and item stems included for each factor). The model was over-identified with 724 degrees of freedom using the default (marker

variable) specification. All measurement errors were presumed to be uncorrelated and latent factors were allowed to correlate.

The hypothesized factor structure for the 41 total items displayed overall mediocre to poor fit: $\chi^2(724) = 1642.16, p = .000$; RMSEA = .046 (90% CI: .043 to .049); CFI = .890; TLI = .875; SRMR = .057. Standardized factor loadings ranged from .20 to .79. The latent constructs were significantly correlated, with r s ranging from .31 to .90, all p s < .001. The r value of .90 (between generosity and humility) suggested possible issues of multicollinearity—that these measures may not be representing distinct constructs. However, the remaining correlations indicated that forgiveness and the other constructs were related but not redundant constructs.

Refining the model. Next, to define a better-fitting model to explore the relations among forgiveness and character attributes (reflecting Purpose 2), I inspected areas of potential misfit to refine the measures and model (reflecting Purpose 1). To evaluate areas of potential misfit, I inspected the standardized residuals and modification indices. Standardized residuals were inspected for values greater than 2 and showed no problems (e.g., the largest standardized residual = .96); however, modification indices showed points of poor fit in the solution. For instance, Empathy Item 4, “*When I see them happy, I also feel happy,*” had modification indices related to all other constructs, with chi-square reduction values ranging from 51.57 for Empathy Item 4 loading on the factor of emotion awareness, to 114.28, for loading on the factor of love. In addition, Empathy Item 4 was the only item in the empathy measure worded with a positive

valence (as compared to “*crying*,” “*sad*,” and “*upset*” in Empathy Items 1, 2, and 3, respectively). Accordingly, I removed Empathy Item 4 from the measurement model. The internal consistency reliability for the remaining three empathy items was .86 in this sample in Wave 1, and .90 in Wave 2 (as compared to .82 and .83, respectively, for the four-item measure).

Modification indices also suggested correlating errors between items, for instance, between Love Item 1 and Love Item 2. These items were correlated with a modification index of 50.51, perhaps due to their similar wordings (“*I feel loved*” and “*I feel love for others*”). Despite the similar wordings, Love Item 1 was discrepant from the remaining love items in that it did not assess the individual’s feelings of love *for* others but, rather, assessed whether the individual felt love *from* others. In addition, the standardized factor loading for Love Item 1 was lower than the other love items (.51, as compared to .61 to .74). As such, I decided to remove Love Item 1 from subsequent model solutions. The internal consistency reliability for the remaining three love items was .70 in this sample in Wave 1, and .72 in Wave 2 (as compared to .73 and .74, respectively, for the four-item measure).

In addition to removing Empathy Item 4 and Love Item 1, I also removed the entire emotion management scale. In the preliminary data analyses, I noted the lack of significant correlations of the emotion management items with most of the other items (see Tables 4 and 5). In addition, the factor loadings for the three items were discrepant, ranging from .20 and .29 for Items 1 and 2, to .74 for Item 3. Given the poor factor structure and low internal consistency reliability (.48 and

.49 for Wave 1 and Wave 2, respectively), I decided that the scale was not a good measure of emotion management in this sample and, thus, removed it from further analyses.

Other potentially problematic items were considered in the measure of forgiveness. As I mentioned earlier, Forgiveness Items 4 and 5 had large skewness and kurtosis values suggesting a ceiling effect in the item responses. Their factor loadings were also somewhat lower than the remaining items in the scale (standardized factor loadings of .49 and .51 for items 4 and 5, respectively, whereas the remaining factor loadings ranged from .64 to .70). Forgiveness Items 4 and 5 were also worded similarly, reflecting conditional forgiveness (“*I forgive if...* ”), which may represent a separate but related factor (e.g., conditional forgiveness, which may reflect an earlier stage of cognitive development regarding perceptions of forgiveness; see Enright et al., 1991; Enright & Gassin, 1992). In addition, modification indices suggested adding a correlation between the residuals of the two items. Given all of this evidence, I decided to remove Forgiveness Items 4 and 5 from the model solution. The internal consistency reliability for the remaining three forgiveness items was .76 in this sample in Wave 1, and .79 in Wave 2 (as compared to .74 and .79, respectively, for the five-item measure).

The resulting factor structure for the 34 remaining items displayed good fit: $\chi^2(482) = 929.20, p = .000$; RMSEA = .039 (90% CI: .035 to .043); CFI = .937; TLI = .927; SRMR = .040. Completely standardized factor loadings for the final model are presented in Table 17 (also including standardized factor loadings

by subgroups, discussed later). These findings thus provide initial evidence that the forgiveness measure and other measures used to assess character attributes had good psychometric quality when used with elementary school students. Purpose 2 of developing such measures, then, was addressed by these analyses and measure refinements. With a good-fitting model suggesting good measurement structure (Purpose 1), I was then able to address Purpose 2 of the investigation: to explore the relations among forgiveness and the selected character attributes.

Examining the relations among the latent constructs. Correlations for the latent constructs are shown in Table 18. To more clearly address Purpose 2, I also present the correlations between forgiveness and each of the latent factors in Table 19 (also including correlations by subgroups, discussed below).

All constructs were significantly correlated, and ranged from $r(482) = .36$ (between empathy and forgiveness) to $.90$ (between humility and generosity), $p < .001$. Some of these correlations were very high, suggesting potential problems of multicollinearity and that the constructs were not distinct in this sample. For instance, humility was highly correlated with love ($r = .80$), social ISR ($r = .85$), and generosity ($r = .90$) (see Table 18). In addition, the humility measure demonstrated low internal consistency reliability in this sample ($.58$ in Wave 1 and $.68$ in Wave 2). Accordingly, I noted that humility might not be a useful construct to retain in Study 2.

Correlations with the latent factor of forgiveness ranged from $r(482) = .36$ (with empathy) to $.70$ (with humility). No correlations were deemed

problematically high, suggesting that the nine latent factors assessed are distinct from, but related to, forgiveness. Table 19 presents the correlations among forgiveness and the other latent factors (also presented by subgroup, discussed next).

Robustness-checking across subgroups. Following recommendations made by Duncan et al. (2014), I next tested the robustness of these findings by replicating the measurement model analyses across three dichotomous demographic subgroups within the sample: gender (male and female), grade (fourth and fifth), and race (White and Non-White: collapsed in this way due to the small *ns* of the race categories). These analyses were conducted to determine, first, whether the model did not fit well for any particular subgroup; and second, to further examine which constructs might be consistently and strongly related to forgiveness across subgroups, in order to define a parsimonious model with fewer constructs to use in Study 2.

The model fit indices varied slightly across subgroups: $\chi^2(482) = 731.87$ to 859.19, $p = .000$; RMSEA = .041 to .063; CFI = .880 to .936; TLI = .861 to .925; SRMR = .047 to .058. I next present results across each subgroup: gender, grade, and race.

Gender. Table 20 presents the correlations among the latent constructs by gender. The correlations among forgiveness and the latent constructs is also presented by gender in Table 19. For boys ($N_{males} = 278$), the latent correlations ranged from $r(482) = .39$ (between forgiveness and caring) to .93 (between humility and generosity), all $ps < .001$. However, the high correlation between

humility and generosity ($r = .93$), as well as between caring and love ($r = .86$), suggested possible issues of multicollinearity among these constructs in this subsample. For boys, correlations with forgiveness ranged from $r(482) = .39$ (with caring) to $.74$ (with social ISR).

For girls ($N_{females} = 329$), the latent correlations ranged from $r(482) = .33$ (between forgiveness and empathy) to $.95$ (between social ISR and humility), all $ps < .001$. Correlations with forgiveness among girls ranged from $r(482) = .33$ (with empathy) to $.75$ (with humility). However, in addition to the potential issues of multicollinearity (between social ISR and humility, $r = .95$; also between generosity and humility, $r = .85$), the latent variable covariance matrix was not positive definite in this model, and the error message indicated a problem with the latent variable love. The presence of this error message suggested that the model fit information might not be interpretable, and that multicollinearity might be an issue with love and other attributes (although the latent covariance matrix did not indicate which variables, in particular, might be highly related).

Furthermore, the high correlations between humility and generosity for boys, and between humility and social ISR for girls, suggested that the humility measure may not be assessing a distinct construct in these subsamples. I therefore made note that, with this subsample, including all the constructs might give rise to problems of multicollinearity.

Grade. Table 21 presents the correlations among the latent constructs by grade. The correlations among forgiveness and the latent constructs is also presented by grade in Table 19. For Grade 5 students ($N_{fifth-graders} = 308$), the latent

correlations ranged from $r(482) = .33$ (between forgiveness and empathy) to .95 (between generosity and humility; this high correlation again suggests potential issues of multicollinearity), all $ps < .001$. For Grade 5 students, correlations with forgiveness ranged from $r(482) = .33$ (with empathy) to .70 (with humility). However, the latent variable covariance matrix was not positive definite in this model, indicating a problem with the latent variable humility (the latent correlation between humility and social ISR was greater than 1.0). Again, this error message might suggest that model fit information is not interpretable, and that, within this sample, multicollinearity among the constructs may be a problem.

For Grade 4 students ($N_{\text{fourth-graders}} = 299$), latent correlations ranged from $r(482) = .41$ (between forgiveness and empathy) to .88 (between caring and love), all $ps < .001$. Correlations with forgiveness among Grade 4 students ranged from $r(482) = .41$ (with empathy) to .70 (with humility).

Race. Table 22 presents the correlations among the latent constructs by race. The correlations among forgiveness and the latent constructs is also presented by race in Table 19. For White students ($N_{\text{White}} = 198$), the latent correlations ranged from $r(482) = .29$ (between social ISR and empathy) to .93 (between humility and generosity; again indicating potential issues of multicollinearity) all $ps < .001$. Correlations with forgiveness among White students ranged from $r(482) = .41$ (with empathy) to .64 (with humility). However, the latent variable covariance matrix was not positive definite in this model, indicating a problem with the latent variable love. Again, this error

message might suggest that model fit information is not interpretable, and that, within this sample, multicollinearity among the constructs may be a problem.

For Non-White students ($N_{Non-White} = 320$), latent correlations ranged from $r(482) = .40$ (between forgiveness and empathy) to $.86$ (between humility and generosity) all $ps < .001$. Correlations with forgiveness among Non-White students ranged from $r(482) = .40$ (with empathy) to $.77$ (with social ISR). However, the latent variable covariance matrix was not positive definite in this model, indicating a problem with the latent variable humility (the latent correlation between humility and social ISR was greater than 1.0).

The repetition of the error messages across the subsamples led me to believe that these constructs were related in different ways, perhaps causing problems in multicollinearity. Therefore, for the subsequent analyses I conducted in Study 2, I used a model with fewer constructs.

Determining the Constructs to Retain in Study 2

By testing the factor structures and refining the models involved in the analyses undertaken in Study 1, I was able to test the psychometric properties of the measures used and thus refine the measures designed to assess forgiveness and other selected character attributes with elementary school students (Purpose 1 of the investigation). In addition, I was able to explore the relations among forgiveness and character attributes within this sample (Purpose 2 of the investigation). I found initial evidence that the character-related constructs were distinct from, and yet related to, forgiveness (see Table 19). I further discuss these findings and their implications in the Discussion section.

The final aim of Study 1 was to use its results to determine which constructs might be useful to retain in Study 2. Selecting fewer constructs with good measurement structure and strong relations with forgiveness would thus enable me to define a parsimonious model for assessing the structural relations of forgiveness and character attributes across two time points (pre- and post-intervention). Due to issues of multicollinearity that were revealed in the robustness-checking analyses, I determined that specific factors should be removed (e.g., humility, social ISR), and that others should not be included together (e.g., caring and love were highly correlated, suggesting they were not distinct factors in this sample).

Although it was beyond the scope of the study to empirically test latent factors as representing foundational or moral components of character (see Berkowitz, 2012), I again decided to use the Berkowitz (2012) model as a conceptual guide for choosing constructs. Accordingly, I aimed to choose two constructs to represent foundational characteristics, and two constructs to represent moral characteristics.

For foundational characteristics, I chose emotion awareness and perspective-taking. Strong relations existed among forgiveness and all three of the remaining foundational constructs (emotion awareness, social ISR, and perspective-taking; note the emotion management scale was already removed from the analyses). However, social ISR seemed to be conflated with humility for female students as well as for Non-White students. In addition, the social ISR scale demonstrated low internal consistency reliability in this sample (.57 in Wave

1 and .69 in Wave 2). Given the measurement issues with humility and social ISR that were demonstrated across the subgroups, and the problematically high correlation between humility and social ISR, I decided to remove humility and social ISR and only retain emotion awareness and perspective-taking as the foundational characteristics in Study 2.

For moral characteristics, I chose generosity and love. As described above, humility was problematic across subgroups due to issues of multicollinearity with other constructs (e.g., with generosity; with social ISR). Empathy had the lowest correlations with forgiveness across subgroups, $r(482) = .33$ to $.41$; followed by caring, $r(482) = .39$ to $.48$. Therefore, I decided to remove empathy and caring for subsequent analyses. The variables that remained, then, were sympathy, generosity, and love. Of these variables, sympathy was not as strongly related to forgiveness across subgroups, $r(482) = .46$ to $.53$. In addition, both generosity and love are represented across the existing models and definitions of forgiveness discussed in Chapter 1.

Although error messages indicated problems with the love constructs across subgroups, I decided to retain it because of its inclusion in the description of forgiveness: that one who forgives comes to feel compassion, generosity, and even love toward the offender (e.g., Enright & Fitzgibbons, 2000). In addition, love had strong relations across subgroups. Last, I presumed that the error messages regarding love might not occur again in a smaller, parsimonious model, as the errors might have been due to problems of multicollinearity with other constructs previously included. Therefore, for moral characteristics, I decided to

retain generosity and love for Study 2. In the next chapter, I present the results from Study 2.

CHAPTER 4: RESULTS FROM STUDY 2

In Study 2, I assessed how forgiveness related to moral and non-moral character attributes across two points of measurement in elementary school students, and whether those relations differed according to a character education intervention program (Purpose 3 of the current investigation). To address these issues, I used Wave 1 and Wave 2 of the AIM data set to compare mean-level changes across conditions and, as well, to test a structural regression model of forgiveness as it relates to selected foundational and moral character attributes: emotion awareness and perspective-taking to represent foundational characteristics; and generosity and love to represent moral characteristics. Information regarding the Method of Study 2 may be found in Chapter 2.

Defining a Parsimonious Model

For a parsimonious model, I chose foundational and moral attributes of character that were robustly related to forgiveness based on the findings from Study 1. Given the sample size ($N = 607$) and three groups (with $n = 270$, 144, and 136, respectively), I chose four constructs to relate with forgiveness in order to have a parsimonious model with sufficient power for multiple groups analyses. I therefore chose two constructs each to represent the foundational, non-moral aspects of character, as well as the moral components of character (see Berkowitz, 2012).

Table 19 presents the correlations between forgiveness and each of the nine character-related attributes measured in Study 1 by subgroups. Based on these relations, as well as the model fit statistics across subgroups, I identified

constructs, with strong measurement structure, that were robustly related to forgiveness. As explained at the end of Chapter 3, I thus retained the constructs of emotion awareness, perspective-taking, generosity, and love to interrelate with forgiveness. Emotion awareness and perspective-taking were chosen to represent foundational, non-moral components of character, and generosity and love were chosen to represent moral components of character (see Berkowitz, 2012).

The resulting factor structure for the 18 items at Wave 1 displayed good fit: $\chi^2(125) = 271.691, p = .000$; RMSEA = .044 (90% CI: .037 to .051); CFI = .953; TLI = .943; SRMR = .038. Table 23 presents the completely standardized factor loadings for the refined model. Table 24 presents the latent correlations for the constructs retained in this model.

Testing for Measurement Invariance

To address Purpose 3 of the investigation – assessing the stability of the relations of forgiveness and character attributes and examining the effects of a character education program promoting forgiveness – I next planned to conduct longitudinal, multiple group analyses. To do so, I first had to establish measurement invariance of the final model, identified above, across time (Wave 1 and Wave 2) and across the three conditions (i.e., the AIM character education program, the comparison program, and the control). I therefore tested for measurement invariance across time and across groups by conducting a series of tests in which loadings were constrained, to test for weak invariance, and then intercepts were constrained, to test for strong invariance. Invariance is established if the change in the CFI fit index is less than .001 (Cheung & Rensvold, 2002).

Multiple-group invariance tests. I first tested for measurement invariance across conditions, at both Wave 1 and at Wave 2, respectively. The invariance tests I conducted included configural invariance, testing the measurement structure; weak invariance, testing the equality of the factor loadings; and strong invariance, testing the equality of the intercepts (see Little, 2013). Table 25 presents the fit statistics across the multiple-group invariance testing steps for Wave 1 and Wave 2.

The invariance tests indicated that the model fit well (configural) and that it was reasonable to constrain the factor loadings (weak invariance) and intercepts (strong invariance) across groups at both Wave 1 and at Wave 2, respectively, as indicated by a change in CFI of less than .001 (Cheung & Rensvold, 2002).

Longitudinal invariance tests. I next conducted tests of longitudinal invariance from Wave 1 to Wave 2. Testing for longitudinal invariance involved specifying an alternative null model, in which nothing is related, yet the means and variances of the same indicators are held equal across time (Widaman & Thompson, 2003). Testing for configural, weak, and strong invariance is then conducted using model fit information from this alternative null model as the point of comparison. Table 26 presents the fit statistics for the longitudinal invariance testing steps. The invariance tests indicated that the model solution was equivalent across time, from Wave 1 to Wave 2, for factor loadings (weak invariance) as well as for intercepts (strong invariance).

Testing the Repeated-Measures ANOVAs

With equivalence established across groups and across conditions, I examined whether there was stability in the constructs from Wave 1 to Wave 2 and, as well, whether there were differences according to the intervention condition. These following analyses, therefore, addressed Purpose 3 of the investigation.

Before conducting the repeated-measures ANOVAs across the three conditions (the AIM character education curriculum; the comparison program unrelated to character; and the control condition) for each of the five constructs retained in Study 2 (forgiveness, emotion awareness, perspective-taking, generosity, and love), I first conducted preliminary tests on the whole sample to assess the stability of the constructs. Table 27 presents the internal consistency reliability coefficients for Wave 1 and Wave 2 for each construct, as well as the autocorrelations, or stability coefficients, between Wave 1 and Wave 2 for each respective construct. The stability coefficients were moderate, $r = .39$ to $.52$, all $ps < .001$, indicating that stability was not so high that any variation would be attributable to error variance. Therefore, the apparent lack of stability warranted conducting additional tests to explore whether the intervention conditions had an effect.

I then conducted a series of repeated-measures ANOVAs to assess mean-level changes in each construct from Wave 1 to Wave 2, and whether they differed according to the intervention conditions (Purpose 3 of the investigation). Table 28 presents the results of the repeated-measures ANOVAs conducted, by

time and condition, for each construct. Time had no statistically significant effect for any of the five constructs. The interaction between time and condition was only statistically significant for perspective-taking, $F(2, 520) = 3.53, p = .03$. However, upon examining the Bonferroni correction for multiple comparisons, it was revealed that the significant difference in perspective-taking from Wave 1 to Wave 2 existed only between Condition 2 and Condition 3 (the comparison program condition unrelated to character education, and the control condition, respectively). Therefore, the AIM Buddy Program curriculum—the Condition 1, character education intervention program—had no significant effect on any of the five constructs.

Although mean-level changes did not significantly change across time or condition, the structural relations among the constructs may have varied. Therefore, to further investigate Purpose 3 of the investigation, I next tested a series of cross-lagged panel models—structural regression models—to further explore the potential impact of the AIM Buddy Program curriculum and, as well, to assess the potential contributors to, and consequences of, forgiveness and the selected character attributes.

Testing the Cross-Lagged Panel Models

I next specified a cross-lagged panel model to compare the contributions of each construct at Wave 1 to the prediction of each construct at Wave 2, in order to further address Purpose 3. Figure 1 presents the full cross-lagged panel model including the measurement structure; for clarity of presentation, the manifest indicators (measurement structure) are omitted.

Cross-lagged panel model with the full sample. I first conducted the analyses on the full sample, before analyzing across conditions. The model displayed good fit: $\chi^2(545) = 910.088$, $p = .000$; RMSEA = .033 (90% CI: .029 to .037); CFI = .953; TLI = .945; SRMR = .041. The auto-regressive paths for forgiveness, emotion awareness, perspective-taking, and generosity were significant, and ranged from .50 (perspective-taking) to .67 (generosity). In addition, the cross-lagged paths of generosity at Wave 1 on perspective-taking at Wave 2, as well as generosity at Wave 1 on love at Wave 2, were significant: the unstandardized estimates were .26 and .28, respectively, $ps < .05$. These cross-lagged paths therefore suggest that generosity at Wave 1 was contributing to both perspective-taking and love at Wave 2. No other cross-lagged paths were significant.

Table 29 presents the completely standardized path coefficients for the cross-lagged panel model tested on the full sample. The constructs at Wave 1 significantly accounted for the variance of all latent constructs at Wave 2: 38.9% of the variance in forgiveness; 37.8% of the variance in emotion awareness; 34.2% of the variance in perspective-taking; 40.9% of the variance in generosity; and 26.8% of the variance in love; all $ps < .01$.

Cross-lagged panel model by condition. I next tested the cross-lagged panel model across multiple groups. The three intervention conditions served as the three groups, to address Purpose 3 of the investigation. The overall model solution displayed poor fit: $\chi^2(1723) = 2591.582$, $p = .000$; RMSEA = .050 (90% CI: .046 to .054); CFI = .895; TLI = .885; SRMR = .076.

The AIM Buddy Program group. For Condition 1, the auto-regressive paths of forgiveness, emotion awareness, perspective-taking, and generosity were significant, and the unstandardized estimates ranged from .47 (forgiveness) to .82 (emotion awareness), all $ps < .05$. No cross-lagged paths were significant. Table 30 presents the unstandardized path coefficients for Condition 1. Unstandardized path coefficients are presented because the variance might differ across groups (thus, standardized estimates might not be consistently accurate or helpful, for instance, if standard deviations differed across conditions).

The model solution for the Condition 1 group significantly accounted for the variance of all latent constructs at Wave 2: 38.1% of the variance in forgiveness; 41.7% of the variance in emotion awareness; 37.7% of the variance in perspective-taking; 33.1% of the variance in generosity; and 29.4% of the variance in love; all $ps < .01$.

The comparison program group. For Condition 2, neither the auto-regressive paths nor the cross-lagged paths were significant. Table 31 presents the unstandardized path coefficients for Condition 2.

The model solution for the Condition 2 group significantly accounted for the variance of emotion awareness, perspective-taking, and generosity at Wave 2: 24.3% of the variance in emotion awareness, $p = .020$; 33.2% of the variance in perspective-taking, $p = .043$; and 57.2% of the variance in generosity, $p = .013$. The variance in forgiveness and the variance in love accounted for by the model were non-significant: the model accounted for 22.4% of the variance in forgiveness, $p = .118$; and 36.3% of the variance in love, $p = .072$.

The control group. For Condition 3, the auto-regressive paths of forgiveness, emotion awareness, perspective-taking, and generosity were significant, and the unstandardized estimates ranged from .47 (perspective-taking) to 1.13 (generosity), all $ps < .05$. The cross-lagged path from forgiveness at Wave 1 to generosity at Wave 2 was significant with an unstandardized estimate of .36, $p = .041$, indicating that forgiveness at Wave 1 contributed to generosity at Wave 2. In addition, the cross-lagged path from generosity at Wave 1 to love at Wave 2 was significant with an unstandardized estimate of .65, $p = .008$, indicating that generosity at Wave 1 contributed to love at Wave 2. No other cross-lagged paths were significant. Table 32 presents the unstandardized path coefficients for Condition 3.

The model solution for the Condition 3 group significantly accounted for the variance of all latent constructs at Wave 2: 53.3% of the variance in forgiveness; 54.6% of the variance in emotion awareness; 34.6% of the variance in perspective-taking; 63.1% of the variance in generosity; and 48.5% of the variance in love; all $ps < .01$.

CHAPTER 5: DISCUSSION

The present investigation had three purposes: 1. to test the psychometric properties of measures of forgiveness and of selected character attributes used with elementary school students; 2. to assess whether forgiveness is a character virtue by exploring its relations with character-related attributes; and 3. to assess whether there was stability in the relations among the constructs at two points in time, and whether the relations varied in relation to a character education intervention program.

Accordingly, I first discuss the results of refining the measures used to assess forgiveness and character attributes (Purpose 1). Then, I discuss the relations explored with those measures (Purpose 2). Third, I discuss the relations explored across two points of measurement and across the three conditions (Purpose 3). After each discussion, I describe potential future directions for further advancing each purpose.

Following these sections, I then describe the limitations of the current investigation, and I make additional recommendations for future research in light of these limitations. Last, despite its limitations, I describe how the present investigation might contribute in important and timely ways to understanding and promoting forgiveness, in particular, and character, in general.

Developing and Refining the Measures

I first investigated the measurement structure of forgiveness and ten attributes believed to be related to character: emotion awareness, emotion management, social ISR, perspective-taking, humility, empathy, sympathy,

caring, generosity, and love. These scales were designed, created, and/or adapted for use with elementary school students participating in the AIM Buddy Project (see Batanova et al., 2017). As I described in Chapter 2, these adaptations involved a qualitative pilot phase with cognitive interviews, followed by a quantitative assessment of psychometric quality (Batanova et al., 2017). In the present investigation, then, psychometric quality was further assessed with the present sample of fourth- and fifth-grade students (addressing Purpose 1).

Although some measures and items did not provide good measurement fit and were removed (i.e., the emotion management scale; Forgiveness Items 4 and 5; Love Item 1; and Empathy Item 4), the final model provided good fit to the data. The preliminary descriptive analyses and CFAs resulted in my removing four total items (Forgiveness Item 4, Forgiveness Item 5, Empathy Item 4, and Love Item 1), and one scale (emotion management) from subsequent analyses. The final model, demonstrating good fit to the data, provided initial evidence for the existence of useful measures for exploring forgiveness and character with elementary school students.

Upon exploring the psychometric quality of the forgiveness items, it became apparent that Forgiveness Items 4 and 5 were behaving discrepantly from the rest of the scale. Indeed, those two items were also worded with conditional statements (“I forgive if...”), which might in fact reflect an earlier stage of cognitive development regarding perceptions of forgiveness (see Enright et al., 1991; Enright & Gassin, 1992). The removal of these items therefore resulted in a three-item measure of forgiveness with strong psychometric quality. The three

items assessed perceptions of one's own likelihood to forgive and ease of forgiving in response to a friend being mean (see Table 1, Forgiveness Items 1, 2, and 3).

The empathy and love scales were also improved by removing items that, upon examining their psychometric properties, seemed to be distinct from the rest of the scale. Empathy Item 4 and Love Item 1 were each removed due to discrepant wording or valence. Last, the emotion management scale was removed due to poor factor structure and low internal consistency reliability. The poor quality of this measure may have suggested that the items used were not meaningful or relevant for assessing the construct of emotion management. Nonetheless, the improvement of these scales, particularly forgiveness, provides an evidence base for useful measures to be used in such research.

Future Directions for Developing Measures. The purpose of developing psychometrically sound measures of forgiveness and character attributes (Purpose 2) was addressed and resulted in scales with strong psychometric quality and a good-fitting model. However, the results also suggest possible future directions that might benefit the development and refinement of such scales for measuring character with elementary school students. For instance, the apparent discrepancies among the forgiveness items suggest that it might be possible to develop a scale that not only assesses a child's perceptions of his or her self as forgiving but, also, the cognitive developmental understanding of forgiveness (as evidenced by the apparent conditional forgiveness factor). Additional items could, then, be tested to explore the nuances of forgiveness. The forgiveness scale used

in the current investigation did not assess how a person is able to forgive but, rather, if a person is willing to forgive. Future scales might therefore be developed to explore possible reasons for, and means of, forgiving across contexts.

One other limitation of the assessment of forgiveness should be noted. As already described, the questions raised in this investigation were tested by capitalizing on an existing data set. Therefore, the measure of forgiveness used in the present study was necessarily derived from items present in the existing data set. As noted in the Method section, the items used in the AIM Buddy Project were derived from two other measures (i.e., Child Trends, 2003; and Leever, 2006). Of course, other measures assessing forgiveness exist in the broader literature, for instance, measures examining nondispositional forgiveness (i.e., measures that assess forgiving a specific transgression) and dispositional forgiveness (e.g., the Heartland Forgiveness Scale, assessing forgiveness of self, others, and situations; see Thompson et al., 2005, for a summary of such measures).

The purpose of the AIM Buddy Project was to generate items that would be pertinent to the age groups being studied. Accordingly, the present investigation sought to confirm the psychometric properties of those measures developed and used with the current age groups in the AIM Buddy Project. Future studies, however, generating an independent sample used for studying forgiveness, might include other measures in the literature for its relevance to other age groups and other aspects of forgiveness (e.g., see Thompson et al., 2005).

Measuring character remains an understudied and often problematic issue in character development research (see Card, in press). The mixed-methods approach to developing measures used in the AIM project (see Batanova et al., 2015; see also Willis, 2005 for information on cognitive interviews in designing measures; see Irwin, Varni, Yeatts, & Dewalt, 2009 for an example of this methodology) provides useful guidelines for exploring not only the cognitive understanding that children of different ages have of item stems (i.e., conducting qualitative cognitive interviews) but, also, for exploring whether items are best representing different factors at the latent level across ages. Indeed, character is conceptualized in many different ways, for instance, as consisting of foundational skills and moral virtues (see Berkowitz, 2012). Future studies might empirically explore whether specific measures relate in such ways as to suggest higher order factors (e.g., by testing a second-order or bifactor model of foundational components and moral components of character). Improving measures used to assess character is important for furthering the understanding of its content and development.

Exploring the Relations Among Forgiveness and Character

With good measures established, I next sought to address Purpose 1 of the investigation: to explore whether forgiveness should be considered a character virtue as evidenced by its relations with selected foundational and moral character attributes. As expected, the latent correlations indicated that the constructs were all positively associated, providing initial evidence that forgiveness is positively

related to foundational and moral character attributes. These findings thus allow forgiveness to be considered a character virtue, both conceptually and empirically.

Large correlations among some latent constructs, however, indicated that some measures might not have been representing distinct constructs among the fourth- and fifth-grade students involved in this research. For example, humility did not seem distinct from generosity, or from social ISR; caring and love were also highly correlated. The lack of distinction, at least among these constructs, was likely due to poor measurement, which might be expected when asking elementary school-aged children to rate themselves on items reflecting desirable qualities and attributes (e.g., there might be a response-style bias). Furthermore, such concepts might not be relevant or meaningful for children of this age, making measurement difficult or irrelevant. These findings, then, also inform Purpose 2 by further elaborating which measures might be useful to assess character attributes among children.

Following recommendations made by Duncan et al. (2014), I then tested the robustness of the latent correlations by attempting to replicate the measurement model across demographic subgroups within the data set: gender, grade, and race. Constructs were mostly consistent in their relations with forgiveness across subgroups. For example, empathy and forgiveness had consistently lower correlations, whereas emotion awareness, perspective-taking, humility, and generosity were consistently moderately to highly correlated with forgiveness.

The model fit varied slightly across subgroups, indicating where (with which samples) possible points of poor fit in the measurement model may be. Error messages repeatedly occurred for the construct humility and indicated that it had latent correlations with generosity, as well as with social ISR, that were greater than 1.0. Such findings may indicate multicollinearity. Nonetheless, checking the robustness of these relations provided further evidence that, across demographic subgroups, forgiveness was strongly related to foundational and moral character attributes and, thus, may be considered a character virtue.

Future Directions for Exploring Forgiveness as a Character Virtue.

The current investigation involved measures designed to assess forgiveness and character. However, it did not include measures believed to be considered adversely related to character, for instance, vices as compared to virtues. Future studies might, then, include constructs believed to be negatively related to forgiveness and character and, thus, provide evidence of discriminant validity.

In addition, given the strong relations among many of the constructs, future studies might benefit from testing alternative models of measurement. For instance, I proposed earlier that testing a second-order or bifactor model of foundational and moral components of character might be useful. Similarly, an exploratory factor analysis (EFA) of the items used might elucidate fewer, or different, factors and relations with children in this sample. Such additional exploratory analyses might inform the content and structure of character across ages.

Last, in regard to exploring the relations of forgiveness and character attributes, future studies might conduct multi-level models to further explore different subgroups and nested samples. For instance, the present sample involved children nested within classrooms, schools, and districts. Taking these sample characteristics into account might better inform future research and, as I describe below, might be most useful when evaluating the effects of school-based intervention programs.

Examining Construct Stability and the Effects of a Character Education

Program

The third purpose of this investigation was to explore, across two points of measurement, the stability of the relations among forgiveness and character attributes and, as well, whether changes occurred based on a character education intervention program. Students participated in one of three intervention program conditions: 1. the AIM program involving a curriculum promoting forgiveness and character; 2. a comparable program that did not promote character; and 3. a control group conducting “business as usual.” To explore the relations across time and across conditions, I first defined a model based on the results of previous analyses (Study 1).

I therefore defined a model with four constructs specified as relating with forgiveness: emotion awareness, perspective-taking, generosity, and love. These constructs were chosen to represent both the non-moral, foundational components of character (e.g., emotion awareness, generosity) and the moral components of character (e.g., generosity, love; see Berkowitz, 2012). In order to conduct

longitudinal tests as well as compare across groups, I then conducted tests of multiple-group and longitudinal measurement invariance. The five-factor model passed multiple-group invariance tests across the three groups, and also passed longitudinal invariance tests across the two times of testing. These results indicated that the perceived meaning of the items did not vary across time or across groups. These findings provide evidence that the measurement with these items was stable, thus allowing for reliable longitudinal tests and comparisons to be made across groups.

With consistent measurement confirmed across time and conditions, I first evaluated the internal consistency reliability coefficients and stability coefficients for forgiveness and the four selected constructs. These high internal consistency reliability coefficients, together with the moderate stability coefficients, provided evidence that any variation in the constructs were not simply due to error variance. Thus, subsequent analyses were conducted to explore change across time and conditions.

Repeated-measures ANOVAs revealed that, for forgiveness, emotion awareness, generosity, and love, there were no significant mean-level changes across time and conditions. The apparent lack of change could be due to the lack of effectiveness of the programs, or the lack of sensitivity to change in the measures. However, and perhaps most likely, the time lag between measurement (about five to six months, before and after program implementation) might not have been sufficient for systematic change to occur. One significant mean-level change, however, existed in perspective-taking. The difference was found to be

between Conditions 2 and 3: the comparison program and the control condition. Because this variation was not predicted in advance, and given the large number of analyses conducted, it may be most prudent to attribute this finding to chance variation.

To further explore the stability of the relations, I next tested cross-lagged panel models. These models allowed me to compare the contributions of the four constructs on forgiveness, as well as the contributions of forgiveness on the four other constructs (emotion awareness, perspective-taking, generosity, love). I predicted that emotion awareness and perspective-taking would contribute most to forgiveness, and that forgiveness would contribute most to generosity and love, based on existing definitions and models of forgiveness.

The cross-lagged panel model tested on the full sample indicated that the five constructs tested were mostly stable. The auto-regressive paths were significant for forgiveness, emotion awareness, perspective-taking, and generosity. Love did not have a significant auto-regressive path, perhaps suggesting that the love measure was not in fact a reliable assessment (i.e., love at Wave 1 did not significantly contribute to, or predict, love at Wave 2; also note that the initial CFA model indicated problems with the latent construct love). There were no cross-lagged effects detected with forgiveness, providing further evidence that the construct was stable. However, cross-lagged effects were detected with generosity, indicating that it significantly contributed to both perspective-taking and love. These findings provide initial evidence that, with

students of this age, generosity might be a worthwhile virtue to further explore for promoting character-related skills (perspective-taking) and virtues (love).

Last, I tested the cross-lagged panel model across the three intervention group conditions. I expected the AIM Buddy Program (character education intervention) group would differ in the structural relations of forgiveness, given that the program involved curriculum promoting forgiveness and character. The model solution displayed poor fit, which became evident in assessing the fit for subgroups. In particular, the comparison program group displayed only non-significant path coefficients, for both auto-regressive and cross-lagged paths. In addition, the variance in forgiveness accounted for by the model with the comparison program group was non-significant. Again, because these findings were not predicted, and many analyses were conducted, they were likely due to chance.

For the AIM program group and the control group, the variance in forgiveness accounted for by the model was significant. Furthermore, in the control group, the cross-lagged path from forgiveness to generosity was significant, providing initial evidence of forgiveness as contributing to moral character attributes. However, this finding was not present across conditions and, thus, may have been anomalous and attributable to chance.

The majority of the cross-lagged paths were non-significant and I was therefore unable to compare paths for predictive predominance (e.g., whether perspective-taking contributes to forgiveness more than forgiveness contributes to perspective-taking; see Kearney, 2016). In the present research, the constructs

measured appeared to be relatively stable from pre- to post-intervention (about five to six months). However, stability did not exist for the comparison program group. Furthermore, it is worth noting that cross-lagged panel models have been critiqued as having methodological shortcomings and, therefore, as not providing meaningful information for predictive predominance or causal contributions (see Ragosa, 1980). As such, any such findings from tests of cross-lagged panel models would be limited in their substantive interpretability.

Future Directions for Examining Construct Stability and the Effects of Character Education Programs. Assessing the impact of character education programs is an important, yet difficult, venture (see McKown, in press). In regard to the present investigation, interesting effects (or lack thereof) were found when comparing the stability of the constructs across conditions (e.g., the lack of stability in the comparison program condition). Future studies, then, might explore differences across intervention conditions by conducting multi-level models to elucidate whether other factors (e.g., classrooms, schools, districts, program implementation fidelity, demographic subgroups) might account for any differences. Unfortunately, the present sample was not large enough to have sufficient statistical power for such multi-level models.

In addition to more closely examining nesting and demographic differences, future studies should consider appropriate lag time for detecting differences attributable to interventions. At the time of this writing, a third wave of data (delayed effects) is being prepared for the AIM Buddy Project data set. Indeed, future studies derived from this data set will benefit from including three

points of measurement. Including three time points would also allow for more complex and nuanced analyses to be conducted, for instance, mediation models to further explore the antecedents to and consequences of forgiveness. Last, continued efforts to develop measures sensitive to change are necessary to reliably examine the intended effects of such programs, given that this research was unable to provide evidence that the measures I used were sensitive to change.

Limitations and Future Directions

In addition to the limitations described above (according to each of the three purposes), the current investigation was limited by issues of study design, sampling, and measurement. First, the present study opportunistically capitalized on an existing study and data set. Although the study involved implementing a character education program (which included promoting forgiveness) and the data set included measures of character constructs, the study was not designed to assess forgiveness in particular. Future studies, then, might be designed to address particular questions and hypotheses regarding forgiveness and its development, allowing for richer data and, thus, richer analyses.

Second, limitations existed pertaining to sampling. The data set involved a self-selected sample of students from elementary schools from one geographic region. In addition, the sample was limited in size, preventing sufficient statistical power to test multi-level models. The diversity of participants was also limited, both in regard to race and ethnicity, as well as life experiences contributing to character development (see Sampson, 2016). Future studies, then, might include children across diverse ages and contexts, for instance, from after-school clubs

and programs as well as different geographic locations. Furthermore, future studies might include children from diverse backgrounds, both in regard to race/ethnicity as well as socioeconomic status and other factors that might shape life experiences (see Sampson, 2016). Such samples might better allow for demographic and individual differences to be examined and for results to be generalized across contexts.

Third, measurement issues limited the results of this investigation. As noted above, only two times of testing were involved in this research. Additional times of measurement would allow for richer longitudinal analyses to be conducted (e.g., mediation analyses could be used to explore possible antecedents to, and consequences of, forgiveness). Furthermore, self-report surveys with elementary school students likely resulted in skewed data (e.g., common-method variance; response-style bias). In addition, self-report surveys might demonstrate participants' thoughts (at least as they wish to present them, e.g., social desirability bias), but do not examine behaviors or, necessarily, the emotions involved in forgiveness in particular and character in general. Furthermore, the measures used may not have been sensitive to change. Additional measurements, for instance, qualitative interviews and reports from parents, teachers, and peers, should be included in future analyses. The inclusion of such additional measures would allow for triangulation to occur across measures and constructs, thus providing richer data for analysis.

Last, the present study was intended to be variable-focused and hypothesis-generating, regarding forgiveness as a virtue and its development.

Contemporary developmental science, in turn, uses a holistic, ecological approach to studying human development, which fits within a relational developmental systems (RDS) metatheory (see Overton, 2015). Future research, then, should take a person-centered approach (as compared to variable-centered) to further explore forgiveness as a character virtue. For instance, do acts of forgiveness promote mutually beneficial relations across persons and contexts, in particular, the forgiver and the forgiven? Given the potential for plasticity in human development (see Lerner, 1984), would forgiveness promote character development and transformational change among individuals affected by conflict and injustice?

Examining whether forgiveness promotes such adaptive developmental regulations (Brandstädter, 1998) would be a useful next step in providing further evidence for understanding forgiveness as a character virtue. Such a study of forgiveness and character, informed by RDS metatheory, would necessarily involve a different study design, for example, person-centered as compared to variable-centered. In the current investigation, elementary school students rated their perceptions of themselves as likely to be forgiving, and those ratings were averaged across groups. An ideal, person-centered study, designed to assess forgiveness and character development, would involve collecting data about a real (as compared to hypothetical) transgression or injustice, the ensuing response, and the outcome of that response. Data would be collected, for instance, from qualitative interviews, about a forgiving act in response to a transgression, and the

outcomes experienced from that act, for the forgiver, the forgiven, and the broader context.

As an example, in studying elementary school students, one instance that might be useful to assess forgiveness would be in response to school bullying. Given an incident of school bullying, why would a bullied student decide to respond with forgiveness? What would enable or support that student to achieve forgiveness? How would he or she go through the forgiveness process? How might the forgiver and the forgiven respond to the forgiveness process? How might the school climate be affected by fostering forgiveness in response to bullying? Such questions could be explored in a person-centered study of forgiveness and character development.

Future studies exploring the development of forgiveness and character would benefit from such descriptive analyses of acts of forgiveness. Qualitative data could be analyzed to generate descriptive models detailing the process of forgiveness for individuals (as compared to the prescriptive models proposed by Enright & Fitzgibbons, 2000; and Worthington, 2006) and its possible relation to broader character development. Such descriptive models could then inform the developmental status or progression of such acts of forgiveness.

Conclusions

Together, the analyses presented in this investigation provide initial evidence for the relation of forgiveness with character attributes and, as well, the stability of those relations among elementary school students. Indeed, such strong positive relations indicate that forgiveness may, and should, be included in the

catalogue of character virtues. Therefore, character education programs seeking to promote character may consider including and promoting forgiveness as a character virtue.

These findings are timely and important. Given the divisive political and social climate at the time of this writing, we, as scientists and citizens, must ensure that we are promoting the positive development of children. Furthermore, given the importance of social relationships for thriving and, as well, the importance of character and morality for social justice, understanding the role of forgiveness in social relationships might allow for the promotion of thriving and social justice, particularly in response to conflicts and injustice.

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Table 1

Item Stems for the Constructs Measured in the Current Investigation

Construct	Item
Forgiveness	1. I would try to forgive them.
	2. It would be easy for me to forgive them.
	3. I would forgive and forget.
	4. I would forgive them if they showed me they were sorry.
	5. I would forgive them if I knew they didn't do it on purpose.
Emotion Awareness	1. I can talk about how I am feeling.
	2. I pay attention to my feelings.
	3. I try to understand my feelings.
Emotion Management	1. I get angry when people tell me what I can and cannot do.
	2. When things don't go my way I get really upset.
	3. When I'm angry, I know how to calm myself down.
Social Intentional Self-Regulation	1. I can make friends.
	2. I am a good friend.
	3. When I argue with my friends, I know how to make things better between us.
Perspective-Taking	1. Before I say something bad to someone, I think about how it might make them feel.
	2. When I'm upset with someone, I try to understand what they're thinking.
	3. I try to understand people better by putting myself in their shoes.
Humility	1. I am happy for my friends when they win at something.
	2. I am willing to tell someone when I do something wrong.
	3. It's okay when someone shows me that I made a mistake.

Item Stems for the Constructs Measured in the Current Investigation

	4. I think all kids have something good about them.
Empathy	1. When I see them crying, I also feel like crying. 2. When I see them sad, I also feel sad. 3. When I see them upset, I also feel upset. 4. When I see them happy, I also feel happy.
Sympathy	1. When I see someone being teased, I feel sorry for them. 2. I feel sorry for people who don't have the things I have. 3. I feel sorry for people who are sad.
Caring	1. I care about them if they are treated badly. 2. I care about how they feel. 3. When I see them getting picked on, I want to help them.
Generosity	1. I like to share my things with others. 2. I like to give things to my friends and family. 3. I like to give things to people who need them. 4. I like to help people. 5. When my friends or family are sad, I am extra nice to them. 6. I do good things even when I know I won't get anything back.
Love	1. I feel loved. 2. I feel love for others. 3. I want to make the world a better place to live in. 4. I believe everyone should take care of each other.

Note: Forgiveness items were adapted from the Child/Adolescent Dispositional Forgiveness Inventory (Leever, 2006) and the Child Trends (2003) Flourishing Children Project. Emotion awareness items were adapted from the Emotion

Item Stems for the Constructs Measured in the Current Investigation

Expression Scale for Children (Penza-Clyve & Zeman, 2002). Emotion management items were adapted from the Emotion Regulation Index for Children and Adolescents (MacDermott, Gullone, Allen, King, & Tonge, 2010) and the Emotion Regulation Questionnaire – Child and Adolescent (Gullone & Taffe, 2012). Social Intentional Self-Regulation items were adapted from the Character and Merit Project (Wang, Ferris, Hershberg, & Lerner, 2015). Perspective-taking items were adapted from the Thinking and Feeling Scale (Garton & Gringart, 2005). Humility items were created for the Arthur Interactive Media Buddy Project (Bowers et al., 2016). Empathy items were adapted from the Basic Empathy Scale (Jolliffe & Farrington, 2006). Sympathy items were adapted from the Individual Reactivity Index (IRI; Davis, 1983). Caring items were adapted from the IRI (Davis, 1983). Generosity items were adapted from the Interpersonal Generosity Scale (Smith & Hill, 2009) and the Community Feeling Subscale of Aspiration Index (Kasser & Ryan, 1996). Love items were adapted from the Great Love-Compassion Scale (Warren, 2009) and the functional assessment of chronic illness therapy-spiritual well-being scale (FACIT-Sp-Ex; Brady, Peterman, Fitchett, & Cella, 1999).

Table 2

Preliminary Descriptive Statistics for the Items Measured at Wave 1

Construct	Item	N	Min	Max	Mean	SD	Skewness	Kurtosis
Forgiveness	1.	593	1	5	3.79	1.16	-.72	-.31
	2.	591	1	5	3.23	1.30	-.16	-1.07
	3.	583	1	5	3.51	1.35	-.51	-.94
	4.	596	1	5	4.38	1.00	-1.74	2.44
	5.	594	1	5	4.35	1.08	-1.77	2.30
Emotion Awareness	1.	589	1	5	3.30	1.28	-.23	-.99
	2.	592	1	5	3.95	1.17	-.97	.02
	3.	583	1	5	3.91	1.19	-.87	-.24
Emotion Management	1.	593	1	5	2.80	1.39	.06	-1.27
	2.	592	1	5	3.61	1.24	-.68	-.45
	3.	589	1	5	3.53	1.34	-.52	-.92
Social Intentional Self-Regulation	1.	594	1	5	4.23	.90	-1.00	.24
	2.	574	1	5	4.39	.72	-1.08	1.043
	3.	571	1	5	3.72	1.09	-.50	-.46
Perspective-Taking	1.	582	1	5	3.78	1.19	-.73	-.44
	2.	584	1	5	3.44	1.26	-.43	-.80
	3.	562	1	5	3.38	1.33	-.40	-.97
Humility	1.	600	1	5	4.52	.79	-1.85	3.51
	2.	582	1	5	3.40	1.19	-.29	-.79
	3.	586	1	5	4.57	.81	-2.07	4.04

Preliminary Descriptive Statistics for the Items Measured at Wave 1

Construct	Item	N	Min	Max	Mean	SD	Skewness	Kurtosis
	4.	598	1	5	4.13	1.02	-1.06	.38
Empathy	1.	584	1	5	3.24	1.44	-.17	-1.30
	2.	582	1	5	3.49	1.30	-.35	-1.06
	3.	572	1	5	3.10	1.40	-.05	-1.27
	4.	579	1	5	4.19	1.12	-1.41	1.14
Sympathy	1.	599	1	5	4.43	.89	-1.83	3.31
	2.	588	1	5	4.22	1.08	-1.41	1.25
	3.	596	1	5	4.35	.98	-1.60	1.97
Caring	1.	583	1	5	4.34	1.03	-1.66	2.07
	2.	583	1	5	4.21	1.00	-1.22	.85
	3.	585	1	5	4.52	.80	-1.81	3.16
Generosity	1.	599	1	5	3.70	1.18	-.58	-.61
	2.	596	1	5	4.47	.80	-1.56	2.05
	3.	593	1	5	4.42	.84	-1.46	1.61
	4.	590	1	5	4.00	1.05	-.99	.42
	5.	597	1	5	4.16	1.00	-1.14	.68
	6.	581	1	5	4.23	1.00	-1.24	.85
Love	1.	550	1	5	4.30	1.03	-1.37	.97
	2.	553	1	5	4.04	1.10	-.97	.05
	3.	568	1	5	4.55	.86	-2.25	4.97
	4.	566	1	5	4.49	.86	-1.79	2.86

Preliminary Descriptive Statistics for the Items Measured at Wave 1

Construct	Item	N	Min	Max	Mean	SD	Skewness	Kurtosis
<p><i>Note:</i> N = total number of participants in sample. Min = minimum score. Max = maximum score. SD = standard deviation. Forgiveness items were adapted from the Child/Adolescent Dispositional Forgiveness Inventory (Leever, 2006) and the Child Trends (2003) Flourishing Children Project. Emotion awareness items were adapted from the Emotion Expression Scale for Children (Penza-Clyve & Zeman, 2002). Emotion management items were adapted from the Emotion Regulation Index for Children and Adolescents (MacDermott, Gullone, Allen, King, & Tonge, 2010) and the Emotion Regulation Questionnaire – Child and Adolescent (Gullone & Taffe, 2012). Social Intentional Self-Regulation items were adapted from the Character and Merit Project (Wang, Ferris, Hershberg, & Lerner, 2015). Perspective-taking items were adapted from the Thinking and Feeling Scale (Garton & Gringart, 2005). Humility items were created for the Arthur Interactive Media Buddy Project (Bowers et al., 2016). Empathy items were adapted from the Basic Empathy Scale (Jolliffe & Farrington, 2006). Sympathy items were adapted from the Individual Reactivity Index (IRI; Davis, 1983). Caring items were adapted from the IRI (Davis, 1983). Generosity items were adapted from the Interpersonal Generosity Scale (Smith & Hill, 2009) and the Community Feeling Subscale of Aspiration Index (Kasser & Ryan, 1996). Love items were adapted from the Great Love-Compassion Scale (Warren, 2009) and the functional assessment of chronic illness therapy-spiritual well-being scale (FACIT-Sp-Ex; Brady, Peterman, Fitchett, & Cella, 1999).</p>								

Table 3

Preliminary Descriptive Statistics for the Items Measured at Wave 2

Construct	Item	N	Min	Max	Mean	SD	Skewness	Kurtosis
Forgiveness	1.	551	1	5	3.87	1.13	-.79	-.23
	2.	547	1	5	3.20	1.26	-.09	-.98
	3.	538	1	5	3.50	1.29	-.48	-.86
	4.	548	1	5	4.22	1.09	-1.42	1.21
	5.	550	1	5	4.35	1.00	-1.67	2.22
Emotion Awareness	1.	543	1	5	3.34	1.23	-.28	-.88
	2.	540	1	5	3.84	1.17	-.82	-.17
	3.	533	1	5	3.80	1.22	-.77	-.41
Emotion Management	1.	539	1	5	2.78	1.35	.11	-1.18
	2.	535	1	5	3.65	1.18	-.80	-.12
	3.	542	1	5	3.61	1.26	-.58	-.71
Social Intentional Self-Regulation	1.	558	1	5	4.32	.81	-1.15	1.07
	2.	533	1	5	4.36	.73	-1.24	2.39
	3.	536	1	5	3.67	1.10	-.58	-.23
Perspective-Taking	1.	529	1	5	3.61	1.17	-.57	-.49
	2.	520	1	5	3.49	1.21	-.39	-.77
	3.	506	1	5	3.33	1.31	-.25	-1.06
Humility	1.	555	1	5	4.42	.83	-1.80	3.94
	2.	539	1	5	3.51	1.17	-.39	-.68
	3.	548	1	5	4.51	.90	-2.10	4.09

Preliminary Descriptive Statistics for the Items Measured at Wave 2

Construct	Item	N	Min	Max	Mean	SD	Skewness	Kurtosis
	4.	552	1	5	4.06	1.07	-1.07	.44
Empathy	1.	527	1	5	3.25	1.40	-.22	-1.21
	2.	534	1	5	3.43	1.28	-.34	-.95
	3.	527	1	5	3.21	1.35	-.12	-1.21
	4.	533	1	5	4.11	1.10	-1.13	.46
Sympathy	1.	553	1	5	4.39	.89	-1.68	2.76
	2.	547	1	5	4.31	.97	-1.46	1.51
	3.	547	1	5	4.22	.98	-1.15	.60
Caring	1.	533	1	5	4.30	.93	-1.40	1.50
	2.	529	1	5	4.14	1.02	-1.12	.61
	3.	542	1	5	4.48	.80	-1.65	2.51
Generosity	1.	547	1	5	3.72	1.14	-.67	-.33
	2.	555	1	5	4.39	.84	-1.52	2.36
	3.	551	1	5	4.33	.88	-1.35	1.49
	4.	548	1	5	4.03	.98	-.95	.55
	5.	555	1	5	4.21	.98	-1.19	.56
	6.	542	1	5	4.29	.93	-1.28	1.19
Love	1.	529	1	5	4.29	1.07	-1.58	1.75
	2.	523	1	5	4.17	1.02	-1.21	.83
	3.	542	1	5	4.55	.78	-1.91	3.64
	4.	538	1	5	4.42	.89	-1.72	2.73

Preliminary Descriptive Statistics for the Items Measured at Wave 2

Construct	Item	N	Min	Max	Mean	SD	Skewness	Kurtosis
<p><i>Note:</i> N = total number of participants in sample. Min = minimum score. Max = maximum score. SD = standard deviation. Forgiveness items were adapted from the Child/Adolescent Dispositional Forgiveness Inventory (Leever, 2006) and the Child Trends (2003) Flourishing Children Project. Emotion awareness items were adapted from the Emotion Expression Scale for Children (Penza-Clyve & Zeman, 2002). Emotion management items were adapted from the Emotion Regulation Index for Children and Adolescents (MacDermott, Gullone, Allen, King, & Tonge, 2010) and the Emotion Regulation Questionnaire – Child and Adolescent (Gullone & Taffe, 2012). Social Intentional Self-Regulation items were adapted from the Character and Merit Project (Wang, Ferris, Hershberg, & Lerner, 2015). Perspective-taking items were adapted from the Thinking and Feeling Scale (Garton & Gringart, 2005). Humility items were created for the Arthur Interactive Media Buddy Project (Bowers et al., 2016). Empathy items were adapted from the Basic Empathy Scale (Jolliffe & Farrington, 2006). Sympathy items were adapted from the Individual Reactivity Index (IRI; Davis, 1983). Caring items were adapted from the IRI (Davis, 1983). Generosity items were adapted from the Interpersonal Generosity Scale (Smith & Hill, 2009) and the Community Feeling Subscale of Aspiration Index (Kasser & Ryan, 1996). Love items were adapted from the Great Love-Compassion Scale (Warren, 2009) and the functional assessment of chronic illness therapy-spiritual well-being scale (FACIT-Sp-Ex; Brady, Peterman, Fitchett, & Cella, 1999).</p>								

Table 4

Pearson Product-Moment Correlations for the Manifest Indicators Measured at Wave 1

Item	Pearson Product-Moment Correlations													
	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.
1. Forgiveness Item 1	--													
2. Forgiveness Item 2	<u>.55*</u>	--												
3. Forgiveness Item 3	<u>.48*</u>	<u>.49*</u>	--											
4. Forgiveness Item 4	<u>.27*</u>	<u>.26*</u>	<u>.27*</u>	--										
5. Forgiveness Item 5	<u>.29*</u>	<u>.27*</u>	<u>.28*</u>	<u>.44*</u>	--									
6. Emo Aware Item 1	<u>.28*</u>	<u>.33*</u>	<u>.27*</u>	<u>.22*</u>	<u>.19*</u>	--								
7. Emo Aware Item 2	<u>.23*</u>	<u>.25*</u>	<u>.26*</u>	<u>.25*</u>	<u>.25*</u>	<u>.39*</u>	--							
8. Emo Aware Item 3	<u>.35*</u>	<u>.28*</u>	<u>.27*</u>	<u>.20*</u>	<u>.26*</u>	<u>.37*</u>	<u>.54*</u>	--						
9. Emo Manage Item 1	.13	.12	.07	-.00	.05	-.04	-.05	.02	--					
10. Emo Manage Item 2	.09	.10	.04	-.01	.07	.05	-.01	.09	<u>.39*</u>	--				
11. Emo Manage Item 3	<u>.28*</u>	<u>.37*</u>	<u>.26*</u>	<u>.24*</u>	<u>.23*</u>	<u>.28*</u>	<u>.29*</u>	<u>.35*</u>	.12	<u>.20*</u>	--			
12. Social ISR Item 1	<u>.26*</u>	<u>.30*</u>	.16*	<u>.21*</u>	.12	<u>.26*</u>	<u>.23*</u>	<u>.18*</u>	.04	.07	<u>.30*</u>	--		
13. Social ISR Item 2	<u>.23*</u>	<u>.26*</u>	<u>.25*</u>	<u>.27*</u>	<u>.25*</u>	<u>.23*</u>	<u>.21*</u>	<u>.18*</u>	.01	.06	<u>.22*</u>	<u>.33*</u>	--	
14. Social ISR Item 3	<u>.27*</u>	<u>.34*</u>	<u>.28*</u>	<u>.26*</u>	<u>.27*</u>	<u>.21*</u>	<u>.30*</u>	<u>.32*</u>	.06	.09	<u>.30*</u>	<u>.30*</u>	<u>.27*</u>	--
15. Persp-Taking Item 1	<u>.30*</u>	<u>.29*</u>	<u>.25*</u>	<u>.29*</u>	<u>.23*</u>	<u>.26*</u>	<u>.33*</u>	<u>.36*</u>	.09	.15*	<u>.36*</u>	<u>.21*</u>	<u>.30*</u>	<u>.36*</u>
16. Persp-Taking Item 2	<u>.36*</u>	<u>.40*</u>	<u>.29*</u>	<u>.24*</u>	<u>.26*</u>	<u>.32*</u>	<u>.36*</u>	<u>.34*</u>	.09	<u>.19*</u>	<u>.41*</u>	<u>.18*</u>	<u>.22*</u>	<u>.31*</u>
17. Persp-Taking Item 3	<u>.35*</u>	<u>.31*</u>	<u>.32*</u>	<u>.22*</u>	<u>.27*</u>	<u>.26*</u>	<u>.33*</u>	<u>.33*</u>	.12	.08	<u>.37*</u>	<u>.26*</u>	<u>.23*</u>	<u>.33*</u>
18. Humility Item 1	<u>.30*</u>	<u>.27*</u>	<u>.25*</u>	<u>.26*</u>	<u>.33*</u>	<u>.19*</u>	<u>.32*</u>	<u>.34*</u>	-.04	.08	<u>.25*</u>	<u>.21*</u>	<u>.27*</u>	<u>.29*</u>
19. Humility Item 2	<u>.28*</u>	<u>.30*</u>	<u>.28*</u>	<u>.19*</u>	<u>.17*</u>	<u>.31*</u>	<u>.28*</u>	<u>.30*</u>	.06	.10	<u>.28*</u>	<u>.20*</u>	<u>.26*</u>	<u>.36*</u>
20. Humility Item 3	<u>.32*</u>	<u>.26*</u>	<u>.25*</u>	<u>.33*</u>	<u>.33*</u>	.15*	<u>.27*</u>	<u>.33*</u>	.01	.07	<u>.28*</u>	<u>.17*</u>	<u>.28*</u>	<u>.31*</u>
21. Humility Item 4	<u>.22*</u>	<u>.26*</u>	<u>.21*</u>	<u>.18*</u>	<u>.17*</u>	.24*	<u>.22*</u>	<u>.21*</u>	.04	.15*	<u>.21*</u>	.15*	<u>.22*</u>	<u>.22*</u>
22. Empathy Item 1	.16*	.15*	.15*	.16*	<u>.26*</u>	<u>.20*</u>	<u>.22*</u>	<u>.24*</u>	-.08	-.07	.16*	.12*	.13*	<u>.27*</u>
23. Empathy Item 2	<u>.28*</u>	<u>.25*</u>	<u>.25*</u>	<u>.24*</u>	<u>.33*</u>	<u>.25*</u>	<u>.29*</u>	<u>.30*</u>	-.02	-.03	<u>.25*</u>	<u>.18*</u>	<u>.20*</u>	<u>.33*</u>
24. Empathy Item 3	<u>.23*</u>	<u>.21*</u>	<u>.18*</u>	<u>.18*</u>	<u>.28*</u>	<u>.22*</u>	<u>.24*</u>	<u>.23*</u>	-.05	-.03	<u>.20*</u>	.10	.14*	<u>.20*</u>
25. Empathy Item 4	<u>.32*</u>	<u>.26*</u>	<u>.30*</u>	<u>.26*</u>	<u>.36*</u>	<u>.25*</u>	<u>.30*</u>	<u>.32*</u>	-.02	.04	<u>.31*</u>	<u>.23*</u>	<u>.30*</u>	<u>.31*</u>
26. Sympathy Item 1	<u>.32*</u>	<u>.22*</u>	<u>.19*</u>	<u>.32*</u>	<u>.31*</u>	<u>.26*</u>	<u>.28*</u>	<u>.35*</u>	-.02	.06	<u>.30*</u>	<u>.22*</u>	<u>.30*</u>	<u>.28*</u>
27. Sympathy Item 2	<u>.28*</u>	<u>.25*</u>	<u>.30*</u>	<u>.27*</u>	<u>.25*</u>	<u>.19*</u>	<u>.22*</u>	<u>.29*</u>	-.01	-.01	<u>.24*</u>	<u>.24*</u>	<u>.23*</u>	<u>.25*</u>
28. Sympathy Item 3	<u>.33*</u>	<u>.28*</u>	<u>.28*</u>	<u>.32*</u>	<u>.36*</u>	<u>.28*</u>	<u>.29*</u>	<u>.38*</u>	.03	.11	<u>.33*</u>	<u>.20*</u>	<u>.31*</u>	<u>.29*</u>

Pearson Product-Moment Correlations for the Manifest Indicators Measured at Wave 1

Item	Pearson Product-Moment Correlations													
	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.
29. Caring Item 1	.24*	.19*	.22*	.25*	.43*	.19*	.32*	.32*	.02	.07	.17*	.17*	.28*	.24*
30. Caring Item 2	.27*	.27*	.25*	.28*	.35*	.25*	.31*	.34*	.08	.09	.24*	.18*	.26*	.20*
31. Caring Item 3	.23*	.13	.21*	.25*	.29*	.20*	.26*	.29*	-.04	-.01	.21*	.18*	.25*	.22*
32. Generosity Item 1	.33*	.28*	.26*	.27*	.25*	.36*	.24*	.25*	.13	.17*	.25*	.20*	.25*	.23*
33. Generosity Item 2	.24*	.23*	.24*	.23*	.33*	.24*	.38*	.27*	.02	.06	.26*	.26*	.33*	.24*
34. Generosity Item 3	.18*	.20*	.19*	.28*	.27*	.21*	.30*	.27*	.01	.08	.28*	.23*	.37*	.29*
35. Generosity Item 4	.30*	.26*	.26*	.20*	.25*	.27*	.26*	.31*	.03	.12	.28*	.18*	.30*	.21*
36. Generosity Item 5	.34*	.29*	.22*	.27*	.20*	.29*	.29*	.34*	.02	.07	.30*	.24*	.22*	.22*
37. Generosity Item 6	.22*	.20*	.22*	.23*	.26*	.24*	.22*	.27*	.04	.10	.27*	.19*	.27*	.19*
38. Love Item 1	.22*	.25*	.20*	.24*	.28*	.22*	.24*	.22*	.02	.05	.25*	.26*	.28*	.26*
39. Love Item 2	.23*	.26*	.25*	.20*	.31*	.25*	.25*	.28*	.03	.08	.25*	.24*	.30*	.27*
40. Love Item 3	.15*	.10	.14	.23*	.24*	.19*	.32*	.30*	.01	.01	.14	.14*	.19*	.19*
41. Love Item 4	.30*	.28*	.25*	.29*	.30*	.29*	.30*	.34*	.04	.10	.31*	.24*	.32*	.24*

Note: * = $p < .01$. Bolded cells represent correlations significant at the Bonferroni corrected p -value of .00006 for the total 820 comparisons of the 41 items. Underlined cells represent correlations accounting for at least 10.24 percent of the variance. Although some correlations were significant at the p -value of .05, they are not represented in the table as they may have been capitalizing on chance. Shaded cells represent within-scale correlations. Emo Aware = emotion awareness. Emo Manage = emotion management. Social ISR = social intentional self-regulation. Persp-Taking = perspective-taking.

Table 4

Pearson Product-Moment Correlations for the Manifest Indicators Measured at Wave 1

Item	Pearson Product-Moment Correlations													
	15.	16.	17.	18.	19.	20.	21.	22.	23.	24.	25.	26.	27.	28.
15. Persp-Taking Item 1	--													
16. Persp-Taking Item 2	.47*	--												
17. Persp-Taking Item 3	.45*	.53*	--											
18. Humility Item 1	.27*	.28*	.29*	--										
19. Humility Item 2	.32*	.33*	.30*	.28*	--									
20. Humility Item 3	.31*	.32*	.34*	.38*	.24*	--								
21. Humility Item 4	.22*	.22*	.20*	.23*	.26*	.23*	--							
22. Empathy Item 1	.23*	.24*	.31*	.22*	.27*	.29*	.07	--						
23. Empathy Item 2	.27*	.34*	.38*	.29*	.26*	.34*	.14*	.67*	--					
24. Empathy Item 3	.25*	.32*	.36*	.19*	.25*	.25*	.03	.64*	.68*	--				
25. Empathy Item 4	.34*	.36*	.42*	.40*	.23*	.39*	.25*	.33*	.48*	.40*	--			
26. Sympathy Item 1	.40*	.33*	.35*	.32*	.24*	.37*	.17*	.19*	.31*	.27*	.44*	--		
27. Sympathy Item 2	.32*	.26*	.29*	.29*	.24*	.33*	.22*	.23*	.32*	.25*	.34*	.47*	--	
28. Sympathy Item 3	.43*	.38*	.38*	.37*	.25*	.37*	.25*	.26*	.41*	.36*	.49*	.63*	.53*	--
29. Caring Item 1	.30*	.28*	.33*	.39*	.22*	.36*	.14*	.34*	.39*	.38*	.43*	.41*	.31*	.41*
30. Caring Item 2	.33*	.31*	.43*	.41*	.23*	.32*	.18*	.34*	.43*	.43*	.44*	.38*	.36*	.46*
31. Caring Item 3	.30*	.34*	.37*	.33*	.15*	.36*	.17*	.31*	.36*	.32*	.39*	.41*	.37*	.41*
32. Generosity Item 1	.29*	.31*	.31*	.31*	.29*	.30*	.19*	.11	.26*	.17*	.28*	.26*	.26*	.33*
33. Generosity Item 2	.29*	.29*	.36*	.37*	.28*	.37*	.15*	.27*	.32*	.28*	.32*	.37*	.32*	.39*
34. Generosity Item 3	.23*	.27*	.27*	.38*	.16*	.30*	.14*	.19*	.27*	.23*	.35*	.34*	.30*	.44*
35. Generosity Item 4	.36*	.34*	.39*	.30*	.27*	.30*	.22*	.20*	.30*	.28*	.34*	.35*	.27*	.37*
36. Generosity Item 5	.31*	.28*	.35*	.32*	.21*	.33*	.21*	.17*	.24*	.20*	.36*	.37*	.31*	.38*
37. Generosity Item 6	.30*	.29*	.35*	.39*	.25*	.31*	.21*	.19*	.29*	.26*	.33*	.34*	.36*	.34*
38. Love Item 1	.28*	.24*	.28*	.20*	.20*	.22*	.16*	.18*	.21*	.18*	.24*	.22*	.13*	.26*
39. Love Item 2	.26*	.28*	.35*	.28*	.27*	.34*	.17*	.26*	.28*	.30*	.38*	.27*	.24*	.33*
40. Love Item 3	.28*	.27*	.32*	.28*	.15*	.37*	.16*	.26*	.27*	.25*	.37*	.23*	.25*	.30*
41. Love Item 4	.39*	.33*	.37*	.38*	.18*	.41*	.24*	.24*	.33*	.26*	.48*	.42*	.37*	.47*

Note: * = $p < .01$. Bolded cells represent correlations significant at the Bonferroni corrected p -value of .00006 for the total 820

Pearson Product-Moment Correlations for the Manifest Indicators Measured at Wave 1

Item	Pearson Product-Moment Correlations													
	15.	16.	17.	18.	19.	20.	21.	22.	23.	24.	25.	26.	27.	28.

comparisons of the 41 items. Underlined cells represent correlations accounting for at least 10.24 percent of the variance. Although some correlations were significant at the *p*-value of .05, they are not represented in the table as they may have been capitalizing on chance. Shaded cells represent within-scale correlations. Emo Aware = emotion awareness. Emo Manage = emotion management. Social ISR = social intentional self-regulation. Persp-Taking = perspective-taking.

Table 4

Pearson Product-Moment Correlations for the Manifest Indicators Measured at Wave 1

Item	Pearson Product-Moment Correlations													
	29.	30.	31.	32.	33.	34.	35.	36.	37.	38.	39.	40.	41.	
29. Caring Item 1	--													
30. Caring Item 2	.55*	--												
31. Caring Item 3	.51*	.49*	--											
32. Generosity Item 1	.25*	.36*	.24*	--										
33. Generosity Item 2	.31*	.40*	.33*	.33*	--									
34. Generosity Item 3	.38*	.42*	.39*	.27*	.37*	--								
35. Generosity Item 4	.36*	.38*	.32*	.31*	.41*	.36*	--							
36. Generosity Item 5	.25*	.33*	.30*	.41*	.35*	.31*	.25*	--						
37. Generosity Item 6	.39*	.40*	.34*	.40*	.42*	.40*	.35*	.38*	--					
38. Love Item 1	.28*	.28*	.20*	.21*	.21*	.26*	.15*	.27*	.26*	--				
39. Love Item 2	.37*	.39*	.30*	.29*	.31*	.26*	.25*	.31*	.41*	.51*	--			
40. Love Item 3	.35*	.40*	.39*	.20*	.32*	.23*	.14*	.27*	.31*	.26*	.40*	--		
41. Love Item 4	.46*	.47*	.47*	.28*	.38*	.39*	.32*	.37*	.40*	.32*	.42*	.49*	--	

Note: * = $p < .01$. Bolded cells represent correlations significant at the Bonferroni corrected p -value of .00006 for the total 820 comparisons of the 41 items. Underlined cells represent correlations accounting for at least 10.24 percent of the variance. Although some correlations were significant at the p -value of .05, they are not represented in the table as they may have been capitalizing on chance. Shaded cells represent within-scale correlations. Emo Aware = emotion awareness. Emo Manage = emotion management. Social ISR = social intentional self-regulation. Persp-Taking = perspective-taking.

Table 5

Pearson Product-Moment Correlations for the Manifest Indicators Measured at Wave 2

Item	Pearson Product-Moment Correlations													
	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.
1. Forgiveness Item 1	--													
2. Forgiveness Item 2	<u>.55*</u>	--												
3. Forgiveness Item 3	<u>.54*</u>	<u>.56*</u>	--											
4. Forgiveness Item 4	<u>.34*</u>	<u>.29*</u>	<u>.31*</u>	--										
5. Forgiveness Item 5	<u>.49*</u>	<u>.34*</u>	<u>.40*</u>	<u>.47*</u>	--									
6. Emo Aware Item 1	<u>.34*</u>	<u>.33*</u>	<u>.31*</u>	<u>.27*</u>	<u>.29*</u>	--								
7. Emo Aware Item 2	<u>.27*</u>	<u>.29*</u>	<u>.23*</u>	<u>.36*</u>	<u>.30*</u>	<u>.55*</u>	--							
8. Emo Aware Item 3	<u>.28*</u>	<u>.33*</u>	<u>.29*</u>	<u>.27*</u>	<u>.28*</u>	<u>.51*</u>	<u>.71</u>	--						
9. Emo Manage Item 1	.13*	.14*	.12*	.03	.07	.07	.02	.00	--					
10. Emo Manage Item 2	.13*	.13*	.12*	.09	.14*	.08	.09	.02	<u>.41*</u>	--				
11. Emo Manage Item 3	<u>.36*</u>	<u>.38*</u>	<u>.37*</u>	<u>.30*</u>	<u>.31*</u>	<u>.35*</u>	<u>.40*</u>	<u>.33*</u>	.10	<u>.21*</u>	--			
12. Social ISR Item 1	<u>.32*</u>	<u>.28*</u>	<u>.28*</u>	<u>.24*</u>	<u>.32*</u>	<u>.26*</u>	<u>.27*</u>	<u>.26*</u>	.07	.13*	<u>.31*</u>	--		
13. Social ISR Item 2	<u>.30*</u>	<u>.26*</u>	<u>.25*</u>	<u>.22*</u>	<u>.27*</u>	<u>.22*</u>	<u>.22*</u>	<u>.23*</u>	.12*	<u>.22*</u>	<u>.23*</u>	<u>.46*</u>	--	
14. Social ISR Item 3	<u>.43*</u>	<u>.37*</u>	<u>.35*</u>	<u>.34*</u>	<u>.38*</u>	<u>.33*</u>	<u>.33*</u>	<u>.29*</u>	.08	<u>.19*</u>	<u>.36*</u>	<u>.41*</u>	<u>.42*</u>	--
15. Persp-Taking Item 1	<u>.37*</u>	<u>.36*</u>	<u>.38*</u>	<u>.28*</u>	<u>.32*</u>	<u>.34*</u>	<u>.37*</u>	<u>.36*</u>	.10	.18*	<u>.44*</u>	<u>.30*</u>	<u>.30*</u>	<u>.47*</u>
16. Persp-Taking Item 2	<u>.39*</u>	<u>.41*</u>	<u>.38*</u>	<u>.32*</u>	<u>.34*</u>	<u>.37*</u>	<u>.41*</u>	<u>.40*</u>	.13*	.17*	<u>.39*</u>	<u>.27*</u>	<u>.29*</u>	<u>.47*</u>
17. Persp-Taking Item 3	<u>.31*</u>	<u>.35*</u>	<u>.35*</u>	<u>.25*</u>	<u>.33*</u>	<u>.31*</u>	<u>.38*</u>	<u>.35*</u>	.06	.08	<u>.41*</u>	<u>.29*</u>	<u>.23*</u>	<u>.36*</u>
18. Humility Item 1	<u>.31*</u>	<u>.21*</u>	<u>.27*</u>	<u>.20*</u>	<u>.32*</u>	<u>.23*</u>	<u>.23*</u>	<u>.22*</u>	.14*	<u>.25*</u>	<u>.30*</u>	<u>.22*</u>	<u>.32*</u>	<u>.40*</u>
19. Humility Item 2	<u>.36*</u>	<u>.31*</u>	<u>.34*</u>	<u>.22*</u>	<u>.26*</u>	<u>.40*</u>	<u>.34*</u>	<u>.35*</u>	.12*	<u>.22*</u>	<u>.32*</u>	<u>.31*</u>	<u>.32*</u>	<u>.45*</u>
20. Humility Item 3	<u>.43*</u>	<u>.26*</u>	<u>.34*</u>	<u>.29*</u>	<u>.42*</u>	<u>.29*</u>	<u>.31*</u>	<u>.27*</u>	.10	.11	<u>.32*</u>	<u>.32*</u>	<u>.28*</u>	<u>.32*</u>
21. Humility Item 4	<u>.34*</u>	<u>.27*</u>	<u>.29*</u>	<u>.24*</u>	<u>.34*</u>	<u>.35*</u>	<u>.27*</u>	<u>.24*</u>	.13*	.16*	<u>.30*</u>	<u>.31*</u>	<u>.26*</u>	<u>.37*</u>
22. Empathy Item 1	<u>.22*</u>	.14*	.15*	<u>.20*</u>	<u>.23*</u>	<u>.26*</u>	<u>.27*</u>	<u>.25*</u>	-.01	.02	<u>.19*</u>	.13*	.13*	<u>.26*</u>
23. Empathy Item 2	<u>.26*</u>	<u>.25*</u>	<u>.20*</u>	<u>.26*</u>	<u>.26*</u>	<u>.28*</u>	<u>.32*</u>	<u>.32*</u>	.03	.07	<u>.26*</u>	<u>.20*</u>	.16*	<u>.34*</u>
24. Empathy Item 3	<u>.28*</u>	<u>.24*</u>	<u>.19*</u>	<u>.22*</u>	<u>.22*</u>	<u>.21*</u>	<u>.29*</u>	<u>.28*</u>	-.03	.04	<u>.24*</u>	<u>.22*</u>	<u>.20*</u>	<u>.27*</u>
25. Empathy Item 4	<u>.31*</u>	<u>.23*</u>	<u>.24*</u>	<u>.27*</u>	<u>.30*</u>	<u>.27*</u>	<u>.35*</u>	<u>.36*</u>	.13*	.17*	<u>.32*</u>	<u>.20*</u>	<u>.28*</u>	<u>.27*</u>
26. Sympathy Item 1	<u>.35*</u>	<u>.18*</u>	<u>.26*</u>	<u>.32*</u>	<u>.37*</u>	<u>.29*</u>	<u>.29*</u>	<u>.26*</u>	.05	.17*	<u>.27*</u>	<u>.28*</u>	<u>.29*</u>	<u>.31*</u>
27. Sympathy Item 2	<u>.37*</u>	<u>.22*</u>	<u>.29*</u>	<u>.26*</u>	<u>.33*</u>	<u>.25*</u>	<u>.25*</u>	<u>.25*</u>	.00	.11	<u>.30*</u>	<u>.29*</u>	<u>.24*</u>	<u>.29*</u>
28. Sympathy Item 3	<u>.42*</u>	<u>.32*</u>	<u>.36*</u>	<u>.41*</u>	<u>.42*</u>	<u>.39*</u>	<u>.40*</u>	<u>.41*</u>	.13*	.13*	<u>.32*</u>	<u>.31*</u>	<u>.29*</u>	<u>.36*</u>

Pearson Product-Moment Correlations for the Manifest Indicators Measured at Wave 2

Item	Pearson Product-Moment Correlations													
	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.
29. Caring Item 1	.28*	.18*	.23*	.36*	.35*	.26*	.29*	.31*	.06	.15*	.32*	.22*	.22*	.31*
30. Caring Item 2	.30*	.22*	.29*	.33*	.33*	.32*	.38*	.37*	.13*	.19*	.31*	.23*	.32*	.39*
31. Caring Item 3	.26*	.15*	.17*	.23*	.23*	.29*	.28*	.27*	.05	.09	.24*	.12*	.19*	.22*
32. Generosity Item 1	.41*	.39*	.35*	.35*	.37*	.41*	.34*	.31*	.14*	.14*	.37*	.36*	.36*	.47*
33. Generosity Item 2	.35*	.27*	.25*	.35*	.39*	.26*	.34*	.32*	.04	.13*	.31*	.35*	.32*	.30*
34. Generosity Item 3	.32*	.26*	.32*	.27*	.31*	.32*	.38*	.35*	.09	.12*	.32*	.29*	.30*	.39*
35. Generosity Item 4	.39*	.28*	.33*	.26*	.36*	.37*	.37*	.34*	.06	.15*	.36*	.36*	.33*	.37*
36. Generosity Item 5	.30*	.28*	.22*	.20*	.31*	.24*	.29*	.25*	.05	.11	.25*	.25*	.22*	.36*
37. Generosity Item 6	.30*	.25*	.27*	.22*	.29*	.25*	.32*	.28*	.08	.10	.30*	.28*	.23*	.28*
38. Love Item 1	.23*	.25*	.26*	.22*	.29*	.29*	.28*	.23*	.11	.14*	.24*	.31*	.27*	.27*
39. Love Item 2	.29*	.17*	.27*	.27*	.34*	.24*	.24*	.24*	.07	.08	.19*	.30*	.29*	.35*
40. Love Item 3	.33*	.23*	.25*	.27*	.36*	.23*	.28*	.31*	.04	.06	.22*	.23*	.21*	.25*
41. Love Item 4	.35*	.29*	.28*	.30*	.30*	.33*	.37*	.38*	.13*	.12*	.31*	.26*	.35*	.31*

Note: * = $p < .01$. Bolded cells represent correlations significant at the Bonferroni corrected p -value of .00006 for the total 820 comparisons of the 41 items. Underlined cells represent correlations accounting for at least 10.24 percent of the variance. Although some correlations were significant at the p -value of .05, they are not represented in the table as they may have been capitalizing on chance. Shaded cells represent within-scale correlations. Emo Aware = emotion awareness. Emo Manage = emotion management. Social ISR = social intentional self-regulation. Persp-Taking = perspective-taking.

Table 5

Pearson Product-Moment Correlations for the Manifest Indicators Measured at Wave 2

Item	Pearson Product-Moment Correlations													
	15.	16.	17.	18.	19.	20.	21.	22.	23.	24.	25.	26.	27.	28.
15. Persp-Taking Item 1	--													
16. Persp-Taking Item 2	.54*	--												
17. Persp-Taking Item 3	.50*	.54*	--											
18. Humility Item 1	.34*	.30*	.22*	--										
19. Humility Item 2	.41*	.37*	.35*	.30*	--									
20. Humility Item 3	.39*	.34*	.32*	.38*	.34*	--								
21. Humility Item 4	.28*	.33*	.28*	.28*	.40*	.37*	--							
22. Empathy Item 1	.22*	.31*	.33*	.14*	.23*	.20*	.22*	--						
23. Empathy Item 2	.35*	.37*	.36*	.23*	.28*	.27*	.24*	.78*	--					
24. Empathy Item 3	.32*	.32*	.34*	.22*	.22*	.22*	.18*	.66*	.77*	--				
25. Empathy Item 4	.37*	.40*	.39*	.26*	.30*	.35*	.23*	.29*	.40*	.34*	--			
26. Sympathy Item 1	.44*	.34*	.33*	.33*	.32*	.45*	.32*	.31*	.38*	.31*	.32*	--		
27. Sympathy Item 2	.32*	.25*	.31*	.35*	.24*	.38*	.26*	.24*	.29*	.25*	.33*	.55*	--	
28. Sympathy Item 3	.41*	.46*	.45*	.35*	.32*	.44*	.33*	.31*	.41*	.36*	.40*	.60*	.50*	--
29. Caring Item 1	.29*	.35*	.29*	.32*	.23*	.32*	.18*	.39*	.46*	.38*	.46*	.38*	.39*	.46*
30. Caring Item 2	.40*	.46*	.37*	.36*	.34*	.36*	.24*	.41*	.51*	.44*	.52*	.50*	.38*	.50*
31. Caring Item 3	.27*	.28*	.25*	.22*	.26*	.27*	.17*	.33*	.36*	.27*	.38*	.42*	.42*	.41*
32. Generosity Item 1	.35*	.41*	.39*	.38*	.37*	.34*	.35*	.21*	.34*	.29*	.31*	.32*	.30*	.43*
33. Generosity Item 2	.33*	.33*	.33*	.30*	.25*	.34*	.31*	.24*	.33*	.25*	.34*	.42*	.44*	.49*
34. Generosity Item 3	.37*	.37*	.36*	.32*	.33*	.35*	.30*	.26*	.29*	.27*	.40*	.35*	.34*	.45*
35. Generosity Item 4	.39*	.42*	.37*	.39*	.41*	.40*	.33*	.25*	.33*	.33*	.34*	.40*	.42*	.51*
36. Generosity Item 5	.29*	.37*	.29*	.39*	.23*	.26*	.20*	.20*	.27*	.23*	.28*	.26*	.25*	.32*
37. Generosity Item 6	.28*	.26*	.25*	.31*	.25*	.32*	.28*	.21*	.26*	.17*	.24*	.32*	.39*	.38*
38. Love Item 1	.29*	.26*	.22*	.34*	.28*	.29*	.21*	.14*	.20*	.18*	.24*	.33*	.28*	.30*
39. Love Item 2	.26*	.29*	.32*	.26*	.30*	.38*	.27*	.32*	.37*	.36*	.29*	.43*	.29*	.40*
40. Love Item 3	.29*	.28*	.27*	.28*	.22*	.34*	.26*	.25*	.27*	.29*	.31*	.41*	.42*	.40*
41. Love Item 4	.32*	.34*	.27*	.31*	.30*	.36*	.31*	.32*	.34*	.30*	.41*	.47*	.39*	.46*

Note: * = $p < .01$. Bolded cells represent correlations significant at the Bonferroni corrected p -value of .00006 for the total 820

Pearson Product-Moment Correlations for the Manifest Indicators Measured at Wave 2

Item	Pearson Product-Moment Correlations													
	15.	16.	17.	18.	19.	20.	21.	22.	23.	24.	25.	26.	27.	28.

comparisons of the 41 items. Underlined cells represent correlations accounting for at least 10.24 percent of the variance.

Although some correlations were significant at the p -value of .05, they are not represented in the table as they may have been capitalizing on chance. Shaded cells represent within-scale correlations. Emo Aware = emotion awareness. Emo Manage = emotion management. Social ISR = social intentional self-regulation. Persp-Taking = perspective-taking.

Table 5

Pearson Product-Moment Correlations for the Manifest Indicators Measured at Wave 2

Item	Pearson Product-Moment Correlations													
	29.	30.	31.	32.	33.	34.	35.	36.	37.	38.	39.	40.	41.	
29. Caring Item 1	--													
30. Caring Item 2	.65*	--												
31. Caring Item 3	.57*	.55*	--											
32. Generosity Item 1	<u>.32*</u>	<u>.37*</u>	<u>.27*</u>	--										
33. Generosity Item 2	<u>.43*</u>	<u>.41*</u>	<u>.40*</u>	.44*	--									
34. Generosity Item 3	<u>.38*</u>	<u>.41*</u>	<u>.29*</u>	<u>.38*</u>	<u>.40*</u>	--								
35. Generosity Item 4	<u>.36*</u>	<u>.36*</u>	<u>.34*</u>	<u>.47*</u>	<u>.47*</u>	<u>.42*</u>	--							
36. Generosity Item 5	<u>.36*</u>	<u>.35*</u>	<u>.30*</u>	.54*	<u>.40*</u>	<u>.36*</u>	<u>.40*</u>	--						
37. Generosity Item 6	<u>.36*</u>	<u>.33*</u>	<u>.38*</u>	<u>.41*</u>	<u>.52*</u>	<u>.39*</u>	<u>.41*</u>	<u>.47*</u>	--					
38. Love Item 1	<u>.25*</u>	<u>.28*</u>	<u>.18*</u>	<u>.31*</u>	<u>.30*</u>	<u>.34*</u>	<u>.31*</u>	<u>.30*</u>	<u>.23*</u>	--				
39. Love Item 2	<u>.38*</u>	<u>.48*</u>	<u>.32*</u>	<u>.32*</u>	<u>.38*</u>	<u>.40*</u>	<u>.36*</u>	<u>.30*</u>	<u>.31*</u>	.49*	--			
40. Love Item 3	<u>.31*</u>	<u>.31*</u>	<u>.35*</u>	<u>.25*</u>	<u>.46*</u>	<u>.36*</u>	<u>.42*</u>	<u>.30*</u>	<u>.36*</u>	<u>.27*</u>	<u>.39*</u>	--		
41. Love Item 4	<u>.40*</u>	<u>.43*</u>	<u>.37*</u>	<u>.35*</u>	<u>.46*</u>	<u>.44*</u>	<u>.42*</u>	<u>.32*</u>	<u>.32*</u>	<u>.37*</u>	<u>.45*</u>	<u>.54*</u>	--	

Note: * = $p < .01$. Bolded cells represent correlations significant at the Bonferroni corrected p -value of .00006 for the total 820 comparisons of the 41 items. Underlined cells represent correlations accounting for at least 10.24 percent of the variance. Although some correlations were significant at the p -value of .05, they are not represented in the table as they may have been capitalizing on chance. Shaded cells represent within-scale correlations. Emo Aware = emotion awareness. Emo Manage = emotion management. Social ISR = social intentional self-regulation. Persp-Taking = perspective-taking.

Table 6

Pearson Product-Moment Correlations for the Forgiveness Items (Wave 1 and Wave 2)

Pearson Product-Moment Correlations					
Item	Wave 2 Item 1	Wave 2 Item 2	Wave 2 Item 3	Wave 2 Item 4	Wave 2 Item 5
Wave 1 Item 1	.40*	.35*	.27*	.14*	.28*
Wave 1 Item 2	.31*	.48*	.33*	.14*	.26*
Wave 1 Item 3	.31*	.37*	.33*	.14*	.22*
Wave 1 Item 4	.23*	.18*	.23*	.28*	.28*
Wave 1 Item 5	.28*	.23*	.27*	.26*	.39*

Note: * = $p < .001$.

Table 7

Pearson Product-Moment Correlations for the Emotion Awareness Items (Wave 1 and Wave 2)

Pearson Product-Moment Correlations			
Item	Wave 2 Item 1	Wave 2 Item 2	Wave 2 Item 3
Wave 1 Item 1	.41*	.33*	.31*
Wave 1 Item 2	.27*	.43*	.35*
Wave 1 Item 3	.27*	.37*	.38*

Note: * = $p < .001$.

Table 8

Pearson Product-Moment Correlations for the Emotion Management Items (Wave 1 and Wave 2)

Item	Pearson Product-Moment Correlations		
	Wave 2 Item 1	Wave 2 Item 2	Wave 2 Item 3
Wave 1 Item 1	.33*	.20*	.04
Wave 1 Item 2	.20*	.39*	.12*
Wave 1 Item 3	.11*	.23*	.42*

Note: * = $p < .01$.

Table 9

Pearson Product-Moment Correlations for the Social Intentional Self-Regulation Items (Wave 1 and Wave 2)

Pearson Product-Moment Correlations			
Item	Wave 2 Item 1	Wave 2 Item 2	Wave 2 Item 3
Wave 1 Item 1	.45*	.28*	.23*
Wave 1 Item 2	.39*	.50*	.31*
Wave 1 Item 3	.22*	.20*	.29*

Note: * = $p < .001$.

Table 10

Pearson Product-Moment Correlations for the Perspective-Taking Items (Wave 1 and Wave 2)

Pearson Product-Moment Correlations			
Item	Wave 2 Item 1	Wave 2 Item 2	Wave 2 Item 3
Wave 1 Item 1	.41*	.34*	.29*
Wave 1 Item 2	.26*	.39*	.25*
Wave 1 Item 3	.27*	.33*	.34*

Note: * = $p < .001$.

Table 11

Pearson Product-Moment Correlations for the Humility Items (Wave 1 and Wave 2)

Pearson Product-Moment Correlations				
Item	Wave 2 Item 1	Wave 2 Item 2	Wave 2 Item 3	Wave 2 Item 4
Wave 1 Item 1	.34*	.15*	.27*	.22*
Wave 1 Item 2	.20*	.30*	.21*	.22*
Wave 1 Item 3	.21*	.18*	.29*	.17*
Wave 1 Item 4	.09*	.17*	.16*	.23*

Note: * = $p < .05$.

Table 12

Pearson Product-Moment Correlations for the Empathy Items (Wave 1 and Wave 2)

Pearson Product-Moment Correlations				
Item	Wave 2 Item 1	Wave 2 Item 2	Wave 2 Item 3	Wave 2 Item 4
Wave 1 Item 1	.51*	.43*	.40*	.16*
Wave 1 Item 2	.39*	.42*	.34*	.26*
Wave 1 Item 3	.37*	.42*	.39*	.24*
Wave 1 Item 4	.25*	.32*	.27*	.46*

Note: * = $p < .001$.

Table 13

Pearson Product-Moment Correlations for the Sympathy Items (Wave 1 and Wave 2)

Item	Pearson Product-Moment Correlations		
	Wave 2 Item 1	Wave 2 Item 2	Wave 2 Item 3
Wave 1 Item 1	.38*	.28*	.36*
Wave 1 Item 2	.29*	.48*	.28*
Wave 1 Item 3	.36*	.31*	.42*

Note: * = $p < .001$.

Table 14

Pearson Product-Moment Correlations for the Caring Items (Wave 1 and Wave 2)

Item	Pearson Product-Moment Correlations		
	Wave 2 Item 1	Wave 2 Item 2	Wave 2 Item 3
Wave 1 Item 1	.26*	.27*	.21*
Wave 1 Item 2	.26*	.31*	.21*
Wave 1 Item 3	.19*	.24*	.27*

Note: * = $p < .001$.

Table 15

Pearson Product-Moment Correlations for the Generosity Items (Wave 1 and Wave 2)

Pearson Product-Moment Correlations						
Item	Wave 2 Item 1	Wave 2 Item 2	Wave 2 Item 3	Wave 2 Item 4	Wave 2 Item 5	Wave 2 Item 6
Wave 1 Item 1	.44*	.19*	.12*	.25*	.30*	.24*
Wave 1 Item 2	.27*	.30*	.32*	.31*	.28*	.31*
Wave 1 Item 3	.20*	.25*	.34*	.27*	.20*	.24*
Wave 1 Item 4	.26*	.26*	.27*	.33*	.24*	.21*
Wave 1 Item 5	.31*	.24*	.16*	.22*	.31*	.22*
Wave 1 Item 6	.23*	.23*	.24*	.26*	.23*	.41*

Note: * = $p < .001$.

Table 16

Pearson Product-Moment Correlations for the Love Items (Wave 1 and Wave 2)

Pearson Product-Moment Correlations				
Item	Wave 2 Item 1	Wave 2 Item 2	Wave 2 Item 3	Wave 2 Item 4
Wave 1 Item 1	.44*	.30*	.13*	.21*
Wave 1 Item 2	.30*	.40*	.16*	.22*
Wave 1 Item 3	.13*	.11*	.23*	.21*
Wave 1 Item 4	.18*	.24*	.24*	.38*

Note: * = $p < .05$.

Table 17

Completely Standardized Factor Loadings for the Constructs, by Subgroups

Items by Construct	Standardized Factor Loadings						
	Full Sample	Gender		Grade		Race	
		Male	Female	Grade 4	Grade 5	White	Non-White
Forgiveness Item 1	.74	.68	.80	.74	.73	.78	.68
Forgiveness Item 2	.75	.79	.73	.74	.76	.82	.72
Forgiveness Item 3	.65	.67	.62	.64	.66	.67	.66
Emotion Awareness Item 1	.55	.55	.58	.52	.60	.56	.55
Emotion Awareness Item 2	.71	.73	.70	.69	.76	.69	.72
Emotion Awareness Item 3	.73	.75	.70	.75	.70	.82	.69
Social ISR Item 1	.49	.56	.42	.59	.36	.53	.49
Social ISR Item 2	.54	.59	.53	.52	.56	.32	.62
Social ISR Item 3	.59	.56	.60	.65	.53	.65	.58
Perspective-Taking Item 1	.66	.67	.64	.67	.64	.74	.59
Perspective-Taking Item 2	.71	.71	.70	.71	.71	.81	.64
Perspective-Taking Item 3	.72	.75	.70	.70	.73	.81	.69
Humility Item 1	.61	.65	.58	.62	.60	.57	.59
Humility Item 2	.49	.36	.60	.47	.51	.52	.53
Humility Item 3	.40	.42	.39	.41	.38	.48	.41
Humility Item 4	.60	.58	.59	.58	.63	.64	.56
Empathy Item 1	.77	.74	.78	.75	.79	.79	.76
Empathy Item 2	.86	.86	.84	.87	.85	.87	.85
Empathy Item 3	.81	.78	.82	.75	.86	.84	.80
Sympathy Item 1	.76	.76	.76	.74	.78	.80	.74
Sympathy Item 2	.65	.75	.51	.68	.61	.76	.59
Sympathy Item 3	.83	.86	.81	.83	.83	.86	.81
Caring Item 1	.73	.78	.61	.61	.85	.77	.75
Caring Item 2	.77	.80	.69	.77	.77	.80	.76
Caring Item 3	.68	.71	.65	.64	.72	.71	.69

Completely Standardized Factor Loadings for the Constructs, by Subgroups

Generosity Item 1	.55	.49	.59	.60	.53	.62	.50
Generosity Item 2	.58	.60	.55	.54	.63	.72	.52
Generosity Item 3	.63	.58	.68	.65	.62	.70	.62
Generosity Item 4	.64	.62	.67	.60	.69	.67	.61
Generosity Item 5	.60	.65	.54	.58	.61	.59	.59
Generosity Item 6	.59	.59	.57	.55	.61	.66	.53
Love Item 2	.60	.53	.70	.60	.60	.63	.64
Love Item 3	.62	.68	.47	.53	.74	.71	.53
Love Item 4	.76	.84	.60	.77	.74	.84	.69

Note: All factor loadings were significant, $p < .001$. Social ISR = social intentional self-regulation.

Table 18

Latent Correlations for the Constructs Measured in Wave 1

Construct	1.	2.	3.	4.	5.	6.	7.	8.	9.
1. Forgiveness	--								
2. Emotion Awareness	.57	--							
3. Social ISR	.68	.64	--						
4. Perspective-Taking	.64	.68	.70	--					
5. Humility	.70	.76	.85	.77	--				
6. Empathy	.36	.45	.44	.54	.54	--			
7. Sympathy	.50	.58	.64	.68	.74	.50	--		
8. Caring	.43	.59	.56	.66	.76	.63	.74	--	
9. Generosity	.57	.69	.75	.75	.90	.51	.77	.81	--
10. Love	.49	.63	.64	.68	.80	.51	.68	.84	.78

Note: All relations were significant, $p < .001$. Social ISR = social intentional self-regulation.

Table 19

Correlations between Forgiveness and the Nine Latent Constructs, by Subgroups

Latent Construct	Correlation with Forgiveness						
	Full Sample	Male Students	Female Students	Grade 4 Students	Grade 5 Students	White Students	Non-White Students
Emotion Awareness	.57	.47	.67	.66	.48	.54	.62
Social ISR	.68	.74	.59	.69	.67	.60	.77
Perspective-Taking	.64	.63	.65	.69	.60	.63	.67
Humility	.70	.63	.75	.70	.70	.64	.79
Empathy	.36	.39	.33	.41	.33	.41	.40
Sympathy	.50	.53	.46	.50	.50	.52	.49
Caring	.43	.39	.48	.44	.42	.45	.42
Generosity	.57	.52	.61	.60	.54	.53	.56
Love	.49	.45	.57	.54	.44	.48	.49

Note: All relations were significant, $p < .001$. Social ISR = social intentional self-regulation.

Table 20

Correlations for the Latent Constructs, by Gender (Male students = above the diagonal; Female students = below the diagonal)

Construct	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.
1. Forgiveness	--	.47	.74	.63	.63	.39	.53	.39	.52	.45
2. Emotion Awareness	.67	--	.54	.67	.71	.47	.51	.61	.73	.64
3. Social ISR	.59	.71	--	.69	.71	.46	.58	.53	.74	.53
4. Perspective-Taking	.65	.69	.69	--	.74	.55	.59	.61	.71	.64
5. Humility	.75	.78	.95	.79	--	.54	.71	.81	.93	.83
6. Empathy	.33	.40	.39	.51	.49	--	.49	.62	.54	.50
7. Sympathy	.46	.62	.68	.75	.77	.47	--	.78	.79	.70
8. Caring	.48	.55	.57	.72	.68	.59	.64	--	.83	.86
9. Generosity	.61	.62	.75	.78	.85	.43	.74	.80	--	.79
10. Love	.57	.62	.83	.78	.80	.49	.66	.78	.80	--

Note: All relations were significant, $p < .001$. Social ISR = social intentional self-regulation.

Table 21

Correlations for the Latent Constructs, by Grade (Grade 5 students = above the diagonal; Grade 4 students = below the diagonal)

Construct	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.
1. Forgiveness	--	.48	.67	.60	.70	.33	.50	.42	.54	.44
2. Emotion Awareness	.66	--	.66	.62	.76	.46	.62	.54	.68	.60
3. Social ISR	.69	.62	--	.76	1.04*	.45	.70	.64	.93	.66
4. Perspective-Taking	.69	.74	.66	--	.79	.55	.68	.60	.71	.60
5. Humility	.70	.74	.72	.76	--	.58	.82	.73	.95	.83
6. Empathy	.41	.44	.43	.55	.52	--	.56	.60	.49	.54
7. Sympathy	.50	.53	.59	.68	.67	.45	--	.85	.76	.73
8. Caring	.44	.66	.52	.73	.78	.68	.62	--	.74	.81
9. Generosity	.60	.69	.59	.80	.85	.52	.77	.87	--	.73
10. Love	.54	.69	.62	.76	.80	.50	.65	.88	.83	--

Note: All relations were significant, $p < .001$. Social ISR = social intentional self-regulation. * = problematic estimate due to not positive definite latent variable covariance matrix.

Table 22

Correlations for the Latent Constructs, by Race (White students = above the diagonal; Non-White students = below the diagonal)

Construct	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.
1. Forgiveness	--	.54	.60	.63	.64	.41	.52	.45	.53	.48
2. Emotion Awareness	.62	--	.73	.78	.69	.59	.65	.73	.72	.73
3. Social ISR	.77	.63	--	.74	.75	.29	.60	.47	.60	.49
4. Perspective-Taking	.67	.65	.70	--	.68	.54	.66	.69	.71	.67
5. Humility	.79	.82	1.00*	.83	--	.47	.72	.73	.93	.74
6. Empathy	.40	.42	.51	.58	.60	--	.57	.68	.49	.50
7. Sympathy	.49	.53	.67	.68	.73	.50	--	.77	.81	.73
8. Caring	.42	.49	.57	.62	.68	.63	.70	--	.80	.82
9. Generosity	.56	.70	.85	.76	.86	.54	.77	.80	--	.76
10. Love	.49	.54	.73	.68	.77	.55	.60	.80	.78	--

Note: All relations were significant, $p < .001$. Social ISR = social intentional self-regulation. * = problematic estimate due to not positive definite latent variable covariance matrix.

Table 23

*Completely Standardized Factor Loadings for the Refined Model
Measured at Wave 1*

Item by Construct	Standardized Factor Loading
Forgiveness Item 1	.74
Forgiveness Item 2	.74
Forgiveness Item 3	.66
Emotion Awareness Item 1	.56
Emotion Awareness Item 2	.71
Emotion Awareness Item 3	.72
Perspective-Taking Item 1	.65
Perspective-Taking Item 2	.72
Perspective-Taking Item 3	.72
Generosity Item 1	.57
Generosity Item 2	.59
Generosity Item 3	.64
Generosity Item 4	.64
Generosity Item 5	.56
Generosity Item 6	.58
Love Item 2	.61
Love Item 3	.62
Love Item 4	.76

Note: All factor loadings were significant, $p < .001$.

Table 24

Latent Correlations for the Constructs in the Refined Model

Construct	1.	2.	3.	4.	5.
1. Forgiveness	--				
2. Emotion Awareness	.57	--			
3. Perspective-Taking	.65	.69	--		
4. Generosity	.58	.69	.75	--	
5. Love	.49	.63	.69	.78	--

Note: All relations were significant, $p < .001$.

Table 25

Model Fit Statistics for Between-Group Invariance Tests, by Condition

Wave 1						
Model	χ^2 (df)	<i>p</i>	RMSEA [90% CI]	CFI	TLI	Pass? Δ CFI \leq .01)
1. Configural	628.522 (375)	<.001	0.058 (0.050 to 0.066)	0.922	0.904	
2. Weak/ Loading	658.498 (401)	<.001	0.056 (0.049 to 0.064)	0.921	0.909	Pass (Δ CFI = .001)
3. Strong/ Intercept	690.327 (427)	<.001	0.055 (0.048 to 0.063)	0.919	0.913	Pass (Δ CFI = .002)
Wave 2						
Model	χ^2 (df)	<i>p</i>	RMSEA [90% CI]	CFI	TLI	Pass? Δ CFI \leq .01)
1. Configural	605.250 (375)	<.001	0.057 (0.049 to 0.065)	0.940	0.927	
2. Weak/ Loading	626.515 (401)	<.001	0.055 (0.046 to 0.063)	0.941	0.933	Pass (Δ CFI = .001)
3. Strong/ Intercept	651.606 (427)	<.001	0.053 (0.045 to 0.061)	0.942	0.937	Pass (Δ CFI = .001)

Note: χ^2 = chi-square value. df = degrees of freedom. *p* = p-value. RMSEA = root mean error of approximation. CI = confidence interval. CFI = comparative fit index. TLI = Tucker-Lewis index. Δ CFI = change in CFI value.

Table 26

Model Fit Statistics for Longitudinal Invariance Tests, Wave 1 to Wave 2

Model	χ^2 (df)	<i>p</i>	RMSEA [90% CI]	CFI	TLI	Pass? (Δ CFI \leq .01)
0. Null	8397.391 (666)	<.001	.138 (.136 to .141)	.000	.052	
1. Configural	889.005 (531)	<.001	.033 (.029 to .037)	.954	.945	
2. Weak/Loading	915.645 (549)	<.001	.033 (.029 to .037)	.952	.945	Pass (Δ CFI = .001)
3. Strong/Intercept	955.483 (557)	<.001	.034 (.031 to .038)	.948	.942	Pass (Δ CFI = .004)

Note: χ^2 = chi-square value. df = degrees of freedom. *p* = p-value. RMSEA = root mean error of approximation. CI = confidence interval. CFI = comparative fit index. TLI = Tucker-Lewis index. Δ CFI = change in CFI value.

Table 27

Internal Consistency Reliability Coefficients and Autocorrelation Stability Coefficients for Each of the Five Constructs in Study 2

Construct	Wave 1 α	Wave 2 α	Autocorrelation
Forgiveness	.76	.79	.51
Emotion Awareness	.70	.81	.49
Perspective-Taking	.74	.77	.47
Generosity	.77	.85	.52
Love	.70	.72	.39

Note: α = Cronbach's alpha. All autocorrelations were significant, all $ps < .001$.

Table 28

Results from the Repeated-Measures ANOVAs for Each of the Five Constructs in Study 2

Construct	Effect	Wilks' Λ	F (df1, df2)	p	η_p^2
<u>Forgiveness</u>					
	Time	1.000	.108 (1, 541)	.742	.000
	Time*Condition	.999	.149 (2, 541)	.862	.001
<u>Emotion Awareness</u>					
	Time	1.000	.200 (1, 512)	.655	.000
	Time*Condition	.999	.327 (2, 512)	.721	.001
<u>Perspective-Taking</u>					
	Time	.999	.628 (1, 520)	.428	.001
	Time*Condition	.987	3.529 (2, 520)	.030*	.013
<u>Generosity</u>					
	Time	1.000	.259 (1, 534)	.611	.000
	Time*Condition	.998	.465 (2, 534)	.629	.002
<u>Love</u>					
	Time	.997	1.299 (1, 512)	.255	.003
	Time*Condition	.988	3.011 (2, 512)	.050	.012

Note: * = $p < .05$. Wilks' Λ = Wilks' Lambda. df1 = hypothesis degrees of freedom. df2 = error degrees of freedom. p = significance. η_p^2 = partial eta squared (effect size).

Table 29

Standardized Path Coefficients (and p values) for the Cross-Lagged Panel Model for the Full Sample

Construct	w2 Forg	w2 Emot	w2 Pers	w2 Gene	w2 Love
w1 Forgiveness	.521***	-.098	.001	.097	.039
w1 Emotion Awareness	-.048	.523***	.002	-.026	.183
w1 Perspective-Taking	.119	.006	.501***	.018	-.109
w1 Generosity	.102	.048	.262*	.669***	.281*
w1 Love	-.034	.150	-.196	-.115	.177

Note: * = $p < .05$. *** = $p < .001$. w1 = Wave 1. w2 = Wave 2. forg = forgiveness. emot = emotion awareness. pers = perspective-taking. gene = generosity. Bolded cells represent the path coefficients of interest in the present study (the contributions on forgiveness and the contributions of forgiveness).

Table 30

Unstandardized Path Coefficients (and p values) for the Cross-Lagged Panel Model Tested on the Condition 1 group

Construct	w2 Forg	w2 Emot	w2 Pers	w2 Gene	w2 Love
w1 Forgiveness	.471***	-.122	-.020	.059	-.041
w1 Emotion Awareness	-.159	.818***	-.107	-.060	.228
w1 Perspective-Taking	.163	-.088	.637***	-.025	-.224
w1 Generosity	.057	-.179	.149	.549**	.247
w1 Love	.039	.280	-.079	.091	.371

Note: ** = $p < .01$. *** = $p < .001$. w1 = Wave 1. w2 = Wave 2. forg = forgiveness. emot = emotion awareness. pers = perspective-taking. gene = generosity. Bolded cells represent the path coefficients of interest in the present study (the contributions on forgiveness and the contributions of forgiveness).

Table 31

Unstandardized Path Coefficients (and p values) for the Cross-Lagged Panel Model Tested on the Condition 2 group

Construct	w2 Forg	w2 Emot	w2 Pers	w2 Gene	w2 Love
w1 Forgiveness	.395	.208	-.052	-.110	-.012
w1 Emotion Awareness	.319	-.031	-.109	.809	.967
w1 Perspective-Taking	-.414	.079	.845	-.590	-.644
w1 Generosity	.526	-.067	.110	1.431	.741
w1 Love	-.274	.468	-.342	-.780	-.372

Note: No paths were significant at the $p < .05$ level. w1 = Wave 1. w2 = Wave 2. forg = forgiveness. emot = emotion awareness. pers = perspective-taking. gene = generosity. Bolded cells represent the path coefficients of interest in the present study (the contributions on forgiveness and the contributions of forgiveness).

Table 32

Unstandardized Path Coefficients (and p values) for the Cross-Lagged Panel Model Tested on the Condition 3 group

Construct	w2 Forg	w2 Emot	w2 Pers	w2 Gene	w2 Love
w1 Forgiveness	.621***	-.173	-.036	.356*	.222
w1 Emotion Awareness	.034	.507*	.159	-.427	-.327
w1 Perspective-Taking	.098	.301	.469*	-.073	-.067
w1 Generosity	.122	.142	.242	1.131***	.650**
w1 Love	-.029	.115	-.214	-.185	.072

Note: * = $p < .05$. ** = $p < .01$. *** = $p < .001$. w1 = Wave 1. w2 = Wave 2. forg = forgiveness. emot = emotion awareness. pers = perspective-taking. gene = generosity. Bolded cells represent the path coefficients of interest in the present study (the contributions on forgiveness and the contributions of forgiveness).

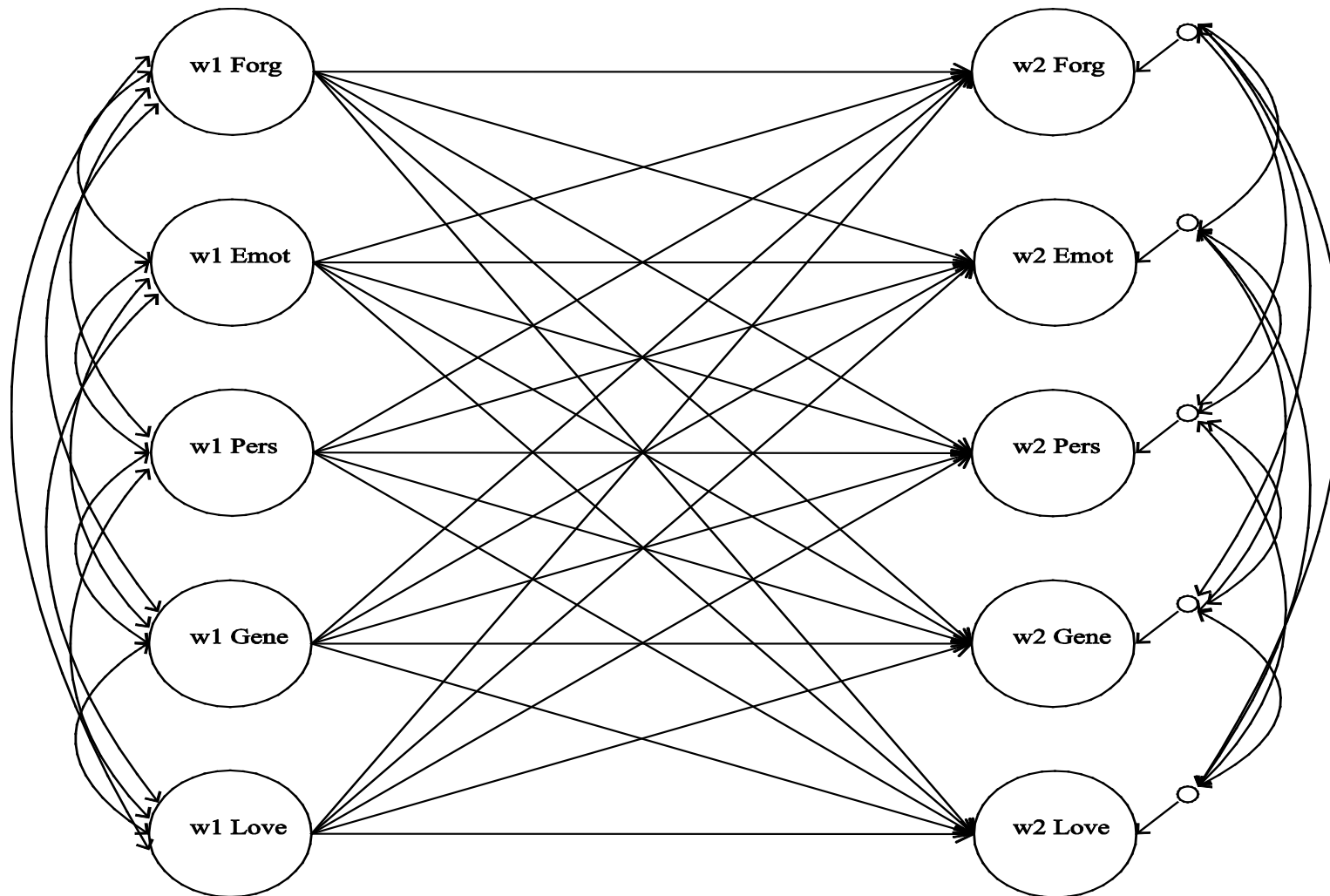


Figure 1. A cross-lagged panel model for the five constructs measured in Study 2. Due to the complexity of the model, manifest indicators were excluded from this figure to emphasize the paths among the latent constructs. Note: w1 = Wave 1. w2 = Wave 2. Forg = forgiveness. Emot = emotion awareness. Pers = perspective-taking. Gene = generosity.