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## PSYCHOLOGICAL FEATURES OF TRUE SELF-FORGIVENESS

*The article presents the results of a theoretical and empirical study of the features of true self-forgiveness. It is shown that self-forgiveness goes beyond simply ridding a person of personal discomfort and moving towards a good attitude towards oneself. Models of self-forgiveness are analyzed. It is determined that according to the latest results of research on the issue of self-forgiveness, there is a movement from hedonic to eudaimonic conceptualization of it. It is shown that self-forgiveness appears as a process of personal development, growth and change. It is shown that dispositional self-forgiveness is considered by scientists as a general tendency of an individual to forgive himself for his own mistakes and misdeeds that cause harm to others. The conceptualization of self-forgiveness as a specific coping strategy is analyzed. It is shown that true self-forgiveness is a multidimensional construct that is different from pseudo-self-forgiveness. True self-forgiveness is defined as the process of recognizing oneself as the perpetrator of one's transgression without condoning or justifying one's actions, accepting one's responsibility for the transgression, releasing oneself from self-judgment with the associated emotional, cognitive, motivational, and conative consequences, including a reduction in negative emotional experiences related to this transgression and the emergence of greater self-kindness, greater compassion, restored self-esteem, and a positive self-image. It is shown that in true self-forgiveness, the offender acknowledges his own guilt and the value of the victim, demonstrates remorse, experiences the emotions that arise, analyzes the relationships and behavior that led to the transgression, demonstrates a willingness to restore the relationship, tries to correct the situation and, in the process of such correction, restores his moral "I". It is shown that in true self-forgiveness, a fundamental, constructive shift in the attitude towards himself occurs. It is analyzed that the key indicators of self-forgiveness are a decrease in the motivation to avoid and a decrease in the need for self-punishment. It is shown that pseudo-self-forgiveness appears as a release of oneself from guilt and an increase in positive emotions without acknowledging the transgression and accepting one's own responsibility for it. It is shown that true self-forgiveness has both interpersonal and intrapersonal restorative benefits.*

**Key words:** self-forgiveness, true self-forgiveness, pseudo-self-forgiveness, forgiveness, dispositional self-forgiveness.

**Statement of the problem.** The problem of studying self-forgiveness, first of all, attracted the attention of philosophers, which was reflected in particular in phenomenological studies of self-forgiveness (for example, [2; 13; 19]).

In psychology, there are still serious disagreements among scientists regarding the definition of the concept of self-forgiveness. The question of the model of self-forgiveness remains open.

The process that a person experiences in psychotherapy, counseling, often differs significantly from the natural development of the phenomenon. That is why it is advisable to distinguish between the «natural» process of self-forgiveness and the «clinical» process (for example, [40]). The first refers to the natural and spontaneous process that a person will follow to forgive themselves after committing

a transgression, without any intervention. The second refers to a set of psychotherapeutic interventions that professionals would use to help patients forgive themselves.

It should be noted that a significant difference between these two processes is that in the «clinical» process there is a certain order of steps that patients must follow (for example, [21]).

It is interesting to note that there is currently no clear dominant model of psychotherapy for self-forgiveness. Several models have been tested in controlled experiments [6; 15; 33].

In the «natural» process, it is unclear, on the one hand, how long it takes a person to forgive themselves after committing a transgression, and on the other hand, what the stages of the self-forgiveness process are.

The question of the differences between true self-forgiveness and pseudo-self-forgiveness, as well as the role of true self-forgiveness in mental health and psychological well-being of an individual, remains debatable.

#### **Analysis of recent research and publications.**

Models of self-forgiveness reflected in the works of scientists R. Enright, J. Hall, F. Fincham, B. Griffin, E. Worthington, D. Davis, L. Woodyatt, M. Wenzel, M. Ferber, J. Webb, D. Bumgarner, E. Conway-Williams, T. Dangel, B. Hall.

Indicators of self-forgiveness highlighted by scientists J. McConnell, A. Bryan, M. Cornish, N. Wade, J. Webb, D. Bumgarner, E. Conway-Williams, T. Dangel, B. Hall, B. Griffin, E. Worthington, L. Woodyatt, M. de Vel-Palumbo, A. Barron, C. Harous, M. Wenzel, S. de Silva.

At the same time, the issue of comparing pseudo-self-forgiveness and true self-forgiveness, as well as determining the psychological characteristics of true self-forgiveness, requires careful study and analysis.

**Task statement.** The purpose of the article is to determine the psychological characteristics of true self-forgiveness compared to pseudo-self-forgiveness.

**Outline of the main material of the study.** In philosophical literature, self-forgiveness has been conceptualized as a manifestation of goodwill toward oneself, whereby a person purifies the mind of self-hatred and self-contempt that result from harming another (for example, [20]).

According to some philosophers, self-forgiveness involves restoring self-respect, that is, during self-forgiveness, the offender recognizes his or her own intrinsic value (for example, [8; 19]). Self-forgiveness consists of the following three elements: first, self-forgiveness requires the existence of an objective guilt or transgression; second, the negative feelings caused by this transgression must be overcome; and third, it is necessary to achieve internal acceptance of oneself [19]. Forgiving oneself does not mean saying that the person's behavior was acceptable or should be ignored [9]. Furthermore, as with interpersonal forgiveness, self-forgiveness is a conscious effort that does not occur unintentionally [20].

It is interesting to note that the prelude to empirical psychological research on self-forgiveness was a conceptual article written by human development scholar R. Enright [10]. R. Enright's article sparked scientific interest in forgiveness. It describes the triad of forgiveness, which the author considers to be three interrelated aspects. The scientist describes self-forgiveness as a willingness to let go of resentment

towards oneself in the face of recognized objective injustice, while developing compassion, generosity, and love for oneself [10, p. 116]. According to R. Enright, self-forgiveness is the release from the resentment that a person feels towards themselves for their own actions.

It is important to note that R. Enright's emphasis was on psychotherapy aimed at helping the individual forgive others, receive forgiveness from others, and forgive themselves. The psychotherapy process guided patients through a series of steps to reach the end point of therapy. Self-forgiveness, according to R. Enright, was conceptualized using a model according to which a person moves through a disclosure phase (for example, denial, guilt, shame), a decision phase (for example, changing one's mind), a work phase (for example, self-awareness, compassion), and finally an outcome phase (for example, finding meaning, a new purpose) [10].

It should be noted that the definition of self-forgiveness by R. Enright and his colleagues was fundamental. This is reflected in much of the psychological literature, with nuances that researchers have occasionally integrated in an attempt to specify self-forgiveness (for example, [16; 37]).

It should be noted that the definition of self-forgiveness by R. Enright and his colleagues was a source of debate, in response to which many scholars proposed their own alternative definitions (for example, [41]).

It is worth noting that self-forgiveness is often viewed by researchers as a positive change in emotions, behavior, and attitude toward oneself after a mistake or offense has been made [16; 42].

Some researchers view self-forgiveness as an adaptive mechanism that helps restore a person's self-esteem and protects against the toxic effects of guilt, shame, and regret [8; 11; 24]. Self-forgiveness allows the negative emotions associated with the transgression to diminish to the point where they are no longer dominant [8]. Self-forgiveness can be considered as one of the ways to recover from "moral and emotional falls" [5].

It should be noted that the tendency to forgive oneself has also been studied as a stable personality trait (for example, [3; 23]). Dispositional self-forgiveness is viewed as an individual's general tendency to forgive oneself for one's own mistakes and transgressions that cause harm to others [16].

L. Bauer and colleagues [2] offer a more abstract definition, viewing self-forgiveness as a transition from self-alienation to a feeling of being comfortable and at ease. Self-forgiveness involves consider-

ing guilt in a broader perspective and realizing that a person is simply a person [2]. Even more broadly, self-forgiveness has been described as “an act of generosity and kindness toward oneself after perceiving a transgression” [4, p. 40].

It is also important to take into account that some researchers consider self-forgiveness as a certain coping strategy. Thus, D. Davis and colleagues define self-forgiveness as “an emotionally oriented coping strategy that involves reducing negative and increasing positive thoughts, emotions, motivations, and behaviors about oneself” [7].

It should be noted that some researchers interpret self-forgiveness as a specific coping strategy. In particular, D. Davis and colleagues describe it as an emotionally oriented coping strategy that helps reduce the intensity of negative experiences and simultaneously enhance positive thoughts, emotions, motivation and behavioral responses aimed at improving one’s attitude towards oneself [7, p. 329].

Scientists J. Hall and F. Fincham define self-forgiveness as “a set of motivational changes in which, first, a person becomes less motivated to avoid stimuli associated with neglect, second, the motivation to take revenge on oneself, in particular punishing oneself, decreases, and, third, the person becomes increasingly motivated to act benevolently towards oneself” [16, p. 622].

Summarizing the above, we note that important indicators of self-forgiveness are a decrease in avoidance motivation and the desire for self-punishment.

It is interesting to note that one of the most well-known models of self-forgiveness is the model of J. Hall and F. Fincham, according to which the following components are distinguished: recognition of responsibility; perception of the severity of the transgression; feelings of guilt and shame; empathy; conciliatory behavior and perception of forgiveness by others [16]. It is worth adding that some scholars also point to the acceptance of responsibility, management of feelings of guilt and shame, and conciliatory behavior as necessary components of self-forgiveness [40].

In this regard, it is also worth mentioning that the concept of self-forgiveness, proposed by J. Hall, F. Fincham [16], is rooted in the tradition of cognitively oriented approaches to motivation.

In an empirical longitudinal study by J. Hall and F. Fincham, respondents who reported interpersonal transgressions in the past three days were interviewed over a seven-week period [16]. The results showed that self-forgiveness was linearly related over time,

and as people forgave themselves, guilt decreased and conciliatory behavior increased.

Separately, we note that for a long time the model of J. Hall, F. Fincham [16] had ambiguous empirical support (for example, [24]).

In our opinion, special attention should be paid to the dual-process model of forgiveness proposed by B. Griffin and E. Worthington together with their colleagues [14]. According to the presented model, the process of self-forgiveness consists of two key processes. The first involves a cognitive shift, which consists of recognizing personal responsibility for the mistake made and deciding to align one’s behavior with one’s values in the future. The second process is aimed at restoring a sense of self-worth, which is achieved by replacing self-condemning emotions with positive emotions that support self-affirmation.

The results of theoretical analysis of scientific sources allow us to conclude that recent research on self-forgiveness shows a movement towards a eudaemonic conceptualization of it. Thus, scientists L. Woodyatt, M. Wenzel and M. Ferber conceptualize self-forgiveness as something more than a hedonic outcome [40]. As you can see, according to foreign research, self-forgiveness is more than just freeing yourself from feeling bad and helping yourself feel good. Self-forgiveness is a process of personal development, growth, and change [40, p. 524].

We would like to separately note the conceptualization of self-forgiveness by scientists J. Webb and D. Bumgarner and colleagues, according to whom “self-forgiveness is a deliberate, volitional process initiated in response to one’s own negative emotional experiences in the context of personally recognized wrongdoing, which leads to a willingness to take responsibility for the specified mistake and to a fundamental, constructive shift in one’s attitude towards oneself, reconciliation and acceptance of oneself through human connections and a desire for change” [35].

In the context of this problem, the point of view of the scientist N. Horsbrugh [20] deserves special attention, who claims that one can forgive oneself only for the wrong and for the pain that has been caused to another person. According to the scientist, the pain caused to oneself is real, but it is not the goal of self-forgiveness. N. Horsbrugh notes that most often a person regrets the actions that led to the pain inflicted on oneself [20].

It should be noted that one of the challenges of self-forgiveness and research on this issue is the following question: how the experience of experiencing a bad deed helps to overcome the experience

of self-condemnation (for example, [6]) so that one can live on in the future [30]. Scholar T. Jenkins [22] believes that self-forgiveness is a sequential process, as some offenders have recognized that before forgiving themselves, they must first stop hurting others and they need to make a positive contribution to the community.

Special attention deserves the assumption of scientists J. Hall and F. Fincham, according to which, awareness of the transgression and acceptance of responsibility usually causes feelings of guilt and regret, which must be fully experienced before one can move towards self-forgiveness [16, p. 626].

According to M. Holmgren [19], true self-forgiveness should be considered as a process by which the offender acknowledges his own guilt and the value of the victim, experiences the emotions that arise, analyzes the relationships and behavior that led to the transgression, tries to correct the situation and, in the process of correction, restores moral "I".

It is interesting to note that, according to scholars, self-forgiveness primarily requires taking responsibility for one's own transgression (for example, [16; 19; 36]). For self-forgiveness to be genuine, the offender must acknowledge what he or she has done to the victims, as well as demonstrate remorse and a willingness to repair the relationship.

E. Gamlund [13] believes that self-forgiveness is morally permissible only when the offender acknowledges his guilt and demonstrates sincere remorse. The offender should also, as far as possible, ask the victim for forgiveness before thinking about self-forgiveness [13, p. 241].

Self-forgiveness can be presented as a process of regulating emotions that begins when a person takes responsibility for their actions, feels remorse and guilt, and begins to free themselves from the negativity directed at them, begins to heal themselves [10; 37].

T. Jenkins [22], based on her own research using interviews with offenders who committed a variety of offenses, including petty theft, sexual assault, drug trafficking, armed robbery, and first-degree murder, defines self-forgiveness as a process and "long journey" of self-reflection and self-acceptance, during which offenders continually "revise" their notions of personal significance in light of their offending actions.

According to L. Thompson and colleagues [32], self-forgiveness leads to a reframing, that is, a new understanding of oneself and the transgression committed, which helps to restore a positive self-image without justifying the transgression. Self-forgiveness is a psychological process through which the offender

acknowledges his transgression without condoning or justifying his actions, overcomes negative emotional experiences associated with this transgression, and reconciles with himself [32, p. 316]. In this sense, self-forgiveness can be considered a restoration of a positive self-image (for example, [2]), rather than a narcissistic process of self-justification.

It should be noted that self-forgiveness often leads to a decision to change [10] and behave differently in the future. Ultimately, it is a process of personal growth and change [40]. Self-forgiveness allows a person to have a positive attitude towards themselves, experience personal growth and find meaning in their behavior [37]. Self-forgiveness is a process of, first, releasing negative experiences, including negative thoughts, feelings and behaviors associated with the transgression, and, second, increasing self-acceptance, generosity and self-love [40].

Self-forgiveness has been found to be associated with various personal and interpersonal adaptive characteristics, such as developed emotion regulation [12], high levels of positive relationships and social support [17].

Some scholars emphasize that true self-forgiveness is similar to problem-oriented coping, in which the offender tries to change the situation that causes negative emotional experiences [26].

Research has shown that self-forgiveness is often defined by researchers as the reduction or elimination of self-condemning emotions such as shame and guilt. For example, researchers have found that individuals who practice self-forgiveness experience a reduction in negative emotions such as shame, guilt, and anger toward themselves (for example, [23; 38]). Empirical research has shown that factors such as acceptance of responsibility and remorse for transgressions are associated with increased self-regulation (for example, [11; 38]).

It should be noted that empirical studies have found a positive relationship between anger directed at oneself and suicide. For example, scientists R. O'Connor, N. Sheehy and D. O'Connor found that 64.3% of respondents who attempted suicide had previously expressed anger directed at themselves in their suicide notes [27]. Scientists J. Hirsch, J. Webb and E. Jeglic found that self-forgiveness moderated the relationship between inwardly directed anger and suicidal behavior [18].

It should be noted that self-inflicted injuries can be caused without any specific overt behavioral transgressions. Incidentally, a person's self-concept can be damaged by inappropriate thoughts, feelings, or desires [8]. Scholar R. Dillon provides examples of



behaviors that may require self-forgiveness, such as racist thoughts or fears, wishing a sick relative dead, or sexual arousal through violence [8, p. 61]. J. Hall and F. Fincham argue that the problem of self-forgiveness can also apply to situations where the only victim of the behavior is the person himself [16].

It is also worth noting that there are several differences between self-forgiveness and interpersonal forgiveness.

Self-forgiveness differs from forgiveness in terms of the vectors of direction of this process: forgiving another is an interpersonal process, self-forgiveness is a self-directed process, which emphasizes the intrapersonal dimension of this construct (for example, [35]). According to scientists M. Fisher and J. Exline, self-forgiveness occurs only when a person in the role of the offender can forgive himself [11].

It should also be noted that self-forgiveness differs from interpersonal forgiveness in terms of the presence/absence of conditions for forgiveness. While interpersonal forgiveness can be both unconditional and conditional, as it depends on the victim's willingness to forgive their offenders, self-forgiveness is unconditional, as it is associated with a process of self-reflection carried out by the offender, which is focused on his own transgression. Such a process of self-forgiveness is carried out without complete dependence on the assessments of others.

A review of the literature suggests that there is limited evidence on the relationship between self-forgiveness and interpersonal forgiveness (for example, [23]). Some scholars have suggested that self-forgiveness is weakly or not at all related to forgiveness of others [32]. At the same time, some scholars have suggested that self-forgiveness facilitates interpersonal forgiveness by allowing one to identify with one's offender (for example, [30]). Scholar J. Mills [25] believes that interpersonal forgiveness is more authentic and meaningful when it follows self-forgiveness.

It should be noted that interpersonal forgiveness and self-forgiveness also differ in that interpersonal forgiveness does not involve reconciliation with the offender, whereas self-forgiveness requires reconciliation with oneself (for example, [10]).

Thus, self-forgiveness can be viewed as a process through which self-reconciliation occurs. Incidentally, philosophers, emphasizing the importance of restoring self-esteem in self-forgiveness, have reconciliation in mind [8; 19]. Self-forgiveness promotes inner peace [31].

It is interesting to note that true self-forgiveness differs from pseudo-self-forgiveness.

A review of the scientific literature suggests that in pseudo-self-forgiveness, the offender claims to have forgiven himself but actually denies having done anything wrong, minimizing both guilt and personal responsibility [11; 16; 36].

Pseudo-self-forgiveness is the act of excusing oneself from guilt without admitting the fact of the transgression, in essence, absolving oneself of responsibility [16].

In order to truly forgive oneself, one must acknowledge that one's behavior was wrong and accept responsibility or blame for that behavior [8; 19]. Research by M. Wenzel and colleagues [36] has shown that the difference between true self-forgiveness and pseudo-self-forgiveness lies in the degree of acceptance of responsibility. According to the results of the study, pseudo-self-forgiveness occurred when offenders minimized their responsibility in order to maintain their self-esteem [36, p. 623].

As scholars J. Hall and F. Fincham point out, attempts to forgive oneself without cognitively and emotionally processing the transgression and its consequences are likely to lead to denial, repression, or pseudo-self-forgiveness [16]. Note that pseudo-self-forgiveness is similar in essence to the phenomenon of "shame repression," described by scholars E. Ahmed and V. Braithwaite [1]. With "shame repression," the offender denies wrongdoing or denies emotions associated with the transgression [1, p. 352]. Incidentally, to continue to maintain this denial, the offender needs to avoid the victim and situations that may remind him/her of the transgression.

According to scholars J. Hall and F. Fincham [16], true self-forgiveness is often a long and difficult process, requiring careful introspection and can be very uncomfortable for the person themselves.

It is interesting to note that, according to research, the inability of the offender to acknowledge the offense reduces the likelihood of the offender changing in the future. The offender tries to minimize the emotional reaction to the offense by changing his feelings about the event (for example, [12; 26]).

Researcher M. Holmgren [19] emphasizes that pseudo-self-forgiveness can be achieved through self-deception and/or rationalization, when the offender cannot "come to terms" with his or her behavior and its consequences.

Scientists L. Woodyatt and M. Wenzel note that pseudo-self-forgiveness is negatively associated with the restoration of interpersonal relationships [39]. By reducing negative emotions associated with the offense itself, the motivation that may prompt the offender to repair the harm caused to

the victim is eliminated [11]. It should be noted that foreign studies have shown that self-punishment or self-condemnation reactions are associated with avoidance, egocentrism, and negative outcomes in relationships [39]).

It should be noted that one of the reactions of a person after a transgression is self-punishment or self-condemnation.

Scientists L. Woodyatt and M. Wenzel found that self-punishment was significantly negatively associated with self-esteem and future hopes [39]. The studies also found that when self-punishment was low, empathy did not change significantly over time, but when self-punishment was high

It is interesting to note that if the offender engages in self-punishment, it may reflect depressive tendencies or negative ruminations, but self-punishment is not necessarily associated with responsibility or efforts to change [11].

Some scholars believe that self-punishment can also play positive functions. Thus, according to E. Worthington [42], self-punishment can reduce the gap in injustice after the transgression and, thus, help the offender avoid punishment and/or promote forgiveness. Scholar R. Dillon notes that self-punishment can deter the offender from violating values again and repeating the transgression [8]. Self-punishment as a way to express remorse can be an important factor influencing the forgiveness of the victim [28].

It is also noteworthy that self-forgiveness and pseudo-self-forgiveness have different psychological benefits.

According to J. Hall and F. Fincham, forgiveness requires greater inner strength, and therefore pseudo-self-forgiveness can be an attractive alternative that, at first glance, has the same benefits as true self-forgiveness [16]. Scientists J. Hall and F. Fincham believe that it is rather doubtful that pseudo-self-forgiveness brings the same psychological benefits as true self-forgiveness. L. Woodyatt and M. Wenzel found that pseudo-self-forgiveness was indeed significantly negatively associated with empathy, but was not associated with intrapersonal recovery, in particular self-esteem [41]. No significant relation-

ships were found between pseudo-self-forgiveness and self-esteem, self-confidence, and future hope [41, p. 228]. Scientists L. Woodyatt and M. Wenzel noted that pseudo-self-forgiveness was also not significantly associated with a desire for reconciliation.

It is also interesting to note the consequences of not forgiving oneself.

Scientists J. Hall and F. Fincham note that the consequences of not forgiving oneself can usually be more serious than the consequences associated with the lack of interpersonal forgiveness [16]. The inability to forgive oneself has been recognized by researchers as an intrapersonal and predictive cause of low self-esteem [23], higher levels of neuroticism [29] and feelings of guilt [43]. It has also been empirically established that unforgiveness is associated with negative emotions in interpersonal communication, such as shame, guilt, anger and regret [34].

**Conclusions.** Thus, self-forgiveness goes beyond simply getting rid of personal discomfort and moving towards a good attitude towards oneself. True self-forgiveness is a multidimensional construct that is different from pseudo-self-forgiveness. True self-forgiveness can be defined as the process of recognizing the offender for one's transgression without condoning or justifying one's actions, accepting one's responsibility for the transgression, releasing oneself from self-judgment with the associated emotional, cognitive, motivational and conative consequences, including a reduction in negative emotional experiences in connection with this transgression and the manifestation of greater kindness towards oneself, greater compassion, restoration of self-esteem and a positive self-image.

True self-forgiveness involves a fundamental, constructive shift in how we view ourselves.

Key indicators of self-forgiveness include a decrease in motivation to avoid and a decrease in the need for self-punishment.

Self-forgiveness, as the act of releasing oneself from guilt and increasing positive emotions without acknowledging the transgression and accepting one's own responsibility for it, is pseudo-self-forgiveness.

True self-forgiveness has both interpersonal and intrapersonal restorative benefits.

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### Кравчук С.Л. ПСИХОЛОГІЧНІ ОСОБЛИВОСТІ СПРАВЖНЬОГО САМОПРОЩЕННЯ

У статті представлено результати теоретико-емпіричного дослідження особливостей справжнього самопрощення. Показано, що самопрощення виходить за межі простого позбавлення особи від особистого дискомфорту і переходу до доброго ставлення до себе. Проаналізовано моделі самопрощення. Визначено, що за останніми результатами досліджень з проблематики самопрощення відмічається рух від гедонічної до евдемонічної його концептуалізації. Показано, що самопрощення постає процесом особистісного розвитку, зростання і змін. Показано, що диспозиційне самопрощення розглядається вченими як загальна тенденція індивіда до прощення себе за власні помилки та проступки, що спричиняють шкоду іншим. Проаналізовано концептуалізацію самопрощення як специфічної копінг-стратегії. Показано, що справжнє самопрощення є багатовимірним конструктом, який відмінний від псевдосамопрощення. Визначено справжнє самопрощення як процес визнання кривдником свого переступу, не потураючи і не виправдовуючи своїх дій, визнання своєї відповідальності за переступ, звільнення від самоосудження з пов'язаними емоційними, когнітивними, мотиваційними і конативними наслідками, зокрема зменшенням негативних емоційних переживань у зв'язку з цим переступом і виявленням більшої доброзичливості до себе, більшого співчуття, відновлення самоповаги і позитивного образу себе. Показано, що за справжнього самопрощення кривдник визнає власну провину та цінність жертви, демонструє каяття, переживає емоції, що виникають, аналізує стосунки і поведінку, що призвели до переступу, демонструє готовність відновити стосунки, намагається виправити ситуацію і, в процесі такого виправлення, відновлює своє моральне «Я». Показано, що за справжнього самопрощення відбувається фундаментальне, конструктивне зрушення у ставленні до себе. Проаналізовано, що ключовими індикаторами самопрощення є зниження мотивації до уникнення та зменшення потреби у самопокаранні. Показано, що псевдосамопрощення постає як звільнення себе від провини і посилення позитивних емоцій без визнання переступу і прийняття власної відповідальності за нього. Показано, що справжнє самопрощення має як міжособові, так і внутрішньоособисті відновлювальні переваги.

**Ключові слова:** самопрощення, справжнє самопрощення, псевдосамопрощення, прощення, диспозиційне самопрощення.

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