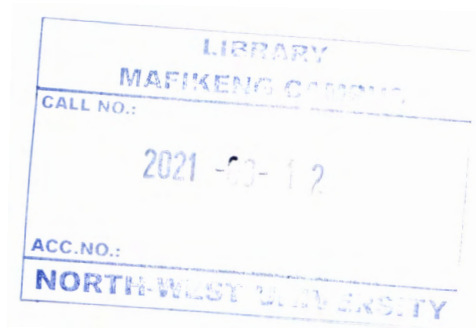


THE ROLE OF EMOTIONAL INTELLIGENCE IN FORGIVENESS

Maryke Pierce

Mini-dissertation (article format) submitted in partial fulfilment of the requirements for the degree Masters of Social Sciences in Clinical Psychology at the North-West University (Mafikeng Campus)



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SUMMARY

Emotional Intelligence has been shown to be the ability to adaptively perceive, understand, regulate, and harness emotions in the self and others, and that high levels of it contribute to success in important realms of life, such as education, work, and relationships. Currently there are three major conceptual models namely; the Salovey-Mayer Model, the Goleman Model and the Bar-On Model that are used to define and measure emotional intelligence. In this study the Salovey-Mayer Model was used.

Forgiveness is conceptualised as the juxtaposition of positive other-orientated emotions over negative emotions of unforgiveness. Several studies in the field indicated that forgiving thoughts, behaviours and cognitions are associated with indices of better mental health, whereas unforgiveness is experienced as an unpleasant emotional state, resulting in depression, anger, resentment, fear and poorer mental health. The aim of this study is to show the importance of emotional intelligence as a regulating skill or capacity that can be used to facilitate forgiveness. The link between emotional intelligence and forgiveness is based on this link where both these constructs are aimed at regulation of emotions with a view to improving mental health and psychological well-being.

In this study a cross sectional design was implemented. The sample consisted of 221 participants (38 male and 183 female students) The following measuring instruments were used: Emotional Intelligence Scale (EI), Transgression-Related Interpersonal Motivations Inventory (TRIM) The Willingness to Forgive Scale (WTF), Sense of Coherence Scale (SOC), Affectometer 2 (AFM), and Satisfaction with Life Scale (SWL).

The results of this study indicate no significant relationship between EI and forgiveness. It seems that emotional intelligence does not play a significant role in our capacity to forgive but rather that a combination of determinants including hope, coping, resilience, constructive thinking, dispositional optimism, satisfaction with life and sense of coherence enhances our capacity to forgive transgressions against the transgressed. Most noticeably is the importance that individuals ascribe to the relationship they have with the transgressor, and the willingness to preserve such a relationship.

PREFACE

Article format

The article format as described in the General Regulation number A13.7 of the North-West University was chosen for purposes of this mini-dissertation as part of the requirements for a professional Masters degree in Clinical Psychology.

Selected Journal

The target journal for submission of the current manuscript is the *South African Journal of Psychology (SAJP)*. Previous guidelines of the SAJP have been used, as electronic version of the current guidelines is not available.



Letter of consent

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Tables

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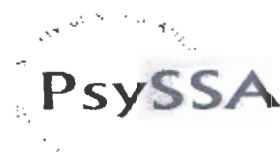
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We, the undersigned, hereby give consent that Maryke Pierce may submit the manuscript
The Role of Emotional Intelligence in Forgiveness, for purposes of a mini-dissertation as
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Ms. S. Niemand**Date:**

Prof Q.M.Temane**Date:**

Instructions to authors: South African Journal of Psychology



South African Journal of Psychology

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MANUSCRIPT

THE ROLE OF EMOTIONAL INTELLIGENCE IN FORGIVENESS

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The Role of Emotional Intelligence in Forgiveness

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ABSTRACT

The aim of this study was to establish the role of emotional intelligence in forgiveness in the South African context. A purposive sample of 221 students (38 male and 183 female) was selected from the Mafikeng Campus of the North-West University. Participants completed emotional intelligence and forgiveness inventories. The results of the study yielded non-significant correlations between emotional intelligence and forgiveness. Structural equation models indicate however that emotional intelligence may play a moderational role in the relationship between psychological well-being and forgiveness. The study recommends that probability as well as validity studies should be done on emotional intelligence and forgiveness in future to clarify their nature in a collectivistic context.

Keywords: Forgiveness, emotional intelligence, psychological well-being, emotional well-being, and mental health.

The Role of Emotional Intelligence in Forgiveness

Globally many studies have been conducted on the concepts of forgiveness and emotional intelligence respectively (cf. Schutte, Malouff, Simunek, McKenley & Hollander, 2002; McCullough & Worthington, 1999; and Tsang, McCullough & Fincham 2006). However, comparatively few of these studies have examined the potential role that emotional intelligence plays in enhancing the human capacity for forgiveness. In addition, no studies could be found that attempted to provide a description of the relationship between forgiveness and emotional intelligence in the South African context. Conceptually, both these constructs are aimed at regulating emotions to improve overall psychological well-being. Thus, the aim of this study is to establish empirically whether emotional intelligence is related to forgiveness.

There are currently three major conceptual models for Emotional Intelligence: the Salovey-Mayer model (Mayer & Salovey, 1997) which defines this construct as the ability to perceive, understand, manage and use emotions to facilitate thinking, measured by an ability based measure; (b) the Goleman model (1998) which views this construct as a wide array of competencies and skills that drive managerial performance, measured by multi-rater assessment; and (c) the Bar-On model (1997b, 2000) which describes a cross-section of interrelated emotional and social competencies, skills and facilitators that impact intelligent behaviour, measured by self report (1997a, 1997b) within a potentially expandable multi-model approach including interview and multi-rater assessment (Bar-On, 2006). In this study Emotional Intelligence is conceptualized in line with the Salovey-Mayer model as measured by Schutte et al. (2002).

Within the growing field of positive psychology, researchers are examining psychological processes that have traditionally been thought of as ethically desirable and psychologically or socially beneficial (Berry, Everett, Worthington, O'Connor, Parrot III & Wade 2005). One of these processes that have received considerable attention is the process of forgiveness, as it is seen as a human strength or positive trait that can lead to increased psychological well-being. In general forgiveness is seen as a concept with deep religious roots. Indeed, the proposition that people have been forgiven by God and, as a result, should forgive their own transgressors is common to all three great monotheistic traditions (McCullough & vanOyen Witvliet, 2001). However it is also a basic social and psychological phenomenon.

Berry et al. (2005) conceptualise forgiveness as the juxtaposition or superimposition of strong, positive, other-orientated emotions over negative emotions of unforgiveness. The positive emotions associated with forgiveness might include love, compassions, empathy, or sympathy for the transgressor as well as humility about one's own real or potential culpabilities, or gratitude for one's own experience of forgiveness. On the other hand unforgiveness as postulated by Berry et al. (2005) is experienced as an unpleasant emotional state, involving such affects as resentment, bitterness, hostility, hatred, residual anger, fearfulness, and depression and people are usually motivated to reduce or overcome it. The development of unforgiveness is hypothesized to be brought about by rumination about the nature of a transgression, its consequences for the victim or the relationship and the attributions about the motivations of the transgressor. It is possible to understand how these negative emotions may be inversely related to psychological well-being (cf. Maltby, Day, & Barker, 2004). The aim of this study will

be to examine this relationship as well as to establish whether emotional intelligence is an essential part of the ability to forgive each other and ourselves within the South African context.

The focus of this study will fall within the scope of the wider social understanding of forgiveness. Most researchers agree that forgiveness is complex, and that it cannot be equated with forgetting (which implies that the memory of the transgression has decayed or slipped out of conscious awareness); pardoning (which is strictly speaking, a legal concept); condoning (which involves justifying the offence); excusing (which implies that the transgression was committed because of extenuating circumstances); conflict resolution or denying (which implies an unwillingness or inability to perceive harmful injuries that one has incurred) the offence (McCullough & vanOyen Witvliet, 2001). Thus it is not a simple issue of 'will power' or merely 'letting go', but involves cognitive, affective, behavioural, motivational, as well as decisional and inter-personal aspects of personal functioning, and when fully experienced it can usher in a deep healing process within and among people (Hill, 2001).



There is agreement among researchers that the experience of perceived wrongdoing is inherently stressful for the victim and that therefore forgiveness attitudes, cognitions and behaviours are thought to have consequences for health. Using a variety of mental health indices (i.e. measures of depression, anxiety, somatic symptoms, social dysfunction, anger, well-being, stress and happiness), results from studies done in the field indicated that forgiving thoughts, cognitions and behaviours are associated with indices of better mental health (Maltby et al. 2004). Wrongdoing against others and the

self can result in guilt and resentment, self-recrimination and self-loathing, which can lead to distance or disconnection from the self and others (Puchalski, 2002).

For people who have become distant from the self and others, forgiveness is one of the most critical processes for facilitating restoration of relationships and emotional well-being. Forgiveness can be seen as the first step towards self-love and thus the building block of loving relationships and eventually a tolerant society (Puchalski, 2002). McCullough and vanOyen Witvliet (2001) posit that forgiving people differ from less-forgiving people on many personality attributes. For example, forgiving people report less negative affect such as anxiety, depression, and hostility. Forgiving people are less ruminative, less narcissistic, less exploitative, and more empathetic than their less-forgiving partners. As forgiveness of a transgression or perceived wrongdoing is such a complex process, how does it relate to emotional intelligence?

For many years the study of intelligence focused mainly on the adaptive use of cognition, and in recent years theorists such as Gardener (1983) and Sternberg (1988) have suggested more encompassing approaches to understanding intelligence. The publication of the book by Goleman (1995), *Emotional Intelligence* made popular the notion of viewing the experience and expression of emotion as a domain of intelligence (Schutte, Malouff, Hall, Haggerty, Cooper, Golden, & Dornheim, 1998). Goleman (1995) defined emotional intelligence (EI) as, the capacity for recognizing feelings of self and those of others, for motivating ourselves, and for managing these emotions in ourselves, and also in our own relationships. The Bar-On model posits that, emotional-social intelligence is a cross-section of interrelated emotional and social competencies, skills

and facilitators that determine how effective we understand and express ourselves, understand others and relate with them, and cope with daily demands (Bar-On, 2006).

Currently, the most acceptable definition for EI has been provided by Salovey and Mayer (1990) who are perceived as the ‘fathers’ of the construct, since they first introduced the term ‘emotional intelligence’. According to them, EI is “a type of emotional information processing that includes accurate appraisal of emotions in oneself and others, appropriate expression of emotion and adaptive regulation of emotion in such a way as to enhance living” (Salovey & Mayer, 1990). This definition was amended by Mayer, Caruso, and Salovey (1999) and is now conceptualised as “an ability to recognize the meanings of emotions and their relationships and to reason and problem solve on the basis of them”. Other more recent definitions are used: “Emotional intelligence is involved in the capacity to perceive emotions, assimilate emotion-related feelings, understand the information of those emotions, and manage them” (Tsaousis & Nikolaou, 2005). Schutte et al. (2002) also defines EI as the ability to adaptively perceive, understand, regulate, and harness emotions in self and others. This definition by Schutte et al. (2002) is used in this study as the conceptual framework of emotional intelligence.

Several empirical studies cited by Tsaousis and Nikolaou (2005) suggest that there is a relationship between emotional intelligence and emotional well-being. These studies indicated that higher emotional intelligence is associated with less depression and subsequently greater optimism about and satisfaction with life, better interpersonal relationships, and better academic achievement, less occupational stress, resulting in better work success, performance, and leadership. Studies done by Schutte et al. (2002)

showed that higher emotional intelligence was associated with more characteristically positive mood and higher self-esteem whilst lower emotional intelligence related to more depression, which is characterized by low positive mood. Thus, both theory and previous research suggest a link between emotional intelligence and emotional well-being. Indeed Geher (2004) indicates that the debate about EI focuses on the significant contribution made by this construct to the explanation of human behaviour. Thus, the focus of this study will therefore be to answer the following questions: Does emotional intelligence play a significant part, if any, in our capacity to forgive each other and ourselves? If so, to what extent does emotional intelligence enable us to forgive each other and ourselves? In line with the review of literature above it is hypothesized that emotional intelligence will influence forgiveness.

Aim of the study

The aim of this study is to establish the role of emotional intelligence in forgiveness within the South African context.

METHODOLOGY

Design

A survey research design was used in this study. A survey is a useful technique to determine the attitudes of people on particular questions, to determine the effect of some natural events, or to look for patterns of cause and effect among many variables.

(McBurney, 2001).

Participants

The sample of this study consisted of 221 participants, who were selected purposefully. There was a preponderance of female students in this group at the time of the study. One hundred and eighty three (82.81%) females, and thirty eight (17.19%) males. All the participants were second year students at the North West University Mafikeng campus. Second year students were selected as they have had the opportunity to adapt to the “culture” of the university, were considered young adults who may already have been able to establish relationships, and were part of the community. The concept of forgiveness in this context was and is therefore applicable. Participation by these students was completely voluntary and the participants signed informed consent forms to this effect. The table below summarizes other demographic characteristics of the participants.

(Insert Table 1 about here)

Instruments

To measure the main constructs of this study a questionnaire with the following scales was used: Emotional Intelligence Scale, Transgression-Related Interpersonal Motivations Inventory, Willingness to Forgive scale, Sense of Coherence Scale, Affectometer 2 and the Satisfaction with Life Scale. Reliability analyses for these scales are presented in table 2 of the results.

Emotional Intelligence Scale (EI) – Schutte, Malouff, Hall, Haggerty, Golden, & Dornheim, (1998): The Emotional Intelligence Scale assesses the extent to which respondents characteristically identify, understand, harness, and regulate emotions in themselves and others. The EI scale is a 33-item unifactor 5 point (5 = strongly agree to 1

= strongly disagree) self report measure that is based on Salovey and Mayer's (1990) theoretical model of intelligence. This scale asks respondents to indicate the extent to which they agree with each item. The possible range of scores is 165 to 33. The emotional intelligence scale developed by Schutte et al. (1998) has good reliability and validity. Schutte reported internal consistency of .87 to .90 and two week test-retest reliability of .78.

Transgression-Related Interpersonal Motivations Inventory (TRIM) – McCullough, Rachal, Sandage, Worthington, Jr. Brown, and Hight, (1998): The TRIM (a 12 item scale) measures the extent, to which a person experiences two negative motivational states, that purportedly underlie forgiveness namely the desire to seek revenge and secondly avoidance. This 12-item self-report measure consists of two subscales. The Avoidance subscale comprises 7 items that measure motivation to avoid contact with the transgressor. The Revenge subscale comprises 5 items that measure motivation to seek revenge. Both subscales have high internal consistency ($\alpha \geq .85$), moderate test-retest stability (e.g. 8-week test retest r s = approximately .50), and evidence of convergent and discriminant validity (McCullough et al. 1998, 2001).

The Willingness to Forgive Scale (WTF) – DeShea (2003): The Willingness to Forgive Scale presents scenarios describing a variety of transgressions and kinds of relationships that are presented to participants in an attempt to allow them to imagine themselves in multiple situations for the possible forgiving of another person. DeShea (2003) indicates in a study of the WTF that maximum likelihood factor analysis and item response

analysis were used to develop a 12-scenario scale with high internal consistency and strength of discrimination amongst participants.

Sense of Coherence Scale (SOC)-Antonovsky (1987): The SOC (a 29-item scale) measures the individuals' way of experiencing the world and his/her life in it. Core components are comprehensibility, manageability, and meaningfulness. Antonovsky (1993) indicates that the SOC manifested internal reliability indices of .78 to .93 as reported on 26 different studies, and the test reliability indices of .56 to .96. Antonovsky also reported good content and criterium validity. Wissing et al. (1999) attest to the application of this scale in a South African context.

Affectometer 2 (AFM) – Kamman and Flett (1983): The AFM (a 40-item scale) measures general happiness and sense of well-being. It is a bottom line indication of quality of life as experienced on an affective or emotional level. The overall level of well-being is conceptualized as the extent to which positive feelings predominate over negative feelings. Subscales measure Positive affect, Negative Affect, Positive-Negative Affect, and Affect-Balance. Kamman and Flett (1983) report alpha-reliabilities of .88 to .93 and indications of validity. Wissing, et al. (1999) indicated the validity of this scale for use in an African group.

Satisfaction with Life Scale (SWL) – Diener, Emmons, Larson and Griffen, (1985); Pavot and Diener (1993): The SWL (A 5-item scale) measures a person's assessment of his/her quality of life according to his/her own criteria. The degree of life satisfaction is measured on a cognitive-judgemental level. Diener et al. (1985) reported a two-month

test-retest reliability of .82 and an alpha-reliability of .87. Pavot and Diener (1993) also attest to the good psychometric characteristic of this scale. Wissing et al. (1999) also found the SWL reliable and valid for use in an African group.

Procedure

The questionnaires were bound into a book form and administered to 221 participants in a group setting. Prior to participating in the study the aim of the study was explained. The participants were informed of their rights pertaining to such a study and were requested to complete a written informed consent form to indicate their willingness to participate in the study.

Data Analysis

Descriptive statistics were computed for all the scales used in the study to include both measures of central tendency (mean, minimum, & maximum) and dispersion (standard deviation and standard error of the mean). To attest to the reliability of these scales, Cronbach Alphas were computed. Gravetter and Forzano (2006) indicate that Cronbach alphas can be used when response items have more than two alternatives such as the Likert-type scale. Cronbach Alpha measures split-half reliability by estimating the average correlation that would be obtained by considering every possible way to split the test in half. Nunnally and Bernstein (1994) suggested that the Cronbach Alpha of 0.70 is sufficient to attest to the reliability of a scale.

Face validity of emotional intelligence (EI) as a measure of positive psychological outcomes was determined through the correlation of EI with comparable measures. To establish the relationships among emotional intelligence, psychological well-being and

forgiveness, regression analysis were computed. The coefficient of determination R^2 is reported as an indicator of the strength of this relationship (Frazier, Tix, & Barron, 2004).

To establish the role played by EI in forgiveness, Pearson's Correlations and structural equation models were computed. Firstly Pearson Correlation coefficients are reported on, as an instance of the relationship between EI and forgiveness. As is commonly known, the Pearson Correlation coefficient measures and describes the direction and degree of linear relationship between two variables (Gravetter & Forzano, 2006). These correlations vary between -1 through to 0 to +1. To evaluate model fit, measures of fit such as the Root mean square error of approximation (RMSEA), Chi square, and Goodness of Fit Index (GFI) are reported. A fit index is an overall summary of statistics that evaluate how well a particular covariance structure model explains the sample data (Yu, 2002).

Gender differences on selected relevant scales were computed on the basis of the student's t-test. Gravetter and Forzano (2006) indicated that this independent measures test is appropriate to compare means obtained from a two-group between subjects type of design.

Ethical considerations

Ethical approval was sought from the ethics committee of the Faculty of Human and Social Sciences of the North-West University (Mafikeng Campus). The researcher and assistants adhered strictly to all stipulations by the Ethical board and confidentiality of information gathered from participants was guaranteed.

As the questionnaires may have elicited emotional responses from some of the participants, the researcher ensured that either a trained psychologist or the researcher herself was available for counselling during and after the study.

RESULTS

Descriptive statistics of all the measures used in the study were computed, as indicated by tables below. All the measures indicated a high level of reliability based on Cronbach alphas above 0.7 except for Satisfaction with Life as based on the criteria set by Nunnally and Bernstein (1994). The table below summarizes the descriptive statistics of the scales used to measure the variable of interest in this study.

(Insert Table 2 about here)

To determine face validity of emotional intelligence, the EI scale was correlated with other measures of positive psychological outcomes. The table below shows significant correlations between EI and selected measures of positive psychological outcomes except for the General Health questionnaire, which measures negative psychological outcomes. Significant correlations at both the 0.01 and 0.05 levels are indicated in the table.



(Insert Table 3 about here)

(EI = emotional intelligence; FS = forgiveness; SWLS = satisfaction with life scale; GHQ = general health questionnaire; SOC = sense of coherence; AFM_PNB = affect balance)

The aim of the study was to establish the role played by EI in forgiveness. Initially correlations were computed between EI and the forgiveness subscales of the TRIM namely, avoidance and revenge. Both correlations were not significant (Avoidance: $r = 0.00$, $p = 0.994$, Revenge: $r = 0.054$, $p = 0.427$). These results were further confirmed by regression analysis. Regression analyses of emotional intelligence, psychological well-being and forgiveness were computed separately in an attempt to find alternative explanations of the role played by EI in forgiveness. The relationship between EI and psychological well-being found to be significant ($R^2 = 0.007$; $F = 2.72$; $df = 1.218$; $p = 0.1$) in spite of the low coefficient of determination.

To test the nature of the role played by EI in forgiveness a structural equation model was computed. Based on the literature psychological well-being plays a meaningful role in EI and thus psychological well-being was included as a moderator in this relationship. The results of the study show that psychological well-being moderates the relationship between EI and forgiveness ($RMSEA = 0.07$; $\chi^2 = 13.81$; $df = 7$; $GFI = 0.978$; $AGFI = 0.935$).

Generally when structural equation models are tested, alternative explanations are encouraged (Loehlin, 1992). Thus the role of emotional intelligence was subsequently changed to that of the moderator. The results also show that emotional intelligence moderates the relationship between psychological well-being and forgiveness ($RMSEA = 0.08$; $\chi^2 = 19.727$; $p = 0.01$; $df = 7$; $GFI = 0.973$; $AGFI = 0.920$). The $RMSEA$ for this model is slightly higher than the previous one where psychological well-being played the role of the moderator.

Gender differences were also computed in terms of emotional intelligence and forgiveness measures. The table below shows that there were no significant gender differences in emotional intelligence and forgiveness.

(Insert Table 4 about here)

Overall the findings show that all scales were reliable except for satisfaction with life scale, which had a low Cronbach Alpha. Emotional intelligence yielded good face validity with other measures of positive psychological outcome. There was a poor correlation between Emotional Intelligence and the two subscales of Forgiveness. This was conformed by both regressions analyses and structured equation models.

DISCUSSION

The results of this study indicate no significant relationship between EI and forgiveness. A regression analysis as well as the structural equation model confirmed this. A possible explanation for this is that the emotions felt by the person towards the relationship with the transgressor may outweigh the transgression or perceived wrongdoing against such an individual. For example: McCullough, Raschal, Sandage, Worthington, Brown, and Hight, (1998) have found that the offender's perceived responsibility, intentionality, and motives, the severity of the offence and the avoidability of the offence increases the individual's willingness to forgive specific transgressions. A variety of literature studies for example, Berry and Worthington (2001); Maltby (2001) showed that it is possible that the failure to forgive can lead to poorer mental health. This study had shown that high indications of the willingness to forgive were not associated with high levels of emotional

intelligence; based on positive correlations with sense of coherence, affect balance and satisfaction with life.

According to Tsang, McCullough, and Fincham (2006), individuals that are more committed to their relationships are more accommodating towards their relationship partners, are more willing to sacrifice and are more likely to perceive their partners transgression as less severe. Thus such individuals will forego immediate self-interest to promote the well-being of the partner or the relationship. Relationship closeness and empathy (Berry, et al. 2005) as well as perceived resources invested, the willingness to preserve a relationship, the willingness to act in ways that are beneficial for the relationship partner, even if it involves some cost to the self, the shared history between partners, the willingness of the victim to perceive some transgressions as having been for his or her own good as well as the offenders' willingness to communicating remorse to remediate the effects of their offences all contribute to the willingness to forgive (McCullough et al. 1998).

The results indicate no significant gender differences in emotional intelligence and forgiveness. Although they were so small as to be statistically insignificant, Bar-On (1997) posits that there are some differences. More specifically, women are more aware of their emotions, show more empathy, relate better interpersonally, and act more socially responsible than men. Men appear to have better self-regard, are more independent, solve problems better, are more flexible, and cope better with stress.

The results indicate good face validity of EI. As indicated Tsaousis and Nikolaou (2005) suggest that there is a relationship between emotional intelligence and emotional well-being. Other research also suggests that higher emotional intelligence is associated with better psychological functioning and greater well-being, less depression, greater optimism, the ability to repair moods and characteristic positive mood and high self-esteem. Interpersonal relationships have also been explored by these studies indicating that higher scores of emotional intelligence is associated with higher empathic perspective-taking and self monitoring in social situations, higher social skills, more cooperative responses towards partners, and more loving and affectionate relationships (Sillick & Schutte, 2006).

Thus based on the above discussion it seems that emotional intelligence does not play a significant role in our capacity to forgive but rather that a combination of determinants enhances our capacity to forgive transgressions against the transgressed, most noticeably the importance that individuals ascribe to the relationship they have with the transgressor, and the willingness to preserve such a relationship. Research cited by Sillick and Schutte (2006) indicates a strong association between emotional intelligence and psychological well-being and it can be hypothesized that psychological well-being including hope, coping, resilience, constructive thinking, dispositional optimism, satisfaction with life and sense of coherence rather than emotional intelligence per se enhances our capacity to forgive.



It must be noted however, that this study was based on a convenience sample and that findings may not be generalized to a wider population. Perhaps a more

heterogeneous sample consisting of a broader range of age-groups, religious faiths and spirituality practices may yield different findings. Nevertheless, the sample in this study was such that it took into account ethical issues of participation and willingness of participation to be in the study. Future studies such as the present want may want to do probability studies as well as validity studies on emotional intelligence and forgiveness in collectivistic context in particular.

TABLES

Table: 1 Demographic characteristic of participants

Variable	Frequency	Percent
Sex		
Male	38	17.19
Female	183	82.81
Total	221	100
Age		
15 - 18	18	8.14
19 - 22	203	91.86
Total	221	100
Area of residence		
Rural	114	51.58
Urban	66	29.86
Peri-urban	41	18.55
Total	221	100
Income of parents		
Less R60000	166	75.11
R6100 - R99000	40	18.1
R100000 and above	15	6.79
Total	221	100
Education of parents		
Primary school	62	28.05
High school	85	38.46
Tertiary	74	33.48
Total	221	100

Table: 2 Descriptive statistics of measures

Variable	Min.	Max.	Mean	Std. Deviation	Std. Error	Cronbach Alpha
Emotional Intelligence	86	161	123.91	13.84	0.33	0.82
Forgiveness Scale	13	58	37.3	9.86	0.33	0.84
Willingness to forgive scale	2	63	31.47	13.1	0.33	0.75
Satisfaction with life scale	6	32	22.43	4.7	0.33	0.56
General health questionnaire	29	82	47.29	9.9	0.33	0.88
Sense of coherence scale	71	190	138.22	21.73	0.33	0.75
Affectometer: Positive affect	10	43	21.26	6.44	0.33	0.76
Affectometer: Negative affect	10	50	38.01	6.36	0.33	0.73

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Table: 3 Correlations of EI and measures of psychological functioning

	EI	FS	SWLS	GHQ	SOC	AFM_PNB
EI	1					
FS	0.024	1				
SWLS	.334*	-0.022	1			
GHQ	-.065*	.327**	-.454**	1		
SOC	.292**	-.226**	.473**	-.532**	1	
AFM_PNB	.362*	-.234**	.509**	-.591**	.062**	1

**Correlation is significant at the 0.01 level (2-tailed).

*Correlation is significant at the 0.05 level (2-tailed).

Table: 4 Gender differences

Variable	F	df	p
Emotional intelligence	0.364	2	0.695
Forgiveness:			
Willingness to forgive scale	0.832	2	0.437
Forgiveness scale	2.702	2	0.06

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