A R T I C L E S

BASIC DIMENSIONS OF RELIGIOUSNESS
AND DISPOSITIONAL FORGIVENESS:
THE MEDIATING ROLE
OF RELIGIOUSLY MOTIVATED FORGIVENESS

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Forgiveness could be regarded as one of the most important moral imperatives across various religions. Although numerous studies have confirmed the hypothesis that religious people tend to be more forgiving, there is still an open question as to which dimensions of religiosity are responsible for this tendency and whether religious people equally tend to forgive others, but also themselves, and feel being forgiven by God. The present study investigated the associations between religiosity and dispositional forgiveness using the basic dimensions of religiousness model (including cognitive, emotional, moral, and social dimensions of religiosity) and multifaceted measurement of forgiveness (self-forgiveness, forgiveness of others, divine forgiveness, and religiously motivated forgiveness). The study involved 427 individuals who identified themselves as religious (71% women). The results showed weak positive correlations between dimensions of religiousness and dispositional self-forgiveness, moderate associations with dispositional forgiveness of others and religiously motivated forgiveness, and strong associations with dispositional divine forgiveness. Structural equation modeling demonstrated that when controlled for covariations between dimensions of religiousness and dimensions of forgiveness, the behaving (morality) dimension of forgiveness predicted dispositional forgiveness of others and divine forgiveness. Religiously motivated forgiveness mediated between the believing (meaning) and behaving dimensions of religiousness, and dispositional forgiveness.

Keywords: religiosity; dispositional forgiveness; religiously motivated forgiveness.

Scientific interest in forgiveness and positive interventions based on forgiveness has been growing in the recent decades (Carr et al., 2020; Lee & Enright, 2019). One of the most important developments in research on forgiveness is the focus on the multifaceted nature of forgiveness, which involves interpersonal forgiveness, but also self-forgiveness and divine forgiveness (Toussaint et al., 2015). Religiousness is one of the three major determinants of forgiveness according to the Interdisciplinary Conceptual Model, alongside personality and age (Toussaint et al., 2015), and a significant personal influence on forgiveness (McCollough et al., 1998; Riek & Mania, 2012). The major world religions consider forgiveness as a virtue (Worthington & Sandage, 2016). This might encourage religious adherents to enact forgiveness in their social interactions more frequently than non-believers (McCollough and Worthington, 1999).

Previous studies demonstrated positive associations between religiosity and forgiveness (Davies et al., 2013). However, these associations were more pronounced for (1) dispositional forgiveness or aggregated measures of forgiveness for specific transgression (Tsang et al., 2005; Worthington et al., 2010), and (2) forgiveness of others, while the associations between religiosity and forgiveness of self were mixed (Fincham et al., 2020). Various pathways between religiosity and forgiveness are still studied, e.g. the potentially causal role of divine forgiveness in forgiveness of self or interpersonal forgiveness (Fincham & May, 2021).

Recent developments in cross-cultural studies on religiousness include the model of four basic dimensions of religiousness (4BDR), including believing (meanings), bonding (emotions/rituals), behaving (morality), and belonging (relations with community; Saroglou, 2011; Saroglou et al., 2020). The 4BDR model focused on differences in the nature of the processes underlying religiousness (cognitive, emotional, moral, and social), rather than on their quality (positive versus negative; Saroglou et al., 2020). This model acknowledges the multidimensionality of religiosity (Hill & Pargament, 2003), while in numerous studies on the associations between religiosity and forgiveness, religiosity was measured as a unidimensional construct (e.g. centrality of religiosity; Huber et al., 2011) or as one focusing on a particular dimension (e.g. frequency of participation in religious services; Chen et al., 2019).

The goal of the present study was to investigate the associations between religiosity and dispositional forgiveness using multifaceted models of both factors. The associations between religiosity and forgiveness may operate through different mechanisms depending on the subject of forgiveness (other, self, or God; Griffin et al., 2017; McElroy-Heltzer et al., 2020). Due to the fact that the four basic dimensions of religiousness model reflect the four basic processes of religiosity (meaning, emotions, morality, and community; Saroglou et al., 2020), it can help to investigate

the roles of particular religious processes in predicting forgiveness of self, others, and divine forgiveness, controlling for other dimensions of religiosity.

Forgiveness

Forgiveness refers to a victim's prosocial change toward the transgressor, including the reduction of negative (and the increase of positive) thoughts, emotions and motivations toward the offender (McCullough et al., 1998). According to other definitions, forgiveness means replacing ill will towards the offender with good will (Vanderweele, 2018) or refers to a decreased motivation to retaliate accompanied by a willingness to forgo resentment in the context of injustice (Lee & Enright, 2019). Depending on the subject of forgiveness, the literature distinguishes (a) forgiveness of others (directed towards other individuals for the harm or wrong they have done), (b) forgiveness of self (referring to forgiving oneself for past wrongdoings or personal failures), or (c) divine forgiveness (the sense of being forgiven by God; Toussaint et al., 2001). State forgiveness refers to "a person's degree of forgiveness of a specific offense", while trait forgiveness (also referred to as dispositional forgiveness or forgivingness; Roberts, 1995) refers to "the degree to which a person tends to forgive across time, situations, and relationships" (Davies et al., 2013, p. 233). Although previous studies showed that religiosity was meaningfully related to state and trait forgiveness, the magnitude of the associations was higher in the case of dispositional forgiveness (Worthington et al., 2010). Recent philosophical and methodological analyses have indicated that making a strict division between state and dispositional forgiveness may be erroneous due to the fact that these two constructs are "one on a developmental continuum rather than different forms of forgiveness" (Lee & Enright, 2019, p. 3). Since forgiveness is a moral virtue, dispositional forgiveness is achieved via practicing forgiveness in various transgressions "until he or she becomes mature in forgiveness and strive towards the perfection of practicing forgiveness" (Lee & Enright, 2019, p. 3; Kim & Enright, 2016). Thus, in the present study we focus on dispositional forgiveness (trait forgiveness), which refers to "consistency of intentions or tendencies to forgive and consistency in one's own impressions of one's ability to forgive in the future" (Kim & Enright, 2016, p. 40).

Basic Dimensions of Religiousness

Religiosity as referring to positive versus negative disposition toward religion could be treated as a unidimensional construct (Tsang & McCollough, 2003). How-

ever, the multitude of expressions, beliefs, rituals, and motivations of religion in the life of a religious person indicates that religiosity is also a multifaceted reality (Hill, 2005). These numerous dimensions and aspects of religiosity have been expressed in several psychological and sociological models. For example, Glock (1962) proposed five dimensions of religiosity: ideological, intellectual, experiential, ritualistic, and consequential. Verbit (1970) distinguished similar dimensions of doctrine, knowledge, emotion ritual, ethics and community. Hinde (1999) included dimensions of beliefs and narratives, ritual, moral codes and social aspects in his model of religiosity. More recently, Atran and Norenzayan (2004) proposed four dimensions of counterintuitive beliefs, relief from negative emotions, costly commitments, and ritualized communion.

According to previous theorizing, Saroglou (2011) proposed the model of four basic dimensions of religion and religiousness: Believing (including meanings and truth), Bonding (including emotional self-transcendence), Behaving (including self-control in morality), and Belonging (to religions as transhistorical groups). Each dimension "reflects distinct psychological processes (cognitive, emotional, moral, and social), respective goals, conversion motives, types of self-transcendence, and mechanisms explaining the religion-health links" (Saroglou, 2011, p. 1320). In contrast to other approaches, the four basic dimensions model is focused on the processes and does not refer to the content of the processes, frequently prescribed in particular forms of religiosity. For example, intrinsic or inclusive religiosity are referred to as positive and mature, while extrinsic or exclusive religiosity are regarded as associated with negative outcomes (Saroglou et al., 2020).

The believing dimension refers to the cognitive aspects of religion, including beliefs related to the big existential questions (ideal truths, transcendence) and motives such as the search for meaning and epistemic certainty. The bonding dimension refers to the emotional experiences during rituals, related to connecting with transcendence and co-religionists. This dimension includes search for oneness, as well as experiencing awe and inner peace. Thus, the motives of bonding are emotional regulation and attachment security. The behaving dimension regards the moral aspect of religion, including norms, rules, and virtues. This dimension refers to the process of self-control and values preference. The belonging dimension is related to the social aspects of religion, integration into a religious community, sense of continuity with a tradition. This dimension enacts a search for collective identity and social self-esteem by belonging to a religious group (Saroglou et al., 2020).

The basic dimensions of religiousness have common personality correlates and high intercorrelations. However, they also differ in several ways (Saroglou, 2011). Agreeableness and conscientiousness were positively related with all four dimensions of religiosity, while openness to experience was negatively correlated

with behaving and belonging. Belonging was related to extraversion (Saroglou et al., 2020). The four dimensions of religiousness were differentially related to socio-cognitive orientations, e.g. behaving correlated with the need for closure and right-wing authoritarianism (RWA), while belonging was also positively correlated with RWA. Believing reflected existential quest, while behaving was related to lower existential quest (Saroglou, 2011; Saroglou et al., 2020). Bonding and belonging were positively associated with life satisfaction, while believing was related to lower life satisfaction. Believing and bonding were more strongly associated with devotional religiosity and spirituality, while behaving and belonging were associated with coalitional religiosity (Saroglou et al., 2020). Combinations of the basic dimensions of religiousness reflect other constructs describing personal religiosity, e.g. the combination of believing and bonding reflects spirituality, while the combination of believing and belonging refers to orthodox religious groups (Saroglou, 2011).

Associations Between Religiosity and Forgiveness

Findings from seminal meta-analyses verified the common perception that religion and forgiveness were closely related (Davies et al., 2013; Fehr et al., 2010). Overall religiosity and such components of religiosity as intrinsic religiosity, religious well-being, and religious commitment were positively related to trait and state forgiveness of others (Davies et al., 2013). However, their associations with forgiveness of self were less significant or mixed (Fincham et al., 2020; Fincham & May, 2020). Divine forgiveness was strongly correlated with centrality of religiosity or religious activity (Huber et al., 2011; Fincham et al., 2020). Religiosity was more reliably correlated to dispositional or aggregate measures of forgiveness (Worthington et al., 2010). Thus, the focus of the present study was dispositional forgiveness. Moreover, since dispositional forgiveness refers to consistency of the intentions to forgive (Kim & Enright, 2016), the present study focuses on investigating how religiousness is involved in striving for perfection in practicing forgiveness across various transgressions.

Recent studies have demonstrated that particular religious experiences, e.g. divine forgiveness may account for the associations between religiosity and interpersonal forgiveness, and between religiosity and self-forgiveness (Huber et al., 2011; Fincham et al., 2020; Fincham & May, 2021). However, Fincham and May (2021) examined the intervening role of divine forgiveness (e.g. the belief that God forgives a person) in the association between centrality of religiosity or the frequency of religious attendance and interpersonal forgiveness. Thus, they examined only two processes underlying religiousness, namely cognitive and emotional,

as predicting divine forgiveness. In another recent study, Chen et al. (2019) introduced religiously motivated forgiveness using modified items from the brief multidimensional measure of religiousness/spirituality (Harris et al., 2008). The modified items were preceded by the phrase "Because of my religious or spiritual beliefs…" and included the following: "I have forgiven myself for things that I have done wrong" (self-forgiveness), "I have forgiven those who hurt me" (other forgiveness), and "I know that God or a higher power forgives me" (divine forgiveness; Chen et al., 2019, pp. 2–3). The construct of religiously motivated forgiveness was based on the assumption that the association between religiosity and forgiveness is strictly due to the religious beliefs concerning forgiveness as a religious (not only moral) virtue. However, religious beliefs refer only to one of the four basic processes of religiosity (i.e. cognitive; Saroglou et al., 2020). Other potential pathways between religiosity and forgiveness may be based on other religious processes, and may include: (a) empathy or compassion encouraged by the emotional or social dimensions of religiousness (McCollough et al., 1998); (b) higher agreeableness and conscientiousness as personality correlates of religiosity (Saroglou, 2010); (c) integration of forgiveness in religious rituals, e.g. confession; and (d) the imagined presence of supernatural watchers, potentially increasing prosocial behaviors such as forgiveness (the supernatural watcher hypothesis; Shariff & Norenzayan, 2007). The present study, as an exploratory analysis, investigated the extent to which religiously motivated forgiveness (Chen et al., 2019) could account for the associations between particular processes of religiosity (cognitive, emotional, moral, and social) and forgiveness of self, of others, and God's forgiveness. It was expected that this construct would account mainly for the associations between belief and/or the moral dimension of religiousness and forgiveness.

This Study

The goal of the present study was to investigate the associations between the basic dimensions of religiousness (believing, bonding, behaving, and belonging) and the three forms of forgiveness: of self, of others, and divine forgiveness. Based on the previous studies on the associations between religiosity and forgiveness (Davies et al., 2013), the first hypothesis postulated positive associations between all four dimensions of religiosity and forgiveness of others and of self. In the second hypothesis, it was expected that the associations between religiosity and self-forgiveness would be less significant than those between religiosity and forgiveness of others. The third hypothesis postulated that believing and bonding correlate positively with divine forgiveness due to their direct references to transcendence. As an exploratory

analysis, the study examined an intervening role of religiously motivated forgiveness between dimensions of religiousness and forgiveness. In the fourth hypothesis, it was expected that the dimensions of believing and behaving, including beliefs and religious norms concerning forgiveness as a virtue, would positively correlate with religiously motivated forgiveness.

METHOD

Participants

Four hundred twenty-seven individuals (71% women) participated in the study. The inclusion criteria in the present study consisted of being 18 years old or older and self-identification as a believing person. The age of the respondents ranged from 15 to 66 years ($M = 26.7$, $SD = 10.47$). In the final sample, 9 participants younger than 18 or not reporting their age were excluded, which resulted in $N = 418$ (70.8% women). The participants' age ranged from 18 to 66 ($M = 26.8$, $SD = 10.5$). The majority of the participants had secondary education ($n = 215$, 51.44%), followed by higher ($n = 126$, 30.14%), post-secondary ($n = 48$, 11.48%), vocational ($n = 17$; 4.07%), and primary ($n = 12$, 2.87%) education. The predominant reported religion was Roman Catholicism with only a few exceptions (Protestant or Buddhism was reported by fewer than 1% of the participants). All participants were Polish. The sample size in the current study was above the recommended thresholds ($n = 250$) for obtaining stable correlation estimates in personality psychology (Schönbrodt & Perugini, 2013).

Procedure

The participants were recruited via social media announcements and private invitations. The participation was anonymous and without compensation. The participants gave informed consent after obtaining information about the study. All procedures performed in studies involving human participants were in accordance with the ethical standards of the institutional research committee (decision no. KEUS179/11.2021) and with the 1964 Helsinki declaration and its later amendments or comparable ethical standards.

Measures

The Four Basic Dimensions of Religiousness Scale (Saroglou et al., 2020)

The scale consists of 12 items measuring believing (e.g., "I feel attached to religion because it helps me to have a purpose in my life", 3 items), bonding (e.g., "Religious rituals, activities or practices make me feel positive emotion", 3 items), behaving (e.g., "I am attached to the religion for the values and ethics it endorses", 3 items), and belonging (e.g., "In religion, I enjoy belonging to a group/community", 3 items). The participants rated their agreement on a 7-point Likert scale (from 1 = *Totally disagree* to 7 = *Totally agree*) with each item. The scale was translated into Polish by the author for the purpose of this study using the back-translation method with one independent back-translation.

The Forgiveness Scale (Toussaint et al., 2001; Polish version: Charzyńska & Heszen, 2013)

The scale consists of 9 items measuring forgiveness of self (e.g. "I often feel that no matter what I do now I will never make up for the mistakes I have made in the past", 2 items), forgiveness of others (e.g., "I have forgiven those who have hurt me", 5 items) and divine forgiveness (e.g., "I know that God forgives me", 2 items). The respondents were asked whether they strongly agreed, agreed, disagreed, or strongly disagreed with the items. The response categories also included: *never*, *hardly ever*, *not too often*, *fairly often*, and *very often* in three items concerning forgiveness of others.

Religiously Motivated Forgiveness (Chen et al., 2019; Harris et al., 2008)

Religiously motivated forgiveness was measured with three items: "Because of my religious or spiritual beliefs I have forgiven myself for things that I have done wrong" (religiously motivated forgiveness of self), "Because of my religious or spiritual beliefs I have forgiven those who hurt me" (religiously motivated forgiveness of others), and "Because of my religious or spiritual beliefs I know that God or a higher power forgives me" (religiously motivated divine forgiveness). Response options included 1 (*always or almost always*), 2 (*often*), 3 (*seldom*), and 4 (*never*). The scale was translated to Polish by the author for the purpose of this study using the back-translation method with one independent back-translation.

Statistical Analysis

First, the descriptive statistics, intercorrelations, skewness and kurtosis were estimated for all study variables. Next, we examined the associations between the study variables using structural equation modeling (SEM) in the JASP0.14.1.0 (JASP Team, 2020). The cut-off criteria for goodness of fit indices in SEM were the comparative fit index (CFI) > 0.95, the Tucker-Lewis index (TLI) > 0.95, the root mean square error of approximation (RMSEA) < 0.06 and the standardized root mean square residual (SRMR) < 0.08 (Hu & Bentler, 1999).

RESULTS

Descriptive Statistics

Means, standard deviations, and bi-variate correlations between the study variables are given in Table 1. Skewness and kurtosis of the study variables were in an acceptable range from –.869 to .103 (Hair et al., 2017).

Table 1

Means, Standard Deviations, Scales' Reliability and Correlations Between Study Variables

Variables	1	2	3	4	5	6	7	8	9	10
1. Believing (Meaning)										
2. Bonding (Emotions/Ritual)	.735**									
3. Behaving (Morality)	.787**	.747**								
4. Belonging (Community)	.740**	.763**	.795**							
5. Religiously motivated forgiveness of self	.491**	.435**	.485**	.464**						
6. Religiously motivated forgiveness of others	.545**	.501**	.610**	.556**	.585**					
7. Religiously motivated divine forgiveness	.612**	.561**	.638**	.544**	.523**	.583**				
8. Dispositional forgiveness of self	.145*	.094	.170**	.160*	.361**	.258**	.207**			
9. Dispositional forgiveness of others	.259**	.259**	.332**	.273**	.341**	.561**	.302**	.340**		
10. Divine forgiveness	.663**	.648**	.701**	.620**	.521**	.557**	.788**	.129*	.321**	
M	4.883	4.781	4.968	4.348	3.373	3.524	3.864	2.800	3.494	3.896
SD	1.461	1.526	1.684	1.676	1.090	1.130	1.146	1.107	.0845	1.041
α	.801	.869	.903	.866	–	–	–	.490[a]	.794	.606[a]

Note. [a] = Pearson correlations coefficient.
** *p* < .001, * *p* < .01.

The four basic dimensions of religiousness were strongly intercorrelated, the three religiously motivated forgiveness items were moderately positively correlated, while correlations between the three dispositional forgiveness items were positive, but their magnitude was low. The associations between the four basic dimensions of religiousness and divine forgiveness were positive and strong. However, the magnitude of correlations between forgiveness of self and of others and basic dimensions of religiousness was weaker. Religiously motivated forgiveness of self, of others, and divine forgiveness were moderately correlated with both dimensions of religiosity and dispositional forgiveness.

Measurement and Structural Models

The measurement model of the four dimensions of religiosity had acceptable goodness of fit ($\chi^2 = 136.469$, $df = 48$, $p < .001$, CFI = .977, TLI = .969, RMSEA = .066, 90% CI = [.053, .080], SRMR = .027). A one-factor model including all 12 items of the basic dimensions of religiousness scale had poor goodness of fit ($\chi^2 = 360.195$, $df = 54$, $p < .001$, CFI = .922, TLI = .904, RMSEA = .116, 90% CI = [.105, .128], SRMR = .038), and was worse that the four-factor model ($\Delta\chi^2 = 223.726$, $\Delta df = 6$, $p < .001$). The measurement model for religiously motivated forgiveness was unidimensional and saturated ($\chi^2 = 0$, CFI = 1.000, TLI = 1.000, $\alpha = .795$). Since religiousness and religiously motivated forgiveness are theoretically closely related, the additional analyses were conducted in order to examine distinctiveness of these constructs (see the Supplementary material). According to these analysis, the religiously motivated forgiveness were retain as a separate variable in the present study. The measurement model for the three dispositional forgiveness items was acceptable after four covariations added due to the modification indices ($\chi^2 = 75.091$, $df = 20$, $p < .001$, CFI = .948, TLI = .906, RMSEA = .081, 90% CI = [.062, .101]; SRMR = .051). Three covariances were added between items included in the forgiveness of others scale referring to being wronged (covariance between "I have forgiven those who have hurt me" and "How often do you try to get even in some way", and between "How often do you try to get even in some way" and "I try to forgive the other person"). One covariance was based on a long period of unforgiveness (between the items "I have grudges that I have held on to for months or years" and "I often feel that no matter what I do now I will never make up for the mistakes I have made in the past").

The structural model including the direct relationships between four dimensions of religiousness and dispositional forgiveness of self, others, and divine forgiveness had satisfactory goodness of fit ($\chi^2 = 315.490$, $df = 163$, $p < .001$, CFI = .972,

TLI = .963, RMSEA = .047, 90% CI = [.039, .055], SRMR = .040). The standardized loadings and path coefficients are given in Figure 1.

Figure 1

Structural Model of the Associations Between Basic Dimensions of Religiousness and Dispositional Forgiveness.
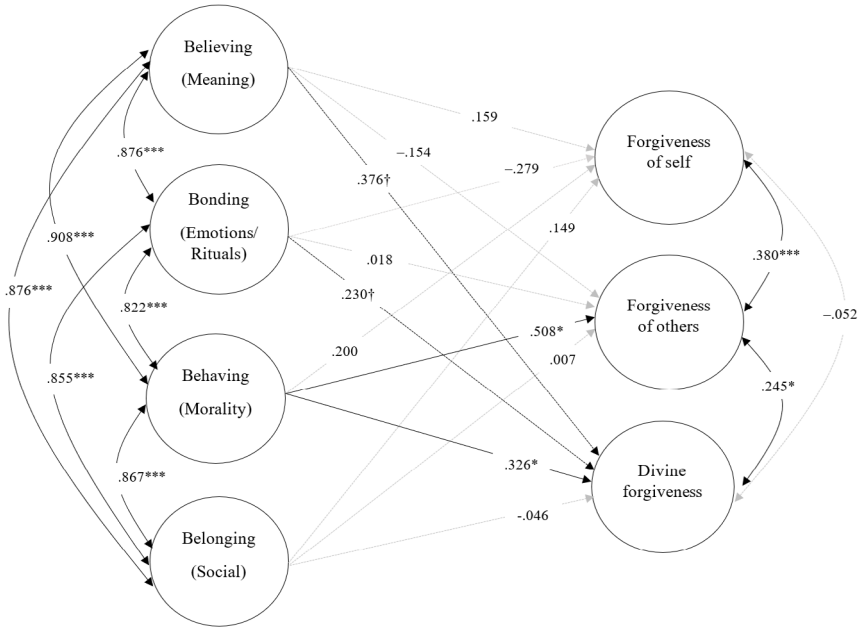
Note. *** $p < .001$, ** $p < .01$, * $p < .05$, † $p < .08$.

This model accounts for 7.6% of variance in self-forgiveness, 15.5% of variance in forgiveness of others, and 72.5% of variance in divine forgiveness. Behaving predicted significantly forgiveness of others and divine forgiveness, while believing and bonding were also marginally significant predictors of divine forgiveness.

Intervening Role of Religiously Motivated Forgiveness

The second structural model including religiously motivated forgiveness as a intervening variable between the four basic dimensions of religiosity and dispositional forgiveness had close to satisfactory goodness of fit ($\chi^2 = 726.111$, $df = 220$, $p < .001$, CFI = .922, TLI = .903, RMSEA = .074, 90% CI = [.068, .080], SRMR = .050). The

model accounted for 70.4% of variance in religiously motivated forgiveness. Two dimensions of religiousness predicted religiously motivated forgiveness: believing (β = .503, p = .038) and behaving (β = .417, p = .028). The model explained 25.7% of variance in forgiveness of self, and religiously-motivatedreligiously motivated forgiveness was a significant predictor (β = .776, p < .001). The model accounted for 46.7% of explained variance in forgiveness of others, with a significant predictors being religiously motivated forgiveness (β = .987, p < .001) and negatively the belief dimension (β = –.802, p = .033). The amount of variance explained by the model was 97.7% in the case of divine forgiveness. Significant predictors were religiously motivated forgiveness (β = .843, p < .001), and bonding (β = .232, p = .044).

Religiously motivated forgiveness did not mediated significantly between believing and divine forgiveness (b = .289, 95% CI = [–0.0001, .578], p = .050, Table 2), and between believing and forgiveness of self (b = .247, 95% CI = [–.018, .512], p = .068), and forgiveness of others (b = .313, 95% CI = [–.030, .656], p = .074). Religiously motivated forgiveness mediated significantly between behaving and forgiveness of self (b = .204, 95% CI = [.007, .400], p = .042), forgiveness of others (b = .258, 95% CI = [.036, .480], p = .023), and divine forgiveness (b = .238; 95% CI = [.025, .451]; p = .028).

Table 2

Intervening Role of Religiously Motivated Forgiveness Between Basic Dimensions of Religiousness and Dispositional Forgiveness

Independent variable	Mediator	Dependent variable	b	95% CI
Believing	Religiously motivated forgiveness	Forgiveness of self	.247	–.018; .512
		Forgiveness of others	.313	–.030; .656
		Divine forgiveness	.289*	–.0001; .578
Behaving	Religiously motivated forgiveness	Forgiveness of self	.204*	.007; .400
		Forgiveness of others	.258*	.036; .480
		Divine forgiveness	.238*	.025; .451

Note. * p < .05.

DISCUSSION

The present study investigated the associations between the basic dimensions of religiousness and dispositional forgiveness of self and of others, and divine forgiveness. Although the literature on the associations between religiosity and forgiveness is relatively rich (Davies et al., 2013), the current investigation used a newly developed approach to study the nature of basic processes of religiousness, rather than their quality (Saroglou et al., 2020). Thus, we investigated whether the believing (meaning), bonding (emotions), behaving (morality), and belonging (community) dimensions of religiosity were associated with different forms of forgiveness. The results demonstrated that forgiveness of others and divine forgiveness were predicted mainly by a particular dimension of religiosity, namely behaving (morality), while self-forgiveness was poorly explained by the basic dimensions of religiosity.

According to the first hypothesis, all four dimension of religiosity were positively correlated with forgiveness of others (Davies et al., 2013). However, only the morality dimension of religiosity predicted forgiveness of others in the structural model. This result indicates that moral obligation, norms and virtues enacted in religiousness predict the willingness to forgive others, among other basic dimensions. Thus, forgiveness of others may be regarded as a standard of social interactions for religious adherence, rather than as a natural result of religious meaning-making processes, or emotions toward other people and a sense of community with others. Forgiveness may be regarded as a prescriptive norm of religiosity which is in concordance with valuing forgiveness in major world religions (Worthington & Sandage, 2016). However, this may also lead religious individuals to moral rigorism (Saroglou, 2011).

Concerning the second hypothesis, correlation analysis demonstrated weak, positive associations between believing, behaving, belonging, and self-forgiveness. However, the multivariate analyses (SEM) demonstrated that when controlled for covariation between dimensions of religiosity and forms of forgiveness, self-forgiveness was negatively predicted by bonding. Emotions evoked by contact with transcendence and co-religionists were, thus, related to lower self-forgiveness. This result may correspond with the risk posed by this dimension of religiosity, namely neurotic religiosity, which seems more present in the context of European Catholicism (Saroglou, 2010). Self-forgiveness may be regarded as a personal weakness and a sign of egocentrism which may divert attention away from the focus on the transcendence. The results are consistent with previous findings about weak or mixed associations between religiosity and self-forgiveness (Davies et al., 2013).

Contrary to the previous studies, the present analysis showed that the correlation between divine forgiveness and self-forgiveness was relatively small in magnitude.

According to the third hypothesis, divine forgiveness was positively correlated with all four dimensions of religiousness, but multivariate analysis showed, again, that the strongest predictor of divine forgiveness was behaving. Believing and bonding were not significant predictors of divine forgiveness. This finding indicated that divine forgiveness could be based not on cognitive or emotional aspects of religiousness, but rather on the moral aspect (Saroglou et al., 2020). In this vein, divine forgiveness can be regarded as resulting mostly from ideals of virtue and moral order, but to a lower degree from beliefs about God's properties (e.g. mercifulness, love) and emotional bonds with transcendence.

Partially confirming the fourth hypothesis, religiously motivated forgiveness (Chen et al., 2019) was predicted significantly by the behaving dimension of religiousness. These findings indicated that religious norms and moral obligations provided a particular motivation to forgive, predictive of various forms of forgiveness. In terms of the dimensions of religiosity, the high behaving when accompanied by believing refers to intrinsic religiosity (Saroglou, 2011). Thus, religiously motivated forgiveness can be regarded as a moral-cognitive process among religious adherents. Future studies could investigate the emotional correlates of this process, since the moral dimension of religiosity may generate empathy (when morality is regarded interpersonally), but also loyalty (when morality is regarded impersonally; Saroglou, 2011). Thus, the morally-cognitive nature of religiously motivated forgiveness may produce intrapsychic emotional conflicts, because religiosity constitutes only one of the possible self-regulating processes (McCollough & Willoughby, 2009). A possible conflict may appear in person religiously driven to forgive but simultaneously experiencing strong anger toward the offender (Contreras et al., 2021). Future studies can investigate whether religiously motivated forgiveness is related to cognitive regulation of emotional reactions in transgressions, e.g. affect anger rumination. Religiously motivated forgiveness was positively associated with all forms of forgiveness which might result from the meaning interference between these concepts. Although these associations were strong, this does not necessary mean that dispositional forgiveness of religious individuals is only due to their religiosity. The basic dimensions of religiosity, beyond behaving (morality), were not significant predictors of dispositional forgiveness of self and of others.

The present study had several limitations. First, its cross-sectional design forbids any causal interpretations. Particularly, the mediating role of religiously motivated forgiveness between the basic dimensions of religiousness and forgiveness should be further examined in a longitudinal design, recommended to examine mediation (Fincham & May, 2021; Jose, 2016). Second, the participants were predominantly

Roman Catholic and female. Although the majority of religions praise forgiveness, there are several differences in understanding forgiveness between them (Worthington et al., 2010) and in the importance attributed to the basic dimensions of religiousness (Saroglou et al., 2020). Thus, future research should investigate the associations cross-culturally. Similarly, meta-analytical studies indicated some gender differences in forgiveness (Miller et al., 2008) which may have been underestimated in the present study. Future research needs more balanced samples in terms of the participants' gender. Due to the non-representativeness of the participants, the generalizability of the findings may be limited predominantly to individuals in emerging adulthood and could be affected by changes in religiousness characteristic of that developmental period (Hardy et al., 2020). In accordance with the measures used to assess dispositional forgiveness, the Forgiveness Scale (Polish version by Charzyńska & Heszen, 2013) consists of two items to measure forgiveness of self and divine forgiveness. Such measurement may underestimate variance of self and divine forgiveness. Future studies should use scales with more statements in order to assess these forms of forgiveness.

The present study yielded both theoretical and practical insights. From the theoretical point of view, it was demonstrated that among the universal basic dimensions of religiousness (believing, bonding, behaving, and belonging; Saroglou et al., 2020), the dimension of behaving (morality) predicted forgiveness. However, the basic dimensions of religiousness were associated with forgiveness of others and divine forgiveness. Self-forgiveness was the dimension of forgiveness least explained by basic processes of religiousness. The newly introduced construct of "religiously motivated forgiveness" (Chen et al., 2019), according to the current findings, should be regarded as a moral-cognitive process. The emotional or social processes underlying religiousness did not result in higher religious motivation of forgiveness.

The findings of the present study may be significant for psychotherapy and pastoral counselling. Since the moral dimension of religiosity appeared to be responsible for forgiveness, exploring the moral conflicts experienced by religious people should be treated as an important step of forgiveness-based interventions. Moreover, exploring the structure of religious beliefs may help to understand religious clients' attitudes to forgiveness as a moral imperative of the religion. The study also showed relatively weak (or even negative) associations between religiousness and forgiveness of self. Thus, in clinical practice religiousness should be explored as a factor that may potentially inhibit self-compassion.

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SUPPLEMENTARY MATERIAL

Basic Dimension of Religiosity and Religiously Motivated Forgiveness

The confirmatory (CFA) and exploratory factor analyses (EFA) were conducted in order to illustrate the associations between basic dimensions of religiousness and religiously-motivated forgiveness. First, we examined the unidimensional structure of items indicating basic dimensions of religiousness and religiously-motivated forgiveness using CFA. Second, we examined the model of 5 intercorrelated factors.

Confirmatory Factor Analyses

Model 1 (Unidimensional)

The Model 1 fit statistics were: $\chi^2 = 549.797$, $df = 50$, $p < .001$, CFI = .901, TLI = .885, RMSEA = .110, 90% CI = (.101, .119), SRMR = .047.

Inspection of factor loading indicated that three items measuring religiously motivated forgiveness had the lowest loading on the general factor of religiosity.

Model 1 factor loadings

Factor	Indicator	Symbol	Estimate	SD	z	p	95% CI Lower	95% CI Upper
Factor 1	BDRS1	$\lambda 11$	1.396	0.075	18.520	< .001	1.249	1.544
	BDRS2	$\lambda 12$	1.132	0.073	15.503	< .001	0.989	1.275
	BDRS3	$\lambda 13$	1.216	0.070	17.386	< .001	1.079	1.353
	BDRS4	$\lambda 14$	1.413	0.076	18.536	< .001	1.264	1.563
	BDRS5	$\lambda 15$	1.391	0.067	20.807	< .001	1.260	1.523
	BDRS6	$\lambda 16$	1.128	0.069	16.401	< .001	0.993	1.262
	BDRS7	$\lambda 17$	1.439	0.068	21.229	< .001	1.306	1.572
	BDRS8	$\lambda 18$	1.539	0.073	21.174	< .001	1.397	1.682
	BDRS9	$\lambda 19$	1.630	0.078	20.970	< .001	1.477	1.782
	BDRS10	$\lambda 110$	1.458	0.082	17.798	< .001	1.297	1.618
	BDRS11	$\lambda 111$	1.561	0.074	21.096	< .001	1.416	1.706
	BDRS12	$\lambda 112$	1.408	0.075	18.656	< .001	1.260	1.556
	Freligself	$\lambda 113$	0.596	0.050	12.004	< .001	0.498	0.693
	Freligother	$\lambda 114$	0.732	0.050	14.784	< .001	0.635	0.829
	FreligGod	$\lambda 115$	0.781	0.050	15.778	< .001	0.684	0.878

The Model 2 fit statistics were: $\chi^2 = 215.692$, $df = 80$, $p < .001$, CFI = .971, TLI = .962, RMSEA = .063, 90% CI = (.053, .074), SRMR = .031. Factors loadings for Model 2 are given below.

Model 2 factor loadings

Factor	Indicator	Symbol	Estimate	SE	z	p	95% CI Lower	95% CI Upper	Std. Est. (all)
Factor 1	BDRS1	λ11	1.449	0.076	18.956	< .001	1.299	1.598	0.797
	BDRS2	λ12	1.190	0.074	16.149	< .001	1.046	1.334	0.709
	BDRS3	λ13	1.257	0.071	17.724	< .001	1.118	1.397	0.759
Factor 2	BDRS4	λ21	1.577	0.073	21.512	< .001	1.434	1.721	0.858
	BDRS5	λ22	1.528	0.064	23.713	< .001	1.402	1.654	0.912
	BDRS6	λ23	1.178	0.069	17.127	< .001	1.043	1.313	0.735
Factor 3	BDRS7	λ31	1.466	0.068	21.665	< .001	1.334	1.599	0.857
	BDRS8	λ32	1.642	0.071	23.289	< .001	1.504	1.780	0.896
	BDRS9	λ33	1.689	0.077	21.990	< .001	1.539	1.840	0.865
Factor 4	BDRS10	λ41	1.490	0.082	18.068	< .001	1.329	1.652	0.763
	BDRS11	λ42	1.677	0.072	23.211	< .001	1.535	1.818	0.899
	BDRS12	λ43	1.515	0.074	20.491	< .001	1.370	1.660	0.831
Factor 5	Freligself	λ51	0.739	0.050	14.836	< .001	0.641	0.837	0.681
	Freligother	λ52	0.873	0.050	17.638	< .001	0.776	0.970	0.775
	FreligGod	λ53	0.899	0.050	17.983	< .001	0.801	0.997	0.787

Covariances between latent variables are given below.

Factor covariances

			Estimate	SE	z	p	95% CI Lower	95% CI Upper	Std. Est. (all)
Factor 1	↔	Factor 2	0.874	0.022	39.001	< .001	0.830	0.918	0.874
Factor 1	↔	Factor 3	0.918	0.019	48.782	< .001	0.881	0.955	0.918
Factor 1	↔	Factor 4	0.874	0.023	38.234	< .001	0.829	0.919	0.874
Factor 1	↔	Factor 5	0.820	0.031	26.805	< .001	0.760	0.880	0.820
Factor 2	↔	Factor 3	0.821	0.022	37.547	< .001	0.778	0.864	0.821
Factor 2	↔	Factor 4	0.856	0.020	42.513	< .001	0.816	0.895	0.856
Factor 2	↔	Factor 5	0.727	0.033	22.167	< .001	0.663	0.791	0.727
Factor 3	↔	Factor 4	0.881	0.018	49.838	< .001	0.847	0.916	0.881
Factor 3	↔	Factor 5	0.813	0.027	30.596	< .001	0.761	0.865	0.813
Factor 4	↔	Factor 5	0.737	0.033	22.643	< .001	0.673	0.801	0.737

Factor 5 indicating religiously motivated forgiveness had the lowest covariations with other dimensions of religiosity (.727, . 820) compared to covariations between basic dimensions of religiosity (.821, .918).

Comparison of these two models indicated better fit of Model 2 ($\Delta\chi^2 = 334.105$, $\Delta df = 30$, $p < .001$).

Exploratory Factor Analysis

In exploratory factor analyses, the parallel analysis and Kaiser criterion indicated unidimensional solution (Bartlett's test = 4682.225, $df = 105$, $p < .001$). However, the inspection of uniqueness indicated again that items measuring religiously moti-vated forgiveness have relatively the highest uniqueness among all items measuring basic dimensions of religiosity.

	Factor loadings	
	Factor 1	Uniqueness
BDRS1	0.768	0.411
BDRS2	0.683	0.534
BDRS3	0.736	0.459
BDRS4	0.766	0.414
BDRS5	0.833	0.305
BDRS6	0.699	0.511
BDRS7	0.835	0.303
BDRS8	0.833	0.306
BDRS9	0.833	0.306
BDRS10	0.749	0.439
BDRS11	0.834	0.305
BDRS12	0.764	0.416
Freligself	0.562	0.684
Freligother	0.659	0.565
FreligGod	0.692	0.521

Note. The applied rotation method is oblimin.