THE REPUBLIC OF TÜRKİYE
ANKARA YILDIRIM BEYAZIT UNIVERSITY
THE GRADUATE SCHOOL OF SOCIAL SCIENCES

THE RELATIONS OF MARITAL FORGIVENESS WITH EMOTIONAL INTELLIGENCE, CONFLICT RESOLUTION STYLES AND ALEXITHYMIA: ACTOR-PARTNER INTERDEPENDENCE MEDIATION MODEL

Ph.D. DISSERTATION
Fatma BIYIK SARI

DEPARTMENT OF PSYCHOLOGY

Ankara, 2024

THE REPUBLIC OF TÜRKİYE
ANKARA YILDIRIM BEYAZIT UNIVERSITY
THE GRADUATE SCHOOL OF SOCIAL SCIENCES

THE RELATIONS OF MARITAL FORGIVENESS WITH EMOTIONAL INTELLIGENCE, CONFLICT RESOLUTION STYLES, AND ALEXITHYMIA: ACTOR-PARTNER INTERDEPENDENCE MEDIATION MODEL

Ph. D. DISSERTATION

Fatma BIYIK SARI

DEPARTMENT OF PSYCHOLOGY

Thesis Supervisor
Prof. Dr. Hüdayar CIHAN

Ankara, 2024

APPROVAL PAGE

The thesis, prepared by Fatma BIYIK SARI and titled “The Relations of Marital Forgiveness with Emotional Intelligence, Conflict Resolution Styles, and Alexithymia: Actor-Partner Interdependence Mediation Model” was approved by a large majority of the following jury as a doctoral thesis in Ankara Yıldırım Beyazıt University, Institute of Social Sciences, Department of Psychology.

<table>
<tr><th colspan="2">Jury Member</th><th>Institution</th><th>Signature</th></tr>
<tr><td colspan="2">Prof. Dr. Hüdayar CIHAN</td><td rowspan="2">Ankara Yıldırım Beyazıt University</td><td rowspan="2"></td></tr>
<tr><td>Accept ☒</td><td>Reject ☐</td></tr>
<tr><td colspan="2">Asist. Prof. Dr. Emine İNAN</td><td rowspan="2">Ankara Yıldırım Beyazıt University</td><td rowspan="2"></td></tr>
<tr><td>Accept ☒</td><td>Reject ☐</td></tr>
<tr><td colspan="2">Asist. Prof. Dr. Elif Emir ÖKSÜZ</td><td rowspan="2">Ankara Yıldırım Beyazıt University</td><td rowspan="2"></td></tr>
<tr><td>Accept ☒</td><td>Reject ☐</td></tr>
<tr><td colspan="2">Prof. Dr. Hatice DEMİRBAŞ</td><td rowspan="2">Ankara Hacı Bayram Veli University</td><td rowspan="2"></td></tr>
<tr><td>Accept ☒</td><td>Reject ☐</td></tr>
<tr><td colspan="2">Asist. Prof. Dr. Emel GENÇ</td><td rowspan="2">Bartın University</td><td rowspan="2"></td></tr>
<tr><td>Accept ☒</td><td>Reject ☐</td></tr>
</table>

Defense date: 18.07.2024

I certify that this thesis fulfills the requirements for a PhD Thesis in Ankara Yıldırım Beyazıt University, Institute of Social Sciences, Department of Psychology.

Director of the Institute of Social Science Assoc. Prof. Dr. Muhammet Enes KALA

DECLARATION

I hereby declare that all information in this thesis has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all materials and results that are not original to this work; otherwise, I accept all legal responsibility. Date

Signature:

Name Last Name:

DEDICATION

To My Father Habib

&

To My Family

ACKNOWLEDGMENTS

I had to endure a great of pain to complete my PhD. In the very first week of starting my doctoral program, my father passed away, which was an aching beginning. Subsequently, I had very difficult times, such as the illness and surgeries of my mother, and the death of my relatives in the earthquake. Then, my little son, Burak Erdem, was born. He needs my attention, care, and love. I persevered through these difficulties. Therefore, I express gratitude to myself, acknowledging and commending my determination to persist in the face of adversity.

I would like to express my sincere gratitude to Prof. Dr. Hüdayar Cıhan for her guidance, encouragement, and unwavering support during the entire process of completing this thesis. I would also like to extend my heartfelt thanks to Assistant Professor Emine İnan and Professor Dr. Hatice Demirbaş for their invaluable feedback and guidance as members of my thesis committee. Their thoughtful suggestions have not only significantly contributed to the quality and rigor of my thesis but also made me a better researcher.

I would like to thank my sister Rumeysa Bıyık Şit, who played a crucial role in my journey. Her compassion, support, and friendship were invaluable to me during this difficult process. I am truly grateful to have you, sister. Additionally, I want to thank my mother for always supporting me.

I am deeply grateful to my beloved husband, Yusuf Ziya, for his unwavering support as he took care of our children during this challenging time, bearing with my stress and anxiety. His love and understanding have been my stress and anxiety. I also want to thank my little son Burak Erdem, who reminded me to care for him and made me happy with his smiles and hugs, and my kind and supportive son Yahya Ali, who always asked how he could help me. Their emotional support was a crucial part of my journey, and I am truly grateful for their presence in my life.

Lastly, I wish my father would see the end of my journey and be proud of me again. I love you, dad. I thank him for everything.

ÖZET

Evlilikte Affetmenin Duygusal Zeka, Çatışma Çözüm Stilleri ve Aleksitimi ile İlişkisi: Aktör ve Partner Karşılıklı Bağımlılık Aracı Modeli

Bu araştırmanın amacı duygusal zekâ, aleksitimi ve çatışma çözüm stillerinin evlilikte affetme ile ilişkisini incelemektir. Bunun için iki çalışma yürütülmüştür. İlk çalışmanın amacı Türk kültürüne özgü bir evlilikte affetme ölçeği geliştirmektir. İkinci çalışma da duygusal zekâ, aleksitimi ve çatışma çözüm stillerinin evlilikte affetme üzerindeki etkisi APIM çerçevesinde yapısal eşitlik modeli kullanılarak incelenmiştir. Ayrıca çatışma çözüm stillerinin duygusal zekâ ve evlilikte affetme ile aleksitimi ve evlilikte affetme arasındaki ilişkide aracı rolü APIMeM ile incelenmiştir.

Birinci çalışmada evli bireylerle yapılan nitel çalışmanın verileri kullanılarak ölçek geliştirilmiştir. Ölçeğin faktör yapısı, geçerlilik ve güvenirlilik çalışması yapılmıştır. Yapılan analizler sonucunda ölçeğin kaçınma, intikam alma isteği, koşulsuz affetme ve koşullu affetme olarak dört boyuttan oluştuğu bulunmuştur. Geliştirilen ölçeğin geçerlilik ve güvenirlilik analiz sonuçları ölçeğin yakınsak ve kriter geçerliliği ve yüksek güvenirliliğe sahip olduğu göstermiştir. İkinci çalışmada ise APIM sonuçlarına göre çatışma çözüm stilleri ile evlilikte affetme arasında anlamlı bir ilişki olduğu bulunmuştur. Kişilerin çatışma çözüm stillerinin eşlerinin affetmesini etkilediği bulunmuştur. Ayrıca duygusal zekâ, evlilikte affetme olumlu yönde etkilediği ve aleksitimi, evlilikte affetme olumsuz yönde etkilediği görülmüştür. Partner etkisi olarak da erkeklerin aleksitimi seviyesi eşlerinin affetme seviyesini olumsuz etkilemektedir. APIMeM analiz sonuçlarına göre kişilerin duygusal zekâsı düzeyinin eşlerinin çatışma çözüm stillerini yoluyla da eşlerinin affetmesini etkilediği bulunmuştur. Ayrıca çözüm stillerinin aracı rolü eklendiğinde aleksitiminin evlilikte affetme üzerine direk etkisinin kalktığı görülmüştür. Aleksitiminin, çatışma çözüm stilleri üzerinden evlilikte affetmeyi etkilediği sonucuna ulaşılmıştır. Çalışmaların bulgularından yola çıkarak aile ve çift terapisi alanında çalışanlara evlilikte affetmeyi arttırmaya yönelik önerilerde bulunulmuştur.

Anahtar kelimeler: APIM, APIMeM, aleksitimi, çatışma çözüm stilleri, duygusal zeka ve evlilikte affetme

ABSTRACT

The Relations of Marital Forgiveness with Emotional Intelligence, Conflict Resolution Styles, and Alexithymia: Actor and Partner Interdependence Mediation Model

This research aimed to examine the relations of marital forgiveness with emotional intelligence, alexithymia, and conflict resolution styles. Thus, two studies were conducted. The first study aimed to develop a martial forgiveness scale for Turkish culture. The second study examined the relationships between emotional intelligence, alexithymia, conflict resolution styles, and marital forgiveness using APIM. In addition, the mediating roles of conflict resolution styles in the relationship between emotional intelligence and marital forgiveness, and between alexithymia and marital forgiveness were examined with APIMeM.

The first study developed a scale by using the findings from the qualitative study about marital forgiveness. Then, the factor structure of the scale and its validity, and reliability were examined. The results revealed that the scale consisted of four dimensions: avoidance, desire for revenge, unconditional forgiveness, and conditional forgiveness. The results of validity and reliability analysis showed that the scale had convergent and criterion-based validities and high reliability. In the second study, APIM results showed the significant direct effect of conflict resolution styles on marital forgiveness. For partner effects, conflict resolution styles of both women and men had direct effects on partners' forgiveness. Furthermore, it was found that higher emotional intelligence was associated with higher marital forgiveness, while higher alexithymia was associated with lower marital forgiveness. In addition, men's alexithymia negatively had negative effects on wives' marital forgiveness. APIMeM analysis revealed that the emotional intelligence of individuals also influenced their partners' marital forgiveness through partners' conflict resolution styles. In addition, when the mediating role of resolution styles was added, the direct effect of alexithymia on forgiveness in marriage became insignificant. It was concluded that alexithymia affected marital forgiveness through conflict resolution styles. Recommendations were made for family and couple therapists to promote forgiveness in marriage based on research findings.

Keywords: APIM, APIMeM, alexithymia, conflict resolution styles, emotional intelligence, and marital forgiveness

TABLE OF CONTENTS

APPROVAL PAGE i
DECLARATION ii
DEDICATION iii
ACKNOWLEDGMENTS iv
ÖZET v
ABSTRACT vi
INDEX OF SYMBOLS AND ABBREVIATIONS xi
INDEX OF FIGURES xii
INDEX OF TABLES xiii
INTRODUCTION 1
1. LITERATURE REVIEW 7
1.1. Model for Forgiveness 8
1.1.1. The Process Model of Forgiveness 8
1.1.2. Pyramid (REACH) Model of Forgiveness 9
1.1.3. Hargrave's Four Stations of Forgiveness 10
1.1.4. Social and Psychological Model of Forgiveness 11
1.1.5. Trauma-based Model of Forgiveness 11
1.2. Other Factors Correlated with Forgiveness 12
1.3. Forgiveness in Marriage 14
1.4. Emotional Intelligence 17
1.4.1. Emotional Intelligence and Marriage 19
1.4.2. Emotional Intelligence and Forgiveness 20
1.5. Conflict Resolution 21
1.5.1. Confict Resolution and Forgiveness 23
1.5.2. Conflict Resolution and Emotional Intelligence 25
1.6. Alexithymia 26
1.6.1. The Relationship between Alexithymia and Marriage 28

1.6.2. Alexithymia and Conflict Resolution 30
1. STUDY 1: THE DEVELOPMENT OF MARITAL FORGIVENESS SCALE 33
2.1. Method 33
2.1.1. Participants 33
2.2. Measures 34
2.2.1. Demographic information 34
2.2.2. The Developed Marital Forgiveness Scale 34
2.2.3. The Severity and Significance of Offenses 36
2.2.4. Rumination Scale 37
2.2.5. Marital Offense-Specific Forgiveness (MOFS) 37
2.2.6. Procedure 37
2.3. Data Analysis 37
2.4. Results 38
2.4.1. First Study 38
2.4.2. Second Study 40
2.4.2.1. Confirmatory Factor Analysis (CFA) 40
2.4.2.2 Criterion-based and Convergent Validities of the Scale 44
2.4.2.3. The Reliability of the Scale 45
2.5. Summary of Findings 45
3. STUDY 2:THE RELATIONS OF MARITAL FORGIVENESS WITH EMOTIONAL INTELLIGENCE, CONFLICT RESOLUTION STYLE, AND ALEXITHYMIA 47
3.1. Method 47
3.1.1. Participants 47
3.1.2. Measures 49
3.1.2.1. Demographic Information Form 49
3.1.2.2. Marital Forgiveness Scale 49
3.1.2.3. Shuttle Emotional Intelligence Scale 49
3.1.2.4. Conflict Resolution Style Scale 49
3.1.2.5. Toronto Alexithymia Scale (TAS) 50
3.1.3. Procedure 50
3.1.4. Data Analysis 50
3.2.Results 53

3.2.1. The Relationship between Emotional Intelligence and Marital Forgiveness from APIM Perspective 55
3.2.2. The Relationship between Conflict Resolution Style and Marital Forgiveness from APIM Perspective 56
3.2.3. The Relationship between Alexithymia and Marital Forgiveness from APIM Perspective 58
3.2.4. The Mediating Role of Conflict Resolution Style between Emotional Intelligence and Marital Forgiveness from APIMeM Perspective 58
3.2.5. The Mediating Role of Conflict Resolution Style between Alexithymia and Marital Forgiveness from APIMeM Perspective 62
3.3.Summary of Findings 66
4. GENERAL DISCUSSION 69
4.1. The Development of Marital Forgiveness Scale 69
4.2. Emotional Intelligence and Marital Forgiveness 71
4.3. Conflict Resolution Style and Marital Forgiveness 71
4.4. Alexithymia and Marital Forgiveness 73
4.5. The Mediator of Conflict Resolution Style between Emotional Intelligence and Marital Forgiveness 74
4.6. The Mediator of Conflict Resolution Style between Alexithymia and Marital Forgiveness 75
5. CONCLUSION 78
5.1. Limitations of the study 79
5.2. Further Studies 79
5.3. The Contribution and Clinical Implication of the Study 81
6.REFERENCES 82
7. APPENDICES 98
APPENDIX-1: INFORMED CONSENT FORM IN THE FIRST STUDY 98
APPENDIX-2: DEMOGRAPHIC INFORMATION FORM IN THE FIRST STUDY 99
APPENDIX-3: INITIAL ITEM POOLS IN THE EFA ANALYSIS 100
APPENDIX-4: MARITAL FORGIVENESS SCALE 102
APPENDIX-5: RUMINATION SCALE 103
APPENDIX-6: MARITAL OFFENSE-SPECIFIC FORGIVENESS SCALE 104

APPENDIX-7: INFORMED CONSENT FORM IN THE SECOND STUDY 105
APPENDIX-8: DEMOGRAPHIC INFORMATION FORM IN THE SECOND STUDY 106
APPENDIX-9: SHUTTLE EMOTIONAL INTELLIGENCE FORM..... 107
APPENDIX-10: CONFLICT RESOLUTION STYLE SCALE 109
APPENDIX-11: TORONTO ALEXTYMIA SCALE..... 110
APPENDIX-12 ETHICAL APPROVAL FORM..... 112

INDEX OF SYMBOLS AND ABBREVIATIONS

APIM	:Actor-Partner Interdependence Model
APIMeM	:Actor-Partner Interdependence Mediation Model
EI	:Emotional Intelligence
MF	:Marital Forgiveness
MOFS	:Marital Offense-Specific Forgiveness Scale
NCRS	:Negative Conflict Resolution Style
PCRS	:Positive Conflict Resolution Style
TA	:Toronto Alexithymia

INDEX OF FIGURES

Figure 2.1. The phases of the scale development in the study 36
Figure 2.2. Four factors CFA model..... 41
Figure 2.3. The modified second-order CFA model..... 43
Figure 3.1. An example of APIMeM..... 52
Figure 3.2. Standardized direct estimates for emotional intelligence and MF with APIM 56
Figure 3.3. Standardized direct estimates for conflict resolution styles and MF with APIM 57
Figure 3.4. Standardized direct estimates for alexithymia and MF with APIM..... 58
Figure 3.5. Standardized direct estimates in the first APIMeM 59
Figure 3.6. Standardized direct effects in the second APIMeM..... 63

INDEX OF TABLES

Table 2.1. The demographic information of participants in the EFA 33
Table 2.2. The demographic information of participants in the CFA 34
Table 2.3. The Results of EFA and reliability analysis 39
Table 2.4. Correlations among factors 40
Table 2.5. The fit indexes criteria and results of CFA analyses 40
Table 2.6. Unstandardized and standardized coefficients of items in the four factors CFA model 42
Table 2.7. Unstandardized and standardized coefficients of items in the second-order CFA model 44
Table 2.8. The correlations across variables in the study 45
Table 3.1. The demographic information in the second study 48
Table 3.2. The results of paired sample t-tests and scale reliabilities 53
Table 3.3. Correlations among variables in the second study 54
Table 3.4. Estimates for direct effects in the APIMeM 61
Table 3.5. Indirect effects in the first APIMeM 62
Table 3.6. Unstandardized and standardized direct effects in the second APIMeM 64
Table 3.7. Indirect effects in the second APIMeM 65

INTRODUCTION

The natural tendency of human beings is to respond to the negative attitudes of others in a similar or more negative manner. When people are hurt or wronged, they choose either avoidance of the perpetrator or retribution from the perpetrator (vanOyen Witvliet, 2001). Offenses cause people to suffer from stress. Therefore, people feel the need to do something to keep their inner peace. Seeking revenge, rejection, and efforts to forget are examples of ways to reduce their stress about hurtful events they experience, but they are not effective in the long run. However, forgiveness is one of the best solutions to break the cycle of revenge between victim and offender. It is suggested for higher life satisfaction, lower stress, and higher inner peace in the long run (Worthington, 2003).

Forgiveness plays a crucial role in healthy and happy marriages, as it helps couples deal with conflicts in marriage. Offenses in marriage can be due to various reasons, and even minor disagreements have the potential to cause serious consequences in the long term, such as divorce. Therefore, practicing forgiveness is essential for a healthy and happy marriage (Gottman, 1993). People with a higher tendency to forgive their spouses reported higher marital satisfaction (Şahan, 2021), adjustment (Yaman Akpınar & Altunsu Sönmez, 2021), and quality (Bell et al., 2019).

Several studies were conducted to find out the factors correlated with marital forgiveness (e.g.Fincham, 2000; Fincham et al.,2007; Motaghi et al., 2021; Shamsi & Asad, 2021; Şahan, 2021). The characteristics of offenses, such as severity and reoccurrence, and the efforts of the offender's spouse revealed significant factors to play a significant role in forgiveness (Bıyık Sarı & Cıhan, 2024; Osei-tutu et al., 2018). In addition to these factors related to the specific offenses, other studies revealed that forgiveness was associated with emotional awareness, manage negative emotions, and empathy towards offenders (Fitness, 2006; Motaghi et al., 2021; Shamsi & Asad, 2021; Worthington & Wade, 1999). It underlines the importance of emotional intelligence, which is the ability to correctly perceive, evaluate, and express feelings for self and others and use that information in their thinking and behavioral process (Hodgson & Wertheim, 2007; Shamsi & Asad, 2021). Furthermore, it is asserted that differences in emotional expressions and emotion regulation

among married couples influence marriage's stability, satisfaction, and adjustment. It was asserted that it helps people to overcome negativity and improve the emotional bond in marriage (Fitness, 2006; Goleman, 1999; Gottman, 1993; Motaghi et al., 2021). However, there are a few studies about the role of emotional intelligence on marital forgiveness. For instance, a few studies found that couples with higher emotional intelligence are more prone to forgive their partners, suggesting a positive relationship between emotional intelligence and marital forgiveness (Fitness, 2006; Motaghi et al., 2021; Shamsi & Asad, 2021). On the other hand, some studies did not find a positive relationship between emotional intelligence and marital forgiveness (Entezar et al., 2011; Panah et al., 2011).

Besides emotional intelligence, conflict management is not just a useful skill, but a crucial tool to preserve peace and positivism in an intimate relationship. Offenses and unresolved conflict tend to lead to new conflicts and problems (Fincham & Beach, 2002). Additionally, any negative situations trigger earlier negative feelings and thoughts, interrupting healthy and constructive communication for problems (Fincham et al., 2004; Rusbult et al., 1996). Studies showed that developing conflict management skills, higher emotional intelligence, and empathy increases marital satisfaction and is helpful for couples to handle future problems effectively (Markman & Halford, 2005). Couples with higher emotional intelligence have higher relationship satisfaction and better conflict management skills (Bricker, 2005; Durmus & Baba, 2014; Dwyer, 2005)

The positive effects of emotional awareness and regulation on coping with conflicts in close relationships were well-documented (Markman & Halford, 2005; Motaghi et al., 2021). However, some people have trouble naming, distinguishing, and regulating their emotions, which is closely related to the concept of alexithymia. Alexithymia is described as difficulties in naming, recognizing, and regulating their own and others' emotions (Taylor, 2000). People with high alexithymia have higher problems in their intimate relationships (Zakeri & Rezaeri, 2022). Since they have difficulty understanding people's feelings, they have problems with providing enough support to the people in their close relationships. They have difficulty in predicting how problems affect them and their partners emotionally and what their own and partners' needs are to overcome the problems (Ipekçi & Turan, 2023). Therefore, they generally use maladaptive methods in solving problems (Helmes et al., 2008). This may lead to marital burnout (Al-Shahrani & Hammad,2023). There are few

studies on alexithymia and forgiveness in marriage, but they found a negative relationship between them (Amirkhosravi et al., 2021; Bahreini et al., 2019).

Significance of the Study

The present study aims to address two fields of study about marital forgiveness. Firstly, there are different types of forgiveness scales, such as offense-specific, dispositional forgiveness, and dyadic forgiveness. Studies about marital forgiveness in Turkey have used the adaptation of forgiveness scales in Turkish (e.g., Bugay, 2014; Erkan, 2015; Durmus&Manap, 2018). Moreover, the most used forgiveness scales are the Heartland Forgiveness Scale and TRIM, which were not developed to measure forgiveness in intimate relationships or marriages (Ozgun,2010; Seyfi, 2017; Taysi, 2007). Although the adapted forgiveness scales were found to have enough validity and reliability for Turkish culture, they were developed by individualistic culture. Studies showed that Turkish culture has characteristics of an individualistic culture as well as a collectivistic culture (Bugay & Mullet, 2013; Karremans et al., 2011; Kılıcarslan & Sahan, 2021). Several studies emphasized the effects of cultures on the process and decision of forgiveness (Karremans et al., 2011; Osei Tutu et al., 2018; Sandilya & Shahnawaz, 2014). Furthermore, Ho (2020) asserted that the dimensions of the forgiveness scale may vary depending on the effect of culture on the conceptualization of forgiveness. Therefore, culturally sensitive forgiveness scale development is important to understand the concept of forgiveness in culture. Although forgiveness scales have been developed for Turkish culture recently, such as the Forgiveness Flexibility Scale (Çolak et al., 2013), the Forgiveness Scale on Interpersonal Relationships (Kaya, 2019), and the Subjective Partner Forgiveness Scale (Gülgün & Özbay, 2019), marital forgiveness scale has not been developed to measure forgiveness in marriage. Therefore, this study aims to contribute significantly to the field by developing a culturally sensitive marital forgiveness scale for Turkish culture.

Secondly, emotional intelligence is important to strengthen the emotional bond in marriage (Goleman, 1999). People with higher emotional intelligence have better conflict management skills because they can evaluate their partners' emotions correctly and regulate their own and partners' emotions effectively (Carr, 2016). On the other hand, higher alexithymia is correlated with ineffective conflict resolutions. Ineffective conflict resolution

is associated with a lower tendency to forgive in marriage (Fincham et al., 2004; Fincham et al., 2007; Paleari et al., 2009).

There were a limited number of studies that investigated the relations of marital forgiveness with emotional intelligence, alexithymia, conflict resolution styles, and marital forgiveness in Turkey. Most studies about marital forgiveness in Turkey investigated forgiveness after experiencing infidelity (Ozgun, 2010; Seyfi, 2017), marital adjustment (Yaman Akpınar & Altunsu Sönmez, 2021), marital satisfaction (Atçeken, 2014; Şahan, 2021), and emotion regulation strategies (Karadoğan & Tagay, 2022; Taşkireç & Solmazer, 2023). For example, research conducted by Ermumcu (2014) showed that individuals with secure attachment tended to use active coping strategies, which was linked to higher levels of marital forgiveness. In contrast, those with fearful attachment were more likely to use avoidance coping strategies, which was associated with lower levels of marital forgiveness. Karadoğan and Tagay (2022) also explored that avoidance and anxious attachment styles were positively related to co-brooding, leading to decreased marital forgiveness. However, there was no direct association between co-appraisal, forgiveness, and attachment. Taşkireç and Solmazer (2023) discovered that higher levels of perceived partner responsiveness were linked to increased co-appraisal, which in turn led to higher levels of marital forgiveness. Meanwhile, there was no direct impact of co-brooding on marital forgiveness. Furthermore, Erişgen and Ummet (2023) found that individuals with better emotional regulation reported higher levels of forgiveness towards their spouses, while those with higher emotional dysregulation were less likely to forgive their spouses. These findings supported that emotion regulation plays a significant role in marital forgiveness. Emotion regulation is one of the branches of emotional intelligence. However, the relationship between emotional intelligence and marital forgiveness has not been examined. Additionally, existing studies examined the role of emotional intelligence in marital outcomes but there was not any study about emotional intelligence and marital forgiveness in Turkey. For example, they explored that higher emotional intelligence was associated with higher marital satisfaction (Üncü, 2007), marital adjustment (Durmus & Baba, 2014; Özgen, 2019), and better marital problem-solving (Koca, 2016).

Besides emotional intelligence, the literature on the role of alexithymia in marital relationships was lacking (Günes & Turan, 2022). A few studies examined the association between alexithymia and marital satisfaction. However, Bingölballı (2020) found a negative

association between them, while Günes and Turan (2022) found that alexithymia did not significantly predict marital satisfaction. Briefly, the present study aimed to investigate the role of emotional intelligence, conflict resolution styles, and alexithymia in marital forgiveness with dyadic context, which has not been investigated.

Aims of the study

The current study had two aims. First, it developed a marital forgiveness scale specific to Turkish culture, contributing to the literature and research on marital forgiveness. Second, using the developed scale, it aimed to examine the relationships between marital forgiveness, emotional intelligence, conflict resolution styles, and alexithymia. The second study tested a marital forgiveness model using an Actor-Partner Interdependence Model (APIM). APIM enables the examination of the effects of people's attitudes on their responses (actor effect) and partners' responses (partner effect) (Kenny et al., 2006). This study examined how emotional intelligence, conflict resolution styles, and alexithymia explain marital forgiveness with APIM. Then, the mediating role of conflict resolution styles on emotional intelligence and forgiveness in marriage with APIM was examined. The mediating role of conflict resolution styles in the relationship between alexithymia and marital forgiveness with APIM was examined. The hypotheses based on these models are given below.

Hypothesis 1: Emotional intelligence would positively predict both the actor's and partners' marital forgiveness.

Hypothesis 2: Conflict resolution styles would predict marital forgiveness for both actors and partners. Positive and subordination conflict resolution styles would positively predict marital forgiveness for both actor and partner. However, negative and retreat conflict resolution styles would negatively predict both the actor's and partner's marital forgiveness.

Hypothesis 3: Alexithymia would negatively predict both actors' and partners' marital forgiveness.

Hypothesis 4: Conflict resolution styles would mediate both actors' and partners' relationship between emotional intelligence and marital forgiveness. It was expected that

higher emotional intelligence would be associated with higher positive and subordination conflict resolution styles, leading to higher marital forgiveness for both actors' and partners' effects. However, it was expected that lower emotional intelligence would be associated with higher negative and retreat conflict resolution styles, leading to lower marital forgiveness for both actors' and partners' effects.

Hypothesis 5: Conflict resolution styles would mediate the relationship between alexithymia and marital forgiveness for both actor's and partner's effects. Lower alexithymia was expected to be associated with higher positive and subordination conflict resolution styles, which would lead to higher marital forgiveness for both actors' and partners' effects. However, higher alexithymia was expected to be associated with higher negative and retreat conflict resolution styles, which would lead to lower marital forgiveness for both actors' and partners' effects.

1. LITERATURE REVIEW

Forgiveness is defined differently. For example, forgiveness is described as a conscious and sincere behavior to give up taking revenge, blame the offenders, and control the feeling of anger (Enright & Coyle, 1998). It is also defined as changes in the attitudes of victims toward perpetrators due to social motivations instead of personal motivations (McCullough et al., 2000). There is no common description of forgiveness since it has been investigated by different research areas such as religion, psychology, and philosophy. To understand the concept of forgiveness, it is important to understand how cultural, religious, and personal beliefs interpret hurtful events (Freedman & Zarifkar, 2016).

Although there is not a common definition of forgiveness, researchers agree that forgiveness is not. Forgiveness is not excusing. Excusing is that people bring forward reasons to explain the offense of others and underestimate the effects of offensive and hurtful acts (Freedman & Zarifkar, 2016). Additionally, forgiveness differs from forgetting. The process of forgiving is active. Forgiving needs awareness of the hurtful events and accused people, as well as the intention to alter the negative feelings of accused people (McGary, 1989). Forgiveness is different from the concept of reconciliation. Reconciliation means that victims and offenders come together to solve the problems between them and agree on the solutions (Freedman, 1998). However, the participation of offenders is not necessary for forgiving. Forgiving is a result of the emotional, psychological, and behavioral reactions of victims. Reconciliation is not an obligation for forgiveness (Enright et al., 1991).

It is asserted that forgiveness is more than managing negative feelings such as anger and retribution. Victims are aware of hurtful events and the offender. Then, they are willing to cope with negative feelings and replace their negative emotions for offenders with positive ones (Enright & the Human Development Study Group, 1991). Forgiveness occurs when offended individuals willingly replace their negative attitudes and emotions towards offenders with positive ones by sympathizing and showing kindness (North, 1987). North (1987) focuses on three parts of the process of forgiveness: affective, cognitive, and behavioral parts. The affective part is about overcoming the feelings of anger and revenge and releasing negative emotions. In the cognitive part, offended people are aware of the injustice they have suffered and are ready to give up their desire for justice and payback. The

behavioral part is that offended and offended people come together and join activities together in society (Enright et. al., 1991). Whether changing attitudes and negative emotions with positive ones is necessary for forgiveness has been controversial. Reduction in the intensity of anger, hostility, and eagerness to take revenge also leads people to evaluate the wrongdoings as less hurtful. Thus, people are more prone to forgive offenders in the long run (Thomson et. al., 2005). However, Worthington and Scherer (2004) point out the requirements for positive emotions for people to forgive offenders completely. Reduction in negative emotions or neutral feelings towards offenders may cause partial forgiveness.

In the following section, it was discussed how individuals can be encouraged to forgive offenders and the significant factors that influence forgiveness. Additionally, a summary of other factors, such as emotional intelligence, conflict resolution styles, and alexithymia, and their interrelationships based on research was provided.

1.1. Model for Forgiveness

Different types of models explain the process of forgiveness. The following section explains five main models.

1.1.1. The Process Model of Forgiveness

Enright and the Human Development Study Group (1991) developed a model with twenty steps divided into four phases: *uncovering, decision-making, working, and deepening.*

In the uncovering phase, people are aware of the offenses that have been done to them and evaluate the effects of offenses in their lives. They accept their feelings due to offenses. They may feel shame and anger. Offenses can disrupt people's inner peace and influence how they perceive both others and themselves. In the decision-making phase, people understand that revenge and avoidance are not helpful in solving their inner conflict. Thus, they consider the choice of forgiving the offender. In the working phase, offending people rethink the offense and its impacts on their lives. They empathize with what offenders go through. They assess the situation by considering the humanity of the offenders. During

the working phase, negative attitudes people toward offenders are reduced and may turn into positive feelings. In the deepening phase, the offended people are aware that they are not the only ones who have been wronged in the world. Additionally, it is possible that offenders ask for forgiveness. This causes them to let go of their hostility and anger, choosing to forgive to find relief (Enright & North, 1998).

Studies support the success of the Enright process model of forgiveness for interpersonal relations. The first study about forgiveness interventions using the Enright process model was carried out by 24 women with different injuries (Helb & Enright, 1993). Participants were divided into two groups: experimental and control groups. Forgiveness group intervention programs were applied to people in the experimental groups for eight weeks. Then, it was observed that people in the experimental group had higher tendencies to forgive others. Forgiving others decreased the anxiety and stress levels of people. Individual intervention programs using the process model of forgiveness were also applied to adolescents who felt emotionally neglected by their parents (Al-Mabuk et al., 1995), men whose wives got abortions (Coyle & Enright, 1997), and women who were victims of incest relationship (Freedman & Enright, 1996). Studies supported previous findings of the study carried out by Hebl and Enright (1993), which forgiveness intervention was successful for people who suffered from different interpersonal problems to reduce anxiety and stress.

1.1.2. Pyramid (REACH) Model of Forgiveness

It was developed by Worthington (2003). Each letter in this model represents the initials of each step. Recalling the hurt is the first step. Injured people remember personal injuries when they meet the person who has injured them. In the first step, people need to stop feeling pity for themselves and not to evaluate the person who hurt them as evil. The second step is empathy for the offenders. Offended people consider possible motives behind transgressions from the perspective of offenders. Then, offended people recall the positive memories with offenders to decrease their negative emotions. The third step is an altruistic gift. In this step, offended people recall the moments when they hurt someone and were forgiven. Every person can make mistakes. Additionally, mistakes do not mean that a person is evil. Thus, empathizing with offenders, remembering the moments they were forgiven due to their mistakes, and making a distinction between mistakes and the personality of offenders motivate people to forgive. The fourth step is commitment. Offended people may prepare

themselves to forgive offenders by talking about the offenses, writing the offenses and how they felt due to offenses, and sharing their thoughts and feelings with offenders. The final step is to hold on to forgiveness. Forgiving does not mean to recover the negative impacts of injuries. When hurting events come to mind, people remind themselves to have excused that person.

The REACH model is applied to intervention programs. In this model, the third and fourth steps are more important for forgiveness. Empathy and recalling positive memories of hurt people help people calm down and make it easy to forgive that person. Cognitive behavioral therapy can apply these steps during therapy sessions (Worthington, 2006).

1.1.3. Hargrave's Four Stations of Forgiveness

Hargrave and Sells (1997) developed the forgiveness model based on problems between couples. They explain the motives behind the necessity of forgiveness in an intimate relationship from the viewpoint of the victim and guilt. Offense causes people to question the relationship status and feel intense anger against the guilty partner. Additionally, victims often question their own responsibilities for the offense, leading to feelings of shame and guilt. Thus, forgiveness is important to repair their relationships.

Hargrave and Sells (1997) introduced four stages of forgiveness in marriage: insight, understanding, giving chances for compensation, and expressing forgiveness. Hargrave (1994) categorized those stages under two headings: exoneration and forgiveness. Insight and understanding are related to exoneration, while compensation and expression of forgiveness are related to forgiving. By gaining insight, offending partners in the family system are suggested to take into consideration environmental settings and other factors that influence the cause of offenses. Then, people try to understand the restrictions of offending partners without ignoring the responsibility of the injurer partners. In forgiveness, offending partners are recommended to give chances for compensation partners to save their relationship and gain their trust again. Furthermore, both offender and offending partners are open to discussing offenses. Offending partner allows their partners to express their apologies. Then, they are willing to forgive their partners by accepting their apologies.

1.1.4. Social and Psychological Model of Forgiveness

It was developed by McCullough, Worthington, and Rachal (1997). They aimed to find out why forgiveness happens in all cases. They emphasize that forgiveness results from motivational and prosocial changes in emotions and behaviors related to transgression (McCullough, 2000).

People experience a variety of emotions in their social and intimate relationships. Gottman (1993) categorized emotional responses in intimate relationships into three groups: positive emotions, hurt-perceived attacks, and righteous indignation. McCullough et al (1997) state that offending people generally prefer avoiding contact with offenders, which is related to hurt-perceived attacks. Then, avoidance reactions change into righteous indignation responses such as revenge and hatred. Coping with these emotional reactions successfully accompanies positive emotions such as benevolence, which facilitates forgiveness. McCullough (2000) points out the similarities between prosocial changes and motivational changes of forgiveness. Three important aspects of prosocial behaviors related to interpersonal relationships are empathy, accommodation, and sacrifice. People tend to change their attitudes by empathizing with what other people are going through and sacrificing their self-interest and desires for the continuation of their relationship. With this respect, emotional changes for forgiveness show similarities to prosocial changes.

McCullough (2000) explains the other important factors that have effects on forgiveness. Empathy is a helpful tool for forgiveness, while rumination and suppression are obstacles to forgiveness. Rumination leads to a stronger sense of revenge, while suppressing rumination causes the continuum of avoidant behaviors. As well as emotional and cognitive variables, the qualities of a relationship have an important role in forgiveness. Higher marital satisfaction and marital commitment are associated with a higher tendency to forgive (McCullough et al., 1997). Finally, McCullough (2000) stated the importance of apologizing on forgiveness. The expression of apologies of offenders leads offended people to change negative emotions and increase their willingness to forgive.

1.1.5. Trauma-based Model of Forgiveness

Gordon et al. (2004) focused on forgiveness after the damages to cognitive structures such as opinions, statements, and perceptions. This model is important for the reconstruction

of a romantic relationship and the forgiveness of the romantic partner after a major betrayal or different major post-traumatic events that violate the beliefs and assumptions of people about their partners. According to the model, the most important stage in forgiveness is to restructure and reevaluate the initial beliefs and assumptions about the romantic partner and then reattain the feeling of trust, safety, and predictability for their romantic relationship (Gordon & Baucom, 2003).

The trauma-based model consists of three stages for the process of forgiveness: impact, meaning, and the continuation of the relationship. In the impact stage, hurt people become aware of the negative influences of relationship traumas on them and their feelings and beliefs about their romantic relationships. The trauma caused by partners causes people to doubt their confidence in the behaviors of their partners, the foreseeable future of their relationship, and their self-control over their relationship. Then, offending partners prefer to distance themselves from their partners to protect themselves from further offenses (Gordon & Baucom, 2003). The second stage, meaning, is to search for the motives behind the traumas caused by partners and the behaviors of partners. Finding out the reasons for the behaviors of the offender partner helps the offending partner regain control over the relationship and encourages the offending partner to give a chance to their partner and relationship (Gordon & Baucom, 2003). The third stage is the continuation of the relationship. This stage aims to make the offending partner realize that avoiding or punishing the offender makes it difficult for them to move on with their lives. Furthermore, considering the positive attributes of partners and the reason behind traumas helps partners recover and reconstruct their perceptions of the relationship (Gordon & Baucom, 2003). The final step is to forgive your partner, which is similar to most forgiveness models. It involves reducing negative feelings and increasing positive emotions toward the partner who caused harm. (Gordon & Baucom, 2003; Enright et.al., 1991; Hargrave, 1994).

1.2. Other Factors Correlated with Forgiveness

Worthington and Wade (1999) state that factors such as apology, rumination, and severity of harm affect the possibility of forgiveness.

Apology: It is an indicator that offenders regret what they have done. Furthermore, an apology is an efficient factor that facilitates conflict resolution in close relationships.

However, the effect of an apology for forgiving offenders depends on whether offended people believe in the sincerity of regrets and evaluate the offense from a similar perspective as offenders (Takaku et al., 2001). Studies have indicated inconsistent results regarding the effectiveness of apology on forgiveness. McCullough and his colleagues (1997) suggest that apologies reduce the negative emotions of injured people by increasing the likelihood of empathizing with offenders. However, Struthers et al. (2008) found that injured people tended to forgive less even if offenders apologized. The intention of the offender had more impact on forgiveness than apology.

It is asserted that the effectiveness of an apology on forgiveness depends on the severity of harm, the repetition of harm (Bıyık Sarı & Cıhan, 2024; Schobie & Schobie, 1998), and the timing of the apology (Kremer & Stephens, 1983). Offending people are prone to accept the apology when the severity of the offense is less, or its effect is not long-lasting. If offenses are repeated many times, people reject apologies and forgiveness (Schobie & Schobie, 1998). Besides, Kremer and Stephens (1983) stressed the effect of the time difference between committing offenses and apologizing to offended people on forgiveness. Immediate apology for offense increases the possibility of forgiveness and decreases the feeling of taking revenge.

The severity of harm: The probability of forgiveness is correlated with the severity of harm. The more harm people perceive, the less they forgive, as they tend to blame the offender for the damages they suffered (Bıyık Sarı & Cıhan, 2024; Fincham et al., 2005). Ohbuchi et al. (1989) conducted a study about the relationship between apology, the severity of harm, and forgiveness. They gave hypothetical scenarios to participants and asked them to play the role they were given in the scenario. The content of the scenarios changed depending on the severity of harm and the existence of apologies. They found that perceived harm was negatively correlated with forgiveness. Additionally, people who thought the harm was greater expected an apology more than others.

Rumination: Rumination is highly correlated with anger, aggression, and depression. Therefore, rumination is evaluated as an obstacle to forgiveness. The intensity of negative emotions stemming from perceived offenses increases due to rumination, leading individuals to avoid the offenders and be reluctant to forgive them. (Worthington, 2006; Fehr et.al., 2010). McCullough and his colleagues (2007) stated that anger toward offenders mediated

the association between rumination and forgiveness. Additionally, offended people have doubts about whether they were hurt again by the offenders, which causes an increase in rumination (Malachowski & Frisby, 2015).

Empathy: Worthington (1998) emphasized the importance of empathy for the process of forgiveness. Thus, empathy is the second step in the REACH model. Moreover, McCullough and his colleagues (1997) stated empathy as one of the psychosocial variables increasing the likelihood of forgiveness. They asserted that empathy is not a requirement for forgiveness but encourages people to forgive. Additionally, they found the mediator effect of empathy on the relationship between forgiveness and apology (McCullough et al., 1997).

Aragon (2016) investigated the role of empathy in forgiveness. He used different scenarios that participants might not have experienced before. He found that people with higher empathy scores tended to forgive the wrongdoers. Additionally, it was expected that the prior experience of the transgressions was positively correlated with empathic responses, which led to a higher tendency for forgiveness. However, the result revealed that empathic people tend to forgive the offenders even if they have no earlier experiences of that transgression.

Wade and Worthington (2005) found that empathy had a positive impact on forgiveness intervention therapy. Cornish et al (2018) studied whether encouraging empathy or just informing about offenders' emotional vulnerability would lead to empathy and forgiveness in therapy. Their research found that informing people about the emotional vulnerability of offenders did not lead to empathy. They also found that using indirect methods to promote empathy was linked to lower levels of forgiveness. Therefore, simply informing individuals about offenders' distress may not be as effective as directly encouraging empathy to ease forgiveness (Corish et al., 2018).

1.3. Forgiveness in Marriage

Studies based on marriage indicate that conflict resolution techniques and the development of communication skills are not as effective as expected for a healthy and long-term marriage (Gottman, 1994). Along with conflict resolution, emotional recovery through repairing emotional bonds is important in long-term and successful marriages (Fincham et

al., 2004). Therefore, researchers have focused on how forgiveness can be applied in couple therapy to motivate couples through increasing positivity and strengthening the tie of marriage (Stanley, 2007).

Gordon et al. (2009) argued that there are problems with the theoretical applications based on forgiveness in marriage since offenses in the marriage may arise from different reasons, and their consequences may be deeper compared to the outcomes for interpersonal relationships. Therefore, developing positive feelings toward the offender's partner is important for the reconstruction of marriage although it is not a requirement for forgiveness (Braithwaite et al., 2011; Fincham et al., 2006; Gordon et al., 2020). Studies emphasized the importance of successfully managing negative emotions and promoting positive emotions for marital satisfaction and long-term marriage. Furthermore, positive interactions must be five times more than negative interactions to outweigh the impact of negative situations (Gottman, 1994).

Forgiveness is important in marriage for both serious offenses and minor hurts that can cause pain (Gottman, 1994). Gordon et al. (2000) analyzed the reasons for negative events which require forgiveness. They found that couples may interpret any events or behaviors of partners differently depending on their assumptions, expectations, and beliefs. People begin to question their marriage when they encounter an event that contradicts their expectations of marriage and spouses. Violation of any assumptions or expectations leads people to feel disappointed and injured. For example, Married people often interpret their spouse's overworking as a reluctance to spend time with the family rather than as a self-sacrifice to provide a better living environment (Gordon et al., 2000). Therefore, an increase in disappointments and offenses in marriage causes anger, hatred, and conflicts among spouses, which puts stress on the importance of forgiveness in marriage (Toprak, 2013).

Sheldon and Antony (2019) also investigated types of transgressions and forgiveness strategies among married people and dating couples. They found that married people complained about money management, spending less time together due to overworking, verbal abuse about personality and personal skills, and imbalance in sharing of home duties, while romantic couples had more problems about spending time together with friends, forgetting important dates, and contempt. Additionally, romantic couples generally prefer minimizing transgressions due to the belief that they need time to learn their sensitivities.

However, married people prefer to discuss transgressions and solve their conflicts to save their marriage status.

Several studies have been conducted to find out the importance of forgiveness in marital relations (Brudek & Kaleta, 2023; Fincham, 2000; Gordon et al., 2009). Findings demonstrated that forgiveness has significant associations with attributions (Bell et al., 2019; Bradbury & Fincham, 1990; Fincham, 2000; Taysi, 2010), marital quality (Bell et al., 2019), commitment (Noval et al., 2017), and satisfaction (Şahan, 2021). For example, distressed couples generally fail to separate the offenses from the characteristics of their spouses and ignore the situational factors causing the offenses (Bradbury & Fincham, 1990). However, people with higher marital quality tend to blame their spouses less due to offenses and be more forgiving towards their spouses (Fincham et al., 2002). Additionally, people who reported more benign attributions to their spouses were more willing to forgive their spouses (Bell et al., 2019).

Studies about marital commitment and forgiveness indicate that spouses with higher marital commitment are more forgiving (Li et al., 2023; McCullough et al., 1998). Novak et al. (2017) asserted that couples with higher marital commitment are more prone to forgiveness when they perceive their partner makes efforts to save their relationships. Fincham et al. (2006) stated that committed spouses approach transgressions and offended partners with compassion and understanding.

Forgiveness leads people to handle marital conflicts more constructively. Therefore, it increases marital satisfaction in the long run (Brudek & Kaleta, 2021; Gordon et al., 2009). Unforgiven offenses and avoidance from spouses due to offenses caused a decrease in marital satisfaction (Şahan, 2021). Forgiveness intervention helps couples handle offenses and the negative outcomes of offenses. It was observed that overcoming negative situations through forgiveness increased marital satisfaction (Aalgaard et al., 2015; Asil et al., 2014; Deraklıtkar & Ahangarkani, 2016). However, it was emphasized that the positive association between forgiveness and marital satisfaction changed depending on the severity of harm and the reoccurrence of offenses (Cote et al., 2022; McNulty, 2011; Russell et al., 2018). Even if partners are more forgiving, repeated offenses cause a decrease in marital satisfaction. Discussing the negative effect of offenses and the disturbance due to repentance of offenses is important for the offended partner to forgive completely (Russell et al., 2018).

Additionally, the efforts of partners, such as apology and repair attempts, are important factors that contribute to the forgiveness decision in marriage (Chi et al., 2019; Sandilya & Shahnawaz, 2014).

1.4. Emotional Intelligence

According to Worthington and Wade (1999), forgiveness is closely related to the ability to have emotional awareness, manage negative emotions, and empathize with offenders. Emotional awareness and emotion regulation is about emotional intelligence. Emotional intelligence was first introduced by Salovey and Mayer (1990). They defined emotional intelligence as the ability to perceive, evaluate, and express feelings for self and others correctly and use that information in their thinking and behavioral process effectively. They asserted that it is an emotional and cognitive ability. However, it was also defined as personal capacities about understanding their and others' emotions, regulating their emotions, and maintaining their relationships with others through managing others' emotions (Goleman, 1998). Bar-on (2006) described it as emotional and social skills used to cope with daily problems and adapt to social environments successfully.

Different models were developed to explain emotional intelligence. They were divided into three categories due to different approaches to its definition: ability, mixed, and trait model (Kanesan & Fauzan, 2019). Salovey and Mayer (1990) developed an ability model of emotional intelligence. This model has four components. The first is perceiving emotions. It means defining the emotions correctly by reading the emotional cues from the environment. The second is facilitating thought using emotions. It is about using emotional information in the cognitive process, such as problem-solving and decision-making. The third is understanding emotions. It is about understanding emotional changes depending on situations and figuring out the relationship between emotions. The fourth is managing emotions. It is an ability to manage one's own and other's emotions successfully (Rivers et al., 2007).

Goleman (1998) developed a mixed emotional intelligence model. He asserted that it is a combination of abilities and personal skills. This model has four main competencies: self-awareness, self-regulation, social awareness, and relationship management. Self-awareness means that people know how they feel and how their emotions influence their

decisions and other aspects of their lives. Self-regulation is about control of intense emotions and adaptation to new circumstances through self-awareness. Social awareness is about understanding others' emotions and reacting to others depending on their emotional states. Relationship management is the competency of developing new social relationships and maintaining relationships with others through coping with problems effectively (Boyatzis et al., 2000).

Bar-on (2006) described emotional intelligence as emotional and social competencies about understanding and regulating one's emotions to cope with daily life stressors and establishing and maintaining a good relationship with others through understanding their emotional states. Intrapersonal and interpersonal skills, stress management, adaptability, and general mood are components of emotional intelligence in the Bar-on Model. Intrapersonal skill is related to people's awareness of their own emotional states, strengths and weaknesses, goals, and wishes in life. On the other hand, interpersonal skills are about understanding the feelings of others and expressing oneself by empathizing with them and maintaining the relationship successfully. Stress management is effectively coping with problems in one's own personal and social life. Adaptation, on the other hand, is the ability to regulate their feelings about the changes in their environment and to be flexible about their decisions due to changing conditions. The general mood is related to the enjoyment of life and happiness.

Petrides and Furnham (2001) defined emotional intelligence as a trait related to self-perception about how to experience and use emotions, as well as behavioral tendencies based on emotional experiences. Trait emotional intelligence is evaluated within the concept of personality. This model has four factors: well-being, sociability, self-control, and emotionality. Well-being is about self-esteem, happiness, and optimism. Self-control means control of intense negative emotions and stress management. Sociability is about emotion management, social awareness, and skills. Emotionality is about recognizing and expressing emotions and maintaining relationships (Petrides, 2009).

These models explained emotional intelligence differently. However, there are commonalities among them. Emotional intelligence is about awareness of emotions, regulating them effectively, understanding others' emotional states, and using this knowledge to solve problems and maintain their social relationships.

1.4.1. Emotional Intelligence and Marriage

Gottman (2011) emphasized the importance of understanding and regulating others' emotions for the sake of the intimate relationship. People with higher emotional intelligence have better conflict management and maintain their relationships successfully (Goleman, 1998). Additionally, people with higher emotional intelligence tended to be more successful in dealing with intimate relationship problems because they are more sensitive to the emotional changes and needs of their partners and have abilities to manage their own and partner's negative emotions (Ciarrochi et al., 2006; Zarch et al., 2014). Therefore, it was expected that emotional intelligence has positive associations with marital satisfaction and quality (Fitness, 2006).

Studies showed that emotional intelligence positively correlates with marital satisfaction (e.g. Hajihasani & Sim, 2018; Lavalekar et al., 2010; Schutle et al., 2001) and marital adjustment (Brackett et al., 2005; Pandey & Anand, 2010). Lavalekar et al. (2010) examined the relationship between emotional intelligence and marital satisfaction by using the Goleman emotional intelligence model scale. They compared the marital satisfaction scores across low and high emotional intelligence groups for each subscale. Findings showed that interpersonal skills had more influence on marital satisfaction than self-awareness and self-control skills. Zarch et al. (2014) also examined the relationship between emotional intelligence and marital satisfaction among three different economic status groups. They found that the relationship between emotional intelligence and marital satisfaction did not change depending on economic status. However, Eslami et al. (2014) found that people with higher marital conflicts had lower emotional intelligence and marital satisfaction than people with lower marital conflicts.

Brackett et al (2005) studied emotional intelligence and marital quality among married couples. They supported the idea that it was positively correlated with marital quality. Furthermore, they found that marital quality was higher when one of the couples or both had higher emotional intelligence. Pandey and Anand (2010) supported the findings of the study conducted by Brackett et al (2005). At least one partner in a marriage having a higher emotional intelligence tended to have higher marital adjustment compared to couples with lower emotional intelligence. Thus, it can be said that at least one of the couples with

higher emotional intelligence will lead them to have higher marital quality, satisfaction, and adjustment.

Studies support the positive effects of emotional intelligence on marriage, such as marital satisfaction and quality. Therefore, the present study aimed to examine the role of emotional intelligence in marital forgiveness.

1.4.2. Emotional Intelligence and Forgiveness

Emotions have an important role in forgiveness. As mentioned before, it is important to transform negative emotions into positive emotions in the forgiveness process. Realizing and managing emotions effectively are related to emotional intelligence (Hodgson & Wertheim, 2007). Studies indicated that people with higher emotional intelligence were more successful at coping with interpersonal problems (Bar-on et al., 2003; Ghiabi & Besharat, 2011). Therefore, studies were conducted to investigate the relationship between EI and forgiveness (e.g. Carvalho et al., 2010; Hodgson & Wertheim, 2007; Wilks et al., 2015).

Hodgson and Wertheim (2007) found that people with higher emotional intelligence tended to have higher empathy-related abilities. Therefore, they tended to forgive others more than people with lower emotional intelligence. Carvalho et al. (2010) explored that it was significantly correlated with the lasting resentment dimension of the forgiveness scale and affect. Multiple regression analysis revealed that emotional intelligence was a significant predictor of lasting resentment, but positive and negative affect were not significant predictors of lasting resentment.

Wilks et al. (2014) investigated the difference in emotional intelligence, forgiveness, and gratitude between Cape Verdean and Portuguese students. Findings showed a cultural difference across the three variables. Cape Verdean students from African cultures tended to have higher emotional intelligence, gratitude, and willingness to forgive and lower lasting resentment scores than Portuguese students from Western cultures. Furthermore, results for both groups showed that higher emotional intelligence was significantly correlated with a higher willingness to forgive and lower lasting resentment.

Although different sample groups investigated the role of emotional intelligence on forgiveness, there are a limited number of studies in marital relationships (Ghanbari-Panah, 2011; Motaghi et al., 2021; Shamsi & Asad, 2021). The findings from those studies were controversial. For example, Ghanbari-Panah et al. (2011) found that emotional intelligence was positively correlated with marital satisfaction, whereas there was no relationship between emotional intelligence and forgiveness. However, other studies supported the positive association between emotional intelligence and marital forgiveness (Motaghi et al., 2021; Shamsi & Asad, 2021). Therefore, the present study aimed to examine the relationship between emotional intelligence and marital forgiveness with dyadic perspectives.

1.5. Conflict Resolution

Conflict is disagreements about interests, aims, desires, and beliefs between people (Wall & Callister, 1995). It is inevitable for interpersonal relations, especially marriage (Mackey et al., 2000). Mackey et al. (2000) described marital conflict as disagreements between couples due to personal differences. Various issues, such as raising children, households, financial problems, sharing power, intimacy, sexuality, trust, and personal interests (Dillon et al., 2015; Kurdek, 1994; Papp et al., 2009), lead to conflicts in marriage. Therefore, conflicts in close relationships are unavoidable. However, conflict resolution styles are important because they may repair or damage the relationship (Dildar et al., 2013; Driver et al., 2012). Studies indicated that conflict resolution styles are more important predictors of healthy marriage than the frequency of conflicts in marriage (Igbo et al., 2015). They influence marital satisfaction (Gottman & Krokoff, 1989; Marcand, 2004), quality (Li et al., 2019), and continuity (Weisskirch & Delevi, 2013).

Studies have proposed several models to explain conflict resolution styles. For example, Thomas and Kilmann (1978) defined five modes of conflict resolution styles depending on the tendency to meet one's own and other's needs: *competition, collaboration, avoidance, accommodation,* and *compromise.* Competition is about meeting one's own needs and using forces to attain his/her goals. Collaboration is about reaching a solution that fully satisfies both sides. Avoidance is to avoid taking a side in the conflict. Accommodation focuses on meeting the needs of the other side and ignoring one's own needs. Compromise is about meeting a common ground by discussing disagreements.

Comprise and collaboration seem to be similar, but collaboration takes more time to reach a solution than compromise (Thomas, 2008).

Rusbult and Zembrodt (1983) identified four conflict resolution styles: *exit, voice, loyalty, and neglect*. Exit and neglect are negative conflict resolution styles, whereas voice and loyalty are positive types. Exit is an active resolution, such as divorce, while neglect means ignoring relationship problems and avoiding positive interaction with a partner. Voice is an active resolution style. It means that people strive for their relationship by discussing problems, willingness to change themselves, and getting professional help. Loyalty is a passive resolution style which means hoping their relationship to get better. Rusbult et al (1982) found that people who reported higher marital satisfaction before their conflicts tended to use voice and loyalty resolution styles more than exit and neglect resolution styles.

Deutsch (2003) divided conflict resolution styles into two categories: *cooperation* and *competition*. People using a cooperative resolution style tend to focus on common goals and mutual agreements. They are generally friendly, kind, and open to communication. In a cooperative conflict resolution style, there is no loser, but there are two winners. However, people using a competitive conflict resolution style are prone to prioritize their own interests and overemphasize differences. They generally use threats and pressure, which leads to destructive communication and aggressive attitudes. In a competitive conflict resolution style, there is only one winner.

Kurdek (1994) defined four types of conflict resolution: *positive problem-solving, compliance, withdrawal, and conflict engagement*. People using positive problem-solving styles tend to discuss conflicts with their partners and find satisfactory solutions for both. In the compliance resolution style, people tend to avoid defending their own needs and accept the demands of their partners. In the withdrawal style, people avoid discussing conflicts with their partners. In the conflict engagement style, people tend to lose their control and use physical or verbal aggression.

Taken together, conflict resolution styles have generally been categorized into four groups. These styles can be constructive or destructive. Additionally, constructive and destructive resolution styles can have active or passive behaviors. The constructive style with active behaviors means positive problem-solving with the other side. The destructive

style with active behaviors focuses on only one's own needs by using physical powers. The constructive style with passive behaviors involves satisfying others' needs, while the destructive style with passive behaviors involves avoiding problem-solving (Ozen et al., 2016). Ozen et al (2016) carried out a qualitative study among people to find out how to resolve conflicts in their intimate relationships. Based on their findings, a conflict resolution scale for intimate relationships was developed. The reliability and validity analysis revealed four types of conflict resolution: negative conflict resolution, positive conflict resolution, subordination, and retreat. Negative conflict resolution was like the destructive conflict style with active behaviors, whereas retreat was like the destructive conflict resolution style with passive behaviors. Positive conflict resolution style was like the constructive conflict resolution style with active behaviors, whereas subordination was like the constructive resolution style with passive behaviors.

1.5.1. Confict Resolution and Forgiveness

It has been well-documented that conflict resolution styles (e.g., Gottman & Krokoff, 1989; Li et al., 2019; Weisskirch &Delevi, 2013) and forgiveness (Asil et al., 2014; Fincham et al., 2006; Şahan, 2021) are important for marital relationships. However, few studies have investigated the association between conflict resolution styles and forgiveness, especially for close relationships. The findings of those studies demonstrated a significant association between them (Fincham et al., 2004; Rizkalla et al., 2008; Takada & Ohbuchi, 2013).

Rizkalla et al. (2008) stated that people with a higher tendency to forgive generally use constructive conflict management styles, which means satisfying the meets of one's own and others. Takada and Ohbuchi (2013) conducted a study to explore the relationship between types of forgiveness, the motivation behind forgiveness, and conflict resolution styles. They found that people with avoidance conflict resolution styles tended to grant false forgiveness to reduce their stress and social acceptance. However, people who granted true forgiveness for the sake of their relationship used a collaborative conflict resolution style in forgiveness.

Donnoli and Wertheim (2012) investigated this association from different perspectives. They used a hypothetical scenario about offenses in the study. Additionally, participants were given a description of offense scenarios. These scenarios differed from

each other depending on the conflict resolution style of offenders. There were two conflict resolution styles: forcing and yielding. Forcing means that offenders try to meet their needs by using power. Yielding means that the offender prioritizes and satisfies the needs of the victim. The findings of the study indicated that the conflict resolution styles of offenders were significantly correlated with forgiveness. People forgave the offenders more in the yielding conflict resolution style of the offender than in the forcing resolution style of the offender. However, there was no significant relationship between forgiveness and conflict resolution styles of victims.

Although several studies investigated the relationship between conflict resolution styles and forgiveness, there is a relatively small collection of literature that concerns the association between conflict resolution styles and marital forgiveness (Fincham et al., 2004; Fincham et al., 2007; Paleari et al., 2009). For example, Fincham et al. (2004) studied whether marital forgiveness predicted ineffective conflict resolution by controlling marital satisfaction. In the first study, there were two dimensions of marital forgiveness: avoidance-retaliation and benevolence. They found that the benevolence dimension of marital forgiveness was significantly and negatively correlated with ineffective conflict resolution for both husbands and wives. However, the benevolence of wives significantly predicted the ineffective conflict resolution of their husbands, while the retaliation dimension of husbands significantly predicted the ineffective conflict resolution of their wives. Then, Fincham et al. (2007) carried out a longitudinal study about this association. In that study, married couples in the study first filled out conflict resolution, marital forgiveness, and marital adjustment scales. After 12 months, they only filled the ineffective conflict resolution scale. Whether marital satisfaction, the first conflict resolution, and forgiveness predicted the last conflict resolution score of the partner was tested by Multiple Regression Analysis. In the analysis, the first conflict resolution of the partner was controlled. Results indicated that the wives' benevolence was the only significant predictor of later ineffective conflict resolution of husbands. It means that the higher benevolence score of wives was correlated with lower ineffective conflict resolution of husbands in the long term.

Paleari et al. (2009) supported findings from earlier studies. They investigated the relationship between forgiveness, conflict resolution, and relationship quality. Conflict resolution styles were avoidant-aggressive style, compromise, and effective arguing. They found that men with higher forgiveness reported using more compromise and effective

arguing and less avoidant-aggressive conflict resolution styles, while wives with higher unforgiveness scores were less likely to use compromise and effective arguing styles. There was no significant effect of wives' benevolence on their own compromise and effective conflict resolution. Additionally, husbands' unforgiveness was significantly and negatively correlated with compromise and effective arguing of wives. Although studies about this association have been limited, they highlight the significant interactions between conflict resolution and forgiveness.

1.5.2. Conflict Resolution and Emotional Intelligence

It is asserted that people with higher emotional intelligence can understand emotions and motives behind the behaviors of others and regulate and manage their own and other's emotions. Therefore, the role of emotional intelligence in conflict resolution has been investigated among different population samples, such as nurses (Başoğul & Özgür, 2016), managers (Chen et al., 2019), and government employees (Shih & Susanto, 2010), university students (Riaz et al., 2012). Those studies revealed that people with higher emotional intelligence tended to use positive conflict resolution strategies (Başoğul & Özgür, 2016; Riaz et al., 2012; Shih & Susanto, 2010). However, the research findings about the relationship between emotional intelligence and negative conflict resolution strategies were inconsistent with each other. Several studies have found a connection between higher emotional intelligence and a lower likelihood of using negative conflict resolution methods (Awasthi & Yadav, 2016; Başoğul & Özgür, 2016). However, some research suggests that emotional intelligence may not be significantly associated with destructive conflict resolution styles (Gunkel et al., 2016; Riaz et al., 2012).

Several studies have delved into the impact of emotional intelligence on resolving conflicts, but there has been relatively little research on the correlation between emotional intelligence and conflict resolution in close relationships (Stolarski et al., 2011; Zeidner & Kloda, 2013). For example, the study by Smith et al. (2008) explored the connection between emotional intelligence, conflict resolution, and marital satisfaction. Participants were also asked to estimate the emotional intelligence of their partners. They found that self-estimated emotional intelligence was positively correlated with partner-estimated emotional intelligence. All conflict resolution styles were significantly correlated with both estimated emotional intelligence scores. Individuals with higher emotional intelligence more often

used constructive conflict resolution styles. Notably, the study also revealed that husbands' emotional intelligence did not influence their wives' conflict resolution, while wives' emotional intelligence significantly predicted their husbands' effective conflict resolution. Stolarski et al. (2011) supported the partner effect of emotional intelligence on conflict resolution styles. Unlike other studies, people were also asked to rate their partner's conflict resolution styles. Their research showed a significant correlation between wives' emotional intelligence and their own conflict-resolution styles, as well as their husbands' conflict-resolution styles. However, husbands' emotional intelligence did not predict their own or their wives' conflict resolution styles. Additionally, it was found that women with higher emotional intelligence perceived conflict resolution of their husbands more positively. Moreover, Zeidner and Kloda (2013) supported the significant effect of emotional intelligence on conflict resolution styles. However, they did not find that individuals' emotional intelligence did not predict their partner's conflict resolution. To summarize, these studies supported that women with higher emotional intelligence tended to use more positive conflict resolution styles, although this association was not as valid for men and has been the subject of criticism. Furthermore, a handful of studies have shown that wives' emotional intelligence significantly predicted their husbands' conflict resolution styles (Smith et al., 2008; Stolarski et al., 2011).

1.6. Alexithymia

Alexithymia means difficulties in identifying, recognizing, and regulating the emotions of oneself and others (Taylor, 2000; Yılmaz et al., 2024). People with alexithymia generally have limited fantasies and dreams consisting of intense emotional content. They typically focus on superficial reasons for their personal and interpersonal issues instead of examining emotional reasons and obstacles (Taylor, 2000). Furthermore, they experience difficulties in distinguishing emotions from cognitive and behavioral sensations and understanding their connections (Sifneos, 1988).

The literature proposed two types of alexithymia (Freyberger, 1977; Taylor, 2000). One is a stable personality that occurs in the early development process due to neurological and genetic factors or impairment in emotional regulation abilities in early childhood. It is called primary alexithymia. However, it was emphasized that alexithymia can have temporary characteristics. It can occur after experiencing a serious traumatic event or

experiencing a severe somatic disease. It is called secondary alexithymia (Freyberger, 1977; Martinez-Sanchez et al., 1998; Messina et al., 2014).

Different perspectives explain the underlying reasons for developing alexithymia. One of them is the neurological perspective. In this situation, alexithymia is caused by functional disorders in the right hemisphere of the brain, which is responsible for emotional processes. Any damage in the right hemisphere interrupts the connections between the right and left hemispheres, which leads to difficulties in processing and naming emotions (Hoppe & Bogen, 1977; Martinez-Sanchez et al., 1998). Therefore, it proposes that alexithymia is a somatic disorder in affect (Martinez-Sanchez et al., 1998; Yılmaz et al., 2024).

Krystal (1979) emphasized the importance of interaction between parents and children in developing alexithymia. In the early development stages, emotions manifest themselves through body sensations. Later, children learn to express their feelings and differentiate the root of body sensations from physical causes such as illness through language development. However, early childhood traumas and destructive parenting styles damage the identification and differentiation process of emotions (Kyrstal, 1979, 2009).

Several studies asserted that alexithymia could develop through social and behavioral learning (Epözdemir, 2012; Lesser, 1981; Stoudemire, 1991). Children learn how to express and regulate their emotions by modeling their parents' behaviors. For example, parents avoid or repress their emotions. Being ill helps them get emotional support from others. Therefore, children apply their parents' strategies for emotion regulation (Epözdemir, 2012; Stoudemire, 1991). Furthermore, Levant et al. (2009) claimed that alexithymia is more common among men compared to women. They called male normative alexithymia. They are raised with the ideology that men should be strong in society and that being emotional is a weakness. This situation prevents men from recognizing and expressing their emotions. That is why alexithymia is more common in men than in women.

Lazarus (1982) explained the motives behind alexithymia with cognitive behavioral theory. One of the outcomes of the cognitive evaluation process of people's interaction with their environment is emotions. Cognitive distortions in the evaluation of this interaction can cause people to have negative thoughts about projecting their emotions. Having negative thoughts about expressing emotions leads people to use dysfunctional coping strategies such as avoidance, suppression, and ignoring to cope with negative emotions. Therefore, it was

asserted that alexithymia is a result of negative thoughts and cognitive distortions (Koçak, 2002; Taylor, 2004)

Alexithymia is also explained based on social and cultural perspectives (Koçak, 2002; Lesser, 1981; Stoudemire, 1991). Western culture supports and encourages people to express emotions. However, people in Eastern culture are generally urged to suppress emotions or inhibit them from their society and culture. They generally fail to discriminate body sensations due to emotions from body sensations or due to the symptoms of diseases (Lesser, 1981; Stoudemire, 1991).

1.6.1. The Relationship between Alexithymia and Marriage

The earlier section highlighted the crucial role of emotional awareness and regulation in the context of forgiveness and marital relationships. This underscores the need to address alexithymia, as it was found to have a negative impact on various aspects of marital relationships, including quality (Colin et al., 2015; Frye-Cox & Hesse, 2013), adjustment (Epözdemir, 2012), communication (Luminet & Zamariola, 2018; Perusse et al., 2012), and satisfaction (Panahi et al., 2018).

People with higher alexithymia symptoms have trouble with emotion regulation and recognition. Therefore, they generally do not manage interpersonal conflicts effectively (Luminet & Zamariola, 2018; Pérusse et al., 2012). They generally avoid other people or show hostility towards others when conflict occurs. Therefore, they seem to be cold, distant, and indifferent (Eid & Boucher, 2012; Perusse et al., 2012). They are reluctant to share their problems and worries with others and look for less social support. They typically provide less emotional support and show less empathy for their spouses. These distant and avoidance behaviors lead them to have an avoidant attachment with their partners. Thus, it can be said that alexithymia is negatively correlated with intimacy in marriage. Additionally, it causes a decrease in marital satisfaction (Lyvers et al., 2022; Zakei & Rezaei, 2022). Having lower intimacy and social support expectations is associated with higher loneliness for alexithymic people. Alexithymic individuals have less desire to meet the needs of their partners. They struggle with maintaining close relationships and increasing emotional intimacy.These

situations cause people whose partners have higher alexithymia to have lower marital quality (Frye-Cox & Hesse, 2013).

Eid and Boucher (2012) investigated the relationship between alexithymia and relational adjustment among dyadic couples. Results revealed a negative association between alexithymia and relational adjustment. However, the effect of alexithymia on relations adjustment changed depending on gender. Men with higher alexithymia reported less relational adjustment, and the alexithymia level of men negatively affected the relational adjustment of their partners. However, this association was not found for women.

Epözdemir (2012) also examined the relationship between alexithymia and marital adjustment with a dyadic perspective. She found a significant association between them for both wives and husbands. Additionally, individuals' alexithymia had direct effects on their partners' marital adjustments. Then, she divided participants into three groups according to alexithymia levels: low, medium, and high alexithymia levels. Results revealed that husbands' alexithymia had effects on their and their partners' marital adjustment regardless of the level of alexithymia. However, the middle and high levels of wives' alexithymia affected their husbands' marital adjustments. Therefore, it can be said that the effect of wives' alexithymia on husbands' marital outcomes depended on the level of alexithymia.

Studies have shown that alexithymic people generally have an insecure attachment to their partners. They also have emotion regulation problems, which leads to marital burnout (Zamani et al., 2023). Based on these findings, it was suggested that developing a secure attachment and coping with emotions effectively reduce the level of alexithymia (Wiebe et al., 2017; Zamani et al., 2023). These problems are important reasons for divorce. The study about emotional divorce and alexithymia showed the negative effect of alexithymia on marriage. The fact that their distress is not noticed by their spouses and that they do not get support and understanding from their partners causes the spouses to decide to divorce or divorce emotionally (Al-Shahrani & Hammad, 2023).

Studies supported the negative effects of alexithymia on intimate relationships. However, a few studies investigated the relationship between alexithymia and forgiveness in marriage. For example, Amirkhosravi et al. (2021) examined the relations of emotional divorce with alexithymia, marital satisfaction, and forgiveness. Although the study did not

directly investigate the relationship between alexithymia and forgiveness in marriage, correlations among variables indicated a significant negative association between alexithymia and forgiveness. Additionally, Bahreini et al. (2019) investigated the relationship between alexithymia, marital forgiveness, and marital satisfaction among women with antisocial personalities. They found that women with higher alexithymia had lower marital forgiveness and satisfaction scores.

The current study aims to examine the effect of alexithymia on forgiveness from a dyadic perspective and contribute to the field of alexithymia and its relationship with forgiveness in marriage.

1.6.2. Alexithymia and Conflict Resolution

People generally experience difficulties in their emotional awareness and expression, such as in culture. However, emotional awareness helps individuals understand themselves and develop healthy relationships with others. Several studies have shown that one of the most common reasons for conflicts in intimate relationships is the failure to define, recognize, and regulate emotions of one's own and others. Unawareness or suppression of emotions causes people to have problems in decision-making and relationship maintenance (Koçak, 2002).

People with higher alexithymia are unaware of emotions' reflections on the body. Not being aware of the symptoms of emotions on the body and face also makes it difficult to detect and identify emotions. The inability to understand these symptoms is causing other people to have difficulty noticing their emotions. Additionally, it was well-documented that people with higher alexithymia have more difficulties in recognizing negative emotions than positive emotions (Luminet & Zamariola, 2018). Additionally, the more intense negative emotions were associated with greater difficulty in defining emotions (Luminet et al., 2000). Difficulties in defining and recognizing emotions of self and others, especially negative emotions, lead to interpersonal problems (Sedaghatkhah et al., 2023; Zakeri & Rezaei, 2022).

A few studies examine how alexithymia affects coping styles in stressful situations or conflicts. Alexithymia leads people to use maladaptive strategies in dealing with stressful

situations. Individuals with higher alexithymia tend to engage in giving activities that are independent of the content of the event that causes stress, such as overeating, alcohol, or substance use. There is a lower tendency to employ cognitive strategies to cope with stressful situations (Parker et al., 1998). Difficulties in emotion recognition and regulation for individuals with higher alexithymia hinder the integration of information about emotions, cognition, and body sensations. Therefore, they do not use effective cognitive skills to cope with stressful situations (Helmes et al., 2008).

Besharat (2010) examined how alexithymia was associated with coping styles and interpersonal problems among undergraduate students. Significant correlations were found. People with higher alexithymia had more interpersonal issues and employed maladaptive coping strategies. Coping styles of alexithymic people influence communication skills, which, in turn, affect interpersonal relationships (Besharat, 2010; Talebi Joybari, 2014).

Several studies have examined the relationship between dyadic coping and alexithymia. Dyadic coping is about how couples deal with relationship problems. People are eager to help their spouses by giving emotional support, listening empathically, and finding effective solutions. It is a positive dyadic coping style. However, people may be indifferent or cynical to their spouse's problems or pretend to be sensitive to their partner's problems. These are negative dyadic coping styles (Bodenmann et al.,2006). Studies about the relations of alexithymia with dyadic coping revealed that alexithymia negatively affected positive dyadic coping for both wives and husbands. Then, the mediator effect of anxiety on alexithymia on the relationship between alexithymia and dyadic coping was tested. They found that the direct effect of alexithymia on dyadic coping for husbands was no longer significant, while wives' alexithymia still significantly predicted their dyadic coping (Gabriel et al., 2016). Untas et al. (2015) supported the gender difference in the association between alexithymia and dyadic coping. Higher alexithymia of wives and husbands was associated with lower positive dyadic coping of wives but were not correlated with negative dyadic coping of wives. However, husbands' and wives' alexithymia were not correlated with the dyadic coping of husbands.

Perusse et al (2012) investigated the relationship between communication behaviors and alexithymia among dyadic couples. They found that the alexithymia level of women was not associated with communication behaviors of their own and husbands. However, men

with higher alexithymia had higher hostility behaviors and negatively influenced the communication behaviors of their wives, such as hostility and withdrawal. The motive behind the gender difference may be due to social roles related to gender. Men are expected to control their emotions, have higher self-esteem, and be tougher. On the other hand, women are expected to be more thoughtful and affectionate (Ipekçi & Turan, 2023; Perusse et al., 2012). Additionally, Perusse et al. (2012) asserted that women with higher alexithymia were more likely to avoid talking about emotions, which were like the common emotion dysregulation of men. Therefore, women's alexithymia level may not predict men's communication behaviors.

Numerous studies have suggested that alexithymia is linked to the use of ineffective conflict resolution strategies. However, the findings of studies were doubtful about whether an individual's alexithymia can predict their partner's conflict resolution tendencies. Some studies found that only men's alexithymia levels have a negative impact on women's conflict resolution styles (Perusse et al., 2012; Untas et al., 2015), while others asserted no partner effects of alexithymia on conflict resolution styles (Gabriel et al., 2016). The current study aims to explore the connection between alexithymia and conflict resolution styles within married couples through a dyadic analysis. Additionally, the study aimed to investigate how conflict resolution styles mediate the relationship between alexithymia and forgiveness in marriage.

1. STUDY 1: THE DEVELOPMENT OF MARITAL FORGIVENESS SCALE

This chapter covered information about the scale development process, the scale's application, the data analysis methods, the analysis results, and a summary of the findings.

2.1. Method

2.1.1. Participants

Two studies were conducted on scale development. The first study was conducted for explanatory factor analysis (EFA). 351 married people, including 124 males and 227 females, took part in the study. The mean age was 37.20 years (*SD*=9.42). The mean marriage duration was 10.73 years (*SD*=9.51). 270 participants have children. 104 of them had their first marriage, and twelve of them had a second marriage. The demographic information about participants is shown in Table 2.1.

Table 2.1. The demographic information of participants in the EFA

	Men	**Women**	**Total**
Number of participants (%)	124 (35.32%)	227 (64.67%)	351
Age Range (years)	25-71	21-62	21-71
Mean Age (SD)	37.98(9.41)	36.93(9.43)	37.30(9.42)
Marriage Duration Range (years)	1-37	1-35	1-37
Mean Marriage Duration (SD)	9.62(8.41)	10.02(10.02)	10.73(9.51)
The Number of Marriage			
First (%)	119 (95.97%)	220 (96.92%)	339 (96.58%)
Second (%)	5 (4.03%)	7 (3.08%)	12 (3.42%)
Having children			
Yes (%)	94 (75.81%)	176 (77.53%)	270 (76.92%)
No (%)	30 (24.19%)	51 (22.47%)	81 (23.08%)
Educational Status			
High school and below (%)	14 (11.29%)	56 (24.67%)	70 (19.94%)
Vocational school (%)	5 (4.03%)	19 (8.37%)	24 (6.84%)
University (%)	70 (56.45%)	111 (48.90%)	181 (51.57%)
Master and Doctorate degree (%)	35 (28.23%)	41 (18.06%)	76 (21.65%)

A second study was carried out to test the validity and reliability of the scale. 433 married people (92 men and 341 women) took part in the study. The mean age was 36.87 years (SD=8.58). The mean marriage duration was 9.69 years (*SD*=8.01). 349 people have children. 28 participants had a second marriage. All participants graduated from primary school at least. The demographic information about participants is shown in Table 2.2.

Table 2.2. The demographic information of participants in the CFA

	Men	**Women**	**Total**
Number of participants (%)	92 (21.25%)	341 (78.75%)	433 (100%)
Age Range (years)	25-66	21-57	21-66
Mean Age (SD)	36.72(8.56)	33.99(7.36)	36.87(8.58)
Marriage Duration Range (years)	1-35	1-39	1-39
Mean Marriage Duration (SD)	9.59(7.94)	10.01(8.05)	9.69(8.01)
The Number of Marriage			
First (%)	84 (91.30)	321 (94.13%)	405 (93.53%)
Second (%)	8 (8.70%)	20 (5.87%)	28 (6.47%)
Having children			
Yes (%)	66 (71.74%)	283 (82.99%)	349 (80.60%)
No (%)	26 (28.26%)	58 (17.01%)	84 (19.40%)
Educational Status			
High school and below (%)	2 (2.17%)	79 (23.17%)	81 (18.71%)
Vocational school (%)	4 (4.35%)	59 (17.30%)	63 (14.55%)
University (%)	53 (57.61%)	156 (45.75%)	209 (48.27%)
Master and Doctorate degree (%)	33 (35.87%)	47 (13.78%)	80 (18.48%)

2.2. Measures

2.2.1. Demographic information

Participants answered questions about gender, age, marriage duration, number of marriages, having children, and education.

2.2.2. The Developed Marital Forgiveness Scale

The ethical approval of studies was taken from an ethics committee of Ankara Yıldırım Beyazıt University. After that, a qualitative study among married people was

conducted to understand marital forgiveness in Turkey (Bıyık Sarı & Cıhan, 2024). In the study, 13 married people were interviewed in a semi-structured manner. The study consisted of questions about unforgiven and forgiven offenses and how these offenses affected their lives and marriage. Then, a thematic analysis was carried out. It was found that people react in three different ways to offenses: avoiding offenders, taking the desire for revenge, and granting forgiveness. However, married people forgave their spouses unconditionally or conditionally. Unconditional forgiveness means that people forgive their spouses for their own decisions and reasons. However, conditional forgiveness happens only when the offender tries to repair the relationship through apology and remorse. Findings from the qualitative study generated items. Based on these findings, 55 items were generated to develop the marital forgiveness scale. Then, five professional opinions were taken about whether items stand for the theory of forgiveness. According to professional opinions, 17 items were removed from the scale. Recommended corrections were made to the items and instructions on the scale. The clarity and understanding of items were checked through a pilot study with 30 married people. Therefore, the study for EFA was conducted with 38 items with a 5-point Likert scale (1=never false of me, 5=always false of me) (see Appendix 3). It was expected that the scale would have four subscales such as avoidance, desire for revenge, unconditional forgiveness, and conditional forgiveness.

The second study examined the validity and reliability of the scale using 23 items with four dimensions: avoidance, desire for revenge, unconditional forgiveness, and conditional forgiveness. There were 10 items in the avoidance dimension, 4 items in the desire for revenge dimension, 6 items in the unconditional forgiveness dimension, and 3 items in the conditional forgiveness dimension. All these phases of scale development are shown in Figure 2.1.

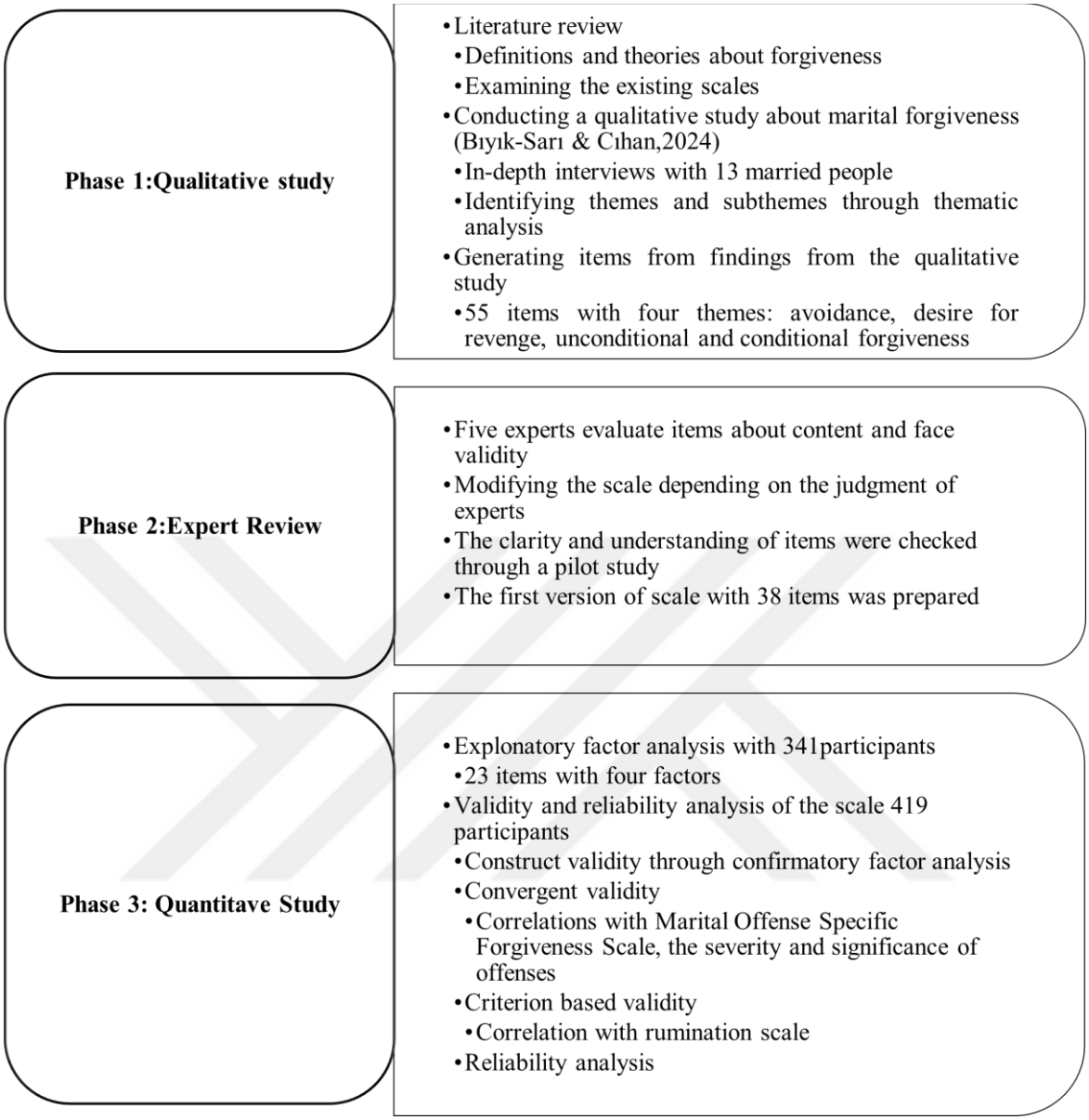


Figure 2.1. The phases of the scale development in the study

2.2.3. The Severity and Significance of Offenses

At the beginning of the developed marital forgiveness scale, participants were asked to remember a marital offense they had experienced recently. They answered the questions, which asked how severe the offense was and how significant it was for them. Two questions were rated between 1 (never) and 5 (very much).

2.2.4. Rumination Scale

It was developed by Treynor et al (2003). Erdur-Baker and Bugay (2012) adapted it into Turkish (see Appendix 5). The scale has 10 items and two subscales: brooding and reflection. Additionally, the total score can be calculated by summing the scores of all the items. Reliability analysis revealed that its Cronbach alpha value was .72.

2.2.5. Marital Offense-Specific Forgiveness (MOFS)

Paleari et al. (2009) developed MOFS with 10 items. Erkan (2015) adapted it into Turkish. It has two subscales: benevolence and avoidance-resentment. There are six items for the avoidance-resentment subscale, and four items for the benevolence subscale (see Appendix 6). A higher score for each dimension means higher motivations for the relevant subscale. Cronbach alphas of the scale were between .68 and .70.

2.2.6. Procedure

After getting ethical approval from Ankara Yıldırım Beyazıt University, the study was announced via social media platforms and shared with personal contacts. People took part in the study online and sent the scales via Google Forms. The aim of the study was explained briefly. Participants were informed that they answered questions about forgiveness in marriage after a hurtful event caused by their spouses. The first study for EFA took 5 minutes to complete the questionnaires, and the second study took about 10 minutes.

2.3. Data Analysis

Normality assumptions were checked by calculating the skewness, and the kurtosis values of items. If the values of skewness and kurtosis are below 2 and the absolute z it is accepted that data is normally distributed (Kline, 2016). Additionally, univariate, and multivariate outliers were checked before statistical analysis of data. Z score for univariate analysis was calculated, and mahalobonis distance was calculated to detect multivariate outliers. The criterion for multivariate outliers is a higher value than .001 (Tabachnick & Fidell, 2013). According to these criteria, 10 participants from the first study and 14

participants from the second study were excluded from the analysis. The analysis used SPSS 27 for EFA, reliability analysis, and validity analyses and AMOS 24 for CFA.

2.4. Results

2.4.1. First Study

EFA was carried out by 341 married individuals. For EFA, it was recommended that there must be at least 5 participants per item (Tinsley & Tinsley, 1987) or 200 participants in the study (Kline, 2016). Therefore, the sample size was adequate to run factor analysis. In the study, principal axis factoring and direct oblimin rotation were employed to obtain more accurate results (Russel, 2002). It was decided that items whose value of factor loading was lower than .40 (Tabachnick & Fidell, 2013) and whose cross-loading difference was less than .12 (Worthington & Whittaker, 2006) were removed from the study.

EFA using primary axis factoring with direct oblimin rotation technique revealed that the Kaiser Meyer-Olkin (KMO) value was .94, which supported the adequacy of the sample for the study. Barlett's test of sphericity ($\chi^2(703)=9100.06$, $p<.0001$) demonstrated the adequacy of significant correlations among items for the factor analysis. Initially, five factors were extracted. 15 items were excluded from the analysis based on exclusion criteria. Then, EFA with 23 items was carried out, and four factors were extracted.

Four factors explaining 61.79% of the total variance were obtained. Factors were named based on the context of items and subthemes obtained from the qualitative study (Bıyık-Sarı & Cıhan, 2024). They were avoidance, unconditional forgiveness, desire for revenge, and conditional forgiveness. It was found that dimensions of desire for revenge and conditional forgiveness had lower explained variance. It was stated that a factor with lower explained variance can be retained if it has at least three items with higher factor loadings (Tabachnick & Fidell, 2013). Then, a reliability analysis was carried out. It revealed that Cronbach alpha values of avoidance, unconditional forgiveness, desire for revenge, and conditional forgiveness were .93, .88, .86, and.87, respectively. The results of factor and relability analysis results are shown in Table 2.3.

Table 2.3. The Results of EFA and reliability analysis

Items	Avoidance	Unconditional Forgiveness	Desire for revenge	Conditional forgiveness
Item 5	.91			
Item 9	.87			
Item 8	.83			
Item 4	.82			
Item 30	.73			
Item 6	.72			
Item 16	.71			
Item 12	.69			
Item 11	.57			
Item 27	.45			
Item 31		.88		
Item 33		.87		
Item 38		.74		
Item 35		.59		
Item 24		.55		
Item 13		.54		
Item 36			.94	
Item 28			.85	
Item 14			.65	
Item 23			.47	
Item 37				.87
Item 2				.80
Item 10				.77
Eigenvalues	8.99	4.16	1.39	1.11
Explained Variance (%)	37.43	16.49	4.57	3.30
Cronbach alpha	.93	.88	.86	.87

Then, Pearson correlation analysis was carried out to examine correlations between dimensions. The results are shown in Table 2.4. All correlations were statistically significant ($p<.01$). Avoidance was positively correlated with desire for revenge ($r=.68$, $p<.001$) while it was negatively correlated with unconditional forgiveness ($r=-.34$, $p<.001$) and conditional forgiveness ($r= -.14$, $p<.01$). Unconditional forgiveness was positively associated with conditional forgiveness ($r=.62$, $p<.001$) and negatively associated with the desire for revenge ($r= -.34$, $p<.001$). The desire for revenge was negatively associated with conditional forgiveness ($r=-.20$, $p<.001$).

Table 2.4. Correlations among factors

	1	2	3	4
1.Avoidance	1			
2.Unconditional Forgiveness	-.38**	1		
3.Desire for Revenge	.68**	-.34**	1	
4.Conditional Forgiveness	-.14*	.62**	-.20**	1

Note: *p< .01, **p<.001

2.4.2. Second Study

2.4.2.1. Confirmatory Factor Analysis (CFA)

EFA revealed four factors with 23 items. To test the scale's structure, three confirmatory factor analyses (CFA) were carried out: one factor CFA, four factors CFA, and the second-level CFA. The adequacy of the model was found based on the criteria (Hu & Bentler, 1999; Kline, 2016) shown in Table 2.5.

Table 2.5. The fit indexes criteria and results of CFA analyses

Fit Measures	Acceptable Fit	One Factor CFA	Four Factor CFA	Second Order CFA
CMIN/DF ($\chi 2$/df)	<5	8.59	2.95	3.53
RMSEA	≤.08	.13	.07	.07
CFI	≥.90	.69	.93	.91
TLI	≥.90	.66	.92	.90
SRMR	≤.08	.11	.05	.07

Firstly, one factor CFA was conducted. The results showed a poor fit data (χ^2=1976.16, χ^2/df = 8.59, p <.001, CFI=.69, TLI=.66, SRMR=.11, RMSEA =.13). Then, four factors CFA model was tested. The result indicated an acceptable fit data ($\chi 2$=763.34, χ^2/df = 3.41, p <.001, CFI=.91, TLI=.90 SRMR=.06, RMSEA =.07). To improve the model fit, error terms of item 5 and item 8, and error terms of item 28 and item 36 were correlated. Then, the result of the modified four-factor CFA model revealed an acceptable fit data

(χ^2=655.97, χ^2/df = 2.95, p <.001, CFI=.93, TLI=.92 SRMR=.05, RMSEA =.07). Figure 2.2 shows the four-factor CFA model.

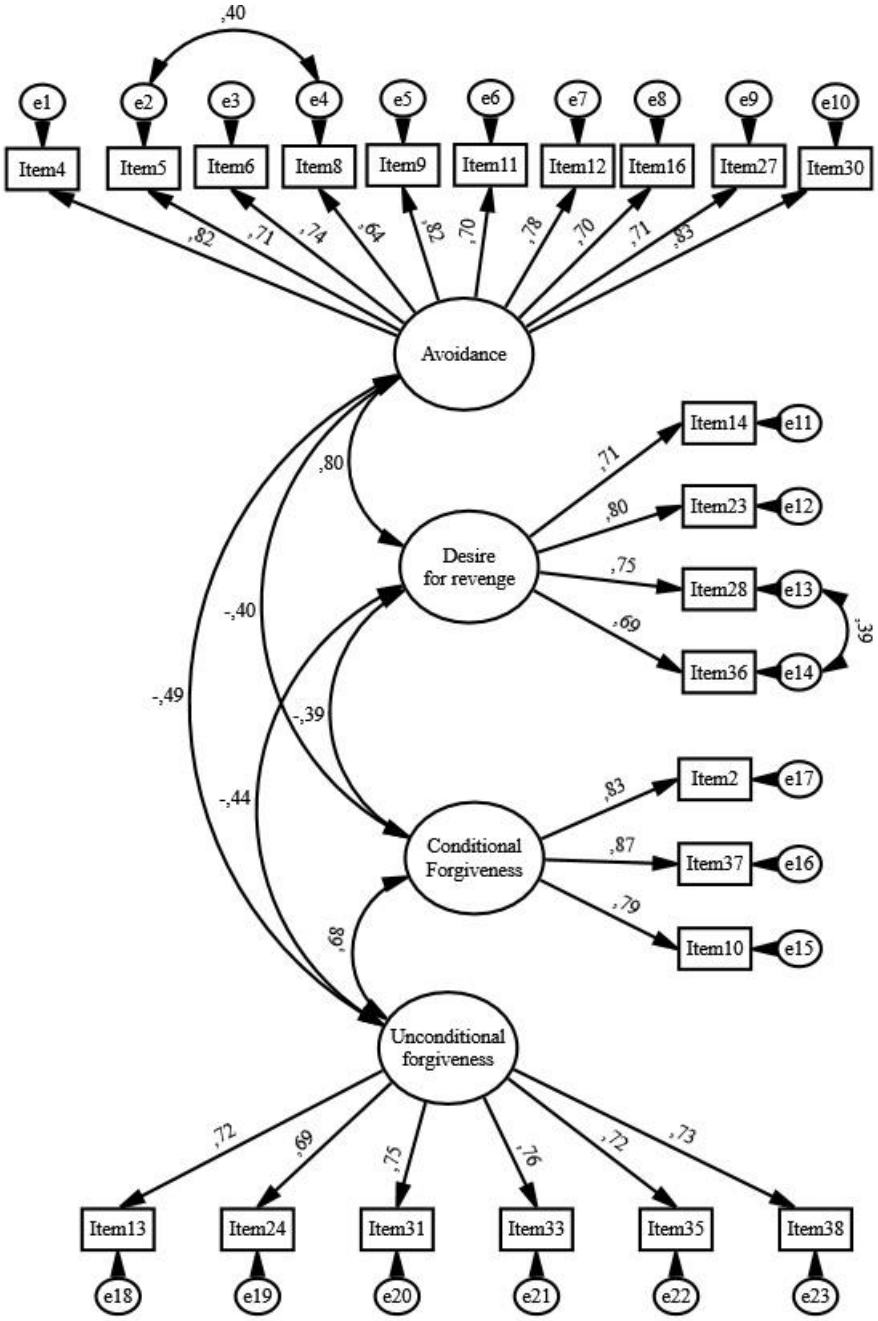


Figure 2.2. Four factors CFA model

Table 2.6 shows unstandardized and standardized coefficients of items in the four factors CFA model. Standardized path coefficients of items ranged between .64 and .83. in the avoidance factor, between .69 and 76 in the unconditional forgiveness factor, between

.79 and .87 in the conditional forgiveness factor, and between .69 and .75 in the desire for revenge factor. Additionally, all path coefficients were statistically significant (p<.001).

Table 2.6. Unstandardized and standardized coefficients of items in the four factors CFA model

Factor		Items	B	β	SE
Avoidance	→	Item 5	.76	.71	.05
Avoidance	→	Item 8	.80	.64	.06
Avoidance	→	Item 4	1.00	.82	
Avoidance	→	Item 6	.94	.74	.05
Avoidance	→	Item 9	1.04	.82	.05
Avoidance	→	Item 11	.89	.70	.05
Avoidance	→	Item 12	.99	.78	.05
Avoidance	→	Item 16	.86	.70	.05
Avoidance	→	Item 27	.97	.71	.06
Avoidance	→	Item 30	1.08	.83	.05
Unconditional Forgiveness	→	Item 13	1,00	.72	
Unconditional Forgiveness	→	Item 24	.99	.69	.07
Unconditional Forgiveness	→	Item 31	1.12	.75	.08
Unconditional Forgiveness	→	Item 33	1.17	.76	.08
Unconditional Forgiveness	→	Item 35	1.12	.72	.08
Unconditional Forgiveness	→	Item 38	1.08	.73	.06
Conditional Forgiveness	→	Item 10	1	.79	
Conditional Forgiveness	→	Item 37	1.08	.87	.06
Conditional Forgiveness	→	Item 2	1.07	.83	.06
Desire for Revenge	→	Item 14	1	.71	
Desire for Revenge	→	Item 36	.90	.69	.07
Desire for Revenge	→	Item 23	1.16	.80	.08
Desire for Revenge	→	Item 28	1.00	.75	.07

Note: B= Unstandardized estimate, β= Standardized estimate

Besides, whether the total score of the scale can be obtained was examined through a second-order CFA model. Findings showed a poor fit data (χ^2=868.38, χ^2/df = 3.84, p <.001, CFI=.90, TLI=.88, SRMR=.09, RMSEA =.08). After error terms of item 5 and item 8, and error terms of item 28 and item 36 were added, the modified second-order CFA model showed an adequate fit data (χ^2=793.75, χ^2/df = 3.53, p <.001, CFI=.91, TLI=.90, SRMR=.07, RMSEA =.07). It was shown in Figure 2.3.

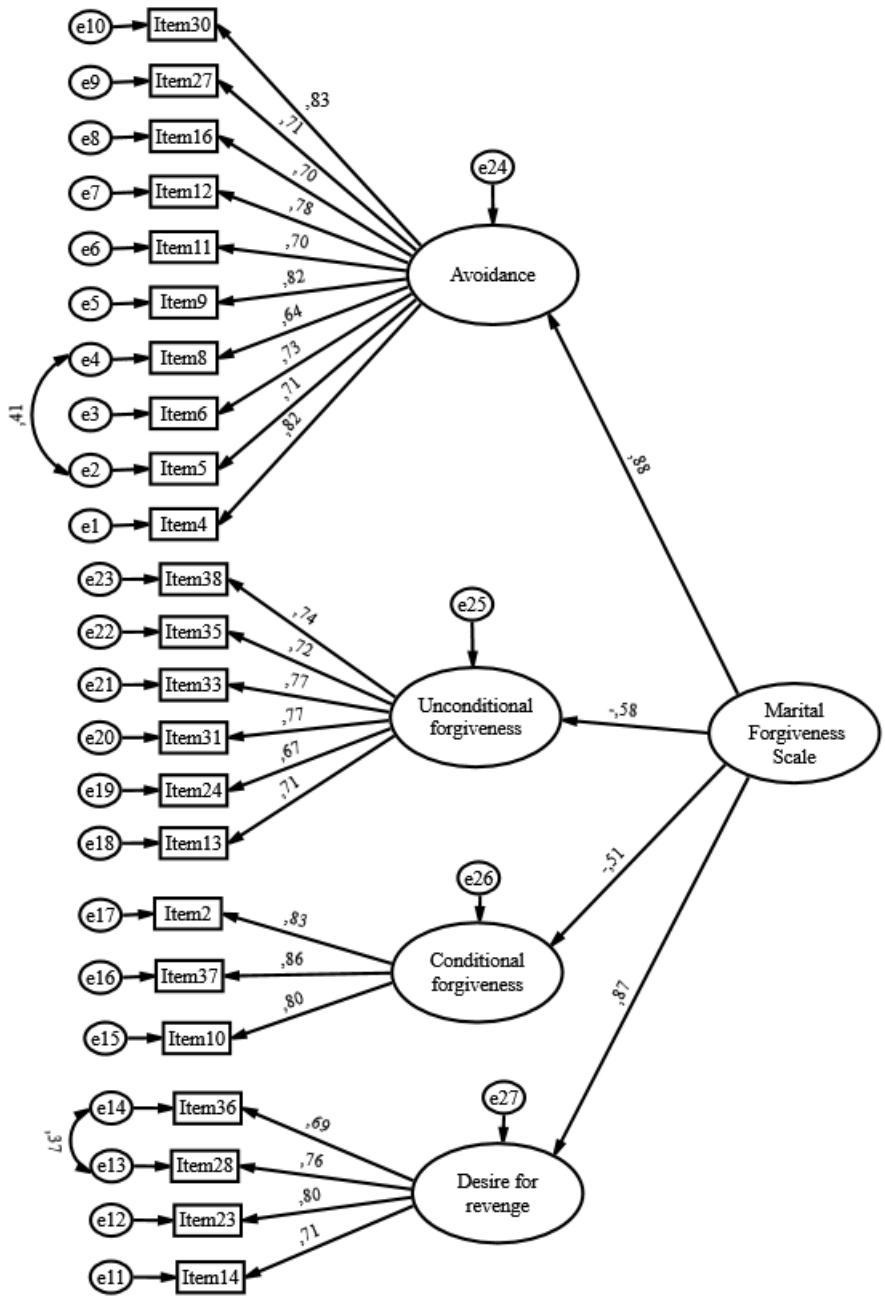


Figure 2.3. The modified second-order CFA model

Table 2.7 shows the unstandardized and standardized estimates of items and factors in the second-order CFA model. Standardized path coefficients for items ranged from .64 to .86. All path coefficients of items were statistically significant (p<.001). Findings from second-order CFA demonstrated that the total score is determined by summing up the all-dimension scores after score items in the dimension of avoidance and desire for revenge are reverse-coded.

Table 2.7. Unstandardized and standardized coefficients of items in the second-order CFA model

Factor		Items	B	β_1	SE
Marital Forgiveness	→	Avoidance	1.00	.88	
Marital Forgiveness	→	Unconditional Forgiveness	-.51	-.58	.06
Marital Forgiveness	→	Conditional Forgiveness	-.55	-.51	.07
Marital Forgiveness	→	Desire for Revenge	.91	.87	.09
Avoidance	→	Item 5	1.00	.71	
Avoidance	→	Item 8	.76	.64	.05
Avoidance	→	Item 4	.94	.82	.05
Avoidance	→	Item 6	.80	.73	.06
Avoidance	→	Item 9	1.05	.82	.05
Avoidance	→	Item 11	.89	.70	.05
Avoidance	→	Item 12	.99	.78	.05
Avoidance	→	Item 16	.86	.70	.05
Avoidance	→	Item 27	.97	.71	.06
Avoidance	→	Item 30	1.08	.83	.05
Unconditional Forgiveness	→	Item 13	1.00	.71	
Unconditional Forgiveness	→	Item 24	.96	.67	.08
Unconditional Forgiveness	→	Item 31	1.15	.77	.08
Unconditional Forgiveness	→	Item 33	1.20	.77	.08
Unconditional Forgiveness	→	Item 35	1.13	.72	.08
Unconditional Forgiveness	→	Item 38	1.10	.74	.08
Conditional Forgiveness	→	Item 10	1.00	.80	
Conditional Forgiveness	→	Item 37	1.06	.86	.06
Conditional Forgiveness	→	Item 2	1.05	.83	.06
Desire for Revenge	→	Item 14	1.00	.71	
Desire for Revenge	→	Item 23	1.16	.80	.08
Desire for Revenge	→	Item 28	1.02	.76	.07
Desire for Revenge	→	Item 36	.91	.69	.07

2.4.2.2 Criterion-based and Convergent Validities of the Scale

The validity of the Marital Forgiveness Scale was tested using the rumination scale, the severity and significance of the offense, and MOFS. To examine the scale's validity, the Pearson Correlation Coefficient analysis was carried out.

Rumination was used to test the criterion-related validity of the Marital Forgiveness Scale. The correlation analysis revealed that higher rumination was associated with higher avoidance (r=.37, p<.001), higher desire for revenge (r=.34, p<.001), lower unconditional (r=-.14, p<.01) and conditional forgiveness (r=-.25, p<.001). The severity and significance of offenses, and MOFS were used to examine the convergent validity of the Marital

Forgiveness Scale. Correlation analysis revealed that more severe offenses were associated with higher desire for revenge (r=.34, p<.001) and avoidance (r=.54, p<.001) and lower unconditional (r=-.24, p<.001) and conditional forgiveness (r=-.17, p<.001). Additionally, when the offense was highly significant, avoidance (r=.50, p<.001) and desire for revenge (r=.31, p<.001) increased. On the other hand, the significance of offense was negatively correlated with unconditional (r=-.23, p<.001) and conditional forgiveness (r=-.18, p<.001). The results are shown in Table 2.8.

Table 2.8. The correlations across variables in the study

	1	2	3	4	5	6	7	8	9	10
1. Rumination	1									
2. The severity of the offense	.34*	1								
3.The significance of the offense	.30*	.71*	1							
MOFS										
4. Benevolence	-.16*	-.25*	-.21*	1						
5. Avoidance-resentment	.43*	.45*	.40*	-.42*	1					
Marital Forgiveness Scale										
6. Desire for revenge	.34*	.34*	.31*	-.42*	.63*	1				
7. Unconditional forgiveness	-.14*	-.24*	-.23*	.72*	-.44*	-.36*	1			
8. Conditional forgiveness	-.25*	-.17*	-.18*	.47*	-.46*	-.31*	.59*	1		
9. Avoidance	.37*	.54*	.50*	-.46*	.72*	.66*	-.44*	-.35*	1	
10. Total score	-.37*	-.48*	-.45*	.65*	-.76*	-.75*	.73*	.62*	-.88*	1

2.4.2.3. The Reliability of the Scale

The reliability of the scale was examined through Cronbach alpha values. It is recommended that Cronbach alpha values be equal to or greater than .70 (Kline, 2016). Reliability analysis showed that the Cronbach alpha values for dimensions vary between .84 and .93. The Cronbach alpha values of avoidance, unconditional forgiveness, conditional forgiveness, and desire for revenge were .93, .87, .87, and .84, respectively. The Cronbach alpha value of the whole scale was .93.

2.5. Summary of Findings

The current study aimed to develop a culturally sensitive scale about marital forgiveness. Therefore, a qualitative study was conducted to understand the experiences of marital offenses and marital forgiveness (Bıyık-Sari & Cıhan, 2024). According to the qualitative study, items were generated under four themes. Then, the structure of the scale was tested through EFA and CFA. The results of EFA indicated that the scale had four subscales with 23 items: avoidance, desire for revenge, unconditional and conditional forgiveness. The results of CFA confirmed the findings from EFA.

The validity and reliability of the developed scale were examined using Pearson correlation coefficients analysis. It was found that the subscales of the developed scale were significantly correlated with rumination, which supported the scale's criterion-based validity. Additionally, they were significantly correlated with MOFS, the severity, and significance of the offense, which supported the scale's convergent validity. As well as having validities, the developed scale had high reliability. Cronbach alpha values for each subscale and entire scale were greater than .70, indicating that the scale is highly reliable (Kline, 2016).

3. STUDY 2:THE RELATIONS OF MARITAL FORGIVENESS WITH EMOTIONAL INTELLIGENCE, CONFLICT RESOLUTION STYLE, AND ALEXITHYMIA

This chapter examined the relations of marital forgiveness with emotional intelligence, conflict resolution styles, and alexithymia through APIM and APIMeM analyses. It covered how the data were obtained, which scales were used, how to analyze the model, the results of the analysis, and a summary of the results.

3.1. Method

3.1.1. Participants

590 (370 women and 220 men) married individuals took part in the study. However, 150 people (140 women and 10 men) were excluded from the data because their spouses did not take part in the study. Data was controlled to check whether any violations of normality assumption, univariate and multivariate outliers. Then, 40 participants (20 married couples) were excluded from the data because of violation of normality assumptions and multivariate outliers. Therefore, 200 married couples (400 participants) stayed in the study.

The detailed demographic information about participants is shown in Table 4.1. The age range was between 21 and 66. The mean age was 36.77 years (*SD*=8.98). 350 participants (170 women and 180 men) reported their first marriage. 48 participants (30 women and 18 men) said it was their second marriage. Two women expressed their third marriage. 132 married couples had children. There were 59 (27 women and 32 men) participants with high school and below education, 34 participants (14 women and 20 men) with vocational education, 215 participants (107 women and 108 men) with university education, and 92 participants (52 women and 40 men) with master's and doctoral degrees.

Table 3.1. The demographic information in the second study

	Husbands	**Wives**	**Total Participants**
Number of participants (%)	200(50%)	200 (50%)	400 (100)
Age range	23-66	21-66	21-66
Mean age (*SD*)	38.01 (8.89)	35.58 (8.25)	36.77(8.98)
The number of marriages			
First	170 (85%)	180 (90%)	350 (87.5%)
Second	30(15%)	18 (9%)	48 (12%)
Third	-	2 (1%)	2 (0.5%)
Mean marriage duration	10.45 (8.85)	10.45 (8.85)	10.45 (8.85)
Marriage duration range (years)	1-40	1-40	1-40
Having children			
Yes	132 (66%)	132 (66%)	264 (66%)
No	68 (34%)	68 (34%)	136 (34%)
Number of children (%)			
No children	68 (34%)	68 (34%)	136 (34%)
1 child	49 (24.5%)	47(23.5%)	96 (24%)
2 children	65 (32.5%)	66 (33%)	131(32.8%)
3 children	14 (7%)	16 (8%)	30 (7.5%)
4 children	3 (1.5%)	2 (1%)	5 (1.2%)
5 children	1 (0.5%)	1 (0.5%)	2 (0.5%)
Education status			
Primary school	1 (0.5%)	2(1%)	3 (0.8%)
Secondary school	7 (3.5%)	3(1.5%)	10 (2.5%)
High school	24 (12%)	22(11%)	46 (11.5%)
Vocational school	20 (10%)	14 (7%)	34 (8.5%)
University	108(54%)	107(53.5%)	215 (53.8%)
Master's degree	31(15.5%)	36 (18%)	67 (16.8%)
Doctoral Degree	9 (4.5%)	16 (8%)	25 (6.3%)
Occupation (%)			
Academician	5 (2.5%)	10 (5%)	15 (3.8%)
Soldier	11 (5.5%)	-	11 (2.8%)
Police	12 (6%)	2 (1%)	14 (3.5%)
Teacher	35 (17.5%)	35 (17.5%)	70 (17.5%)
Engineering	40 (20%)	10 (5%)	50 (12.5%)
Workers	15 (7.5%)	30 (15%)	45 (11.3%)
Doctors	8 (4%)	4 (2%)	12 (3%)
Psychologist	12 (6%)	24 (12%)	36 (9%)
Officer	30 (15%)	20 (5%)	50 (12.5%)
Psychological counseling	10 (5%)	15 (7.5%)	25 (6.3%)
Employee	8 (4%)	10 (5%)	18 (4.5%)
Others	14 (7%)	40 (20%)	54 (13.5%)

3.1.2. Measures

3.1.2.1. Demographic Information Form

Participants filled the questions about age, education level, and occupation of their own and spouses. They also answered questions about the number of marriages, the number of children, the first letter of their surname, and the date of marriage.

3.1.2.2. Marital Forgiveness Scale

The marital forgiveness scale developed for Turkish culture within the scope of the thesis was used in the study. It had 23 items with 4 subscales: avoidance, desire for revenge, unconditional, and conditional forgiveness (see Appendix 4). The first study in the thesis found that the scale had convergent and criterion validity and high reliability. Cronbach alpha values of subscales were between .84 and .93, and the Cronbach alpha value for the whole scale was .93.

3.1.2.3. Shuttle Emotional Intelligence Scale

Shuttle et al. (1998) developed the scale based on Salovey and Mayer's EI model. The scale had 33 items with a 5 Likert-type scale (see Appendix 9).. Three items (5, 28, and 33 items) were reversed coded. The total score ranged from 33 to 165. A higher score means a higher EI score. It has predictive, discriminant, and convergent validities. It has high reliability. Its Cronbach alpha value was .87. Tatar et al. (2017) adapted it into Turkish. Turkish version of the scale has criterion and discriminant validity. Additionally, reliability analysis revealed that its Cronbach alpha value was .86.

3.1.2.4. Conflict Resolution Style Scale

Ozen et al. (2016) developed a conflict resolution style scale for romantic relationships. It has 20 items with a 6 Likert-type scale (see Appendix 10).. It has four

subscales: *retreat, negative conflict resolution style (NCRS), subordination, and positive conflict resolution style (PCRS*). A high score means more frequent use of that conflict resolution technique. Scoring is based on subscales. A total score was not obtained. It has criterion validity and high reliability. Cronbach alpha values changed between .73 and .82.

3.1.2.5. Toronto Alexithymia Scale (TAS)

Bagby et al. (1994) developed it. It has 20 items and a 5-point Likert-type scale (see Appendix 11). It has three subscales: *difficulties identifying feelings, difficulties describing feelings, and externally oriented thinking*. Güleç et al (2009) adapted it into Turkish. They found that it had concurrent validity and reliabilities. Cronbach alpha values of its subscales varied between .57 and .80. The Cronbach alpha value for the total score was .78.

3.1.3. Procedure

Following the acquisition of ethical approval from the university's ethics committee, the study was publicized through social media platforms and personal networks. Participants engaged in the study online, completing the scales via Google Forms. The study aimed to explore how individuals managed offenses and the factors that influenced forgiveness in marriage. Participants provided demographic information and completed the Marital Forgiveness Scale, Shuttle Emotional Intelligence Scale, Toronto Alexithymia Scale, and Conflict Resolution Style Scale. They were then requested to share the study link with their spouses. The first letter of the surname and marriage data were used to match couples. Data collection occurred between 20 March 2023 and 14 June 2024. The questionnaires took approximately 15 minutes to complete.

3.1.4. Data Analysis

The normality assumption and univariate and multivariate outliers of the data were checked by SPSS 26. Z score, skewness, and kurtosis values for each item were calculated. The criterion for normality is that absolute values of skewness and kurtosis for each item were below 2. The criterion for univariate outliers is that the absolute standardized z value must be less than 3.29. Multivariate outliers were checked through calculations of

Mahalanobis values. Therefore, 40 participants (20 couples) were removed from the analysis. Then, AMOS 24 was used to carry out APIMeM.

Kenny et al. (2006) emphasized that people's attitudes can influence the behaviors of others in a relationship. APIM was a method for examining how people's attitudes affect their own outcomes, called the *actor effect*, and their partners, called the *partner effect*, simultaneously. APIM gives information about the effect of intra and interpersonal factors on their responses. Before carrying out APIM analysis, the data was checked to decide whether dyads were distinguishable or indistinguishable and whether the outcomes of dyad members were correlated. According to APIM, two people in the model were related to each other in some perspectives. Thus, their responses were associated with each other. If dyads can be distinguished based on a variable, they are distinguishable. Dyads such as parent-child, teacher-student, husbands-wives, and boss-employee are examples of distinguishable dyads. Indistinguishable dyads do not distinguish naturally or meaningfully. Twins, roommates, and gay couples are examples of indistinguishable dyads. The second step is about nonindependence. If the outcomes of members were associated somehow, it can be said that dyads are *nonindependence* (Kenny et al., 2006).

The present study investigated the relations of marital forgiveness with emotional intelligence, conflict resolution styles, and alexithymia. Therefore, three separate APIM were carried out. Then, the mediating role of conflict resolution styles between emotional intelligence and marital forgiveness and between alexithymia and marital forgiveness were examined through the APIMeM perspective.

The present study consisted of data from married couples. According to Kenny et al (2006), married couples are accepted as distinguishable dyads. Then, the nonindependence assumption was checked through Pearson correlation coefficient analysis. Findings, which were given in Table 3.3, supported the nonindependence of data. The present study had two predictor variables: emotional intelligence and alexithymia. It had one mediator: conflict resolution style. Marital forgiveness was the outcome variable in the study. Therefore, mediation analysis using APIM was conducted. It is called the Actor-Partner Interdependence Mediation Model (APIMeM) (Ledermann et al., 2011).

Figure 3.1 shows an example of the APIMeM. The predictor variable (X), the outcome variable (Y), and the mediator variable (M) are all clearly defined. The model

includes six actor effects and six partner effects, as well as three covariances, ensuring a comprehensive analysis. The robustness of the model is further enhanced by the inclusion of covariances of error terms, which belong to mediators and outcomes (Ledermann et al., 2011).

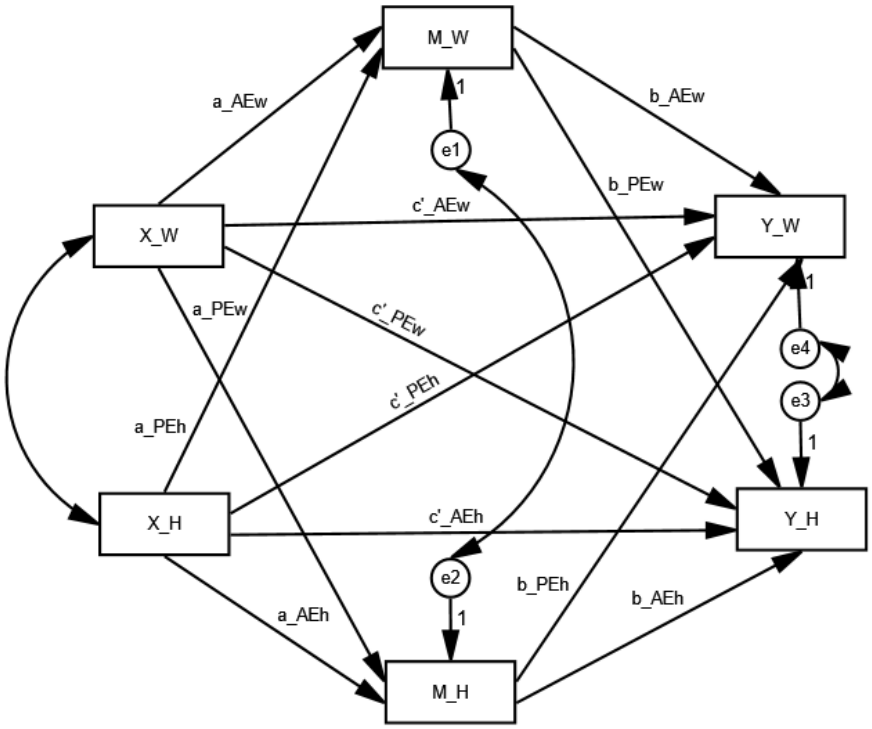


Figure 3.1. An example of APIMeM

Note: AEw=Actor effect of Wives, AEh=Actor effect of husband, PEw=Partner effect of wives, and PEh=Partner effect of husbands

The sample size is important, especially for complex models. Jackson (2003) asserted that the ratio of the number of participants to the number of estimated parameters should be 10. Kline (2016) asserted that there should be at least 200 participants to assess a structural equation model. Ledermann et al (2022) suggested that there should be at least 80 dyads to detect a simple mediation effect and at least 186 dyads to detect total indirect effects in APIMeM. The present study consisted of 200 dyads. The number of participants meets the requirement of a minimum number of dyads.

3.2.Results

Table 3.2 shows the results of descriptive statistics and internal consistency analysis across gender. The Cronbach alpha values ranged from .76 to .94. This means that all scales were more reliable for both wives and husbands in the study. Additionally, paired sample t-tests were carried out to examine gender differences across variables. Due to carrying out 7 paired sample t-tests, Bonferroni adjustment was applied. Therefore, the level of significance value was determined to be .007 (p=.05/7). The results of paired sample t-tests indicated that wives and husbands had similar negative conflict resolution style (NCRS) (t=.87, p=.38), positive conflict resolution style (PCRS)(t=1.32, p=.19), subordination(t=-2.10, p=.04), and retreat (t=1.43, p=.15)..However, there were statistically significant differences across wives and husbands with respect to emotional intelligence (t=3.03, p<.007), alexithymia (t=-4.77, p<.007), and marital forgiveness (t=-4.87, p<.007). Wives had higher emotional intelligence scores (M=130.09, SD=.93) than husbands (M=125.56, SD=18.48) while husbands had higher alexithymia scores (M=52.70, SD=10.00) than wives (M=48.35, SD=10.82). The marital forgiveness score was higher for husbands (M=86.47, SD=16.15) compared to wives (M=79.56, SD=16.48).

Table 3.2. The results of paired sample t-tests and scale reliabilities

		Wives			Husbands		
	α	Mean	SD		Mean	SD	T
EI	.94	130.09	16.18	.93	125.56	18.48	3.03*
TA	.79	48.35	10.82	.79	52.70	10.00	-4.77*
NCRS	.82	22.50	7.13	.83	21.87	7.20	.87
PCRS	.78	25.21	5.83	.83	24.45	6.48	1.32
Subordination	.78	44.05	10.51	.85	46.09	12.05	-2.10
Retreat	.79	21.79	6.62	.76	21.05	5.45	1.43
MF	.89	79.56	16.48	.90	86.47	16.15	-4.87*

Note: * p<.007; EI=Emotional Intelligence, TA=Toronto Alexithymia, NCRS=Negative Conflict Resolution Style, PCRS=Positive Conflict Resolution Style, and MF=Marital Forgiveness

Table 3.3 indicates the results of correlational analysis across variables. Most correlations were similar for both wives and husbands. For example, emotional intelligence was significantly correlated with alexithymia (r=-.34, p<.001 for wives; r=-.46, p<.001 for husbands), positive conflict resolution style (r=.51, p<.001 for wives; r=.49, p<.001 for husbands), subordination (r=.35, p<.001; r=46, p<.001 for husbands), retreat (r=-.28,p<.01 for wives; r=.14, p<.001 for husbands) and total marital forgiveness score (r=.25, p<.001 for wives; r=.33, p<.001 for husbands). Alexithymia was significantly correlated with positive conflict resolution style (r=-.37, p<.001 for wives; r=-21, p<.001 for husbands) and marital forgiveness (r=-.23, p<.001 for wives; r=.-26, p<.001 for husbands). There were no significant correlations of negative conflict resolution style (NCRS) with PCRS (r=-.03, p>.05 for wives*;* r=.11, p>.05 for husbands), and subordination (r=-.03, p>.05 for wives; r=.10, p>.05 for husbands). Positive conflict resolution style (PCRS) was significantly correlated with subordination (r=.71, p<.001 for wives; r=.78, p<.001 for husbands), and marital forgiveness (r=.18, p<.001 for wives; r=.28, p<.001 for husbands). Subordination was significantly correlated with retreat (r=.32, p<.001 for wives; r=.43, p<.001 for husbands). The retreat was significantly correlated with total marital forgiveness score r=-.23, p<.001 for wives; r=-.16, p<.01 for husbands).

Table 3.3. Correlations among variables in the second study

	1	2	3	4	5	6	7	8	9	10	11	12	13
1.EI_W	1												
2.TA_W	-.34*	1											
3.NCRS_W	-.11	.12	1										
4.PCRS_W	.51*	-.37*	.11	1									
5.Subordination_W	.35**	-.12	.10	.71*	1								
6.Retreat_W	.28*	.14*	.15*	.19*	.43*	1							
7. MF_W	.25*	-.23*	-.38*	.18*	.09	-.16*	1						
8.EI_H	**.26***	-.20*	-.03	.26*	.23*	.12	.11	1					
9.TA_H	-.17*	**.18***	.08	-.06	-.10	-.03	-.19*	-.46*	1				
10.NCRS_H	-.22*	.13	**-.02**	-.14*	-.08	-.07	-.20*	-.18*	.30*	1			
11.PCRS_H	.11	-.01	-.08	**.11**	.15*	.16*	.06	.49*	-.34*	-.03	1		
12.Subordination_H	.11	-.08	.02	.13	**.26***	.13	.02	.46*	-.21*	-.03	.78*	1	
13.Retreat_H	.10	-.02	-.05	.11	.19*	**.21***	-.02	.14*	.01	.11	.14	.32*	1
14. MF_H	.15*	-.13	-.16*	.17*	.18*	.01	**.24***	.33*	-.26*	-.38*	.28*	.35*	-.23*

Note: W= Wives, and H=Husbands, *p<.01

Despite the similar correlation results, some correlation analysis results were different across wives and husbands. For example, NCRS was significantly correlated with retreat for husbands (r=.15, p<.01), while it was not correlated with retreat for wives (r=.11, p>.05). Alexithymia was significantly correlated with NCRS for wives (r=.30, p<.001), while it was not correlated with NCRS for husbands (r=.12, p>.05).

The interdependency among wives and husbands was also examined. As it can be seen in Table .3, the correlations between wives' and husbands' EI (r=.26, p<.001), alexithymia (r=.18, p<.01), subordination (r=.26, p<.001), retreat (r=.21, p<.001) and marital forgiveness (r=.24, p<.001) were statistically significant. However, there were no significant correlations between wives' and husbands' NCRS (r=-.02, p>.05) and PCRS (r=.11, p>.05). It can be said that there was an interdependency between wives' and husbands' experiences.

Significant correlations among responses of wives and husbands supported the data's nonindependence. Additionally, the study participants consisted of married couples. Therefore, dyads can be distinguished. Therefore, distinguishable APIM and APIMeM were carried out to test the hypotheses in the study. Furthermore, the 2000 bootstrapping with 95 % intervals was run to calculate direct and indirect effects in the APIM and APIMeM analyses.

3.2.1. The Relationship between Emotional Intelligence and Marital Forgiveness from APIM Perspective

A structural equation model was used to test the relationship between emotional intelligence and marital forgiveness from an APIM perspective. The initial model was fully saturated. Insignificant paths were removed from the model until all paths were significant (Kenny & Ledermann,2010). Therefore, two insignificant paths, which were partner effects, were dropped. The last model showed an excellent fit data (χ^2=1.72, χ^2/df = .86, p=.*42*, .CFI=.99, TLI=1.00, SRMR=.03, RMSEA =.001). The model is shown in Figure 3.2. The results indicated that the direct effect of emotional intelligence on marital forgiveness was significant (B=.24, p<.001, *CI* [.11, .36] for wives; B=.28, p<.001, *CI*[.16, .39] for husbands). The emotional intelligence of wives explained a 6 % variance in their marital forgiveness,

while husbands' emotional intelligence explained a 10 % variance in their own marital forgiveness.

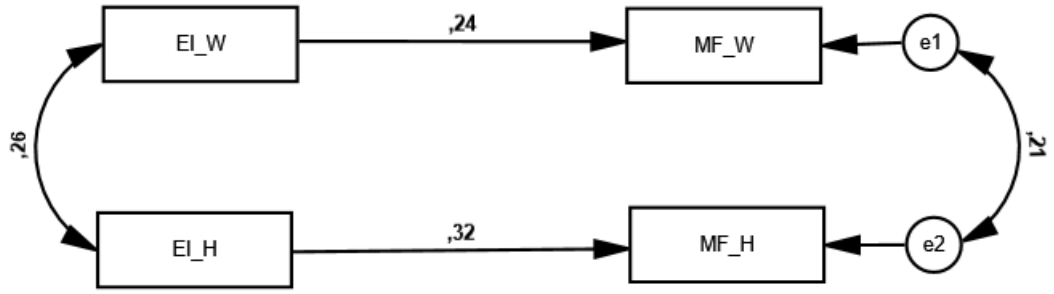


Figure 3.2. Standardized direct estimate for emotional intelligence and MF with APIM

Note:EI_W=Emotional intelligence of wives, EI_H=Emotional intelligence of husbands, MF_W=Marital forgiveness of wives, MF_H=Marital forgiveness of husbands

3.2.2. The Relationship between Conflict Resolution Style and Marital Forgiveness from APIM Perspective

A structural equation model was used to test the relationship between conflict resolution style and marital forgiveness from an APIM perspective. The initial model had a poor fit data (χ^2=433.30, χ^2/df = 18.05, p<.001, CFI=.70, TLI=.61, SRMR=.11, RMSEA =.19). Based on suggestions of modification indices, correlations between errors of PCRS and subordination, and between errors of subordination and retreat were added for wives. Moreover, correlated errors between PCRS and subordination, and between subordination and retreat for husbands were added. The modified model revealed adequate fit data (χ^2=42.71, χ^2/df = 2.37, p<.001, CFI=.96, TLI=.90, SRMR=.08, RMSEA =.07). It was recommended that an initial model was generated, and then insignificant paths were removed from the model until all paths were significant (Kenny & Ledermann, 2010). After insignificant paths were removed, the last model revealed an adequate fit data (χ^2=18.57, χ^2/df = 1.54, p <.001, CFI=.97, TLI=.92, SRMR=.06, RMSEA =.05). It was shown in Figure 3.3.

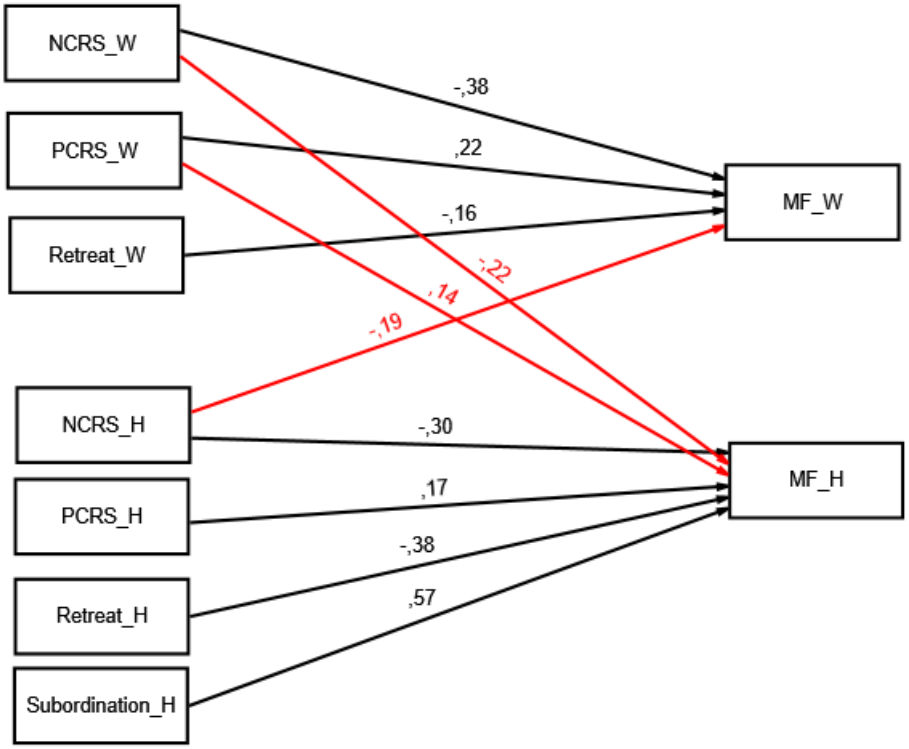


Figure 3.3. Standardized direct estimates for conflict resolution styles and MF with APIM

Note: Black straight lines show actor effects, while red straight lines show partner effects. Covariances and correlated error terms were not illustrated for simplicity.

The results of APIM revealed that the direct effect of NCRS on MF(*B*=-.88, *p*<.001, *CI*[-1.19, -.56] for wives; *B*=-.70, *p*<.001, *CI*[-.95, -.45] for husbands) and the direct effect of retreat on MF (*B*=-.43, *p*<.001, *CI*[-.77, -.08] for wives; *B*=-1.07, p<.001, *CI*[-1.35, -.77] for husbands), the direct effect of PCRS on MF (*B*=.62, *p*<.001, *CI* [.25, .99] for wives; (*B*=.43, *p*<.001, *CI* [.05, .90] for husbands) were statistically significant. Additionally, the direct effect of husbands' subordination on their own MF was (*B*=.62, *p*<.001, *CI* [.46, .73]) significant. Additionally, there were three partner effects.

For partner effects of wives, the effects of their NCRS on husbands' MF (*B*=-.45, *p*<.001, *CI*[-.71, -.20]) and the effect of their PCRS on MF of husbands (*B*=-.45, *p*<.001, *CI*[.06, .71]) were significant. For the partner effect of husbands, the effect of their NCRS on wives' MF (*B*=.36, *p*=.02, *CI* [-.67, -.17]) was significant. The model explained a 24 % variance in wives' MF, while it explained a 41 % variance in husbands' MF.

3.2.3. The Relationship between Alexithymia and Marital Forgiveness from APIM Perspective

A structural equation model was used to test the relationship between alexithymia and marital forgiveness from an APIM perspective. The initial model was fully saturated. An initial model was generated, and then insignificant paths were removed from the model. Therefore, one insignificant path from alexithymia of wives to marital forgiveness of husbands was removed. The last model showed a good fit data (χ^2=1.48, χ^2/df = 1.48, p=.22, .CFI=.99, TLI=.93, SRMR=.03, RMSEA =.05). The model is shown in Figure 3.4. The results indicated that the direct effect of alexithymia on marital forgiveness was significant (*B*=-.32, *p*<.001, *CI*[-.55, -.08] for wives; *B*=-.42, *p*<.001, *CI*[-.65, -.20] for husbands). Additionally, the alexithymia of husbands was directly associated with the marital forgiveness of wives (*B*=-.26, *p*=.02, *CI*[-.50, -.01]). The alexithymia of wives and husbands explained a 7 % variance in the wives' marital forgiveness, while husbands' alexithymia explained a 7 % variance in their own marital forgiveness.

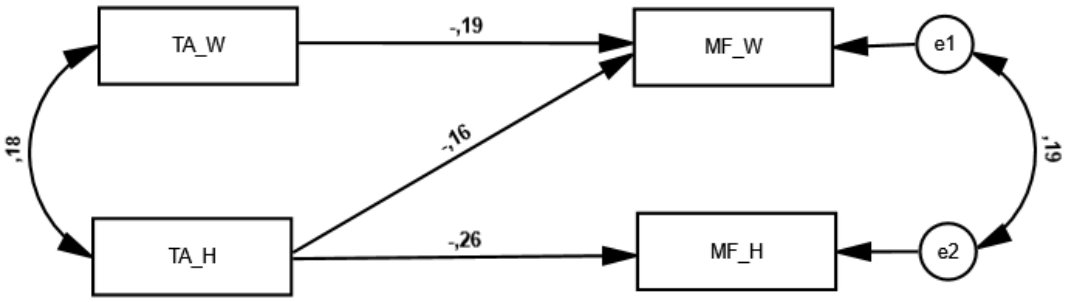


Figure 3.4. Standardized direct estimates for alexithymia and MF with APIM

3.2.4. The Mediating Role of Conflict Resolution Style between Emotional Intelligence and Marital Forgiveness from APIMeM Perspective

A structural equation model was tested to investigate the mediating role of conflict resolution style between emotional intelligence and marital forgiveness. The results of the initial model revealed a poor fit data (χ^2=363.93, $\chi 2$/df = 15.16, p <.001, CFI=.74, TLI=.75, SRMR=.11, RMSEA =.17). Based on suggestions of modification indices, correlations

between errors of PCRS and subordination, and between errors of subordination and retreat were added for wives. Moreover, correlated errors between PCRS and subordination, and between subordination and retreat for husbands were added. Then, the modified model indicated a good fit data (χ^2=40.46, χ^2/df = 2.02, p <.001, CFI=.97, TLI=.91, SRMR=.05, RMSEA =.07). Then, insignificant paths were removed. The last model showed excellent fit data (χ^2=60.85, χ^2/df = 1.60, p=.01, CFI=.97, TLI=.95, SRMR=.05, RMSEA =.05). Figure 4.5 shows standardized estimates in the APIMeM.

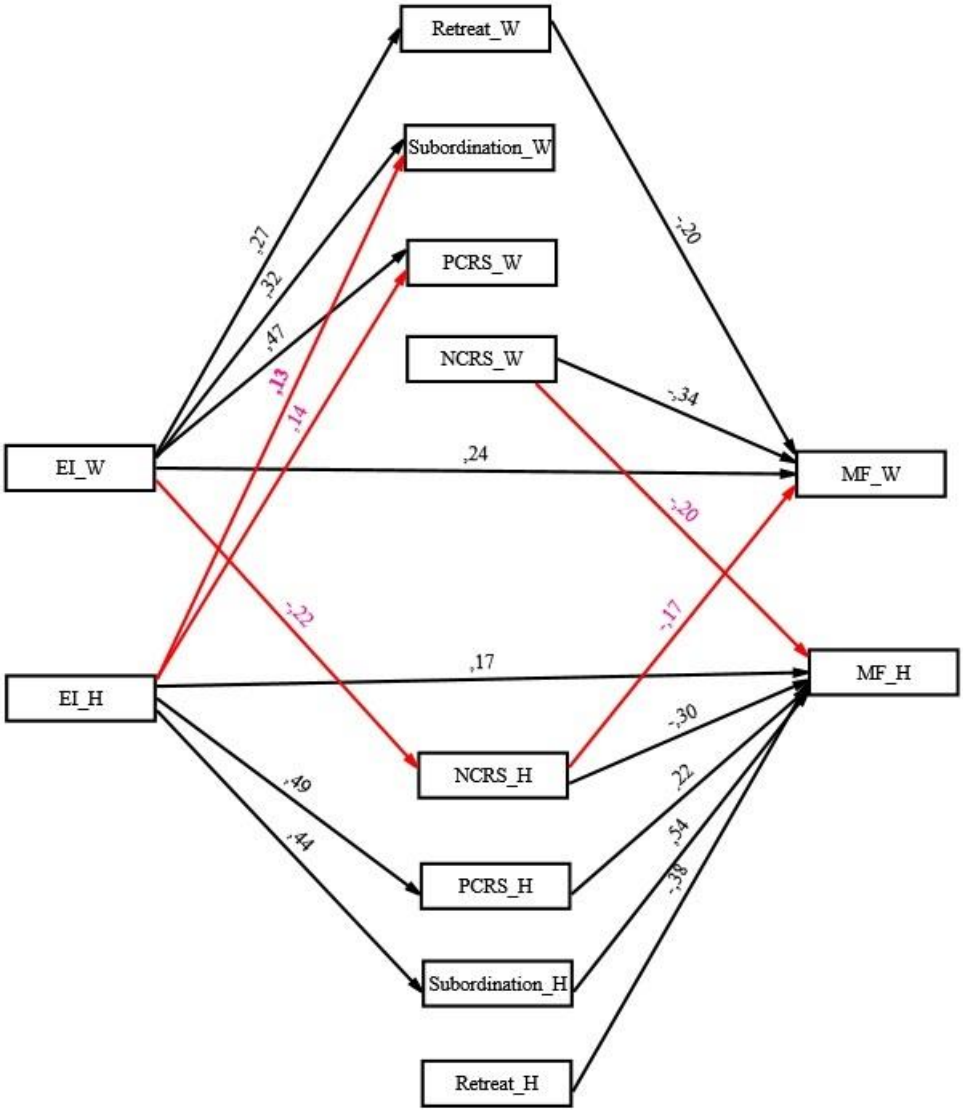


Figure 3.5. Standardized direct estimates in the first APIMeM

Note: Black straight lines show actor effects, while red straight lines show partner effects. Covariances and correlated error terms were not illustrated for simplicity.

The first APIMeM explained a 22 % variance in wives' marital forgiveness and a 43% variance in husbands' marital forgiveness. Additionally, wives' and husbands' emotional intelligence explained a 28% variance in wives' PCRS and a 14 % variance in wives' subordination. The emotional intelligence of wives explained 7 % of their own retreat and 5 % of husbands' NCRS. Moreover, the emotional intelligence of husbands explained a 24% variance in their own PCRS and a 20% variance in their own subordination score.

Table 3.4 showed unstandardized and standardized estimates for direct effects in the first APIMeM. For actor direct effects of wives, the effects of emotional intelligence on PCRS (*B*=.17, *p*<.001, *CI*[.12, .22]), subordination (*B*=.10, *p*<.001, *CI*[.12, .29]), retreat (*B*=.21, *p*<.001, *CI*[.05, .15]) and marital forgiveness (*B*=.24, *p*<.001, *CI*[.11, .36]) were statistically significant. Additionally, the effect of NCRS on marital forgiveness (*B*=-.76, *p*<.001, *CI*[-1.07, -.15]) and the effect of retreat on MF (*B*=-.52, *p*=.006, *CI*[-.87, -.15]) were significant.

For actor direct effects of husbands, the effect of emotional intelligence on PCRS (*B*=.17, *p*<.001, *CI*[.12, .22]), subordination (*B*=.30, *p*<.001, *CI*[.20, .37]) and marital forgiveness (*B*=.15, *p*=.009, *CI*[.04, .26]) were significant. The effect of NCRS on MF (*B*=.67, *p*<.001, *CI*[-.94, -.40]), the effect of PCRS on marital forgiveness (*B*=.54, *p*=.011, *CI*[.11, 1.11]), the effect of subordination on MF (*B*=.75, *p*<.001, *CI*[.52, 1.05]), and the effect of retreat on marital forgiveness (*B*=-1.12, *p*<.001, *CI*[.1.43, -.80]) were statistically significant.

For the partner effects, the path from emotional intelligence of wives to NCRS of husbands (*B*=-.10, *p*<.001, *CI*[-.15, -.04]), and the path from NCRS of wives to marital forgiveness of husbands (*B*=-.46, *p*<.001, *CI*[-.71, -.21]) were significant. Additionally, the path from emotional intelligence of husbands to PCRS of wives (*B*=.04, *p*=.024, *CI*[.01, .08]) and the path of husbands' emotional intelligence to subordination of wives (*B*=.07, *p*=.023, *CI*[.01, .15]) and the path from NCRS of husbands to marital forgiveness of wives (*B*=-.39, *p*=.002, *CI*[-.64, -.14]) were statistically significant.

Table 3.4. Estimates for direct effects in the APIMeM

Effects	B	SE	P	B	95% CI
Actor Effects					
Wives					
EI→NCRS	-	-	-	-	-
EI→PCRS	.17	.02	<.001	.47	.12, .22
EI→Subordination	.10	.03	<.001	.32	.12, .29
EI→Retreat	.21	.04	<.001	.27	.05, .15
NCRS→MF	-.76	.14	<.001	-.34	-1.07, -.15
PCRS→MF	-	-	-	-	-
Subordination→MF	-	-	-	-	-
Retreat→MF	-.52	.17	.006	-.20	-.87, -.15
EI→MF	.24	.07	<.001	.24	.11,.36
Husbands					
EI→NCRS	-	-	-	-	-
EI→PCRS	.17	.02	<.001	.49	.12, .22
EI→Subordination	.30	.04	<.001	.44	.20, .37
EI→Retreat	-	-	-	-	-
NCRS→MF	-.67	.12	<.001	-.30	-.94, -.40
PCRS→MF	.54	.22	.011	.22	.11, 1.11
Subordination→MF	.75	.12	<.001	.54	.52, 1.05
Retreat→MF	-1.12	.17	<.001	-.38	-1.43, -.80
EI→MF	.15	.05	.009	.17	.04, .26
Partner Effects					
Wives					
EI→NCRS	-.10	.03	<.001	-.22	-.15, -.04
EI→PCRS	-	-	-	-	-
EI→Subordination	-	-	-	-	-
EI→Retreat	-	-	-	-	-
NCRS→MF	-.46	.12	<.001	-.20	-.71,-.21
PCRS→MF	-	-	-	-	-
Subordination→MF	-	-	-	-	-
Retreat→MF	-	-	-	-	-
EI→MF	-	-	-	-	-
Husbands	-	-	-	-	-
EI→NCRS					
EI→PCRS	.04	.02	.024	.14	.01,.08
EI→Subordination	.07	.04	.023	.13	.01, .15
EI→Retreat	-	-	-	-	-
NCRS→MF	-.39	.14	.002	-.17	-.64, -.14
PCRS→MF	-	-	-	-	-
Subordination→MF	-	-	-	-	-
Retreat→MF	-	-	-	-	-
EI→MF	-	-	-	-	-

Note: B= Unstandardized estimates, β=Standardized estimates, EI=Emotional Intelligence, MF= Marital forgiveness

Table 3.5 shows indirect effects (IE) in the first APIMeM model. There were two actor IEs of wives. The retreat of wives partially mediated the relationship between wives' own emotional intelligence and marital forgiveness (*B*=.05, *p*=.006, *CI*[-.10, -.01]). NCRS of husbands mediated the relationship between wives' own emotional intelligence and marital forgiveness (*B*=-.04, *p*=.003, *CI*[.01, .08]).

PCRS for husbands partially mediated the relationship between husbands' own emotional intelligence and marital forgiveness (*B*=.09, *p*=.012, *CI*[.02, .21]). Subordination of husbands partially mediated the relationship between their own emotional intelligence and marital forgiveness (*B*=.21, *p*<.001, *CI*[.13, .32]). NCRS of husbands mediated the relationship between the emotional intelligence of wives and their own marital forgiveness (*B*=.07, *p*<.001, *CI[*.02, .11]).

Table 3.5. Indirect effects in the first APIMeM

Effect	B	95% CI	p
Wives actor-actor IE :EI_W→Retreat_W→MF_W	-.05	-.10, -.01	.006
Wives partner-partner IE :EI_W→NCRS_H→MF_W	.04	.01, .08	.003
Husbands actor-actor IE :EI_H→PCRS_H→MF_H	.09	.02, .21	.012
Husbands actor-actor IE: EI_H→Subordination_H→MF_H	.21	.13, .32	<.001
Wives partner-actor IE: EI_W→NCRS_H→MF_H	.07	.02, .11	.001

3.2.5. The Mediating Role of Conflict Resolution Style between Alexithymia and Marital Forgiveness from APIMeM Perspective

A structural equation model was tested to investigate the mediating role of conflict resolution style between alexithymia and marital forgiveness. The results of the initial model revealed a poor fit data (χ^2=444.12, $\chi 2$/df = 18.50, *p* <.001, CFI=.79, TLI=.67, SRMR=.12, RMSEA =.20). Based on suggestions of modification indices, correlations between errors of PCRS and subordination, and between errors of subordination and retreat were added for wives. Moreover, correlated errors between PCRS and subordination, and between subordination and retreat for husbands were added. Then, the modified model indicated a good fit data (χ^2=36.79, χ^2/df = 2.16, *p* <.001, CFI=.97, TLI=.89, SRMR=.06, RMSEA =.07). Then, insignificant paths were removed. The last model showed a good fit data (χ^2=49.08,

χ^2/df = 1.58, *p*=.02, CFI=.96, TLI=.93, SRMR=.06, RMSEA =.05). It was shown in Figure 3.4.

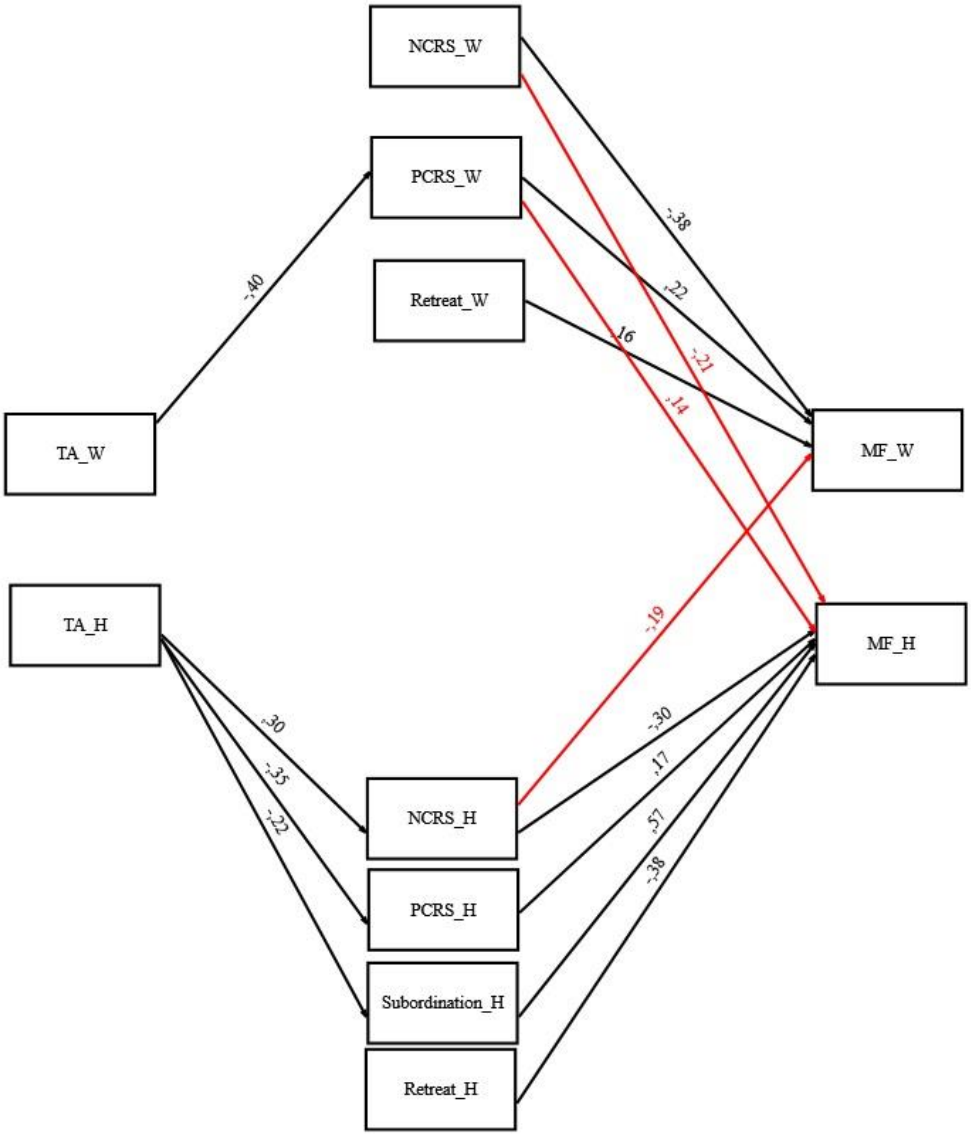


Figure 3. 6. Standardized direct effects in the second APIMeM

Note: Black straight lines show actor effects, while red straight lines show partner effects. Covariances and correlated error terms were not illustrated for simplicity.

Table 3.6 indicated unstandardized and standardized estimates for direct effects in the second APIMeM. For actor direct effects of wives, the effects of alexithymia on PCRS (*B*=-.24, *p*<.001, *CI*[-.31, -.16]), the effect of NCRS on marital forgiveness (*B*=-.88, *p*<.001, *CI*[-1.19, -.56]), the effect of PCRS on marital forgiveness (*B*=.62, p<.001, *CI*[.26, .99]) and the effect of retreat on marital forgiveness *(B*=-.43, *p*=.011, *CI*[-.76, -.08]) were significant.

Table 3.6. Unstandardized and standardized direct effects in the second APIMeM

Effects		**B**	**SE**	**P**	**β**	**95% CI**
Actor Effects						
Wives	TA→NCRS	-	-	-	-	-
	TA→PCRS	-24	.04	<.001	-.40	-.31, -.16
	TA→Subordination	-	-	-	-	-
	TA→Retreat	-	-	-	-	-
	NCRS→MF	-.88	.14	<.001	-.38	-1.19, -.56
	PCRS→MF	.62	.18	<.001	.22	.26, .99
	Subordination→MF	-	-	-	-	-
	Retreat→MF	-.43	.17	.011	-.16	-.76, -.08
	TA→MF	-	-	-	-	-
Husbands	TA→NCRS	.22	.05	<.001	-.30	.14, .29
	TA→PCRS	-.22	.04	<.001	-.35	-.30,-.15
	TA→Subordination	-.26	.08	<.001	-.22	-.42, -.11
	TA→Retreat	-	-	-	-	-
	NCRS→MF	.70	.12	<.001	-.30	-.95, -.45
	PCRS→MF	.42	.22	.02	.17	.04, .89
	Subordination→MF	.60	.08	<.001	.43	.47, .73
	Retreat→MF	-1.07	.17	<.001	-.36	-1.36,-.77
	TA→MF	-	-	-	-	-
Partner Effects						
Wives	TA→NCRS	-	-	-	-	-
	TA→PCRS	-	-	-	-	-
	TA→Subordination	-	-	-	-	-
	TA→Retreat	-	-	-	-	-
	NCRS→MF	-.45	.12	<.001	-.20	-.71, -.20
	PCRS→MF	.36	.15	.020	.13	.06, .70
	Subordination→MF	-	-	-	-	-
	Retreat→MF	-	-	-	-	-
	TA→MF	-	-	-	-	-
Husbands	TA→NCRS	-	-	-	-	-
	TA→PCRS	-	-	-	-	-
	TA→Subordination	-	-	-	-	-
	TA→Retreat	-	-	-	-	-
	NCRS→MF	-.43	.14	.002	-.19	-.68,-.18
	PCRS→MF	-	-	-	-	-
	Subordination→MF	-	-	-	-	-
	Retreat→MF	-	-	-	-	-
	TA→MF	-	-	-	-	-

For actor direct effects of husbands, the effect of alexithymia on NCRS (*B*=.22, *p*<.001, *CI*[.20, .37]), PCRS (*B*=-.22, *p*<.001, *CI*[-.30, -.15]), subordination (*B*=-.26, *p*<.001, *CI*[-.42,-.11]), the effect of NCRS on MF (*B*=.67, *p*<.001, *CI*[-.94, -.40]), the effect of

subordination on marital forgiveness (*B*=.60, *p*<.001, *CI*[.47, .73]), and the effect of retreat on MF (*B*=-1.07, *p*<.001, *CI*[-1.36, -.77]) were statistically significant.

For the partner effects, the effect of wives' NCRS to marital forgiveness of husbands (*B*=-.45, *p*<.001, *CI[*-.71, -.20]), the effect of wives' PCRS on marital forgiveness of husbands (*B*=.36, *p*=.020, *CI*[.06, .70]), and the effect of husbands' NCRS on marital forgiveness of wives (*B*=-.43, *p*=.002, *CI*[-.68, -.18]) were statistically significant.

Table 3.7 shows indirect effects (IE) in the second APIMeM model. PCRS of wives mediated the relationship between wives' own alexithymia and marital forgiveness (*B*=-.15, *p*<.001, *CI*[-.25, -.05]). NCRS of husbands mediated the relationship between their own alexithymia and marital forgiveness (*B*=-.15, *p*=.003, *CI[*-.24, -.08]). PCRS of husbands mediated the relationship between their own emotional intelligence and marital forgiveness (*B*=-.10, *p*=.02, *CI*[-.21, -.01]). Subordination of husbands mediated the relationship between their own alexithymia and marital forgiveness (*B*=-.16, *p*<.001, *CI* [-.27, -.06]). Additionally, there are two partner IEs. The alexithymia of wives was negatively associated with their husbands' forgiveness through their PCRS (*B*=-.09, *p*<.001, *CI* [-.16, -.01]). However, alexithymia of husbands was negatively associated with their wives' forgiveness through their NCRS (*B*=-.09, *p*<.001, *CI*[-.16, -.03]).

Table 3. 6. Indirect effects in the second APIMeM

Effect	**B**	**95% CI**	**p**
Wives actor-actor IE:TA_W→PCRS_W→MF_W	-.15	-.25, -.05	<.001
Husbands actor-actor IE:TA_H→NCRS_H→MF_H	-.15	-.24, -.08	<.001
Husbands actor-actor IE:TA_H→PCRS_H→MF_H	-.10	-.21,-.01	.020
Husbands actor-actor IE: TA_H→Subordination_H→MF_H	-.21	-.37,-.08	<.001
Wives to husbands actor-partner:TA_W→PCRS_W→MF_H	-.09	-.16, .01	.020
Husbands to wives actor-partner:TA_H→NCRS_H→MF_W	-.09	-.16, -.03	<.001

The second APIMeM explained a 25 % variance in wives' marital forgiveness and a 45% variance in husbands' marital forgiveness. Additionally, wives' alexithymia explained a 16 % variance in their own PCRS. The alexithymia of husbands explained 9 % of their own NCRS, 12 % of husbands' PCRS, and 5 % variance in their own retreat.

3.3.Summary of Findings

The current study aimed to investigate the relations of marital forgiveness with emotional intelligence, alexithymia, and conflict resolution styles with APIM and APIMeM perspectives. Therefore, three APIM and two APIMeM analyses were conducted.

The first hypothesis was that emotional intelligence predicted marital forgiveness for both the actor and partner. The findings showed that emotional intelligence had only actor effects on marital forgiveness. This means that people with higher emotional intelligence were more forgiving. However, their emotional intelligence score was not associated with their spouses' forgiveness. Therefore, it can be concluded that the findings partially supported the first hypothesis.

The second hypothesis was that conflict resolution styles predicted marital forgiveness for both the actor and partner. Both actor and partner effects were found. Wives with higher PCRS scores were more forgiving. However, negative and retreat conflict resolution styles were negatively associated with marital forgiveness for wives. Additionally, it was found that wives' subordination did not predict their own marital forgiveness. For husbands, it was found that husbands with higher NCRS and retreat were less forgiving, while higher PCRS and subordination were associated with higher marital forgiveness. For partner effect, it was found that wives' NCRS and PCRS significantly predicted marital forgiveness of husbands. Wives' PCRS positively predicted husbands' marital forgiveness, while wives' NCRS negatively predicted husbands' marital forgiveness. Additionally, husbands' NCRS negatively predicted wives' marital forgiveness. Therefore, it can be concluded that the findings partially supported the second hypothesis.

The third hypothesis was about the relationship between alexithymia and marital forgiveness. It was expected that alexithymia predicted both the actor's and partner's marital forgiveness. The actor effect of alexithymia was found for both wives and husbands, while only the alexithymia of husbands influenced wives' forgiveness. People with higher alexithymia were less forgiving compared to people with lower alexithymia. Additionally, husbands' alexithymia negatively predicted wives' marital forgiveness. However, there was no association between the alexithymia of wives and the marital forgiveness of husbands. Therefore, it can be concluded that the findings partially supported the third hypothesis.

The fourth hypothesis was that conflict resolution styles mediated the relationship between emotional intelligence and marital forgiveness. Therefore, an APIMeM analysis was conducted. For wives, emotional intelligence, NCRS, and retreat predicted marital forgiveness, while there were no direct effects of wives' PCRS and subordination on their own marital forgiveness. Retreat mediated the relationship between emotional intelligence and marital forgiveness. If wives with higher emotional intelligence used retreat conflict resolution styles, marital forgiveness decreased.

For husbands, emotional intelligence, NCRS, PCRS, subordination, and retreat had direct effects on marital forgiveness. Higher retreat and NCRS were associated with lower marital forgiveness, while higher emotional intelligence, PCRS, and subordination were associated with higher marital forgiveness. Additionally, PCRS and subordination mediated the relationship between emotional intelligence and marital forgiveness. Husbands with higher emotional intelligence scores tended to use PCRS and subordination conflict resolution styles more, which led to a greater increase in marital forgiveness.

In addition to actor effects, there were direct and indirect partner effects in the first APIMeM. Husbands' emotional intelligence was positively associated with wives' subordination and PCRS, while wives' NCRS was negatively associated with husbands' marital forgiveness. Additionally, husbands' NCRS mediated the relationship between wives' emotional intelligence and marital forgiveness. It means that wives' emotional intelligence scores were negatively associated with husbands' NCRS, which led to a decrease in wives' marital forgiveness. However, neither wives' nor husbands' emotional intelligence, subordination, and retreat predicted the marital forgiveness of their spouses. Those findings partially supported the fourth hypothesis.

The fifth hypothesis was that conflict resolution styles mediated the relationship between alexithymia and marital forgiveness. Therefore, the second APIMeM analysis was carried out. It was found that alexithymia had no longer a direct effect on marital forgiveness for both wives and husbands. For wives, higher PCRS and retreat were associated with higher marital forgiveness, while NCRS was negatively associated with marital forgiveness. Additionally, PCRS mediated the relationship between alexithymia and marital forgiveness. Wives with lower alexithymia scores were more likely to use PCRS, which led to an increase in their marital forgiveness.

Actor effects of husbands showed that husbands with higher alexithymia had higher NCRS and lower PCRS and subordination scores. Additionally, husbands' NCRS, PCRS, and subordination mediated the relationship between their alexithymia and marital forgiveness. It means that husbands with higher alexithymia scores were more likely to use NCRS, which leads to lower marital forgiveness. However, husbands with higher alexithymia scores were less likely to use PCRS and subordination resolution styles, which led to lower marital forgiveness.

When partner effects were examined, there were two indirect partner effects. Firstly, PCRS of wives mediated the relationship between their own alexithymia and husbands' marital forgiveness. It means that wives with higher alexithymia scores used PCRS less, which led husbands to have lower marital forgiveness. Secondly, the NCRS of husbands mediated the relationship between their own alexithymia and wives' marital forgiveness. It means that husbands with higher alexithymia were more likely to use NCRS, which led their wives to have lower marital forgiveness scores. Those findings partially supported the fifth hypothesis.

To summarize the findings, emotional intelligence had a direct actor effect on marital forgiveness, but there was no direct partner effect. When the conflict resolution style was included in the model as a mediator, women's emotional intelligence affected husbands' marital forgiveness through husbands' NCRS. Husbands whose wives had higher emotional intelligence tended to use NCRS less, which led husbands and wives to be more forgiving. Additionally, the direct effect of alexithymia on marital forgiveness was significant. However, these direct effects were insignificant when conflict resolution styles were included in the model as mediators. APIMeM analysis showed that wives' alexithymia affected their marital forgiveness through their PCRS, while alexithymia of husbands affected their marital forgiveness through their own NCRS, PCRS, and subordination conflict resolution styles. Additionally, wives' alexithymia affected their husbands' marital forgiveness through their PCRS, while husbands' alexithymia affected wives' marital forgiveness through husbands' NCRS.

4. GENERAL DISCUSSION

The current study aimed to develop a marital forgiveness scale for Turkish culture and investigate the relations of marital forgiveness with emotional intelligence, conflict resolution styles, and alexithymia from APIM perspectives. In the following section, the results and limitations of both studies were discussed. Then, suggestions for further research on marital forgiveness were presented.

4.1. The Development of Marital Forgiveness Scale

The reason for the scale development study was that there is no forgiveness scale in a marriage specific to Turkish culture. Although the adapted marital forgiveness scale was reliable and valid for Turkish culture, they were developed by an individualistic culture (e.g., Dumus & Manap, 2018; Erkan, 2015). Turkish culture has features of both individualistic and collectivistic cultures (Karremans et al., 2011). It was emphasized that the scale standing for beliefs and values would contribute to the forgiveness research to understand the role of culture on forgiveness (Sandage et al., 2019). To develop a scale for Turkish culture, a qualitative study was conducted with 13 Turkish married couples (Bıyık Sarı & Cıhan, 2024). Items were generated based on findings from the qualitative study and the existing scale (Fincham & Beach, 2002; Palerio et al., 2009). Results of EFA, CFA, validities, and reliability analysis showed that the scale was reliable and valid.

The criterion-based and convergent validities of the scale were examined by using the rumination scale, MOFS, and the severity and significance of the offense. Earlier studies showed a significant association between rumination and forgiveness (e.g., Karreman & Smith, 2010; McCullough et al., 2007; Paleria et al., 2009). The findings from the present study were consistent with earlier studies. The significant correlation between rumination and the marital forgiveness scale showed the scale's criterion-based validity.

The characteristics of offense influence the decision of forgiveness. People reported that forgiveness was difficult when offenses were severe and significant for them (Bıyık Sarı & Cıhan, 2024; McCullough et al., 2018; Osei-Tutu et al., 2018; Sandilya & Shahnawaz, 2014). Significant correlations between the developed scale, the severity of the offense, and the significance of the offense were consistent with findings in earlier studies. Additionally,

the subscales and total scores of the developed scale were significantly correlated with avoidance-retaliation and benevolence dimensions of the marital offense-specific forgiveness scale. These results supported the convergent validity of the scale.

Bıyık-Sarı and Cıhan (2024) found that married individuals initially avoided their spouses and might have a desire to take revenge on their spouses. After a decrease in negativity due to offenses, they decided to forgive their spouses unconditionally or conditionally. These findings supported the idea that forgiveness is a motivational change. (McCullough et al., 1998; Palermo et al., 2009). In the forgiveness process, avoidance and anger decrease, while positive emotions and behaviors towards offenders increase. Both negative and positive motivations coexist, but the level of motivation changes (McCullough et al., 1998; Palerio et al., 2009). Existing scales supported this statement which emphasized the multi-dimensionality of forgiveness (Fincham & Beach, 2002; McCullough et al., 1998; Palerio et al., 2009). For example, the marital dispositional scale has negative and positive dimensions, while MOFS has avoidance, resentment, and benevolence dimensions (Fincham et al., 2004; Palerio et al., 2009). The present study had four subscales, and the results of inter-dimensions correlation analysis showed that unconditional and conditional forgiveness were negatively correlated with avoidance and desire for revenge. Therefore, the results supported the multi-dimensionality of forgiveness.

The scale that was developed consists of four subscales: avoidance, desire for revenge, unconditional, and conditional forgiveness. In the developed scale, avoidance and desire for revenge were like the avoidance-retaliation dimension of MOFS. Additionally, unconditional forgiveness was similar to the benevolence dimension of MOFS (Paleria et al., 2009). However, the subscale of conditional forgiveness was specific to Turkish culture. Items in this subscale pertained to the efforts of spouses, such as accepting wrongdoing and making amends. Earlier studies emphasized the importance of apology and remorse in the decision of forgiveness for collectivistic cultures (Bugay & Mullet, 2013; Osei-Tutu et al., 2018; Sandage et al., 2019). Therefore, it can be concluded that conditional forgiveness reflects the collectivistic cultural features of Turkish culture. In summary, the research findings lead to the conclusion that the Marital Forgiveness scale has both validity and reliability.

4.2. Emotional Intelligence and Marital Forgiveness

Emotional intelligence is defined as the awareness of emotional states, regulation of emotions, and using emotional knowledge in personal and social life (Goleman, 1998; Salovey & Mayer, 1990). Studies about the role of emotional intelligence in marriage showed that people with higher emotional intelligence reported higher marital quality and satisfaction. Individuals' emotional intelligence positively predicted their partners' marital satisfaction and quality (Brackett et al., 2005; Pandey & Anand, 2010). Furthermore, it was asserted that at least one member of the couple with higher emotional intelligence was enough for both members of the couple to have higher marital satisfaction and quality (Brackett et al., 2005; Fitness, 2006; Zarch et al., 2014). Therefore, the present study expected that the emotional intelligence of people positively predicted their own and their partners' marital forgiveness.

Although it was well-documented that emotional awareness and regulation help people overcome negative situations and forgive others (Carvalho et al., 2010; Hodgson & Wertheim, 2007), just a few studies investigated the association between emotional intelligence and marital forgiveness (Ghanbari-Panah, 2011; Motaghi et al., 2021; Shamsi & Asad, 2021). The findings from these studies disagreed. Although a few studies showed a positive association between emotional intelligence and forgiveness (Motaghi et al., 2021; Shamsi & Asad, 2021), while Panah et al. (2011) found no association between them. The present study found that people with higher emotional intelligence scores were more likely to forgive their spouses. However, people's emotional intelligence did not predict marital forgiveness of their spouses.

The findings from the study supported the positive association between emotional intelligence and marital forgiveness. However, there were no partner effects on marital forgiveness.

4.3. Conflict Resolution Style and Marital Forgiveness

The present study used the conflict resolution style scales of Ozen et al. (2016). There were four conflict resolution styles: negative, retreat, positive, and subordination conflict resolution styles. They expressed that people prioritize their spouses' needs to solve conflicts in a subordination resolution style, while retreat means destructive conflict resolution with

passive behaviors such as avoidance. Therefore, it can be said that negative and retreat conflict resolution styles are destructive/ineffective conflict resolution styles, while positive and subordination conflict resolution styles are constructive/effective conflict resolution styles.

Studies revealed that constructive /effective conflict resolution styles were positively correlated with forgiveness, while destructive/ineffective conflict resolution styles were negatively correlated with forgiveness (Donoli & Wertheim, 2012; Rizkalla et al., 2008; Takada & Ohbuchi, 2013). APIM analysis revealed significant associations between conflict resolution styles and marital forgiveness. For both wives and husbands, positive conflict resolution styles increased marital forgiveness, while negative and retreat conflict resolution styles were negatively correlated with marital forgiveness. Additionally, husbands' subordination also increased marital forgiveness. These findings supported earlier studies investigating the role of conflict resolution styles on forgiveness (Donoli & Wertheim, 2012; Rizkalla et al., 2008). People were less forgiving when they used destructive conflict resolution styles. On the other hand, using constructive conflict resolution styles leads to increased forgiveness of others.

As aforementioned, the relationship between marital forgiveness and conflict resolution styles was investigated with dyadic analysis (Fincham et al., 2004; Fincham et al., 2007; Paleria et al., 2019). Studies found a significant association between them for both wives and husbands. Moreover, individuals' forgiveness predicted the conflict resolution of their spouses (Paleari et al., 2009). However, the findings about partner effects were controversial. Fincham et al (2004) found that wives' benevolence predicted husbands' ineffective conflict resolution while husbands' avoidance-retaliation predicted wives' ineffective conflict resolutions. Fincham et al. (2007) found the partner effect of wives' benevolence on their husbands' conflict resolution style, while Paleari et al. (2009) found the partner effect of husbands' benevolence on their wives' effective conflict resolution style. These studies used forgiveness as a predictor of conflict resolution. However, the current study used conflict resolution styles as a predictor of marital forgiveness. It was found that conflict resolution styles significantly predicted marital forgiveness. Additionally, the results revealed both wives' and husbands' partner effects on martial forgiveness. Wives' negative and positive conflict resolution styles influenced their husbands' marital forgiveness, while husbands' NCRS negatively predicted wives' marital forgiveness.

Overall, studies agreed on the significant association between conflict resolution styles and forgiveness. However, the causal direction was questionable. The present study asserted that conflict resolution styles predicted marital forgiveness. However, earlier studies showed that forgiveness predicted conflict resolution styles (Fincham et al., 2007; Paleria et al., 2009). The use of ineffective conflict resolution tactics may be because of unresolved marital conflicts. This can lead to unforgiveness, which in turn affects how spouses handle new conflicts. Any unforgiven offenses in the marriage may affect both future forgiveness and conflict resolution (Fincham et al., 2007).

4.4. Alexithymia and Marital Forgiveness

The research contributes to the increasing evidence that alexithymia significantly influences marital relationships. Several studies have explored that alexithymia is associated with lower marital quality (Colin et al., 2015; Frye-Cox & Hesse, 2013) and satisfaction (Panahi et al., 2018). Moreover, higher levels of alexithymia are associated with greater interpersonal problems (Luminet & Zamariola, 2018; Pérusse et al., 2012) and marital burnout (Zamani et al., 2023). While there have been a limited number of studies on alexithymia and forgiveness, they confirmed a negative correlation between them (Amirkhosravi et al., 2021; Bahreini et al., 2019). The present study aimed to investigate how alexithymia was associated with marital forgiveness from both individuals' and partners' perspectives. It was hypothesized that individuals' alexithymia would predict their own and their partner's marital forgiveness.

The current study found that people with higher alexithymia had lower marital forgiveness scores. As mentioned before, alexithymic people are less aware of their and others' emotions and face difficulties in regulating emotions (Yılmaz et al., 2024). They generally avoid conflicts and intimacy in close relationships (Eid & Boucher, 2012; Lyvers et al., 2022). Maybe these factors negatively influenced marital forgiveness.

As well as significant actor effects, the partner effect of husbands on wives' marital forgiveness. Husbands' alexithymia negatively predicted wives' marital forgiveness. However, there was no association between wives' alexithymia and husbands' marital forgiveness. This may be due to gender differences in expectations (Ipekçi & Turan, 2023;

Perusse et al., 2012). It was asserted that women have expectations from their partners, such as being more thoughtful and affectionate. However, men are generally unwilling to talk about their emotions. Additionally, the social expectation from men is to control their emotions (Ipekçi & Turan, 2023). Therefore, husbands' alexithymia may be an obstacle to meeting the needs of wives, which leads wives to be less forgiving of their husbands. However, women with higher alexithymia had similar emotion regulation strategies to men such as avoidance. Therefore, the condition of wives may not influence husbands' marital forgiveness (Eid & Boucher, 2012). Additionally, it may be due to levels of wives' alexithymia. Epözdemir (2012) emphasized that the effect of wives' alexithymia on husbands' marital outcomes changed depending on the level of wives' alexithymia. Earlier studies investigating the association between alexithymia and marital satisfaction found similar actor and partner effects. Husbands' alexithymia influenced wives' marital satisfaction, but the vice versa was not significant (Eid & Boucher, 2012; Perusse et al., 2012).

4.5. The Mediator of Conflict Resolution Style between Emotional Intelligence and Marital Forgiveness

Earlier research has confirmed the significant association between emotional intelligence and conflict resolution styles (Smith et al., 2008; Stolarski et al., 2011; Zeidner & Kloda, 2013). However, findings about partner effects were controversial. Zeidner and Kloda (2013) found that individuals' emotional intelligence was not associated with partners' conflict resolution styles. However, other studies found that only wives' emotional intelligence predicted husbands' conflict resolution styles (Smith et al., 2008; Stolarski et al., 2011). The findings in the current study supported these conclusions, indicating that higher emotional intelligence was associated with higher use of positive conflict resolution styles for both wives and husbands. Additionally, wives' emotional intelligence was negatively associated with husbands' NCRS, consistent with earlier research (Smith et al., 2008; Stolarski et al., 2011). However, the significant association between husbands' emotional intelligence and wives' PCRS was contrary to earlier findings (Smith et al., 2008; Stolarski et al., 2011; Zeidner & Kloda, 2013).

Studies have shown that emotionally intelligent people generally use effective and constructive conflict resolution styles (Shih & Susanto, 2010; Smith et al., 2008; Stolarski

et al., 2011), and effective conflict resolution styles were also positively associated with forgiveness (Donnoli & Wertheim, 2012; Rizkalla et al., 2008). Therefore, the mediator effect of conflict resolution on the relationship between emotional intelligence and marital forgiveness. Results revealed that conflict resolution styles partially mediated the relationship between emotional intelligence and marital forgiveness. PCRS and subordination conflict resolution styles mediated the relationship between emotional intelligence and marital forgiveness for husbands. These findings supported the significant positive association between emotional intelligence and constructive/effective conflict resolution styles for men. Additionally, the significant mediating effect of wives' retreat on the relationship between their own emotional intelligence and marital forgiveness. Wives' emotional intelligence positively predicted retreat conflict resolution style, which resulted in lower marital forgiveness, which was an unexpected result. The significant positive association between wives' emotional intelligence and retreat was not consistent with earlier findings (Smith et al., 2008; Stolarski et al., 2011). Earlier studies asserted a negative association between them (Awasthi & Yadav, 2016; Başoğul & Özgür, 2016) or no correlation between them (Gunkel et al., 2016; Riaz et al., 2012).

Moreover, two indirect partner effects were related to the mediator of husbands' NCRS. Husbands' NCRS mediated the relationship between wives' emotional intelligence and marital forgiveness. Additionally, it mediated the relationship between wives' emotional intelligence and their own marital forgiveness. This means that husbands whose wives had higher emotional intelligence were less likely to use NCRS, which led husbands and wives to be more forgiving of their spouses.

4.6. The Mediator of Conflict Resolution Style between Alexithymia and Marital Forgiveness

The second APIMeM analysis examined the mediating effect of conflict resolution style on alexithymia and marital forgiveness. Earlier APIM analysis showed the direct effect of alexithymia on marital forgiveness. Additionally, husbands' alexithymia had a negative effect on wives' marital forgiveness. However, these effects were no longer significant after the conflict resolution style was added to the model as a mediator. Alexithymia influenced marital forgiveness through conflict resolution styles.

Earlier research suggested that people with higher levels of alexithymia were more likely to use maladaptive coping styles (Helmes et al., 2008; Parker et al., 1998). However, the findings about this association were only partially supported by each other. While some studies found that alexithymia generally influences dyadic coping style, other studies found this effect only in women (Gabriel et al., 2016; Untas et al., 2015). Similarly, when examining the impact of alexithymia on a partner's coping ability, a few studies found this effect to be significant for men (Perusse et al., 2012; Untas et al., 2015).

In the current study, the APIMeM analysis revealed that wives' alexithymia only predicted their PCRS, while husbands' alexithymia significantly predicted their NCRS, PCRS, and subordination. In addition, there were no significant partner effects of alexithymia on conflict resolution styles. Therefore, these results are partially consistent with the findings of earlier studies. Actor effects revealed that alexithymia predicted conflict resolution styles, but there were no significant partner effects of alexithymia on conflict resolution styles. Actor effects supported earlier studies (Gabriel et al., 2016; Untas et al., 2015). Findings about partner effects supported the study conducted by Gabriel et al. (2016).

The APIMeM analysis revealed significant indirect actor effects. Wives with higher alexithymia were less likely to use PCRS, which decreased their marital forgiveness. Additionally, husbands' higher alexithymia was associated with higher NCRS, lower PCRS, and lower subordination, which resulted in lower marital forgiveness.

In addition to actor-indirect effects, two significant actor-partner indirect effects were found. One of them was that husbands with higher alexithymia were more likely to use NCRS, which led wives to be less forgiving of their husbands. The second indirect effect was that wives with higher alexithymia were less likely to use PCRS, which led husbands to be less forgiving. Although earlier APIM analysis found the effect of husbands' alexithymia on wives' marital forgiveness, the APIMeM results revealed that this direct effect was insignificant after the conflict resolution styles were added to the model as mediators.

These findings can be explained by the effect of alexithymia on interpersonal problems. Earlier studies emphasized that alexithymic people have difficulties about naming emotions, especially negative emotions (Luminet & Zamariola, 2018; Zakeri & Rezaei, 2022). Therefore, they generally avoid conflicts in their intimate relationships. When they

face a stressful event, they do not handle problems effectively (Helmes et al., 2008; Parker et al., 1998). Ineffectively conflict resolution styles were negatively associated with forgiveness (Fincham et al., 2004; Paleria et al.,2009). Therefore, it can be said that people with higher alexithymia were more likely to use ineffective conflict resolution styles, which results in lower marital forgiveness. Additionally, individuals' alexithymia influenced marital forgiveness through conflict resolution styles.

5. CONCLUSION

Two studies were conducted to investigate forgiveness in marriage. In the first study, a marital forgiveness scale was developed for Turkish culture. A validity and reliability study of the scale was conducted. The significant correlation between the developed scale and rumination supported the criterion-based validity of the scale. Additionally, the significant correlations of the developed scale with marital offense-specific scale, the severity and significance of offenses supported the convergent validity of the scale. Reliability analysis revealed that the Cronbach alpha value for each subscale was greater than .70. Therefore, the scale was found to be valid and reliable. Then, the developed scale was used to test the relations of marital forgiveness with emotional intelligence, alexithymia, and conflict resolution styles with APIM and APIMeM perspectives.

The second study revealed that people with higher emotional intelligence were more likely to forgive their spouses. Additionally, conflict resolution styles significantly predicted marital forgiveness, but the effect changed depending on the resolution styles. People who used PCRS and subordination resolution style more were more likely to forgive their spouses. However, people were less likely to forgive their spouses when they used NCRS and retreat conflict resolution style. People with higher alexithymia were less likely to forgive their spouses. Additionally, the alexithymia of husbands negatively affected the marital forgiveness of their wives.

Conflict resolution styles partially mediated the relationship between emotional intelligence and marital forgiveness, while it completely mediated the relationship between alexithymia and marital forgiveness. Emotional intelligence had both direct and indirect effects on marital forgiveness. People with higher emotional intelligence were more likely to use constructive conflict resolution compared to destructive conflict resolution, which resulted in higher marital forgiveness. Contrasting emotional intelligence, the effect of alexithymia on marital forgiveness was insignificant when conflict resolution styles were added to the model as a mediator. However, alexithymia affected marital forgiveness through conflict resolution styles. Wives with higher alexithymia were less likely to use PCRS, which negatively affected their own and husbands' marital forgiveness. Husbands with higher alexithymia were less likely to use PCRS and subordination, which negatively

affected their marital forgiveness. Additionally, husbands with higher alexithymia had a higher tendency to use NCRS, which negatively affected their own and wives' marital forgiveness.

5.1. Limitations of the study

The scale development study had three main limitations: the sampling methods used to find participants, the relatively small number of male participants, and the educational level of the participants. As the participants were recruited through acquaintances, it is likely that they shared similar ideas, beliefs, and values. Additionally, only 35.32% of the participants in the exploratory factor analysis (EFA) were male, while this number decreased to 21.25% in the confirmatory factor analysis (CFA). This meant that there were fewer male participants than female participants. Lastly, in terms of education level, 74% of the participants in the EFA and 67% of the participants in the CFA had at least bachelor's degrees.

The second study had similar constraints. Participants were found using the snowball method. 76 % of the participants had at least bachelor's degrees. Only 12% had married a second time. Therefore, participants may have had similar backgrounds. This can affect the generalizability of the study's results. In addition to these limitations, the total score of alexithymia and the marital forgiveness scale were used in the APIM and APIMeM. Whether effects change depending on the subscales was not tested. Additionally, self-report questionnaires were used in the study. It was asserted that alexithymic people may not evaluate the questions about emotions due to difficulties in emotional awareness and recognition. Therefore, an extra observational form, which was to evaluate the alexithymia, was recommended to be filled in the study (Lane et al., 1999).

5.2. Further Studies

Firstly, further studies will examine the validity and reliability of the developed marital forgiveness scale by finding participants with various backgrounds such as education, socioeconomic status, and the number and types of marriages. In the second study, as in the first study, the generalizability of the result can be tested by applying it to couples with different backgrounds.

As aforementioned in the first study, there was a significant relationship between the significance and severity of the offense and forgiveness, and earlier studies supported this (Bıyık Sarı & Cıhan, 2024; Fincham et al., 2004; Worthington & Wade, 2019). It was found that wives' retreats mediated the relationship between their emotional intelligence and marital forgiveness. Although the retreat was an ineffective conflict resolution style, women with higher emotional intelligence tended to use it. The severity or reoccurrence of the offense negatively influenced marital forgiveness. Therefore, the moderation effect of the severity and reoccurrence of the offense may explain the positive association between wives' emotional intelligence and retreat conflict resolution style.

The second study used the total score of alexithymia and marital forgiveness. The subscales of alexithymia are difficulties identifying feelings, difficulties describing feelings, and externally oriented thinking. Perusse et al (2012) used the subscales of alexithymia to examine the relationship between alexithymia and communication behaviors among married couples. They found that only men's difficulties identifying feelings were associated with their and their spouses' communication behaviors. Earlier studies used subscales of marital forgiveness because the total score of marital forgiveness was not obtained (Fincham et al., 2007; Paleria et al., 2009). The findings changed depending on the subscale of forgiveness. Therefore, further studies may replicate the study by using the subscales of alexithymia and marital forgiveness to better understand how these factors explain marital forgiveness.

A few studies asked participants to estimate their partner's emotional intelligence (Smith et al., 2008) and conflict resolution styles (Stolarski et al., 2011). Smith et al. (2008) found that the correlation between the partner's rated emotional intelligence and self-rated conflict resolution styles was stronger than the correlation between self-rated emotional intelligence and conflict resolution styles. Additionally, Stolarski et al (2011) asked couples to rate their partners' conflict resolution styles. They found that women with higher emotional intelligence estimated their husbands' conflict resolution style more positively. These studies supported that there was a difference between self-rated evaluation and partner-rated evaluation. Further studies may use similar techniques to investigate the relationship between conflict resolution styles, emotional intelligence, and marital forgiveness. It may be helpful to understand the association between these variables with respect to the couple's evaluations.

The second study emphasized the importance of coping with conflicts, emotional awareness, and regulation of marital forgiveness by using conflict resolution styles, emotional intelligence, and alexithymia scales. Emotional intelligence and alexithymia were also associated with conflict resolution styles. All the variables significantly predicted marital forgiveness. Additionally, people's emotional intelligence and alexithymia indirectly affect their spouse's level of forgiveness. These findings can be used for psychoeducation or couple therapy. A psychoeducation program will be prepared to promote marital forgiveness. A psychoeducation, including the acquisition of skills for recognizing and regulating emotions, and effective conflict resolution techniques, will be prepared, and its effect on forgiveness in marriage will be examined.

.

5.3. The Contribution and Clinical Implication of the Study

There was no forgiveness scale developed specifically for marriage in Turkey. A qualitative study was conducted in terms of cultural characteristics. Then, a scale specific to forgiveness in marriage was developed using the results. In this respect, it has contributed to the field.

Furthermore, there are few studies on the relationship between marital forgiveness with emotional intelligence (Motaghi et al., 2021), alexithymia (Bahreini et al., 2019), and conflict resolution styles (Fincham et al., 2007; Paleria et al., 2009). In this study, a study covering all these variables was conducted and its effect on forgiveness in marriage was examined. In addition, the analysis of APIM and APIMeM explained how individuals' emotional intelligence and alexithymia levels influenced their and partners' conflict resolution styles and levels of forgiveness. This understanding helped to explain the role of these factors in marital forgiveness, which was a significant contribution to the field.

The present study emphasized the importance of emotional awareness, regulation and management, and conflict resolution styles on marital forgiveness. These findings are helpful for couple and family therapies. Psychoeducation or interventions about emotional intelligence and effective conflict resolution styles are helpful to improve intimacy and cope with marital conflicts and offenses through forgiveness in long run.

6.REFERENCES

Aalgaard, R. A., Bolen, R. M., & Nugent, W. R. (2016). A literature review of forgiveness as a beneficial intervention to increase relationship satisfaction in couples therapy. *Journal of Human Behavior in the Social Environment*, *26*(1), 46–55. https://doi.org/10.1080/10911359.2015.1059166

Al-Shahrani, H. F., & Hammad, M. A. (2023). Relationship between emotional divorce and alexithymia among married women in Saudi Arabia. *BMC psychology*, *11*(1), 217. https://doi.org/10.1186/s40359-023-01236-w

Amirkhosravi, A., Bahrami, H., & Saadatishamir, A. (2021). The Role of Alexithymia, Interpersonal Forgiveness, and Marital Satisfaction in Predicting Emotional Divorce. *medical journal of mashhad university of medical sciences*, *63*(6), 2153–2163. http:/doi.org/10.22038/mjms.2021.18936

Bagby, R. M., Parker, J. D. A. & Taylor, G. J. (1994). The twenty-item Toronto Alexithymia Scale-I. Item selection and cross-validation of the factor structure. *Journal of Psychosomatic Research*, 38, 23-32.

Bahreini, Z., Keshvari, B., & Farnam, A. (2019). The predictive role of alexithymia in marital satisfaction and forgiveness among women with antisocial personality. *Community Health*, *6*(2), 208-216.http://doi.org/10.22037/ch.v6i2.21441.

Bar-On, R. (2006). The Bar-On model of emotional-social intelligence (ESI). *Psicothema*, 18, 13–25.

Bar-On, R., Tranel, D., Denburg, N. L., & Bechara, A. (2003). Exploring the neurobiological substrate of emotional and social intelligence. *Brain*, 126, 1790–1800.

Başoğul, C.& Özgür, G. (2016). Role of emotional intelligence in conflict management strategies of Nurses. *Asian nursing research*, *10*(3), 228–233. https://doi.org/10.1016/j.anr.2016.07.002

Başoğul, C., & Özgür, G. (2016). Role of Emotional Intelligence in Conflict Management Strategies of Nurses. *Asian nursing research*, *10*(3), 228–233. https://doi.org/10.1016/j.anr.2016.07.002

Bell, C. A., Kamble, S. V., & Fincham, F. D. (2018). Forgiveness, attributions, and marital quality in U.S. and Indian marriages. *Journal of Couple & Relationship Therapy, 17*(4), 276–293. https://doi.org/10.1080/15332691.2018.1433569

Besharat, M. A. (2010). Relationship of alexithymia with coping styles and interpersonal problems. *Procedia-Social and Behavioral Sciences*, *5,* 614-618. https://doi.org/10.1016/j.sbspro.2010.07.152

Bıyık Sarı, F., & Cıhan, H. (2024). Marital Forgiveness Among Turkish Married Individuals: A Qualitative Study. *Marriage & Family Review*, 1–27. https://doi.org/10.1080/01494929.2024.2360104

Bingölballı, E. (2020). Evli çiftlerde aleksitimik özelliklerin evlilik doyumuyla ilişkisinin incelenmesi (Master's thesis, İstanbul Gelişim Üniversitesi Lisansüstü Eğitim Enstitüsü).

Bodenmann, G., Pihet, S., & Kayser, K. (2006). The relationship between dyadic coping and marital quality: A 2-year longitudinal study. *Journal of Family Psychology, 20*(3), 485–493. https://doi.org/10.1037/0893-3200.20.3.485

Boyatzis, R. E., Goleman, D., & Rhee, K. S. (2000). Clustering competence in emotional intelligence: Insights from the Emotional Competence Inventory. In R. Bar-On & J. D. A. Parker (Eds.), The handbook of emotional intelligence: Theory, development, assessment, and application at home, school, and in the workplace (pp. 343–362). Jossey-Bass/Wiley.

Brackett, M. & Warner, R. & Bosco, Jennifer. (2005). Emotional Intelligence and Relationship Quality Among Couples. *Personal Relationships*, 12, 197-212. https:/doi.org/10.1111/j.1350-4126.2005.00111.x.

Brudek, P., & Kaleta, K. (2023). Marital offence-specific forgiveness as mediator in the relationships between personality traits and marital satisfaction among older couples: Perspectives on Lars Tornstam's theory of gerotranscendence. *Ageing and Society, 43*(1), 161–179. https://doi.org/10.1017/ S0144686X21000465

Bugay A. (2014). Measuring the differences in pairs' marital forgiveness scores: construct validity and links with relationship satisfaction. *Psychological reports, 114*(2), 479–490. https://doi.org/10.2466/21.02.PR0.114k18w5

Bugay, A., & Mullet, E. (2013). Conceptualizing forgiveness, granting forgiveness, and seeking forgiveness: A Turkish-French Comparison. *Review of European Studies, 5*(5), 187-196. https://doi.org/10.5539/res.v5n5p187

Carvalho, D., Neto, F., & Mavroveli, S. (2010). Trait emotional intelligence and disposition for forgiveness. *Psychological reports, 107*(2), 526–534. https://doi.org/10.2466/02.09.20.21.PR0.107.5.526-534

Chen, H.X., Xu, X. & Phillips, P. (2019), Emotional intelligence and conflict management styles. *International Journal of Organizational Analysis*, *27*(3), 458-470. https://doi.org/10.1108/IJOA-11-2017-1272

Çolak, T. S., Koç, M., Eker, H., & Düşünceli, B. (2017). Forgiveness Flexibility Scale for secondary education: Validity and reliability study. *Journal of Human Sciences, 14*(1), 63-73. https:/doi.org/10.14687/jhs.v14i1.3578

Creswell, J. W., & Plano Clark, V. L. (2018). Designing and conducting mixed methods research (3rd ed.). Sage.

Derakhtkar, A., & Ahangarkani, M. (2016). The effect of forgiveness training on the level of respect to spouse and marital satisfaction in women with marital problems. *Iranian Journal of Psychiatry and Clinical Psychology*, *22*(1), 30-38.

Deutsch, M. (2003). Cooperation and conflict: A personal perspective on the history of the social psychological study of conflict resolution. In M. A. West, D. Tjosvold, & K. G. Smith (Eds.), International handbook of organizational teamwork and cooperative working (pp. 9–43). West Sussex, UK: Wiley.

Dildar, S., Sitwat, A. & Yasin, Samer. (2013). Intimate Enemies: Marital Conflicts and Conflict Resolution Styles in Dissatisfied Married Couples. *Middle East Journal of Scientific Research, 15*, 1433-1439. https:/doi.org/10.5829/idosi.mejsr.2013.15.10.11581.

Dillon, L. M., Nowak, N., Weisfeld, G. E., Weisfeld, C. C., Shattuck, K. S., Imamoğlu, O. E., Butovskaya, M., & Shen, J. (2015). Sources of marital conflict in five cultures. *Evolutionary Psychology, 13*(1), 1–15. https://doi.org/10.1177/147470491501300101

Donnoli, M & Wertheim, E. H. (2012). Do offender and victim typical conflict styles affect forgiveness? *International Journal of Conflict Management, 23*(1), 57–76. https://doi.org/10.1108/10444061211199296

Driver, J., Tabares, A., Shapiro, A. F., & Gottman, J. M. (2012). Couple interaction in happy and unhappy marriages: Gottman Laboratory studies. In F. Walsh (Ed.), Normal family processes: Growing diversity and complexity (pp. 57–77). The Guilford Press.

Durmus, E. & Manap, A. (2018). Marital forgiveness scale-event: the validity and reliability of the Turkish version. *Abant İzzet Baysal University Journal of Educational Faculty, 18(*4), 2033-2049. https://doi.org/10.17240/aibuefd.2018.18.41844-504877

Eid, P., & Boucher, S. (2012). Alexithymia and dyadic adjustment in intimate relationships: Analyses using the Actor Partner Interdependence model. Journal of Social and Clinical Psychology, 31(10), 1095–1111. http://doi.org/10.1521/jscp. 2012.31.10.1095

Epözdemir, H. (2012). The Effect of alexithymic characteristics of married couples on their marital adjustment. *Journal of Family Psychotherapy*, *23*(2), 116–130. https://doi.org/10.1080/08975353.2012.679902

Erişgen, Y. T., & Ümmet, D., (2023). Evli bireylerde bağişlanmanin evlilikte bilinçli farkindalik ve duygu düzenleme değişkenlerine göre incelenmesi . IX. Uluslararası TURKCESS Eğitim ve Sosyal Bilimler Kongresi (pp.250-251). İstanbul, Turkey

Erkan, Z. (2015). Adaptation of the Marital Offence-Specific Forgiveness Scale for use in a Turkish cultural context. *Social Behavior and Personality: An International Journal, 43*(7), 1057–1070. https://doi.org/10.2224/sbp.2015.43.7.1057

Ermumcu, E. (2014). Evli çiftlerde bağışlama sürecinin bağlanma, stresle başa çıkma, empati ve bazı demografik değişkenler açıcından incelenmesi. Yüksek lisans tezi. Gazi Üniversitesi.

Eslami, A. A., Hasanzadeh, A., & Jamshidi, F. (2014). The relationship between emotional intelligence health and marital satisfaction: A comparative study. *Journal of education and health promotion, 3,* 24. https://doi.org/10.4103/2277-9531.127616

Fincham, F. D., Beach, S. R. H., & Davila, J. (2004). Forgiveness and Conflict Resolution in Marriage. *Journal of Family Psychology, 18*(1), 72–81. https://doi.org/10.1037/0893-3200.18.1.72

Fincham, F. D., Beach, S. R. H., & Davila, J. (2007). Longitudinal relations between forgiveness and conflict resolution in marriage. *Journal of Family Psychology, 21*(3), 542–545. https://doi.org/10.1037/0893-3200.21.3.542

Fitness, J. (2006). The emotionally intelligence marriage. In J. Ciarrochi., J. P. Forgas., & J. D. Mayer (Eds.), Emotional intelligence and everyday life: A scientific inquiry (2nd edition) (pp. 129-139). NY: Psychological Press.

Fornell, C., & Larcker, D.F. (1981). Evaluating structural equation models with unobservable variables and measurement error. *Journal of Marketing Research, 18,* 39-50. https://doi.org/10.2307/3151312

Freyberger, H. (1977). Supportive psychotherapeutic techniques in primary and secondary alexithymia. *Psychotherapy and Psychosomatics, 28*(1-4), 337–342. https://doi.org/10.1159/000287080

Frye-Cox, N. E., & Hesse, C. R. (2013). Alexithymia and marital quality: The mediating roles of loneliness and intimate communication. *Journal of Family Psychology, 27*(2), 203.

Frye-Cox, N. E., & Hesse, C. R. (2013). Alexithymia and marital quality: The mediating roles of loneliness and intimate communication. *Journal of Family Psychology, 27*(2), 203–211. https://doi.org/10.1037/a0031961

Gabriel, B., Untas, A., Lavner, J. A., Koleck, M., & Luminet, O. (2016). Gender typical patterns and the link between alexithymia, dyadic coping, and psychological symptoms. *Personality and Individual Differences, 96,* 266–271. https://doi.org/10.1016/j.paid.2016.02.029

Ghanbari-Panah, A., Shariff, H. M., & Koochak-Entezar, R. (2011). The accuracy of emotional intelligence and forgiveness in predicting the degree of satisfaction in marital communications. *International Journal of Psychology and counselling, 3*(6), 106-110.

Ghiabi, B. & Besharat, M.A. (2011). Emotional Intelligence, Alexithymia, and Interpersonal Problems. *Procedia - Social and Behavioral Sciences. 30.* 98–102. https://doi.org/10.1016/j.sbspro.2011.10.020.

Gottman, J. (2011). The science of trust: Emotional attunement for couples. New York, NY: W. W. Norton & Company, Inc..

Gottman, J. M. & Krokoff, L. J. (1989). Marital interaction and satisfaction: A longitudinal view. *Journal of Consulting and Clinical Psychology, 57*(1), 47–52. https://doi.org/10.1037/0022-006X.57.1.47

Greene, J., Caracelli, V., & Graham, W. (1989). Toward a conceptual framework for mixed-method evaluation designs. *Educational Evaluation and Policy Analysis, 11*, 255-274. http://www.jstor.org/stable/116362

Güleç, H., Köse, S., Güleç, Y.M., Çitak, S., Evren C., Borckardt, J. & Sayar, K. (2009). Reliability and Factorial Validity of The Turkish Version of The 20-Item Toronto Alexithymia Scale (TAS-20). *Klinik Psikofarmakoloji Bülteni, 19*, 214-220.

Gülgün, S. & Özbay, Y. (2018). Subjective Peer Forgiveness Scale: Validity and Reliability Study.1. *Anatolian International Multidisciplinary Studies Congress*. Turkey: Diyarbakır

Güneş, S., & Turan, S. G. (2022). Evli bireylerin evlilik doyumu ile problemli internet kullanımı ve aleksitimi düzeyleri arasındaki ilişkinin incelenmesi. *Etkileşim, 9*, 142-168. https://doi.org/10.32739/etkilesim.2022.5.9.159

Gunkel, M., Schlaegel, C., & Taras, V. (2016). Cultural values, emotional intelligence, and conflict handling styles: A global study. *Journal of World Business, 51*(4), 568–585. https://doi.org/10.1016/j.jwb.2016.02.001

Hajihasani, M., & Sim, T. (2019). Marital satisfaction among girls with early marriage in Iran: Emotional intelligence and religious orientation. *International Journal of Adolescence and Youth, 24*(3), 297–306. https://doi.org/10.1080/02673843.2018.1528167

Helmes, E., McNeill, P. D., Holden, R. R., & Jackson, C. (2008). The construct of alexithymia: associations with defense mechanisms. *Journal of clinical psychology*, *64*(3), 318–331. https://doi.org/10.1002/jclp.20461

Hesse, C., Pauley, P. M., & Frye-Cox, N. E. (2015). Alexithymia and marital quality: The mediating role of relationship maintenance behaviors. *Western Journal of Communication, 79*(1), 45–72. https://doi.org/10.1080/10570314.2014.943418

Ho, M. Y. (2020). Forgiving in East Asian cultures: Theory and empirical research. In E. L. Worthington, Jr. & N. G. Wade (Eds.), Handbook of forgiveness (2nd ed., pp. 234–241). Routledge/Taylor & Francis Group. https://doi.org/10.4324/9781351123341-22

Hodgson, L. K., & Wertheim, E. H. (2007). Does good emotion management aid forgiving? Multiple dimensions of empathy, emotion management and forgiveness of self and others. Journal of Social and Personal Relationships, 24(6), 931–949. https://doi.org/10.1177/0265407507084191

Hoppe K.D. & Bogen J.E. (1977). Alexithymia in Twelve Commissurotomized Patients, *Psychotherapy Psychosomatics*, *28*, 148-155.

Igbo, H. I., Grace, A. R., & Christiana, E. O. (2015). Relationship between duration of marriage, personality trait, gender, and conflict resolution strategies of spouses. *Procedia-Social and Behavioral Sciences, 190*, 490-496. https://doi.org/10.1016/j.sbspro.2015.05.032

Ipekci, B., & Turan, N. (2020). Dysfunctional relationship beliefs as gendered predictors of alexithymia in Turkish cultural context. *British Journal of Guidance &*

Counselling. Advance online publication. https://doi.org/10.1080/03069885.2020.1860189

Kanesan, P., & Fauzan, N. (2019). Models of emotional intelligence: A review. *Journal of Social Sciences and Humanities, 7*(16), 1-9.

Karadoğan, F. & Tagay, Ö. (2022). Predictive Role of Attachment Styles and Emotion Regulation on Forgiveness in Married People. *Current Approaches in Psychiatry*. 14. 128-136. 10.18863/pgy.1117537.

Karremans, J. C., Regalia, C., Paleari, F. G., Fincham, F. D., Cui, M., Takada, N., Ohbuchi, K.I., Terzino, K., Cross, S. E., & Uskul, A. K. (2011). Maintaining Harmony Across the Globe: The Cross-Cultural Association Between Closeness and Interpersonal Forgiveness. *Social Psychological and Personality Science, 2*(5), 443–451.https://doi.org/10.1177/1948550610396957

Kaya, Ö. S. (2019). The Scale of Forgiveness on Interpersonal Relationships: A validity and reliability study. *Elementary Education Online, 18*(3), 1244-1259. https://doi.org/10.17051/ilkonline.2019.611538

Kenny, D. A., Kashy, D. A., & Cook, W. L. (2006). *Dyadic data analysis.* The Guildford Press

Kline, R. B. (2016). *Methodology in the social sciences. Principles and practice of structural equation modeling* (4th ed.). Guilford Press.

Koca, B. (2016). Evlilikte bağlanma stili ile evlilikte sorun çözme becerisi arasındaki ilişkide duygusal zekânın aracı değişken rolü. Yüksek Lisans Tezi, Hasan Kalyoncu Üniversitesi, Gaziantep.

Koçak, R. (2002). Aleksitimi: Kuramsal çerçeve tedavi yaklaşımları ve ilgili araştırmalar. *Ankara University Journal of Faculty of Educational Sciences (JFES), 35*(1), 183-212. https://doi.org/10.1501/Egifak_0000000056

Krystal, H. (1979). Alexithymia and psychotherapy. *American Journal of Psychotherapy, 33*, 17–31.

Krystal, H. (1997). Desomatization and the consequences of infantile psychic trauma. *Psychoanalytic Inquiry*, *17*(2), 126–150. https://doi.org/10.1080/07351699709534116

Kurdek, L. A. (1994). Conflict resolution styles in gay, lesbian, heterosexual nonparent, and heterosexual parent couples. *Journal of Marriage and the Family*, 705-722. https://doi.org/10.2307/352880

Lane, R. D., Ahern, G. L., Schwartz, G. E., & Kasniak, A. W. (1999). Is alexithymia the emotional equivalent of blindsight? Biological Psychiatry, 42, 834–844.

Lavalekar, A., Kulkarni, P., & Jagtap, P. (2010). Emotional intelligence and marital satisfaction. *Journal of Psychosocial Research, 5*(2), 185

Lazarus, R. S. (1982). Thoughts on the relations between emotion and cognition. *American Psychologist, 37*(9), 1019–1024. https://doi.org/10.1037/0003-066X.37.9.1019

Ledermann, T., Macho, S., & Kenny, D. A. (2011). Assessing mediation in dyadic data using the actor-partner interdependence model. *Structural Equation Modeling: A Multidisciplinary Journal, 18*(4), 595-612. https://doi.org/10.1080/10705511.2011.607099

Li, X., Cao, H., Lan, J., Ju, X., Zheng, Y., Chen, Y., Zhou, N., & Fang, X. (2019). The association between transition pattern of marital conflict resolution styles and marital quality trajectory during the early years of Chinese marriage. *Journal of Social and Personal Relationships, 36*(1), 153-186. https://doi.org/10.1177/0265407517721380

Luminet, O., & Zamariola, G. (2018). Emotion knowledge and emotion regulation in alexithymia. In O. Luminet, R. M. Bagby, & G. J. Taylor (Eds.), *Alexithymia: Advances in research, theory, and clinical practice* (pp. 49–77). Cambridge University Press. https://doi.org/10.1017/9781108241595.006

Luminet, O., Zech, E., Rimé, B., & Wagner, H. (2000). Predicting cognitive and social consequences of emotional episodes: The contribution of emotional intensity, the Five Factor Model, and alexithymia. *Journal of Research in Personality, 34*(4), 471–497. https://doi.org/10.1006/jrpe.2000.2286

Lyvers, M., Pickett, L., Needham, K., & Thorberg, F. A. (2022). Alexithymia, fear of intimacy, and relationship satisfaction. *Journal of Family Issues, 43*(4), 1068-1089. https://doi.org/10.1177/0192513X211010206

Mackey, R., Diemer, M. & O'Brien, B. (2000). Conflict management styles of spouses in lasting marriages. *Psychotherapy: Theory, Research, Practice and Training, 37*, 134-148. https://doi.org/ 10.1037/h0087735.

Marchand, J. F. (2004). Husbands' and wives' marital quality: The role of adult attachment orientations, depressive symptoms, and conflict resolution behaviors. *Attachment & Human Development, 6*(1), 99-112. https://doi.org/ 10,1080 / 14616730310001659575

Martínez-Sánchez, F., Ato-García, M., Adam, E. C., Medina, T. B. H., & España, J. J. S. (1998). Stability in alexithymia levels: A longitudinal analysis on various emotional answers. *Personality and Individual Differences, 24*(6), 767–772. https://doi.org/10.1016/S0191-8869(97)00239-0

Mehr-Fatima S. & Asad, S. (2021). Emotional Maturity, Forgiveness, and Marital Satisfaction among Dual Earner Couples. *Bahria Journal of Professional Psychology, 20*(1), 1-14.

Messina, A., Beadle, J. N., & Paradiso, S. (2014). Towards a classification of alexithymia: Primary secondary and organic. *Journal of Psychopathology, 20*(1), 38–49.

Motaghi, Bahareh & Goudarzi, Mahmoud & Kakabaraei, Kaivan. (2021). Development of a Causal Model of Marital Forgiveness based on Emotional Intelligence and Spiritual Intelligence with a Mediating role of Differentiation. *Journal of Research in Behavioural Sciences, 19*, 529-539. https://doi.org/10.52547/rbs.19.3.529.

Osei-Tutu, A., Dzokoto, V.A., Oti-Boadi, M., Belgrave, F.Z., & Appiah-Danquah, R. (2018). Explorations of Forgiveness in Ghanaian Marriages. *Psychological Studies, 64*, 70-82. https://doi.org/10.1007/s12646-018-0471-9

Özen, A., Salman Elgin, S., & Sakallı, N. (2016). Conflict resolution styles scale in romantic relationship the validity and reliability study. *Nesne Psikoloji Dergisi*, 59–87. https://doi.org/10.7816/nesne-04-07-01

Özgen, H. (2019). Evli Kadınlarda Duygusal Zekâ ve Evlilik Uyumu İlişkisi -Aile Danışmanlığı Merkezi Örneği. Çağ Üniversitesi, Mersin.

Panahi, M. S., Hoseinzadeh, A., Razaghpour, M., & Hosieni, N. (2018). Formulating a model for the relationship between alexithymia, social support, loneliness, and marital satisfaction: Path analysis model. *Journal of family medicine and primary care*, *7*(5), 1068–1073. https://doi.org/10.4103/jfmpc.jfmpc_3_18

Pandey, R., & Anand, T. (2010). Emotional intelligence and its relationship with marital adjustment and health of spouse. *Indian Journal of Social Science Researches, 7(*2), 38-46.

Pandey, S., Sajjanapu, S., & Sangwan, G. (2015). Study on the effect of emotional intelligence on conflict resolution style. *Indian Journal of Science and Technology*, *8*(6), 71-81. http://10.17485/ijst/2015/v8iS6/71215

Papp, L. M., Cummings, E. M., & Goeke-Morey, M. C. (2009). For richer, for poorer: Money as a topic of marital conflict in the home. *Family Relations, 58*(1), 91-103. https://doi.org/10.1111/j.1741-3729.2008.00537.x

Parker, J. D., Taylor, G. J., & Bagby, R. M. (1998). Alexithymia: relationship with ego defense and coping styles. *Comprehensive Psychiatry*, *39*(2), 91–98. https://doi.org/10.1016/s0010-440x(98)90084-0

Pérusse, F., Boucher, S., & Fernet, M. (2012). Observation of couple interactions: Alexithymia and communication behaviors. *Personality and Individual Differences, 53*(8), 1017–1022. https://doi.org/10.1016/j.paid.2012.07.022

Petrides, K. V. & Furnham, A. (2001). Trait emotional intelligence: Psychometric investigation with reference to established trait taxonomies. *European Journal of Personality, 15(*6), 425-448. doi: 10.1002/per.416

Petrides, K. V. (2009). Psychometric properties of the Trait Emotional Intelligence questionnaire (TEIQue). In C. Stough, D. H. Saklofske ve J. D. Parker (Eds.), Assessing emotional intelligence. Theory, research, and applications (pp. 85-101). Boston, MA: Springer.

Rivers, S. E., Brackett, M. A., Salovey, P., & Mayer, J. D. (2007). Measuring emotional intelligence as a set of mental abilities. In G. Matthews, M. Zeidner, & R. Roberts (Eds.), Emotional intelligence: Knowns and unknowns (pp. 230–257). Oxford: Oxford University Press.

Rizkalla, L., Wertheim, E. H., & Hodgson, L. K. (2008). The roles of emotion management and perspective taking in individuals' conflict management styles and disposition to forgive. *Journal of Research in Personality, 42*(6), 1594–1601. https://doi.org/10.1016/j.jrp.2008.07.014

Rusbult, C. E., & Zembrodt, I. M. (1983). Responses to dissatisfaction in romantic involvements: A multidimensional scaling analysis. *Journal of Experimental Social Psychology, 19*(3), 274–293. https://doi.org/10.1016/0022-1031(83)90042-2

Rusbult, C. E., Zembrodt, I. M., & Gunn, L. K. (1982). Exit, voice, loyalty, and neglect: Responses to dissatisfaction in romantic involvements. *Journal of Personality and Social Psychology, 43*(6), 1230–1242. https://doi.org/10.1037/0022-3514.43.6.1230

Russell, D. W. (2002). The use (and abuse) of factor analysis in Personality and Social Psychology Bulletin. *Personality and Social Psychology Bulletin, 28*, 1629-1646. https://doi.org/10.1177/014616702237645

Salovey, P., & Mayer, J. (1990). Emotional Intelligence. *Imagination, Cognition, and Personality, 9*, 185–211. https://doi.org/10.2190/DUGG-P24E-52WK-6CDG

Sandilya, G. & Shahnawaz, G. (2014). Willingness to Forgive the Spouse: A Qualitative Study. *Psychological Studies, 59*, 413-418. https://doi.org/ 10.1007/s12646-014-0277-3.

Schutte, N. S., Malouff, J. M., Hall, L. E., Haggerty, D. J., Cooper, J. T., Golden, C. J., & Dornheim, L. (1998). Development and validation of a measure of emotional intelligence. *Personality and Individual Differences, 25*(2), 167–177. https://doi.org/10.1016/S0191-8869(98)00001-4

Sedaghatkhah A, Kajbafnejad H, Chinaveh M, & Aminimanesh S. (2023). Predicting Marital Conflicts based on Alexithymia with the Mediating Role of Emotion Regulation. *IEEPJ. 5*(3), 298-310. https://doi.org/10.22034/5.3.298

Shih, H. and Susanto, E. (2010).Conflict management styles, emotional intelligence, and job performance in public organizations. *International Journal of Conflict Management*, 21(2), 147-168. https://doi.org/10.1108/10444061011037387

Sifneos, P. E. (1988). Alexithymia and its relationship to hemispheric specialization, affect, and creativity. *Psychiatric Clinics of North America, 11*(3), 287–292.

Smith, L., Heaven, P. C., & Ciarrochi, J. (2008). Trait emotional intelligence, conflict communication patterns, and relationship satisfaction. *Personality and Individual differences, 44*(6), 1314-1325. https://doi.org/10.1016/j.paid.2007.11.024

Stolarski, M., Postek, S., & Smieja, M. (2011). Emotional intelligence and conflict resolution strategies in romantic heterosexual couples. *Studia Psychologiczne*, 49(5), 65. https://doi.org/10.2478/v10167-010-0041-9

Stoudemire, A.(1991).Somatothymia. *Psychosomatics*, *32*(4), 365–381. https://doi.org/10.1016/s0033-3182(91)72037-9

Tabachnick, B.G., & Fidell, L.S. (2013). Using Multivariate Statistics. 6th ed. New Jersey: Pearson Education Inc.

Takada, N. and Ohbuchi, K. (2013). True and hollow forgiveness, forgiveness motives, and conflict resolution. *International Journal of Conflict Management, 24*(2), 184-200. https://doi.org/10.1108/10444061311316799

Talebi J.M. (2014). Depression and interpersonal problems in adolescents: their relationship with alexithymia and coping styles. *Iranian journal of psychiatry and behavioral sciences*, *8*(4), 38–45.

Talebi Joybari M. (2014). Depression and interpersonal problems in adolescents: their relationship with alexithymia and coping styles. *Iranian journal of psychiatry and behavioral sciences*, *8*(4), 38–45.

Tatar, A., Tok, S., Tekin Bender, M., & Saltukoğlu, G. (2017). Asıl Form Schutte Duygusal Zeka Testinin Türkçeye çevirisi ve psikometrik özelliklerinin incelenmesi [Translation of original form of Schutte Emotional Intelligence Test into Turkish and examination of its psychometric properties]. *Anadolu Psikiyatri Dergisi, 18*(2), 139–146.

Taylor G. J. (2000). Recent developments in alexithymia theory and research. *Canadian journal of psychiatry. Revue canadienne de psychiatrie, 45*(2), 134–142. https://doi.org/10.1177/070674370004500203

Taylor, G. J. (2004). Alexithymia: 25 years of theory and research. In I. Nyklíček, L. Temoshok, & A. Vingerhoets (Eds.), *Emotional expression and health: Advances in theory, assessment and clinical applications* (pp. 137–153). Brunner-Routledge.

Thomas, K. W. (2008). Thomas-Kilmann Conflict Mode. *TKI Profile and Interpretive Report*, 1-11.

Thomas, K. W., & Kilmann, R. H. (1978). Comparison of four instruments measuring conflict behavior. *Psychological Reports, 42*, 1139–1145. https://doi.org/10.2466/pr0.1978.42.3c.1139

Tinsley, H. E., & Tinsley, D. J. (1987). Uses of factor analysis in counseling psychology research. *Journal of Counseling Psychology, 34*(4), 414-424. https://doi.org/10.1037/0022-0167.34.4.414

Untas, A., Koleck, M., Bonnaire, C., & Idier, L. (2015). Is alexithymia associated with dyadic coping in couples? *American Journal of Family Therapy, 43*(2), 119–131. https://doi.org/10.1080/01926187.2014.942205

Üncü, S. (2007). Duygusal Zekâ ve Evlilik Doyumu İlişkisi, Yüksek Lisans Tezi, Ankara Üniversitesi, Ankara.

Wade, N. G., & Worthington, E. L., Jr. (2003). Overcoming interpersonal offenses: Is forgiveness the only way to deal with unforgiveness? *Journal of Counseling & Development, 81*(3), 343–353. https://doi.org/10.1002/j.1556-6678.2003.tb00261.x

Wade, N. G., & Worthington, E. L., Jr. (2005). In Search of a Common Core: A Content Analysis of Interventions to Promote Forgiveness. *Psychotherapy: Theory, Research, Practice, Training, 42*(2), 160–177. https://doi.org/10.1037/0033-3204.42.2.160

Wall Jr, J. A., & Callister, R. R. (1995). Conflict and its management. *Journal of management, 21*(3), 515-558.

Weisskirch, R. S. & Delevi, R.(2013). Attachment style and conflict resolution skills predicting technology use in relationship dissolution. *Computers in Human Behavior, 29*(6), 2530-2534. https://doi.org/10.1016/j.chb.2013.06.027

Wells, R., Rehman, U. S., & Sutherland, S. (2016). Alexithymia and social support in romantic relationships. *Personality and Individual Differences, 90,* 371–376. https://doi.org/10.1016/j.paid.2015.11.029

Wiebe, S. A., Johnson, S. M., Burgess Moser, M., Dalgleish, T. L., & Tasca, G. A. (2017). Predicting follow-up outcomes in emotionally focused couple therapy: The role of change in trust, relationship-specific attachment, and emotional engagement. *Journal of Marital and Family Therapy, 43*(2), 213–226. https://doi.org/10.1111/jmft.12199

Wilks, D. C., Neto, F., & Mavroveli, S. (2015). Trait emotional intelligence, forgiveness, and gratitude in Cape Verdean and Portuguese students. *South African Journal of Psychology, 45*(1), 93–101. https://doi.org/10.1177/0081246314546347

Worthington, E. L., Jr. (2003). Forgiving and reconciling: Bridges to wholeness and hope. Downers Grove, Ill. : InterVarsity Press

Worthington, E. L., Jr., & Wade, N. G. (1999). The psychology of unforgiveness and forgiveness and implications for clinical practice. *Journal of Social and Clinical Psychology, 18*(4), 385–418. https://doi.org/10.1521/jscp.1999.18.4.385

Worthington, E. L., Jr., & Wade, N. G. (Eds.). (2020). *Handbook of forgiveness* (2nd ed.). Routledge/Taylor & Francis Group.

Worthington, R. L., & Whittaker, T. A. (2006). Scale Development Research: A Content Analysis and Recommendations for Best Practices. *The Counseling Psychologist, 34*(6), 806–838. https://doi.org/10.1177/0011000006288127

Zakeri F., & Rezaei, M. (2022). The Role of Alexithymia and Dysfunctional Reactions in Predicting Marital Intimacy. *Journal of Practice in Clinical Psychology, 10*(4), 329-342. https://doi.org/10.32598/jpcp.10.4.850.1

Zamani, S., Hasani, J., Hatami, M., & Tadros, E. (2023). Emotion Dysregulation and Alexithymia within Marital Burnout through an Emotion-Focused Therapy Lens. *Journal of Couple & Relationship Therapy*, *22*(3), 201–226. https://doi.org/10.1080/15332691.2023.2165206

Zarch, Z.N., Marashi, S. M., & Raji, H. (2014). The Relationship between Emotional Intelligence and Marital Satisfaction: 10-Year Outcome of Partners from Three Different Economic Levels. *Iranian journal of psychiatry, 9(*4), 188–196.

Zeidner, Moshe & Kloda, Iris. (2013). Emotional intelligence (EI), conflict resolution patterns, and relationship satisfaction: Actor and partner effects revisited. *Personality and Individual Differences*, 54. 278–283. https://doi.org/10.1016/j.paid.2012.09.013.

7. APPENDICES

APPENDIX-1: INFORMED CONSENT FORM IN THE FIRST STUDY

Sayın katılımcı, bu çalışma doktora tezi kapsamında Doç. Dr. Hüdayar CİHAN danışmanlığında Fatma BIYIK SARI tarafından yürütülmektedir. Çalışmanın amacı evli bireylerin evlilikte affetme ile ilgili tutumlarını araştırmaktır. Sizden istenen belirtilen ifadelere ne derece katıldığınızı belirtmenizdir. Çalışmaya katılım tamamen gönüllülük esasına dayalı olup sizden kimliğinizi belirleyici herhangi bir bilgi istenmemektedir. Soruların doğru ya da yanlış cevabı yoktur, önemli olan sizin görüşlerinizdir. Cevaplarınız gizli tutulacak ve sadece araştırmacılar tarafından değerlendirilecektir. Bireysel hiçbir değerlendirme yapılmayacaktır. Araştırma bilgileri tamamen bilimsel amaçlar için kullanılacaktır.

Bu çalışmaya tamamen gönüllü olarak katılıyorum ve istediğim zaman yarıda kesip çıkabileceğimi biliyorum. Verdiğim bilgilerin bilimsel amaçlı kullanılmasını kabul ediyorum.

Evet: ☐

Hayır: ☐

Katılımınız için teşekkürler.

APPENDIX-2: DEMOGRAPHIC INFORMATION FORM IN THE FIRST STUDY

1. Cinsiyetiniz: Kadın ( ) Erkek ( )
2. Yaşınız:
3. Eşinizin yaşı:
4. Eğitim Düzeyiniz: İlköğretim ( ) Ortaöğretim ( ) Lise ( ) Üniversite (Lisansüstü ( )
5. Mesleğiniz:
6. Kaçıncı evliliğiniz:
7. Kaç yıldır evlisiniz:.
8. Çocuğunuz var mı: Evet ( ) Hayır ( )

APPENDIX-3: INITIAL ITEM POOLS IN THE EFA ANALYSIS

Sayın Katılımcı,

Eşinizin yakın geçmişte size haksızca davrandığı ve sizi incittiği bir olayı düşünün. Aşağıdaki yazılı ifadeler incitici bir durum karşısında olası duygu, düşünce ve davranışlarınızı tanımlamaktadır. Her bir ifade için sizin düşüncelerinizi ve duygularınızı en iyi yansıtan seçeneği işaretleyiniz. Vereceğiniz yanıtların doğru veya yanlış cevabı yoktur.

Her sorunun karşısında bulunan **(1) Beni hiç yansıtmıyor (2) Beni pek yansıtmıyor (3) Kararsızım (4) Beni biraz yansıtıyor (5) Beni tamamen yansıtıyor** anlamına gelmektedir. Lütfen her ifadeye tek yanıt veriniz ve boş bırakmayınız. Katkılarınız için teşekkürler.					
1.Eşime olan güvenim sarsıldı	1	2	3	4	5
2.Eşim hatasını kabul ettiği için onu affettim	1	2	3	4	5
3. Eşimin benim için önemini düşünerek onu affettim	1	2	3	4	5
4.Eşimle arama duygusal olarak mesafe koydum	1	2	3	4	5
5.Eşime karşı soğuk davrandım	1	2	3	4	5
6.Yaptıklarından dolayı eşime küstüm	1	2	3	4	5
7. Eşime önceki gibi iyi davranmayı tercih ettim	1	2	3	4	5
8.Eşimle konuşmak istemedim.	1	2	3	4	5
9.Eşimden fiziksel olarak uzak durdum	1	2	3	4	5
10.Eşimin olanlardan dolayı pişman olduğunu gördüğüm için onu affettim	1	2	3	4	5
11.Eşim yokmuş, çevremde değilmiş gibi yaşadım	1	2	3	4	5
12.Eşime karşı sıcak davranmak benim için zor oldu.	1	2	3	4	5
13.Eşimin her insan gibi hata ve kusurları olduğunu düşünüp durumu kabul ettim.	1	2	3	4	5
14.Ben mutsuzsam o da mutsuz olsun istedim	1	2	3	4	5
15.Eşime karşı yakınlık hissetmek benim için kolay oldu	1	2	3	4	5
16.Eşimle ortak bir şey yapmaktan kaçındım.	1	2	3	4	5
17.Olumsuz duygularım azalınca eşime karşı daha anlayışlı davrandım	1	2	3	4	5
18.Eşimin bana yaptıklarından dolayı ona sert davrandım	1	2	3	4	5
19.Eşimin bana yaşattıklarından dolayı evi terk ettim	1	2	3	4	5
20. Eşimden intikam almak için ona aynısını yaptım	1	2	3	4	5
21. Bana yaptıklarından dolayı onu terk etmekle tehdit ettim	1	2	3	4	5

22. Neden evlendiğimi sorguladım	1	2	3	4	5
23.Eşim beni kırdığı için ben de onu kırmak istedim	1	2	3	4	5
24.Eşimin olumlu özelliklerinden dolayı onu affetmeyi tercih ettim	1	2	3	4	5
25. Evliliğimin devamı için eşime karşı daha anlayışlı olmam gerektiğini düşündüm	1	2	3	4	5
26. Eşimin bana yaşattıklarından dolayı pişman olmasını istedim	1	2	3	4	5
27.Eşimi sanki bir yabancıymış gibi hissettim	1	2	3	4	5
28.Eşimin acı çektiğini görmek istedim.	1	2	3	4	5
29. Eşimin başına kötü bir şey gelmesini diledim	1	2	3	4	5
30.Eşimden kendimi geri çektim	1	2	3	4	5
31.Eşim olduğu için olanları geride bıraktım	1	2	3	4	5
32. Eşimin bana yaşattıklarına rağmen, ilişkimizi eskisi gibi devam ettirmeye çalıştım	1	2	3	4	5
33.Olanları kabul edip kaldığımız yerden devam etmeyi tercih ettim	1	2	3	4	5
34. Eşimin bana yaşattıklarını onun yüzüne vurdum	1	2	3	4	5
35.Eşime karşı merhamet duydum.	1	2	3	4	5
36.Eşime bana yaşattıklarını ödetmek istedim.	1	2	3	4	5
37.Eşim hatasını telafi etmeye çalıştığı için onu affettim	1	2	3	4	5
38.Bana yaşattıklarını uzatmanın faydası olmadığını düşündüm	1	2	3	4	5

APPENDIX-4: MARITAL FORGIVENESS SCALE

Sayın Katılımcı,

Eşinizin yakın geçmişte size haksızca davrandığı ve sizi incittiği bir olayı düşünün. Aşağıdaki yazılı ifadeler incitici bir durum karşısında olası duygu, düşünce ve davranışlarınızı tanımlamaktadır. Her bir ifade için sizin düşüncelerinizi ve duygularınızı en iyi yansıtan seçeneği işaretleyiniz. Vereceğiniz yanıtların doğru veya yanlış cevabı yoktur.

Düşündüğünüz bu olaya ilişkin ne kadar incindiniz veya üzüldünüz?

Oldukça az	Az	Kararsızım	Çok	Oldukça Çok
( )	( )	( )	( )	( )

İncindiğiniz bu olay sizin için ne kadar önemliydi?

Hiç	Biraz	Kısmen	Çok	Oldukçaçok
( )	( )	( )	( )	( )

Her sorunun karşısında bulunan **(1) Beni hiç yansıtmıyor (2) Beni pek yansıtmıyor (3) Kararsızım (4) Beni biraz yansıtıyor (5) Beni tamamen yansıtıyor** anlamına gelmektedir. Lütfen her ifadeye tek yanıt veriniz ve boş bırakmayınız. Katkılarınız için teşekkürler.					
1.Eşim hatasını kabul ettiği için onu affettim	1	2	3	4	5
2.Eşimle arama duygusal olarak mesafe koydum	1	2	3	4	5
3.Eşime karşı soğuk davrandım	1	2	3	4	5
4.Yaptıklarından dolayı eşime küstüm	1	2	3	4	5
5.Eşimle konuşmak istemedim.	1	2	3	4	5
6.Eşimden fiziksel olarak uzak durdum	1	2	3	4	5
7.Eşimin olanlardan dolayı pişman olduğunu gördüğüm için onu affettim	1	2	3	4	5
8.Eşim yokmuş, çevremde değilmiş gibi yaşadım	1	2	3	4	5
9.Eşime karşı sıcak davranmak benim için zor oldu.	1	2	3	4	5
10.Eşimin her insan gibi hata ve kusurları olduğunu düşünüp durumu kabul ettim.	1	2	3	4	5
11.Ben mutsuzsam o da mutsuz olsun istedim	1	2	3	4	5
12.Eşimle ortak bir şey yapmaktan kaçındım.	1	2	3	4	5
13.Eşim beni kırdığı için ben de onu kırmak istedim	1	2	3	4	5
14.Eşimin olumlu özelliklerinden dolayı onu affetmeyi tercih ettim	1	2	3	4	5
15.Eşimi sanki bir yabancıymış gibi hissettim	1	2	3	4	5
16.Eşimin acı çektiğini görmek istedim.	1	2	3	4	5
17.Eşimden kendimi geri çektim	1	2	3	4	5
18.Eşim olduğu için olanları geride bıraktım	1	2	3	4	5
19.Olanları kabul edip kaldığımız yerden devam etmeyi tercih ettim	1	2	3	4	5
20.Eşime karşı merhamet duydum.	1	2	3	4	5
21.Eşime bana yaşattıklarını ödetmek istedim.	1	2	3	4	5
22.Eşim hatasını telafi etmeye çalıştığı için onu affettim	1	2	3	4	5
23.Bana yaşattıklarını uzatmanın faydası olmadığını düşündüm	1	2	3	4	5

APPENDIX-5: RUMINATION SCALE

İnsanlar kötü bir deneyim yaşadıklarında bir sürü farklı şey yapar ya dadüşünürler. Lütfen aşağıdaki cümleleri okuyup, son iki hafta içinde, belirtilenlerine kadar sıklıkta yaptığınızı işaretleyin. Lütfen, ne yapmanız gerektiğini değil,gerçekte ne yaptığınızı belirtin.

1 = Hiçbir Zaman, 2 = Bazen, 3 = Çoğunlukla, 4 = Her Zaman

1. ___"Bunu hak etmek için ne yaptım" diye ne kadar sık düşünüyorsun?

2. ___ Son zamanlarda yaşadığın olayları analiz edip "Kendimi niye böyle üzgün hissediyorum" diye ne kadar sık düşünüyorsun?

3. ___ "Neden hep bu şekilde bir tepki gösteriyorum?" diye ne kadar sık düşünüyorsun?

4. ___ Bir köşeye çekilip "neden bu şekilde hissediyorum" diye ne kadar sık düşünüyorsun?

5. ___Ne kadar sık, düşüncelerini yazıp, çözümlemeye ve anlamaya çalışıyorsun?

6. ___ Son zamanlarda yaşadığın bir olay hakkında "keşke daha iyi sonuçlansaydı" diye ne kadar sık düşünüyorsun?

7. ___ "Niye benim problemlerim var da, diğer insanların yok" diye ne kadar sık düşünüyorsun?

8. ___"Neden olayları daha iyi idare edemiyorum" diye ne kadar sık düşünüyorsun?

9. ___Kişilik özelliklerini analiz edip, "Kendimi niye böyle üzgün hissediyorum" diye ne kadar sık düşünüyorsun?

10. ___Ne kadar sık, tek başına bir yere gidip duygularını anlamaya çalışıyorsun?

APPENDIX-6: MARITAL OFFENSE-SPECIFIC FORGIVENESS SCALE

Belirtilen ifadelerin her biri suça karşılık olarak kesinlikle yaşayabileceğiniz olası duygu, düşünce ve davranışları tanımlamaktadır. Lütfen, aşağıdaki derecelendirme ölçeğini kullanarak her ifadeye ne ölçüde katılıp katılmadığınızı belirtiniz

1: Kesinlikle katılmıyorum
2: Katılmıyorum
3: Biraz katılmıyorum
4: Biraz katılıyorum
5:Katılıyorum
6: Kesinlikle katılıyorum

1.Davranışlarından dolayı eşimle konuşmakta daha az istekliyim	1	2	3	4	5	6
2. Beni incitmesine rağmen ilişkimizi yürütebilmemiz adına yaşanılanları tamamen bir kenara koydum	1	2	3	4	5	6
3.Davranışlarından dolayı eşme kolayca kızabiliyorum	1	2	3	4	5	6
4.Olanlar için eşimin kendini suçlu hissetmesini sağlıyorum	1	2	3	4	5	6
5.Eşim bu şekilde davrandığından beri, ilişkimizi eski haline koymak için elimden geleni yaptım	1	2	3	4	5	6
6.Eşim bana nasıl davrandıysa ben de ona aynı şekilde davranmak isterdim	1	2	3	4	5	6
7.Yaşananlar nedeniyle eşimi sevmekte zorlanıyorum	1	2	3	4	5	6
8.Yaptıklarından dolayı hala eşime karşı kin besliyorum	1	2	3	4	5	6
9.Bütün yönleriyle, tamamen eşimi affettim	1	2	3	4	5	6
10.Eşimi yakın zamanda affettim	1	2	3	4	5	6

APPENDIX-7: INFORMED CONSENT FORM IN THE SECOND STUDY

Değerli katılımcılar,

Bu çalışma doktora tezi kapsamında Doç. Dr. Hüdayar CIHAN danışmanlığında Fatma BIYIK SARI tarafından yürütülmektedir. Yapılacak olan bu araştırmada, evlilik affetme, duygusal zeka, aleksitimi ve çatışma çözüm stilleri ile ilgili bazı sorular bulunmaktadır. Araştırmaya hem sizin hem de eşinizin birlikte katılım sağlaması gerekmektedir. Size yöneltilen soruları açık ve dürüst bir şekilde yanıtlamanız çok önemlidir. Soruları cevaplarken her bir maddeyi dikkatle okumanız ve hiçbir maddeyi boş bırakmamanız önem taşımaktadır. Anketlerin cevaplanması ortalama 15 dakika sürmektedir.

Sizden herhangi bir kimlik bilgisi istenmeyecek ve cevaplarınız tamamen gizli tutulacaktır. **Eşinizin ve sizin yanıtlarınızı eşleştirebilmek amacıyla evlilik tarihinizi ve soy isimlerinizin bas harfinizi belirtmeniz istenilecektir.** Araştırmaya katılım tamamen gönüllülük esasına dayanmaktadır. Araştırmaya katılmama veya katıldıktan sonra herhangi bir anda devam etmeme hakkına sahipsiniz.

Bu formlardan elde edilecek bilgiler toplu olarak analiz edilecek ve bilimsel amaçlı kullanılacaktır. Araştırma ile ilgili herhangi bir konuda e-mail yoluyla bilgi edinebilirsiniz. Bilime sağlayacağınız değerli katkınız için teşekkür ederiz.

Evet:☐

Hayır: ☐

APPENDIX-8: DEMOGRAPHIC INFORMATION FORM IN THE SECOND STUDY

1. Cinsiyetiniz: Kadın ( ) Erkek ( )
2. Yaşınız:
3. Eşinizin yaşı:
4. Soyadınızın baş harfi:
5. Evlilik tarihiniz:
6. Eğitim Düzeyiniz: İlköğretim ( ) Ortaöğretim ( ) Lise ( ) Üniversite (Lisansüstü ( )
7. Eşinizin eğitim düzeyi: İlköğretim ( ) Ortaöğretim ( ) Lise ( ) Üniversite (Lisansüstü ( )
8. Mesleğiniz:
9. Eşinizin mesleği:
10. Ailenizin aylık gelir durumu:
11. Kaçıncı evliliğiniz:
12. Kaç yıldır evlisiniz:.
13. Çocuğunuz var mı: Evet ( ) Hayır ( )
    a. Kaç çocuğa sahipsiniz : .....

APPENDIX-9: SHUTTLE EMOTIONAL INTELLIGENCE FORM

Aşağıda çeşitli durumlara ilişkin ifadeler bulunmaktadır. Lütfen ifadeyi okuduktan sonra size uyma derecesini sağ taraftaki kutucuklardan birini X ile işaretleyerek belirtiniz.	**Kesinlikle Katılmıyorum**	**Katılmıyorum**	**Fikrim Yok**	**Katılıyorum**	**Kesinlikle Katılıyorum**
1. Kişisel sorunlarımı başkaları ile ne zaman paylaşacağımı bilirim.					
2. Bir sorunla karşılaştığım zaman benzer durumları hatırlar ve üstesinden gelebilirim.					
3. Yapmaya çalıştığım birçok işte başarılı olacağımı hissederim.					
4. Diğer insanlar bana kolaylıkla güvenirler.					
5. Diğer insanların beden dili, yüz ifadesi gibi sözel olmayan mesajlarını anlamakta zorlanırım.					
6. Yaşamımdaki bazı önemli olaylar neyin önemli neyin önemsiz olduğunu yeniden değerlendirmeme yol açtı.					
7. Ruh halim değiştiğinde yeni olasılıkları görürüm.					
8. Duygularım yaşamımı değerli kılan şeylerdendir.					
9. Hissettiğim duyguların farkında olurum.					
10. Genellikle iyi şeyler olmasını beklerim.					
11. Duygularımı başkalarıyla paylaşmaktan hoşlanırım.					
12. Güzel duygular hissettiğimde bunu nasıl sonlandıracağımı bilirim.					
13. Başkalarının hoşlanabileceği etkinlikler düzenleyebilirim.					
14. Beni mutlu edecek uğraşılar bulmaya çalışırım.					
15. Başkalarına gönderdiğim beden dili, yüz ifadesi gibi sözsüz mesajların farkındayımdır.					
16. Kendimi başkaları üzerinde iyi etki bırakacak şekilde gösteririm.					
17. Ruh halim iyiyken sorunların üstesinden gelmek benim için daha kolaydır.					
18. İnsanların yüz ifadelerine bakarak onların hissettiği duyguyu anlayabilirim.					
19. Duygularımın niçin değiştiğini bilirim.					
20. Ruh halim iyi olunca, daha kolay yeni fikirler üretebilirim.					
21. Duygularım üzerinde kontrolüm vardır.					
22. Hissettiğim duyguların farkındayımdır.					
23. Üstlendiğim görevlerden iyi sonuçlar alacağımı hayal ederek kendimi güdülerim.					
24. İyi bir şeyler yaptıklarında insanlara iltifat ederim.					
25. Diğer insanların gönderdiği sözel olmayan mesajların farkına varırım.					
26. Bir kişi bana hayatındaki önemli bir olaydan bahsettiğinde ben de aynısını yaşamış gibi olurum.					

27. Duygularımda ne zaman bir değişiklik olsa aklıma yeni fikirler gelir.					
28. Bir zorlukla karşılaştığım zaman umutsuzluğa kapılırım çünkü başarısız olacağıma inanırım.					
29. Diğer insanların kendilerini nasıl hissettiklerini sadece onlara bakarak anlayabilirim.					
30. İnsanlar üzgünken onlara yardım ederek daha iyi hissetmelerini sağlarım.					
31. İyimser olmak sorunlar ile baş etmeye devam edebilmem için bana yardımcı oluyor.					
32. Kişinin ses tonundan kişinin kendini nasıl hissettiğini söyleyebilirim.					
33. İnsanların kendilerini neden iyi ya da kötü hissettiklerini anlamak benim için zordur.					

APPENDIX-10: CONFLICT RESOLUTION STYLE SCALE

Aşağıda, evlilik ilişkilerinde yaşanan sorunların genel olarak nasıl çözümlendiği ile ilgili ifadeler yer almaktadır. Lütfen eşinizle ilişkinizi göz önüne alarak, aşağıdaki ifadelerden her birine ne derece katıldığınızı belirtiniz. Her bir ifadenin önündeki boşluğa aşağıdaki sayılardan uygun olanı yazınız.

1	2	3	4	5	6
Hiç Katılmıyorum	**Oldukça Katılmıyorum**	**Birazcık Katılmıyorum**	**Birazcık Katılıyorum**	**Oldukça Katılıyorum**	**Çok Katılıyorum**

____1) Tartışma esnasında konuyla ilgisiz de olsa zayıflıklarını yüzüne vururum.
____2) Kavganın büyümemesi için onun istediği şeyleri yaparım.
____3) Çok sinirlenmişsem konuşmayı ertelerim.
____4) Sorun durumunda pek çok şeyi içime atabilirim.
____5) Sorunun uzamadan çözülebilmesi için kaynağını bulmaya çalışırım.
____6) Sinirlendiğimde kırıcı şeyler söylerim.
____7) Problemi büyütmemek için onu sakinleştirmeye çalışırım.
____8) Sesimi yükselterek beni dinlemesini sağlamaya çalışırım.
____9) Tartışmada ortak bir çözüm noktası bulmaya çalışırım.
____10) Çok büyük sorunlar yaşadığımızda ondan uzak durmaya çalışırım.
____11) Sorun çözümlenmeden tartışmayı sonlandırmam.
____12) Bağırıp çağırarak istediğimi yaptırırım.
____13) Sorunun tüm yönlerini tartışma sırasında konuşmak isterim.
____14) Sevgilimi ilişkiyi bitirmekle tehdit ederim.
____15) Bana bağırdığında onun olmadığı bir odaya geçerim.
____16) Kavgalarımız sırasındaki kızgınlığımı fiziksel olarak gösteririm.
____17) İlişkide sorun yaşanmaması için kendimden ödün veririm.
____18) Sorun yaşadığımızda sevgilimin yanından uzaklaşırım.
____19) Sorunun çözülmesine yardımcı olacağına inanırsam durumu alttan alırım.
____20) Onun olumsuz tepkilerine karşılık vermeyerek problemin büyümemesini sağlamaya çalışırım.
____21) Çok gergin olduğumuzda susarım.
____22) Bir problem yaşandığında, konuyla ilgili düşündüğüm her şeyi açıklarım.
____23) Eğer çok sinirlenmişsem, sinirim geçene kadar konuşmayı reddederim.
____24) Bir problem yaşandığında, kendimi sevgilimin yerine koyarak onun ne düşündüğünü anlamaya çalışırım.
____25) Sürekli imalarda bulunurum.

APPENDIX-11: TORONTO ALEXTYMIA SCALE

Lütfen aşağıdaki maddelerin sizi ne ölçüde tanımladığını işaretleyiniz…						
		Hiçbir zaman	Nadiren	Bazen	Sık sık	Her zaman
1	Ne hissettiğimi çoğu kez tam olarak bilemem.					
2	Duygularım için uygun kelimeleri bulmak benim için zordur.					
3	Bedenimde doktorların bile anlamadığı duyumlar oluyor.					
4	Duygularımı kolayca tanımlayabilirim.					
5	Sorunları yalnızca tanımlamaktansa onları çözümlemeyi yeğlerim.					
6	Keyfim kaçtığında, üzgün mü, korkmuş mu yoksa kızgın mı olduğumu bilemem.					
7	Bedenimdeki duyumlar çoğu kez kafamı karıştırır.					
8	Neden öyle sonuçlandığını anlamaya çalışmaksızın, işleri oluruna bırakmayı yeğlerim					
9	Tam olarak tanımlayamadığım duygularım var.					
10	İnsanların duygularını tanıması zorunludur.					
11	İnsanlar hakkında ne hissettiğimi tanımlamak benim için zordur.					
12	İnsanlar duygularım hakkında daha çok konuşmamı isterler.					
13	İçimde ne olup bittiğini bilmiyorum.					
14	Çoğu zaman neden öfkeli olduğumu bilmem.					
15	İnsanlarla, duygularından çok günlük uğraşları hakkında konuşmayı yeğlerim.					
16	Psikolojik dramalar yerine eğlence programları izlemeyi yeğlerim.					
17	İçimdeki duyguları yakın arkadaşlarıma bile açıklamak bana zor gelir.					

18	Sessizlik anlarında bile kendimi birisine yakın hissedebilirim.					
19	Kişisel sorunlarımı çözerken duygularımı incelemeyi yararlı bulurum.					
20	Film ya da tiyatro oyunlarında gizli anlamlar aramak, onlardan alınacak hazzı azaltır.					

APPENDIX-12 ETHICAL APPROVAL FORM

ANKARA YILDIRIM BEYAZIT ÜNİVERSİTESİ (AYBÜ)
ETİK KURULU
PROJE ONAY BELGESİ

Ankara Yıldırım Beyazıt Üniversitesi Sosyal Bilimler Enstitüsü Psikoloji bölümü öğrencilerinden Fatma BIYIK SARI'in, Gottman Çift Terapisi Yaklaşımlı Müdahale Programının Evlilikte Affetme Üzerine Etkisi adlı araştırması değerlendirilmiştir.*(Bu kısım başvuru sahibi tarafından doldurulmalıdır)*

Proje etik açısından uygun bulunmuştur. ☐

Proje etik açısından geliştirilmesi gerekmektedir. ☐

Proje etik açısından uygun bulunmamıştır. ☐

AYBÜ ETİK KURULU KARARI (Etik Kurul tarafından doldurulacaktır)	
Araştırma kodu (Yıl – Araştırma sıra no)	2022 – 52
Başvuru formunun Etik Kurula ulaştığı tarih	29.01.2022
Etik Kurul Karar toplantı tarihi ve karar no	16.02.2022 – 52
Yer	Yıldırım Beyazıt Üniversitesi, Esenboğa Külliyesi
Katılımcılar	Formda imzası bulunan üyelerimiz toplantıya katılmıştır.

KURUL BAŞKANI, BAŞKAN YARDIMCISI VE ÜYELER:

		İMZA
Prof. Dr. Cem Şafak ÇUKUR	**Üye**	
Prof. Dr. Muharrem KILIÇ	**Üye**	
Doç. Dr. Behlül TOKUR	**Üye**	
Doç. Dr. Birgül ÖZKAN	**Üye**	
Doç. Dr. Yüksel Akay UNVAN	**Üye**	
Dr. Ögr. Üyesi Şule KAYA	**Üye**	
Dr. Ögr. Üyesi Ertuğrul DEMİRDEL	**Üye**	
Dr. Ögr. Üyesi Nimet YILDIRIM TİRGİL	**Üye**	

15