CHAPTER 5
RESULTS AND INTERPRETATION (CONTINUED)

5.1: Factors Contributing Significantly to Avoidance Motivation, Revenge Motivation, Conciliation Motivation, Benevolence Motivation, State Anger, Decisional Forgiveness and Emotional Forgiveness of both Individualistic Forgivers (Students and Community Members) (Hindus, Muslims and Christians) And Collectivistic Forgivers (Students and Community Members) (Hindus, Muslims and Christians)

Ha5: Factors such as Age, Gender, Education, Income, Domicile, Occupation, Frequency of attending religious meetings of self and family, Religious Activities to self and family and Importance of Religion to self and family significantly contribute to Avoidance Motivation, Revenge Motivation, Conciliation Motivation, Benevolence Motivation, State Anger, Decisional Forgiveness and Emotional Forgiveness of Individualistic Forgivers (Hindus, Muslims and Christians)

Ha6: Factors such as Age, Gender, Education, Income, Domicile, Occupation, Frequency of attending religious meetings of self and family, Religious Activities to self and family and Importance of Religion to self and family significantly contribute to Avoidance Motivation, Revenge Motivation, Conciliation Motivation, Benevolence Motivation, State Anger, Decisional Forgiveness and Emotional Forgiveness of Collectivistic Forgivers (Hindus, Muslims and Christians)

The technique of step wise multiple regression analysis* is applied, to know the significance of contribution of demographic variables collectively; as well as individually to the overall scores of Avoidance Motivation, Revenge Motivation,

* The obtained ‘R’ value in this analysis indicates the correlation between the criterion and predictors variables. The square of this correlation (R²) gives the proportion of variables, which can be predicted. For example R².60 would imply that 60% of the variance in Y scores can be predicted on the basis of X₁, X₂,...... Xₙ scores. To test the significance of this F- ratio suggest the amount of overall variance (R²) predicted through regression equation is significant. Similarly t – test is used to test the significance of individual regression (b) Weights. That is to know whether the predictor variables can individually predict the criterion significantly or not.
Conciliation Motivation, Benevolence Motivation, State Anger, Decisional Forgiveness and Emotional Forgiveness of both Individualistic Forgivers (Students) (Community Members) (Hindus, Muslims and Christians) And Collectivistic Forgivers (Students) (Community Members) (Hindus, Muslims and Christians).

5.1.1: Factors significantly contributing to Avoidance Motivation of Individualistic Forgivers (Hindus, Muslims and Christians)

Hₐ₅.1: Factors such as Age, Gender, Education, Income, Domicile, Occupation, Frequency of attending religious meetings of self and family, Religious Activities to self and family and Importance of Religion to self and family significantly contribute to Avoidance Motivation of Individualistic Forgivers (Hindus, Muslims and Christians)

Table No. 5.01 Results of Stepwise multiple regression analysis of the factors significantly contributing to Avoidance Motivation of Individualistic Forgivers (Hindus, Muslims and Christians)

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Factors</th>
<th>Beta Coefficient</th>
<th>Standard error</th>
<th>Contributed R²</th>
<th>t-Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Attending Religious Meetings (Self) (Once a week)</td>
<td>4.904</td>
<td>1.220</td>
<td>0.059</td>
<td>4.019***</td>
</tr>
<tr>
<td>2</td>
<td>Religious Activity (Once a year or less)</td>
<td>8.848</td>
<td>2.901</td>
<td>0.033</td>
<td>3.050**</td>
</tr>
<tr>
<td>3</td>
<td>Rural Background</td>
<td>3.045</td>
<td>1.243</td>
<td>0.021</td>
<td>2.450*</td>
</tr>
<tr>
<td>4</td>
<td>Attending Religious Meetings (Family) (Once a week)</td>
<td>-2.862</td>
<td>1.233</td>
<td>0.019</td>
<td>-2.322*</td>
</tr>
</tbody>
</table>

Overall Adjusted $R^2 = .118$  
Overall F ratio= 9.611 $P<0.001$ ***  
*P<0.05; Significant  
**P<0.01; Highly Significant  
***P<0.001; Very Highly Significant
An observation of table 5.01 reveals that four factors such as Attending Religious Meetings (Self), Religious Activity (Once a year or less), Rural and Attending Religious Meetings (Family) have significantly contributed to 11.8% of variance. It means that 11.8% of variance on Avoidance Motivation of Individualistic Forgivers (Hindus, Muslims and Christians) can be predicted with high degree of confidence which is very highly significant (F=9.611; P<0.001). Attending Religious Meetings (Self) has contributed to 5.9% on Avoidance Motivation of Individualistic Forgivers (Hindus, Muslims and Christians) which is significantly very high (t=4.019; P<0.001), Religious Activity (once a year or less) has contributed 3.3% of variance on Avoidance Motivation of Individualistic Forgivers (Hindus, Muslims and Christians) which is significantly high (t=3.050; P<0.01), Rural Background has contributed 2.1% of variance on Avoidance Motivation of Individualistic Forgivers (Hindus, Muslims and Christians) which is significant (t=2.450; P<0.05) and Attending Religious Meetings (Family) has contributed 1.9% of variance on Avoidance Motivation of Individualistic Forgivers (Hindus, Muslims and Christians) which is significant but negative (t=-2.322; P<0.05).

Thus, it can be inferred from the above that the Individualistic Forgivers (Hindus, Muslims and Christians) who belong to Attending Religious Meetings (Self)
have shown significantly very low Avoidance Motivation when compared to Individualistic Forgivers belonging to other categories. The Individualistic Forgivers who shows Religious Activity (once a year or less) have shown significantly high Avoidance Motivation when compared to other categories. The Individualistic Forgivers who belong to rural background have shown significant Avoidance Motivation when compared to others. The Individualistic Forgivers who Attend Religious Meetings (Family) have shown lower Avoidance Motivation when compared to other categories.

5.1.2: Factors significantly contributing to Revenge Motivation of Individualistic Forgivers (Hindus, Muslims and Christians)

Ha$_{5.2}$: Factors such as Age, Gender, Education, Income, Domicile, Occupation, Frequency of attending religious meetings of self and family, Religious Activities to self and family and Importance of Religion to self and family significantly contribute to Revenge Motivation of Individualistic Forgivers (Hindus, Muslims and Christians)

Table 5.02: Results of Stepwise Multiple Regression Analysis of Factors Contributing Significantly to Revenge Motivation of Individualistic Forgivers (Hindus, Muslims and Christians)

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Factors</th>
<th>Beta Coefficient</th>
<th>Standard error</th>
<th>Contributed $R^2$</th>
<th>t-Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Attending Religious Meetings (Self) (Self)</td>
<td>-3.002</td>
<td>1.269</td>
<td>.033</td>
<td>-2.943**</td>
</tr>
<tr>
<td></td>
<td>(Once a week)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Attending Religious Meetings (Family)</td>
<td>3.307</td>
<td>1.664</td>
<td>.019</td>
<td>2.288*</td>
</tr>
<tr>
<td></td>
<td>(Once a week)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Income (2-4 Lakhs)</td>
<td>3.733</td>
<td>1.312</td>
<td>.015</td>
<td>1.987*</td>
</tr>
</tbody>
</table>

Overall Adjusted $R^2 = .056$

Overall F ratio = 6.050P < 0.001

*p<0.05; Significant

**p<0.001; Highly Significant

***p<0.001; Very Highly Significant
Figure 5.02 Pie Diagram Represents the Factors significantly contributing to Revenge Motivation of Individualistic Forgivers (Hindus Muslims Christians)

An inspection of table 5.02 reveals that three factors such as Attending Religious Meetings (Self) (Once A Week), Attending Religious Meetings (Family) (Once A Week) and Income (2-4 laks) have significantly contributed to 5.6% of variance. It means that 5.6% of variance on Revenge Motivation of Individualistic Forgivers (Hindus, Muslims and Christians) can be predicted with high degree of confidence which is very highly significant (F=6.050; P<0.001). Attending Religious Meetings (Self) (once a week) has contributed to 3.3% on Revenge Motivation of Individualistic Forgivers (Hindus, Muslims and Christians) which is significantly high (t=-2.943; P<0.01), Attending Religious Meetings (Family) (Once a week) has contributed 1.9% of variance on Revenge Motivation of Individualistic Forgivers (Hindus, Muslims and Christians) which is significant (t=2.288; P<0.05), Income (2-4 Lakhs) has contributed 1.5% of variance on Revenge Motivation of Individualistic Forgivers (Hindus, Muslims and Christians) which is significant (t=1.987; P<0.05).

It can be inferred from the above the Individualistic Forgivers (Hindus, Muslims and Christians) who belong to Attending Religious Meetings (Self) once a week have shown significantly lower Revenge Motivation when compared to Individualistic Forgivers belonging to other categories. The Individualistic Forgivers belonging to Attending Religious Meetings (Family) (Once a week) have shown significant Revenge Motivation when compared to other categories. The
Individualistic Forgivers who earn Income (2-4 Lakhs) have shown significant Revenge Motivation when compared to others.

5.1.3: Factors significantly contributing to Conciliation Motivation of Individualistic Forgivers (Hindus, Muslims and Christians)

Ha5.3: Factors such as Age, Gender, Education, Income, Domicile, Occupation, Frequency of attending religious meetings of self and family, Religious Activities to self and family and Importance of religion to self and family significantly contribute to Conciliation Motivation of Individualistic Forgivers (Hindus, Muslims and Christians)

Table 5.03: Results of Stepwise Multiple Regression Analysis of Factors Contributing Significantly to Conciliation Motivation of Individualistic Forgivers (Hindus, Muslims and Christians)

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Factors</th>
<th>Beta Coefficient</th>
<th>Standard error</th>
<th>Contributed R²</th>
<th>t-Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Age (Below 25 Years)</td>
<td>-6.423</td>
<td>1.696</td>
<td>.053</td>
<td>-3.787***</td>
</tr>
<tr>
<td>2</td>
<td>Attending Religious Meetings (Family) (Once a week)</td>
<td>4.598</td>
<td>1.279</td>
<td>.046</td>
<td>3.596***</td>
</tr>
<tr>
<td>3</td>
<td>Attending Religious Meetings (Self) (Once a week)</td>
<td>-4.404</td>
<td>1.235</td>
<td>.043</td>
<td>-3.565***</td>
</tr>
<tr>
<td>4</td>
<td>Rural Background</td>
<td>-3.448</td>
<td>1.177</td>
<td>.025</td>
<td>-2.745**</td>
</tr>
<tr>
<td>5</td>
<td>Gender (Female)</td>
<td>-2.363</td>
<td>1.256</td>
<td>.013</td>
<td>-2.007*</td>
</tr>
</tbody>
</table>

Overall Adjusted R² = 0.163

Overall F ratio = 11.036; P < 0.001

*p < 0.05; Significant

**p < 0.001; Highly Significant

***p < 0.001; Very Highly Significant
A perusal of table 5.03 reveals that five factors, such as Age (Below 20 Years), Attending Religious Meetings (Family) (Once a week), Attending Religious Meetings (Self) (Once a week), Rural Background and Gender (Female) have significantly contributed to Conciliation Motivation of Individualistic Forgivers (Hindus, Muslims and Christians). These five factors collectively contributed to 16.3% of the variance on Conciliation Motivation of Individualistic Forgivers (Hindus, Muslims and Christians), which is found to be very highly significant ($F=11.036; P<0.001$). That is to say 16.3% of variance on the Conciliation Motivation can be predicted with high degree of confidence on the basis of Age (Below 25 Years), Attending Religious Meetings (Family) (Once a week), Attending Religious Meetings (Self) (Once a week), Rural Background and Gender (Female). Individually Age (Below 20 Years) has contributed 5.3% of variance on conciliation motivation of Individualistic Forgivers (Hindus, Muslims and Christians) which is significantly very high ($t=-3.787; P<0.001$). Further, Attending Religious Meetings (Family) (Once a week) has contributed to 4.6% of variance which is significantly very (t=3.596; P<0.001). More specifically, Attending Religious Meetings (Self) (Once a week) has contributed to 4.3% of variance on conciliation motivation of Individualistic Forgivers (Hindus, Muslims and Christians) which is significantly very high ($t=-3.565; P<0.001$). Further Rural Background has contributed to 2.5% of variance on
conciliation motivation of Individualistic Forgivers (Hindus, Muslims and Christians) which is significantly high \((t=-2.745; P<0.01)\). Finally Gender (Female) has contributed 1.3% of Variance on conciliation motivation of Individualistic Forgivers (Hindus, Muslims and Christians) which is significant \((t=-2.007; P<0.05)\). But contribution of factors such as Age (Below 20 Years), Attending Religious Meetings (Self) (Once a week), Rural Background and Gender (Female) is negative.

Thus it can be inferred from the above the Individualistic Forgivers (Hindus, Muslims and Christians) who belong to Age (Below 25 Years), Attending Religious Meetings (Self) (Once a week), Rural Background and Gender (Female) have shown significantly lower Conciliation Motivation compared to their counterparts and Individualistic Forgivers (Hindus, Muslims and Christians) who Attend Religious Meetings (Family) (Once a week) have shown significantly high Conciliation Motivation.

5.1.4: Factors significantly contributing to Avoidance Motivation of Individualistic Forgivers (Hindus, Muslims and Christians)

Ha5.4: Factors such as Age, Gender, Education, Income, Domicile, Occupation, Frequency of attending religious meetings of self and family, Religious Activities to self and family and Importance of religion to self and family significantly contribute to Benevolence Motivation of Individualistic Forgivers (Hindus, Muslims and Christians)
Table 5.04: Results of Stepwise Multiple Regression Analysis of Factors Contributing Significantly to Benevolence Motivation of Individualistic Forgivers (Hindus, Muslims and Christians)

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Factors</th>
<th>Beta Coefficient</th>
<th>Standard Error</th>
<th>Contributed R²</th>
<th>t-Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Attending Religious Meetings (Family) (Once a week)</td>
<td>4.737</td>
<td>1.334</td>
<td>.047</td>
<td>3.551***</td>
</tr>
<tr>
<td>2</td>
<td>Age (25-30 years)</td>
<td>-5.596</td>
<td>1.698</td>
<td>.039</td>
<td>-3.296***</td>
</tr>
<tr>
<td>3</td>
<td>Attending Religious Meetings (Self) (Once a week)</td>
<td>-3.828</td>
<td>1.274</td>
<td>.031</td>
<td>-3.005**</td>
</tr>
<tr>
<td>4</td>
<td>Rural Background</td>
<td>-3.356</td>
<td>1.297</td>
<td>.023</td>
<td>-2.587**</td>
</tr>
<tr>
<td>5</td>
<td>Gender (Female)</td>
<td>7.007</td>
<td>1.215</td>
<td>.016</td>
<td>2.163*</td>
</tr>
<tr>
<td>6</td>
<td>Attending Religious Meetings (Self) (Once a year or less)</td>
<td>-2.627</td>
<td>3.143</td>
<td>.012</td>
<td>-2.230*</td>
</tr>
</tbody>
</table>

Overall Adjusted R² = .152

*p<0.05; Significant

Overall F ratio=8.696 ; P<0.001

**p<0.001; Highly Significant

***p<0.001; Very Highly Significant

Figure 5.04 Pie Diagram Represents the Factors significantly contributing to Benevolence Motivation of Individualistic Forgivers (Hindus Muslims Christians)
A glance at Table No 5.04 reveals that out of fourteen factors, six factors such as Attending Religious Meetings (Family) (Once a week), Age (25-30 years), Attending Religious Meetings (Self) (Once a week), Rural Background, Gender (Female) and Attending Religious Meetings (Self) (Once a year or less) have contributed significantly to the Benevolence Motivation of Individualistic Forgivers (Hindus, Muslims and Christians). All the six factors together have contributed to 15.2% of variance which found to be very highly significant ($F=8.696; P<0.001$). Individually Attending Religious Meetings (Family) (Once a week) has contributed 4.7% of variance on Benevolence motivation of Individualistic Forgivers (Hindus, Muslims and Christians) which is significantly very high ($t=-3.551; P<0.001$). Further, Age (20-30 years) has contributed to 3.9% of variance which is significantly very high ($t=-3.296; P<0.001$). More specifically, Attending Religious Meetings (Self) (Once a week) has contributed to 3.1% of variance on Benevolence motivation of Individualistic Forgivers (Hindus, Muslims and Christians) which is significantly high ($t=3.005; P<0.01$). Further Rural Background has contributed to 2.3% of variance on conciliation motivation of Individualistic Forgivers (Hindus, Muslims and Christians) which is significant ($t=-2.587; P<0.05$). Gender (Female) has contributed 1.6% of Variance on Benevolence motivation of Individualistic Forgivers (Hindus, Muslims and Christians) which is significant ($t=-2.163; P<0.05$). Finally Attending Religious Meetings (Self) (Once a year or less) has contributed 1.2% of Variance on Benevolence motivation of Individualistic Forgivers (Hindus, Muslims and Christians) which is significant ($t=-2.230; P<0.05$). Contribution of factors such as Age (25-30 years), Attending Religious Meetings (Self) (Once a week), Rural Background and Attending Religious Meetings (Self) (Once a year or less) is negative.

It can be inferred from the above the Individualistic Forgivers (Hindus, Muslims and Christians) who belong Age (25-30 years), Attending Religious Meetings (Self) (Once a week), Rural Background and Attending Religious Meetings (Self) (Once a year or less) have shown significantly lower Benevolence Motivation compared to their counterparts and Individualistic Forgivers (Hindus, Muslims and Christians) who Attend Religious Meetings (Family) (Once a week) and Gender (Female) shown significantly higher Benevolence Motivation than their counterparts.
5.1.5: Factors significantly contributing to State Anger of Individualistic Forgivers (Hindus, Muslims and Christians)

H_{a5.5}^{5.5}: Factors such as Age, Gender, Education, Income, Domicile, Occupation, Frequency of attending religious meetings of self and family, Religious Activities to self and family and Importance of religion to self and family significantly contribute to State Anger of Individualistic Forgivers (Hindus, Muslims and Christians)

Table 5.05: Results of Stepwise Multiple Regression Analysis of Factors Contributing Significantly to State Anger of Individualistic Forgivers (Hindus, Muslims and Christians)

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Factors</th>
<th>Beta Coefficient</th>
<th>Standard Error</th>
<th>Contributed $R^2$</th>
<th>t-Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Attending Religious Meetings (Self) (Once a week)</td>
<td>3.855</td>
<td>1.307</td>
<td>.033</td>
<td>2.949**</td>
</tr>
<tr>
<td>2</td>
<td>Age (25-30years)</td>
<td>-4.720</td>
<td>1.730</td>
<td>.027</td>
<td>-2.728**</td>
</tr>
</tbody>
</table>

Overall Adjusted $R^2$=.053 **p<0.01; Highly Significant
Overall F ratio=8.177; P<0.001 ***p<0.001; Very Highly Significant

Figure 5.05 Pie Diagram Represents the Factors significantly contributing to State Anger of Individualistic Forgivers (Hindus Muslims Christians)
An observation of Table No 5.05 reveals that Attending Religious Meetings (Self) (Once a week) and Age (20-30 years) have contributed significantly very high (F=8.177; P<0.001) to the variance on State Anger of Individualistic Forgivers (Hindus, Muslims and Christians). In other words, 5.3% of the variance on State Anger of Individualistic Forgivers (Hindus, Muslims and Christians) can be predicted on the basis of two factors such as Attending Religious Meetings (Self) (Once a week) and Age (25-30 years). Individually Attending Religious Meetings (Self) (Once a week) has contributed 3.3% of variance on State Anger of Individualistic Forgivers (Hindus, Muslims and Christians) which is significantly high (t=2.949; P<0.01). Further, Age (25-30 years) has contributed to 2.7% of variance on State Anger of Individualistic Forgivers (Hindus, Muslims and Christians), which is significantly high (t=2.728; P<0.01). Contribution of Attending Religious Meetings (Self) (Once a week) is negative.

It can be inferred from the above that Individualistic Forgivers (Hindus, Muslims and Christians) who attend Religious Meetings (Self) (Once a week) have shown significantly higher state anger and Age (25-30 years) have shown lower state anger compared to their counterparts.

5.1.6: Factors significantly contributing to Decisional Forgiveness of Individualistic Forgivers (Hindus, Muslims and Christians)

Hₐ₅.₆: Factors such as Age, Gender, Education, Income, Domicile, Occupation, Frequency of attending religious meetings of self and family, Religious Activities to self and family and Importance of religion to self and family significantly contribute to Decisional Forgiveness of Individualistic Forgivers (Hindus, Muslims and Christians)
**Table 5.06:** Results of Stepwise Multiple Regression Analysis of Factors Contributing Significantly to Decisional Forgiveness of Individualistic Forgivers (Hindus, Muslims and Christians)

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Factors</th>
<th>Beta Coefficient</th>
<th>Standard Error</th>
<th>Contributed $R^2$</th>
<th>t-Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Gender (Male)</td>
<td>4.364</td>
<td>1.027</td>
<td>.066</td>
<td>4.251***</td>
</tr>
<tr>
<td>2</td>
<td>Urban Background</td>
<td>-2.574</td>
<td>1.021</td>
<td>.028</td>
<td>-2.601**</td>
</tr>
<tr>
<td>3</td>
<td>Attending Religious Meetings (Self) (Once a week)</td>
<td>2.655</td>
<td>1.189</td>
<td>.017</td>
<td>2.164*</td>
</tr>
</tbody>
</table>

Overall Adjusted $R^2 = .096$

* $p<0.05$; Significant
** $p<0.01$; Highly Significant
*** $p<0.001$; Very Highly Significant

**Figure 5.06** Pie Diagram Represents the Factors significantly contributing to Decisional Forgiveness Individualistic Forgivers (Hindus Muslims Christians)

A glance at Table No 5.06 reveals that factors, three factors such as Gender (Male), Urban Background and Attending Religious Meetings (Self) (Once a week) have contributed significantly to Decisional Forgiveness of Individualistic Forgivers (Hindus, Muslims and Christians). All the three factors together have contributed to
9.6% of variance which found to be very highly significant (F=10.097; P<0.001). Individually Gender (Male) has contributed 6.6% of variance on Decisional Forgiveness of Individualistic Forgivers (Hindus, Muslims and Christians) which is significantly very high (t=4.251; P<0.001). Further, Urban Background has contributed to 2.8% of variance which is significantly high (t=-2.601; P<0.01) on Decisional Forgiveness of Individualistic Forgivers (Hindus, Muslims and Christians). Finally Attending Religious Meetings (Self) (Once a week) has contributed 1.7% of variance, which is significant (t=2.164; P<0.05) on Decisional Forgiveness of Individualistic Forgivers (Hindus, Muslims and Christians). Contribution of Urban Background is negative.

Thus, it can be inferred from the above the Individualistic Forgivers (Hindus, Muslims and Christians) who are Male, and Attending Religious Meetings (Self) (Once a week) have shown significantly higher Decisional Forgiveness and who are from Urban Background have shown lower Decisional Forgiveness compare to their counterparts.

5.1.7: Factors significantly contributing to Emotional Forgiveness of Individualistic Forgivers (Hindus, Muslims and Christians)

**Ha5.7:** Factors such as Age, Gender, Education, Income, Domicile, Occupation, Frequency of attending religious meetings of self and family, Religious Activities to self and family and Importance of religion to self and family significantly contribute to Emotional Forgiveness of Individualistic Forgivers (Hindus, Muslims and Christians)
### Table 5.07: Results of Stepwise Multiple Regression Analysis of Factors Contributing Significantly to Emotional Forgiveness of Individualistic Forgivers (Hindus, Muslims and Christians)

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Factors</th>
<th>Beta Coefficient</th>
<th>Standard error</th>
<th>Contributed $R^2$</th>
<th>t-Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Gender (Female)</td>
<td>-7.338</td>
<td>1.159</td>
<td>0.135</td>
<td>-6.332***</td>
</tr>
<tr>
<td>2</td>
<td>Attending Religious Meetings (Self) (Never)</td>
<td>-6.537</td>
<td>1.779</td>
<td>0.40</td>
<td>-3.674***</td>
</tr>
<tr>
<td>3</td>
<td>Attending Religious Meetings (Self) (Once a week)</td>
<td>2.763</td>
<td>1.207</td>
<td>0.14</td>
<td>2.290*</td>
</tr>
</tbody>
</table>

Overall Adjusted $R^2$ = .186
Overall F ratio = 20.574

* * *p<0.001; Very Highly Significant

* * *p<0.05; Significant

**Figure 5.07** Pie Diagram Represents the Factors significantly contributing to Emotional Forgiveness Individualistic Forgivers (Hindus Muslims Christians)

A glance at Table No 5.07 reveals that factors, three factors such as Gender (Female), Attending Religious Meetings (Self) (Never) and Attending Religious Meetings (Self) (Once a week) have contributed significantly to Emotional Forgiveness of IndividualisticForgivers (Hindus, Muslims and Christians). All the
three factors together have contributed to 18.6% of variance which found to be very highly significant \( (F=20.574; P<0.001) \). Individually Gender (Female) has contributed 13.5% of variance on Emotional Forgiveness of Individualistic Forgivers (Hindus, Muslims and Christians) which is significantly very high \( (t=-6.332; P<0.001) \). Further, Attending Religious Meetings (Self) (Never) has contributed to 4% of variance which is significantly very high \( (t=-3.674; P<0.001) \) on Emotional Forgiveness of Individualistic Forgivers (Hindus, Muslims and Christians). Finally, Attending Religious Meetings (Self) (Once a week) has contributed 1.4% of variance, which is significant \( (t=2.290; P<0.05) \) on Emotional Forgiveness of Individualistic Forgivers (Hindus, Muslims and Christians). The contribution of Gender (Female) and Attending Religious Meetings (Self) (Never) is negative. Gender (Female), has contributed significantly to Emotional Forgiveness of Individualistic Forgivers (Hindus, Muslims and Christians).

It also can be inferred from the above the Individualistic Forgivers (Hindus, Muslims and Christians) who Attend Religious Meetings (Self) (Once a week) have shown significantly higher Emotional Forgiveness, females and who Attend Religious Meetings (Self) (Never) have shown lower Emotional forgiveness compare to their counterparts.

5.1.8: Factors significantly contributing to Avoidance Motivation of Collectivistic Forgivers (Hindus, Muslims and Christians)

**H_{a6.1}:** Factors such as Age, Gender, Education, Income, Domicile, Occupation, Frequency of attending religious meetings of self and family, Religious Activities to self and family and Importance of Religion to self and family significantly contribute to Avoidance Motivation of Collectivistic Forgivers (Hindus, Muslims and Christians)
### Table 5.08: Results of Stepwise Multiple Regression Analysis of Factors Contributing Significantly to Avoidance Motivation of Collectivistic Forgivers (Hindus, Muslims and Christians)

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Factors</th>
<th>Beta Coefficient</th>
<th>Standard error</th>
<th>Contributed R²</th>
<th>t-Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Age (30-40 Years)</td>
<td>1.985</td>
<td>.824</td>
<td>.023</td>
<td>2.409*</td>
</tr>
<tr>
<td>2</td>
<td>Attending Religious Meetings (Self) (More than once a week)</td>
<td>14.085</td>
<td>6.912</td>
<td>.016</td>
<td>2.038*</td>
</tr>
</tbody>
</table>

Overall Adjusted R²=.031

Overall F ratio=5.014; P<0.001

* * * p<0.01; Very Highly Significant

**Figure 5.08** Pie Diagram Represents the Factors significantly contributing to Avoidance Motivation of Collectivistic Forgivers (Hindus Muslims Christians)

An observation of Table No 5.08 reveals that among several factors the two factors namely, Age (30-40 Years) and Attending Religious Meetings (Self) (More than once a week) have contributed significantly very high (F=5.014; P<0.001) to the variance on Avoidance Motivation of Collectivistic Forgivers (Hindus, Muslims and Christians) In other words, 3.1% of the variance on Avoidance Motivation of Collectivistic Forgivers (Hindus, Muslims and Christians) can be predicted on the basis of two factors such as Age (30-40 Years) and Attending Religious Meetings (Self) (More than once a week). Individually, Age (30-40 Years) has contributed
2.3% of variance on Avoidance Motivation of Collectivistic Forgivers (Hindus, Muslims and Christians) which is significant (t=2.409; P<0.05). Further, Attending Religious Meetings (Self) (More than once a week) has contributed to 1.6% of variance on Avoidance Motivation of Collectivistic Forgivers (Hindus, Muslims and Christians), which also is significant (t=2.038; P<0.05).

It can be inferred from the above the Collectivistic Forgivers (Hindus, Muslims and Christians) whose age ranges 30-40 Years and Attending Religious Meetings (Self) (More than once a week) have shown significantly higher Avoidance Motivation compared to their counterparts.

5.1.9: Factors significantly contributing to Avoidance Motivation of Collectivistic Forgivers (Hindus, Muslims and Christians)

H_{a_{62}}: Factors such as Age, Gender, Education, Income, Domicile, Occupation, Frequency of attending religious meetings of self and family, Religious Activities to self and family and Importance of religion to self and family significantly contribute to Revenge Motivation of Collectivistic Forgivers (Hindus, Muslims and Christians)

Table 5.09: Results of Stepwise Multiple Regression Analysis of Factors Contributing Significantly to Revenge Motivation of Collectivistic Forgivers (Hindus, Muslims and Christians)

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Factors</th>
<th>Beta Coefficient</th>
<th>Standard Error</th>
<th>Contributed R^2</th>
<th>t-Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Attending Religious Meetings (Self) (More than once a week)</td>
<td>13.046</td>
<td>6.543</td>
<td>.016</td>
<td>1.994*</td>
</tr>
</tbody>
</table>

Overall Adjusted R^2=.012  
Overall F ratio=3.975;P<0.05  

*p<0.05; Significant
An inspection of Table No 5.09 reveals that out of several factors the one factor namely, Attending Religious Meetings (Self) (More than once a week) has significantly contributed (F=3.975; P<0.05) to the variance on Revenge Motivation of Collectivistic Forgivers (Hindus, Muslims and Christians). In other words, 1.2% of the variance on Revenge Motivation of Collectivistic Forgivers (Hindus, Muslims and Christians) can be predicted on the basis of factor such as Attending Religious Meetings (Self) (More than once a week). Attending Religious Meetings (Self) (More than once a week) has contributed 1.6% of variance on Avoidance Motivation of Collectivistic Forgivers (Hindus, Muslims and Christians) which is significant (t=1.994; P<0.05).

Further, it can be inferred that the Collectivistic Forgivers (Hindus, Muslims and Christians) who Attend Religious Meetings (Self) (More than once a week) have shown significantly higher Revenge motivation compare to their counterparts.

5.1.10.:Factors significantly contributing to Benevolence Motivation of Collectivistic Forgivers (Hindus, Muslims and Christians)

Ha₆.₄: Factors such as Age, Gender, Education, Income, Domicile, Occupation, Frequency of attending religious meetings of self and family, Religious Activities to self and family and Importance of religion to self and family
significantly contribute to Benevolence Motivation of Collectivistic Forgivers (Hindus, Muslims and Christians)

Table 5.10: Results of Stepwise Multiple Regression Analysis of Factors Contributing Significantly to Benevolence Motivation of Collectivistic Forgivers (Hindus, Muslims and Christians)

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Factors</th>
<th>Beta Coefficient</th>
<th>Standard error</th>
<th>Contributed R²</th>
<th>t-Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Attending Religious Meetings (Self) (More than once a week)</td>
<td>-14.564</td>
<td>6.734</td>
<td>.018</td>
<td>-2.163*</td>
</tr>
</tbody>
</table>

Overall Adjusted R²=.014

Overall F ratio=4.678; P<0.05

Figure 5.10 Pie Diagram Represents the Factors significantly contributing to Benevolence Motivation of Collectivistic Forgivers (Hindus Muslims Christians)

An inspection of Table No 5.10 reveals that Attending Religious Meetings (Self) (More than once a week) has significantly contributed (F=4.678; P<0.05) to the variance on Benevolence Motivation of Collectivistic Forgivers (Hindus, Muslims and Christians). In other words, 1.4 % of the variance on Revenge Motivation of Collectivistic Forgivers (Hindus, Muslims and Christians) can be predicted on the basis of factor such as Attending Religious Meetings (Self) (More than once a week).
Attending Religious Meetings (Self) (More than once a week) has contributed 1.6% of variance on Benevolence Motivation of Collectivistic Forgivers (Hindus, Muslims and Christians) which is significant (t=-2.163; P<0.05) but negative.

Further, it can be inferred that the Collectivistic Forgivers (Hindus, Muslims and Christians) who Attend Religious Meetings (Self) (More than once a week) have shown significantly lower Benevolence Avoidance Motivation compare to their counterparts.

5.1.11: Factors significantly contributing to State Anger of Collectivistic Forgivers (Hindus, Muslims and Christians)

Ha65: Factors such as Age, Gender, Education, Income, Domicile, Occupation, Frequency of attending religious meetings of self and family, Religious Activities to self and family and Importance of religion to self and family significantly contribute to State Anger of Collectivistic Forgivers (Hindus, Muslims and Christians)

Table 5.11: Results of Stepwise Multiple Regression Analysis of Factors Contributing Significantly to State Anger of Collectivistic Forgivers (Hindus, Muslims and Christians)

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Factors</th>
<th>Beta Coefficient</th>
<th>Standard error</th>
<th>Contributed R²</th>
<th>t-Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Gender (Male)</td>
<td>-3.820</td>
<td>1.130</td>
<td>.044</td>
<td>-3.379***</td>
</tr>
</tbody>
</table>

Overall Adjusted R²=.040  ***p<0.001; Very Highly Significant

Overall F ratio=11.420; P<0.001
A perusal of Table No 5.11 reveals that among several factors one factor that is Gender (Male) has contributed significantly very high (F=11.420; P<0.001) to the variance on State Anger of Collectivistic Forgivers (Hindus, Muslims and Christians). In other words, 4% of the variance on State Anger of Collectivistic Forgivers (Hindus, Muslims and Christians) can be predicted on the basis of factor Gender (Male). Individually, Gender (Male) has contributed 4.4% of variance on State Anger of Collectivistic Forgivers (Hindus, Muslims and Christians) which is significantly very high (t=-3.379; P<0.001). Contribution of Gender (Male) is negative.

It can be inferred from the above the Male Collectivistic Forgivers (Hindus, Muslims and Christians) have shown significantly lower State anger compare to their counterparts.

5.1.12: Factors significantly contributing to Emotional Forgiveness of Collectivistic Forgivers (Hindus, Muslims and Christians)

Ha6.7: Factors such as Age, Gender, Education, Income, Domicile, Occupation, Frequency of attending religious meetings of self and family, Religious Activities to self and family and Importance of religion to self and family significantly contribute to Emotional Forgiveness of Collectivistic Forgivers (Hindus, Muslims and Christians)
Table 5.12: Results of Stepwise Multiple Regression Analysis of Factors Contributing Significantly to Emotional Forgiveness of Collectivistic Forgivers (Hindus, Muslims and Christians)

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Factors</th>
<th>Beta Coefficient</th>
<th>Standard error</th>
<th>Contributed R²</th>
<th>t-Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Age (30-40 years)</td>
<td>1.013</td>
<td>.442</td>
<td>.021</td>
<td>2.289*</td>
</tr>
</tbody>
</table>

Overall Adjusted R²=.017
Overall F ratio=5.241

* *p<0.05; Significant

Figure 5.12 Pie Diagram Represents the Factors significantly contributing to Emotional Forgiveness of Collectivistic Forgivers (Hindus Muslims Christians)

An observation of Table No 5.12 reveals that Age (30-40 years) has contributed significantly (F=5.241; P<0.05) to the variance Emotional Forgiveness of Collectivistic Forgivers (Hindus, Muslims and Christians). In other words, 1.7% of the variance on Emotional Forgiveness of Collectivistic Forgivers (Hindus, Muslims and Christians) can be predicted on the basis of one factor that is Age (30-40 years). Individually, Age (30-40 years) has contributed 2.1% of variance on Emotional Forgiveness of Collectivistic Forgivers (Hindus, Muslims and Christians) which is significant (t=2.289; P<0.05).

Finally, it can be inferred that the Collectivistic Forgivers (Hindus, Muslims and Christians) who come in the age group of 30-40 years have shown significantly higher Emotional Forgiveness compare to their counterparts.
5.2 Interpretation of Results

Factors contributing significantly to Avoidance Motivation, Revenge Motivation, Conciliation Motivation, Benevolence Motivation, State Anger, Decisional Forgiveness and Emotional Forgiveness of both Individualistic Forgivers (Students) (Community Members) (Hindus, Muslims and Christians) And Collectivistic Forgivers (Students) (Community Members) (Hindus, Muslims and Christians)

The multivariate analysis carried out to observe the influence of personal and work related factors on all the variables used in the present study has revealed that out of many factors, among the several personal factors, Attending religious meetings (Self) (Once a week), Religious activity (Once a year or less), Attending religious meetings (Family) (Once a week), Income, Age, Domicile, Attending religious meetings (Self) (More than once a week) have emerged as significantly contributing factors to Avoidance motivation, Revenge motivation, Conciliation motivation, Benevolence motivation, State anger, Decisional forgiveness and Emotional forgiveness of both Individualistic forgivers (Students and Community members) (Hindus, Muslims and Christians) And Collectivistic forgivers (Students and Community Members) (Hindus, Muslims and Christians).

5.2.1 Factors contributing significantly to Avoidance Motivation, Revenge Motivation, Conciliation Motivation, Benevolence Motivation, State Anger, Decisional Forgiveness and Emotional Forgiveness of Individualistic Forgivers (Students) (Community Members) (Hindus, Muslims and Christians)

5.2.1.1 Factors significantly contributing to Avoidance Motivation of Individualistic Forgivers (Hindus, Muslims and Christians)

One might reduce or terminate one’s interactions with the aggressor – that is, render it more difficult for the aggressor to impose costs upon, or obtain benefits from, the victim. Avoidance reduces the likelihood that the aggressor will be in a position to impose costs upon the victim again in the future. Avoidance might be more likely to be chosen when (1) the likely effectiveness of revenge is low and (2) the estimate of the residual value in the relationship is low. When avoidance evolves
for its efficacy in deterring harm doers by depriving them of benefits they could have acquired through cooperative interaction with the individual who conditionally avoids harm doers – rather than solely for its self-protective effects – then avoidance is better classified as an exit based form of revenge (Barnes et al., 2009; Cant & Johnstone 2006).

The individualistic forgivers (Hindus, Muslims, Christians) who attend religious meetings (self) once a week has expressed Avoidance motivation to reduce their interactions with the aggressor, due to the fact that the religious teachings has lead them to believe that Revenge is not solution for Transgression. The individualistic forgivers (Hindus, Muslims, Christians) who are involved in the religious activities once a year or less have expressed Avoidance motivation to reduce their interactions with the aggressor, due to the reason that participation in religious activities and rituals facilitated in the acquisition of bliss and divine knowledge but also promoted a state of eternal peace and tranquility in an individual, so they have relied upon Avoidance motivation to resolve the issues with the transgressor.

The individualistic forgivers (Hindus, Muslims, Christians) coming from the rural background have resorted to Avoidance Motivation, they felt that since were harmed by the transgressor, it is better to avoid further conflicts or confrontations with the transgressor. The individualistic forgivers (Hindus, Muslims, Christians) who are involved in the religious meetings (family) once a week have expressed lower Avoidance motivation. Religious meaning systems can prescribe forgiveness as a value; encourage emotions such as compassion and empathy, and model forgiving actions through Scriptures and/or rituals. Religion can also sanctify forgiveness behavior by providing role models of forgiving behavior and presenting a worldview that allows individuals to interpret events and relationships in ways that facilitate forgiveness. Thus, religion is a concern that people bring to their thoughts, feelings, and behavior regarding forgiveness.

5.2.1.2 Factors significantly contributing to Revenge Motivation of Individualistic Forgivers (Hindus, Muslims and Christians)

The individualistic forgivers (Hindus, Muslims, Christians) attending religious meetings (self) once a week have expressed low Revenge motivation, because Religion sanctifies forgiveness behavior by providing role models of forgiving
behavior and presenting a worldview that allows individuals to interpret events and relationships in ways that facilitate forgiveness. This finding is in line with the earlier findings of Mullet, Houdbine, Laumonier & Girard (1998) where believers in God and who attended on church on regular basis had lower scores on Revenge.

The individualistic forgivers (Hindus, Muslims, Christians) attending religious meetings (family) once a week have expressed Revenge motivation towards transgressor, Tsang, McCullough and Hoyt (2005) argued that effects of religion on forgiveness is complex as on the one hand religion promotes altruistic love while on the other hand religion may justify revenge as justice seeking.

The individualistic forgivers (Hindus, Muslims, Christians) coming in the income group of (2-4 lakhs) have expressed Revenge motivation, this findings is in line with the Multiple studies reported by Barefoot et al.(1991); Scherwitz, Perkins, Chesney & Hughes, (1991); Haukkala, (2002) have demonstrated inverse associations of hostility with income and education. As with ethnicity, it could be argued that cynicism/revenge is an understandable response to the harsher living conditions experienced by these groups.

5.2.1.3 Factors significantly contributing to Conciliation Motivation of Individualistic Forgivers (Hindus, Muslims and Christians)

In defining forgiveness, scholars primarily focus on the idea that when people forgive an offender, they come to feel less vengeful and less bitter, and they experience the return of positive motivation and good will perhaps even love toward the offender. Forgiveness is the private process of getting over ill and negative emotions, and replacing those negatives with positives such as willing the offender well or hoping for a new and improved relationship.

Reconciliation many scholars/biologists define in a straight forward behavioural way: a friendly reunion between former opponents that supposedly serves to return the relationship to normal levels of tolerance and cooperation (De Waal &Pokomy, 2005). Psychologists do consider people’s feelings and intentions along with their actions; tend to define reconciliation as the restoration of a fractured relationship that happens because the victim has forgiven the offender and because the offender has mended his or her evil ways (Karremans & Van Lange; 2004).
So, forgiveness is the internal process of getting over ill will for an offender, experiencing a return of good will, and opening self up to the possibility of a renewed positive relationship with the offender. Reconciliation in contrast, is a friendly reaching out to the person who harmed you (or the person whom you have harmed). The relationship to normal level of tolerance and cooperation, relationship restoration is probably the most basic social effect of forgiveness (Karremans & Van Lange; 2004).

Waal proposes the “Valuable relationship” hypothesis: animals reconcile because it repairs important relationships that have been damaged by aggression. The very act of being nice to each other after a conflict “undoes” the relational damage that the aggression caused. By undoing this damage, animals can preserve the relationships upon which they rely for their own fitness (de Waal & Pokorny 2005). Aggression and conflict lead to stress and anxiety, which motivate social animals to forgive and reconcile, which in turn alleviates their stress and anxiety. People get anxious when they haven’t forgiven a valuable relationship partner precisely because the relationship is a valuable one (Karremans, Van Lange, Ouwerkrk, & Kluwer; 2003).

Humans are better prepared to forgive a remorseful transgressor one who seems genuinely regret the harm she/he has caused than an unremorseful one. The Transgressor who is appalled by the consequences of his/her own behavior caused another person, is advertising that she/he possesses psychological barriers- sympathy with the victim’s suffering and a sincere desire to uphold society’s moral standards- that will deter her/him from treating her/his victim in the same way a second time (Gold & Weiner; 2000).

The individualistic forgivers (Hindus, Muslims, Christians) coming in the age group of below 25 years have expressed lower Conciliation Motivation because they being young and inexperienced felt that Conciliation motivation is not the right way to deal with the Transgressor reconciliation as the restoration of a fractured relationship that happens because the victim has forgiven the offender and because the offender has mended his or her evil ways, principle does not hold good for them. Enright, Santos and Al’mabuk (1989) reported that older adults were suggested to be
more forgiving than younger adults as they might have achieved a higher state of forgiveness development.

The individualistic forgivers (Hindus, Muslims, Christians) attending religious meetings (family) once a week have resorted to Conciliation Motivation because Religions sanctifies forgiveness behavior by providing role models of forgiving behavior and presenting a worldview that allows individuals to interpret events and relationships in ways that facilitate forgiveness.

The individualistic forgivers (Hindus, Muslims, Christians) attending religious meetings (self) once a week have expressed low Conciliation Motivation due to the reason they believed in Revenge motivation.

The individualistic forgivers (Hindus, Muslims, Christians) coming from rural have expressed low Conciliation Motivation, in the village setup the community (We) feeling is very high in them, and they trust their fellowmen but once they have been hurt by the transgressor, they don’t easily use conciliation motivation, to resolve the conflict even if the transgressor belongs to their own community or religion.

The female individualistic forgivers (Hindus, Muslims, Christians) have expressed low Conciliation motivation. This study is in contradiction with the study reported by Wade and Goldman (2006), where they have reported that men appeared to be less willing than woman to (a) consider forgiveness as a way to respond to hurt, (b) forgive a specific hurt.

5.2.1.4 Factors significantly contributing to Benevolence Motivation of Individualistic Forgivers (Hindus, Muslims and Christians)

The individualistic forgivers (Hindus, Muslims, Christians) attending religious meetings (family) once a week have expressed benevolence towards the transgressor because the religious involvement as attendance at religious services and practices has been reported to be associated with greater well-being (Ellison, 1991; Levin, Chatters, and Taylor, 1995; Pollner, 1989) enhanced motivation (Dull and Skokan, 1995; Gorsuch, 1995), and better quality of life (Ferris, 2002; Ironson et al., 2002).

The individualistic forgivers (Hindus, Muslims, Christians) coming in the age group of 25-30 years have expressed lower Benevolence motivation towards the
transgressor, Hui and et. al., (2006) found that age was related to actual forgiveness only in the adolescent sample but not in the adult sample.

The individualistic forgivers (Hindus, Muslims, Christians) attending religious meetings (self) once a week have expressed lower Benevolence Motivation towards the transgressor, this is contrary to the earlier reported findings on impact of religious involvement reported by (Gupta & Gupta 2014) that Frequent participation in religious activities and higher levels of religious commitment serve as a health advantage for men as well as for women; both reduce stress and anxiety, and enhance life satisfaction, optimism and meaning in life.

The Individualistic forgivers (Hindus, Muslims, Christians) coming from rural background have expressed lower Benevolence Motivations towards the transgressor, the obvious reason being that they feel once the transgression has been committed towards them, they feel that there is no room for goodwill or to get along with the transgressor anymore.

The female individualistic forgivers (Hindus, Muslims, Christians) have expressed benevolence Motivation towards the transgressor. This pattern is seen as an integral part of the female gender role, consistent with its emphasis on communion and positive interpersonal relationships (Helgeson, 1994). Therefore social learning and developmental experiences has influenced these tendencies of having a benevolent behavior towards the transgressor.

The individualistic forgivers (Hindus, Muslims, Christians) attending religious meetings (self) once a year or less have expressed lower benevolence motivation towards the transgressor. This finding is contrary to the earlier reported findings on impact of religious involvement by Gupta and Gupta (2014), which stated that frequent participation in religious activities and higher levels of religious commitment serve as a health advantage for men as well as for women; both reduce stress and anxiety, and enhance life satisfaction, optimism and meaning in life.

5.2.1.5 Factors significantly contributing to State Anger of Individualistic Forgivers (Hindus, Muslims and Christians)

Harm returned for harm received is a venerable moral precept providing social approbation for revenge, a retaliatory act which serves the societal objective of
discouraging mistreatment. This principle of retaliation was stated some 3,000 years in the Hammarabian code. Aristotle realized that the conspicuous slight without justification produces anger and an impulse for revenge, whose fulfillment involves pleasure. Revenge for moral transgression has been expressed in religious texts too. Retribution emphasizes the return of un-favourable treatment by another person or collectivity in response to misdeed. The terms ‘revenge’ and ‘vengeance’ recognizes the anger that generally accompanies the return of un-favourable treatment (Eisenberger, Lynch, Aselage and Rohdieck, 2004). Durkheim (1893/1960) saw vengeance, especially in primitive society, as a kind of punishment that above all else is an expiration of the past. Forgiveness, in contrast is the disposition to forgive interpersonal transgressions over time and across situations. Those unable to forgive are prone to engage in vengeful rumination, and to carry out physical acts of revenge and other forms of aggression. If rumination is angry, a state of unforgiveness and a thirst to “get even” will ensue, which is apt in turn to lead to revenge-seeking behavior, especially if the person is impulsive and low on emotional control (Berry, Worthington, O’Conner & Parrott; 2005).

The individualistic forgivers (Hindus, Muslims, Christians) attending religious meetings (self) once a week have expressed more state anger, they are unable to forgive, are likely to engage in vengeful rumination, they believe in “get even” principle, they are impulsive and low on emotional control which led them to express anger towards their transgressor. This finding is in contradictions to the earlier reported researches where it was reported that religious involvement led to lower blood pressure (Graham et al., 1978; Hixson, Gruchow, and Morgan, 1998), lower hypertension (Levin and Vanderpool, 1989), greater well-being (Ellison, 1991; Levin, Chatters, and Taylor, 1995; Pollner, 1989) better quality of life (Ferris, 2002; Ironson et al., 2002). Religious activities led to reduced negative emotional states (fear, sadness, anger), as well as expectancy-related positive states such as optimism and faith (Osler, 1910).

The individualistic forgivers (Hindus, Muslims, Christians) coming in the age group of 25-30 years have expressed low state anger towards the transgressor they did not see vengeance as a kind of punishment for the transgression. Being too young, they have explained to understand the consequences of the immediate reaction of anger towards the transgressor they have expressed anger.
5.2.1.6 Factors significantly contributing to Decisional Forgiveness of Individualistic Forgivers (Hindus, Muslims and Christians)

Decisional forgiveness is a behavioural intention statement that one will seek to behave towards the transgressor like one did prior to a transgression. One decides to release the transgressor from the debt (Baumeister, Exline & Sommer; 1998; DiBlasio 1998). One might grant decisional forgiveness and still be emotionally upset, cognitively oriented towards angry, anxious, or depressive rumination, and motivationally oriented towards revenge or avoidance. However, in some cases Decisional forgiveness can trigger Emotional forgiveness.

Decisional forgiveness can be based on rational logic or will. Typically when one says that one wills to make a decision, it is because of the intent to control behavior that goes against how the person would like to behave. Therefore, the decision seems to require will power or self-control to bring it about. People may decide to grant decisional forgiveness not because they rationally believe that forgiveness matches their motivations, but because forgiveness might be consistent with their belief system.

Decisions to forgive can occur before Emotional forgiveness is experienced. In fact, that is the usual sequence of events. People decide to forgive and as their emotions change, they experience emotional forgiveness. Decisional forgiveness usually leads to emotional forgiveness in time.

Sometimes, a person can experience a change in feelings toward the perpetrator and then, upon reflection, label it as having decided to forgive.

The decisional forgiver’s motivation will usually become less negative and more positive. Motivations are drives to behave in certain ways. If a person has made a decision to change his or her behavioural intentions, it is likely that he or she will report lowered revenge, avoidance and grudge-holding motivations. The decisional forgiver’s behavior is likely to change if he or she is brought back into contact with the offender, to an extent that a forgiver is able to control his or her behavior in line with his or her behavioural intentions, behavior will indeed change as one of the sequelae of making decision to forgive.
The decisional forgiver may get a sense of peace from deciding to forgive. The person might feel that the matter is settled once the decision is made. He or she might expect his or her emotions to fall into line eventually. Having made the decision, then the person begins to experience a sense of closure and peace.

The individualistic forgivers (Hindus, Muslims, Christians) who are males have expressed higher Decisional forgiveness towards their transgressor in terms of having pro-social intentions and inhibiting harmful intentions, because they believe in applying the rational logic or will, they decided to grant decisional forgiveness because rationally they believed that forgiveness matched their motivations and it was consistent with their belief system.

The individualistic forgivers (Hindus, Muslims, Christians) coming from Urban background have expressed lower Decisional forgiveness towards their transgressor in terms of not having pro-social intentions and exhibiting harmful intentions towards their transgressor, It is due to the fact that staying in the urban setting requires them to resolve transgression through Decisional forgiveness, which is based on rational logic or will. Typically when one says that one wills to make a decision, it is because of the intent to control behavior that goes against how the person would like to behave. Therefore, the decision seems to require will power or self-control to bring it about. People may decide to grant decisional forgiveness not because they rationally believe that forgiveness matches their motivations, but because forgiveness might be consistent with their belief system. This findings needs further studies on the impact of domicile on forgiveness.

The individualistic forgiveness (Hindus, Muslims, Christians) who are attending religious meetings (self) once a week have expressed higher decisional forgiveness in terms of pro-social intentions and inhibiting harmful intentions, because frequent participation in religious activities and higher levels of religious commitment serve as a health advantage for men as well as for women; both reduce stress and anxiety, and enhance life satisfaction, optimism and meaning in life (Gupta and Gupta, 2014).
5.2.1.7 Factors significantly contributing to Emotional Forgiveness of Individualistic Forgivers (Hindus, Muslims and Christians)

The female Individualistic forgivers (Hindus, Muslims, Christians) have expressed lower Emotional forgiveness in terms of absence of positive emotions and increase in negative emotions towards the transgressor, this findings is in contradiction to the earlier study conducted by Loren (2010), who reported no gender difference on Emotional Forgiveness.

The Individualistic forgivers (Hindus, Muslims, Christians) who are attending religious meetings (Self) never expressed lower emotional forgiveness in terms of absence of positive emotions and increase in negative emotions towards the transgressor, this finding is in contradiction to the earlier findings. Frequent participation in religious activities and higher levels of religious commitment serve as a health advantage for men as well as for women; both reduce stress and anxiety, and enhance life satisfaction, optimism and meaning in life (Gupta & Gupta 2014).

The Individualistic forgivers (Hindus, Muslims, Christians) who are attending religious meetings (Self) once a week have expressed higher emotional forgiveness in terms of presence of positive emotions and reduction of negative emotions towards the transgressor, this findings is in line to the earlier finding reported that active participation in religious activities was related to willingness to forgive (Mullet et. al., 2003).

5.2.1.8 Factors significantly contributing to Avoidance Motivation of Collectivistic Forgivers (Hindus, Muslims and Christians)

One might reduce or terminate one's interactions with the aggressor – that is, render it more difficult for the aggressor to impose costs upon, or obtain benefits from, the victim. Avoidance reduces the likelihood that the aggressor will be in a position to impose costs upon the victim again in the future. Avoidance might be more likely to be chosen when (1) the likely effectiveness of revenge is low and (2) the estimate of the residual value in the relationship is low. When avoidance evolves for its efficacy in deterring harm doers by depriving them of benefits they could have acquired through cooperative interaction with the individual who conditionally avoids harm doers – rather than solely for its self-protective effects – then avoidance is better
classified as an exit based form of revenge (Barnes et al. 2009; Cant & Johnstone 2006).

The collectivistic forgivers (Hindus, Muslims, Christians) who are in the age group of 30-40 have expressed more Avoidance motivation. Collectivists are expected more likely to maintain the social harmony as they age, because of social norms and to maintain that they like to avoid conflicts with transgressor. The collectivistic forgivers (Hindus, Muslims, Christians) who attend religious meetings (self) more than once a week have expressed more Avoidance motivation. It would be due to less interactions with the aggressor and also the fact that the religious teachings has lead them to believe that Revenge is not solution for Transgression. They might have also felt that it is better to avoid further conflicts or confrontations with the transgressor due to the earlier experience of being harmed by the transgressor.

5.2.1.9 Factors significantly contributing to Avoidance Motivation of Collectivistic Forgivers (Hindus, Muslims and Christians)

Revenge is any attempt to harm someone or some group of people in response to feeling that self one has been harmed by that other person or group, whereby the act of harming that person or group is not designed to repair the harm, to stop it from occurring or continuing in the immediate confrontation, or to produce material gain (Frijda 1994).

The collectivistic forgivers (Hindus, Muslims, Christians) who attend religious meetings (self) more than once a week have expressed more Avoidance motivation. Effects of religion on forgiveness is complex as on the one hand religion promotes altruistic love while on the other hand religion may justify revenge as justice seeking Tsang, McCullough and Hoyt (2005).

5.2.1.10 Factors significantly contributing to Benevolence Motivation of Collectivistic Forgivers (Hindus, Muslims and Christians)

When people forgive they are motivated to pursue relationship-constructive rather than relationship-destructive, actions towards the offending person. This set of motivational changes is facilitated by development of empathy for the offender which leads to increased caring for the offender person that overshadows the salience of the offender's actions.
The collectivistic forgivers (Hindus, Muslims, Christians) who attend religious meetings (self) more than once a week have expressed less Benevolence motivation. This is contrary to the earlier reported findings on impact of religious involvement reported by Gupta and Gupta (2014) that frequent participation in religious activities and higher levels of religious commitment serve as a health advantage for men as well as for women; both reduce stress and anxiety, and enhance life satisfaction, optimism and meaning in life.

5.2.1.11 Factors significantly contributing to State Anger of Collectivistic Forgivers (Hindus, Muslims and Christians)

The male collectivistic forgivers (Hindus, Muslims, Christians) have expressed less anger. This may be because of causal reasoning. They may think that the cause of the transgression is due to social circumstances, society, type of persona or perhaps the victim (Hook, 2005). They did not see vengeance as a kind of punishment for the transgression.

5.2.1.12 Factors significantly contributing to Emotional Forgiveness of Collectivistic Forgivers (Hindus, Muslims and Christians)

Worthington and Wade (1999) defined emotional forgiveness as the emotional juxtaposition of positive other-oriented emotions against negative unforgiveness, which eventually results in neutralization or replacement of all or part of those negative emotions with positive emotions. The positive emotions that lead to emotional forgiveness have been identified as empathy, sympathy, compassion, romantic love, and altruistic love (Wade & Worthington, 2003, Worthington 2001).

Whereas the experience of some positive emotion is necessary to neutralize un-forgiveness, the person may or may not have a net final positive emotion towards the transgressor. To some degree this depends on whether the relationship is expected to continue and whether other affectively charged events intervene. The forgiveness might be partial (reduced un-forgiveness) or complete (resulting in a net neutral or even net positive emotion towards the transgressor). When emotional forgiveness is occurring it is because emotional replacement is occurring. When emotional forgiveness is complete, the person will have replaced the negative emotion of unforgiveness with empathy, sympathy, compassion, romantic love, and altruistic love.
The change in emotional forgiveness as it begins and moves towards completion will be reflected most accurately by changes in emotions and out by changes in thoughts, other cognitions, motivations or behaviours, though each might occur. Before emotional forgiveness is complete, if a person is actively attempting to forgive, some measure of positive emotion would be experienced for a person in a cherished ongoing relationship but not for an offender in a non-continuing relationship and a reduction in un-forgiveness will have occurred.

The collectivistic forgivers (Hindus, Muslims, Christians), coming in the age group of 30-40 years have expressed Emotional forgiveness in terms of presence of positive emotions and reduction of negative emotions towards the transgressor. It can be attributed the fact that as people age they are more likely to forgive emotionally because of maturity.

5.3 Highlights

Following are the highlights of the factors significantly contributing to Avoidance Motivation, Revenge Motivation, Conciliation Motivation, Benevolence Motivation, State Anger, Emotional and Decisional Forgiveness of Individualistic Forgivers (Hindus, Muslims and Christians)

1. Individualistic Forgivers Attending Religious Meetings once a week, Religious Activity, once a year or less and from Rural background have significantly higher Avoidance as compared to their counterparts.

2. Individualistic Forgivers whose family Attends Religious Meetings once a week have significantly lower Avoidance Motivation compared to their counterparts.

3. Individualistic Forgivers whose Family Attends Religious Meetings once a week and who have 2-4 Lakhs income has significantly high Revenge motivation as compared to below 2 lakhs and more than two lakhs income.

4. Individualistic Forgivers who Attend Religious Meetings (Self) (Once a week) have significantly lower Revenge motivation as compared to their counterparts.

5. Individualistic Forgivers whose family Attends Religious Meetings once a week have significantly high Conciliation Motivation as compared to their counterparts.
6. Individualistic Forgivers who belongs to below 25 Years of Age group, Attending Religious Meetings once a week, from Rural Background and Female Individualistic forgivers have significantly lower Conciliation Motivation as compared to as compared to their counterparts.

7. Female Individualistic Forgivers and whose family attends Religious Meetings Once a week has significantly high Benevolence Motivation as compared to their counterparts.

8. Individualistic Forgivers who belongs to 25-30 years of age group, Attend Religious Meetings Once a week, who are from Rural Background and Attend Religious Meetings once a year or less have significantly lower Benevolence Motivation.

9. Individualistic Forgivers who attend Religious Meetings Once a week has significantly high State anger as compared to their counterparts.

10. Individualistic Forgivers who belong to 25-30 years of age group have significantly lower State anger compared to their counterparts.

11. Male Individualistic Forgivers and those who Attend Religious Meetings once a week have significantly high Decisional Forgiveness as compared to their counterparts.

12. Individualistic forgivers who are from urban background have significantly lower decisional forgiveness as compared to their counterparts.

13. Individualistic Forgivers who Attend Religious Meetings once a week have significantly higher Emotional Forgiveness as compared to their counterparts.

Following are the highlights of the factors significantly contributing to Avoidance Motivation, Revenge Motivation, Conciliation Motivation, Benevolence Motivation, State Anger, Emotional and Decisional Forgiveness of Collectivistic Forgivers (Hindus, Muslims and Christians)

14. Collectivistic forgivers who belong to 30-40 years age category and attend Religious Meetings more than once a week have significantly higher Avoidance Motivations as compared to their counterparts.
15. Collectivistic forgivers who attend religious meetings more than once a week have significantly higher revenge motivation as compared to their counterparts.

16. Collectivistic Forgivers who attend religious meetings more than once a week have significantly benevolence motivation compared to their counterparts.

17. Male collectivistic Forgivers have significantly higher state anger as compared to female collectivistic forgivers.

18. Collectivistic Forgivers who belong to 30-40 years of age category have higher emotional forgiveness as compared to their counterparts.

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