Research Article

The Predictor Relations between Values, Love Attitudes and Forgiveness Levels of the Married Couples

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Abstract

The aim of the present research was to reveal the predictor relations between values, love attitudes and forgiveness levels of the married couples and to test a model created from this relationship. The present research was carried out in accordance with relational screening model which is a sub-type of general screening model. The research sample consists of 347 marries couples including 276 women and 71 men who were selected through randomized set sampling method among married couples living in Konya between 2017 and 2018. In the process of data collection; Dilmaç, Arıcak and Cesur Values Scale developed to determine the values of married couple, Love Attitude Scale was used to detect love attitudes of the married couples; the Trait Forgiveness Scale adopted into Turkish by Akin and Saricam in 2013 was used to determine forgiveness levels. The predictor relations on values, love attitudes and forgiveness levels of the married couples were analysed through AMOS 16 Program according to "Structural Equation Model". It is concluded that the value variable appears to be the most important independent variable affecting the forgiveness level. Another finding of the present study revealed that the most important independent variable affecting the love attitude is the value of the married couples. Furthermore, the secondary most important variable which affects the love attitude was the forgiveness variable.

Key Words

Values • Love attitudes • Forgiveness

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Human being which is inherently a social creature is obliged to other people to maintain his life. The basic factors that allow collective living are principles and rules accepted by majority of the society. Majority of such rules consist of our social values. Therefore, the concept of value has been addressed by many disciplines and numerous studies were conducted on. Each discipline performed its own value definition. Although definitions of different disciplines have common, differences also exist (Yalar Yanpar & Yelken, 2011).

Values are structures that are considered as important by the society; the individuals who present behaviours towards social values are valuable by the society. Values are not important for being the principles and measures to guide our daily actions and behaviours, but also for affecting and determining the overall life style and direction (Dilmaç & Ekşi, 2015).

Since the individual lives in the society, it is inevitable that he is exposed to effects of the society. The society includes many factors affecting the behaviour of the individual. Values are the guides enabling the individual to be himself against the effects of the environment. The individual needs some variables to establish a balance between internal and external world as well as to develop an adoption between the society and his life for peace. The society including the human, the position of human and the relations with the society as well as positive elements that such relation bears are very effective to protect the health or to repair when disrupted. Values are important for establishment and maintenance of relations based on love, respect, confidence and sacrifice with close or far environment where the human live at any age, and rearrangement when mental health disrupts and meeting the society and individual on a healthy common points; values combine people around common feelings and establishes social peace. Another importance of the values is positive effect of the individual on wellness. Roceach reported that values have a personality protecting function through attitudes against different events and cases in life (Dilmaç & Ekşi, 2015).

Human being has survived by communicating with other creatures along centuries. Beyond the relationship of the individuals with their fellows, the communication established with other gender creates a type of social relationship (Çaplı, 1992). Love has been a popular subject for many disciplines including literate and continues to be popular as well. Psychology also focused on love. The cause for that may be the desire to reveal effects of the changes appeared on the individual after sense of love.

Many researchers described love differently. Freud defined love as aggrandizing of the sexuality, Fromm defined as the interest, respect, responsibility and tolerance to opposite sex whereas Harlow defined love as connecting attitude (Atak & Tastan, 2012). Rubin made two different definitions under two titles as love and like in 1970 and affected the researchers focusing on love. According to Lee, 1988 the cause for different definitions made by the researchers who differentiated types of love may be personal differences and unique feelings and thoughts on individuals created by love (as cited in Özer & Tezer, 2008). Lee's (1977) love forms theory, Sternberg's (1986) triangle theory, Hazan and Shaver's (1987) attachment theory are main theories of love psychology in the literature (Açıkel, 2013). The most well-known love theory of triangle theory suggested by Sternberg (1986) associates love with a triangle. In this theory, love has three components like a triangle (proximity, passion and determination/attachment) like corners of a triangle. Like any topic, moving from a single theory or trying to interpret would be insufficient when dealing with love. Theory of Lee (1973) which may reach to large explanations on love attitudes continues to be a basic theory (as cited in Açıkel, 2013).

The theory of a Canadian sociologist, John Alan Lee obtained from the interviews with individuals from different age groups and genders as a result of large and long studies has been the most accepted theory on love. Lee (1973) focused on different interpretation of the phrase "I love you" by different individuals and he did not adopt the thought of love consisting of a single explanation. For him, love is a learned life rather than a natural behaviour. Lee has reviewed thousands of expressions made on love and created nine different groups while creating the theory of love. He made interviews with two thousand individuals on their emotional life and thoughts on love to conceptualize the love attitudes and he showed interest to six groups which significantly show themselves instead of nine groups appeared at the end of the study. He concluded that three love attitudes of which he has not focused and basis of such attitudes were deficient (Paludi, 2012).

It is observed that each of six individual love attitudes has specific characteristics. In this classification, there are three basic primary love types including impassioned love (eros), love like game (ludus) and friendly love (storge). Lee (1973) claimed that he would create a secondary love type by combining those three love types. Combining "friendly love" and "love like a game" would create sensible love (pragma); combining "impassioned love" and "love like a game" would create possessive love (mania); combining "impassioned love" and "friendly love" would create altruist love (agape) (as cited in Büyükşahin & Hovardaoğlu, 2004). The aforementioned love attitudes and their specific features are important preliminary information resources to understand a romantic relationship between the individuals clearly.

Lee (1973) emphasized that love forms are dynamic and differentiation of cultural values and aims adopted by the individuals during their lives in the society would reflect their love attitudes. From this point of view, it may be concluded that values of the individuals are connected to their love attitudes in their relationships. Furthermore, love forms may differ according to the values of the individual who is in love. For instance, altruist love may be explained by more traditional values in our culture. The individuals who adopt traditional values, reflect them to their behaviours and are affected by behaviours of the society are less likely to have an impassioned love attitude. From this point of view, it may be concluded that the parents, cultural elements and values adopted by the society play a determinative role in love attitudes of the individuals. It was expressed before that love attitudes were dynamic. How our values change by our thoughts, love attitudes of the individual change by changing his values (as cited in Açıkel, 2013).

Marriages do not go head silently as always desired, arguments and some problems are experienced occasionally. The problems may persist longer and the relationship comes to a termination stage. Fenell (1993) reviewed the characteristics that allowed longer relationships on the couples who are together for over twenty years. It was detected in the study that the characteristics which make the relationships longer are forgiving and being open to forgiveness. The forgiving concept is important for continuation of the relationship. Furthermore, it is expressed that forgiveness would provide positive contributions to the relationship. The efforts done to be able to forgive may be interpreted that the relationship is cherished. In a study conducted on the couples that cheating was experienced, forgiveness after conflict increases the compliance to marriage (Karremans, Kluwer, Ouwerkerk, & Van Lange, 2003).

The subject of forgiveness has been reviewed within the frame of religion, ethics and justice concepts for long years; and it did not interested by psychology. However, the researches revealed that mental healthcare staff frequently meet forgiveness concept (Konstam, Marx, Schurer, Lombardo, & Harrington, 2002). Psychotherapy

theoreticians like Freud, Jung and Adler who have important assignations on almost every subject have not mentioned forgiveness. Worthington (1998) has detected only five studies written on this topic until 1985. Avoidance of psychology from forgiveness may be caused by some reasons that forgiveness is deemed as a religious subject, psychology has focused on observational cases for long years and forgiveness is less remembered during bloody war periods (McCullough, Pargament, & Thoresen, 2000).

Importance of forgiveness on relationships has become a topic for research recently. There were five studies only before 1985 whereas such number has rapidly increased (Beach, Fincham& Jackson 2005). Forgiving capacity is considered as one of the most important factors that contributes to duration and satisfaction of marriage (Fenell, 1993). Furthermore, Gordon, Baucom, and Snyder (2005) expressed that forgiveness takes place as a critical component for wound healing of the marriage (Aydın, 2017).

According to Enright and Fitzgibbons (2000) who defend equivalence of forgiving and conscience, religious forgiveness and virtuousness concepts are equivalent (…as cited in Yolaçan, 2008). Virtuousness level of the individual was put in par with forgiveness level for the individuals who make mistake against him. Many researchers considered forgiving as having positive personal characteristics for long years; forgiveness of the individual mortified was remembered with mercy and conscience. The individual who has mercy during forgiveness period does not have a grudge against other party any more. Therefore, forgiveness is searched and mentioned with morals in religion and philosophy fields (Enright & Fitzgibbons, 2000; Yolaçan, 2008). They emphasized that religion and philosophy which do not impose forgiving as an obligation and leave it to individual's own soul searching would lead to start of positive relationships with others, contribute to psychological well-being and higher moral values of the individual. Forgiving which is a comprehensive psychological struature appears as a concept defined in different dimensions and forms. Forgiving forms are mentioned as personal forgiving (forgiving the self), interpersonal forgiving (forgiving the other), communal forgiving (forgivi¬ng one another of ethnic groups in a society), forgiving the communities in a nation (forgiving of different communities in a country) and international forgiving (forgiving one another of different nations) (Yolaçan, 2008).

Forgiving requires someone to accept, excuse or aggrieve a crime. Furthermore, forgiving someone may cause self-harm of an individual. In consideration of such negative beliefs about forgiving, it is explained why people hesitate to forgive. Marriage theories defend that forgiving may prevent many further problems. Forgiving is difficult, but also critical for surveillance of the marriage in case of violation of the matrimony (Beach, Fincham, & Hall, 2006). Dismemberment of marriage is observed easier in absence of forgiveness. It is not surprising when centrality of the relationship is considered that there is a significant relation between pleasure and forgiveness. Both structures are believed to affect marriage satisfaction (Çardak, 2012). Many studies concluded that forgiveness is closely associated with the concepts such as attachment, rumination, anger, stress, empathy, psychological well-being and life satisfaction (Aydın, 2017).

Gungor emphasize that importance of moral values is great and they form value system of the individual with other value types (aesthetic, religious, political, social etc.). Moral values have the most intense association with other disciplines among other types and the cause is shown as majority of the categorization of the individuals such as good-bad, beautiful-ugly (Güngör, 2000). In Islam, human being who is defined as a creature that is available to make mistakes because of the desire in each individual may make mistakes to his species as well as

the creator. As a result, concept of forgiving appears in relationship between individuals and between the human and his creator. From this point of view, there is a close association between forgiveness which is included in moral values and values of the married couples.

There are many factors affecting the compliance of the individuals who garnish their love bound with marriage during marriage. Some of these may be mentioned as personality of the individual, communication with parents or primary caregiver, the growing environment and opinions about marriage. Another component affecting the compliance to marriage is considered as the values of the couples. Although adaptation of the values directing the behaviours of each individual occurs under many conditions, our values reflect to our thoughts and behaviours in social life (Dilmaç & Ulusoy, 2012). Different definitions and explanations made about value reveal the scope and effects of this concept. For instance, Schwarts (1994) define the values as guiding at shaping social life or individual life of the individual whereas Kropp, Lavack, and Silvera (2005) characterize the values as a result of experiences of the individuals. We mentioned that values of the individual direct his actions before; from this point of view, values are expected to affect many subjects and stages such as perception of opposite sex, the meaning loaded on marriage, conflict resolving styles in terms of marriage.

The values defined as total of qualifications that provide human to be superior than other living creatures is almost a part of each idea and issue (Dilmaç, 2007). Almost each idea and each work has an important part which has a value and therefore, ignoring the values means ignoring the belief and human behaviours. Each decision that we take are qualifications hiding behind the attitudes and behaviours which are satisfied with each thought expressed or not expressed (Avcı, 2007). The values which are the area of interest for social area succeeded to draw attention at each period and different definitions are made. The values of married couples which provide formation of the family, the basic building block of the society are important to maintain the matrimony and to raise new people who will be the members of the society.

Mental health which corresponds to living of the individual in harmony with the environment and himself is as important as the physical health. The individuals who are identified as mentally healthy accept themselves as they are love themselves and have an idea about expectations from life. These individuals who show respect to the ideas adopted by other people in the society know how to take lessons from a situation like failure. Mental disorders take priority since they are common in the society, they persist for a long time and they may cause functional loss in organs such as diabetes and hypertension (Akdur, Ocaktan, & Özdemir, 2003). The most common disorders are depression and anxiety. Ugurcu (2015) concluded in his study conducted on college students that variable of forgiveness is an important variable predicting stress, anxiety and depression. Furthermore, it was expressed that the value is an important variable predicting mental problems. Sheffield (2003) studied with soldiers who have been in war in his research and he concluded that forgiveness is associated with psychological well-being. Moreover, it was also concluded in aforesaid study that situations such as distress, anxiety, depression and conflict are less in individuals who forgive others. Krause and Ellison (2003) stated in their study that forgiving others has positive contributions to psychological well being of the individual (as cited in Dilmaç, Ekşi, & Şimşir, 2016). The conclusion on importance of the value and forgiving is reached here to raise a healthy individual as a society. Furthermore, the values of the married couples are considered to be important to search forgiveness levels and love attitudes and to reveal the relations between them.

Method

Research Model

The aim of the present research was to reveal the predictor relations between values, love attitudes and forgiveness levels of the married individuals and to test a model created from this relationship. Relational screening model was used in the research. Relational screening model is a model which is a sub-type of general screening model used to detect the connection between two or more variables and to obtain the tips between causes and outcomes on these variables (Büyüköztürk, Kılıç-Çakmak, Akgün, Karadeniz, & Demirel 2008).

Study Universe and Group

Study universe of the research consists of adult individuals who are married. The research sample includes randomized individuals among individuals who live in Konya province and are married. The study group consisted of 347 individuals including 276 females and 71 males. Ages of the participants vary between 19 and 58 years.

Data Collection Tools

Values Scale. The values scale developed by Dilmaç, Arıcak, and Cesur (2012) bases on scoring of value expressions of which the individual considers to reflect her/his thoughts and feelings according to meaning and importance of the individual in life. The scale consists of 39 value expressions and 9 sub-dimensions. The first factor was called Social Values; second factor was called Career Values; third factor is called Intellectual Values; fourth factor was called Spiritual Values; fifth factor was called Materialistic Values; sixth factor was called Honour of Humanity; seventh factor was called Romantic Values; eighth factor was called Freedom and the ninth factor was called futuwwat /munificence &courage. The scale is likert type and scored between 0 and 9. A decrease of the score and approximating to 0 indicate that such value does not take an important place in life of that individual; the increase of the score up to 9 shows that such value is very important and inevitable for that individual.

Cronbach alpha internal consistency coefficient was also calculated on the basis of the factors of Values Scale. The analysis resulted as follows; .90 for "Social Values", .80 for "Carrier Values", .78 for "Intellectual Values", .81 for "Spirituality", .78 for "Materialistic Values", .61 for "Honour of Humanity", .66 for "Romantic Values", .65 for "Freedom" and .63 for futuwwat /munificence &courage. Consequently, the first psychometric findings of Values Scale reveals that the scale is valid and reliable (Dilmaç, Arıcak, & Cesur, 2012).

Love Attitudes Scale. The first study about the scale was conducted by Hendrick and Hendrick (1986, 1990) to determine love attitudes of the individuals depending on love typologies theory. The original form of the scale consists of 42 items. Love Attitudes Scale including 24 items: Short Form (LAS) Hendrick is the shortened form of the scale developed by Hendirck and Dicke (1998). There is a version including 18 items of which validity and reliability studies of the same tool were conducted. However, the short form including 24 items which was recommended for scale characteristics (Büyükşahin & Hovardaoğlu, 2004) was used in this study. The scale which bases on the opinion of Lee about love attitudes has six sub-scales including four items in each. Names of these sub-scales ware as follows: Impassioned love, love like a game, friendly love, logical love, possessive love and altruist love. Six individual scores are obtained from the scale which was adopted into Turkish by

Buyuksahin and Hovardaoglu (2004); the minimum score is 4 and the maximum score is 20 for each sub-scale. Higher scores of the sub-scale indicate that such love form is preferred by the individual.

Forgiveness Scale. Adoption of the scale created by Berry, Worthington, O'Connor, Parrott III, and Wade (2005) into Turkish was performed by Akın and Sarıcam. Totally 677 college students from two different universities (289 + 388) participated to the research during adoption studies. The single-dimensional scale consists of 10 items. Items 1, 3, 6, 7 and 8 are scored reversely. The scale provides a total forgiveness score. The elevated scores indicate that the individual has a high forgiveness tendency. The highest score is 50 and the lowest score is 10 in the scale (Akın & Sarıcam, 2013).

Data Analysis

Values Scale, Forgiveness Scale, Love Attitudes Scale and Personal Information Form were given to the married couples from the randomized sample for data collection. The individuals were asked to read the instructions carefully and answer the questions. The scales were evaluated and transferred to computer environment. The scale forms which were answered wrong or deficient were excluded from the research sample. The answers of 357 individuals enrolled into the study were analysed through AMOS 16 program and Structural Equity Model which is a statistical type revealing the causal and mutual connections between observational or non-observational variables used to test theoretical model (Schumacker & Lomax, 2004).

Findings

The latest model obtained (X^2 = 267.982, df = 96, p < .001) includes nine exogenous (social, carrier, intellectual, spiritual, materialistic, human honour, romantic, freedom, futuwwat) and seven endogenous (impassioned, like game, friendly, logical, possessive, altruist and forgiving) data. Each of the paths shown in the model was found statistically significant. The Bentler-Bonettnormed fit index (NFI), Tucker-Lewis coefficient fit index (TLI) and other compliance indexes show that the model is compliant (Table 1). Each of bidirectional correlations in the endogenous data of the model has high values and are statistically significant. This is also affected by correlation values that sub-dimensions of the values scale has in the study.

Table 1

Statistical Values Associated With Compliance of Structural Equity Model

Measure	Well compliant	Acceptable compliance	Complaince Index Values of Model
(X^2/sd)	≤ 3	≤ 4-5	2.79
RMSEA	≤ 0.05	0.06-0.08	0.07
SRMR	≤ 0.05	0.06-0.08	0.07
NFI	≥ 0.95	0.94-0.90	0.90
CFI	≥ 0.97	≥ 0.95	0.95
GFI	≥ 0.90	0.89-0.85	0.91
AGFI	≥ 0.90	0.89-0.85	0.87
TLI	≥ 0.95	0.94-0.90	0.91

Review of the compliance values provided in Table 1 reveals the following; X2/sd =2.79, RMSEA= 0.07, SRMR=0.07, NFI =0.90, CFI = 0.95, GFI =0.91, AGFI= 0.87 and TLI = 0.91. In general, it is understood that the model has the desired compliance values (Bentler, 1999; Bollen, 1989; Browne & Cudeck, 1993; Byrne, 2010; Tanaka & Huba, 1985). The single factor model tested was presented in Figure 1. All pathways shown in the model are significant at 0.001 level.

Figure 1

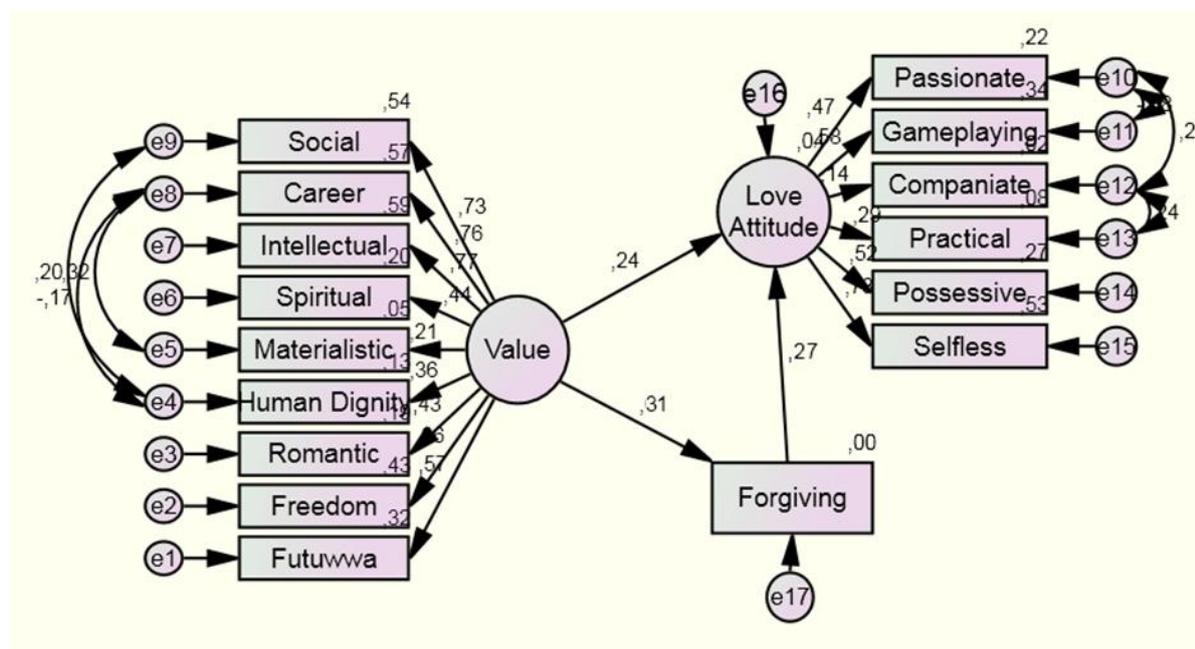*The Pathway Analysis Related to the Model*

Table 2

The Model on Predicting Relations between Values, Love Attitudes and Forgiveness Levels of the Married Couples

Predicting Variable	Dependent Variable	Total Effect	Direct Effect	Indirect Effect	Standard Error	Critical Value
Value	Forgiving	0.31	0.31	0	0.07	4.56*
Value	Love Attitude	0.29	0.24	0.05	0.11	3.54*
Forgiving	Love Attitude	0.27	0.27	0	0.13	3.98*

[a]Total effect = Direct effect + Indirect effect, *p<0.01, **p< 0.05.

It is seen from review of the model in the figure that the value variable is an important independent variable affecting the forgiveness level (t= 4.56, p<0.01). The connection coefficient value of this factor was found β = 0.31. When predicting relations between values, love attitudes and forgiving levels of the married individuals are focused, a positive linear relation was detected. In other words, the findings obtained reveal that the increase in values of married couples increases the forgiving level.

It is seen that the value variable is the most important independent variable affecting the love attitude (t= 3.54, p<0.01). The connection coefficient value of this factor was found β = 0.24. When predicting relations between values and love attitudes of the married individuals are focused, a positive linear relation was detected. In other words, the findings obtained reveal that the increase in values of married couples increases the love attitudes.

Furthermore, it is seen that the most important secondary variable affecting the love attitude is the forgiving variable (t=3.98, p<0.01). The connection coefficient value of this factor was found β = 0.27. The review on predicting relations between forgiving and love attitudes of the married individuals revealed a positive linear relation. In other words, the findings obtained reveal that the increase in forgiving level of married couples increase the love attitudes.

Discussion

According to the findings of the research, the value variable is the most important independent variable affecting the forgiving level (t=-4.56, p<0.01). In other words, forgiveness level of married couple may change depending on their values. There is not any study addressing the values and forgiveness levels of the married couples together in the literature. Ozen (2006) concluded that similarities and differences in values of the individuals predict the marriage compliance of women and spouses in his study focusing on the effect of value compliance of married couples on conflict resolving styles; however, value similarity is not effective on marriage compliance in male individuals. Medling and Mccarrey (1981) suggested that the value types and value similarities become important on marriage compliance as the period of marriage increases. Uğurcu (2015) stated that when individuals transform forgiveness attitude and social values together into behaviours, they may forgive both themselves and situations and may avoid stress and depression (Uğurcu, 2015).

Gungor expresses that moral values are a part of human value system with other values; and the value field which is deeply associated with other fields. Here, the effect of less thoughts and events which may not be classified as good or bad by the individual is great (Gungor, 2000). Therefore, the forgiveness may be defined as moral value. Forgiveness is mentioned as a moral virtue in philosophic and religious researches, associated with concepts of mercy and conscience. Biçer and Sarıcam (2015) stated that forgiving people have moral values more. Many religions assess forgiving in category of moral virtue (Kara, 2009). The virtue is preference of the good by the individual; and performing the compliant to himself, according to Socrates (Akarsu, 1998). The virtue which is a personality features in terms of ethics affect behaviours and emotions. The virtuous individual is deeply dependent to the values such as diligence, justice, mercy etc. According to the research of Roxas, David and Caligner (2014), mercy, another moral value includes forgiving and therefore has moral value characteristics. In other words, it is concluded in the present research that value is associated with forgiveness.

It is seen that the value variable is the most important independent variable affecting the love attitude (t=3.54, p<0.01). When predicting relations between values and love attitudes of the married couples are reviewed, a positive linear relation was detected between two variables. It is thereby expressed that love attitudes of married couples would differ according to their values. Although there is not any study on values and love attitudes of the married couples in the literature, values and value compliances of the married couples are found to be effective on love attitudes. Lee (1973) stated that parents, peers, cultural effects and historical values are effective on formation of love attitudes of the individuals. Furthermore, Lee (1973) argues that love attitudes are similar to variable and preferred lifestyles; and love attitudes can be determined and changed according to certain cultural values and endogenized ideals (as cited in Ercan, 2008). Waller and Shaver (1994), analysed the factors except genetic factors on romantic love attitudes on 980 twins and concluded that romantic love attitudes are not shaped by congenital effects such as other personal characteristics.

Wood (2010) put a good word for Lee's opinions and expressed that the individuals do not remember the moment that they fall in love in friendly love attitude; the important factors in such individuals are common interests, values and world wives with their partners. Effect of the values was analysed on altruist love which is one of the love attitudes; the other party should always be cared in this love type. According to Dion and Dion (1996), this situation in altruist love is associated with traditional values. The study of Dion and Dion consisted of the participants from lower socio-economic level; the people living here are from rural regions and migrated

to the city due to different reasons. The values adopted remains insufficient while solving the problems appeared in the city and traditional values come to the rescue (Kongar, 1999). It may be said in the evaluations done under the light of information described, the individuals from lower socio-economic conditions may present more altruist love attitudes.

The impassioned love attitude where an idealistic love approach is dominant is seen less in the individuals who are more dependent to traditional values and more keen to be affected by the group. In the personalities where collectivist tendency is more important, desires of the community come forefront rather than desires of the individuals. In the study of Medora et al. (2002), USA was taken as individualist community, India was taken as collectivist community and Turkey was taken as the mid-point of those two countries. The findings of the study revealed that romantic love scores of Turkish participants are behind USA and in front of India; this is in line with the descriptions. It is seen that the individuals with individualist ego type prefer love attitudes which prioritize pragmatism (logical love), dependency (possessive love) and self devotion (altruist love). The conclusion of Hendric and Hendrick (1986) of which the lower scores of impassioned love and higher scores of logical love were detected in American students with Asian origin who are considered with dominance of collectivist values than American students with European origin who are considered with dominance of individualist values; such conclusion support those said before. Furthermore, it is seen that the most important secondary variable affecting the love attitude is the forgiving variable (t=3.98, p<0.01). In other words, it is predicted that love attitudes of the married couples would differ according to their forgiveness levels.

Forgiving is not a situation which is over and done with the words "I forgive", it has a part reflecting to life style and interpersonal relations of the individual. All psychotherapists accept that forgiving has an important place in close relations in particular (Ayten, 2009). Forgiveness takes an important place in altruist love attitude. Lee (1973 stated altruist lovers as the individuals who have considerably higher forgiveness levels, devote themselves to their partners and are difficult to be found. According to Hahn and Blass (1997), the lovers with this attitude keep their desires and requests in the background and they are very forgiving to their partners; their relation satisfactions and dependencies are quite higher. The love attitude of the individuals who have fallen in love and have not any relationship thereafter, namely a platonic love or those who have not married with another person have altruist love (Paludi, 2012).

According to Burchard et al. (2003), forgiveness increase the relationship quality and prolong the relationship duration of the married couples. Fenell (1993) reviewed couples who have been together more than twenty years in his research and mentioned that one of the variables assisting long term relationship is forgiving (Açıkel, 2013).

The forgiveness arisen at the end of conflict between married couples has a positive effect on relationship and facilitates the couples to recognize themselves. The individuals feel themselves valuable when they made effort to be forgiven. In the study where forgiveness after conflict arisen as a result of cheating is analysed, the couples are detected to increase their compliance in marriage as a result of such forgiveness (Karremans, Van Lange, Ouwererk, & Kluwer, 2003).

Downie (1965) stated that forgiveness has a repairing role in a relationship; McCullough et al. (2000) reviewed the association between forgiving and relation compliance as well as connection in the studies conducted with married couples. In a previous study on injurious events experienced between the spouses,

relation satisfaction is found as associated with connection. Karremans et al. (2003) concluded that forgiving increases psychological well-being. Furthermore, being forgiven was observed as associated with psychological well being when the connection is strong only. Although there is a strong connection between the spouses, psychological tension of the individuals increase when forgiving is deficient. The association between the individual's forgiving tendency and life satisfaction is more significant than the association between forgiving and life satisfaction (as cited in Aydın, 2017). Despite the researches, there is not any study addressing the love attitudes and forgiveness together. The present research indicates that love attitudes and forgiveness of the married couples are associated.

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