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I am submitting herewith a dissertation written by John Mark Daniels entitled “The Resolution of Hate: A Meaning Centered Analysis.” I have examined the final electronic copy of this dissertation for form and content, and I recommend that it be accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy, with a major in Psychology.

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The Resolution of Hate: A Meaning Centered Analysis

A Dissertation
Presented for the
Doctor of Philosophy
Degree
University of Tennessee, Knoxville

John Mark Daniels
May 2008

Dedication

To my wife and family for the love and support they provided throughout this process.

Acknowledgements

As with any project so large, this dissertation is not the product of a single person. I first wish to thank all of my participants. They were courageous enough, not only to overcome their hatreds, but also to openly share those experiences with me.

The single most influential person contributing to the completion of this project was my advisor and committee chair, Dr. Howard R. Pollio. Without his influence, this dissertation would have looked like a math book. The courses I took with him reshaped my views of research and helped me to see the wonder and mystery of experience. His tireless editing and thoughtful insights were essential to the completion of this work.

I would also like to thank the rest of my committee: Mark A. Hector, Michael A. Olson, and Sandra P. Thomas for their valuable contributions. Their comments and suggestions were instrumental in assuring that this document was crafted into a worthy representation of the participant's experiences.

Dr. April Morgan deserves special thanks for her role as interviewer for my bracketing interview as well as her constant encouragement and contributions during the analysis of my transcripts. I would also like to thank Dr. Thomas Rhett Graves whose advice, proofreading skills, and participation in evaluating transcripts proved invaluable as he helped guide me through the process he so recently navigated himself.

Finally, I wish to thank all those who participated in analysis of my transcripts at the Center for Applied Phenomenological Research and in the interdisciplinary interpretive group that meets in the College of Nursing at the University of Tennessee. The time and effort they dedicated to this project was invaluable to me as they helped analyze, clarify, and organize the data from these interviews into a coherent whole.

Abstract

The present study analyzed participant descriptions of what it was like to resolve one's hate toward someone or something. This experience was described as taking place in terms of a structure involving three phases: (1) When I Hated, (2) Resolution of Hate, and (3) After Hate. The first phase, When I Hated, was characterized by four themes: Power, Unjust, Significant, and Not Me. Phase 2, which concerned the Resolution of Hate, was described as a transition period defined by the themes of Choice, Separation/Distance, and Change in Perspective. The final phase, After Hate, was characterized by two themes: Burden Lifted and Release/Restoration. It appears from these results that as people learn to see the object of their hate from a different perspective they are able to resolve their hate and, in some cases, to restore a meaningful relationship to the object(s) of their former hate. The resolution of hate was often described in terms of collapse of one of the first three themes defining Phase 1; that is, the power dynamics of the situation changed and the initiating incident was now seen as either trivial or justified and the reason for continuing to hate was no longer experienced as significant. An understanding of how hate is resolved from a first person perspective has the potential for deepening our understanding of how hate is overcome and, on this basis, of leading to more effective interventions designed to help others resolve hate.

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Chapter 1 – Introduction and Review of Literature

Betrayal, rape and murder are extreme events that often give rise to hate. Hate also may arise, however, from events that might be considered minor, although such “minor” events can often lead to intense emotions. How are we to understand the nature of hate in the context of our lives? One answer is that we hate those whom we perceive as having wronged us in some fashion. Our evaluation of both our own beliefs and actions and those of others has a strong influence on how we understand and act in the social world. Within this context, we often view the intentions of other people as malicious while we view our own response as acceptable, perhaps even just. The feeling that one’s hate is justified leads some people to act on their hate toward other people based on race, religion, sexual orientation, ethnicity, and disability. It is no wonder that we find over 7,163 criminal incidents in the FBI’s most recent assessment of hate crimes committed in the United States. These figures, from 2005, show that of those incidents 55% were racially motivated, 17% “were triggered by a religious bias,” 14% by a sexual orientation bias, 13% focused on ethnicity or country of origin bias, and 1% by a focus on people with disabilities (FBI, 2006). As a result, the American Psychological Association advocates research focusing on understanding the perpetrators of hate crimes as well as on research geared toward discovering why human beings often behave in reprehensible ways. Such research seeks to understand hate crimes and eventually to find some way to “turn the bias around” (DeAngelis, 2001, p. 1).

The particular approach to research employed in this study was derived from existential phenomenology and its purpose was to describe the human experience of the resolution of hate. To this end, I refrained, insofar as possible in this research, from imposing restrictions or personal biases on the participant during interviews as well as from constructing operational definitions of key concepts associated with the experience. Rather, I sought to allow the participant to paint a picture of his or her experience and then to distill from these descriptions common themes to form a definition of the phenomenon. Once described, such themes were related to preexisting conceptions of both the themes and the experience. The hope is that this research can be used to find procedures capable of combating the occurrence of hate.

Given the current climate of strife and hate in today's world, it seems essential to understand how people experience hate in order to take advantage of what Staub calls the teachable moment in DeAngelis' article for the American Psychological Association:

“We can look at the current situation as a teachable moment, to enlarge our sense of community and our sense of relationship to others.” Such stretching...can both help us heal from the recent tragedy [9/11] and lead to the kinds of actions that will prevent the ultimate hate crime—terrorism (DeAngelis, 2001, p. 1).

Perhaps someday, people will learn to live without hate; until then personal tragedies, both large and small, will sometimes grow into intense hatreds. Many people retain such hatreds for the remainder of their lives; others overcome both the instigating event and their hate. Though the road to recovering from such an experience is longer than we might think it should be, a minority of people seem to be able to resolve their hate and choose, ultimately, to reject hate. To understand how we are sometimes able to resolve

our hate, I will take an in-depth look at the experiences of people who have been able to do just this.

What is it like to resolve hate? To learn about the nature of the process, I interviewed twelve individuals about their experiences and of situations in which they resolved hate that had been directed toward someone or something. To conceptualize these experiences, I reviewed a wide range of writings pertaining both to hate and to the resolution of experiences of hate. As a preliminary to this task, I found it helpful to consider the etymology of the word hate itself.

The word “hate” occurs in one of the earliest examples of written English, “Beowulf,” and is thought to derive from the proto-Indo-European base *kedes*, which means to feel strongly (Simpson, 2007). This ancestor of our word “hate” shares ties with *sadra*, an Avestan (Eastern Old Iranian language) word meaning grief, sorrow or calamity, *kedos*, a Greek word meaning care, trouble, or sorrow, and *cas*, a Welsh word meaning pain or anger (Harper, 2001). Based on this analysis, we can see that emotional intensity has been a primary attribute of the word “hate” from the earliest times. Sorrow, trouble, and calamity also came together in shaping the powerful way in which we use the word today. With the final addition of pain and anger, hate carries with it feelings of intense negativity and power. In addition, today’s usage adds one new aspect, that of time, thereby creating a word characterized by enduring persistence.

As with any issue having a powerful effect on human life, psychologists, philosophers, and theologians have all developed a variety of ideas regarding the best ways to conceptualize and understand hate. The intensity, negativity, and persistence of hate evident in our world today all serve to make the experience of hate a timely topic for

study. As we examine the body of literature dealing with the study of hate, we will attempt to present how each view deals with both the negativity and power of hate.

Psychological Perspectives on Hate

Psychoanalytic theories of hate focus on aggression, jealous anger, sex and shame. That hatred, jealousy, and fear developed early in life provide a basis for much of the conflict people experience as they age. The psychoanalyst, Richard Galdston claims that “[Hate] occurs in reaction to the loss of an expectation. Hatred holds on to the lost object” (Galdston, 1987, p. 371). He further differentiates hate from anger on the basis of anger’s shorter duration and finds support for this view in his clinical experiences, which reveal that hate lasts considerably longer than anger. On this basis, he goes on to group clients with hate-related issues into three categories: those who cannot hate, those who are able to hate but can also forgive, and those who hate but cannot seem to end their hatred (Galdston, 1987).

Individuals falling into the first group, those who cannot hate, are forced into a tragic cycle as people take advantage of them by exploiting their forgiveness and goodwill (Galdston, 1987). One example of this may be found in incidents of domestic violence. An abused wife may never allow herself to hate her husband because she is afraid of what might happen if she ever admitted to herself just how badly she is treated. This way of dealing with the situation is a challenge to therapists who, according to Galdston, find themselves led into doing the patients’ hating for them; this takes place even as the therapist attempts to help the client learn to acknowledge his or her hate and to help resolve it.

Galdston's clients who are able to admit to their hate and then go on to resolve it define his ideal pattern. This way of dealing with hate allows the person not only to hate when wronged but to love as well. By allowing themselves to have a potential to hate, such individuals know they can manage the disappointment that potentially comes from the grief accompanying the end of love or other interactions that open them to hurtful experiences capable of producing hate. The knowledge that such individuals can contend with whatever may confront them puts them more at ease with themselves and their world (Galdston, 1987).

This group of clients contrasts with a third group who cannot resolve hate. There are two subtypes within this group: the first is composed of those who know that they hate and accept this fact about themselves. The typical example of this group is an "Aunt Marge" who will always hate Bob's wife and does not care who knows about it. This group also includes racial supremacists and other, unrepentant, haters. A second sub-type denies his or her hate and (unconsciously) finds a scapegoat as an outlet for feelings of hate. Both subtypes, however, are easier to treat when compared to those unable to hate.

In Galdston's (1987) experience, chronic haters who do not admit to their hatred often are identified based on problems that appear in their children. The so-called "repression of hatred" on the part of a parent limits intimacy with everyone, including his or her children, and often creates scapegoats who become targets against which "repressed hatred" (p. 377) is directed. For this type of chronic hater, scapegoats are often described as "pet peeves" (p. 372), and hate becomes "the longest pleasure" (p. 372) as chronic haters may bear grudges for years or even decades (Galdston, 1987).

Hate of a scapegoat is somewhat similar to what Parkin (1980) describes as contempt. He identified the following pattern in a clinical setting when a patient, unable to initiate retaliation or even self-justification during therapy, eventually came to hate the therapist. As therapy continued, the patient sought to prove the therapist wrong and became “scornfully superior.” The important dynamic here is that hate changed the position of the patient *vis a vis* the therapist. If patients experience themselves as superior to their therapists, their hate will transform into contempt according to Parkin (1980).

Balint (1952) identifies another characteristic of hate in contrasting it with love, which he views as having two distinct manifestations. The first aspect of love is romantic love. Burning bright, such short-lived love either ends quickly due to its incredible intensity or moderates into a cooler, longer lasting type of love. This cooler, less passionate, love is referred to as *agape*. Balint claims that hate does not have a second level. For the hater, hate never changes; it exists only in the powerful form it had when the person first started experiencing it. Balint’s conception of hate fits well with other psychoanalytic views since it focuses on unconscious aspects of hate that create a framework in which hate is not merely possible but likely.

Hatred of Groups

Unfortunately, negative attributions sometimes occur on a large scale, particularly toward people from different cultures and religions. Some political scientists see unchecked hatred between East and West as the next global conflict (Huntington, 1993). Huntington further contends that differences between ideologies and the subsequent

hatred attributed to those who hold dissimilar positions, will result in an epic clash between Western Europe and the United States, both predominantly Christian, and the Islamic/Confucian states of the Middle East and East Asia as they seek independence from Western influence (Huntington, 1993).

Huntington's analysis is bleak since it predicts an attribution of intense hate toward entire groups of people as they and we inevitably slide, in his opinion, into another world war. In this scenario, hatred of every individual within a group, due to mere membership in that group, creates a climate that can, and ultimately will, result in lynching, massacre, war, and/or genocide. Race, culture, gender, religion, and sexual orientation are but a few of the more prominent dimensions focused on when describing hate directed at a group of people. Drawing upon his research on homophobia, Moss offers a unique perspective on hate: "A central dynamic elucidated here is the move from an anxiety-ridden, first person singular voice to the promised safety of a first person plural voice" (Moss, 2002, p. 21). As social interaction and cultural mores feed on fear, the hate grows, laying the foundation for personal anxieties and, thereby, ensnaring people in a web of fear leading to hate.

Pao (1965) refers to the entrapment of an individual by hate and feels that when a person feels wronged by someone or something, he or she may wish to exact revenge by getting even with whomever or whatever it is that is hated. Power and hierarchy are hypothesized to come into play as the individual "tends to ascribe unrealistic power and importance to the object of his hate and believes it would be disastrous to offend the omnipotent...object" (Pao, 1965, p. 258). As a desire for revenge escalates, the person experiences a sense of entrapment and impotence that leads to anxiety and frustration. In

an effort to reclaim power (Pao, 1965) in these situations, individuals may work together (Huntington, 1993; Moss, 2002) to effect a change in their situations. Often this is accomplished by characterizing the powerful, hated object(s) as having poor characteristics while ignoring or minimizing contextual factors (Ross, 1977). To understand how these elements work together, researchers such as Robert Sternberg (2005) developed a comprehensive theory of hate that ties together a variety of personal and situational factors.

Sternberg's Duplex Theory of Hate

To date, Sternberg's duplex theory of hate (2005) offers the most complete analysis of the topic. In describing his views, Sternberg makes five fundamental claims that he feels apply both to individuals and groups (hence the duplex):

- 1) "Hate is very closely related psychologically to love" (Sternberg, 2005, p. 38).

This claim originates from previous work Sternberg completed based on his analysis of love.

- 2) "Hate is neither the opposite of love nor the absence of love" (Sternberg, 2005, p. 38). Agreeing with Rollo May (1969), Sternberg emphasizes the complex interrelationships between love and hate; specifically, the tendency of people to simultaneously hate as well as love significant others. We may even love and hate someone for the same attribute, such as a carefree spirit that allows for spontaneous displays of affection, which may be a large part of the reason the significant other is loved. This same attribute, however, may cause the significant other to be hated when a carefree spirit creates financial burdens.

3) “Hate, like love, has its origins in stories that characterize the target of the emotion” (Sternberg, 2005, p. 38). As such, narratives of the events surrounding formation and subsequent perpetuation of the hate play a key role in maintaining it. This aids in the propagation of hate in a population as stories are passed from one generation to the next.

4) “Hate, like love, can be characterized by a triangular structure generated by these stories” (Sternberg, 2005, p. 38). Intimacy, passion, and commitment coalesce in various combinations to produce a wide variety of different types of hate varying in intensity, expression, and longevity.

5) “Hate is a major precursor to many terrorist acts, massacres and genocides.” Though not the sole cause of these atrocities, it is often a vital component in their development (Sternberg, 2005, p. 38).

According to Sternberg (2005), the components of his fourth claim (Intimacy, Passion, and Commitment) define the psychological structure of hate. In hate, intimacy is negated resulting in repulsion and disgust. Passion is expressed by anger and/or fear, while commitment “is characterized by cognitions of devaluation and diminution through contempt for the targeted group” (Sternberg, 2005, p. 39). These three components are combined in a variety of ways by Sternberg to develop a taxonomy of hate that yields a number of different categories such as burning hate, cold hate, hot hate, etc. The nature of these categories allows for significant variety in the expression of hate while still permitting the addition of new subsequent categories. Sternberg notes “these types of hate are not related to each other on some kind of encompassing, unidimensional scale. Rather, they are viewed as different but overlapping in kind” (Sternberg, 2005, p. 40).

Individual experiences of hate may fall between categories, exhibiting characteristics of each, although, overall, the taxonomy provides a reasonable reference for understanding the wide variety of hate found in the world.

Hate and Culture

Staub (2005), continuing in a social psychological vein, feels that hate originates from “culture and what it transmits to people, social conditions such as difficult life conditions...group relations such as conflict...and the personal experience of individuals” (p. 62). He goes on to detail specific instances in which hate may form, such as the 9/11attacks, the ensuing US response in Afghanistan, and the Israeli-Palestinian conflict. His primary focus, however, is on how forces external to the individual contribute to hate. He postulates that cultures produce leaders and ideological movements that inspire people to hate in order to divert a population’s attention from domestic problems or to unify them against common enemies. Unfortunately, hatreds of this type take on a life of their own when used as tools to gain and/or maintain power.

Hate from a Cognitive Perspective

Beck and Pretzer (2005) offer a more individual-centered clinical approach in their cognitive-emotional model of hate. In this model, cognitive distortions form the basis of hate and the violence that may subsequently follow. The crux of their argument is that cognitive distortions become incorporated into “automatic thoughts” and sometimes drive moods as well as interpersonal behavior. In their opinion, it is only through psychotherapy that one may become aware of such automatic thoughts and begin

to modify the affected cognitions while incorporating behavioral interventions to eliminate both the hate and violence (p. 78-79). “Unfortunately, psychotherapy has serious limitations as a means of preventing individual or group violence” (p. 80) because the majority of those who do violence do not wish to change. Forcing them to admit that they have a problem and then convincing them to change is, in their estimation, an overwhelming task.

The preceding quote illustrates Beck and Pretzer’s (2005) own admission of the limited success enjoyed by their approach. They go on to state that even if they could develop a more effective approach, the limited supply of psychotherapeutic resources combined with monetary cost would prohibit widespread use of individual psychotherapy for those who experience hate in their lives. For those who recognize their hate and wish to be rid of both the hate and its attendant violence, psychotherapy holds some measure of promise although Beck and Pretzer note that “Methods are needed for intervening on a societal level to decrease hate and violence” (p. 80). The purpose of using individual psychotherapy as a means to assist people in their attempts to resolve hate was to explore potential methods of intervention by examining both the origins as well as the eventual resolution of hate in individual lives.

Hate in Theory

Baumeister and Butz (2005) provide additional insight into the origins of hate. In their theoretical analysis, four factors are identified as involved in the formation of hate. The first factor, “instrumental aggression,” (p. 88) is seen as a result of repeated acts of aggression in the pursuit of material possessions, sex, and power. Those who have been

aggrieved against must bear both prejudice and aggression in their lives and often find themselves hating their oppressors.

In the second factor, perceived threats to a favorable image of one's self are seen as helping to build hate. Again, prejudice continues to be a significant factor in hate as those who behave in a prejudiced manner take action that discriminates against the oppressed parties.

Hate may be further strengthened by the third factor, idealism. This factor is understood from a perspective similar to the way each side in a war feels they represent an ideal state of political, religious, or even physical evolution. "We are good" or "God supports us" is often a battle cry, thereby implying that their enemies are Evil and deserving of whatever must be done to them in order to win. Idealistic structures such as Nazism offer both justification and legitimization to hate in the lives of those influenced even to the point that hate appears to be "obligatory under some circumstances" (Baumeister & Butz, 2005, p. 100).

In Baumeister and Butz' (2005) estimation, a fourth possible factor, sadism, is the least "promising as a conceptual basis for hating," as it was not supported by convergent findings in prejudice research. Ultimately, they concluded that:

Hate may be prone to arise among people who feel that their self-esteem has been threatened, and in that case it would be mainly directed at the source of those threats. Hate may arise out of either material or idealistic conflicts. Hate could be intensified if idealism offers justification for hating or if losing a material conflict leads to resentment toward the winners of those conflicts (p. 100).

Theological and Philosophical Perspectives on Hate

The perception that views hate as the result of a wrong that has been committed leads to an examination of issues of morality and other topics usually addressed in theology and philosophy. Is it possible to hate the sin and accept (or at least tolerate) the sinner? Many people are taught from childhood not to express hate toward others. The resulting suppression of anger, or the use of a more tactful label for feelings of hate, can lead to denial, as we saw in Galdston's work, as well as to many other difficulties.

These difficulties can be viewed as spiritual dilemmas and are addressed by various religions such as Buddhism and Christianity. Buddhists view hatred, lust, and ignorance as the three roots of evil (Tachibana, 1975) and freedom from these issues is of paramount importance in Buddhist attempts to lead an ethical life. Though not explicitly defined, hatred seems to be viewed as a feeling of ill will toward another. It is a vicious cycle that spirals downward such that "hatred will only beget hatred" (Tachibana, 1975, p. 133). Buddhism calls for benevolence as an antidote to hatred and challenges its adherents to "Let us live happily then, not hating those who hate us" (Tachibana, 1975, p. 198). Ultimately, a Buddhist must "let go of" or "find release from" hatred through meditation and adherence to Buddhist doctrines. Forgiveness and letting go of perceived injustices are central components to the Buddhist outlook on hate and its avoidance.

C.S. Lewis provides an overview of the Christian response that echoes the Buddhist call to love rather than hate. In Lewis' estimation, hate is embraced as a type of pleasure. He sees it as a struggle between what he terms the Animal self and the Diabolical self. The Animal self is composed of physical desires and drives while the

Diabolical self is that part of the person that carries out hate, envy, and jealousy. The Diabolical self is also identified with a hypocritical attitude best exemplified by a self-righteous person sitting in church who is much more out of favor with God than a prostitute who has merely given in to the Animal self (Lewis, 2001).

Carl F. H. Henry, a Christian ethicist, disagrees with Sternberg and May and places love and hate at opposite extremes of a moral spectrum (Henry, 1971). Throughout his book, Henry views hate as something forbidden and finds nothing positive in it. He goes on to stress the necessity of choosing to live a life without hate in order to conform to the teachings outlined in the New Testament (Henry, 1971). For him, hate has no redeeming qualities and is something to be eliminated from one's life.

Philosophical Perspectives

Aristotle

Henry and Lewis partially agree with Aristotle's view of hate which characterized it as the opposite of love. Aristotle, however, took great care to distinguish hate from anger (Aristotle, 1932). From this analysis, an angry person is described as focused on individuals, cured by time, concerned with causing pain, and capable of pity should circumstances change. This description of an angry person contrasts sharply with a hating person whom Aristotle characterized as incurable, concerned with inflicting harm, incapable of pity, and ultimately seeking the destruction of the hated (Aristotle, 1932). This view is by far the most stringent and does not fit in with more liberal use of the word hate we are accustomed to hearing today.

Rollo May

From a different perspective, Rollo May, the existential psychologist influenced by Paul Tillich, viewed hate as different from Lewis' and Henry's dualistic, black and white, constructions. In agreement with Sternberg, May's analysis provides a means for understanding individuals who describe both loving and hating someone such as a family member or some other intimate acquaintance. In this situation, love and hate are not experienced as opposites but as different expressions of caring: "Hate is not the opposite of love; apathy is" (May, 1969, p. 29) and a lack of caring is even more grievous than hate.

Spinoza

This sentiment, that love and hate are not mutually exclusive, is also found in Spinoza, who espoused the idea that hatred and love can coexist in regard to a particular object of hate/love (Spinoza, 1933). Spinoza states that hate is merely the pairing of an unpleasant state with a certain person, idea, or object; therefore, people who cause pain are hated. Unlike many systems that see love and hate as mutually exclusive options at different ends of a continuum, Spinoza does not set restrictions on the boundaries of love with regard to hate. If the same person who is loved also causes pain in one's life, that person can be both loved and hated without violating Spinoza's definition of hate as a feeling toward one who causes you pain.

An example of this occurs when one spouse cheats on his or her partner, thereby betraying the vows of their marriage. The person who has cheated has broken trust with the non-cheating/faithful partner and, because of the pain this causes, Spinoza would say

the faithful partner “hates” the cheating partner. At the same time, the cheating partner brought pleasure into the life of the faithful partner through children, shared memories, and other actions, and thus may be both loved and hated at the same time. In the present study, this type of situation occurred in many participant descriptions of hate within the context of familial relationships, thereby validating the view that a person can concurrently hate and love another person, place, or object.

Spinoza also extended his theory of hate to groups. To hate a category of people, such as a class or nation all that is required is for one person, acting under the auspices of the group, to cause pain for the hater (Spinoza, 1933). From that point on, according to Spinoza, the hater who experienced pain at the hands of a perceived representative of some group will hate that person’s group based on the behavior of a single representative (Spinoza, 1933).

Sartre

Though less restrictive in his definition of hate than Aristotle, Sartre (1965) defined it as a reaction to an individual’s recognition of a lack of personal freedom which, paradoxically, is especially salient when someone does something out of kindness and generosity. Seeing the freedom of the benefactor highlights the captivity (and lack of freedom) of the recipient of the generous act (Sartre, 1965). Recognizing this lack of freedom and seeing in the other the freedom the recipient longs to have, may lead to the development of hate toward the benefactor. Sartre uses this line of analysis to explore why acts of love and kindness are sometimes associated with hate (Sartre, 1965) and

seems to suggest that hate permeates every relationship because everyone outside of the hater is Other which, by default, places them at odds with the Self who hates.

Concluding Views on Hate

All of the previous literature condemns hate as something undesirable though occasionally necessary, particularly when considered from the perspective of psychoanalysis. A world without hate captures the imagination but seems an impossible, and perhaps counterproductive, goal. The political psychologist Post (1999) proposed that groups of people need common enemies to rally against in order to define who they are. He also notes that enemies often are valued and promoted within societies to help that society achieve greater unity. We define ourselves not only by what we believe in but also by standing against (“hating”) those things in which we do not believe. We take action to change or destroy these enemies; in short, we sometimes are defined by what we hate.

In many of the philosophical and theological views discussed, love is closely related to hate: you love something so you will hate anything that might harm that which you love. From a theological perspective, God is omniscient, knowing everything, including those things that might destroy that which He loves thereby causing Him pain. Using Spinoza’s definition, God must hate sin, i.e., those things that can cause harm to that which He loves. Theologically, even though sin could not affect God so as to endanger His existence, it could cause pain thereby offering a possible explanation of how it might be possible for God to “hate the sin but love the sinner.” In similar fashion, people are asked to attempt to do the same, although results are sometimes disturbing and

have led to historical abominations such as the Inquisition; this approach may also lead to a situation in which people who purport only to hate the sin of some group of people then proceed to deride them in their suffering.

What the present study hopes to accomplish is to provide a clear, experientially-based definition of what hate is like for people who experience it in their everyday lives. Defining hate operationally is difficult at best and bridging the gap between scholarly and popular definitions is even more difficult. Royzman, McCauley, and Rozin's (2005) conclusion that "a lay reference to hate would be likely to prompt in the mind of an emotion theorist a very different idea than the layperson had sought to communicate" (p. 21) offers a clear indication why a phenomenological study was needed. To provide a clear picture of the culture's pre-theoretical experience of hate is to capture what hate means in that world. As I interviewed my participants, I gained insight as to how individuals viewed and responded to situations where hate developed. These responses helped to deepen my understanding of resolution of hate. In addition, I found that as my participants told their stories, they tended to describe their experiences in terms of words such as "stopping" or "releasing."

Etymology of "Stop" and "Release"

Besides "hate", two other words are of crucial importance to the current project: "stop" and "release." The verb "stop," means "to come to an end...to cease from happening" (Simpson, 2007). It derives from an Old English word relating to blocking an aperture; thus, it ultimately means to block the passage of something going from one place to another thereby preventing further progress toward the completion of an action,

process, or event. In reference to hate, “stop” means that the actions related to hate itself should end. This word “stop” has a somewhat negative connotation in that action is ceasing; it also carries the implication that “pressure” may build as a result. This idea fits well within the Nietzschean (1887/1994) conception of hate and forgiveness in which the person hates because they are powerless to make a difference in their current situation. As their hate grows, the pressure to affect change builds.

Another way of considering the cessation of a behavior such as hate is to view it as if the person “releases” or “lets go” of the particular behavior and its associated emotions. The word “release” may provide a better way to capture the change participants describe in relation to various forms of hate. “Release” derives from the Latin word *relaxare* which means to “stretch out again, slacken” and made its way into modern English from *relessen*, an Old French word, via Middle English (Simpson, 2007). This word has the connotation of being more active and positive than “stop.” As with stop, the individual plays an active role in the end of actions related to hate. Release tends to be an antonym for “stop” in terms of positive versus negative connotations: “to release” allows something to be set free or to escape confinement.

How then can these two words describe the same experience? Two factors are in play here: the first is that hate provides some form of “pleasure” or “comfort” to the hater, often as the only way he or she is able to strike back at the cause of turmoil leading to hate. Therefore, a negative feeling is associated with giving up or causing a pleasurable action to “stop.” Once hate has been released, there is a feeling of relief from the weight of a burden that has been lifted. We are released from the burden we have carried and our lives may now flow freely. This more complete description of the

experience may vary depending on which part of the experience the participant is focusing on at one particular moment.

Review of Literature on Resolution of Hate

Addiction Studies

Because my primary focus in this research is on when hate ends, I found it helpful to examine how other patterns of behavior are stopped or ended. The complexity of causing an action to stop may be seen in the following studies in which people attempted to find release from addictions to alcohol or smoking. Such experiences relate to the resolution of hate by sharing the goal of helping someone to stop performing a particular behavior and of changing the accompanying thought processes. By examining research related to addiction recovery, I hoped to gain a greater understanding of the difficulties involved in the case of resolution of hate.

O'Farrell, Hooley, Fals-Stewart, and Cutter's (1998) work on the emotion expressed in families of recovering alcoholics emphasizes the impact of other people and of the family on an alcoholic's attempt to stop abusing alcohol. This was illustrated in an interview conducted by these researchers that indicated "critical, hostile, or emotionally overinvolved" (p. 744) responses to patients by relatives resulted in significantly higher rates of relapse. This line of reasoning implicating the families of the addicts is not always seen as the primary contributor to the patient's problems. Physical addiction also plays a role. Previous research on addiction to smoking, however, does not support physical addiction as a primary difficulty. In fact, smoking cessation research indicates

that overcoming a physical addiction is rarely the most important factor in successful quitting (Piasecki, Niaura, Shadel, Abrams, Goldstein, Fiore, & Baker, 2000).

Piasecki et al. (2000) cite numerous studies involving drug and tobacco use and the extremely low correlations associated with withdrawal symptoms. Often relapse occurs long after physical withdrawal symptoms have ceased. Though hate does not require an outside chemical agent, it provides its own unique high in the form of empowerment. Feelings of empowerment, especially when combined with societal influences, make it difficult to resolve hate. The important idea to carry away from this analysis is that there are similarities in the experience of resolution of hate and the experience that enables one to stop smoking or abusing alcohol.

In the literature dealing with smoking and alcohol cessation, the proposed stages of cessation are usually described as maintenance, relapse, and recycling (Ockene, Emmons, Mermelstein, Perkins, Bonollo, Voorhees, & Hollis, 2000). Maintenance begins after a six month hiatus from drinking or smoking. Lapses are defined by occasional returns to the unwanted behavior such as having a single cigarette when out with friends. These lapses become relapses if a regular pattern of behavior develops. It is the pattern of smoking that is significant, not the number of cigarettes smoked. Curry and McBride (1994) and Okene et al. (2000) show successful quitters relapse several times. If relapses are stopped, however, such small setbacks can be built upon. A series of lapses and restarts is termed recycling. Though certainly not ideal, recycling is an important aspect of the quitting process. In the results of the present research, Participants 6 and 9 struggled for years, even decades, to resolve hate in their lives.

Forgiveness

One final point to consider concerns the connection between “forgiveness” and the release from hate. Forgiveness, means to “stop feeling angry or resentful toward (someone) for an offense, flaw, or mistake” (Simpson, 2007). In the pilot research project, *A Qualitative Analysis of Hatred* (Daniels, 2006), participants who resolved hate rarely used the word forgiveness but, as Mullet, Girard, and Bakhshi (2004) point out, a significant portion of the population views the terms reconciliation and forgiveness as synonyms. Others see forgiveness more in line with the dictionary definition in that the hater is no longer angry or resentful, though he or she may not reconcile or continue the relationship. Thus, one of our key concepts has the possibility of multiple and different meanings to different participants.

This is important to keep in mind in order to avoid confusion; in this study, I have placed my emphasis, not on forgiveness, but on the resolution of hate. This allows for, but does not require, reconciliation between hater and hated. I also hoped to avoid requiring restoration of the relationship to be a part of the experience in the event that some participants resolved their hate but did not restore the relationship with the object of his or her hate.

One of Mullet et al.’s (2004) major findings was that there were individual differences in the way people conceptualize forgiveness. To borrow a bit from William James, the present study attempts to find commonalities among the varieties of forgiveness experiences. The first step was to eliminate the word forgiveness so as to avoid the ambiguities associated with the term forgiveness. The study by Mullet et al.

provides some useful insights to forgiveness and the way people conceive of it. In their research, Mullet et al. focused on three questions:

1. Is forgiveness a change of heart process as depicted in current literature? Research indicated that some people do, in fact, follow this idea, although most do not believe that forgiveness “presupposes regaining affection or sympathy toward the offender.” They also found evidence suggesting that many participants are “unwilling to equate forgiveness and putting an end to resentment, which is in contrast with most philosophical conceptions” (Mullet et al., 2004, p. 84).

2. Is forgiveness only between the offender and the offended? Again, there was no single, clear-cut view. Forty-five percent of participants saw the forgiver as the principle player, with the idea of who may be forgiven being much broader than expected, even to the point of including “abstract institutions” as possible objects of forgiveness. At the other end of the spectrum, 25% of respondents believe forgiveness is only possible between a “known offender and a known offended.” This finding adds another layer of complexity to the problem of designing forgiveness interventions.

3. What are the effects of forgiveness on the offender? In this section of their questionnaire, they found that some forgivers see their action as “setting a good example” for the offender in hopes that offenders will “acknowledge their wrongs, regret their acts, and repair their faults” thereby becoming “better” people. A full 40%, however, disagree with the statement that “forgiveness can have positive consequences on the forgiven. They feel that forgiveness merely serves to let the offender know that he or she can “get away with it.”

Restoration of Relationship as Forgiveness

This focus on the forgiven was of vital concern for Enright and Fitzgibbons in their book *Helping Clients Forgive: An Empirical Guide for Resolving Anger and Restoring Hope* (2000). They suggest that forgiveness requires both a giving up of resentment and a morally based restoration of relationship. The following quote highlights the distinction between their concept of forgiveness and what I refer to as resolution of hate.

People, upon rationally determining that they have been unfairly treated, forgive when they willfully abandon resentment and related responses (to which they have a right), and endeavor to respond to the wrongdoer based on the moral principle of beneficence, which may include compassion, unconditional worth, generosity, and moral love (to which the wrongdoer, by nature of the hurtful act or acts, has no right) (p. 24).

This viewpoint provides a good example of why it was better to ask a question about when hate stopped than to force it into the realm of forgiveness. A resolution of hate only requires the hater to “abandon resentment and related responses” (p. 24). As Enright and Fitzgibbons point out, researchers such as McGary (1999) (a philosopher) see what we call resolution of hate as forgiveness. McGary (1999) states that forgiveness is a virtue by which we are able to keep resentment under control.

The definition used in Hawthorne’s (1997) phenomenological study described reparation in much the same way as Enright and Fitzgibbons describe forgiveness – as a release of resentment and a restoration of relationship. In analyzing participant descriptions, Hawthorne described three distinct phases of reparation: 1) experiencing a

breach, 2) coming to terms with the breach, and 3) repairing the breach. The breach was described as the distance created between two people who were formerly in close relationship to one another. Participants in his study discussed breaches of relationships between spouses, parents and children, and friends. Although the experience of reparation occurred in the final phase, repairing the breach, participants chose to provide in-depth accounts of the first two phases.

In descriptions of repairing the breach, “Three aspects of the reparative process stood out as defining characteristics” (Hawthorne, 1997, p. 215). The first aspect, discussing responsibility for the breach, usually took the form of an apology and helped to delineate “relational boundaries” that fostered renewed growth in the relationship. In the second aspect, the participants described experiencing a change in perspective regarding the breach situation. This change recasts both the relationship and the breach in a new light allowing for the third action of reparation, which “provided the injurer an opportunity to do something to earn relief” (Hawthorne, 1997, p. 215). Through this three-stage process of reparation, the participants were successful in releasing their resentment and restoring relationships with those who wronged them.

Rowe, Halling, Davies, Leifer, Powers, and van Bronkhorst (1989) conducted another phenomenological study that focused on the closely related topic of forgiveness. They asked participants to respond to the question, “Can you tell us about a time during an important relationship when something happened such that forgiving the other became an issue for you?” (p. 237). The phrasing of the question elicited descriptions of two types of experiences of forgiveness. The first type consisted of resolved experiences of forgiveness (i.e. the participants had completed the process of forgiveness) while the

second type of forgiveness experience dealt with “those [participants] who were in the midst of the process” (Rowe et al., 1989, p. 237).

Rowe et al. (1989) found that the experience of forgiving another had two dimensions: 1) “it is a process that is immediately experienced as interpersonal” and 2) “the experience of forgiving another also has qualities that transcend one’s relationship with that person and open one up to oneself and the world in new ways” (p. 239).

Participants described an experience of “tearing” the relationship that created the need for forgiveness. This was followed by a period during which the person worked through the process of forgiving. As participants arrived at a place in their lives where they had completed the total process, they described it as “a sense of arriving home after a long journey” where “the world is welcoming, so well remembered and yet transformed” (p. 242). The pivotal point on this journey, according to Rowe et al. is when the person experiences “a shift in one’s understanding of, and relationship to, the other person, oneself, and the world” (p. 242).

Releasing Resentment as Forgiveness

Although the restoration of a relationship is a worthwhile goal, not everyone seeks that particular resolution. For those who do not restore relationships, release of resentment is the final state and, in fact, may be all that the participant needs or wants. Is this forgiveness? Most argue that forgiveness requires a level of intention on the part of the forgiver. Although resentment may fade over time, without intentionally directed cessation, McGary claims it cannot be forgiveness. He goes on to disagree with Murphy’s assertion that the offender’s well being must be taken into account (McGary,

1999). It is on this point that Enright and Fitzgibbons take issue with McGary preferring that a “moral sense” be incorporated into the hater’s reactions to the object of his or her hate. They claim that to remain in a state of “cool detachment” while giving up resentment does not equate with forgiveness because this action is not, in their words, “necessarily moral,” even though McGary claims that forgiveness must ultimately go beyond duty in order to relieve us of obsession with resentment (McGary, 1999). His position also allows forgiveness of the dead because forgiveness is ultimately an act of the individual who forgives and may be undertaken alone.

For Enright and Fitzgibbons, forgiveness is a noble even necessary goal, particularly in individual therapy, but if extended to larger contexts such as to groups of people of diverse racial and ethnic backgrounds, giving up resentment may be a more practical and attainable goal. Cool detachment is much preferred to Sternberg’s burning hate, which is described as a precursor to genocide with its need for annihilation of the perceived enemy.

Phase Model of Forgiveness

Enright and Fitzgibbons’ Phase Model of Forgiveness is composed of four components: Uncovering, Deciding, Working, and Deepening. Though most people advance through the process in the order shown, some clients have been known to start at the Working Phase and motivated by insights there, begin exploring the origins of the offense, thereby resulting in work in the Uncovering phase (Enright & Fitzgibbons, 2000).

The Uncovering phase is characterized by wrestling with the emotions created by having suffered an injustice. “The primary goal of the Uncovering Phase is for clients to have a much better understanding about how the original unfairness and their reaction to it have affected their psychological health” (Enright & Fitzgibbons, 2000, p. 68), thus enabling them to consider forgiveness as a way of alleviating distress.

In the Decision Phase, the person decides to forgive, a process that begins with a commitment to forgive. This process, though necessary, is largely cognitive and only the beginning of a path toward complete forgiveness. For this reason, it is stressed that the Decision Phase must be a conduit for the client to choose voluntarily to forgive.

Following the Decision Phase is the Work Phase. Here the client is expected to develop a level of understanding of the offender that may lead to genuine forgiveness. This understanding allows the offender to be viewed from a different perspective, as more “wholly human” perhaps. When this occurs in a typical sequence, cognitive appraisal paves the way for a change in affect (Enright & Fitzgibbons, 2000).

The Deepening Phase affixes forgiveness firmly in the person’s life as he or she begins to gain an expanded understanding of forgiveness and its application. Ideally, the client “may begin to generalize the learning to new situations and people” using the techniques learned in therapy to resolve other instances of hate and conflict in their lives. The deeper consideration of the principles involved may also lead to a client, “recycling through the other phases, this time in a deeper, more insightful way” (Enright & Fitzgibbons, 2000, p. 19).

Forgiveness Across Groups

Lerner (2004) offers a more macro level approach to the resolution of hate. He advocates ensuring the ability of every individual to develop him or herself both physically and mentally, particularly when young. This is accomplished by becoming involved in the community and by taking part in civic projects creating well-adjusted, open-minded citizens, and he sees this as the key to diminishing hate. Citing former Vice President Al Gore, he calls for the continued development of “family-centered community building” to train young people in such a way as to facilitate the growth of liberty and social opportunity throughout the communities of the United States. Lerner envisions a nation where each individual strives to contribute both to his or her own as well as to others’ “positive development” (Lerner, 2004, p. 118). This focus on the development of a moral imperative, and the subsequent lessening of hate, offers an interesting departure from the majority of the literature regarding resolution of hate in that it seeks to promote a willingness to resolve conflicts before hate forms. This is also one of the few approaches advocating a way to reduce hate in a population. Perhaps it is through encouraging a more civic and morally minded populace that both the formation and continuation of hate can be discouraged.

Empirical Evaluations of Forgiveness Interventions

Prior to the early 1990’s there was a noticeable lack of empirical research surrounding forgiveness outside of religiously affiliated therapists and journals. Diblasio, and Proctor (1993) found in their study of psychotherapists in the American Association of Marital and Family Therapists that while the majority found forgiveness a desirable

attribute the group did not actively use forgiveness techniques in their practices. Multivariate analysis revealed that therapist age and openness to the patient's religiosity were significant in predicting whether or not they implemented forgiveness based therapeutic techniques. Older, religiously open, therapists were more likely to embrace forgiveness although close ties between world religions and the concept of forgiveness have caused many therapists to distance themselves from using forgiveness-based techniques (Diblasio & Proctor, 1993). As evidenced by the explosion of literature in the mid 1990's, therapists moved past this sticking point and started implementing interventions designed to produce forgiveness experiences in their clients.

In an early empirical test of forgiveness interventions, Hebl and Enright (1993) explored the usefulness of group therapy in assisting elderly women to forgive past hurts in their lives. Participants were 24 women, age 65 and older, who were divided into an experimental (13) and a control (11) group. Both groups attended group therapy sessions where issues pertinent to participants' past hurts were discussed without bringing up the topic of forgiveness. The experimental group also received group therapy focusing on the following issues:

1. Introduction to definitions of forgiveness; psychological defenses,
2. Exploration of issues leading to one's own anger,
3. Acknowledging that one has been hurt and exploration of ways one nurtures the pain; consideration of forgiveness,
4. The commitment to forgive,
5. Focusing on the offender; reframing, empathy, compassion,
6. Realization that oneself has needed forgiveness from others,

7. Accepting pain on behalf of people who hurt us,
8. Focusing on one's own changes caused by the injury; focusing on release of one's own negative emotions and releasing the other (Hebl & Enright, 1993, p. 661).

Results indicate that after completion of the eight-session program, the experimental group scored significantly higher than the control group ($p < .05$) on a posttest of the Psychological Profile of Forgiveness Scale. One unexpected result was that participants in both groups "Significantly decreased from pretest to posttest on psychological depression and trait anxiety" (Hebl & Enright, 1993, p. 658). The authors hypothesize that the interaction of individuals in the group setting helped participants in both groups achieve some level of healing.

McCullough and Worthington's (1995) study also concerned the efficacy of forgiveness interventions. In this study, they divided 86 participants into 3 groups: interpersonal (30), self-enhancement (35), and waiting list control condition (21). The first two conditions went through one of two forgiveness interventions developed by the researchers. For the interpersonal group, the intervention stressed forgiving in an effort to improve current and future relationships with others. For the self-enhancement group; information on forgiveness was presented in order to avoid the negative effects of not forgiving. The control group did not receive exposure to either of the two interventions.

Both interventions were significantly more effective in promoting forgiveness than for those in the control group. A final analysis revealed that the self-enhancement condition was the most efficacious since its effectiveness went beyond the interpersonal relationship intervention in promoting forgiveness as measured by Wade's Forgiveness

Scale: “Participants in the self-enhancement condition also had more affirming thoughts and feelings toward the offender than did control group participants.” In addition, both experimental groups had “less desire for revenge, more positive feelings toward the offender, and more desire for reconciliation.” On this basis, McCullough and Worthington concluded,

...intervention components that encourage empathy for one's offender, promote change in one's perspective on having been hurt, promote exploration of one's need to be forgiven, and distinguish forgiveness from reconciliation [and] along with the curative elements of group participation...effectively promote forgiveness, as suggested in previous theoretical...and empirical work (McCullough & Worthington, 1995).

In their research on college age adults, Luskin, Ginzburg, and Thoreson (2005) built upon the research of McCullough & Worthing (1995) and Enright & Fitzgibbons (2000) to develop a forgiveness intervention that was “designed to be used as self help, not psychotherapy” and was capable of being taught in a group format. Fifty participants took part in the study. Of these, 23 were assigned to one of two experimental groups while the researchers placed the remaining 27 on a waiting list that served as the control group. As was common to all of the forgiveness studies I examined, each participant took a forgiveness assessment three times. The first was prior to the intervention, the second, immediately after the intervention, and the last several weeks later. The training sessions consisted of six one-hour meetings conducted by Dr. Luskin, a licensed marriage and family counselor.

The intervention itself consisted of two focuses. The first was challenging beliefs such as: “People should treat me kindly,” “People who do things I don’t like must be punished,” and “The past must influence the way I feel now” (Luskin et al., 2005, p. 169). The second focus was on two stress-relieving strategies termed Freeze Frame and Lock-in. Freeze Frame provides a calming effect by shifting attention away from the stressful experience and recalling a positive memory or feeling. Lock-in helped participants to generate feelings of love and positivity by “locking-in” on the “positive or loving feeling generated in Freeze Frame” (p. 170).

The researchers found that their intervention resulted in reduced levels of hurt and angry reaction among participants. Furthermore, participants exhibited increased levels of “hope, forgiveness related self efficacy, and spiritual growth” (Luskin, Ginzburg, & Thoreson, 2005, p. 176). In one finding, the authors state:

Interestingly, we did not observe any change in the participants’ attitudes toward the transgressor. That is, although participation in the group intervention reduced the intensity of hurt and somewhat increased the willingness to forgive the offender, the intervention did not affect reported levels of malice or estrangement (p. 177).

Luskin et al. (2005) attributed this result to the intrapersonal nature of the intervention, which did not specifically stress reconciliation with the other but focused on the beneficial aspects of forgiveness for the forgiver. Their final suggestion is to attempt a replication of the study with college students who had experienced more severe psychological difficulties. As we are about to see, Staub and his colleagues took on this challenge.

In the two studies just discussed – McCullough and Worthington (1995) and Luskin, Ginzburg, and Thoreson (2005) – the researchers excluded participants with deeper psychological issues such as incest or sexual molestation. According to McCullough and Worthington, this limitation called into question their conclusions about the intervention when applied to more deeply troubled individuals (McCullough & Worthington, 2005). To explore this concern in more depth we will now turn our attention to Staub’s research on forgiveness interventions in Rwanda (Staub, Pearlman, Gubin, & Hagengimana, 2005).

This study dealt with an intervention designed to help both the victims and the perpetrators of the genocidal campaign unleashed in Rwanda in 1994. According to Staub et al. (2005), approximately 750,000 people lost their lives during violence that was not only permitted, but was organized, by the government. Staub et al. designed a forgiveness intervention program encompassing both “psychoeducational and experiential” components. In the program, participants attended two sessions per week for a period of three weeks. These sessions consisted of interactive lectures combined with large and small group discussions that helped Rwandan participants to apply the concepts to their own experiences of the genocide. The topics of the group discussions were:

- 1) Understanding Genocide
- 2) Understanding the Effects of Trauma and Victimization and Paths to Healing
- 3) Understanding Basic Psychological Needs
- 4) Sharing Painful Experiences in an Empathic Context
- 5) Vicarious Traumatization (Staub et al., 2005 p. 304-305).

In an effort to mitigate harmful repercussions within the existing reconciliation work underway in the country, the researchers included the domestic program as one of the research conditions. This group was labeled the Traditional Condition. Two other conditions were studied, the Integrated Condition, in which group facilitators were trained to integrate the researcher's methods into the domestic program and a no-treatment control condition. Other experimental conditions were also examined during the intervention. Healing vs. Community-Building pitted an intrapersonal perspective against an interpersonal one, with the last condition examining the efficacy of secular and religious foci. The use of these experimental conditions in the intervention resulted in a 3x2x2 design with a total of 12 groups that averaged 16 members each (Staub et al., 2005).

Staub et al. (2005) found that their intervention, when compared to traditional and control group conditions, both reduced trauma symptoms and helped members of the Hutus and Tutsis to view one another in a more positive light referred to as "a greater readiness to reconcile" (p. 324). This effect endured through a two-month posttest. The two other groups, traditional and control, saw increases in trauma symptoms with no change in their readiness to reconcile (Staub et al., 2005). Staub et al. attributed this to the resurgence of emotions related to remembering the trauma as well as to events that occurred in Rwanda that brought the memories to the forefront again.

Additional results indicated that a community group focus was more effective than a healing group format in promoting readiness to reconcile and to produce a decrease in symptoms. "The religious groups reported fewer trauma symptoms than secular groups, but participants in secular groups had a more positive orientation toward

members of the other group.” In short, the intervention showed a lasting effect and appeared to be most effective in producing reconciliation when a community focused group used the integrated method with a secular foundation. This finding was surprising to the researchers since most religions focus on forgiveness as a crucial factor, and they attempted to attribute this result to an us-them dichotomy created by participation in the religion (Staub et al., 2005).

Theological and Philosophical Perspectives on resolution of Hate

As alluded to earlier, hate is condemned by most religions whereas forgiveness is seen as the standard to which we should all aspire after feeling anger or hate. Many religions see forgiveness of another person as an avenue to receiving forgiveness from God as illustrated in this Islamic quote: “And the recompense of evil is punishment like it; but whoever forgives and amends, his reward is with Alla. Surely He loves not the wrongdoers” (Mohammad, 2002/650, sura 42:40, p. 950). Alexander Pope took this view further when he stated “To err is human; to forgive, divine” (Bartlett, 1919, 3498) in an appeal to his fellow human beings to take on more of the attributes of God. The concept of being forgiven by God is also present in the Our Father prayer in which the supplicant states “forgive us our trespasses as we forgive those who trespass against us.”

It was Lewis B. Smedes, Protestant author and ethicist, who wrote in The Art of Forgiving (1997) that hate is a prison that ensnares the hater in a desire for revenge or ill will toward the object of his or her hate. This idea echoes the Buddhist sentiment discussed earlier, in which the person strives for release from all desire, hate included. For all of the major religions, the position of the forgiver is seen as the position of power.

The most concise representation of this is in Hinduism as expressed through Mahatma Gandhi who stated that, “The weak can never forgive. Forgiveness is the attribute of the strong” (Moncur, 2007). Even secular writers such as Oscar Wilde appreciate the power that forgiveness can grant: “Always forgive your enemies--nothing annoys them so much” (Moncur, 2007).

Nietzsche and Forgiveness

Of course, there is never unilateral agreement on any front in social science. For a dissenting view on forgiveness, Friedrich Nietzsche provides a perspective that casts the forgiver as the weaker participant. In his *Genealogy of Morals*, Nietzsche asserts that, when wronged, those who have power will correct the wrong by confronting the offender. All others are left to exist in their weaker position with little option but to tolerate the current state of affairs. If they could change it they would, unfortunately they have no power in the present situation (Nietzsche, 1887/1994).

In an effort to combat such powerlessness, people, according to Nietzsche, must find some way to ameliorate these feelings. They do this by turning their weakness into a supposed strength by labeling it forgiveness. The fact that this often happens in a religious context in which the offender will one day face some form of last judgment illustrates, for Nietzsche, how the offended party really wishes to rectify the situation via a powerful intervention on his or her behalf. Lacking the power to do so, they seek out someone or something who promises to take vengeance and label this avenger God (Nietzsche, 1887/1994).

Ultimately, the forgiver is left comforted in paradise because of his or her patience while the offender suffers greater punishment than the forgiver could ever have managed alone thereby gaining compensation for suffering while resting in the knowledge that the offender is receiving punishment that is at a minimum equal to the pain and suffering caused in life. With this knowledge, the hater is capable of letting go of the hate thus bringing us full circle from the origin of hate to its cessation via divine judgment (Nietzsche, 1887/1994).

Questions Remaining from the Literature

Is there a relationship between participant descriptions of the origins of their hate and the cessation of that hate? Perhaps the most obvious example would take place in situations involving familial hates. If one's parents hated a particular race, it would seem reasonable to expect that their child would develop a similar hatred as well. At first glance, this type of hate should be less persistent than hate developed from a personal experience with a particular person or race. The combination of direct experience and familial hate, however, would yield the most firmly rooted hate. This can be seen in situations ultimately resulting in genocide. Children are taught from an early age to hate a particular people group. It is then made personal by blaming poverty, lack of jobs or housing, etc. on the offending group, thereby producing an intense, long-lasting hate.

Within the present study, hatred for one's fellow human beings, including dead ones, make up the bulk of participant interviews. However, animals, abstract concepts such as God or government, and even objects or classes of objects are also the focus of intense, life-changing hatreds. Hatred of abstractions and objects is certainly more

socially acceptable and perhaps even desirable in certain contexts. “Hate” for injustice and foul play help form the basis of our legal system, so to categorize all hate as harmful may not necessarily be correct.

Chapter 2 - Method

To study experiences in which hate was resolved, the present project followed a modified phenomenological method that, according to Moran (2000), is based on five main aspects: (1) a presuppositionless starting point, (2) a suspension of the natural attitude, (3) an analysis of the life-world and of human-being-in-the-world, (4) a phenomenological mode of knowing, and (5) intentionality.

Presuppositionless Starting Point – No Theory

The first of these aspects involves a presuppositionless starting point. This requirement is designed to prevent hasty interpretations by discarding “philosophical theorizing in favour of careful description of phenomena themselves” (Moran, 2000, p. 9). In practical terms, a researcher conducting a phenomenological study does not seek to prove or disprove a particular theory or hypothesis; rather, participant experiences are the focus. Focusing on experience makes the participant the expert, with his or her specific descriptions the final arbiter in any dispute regarding the interpretation of the experience. Husserl argued for this same principle when he sought greater emphasis on direct experience rather than on abstract theory and admonished researchers to focus on experience rather than on theory (Husserl, 1970).

Suspension of the Natural Attitude – Bracketing

The natural attitude is the ordinary human way of seeing the world, which encompasses “scientific, philosophical, cultural, and everyday assumptions” (Moran,

2000, p. 11). All of these must be put aside, so far as possible, to assist in eliminating a concern with *a priori* hypotheses. This effort helps keep the researcher, and later an interpretive group, from forcing the experience into a preconceived structure or framework. Researchers use the technique of bracketing to achieve greater awareness of their own presuppositions and biases and to guard against allowing those presuppositions and biases to influence interpretation of participant descriptions of experience. It should also be noted that narrative structure is not the focus either. The focus in the present study is on the structure of the experience and not on the structure of the description of the experience. This structure derives solely from participant descriptions of their experiences without placing primary focus on the structure of that description, as in narrative analyses.

Analysis of the Life-world and being in the world

The life-world and being-in-the-world are at the heart of what phenomenological inquiry seeks to describe. Husserl's ideas concerning the nature of experience provide a philosophical foundation that allows researchers to avoid the problem of whether a particular object of experience "really" exists or not. It is enough for the researchers to know that hate "has a meaning and mode for consciousness...(and)...is a meaningful correlate of the...act" (Moran, 2000, p. 16). More simply, the experience of resolving of hate is the present focus; whether the object of hate and the circumstances surrounding it and its cessation are real or imagined in terms of some standard different from the person's own description.

The Phenomenological Mode of Knowing – Description

Phenomenology focuses on the recognition that we come to know our world through experience, and we study experience through descriptions of those experiences. It is only through a person's descriptions of their experience that we can gain insight into what it is like from their point of view. While this exchange gives us some ground for relating to one another, we also recognize that it prevents us from ever fully knowing and understanding a world devoid of personal presuppositions. The filters of personal experience can never be removed, and it is with this in mind that we seek to understand, as much as possible, another person's experience of some topic. As we enter into a dialogical relationship with research participants, we acknowledge their impact on us as researchers as well as the impact we have on them by asking them to participate in this project.

Structure of Intentionality – “Aboutness”

The concept of intentionality provides the philosophical framework for the study of conscious experience. Husserl's conception of intentionality is that “all conscious experiences (*Erlebnisse*) are characterized by ‘aboutness’. Every act of loving is a loving *of* something, every act of seeing is a seeing *of* something” (Moran, 2000, p. 16). Without this philosophical backing, the study of conscious experience is mired in the ontological quandary that questions the existence of those objects. Within the framework suggested by Moran, the researcher is free to study the phenomenon itself “disregarding whether or not the object of the act exists, it has meaning and a mode of being for

consciousness, it is a meaningful *correlate* of the conscious act” (Moran, 2000, p. 16).

Research of this sort must be approached with an appreciation for the interconnectedness of consciousness and the object(s) of consciousness. Moran emphasizes this stance as he concludes with Merleau-Ponty’s conception of intentionality, “the relation of human consciousness to being in itself is so intertwined and interwoven that there is no possibility of...attempting to conceptualize one without the other” (p. 17).

The Bracketing Interview

The first step toward conducting a research project of this type is the bracketing interview. A bracketing interview is designed to help the researcher identify personal presuppositions and to understand how those presuppositions might influence the process of interviewing and/or and of interpreting the topics addressed in participant descriptions. My bracketing interview was concerned with my response to the following request:

Please describe a time when you stopped hating someone or something.

A colleague from the Center for Applied Phenomenological Research at the University of Tennessee conducted the interview. I then transcribed the interview in its entirety for presentation to the interpretive groups in the University of Tennessee College of Nursing as well as in the Center for Applied Phenomenological Research. Two members of the research group read this transcript aloud. One member of the group took on the role of the interviewer; the other read the participant’s lines.

The research group identified three bracketing issues: 1) Abstract Appraisal, 2) Emphasis on New Experiences, 3) Religiosity. The first issue, Abstract Appraisal, describes a cerebral quality identified by the group in all the experiences in which I

resolved hate in my life. In these experiences, I carefully considered the philosophical and theological implications of my hates, and these thoughts helped me to reach a point where I was able to resolve my hate toward those things. A second bracketing concern involved an Emphasis on New Experiences. This was identified because of my tendency to seek solutions to unresolved issues in my life. Rather than run from hates, I sought contact with that which I hated and challenged those hates with the hope of resolving the issues and relieving myself of hate. This tendency is rooted in the third bracketing issue, Religiosity. Reared in a conservative, Protestant religion, I was taught that I am not allowed to hate people. Therefore, anytime I identify hate in my life, particularly toward a person, I attempt to resolve it. Of course, this is not the case for all who experience hate, so it becomes a concern when I interview participants about their personal experiences. The research group identified these issues as potential problems that I needed to consider both when interviewing participants and when interpreting transcripts in order to help prevent ignoring participant experiences that did not have these qualities or to help prevent placing undue emphasis on experiences that did share these traits.

The Research Group

The bracketing process provides a first look at the interpretive research group. This group is designed to aid the researcher by providing checks and balances against what may be his or her limited experience of the topic. The interpretive research groups consulted for the current study were comprised of psychologists, political scientists, educators, nurses, and English language and literature specialists. In the group setting, an interview is read aloud, line by line, in an effort to thoroughly interpret the experience

described in the text; in this case my experience of the resolution of hate. As the process unfolds, group members strive to bracket their own ideas regarding daily life, reality, and the phenomenon in question thereby helping to prevent presuppositions (and biases) from obscuring the interpretation of an interview (Pollio, Graves, & Arfken, 2006).

Participants

To participate in any phenomenological study, the participant must meet two criteria: (1) he or she must have experienced the phenomenon under consideration and (2) he or she must be willing to communicate that experience to the researcher. These requirements are both a help and a hindrance when recruiting participants. Overall, recruitment for a phenomenological investigation is not much harder (or easier) than for a quantitative study as it is different. It is a help since finding a statistically random sample is not an issue with regard to the demographic characteristics of participants. A qualitative project, however, can be difficult when the topic concerns an experience relatively few people have had or bears a social stigma such that potential participants are reluctant to participate.

Recruitment for this particular study was difficult. Many potential participants reported having hated people or things and were willing to talk about those experiences. Unfortunately, it was rare to find someone who had resolved his or her hate (another testament to the enduring nature of hate in people's lives). To recruit participants, fliers were posted in buildings around campus, in coffee shops, and at local churches. Despite this effort, there was no response. As a result, participants were recruited via word of mouth. Through a network of friends, family, and colleagues both at the University of

Tennessee and at another local college, 12 participants were recruited (six male and six female) ranging in age from 18 to 85 with educational backgrounds ranging from high school diplomas to graduate degrees. A variety of cultural, geographic, and socioeconomic statuses were represented in this group of participants, none of whom were compensated in any way for participating in the project. To guard the privacy of participants, names and locations referred to during the interviews were changed during the transcription process.

Participant Interviews

The interviews themselves were conducted at a variety of locations ranging from offices at the University of Tennessee to local restaurants and participant homes. A Sony digital voice recorder was used to record the interviews, which were then downloaded to a computer and transcribed using Sony's Digital Voice Editor 2 software. This method of recording and transcribing the interviews worked very well. I completed all transcription myself without the aid of an external transcription machine. The data were secured against loss as multiple electronic copies of the interviews and transcripts were made in the event of hardware failure. Participants agreed to this method of recording, transcription, and storage as part of the process of informed consent (see Appendix A). Additionally, they never indicated any discomfort regarding this method of conducting and recording the interviews.

The opening research prompt itself was carefully considered. I wanted to design it so as to elicit as wide a range of situations as possible in which participants reported that they resolved hate. This was accomplished by wording the question in a positive

way. I considered placing limits on the participant by using the following prompt:

“Please describe an experience of stopping hating. Do not discuss a time when someone stopped hating you.” The main argument for structuring the prompt in this way was to prevent participants from discussing times when they were the object of hate rather than the person who hated. Rather than limit participant response, I sought to reword the initially proposed prompt in such a way that it allowed the participant to express a wide range of situations of hate both toward other people as well as toward abstract entities such as governments and religious groups. The prompt used in the current study was designed to be sensitive to all of these issues:

Please describe a time when you stopped hating someone or something.

In conducting interviews for the current study, I deviated from the way in which phenomenological interviews are normally conducted. Like all phenomenological interviews, I began by stating the research prompt. The deviation occurred when I asked follow-up questions based on participant responses. In formulating these follow-up questions, I paraphrased participant responses to ensure my understanding of the participant statements was correct. In paraphrasing, I sometimes introduced new terms and concepts that participants did not initially use. All paraphrases, however, stayed within the context of the interview and did not refer to outside interpretive systems or theories. I attempted to stay as close as possible to the evolving meaning of the experience as the participant and I reconstructed the events under consideration. This differs from the more usual technique of using only the specific words and concepts spoken by the participant when phrase questions or asking for clarification. For this study, the focus was on portraying the participant experiences. The introduction of terms

not previously used by the participants prevents this study from being classified as involving purely phenomenological interview techniques as ordinarily understood.

Text Analysis

To determine themes and describe an overall structure, I presented my bracketing interview and six participant interview texts to the interpretive research groups in the University of Tennessee College Of Nursing and in the Center for Applied Phenomenological Research, also at the University of Tennessee. The six one-hour sessions each reviewed one transcript. After analysis of these six interviews in the group setting, I analyzed the remaining six transcripts alone. During the group sessions, one person was designated as the participant and another served as the interviewer. They then proceeded to read aloud the complete text of the interview. Members of the research groups called attention to any portion of the text that struck them as significant, and the ensuing discussions of the significance of the topics noted ranged from philosophy to modern pop culture as the group sought to identify commonalities across the various texts.

These commonalities, referred to as preliminary themes, served to tie the texts together and defined the principles upon which the experience of the resolution of hate depended. One counterweight that served to minimize bias was an insistence on finding evidence for each theme in the texts themselves. Participants in the study were the experts; only their words could capture how they experienced resolution of hate. Furthermore, their words were used as the final arbiter in any dispute regarding interpretation.

After these analyses, a clear thematic pattern began to emerge. Group members continued to challenge all proposed themes until a consensus was reached. Descriptive interpretations are the desired goal of this process and, as such, the group identifies and removes theoretical interpretations from consideration. My own individual analysis of the final six transcripts also identified themes comparable to those identified in the group sessions. My effort next shifted from searching for individual themes within the transcripts to identifying a thematic structure common to all of the texts. “The rationale for looking across interviews is not to produce generalizability but to improve interpretive vision” (Pollio, Graves, & Afken, 2006, p. 258). A list of quotes and passages related to the themes was compiled along with a preliminary thematic structure. This material was then presented to two interpretive research groups for discussion.

Evaluation of Results in Qualitative Studies

As with any line of research, one of the more significant aspects of the project is in response to the question, “What did you learn?” In qualitative studies, a major purpose is to gain a deeper understanding of how individuals experience a particular phenomenon. This understanding may be undervalued if readers attempt to interpret results according to criteria used to evaluate quantitative data. This widespread tendency is so difficult to overcome that researchers such as Morrow (2005) and Josselson (2004), as cited by Graves (2006), explicitly advocate an eight-point list of criteria for evaluating qualitative research. These criteria, originally developed by Morrow (2005), are:

1. Disclosure: Does the author disclose his or her own personal biases, values, as well as methodological assumptions that could potentially bias the research and thus take the position of owning his or her perspective?
2. Situated Description: Is the group of participants adequately described and situated in terms of a brief autobiographical statement and the particular events they chose to discuss?
3. Examples: Are the findings grounded in examples that come directly from accounts provided by participants?
4. Credibility: Was the credibility of the research checked by presentation to an interpretive group or by returning to participants for evaluation of tentative findings?
5. Coherence: Are relationships among themes and categories coherent? Does the description of the phenomenon make sense to the reader(s)?
6. Fairness: Was the investigator fair in providing evidence from across the experiential accounts of participants, rather than focusing on a few accounts for evidence?
7. Dependability: Are the results dependable; i.e., was a systematic process described and followed during the investigative process?
8. Triangulation and Saturation: Are the results triangulated; was the analysis based on a sufficiently large number and diverse set of experiences to indicate that the thematic possibilities are saturated? (Graves, 2006, p. 91)

In evaluating the results of the present study, these criteria were used to provide a rigorous examination of the phenomenon in question. Attempts to discuss the results of a

qualitative study in terms of the standard concepts of validity, reliability, and other quantitative measures are akin to grading an essay exam with the key to a multiple-choice exam. The attempt would result in gross misunderstandings regarding the appropriateness and applicability of qualitative studies of this nature.

Potential Problems

The present research derives from participant experiences regarding the phenomenon of the resolution of hate. Graves (2006) presents five potential difficulties with studies of this type: 1) researcher bias, 2) determining truth or falsehood of results, 3) participant efforts to help or hinder the researcher in discovering whatever it is the participant thinks the researcher is attempting to discover, 4) quality of results is dependent upon the experience of the researcher and the quality of the data set, 5) interpretation of participant interviews.

Researcher Bias

If I ignore participant experiences and attempt to assess them in accordance with an *a priori* theory I hold, I risk making assumptions that might prevent insights and understanding. A suspension of the natural attitude together with an attempt to employ a presuppositionless starting point assist in preventing “theoretical stances [from] creeping back in to the phenomenological viewing of the phenomena” (Moran, 2000, p. 11). In short, qualitative researchers must attempt to bracket, or set aside, personal and theoretical presuppositions and be open to participant descriptions. Setting aside

presuppositions is accomplished by means of the bracketing interview and by group interpretation of transcripts derived from participant interviews.

Testing the Truth of Results

When evaluating qualitative research, one method of assessment is to compare the findings with one's personal experience. The reader must ask whether the research is representative of his or her own experience. Some readers might be tempted to evaluate the results using quantitative methodologies or criteria such as statistical analysis based on rates of word frequencies. Such approaches, however, reflect a fundamental misunderstanding of the method and result in claims that the method is not capable of supporting. If researchers capture the experience from a participant's perspective, it has the benefit of ensuring that participants (as well as future readers) will find results comprehensible and relevant.

Participant Efforts to Help or Hinder

There is a concern that a participant may willfully misrepresent his or her experience for the sake of trying to "help" the researcher by providing whatever it is the participant believes the researcher wants. During the course of an interview, however, participants generally come to speak more openly because the interviewer only asks them to describe events and situations in their lives. It is the job of the interviewer to note points of discomfort and to allow participants to proceed at their own pace without pressuring them. For someone to put on a deliberately misleading yet thoroughly convincing act during the course of an entire interview seems unlikely. Generally, the

most difficult part of the interview is to focus the participant on the experience itself. Participants often supply theoretical explanations for events, and these explanations sometimes offer valuable insights that inform an understanding of the participant's experience. The primary focus of the interview, however, is not on the "why of the experience" – neither the explicit one advocated by the participant nor the one brought to the process by the researcher – but rather on a nuanced description of the experience. Fortunately, most participants, with the assistance of the interviewer's questions, explain themselves adequately. In those instances where a participant is reluctant or unwilling to discuss some matter, the very fact that the experience creates such a reaction provides support for the significance of this experience on his or her life.

Quality of Results

Interpretations of transcripts are subject to variations based in both participant experiences as well as in the interpretive skills of the researcher. "The quality of the interpretation is limited by the skills of the reader of the interview texts and by the quality of the present set of data" (Graves, 2006, p. 87). In dealing with these problems, the researcher must first recognize them as problems. As interviews are conducted and transcribed, the researcher will begin to "get a feel" for the results. As he or she gathers more participants, the quality of the interviews is also assessed to ensure participant descriptions are comprehensible and relevant to the experience under consideration. The researcher knows that he or she has reached this point, referred to as saturation, when new themes stop appearing in the interviews. Generally, it takes between six and twelve interviews to achieve saturation (Thomas & Pollio, 2002).

The importance of the research group cannot be overstated when attempting to control for the quality of the researcher's skills as an interviewer and interpretive reader. The group's purpose is to provide the researcher with other, often more experienced, viewpoints. This input assists the researcher in eliminating problematic interviewing technique(s) and helps to ensure useful results are produced via the interpretive process. The group also helps identify bracketing issues to help the researcher guard against the imposition of a priori theories or personal biases.

Interpretation of Participant Interviews

Addressing the potentially problematic issue of how experiential interviews are interpreted is important because the method used in the current study is not standardized in the same sense as a statistical operation such as analysis of variance. Qualitative studies such as the current one use hermeneutic analysis to explore the meanings of participant experiences. This process is subjective by nature because the object of research is the experience itself. For purposes of the current study, the research group discarded all (preliminary) themes that were in direct contradiction to the description of any participant. All themes were required either to be present or plausible in each participant's description of his or her experience. By plausible, I mean that the themes fit within the structure of the experience even if not explicitly stated.

Chapter 3 - Results

Interpretive research groups analyzed the bracketing interview and six participant interviews. The situations in which hate was resolved are presented in Table 1 (See page 56). Column 1 provides the participant's number. The second and third columns provide participant sex and age, respectively. The fourth column describes the object(s) of hate while the fifth column describes the person's mode of involvement – Active or Passive – in instigating the resolution of hate. Ten participants actively chose to resolve hate whereas two participants allowed their hate to fade over time. The last column (to be discussed later) notes the eventual outcome of the experience; these outcomes were characterized as Restored (shaded for differentiation), indicating a restoration of a positive relationship between the hater and hated or as Released, indicating the absence of resentment without a restoration of a positive relationship. The themes to be discussed were assigned to three distinct phases based on breaks in participant descriptions of their experiences. The interpretive research group noted these breaks in the course of thematic analysis and in the development of the overall thematic structure (see Figure 1, page 57). The structure itself depicts the phases as three interlocking rings. Phase 2, the focal experience for the current study, is emphasized. The rings interlock to indicate the interconnectedness of the phases and the linear structure mirrors the participant descriptions of the event as a process.

The phases participants described are: 1) When I Hated, 2) Resolution of Hate, and 3) After Hate (see Figure 1, page 57) with each phase defined by different themes.

Table 1 Situations in Which Hate Was Resolved

Participant	Sex	Age	Object(s) of Hate	Active/Passive	Outcome
1	Male	33	Puerto Ricans, person, friends	Passive	Released
2	Female	39	Chinese food, Hispanics	Active	Restored
3	Female	24	Professor	Active	Released
4	Female	24	God, father	Passive	Restored
5	Male	22	Ex-girlfriend	Active	Released
6	Female	72	daughter-in-law, in-laws, father	Active	Restored
7	Female	85	child molester, cousin	Active	Restored
8	Male	29	co-worker	Active	Released
9	Female	20	father	Active	Restored
10	Male	18	co-worker	Active	Released
11	Male	19	being in the US	Active	Released
12	Male	64	father	Active	Restored

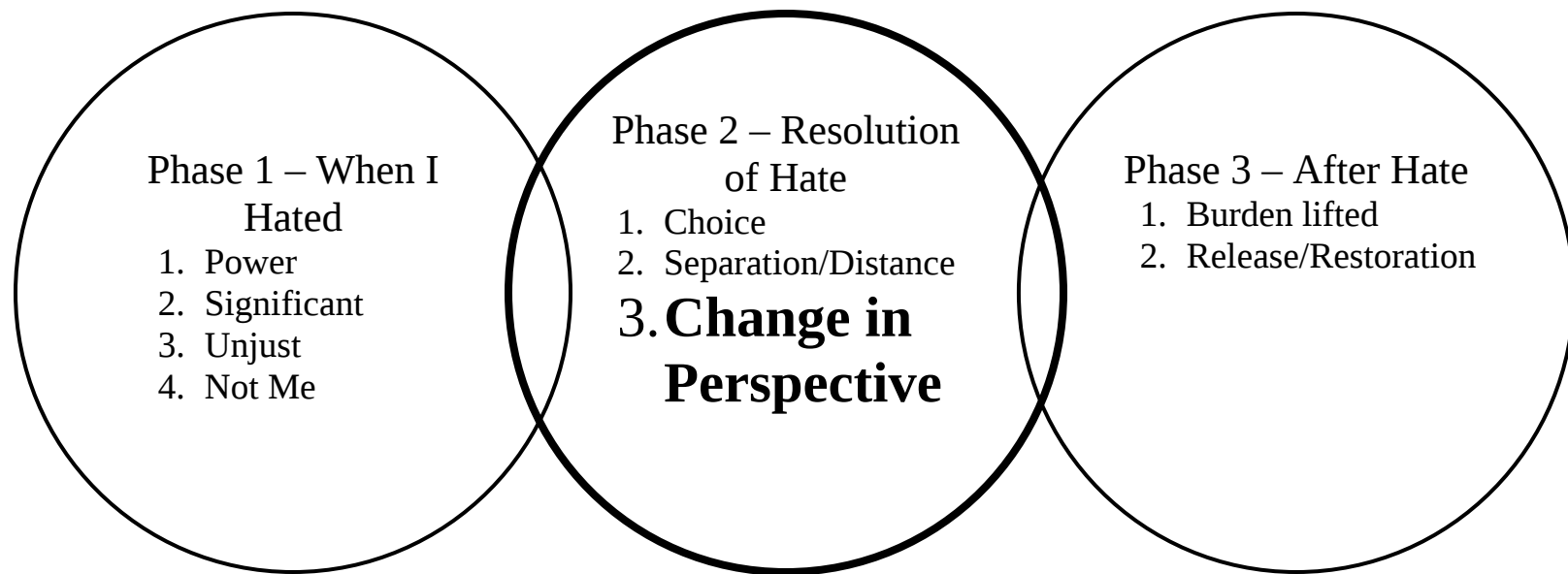


Figure 1 Thematic Structure of the Resolution of Hate

Phase 1 consisted of four themes – Power, Significant, Unjust, and Not Me. These themes characterize the time when participants reported that they hated someone or something. The length of this period was different for each participant and ranged from weeks to decades. Phase 2, Resolution of Hate, was a time of transition and was defined by three themes – Choice, Separation/Distance, and Change in Perspective. This phase also concerned periods ranging from weeks to decades. Phase 3, After Hate, describes the status of the relationship between the participant and the object of his or her former hate. The two themes that characterize this phase are Burden Lifted and Release/Restoration.

Phase 1 – When I Hated

As noted earlier, each participant provided a detailed account of what it was like “when I hated.” It is worth noting that the research question does not specifically request this information, yet each participant felt it was integral to his or her story. For this reason, I included those themes in the first phase to help lay the foundation for a later discussion of themes associated with resolution of hate. This first phase of the experience can be described in terms of four themes: Power, Significant, Unjust, and Not Me.

Theme 1 – Power

For many, hate is a method for achieving a level of efficacy, often in the face of a situation that renders the person powerless or helpless. Hate is power, providing a sense that the world is not completely out of control. Participant 6 faced a daughter-in-law

who, according to the participant, was “literally trying to tear (my) family apart.” Her inability to control this situation led to a series of fantasies in which she exerted control initially through intimidation and eventually through outright violence. At first, she contemplated that, “I would hire maybe a thug to just scare her.” As time went on, her hate grew to the point where “I visualized myself with a machine gun mowing them down because that hatred was so strong. I just wanted to see that person gone.”

The theme of power was described in two different ways. The participants described being in situations where they wielded little power. For some, the loss of power was salient and they turned to hate. For others the focus is on the power gained through hate; some enjoyed this power, others did not. Ultimately, all participants chose to give up that power when they chose to eliminate hate from their lives. This division shows a difference in focus between participants, although powerlessness was thematic in all descriptions.

Hate infuses a person with a sense of what Participant 3 referred to as a “false power.” This “false power” comes in response to feeling powerless/helpless in the face of some form of unjust action. This infusion of power may be embraced or rejected by the person along with the hate. For those who embraced it, it became a source of security. For others, this power was a distasteful thing that sometimes led to elimination of the hate. It also may make the participant feel ill as Participant 7 described it, “holding a grudge about chokes me to death.”

Theme 2 – Significant

For many participants a loss of trust or the destruction of something important in their life be it by chance, accident or malice precipitated an experience of hate. Personal significance is integral to the formation of hate and, without such significance, betrayal or loss carries little meaning or power. Feeling helpless or powerless becomes a non-issue in the face of some situation about which you do not care. For example, a cheating spouse or a murder on the evening news may make someone angry or sad for a brief period, but unless there is some special reason for the event to be significant to me, the link required to produce such powerful emotions will not take place. In every instance of hate described by participants, something very significant in that person's life was altered or destroyed.

When it comes to the resolution of hate, many participants described how hate may fade entirely when that the focus of hate becomes insignificant to the hater at some point later in life. Other issues such as job performance may take priority as described by Participant 8 when he decided to resolve hatred of his co-worker when his boss pointed out that it was beginning to influence her perception of his ability to perform his job.

Removal from a particular situation or separation from an object of hate is another way in which significance may lessen to the point where hate fades. Participants 1 and 10 provided two examples of these types of situations. Participant 1 resolved his hate toward Puerto Ricans after removal from the situation in which members of this ethnic group were threatening him in his school. The anxiety faded with time allowing him to open up to other relationships with minorities eventually resulting in an end of the hate.

In Participant 10's case, he began to let go of his hate when he realized it was affecting his job performance, especially now that he is no longer working with the individual he hated.

Theme 3 – Unjust

A sense of unjustness and moral outrage was a consistent, defining factor. Such outrage coupled with a feeling of “this unjust action shouldn't be happening” were described as part of the experience of hate. Without participant perceptions that they do not deserve whatever it was that happened, it would be difficult, if not impossible, to hate. It should be noted, that moral outrage was always from the hater's perspective. An outside observer might question whether some action or incident should provoke a response as strong as hate; from the hater's perspective, the unjustness of the situation was overwhelming. Examples of Unjust situations include tearing apart a happy relationship (Participants 5 & 6), perceiving a lack of caring by a father (Participants 4, 9, & 12), rudeness and inconsideration for others (Participant 3), child molestation (Participants 4 & 7), and even what amounted to murder from Participant 7's perspective.

Theme 4 – Not Me

Ultimately, each participant reached the point where he or she recognized that his or her current way of being-in-the-world with hate was not acceptable. The most adamant of these was Participant 6 as she described her reaction to her own secret desire to murder her daughter-in-law:

I just wanted to see that person gone. And then it scared me. It scared me good. I'm not a violent person. That's not me, and believe me, I literally fell on my knees and said God forgive me because that's hatred and that's not me, and I don't really want to kill that person. Yet, she's done mean things to me and said mean things, but that's not me, and but for the grace of God I'd probably still be hating her today, but right then when I said 'God that's not me. I don't want to be that person with that hatred' he took it away, and you cannot believe the peace that I felt and the forgiveness because I really did forgive that person, and I could think about her. I could talk to her, and there was no longer any hurt although she never apologized to me or asked for forgiveness, but only by the grace of God, I forgave her, and was able to live, still today, at peace with the things she did and said.

This sentiment was echoed by Participant 8 in describing his hatred of a co-worker: "But, I think, to be honest with you, at least in the last five to ten years that's the only time I've, think I've really hated something, and part of me just feels bad about it because that's not who I am." Participants described recognizing something within the hate as undesirable. Some held on to it longer than others did, but each described the hate as "against their nature." Participant 7 characterized her hate as resolving rather quickly, stating "Umm, not a real long time because, I can't stand to hold things." She acknowledges the source of her comfort as she attributed her ability to resolve the hate to her relationship with God "but I cannot hold a grudge. It about chokes me to death, so with much prayer and God's help, I was able to pray for Craig" (Participant 7). Participant 10 saw his hate as something that dragged him down. He stated that his

hatred for his co-worker was affecting him in a negative fashion as indicated in his statement that, “me hating her for that is just in turn making me not as good of a person.”

Phase 2 – Resolution of Hate

Participants described this phase as the transition between a time of hate and the current state without hate. This phase is highly variable in terms of when it took place. Some participants resolved their hatreds in a manner of days or weeks; for others it took decades. The themes of Choice, Separation/Distance, and Change in Perspective characterize this phase.

Theme 1 – Choice

During the course of the interviews, all but two participants indicated that they made a conscious choice to resolve hate. Participant 6 stated this idea most explicitly when she said, “I chose to forgive them.” Participant 5 echoed this sentiment when describing her experience, “I can either hate her forever and always have these negative thoughts and feelings in my head, or I can just say, you know what, that’s happened, let’s let it go.” Another incident, typical of participant discussions of making a choice to resolve hate involved Participant 9’s attempt to resolve hate that had been directed toward her father:

Participant: That’s when he’d told me all these things, and that’s when I just kind of was like ok, I’m done hating you now.

Interviewer: Did you actually say that to him, or, OK

Participant: Um um, no, it was just a personal decision.

This decision did not mean the elimination of hate was easy. Participant 11 struggled for years to overcome his hatred of the United States and his forced resettlement from the Philippines. “There was a lot of the time I felt like there was this kind of a black ball of feelings and, and emotion and things that are...bitterness that I, I couldn’t, couldn’t unravel it by just a onetime process, a onetime thing” (Participant 11).

In the following excerpt, Participant 4 attributed her difficulty in resolution of hate to the comfort it provided. We pick up the text as she talks about what it is like to resolve hate:

Um, I think the best answer would say relief, but that’s not the truthful answer. I wasn’t relieved. I was vulnerable. I felt something that was so ingrained in me for so long has now changed. Um even my mother made a comment when I told her that I went to church <pause> said, ‘Well that’s why it’s been snowing around here. I can’t believe you, of all people, would ever go to church,’ so it, it wasn’t a sense of relief. It was a sense of fear that now my whole life’s about to change because something that’s been me for so long is now going away, and now I have to learn how to, to deal with that change in myself, pretty scary <takes a deep breath>.

Interviewer: So it’s impacted the people around you, um <pause>

Participant 4: Absolutely, my, my daughter has always been taught the Bible was a really good book with some morals in it, but that doesn’t mean that it, they were real stories, just like Goldilocks and the three bears teaches us not to break into people’s houses, that doesn’t mean we believe bears talk, so now all of the sudden

I have to go back and say, “Yeah, just kidding about all that. Jesus may have been real,” so yeah it changes a lot.

Interviewer: What’s that like to realize that you’ve been wrong after all those years?

Participant 4: Um, wow, what is it like? I guess I feel like a child. I’m, I just found my mom, when she said something about not having to go to church that I had said I need to because I feel like I’m a kid who just learned that she could step from the coffee table to the couch, and if I let go, I might fall down, and I might not ever get back up again, and so there’s a fear that if I don’t keep reading, and if I don’t go to church, I’m going to...to find that hate again, and I’m going to forget why I stopped hating in the first place, so I guess that’s the best way to describe it is the, this little kid whose sort of scared that any moment she’s going to fall down again.

Interviewer: So you don’t want to go back to that hate.

Participant 4: No. It’s easier. This is a lot harder.

Interviewer: It’s easier to hate?

Participant 4: It’s much easier [to hate], because it’s your safety net. It’s what makes everything bearable, and when you get rid of that, there’s that vulnerability now, and you have to accept things for the way that they are rather than being able to blame somebody. This is much harder.

Participant 7 also found it difficult to resolve hate as she forgave the man who molested her granddaughter, “Well, all sin needs to be forgiven, and I just had the feeling that I needed to forgive him, in spite of the...how hard it was.”

The choice was obvious for most, even though difficult. One participant, however, found it easy to resolve hate. Participant 8 states, “It’s easier than a lot of people think. It’s, I think it’s real easy to stop hating because a lot of times the things that you hate, you don’t really understand, and hate comes from misunderstanding.” For this participant, understanding played a key role in his experience of resolution of the hate he directed toward his coworker. This text was the only instance in which a participant described the resolution of hate as “easy.” The description, however, did coincide with my bracketing interview in which understanding also paved the way for the release of hate.

A final aspect to the theme of choice was non-choice. In the following examples, the participants indicate that they did not make a choice to resolve their hates. In the following passage, Participant 4 describes resolution of the hate she directed toward her father:

Well, obviously I’ve had to stop hating my father, but that one’s really hard in...in the sense that I can’t explain it at all. Like, I don’t know why or how he, he never asked me to forgive him, it just, just happened I guess that childlike need to have someone care about them, but I didn’t see him for about five years. I just called him up one day and sort of, we started all over again, so that probably has been the strongest to get over, but I have no understanding as to why. I just stopped hating him.

Participant 1’s experience was much the same as Participant 4’s in that his hate faded, apparently without any specific choice on his part:

Yeah over time, it's just kind of, kind of faded. And anyhow I've encountered in my classes students some Puerto Rican students or or uh, there's a guy from Colombia that I got to be really good friends with but that's sort of a different culture, but um, you know, so it's not the kind of thing that, that bothers me anymore.

Theme 2 – Separation/Distance

As may be seen in many quotes concerning the theme of choice, resolution of one's hate was not only difficult, but also time consuming. Participants differed in terms of how long it took them to resolve hate, although all needed some time. Participant 12's decades-long hatred of his dead father was one of the longest running hatreds in the study. He describes the moment of resolution as occurring in a church as he spoke to his father's spirit, "I would have liked if you did things in different ways because I'm a different person than you were, but all in all, now that there's distance between the two of us, and I sit back...we had a good relationship." The emotional and temporal distances referred to in this quote also characterize other participant experiences of resolution of hate. Participant 5 discussed how much time it took him to resolve his hatred of an ex-girlfriend:

Like, you know, I thought I was doing well getting over her and everything, but it's, it's funny, it was funny to me how even about a year later after everything was, you know, should be pretty much ok, you know, she gets engaged, and then it seems like a lot of these feelings came back up very quickly just because um,

you know, you never want to see somebody get over you a lot easier than you get over them.

He is surprised that even after a year; the feelings are still very strong. He then went on to discuss how the proximity of their residences played a role in the continuation of his feelings. He reported that intermittent and superficial exposure to her slowed the process of resolution of the hate. He was reassured, however, that he made the correct decision because old disputes resurface each time they have more meaningful contact such as chatting over lunch. Participant 9 also described a feeling of needing time, although she had the added advantage of moving away for five years thereby creating both temporal and spatial distance between her and her estranged father:

Well, it's been gradual. Um, I've been, I guess like throughout the years always tried to forgive him, but it's been so hard and I guess you can say, yeah the hate thing just stopped like I just was OK with him, and I don't know why really, just was OK.

Participant 7 provides another example of someone who needed time to overcome the injustices perpetrated by the man who abused her granddaughters:

Interviewer: Was it something that took a long time?

Participant: Umm, not a real long time...

Interviewer: So a matter of weeks?

Participant: Months.

As these quotes indicate, spatial and temporal distance played an important role in descriptions of participant experiences of the resolution of hate. Following this period,

participants described experiencing a change in the way they viewed the object of their hatred.

Theme 3 – Change in Perspective

The theme of Change in Perspective was the pivotal point in every participant's account of how he or she resolved hate. Individual participants took many different paths, but each arrived at a point where they could view the object of their hatred from a different perspective. In this shift, hate changed into one of other reactions such as acceptance, pity, love, or, even, a sense of justification or empowerment.

Perspective, in relation to this study, is the pattern defined by the way I look at myself, the object of my hate, and my relationship to/with that object. Perspective affects the way I relate to the world and the others I find in it. The Latin root of perspective, *perspicere*, means to look through. It is in “looking through” from our own unique perspective that we view the world. If we view it as a hostile, dangerous place, we may react with fear or aggression; if we perceive unjust occurrences as opportunities to overcome challenges, we may remain cautious without becoming paranoid. For example, a person's perspective may exist at any point between the two extremes of seeing some external force as all-powerful and that of positing a self that is all-powerful. A person's placement on this spectrum can dramatically affect his or her personal existence, as seen in Frankl's book *Man's Search for Meaning* (Frankl, 1984). In it, Frankl describes how some prisoners in the concentration camps saw themselves as powerless, giving up hope. Once in this condition, nothing could rouse them from their bunk. This resigned acceptance of fate is to be contrasted with Frankl's perspective on his own sense of hope

and purposefulness. It is at this end of the spectrum that self-efficacy reigns. Two people, sharing the same external situation, may have diametrically opposed experiences. One has hope that manifests itself as life; the other has only despair, ultimately resulting in death (Frankl, 1984).

Perspective is an integral part of the experience of resolution of hate. It shapes the way participants see their world and tints what they see. It was only through reshaping their perspective that participant experiences of the world were changed. In seeing the world in a new way, they described finding some empathy or understanding for the hated, ultimately resulting in the end of that particular hate.

As for the specific perspective participants adopted, many seemed to take the position of victim. In the beginning, they saw themselves as affected by outside forces over which they had no control. Their own personal state of hate was something they could control, and it became a way of punishing the object of their hatred, becoming their power in an otherwise powerless situation.

Participant 11 experiences this change after returning to the Philippines to attend graduation celebrations with friends he grew up with. He felt closure when he was finally able to resolve his hatred of the United States. He viewed his current place in the world as more stable as indicated in the following passage discussing what it was like to experience this personal revelation: "When I was outside of that my perspective changed a lot, and I just saw that, that I had been exposed to a lot, and that, that I matured a lot over six years, so I was really ahead of them in that way." He now credits his experience of leaving six years before as an important factor in helping him acclimate to a change

that he would have had to endure eventually. He now views it as a benefit that has given him an advantage over his friends who stayed in the Philippines.

Participant 2's experience of a change in perspective also deals with adjusting to a new culture, but her story involves a change from viewing Hispanics as suspicious and untrustworthy to dating a Hispanic man in college. This experience exposed her to a completely different side of a culture she had seen all her life, but never truly understood. Here is her description of how it felt to resolve her hatred of Hispanics through her boyfriend and his family:

What was that like...um <pause> it was good, you know, cause I was really, you know, I was proud of myself that I let that experience happen, that I was, you know, was able to get beyond whatever viewpoints I had grown up with to be like, oh this person, you know, I like this person, so and then meeting his family getting to know his culture from his family's perspective was totally different (Participant 2).

A radical shift occurred in the way she viewed Hispanic culture, allowing her to see it as different from the stereotypes she had adopted from her family.

Participant 7's change in perspective is even stronger. She ceased viewing the man she hated as a monster, "I realized that he was a person, and he had a soul and um needed to be forgiven, and I was just, through the help of the Lord, that's how I was able to do it." As her perspective changed, she was able to view this criminal as a fellow human being deserving of compassion and even forgiveness.

Participant 4 had a similar experience when talking with her father on the phone. She was actually trying to do her mother harm by preventing her from receiving alimony when the conversation took an unexpected turn:

I didn't want her to be receiving money for me when she wasn't taking care of me, and he, you know, got emotional on the phone, and, you know, he was happy to hear from me, and he wanted to talk to me, "Let's go get some lunch," and out of the immediate shock that he wanted to see me that, maybe I was a positive thing in his life and his voice was even different. I think, it was from that thought that "maybe this guy actually loves me" changed everything for me (Participant 4).

As "everything" changed, she saw her father in a different perspective. This type of experience was also echoed by Participant 12 as he recalls forgiving his father years after his father passed away:

I was sitting in church one day, and I talk to people even though they're gone, and to me, the quietest place to do that is in church. I talk to my mother. I talk to my father. I talk to my grandparents, my aunts, my uncles, and I don't know the circumstances, but that particular day I said, "Hey pop, all along, I kept saying, couldn't stand what you were doing, didn't like what you were doing. You did a good job....did a good job with me. I'm happy with my life...gotta attribute it to you who pushed me when I needed to be pushed even though I didn't like being pushed.

After years of hating his father, this man, now retired, conceded that his father must have been responsible for helping him get where he is today. The "wrongs" done to

him are no longer seen as unjust but as a means to help him find happiness in his life. This change in perspective allowed him both to release the hate and to reconcile with his father's spirit. He attributed this outcome to his father's ability to see life from a different perspective: "Again, I held that against him at the time, but he saw what I didn't see at that particular point." This insight resulted in another pleasant resolution, although not all participant stories end so well. Participant 5's tale of her resolution of hate ends on a more noncommittal note. He feels that he has finally resolved his hatred of his former girlfriend, and describes his current feelings as follows:

She fell off on the list of priorities and so the time I spend thinking about her has got less and less, and now that she's not even a part of my life...none of these thoughts are ever brought up anymore. They used to be, but it's very, very rare...she's fallen off, and she has become extremely unimportant (Participant 5).

This feeling of apathy, almost a non-feeling, permeates his current view of her. His perspective has shifted, and she has ceased to be an important part of his life. As her importance diminished, so too did his hatred of her.

In a like manner, Participant 1 resolved hatred of a high school enemy when he encountered him again at a party. The former enemy was now a drug addict.

I just kind of let it go at that point because it was kind of like seeing him like that...he had become everything that he was accusing me of being, and everything that, that he was directing his hate toward me about, he had become himself, and so there was a kind of justice in that, and so I think at that point I stopped hating him because I saw that, that in a sense that the universe had, had rectified things, righted things.

Participant 1's experience of the universe righting things allowed his former enemy to lose significance and power. The unjust nature of the enemy's prior accusations that the participant was a druggie were ironically reversed so that now the object of hatred had become what he professed to despise. The participant's feelings toward the object of hate became pity.

Participant 3 still harbored extremely strong feelings regarding the object of her hatred, and those feelings were remarkably similar to Participant 1's feelings of hate that transformed into equally strong feelings of pity for someone she now views as weak:

Like he was a pathetic character like he wanted everyone to think he was great...I saw that he was kind of like building himself up by hurting all these other people, and then I just felt really bad for him and then I couldn't hate him anymore cause I saw him as being weak or something (Participant 3).

She attributes this shift in perspective to a conversation after class in which he asked her if they were "OK":

In the very split second of that moment, I was feeling more powerful than I had felt before because I was able to say, "No we're really not cool, but that's ok because we never were" (Participant 3).

The power aspects of the relationship changed dramatically as Participant 3 describes near the end of her interview:

I think that power is involved in hate, and like hating people gives you power, in a way, but then it also takes it away from you in a way, and I think it was interesting that when my hate changed was also when my power changed, and I don't know like what, you know, if this caused the other thing, but I definitely felt

helpless and powerless like most people do when they deal with him, and then I, like I think hating him was giving me like this false power kind of like, “I don’t care about you,” but then in the end when the hate resolved, the power also resolved and my power was more like within me and didn’t have anything to do with him, so I think I gave him too much power maybe, or I don’t know what happened, but there was definitely power issues.

These shifts in perspective are what participants described as keys to their release of hate. Participant 10 couched it in religious terms, “That was, yeah that was when I guess I basically had like a slight epiphany.” Participants reported their hate no longer benefitted them in a way that warranted holding on to it. Participant 7 describes it as follows; “Well, it, I just realized that I was doing myself more damage than, than him,” and with that realization the hate ended and allowed him to move on with his life.

Phase 3 – After Hate

This final phase in the experience of the resolution of hate describes both its immediate aftermath as well as the participants’ present views of their former object(s) of hatred. Phase 3 can be described in terms of two themes: Burden Lifted and Release/Restoration

Theme 1 – Burden Lifted

As participants described what life was like after they resolved hate in their lives, the metaphor of gaining relief from a weighty burden was oft used. Participants described emotional and physical relief from releasing the discomfort they felt because of

harboring hate(s). Participant 7 supplied the name for this theme when she noted, “It was a, like a burden lifted I guess you’d say.” Participants often commented on how surprised they were at how different they felt after they resolved hate. Participant 4 described her experience in the following passage:

It was a great feeling. Um, I gained something in my life...a father that I had lost, and I had always heard so many negative things, and like, everybody hated him. He was not a good person, and I hated him too for personal experiences, and so to get that person back in my life in a positive way was really incredible feeling, so, and I have definitely gained something.

The attempted and/or actual restoration of a relationship and the subsequent relief achieved was prevalent in many participant accounts. In one, Participant 6 experienced relief so intense that words cannot do the experience justice; “You cannot believe the peace that I felt and the forgiveness because I really did forgive that person.” She then went on to describe it in more detail. In doing so, her body was relaxed and she appeared content “When I was finally able to forgive that and knew the peace, <sigh> it makes you wonder, how could I have possibly have held on to that anger and that bitterness and that hatred when this peace is so wonderful in its place?” After she resolved her hate, she could not imagine how she endured the weight of her hate for so many years.

Participant 9 echoed the positive feeling that accompanied her reconciliation with her father. She notes, “I’m not hating my dad anymore, and I’m just happy, like, happy person. It feels like a burden’s been lifted really. Like, I feel lighter.” The burden is gone, and she now has her father in her life again.

Participant 11 expresses the experience of release as freedom. He also mentioned the burden disappearing and provides a good example of those who were somewhat surprised by their experience of the resolution of hate.

Yeah, well, yeah, it felt, first of all it felt really freeing, uh, just very freeing. I almost didn't know what to do with like kind of the space and this freedom that I felt inside like, I was just like kind of a little bit shocked at it, and I just went wow this is a good feeling not to have this burden, or just kind of that everlasting bitterness inside me you know, it's, it felt really good not to have that anymore, and uh, um, like I said, it felt like I was just, it really felt like I was turning a page and just looking on to new things (Participant 11).

The aftermath of this release allows him, on a personal level, to kick off his new life in the United States.

It felt like a new, a new life here in the United States like, well ok, now that that hate is gone for the United States, and the bitterness is gone of living here, you know, I just felt like, alright well, you know, I'm look, I'm really looking forward to college, you know, just starting this life here.

This idea of starting over carries into interpersonal relationships, particularly with people who describe restoring their relationship with a hated other. A good example is Participant 12 who described his restored relationship with his late father in the following exchange with the interviewer:

I: Can you talk a little bit more about what it feels like to have that weight lifted?

P: It, it, it makes me feel one again with him.

The participant's feeling of being one again with his father illustrates the power of the change in perspective to recast decades of hate in such a way as to heal a hurt originating in adolescence and to provide powerful relief as a result. This situation leads to the final theme, which is concerned with what happens after the perspective shifts and the burden is lifted.

Theme 2 – Release/Restoration

Participants described one of two outcomes after resolution of hate: 1) A release of resentment toward the hated or 2) A restoration of the relationship on the participant's part. Six participants reported that resolution of their hate resulted in a "toleration" of the object of their hate; six participants reported a restoration of relationship with the object of their hate insofar as possible given the individual circumstances. Those who now "tolerate" the objects of their hate described a neutral emotional feeling in relation to the hated. For those who sought a restoration of relationship, there was a more extensive description of positive emotions directed toward the object of their former hatred. In some cases, such as for Participants 12 and 6 whose fathers were dead, the relationship could not be mended in face-to-face encounters, although the participants did restore the relationships as much as they could. In their experience, the relationships were restored.

This restoration of relationship appears to hold true not only in terms of interpersonal hates, but also for hatred of objects such as Participant 2's hatred of Chinese food. She moved from being nauseated at the mere thought of joining her friends or coworkers for lunch at a Chinese establishment to loving Chinese food:

Again that feeling of being silly that “oh my gosh I can’t believe you know, here’s 15 years gone by that I could have been trying something different that turns out I enjoy, but because of one experience I was totally averse to any of that experience.” So it was kind of like “Great, I’ve missed out,” but I’ve made up for it since (Participant 2).

After her change in perspective, Participant 4 saw her father as a completely different person. He is now viewed as someone she can relate to and have a relationship with, as she describes in the following passage:

I think the forgiveness probably happened as I got to know him again. Um, while we were apart while I didn’t see him or talk to him, he went through counseling, and he ended up meeting his current wife, and he’s a different person than the person that I knew growing up...the person that I grew up with was a mean, angry person who took out everything on everyone around him. The guy that now I see at Christmas is happy and laughs all the time and he cracks everybody up, and he’s just a very different person, and then in seeing that happy person, I think I began to forgive him because I realized the person I now know, couldn’t have been the person that did all those things when I was little...I definitely see the, the two totally different people...and <pause> I think it [forgiveness] just came over getting to know the new person.

In this instance, the relationship was restored on both sides. This specific resolution is by no means a requirement for the person to experience a release from hatred.

Participant 6 forgave both her daughter-in-law and her own in-laws even though they never acknowledged or asked for her forgiveness.

I could talk to her [the daughter-in-law], and there was no longer any hurt although she never apologized to me or asked for forgiveness, but only by the grace of God I forgave her, and was able to live, still today, at peace with the things she did and said.

For years I had been letting that gnaw at me the fact they [her in-laws] had just taken the property without explaining why, and then what they finally did with it, and when I got the peace...when I was able to forgive, because nobody ever explained or asked for forgiveness. They didn't feel they owed me anything I guess, but I sure owed them forgiveness in spite of it, for my sake (Participant 6).

Participant 6 experienced restoring the relationship, insofar as she could, as "true forgiveness". In doing so, she expressed that she found peace with God and herself.

Participant 7 followed a similar course, even going so far as to wish the man well who molested her granddaughters. For her, "true forgiveness" took the form of praying that he would repent of his sins and be saved. This act of reconciliation on her part helped her to see him as human and resulted in her resolution of the hate she held for him.

Umm I don't know how to describe it hardly. I just, umm, it just went away, and I, umm, wanted to see him change so bad that I was able to release the hatred and start praying for him to be saved (Participant 7).

Of course, not everyone sought to restore a relationship that was damaged or destroyed by hate. Participant 8 achieved something of a truce with a hated coworker. His understanding of the relationship shifted enough to allow him to release the hate and

to interact with her on a professional level: “I think a lot of the hate has gone away, and it’s now more of an understanding that there are differences between us. There will always be differences.” It is through recognizing and dealing with these differences that he found it possible to release the hate and find some good in her. Here he describes a somewhat more positive view: “Hmm, probably more respect. I probably have more respect for her now than I did before. Um and that’s on a professional level.” He does not attempt to bridge the gap to personal friendship, although he finds the wherewithal to tolerate her in a professional capacity without the overriding feelings of hate he struggled with previously.

Participant 3 echoes a similar sentiment as she describes her feelings toward a professor after she resolved the hate she had directed toward him:

This happened about like three fourths of the way through the second course, so unfortunately I only had a brief period of time where I didn’t hate him. It would have been nicer if I could somehow not hate him earlier. Um, but now he doesn’t really bother me and like, he strikes me as sad in the same way as like, I don’t know, like a criminal that they interview on TV and you feel bad for him.

Her desire for fulfillment of the relationship’s potential – “what could have been” – remains strong even after she released the hate.

Thematic Structure

From these three phases and their associated themes, a pictorial representation of the thematic structure (Figure 1, page 57) was developed to illustrate the interrelatedness of themes described by research participants. Every description of an experience of

resolution of hate included all three phases along with their respective themes, though certain themes took on more prominent roles than others at various stages thereby yielding some variations in emphasis among descriptions. Figure 1 provides a snapshot of the total experience. Taken at the time of the interview, each phase is informed by one of the other phases. For example, a participant's view of Phase 1 (When I Hated) is affected by Phase 2 (Resolution of Hate) and Phase 3 (After Hate) is influenced by Phase 2. The experience of Phase 1 is also viewed, in the present, from the perspective of having already experienced Phases 2 and 3; that is, the person has undergone a major shift in perspective and now feels a great burden has been lifted from his or her shoulders. This new way of being in relation to the hated has altered his or her life. As such, the individual's views of the experience changed as he or she passed through the various phases as described.

Chapter 4 – Discussion

The discussion of present results consists of two sections. The first section concerns an examination of results from a phenomenological perspective. This includes a brief overview in narrative form followed by a discussion of ideas and concepts suggested by individual themes as well as by the overall structure of themes. A second section will examine the ways in which these results relate to previous research efforts concerning the topic of the resolution of hate.

The approach I took to explore experiences in which feelings of hate are overcome is a variation of procedures deriving from existential phenomenology. This variation occurred in during my interviews with the participants. In those interviews, I introduced terms and concepts, which at that point, had not been used by the participants themselves. This technique helped ensure that I clearly understood the descriptions of the participants.

My bracketing interview and 12 participant interviews yielded a total of 105 pages of transcribed text, an example of which may be found in Appendix B. Detailed discussions of all of these sources of information led to the development of a three-phase structure of the experience of the resolution of hate.

The first phase, “When I Hated,” is characterized by four themes. The first theme, Power, describes how participants experienced their hate as something that granted them power during a time when they felt they had power over neither the perpetrator(s) of the incident nor over the incident itself. Significant, the second theme,

is critical to understanding how ostensibly minor incidents may beget incredibly strong hates. In addition to being significant for the participant, the actions of the hated person also were seen as Unjust, the third theme. The final theme, Not Me, describes the participant's recognition that he or she had become "someone who hates" and that was "not like me."

It is at this point that the second phase, "Resolution of Hate," begins. This period was described as a time of transition for participants, especially since the three themes, Choice, Separation/Distance, and Change in Perspective, defined a period of profound change in their relationship to the objects of their hate. This intermediary phase bridges the gap between the beginning and end states. It was also the intended target of the study. The transformation that occurs in this phase is the most important phase in the process since it contains the pivotal moments wherein change occurs.

The third phase, After Hate, describes the aftereffects of changes brought about in the second phase. The first of the two themes defining this phase is that of Burden Lifted; as such, it provides a clear picture of the positive nature of this change in participants' lives. Release/Restoration, the second theme in Phase 3, is closely associated with Burden Lifted; so much so, that it is as if the release of the resentment toward the object of hate is itself a release of the participants from the weight of their hate. The resentment toward the object of hate is now gone and the majority of participants reported a restoration of relationship insofar as it was possible given the current state of affairs.

The themes identified within the varieties of hate resolution experiences allow for an understanding of others' experiences of the same phenomenon. This understanding

enabled the construction of the following passage, which I developed using the general structure of the experience as derived from the themes described above.

I hated you when you treated me in a manner I felt was unjust with regard to something significant in my life. The position I was in left me feeling helpless to act against you leaving hate as my only source of comfort, a pseudo-power in itself. I did not like who I was at this time. Not only was I in an unpleasant situation, I had also become a hater, something that I did not wish to be.

In allowing my hate to fade, I may have taken an active role in ridding myself of the hate. I was aided in this effort through separation from you, allowing me to gain some breathing room. I then experienced a dramatic change in my relationship toward you and the way I viewed the world was different including the perception of our relationship.

My relief after the resolution of my feelings of hate was immense and I felt that a great burden had been lifted from my shoulders. I am now at peace with you regardless of your attitude and actions toward me. I even feel that we may be able to restore our relationship at some point in the future.

Phase 1 – When I hated

In the case of hate, the person is trapped in a specific situation that allows the event to dominate his or her way of thinking about the hated object. At this time, people used various social support systems such as family, friends, clergy, and therapists to contend with potentially disruptive events in as constructive a manner as possible. A failure to move beyond the hate so often associated with these events results in the

formation of a relatively permanent hate. When this happens, the anger remains and the event takes on a new aspect and begins to feed on itself forming a recurring cycle of hate. As evidenced in several descriptions, this state can be long standing, with some individuals holding on to it for the rest of their lives. Participants caught in this snare are left feeling helpless, unjustly wronged, and hurt concerning significant experiences in their lives, although all participants in this study, by design, were those who overcame this condition by releasing resentment or forgiving the object of their hate. Four themes (Power, Unjust, Significant, and Not Me) characterized Phase 1.

Power

In all cases, the object of hate is felt to have some advantage over the hater and is experienced as using this advantage to gain rewards to which they “are not entitled;” i.e., which are “undeserved” or “unjust.” This observation is especially clear in the sense of loss described by participants. An example of this occurs when a person is placed in a subordinate position and views that placement as unjust, as in the case of a molested child or of a mother facing the destruction of her family at the hands of a vengeful daughter-in-law. In both cases, the participants experienced psychological distress when they perceived that they were unjustly forced to occupy a powerless/helpless (i.e. subordinate) position with regard to a significant aspect or value in their lives. When participants experienced themselves in these situations, they described turning to hate in an effort to fight back. They felt that their hate harmed the other. This feeling was expressed in overt actions directed toward the hated as when Participant 10 would delay cleaning the tables of a server he hated in an effort to curb her tip earnings for the evening. For other

participants, just the knowledge that they hated the person was experienced as providing punishment for unjust actions. In these Significant situations, the hate provided a measure of comfort as well as one of power.

Significant

This theme plays a large role in May's (1969) conception of hate. He views hate and love not as opposites but as interchangeable and even coexistent options on a continuum of significance with its opposite, apathy. This view of hate, not as an opposite of love but as a coequal experience on a continuum of significance, suggests that for May the two are not as far apart as one might think. Without significance, neither love nor hate could flourish. Seeing something as significant, in either a positive or a negative light, is the antithesis of apathy. From this perspective, hate can be viewed as somewhat positive when it takes the place of apathy, which May (1969) sees as even worse than hate. Thus, we find that hate can result in two outcomes: 1) Apathy, where an individual no longer has any feelings for the hated and 2) Resolution, where the hate is released in such a way as to lead to a positive affect with regard to the hated individual or object.

We must keep in mind, however, that most haters do not report forgiving the objects of their hate (Daniels, 2006). When they do forgive, it is often the result of the hated objects changing or "getting what they deserved" either by the simple passage of time (Participants 2 & 9) or by some occurrence often attributed to divine retribution (Participant 1). Sartre's (1965) conception of hate as a permanent filter through which we view other people is supported by these accounts. Foreshadowing Pao's (1965) and Parkin's (1980) work, he promoted the idea that hate depends upon a hierarchical

relationship between the hater and the hated. Even if the hated attempts to act out of kindness toward the hater, the hate is likely to persist because, in the eyes of the hater, such actions only serve as a reminder of what the hater does not have, namely freedom (Sartre, 1965). The hater's sense of unfairness continues to yield even more animosity directed toward the object of hatred. This idea appeared in many participant characterizations of their experiences of hate up to the point when they experience a "Change in Perspective."

Sartre's pervasive view of hate is what Sternberg (2005) calls burning hate. It is comprised of the three components of hate (passion, intimacy, and commitment), making this type of hate extremely strong as well as unpredictable and dangerous. Sternberg's theory also encompasses participant descriptions of lesser forms of hate such as cold hate, which views some targeted group as being flawed often yielding a characterization of that group as evil. Many researchers discussed thus far have analyzed hate from different perspectives: pure emotion, opposite of love, part of caring, etc. Sternberg took these conceptions and cast them into a coherent theory. In representing hate as constituted by a number of elements, different types of hate may be defined to describe specific situations. Within the current study, none of the participants described resolution of an instance of Sternberg's burning hate.

Moss' (2002) social perspective dwells more on the effect of a group on the individual's decision to behave in a particular manner toward some outside entity. In his view, hate serves as a place of safety sheltering the hater from taking on the characteristics of, and possibly becoming, the hated person. Power continues to be a primary issue as the person views the hated group as having enough power over him or

her to force unwanted change. The wish to dissociate oneself from the characteristics of the hated group may lead to extreme anger by virtue of a need to create as much distance as possible between one's identity and that of the hated other. In reaching this state, a great deal of anger may manifest itself because of the significance associated with maintaining a sense of integrity in one's self-identity. Powerlessness to affect change in the situation also weighs him or her down increasing the experience of the theme Unjust.

Unjust

Unjust actions by the hated are described as the bases for participants' feelings of hate. Participants experience the situation as unjust because it violates a personal or social "should." This "should" (or "should not") appeared in many participant descriptions of hate. From the participant's perspective, the hate continues unabated because the offender refuses to do what he or she "should do" to resolve the relationship between him/her at that point. Often, there appears to be an implicit assumption that the hated person knows what needs to be done to end the conflict. In other instances, the hated person is unaware that he or she had caused harm, and this situation is particularly disturbing for participants who view it as further proof of their lack of power in the eyes of the hated.

Participant 6 provides a different example of Unjust when she describes escaping the hate that formed in response to her husband's parents whom she felt unjustly deprived them of a promised inheritance. She tried to leave the hate behind through her love for God. The influence that this action had on her life as she faced the unjustness around her also serves to illustrate the role "Significant" played in her experience of hate. This

example also illustrates how she recognizes the hate in her life is not in keeping with her self-identification as a Christian resulting in the theme of Not Me.

Not Me

Eventually, those who resolve hate reach a point where they want rather than fear change. They look at who they are, people who hate, and decide they are not willing to continue living their lives with hate in their hearts. The two most striking examples of Not Me concerned Participants 6 and 7, both of whom showed the strongest aversion to hate. They were also the oldest participants and the most religiously committed. While these characteristics may have contributed to the desire to divorce the self from hating, the presence of similar sentiments in other participants indicates that this theme is salient to the experience as a whole. Each person reached a point where he or she was unhappy with the status quo and, with this realization, entered into the second phase, Resolution of Hate.

Phase 2 – Resolution of Hate

Despite attempts to let go of hate, people often reported that they continued to struggle with their hatreds. “One may ‘try’ to forgive, may even say one has, only to find the old pain, anger, and confusion returning” (Rowe, 1989, p. 241). Of course, there are those who want nothing to do with forgiveness or release; the focus of this study, however, was on trying to understand the experiences of people who resolve hate.

The Resolution of Hate, as with the any other habitual behavior one attempts to stop, is difficult. Descriptions of the attempt to resolve hatred directed toward someone

or something bear many similarities to attempts to stop other habitual thought patterns or behaviors. In comparing participants in my study to alcoholics, I noted complications associated with “critical, hostile, or emotionally over-involved” responses of family members. This response was termed “expressed emotion” by O’Farrell, Hooley, Fals-Stewart, and Cutter (1998, p. 744) and appeared to be a factor in Participant 2’s resolution of her hatred of Hispanics. These “expressed emotions” by the participant’s family in reaction to her decision to date a Hispanic man had the unexpected consequence of serving to deepen her commitment him. Of course, one could easily imagine how the exact opposite outcome might arise for this type of situation. It does illustrate, however, one way in which other people may play a key role in resolution of hate.

Another aspect of hate is whether to consider it as a type of addiction. As with addictions to cigarettes or alcohol, it appears that hate is not closely tied to overcoming the basis of the addiction; in this case the power associated with hate. As described in the smoking cessation research, overcoming physical addiction is rarely the primary factor in successful quitting (Piasecki et al., 2000); rather, the psychological aspects of addiction are what prove difficult to overcome. Since hate provides its own unique high in regard to power, the hater seems to depend on such feelings. These feelings, especially if combined with societal influences that condone hate in a given situation, may make it difficult to resolve hate.

Curry and McBride (1994) and Okene et al. (2000) have found that people who successfully give up cigarettes relapse several times. There does appear to be a parallel with hate; some participants attempted to resolve hate several times before finally achieving this goal. Participants 6 and 9, in particular, described experiences that were

similar to those labeled “recycling” in the addiction literature (Ockene et al., 2000, p. 18), and both women struggled for years to come to terms with the pain inflicted upon them by significant others in their lives. Eventually however, they were able to end the cycle and restore their relationships.

At this point, the parallel weakens. It seems that those addicted to alcohol or smoking remain at risk to succumbing to a relapse for the rest of their lives. They live near the edge, with the addiction providing constant enticement to step over the line. Participants in this study indicated that once the hate has been overcome, they were free of it and experienced no need to turn back. Of course, this finding may not hold true for all haters, although present participants gave no indication that they would ever entertain the thought of reentering the states of hate described in their interviews.

Choice

The theme of Choice can be divided into two parts. The first type is what we usually think of when we hear the word; that is, an active, cognitively made, decision on the part of a person to resolve some issue. This decision often takes the form of, “I do not want to hate this person anymore, so I’m going to resolve my hatred of him.” Participants 2, 6, 7, and 8 provide examples of this type of action. Participant 2 decided to resolve her hatred of Chinese food when she consented to eating Chinese food her roommate prepared for her. Participant 6 deliberately chose to resolve her hatred of her daughter-in-law, her mother-in-law, and her father-in-law. Participant 7 made the decision to resolve her hatred of the man who molested her granddaughters and her cousin who failed to ensure that his mentally handicapped sister took psychiatric

medications, which resulted in her wandering off into the woods where she died of exposure. Participant 8 also made an active choice to resolve his hatred of a coworker because it was harming his job performance. Note the words used in this section to describe the hater's actions: conscious, deliberate, active, and decided. These words all connote willingness, even an eagerness, to produce change.

This active approach is in contrast to choice as described by Participants 1, 4, and 12. When these participants overcame hatreds of a schoolmate, God, and a strict father, respectively, they did so in a way that was less active than was done by Participants 2, 6, 7, and 8. Each knew that they had given up the hate, although its resolution was not the result of a conscious decision on the participants' part. As the hate slipped away, each of the participants became aware at some point that they did not hate as much, or realized that they did not hate at all anymore. When they became aware that hate was fading, they were at the point of a decision; that is, they could have chosen to continue to hate. What they did choose to do, however, was to allow the hate to dissipate and, eventually, they were free from their negative feelings toward those they perceived as having wronged them.

Separation/Distance

Participants often described temporal and spatial separation from their objects of hatred. Such periods of separation, according to participant accounts, provided time and distance for healing and adjustment to the terms of the new relationship with the hated. The most prominent example of such a situation was in Participant 9's relationship with her father. She moved to the West Coast for five years and did not see or communicate

with him during that time. When she moved back, she found that she was ready to attempt reconciliation with him. She also found that her father had changed during the intervening years. He had sought help for his addictions, and she saw him as a new person. As a result, they were able to overcome the emotional separation that had initially driven them apart.

Change in Perspective

The theme of Change in Perspective is likely the single most important theme in bringing about the cessation of hate. It is in this theme that we find a shift in how the participants now experience the objects of their hatreds. Such changes in perspectives are the sudden flashes of insight akin to figure/ground reversals in Gestalt psychology and were described by participants as being the most surprising aspect of their experiences of the resolution of their hates. Following this reversal, they see the objects of their hate in a very different light, and the hated ones are now seen as “normal” or, maybe for the first time, they are wholly human in the participant’s eyes.

One way of thinking about this theme is to consider perspective as a spot on a cliff line overlooking a ravine. As a person climbs down into the ravine and up the other side to stand opposite the previous vantage point, a new perspective is acquired. At this time, the person can look back and view the ravine from a different angle. Having experienced both the descent into the ravine and an ascent to a new vantage point, our hypothetical person acquires new information and experiences with regard to the ravine as well as to the previous perspective. This new perspective is different from, but still informed by, the original view.

So it is with hate. The emotional hurts endured by Participant 12 at the hands of his father were recast from the perspective of a father training his son to lead a successful life. The lessons may have been tough and painful to endure but, in the end, were experienced as worth it. Participant 3 experienced this shift when she realized the professor she hated for the way he treated her and her fellow students was really a weak, pitiful man attempting to reach out to others while simultaneously attempting to show how strong he was. Her changed perspective resulted in an ability to view his actions as inept attempts at bridging the gap between himself and his students; when she realized what she considered his true intentions, her hate disappeared. In the aftermath of these experiences, each participant felt freed from what they described as the burden of hate.

Phase 3 – After Hate

Phase 3 is based upon participant descriptions of what they experienced after they resolved an instance of hate. In this phase, participants view the object of their hate differently and these descriptions indicate that this change involves both intrapersonal and interpersonal components. The interpersonal component – usually called forgiveness – points to new ways of being in relation to other people in their lives. On the basis of participant descriptions, I divided this topic into 1) Release of Resentment and 2) Restoration of Relationship. Participants in this study universally acknowledged releasing their resentment toward the objects of their hate although not all reported restoring a positive relationship with the objects of their hate. The intrapersonal aspect of this phase is captured by the theme of the Burden Lifted. In it, participants reported

personal, often physical, feelings of freedom and lightness associated with the removal of the “baggage of hate.”

Burden Lifted

Participant 12 describes the resolution of his hatred of his father as taking a huge stone off his shoulders and laying it down by the side of the road. This metaphor is typical of other participant responses to the elimination of a specific hate from their lives. These descriptions tended to be body oriented, with feeling light and free, the most often described reaction. Given their strong attachments to the objects of their hates, participants reported finding themselves surprised by such positive feelings of freedom. They described coming from a position in which they were comfortable with their hate and expected to feel a sense of loss when they gave it up. Instead, they were surprised at how good it felt to be rid of the burden that they, in many cases, did not even realize they were carrying. Participants 6 and 12, in particular, were surprised by how good it felt when they released their respective hates. They even remarked that if they had known it would feel so good they might have forgiven the hated person long before they did.

This newfound freedom was also the cause for some concern, particularly for Participants 3 and 4. They both found that the release of their hate shifted power dynamics in their lives. With the power and self-efficacy that they had gained, they reported experiencing a need to bear responsibility in how to use it. Participant 3 pities her professor and seeks to apply the power she gained to help her fellow students as well as those with whom she works. Participant 4 is now readjusting her parenting skills as she establishes a relationship with the God she claimed did not previously exist for her.

This situation was particularly vexing for her when she attempted to explain these changes to her daughter who was raised an atheist.

Participant 2 also experienced strong emotions in the resolution of her hatred of Chinese food. She experienced regret when she found that she was wrong in her original feeling that such food was bad. Not only that, but she now admits that not only does she not hate Chinese food, but instead loves it:

I don't know about relief because I still feel like I, I'm one of those persons who wants to be strong in my convictions and I knew I was right that I did not like Chinese food then it was like 'Aww crap I do like Chinese food. Crap, I'm wrong'" (Participant 2).

Though she did not acknowledge it in the interview, the same thing seemed to have occurred in regard to her hatred for Hispanics. She hated them for quite some time, but ultimately established a relationship with a Hispanic man and almost married him. How many times does hate continue, not because of continuing hurts, but merely because people do not admit that they may have been wrong? Fortunately, in this case, the participant chose not only to release her resentment, but to move on to restore, or establish relationships not only with people but also the objects and ideas she hated for years.

Release/Restoration

Release of Resentment combined with a possible restoration of relationship, is the end state of the resolution of hate. At this point, the hate is resolved and the resentment gone. Several participants reported releasing their resentment without a subsequent

restoration of a relationship with the object of their hate. I specifically mention the restoration of a positive relationship because hatred of a person still means that the person maintained a relationship with the hated, albeit a negative one. For those who released resentment, the hate is gone, although they may go to great lengths to avoid further contact. Participants 1, 3, 5, 8, 10, and 11 all resolved their hates without restoring a relationship. Participants 2, 4, 6, 7, 9, and 12, all restored relationships with the objects of their hate thereby fulfilling even the most stringent definitions of forgiveness.

In analyzing the data from Table 1 it also appears that the experience of Release/Restoration may be influenced in part by gender. Of the male participants, five out of six men experienced release of resentment with only one seeking the restoration of relationship. For females, the numbers were reversed with five women seeking restoration of relationship. It may also be interesting to note that the one woman who experienced release of resentment expressed regret that she did not have more time to work through the issues with the professor she once hated.

Forgiveness

The present study concerning the resolution of hate would seem to have implications for current views on forgiveness. We will first consider two phenomenological studies, one dealing with forgiveness (Rowe et al., 1989) and the other with reparation (Hawthorne, 1997). Each contains parallels to the current study, particularly with regard to the three-phase structure of the hate experience and the importance of Theme 4, Change in Perspective. The two key considerations found in the current study but not in those by Hawthorne and Rowe et al. are 1) hate must have been a

characteristic of a relationship and 2) it includes experiences other than those of interpersonal conflict.

Rowe et al.'s (1989) description of "tearing of the relationship" and Hawthorne's concept of "experiencing the breach" are analogous to the first phase noted in the present study, *When I Hated*. The central focus in these other studies is on the pain caused by the Other to the participant. This period was followed by one in which the person worked through the process of forgiving. This pattern is similar to the Resolution of Hate phase noted in the current study and to Rowe's "shift in relationship" and Hawthorne's "coming to terms with the breach." In all three studies, the total experience ends with participants arriving at a place in their lives where they are able to complete the process. Hawthorne refers to this as repairing the breach whereas Rowe describes it as a radical new world of openness. Both phases parallel the present study's third phase – *After Hate*. In addition, the three phases noted in these two studies bear striking similarities to the current study's three-phase structure.

The pivotal point on this journey is "a shift in one's understanding of, and relationship to, the other person, oneself, and the world," which occurs during Rowe's second phase. This description also applies to Theme 4, *Change in Perspective* where a drastic shift takes place in the way participants now experience their relationships to the hated person or object. This phase is also consistent with Hawthorne's (1997) conclusions concerning the experience of reparation where the release of resentment is pivotal to a subsequent restoration of relationship with the person who perpetrated the breach. In his "action of repairing" (p. 215), Hawthorne's participants described a

change of perspective in much the same manner as participants in the current study described it.

In a questionnaire study by Mullet, Girard, and Bahkshi study (2004, p. 84) the primary focus concerned three questions:

1. Is forgiveness a change of heart process as depicted in the current literature?
2. Is forgiveness only between the offender and the offended?
3. What are the effects of forgiveness on the offender?

In response to the first question, Mullet et al. (2004) found that most people do not believe that forgiveness “presupposes regaining affection or sympathy toward the offender”; they even found evidence that many people do not “equate forgiveness and putting an end to resentment” (Mullet, Girard, and Bakhshi (2004, p. 84). The people in the present study who resolved hate without restoring the relationship confirm the first half of Mullet, Girard, and Bakhshi’s findings. It seems that finding evidence to support the second claim that forgiveness does not equate to ending resentment is a bit more difficult. Participants 1 and 2 in their hatreds of Puerto Ricans and Hispanics provided the only examples of forgiveness not equating to ending resentment. At the end of both interviews, however, participants indicated that they would still feel nervous meeting a group of Puerto Ricans or Hispanics whom they hated earlier in their lives. I would hesitate to draw any strong conclusions from this response as it came at the end of the interview in response to one of the interviewer’s questions rather than derived from spontaneous descriptions by participants.

2. Is forgiveness only between the offender and the offended?

Participants in the present study again confirm Mullet, Girard, and Bakhshi's findings especially since my participants saw themselves, the forgivers, as the major players in whether or not they resolved their individual hates. They forgave a wide range of people and things including abstract concepts such as God or the Catholic Church, and even Chinese food. None of my participants appeared at the other end of Mullet, Girard, and Bakhshi's spectrum that claimed forgiveness is only possible between a "known offender and a known offended." This result may be due to the relatively small sample size, though the 25% rate Mullet, Girard, and Bakhshi found would suggest some possibility that at least one participant would have held this belief. Finding that participants did not limit forgiveness in this way is encouraging. If it were indeed the case that the offender must be a known person, there would be little hope in helping people to forgive groups of people and/or institutions such as religions, governments, or societies.

3. What are the effects of forgiveness on the offender?

The only participant to even touch on this topic was Participant 7 who stated that she hoped that the man who molested her granddaughters would "get saved" because she felt certain that then "all this would stop," referring to the molestation of young girls in her community. The majority of the time this participant, and all the others, focused on how resolution of hate influenced her life rather than on expressing concern for how the offender was affected.

Mullet, Girard, and Bakhshi are not the only researchers to focus on the forgiven. Enright and Fitzgibbons (2000) suggest that forgiveness requires both giving up resentment combined with a morally derived restoration of the relationship. The only

two participants who met this definition of forgiveness were Participants 6 and 7 who felt they were following concepts of forgiveness as enumerated by their church. They willfully abandoned their resentment and related responses, and endeavored to respond to the object of their hate on the basis of the moral principle of beneficence, which included compassion, unconditional worth, generosity, and moral love – things the objects of their hatred had forfeited by nature of their hurtful act or acts (Enright & Fitzgibbons, 2000). The majority of participants in this study reported they were able to resolve hate when they found themselves able to release the resentment. In this instance, my findings are much closer to those of McGary (1999) who argued that forgiveness is not so much a matter of eliminating resentment as it is keeping that resentment within socially acceptable limits.

There are two cases, however, that McGary would claim did not meet the criteria to be labeled forgiveness. Participants 1 and 5 both described incidents in which hate simply faded over time. For McGary, forgiveness requires a level of intention on the part of the forgiver. For Participants 1 and 5, and possibly for other participants who did not make an active choice to resolve hate, McGary would claim that they lack the intentionally directed choice necessary to label the experience as forgiveness. A final point I would like to make about McGary's position is that Participants 6 and 12 fit nicely into his model of forgiveness in that the "reasons for forgiving or failing to forgive primarily involved the agent's feelings about the elimination of his resentment," thereby allowing these participants to forgive of their dead fathers.

Phase Model of Forgiveness

Enright and Fitzgibbons' Phase Model of Forgiveness is composed of four separate phases: Uncovering, Decision, Work, and Deepening (Enright & Fitzgibbons, 2000). The Uncovering Phase, which is characterized by emotional pain and suffering resulting from an unjust action perpetrated by the offender, is similar to Phase 1 in the current study. When my participants discovered that they did not like who they were when they recognized themselves as haters, they mirrored Enright and Fitzgibbons clients who wrestled with the emotions created by an injustice. This realization then served to have them consider forgiveness, or resolution of hate in our case, as a possible way of alleviating their distress (Enright & Fitzgibbons, 2000).

In the Decision Phase of their model, the client's decision to forgive begins with a commitment to forgive the offender. This process is similar to the theme of Choice in Phase 2 of the present analysis and was particularly salient for participants who made an active choice to resolve hate as opposed to those who simply allowed the hate to expire. The experiences of Enright and Fitzgibbon's clients who had difficulties in successfully forgiving those they hated, are also to be found in Participants 6, 9, and 11 each of whom spent many years attempting to resolve their hates. In the experiences of my participants as well as in those of Enright and Fitzgibbons' clients, the hard work is yet to come once the decision is made. This phase is more readily likened to a decision to run a race since it is only after committing to run that the intense training regime required to complete the race begins in earnest.

Their third phase, Work, places greater emphasis on the offender. This focus on the offender was not apparent in the present study. The outcome of this phase, however, allowed the offender to be viewed from a different perspective, as more wholly human or in some other way that helped to facilitate forgiveness (Enright & Fitzgibbons, 2000). The Change in Perspective theme is what I find most significant since it forms the crux of how hate was resolved. I believe Enright and Fitzgibbons are correct to focus on their finding that changing the way the experience is viewed is crucial, but I do not feel that their insistence that the haters must concentrate on the offender seems to be misplaced. In several instances, my participants arrived at their change of perspective by examining themselves rather than by focusing on the objects of their hate. My assertion that the change may occur in ways other than focusing on the offender is supported by results reported in Rwanda by Staub, Pearlman, Gubin, and Hagengimana, (2005). In their field study, they found that a focus on community building in addition to trying to see the world from the offenders' viewpoint proved useful in decreasing trauma symptoms and promoting readiness to reconcile.

The final phase, Deepening, serves to cement forgiveness in the participant's life. The client "may begin to generalize the learning to new situations and people," using the techniques learned in therapy, to resolve other instances of hate and conflict in their lives. Deepening is closely related to Phase 3 in the current study where participants described feeling the weight of hate lifted from their shoulders thereby enabling them to move on with their lives. My participants gave no indication that they continue to recycle through the other phases gaining deeper understanding of the previous stages as Enright and Fitzgibbons (2000) propose.

Phase 3 is also related to what Staub, Pearlman, Gubin, and Hagengimana (2005) were trying to do in Rwanda when they attempted to reconcile large groups of people to one another. They taught techniques that could be applied in much the same way as the deepening phase is supposed to do. They achieved modest success in their efforts just as Enright and Fitzgibbons did in the clinical setting and as I described took place in my participants who resolved the hate they directed toward particular groups of people. These participants reported moving on to become more open-minded and are now more tolerant of those unlike themselves.

Forgiveness Across Groups

Spinoza's (1933) conclusion that hatred of an entire group of people may result from the actions of a single individual perceived to be representative of the group appears to be born out in participant descriptions in this study. The group representatives described by my participants were not acting in any official capacity as representatives of the groups they described, even though the hater perceived that person as representative of the group. As participants illustrated, it is possible to overcome such hatreds through further exposure to the hated groups and/or through specific interventions such as the one conducted by Staub, Pearlman, Gubin, and Hagengimana (2005).

Lerner (2004) also tackles this problem and offers a more macro level solution. His advocacy of promoting liberty and ensuring the ability of every individual to develop him or herself both physically and mentally is designed to inhibit the growth of hate, particularly among youth. This focus on the development of a moral imperative and the subsequent lessening of hate is an interesting departure from the majority of literature

regarding resolution of hate. With the exception of Participant 7, who forgave because God commanded her to forgive, none of the participants attributed their experiences of resolution of hate to the factor of liberty or an ability to thrive. This is not to say that encouraging a more civic and morally minded populace will not succeed in discouraging both the formation and continuation of hate, although it does show that my participants did not use those routes. Therefore, I would not expect Lerner's intervention to work for the reasons given. I would expect it to foster a tolerance among different groups of people, particularly if care was taken to ensure that the groups gathered youths from different races, ethnicities, and religions.

Empirical Evaluations of Forgiveness Interventions

In analyzing my participants' descriptions of their experiences, I observed that each incident of when they resolved hate appeared to be tied to the disintegration of one of the themes defining Phase 1. For instance, Participant 12 hated his father for his cold, distanced approach to parenting. As this participant described the resolution aspect of his experience, he emphasized that his father really "did a good job" (Participant 12). This point centers on the theme of Change in Perspective, but also relates to the theme of Unjust (from Phase 1). His father's actions, which the participant had hated, are now deemed just, and this realization destroys a key theme promoting hate. As I analyzed each incident of hate, it became clear that in every case, a key component either dropped out or ceased to be figural to the hater. This observation suggests that it may be possible to help people resolve hate by addressing the foundations of hate discussed in Phase 1 (Power, Significant, Unjust, and Not Me). I will now examine the empirical evidence for

forgiveness interventions to ascertain whether or not they correspond to this trend described in my participants' accounts of their more spontaneous experiences of resolution of hate. I am also interested in discovering if, and how, the themes presented here fit into the framework of forgiveness interventions.

In Hebl and Enright's test of their forgiveness intervention (1993), elderly women worked to forgive past hurts in their lives. Of the eight topics covered during their group therapy sessions, three had equivalents in the thematic structure developed for the present study. A commitment to forgive corresponds to the theme of Choice; focusing on the offender and developing the coping skills of reframing, empathy, and compassion are seen in the theme of Change in Perspective, and Reframing is almost identical to the theme of Change in Perspective. Thus, we find the central core of change for my participants is at the heart of Hebl and Enright's successful forgiveness intervention.

Analysis of McCullough and Worthington's (1995) study yields additional similarities. Their first experimental intervention was designed to promote interpersonal growth and stressed forgiving in an effort to improve current and future relationships with others. The second group was focused primarily on self-enhancement. These subjects received information on how to forgive in order to avoid experiencing the negative effects associated with not forgiving. As stated earlier, both interventions were significantly more effective than a control group condition although a final analysis revealed that the self-enhancement condition was the most efficacious since it went beyond the interpersonal relationship intervention in promoting forgiveness (McCullough & Worthington, 1995).

This finding is unsurprising given that the topic of selfishness was touched upon by some of the participants in the present study. While not pervasive enough to be a specific theme, selfishness was noted in the experiences of Participants 8, and 10, and was described in detail by Participant 6 as she discussed forgiveness near the end of her interview:

It's a very selfish thing to do because you do it for yourself. When people say, "Oh I can never forgive them," it's like they think they're punishing them, but they're not. They're punishing themselves. Hatred is like a poison. Doesn't hurt the person you're hating. Destroys you, and I've learned that <sigh> Thank the Lord I've learned that.

It comes as no surprise that McCullough and Worthington would experience success with an intervention focused primarily on the intrapersonal aspects of forgiveness.

Apart from the topic of selfishness, the theme of Change in Perspective was evident in their closing statement where they refer to promoting "change in one's perspective on having been hurt." Two other themes, Choice and Release/Restoration are also present in their analysis; subjects choosing to participate in the intervention represent choice. Release/Restoration is also explored as research subjects were taught to "distinguish forgiveness from reconciliation" (McCullough & Worthington, 1995). Again, we see that the primary theme in Phase 2 of the experience of the resolution of hate, Change in Perspective, played a pivotal role in a successful forgiveness intervention.

Building on the findings of McCullough and Worthington (1995), Luskin, Ginzburg, and Thoreson (2005) developed a forgiveness intervention that "was designed

to be used as self help, not psychotherapy” (p. 166). An initial focus of their intervention was to challenge irrational beliefs such as, “People should treat me kindly,” “People who do things I don’t like must be punished,” and “The past must influence the way I feel now” (Luskin et al., 2005, p. 169). Again, the two primary links to experiences of resolution of hate are Choice, as seen in participants volunteering for the study, and Change in Perspective which challenges the way people see their worlds. The theme of Release/Restoration also was apparent as Luskin et al.’s results indicated that the intervention was effective in helping to promote forgiveness. Participants showed significant improvement on the Willingness to Forgive Scale during both a post-test and on a follow-up that occurred ten weeks later (Luskin et al., 2005).

A second aspect to this approach concerned two stress-relieving strategies – that of Freeze Frame and of Lock-in. These strategies, which provided a calming effect and helped participants to generate positive feelings, do not find complements in the themes deriving from the present study. These techniques could be useful, however, in preventing the establishment of new hates in the future. Specifically, it would relate to the theme of Emotional Rush noted in the prior study of the experience of hate (Daniels, 2006). These techniques appear to focus on the period leading up to forgiving someone, whereas the present study concerned people who had already resolved hate. This distinction is important since it makes sense of why stress management techniques were not discussed by my participants as playing a role in their experiences of resolution of hate.

In all of the studies considered to this point, victims of incest, severe abuse, and other significant psychological trauma were excluded from empirical research designed

to assist people in forgiving those who wronged them. Staub, Peralman, Gubin, and Hagengimana (2005) saw those suffering from significant psychological trauma as an area in need of further study if interventions were ever going to be applied to those who needed them most. Their study of survivors of the Rwandan genocide of 1994 was the result of this attitude (Staub et al., 2005). In their work they developed an intervention program consisting of five areas of interest: 1) understanding genocide, 2) understanding the effects of trauma and victimization in such a way as to find paths to healing, 3) understanding basic psychological needs, 4) sharing painful experiences in an empathic context, 5) and vicarious traumatization (Staub et al., 2005). Participants who took part in their groups reported experiencing reduced trauma symptoms and “a greater readiness to reconcile” (p. 324). This effect still could be noted at a two-month follow-up (Staub et al., 2005).

In analyzing other experimental conditions within this intervention, Staub et al. (2005) found that a community focus was more effective than an intrapersonal one in promoting readiness to reconcile and in decreasing trauma symptoms. This finding seems to be in direct opposition to the findings of McCullough and Worthington (1995) and counter to Participant 6’s assertion that forgiveness is a selfish act. A possible explanation may be found by exploring the differences between individualistic and collectivistic cultures. An individualist might see an act of forgiveness as a good thing because of what it does for him or her on a personal level thereby making the act “selfish.” The collectivist, however, may view this same act of forgiveness as a way of maintaining social unity rather than as a path to personal gain.

Another outcome of Staub et al.'s (2005) study was that "religious groups reported fewer trauma symptoms than secular groups, but participants in secular groups had a more positive orientation toward members of the other group." This observation may serve as another way of understanding the discrepancy previously noted between Participant 6, who happened to be very religious, and Staub et al.'s findings. If experiences of the intervention in religion-focused groups incorporate a view of forgiveness that was more intrapersonal, then the finding would make more sense in light of Participant 6's experience of forgiveness as "being selfish." By focusing on what one's religion asks of an individual, the act of forgiveness becomes something the person does to restore a relationship between himself or herself and his or her religion. This focus on the self and/or the religion would influence personal trauma symptoms, but might prevent the participant from viewing the offender in a different light. Such a situation raises the question of how religious affiliation affects the intrapersonal versus interpersonal aspects of forgiveness. Perhaps, as Staub et al. suggest, there is an inherent us-them dichotomy created by participation in a religion, although it also may be the case that religious forgiveness is more intrapersonal in nature.

Theological and Philosophical Perspectives on the Resolution of Hate

Religion and Forgiveness

The quote by L. B. Smedes, "To forgive is to set a prisoner free and discover that the prisoner was you" (Smedes, 1997, 178) appears to capture the spirit of participant

experiences of resolution of hate. Within this quote are the themes of Choice, Change in Perspective, Burden Lifted, and Release/Restoration. It also relates to the Buddhist sentiment that predicted, in forgiving, the person would find release.

This notion of forgiving to gain something greater is present in the Buddhist teachings as well as in the Qur'anic scripture that indicates Allah will reward those who forgive and withhold his love from those who do wrong (Mohammad, 2002/650, *sura* 42:40). This *sura* places the forgiver in a more powerful spiritual position than the hater. Of course, the hope is that this spiritual position will one day translate into social and personal reality, at least from the Islamic and Christian viewpoints. Hinduism supports this interpretation as illustrated in Mahatma Gandhi's statement that, "The weak can never forgive. Forgiveness is the attribute of the strong." Even secular writers such as Oscar Wilde appreciate the power that forgiveness can grant as illustrated in his famous quip: "Always forgive your enemies – nothing annoys them so much."

Nietzsche and Forgiveness

Using forgiveness as a "weapon" highlights the role power plays in this type of relationship. Nietzsche argues strongly that forgiveness is solely about power. His position is that forgiveness is a word game designed by the weak to disguise their weakness as they wait, often in vain hope, for rescue by an all-powerful protector. Nietzsche felt that if a person forgave a perpetrator he or she gained nothing. Such people must tolerate the current situation or accrue power sufficient to rectify it. If they cannot, they will remain subjugated to those more powerful than they (Nietzsche, 1887/1994). This view grows bleaker still as the hater realizes that the sense of power

provided by forgiveness is illusory. If this disillusionment occurs, they will then find their sole source of comfort stripped away along with the promise of a divine audit that would/should have punished evil and rewarded good. None of the participants in the current study advocated a Nietzschean point of view in which they acknowledged forgiveness as weakness and sought power to equalize their positions. All participants did, however, acknowledge the crucial role of power in experiences of hate and the resolution of that hate.

Concluding Remarks

Within this study, hatred for fellow human beings, including some who were deceased, made up the bulk of the situations in which participants resolved hate. All participants described having hated someone in their lives and Participants 6 and 12 each continued hating even after the object of his or her hate died. As described by Participants 2, 4, and 11, abstract concepts such as God, nations, or a class of objects such as Chinese food may all become possible foci of intense, life-changing hatreds. In analyzing participant descriptions, qualitative differences did not emerge between participants who resolve their hatred of God, or a class of objects, and those who resolved their hatred of people. This observation suggests that all forms of hate described by participants in this study share a common structure. The experience of hate is based upon feeling unjustly trapped in a situation of significance where the only power one has is to hate. An experience of the resolution of hate depends on a change in the person's perspective that destroys one of the three main attributes of hate. It is only through an

understanding of these commonalities that we may deepen our understanding of how and why people hate and how we can then overcome that hate.

Implications for Further Research

There are still questions to be answered concerning the experience of the resolution of hate. A first step would be to understand the role power plays in these experiences, for example, how does power change for the participant, and what, if anything, can others do to initiate such a change?

As noted in the present study, such changes occur in a wide range of situations. It may prove beneficial to seek out other situations in which these themes are salient. In-depth analysis of experiences involving each theme should foster a deeper understanding of how those themes affect the lives of participants and thereby enhance our understanding of how the themes discussed in the present study relate to hate and the giving up of hate.

Another aspect of the problem will involve an analysis of cross-cultural and gender differences among those who resolve their hates. In particular, I would like to examine experiences concerning hatreds that stretch back over generations or even centuries such as those in the Balkans, sub-Saharan Africa, India, and the Middle East. These long-standing ethnic hatreds may differ significantly from those experienced by middle class Westerners. Gender differences may also play a significant role in the re-emergence of such conflicts, particularly if males release resentment without ever restoring and/or creating relationships with those they once hated.

Overall, it is my hope that a better understanding of how hate is resolved will lead to the development of more effective interventions. It is a difficult task: “When all is said and done, forgiveness remains a mystery and cannot be confined by theory. It is hard to discover why some people will forgive and others will not” (Henderson, 2000, p. 10). We may not yet be able to predict who will forgive or when. We can, however, continue our attempts to understand the experiences of hating and the resolution of said experience. As we gain greater understanding, the task then becomes one of helping people gain release from hate in their lives.

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Appendix

Appendix A – Informed Consent Form

Completion required for participation in the study:

A Qualitative Investigation of the Thematic Structure Associated with Releasing from Hate

I, _____ agree to participate in an audio-recorded interview for the purpose of assisting the principal investigator in gaining a better understanding of the experience of releasing from feelings of hate.

The digital audio recording of the interview will be stored on the researcher's computer in order to facilitate the transcription process. The recordings and transcribed interviews will be stored on the researcher's desktop computer and backed up to memory stick, CD, and laptop to prevent loss of research data.

Initial One Option

_____ I agree to allow the researchers to indefinitely retain the digital recordings for future research purposes. Audio files will not have identifying information on them.

_____ I do NOT agree to allow the researchers to indefinitely retain the digital recordings for future research purposes.

Initial One Option

_____ I agree to allow the researchers to indefinitely retain the transcripts of the interview for future research purposes. All transcripts will have identifying information stripped from them.

_____ I do NOT agree to allow the researchers to indefinitely retain the transcripts of the interview for future research purposes. All transcripts will have identifying information stripped from them.

Recordings and transcripts will be archived by the researcher upon completion of the study to facilitate reference in subsequent research projects. Only those persons signing pledges of confidentiality will gain access to the recordings or transcribed interviews.

I agree to allow this interview to be transcribed and studied by a phenomenological research group with the understanding that all participants in said group will sign a waiver of confidentiality.

Further, I understand that every attempt will be made to mask the identities of both myself as well as any and all people to whom I refer during the interview itself.

If at any time I desire to end the interview I may do so without fear of reprisal in any form. The interview length is not predetermined and will last only as long as the participant deems necessary to adequately describe the phenomenon under consideration. The researcher anticipates that interview times will last somewhere between 30 and 90 minutes though those times are variable dependent upon the participant's descriptions of his or her individual experience.

Interviews will be conducted in Ayres 105 unless the participant requests another venue. Should such a case arise, the researcher will attempt to accommodate the participant so long as safety, legal, or ethical concerns do not become a factor.

Although there are no specific risks foreseen in the execution of this study, I agree to seek consultation of a trained professional should I need to consider these issues further.

I am aware that the University of Tennessee Psychological Clinic (974-2161) and the Student Counseling Center (974-2196) are both available to me, and I may receive care there at little or no cost. In the event I wish to consult a professional outside the university, I may contact the Tennessee Department of Mental Health (541-6635) to receive assistance.

I agree that I will bear any and all costs incurred as a result of professional consultation(s) regarding issues related to this study.

If I wish to contact the researcher in the future I will use the following contact information:

J. Mark Daniels
105 Ayres Hall
Circle Drive, Knoxville, TN 37996-0900
Phone: 865 256 0222
email: nix@utk.edu

Signature

Date

Appendix B – Transcript Sample

1 J. Mark Daniels
2 Dissertation Project
3 Interview 6
4 72 y/o Female
5

6 I: OK we'll begin. First off, how old are you?
7

8 P: I'm 72
9

10 I: OK thank you. Now, please describe a time when you stopped hating someone or
11 thing.
12

13 P: When I stopped hating <pause> Right after I wanted to kill the person, and I
14 visualized myself with a machine gun mowing them down because that hatred was so
15 strong. I just wanted to see that person gone. And then it scared me. It scared me good.
16 I'm not a violent person. That's not me, and believe me, I literally fell on my knees and
17 said God forgive me because that's hatred and that's not me, and I don't really want to
18 kill that person. Yet, she's done mean things to me and said mean things, but that's not
19 me, and but for the grace of God I'd probably still be hating her today, but right then
20 when I said "God that's not me. I don't want to be that person with that hatred" he took
21 it away, and you cannot believe the peace that I felt and the forgiveness because I really
22 did forgive that person, and I could think about her. I could talk to her, and there was no
23 longer any hurt although she never apologized to me or asked for forgiveness, but only by
24 the grace of God I forgave her, and was able to live, still today, at peace with the things
25 she did and said.
26

27 I: Can you tell me a little bit about what it was like to hate her before, before you forgave
28 her?
29

30 P: What it was like...at first in my mind I visualized just hiring somebody to scare her.
31 Like if I should come into a bunch of money I would hire maybe a thug to just scare her,
32 but this, I was, it was eating away at me...the things she had done and said, and it's it
33 started out with just um, just anger, and I wanted to hurt her back some way, and that was
34 one idea was for had to have someone to scare her within an inch of her life, but it was
35 then when I, in my head visualized me with a machine gun just mowing her down that I
36 knew, Whoa this is, that's enough, that's not me.
37

38 I: It had gone too far?
39

40 P: That was way too far when I could see her, me cutting her down and taking her life as
41 opposed to someone just scaring her.
42
43 I: How long had the two of you been at odds before you had that experience of wanting to
44 see her dead?
45
46 P: Probably about two, two and a half years. It had been going on for some time.
47
48 I: And it was just, sort of continuous thing, she was....
49
50 P: At the time she was my daughter in law. She's now my ex-daughter in law.
51
52 I: Oh, ok, and she just said a lot of things and done a lot of things that, I would assume to
53 your son most likely
54
55 P: To both of us <laughs>
56
57 I: Oh wow
58
59 P: Oh, she was determined to drive a wedge between me and my son.
60
61 I: OK
62
63 P: And she was doing a good job of it.
64
65 I: Can you talk a little bit about how that felt and how...
66
67 P: That was enraging, when you see somebody literally trying to tear your family apart.
68 She was a very brilliant person...very scheming and conniving and uh like I said she was
69 the kind of person who was very persuasive. If she wanted somebody to do something,
70 she could get them to do it, and when she decided she was against somebody, she could
71 come up with all sorts of ways to hurt that person. In fact, I loaned them a dinette table
72 and chairs to use, and then they, well at the time they had split up and my son needed a
73 table and chairs, and I loaned him the table and chairs to use, and then they got back
74 together, and they had a garage sale. They sold my table and chairs. Yes, and uh of
75 course kept the money.
76
77 I: Wow
78
79 P: That was mean. Then she accused me of killing my husband. Her hus...her father in
80 law and that was just absolutely absurd. He was in the hospital, and she claimed that I
81 told the doctors to stop giving him Lasix. He had congestive heart failure and uh, uh
82 rather a lung problem, his lungs would fill up with fluid. They'd give him Lasix to stop
83 it, but then he was bleeding internally too. He had multiple systems failure. He was
84 dying. The doctor had told him he was dying, and yet, she said, "Oh you killed him."

85 You told them to stop giving him Lasix.” I said just before he died I was screaming for
86 them to give him more Lasix so he could breathe a little better, but that really hurt to have
87 her accuse me of telling the doctors what to do. Sure I’m a, I’m a nurse. I’m retired now,
88 but at the time I was still in nursing, and that, that was a hurtful thing, and she was quite,
89 she described herself as the stepmother from hell because she really mistreated my
90 grandson. My son’s son by his first marriage, and she would set him up so that his dad
91 could, would jump all over him when he came home. She would uh claim he did this or
92 he did that in fact my daughter saw that. She said, Bren...<pause>
93
94 I: It’s fine I’ll change the names. You can use them. I’ll, I’ll change them.
95
96 P: She uh, my daughter said, “Brenda, you really set John up for that didn’t you.” She’d
97 just grin and said, “I guess I did.”
98
99 I: Wow, so she was proud of herself.
100
101 P: She was proud of it, and she described herself as the stepmother from hell because she
102 was just about that kind of mother to my grandson.
103
104 I: Wow
105
106 P: Anything else?
107
108 I: OK
109
110 P: But I did, when I finally forgave her, but it had to come to the point where I really
111 wanted to see her dead, and I could have lifted my hand to do it, and I knew that wasn’t
112 me. I forgave her to the point where I fasted and prayed for several months for my son
113 and her, this was later, for them to work out their problems, so that they would stay
114 together, and I prayed, and I was, I know that I was sincere because when I noticed that,
115 when I’d go over to my son’s she wasn’t there, and finally he said, “Well, Brenda’s
116 moved out. She’s filed for divorce,” and my mouth just fell open, and later when I
117 prayed that day I was, I said, “God that’s not what I was praying for. I was praying for
118 them sincerely to work out their problems,” and I know when I got upset with God
119 because He didn’t answer my prayer the way I was praying it I knew I had truly forgiven
120 her for the hateful things she had done, and then she wound up divorcing my son, and
121 there was a time when I wished that was exactly what she would do, and then when she
122 did, I was disappointed. That was forgiveness, and when I invited her to my house after
123 they separated. I said, “Please come over and have supper with me and just talk.” I said,
124 “We’ll talk about anything except, other than my son. We can talk about whatever you
125 want to talk about.” She turned down, graciously, turned down my invitation, but I knew
126 if I could do that, I had really forgiven her, and I could remember the things she did and
127 not cry like I had for about two years...two or three years.
128
129 I: How long were they married?

130
131 P: <sigh> From 89 till I believe it was 97...about eight years, seven or eight years, but it
132 was kind of a stormy marriage. She...they separated two or three times then she finally
133 filed for divorce.
134
135 I: And up until that point when you had the, sort of the vision of you mowing her down
136 with the machine gun, had you ever considered trying to forgive her, or had you ever seen
137 it in that light, or was this a very definite turning point for you?
138
139 P: No what...that was the turning point, and it really hadn't dawned on me till that point
140 how destructive this, the feeling I had really was. Um, my thoughts I think were how to
141 get even with her <laughs> how to get her away from my family, but that was not in my
142 power to do.
143
144 I: Um hmm
145
146 P: But uh, and when I finally forgave her, God took care of the whole thing <laughs> the
147 easy way.
148
149 I: And what was it like in those moments when you realized that you had forgiven her?
150 What did that experience feel like for you?
151
152 P: WOW!!! The peace. You have to experience it. There was another time years before
153 this that uh, my husband's family had done something that affected both of us, and it was
154 just eating away at me, and when I was finally able to forgive that and knew the peace,
155 <sigh> it makes you wonder, how could I have possibly have held on to that anger and
156 that bitterness and that hatred when this peace is so wonderful in its place? It's not worth
157 it, and so I think that's why I'm 72 years old, and I don't have any ulcers <laughs> Oh
158
159 I: That's quite an accomplishment.
160
161 P: Well I didn't do it. I couldn't do it. Not in my own strength I couldn't. It's only by
162 the grace of God that I was able to forgive because I would loved to have just beat her up
163 beat her down <laughs> that was me.
164
165 I: So it sounds like this was definitely a very life changing experience.
166
167 P: Oh it really was as far as forgiveness, hatred, bitterness, um the need to get even,
168 because when you forgive, really forgive, you don't have the need to get even anymore.
169 It's amazing, and it's wonderful.
170
171 I: That's great. If you ran into her today...
172
173 P: I could still treat her just the same as I did the last time I saw her. In fact, she and my
174 son talk, almost got back together after they were divorced, and um <sigh> it was just a

175 bad, even her family was against what she was doing because she was living actually, at
176 the time, with another man, and still friends with my son, in fact, they tried to get back
177 together even yet again after that, but um the last time she walked out on him was enough
178 for him. He had really had it. He, uh she had really broke his heart.
179
180 I: Um hmm
181
182 P: And he and I have become so much closer since he's uh, been really finally split up,
183 about two years ago.
184
185 I: OK
186
187 P: And he's a bachelor now, but she came back and they stayed together long enough to
188 help him find a house and she helped him furnish it, bought furniture, decorated it, and
189 Bill actually thought that they would get back together, that she was going to divorce the
190 man she was married to and come back to him.
191
192 I: Wow
193
194 P: He was willing to do that. He was such a forgiving person, and I felt a little
195 disappointed thinking that they might get back together because I asked Bill and I asked
196 her both, I talked to her on the phone. I said, "Brenda, you and Bill had a hard time when
197 you were together." I said, "How have you changed, or how has Bill changed to make
198 you think that you could make a go of it now?" and she didn't have any answer for that,
199 and then the way things transpired, I realized that neither one of them had changed that
200 much, and that's pretty much why she left him again just suddenly, but she told Bill, "I
201 really have to try to make my marriage work, and I couldn't live with myself if I don't try
202 again," and she just left suddenly when he wasn't at home.
203
204 I: Wow
205
206 P: As I say, it really tore him up, but it was the final break.
207
208 I: Um hmm
209
210 P: It was necessary for him.
211
212 I: OK
213
214 P: So that's the end of the story, and I made him executor of my will again. I didn't mean
215 to throw that in.
216

Appendix C – IRB Form

FORM B APPLICATION

All applicants are encouraged to read the [Form B guidelines](#). If you have any questions as you develop your Form B, contact your Departmental Review Committee (DRC) or [Research Compliance Services](#) at the Office of Research.

FORM B

IRB # _____

Date Received in OR _____

THE UNIVERSITY OF TENNESSEE

Application for Review of Research Involving Human Subjects

I. IDENTIFICATION OF PROJECT

1. Principal Investigator Co-Principal Investigator:

J. Mark Daniels
105 Ayres Hall
Circle Drive, Knoxville, TN 37996-0900
Phone: 865 256 0222
email: nix@utk.edu

Faculty Advisor:

Dr. Howard Pollio
301B Austin Peay Bldg
404 Circle Drive, Knoxville, TN 37996-0900

Phone: 865 974 4361
email: none

Department: Psychology

2. Project Classification: *Enter one of the following terms as appropriate:*
Dissertation, Thesis, Class Project, Research Project, or Other (Please specify)

Dissertation

3. Title of Project:

A Qualitative Investigation of the Thematic Structure Associated with Releasing from Hate

4. Starting Date: *Specify the intended starting date or insert "Upon IRB Approval":*

Upon IRB Approval

5. Estimated Completion Date:

December 2007

6. External Funding (if any):

- o **Grant/Contract Submission Deadline:**
- o **Funding Agency:**
- o **Sponsor ID Number (if known):**
- o **UT Proposal Number (if known):**

II. PROJECT OBJECTIVES

- Determine the thematic structure of the experience of releasing from hating from the hater's perspective.
- Suggest avenues for the amelioration of hate based on changing the structure of the experience.

III. DESCRIPTION AND SOURCE OF RESEARCH PARTICIPANTS

Participants will be undergraduate, graduate students at the University of Tennessee and/or persons in the local community. For students, course credit will

not be offered for participation. We will conduct a total of approximately 8-15 interviews with only participants 18 years of age and older.

IV. METHODS AND PROCEDURES

Participants will be asked to provide an interview in response to the statement: "Please describe a time when you stopped hating someone or something." Under no circumstances will the researcher guide the participants in a particular direction regarding the topic of the interview.

The interviews will last between 30 and 90 minute depending on participant responses. The digitally audio recorded interviews will be transcribed taking care to change the names of the participants and any persons mentioned by name during the course of the interview. The transcripts will then be analyzed by a phenomenological research group (Please see Research Team Member's Pledge of Confidentiality, Appendix A) to determine applicable themes and structure of the experience.

V. SPECIFIC RISKS AND PROTECTION MEASURES

There are no specific risks foreseen in the execution of this study. However, should a participant wish to consider these issues further they will be directed to the University of Tennessee Psychological Clinic or Student Counseling Center where they will receive care at little or no cost, or, in the event they wish to consult a professional outside the university, they will be referred to therapists in the local community as indicated on the Informed Consent. Any costs incurred are the sole responsibility of the participant regardless of where they receive services.

VI. BENEFITS

Two primary benefits are seen as possible outcomes for this study: 1.) Understanding how a person moves from a state of actively hating someone or something to a point where they no longer hate will provide a new perspective on what the act of hating is like from the hater's perspective, and 2.) Comparing the structure of hate resolution to the structure found in active haters has the possibility of producing new strategies for the amelioration of hate via helping the hater to change his or her perception of the structure of the experience.

VII. METHODS FOR OBTAINING "INFORMED CONSENT" FROM PARTICIPANTS

The interviewer will fully inform the participants as to the nature of the process, and the participants will be asked to sign a form indicating consent (Appendix B). Consent forms will be stored in Ayres Hall room 105 for the required 3 year period.

VIII. QUALIFICATIONS OF THE INVESTIGATOR(S) TO CONDUCT RESEARCH

The Principal Investigator, J. Mark Daniels, is a fourth year graduate student under the direction of Dr. Howard R. Pollio. He has received instruction both in ethics and the experimental methods and design of social science research.

IX. FACILITIES AND EQUIPMENT TO BE USED IN THE RESEARCH

Interviews will be conducted in Ayres 105, the Center for Applied Phenomenological Research, or in other locations should a participant request a specific locale. A digital audio recorder will record the interviews which will then be downloaded onto the principal investigator's laptop and desktop computers.

X. RESPONSIBILITY OF THE PRINCIPAL/CO-PRINCIPAL INVESTIGATOR(S)

The following information must be entered verbatim into this section:

By compliance with the policies established by the Institutional Review Board of The University of Tennessee the principal investigator(s) subscribe to the principles stated in "The Belmont Report" and standards of professional ethics in all research, development, and related activities involving human subjects under the auspices of The University of Tennessee. The principal investigator(s) further agree that:

- 1. Approval will be obtained from the Institutional Review Board prior to instituting any change in this research project.**
- 2. Development of any unexpected risks will be immediately reported to Research Compliance Services.**
- 3. An annual review and progress report (Form R) will be completed and submitted when requested by the Institutional Review Board.**
- 4. Signed informed consent documents will be kept for the duration of the project and for at least three years thereafter at a location approved by the Institutional Review Board.**

XI. SIGNATURES

ALL SIGNATURES MUST BE ORIGINAL. The Principal Investigator should keep the original copy of the Form B and submit a copy with original signatures for review. Type the name of each individual above the appropriate signature line. Add signature lines for all Co-Principal Investigators, collaborating and student investigators, faculty advisor(s), department head of the Principal Investigator, and the Chair of the Departmental Review Committee. The following information should be typed verbatim, with added categories where needed:

Principal Investigator: J. Mark Daniels

Signature: _____ **Date:** _____

Co-Principal Investigator: None

Signature: _____ **Date:** _____

Student Advisor (if any): Dr. Howard R. Pollio

Signature: _____ **Date:** _____

XII. DEPARTMENT REVIEW AND APPROVAL

The application described above has been reviewed by the IRB departmental review committee and has been approved. The DRC further recommends that this application be reviewed as:

☐ Expedited Review -- Category(s): _____

OR

☐ Full IRB Review

Chair, DRC: _____

Signature: _____ **Date:** _____

Department Head: _____

Signature: _____ **Date:** _____

Protocol sent to Research Compliance Services for final approval on (Date) :

Approved:

Research Compliance Services

Office of Research

1534 White Avenue

Signature: _____ Date: _____

For additional information on Form B, contact the Office of Research [Compliance Officer](#) or by phone at (865) 974-3466.

Appendix D – Research Team Members’ Pledge of

Confidentiality

RESEARCH TEAM MEMBERS’ PLEDGE OF CONFIDENTIALITY

A Qualitative Analysis of the Experience of Hatred

As a member of this project’s research team, I understand that I will be reading confidential essays. The information in these essays has been revealed by research subjects who participated in this project in good faith that their essays would remain strictly confidential. I understand that I have a responsibility to honor this confidentiality agreement. I hereby agree not to share any information in these essays with anyone except the Principal Investigator of this project (J. Mark Daniels at 865 256 0222), the Faculty Advisor (Dr. Howard Pollio at 865 974 4361), or other members of this research team. Any violation of this agreement would constitute a serious breach of ethical standards, and I pledge not to do so.

_____ Research Team Member	_____ Signature	_____ Date
_____ Research Team Member	_____ Signature	_____ Date
_____ Research Team Member	_____ Signature	_____ Date
_____ Research Team Member	_____ Signature	_____ Date
_____ Research Team Member	_____ Signature	_____ Date
_____ Research Team Member	_____ Signature	_____ Date
_____ Research Team Member	_____ Signature	_____ Date
_____ Research Team Member	_____ Signature	_____ Date

Vita

John Mark Daniels was born on 26 September, 1974 in Newport, Tennessee. He attended Seymour Primary School, Cosby Elementary School, and Newport Grammar School before graduating from Sevier County High School in 1993. At the University of Tennessee, Knoxville, he completed his Bachelor of Arts degree in psychology, *cum laude*, and received a commission as a second lieutenant in the United States Air Force in May 1998. He spent two years as a logistics plans officer assigned to the 20th Logistics Support Squadron at Shaw Air Force Base, South Carolina where he coordinated deployments, wrote war plans, and managed the base's war reserve materiel, and logistics module programs. His next assignment was to the 606th Air Control Squadron at Spangdahlem Air Base, Germany. During his two years there, he planned exercises, coordinated deployments, and served as the Combat Readiness Flight Commander. He also served one tour as the deputy group commander for Operation JOINT GUARDIAN in Macedonia and Kosovo. After attaining the rank of captain, he left the Air Force to return to the University of Tennessee, Knoxville where he completed a doctorate in experimental psychology.