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I am submitting herewith a dissertation written by Allen R. Bellamy entitled "Investigating Forgiveness in Relation to Offensive Experiences Among Black and White Respondents." I have examined the final electronic copy of this dissertation for form and content and 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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INVESTIGATING FORGIVENESS IN RELATION TO OFFENSIVE EXPERIENCES AMONG BLACK AND WHITE RESPONDENTS

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

Allen R. Bellamy
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ABSTRACT

The primary focus of this dissertation was to investigate the degree to which Blacks and Whites are able to forgive their own and other ethnic groups for those who have offended them. In relation to forgiveness, furthermore, this project examined psychological and emotional variables such as anxiety, anger, racism, and forgiving personality among the participants. Four-hundred and eighty two participants were recruited for this study. Personal narrative accounts were obtained from participants who were asked to describe an offensive act committed by another person(s) with specifying details of the offender. Findings indicate that when controlling for Forgiving Personality and rated seriousness of the personal narratives, White respondents significantly rated the offenses of White offenders more seriously for which they were angrier than offenses of Black offenders. While the trend was the same for Black participants; Blacks significantly rated offenses of Black offenders more serious for which they were angrier than that of White offenders. Furthermore, Black males were the most forgiving for incidents in which they described as offensive more so than Black females, White males, and White females. White participants, reported higher levels of anxiety in relation to the incident for which they described significantly more so than Black participants. Females reported higher levels of anxiety in relation to the incident for which they described significantly more so than males. Black females reported higher levels of anger in relation to the incident for which they described significantly more so than White females. White males reported significantly higher levels of anger in relation to the incident for which they described more so than Black males. The author concludes that there is a profound difference being generally forgiving as a person and actually forgiving someone who has wronged you. In addition, there are

emotional consequences in relation to forgiving someone who has transgressed against another.

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CHAPTER I

INTRODUCTION

There are many life circumstances that are non-distinguishable between Black and White Americans with regards to economics, social class, etc. However, there are arguably certain life circumstances and experiences that each of these ethnic groups contend with daily that are clearly distinguishable. Despite the success of the historical Civil Rights Movement and the rising economic and professional stature of Black Americans, America is still plagued with the problem of racism. Racism is embedded in the psychological, social, cultural and institutional systems of American society which is virtually unavoidable (Jones, 1972; McNeilly, Anderson, Robinson, McManus, Armstead, Clark, Pieper, Simons & Saulter, 1996). Racism is a vexation for many Black Americans and is to often a hindrance that is without question arduous. Consequently, being Black in America may have significant implications in regards to employment, social status, physical and psychological health, ethnic identity development, interpersonal and social relationship with both in and out-groups (Utsey, 1998).

The chronic and deleterious effects of racism in American threatens the very existence of Black Americans and it infringes on their quality of life (Essed, 1991; Hacker, 1992). There has been a variety of research documenting the high prevalence and effects of racism in America and the impact it has on many Black Americans, particularly, as it relates to stress and anger (Broman, 1997; Burke, 1984; Essed, 1991; Jackson, Brown, Williams, Torres, Sellers, & Brown, 1995; Krieger and Sidney, 1996;

Pillay, 1984; Smith, 1985). Berry and Annis (1984) suggest that many Black Americans suffer from what they call "acculturative stress." Acculturative stress refers to the psychological discomfort that results from the exposure of different cultural values and experiences that may be different from ones own distinct in-group (Berry and Annis, 1984). Acculturative stress is the direct result from the day-to-day stressors and hassles, such as racism, that Blacks experience which occur as a consequence of a clash of values, beliefs, and lifestyles between the White culture and those of Blacks (Williams, 1985). Although Blacks live in a pluralistic society with many ethnic and racial groups, the socialization practices in America continue to emphasize and reinforce Euro-American middle-class values and attitudes, while simultaneously de-emphasizing and devaluing Black American's values and attitudes. Consequently, the acculturation process of juxtaposing new cultural values and ideas with their more typical lifestyles to achieve a comfortable level of biculturalization can create internal conflicts and eventually stress, confusion and anger for many Black Americans. Stress can ultimately result from the pervasive experiences of discrimination, hostility and violence in America; all situations which brings about confusion, ambiguity, indifference, rage, and anger in many Black Americans (Willis, 1995).

The discomfort and stress Black Americans encounter as they interact within culturally dystonic situations may create either changes in the perception of the individual without affecting self-identity, or as an extreme, changes associated with loss of identity (Berry, 1984). Individuals sometimes must make conflicting decisions regarding the value of maintaining the distinctiveness of their ethnic group versus the

relative value of associating with other social groups in the larger society (Berry, 1984). An individual's attempts to balance group identity needs and personal desires for positive relations within the larger society may result in a loss of identity, feelings of alienation, anxiety, and even anger (Berry, 1984; Berry et al., 1989; Fordham & Ogbu, 1986; Spencer, Kim, & Marshall, 1987)

The development of anxiety and anger is a natural, behavioral response to the failure of others to meet one's needs, failure to be accepted as an individual, lack of recognition, and repeated injustice (Fitzgibbons, 1998). For years, Blacks have demanded respect, fair and equal treatment, however, Ellis and Dryden (1987) suggests that when these demands are not met, people become deeply angered and resentful. Anger within the Black population has been heavily documented and many theories have been hypothesized the etiology this of anger. Grier and Cobb (1968) termed the anger of Black Americans as "Black rage" and suggest it is a direct result of the inhumane treatment, continued and persistent pathological stereotyping of Blacks, and the stifled opportunity in America for Blacks. Other sources of anger or "Black rage" may be attributed to inadequate and under funded educational systems, being placed in remedial educational classes, job and housing discrimination, being passed over for promotion, being paid less, being identified as scapegoats for high crime and many of other societal problems, ethnic stereotyping (Gougis, 1983), differential treatment and excessive force by the police, differential treatment in public places, poor and inadequate representation in history books and negative portrayal of Black's in the media, biased governmental policies, and repeated injustices (Mills, 1990).

Anger has long been known to contribute to many physical and psychosomatic illnesses, particularly, in the Black population where it has been associated with diseases such as hypertension (Krieger and Sidney, 1996), stroke (Krieger and Sidney, 1996), and substance abuse (Burke, 1984; Pillay, 1984). Often anger that is associated with racism can be perceived as a personal injury and this anger is often vented with the fantasy of revenge (Schimmel, 1979). Too often anger is dealt with by unsuccessful, primitive defenses such as active-passive expression and conscious or unconscious denial (Fitzgibbons, 1998). Anger that is not dealt with appropriately and is left unresolved only fuels ones desire to seek revenge, however, the emotions of anger are not successfully extinguished through such maneuvers.

The Human Development Study Group (1991) suggests that forgiveness is one way of dealing with such angry feelings and is a more appropriate strategy for healing and dealing with injustices. Schimmel (1979) also believes that forgiveness is a way of dealing with anger appropriately, however, he contends that in order to deal with the feelings of anger in a therapeutic manner, one must recognize within themselves that they are withholding destructive emotions and be willing to forgive the wrongdoer(s). Only then will catharsis be obtained. Otherwise, unresolved anger can be very destructive and can have a long, adverse impact in ones life (Schimmel, 1979). The process of forgiveness involves the overcoming of *negative feelings* (anger, hatred, resentment, desire for revenge), and their replacement with *positive emotions* (compassion, benevolence, even love) (North 1987, in Enright and North, 1998 p. 20). Enright, Freedman, and Rique (1998) suggest that there are two types of ingenuine forgiveness:

Pseudoforgiveness and superficial forgiveness. *Pseudoforgiveness* or "false forgiving" is a ploy to maintain or gain power over others. It is a passive-aggressive maneuver to make the wrongdoer indebted to the injured party and is a way to remind him or her of the personal injury they have caused. It is often an attempt at exercising superiority over the other but is incompatible with forgiving. With "superficial forgiveness," individuals unwittingly claim that they have resolved their anger and have cognitively decided to forgive the injured party, but fail to recognize the emotional component and process of forgiveness. They falsely believe that by simply deciding at a given time to forgive someone that all the anger will be immediately removed from their minds and hearts (Fitzgibbons, 1998). North contends that the process of forgiveness involves the overcoming of negative feelings and must be the result of an active psychological endeavor on the part of the injured party, even while recognizing that a real injury has been inflicted and that the wrongdoer is to blame. The active endeavor has as its goal the healing of the damage done to the injured party and of the damage caused to the relations which exist between injured party and wrongdoer (North,1987).

From the point of view of an injured party, forgiveness will have the effect of preventing the wrong from continuing to damage psychological well-being as well as a person's self-esteem that may bring to an end the distortion and destructive relation with others (North, 1998). Those injured who are unwilling to forgive may experience an adverse impact that may define their very existence and dominate their lives (Enright, 1998).

Racism in America is a primary source of anger for many Black Americans, and this anger is typically directed at White, Euro-Americans. Donald Shriver, Jr. (cited in Enright and North, 1998) suggests forgiveness between cultural groups and between communities can only be accomplished by first recognizing that anger is present as a result of some life experience. Secondly, the injured party must be willing to resolve and let go of anger, hostility, and revengeful feelings. Finally, empathy must be extended by both parties that will facilitate interest in reconciliation.

Without the process of forgiveness, many Black and White Americans will either deny or actively act out this anger. Baures (1996) contends revenge that is associated with anger is personally destructive because it does not allow that person to use his or her energy efficiently because of the time bound up through feelings of revenge. May (1953) suggested pent-up anger and hostility eventually will turn into despair, morbidity, and destructive activities. Being unable to forgive and harboring feelings of anger and resentment will eventually impede upon personal and social functioning. It may also impair social relations with others, impinge upon ones personality, contribute to anxiety, nervousness, depression, suspicion, paranoia, and mistrust in others.

Research Purpose

The primary focus of this research study is the empirical investigation of the role of ethnicity in the phenomenon of forgiveness among Black and White Americans. Specifically, this research will examine whether or not one's similarity or dissimilarity of the ethnicity of someone who offended them is related to the probability of forgiving that

person for the offense. In addition, the proposed project will explore the relevance of racism, anger and forgiving personality among for the process of forgiveness. Specifically, will racism of White participants be related to their acts of forgiveness? Finally, the degree of forgiving personality will be assessed for both Black and White participants and its role in specific opportunities to forgive will be assessed.

Research Questions

The primary concern of this research study is to empirically investigate the role of race in the phenomenon of forgiveness among Black and White Americans. Specifically, the purpose of this study is to examine the degree to which Black and White people are able to forgive members of their own and members of other ethnic groups for offenses perpetrated against them. In relation to forgiveness, furthermore, this project will examine other pertinent variables that have been associated with one's ability to forgive such as anger, anxiety, and forgiving personality. This project will attempt to answer the following central question:

(a) To what extent does similarity-dissimilarity of ethnicity influence the likelihood that a victim of an offense will forgive the person who has offended him/her among Black and White college student respondents.'

In addition, the project will explore the following secondary questions:

(b) What is the role in forgiveness of a forgiving personality, anger, anxiety, and the seriousness of the offense.

Significance of the Study

The significance and benefits of this study are relevant to the advancement of the field of psychology, specifically with the understanding of ethnicity and the process of forgiveness. In addition, the study indirectly addresses the relevance of forgiveness in ameliorationg some of the effects of racism and other offenses between ethnic groups as well as the role of individual characteristics (e.g., racism, forgiving personality, etc.) in this process.

CHAPTER II

REVIEW OF THE LITERATURE

Forgiveness

Historically speaking, forgiveness has been a topic that has been discussed within disciplines of theology and philosophy. However, more recently, forgiveness has been studied empirically in the social science literature particularly within the sub disciplines of social psychology (Jones, Couch, & Scott, 1997; McCullough, Sandage, & Worthington, 1997), clinical/counseling psychology (Fitzgibbons, 1998; Freedman & Enright, 1996; Gordon & Baucom, 1998; McCullough & Worthington, 1994), developmental psychology (Enright, Santos, & Al-Mabuk, 1989), and health psychology (Lawler, Younger, Piferi, Billington, Jobe, Edmondson, & Jones, 2003). Forgiveness is a rapidly growing concept within academia due to the increase in the empirical investigation and quantification of a topic that has been perceived as intangible and mystical. The popularity of forgiveness has also increased in the public sector and the literature is replete with articles that discuss the wide array of topics related to forgiveness such as betrayals in marriage (Gordon, 1998), restoration of family relationships (Hargrave, 1994), therapeutic benefits of forgiveness for initiating change in behavior (Fitzgibbons, 1998; McCullough & Worthington, 1994), and resolution of international and civil conflicts (Long & Brecke, 2003).

Process of Forgiveness

Although there has been considerable debate with regard to a consensual definition of forgiveness in the literature, forgiveness can be broadly defined as having an association with three psychological components: affective, behavioral, and cognitive (Enright & The Human Development Study Group, 1991). Similarly, Baumeister, Exline, & Sommer (1999) described forgiveness as having intrapsychic (e.g., affective and cognitive) and interpersonal (e.g., behavioral) components. Al-Mabuk, Enright, & Cardis (1995) suggest forgiveness is one's attempt to overcoming the feelings of resentment and anger for having been wronged. Necessary to overcoming these negative emotions is the abatement of impulses toward revenge and retaliation aimed at the offender, the acquisition of positive affect versus the absence of negative affect towards an offender (Edwards et al, 2002; Enright & the Human Development Study Group, 1991), psychological insight and understanding of emotional pain (Fitzgibbons, 1998), and when appropriate, efforts at reconciliation (Enright & the Human Development Study Group, 1991). Gordon (1998) proposes a similar definition of forgiveness in her work with marital partners as having three stages: (a) initial impact (e.g., an accurate appraisal of the relationship with the offender (b) meaning (e.g., cathected discharge redirected away from the offender and (c) moving on (e.g., vengeance is not sought).

Having been offended is a subjective process and what may be an offensive experience for one might not be for another. The same is true for the reasons one may forgive a transgressor. Several factors have been found to influence one's ability to forgive including empathy towards the offender, apology that has been offered by an

offender, severity of the offense, closeness to the offender (McCullough, 2000; McCullough, Rachal, Sandage, Worthington, Brown, and Hight, 1998), the particulars of the situation, and empathy regarding a specific event (McCullough, Sandage, & Worthington, 1997). Zechmeister & Romero (2002) found that forgivers who were high in empathy were more likely to take the offenders' perspective and express emotional concern for the offender. Macaskill, Maltby, & Day (2002) reported similar findings that people who were high in empathy were more likely to forgive someone for an offensive experience. However Trainer (1981) contends that "true forgiveness" does not necessarily involve feelings of empathy and many mistakenly equate having forgave someone because they are able to express empathy towards the offender. He argues that this is "pseudoforgiveness" and may prolong the healing process of forgiveness. Leonard (2005) contends that genuine forgiveness involves significant intrapsychic work, conscious and unconscious working through of one's anger. Others contend that an apology from the offender must be offered followed by reconciliation as a precursor for "true forgiveness."

Trainer (1981) suggests some may forgive as a way to maintain a façade of humility and may be attempting to maintain social desirability. Furthermore, social desirability may be an acquisition of a defense mechanism expressing hurt by reframing one's psychological mind set in an attempt gain moral superiority over the offender. The offender may be projecting behaviors that are actually desired from the offending party through sympathizing with the transgressor, particularly if the transgressor is arrogant and insensitive to the offended. Moreover, the narcissistic qualities of the transgressor

may be an attempt at protecting their own ego from deep shame and humiliation of having offended another (Ramsey, 2003).

In addition to the question of the utility of forgiveness on an individual level, there is also the issue of whether it is beneficial in a larger context (i.e., specific racial culutral groups, communities, states, etc.) as an act of restoring justice and reconciling wounded nations. Kurgan (2001) noted a trend of truth-seeking and reconciliation between victims and victimizers in terms of individual and societal forgiveness, referencing three historical events where gross violations and offenses occurred: (a) the Truth and Reconciliation Commission in South Africa in response to victims of apartheid; (b) slavery and its effect on the relations between Blacks and Whites in America; and (c) the children of perpetrators of Nazi atrocities and the children of Holocaust victims. He contends that above events were so devastating, the initial steps to promote healing is to commence a dialogue between the parties that may help in restoring justice and healing.

Similarly, in their book *War and Reconciliation: Reason and Emotion in Conflict,* Long and Brecke (2003) suggest that both international and civil conflicts can be reconciled and/or at least damaged relations can be improved due to events where an individual, family, community, and/or nations have had some act of wrongdoing by a transgressor. As suggested by Long & Brecke, many countries have turned to truth telling and reconciliation for victims of systematic atrocious transgressions such as those seen in South Africa with Apartheid and in the treatment of Aborigines in colonial Australia. They offer two different models of reconciliation, a signaling model and a

forgiveness model. The signaling model predicts that future conflict can be halted when healing circles are formed regarding offensive events that openly discuss transgressions. The forgiveness model predicts that truth telling will contribute to a form of restorative justice that might aid in the process of forgiveness.

South African Truth & Reconciliation

As stated previously, The South African Truth and Reconciliation Commission (TRC) was established as a way to recognize the wrong doings from an oppressive system of apartheid by allowing public testimonies from the victims of apartheid in hopes of setting a stage for promoting healing, restoring justice, and re-uniting cultures in their country. There is a paucity of research that has investigated the implications of the TRC and there have been mixed findings. McNally (2003) found the TRC aided facilitated the healing process and helped restore personal meaning to surviving incest victims. A study by Ramsey (2004) suggests that the TRC helped facilitate empathy and Ubuntu (meaning "humanity to others;" "I am what I am because of who we all are") and allowed for the offering and receiving of unconditional forgiveness and reconciliation. Ramsey suggests this reconciliation may be threefold; reconciliation with the victim, reconciliation with the self as in the form of self-forgiveness, and reconciliation with a wider community of people. Gobodo-Madikizela (2002) found that the TRC was more beneficial to the victims if they perceived the transgressor as being sincere and genuine in their apologies and was associated with letting go of negative emotions that were a result of having been wronged.

Byrne (2003) interviewed victims in TRC regarding their accounts of abuse and found that victims appreciated hearing personal accounts from the perpetrators however, the victims' response varied according to the justification given by the transgressors for having offended the victim. The authors suggest that personal testimonies offered by the transgressors were not as beneficial due to the severity and consequences of the offenses. Forgiveness varied according to how the victim perceived the act as being intentional and the explanation as being justified, making excuses, or offered an official apology. Justifications were viewed less favorably than either excuses or apologies. This research clearly suggests that taking into account cases of severe suffering, although often rejected by victims, is nevertheless extremely desired and necessary, however one may need make adjustments in cases of severe wrongdoing, The account is desired, victims view it as important, but it primarily provides important information rather than leading to repair.

Vander & Vije (2003) contends that the TRC serves as a form of "suppression" or a sophisticated amnesia and survivors' testimonies only serve to re-create another traumatic experience that apartheid created; a "de-racialised insider and a persistently Black outsider." Thomson (2001) agrees that the TRC may in fact benefit a select few, but challenges the contention that the TRC will promote healing and forgiveness for vast majority of victims. He also believes that public testimony of the victims constitutes a second traumatisation as the victims must re open old wounds while simulatenously facing a reality of very little reparation and justice to the transgressor. He found that victims described symptoms of anticipatory anxiety, and typically experienced the opportunity to testify as an "approach-avoidance" phenomenon. Kaminer, Stein, & Irene

(2001) investigated the abuse of survivors of the TRC and found an association between low forgiveness and poor mental health and increased psychiatric symptoms. Nqweni (2002) found that many families that testified in TRC responded positively to the commission, but found that emotional healing was not facilitated by this process believing that confessions were not enough to heal old wounds of the families and argues that compensation was also in order for their suffering.

Zechmeister & Romero (2002) found that apologies and restitution are not a necessary conditions in order for the process of forgiveness to be effective. Ristovski (2005) investigated compensation to victims of offensive experience and found that participants receiving compensation were more satisfied with the outcome and were more forgiving than participants in the remaining conditions who did not receive compensation. However, participants with high and low trait empathy reacted differently to some compensation conditions. If the offender voluntary offered conciliatory gifts they were more likely to forgive the offender.

Forgiveness Australia

It is not clear if the TRC was beneficial on a large scale however, there are many reports of its therapeutic effects on an individual level. Similarly, the same can be said regarding the conflicting situation in Australia between the British colonials and the gross massacres of the indigenous Aboriginal culture. Although there are a small number of studies examining the TRC, there is even a smaller number of articles that focus on the situation in Australian. In fact little has been known in the literature or made public until

the Historian Henry Reynolds wrote his book *The Other Side of the Frontier* (1981) documenting the large scale massacres or "ethnic cleansing" of the Aboriginal people. Reynolds contends that because Aborigines in colonial Australia were a distinct ethnic group, physically different from mainland Aborigines they were treated as savages. He notes that the Aborigines last full blooded member died in 1876 and over 20,000 Aborigines were killed between 1788 and 1901 from a total pre-colonial indigenous population of about 300,000 due the resistance of the British occupation of Australia. Furthermore, the Aboriginal population was greatly reduced due to "game" hunting of the British colonials as many were shot dead, burned to death, and hid in fear of being hunted by White colonial predators. In northern Queensland, the Aborigines "were hunted like wild beasts, having lived for years in a state of absolute terror of White predators."

With few exceptions, many who live outside of Australia are not aware of the gross atrocities in Australia and governments callousness towards these events. Many claim that much of this is directly related to the conservative prime minister, John Howard, and many of his constituents and supporters who argue that current citizens are not responsible for events of the past regardless of the severity of the offenses. Howard's opponents, however, blame all the current problems faced by outback Aboriginal communities—chronic alcoholism, petrol sniffing, heroin addiction, domestic violence, unemployment, and appalling health and education standards—on their dispossession from tribal lands and the subsequent loss of their traditional hunter-gatherer culture. Howard has faced enormous public pressure to issue a formal apology over the issue and thus open the way to large-scale claims for compensation, but so far he has refused.

A relevant quote describes the atmosphere in Australia: “In 1999, I participated in a conference, Unmasking Whiteness: Race Relations and Reconciliation, in Brisbane, Australia. During the question time that followed, an Anglo-Australian delegate rose to her feet from the audience where I was seated myself. As I recall, she indicated that she wanted to offer an apology to the panel members for the hardships to which they had been subjected at the hands of non-indigenous Australians. However, she asked first if she could be shown "the indigenous way of apologizing" in order, as she indicated, to offer an apology in a culturally appropriate manner. The indigenous Australian chairing the session, who was also one of the conference organizers, responded sharply "You want us to give you that too?" The delegate said nothing further and sat down” (Aberdeen, 2003).

Racism in America

The history of Blacks in the United States has been directly influenced by racism. Racism is embedded in the social structure of this country and has been linked to a stratification of power. Cummings (2005) asserts that only Whites can be racists by virtue that racism works on the element of power and is a cultural form of oppression. In America Whites are the majority and historically have held more power (because they are the status quo) by sheer numbers and through social stratification. However, some contend that this differentiation in power is slowly shifting partly due to the rising educational and occupational status of minorities in America (Cummings, 2005; Feagin & Vera, 1995). With this rise is a jockeying of power between from rising Black middle

class that threatens the power structure of the status quo. As this pivotal transition precedes, many suggest that racism continue and re-assert the power of the status quo, but in a new form (Beale, 2005; McConahay, Hardee, & Batts,1981). Racism manifests in many ways; overtly (e.g., old fashioned racism) by imprudent, vicious, and conscious behavior aimed at Blacks with intention of establishing differential power. Indirect (e.g., modern racism) is more subtle, vague, and unconscious that typically is characterized by educated and liberal Whites. Tarman (2005) describes his type of modern racism as symbolic racism. He contends that racism is a fixed hardened belief system that has individual and structural variants with roots stemming from ideological conservatism, antiegalitarianism, individualism and in spirit is no different than old fashion racism. Tarman (2005) in his study assessing racism and political preference of Whites, found both forms of racism to be highly correlated and there was no difference in their predictability of White's political preference.

In a study conducted by Kernahan and Bettencourt (2005) assessing Whites' perception of Blacks' attitudes toward racism, they found that Whites were more likely to respond favorably to Blacks who described racism as a minor problem and expressed an individualistic attitude for coping with racism, however, Whites who were low in modern racism, responded more positively to incident in which a Black person described a large problem with racism, but choose to deal with it using a collective strategy.

In a study conducted by Rhee-Worobec (2002) investigating the relationship between dispositional empathy and affective responding (e.g., empathic concern & personal distress) of Blacks and White students were randomly assigned and grouped

together by a condition that was either racially similar or racially dissimilar groups. Students wrote narratives expressing their appraisal regarding each of their conditions. They found that there were no group differences for affective responding between the racially similar and racially dissimilar groups, however dispositional empathy was associated with affective responding. The strength of the relationship between dispositional empathy and affective responding was stronger for the racially similar group, than the racially dissimilar group.

Racism & Effects on Whites

Much of the literature on racism has investigated the adverse effects that it has on Blacks but little is known nor theorized regarding the effects racism has on Whites. A few researchers agree with this assertion and contend that more studies should be conducted to examine the effects that racism has on Whites if a full understanding and dismantling of racism is to occur (Sue, 2003, 2005). Spanierman and Heppner (2004) developed the Psychosocial Costs of Racism to Whites Scale in an attempt assess the effects that racism may have on Whites. Although the scale is in its early stages of development and validation, they have extrapolated at least three factors at this point: White's empathy and emotional reaction to racism, guilt, and fears. Several findings support the notion that negative emotions are at the crux and sentiment of Whites racial attitudes that are anti-Black (Beale, 2005; Vera & Feagin, 1995). Beale (2005) suggests that Blacks are perceived to be a threat to the dominant social and economic power structures and she contends that racism as an extension of the emotional reaction White

Americans exhibit when threatened by changes in patterns of White domination and Black subordination (e.g., Black gains represent White loses; Feagin & Vera, 1995). Bowser & Hunt (1996) suggest that racism is self-defeating and is contradictory to their self-interest due to the pernicious psychic, interpersonal, and financial costs. Hugenberg (2003) found that in social attitudes and stereotyping, White's were more likely to perceive Black respondents as threatening and predisposed to look for angry affect in Black respondents.

Czopp (2004) contends that many Whites have dual racism. Dual racism involves the simultaneous perceptions and racist stereotypes that Whites may have regarding Blacks that are either positive (e.g., Blacks are athletic) or negative (e.g., Blacks are inferior). Czopp (2004) contends that dual racism can be found in three levels: intrapersonal (e.g., appeasing positive racism that is inconspicuous), interpersonal (e.g., Whites good intention to present as complimentary to Blacks, but the tone is tacitly racist and offensive to Blacks), and systematic level (e.g., where Blacks are indirectly encouraged into occupations that are inconsequential and less competitive for Whites in their study. White male participants were more likely to encourage a Black student-athlete than a White student-athlete to pursue athletic-related goals and activities at the expense of academic-related efforts. The author contends that despite the good intention of many Whites that attempt to hold positive stereotypes about Black Americans, White Americans inadvertently continue to perpetuate racist and stereotypical attitudes that may be totally unconscious to Whites, but is blatently apparent to Blacks. This only continues to severe the divide between Black and Whites. Czopp found that Blacks rated these

encounters with Whites as bigoted, whereas Whites perceived their interactions as being racially constructive.

From interviews with participants of the Australian reconciliation efforts Green (2005) asserts that “Whiteness” or power dominance that is a privilege due their inherent status of being a White Australian, tacitly facilitates racism due the unequal and unfair distributions of power. This social stratification may interfere with the reconciliation efforts between the Australians and the Indigenous Aboriginal’s.

Anger

Grier and Cobbs (1968) first identified the term “Black rage” during turbulent times of civil rights movement. The term “Black rage” is indicative of social-psychological phenomenon and has an historical context in slavery and persistent discrimination and oppression in America. Since the introduction of this term there has been a paucity of research on the phenomenon on Black rage. Although often used interchangeably, rage and anger have been described as two different states.

Found that those who are more forgiving have less anger towards the offender (Zechmeister & Romero, 2002). Maltby, Macaskill, & Day (2001) found that both men and women who are generally less forgiving tend to have higher neuroticism, depression, and anxiety scores. They further contend that failure to forgive oneself is intro-punitive and failure to forgive others is extra-punitive.

Voth (2005) found a major obstacle to marital repair was betrayal and the spouses’ anger and avoidance. In regards to ones adjustment following a divorce, Voth

(2005) found that state anger was inversely related to forgiveness of others and trait anger was inversely related to forgiveness of the self. Furthermore, depression, state and trait anger were factors in their adjustment to divorce.

In a narrative study describing Black respondents encounters with "Whiteness," Mars (2004) found that participants described negative emotions such as anger, confusion, and felt powerlessness in their situations for which they became hyper vigilant and fearful. In a study investigating the effects alienation for Blacks and Whites, Beth & Kiecolt (2005) found that when controlling for age and gender, Blacks and Whites do not differ on the amount of anger that is expressed. However, Blacks reported having less of a sense of control and higher mistrust when compared with Whites in regards to feeling alienated. Mabry (2003) found that the belief that others cannot be trusted is positively related to anger. Similar to findings related to distress, both self-efficacy and social integration suppress anger and varies by ethnicity and socioeconomic status. Carr (2004) in a study of racial differences between widowed persons, there were no differences between Blacks and Whites in regards to bereavement symptoms, however, Blacks were found to have lower levels of anger and despair that may have been attributed to higher levels of family social support and religious affiliation.

Research Questions

The primary purpose of this research study is to explore the phenomenon of forgiveness among Black and White Americans. Particularly, this study will investigate both forgiving personality as a central trait of the individual and the persons acts of

forgiveness for having forgave someone for a specified offense. Furthermore, this study will examine the degree to which Black and White respondents are able to forgive members of their own and members of other ethnic groups for offenses perpetrated against them. In addition, this project will examine other pertinent variables that have been associated with one's ability to forgive such as anger, anxiety, and forgiving personality.

CHAPTER III

METHODS

Participants

Four hundred and seventy-five (men = 152, 33%; women = 320, 68%) students participated in this exploratory study. Two hundred and thirty five (49%) were White students and 216 (45%) were Black students. Participants were 15 graduate (3%) and 467 undergraduate students (97%) from The University of Tennessee-Knoxville (*n* = 129), Eastern Michigan University (*n* = 37), Oakland University (Michigan; *n* =136), Tennessee State University (*n* = 44), and Alcorn State University (Mississippi; *n* = 121). The racial breakdown for each school can be found in Figure 3. Participants were offered extra credit in exchange for their participation.

Measures

The measures that were selected for this study are of direct relevance to the investigation of the proposed research questions. Because ethnicity and forgiveness are the primary concern of this project, measures that assess such variables were selected. Other measures included, such as anger, anxiety, and racism**,** were also selected as variables that may be associated with the primary analyses of this study.

Betrayal Narratives. Participants were asked to describe an offensive act committed by another person(s) of either the same or of a different race. Participants

were randomly assigned one of two conditions: (a) the race of the offender was specified as being Black, (i.e., participants were instructed to think of an instance when they were offended by someone who was Black), or (b) someone who was White. Participants were instructed to give written, detailed accounts of being betrayed. Further, they were asked to identify their relationship to the other person, when the betrayal occurred, the participants' opinion of why they were betrayed, the participants feelings associated with this betrayal experience, the effect, if any, of the betrayal on their relationship with that person(s), and the age, gender, and ethnicity of the other person.

Forgiveness. The Acts of Forgiveness Scale (Drinnon and Jones, 1999; Jones, 2003) is a 45-item scale designed to assess the degree of forgiveness following the experience of having been wronged by another person(s) for a specific offense in the past. The scale uses a five-point Likert response format, (e.g., 1 = s*trongly disagree* to 5 = s*trongly agree*), to indicate the level of agreement or disagreement with the statements (e.g., When I think about it I still feel vulnerable, I still hold a grudge against the person in question).Drinnon and Jones (1999) report an alpha internal reliability coefficient of .96 and a test-retest reliability coefficient over a eight-week period of .90. Evidence of convergent validity was provided by positive and significant correlations with, for example, the Wade Forgiveness Scale (1989), and the Trainer Forgiveness Scale (1981).

Forgiving Personality. The Forgiving Personality Scale (Iyer, Jones & Row, in press; Jones, 2003) contains 33 items that measure a person's proneness to forgiving others as an inherent personality trait. Specifically, the Forgiving Personality scale assesses ones personal orientation toward others regarding forgiving betrayals and hurt

feelings and the likelihood of taking offense in the first place. The scale uses a five-point Likert type response format, ranging from 1 = *strongly disagree* to 5 = *strongly agree*, to indicate their preference for each statement (e.g., I am quick to forgive, I tend to hold grudges). Iyer et al. report alpha coefficient of .93 for the Forgiving Personality Scale and the test-retest reliability over an eight-week period was reported as .74. Evidence of validity for this measures was provided by positive and significant correlations with, for example, Mauger's Forgiveness of Others Scale (Mauger, Perry, Freeman, Grove, McBride, & Mckinney**,** 1992), and Ashton, Paunonen, Helmes, & Jackson's Altruism and Forgiveness Scale (1998). Previous research has established the validity of scale interpretations.

Anxiety. The Spielberger State-Trait Anxiety Inventory (STAI; Spielberger, Gorsuch, & Vagg, 1970) is a 20-item measure with two subcales (e.g., State Anxiety and Trait Anxiety). It uses a four-point Likert type scale, ranging from 1 = *Not at all* to 4 = *Very much so*, to indicate level of agreement or disagreement with the statements. Only the State Anxiety (S-Anxiety; 10 items) which refers to how participants feel at this moment, will be used in this study. State anxiety is conceptualized as temporary and dependent upon particular environmental situations. The internal reliability coefficient of the S-Anxiety scale reportedly is .84. Test-retest stability analyses for the S-Anxiety scale has produced a median coefficient of .33. This low coefficient is characteristic of state measures of transient measures of emotions. The STAI is a widely used scale and the validity of this measure has been well established.

Anger. The State-Trait Anger Expression Inventory (STAXI; Spielberger, 1988) is a 44-item that measures an individual's experience, expression, and anger control. The measure has five scales (e.g., State Anger, Trait Anger, Anger-out, Anger-in, and Anger-control) and two subscales (e.g., State-Trait Anger Scale [STAS] and Anger Expression [AX] Scale). The STAXI uses a four-point Likert response format, ranging from 1 = *almost never* to 4 = *almost always*, to indicate respondents' level of agreement or disagreement with the statements. The STAS assesses ones intensity, proneness, and anger expression with regard to situational factors and personality traits. State anger (10 items) refers to the subjective emotional continuum from irritation to rage that is contingent upon environmental and situational factors, most likely as a result of perceived injustice or frustrations and was the only scale used in this study. Spielberger (1988) reports alpha coefficients of .93 for State Anger. The test-retest reliability over a two-week period was reported by gender. Coefficients for S-anger were reported to be .27 (males) and .21 (females). The low temporal stability coefficients for State Anger is undoubtedly due to measuring a volatile emotion that occasionally occurs. Evidenced of validity for the STAS was provided by significant associations with the Buss-Durkee Hostility Inventory, the Hostility (Cook & Medley, 1954) and Overt Hostility Scales (Schultz, 1954) of the Minnesota Multiphasic Personality Inventory.

Racism (White respondents only). The Modern Racism Scale (MRS; McConahay, Hardee, and Batts, 1980) contains two six-item scales designed to assess the extent White Americans hold negative attitudes and stereotypes toward Black Americans. Particularly, the measure attempts to assess the prevalence of "old-fashioned" racism and

"modern racism." Old-fashioned racism is operationally defined as open and hostile discriminatory protest against racial integration but in strong favor of segregation against Blacks. Historically, old-fashioned racism has been related to lower class White individuals espousing overt bigotry that often occurred before the civil rights movement. The term old-fashioned is used because such beliefs are not as readily open and propagated as in the past and is no longer considered fashionable in today's society. Symbolic or modern racism is thought to have emerged after the wake of the civil rights movement. It is a contemporary form of anti-Black sentiment that has emanated within the more affluent segments of the White population. Modern racists have been termed the "gentle people of prejudice" (Campbell, 1971; Williams, 1964) because racist ideology exists in more subtle form, mainly holding the belief that race discrimination is no longer a problem in America. The fundamental principle of modern racism suggests that cognitive changes have occurred with regard to past racism, however, negative emotional feelings have not changed and continue to be displaced in complex form onto new contemporary issues. The measure uses a five-point Likert type response format, ranging from 1 = *strongly disagree* to 5 = *strongly agree*. Reliability coefficients for the Old-Fashioned Racism Scale of .76 and .84 for the Modern Racism Scale has been reported (McConahay, 1983). One-week test-retest reliability reportedly ranged from .72 (for Old-Fashioned Racism) to .93 (for Modern Racism; McConahay, 1986). Evidence for validity was provided by its negative correlation (-.30) with the Sympathetic Identification with the underdog (Schuman & Harding, 1963) and also higher MRS scores suggestive of anti-Black sentiment as indicated by the Feeling Thermometer Scale

(Campbell, 1971). Concurrent validity was established by significant correlations between MRS scores and strong opposition to busing (McConahay, 1982). Further, higher levels of prejudice as indicated by higher MRS scores, have shown to be related to negative evaluations of Blacks, unfair hiring decisions and to foster inaccurate perceptions of Blacks (McConahay, 1983; McChonahay and Hardee, 1989)

Procedure

All participants completed the questionnaires described above differentiated by race: Black participants completed the Forgiveness Narrative, The Acts of Forgiveness Scale, the State Anger Scale of STAI, the State Anxiety Scale of STAXI, and demographic questions, while White participants completed these instruments and plus the Old Fashioned and Modern Racism Scales. Questionnaires for Black participants were distributed by a Black proctor and for White participants, questionnaires were administered by a White proctor. The Appendix presents a facsimile of the White questionnaire.

Each proctor read standardized instructions. Participants were then instructed to read the informed consent that briefly explained the study and how the information gathered will be used and stored. Respondents who consented completed the questionnaire.

After the questionnaires were completed, the proctors identified the materials with a coded number and returned them to the primary investigator. This procedure was

followed at all the various institutions where the data was collected. The completed questionnaires were entered into the computer.

CHAPTER IV

RESULTS

The results section is divided into five parts. The first presents descriptive statistics of the sample and of all variables measured in the study. The second section presents analyses of the internal reliability of the self-report instruments used in the study. Part three analyzes differences between the various sources of participants on key study variables; specifically seriousness of the narrative description and degree of forgiving personality. The fourth part considers analyses of the primary study variables (i.e., state forgiveness as a function of race of offender, race of participant, and gender). Finally, the fifth part of the results deals with secondary analyses, less central to the current issues, but available in the data.

Demographic Data

There were a total of 482 students sampled for this research project. Of these 482 students, 66% (n = 320) were female college students, 32% (n = 152) were male students, and 2% (n = 7) were unidentified. By race 45 % (n = 216) were Black and 50% (n = 243) were White, and 5% (n = 23) were races other than White or Black. Figure 1 illustrates

the sample by gender and race; Figure 2 gives the breakdown for the sample by school; Figure 3 examines the demographic data by year in school. Figure 4 gives the breakdown

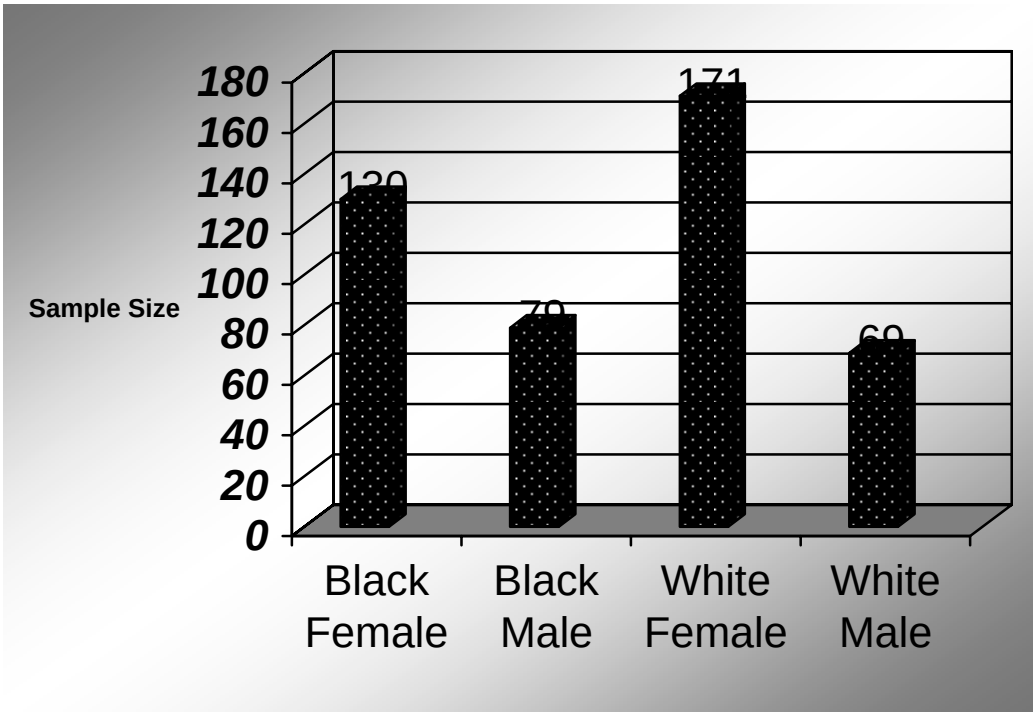


Figure 1. **Sample by School, Race, Gender**

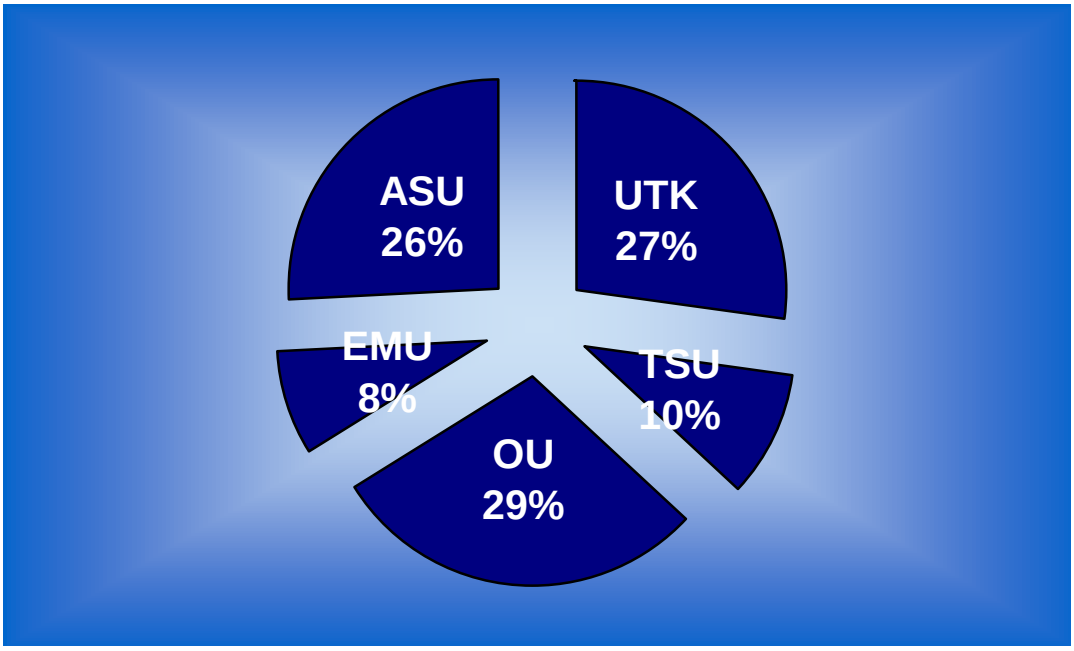
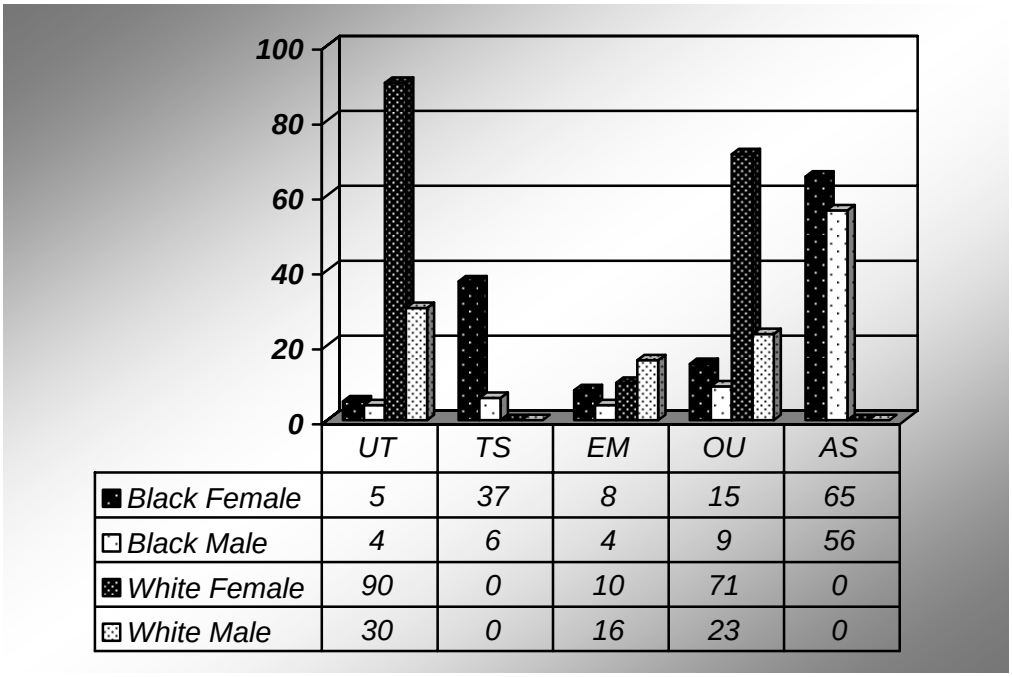


Figure 2. Sample by School



	UT	TS	EM	OU	AS
Black Female	5	37	8	15	65
Black Male	4	6	4	9	56
White Female	90	0	10	71	0
White Male	30	0	16	23	0

Figure 3. Sample by School, Race, Gender

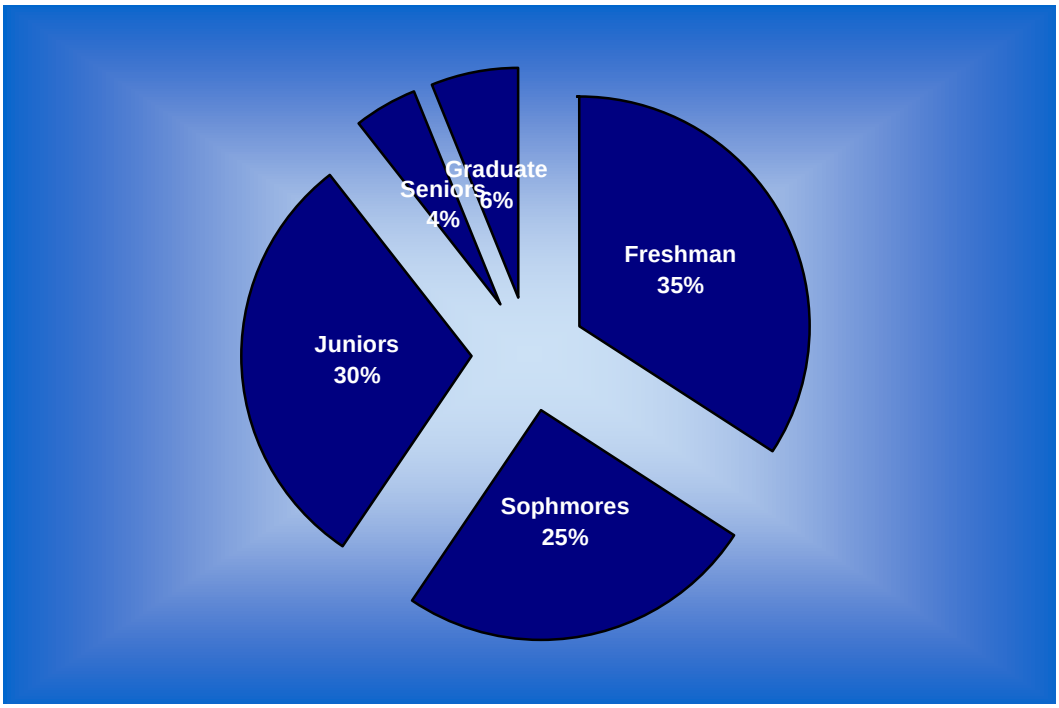


Figure 4. Sample by Class Rank

by class rank. The average age of this sample was 21.52 years with a range from 17 to 59 years of age. For men, the average age was 21.33 years with a range of 18 to 59 years and for women, the average age was 21.57 years with a range of 17 to 53 years.

Reliability of the Scales

A preliminary analysis using Chronbach's alpha coefficient was used to determine the reliabilities of the scales employed used in this study and these analyses are presented in Table 1. An alpha coefficient level of .70 or greater appears to be the level of acceptance among behavioral researchers, but an alpha coefficient as low as .50 may be acceptable under certain circumstances (Nunally and Bernstein, 1993). As may be seen, the estimates of internal reliability presented in Table 1 are generally high and within acceptable ranges. Also, these results are similar to those reported by the various authors of these scales.

Two rater's were assigned to read through each narrative and they were to rate independently the seriousness of the narrated offense on a scale from 1 to 5, 1 indicating a less serious offense and 5 indicating a very serious offense. The two ratings were compiled for each participant by adding them together and dividing the total number by two to get an average seriousness of the offense rating. This narrative procedure has been used previously to assess betrayal experiences (Jones and Burdette, 1994; Hansson, Jones and Fletcher, 1990; Jones, Couch, and Scott, 1997).

Table 1. Scale Reliabilities

Scale	Coefficient Alpha	*n*	# of items
Forgiving Personality (FP)	.92	451	33
Acts of Forgiveness (AF)	.95	440	45
State Anxiety	.91	445	20
Anger Expression Inventory (STAXI)			
State-Anger	.92	457	10
Modern Racism Scale (MRS)			
Old Fashioned	.64	253	6
Modern	.78	253	6

Preliminary Analysis #1 of Rated Seriousness of Narratives by Primary Variables

In order to answer the central research question, to what extent does similarity-dissimilarity of ethnicity influence the likelihood that a victim of an offense will forgive the person who has offended him/her among Black and White college student respondents, it was important that the ratings of the narratives be analyzed to test for significant differences among the respondents. A 2 x 2 x 2 ANOVA (gender by race of respondent by race of offender) procedure was utilized to test for any differences in regards to seriousness of the offense. Black respondents described more serious incidents than White students and there was a significant interaction between race of the offended and race of the other. White respondents rated the offenses of White offenders more seriously than offenses of Black offenders. For Black respondents, the trend was the same, Blacks significantly rated offenses of Black offenders as more serious than those of White offenders. Significant interactions were also found for gender of the offended and the race of the offender. Females reported significantly more serious incidents by White offenders than by Black offenders. However, males reported more serious offenses by Black males than by White males. These results are presented in Table 2.

Preliminary Analysis #2: Forgiveness as a Personality Factor by Primary Variables

In order to insure that the central research question is appropriately measured, another preliminary analysis was conducted in order to differentiate between the respondent forgiveness with regard to the offense described in the narrative as a general

Table 2. Seriousness as a function of gender, race of respondent, and race of offender.

Means														
Women				Men										
White		Black		White		Black		F-Ratios						
W	*B*	*W*	*B*	*W*	*B*	*W*	*B*	*G(a)*	*RR(b)*	*RO (c)*	*ab*	*ac*	*bc*	*abc*
2.61	2.07	2.67	2.78	2.25	2.22	2.34	2.77	1.68	11.43**	.00	.08	3.93*	6.95**	.216

Notes: *df* = ___1__. * = p < .05; ** = p < .01. Where: White = white respondents; Black = black respondents; W = white offender; B = black offender; G = Gender; RR = Race of respondent; RO = Race of the Offender.

personality factor (i.e., forgiving personality as opposed to an act of forgiveness in that particular instance (i.e., forgiving of the person identified in their particular narrative). A 2 x 2 x 2 (gender by race of respondent by race of the offender) ANOVA procedure was utilized to test for any differences in forgiving personality by race and gender. These results are presented in Table 3. As is indicated, the findings indicate that women (*M* = 122.46) described themselves as significantly more forgiving than male respondents (*M* =114.65).

Primary Analysis

Based on the significant findings of the preliminary results, to answer the fundamental research question, it was necessary to run a 2 x 2 x 2 ANOVA with regard to the Acts of Forgiveness controlling for forgiving personality and average rated seriousness of the offenses. Table 4 and Table 5 present all significant differences that were found. There were significant differences for acts of forgiveness as a function of gender. Males reported that they were significantly more forgiving (*M* = 141.54) than females (*M* = 134.55) in response to the incidents that the subjects reported with forgiving personality and seriousness statistically controlled. There was a significant interaction effect for acts of forgiveness between the race of the participant and gender. Specifically, Black males were significantly more forgiving (*M* = 145.24) than Black females (*M* = 131.52). Black males were also significantly more forgiving than either White males (*M* = 137.58) and White females (*M* = 145.24).

Table 3. Forgiving Personality as a function of gender, race of respondent, and race of offender.

Means														
Women				Men										
White		Black		White		Black		F-Ratios						
W	*B*	*W*	*B*	*W*	*B*	*W*	*B*	*G(a)*	*RR(b)*	*RO (c)*	*ab*	*ac*	*bc*	*abc*
119.09	122.46	126.46	121.16	110.74	115.96	116.46	114.66	13.06**	1.46	.03	.04	.38	3.26	.037

Notes: *df* = __1___ for all F-tests. * = p < .05; ** = p < .01. Where: White = white respondents; Black = black respondents; W = white offender; B = black offender; G = Gender; RR = Race of respondent; RO = Race of the Offender.

Table 4. Acts of Forgiving as a function of gender, race of respondent, and race of offender controlling for seriousness and forgiving personality.

Means														
Women				Men										
White		Black		White		Black		F-Ratios						
W	*B*	*W*	*B*	*W*	*B*	*W*	*B*	*G(a)*	*RR(b)*	*RO (c)*	*ab*	*ac*	*bc*	*abc*
131.45	143.70	129.39	133.65	138.45	137.24	142.45	148.03	5.00**	.05	2.89	4.78**	.97	.01	1.44

Notes: *df* = ___1__. * = p < .05; ** = p < .01. Where: White = white respondents; Black = black respondents; W = white offender; B = black offender; G = Gender; RR = Race of respondent; RO = Race of the Offender.

Table 5. Acts of Forgiving as a function of gender, race of respondent, and race of offender controlling for seriousness only.

Means														
Women				Men										
White		Black		White		Black		F-Ratios						
W	*B*	*W*	*B*	*W*	*B*	*W*	*B*	*G(a)*	*RR(b)*	*RO (c)*	*ab*	*ac*	*bc*	*abc*
131.47	145.47	134.44	136.06	131.58	133.86	141.09	145.83	.12	1.10	2.57	3.91*	.37	.49	1.10

Notes: *df* = ___1__. * = p < .05; ** = p < .01. Where: White = white respondents; Black = black respondents; W = white offender; B = black offender; G = Gender; RR = Race of respondent; RO = Race of the Offender.

Analysis of Secondary Variables

In addition to the primary analysis, statistical analysis of the supplementary scales was conducted with state anxiety and state anger. Results of the ANOVA for state anxiety suggests that there were significant differences for state anxiety in regards to, gender, and race of the participant (Table 6). Specifically, when controlling for seriousness of the offense and forgiving personality, there was a significant difference in state anxiety for gender. Females reported higher levels of anxiety (M = 72.50) in relation to the incident for which they described significantly more so than males (M = 68.07). For race of the participant, White participants reported higher levels of anxiety (M = 73.56) in relation to the incident for which they described significantly more so than Black participants (M = 67.01).

For state anger, while controlling for seriousness of the offense and forgiving personality, significant interactions were found for race of the participant (offended) and gender of the participant, race of the participant and race of the offender, and race of the offended, race of the offender and gender of the offended (Table 7). Black females reported higher levels of anger (M = 29.26) in relation to the incident for which they described significantly more so than White females (M = 26.74). White males reported significantly higher levels of anger (M = 29.79) in relation to the incident for which they described more so than Black males (M = 26.93). White respondents (offended) reported being more angry when the race of the offender was White (M = 29.42) significantly more so when the race of the offender was Black (M = 27.11) in relation to the incident in which the respondent described. Similarly, Black respondents (offended) reported being more angry when the race of the offender was Black (M = 28.93) significantly more so when the race of the offender was White (M = 27.25). For the triple interaction

between gender, race of the offended, and race of the offender, White females reported being more

Table 6. State Anxiety as a function of gender, race of respondent, and race of offender controlling for seriousness and forgiving personality.

Means														
Women				Men										
White		Black		White		Black		F-Ratios						
W	*B*	*W*	*B*	*W*	*B*	*W*	*B*	*G(a)*	*RR(b)*	*RO (c)*	*ab*	*ac*	*bc*	*abc*
77.09	74.30	67.64	71.45	70.83	71.99	64.12	64.84	11.82**	23.43**	.29	.09	.03	1.28	1.74

Notes: *df* = __1___. * = p < .05; ** = p < .01. Where: White = white respondents; Black = black respondents; W = white offender; B = black offender; G = Gender; RR = Race of respondent; RO = Race of the Offender.

Table 7. State anger as a function of gender, race of respondent, and race of offender controlling for seriousness and forgiving personality.

Means														
Women				Men										
White		Black		White		Black		F-Ratios						
W	*B*	*W*	*B*	*W*	*B*	*W*	*B*	*G(a)*	*RR(b)*	*RO (c)*	*ab*	*ac*	*bc*	*abc*
29.79	23.70	27.92	30.60	29.05	30.53	26.58	27.27	.14	.03	.11	8.01*	2.12	4.25*	6.34**

Notes: *df* = __1___. * = p < .05; ** = p < .01. Where: White = white respondents; Black = black respondents; W = white offender; B = black offender; G = Gender; RR = Race of respondent; RO = Race of the Offender.

angry in regards to the incident for which they described when the offender was White (*M* = 29.79) more so than when the offender was Black (*M* = 23.70). Black females reported being more angry in regards to the incident for which they described when the offender was Black (*M* = 30.60) significantly more so when the offender was White (*M* = 27.92). White males reported more anger in regards to the incident for which they described when the offender was Black (*M* = 30.35) more so than when the offender was White (*M* = 29.05). Black males reported more anger when the offender was Black (*M* = 27.27) more so than when the offender was White (*M* = 26.58).

Correlational Analysis of Study Variables

Correlations were conducted for various independent measures (e.g., race and gender) and their relationships to some to the dependent measures (e.g., Acts of Forgiveness, Forgiving Personality, State-anxiety, & State-anger). These analyses were conducted separately for gender and respondent race.

White Females. As indicated in Table 8, among White women rated seriousness of offense was significantly and inversely related to AF and positively correlated with anxiety. Forgiving Personality scores were strongly correlated with Acts of Forgiveness and negatively correlated with State Anger, State Anxiety, and Old-Fashioned Racism. Similarly, Acts of forgiveness was negative correlated with both State Anxiety and State Anger. State Anxiety and State Anger were strongly and directly related. Among these women, Old-Fashioned Racism and Modern Racism significantly and highly co-vary. Modern Racism was significantly and inversely related to ACT scores, although only modestly. Finally, ACT scores and cumulative GPA are strongly related, as would be expected.

White Males. For White men, average (see Table 9) seriousness was again inversely related to the state forgiveness scores of AF and directly related to State

Table 8. Correlations Among Variables for White Females

	Ser. of Offense	FP	AF	State Anx.	State Ang.	O-F Rac.	Mod Rac	GPA
FP	-.10							
AF	-.32**	.54**						
State Anxiety	.30**	-.21**	-.34**					
State Anger	.07	-.39**	-.39**	.50**				
O-F Racism	-.04	-.18*	.05	.01	.06			
Mod. Racism	.02	-.14	-.06	.02	.06	.58**		
GPA	-.08	.03	.01	-.02	-.04	.09	-.04	
ACT	-.04	.01	.04	-.03	-.07	-.17	-.20*	.41**
AGE	.15	.04	.07	.04	.01	.10	.13	.08

Notes: *n*s range from 125 to 171. * = p < .05, ** p < .01. Two-tailed tests.
Where: FP = Forgiving Personality; AF = Acts of Forgiveness; State Anx. = State Anxiety; State Ang. = State Anger; O-F Rac. = Old-Fashioned Racism; Mod Rac. ‘ Modern Racism; GPA = Grade Point Average.

Table 9. Correlations Among Variables for White Males

	Ser. of Offense	FP	AF	State Anx.	State Ang.	O-F Rac.	Mod Rac	GPA
FP	-.07							
AF	-.26*	.44**						
State Anxiety	.36**	-.02	.03					
State Anger	-.03	-.18	-.02	.53**				
O-F Racism	-.04	-.54**	-.23	-.11	-.01			
Mod. Racism	.04	-.54**	-.35**	-.12	.10	.51**		
GPA	-.08	-.24	-.04	.10	-.03	.23	.15	
ACT	.28*	-.08	-.12	.18	-.08	.07	-.23	.36**
AGE	.01	.15	-.09	-.11	-.15	-.02	.13	.06

Notes: *n*s range from 50 to 69. * = p < .05, ** p < .01. Two-tailed tests.
Where: Ser. Of Offense = Rated Seriousness of Offense; FP = Forgiving Personality; AF = Acts of Forgiveness; State Anx. = State Anxiety; State Ang. = State Anger; O-F Rac. = Old-Fashioned Racism; Mod Rac. ‘ Modern Racism; GPA = Grade Point Average.

Anxiety. Unexpected was the positive correlation between seriousness and ACT scores. Forgiving Personality was again strongly and positively correlated with AF and even more strongly and inversely related to Old-Fashioned Racism and Modern Racism. By contrast, Acts of Forgiveness scores were inversely and significantly correlated with Modern Racism. Once again State Anxiety and Anger were strongly related as were both Old-Fashioned and Modern Racism and GRE scores and GPA.

Black Females. Table 10 indicates that seriousness was inversely related only to AF scores for Black women. FP scores, in turn, significantly predicted AF scores, GPA, and ACT scores, and inversely, State Anger (as compared to State Anxiety for White men and women). State Forgiveness as operationalized by AF scores inversely related to State Anger, and were positively correlated with GPA and Age. State Anger and Anxiety were significantly correlated as were ACT scores and GPA. By contrast, GPA and Age were negatively correlated

Black Males. Among Black men, (see Table 11) seriousness is related only to State Anxiety. FP scores, by contrast, were directly related to AF and inversely with State Anger (compared to State Anxiety for White Women and Men) that, in turn, was also inversely related to AF scores. State Anxiety and Anger were again strongly correlated, whereas a more modest co-variation was observed for ACT and GPA.

Table 10. Correlation Between Independent and Criterion Factors for Black Females

	Seriousness of Offense	FP	AF	State Anxiety	State Anger	GPA
FP	-.07					
AF	-.31**	.33**				
State Anxiety	.01	.12	-.17			
State Anger	-.01	-.23*	-.24**	.56**		
GPA	-.03	.24**	.26**	.10	-.08	
ACT	-.05	.28**	.19	.11	-.13	.32**
AGE	.05	.14	.18*	.04	-.14	-.23*

Notes: *n*s range from 100 to 128. * = p < .05, ** p < .01. Two-tailed tests.
Where: FP = Forgiving Personality; AF = Acts of Forgiveness; GPA = Grade Point Average.

Table 11. Correlation Between Independent and Criterion Factors for Black Males

	Seriousness of Offense	FP	AF	State Anxiety	State Anger	GPA
FP	.15					
AF	-.10	.44**				
State Anxiety	.27*	-.03	-.19			
State Anger	.15	-.25*	-.28*	.64**		
GPA	.02	.17	.17	.01	-.09	
ACT	-.02	.10	.02	.08	-.05	.29*
AGE	-.09	.11	.08	-.05	-.21	-.01

Notes: *n*s range from 61 to 77. * = p < .05, ** p < .01. Two-tailed tests.
Where: FP = Forgiving Personality; AF = Acts of Forgiveness; GPA = Grade Point Average.

CHAPTER V

DISCUSSION

The purpose of this study was to examine the degree to which Blacks and Whites might favor their own ethnic group with regard to forgiveness for the interpersonal offenses. Furthermore, in relation to forgiveness, this project examined other pertinent variables that have been associated with one's ability to forgive such as anger, anxiety, and forgiving personality. In this chapter, the research findings will be discussed in relation to the research questions, implications of the study, limitations of the study, and suggestions for future research.

Discussion of Research Questions

Primary Research Question: The primary concern of this research study was to empirically investigate the role of race in the phenomenon of forgiveness among Black and White Americans. The degree of forgiving personality was assessed for both Black and White participants and its role in specific opportunities to forgive for offensive experiences they described. The central question is whether one's similarity or dissimilarity of ethnicity of an offender is related to the probability of forgiving that person for the offense.

Preliminary analysis suggests that there were significant differences for two variables that might influence the primary variable analysis (i.e., degree of forgiveness): Forgiving Personality and seriousness of the offenses. Specifically, females reported that they were more forgiving as an overall personality trait, significantly more so than males. This suggests that when conducting the primary analysis, it is important to control for the fact that females are more likely to forgive in general as this might affect the findings and the likelihood that they would report forgiving the person for their specified offense. In addition, incidents described by Black participants in which they were offended were rated as being more serious than incidents described by White participants. Because more serious offenses are likely less easily forgiven, it was again important that the rated seriousness of the narratives be taken into account when conducting the primary analysis.

Significant effects were observed for gender and the gender by race of the respondent interaction. Overall, men were more forgiving than women with forgiving personality and seriousness controlled. Using the same statistical controls, Black men were the most forgiving, Black women the least forgiving with White women and men yielding values between these two. The differences associated with ethnicity of the other were not significant. These results suggest that men, and particularly Black men are most forgiving given the seriousness of the incidents they described and their dispositional inclination to not forgive.

Secondary Research Questions: The secondary research question involved the extent that anger and anxiety are (inversely) related to forgiveness of similar-dissimilar of offenders. Results suggest that there were significant differences for state anxiety in

regards to gender, and race of the participant. Specifically, when controlling for seriousness of the offense and forgiving personality, there was a significant difference for state anxiety and gender. Females reported significantly higher levels of anxiety in relation to the incident they described than males. For race of the participant White participants reported higher levels of anxiety in relation to the incident for which they described significantly more so than Black participants. Contrary to expectation, these results were different than those observed for forgiveness.For state anger, while controlling for seriousness of the offense and forgiving personality, significant interactions were found for race of the participant and gender of the participant, race of the participant and race of the offender, three-way interaction of race of the offended, race of the offender and gender of the offended. Black females reported significantly higher levels of anger in relation to the incident they described as compared to White females whereas White men reported significantly higher levels of anger than did Black men. White participants reported being more angry when the race of the offender was White as compared to incidents in which the race of the offender was Black. Similarly, Black participants (offended) reported being more angry when the race of the offender was Black as compared to when the race of the offender was White.

Correlations Using Race and Gender as a Moderator

***Correlations for White Females*.** For White females, Acts of Forgiveness was negatively correlated with the average rating of seriousness of the offense and positively correlated with Forgiving Personality. This suggests that for White females, despite

reporting that they are generally more forgiving as a personality trait, they were less likely to forgive the offender for an offense rated more serious in nature. Furthermore state-anxiety was positively correlated with average rating of seriousness of the offense, negatively correlated with Forgiving Personality, and negatively correlated with Acts of Forgiveness for White females. This suggests that the more serious the identified offensive experience, the more anxiety that was reported and the less likely White females were able to forgive that person for their offensive experience. State-anger was negatively correlated with Acts of Forgiveness, negatively correlated with Forgiving Personality and positively correlated with State-anxiety. This indicates that White females were generally more angry in regards to the offense and were less likely to forgive that person. Consequently, even though White females report being generally forgiving as a personality type, there may be a point at which they are generally less forgiving, particularly if the offense is associated with a strong reaction of anger.

***Correlations for White Males*.** Similar relationships that were for found for White women, were also found for White males. Significant correlations were found for the following variables: Acts of Forgiveness was negatively correlated with average rating of seriousness of the and positively correlated with Forgiving Personality. In general White men, reported being generally more forgiving as a personality trait, however, they were less likely to forgive the offender for an offensive experience that was rated more serious in nature. These correlations were stronger for White females than for White males. State-anxiety was positively correlated with average rating of seriousness of the offense and positively correlated with State-anger. This suggests that the more serious the

identified offensive experience reported by White men the less likely they are to forgive the person.

Correlations for Black Females. For Black females, Acts of Forgiveness was negatively correlated with average rating of seriousness and positively correlated with Forgiving Personality. In general Black women, reported being more forgiving as a personality trait, however, they were less likely to forgive the offender for an offensive experience that was rated more serious in nature. State anger was positively correlated with state anxiety but negatively correlated with Forgiving Personality and negatively correlated with Acts of Forgiveness. This suggests that Black females were generally less forgiving in personality and for those who reported being less forgiving as a personality type also reported being more anxious and angrier. In such case they were also less likely to report that they had forgiven the person identified in their narratives.

Correlations for Black Males. For Black men, significant correlations were found for the following variables: Acts of Forgiveness was positively correlated with Forgiving Personality. There was an association between Forgiving Personality and current acts of forgiveness. State anxiety was positively correlated with average rating of seriousness of the offense and positively correlated with state anger. There was a strong association between reported anxiety and anger, however, only state anxiety was related to the average rating of seriousness. Black males report that the more serious of the reported offense, the more likely they were to report experiencing higher anxiety. State-anger was negatively correlated with Forgiving Personality and negatively correlated with Acts of

Forgiveness. For Black males the more forgiving they were overall and for the specified offense, the less anger they reported experiencing.

Implications of the Study

These findings are somewhat surprising. The first finding suggests that with seriousness and forgiving personality statistically controlled, males were more forgiving than females and the significant interaction between gender and race of the respondent resulted from the fact that Black men were more forgiving than Black women whereas White men and women were very similar in their overall level of forgiveness. Black men were the most forgiving and Black women the least forgiving. Although not significant, it is also interesting to note that Black men, White men, and Black women were all more forgiving of same race offenders than other race offenders, whereas White women forgave their Black offenders more than their White offenders.

With seriousness and forgiving personality controlled, anxiety was straight forwardly significantly greater among women as compared to men and among Whites and compared to Black respondents. By contrast, anger yielded three significant interaction terms: the interaction between gender and race of respondent indicated that Black women were more angry than Black men, whereas White men were more angry than White women; the race of respondent by race of offender interaction resulted from Black respondents reporting being more angry with Black than White offenders whereas White respondents indicated greater anger with White as compared to Black offenders;

and the three-way interaction indicated that all three variables were necessary to predict specific level of anger.

Although the finding that men as compared to women were more forgiving of offenders was surprising and may reflect the fact that the analyses held forgiving personality and seriousness constant. The specific finding that Black males are the most forgiving group is especially surprising given what seems to be a commonly held stereotype in American society that Black males are full of anger, rage, and hostility. In this study, we find just the opposite at least when describing offensive experiences. The significant interaction resulted from the fact that among women, White respondents were more forgiving than Black respondents (with seriousness and forgiving personality controlled) whereas the opposite was true among male respondents.

Anger and hostility are emotions that have been known to inhibit forgiveness (Fitzgibbons, 1998). In fact, in this study those who reported having higher levels of anxiety and anger in regards to describing their offensive incident, were less likely to forgive that person for the specified account and also they described themselves as generally less forgiving of people overall. This supports the finding of Konstam, Chernoff, & Deveney (2001) that when anger is reduced, the ability to forgive increases. Tangney et al. (1999 theorize that the ability to forgive is not just an emotional component, but a cognitive characteristic that may help mitigate destructive feelings that stem from offensive experiences. Furthermore studies have shown that individuals who are more empathic utilize more proactive and constructive strategies for managing anger (Baumeister, Stillwell, & Heatherton, 1994; Tangney, et al., 1999) and typically adopt

nonhostile interactions with those whom they have forgiven (Tagney, 1994; Zechmeister & Romero, 2002). For Black males, the correlation between anger and acts of forgiveness was not significant, however, significant correlations were observed for all the other groups. The fact that anger was low for Black males in relation to their identified offensive experience, may suggests that Black males may be utilizing a non-emotional component but rather cognitive approaches in response to forgiveness of offensive experiences.

In this study, women as compared to men and White as compared to Black respondents were found to have a higher level of anxiety in relation to offensive experiences with seriousness and forgiving personality controlled. Reducing this anxiety is crucial since chronic effects have been noted earlier in this paper and are widely known.

The most difficult to interpret results have to do with anger. Konstam, Chernoff, & Deveney (2001) found that high levels of state anger in relation to an identified offensive experience were highly correlated with high levels of anger at a later time after the event had passed. This finding is supported by Voth (2005) who found that state anger was inversely related to forgiveness of others and trait anger was inversely related to forgiveness of the self in regards to post divorce adjustment.

Female respondents who reported that they are generally forgiving but do not forgive the offender for their identified offensive experience may be overestimating their ability to forgive and/or it may be responding in a social desirable manner. Alternatively, women may be reacting more emotionally to their offensive experiences and attempting

to maintain their victim status by virtue of reporting feeling hurt by the experience (Zechmeister & Romero, 2002). Romero (2005) found that offensive severity, participants' current level of hurt/anger regarding the offense, and dispositional empathy moderated the effects of the offended who were given a expressive journal writing assignment were related to their psychological health and forgiveness. However, the effectiveness of this procedure varied according to the situation of the offense and dispositional factors.

There have been mixed findings in regards to forgiveness by gender and could possibly be related to the manner in which males and females deal with their anger. Even though men and women are more than likely than men to experience situations that are offensive, women are more likely to perceive an event as offensive (Finkel, Rusbult, Kumashiro, & Hannon, 2002). Finkel et al. (2002) found that men were less forgiving than women, but men exhibited more forgiving feelings, thoughts, and behavioral tendencies than did women.

Alternatively, participants may have been appauled by the questioning of their rights to forgiveness for which the offender may have believed that we questioned their justification of the offense and their reaction to it, particularly if the offense was severe. These participants may have believed that they were justified in their anger to the offensive experience and may have been insulted by the question and having to justify their reactions. Both Hochshild (1975) and Shott (1979) suggest that the patterning of affective experience is profoundly influenced by the individual's cultural experience. "Members of some segments of a society tend to feel certain emotions more often or

more intensely than members of other segments because their position in the social structure subjects them more frequently to certain types of experiences" (Shott, 1979, p1318).

Limitations of the Study

Because it is generally harder to recruit a large number of Black students for purposes of comparative analysis in addition to the students that were sampled from universities that were primarily White, students were also recruited from two historically Black colleges. With respect to demographics, students from historically Black institutions were similar to those from majority White institutions, however, significant differences regarding rated seriousness of personal narratives. Independent raters rated the personal narratives at Alcorn State University as being more serious.

Another methodological issue may have been the limited experience and exposure that White students may have with Black students. Black respondents were more likely to have been harmed by both White and Black others and White students reported trivial and non-series incidents when the perpetrator was Black however, this factor maybe have been less important. Macqueen (2003) found that the amount of previous experiences with Blacks did not influence the narrative responses of White participants.

One last detail in regards to the significant differences for forgiveness is the possibility that time may a play a role in forgiveness. It has been noted that process of forgiveness takes time (Finkel, Rusbult, Kumashiro, & Hannon, 2002) and participants

who were less likely to forgive may have reported more recent events than those who did not.

Suggestions for Future Research

Future studies might incorporate the length of time in which of the offense occurred as well as incorporating a scale that measures forgiveness of the self in conjunction with their identified offensive experience. A religiosity scale in future studies might be useful in regards to understanding and explaining forgiving personality and acts of forgiveness as well as one's possible motives to forgive.

Conclusion

What makes this topic so difficult is the difficult nature and complexity of the phenomenon. Forgiveness is a perplexing topic and the implications of forgiveness are still unknown. It is not totally clear that forgiveness might solve all problems that may have manifested from a transgression on an individual level and/or in larger instances such as reconciling large countries however; one may even the debate the process of forgiveness however, there is enough evidence to support the psychological and emotional benefits effects of letting go of hurt and anger. This is not to say that all must forgive their transgressions and or have a personality type that makes one amenable to forgiving, but the act of dealing with a personal transgression in a way that does not

negatively invade ones life. This latter statement is what differentiates this study from similar studies investigating forgiveness and that is the incorporation of the Acts of forgiveness. There is a profound difference being generally forgiving as a person and actually forgiving someone who has wronged you. Despite these limitations, there is no evidence in the study that forgiveness is not beneficial. Within this sample of students, it is believed that being able to forgive allows one to let go of the characteristics that are related to being offended (e.g., hurt, contempt, rage, etc.) by virtue of its association with anxiety and anger that was found to be related to offensive experiences within this study. Furthermore, the significance of this study may be in understanding the process of forgiveness for both Black and White participants when they have been offended by someone of their own race versus someone of a different race. In addition, the study indirectly addresses the relevance of forgiveness for ameliorating some of the effects of racism and other offenses between ethnic groups as well as the role of individual characteristics (e.g., anxiety, anger, racism, forgiving personality, etc.) in this process.

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APPENDICES

Appendix A: Demographic Data

Sample Mean Scores for Independent Measures

	N	Minimum	Maximum	Mean	Std. Deviation
GPA	451	143	400	306.52	50.031
ACT	372	13	36	21.61	4.171
AGE	473	16	59	21.52	5.329
SERDEC	444	.20	5.00	2.4986	.95841
AF	470	18.00	214.00	135.8213	33.16358
FP	476	24.00	160.00	118.7542	20.80092
STANX	458	10.00	90.00	71.1725	12.81491
STATANGR	457	4.00	44.00	28.4092	8.90477
OLDFSHND	255	6.00	30.00	11.4745	3.62167
MODERN	254	6.00	30.00	14.5236	4.14622

Sample Mean Scores for Independent Measures by Gender

GENDER		N	Minimum	Maximum	Mean	Std. Deviation
FEMALE	GPA	304	143	400	313.85	48.227
	ACT	250	14	36	21.76	4.101
	AGE	320	16	53	21.57	5.395
	SERDEC	300	1.00	5.00	2.5413	.97450
	AF	314	18.00	214.00	134.4936	34.16024
	FP	318	41.00	160.00	121.5220	19.46471
	STANX	305	10.00	90.00	73.1902	12.67444
	STATANGR	304	10.00	40.00	28.3651	8.76583
	OLDFSHND	182	6.00	30.00	11.1648	3.53753
	MODERN	181	6.00	30.00	14.0387	3.85193
	Valid N (listwise)	124				
MALE	GPA	142	157	395	290.78	49.869
	ACT	119	13	32	21.39	4.267
	AGE	148	18	59	21.33	5.238
	SERDEC	137	.20	5.00	2.3869	.89917
	AF	149	61.00	210.00	138.5973	30.60139
	FP	151	32.00	157.00	113.8344	21.30272
	STANX	146	30.00	90.00	67.1370	12.35879
	STATANGR	146	8.00	44.00	28.4384	9.05917
	OLDFSHND	71	6.00	23.00	12.1408	3.73132
	MODERN	71	7.00	29.00	15.7465	4.66206

Sample Mean Scores for Independent Measures by Race

RACE		N	Minimum	Maximum	Mean	Std. Deviation
Whites	GPA	234	190	400	313.83	46.887
	ACT	186	15	36	23.71	3.723
	AGE	239	16	59	21.79	5.260
	SERDEC	231	1.00	5.00	2.3654	.92102
	AF	240	55.00	214.00	136.5125	35.36338
	FP	243	41.00	159.00	118.5350	21.17933
	STANX	230	37.00	90.00	74.4435	11.20098
	STATANGR	230	10.00	44.00	28.3783	8.56980
	OLDFSHND	235	6.00	30.00	11.4723	3.65182
	MODERN	235	6.00	30.00	14.4213	4.04847
	Valid N (listwise)	160				
Blacks	GPA	195	157	400	297.72	51.121
	ACT	170	13	34	19.32	3.382
	AGE	211	17	50	21.15	5.159
	SERDEC	191	.20	5.00	2.6675	.99080
	AF	208	18.00	205.00	135.0865	30.68465
	FP	210	24.00	160.00	119.2143	20.73475
	STANX	206	10.00	90.00	67.5485	13.57275
	STATANGR	205	4.00	40.00	28.4829	9.36859
	OLDFSHND	4	6.00	10.00	9.0000	2.00000
	MODERN	3	9.00	16.00	11.3333	4.04145
	Valid N (listwise)	2				

Sample Mean Scores for Independent Measures by Gender and Race

GENDER	RACE		N	Minimum	Maximum	Mean	Std. Deviation
FEMALE	Whtie	GPA	167	190	400	319.44	44.103
		ACT	133	15	36	23.45	3.683
		AGE	171	16	53	21.34	4.631
		SERDEC	164	1.00	5.00	2.4201	.96689
		AF	169	55.00	214.00	136.4675	37.34014
		FP	171	41.00	159.00	120.7310	20.97192
		STANX	162	39.00	90.00	76.0988	10.70799
		STATANGR	162	10.00	40.00	27.6975	8.41552
		OLDFSHND	166	6.00	30.00	11.1205	3.54844
		MODERN	166	6.00	30.00	13.9398	3.77022
		Valid N (listwise)	115				
	Black	GPA	119	190	400	306.66	50.222
		ACT	105	14	34	19.63	3.582
		AGE	130	17	50	21.72	5.880
		SERDEC	118	1.00	5.00	2.7203	.97205
		AF	127	18.00	205.00	132.6378	30.04855
		FP	128	70.00	160.00	123.0469	17.34134
		STANX	125	10.00	90.00	69.6800	14.09392
		STATANGR	124	10.00	40.00	29.2823	9.15677
		OLDFSHND	4	6.00	10.00	9.0000	2.00000
		MODERN	3	9.00	16.00	11.3333	4.04145
		Valid N (listwise)	2				
MALE	White	GPA	65	190	395	298.31	50.125
		ACT	52	16	32	24.33	3.808
		AGE	66	18	59	22.77	6.535
		SERDEC	65	1.00	4.50	2.2154	.79397
		AF	68	81.00	210.00	136.1324	29.82882
		FP	69	58.00	154.00	113.2754	20.74203
		STANX	65	37.00	90.00	70.3692	11.63987

	STATANGR	65	10.00	44.00	29.6000	8.76392
	OLDFSHND	67	6.00	23.00	12.2090	3.78008
	MODERN	67	7.00	29.00	15.5970	4.52287
	Valid N (listwise)	45				
Black	GPA	73	157	380	283.89	49.491
	ACT	63	13	28	18.94	2.956
	AGE	78	18	48	20.19	3.615
	SERDEC	68	.20	5.00	2.5588	.98394
	AF	77	61.00	198.00	139.5065	31.14213
	FP	78	32.00	157.00	114.5385	22.36224
	STANX	77	30.00	90.00	64.3247	12.34849
	STATANGR	77	8.00	40.00	27.4805	9.44738

Demographic Data & Frequencies

Frequently Associate

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	ALL BLACK	2	.8	.8	.8
	MAJORITY BLACK	1	.4	.4	1.3
	MAJORITY WHITE	220	90.5	93.2	94.5
	OTHER	13	5.3	5.5	100.0
	Total	236	97.1	100.0	
Missing	9	7	2.9		
Total		243	100.0		

Blacks

RACSPRTN(a)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	NO	129	53.1	58.1	58.1
	YES	93	38.3	41.9	100.0
	Total	222	91.4	100.0	
Missing	9	21	8.6		
Total		243	100.0		

Blacks

Mothers Education

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	LESS THAN HS	5	2.1	2.2	2.2
	HIGH SCHOOL DIPLOMA	69	28.4	30.1	32.3
	SOME COLLEGE	39	16.0	17.0	49.3
	COLLEGE DEGREE	89	36.6	38.9	88.2
	GRADUATE DEGREE	24	9.9	10.5	98.7
	OTHER	3	1.2	1.3	100.0
	Total	229	94.2	100.0	
Missing	9	14	5.8		
Total		243	100.0		

Blacks

Fathers Education

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	LESS THAN HS	9	3.7	4.0	4.0
	HIGH SCHOOL DIPLOMA	57	23.5	25.4	29.5
	SOME COLLEGE	24	9.9	10.7	40.2
	COLLEGE DEGREE	81	33.3	36.2	76.3
	GRADUATE DEGREE	43	17.7	19.2	95.5
	OTHER	10	4.1	4.5	100.0
	Total	224	92.2	100.0	
Missing	9	19	7.8		
Total		243	100.0		

Blacks

Frequently Associate

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	ALL BLACK	39	18.1	18.9	18.9
	MAJORITY BLACK	146	67.6	70.9	89.8
	MAJORITY WHITE	17	7.9	8.3	98.1
	OTHER	4	1.9	1.9	100.0
	Total	206	95.4	100.0	
Missing	9	10	4.6		
Total		216	100.0		

Whites

RACSPRTN(a)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	NO	113	52.3	54.3	54.3
	YES	95	44.0	45.7	100.0
	Total	208	96.3	100.0	
Missing	9	8	3.7		
Total		216	100.0		

Whites

Mother Education

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	LESS THAN HS	7	3.2	3.5	3.5
	HIGH SCHOOL DIPLOMA	61	28.2	30.3	33.8
	SOME COLLEGE	38	17.6	18.9	52.7
	COLLEGE DEGREE	71	32.9	35.3	88.1
	GRADUATE DEGREE	23	10.6	11.4	99.5
	OTHER	1	.5	.5	100.0
	Total	201	93.1	100.0	
Missing	9	15	6.9		
Total		216	100.0		

Whites

Father Education

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	LESS THAN HS	18	8.3	10.2	10.2
	HIGH SCHOOL DIPLOMA	55	25.5	31.3	41.5
	SOME COLLEGE	31	14.4	17.6	59.1
	COLLEGE DEGREE	56	25.9	31.8	90.9
	GRADUATE DEGREE	13	6.0	7.4	98.3
	OTHER	3	1.4	1.7	100.0
	Total	176	81.5	100.0	
Missing	9	40	18.5		
Total		216	100.0		

Whites

Sample by Gender and Race

GENDER			Frequency	Percent	Valid Percent	Cumulative Percent
FEMALE	Valid	White	171	53.4	56.8	56.8
		Black	130	40.6	43.2	100.0
		Total	301	94.1	100.0	
	Missing	System	19	5.9		
	Total		320	100.0		
MALE	Valid	White	69	45.4	46.6	46.6
		Black	79	52.0	53.4	100.0
		Total	148	97.4	100.0	
	Missing	System	4	2.6		
	Total		152	100.0		

Appendix B: Consent Form

INFORMED CONSENT

This questionnaire is about your experiences within different relationships. Please take some time to answer each of the questions carefully. There are no right or wrong responses to these questions, so please respond freely to the items. It should take you about 50 minutes to answer all the statements. The answer all the statements. The answers you provide will be used to explore some of the many ways in which people think about their various relationships.

It is sometimes difficult for people to report on the details of their personal lives, but please be assured that the responses you provide will be kept confidential. Only the investigators will have access to your responses, which will be stored in a filing cabinet in a locked office in the psychology building.

Because the research is interested in examining the patterns of responses over a large number of people, you will in no way be singled out and identified with the responses you provide. There are no anticipated risks or benefits to you. Your participation in this study is voluntary and you may refuse to participate. You may withdraw at any time during this study without penalty. If you have any questions or comments about this research, please contact Allen Bellamy, Psychology Department, Austin Peay Building, University of Tennessee, Knoxville, TN 37996, or call (423) 974-8796.

I have read and understood the explanation of this study and agree to participate.

Signature:_____ Date:_____

Appendix C: Questionnaire Packet

In the space provided, please describe a significant instance in your life when someone who was Black seriously hurt you, betrayed you, or did something wrong to you. Please indicate and/or describe: (a) generally what happened; (b) the person's relationship to you, if any; (c) how long ago this happened; (d) the other person's approximate age, sex, race/ethnicity; (e) what, if anything, did you do in return.

***Instructions*: Now keeping in mind the person who did this to you and their actions, please answer the following items using the scale provided by writing in the appropriate number. For these items, the person in question is the person you wrote about, and the event, sequence of events, or "it" refers to what he/she did to you.**

1 = Strongly Disagree 2 = Disagree 3 = Undecided 4 = Agree 5 = Strongly Agree

___1. Just thinking about what happened makes me fume.

___2. My relationship with the person in question has changed for the worse.

___3. I can never trust the person in question again.

___4. Sometimes I find myself thinking about this for no apparent reason.

___5. I don't think I can ever fully forgive the person in question.

___6. When I think about it I still feel vulnerable.

___7. The person in question is as important to me as ever.

___8. Even though it hurt me, I think I can relate to what he/she did.

___9. I will never forget what happened as long as I live.

___10. I hate the person in question.

___11. I have respect for the person in question.

___12. I understand why the person in question did what he/she did.

___13. I still have an emotional reaction when I think about it.

___14. When I think about what the person did to me I no longer feel hurt.

___15. I would not want it to happen again, but I have forgiven the person in question.

___16. I have revenge fantasies about the person in question.

___17. My relationship with the person in question has changed for the better.

___18. Sometimes I find myself "brooding" about it.

___19. I still hold a grudge against the person in question.

___20. I do not resent the person in question.

___21. I would trust the person in question again.

___22. I have been able to put this event into prospective.

___23. Given what happened, I am very suspicious of the person in question.

___24. I don't know if I will ever get over it.

___25. I will never forgive the person in question for what happened.

___26. I genuinely feel that I have managed "to get past" the event.

___27. I don't see how my relationship with the person in question can ever be restored.

___28. I am bitter about what happened.

___29. There are no hard feelings between myself and the person in question.

___30. From now on, I will be on my guard with the person.

___31. The person in question will never get a second chance with me.

___32. If I forgive the person for what happened, it will just invite them to do it again.

___33. I rarely think about this event.

___34. I like and respect the person in question as much as ever.

___35. The only sensible thing to do when something like this happens is to talk it out with the other person and get on with life.

___36. Even though it bothered me at the time, I am at peace with what happened and the person in question.

__37. I had forgotten all about the event until filling out this questionnaire.

__38. I do not trust the person in question.

__39. Although I did not like it, I can accept what happened.

___40. I still have some difficulty dealing with the person in question.

___41. I will always expect the worst from the person in question.

1 = Strongly Disagree 2 = Disagree 3 = Undecided 4 = Agree 5 = Strongly Agree

___42. I avoid the person in question as much as I can.

___43. Sometimes I complain to others about what the person in question did to me.

___44. I showed compassion to the person in question.

___45. It is obvious to the person in question that I am still upset about what happened.

Instructions: for each of the following statements and for the remainder of the questionnaire write in the number from the scale, which best describes how you generally or typically feel.

1 = Strongly Disagree; 2 = Disagree; 3 = Undecided; 4 = Agree; 5 = Strongly Agree

___1. I believe in the importance of forgiveness.

___ 2. There's a lot of truth in the old expression "revenge is sweet."

___ 3. I believe that people should forgive others who have wronged them.

___ 4. I tend to hold grudges.

___ 5. I have genuinely forgiven people who have wronged me in the past.

___ 6. I have to admit, I harbor more than a bit of anger toward those who have wronged me.

___ 7. Forgiveness is a sign of weakness.

___ 8. I believe that in order to be forgiven, we must first forgive.

___ 9. If someone wrongs me, I tend to hold a grudge.

___ 10. I believe that “revenge is devilish and forgiveness is saintly.”

___ 11. I tend to be an unforgiving person

___ 12. Even if someone wrongs me, I believe it would be wrong for me to seek revenge.

___ 13. Forgiving someone who has wronged you is an invitation for that person to walk all over you.

___ 14. I tend to expect the worst in others.

___ 15. I am quick to forgive.

1 = Strongly Disagree; 2 = Disagree; 3 = Undecided; 4 = Agree; 5 = Strongly Agree

___16. Forgiving someone with whom I am angry is virtually impossible for me to do.

___ 17. If someone wrongs me, sooner or later I will try to make them pay for it.

___ 18. Forgiving someone who has hurt or harmed you only encourages them to do it again.

____19. No matter what has happened with a friend or family member, after thorough discussion, all can be forgiven.

____ 20. I try not to judge others too harshly, no matter what they have done.

____ 21. I don't believe in second chances.

____ 22. I often seethe with anger.

____ 23. I find it difficult to forgive others, even when they apologize.

____ 24. Forgiveness is as beneficial to the person who forgives as it is to the person who is forgiven.

____ 25. I tend to be a pessimistic person.

____ 26. People must face the consequences of their mistakes, but they should also be forgiven.

____ 27. I am slow to forgive.

____ 28. Some misdeed are so horrible that forgiveness is out of the question.

____ 29. If you hurt me a little, I will hurt you a lot.

____ 30. Compromise is a sign of weakness.

____ 31. Basically I am a forgiving person.

____ 32. I remain bitter about the actions of certain people towards me.

____ 33. I tend to be an angry person.

DEMOGRAPHIC QUESTIONS

Please read the following questions and circle the answer that applies to yourself. Where applicable, please elaborate your answer to the questions.

Overall GPA (as of last term):_____

ACT/SAT Scores:_____

1. Age:_____ 2.Gender:_____
3. Marital Status:_____
4. Do you have any children? Yes No
5. School currently attending:_____
6. Year in college:_____
7. Academic major:_____
8. Minor, if any:_____
9. Residence situation (e.g., campus housing):

_____

10. Are you presently employed? Yes No

If yes, full or part-time? Full Part-time

11. Do you receive any kind of financial assistance?

Yes No

12. Did you ever consider attending a historically Black college or university, if not currently attending one? Yes No

13. Racial percentage of high school (i.e. approximate percentages of students):

White_____ Black_____ other_____

14. The people you most frequently associate with are (select only one)

All Black Majority Black Majority White Other (please specify)

15. Did you grow up in a racially separate neighborhood:_____

16. How do you identify yourself in terms of race/ethnicity:

_____

17. Did you grow up in a household with both of your biological parents? Yes No

If no, specify whom

18. What is the highest level of education obtained and present occupation of your and their occupation:

Mother:_____

Father:_____

VITA

Allen Bellamy was born in Cleveland, Ohio. He was raised in Auburn Hills, MI where he attended Avondale High School. After graduating, he attended Oakland Univeristy in Rochester, MI and received a Bachelors of Arts Degree in Psychology. He then attended the University of Tennessee, Knoxville and entered the Clinical Psychology Program. He earned his Masters Degree from the University of Tennessee, Knoxville in August of 1998.