

Abstract

The Impact of Perceived Forgiveness on the Self-Concept and Spiritual Well-Being of Inmates at the Ohio State Penitentiary Correctional Camp

By

Donald York

The purpose of this dissertation was to evaluate the impact of a forgiving victim on the self-concept and spiritual well-being of inmates at the Ohio State Penitentiary Correctional Camp in Youngstown, Ohio.

The inmates taking part in the study were given the Spiritual Well-Being Scale (SWBS) and the Tennessee Self-Concept Scale-2 (Short Form) (TSCS:2). Inmates received a questionnaire to identify those who felt they had been forgiven by their victim(s) and those who did not feel that they had been forgiven.

A post-test only control design was used to determine the impact of forgiveness or lack of forgiveness of the victim on the perpetrator. A comparison of the scores on the TSCS:2 and the SWBS was made between the inmates who stated they were forgiven and those who claimed they were not forgiven. A t-test was used to test for the significance.

Inmates that received forgiveness from their victims

scored significantly higher on the SWBS and the TSC-2 than did inmates that did not perceive that they had been forgiven.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled
THE IMPACT OF PERCEIVED FORGIVENESS ON THE SELF-CONCEPT AND
SPIRITUAL WELL-BEING OF INMATES AT THE OHIO STATE
PENITENTIARY CORRECTIONAL CAMP

presented by
Donald York

has been accepted toward fulfillment
of the requirements for the
DOCTOR OF MINISTRY degree at
Asbury Theological Seminary
Wilmore, Kentucky

Maed M. Jay
Mentor

August 31, 1999
Date

Virginia J. Hol
Reader

August 31, 1999
Date

Leslie A. Andrews
Dean, Doctor of Ministry

August 31, 1999
Date

THE IMPACT OF PERCEIVED FORGIVENESS ON THE SELF-CONCEPT
AND SPIRITUAL WELL-BEING OF INMATES AT THE OHIO STATE
PENITENTIARY CORRECTIONAL CAMP

A Dissertation
presented to
the Faculty of
Asbury Theological Seminary

In Partial Fulfillment of
the Requirements for the Degree
Doctor of Ministry

by
Donald York

May 2000

© 2000

Donald York

ALL RIGHTS RESERVED

Table of Contents

List of Tables	vi
List of Charts	vii
Chapter	
1. Overview of Study	1
Theological Framework	3
Perceived Forgiveness by the Perpetrator	4
Statement of Purpose	10
Definitions	10
Methodology of the Study	11
Subjects	11
Independent and Dependent Variables	12
Instrumentation	12
Delimitations and Generalizability	13
Significance of study	14
Context of Study	16
Summary	17
2. Review of Selected Literature	19
Low Self-Worth and Low Self-Esteem as a Characteristic of Perceived Unforgiveness	22
What Is Forgiveness	24
Guilt as a Characteristic of Perceived Unforgiveness	26

	Expiation as an Aspect of Perceived Forgiveness . . . . .	.29
	Reciprocity as an Aspect of Perceived Forgiveness . . . . .	.31
	Restitution as an Aspect of Perceived Forgiveness . . . . .	.32
	Alternative Methods of Restitution	34
	Repentance as a Necessity for Forgiveness . . . . .	.39
	Idolatry: a Block to Forgiveness . . . . .	.44
	Alternatives to Forgiveness . . . . .	.47
	Summary	47
3.	Design of the Study . . . . .	.49
	Research Questions	51
	Description of the Population . . . . .	.51
	Instrumentation . . . . .	.53
	Data Collection . . . . .	.55
	Independent and Dependent Variables . . . . .	.56
4.	Findings of the Study . . . . .	.58
	Definition of Self-Concept and Spiritual Well-Being	58
	Population	59
	T-Test Self-Concept.	59
	T-Test Spiritual Well-Being Scale . . . . .	.63

Religious Faith . . . . .	.64
Worship Experience	65
Miscellaneous Demographics	72
Summary . . . . .	.73
5. Summary and Conclusions . . . . .	.74
Summary of Major Findings . . . . .	.74
Evaluation and Interpretation of the Data . . .	.74
Relation of Results to Previously Published Studies . . . . .	.79
Limitations of the Study	80
Further Studies Suggested . . . . .	.81
 Appendixes	
A. Questionnaire	83
B. Spiritual Well-Being Scale . . . . .	.84
C. Tennessee Self Concept: 2	85
D. Department of Rehabilitation and Correction Research Proposal Approval.	86
Works Cited . . . . .	.87

Tables

Table

1. Demographics of Those Reporting in the Test Sample	53
2. Tennessee Self-Concept: 2 (Short Form) t-Test. . .	.60
3. Tennessee Self-Concept: 2 (Short From) . . . . .	.61
4. Spiritual Well-Being Scale.	64
5. Faith Preference and Assessment Scores.	67
6. Worship Activity and Assessment Scores.	70
7. Impact of Perceived Forgiveness on Restitution . .	.71
8. Restitution Attempt and Assessment Scores. . . . .	.72

Charts

Chart

1. Forgiven VS Unforgiven by Religious Faith
Tennessee Self-Concept: 2 (Short Form).68
2. Forgiven VS Unforgiven by Religious Faith
Spiritual Well-Being Scale.69

Acknowledgements

I would like to thank my family for their support while I have been in the Doctor of Ministry program.

Special thanks goes to my dissertation committee composed of Dr. Donald M. Joy, Dr. Virginia Todd Holeman, and Dr. Leslie Andrews. Their patience, suggestions, and support were invaluable. Dr. Joy's encouragement and belief in this research and me was especially valuable. Dr. Chuck McKinney and Andrew Mills helped to keep the project on schedule and were a source of encouragement. Carroll Hunt's editing skills were invaluable.

The congregations at the Ohio State Penitentiary and Orient Correctional Institution encouraged me to complete this project. Many inmates opened their lives and shared their need for forgiveness and the struggle they were going through to forgive themselves. I would like to thank Guy, Larry, Greg, Joseph, Lester, Silas, Daniel, Bob, and Ricky for their openness to share these painful aspects of their lives with me.

I would also like to express my appreciation to the Department of Rehabilitation and Correction in Ohio for

authorizing the research. Dr. Patrick Biggs, Psychology Supervisor at the Ohio State Penitentiary, gave encouragement and guidance in preparing the statistics. Dr. Harry Eisel, Psychology Supervisor at Orient Correctional Institution, gave suggestions and encouraged me to complete the study. Warden Dave Johnson and Deputy Warden Linda Taylor made it possible for me to carry out the research at the Ohio State Penitentiary. I would like to thank Amy Blakeman for proofreading the manuscript and suggesting changes.

CHAPTER 1

Overview of Study

Two men attempted to rob my house. I rushed out with a shotgun to try and stop them. Two days later my house was burglarized and I immediately drove to the apartment of the men who had been arrested for the earlier attempt. One had just been released from jail and I felt certain he was responsible. Angry and feeling violated, I wanted my "stuff" back. I felt I should teach these men a lesson and was ready to do whatever necessary to retrieve what had been taken from me.

As I started up the back steps to the apartment, not knowing who or what might be waiting, God began to speak. Besides showing me that I was permitting my anger to place me in a precarious position, God also made me aware that I was placing too much importance on stuff and feelings. Having committed my life to Christ, that stuff was no longer mine but God's. My concern should not be for me but for the two men who were destroying their lives. Caught up in what I wanted done, I overlooked the real needs.

As a victim I needed to release my anger and to forgive the men. The need to forgive was there but the

desire was not for it was not a natural outflow of my personality.

The Manson family murdered Leon and Susan LaBianca. Charles Watson, a Manson family member, was convicted for the murders. In an interview, Susan, the daughter of Leon and Rosemary LaBianca, described her struggle to forgive the murderer of her parents. Anger and pain turned to bitterness and ultimately poor health. As she learned to forgive her physical health returned and she thrived spiritually and emotionally (Gonzales). This type of reaction is not unusual. Robert Enright and Joanna North state that, "Victim families have every right initially to the normal, valid, human response of rage, but those persons who retain a vindictive mind-set ultimately give the offender another victim. Embittered, tormented, enslaved by the past, their quality of life is diminished." (14) Victims may continue to let themselves be hurt by the perpetrator after the crime has been committed. Victims include not only the person that the crime was committed against but also indirectly, friends and family members of the injured person. The injustice by the perpetrator is

relieved and the pain continues. Anger and bitterness toward the perpetrator may result in poor emotional, spiritual, and physical health.

Theological Framework

Inmates often have a desire to seek forgiveness from victims of their crimes. Without forgiveness there are emptiness and a sense of incompleteness that can hinder spiritual and emotional well-being. It is common for a perpetrator to seek forgiveness from the victim even when the victim is unable to give forgiveness. Inmates may make forgiveness of self and forgiveness from God contingent on forgiveness by the victim. Because of this the inmate remains in spiritual and emotional turmoil. Restitution is an important aspect of forgiveness and alternative means of restitution must be attempted when the victim is unable to give forgiveness.

In this study the following theological concepts are important.

1. Christ has made restitution for sins. Forgiveness from God and reconciliation to God is a gift that can never be earned (Buttrick 10:341).
2. God's forgiveness is not contingent on a victim's

forgiveness. Reconciliation begins with God and then proceeds to oneself and others. Forgiveness of sin depends upon a relationship to God, not on a relationship or lack thereof with a victim.

Reconciliation begins with repentance. Repentance includes confession of sins and desire to change (Collins 440; Harkness 66; Purkiser 280-283; Wise 202-204).

3. If restitution is incomplete then salvation is incomplete (Benson 77). Alternative attempts at expiation must be made.
4. Forgiveness results in a better self-image, sense of self-worth and general well-being. Without forgiveness guilt and shame can lead to a poor self-image and destructive choices. Forgiveness can break this cycle that may lead to incarceration (Jones 71-72, Casarjian 135, To Forgive 180, Zehr 33-37).

Perceived Forgiveness by the Perpetrator

Everyone needs to forgive and be forgiven (McCullough et al. "Charles Williams" 357). However, perpetrators often do not have the opportunity to seek forgiveness.

This is frequently blocked by the victim or by the criminal justice system. Howard Zehr gives an example of a man who was warned by his parole board not to try to make things right with the victim or he would be sent back to prison (52). Even when the justice system does not restrain the perpetrator, the victim often does. The crime against me was a minor one. I was not confronted, threatened, or injured. Only property was destroyed and taken, yet it was not easy to confront the perpetrators in court, much less try to include them in a discussion of my pain and provide them the chance to seek forgiveness from me.

Charles Watson, the man who murdered the LaBiancas, stated that he received forgiveness from God for his crimes and was growing in his Christian faith. The possibility of reconciliation with the victims seemed remote. When Susan visited Watson and told him of her forgiveness, a burden lifted from him, release that permitted personal growth.

As a prison chaplain I have seen men struggle with issues of forgiveness. Many prisoners are bitter because of what they believe to be unjust sentencing and unfair treatment. Many prisoners have been abused emotionally, sexually, and physically before and after incarceration.

Some prisoners struggle to forgive others but also to receive forgiveness from the people they have hurt.

One of the most popular songs in the prison chapel is "Pass Me Not." The first verse and chorus are:

Pass me not, O gentle Savior; hear my humble cry.
While on others Thou art calling, do not pass me by.

Savior, Savior, hear my humble cry. While on others
Thou art calling, do not pass me by.

An inmate may question whether forgiveness is available to him. He may fear that God will pass him by while reaching out to others worthier of God's love. Even when an inmate opens his life to Christ, he struggles to forgive himself and needs to receive forgiveness from the victim of his crime. The need for restitution and/or reconciliation is strong. The innate human need to "work out one's own salvation" depends on another person, the victim. Kevin Kirkpatrick calls this the "particularity concern." That is, forgiveness is connected to the actions of another. As discussed earlier, victims may find themselves connected to the perpetrator and being revictimized because of the anger and bitterness directed to the perpetrator. However, perpetrators may also be

connected to their victims. They may find that they cannot forgive themselves unless the victims forgive them. The victim controls the perpetrator.

John, an inmate charged with sexual crimes, could never believe that God could forgive him since the woman he raped had been badly hurt and would not forgive him for what he had done. To make matters worse, John understood her pain because he could not forgive his father for permitting him to be physically and sexually abused. Even though John was active in church at the prison, pursued a regular devotional life, and sought God's guidance in his decisions, a wall seemed to block real forgiveness and growth. John's inability to receive forgiveness from the person that he injured resulted in grieving a loss. When my house was robbed I lost material possessions, a sense of security, a naiveté, and a certain view of myself. John was grieving the loss of potential reconciliation and relationship that Kirkpatrick calls transcendent loss. He knew he would never again be a friend with the victim. He doubted that he could draw close to God because of his crime. He believed that all present and future relationships had been tainted by his crime.

Colleen Benson looks at the problem of inability to forgive from another angle. She indicates that unresolved issues of forgiveness will draw victim and perpetrator together. The inability to forgive or receive forgiveness seems to bind the victim and perpetrator (77). This binding creates in many inmates a compulsion to resolve the issue. Without resolution a sense of unfinished business remains that the inmate may try to bring to completion. Completion may be attempted by trying to contact a victim, make restitution, or simply assume that resolution will never be completed. Some inmates may ruminate about the possibility of completion, others become hardened by denying the need to bring resolution, while others may deny there is a victim with whom to reconcile.

Forgiveness releases a potential to follow Christ, empowering persons to forgive themselves. Burdens lift and the individual feels better. What potential could be released in John? Instead, he ruminates about what he did, how to seek forgiveness, and cannot seem to focus his energy into growing spiritually. Would Paul, the apostle, have been as effective if the Christian community withheld their forgiveness following his murderous campaign to stop

them? How would Peter's life have changed if his sins had never been forgiven or Judas, if he had been confronted with a forgiving group of disciples prior to his suicide?

"Explorations of forgiveness have been scarce for almost sixteen hundred years" (Enright and North 4). A great deal of the literature on forgiveness focuses on a person's need to forgive and to release anger and bitterness (Davis; Augsburg, Freedom; Smedes). The material may be presented from a biblical or theological perspective, while other literature may deal with cognitive or behavioral techniques to help a person forgive. Common in the literature are topics that focus on forgiveness, the results of not forgiving, and the value of forgiveness. Little, however, is written on the need to be forgiven by another and what to do when the victim of your sin refuses to forgive you. Mark Rye emphasizes this observation in Dimensions of Forgiveness, edited by Everett Worthington, when he says that, "We know of no studies that examine the effects of forgiving on the behavior of others. We need to extend the focus of our research beyond the forgiven to the world of the perpetrator" (71).

Statement of Purpose

The purpose of this study is to evaluate the impact of a victim's forgiveness on the self-concept and spiritual well-being of male inmates at the Ohio State Penitentiary Correctional Camp in Youngstown, Ohio.

Research Question #1: How does the level of spiritual well-being of inmates reporting that they have received forgiveness from their victim vary from inmates reporting that they have not received forgiveness from their victim, as measured on the Spiritual Well-Being Scale?

Research Question #2: How does the self-concept of inmates reporting that they have received forgiveness from their victim vary from inmates reporting that they have not received forgiveness from their victim, as measured on the Tennessee Self Concept Scale-2 (Short Form)?

Definitions

The focus of this study is the inmate's perception of forgiveness or perceived unforgiveness by the victim. Forgiveness implies that the inmate feels as though any debt emotional or physical has been pardoned by the victim(s). In the view of the inmate the victim(s) no longer desires that the inmate be punished.

Methodology of the Study

This is a descriptive and correlational study. Perceived forgiveness and perceived unforgiveness of the inmate by the victim(s) is correlated with spiritual well-being and self-concept. The impact of perceived forgiveness on the spiritual well-being and self-concept of inmates confined in a minimum security prison in Youngstown, Ohio was evaluated.

Subjects

The subjects voluntarily participated in the assessment. The age range was from nineteen to fifty-six. The inmates were males incarcerated in a minimum security prison with a minimum one or two security level. The minimum security classification indicates that the inmate is considered to be a minimal escape risk and unlikely to be violent. The minimum security inmate lives in an environment with freedom of movement in contact with other inmates. The inmates in this study live in a dormitory setting. The majority of the inmates are residents of the state of Ohio. All inmates were charged with crimes committed in Ohio. The inmates' crimes that led to incarceration were either property crimes such as theft or

personal crimes that include assault and murder. The educational level of the inmates range from eighth grade to graduate degrees.

Independent and Dependent Variables

The independent variable of this research is the inmate's perceived forgiveness by the victim. The dependent variables are the Spiritual Well-Being Scale (SWBS) and the Tennessee Self Concept-2 (Short Form) (TSCS:2).

Instrumentation

The inmates were given the SWBS and TSCS:2 (Short Form). The SWBS is a twenty-item scale and is a general indicator of personality integration and resultant well-being (Ellison and Smith 35). The SWBS is a twenty-item scale with two subscales. The Religious Well-Being (RWB) subscale consists of ten items and the Existential Well-Being (EWB) subscale has ten items. The RWB focuses on spirituality while the EWB looks at purpose and satisfaction with life (Bufford, Paloutzian and Ellison 57).

The TSCS:2 (Short Form) has twenty items and is a shortened version of the eighty-two item Adult Form.

The shortened scale measures the overall self-concept and level of self-esteem (Fitts and Warren 21).

A twelve-item questionnaire was included with the Assessments. The questionnaire identified race, religious preference, attempt at making restitution, type of criminal charge, whether the victim(s) of their crime forgave them, number of times incarcerated, length of time incarcerated, and frequency of involvement in religious programming. The questionnaire also identified inmates who believed they had been forgiven by their victim(s), what criteria they used to determine they had been forgiven, and if restitution had been attempted.

It was hypothesized that a significant difference exists between the overall well-being and positive self-concept of inmates who believed they had been forgiven by their victim versus those that believed forgiveness was withheld.

Delimitations and Generalizability

The inmate reports the forgiveness or lack thereof by a victim. No follow-up with victims determined whether the inmates had an accurate perception of whether victims had forgiven them. However, it was felt the inmate's

perception of forgiveness impacts his well-being more than the reality of the forgiveness.

The inmate was asked about the victim or victims of his crime; direct victims who were the focus of the crime or indirect victims hurt by the crime but not its focus. The inmate decided whom he identified as the victim.

The inmates in the Ohio State Penitentiary Correctional Camp are unique, assigned to the camp based on their ability to work. All are in relatively good health with no major mental illness or physical handicaps. Sexual offenders are not accepted since inmates may work in the community.

Inmates were accepted for the study without regard to their spiritual commitment. The entire population was given the opportunity to participate in the study. Because of the policy of the Ohio Department of Rehabilitation and Correction, inmates were required to volunteer to participate (See Appendix D). The study consists of a unique group of subjects that chose to be involved.

Significance of Study

Forgiveness is essential to good spiritual health and many believe it is essential to good mental health (Enright

and North 71; Baumeister in Worthington 98-99). However, little research has been done from a therapeutic perspective (DiBlasio). Even less research has been done on the impact of a victim's refusal to forgive on the perpetrator. If the opportunity to seek forgiveness exists, Scripture indicates that it should be taken and there is obviously an inner desire to seek forgiveness. It is not just a Christian desire but a need of all inmates whether they profess a religious belief or not. A perpetrator's Christian growth seems to stagnate until some form of reconciliation is made. When efforts at reconciliation are made and are blocked, the continued stagnation may result from an inappropriate understanding of the gospel and the compulsion on the part of the perpetrator to work out his own salvation instead of depending on God.

Inmates seem to get into a cycle that increases the probability of incarceration. There is a cycle of reinforced low self-worth (Casarjian 136) and internalized effects of abuse that result in an inability to love and trust and an inability to act responsibly (Jones 71-72). Forgiveness might be a key to breaking some of the patterns that lead to incarceration.

Context of the Study

I am chaplain at a maximum security prison and minimum security correctional camp; this study focuses on the minimum security camp. Some inmates are new to the prison system and their crimes were of such a nature that minimum security was adequate for their confinement. Their crimes are usually nonviolent, such as embezzlement or drug use. Other inmates have been in the prison system for several years and have worked their way down to minimum status by good behavior. Their crimes may be violent or nonviolent and include assault, murder, and burglary.

Most inmates have little formal education; many have been abused, suffered poor health care during childhood, and know little about church. Many inmates have not experienced a close, loving family relationship, come from broken homes, and seem to feel powerless to resolve their current situation. Inmates often feel angry and bitter at their families, the judicial system, and the prison. Those who attend church are from a variety of ethnic and social backgrounds. Most lack a regular religious background and their understanding of church comes from memories of a relative or friend who attended church, and from

television. Inmates experience society's punishment for the sins that they have committed. In many cases, friends and family reject inmates because of the inmates' criminal lifestyle.

The idea of punishment and the need to give some kind of restitution is ingrained. However, the ability to make restitution and to be reconciled to the victim is often denied by the victim or the justice system placing a repentant inmate in a bind.

Summary

Forgiveness releases the potential for personal and spiritual growth. Many inmates experience the need to reconcile with their victim. When reconciliation occurs it brings positive emotional and spiritual effects. However, when reconciliation is blocked, inmates seem to get stuck in their personal spiritual growth and their self-esteem is negatively impacted. In some instances they try to work out their own salvation, not accepting the forgiveness of God as adequate.

There can be an unhealthy attachment to the victim. The result is an inability to accept God's forgiveness without being forgiven by the victim. Churches have

rightly taught the importance of reconciliation and society seems to expect at least restitution if not reconciliation. The prison system requires restitution to the state in the form of time served. A problem is created when the inmate feels the need for reconciliation. Community, church, and the prison reinforce the need yet the inmate is blocked from establishing contact with the victim. When reconciliation cannot be made, a poor self-concept and the inability to develop mature spirituality results. It is as if forgiveness of the victim takes precedence over the forgiveness of God.

CHAPTER 2

Review of Selected Literature

You see, when we were young, Dad came into our bedrooms and sexually molested us. At other times, he exploded into violent rages, lashing out at us in anger and frustration. Yes, this man did some horrible things to us when we were children, and we had not forgotten that.

In fact, had our dad died three or five or ten years earlier, we might have stayed away from his funeral altogether...we would not have been able to see any good in him. We could not have acknowledged that there was more to him than the abuse he perpetrated or that we were more than the victims of his abuse. Instead of tranquillity and affectionate laughter, there would have been bitter tears and stone-cold silence, resentment, pain, anger, regret. We might have condemned him to rot in hell and condemned ourselves to more years of hiding, hating, and hurting. But instead, we walked away from his coffin knowing that he would rest in peace and even more important, that we would go on living at peace with ourselves.

What made the difference for us?
Forgiveness. (Simon 2)

Suzanne Simon tells of the long process of forgiving her father for the crimes he committed against her. She indicates that after many years she could forgive and even hold happy memories of him. Yet what was the struggle like for her father? How could he forgive himself, accept his

daughter's love, and restore his relationship with God?

Paul, the apostle, mentions the pain he brought to Christians. He explains that he tried to hurt followers of Christ (I Timothy 1:12-15, Galatians 1:13-15, I Corinthians 15:9-10). After his conversion the image of Stephen's death may have haunted him. The people he imprisoned, the pain to families, the possible executions because of his diligence formed part of his memories. He speaks of being the chief sinner (I Timothy 1:15). Assuming that the statement is not just for emphasis but heartfelt, one wonders if he struggled with a sense of unworthiness, with self-accusations, and with forgiveness of self. As he met victims of his zeal, did the pain he brought tug at his heart or was he able to experience new life in Christ detached from the old one that he had lived? Was Paul's zeal to spread the gospel connected to a need for restitution?

Many inmates feel tremendous guilt and remorse for the choices they have made and the pain they have caused. Many are consumed by guilt, remorse, and shame - so much so that it turns on them, keeping them in a closed cycle of low self-esteem and destructive choices. (Casarjian 135)

Forgiveness can break this negative cycle that inmates may find themselves in. Mark Rye and Kenneth Pargament conducted a study that found that forgiveness produced positive changes like hopefulness, religious well-being, and existential well-being (Worthington 69). McCullough believes that confession and seeking forgiveness increases the chance of being accepted by others, restoring dignity and rebalancing relationships (To Forgive 180).

The literature review that follows will show the positive impact of forgiveness on a person's emotional and spiritual well-being as well as describe negative consequences when forgiveness is withheld. It will also highlight one aspect of withheld forgiveness that inmates often face; namely, the prohibition of contact with a victim or refusal of the victim to permit contact.

When inmates are denied the possibility of forgiveness the need sometimes develops into an obsession that results in worry and doubts about their own value as a person. Some inmates are not able to accept that others may not forgive or that there is no opportunity to seek forgiveness. The obsession for forgiveness from another person becomes primary to their salvation. They are unable

to accept God's forgiveness.

Low Self-Worth and Low Self-Esteem as a Characteristic of Perceived Unforgiveness

Inmates can get caught in a cycle that reinforces low self-worth. Some inmates get into trouble partly because of a poor sense of self-worth. The justice system and the prison system reinforce low self-worth (Zehr 33-37, Casarjian 136, Covert 25). Enright and North say that a perpetrator can get stuck in the forgiveness process becoming "...imprisoned in his own self-loathing." (32) Gregory Jones describes a cycle that engulfs people.

People who have been beaten down or violated often internalize the effects of those actions, making those people increasingly unable to love or trust. Sometimes, it even makes them unable to desire love or trust because the wounds go too deep. It is exceedingly difficult for people who have suffered greatly to escape these cycles, for one of the horrifying effects accomplished by those who dominate, oppress, and abuse others is the suffers' diminished capacity to act or to take responsibility for their lives. (71-72)

The justice system can be frustrating and confusing, leaving an inmate angry at what happened. The prison environment strips away one's manhood, makes him dependent

on others, and places him in a living arrangement that may be dangerous (Zehr 33-37, Covert 17).

Inmates, in many cases, come from dysfunctional families without emotional or spiritual support. Most inmates are reared in family discord and some cannot identify the mother or father who raised them. They often do not trust their wives since their faithfulness may be in question, nor parents who either do not care or have given up on them; not friends, since they may have betrayed them in court to save themselves; and certainly not the prison because the prison is "hurting" them (Orient, Covert 17-32).

The poor self-worth of an inmate that led to crime may intensify in prison. Howard Zehr states that "...offenders are characterized by tremendous fears. Their greatest fear is of personal worthlessness" (49).

The process to forgiveness, healing, and wholeness for an inmate is complicated by his incarceration and often impacted by his home life. In all situations people come to prison in the midst of personal crises that may bring about a re-evaluation of themselves and a desire to make things right with God and others. Inmates may not know

what it is to experience forgiveness, much less to forgive. Inmates often believe God placed them in prison because of their sinful lives and maybe, if they repent, they will be released. Inmates cannot forgive themselves for their lifestyles and the crimes that hurt so many people. This adds to their sense of low self-worth (Zehr 47-49). Enright and North imply that an unforgiving victim complicates the ability of an inmate to accept himself. They do give hope that the cycle can be broken if forgiveness is offered. Forgiveness of self is made possible when there is forgiveness by the victim (32).

What Is Forgiveness?

Many books on forgiveness fail to define it. It seems to be difficult for authors to define forgiveness or else they assume that everyone knows its meaning. The literature that does define forgiveness usually includes an awareness of the wrong committed and a decision to cancel any debt created by the wrongdoing (McCullough et al. To Forgive 33). Many times the definition is coupled with release of emotions (Enright and North 46). Community is one aspect of forgiveness that is common to many definitions. Forgiveness is not an event that is

independent of others for it takes into consideration the perpetrator and the injured as well as the broader community (Jones 42-43; Augsburg, Helping 22; Worthington 85-86). Many people believe that forgiveness can only occur within community. It is not just a decision on the part of one person but between God, oneself and at least one other person (Augsburger, Helping 22). Enright and North describe forgiveness as "...a willingness to abandon one's right to resentment, negative judgment and indifferent behavior toward one who unjustly injured us, while fostering the undeserved qualities of compassion, generosity, and even love toward him or her" (46-47). In To Forgive Is Human, forgiveness is defined:

Forgiveness acknowledges that moral violations in relationship are wrong. But forgiveness cancels a debt that a person legitimately owes rather than simply lets the person off the hook. Forgiveness does not wink at the moral violation (condoning) or deny the offender's responsibility (exoneration). Forgiveness chooses to cancel a debt that is serious and real. Through canceling the debt, one has the power to balance the moral ledger and break the pattern of passing on pain and anger to others. (McCullough et al. 33)

This study looks at forgiveness that has been given to

inmates. Inmates were asked if they had received forgiveness from the victim(s) of their crimes. They were told that "forgiveness implies a belief that any debt emotional or physical has been pardoned by the victim(s). In their view the victim(s) no longer desires that they be punished."

Guilt as a Characteristic of the Victim's Perceived Unforgiveness

Just as inmates may be caught in a cycle of low self-esteem, they also may find themselves in a cycle of negativity as a result of guilt.

When we feel guilty for hurting another person (or just guilty in general), similar changes in our thinking occur. We evaluate ourselves more negatively. We see ourselves as bad people. We feel less worthy of living. These beliefs spread through our understanding of ourselves and our surroundings, and the world becomes a more dreary place to live; (McCullough, To Forgive 194)

Some in prison do not seem to feel guilt. It seems as though no consciousness of right and wrong ever developed. This can be seen in the lines of the poem written by Anna Russell: "At three I had a feeling of ambivalence toward

my brothers, and so it follows naturally I poisoned all my lovers. But now I'm happy; I have learned the lesson this has taught; that everything I do that's wrong is someone else's fault" (qtd. in Menninger 181). Robin Casarjian believes that inmates who feel no guilt are probably not being honest with themselves (136). However, many inmates do feel guilt for what they have done (Zehr 49). "...Guilt is behind much of the anger which offenders express" (Zehr 50). Sometimes the realization of harm done is so powerful and the guilt so strong that inmates react in anger, denial, or rationalization (Zehr 47-49).

Guilt is often transferred to another person as illustrated by the antisocial attitude described by Russell. Others turn their problems on themselves and deal with guilt in a neurotic way. Karl Menninger indicates that most people feel a sense of guilt when they believe they have created a problem for someone. They also desire to resolve their guilt feelings.

Different approaches may be taken to resolution. Attempts at resolution may be exhibited as neurotic symptoms when they try to punish themselves

(Menninger 181-182). Some inmates seem to enjoy being unforgiven. By having committed a sin that no one including God can forgive it makes the individual a special person (Pruyser 72-73). Some seem to deal with guilt by lashing out at people around them (Menninger 181-182). Frankl says that guilt itself can even threaten the very meaning of a person's life (128). Guilt can cause an individual to withdraw, to feel the need to do things to gain another's approval, to be unable to accept forgiveness (Collins 122-123), or to experience physical and mental illness (William Elliot 33-39).

Most people experience guilt and the guilt they feel is painful. Relief from the pain can be obtained by sharing it with others. Counseling often helps. Often by confessing their sin they obtain forgiveness from those that have been hurt (Collins 440). Confessing sins relieves guilt but does not resolve it. Forgiveness by another often makes a person feel better but forgiveness may or may not be available from the injured party. True release from guilt and freedom from the sins committed only comes through Christ.

Expiation as an Aspect of Perceived Forgiveness

Expiation is the act of making amends for an injury; it implies atoning for a wrongdoing. George Ladd talks about expiation in the context of Christ's death. One way to understand Christ's death is as expiation. He describes the belief that Christ's death appeased the wrath of God against sin. He states that expiation is the appeasing of an offended person (470). Hans Urs von Balthasar says, "God forgives through free grace and not on the basis of acts of penance, but...this forgiveness cannot become effective unless there is an expiatory conversion of the person" (qtd. in Jones 146).

Christ provides for the forgiveness of sin. To accept the forgiveness some believe that a debt must be paid, that expiation must occur. Otherwise a person is not taking seriously enough the forgiveness offered to be able to accept it. Many inmates seemed to be drawn to make right the debts they have created. They feel an inner need to settle past accounts, to pay the debt they accumulated. Some attempts are made through talent, excessive Bible study, or an exceptional act.

A chaplain tells the story of a talented inmate who

sought forgiveness from his home congregation. He played the piano and organ, he sang, and became an outstanding leader and dedicated Christian. He was incarcerated for ten years. Several years ago when it appeared that he would be released from prison, his church reopened a dialogue with him. The church had not supported him emotionally or spiritually while in prison but now that he was about to be released they were there (Montgomery). He had paid the debt for the crime he had committed.

However, some inmates distort the concept of expiation by trying to buy the forgiveness of others. They believe that the only way they can be recognized by the Christian community is to buy its respect. Another problem results when the victim is dead, access to the victim is blocked or the victim refuses to accept payment. The desire is still there and without an understanding of Christ's forgiveness an inmate is not able to forgive himself.

The Roman Catholic Church took the need to pay the debt owed and made it into a sacrament. DeGidio, in Reconciliation: Sacrament with a Future, discusses the evolution of the understanding of the sacrament of reconciliation. It once was viewed as an effort on the part

of a person to complete the punishment for the sin he committed. The current view is that penance is necessary to correct a relationship with God as part of repentance. According to DeGidio, it is "making satisfaction for our sins" (54). This same attitude is common thinking among many that seek Christ. People need to seek forgiveness and try to make things right.

Reciprocity as an Aspect of Perceived Forgiveness

While expiation is the need to pay for wrongdoing, reciprocity refers to paying a debt in proportion to the crime. An example is the inmate convicted of murder who is sentenced to death in reciprocity between the crime and the punishment, an eye for an eye. The inmate is to suffer in the same proportion as the crime. A recent execution was criticized because the inmate died too easily. The murder has inflicted more pain and humiliation to the victim than had been delivered by the penalty. Another inmate committed suicide. He had raped, murdered, and mutilated a woman. Angry comments were made that he had gotten off too easily because his suicide was not equal to the murder he had committed.

Forgiveness may be offered when the appropriate

penalty has been paid. Michael McCullough describes several views of reciprocity. He compares Piaget's belief that real forgiveness can be contingent on reciprocity with Enright's view that that one must identify with the needs of the victim. He interprets Piaget as believing that a person must move past the need for reciprocity and forgive because we treat others the way we want to be treated. It is an ideal reciprocity. While Robert Enright disagrees believing that instead of requiring equal payment for a debt, one should identify with the offender. The offender is seen of "...inherent worth like myself - a person with whom I can identify. This involves looking beyond the hurtful context to achieve unconditionality, which requires significant abstract reasoning" (Worthington, To Forgive 48). This is not the distorted view of trying to buy forgiveness but is a desire to make things right because the crime hurt the victim and now hurts the perpetrator because he knows how the victim must feel.

Restitution as an Aspect of Perceived Forgiveness

Desmond Tutu writes in the introduction to Exploring Forgiveness that "forgiveness is cheapened if appropriate restitution is not made, it is facing with seriousness what

happened" (Enright and North xiii).

Some inmates become sensitive to the pain they have caused and believe they are obligated to try to set things right. A common path to forgiveness for perpetrators seems to include "paying the debt," or restitution. Some prison reformers emphasize the need for inmates to be held accountable for their actions by making reparations for their crimes (Colson 69). It is felt that restitution not only helps the victim of crime but also provides an opportunity for an inmate to be relieved of guilt and anxiety (Colson 80-81).

Restitution may not be directed at the individual who was hurt but to repay society in general. Charles Colson and Daniel Van Ness indicate that "a fundamental reason for our tangled system of justice is the philosophy that crime is primarily an offense against the state" (45). The judicial system requires that a debt be paid and the prison enforces the payment, even if no connection exists between the injured and the restitution. Many inmates have hurt people directly and indirectly; directly by crimes they commit and indirectly by being incarcerated and unable to fulfill responsibilities at home and in the community.

As an inmate seeks Christ and becomes open to others, he may see the need to provide restitution to those he has hurt. Yet restitution often remains incomplete because of restraining orders, refusal of victims to communicate, or because the victim is no longer alive. If restitution is incomplete, inmates may feel that salvation/forgiveness is incomplete (Benson 77). A person may think the victim blocks the ability to be a Christian or to grow spiritually. Many inmates reach out to people they have hurt and a vacuum seems to exist until the victim is willing to reach back in forgiveness (Benson 77).

Despite the call by some to include restitution as part of the correctional system, restitution may compound the problems of a new Christian unless the opportunity to reconcile with the victim is provided. If the victim rejects the opportunity or the victim is dead, then alternative methods of restitution are needed.

Alternative Methods of Restitution

Several denominational leaders claim that when persons complete their sentences and make restitution the church will be there for them. Some church leaders choose to ignore the needs of the incarcerated. One holiness pastor

of a large congregation said, "Why minister to them, they are only losers" (Church)? A number of contributing factors have been mentioned that make the need for restitution important to some inmates. Another factor is the unforgiving spirit in many churches. Albert Ellis, well-known non-Christian psychologist and developer of Rational Emotive Therapy, indicated in the forward of a book by Robert Wood that Christians sometimes need to justify their forgiveness. Gay Ministry is an effort by Robert Wood to give a number of explanations as to why a homosexual may not be responsible for his condition. Ellis says that his understanding of Christ mandates that Christians love one another whether or not their sins can be justified. A Christian is called to love the sinner. The Christian's love is not contingent on the past or present behavior of the person.

The positive effects of restitution can be nullified when inmates see this as a way to earn salvation. Ralph, an inmate, was in the hospital intensive care unit for a liver disease. He was a loner who reached out occasionally with a smile for the chaplain. Ralph now lay in the hospital, swollen to twice his size, no longer

able to communicate verbally. His feet were uncovered and on one ankle was tattooed the words, "Born to walk alone." At some point Ralph decided to live without the help of anyone else. He took no responsibility for anyone but himself and did not deal with how his life affected those around him, but he paid the price of being alone (Inmate).

Christ came to do away with loneliness. Christ's death and resurrection makes reconciliation possible. Through the new relationship, reconciliation with self and others also became possible. Second Corinthians 5:11-21 emphasizes the gift that God offered to God's people through Jesus Christ. In verses eighteen and nineteen in the Revised Standard Version Paul says, "All this is from God, who through Christ reconciled us to himself...that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation."

Ralph did not take advantage of the opportunity for a relationship between God and himself. The relationship with God was not contingent on Ralph's past behavior or what his situation was (Buttrick 10:339). Ralph, like many other prisoners, seemed to believe that he needed to

make amends for his past behavior before he could be forgiven. He needed to set things right. Since his sins were great and his capacity to make restitution inadequate, then his ability to establish relationship was impossible. The apostle Paul, indicates that through Christ's life and death restitution for Ralph's sins was already made, that a new relationship with God was available and that his past was forgotten (Buttrick 10:341).

Throughout that passage of Scripture Paul expresses that God opened the opportunity for people to be in relationship with God. It is nothing that people can or have done. Humankind is unworthy and sinful but God meets the need. People cannot get themselves together and there are no strings attached to this new relationship. It is a "gift, a part of the rich grace that man can only gratefully receive; he can never repay" (Buttrick 10: 344). The idea of restitution in the New Testament is not emphasized as much as it is in the Old Testament (e.g. Exodus 21 and 22, Numbers 5, Leviticus 6 and others.), yet the story of Zaccheus in Luke 19:1-10 implies the teaching. The restitution that resulted does not seem to be because he was commanded to do so but because his new life in

Christ compelled it. The desire developed from a changed life, not a command (Taylor 451).

When inmates make a commitment to follow Christ they seem to be more sensitive to the needs of others, including their victims. They evidence a desire for restitution that is intensified by their relationship to Christ. However, the need to make restitution is also seen in non-Christian inmates when the opportunity is provided.

Community service projects are popular programs in prison. Community service provides the opportunity for inmates to give back to the community through various activities such as landscaping, repairing/painting buildings, etc. Inmates are usually not paid and give up their free time to do it.

Throughout Scripture Christ provides examples for the Christian. A Christian lives differently because of change from the inside instead of a command from without. The command to make restitution may not be highlighted in the New Testament but it does emphasize a standard of love and concern for humanity. The expression of Jesus' service to those in need appears in his healing, counseling, and example. In salvation, a person comes to God but in this

process a person also comes to know him/herself and others (Purkiser 280).

Inmates often get stuck in their Christian growth or give up their faith out of discouragement because they try to make things right on their own. When restitution to the victim is impossible they need to be able to accept the gift that God through Christ offers.

Repentance as a Necessity for Forgiveness

Reconciliation needs to begin with God and then proceed to oneself and others. Forgiveness of sin depends upon relationship to God, not on relationship or lack thereof with a victim. Reconciliation begins with repentance. Repentance includes confession of sins and desire to change (Collins 440; Harkness 66; Purkiser 280-283; Wise 202-204). The sinner asks for God's forgiveness, not the forgiveness of a brother or sister. Neither does he try to justify behavior.

One major problem seen in prison is that forgiveness of self or the victim's forgiveness becomes a priority. Forgiveness from God may have occurred within the person's life but the need to feel forgiven or the need to be told that he is forgiven becomes necessary as necessary or

more so than God's forgiveness. The struggle with forgiveness is probably not so much the need to be forgiven by another as the inability to allow God to control one's life. Richard Niebuhr alludes to the issue of control when he talks about the need to be the one who forgives instead of being forgiven (154). One desires to be in charge and to control one's life and make life happen in the way one decides it should. This sense of control can lead to the neurotic belief that a person's sins are so unique and special that God cannot even forgive them. It becomes a belief that the unpardonable sin(s) was committed. This "idolatry," as Oates calls it, makes people more concerned about what others think and feel than does God (185-186). It idolizes the thoughts of others, placing them before God.

According to Carroll Wise, the way to reconciliation and freedom from guilt is repentance. He points out that repentance is a change of attitude which leads to confession, which reveals guilt and the need to delve into the acts that brought it about. Guilt points to inappropriate behavior that should be recognized and an effort not to continue the same behavior. Confession can

produce healing and then forgiveness can follow. After one repents of sin, the healing process that ensues allows forgiveness of others and then forgiveness of self (202-204).

Howard Clinebell identifies guilt as behavior that hurts another through an intentional violation. He sees the resolution of guilt through confrontation, confession, forgiveness, restitution, and reconciliation (141-142). James Lapsley, in Salvation and Health, also emphasizes the necessity to experience forgiveness of self (126-127). It seems that some people are able to accept that God forgives them and even to accept that others forgive them, but are unable to forgive themselves. Unless forgiveness of self occurs, both Christian and personal growth are stunted.

One should not be so concerned about the pain one's sin has caused others that he overlooks that forgiveness depends upon God. Forgiveness can only be maintained if one can forgive one's self.

Many books emphasize the importance of seeking the forgiveness of someone that you have hurt. Two examples are Forgive and Forget by Lewis Smedes, and How to Repair the Wrong You've Done by Ken Wilson. Both books bring out

important issues concerning forgiveness and how freeing forgiveness can be. Each book assumes that victims are always willing to forgive or at least are struggling with being able to forgive. However, victims are not always willing to accept an apology. Inmates may have molested, raped, assaulted, or murdered someone close to them. A person cannot begin to forgive such an injury; it is a task beyond human ability. Forgiveness can only come from trusting God to provide the ability to forgive. Forgiveness from God and forgiveness of self allows one to approach the needs of others.

Restorative justice is a theory of justice in which the goal is to restore and heal the victim and the perpetrator (Mackey 24). "It is a system of justice (formal or informal) that will hear the hurts and needs of the victim and incorporate them into the plan to obtain a sense of responsibility in the offender and healing for both." (Mackey 25) It also a system that tries to understand the offender. "A system of justice that sees the hurts and needs of the offender in the context of his or her life situation." (Mackey 25)

One technique used to bring restoration is to bring

the offender and the victim together. The meeting can provide answers to the victim and help each party clarify dynamics leading to the crime and the impact of the crime.

The impact or magnitude of the crime needs to be clarified. Victims tend to see the crime as being more severe than does the offender. Roy F. Baumeister, Julia Juola Exline, and Kristin L. Sommer discuss the impact that this can have on forgiveness in Dimensions of Forgiveness, edited by Everett Worthington. They say that, "These differences are likely to complicate the issue of forgiveness. The average perpetrator is much more eager than the victim to consider the matter settled and to forget the incident" (83). Baumeister states that because of this magnitude gap the victim never can be repaid to match what was lost. There remains a gap between what the offender offers and what the victim perceived is needed to satisfy the debt. Because the offender tends to minimize the severity of his crime he does not perceive the gap (Worthington 84-85). This adds to the complication of the forgiveness process. The process of connecting offenders and victims can help to narrow the gap.

Idolatry: a Block to Forgiveness

The most significant problem that arises out of people's perception of restitution is that someone other than God is responsible for forgiveness. Some prisoners believe that God has forgiven them of their sins. Yet, in contradiction to that fact, they believe that they need forgiveness from those they have injured to make God's forgiveness occur. Others seem to need to keep their lives in their own hands, determining when they have done what it takes to be forgiven. The main issue for many seems to be idolatry. They see their feelings, thoughts, and desires as being more important or correct than God's desire for them.

Oates defines idolatry as placing the relative values of life above that of the eternal and ultimate ones (Oates, When Religion 25). Idolatry is exhibited in a variety of ways. It is demonstrated when a person puts his feelings or opinions above God's (Oates, When Religion 185). Idolatry is also seen in the individual who tries to control his life and achieve salvation by personal power (Niehbur 154). Idolatry appears by trying to be more powerful than God, more special than anyone else, and so

special that not even God can forgive the sins (Pruyser 72-73).

Each of these areas of idolatry originate from the same source yet represents varied needs in the individual. Each needs to be approached differently, but the common problem that needs resolution is sin. An inmate must accept his sinfulness and seek God's forgiveness through dependence upon God. Until one truly repents, forgiveness is impossible. Idolatry indicates the presence of sin. A person cannot expect the fruits of Christian growth prior to becoming a Christian. The focus must be the sin as opposed to feelings of guilt or a misunderstanding of what Scripture say. The issue can be discussed and pointed out in personal counseling, worship, selection of religious reading material, and Bible studies. As they accept the forgiveness of Christ in their lives then the focus may shift to personal needs that cause the idolatry to be manifested in such a way.

Charles Kessler starts with the potential of a healing and accepting community to bring about a changed life in an individual. He sees sin in the community resulting in the separation and pain for an individual (57-58). A

person must focus on his sin and not on the evil in society. Society, however, may be responsible for the way sin is manifested. The personal struggles that led to the way sin was manifested, even though the individual is forgiven, still need to be dealt with. For example, those who struggle with issues of low self-esteem may have expressed idolatry as the "special unforgivable one" or in a compulsion to impress others and accept their opinions.

Underlying problems and needs can be dealt with in individual and small group meetings within the community of believers. As Thomas Oden suggests, the Christian community can be a place where opportunity arises to confess and receive support (209-211). Inmates must understand that restitution is not necessary for forgiveness but comes as a result of forgiveness. With uniquely compiled theologies, many inmates develop a belief that requires them to earn their salvation. If they cannot make things right where they went wrong, they try to make a substitution by church attendance, working in the chapel, or anything else that helps them feel they have completed a good deed.

Alternatives to Forgiveness

It is not unusual for people to criticize inmates because of lack of remorse or a tendency to blame others. Sometimes the inmate cannot deal with his crime and attempts alternative ways to deal with it. In To Forgive Is Human, the authors outline several such alternatives. One alternative is hiding, a way to deal with the shame of the crime. The inmate either avoids contact with the person hurt or hides from himself by becoming indifferent to the effect of the crime on another person.

A second alternative is blaming which provides a way to avoid shame and save face. The blame of the perpetrator is simply shifted onto another. Another alternative is putting on an act. By acting a person may change his actions, depending on the social environment, so as to be accepted by others. Finally, atoning is a way to avoid forgiveness by paying penance for the crime. It permits one to feel better about the crime by rationalizing that paying something back to the victim diminishes the crime (McCullough et al. 176-177).

Summary

There is a desire in people to set things right in

their lives. When a wrong has been committed there is a need to rectify the wrong and to be forgiven by the victim. Forgiveness results in a better self-image, sense of self worth and general well-being. Without forgiveness guilt and shame can lead to a poor self-image and destructive choices. Forgiveness can break this cycle that may lead to incarceration.

Inmates live in a unique environment that requires restitution be paid to the state. At the same time the justice system may block restitution and reconciliation with the victim. Forgiveness by the victim does not occur. When forgiveness is not available the well-being of the inmate is impaired. Sometimes inmates seek out alternatives to forgiveness. Inmates need to be able to make reconciliation when possible. They also need to have a clear understanding that the forgiveness of God is not dependent on reconciliation with the victim when that is impossible, but is dependent on reconciliation with God.

CHAPTER 3

Design of the Study

The purpose of this study is to evaluate the impact of a forgiving victim on the general well-being and self-concept of inmates at the Ohio State Penitentiary Correctional Camp (OSPCC). When inmates accept Christ into their lives they often try to seek the forgiveness of the victims of their crimes. When the victim is not willing to forgive, is unable to forgive (e.g. molested child), or no longer available to forgive (e.g. restraining order or death), the inmate is blocked in his Christian growth and may begin to ruminate about his loss. It also appears that inmates, whether Christian or not, do not easily accept that they hurt others and that victims may refuse to forgive them of their crimes. This knowledge may impact negatively on their self-concept and general well-being. Whether a person is a Christian or not, evidence suggests that in some people forgiveness relieves a sense of worthlessness and restores hope and confidence. Forgiveness contributes to a sense of hope, positive sense of well-being, and happiness.

A post-test only control group design was used since

the inmates were not tested prior to receiving forgiveness. All inmates at the Ohio State Penitentiary Correctional Camp received the opportunity to participate in the study. Inmates completed a questionnaire indicating age, race, religious preference, length, and number of times incarcerated, type of crime, attempt to make restitution, and whether they felt that the victim(s) of their crimes forgave them. After completing the questionnaire, each inmate took The Tennessee Self-Concept Scale: Second Edition (Short Form) (TSCS: 2) and the Spiritual Well-Being Scale (SWBS). All inmates that volunteered were able to read but arrangements were made for inmates unable to read to receive the assessments aurally.

The participating inmate's scores are confidential. The inmate's questionnaire was stapled to the assessments to assure that materials would not be mixed. Inmates were not identified on the questionnaire or assessments. Initially inmates were told that participation in the study was voluntary. They were further informed that participation on the questionnaire or assessments could be stopped at any time even before completion without negative consequences to them.

Research Questions

The research questions that the study focuses on are:

Research Question #1: How does the level of spiritual well-being of inmates reporting that they received forgiveness from their victim vary from inmates reporting that they have not received forgiveness from their victim, as measured on the Spiritual Well-Being Scale?

Research Question #2: How does the self-concept of inmates reporting that they received forgiveness from their victim vary from inmates reporting that they have not received forgiveness from their victim, as measured on the Tennessee Self Concept Scale-2 (Short Form)?

Description of the Population

The target population for this research consisted of all the inmates at the OSPCC. Inmates at the OSPCC are minimum security, between the ages of eighteen and fifty-six with an average age of twenty-nine, male, 54 percent black, and 46 percent white with prison sentences from one year to life. Charges ranged from theft and trafficking in drugs to assault and murder. OSPCC inmates are placed at OSPCC to work in the community or at the Ohio State Penitentiary. They are emotionally and physically healthy

enough to be able to work and have not been charged with any sex-related crimes.

Table 1 describes the demographic makeup of inmates who volunteered to participate in the study. The demographics are consistent with the general population of inmates in the Ohio Department of Rehabilitation and Correction. Fifty-five percent of inmates incarcerated in the Ohio Department of Corrections in 1998 were minority and forty-five percent were white. The average age was thirty (Statistical Profile, Ohio Department of Rehabilitation and Correction). The religious mix is also consistent with the general population in The Ohio Department of Rehabilitation and Correction according to the Northern Ohio Religious Services Administrator.

Table 1

Demographics of Those Reporting in the Test Sample

	Mean	Race		Religion*			
	Age	Minority	White	Islam	RC	Prot	None
# Inmates	29	42	35	2	9	43	5
% Inmates		55	45	3	13	61	7

*RC = Roman Catholic Prot = Protestant

Instrumentation

The SWBS scale was chosen because it is a general indicator of health and well-being (Ellison, 1991, 42) as well as an indicator of spiritual well-being. The SWBS scale is a twenty-item instrument with two subscales. The Religious Well-Being (RWB) subscale contains ten items focusing on God and the Existential Well-Being (EWB) subscale with ten items focuses on the world around. Each item is rated on a Likert-type scale. The scales show a test-retest reliability of .85. Research demonstrates the

scale to be a valid predictor of well-being (Ellison 1983; Bufford 1991).

The TSCS: 2 (Short Form) contains twenty items that provide a general indication of self-concept and level of self-esteem. The items are self-descriptive statements that are responded to on a Likert-type scale. The short form is a shortened version of the eighty-two item adult form. The adult form has twenty subscales but there are no subscales in the short form. The short form gives a total self-concept score. The TSCS: 2 is a revision of the TSCS 1988 edition. The version is shortened and the mean correlation of scale scores in the two editions of the assessment is .94 (Fitts and Warren 4). The test-retest reliability for the Total Self-Concept score is .83. The TSCS:2 Short Form correlated .94 with the Total Self-Concept score for the adult form (Fitts and Warren 53). The TSCS:2 is valid when compared to other psychological assessments. The TSCS: 2 compares favorably to the TSCS (Fitts and Warren 79).

The questionnaire provided part of the introduction to the study. It stated that,

This questionnaire and two assessments are part of a research project on forgiveness. The results will be kept confidential. Participation is voluntary. Your participation in the questionnaire and assessments can be stopped at any time even before completion. There will be no negative consequences should you decide not to take part or to end your participation once you have started.

The Inmate Research Committee for the Ohio Department of Rehabilitation and Correction required the introductory statement. Because of the power that staff wield in maintaining control of inmates it was important that the inmates were aware that no penalty would result should they decided not to participate in the study.

The questionnaire contained twelve items: date, age, religious program activity, type of crime, length of incarceration, number of times incarcerated, if he had been forgive, how the forgiveness came about, why he felt he had been forgiven, and whether restitution had been attempted.

Data Collection

Inmates were asked to volunteer to complete the questionnaire and two assessments, which they did in a quiet room in groups of ten to twenty. The inmates could refuse to take the test and could choose to stop taking the

test at any time. Inmates' responses were divided into four groups: unwilling to participate, forgiven, not forgiven, or unknown. A comparison of the scores on the TSCS:2 (Short Form) and the SWB was made between the inmates who stated they were forgiven and those who claimed they were not forgiven. A t-test was used to test for significance.

Independent and Dependent Variables

In this study, the independent variable -- presumed to impact on the inmates spiritual well-being and self-concept -- is the inmate's perceived forgiveness of his victim. The crimes committed by the inmates occurred as recently as one year to as long as twenty years ago. The perception of forgiveness may be recent or in the distant past. The inmate decided who the victim was and if the victim had forgiven him. There was no attempt to verify who the victim was or verify with the victim the accuracy of the inmate's statement or perception.

The dependent variable is the inmate's spiritual well-being and self-concept as measured on the TSC:2 (Short Form) and the SWB. It is assumed that if an inmate perceives that his victim has forgiven him there will be a

better sense of well-being and self-concept than an inmate who believes he has not been forgiven.

CHAPTER 4

Findings of the Study

The purpose of the study was to evaluate the impact of a victim's forgiveness on the self-concept and spiritual well-being of male inmates at the Ohio State Penitentiary Correctional Camp. The study accomplished the purpose by comparing scores of forgiven and unforgiven inmates on the Spiritual Well-Being Scale and the Tennessee Self-Concept Scale-2 (Short Form). A questionnaire was distributed to identify inmates who felt they had been forgiven by their victim(s) and those who did not feel that they had been forgiven. The questionnaire also requested demographic information.

Definition of Self-Concept and Spiritual Well-Being

The Tennessee Self-Concept: 2 (Short Form) gives a general self-view based on several factors. The factors are: 1.) how a person feels and looks, 2.) if they are trustworthy and honest, 3.) if the person is nice, 4.) if they are happy, satisfied, and understand their family, 5.) whether the person is friendly, 6.) how easy it is for him to learn and how intelligent he is. The short form gives a total self-concept score indicating whether a person tends

to hold a generally positive and consistent or negative and variable self-view (Fitts and Warren 21-26).

"The Spiritual Well-Being Scale is a general indicator of perceived well-being..." (Paloutzian and Ellison 2). It assesses one's well-being in a religious sense and one's sense of life purpose and life satisfaction (Paloutzian and Ellison 2).

Population

Of the 154 inmate population of the OSPCC, eighty-four volunteered [a required procedure by prison regulations] for the research study. Thirty-four inmates stated on the questionnaire that they had received forgiveness from their victim(s). Thirty-three reported that they had not received such forgiveness. Sixteen did not fall in either category. They claimed either not to know whether they had been forgiven or claimed that they did not have a victim. One inmate provided only partial information, so could not be included in the study.

T-Test Self-Concept

Eighty-four inmates were given the Tennessee Self-Concept-2 (Short Form). Scores of sixty to seventy are considered in the high range. People scoring in this range

usually show individual strength and are consistently self-confident and flexible, while people in the low range of forty or below are usually doubtful about their own worth (Fitts and Warren 21).

Table 2 shows the result of a t-Test comparing the responses of forgiven and unforgiven inmates. The forgiven inmates scored significantly higher than the unforgiven inmates on the TSC-2. As can be seen in Table 2, the test was significant at a level greater than .005.

Table 2

Difference in Self-Concept Between Perceived Unforgiveness
and Perceived Forgiveness

t-Test

Inmates	Mean	S.D.	N	t
Forgiven	46.28	10.82	34	
Unforgiven	39.20	9.44	33	
Pooled Variance t-Test				2.85*
Separate Variance t-Test				2.86*

* $p < .005$

Table 3 illustrates the difference in scores between the high and low range. Sixty-one percent of unforgiven inmates scored in the low range while only 21 percent of the forgiven inmates scored in that range. Only 3 percent of the unforgiven inmates scored in high range while 21 percent of the forgiven inmates scored in that range. The high range includes self-confident individuals while the low range is characterized by people who perceive they have little value or worth (Fitts and Warren 21-22).

Table 3
Self-Concept

	Forgiven	Unforgiven
Percent of Low Scores	21%	61%
Percent of High Scores	21%	3%

One inmate who scored in the low range talked about the desire of his victim to keep him away, in fact, she wishes he were dead. He says "She feels I have wronged her so bad that she needs never forgive me. Forgiveness for me is not even a question." He indicates that he has tried restitution but that he hurt the victim so badly that all she can think about is the pain he caused. He feels remorse, identifies with the victim, and understands why she does not want to forgive him. He focuses on forgiveness from the victim alone. There is no hope and he fails to see any alternatives.

An inmate who scored in the high range of the TSC: 2 has no evidence that the victims forgave him. Yet he perceives that they have. He reasons that "Because I have confessed and repented of my sins to God and He has forgiven me and made it possible for my victims to forgive me even though I haven't heard them (my victims) say it personally." He says that he has not attempted restitution directly because he does not know how. Instead he has participated in community service and done all he could to give something back to society. He chose an alternate means of restitution when actual restitution was

impossible.

T-Test Spiritual Well-Being

Eighty-four inmates were given the Spiritual Well-Being Scale. Previous studies have found the mean scores for Christian inmates to be 105.50 and non-religious inmates to be 76.13. Religious groups ranged from median scores of 82.81 to 109.88 (Bufford, Paloutzian, and Ellison).

Table 4 shows the result of a t-Test comparing the responses of forgiven and unforgiven inmates on the SWBS. The forgiven inmates scored significantly higher than the unforgiven inmates on the SWBS. The maximum score for both groups was 120. However, the minimum score for the forgiven inmates was seventy-four compared to a minimum score of forty-five for the unforgiven inmates. As can be seen in Table 4, the test was significant at a level greater than .02.

Table 4
Spiritual Well-Being Scale
t-Test

Inmates	Mean	S.D.	N	t
Forgiven	102.26	13.42	34	
Unforgiven	92.94	18.76	33	
Pooled Variance				2.35*
Separate Variance				2.33*

*p<.02

Religious Faith

Inmates were asked to identify their religious faith and frequency of worship. There were four faith groups, divided into Catholic, Protestant, Islamic, or none. Frequency of worship was categorized as either active or not active. Active worship was defined as attending worship at least once a month. Table 5 and Charts 1 and 2 describe the relationships between faith and assessment scores. Table 6 illustrates the relationship between

worship frequency and assessment scores.

Worship Experience

Forgiven inmates from each faith group scored consistently higher on both instruments than did the unforgiven inmates, except for Islam. The Islamic unforgiven inmates scored higher on the SWBS than did the forgiven inmates. However, the lower score was still as high or higher than the highest scores of other faith groups.

Inmates who indicated they were active in worship consistently scored higher than inactive inmates. Forgiven inmates that were active and not active in worship services scored higher on the assessments than did unforgiven inmates.

Inmates who were weekly worship attendees consistently talked about God when they discussed forgiveness. Many of their responses appeared to be a rationalization for not having tried to make restitution. The victim was overlooked and forgiveness was with God. The following are samples of comments by regular worshippers about how they knew they were forgiven:

"I sought forgiveness through prayer and meditation."

"Crime only involves myself and the Lord."

"The Lord forgives all of His children."

"I have God's forgiveness I need no one else's."

Inmates who were infrequent attendees at worship services seldom spoke of God. In some instances a clear understanding of restitution was expressed, yet they also presented rationalizations for not attempting restitution. The victim was forgotten and restitution was made with the state. Some examples of their responses to a question about forgiveness from their victim were:

"I returned the items to the rightful owner."

"I am serving time for another's actions."

"I know I am forgiven because I am doing time."

"I wrote a letter of apology."

"I am the victim and I am in prison."

Table 5
Faith Preference and Assessment Scores

Faith	TSC-2 (Short Form)		SWBS	
	Mean T-Score		Mean Raw Score	
	Forgiven	Unforgiven	Forgiven	Unforgiven
Protestant	45	39	79	76
Islamic	49	41	101	115
Catholic	47	39	79	76
None	47	37	101	85

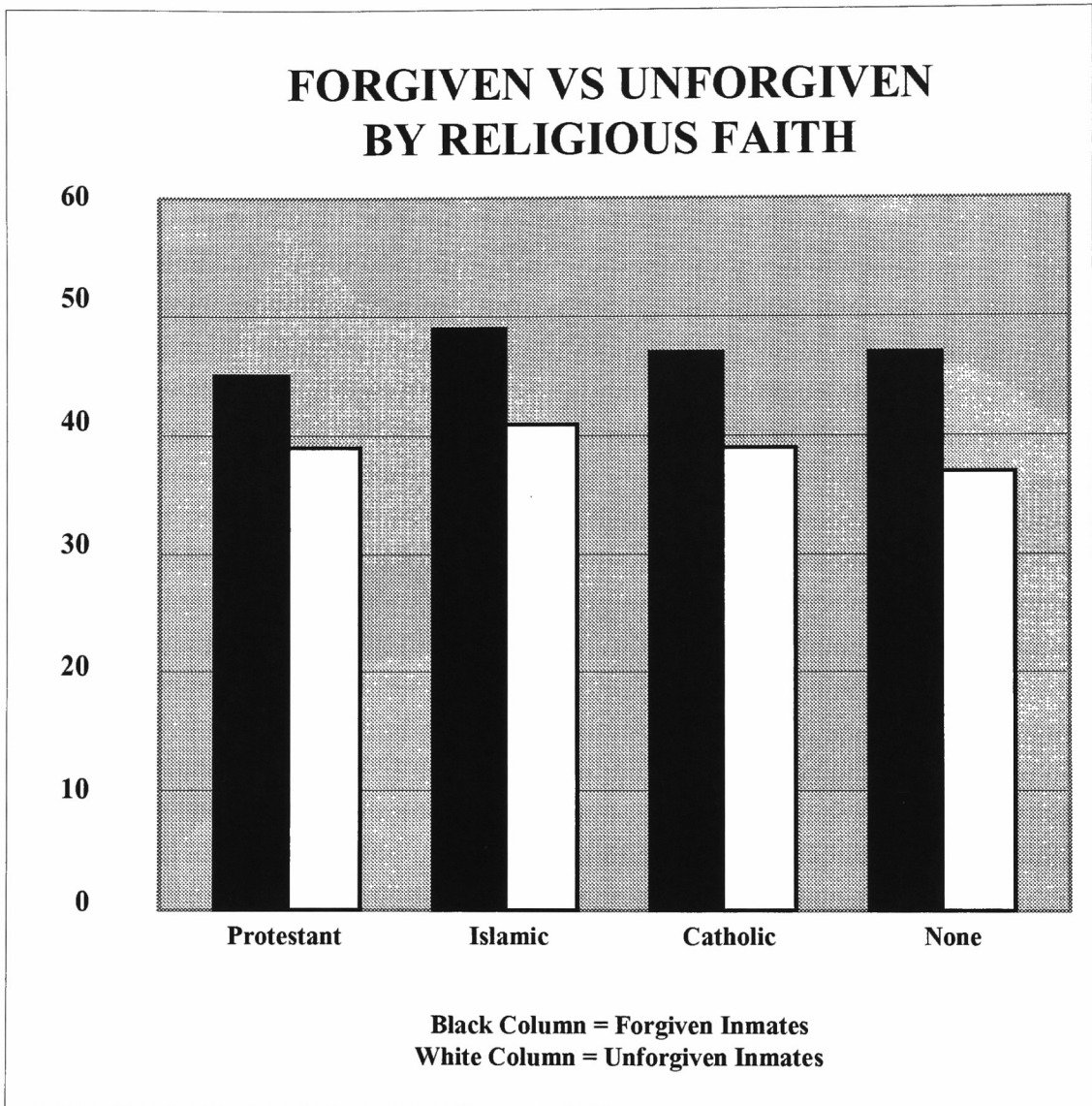
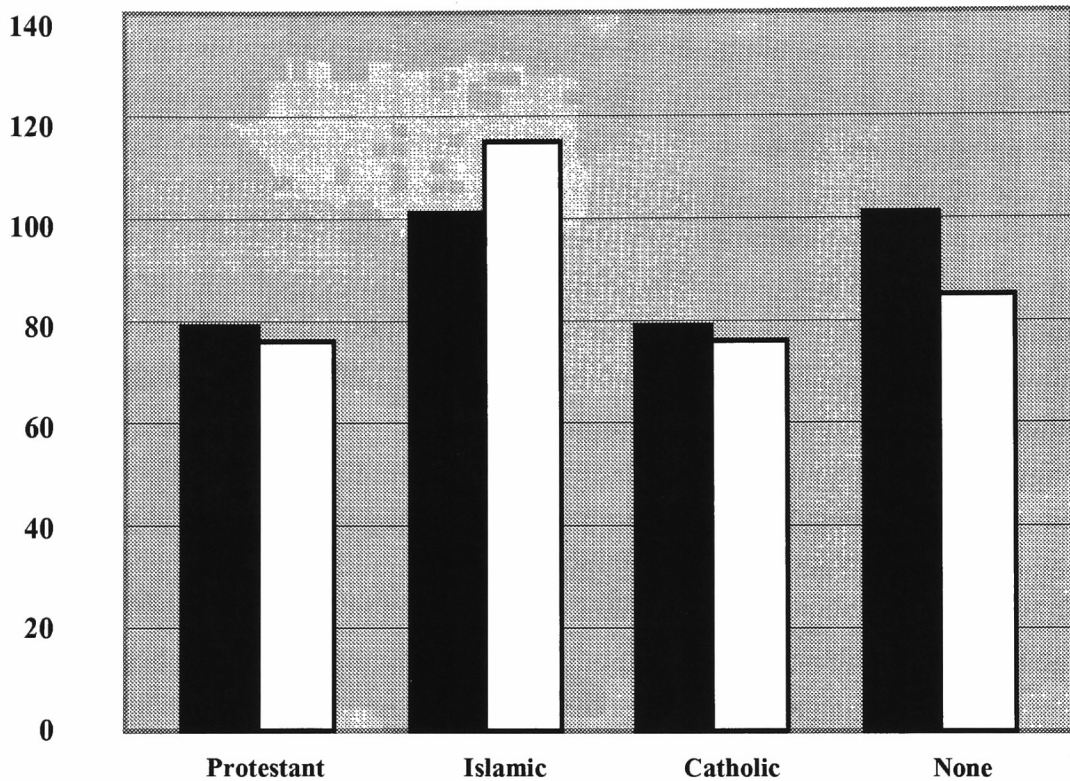


Chart 1

The first column in each dyad represents the mean scores of forgiven inmates of the designated faith group on the TSC: 2 (Short Form) and the second column represents unforgiven inmates.

FORGIVEN VS UNFORGIVEN BY RELIGIOUS FAITH



Black Column = Forgiven Inmates
White Column = Unforgiven Inmates

Chart 2

The first column in each dyad represents the mean scores of forgiven inmates of the designated faith group on the SWBS and the second column represents unforgiven inmates.

Table 6
Worship Activity and Assessment Scores

Activity	TSC-2 (Short Form)		SWBS	
	Forgiven	Unforgiven	Forgiven	Unforgiven
	Mean T-Score		Mean Raw Score	
Active	48	40	106	95
Not Active	43	38	97	86

One variable observed was the attempt of an inmate to make restitution with his victim(s). Attempts at restitution in relation to forgiveness and scores on the assessments were reviewed. As seen in Table 7, fewer inmates had been forgiven who attempted restitution than the ones who did not attempt restitution.

Table 7
Impact of Forgiveness on Restitution

	Restitution	No Restitution
# of Forgiven Inmates	14	16
# of Unforgiven Inmates	15	16

Table 8 illustrates SWBS and TSC-2 (Short Form) scores. Inmates who attempted restitution, whether forgiven or not, scored higher than inmates who had not attempted restitution on the SWBS. However, on the TSC-2 (Short Form), forgiven inmates who had not attempted restitution scored higher than inmates who attempted to make restitution with their victim(s).

Table 8
Restitution Attempt and Assessment Scores

Activity	TSC-2 (Short Form)		SWBS	
	Forgiven	Unforgiven	Forgiven	Unforgiven
	Mean T-Score		Mean Raw Score	
Restitution	44.9	41.0	107	95.1
No Restitution	47.3	38.3	96.4	91.1

Miscellaneous Demographics

Several responses to the questionnaire were of interest. Inmates were asked if they had committed a property or personal crime. It was obvious that many did not understand the question since comments to other questions contradicted their response. For example, several inmates stated they had committed a property crime but later discussed that they had been charged with assault.

The questionnaire included a question about the number of times the inmate was incarcerated and a question about

the length of incarceration. A number of the answers were inaccurate. Several inmates indicated they had never been incarcerated and thus had not served any time in prison despite currently being incarcerated.

All inmates were male, the average age was twenty-nine, and 44% were minorities. These demographics were significant in that the majority of forgiveness research is conducted on students, few minorities, and seldom with male populations (Worthington 193-310).

Summary

Inmates who received forgiveness from their victims scored significantly higher on the SWBS and the TSC-2 than did inmates that did not perceive that they had been forgiven. The amount of religious activity did not impact on the scores. Forgiven religiously active inmates and inactive inmates scored higher than unforgiven inmates did on SWBS and the TSC-2. Forgiven inmates from each faith group preference scored higher on both instruments than did the unforgiven inmates, except for Islam.

CHAPTER 5

Summary and Conclusions

Summary of Major Findings

The study provided evidence that inmates who perceived their victims had forgiven them had a more positive self-concept and general well-being than inmates who perceived that they had not been forgiven.

Evaluation and Interpretation of the Data

Several theological concepts that follow relate to the findings of this study. God's forgiveness is not contingent on a victim's forgiveness. Reconciliation begins with God and then proceeds to oneself and others. Forgiveness of sin depends upon a relationship to God, not on a relationship or lack thereof with a victim. Christ has made restitution for sins and forgiveness is a gift that cannot be earned. When an inmate perceives he is forgiven he feels better about himself whether he is a Christian or not. Inmates may experience God's forgiveness but the perceived forgiveness of the victim is also important. Christ has made restitution for sins but inmates also feel the need to make restitution. If

restitution cannot be made then salvation seems to be incomplete.

An inmate may receive God's forgiveness but the perceived forgiveness of the victim is also important. The evidence indicated that if inmates could be forgiven by their victims they would feel better about themselves. The main priority in a prison is the protection of the public, the staff, and other inmates. It is necessary to control inappropriate inmate behavior. Another priority, but a lower one, is the rehabilitation of inmates. There seems to be a cycle of emotions that inmates fall into that exacerbates inappropriate behavior (Casarjian 136; Jones 71-72; Enright and North 32; and Zehr 33-37). Breaking the cycle could increase good inmate behavior, open the door to rehabilitation, and decrease the recidivism rate. The Restorative Justice Movement is a movement within corrections to provide restoration to the victim as well as to the inmate. One tool of the movement is to bring together victim and perpetrator to facilitate understanding and healing. The program seems to be effective and gaining in popularity. Yet often an inmate is confined without opportunity for contact with his victim.

God's forgiveness is not contingent on a victim's forgiveness, but begins with God and then proceeds to oneself and others. Despite the fact that God's forgiveness is not contingent on the forgiveness of a victim, it still seems that the victim's forgiveness impacts the spiritual well-being of the inmates, the only exception being Islamic inmates. Unforgiven Islamic inmates scored higher on the SWBS than did forgiven inmates. This may be a skewed result due to the small number of Islamic inmates. Another possible reason for the deviation is that Islamic inmates feel under pressure to appear good. Some inmates that claim to be Islamic have been active in gang activities under the guise of Islam. The type of crime and victim could impact on their sense of well-being. If the inmate perceived that he was in some way advancing the cause of Islam his spiritual and general well-being might be enhanced.

Inmates who regularly attended worship used a lot of religious talk to describe why they did or did not feel forgiven. If the victim's forgiveness had not been received many inmates implied that God's forgiveness was all that was important. It is believed that Christ has

made restitution for sins. Forgiveness is a gift that can never be earned. However inmates respond as though the gift is not free. The assessments indicated that the inmates who perceived the victims had not forgiven them had a poorer self-concept and sense of well-being than inmates who perceived they had been forgiven. Inmates may state that God's forgiveness is not contingent on the victim's forgiveness but it appears that is not what they experience.

The need for victim forgiveness seemed to be needed whether an inmate was active in worship or not.

Other variables thought to impact well-being and self-concept did not seem to do so. Attempting to make restitution did not seem to make an impact on self-concept or spiritual well-being. However, many inmates were not permitted contact with their victim. Other variables considered included length of stay in prison, seriousness of the crime, age, race, attendance at worship services, religious preference, and number of incarcerations. None of these other variables appeared to impact the results of the TSC-2 (Short Form) and the SWBS when coupled with

whether or not the inmate had been forgiven by his victim. It would seem that the basic need to feel forgiven crossed all variables and appears to be a general need of all inmates regardless of religious beliefs, age, sex, or race.

Forty-four percent of the inmates were minorities. There was no difference in ethnicity. Both white and black inmates who were not forgiven by their victims were assessed with a lower sense of well-being and self-concept than those who perceived forgiveness from their victim.

It appears that the inmate does not forget the victim. The victim appears to impact his spiritual and emotional well-being. Benson speaks of the ties that bind victims to perpetrators (77). This study may lend credence to his research.

Alternative attempts at expiation may be made when restitution is incomplete. Some inmates cannot identify victims. They claim that either they are the only one hurt by their crime or the state is the only victim when in reality there are usually victims, even indirect victims such as family members suffering the loss of a father and husband. This approach was described as "hiding." It is

an alternative to forgiveness (McCullough et al. 176-177). One inmate states on his questionnaire, "The State of Ohio incarcerated me. Because that is the way of the State of Ohio!" The question of restitution becomes a confusing one for some inmates because of payment made to the state of Ohio through incarceration; also by their not being permitted to contact victims because of restraining orders. Other issues complicate restitution, such as not knowing the victim. One inmate indicated that he purchased stolen items and therefore had no idea who the victim was. In some cases the victim is intertwined with the crime. An inmate identifies his victim as his drug customer who is cut off from the supply since his incarceration. He felt he had made restitution because he arranged for the victim to be supplied drugs by his cousin. This example also demonstrates the inability of some inmates to identify a victim or to understand the concept of restitution.

Relation of Results to Previously Published Studies

As noted earlier, little research has been conducted on the impact of the victim's forgiveness on the perpetrator. Several authors indicated that people dealing with issues of forgiveness are burdened with low

self-esteem and a sense of worthlessness (Enright and North 32; Zehr 47-49). The study implies those inmates who perceived that they have been forgiven enjoy a better sense of self-worth than inmates who have not been forgiven.

There appears to be unfinished business when an inmate does not receive forgiveness from a victim. As Benson indicates, ties seem to connect the perpetrator and the victim. It impacts some inmates by blocking their ability to grow spiritually. If restitution is incomplete, inmates may feel that salvation is incomplete (77). These findings seem to be reinforced by the increase in spiritual well-being and self-concept by Christian inmates who feel they have experienced forgiveness by their victim.

Limitations of the Study

The population of the study was a minimum security correctional camp, unique in that it is collocated to a high maximum security prison. Only inmates who can provide community service and are authorized to provide support to the high maximum security prison are sent to the camp. There are no inmates who have been denied parole for

extended lengths of time or have been convicted of sexual crimes. It is uncertain whether the results would be the same in other types of prisons.

The participants of the study were volunteers as required by prison policy. The entire population of 154 inmates was asked to participate in the study but only 84 did so. The subjects were not randomized because of the small number of inmates in the group. Since participants were all volunteers they may have had skewed results. It is possible that inmates with poor self-concepts refused to participate. Since the chaplain administered the assessments there is also the possibility that the less religious inmates chose not to participate.

Because of the small number of participants, some of the variables represented a very small number of inmates. Only two Islamic inmates were represented yet that was 40 percent of the Islamic inmates in the camp.

Further Studies Suggested

Replication of this study should be made because of the unique population participating in the study.

This study looked at the self-concept and general

well-being of inmates who perceived they were forgiven by their victims. It is thought that a positive self-concept and good general well-being would result in better behavior than inmates with a poor self-concept. A further study should be done that would focus on forgiveness and inmate behavior.

Some prison systems are attempting restorative justice programs that bring inmate perpetrators and victims together. It would be possible to do a study examining the impact of the victim intervention into the inmate's life. A pre-test and post-test could be done in such a study.

Questionnaire

This questionnaire and 2 assessments are part of a research project on forgiveness. The results will be kept confidential. Participation is voluntary. Your participation in the questionnaire and assessments can be stopped at any time even before completion. There will be no negative consequences should you decide not to take part or to end your participation once you have started.

1. Date:

2. Age:

3. Race:

4. Religious Preference:

5. Circle how often you participate in religious programs: weekly monthly yearly

6. Circle the type of crime you were charged with: property personal

7. Length of incarceration on this number:

8. Number of times incarcerated:

9. Do you believe that you received forgiveness from the victim(s) of your crime? Forgiveness implies that you feel as though any debt emotional or physical has been pardoned by the victim(s). In your view the victim(s) no longer desires that you be punished.

Yes no

10. Briefly state how the forgiveness from the victim came about.

11. Briefly state why you believe you have been forgiven by the victim.

12. Have you attempted or done anything to try to help the victim(s) in an emotional or tangible way? Examples would include an effort to give money or to help or offer to help in some way.

yes no

SWB Scale

For each of the following statements circle the choice that best indicates the extent of your agreement or disagreement as it describes your personal experience:

SA = Strongly Agree
MA = Moderately Agree
A = Agree

D = Disagree
MD = Moderately Disagree
SD = Strongly Disagree

- | | |
|-----------------------------------------------------------------------------------|-----------------|
| 1. I don't find much satisfaction in private prayer with God. | SA MA A D MD SD |
| 2. I don't know who I am, where I came from,
or where I am going. | SA MA A D MD SD |
| 3. I believe that God loves me and cares about me. | SA MA A D MD SD |
| 4. I feel that life is a positive experience. | SA MA A D MD SD |
| 5. I believe that God is impersonal and not interested in
my daily situations. | SA MA A D MD SD |
| 6. I feel unsettled about my future. | SA MA A D MD SD |
| 7. I have a personally meaningful relationship with God. | SA MA A D MD SD |
| 8. I feel very fulfilled and satisfied with life. | SA MA A D MD SD |
| 9. I don't get much personal strength and support
from my God. | SA MA A D MD SD |
| 10. I feel a sense of well-being about the direction
my life is headed in. | SA MA A D MD SD |
| 11. I believe that God is concerned about my problems. | SA MA A D MD SD |
| 12. I don't enjoy much about life. | SA MA A D MD SD |
| 13. I don't have a personally satisfying relationship with God. | SA MA A D MD SD |
| 14. I feel good about my future. | SA MA A D MD SD |
| 15. My relationship with God helps me not to feel lonely. | SA MA A D MD SD |
| 16. I feel that life is full of conflict and unhappiness. | SA MA A D MD SD |
| 17. I feel most fulfilled when I'm in close communion with God. | SA MA A D MD SD |
| 18. Life doesn't have much meaning. | SA MA A D MD SD |
| 19. My relation with God contributes to my sense of well-being. | SA MA A D MD SD |
| 20. I believe there is some real purpose for my life. | SA MA A D MD SD |

Tennessee Self-Concept Scale: 2 (Short Form)

1 = Always False
 2 = Mostly False
 3 = Partly False and Partly True
 4 = Mostly True
 5 = Always True

- | | | | | | | |
|---|---|---|---|---|-----|-------------------------------------------------|
| 1 | 2 | 3 | 4 | 5 | 1. | I am an attractive person. |
| 1 | 2 | 3 | 4 | 5 | 2. | I am an honest person. |
| 1 | 2 | 3 | 4 | 5 | 3. | I am a member of a happy family. |
| 1 | 2 | 3 | 4 | 5 | 4. | I wish I could be more trustworthy. |
| 1 | 2 | 3 | 4 | 5 | 5. | I do not feel at ease with other people. |
| 1 | 2 | 3 | 4 | 5 | 6. | Math is hard for me. |
| 1 | 2 | 3 | 4 | 5 | 7. | I am a friendly person. |
| 1 | 2 | 3 | 4 | 5 | 8. | I am satisfied with my moral behavior. |
| 1 | 2 | 3 | 4 | 5 | 9. | I am not as smart as the people around me. |
| 1 | 2 | 3 | 4 | 5 | 10. | I do not act the way my family thinks I should. |
| 1 | 2 | 3 | 4 | 5 | 11. | I am just as nice as I should be. |
| 1 | 2 | 3 | 4 | 5 | 12. | It is easy for me to learn new things. |
| 1 | 2 | 3 | 4 | 5 | 13. | I am satisfied with my family relationships. |
| 1 | 2 | 3 | 4 | 5 | 14. | I am not the person I would like to be. |
| 1 | 2 | 3 | 4 | 5 | 15. | I understand my family as well as I should. |
| 1 | 2 | 3 | 4 | 5 | 16. | I despise myself. |
| 1 | 2 | 3 | 4 | 5 | 17. | I don't feel as well as I should. |
| 1 | 2 | 3 | 4 | 5 | 18. | I do well at math. |
| 1 | 2 | 3 | 4 | 5 | 19. | I am satisfied to be just what I am. |
| 1 | 2 | 3 | 4 | 5 | 20. | I get along well with other people. |



Ohio Department of Rehabilitation and Correction

1050 Freeway Drive, North
Columbus, Ohio 43229

FAX: 1-614-728-1233

ASB-406 858 2371

George V. Voinovich, Governor

Reginald A. Wilkinson, Director

RESEARCH PROPOSAL APPROVAL

Proposal Title: THE IMPACT OF FORGIVENESS ON THE
GENERAL WELL BEING AND SELF CONCEPT
OF AN INMATE.

The individual submitting this research proposal has read and agrees to the conditions specified on the second page of this approval form.

Submitted by: Don York
(Name)

OSP - PO Box 1436, Youngstown, OH
(Address) 44501

330-743-0700 EXT 2146
(Telephone Number)

Date Submitted: 1/3/99

Advisor: Leslie A. Andrews, Dean, Doctor of Ministry
(Signature and Title) Studies

Astoria Theological Seminary
(Academic Institution)

Department of Rehabilitation and Correction:

Steve Williams
Research Review - Central Office

1/8/99
Date

Donna A. Davis
Deputy Director - Management Information Systems

1/8/99
Date

Donna A. Davis
Managing Officer / Field Supervisor

1-22-99
Date

WORKS CITED

- Allender, Dan B. The Wounded Heart. Colorado Springs, CO: Navpress, 1990.
- Arnold, Joann Christoph. Seventy Times Seven. Farmington, PA: The Plough Publishing House, 1997.
- Augsburger, David. The Freedom of Forgiveness. Chicago: Moody, 1988.
- . Helping People Forgive. Louisville, KY: Westminster, 1996.
- Bassett, Rodney L. et al., "Measuring Christian Maturity: A Comparison of Several Scales." Journal of Psychology and Theology 19, no. 1 (1991): 84-93.
- Benson, Colleen K. "Forgiveness and the Psychotherapeutic Process." Journal of Psychology and Christianity 11, no. 1 (Spring 1992): 76-81.
- Blomquist, Albert G. "Teaching Jail Inmates to Diagnose Their Religious Experiences." The Journal of Pastoral Care 38, no. 1 (1984): 17-28.
- Brakeman, Lyn G. "Theology as a Diagnostic Tool in the Assessment of Spiritual Health." The Journal of Pastoral Care 49, no. 4 (Spring 1995).
- Bufford, Rodger K., Raymand F. Paloutzian, and Craig Ellison. "Norms for the Spiritual Well-Being Scale." Journal of Psychology and Theology 19, no. 1 (1991): 56-70.
- Buttrick, George Arthur, ed. The Interpreter's Bible. 12 vols. 1953. Reprint. Nashville, TN: Abingdon, 1981.
- Casarjian, Robin. Houses of Healing: A Prisoner's Guide to Inner Power and freedom. Boston: Lionheart, 1995.

Church of the Nazarene, Personal Interviews with author.
25 July 1993.

Clinebell, Howard. Basic Types of Pastoral Care & Counseling. Nashville, TN: Abingdon, 1984.

Collins, Gary R. Christian Counseling. Waco, TX: Word, 1980.

Colson, Charles and Daniel Van Ness. Convicted. Westchester, IL: Crossway Books, 1989.

Covert, Henry G. Ministry to the Incarcerated. Chicago: Loyola, 1995.

Davis, Ron Lee. A Forgiving God In an Unforgiving World. Eugene, OR: Harvest, 1978.

DeGidio, Sandra. Reconciliation: Sacrament With a Future. Cincinnati, OH: St. Anthony Messenger Press, 1985.

DiBlasio, Frederick A., and Brent B. Benda. "Practitioners, Religion and the Use of Forgiveness in the Clinical Setting." Journal of Psychology and Christianity 10, no. 2 (1991): 166-172.

Elliot, Carl. "Diagnosing Blame: Responsibility and the Psychopath." The Journal of Medicine and Philosophy 17 (1992): 199-214.

Elliot, William M. The Cure for Anxiety. Richmond, VA: John Knox, 1968.

Ellison, Craig W., and Joel Smith, "Toward An Integrative Measure of Health and Well-Being." Journal of Psychology and Theology 19, no. 1 (1991): 35-48.

Enright, Robert D. and Joanna North. Exploring Forgiveness. Madison, WI: U of Wisconsin P, 1998.

Fitts, W.H., and W.L. Warren, Tennessee Self-Concept Scale. 2nd ed. Los Angeles: Western Psychological Services, 1996.

- Frankl, Viktor E. Psychotherapy and Existentialism. New York: Simon and Schuster, 1967.
- Gonzales, Michael, dir. Forgiven. With Paul McGinty, Mark Caso, and Melanie Van Betten. Cutting Edge, 1993.
- Harkness, Georgia. The Ministry of Reconciliation. Nashville, TN: Abingdon, 1971.
- Inmate, Ralph (alias). Personal Interview with author. 20 March 1990.
- Jackson, Tim. When Forgiveness Seems Impossible. Grand Rapids, MI: Radio Bible Class, 1994.
- Jones, Gregory L. Embodying Forgiveness. Grand Rapids, MI: Eerdmans, 1995.
- Karlen, Marloe. Personal Interview with author. 5 November 1998.
- Kessler, Charles W. Making Chaplaincy Work: Practical Approaches. Ed. Laurel Arthur Burton. New York: Haworth Press, 1988.
- Kirkpatrick, Kevin C. "The Interpersonal Construct of Human Forgiveness: Comparing Perceptions of Clinical Psychologist and Pastoral Counselors." ProQuest (1994): AAC 9516057 United States International University.
- Ladd, George Eldon. A Theology of the New Testament. Grand Rapids, MI: Eerdmans, 1974.
- Lapsley, James N. Salvation and Health. Philadelphia: Westminster, 1972.
- Mackey, Virginia. Restorative Justice. Louisville, KY: Presbyterian Criminal Justice Program, 1997.
- McCullough, Michael E., Steven J. Sandage and Everett L. Worthington, Jr. "Charles Williams on Interpersonal Forgiveness: Theology and Therapy." Journal of Psychology and Christianity 14, no. 4 (1995): 355-363.

---. To Forgive is Human. Downers Grove, IL: Intervarsity, 1997.

Menninger, Karl. Whatever Became of Sin? New York: Hawthorn, 1973.

Montgomery, Richard. personal interview with author. 20 September 1993.

Niebuhr, H. Richard. Christ and Culture. New York: Harper and Row, 1951.

Oates, Wayne E. The Christian Pastor. Philadelphia: Westminister, 1951.

---. Pastoral Counseling. Philadelphia: Westminister, 1974.

---. The Religious Care of the Psychiatric Patient. Philadelphia: Westminister, 1978.

---. When Religion Gets Sick. Philadelphia: Westminister: 1970.

Oden, Thomas C. Pastoral Theology. New York: HarperCollins, 1983.

"Orient Correctional Institution Orientation". Orient, OH: n.p., n.d.

Patton, John. Is Human Forgiveness Possible? Nashville, TN: Abingdon Press, 1985.

Pruyser, Paul W. The Minister as Diagnostician. Philadelphia: Westminister, 1976.

Purkiser, W.T., ed. Exploring Our Christian Faith. Kansas City, MO: Beacon Hill, 1960.

Simon, Sidney, and Suzanne Simon. Forgiveness. New York: Warner Books, 1990.

Smedes, Lewis B. Forgive and Forget. New York: Harper and Row, 1984.

Taylor, Richard S., ed. Beacon Dictionary of Theology. Kansas City, MO: Beacon Hill, 1983.

Wilson, Ken. How to Repair the Wrong You've Done. Ann Arbor, MI: Servant, 1982.

Wise, Carroll A. The Meaning of Pastoral Care. New York: Harper & Row, 1966.

---. Pastoral Psychotherapy. New York: Jason Aronson, 1980.

Wood, Robert W. Forward. Christ and the Homosexual: Some Observations. By Albert Ellis. New York: Vintage, 1960.

Worthington, Everett L., ed. Dimensions of Forgiveness. Philadelphia: Templeton, 1998.

Zarley, Kermit. The Gospels Interwoven. Wheaton, IL: Victor, 1987.

Zehr, Howard. Changing Lenses. Scottsdale, PA: Herald Press, 1990.

