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Apology and Forgiveness Surveys - Group B

Sam and Pearl Oliner

Altruistic Behavior Institute

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Interview schedule for people who have been apologized to. (Victims)

APOLOGY-FORGIVENESS SURVEY

Number #1

Date: 2-13-04

The Altruistic Personality and Prosocial Behavior Institute - Samuel P. Oliner, Ph.D.

0. Respondent's Name: Mrs. Martha Hickman Phone#:502-348-8962
1. Respondent's ethnic background: African American
2. Age: 65 Address(of church): 308 South 3rd St.
Line 2: Bardstown, KY
3. Place of Birth: Winchester, Clark county, Kentucky Line 3: 40004
4. Gender: Female
5. Number of Siblings: six sisters, three brothers
6. Highest educational level attained: Yeah I have hours on a Masters but I never completed it.
7. What did you major in? Education. I went to Oliver High School in Winchester. And I went to Mississippi Industrial College in Holly Springs, MS. And I have studied at Jackson State, that is in Jackson, MS. And Western and Eastern Universities. Now I have not completed a Masters, I think I have about 16 or 17 hours, but I never completed.
8. Occupation? I am retired now. I have taught school for twenty-five years, and I worked as an employment counselor/coordinator for the state of Kentucky. My job was getting women from welfare to work, for twelve years doing that. And I worked three years at the Farmer's Bank as a teller and in the bookkeeping department.
9. Mother's Occupation: My mother was a cook, and she graduated from High School.
- 9a. Father's Occupation: Butler and Cabinet Maker. Served in Winchester, KY to a private White Family.
- I. Would you consider yourself very religious, somewhat religious?
- R. I would say that I am very religious.
- I. And what denomination do you belong to?
- R. Catholic
- I. How did you get to know the various sisters?
- R. I have worked on many committees throughout the community. And that is how I know so many. Because they serve out in the general community, not the Church community so much. And of course when I taught school I had contacts with them.

I. You said you worked on many committees. What kind of committees were those, can you list a couple of those, a few?

R. OK. I worked at the Nazareth Campus Service, I served on that board for three years. I served on the Hospital Board of (can't hear tape), for two terms. I served at the Red Cross, on the board of directors. I have served the drug committee for three Counties. I have worked now with Catholic charities as a volunteer. I belong to the democratic women's club. I used to belong to the United Way, and the human rights group here in town. I think that when so many things to help you along, you have to do something to help make your community better.

10. Are you married or do you have a significant other?

R.

11. Sometimes people feel that they are connected to several religions. With what religion, and to what extent, are you connected with the religions listed below

_____ Completely A lot Somewhat Not very Little Very little Not at all Denomination
Christianity

_____ Judaism

_____ Buddhism

_____ Islam

_____ Atheism

_____ Other (Please Name):

11a. What does it mean to be a religious person?

R. Well, I think that you should really live the way you think...and the way you think should be an example to others that you are fair in your thoughts, you are not judgmental, but you work for the good of the whole community.

11b. What is the difference between religion and spirituality?

R. Spiritual, to me, is really the way one feels in the depth of one's soul. It exudes itself in the way we relate to others. And religion, to me, means that you are just operating within the framework of your chosen religion.

12.	Father's Level of Religiosity:	Very	(1)
		Somewhat	(2)
		Not Very	(3)
		Not at All	(4)
		Refused	(5)

12a.	Mother's Level of Religiosity:	Very	(1)
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Somewhat (2)
 Not Very (3)
 Not at All (4)
 Refused (5)

My mother raised us ten children and worked every day, which was very hard for her. But, I still think that she was very religious in that she tried to live... I'll give you an example. When we were children growing up, it was nothing if you know, someone was sick on one side of town, my mother sent us girls to clean, to iron, to do anything for those people while we were there. and if somebody died within the community, well then she was preparing food for us to take to these people. (phone interruption)

13. What are the most important lessons about life that you learned from your father?

R.

13a. From Mother?

R. My mother's most important message that she tried to convey to all of her children were that you must put something back into the community. And my father was the same way. Some of my fondest memories of my father is when we were young children and he was off on Sunday, so he would take us for long walks after we had come from church and had dinner, he would take us for long walks and we would visit the sick all along that walk, and then we would stop at an ice cream place, have ice cream, and come home. And then in the summer time, he would buy fruit if we did not have it growing at home, something like maybe a watermelon or something like that, and he would stop and get those things for us. He also was one of these people who, he worked for these people, and they were very generous with him, and he shared. Say, for instance, they have several big farms, and in the summer time, they would give him things from the garden. In fact, these people had lots of everything. He was sharing it not only with us, but with everyone else. And when he took a trip with these people, say for instance, if they went to Florida for two to three weeks, well then they would bring back fish, she would bring fish, and of course he would share them with all the neighbors. We had been just brought up like that... to be...and also, my father worked very hard during world war two when they had blackouts, he was captain of his end of town, and that was to see that all lights were turned out when they had the blackouts (that's in Winchester).

I. How big a city is Winchester?

R. Winchester is just a tad bit larger than Bardstown. But anyway, he did all of that, he worked with the boy scouts, he also took my brothers and their friends on fishing trips and they'd stay on the river over the weekend, he was just a very good father. And my mother was a very good mother. Even as busy as she was, I don't see how she had time to do all the things that she did. And I also want to inject this: that out of that family, my father had a high school education, and so did my mom. But out of those ten children, there is one child who did not go to college. The others, I have a brother and a sister that have junior college degrees. I have a sister who has a Phd that works at Eastern at this time (nursing). I have a sister that is a Pediatrician. I have a sister that is a dentist. I have a sister who was commissioner of aging in the city of Chicago. She just retired in November. And then I have another sister who has a Master's degree and works with her husband who is a dentist in Tennessee. So, out of that group of people... my other brother, who

worked as a lieutenant in the air force, he is now retired, and working in security for Chrysler in Dayton (Ohio). My other brother is retired and he worked for a government agency in Indianapolis. My brother that did not have the education, was a cabinet maker also, but he also worked at Rockwell. So, you see...

I. That's fantastic. So are a bit like your mother, you are so far, I have written down about 8 committees that you are on. How do you have the time to do all that stuff?

R. Well, you know, you take the time.

I. Do you have children?

R. Yes. I have two children of my own, and two adopted children.

13b. From Siblings?

R.

14. Growing up, did you see yourself as emotionally close to your mother? **Yes** **No**
Explain:

R.

14a. Growing up, did you see yourself as emotionally close to your father? **Yes** **No**
Explain:

R.

15. What are the most important lessons about life that you learned from other important people in your life?

R. In that little town, that we grew up in, there were so many people in that town and they knew how hard my parents were working to try and raise us correctly, and in the church, you know doing civic things. That whole town embraced us, and made us what we are today.

I. What kind of town is it racially, as far as is it mixed?

R. It's a mixed town.

I. What about discrimination, do you feel it still exists?

R. Oh yes, it does.

I. Is it worse than it used to be, or better than it used to be?

R. Well, you know, any time it happens, it's bad. But it still exists. But, I still say, what I have

always tried to show people that I have worked with, my own children, and in my own life, that opportunity is what we are wanting. And to be denied the opportunity is really a grave sin.

- I. It is, totally. So, you feel that opportunity's have opened up a little bit for your family because all of your sisters have been going and making a life for themselves.
- R. Yes, but I still say that they came along at a different time.
16. ____ In the year of 2000, on December 3rd, three communities of Kentucky Nuns, the Sisters of Loretto, the Dominican Sisters of St. Catharine, and the Sisters of Charity of Nazareth have apologized to African American people in Bardstown and asked for forgiveness. In your opinion, why do you think they apologized?
- R. Because they realized that both sides needing healing, I believe. I think that they realized how wrong the whole act was and that both sides were hurt.
- I. Well, how was the white community hurt?
- R. Well, in that they were the abusers. So you see, it hurt them because they did not realize that they were doing something wrong.
- I. What do you think made them finally come to that conclusion, I mean what prompted them to do that now and not a hundred years ago?
- R. Well, I think that it was still, you know, some people really didn't think that they had done something wrong. Some people still don't think that they have.
- I. But what made those people realize that they had done something wrong?
- R. I really don't know, I think that they realize that we were not in full communion. That there was a line that was separating us, and that we all were suffering because of that line.
- I. I know that you cannot speak for the entire Black community (you I cant)...still I will ask you to venture, both for yourself and for your community, how was it accepted, how was it regarded, how was it thought of?
- R. Well, I think to some people, it probably was a good idea, and you know, after the fact, they all thought it was a good idea. And then some people, you know, they didn't. but to me, in order for us to work, see we cannot live divided, it will not work, and we have to find a common ground, and forgiveness was the common ground.
- I. Do you feel that the apology was genuine?
- R. I think it was. And if it wasn't, then they are the ones that suffer, because I took it as being genuine.
- I. What about the community itself?
- R. I think the community did too. We have been doing lots of things together, and they have been , I don't know, I had a confirmation class, and the group of nuns that I worked with (several of times I have worked with them), I had a confirmation class, they came and assisted, and following up the next year, a follow up the second year, and so they didn't have to do that. In any endeavor that

we get in, if we ask them to come, they will come, and they worship with us, they did that all the time anyway. But I mean, it is..

- I. More regular, on a regular basis, more regularly.
- R. Right.
- I. So, you feel that the apology was genuine?
- R. Yes.
- I. How did they actually ask for forgiveness? Describe it a little bit.
- R. There was three orders...
- I. What's the name of the cathedral?
- R. St. Josephs Basilica. And the Dominican sisters of Loretta, and also the SandN, the sisters of Nazareth. They each got up and told about their participation, and they didn't know why these things happened. You know, why they took the role of having slaves work with them, and you know, to perpetuate this...and so uh, but they were asking for forgiveness. They asked us, you know, as a community, to forgive them for their involvement. And each one of these people, I think they were the leaders of those three congregations, but I noticed, Dr. Oliner, that after this happened, it began to happen in other churches, so it was like...it was one of those things, and I cannot tell you, that the divine presence that was in that basilica that day, it was something that I knew came from God. I believe.
- I. Now, was there enough room for people to attend this Basilica or was it too small?
- R. Well, it was full to capacity. And it was one of the most beautiful things that I have ever been a part of because I know that the spirit of my ancestors were speaking to me. It was profound, I wish that you could have been there.
- I. So do I. I have heard some parts of the story from these other sisters, but I wanted to ask you folks, generally, the folks who have been apologized, the victims, that's why I am hopefully that you are going to be able to give me some names after we are finished of some other folks who might want to talk to me. but anyway, we will continue right now. So, you said that the event was very profound and very inspirational, and maybe even that a divine spark in it? So, what were the procedures like? Singing, praying,...
- R. There was singing, there was a group of people from, I know our parish of Springfield...see, in this area, there's lots of Black Catholics, which is unusual in small towns like this. But anyway, they were singing and then also people from the college, just other people from St. Josephs...
- I. Which college was that?
- R. St. Catherines. So, they were, this group of people from Nazareths, and you know, just people from the parish, and they were singing, the whole church was singing. Then, they went into why we were there. and then they asked for people that, for respondents, to come up and respond to these three people. So we did. And I'm sure tha tyou have gotten a note on the SeN's...they have those messages on-line. And it should be SeN, the sisters of Nazareth, you will find the whole procedure on the internet. Then the request for forgiveness and then we responded, and then after it was over, we were lighting candles. And then a dismissal, and then, of course, they had refreshments. So, it was done in order of a sacrament that we practiced at all times.
- I. The population consisted of both Blacks and Whites? What might have been the proportion? 50-50?
- R. No, since we don't have that many. As a faith, it was about 30%-40% Black,...in this town, we have, I believe, about 14,000 town people. The others were white.
- I. So, now, that was a beautiful Sunday, December the 3rd, I think,
- R. Well, it was January of 2000.
- I. Okay, I meant January. So, you said other churches emulated or followed suit or did something

similar?

- R. Yes. I believe it was the Christian church, and I believe the Episcopal, and Methodist. So, you see, people realized that it was something that needed to be done?
- I. So, that was all in the neighborhood towns, or ...
- R. No, see the Methodists, there was in another place, I mean from their headquarters. But ours was from our local community.
- I. But, other faith groups did it in other areas of the east or the states generally?
- R. It was, I believe, in other parts of the United States. And there may have been other orders, but these three orders were involved in the slaves work, there have been many many families that live in this area who have worked for the sisters for many years.
- I. As slaves or as offsprings?
- R. Some were slaves, some were you know paid workers, employees. But I thought that it was really significant in that the four steps of celebrating the sacrament of reconciliation was always involved, and that was the gathering, and it was the story telling, where they were telling of their involvement. The reconciling, and then the commissioning.
- I. The commissioning consists of?
- R. Commissioning is when you have reconciled and then decide to go in peace. So I thought those four characteristics were very essential and present.
- I. Were there any naysayers who, in your community, said that this is not...
- R. Well, there were some, but as I say, Dr. Oliner, I am a very religious person, and I think in my heart, and I will tell anyone what I basically feel about anything, and especially if asked because I really feel this way about it. I had always felt that you have to be a person of worth and speak what you believe, because, at my age, there is nothing left in it for me, and even if I was thirty, there would be nothing left in it for me simply because I don't believe in selling my soul to make other people feel better, but I will speak for what I firmly believe in. and I will stand behind those principals. I was taught that at home many years ago. I just think that is so important for people to be people of faith, and speak what you believe.
- I. I happen to agree with you 100 percent. There is such as thing as false speak , and then speaking the truth. A lot of people do some false speaking, lying to people.
- R. Right, and I do not like that. I worked in state government, and Bush just gave me a new look at things. State government was an eye opener for me because I have said many times when people were going through crisis in state government it couldn't happen. But I found out, it could. It was a different set of rules. But it didn't keep me from saying what I believed in (laughing).

16a. ____ Humboldt County Clergy apologized to the Wiyot people on May 4th, 2001 for the Indian Island massacre of 1860.

R.

16b. ____ Other (Name and place):

R.

17. How did they actually ask for forgiveness? Please Explain:

R.

17a. Can you describe the event itself?

R.

18. How did you interpret the apology?

R.

18a. How did your community interpret the apology?

R.

18b. What were the consequences of the apology? Do you see any differences between people in the town?

R. I do, because I remember, I am around the sisters of Nazareth more than anything. There was a Black man who had a terrible thing when he was 17 in Louisville, which is 40 miles from us. He had gone in this place and killed this young white boy. He had been in prison from the time he was 17, I think he might be 40 now, but anyway, he had been on death row. Do you know who was around the courts square, bringing attention to his death, and that killing him would not solve these problems that we are having? It was the sisters of Nazareth. And also, in order, they have gone into the Black churches, the one that I go into, in fact, I was going to be an assistant, an associate of theirs, you know this gives me the opportunity to work in a lot of their missions, so you know, they have gone and they are trying to spread their information to people that probably don't have the access to information, but always for the greater good of the community.

I. So, did it make any difference to the justice system?

R. Yes. They spared his life. He will not get out of prison, but his life has been spared. But the whole idea is that 23 years had changed this young man's life, and he could be used in a positive manner at this time. And then I do know that Habitat, where they build homes for. (Habitat for Humanity)... they (the sisters) have an active role in that. They are constantly out in the community making their presence known, which to me is good, because they are not staying on that campus and letting the world come to them, they are getting out into the community. Do you remember when President Clinton had the conversation on race?

I. Yes, of course.

R. We had several sisters participating with Human rights groups and on globalization, all of these kinds of things. They are out in the community making people aware of what is happening in the big world. I just think it's a wonderful thing. People are taking advantage of it. They are beginning to become involved and more in tune with what's happening in the real world.

I. That's wonderful. So you would say that four years later, you see some positive consequences, some positive results, some positive things happening in the community.

18c. Do you feel that relationships between your community and the apologizers have changed in any way?

R.

19. Have you ever hurt/offended someone? **Yes** **No**
I imagine I have in my lifetime.

19a. If yes, in what way?

R. I wouldn't know. You know, sometimes it could be things that you say to people. And sometimes it could be the way that you accept people. But then, when you realize that you have done wrong, you ask those people for forgiveness.

I. and you feel that in your lifetime, you have done that?

R. I feel like I have. and sometimes it is accepted and sometimes it isn't, because you know, you can say some things to some people, doctor, and you don't mean it that way, but they took it the wrong way. so you simply, if you have done these things, you simply go back and ask them to forgive you, and that you did not realize what you have been doing at that time. If they say, "I cannot," you would just simply say, "I wish you would."

I. At least you tried to make amends.

R. Right.

I. You mentioned before, Mrs. Hickman, that you have heard of other groups who have apologized. I was wondering if we could return to that question, and I think that you listed the Presbyterians, maybe, or did I hear...

R. I believe you are right. There is Presbyterian, Methodist, and Christian.

I. They have apologized to Black people too, or to African American people.

R. Now, I don't know what process they used because I read it in the papers.

19b. Have you asked for forgiveness? **Yes** **No**

Why/Why not?

R.

19d. What were the results?

R.

20. Have you ever been hurt/offended by someone?

20a. If yes, in what way?

R.

21. Have you heard of any other groups apologizing to people that they have harmed? **Yes**
No

21a. If yes, what group?

R.

21b. What were the results?

R.

22. In your opinion, how important is apology and forgiveness in human relations?
Please Explain:

R. It is very important.

I. Okay, give me some reasons, examples.

R. To hold people in contempt for what they have done to you, it keeps you from the full love of God. You simply cannot, you can (cant hear tape), but you are not free. So it frees you of all the negative feelings towards me. and you can fully serve God through these people when you have released them from the shackles of offenses that they have done to you. It is very easy to say, but you go through a lot of processes before you get to that point. But it's the only way to...

I. When you say, go through a lot of processes, what might these processes be?

R. Well, the first process is hurt. And if you have these negative feelings, you cannot do it. You cannot accept that person for what they are. and it keeps you from, when I say it pulls, when you are in tune with the complete plan of God, you cannot be complete, because you have this feeling that is keeping you back...that denies you the opportunity.

I. So, the hurt, and then you have to , what do you have to go through?

R. You work through it, by praying. By trying to see this person in a positive light.

I. And so, there are two things happen here, don't they. One of them is, you relieve yourself of the rage and venge feeling and the anger feeling, right. And the other one is you relieve the other person...

R. To acceptance.

I. You accept his humanity, include him or her in the community ultimately.

R. Right.

I. That's very good. Do you feel that in the future, that this kind of feeling, that is apology and forgiveness is vitally important.

R. It is the only way that we can function as human kind.

I. So, for instance, if more people were to apologize...we know that individuals generally apologize to other individuals, in general, let's say that in therapy, probably, a husband who is harming his wife is apologizing to her, that's in a one to one. But I was also thinking in terms of the Kentucky incident, your incident, where a group of people, such as the sisters, and a group of people, such as the African Americans, got together and I am saying, asking, that it is probably vitally important that we have intergroup apology. Group to group, leaders to groups who have been harmed, who should apologize to people who have been harmed in order to establish some reconciliation. Is that what you would.. I didn't mean to put words into your mouth.

R. Right. I hope I haven't led you down the garden path...

I. No, you have not. On the contrary, it was really very much , I am finding this interview very useful and I thank you. We will continue a little longer, is that okay?

R. Okay.

I.

23. Did you hear about the Pope's recent apology to Jews, African Americans, and other groups for centuries of persecution?

If yes, please explain:

R. Right. Well, we get US-Catholic, a paper, and then I also listen to television, it was EWTS. And

it was also given to me through, I believe, through our local record. I have to say this, I think that one of the most beautiful things is when you get leaders realizing what has happened in the past and no one has taken the opportunity to offer these people (tape ends)... (continued) for the horrible things they did to them.

- I. Well, throughout the ages.
- R. But, you know, a hundred and 35 years before anyone said, hey, we are sorry.
- I. There is another thing. Before anyone publicly apologizes that something terrible is happening.
- R. Right, you know because, plenty of people have tried to apologize to their groups privately, but this was done publicly, and it made the US news, it also made several ...
- I. National newspapers too, because several of the sisters have sent me clippings from newspapers. So, you heard about the pope's apology, what do you think about it and why did he do it?
- R. I think that the Pope is a man, a holy man of God. I think that he could see that we needed to do this to grow. It was not, some other people have looked at this and went on and said that it was something that happened in the past, we don't need to discuss it, but he brought these hurts forward. And I think that we are very blessed to have him, because I admire men and women who stand up for the sake that is right. And it grieves me when I see people who are in the position to do this and they do not do it. I think they cannot grow.
- I. I agree with you 100%. Do you see any positive consequences as a result of the Pope having taken this dramatic step?
- R. Oh yes, because I have seen many movements that (cant hear tape), and I know that when 9/11 came, when people were really hurting the people that were of Middle East decent, and Muslim religions, I saw groups of people embracing those people, and let it be known that you are loved and not responsible for this. I feel like, it was the awakening of the Pope's part that you know, he made everyone see that this is your responsibility. These people are human just like you and everybody is not a rogue. So I think that some people needed a wake up call. I am very ... for the opportunity to have lived this long, and to have seen this happen because I think about my ancestors who probably lived all of their lives hoping for this.
- I. Tell me, do you see any difference between young African Americans and all the African Americans and how they perceive the apology in Bardstown?
- R. Well, I think that it was probably about the same because, now you see, many of the younger people have not had that , they have not lived through...
- I. The experience...
- R. Yes, and they've only gone by what their parents told them, you know, many people in many instances, you yourself can remember the bad things that have happened to you in the past that were hurting to you... these are the things that people remember more than the good things... because now I always think about the people my father worked for, they were a very good people.
- I. These were white people?
- R. Yes.
- I. And they were good genuine people?
- R. They were Christian people. And they tried to live their lives that way, and their children have done the same thing.
- I. So you feel they may not have engaged in racism in many sorts to your knowledge?
- R. Well, if it was, it was minute. I really don't, I can't say that they didn't, weren't involved in any kind because, you know, I wasn't with them at all times, but I do know that they did some very nice things for my father and my family. It could be the reason why I have the outlook that I have on my life.
- I. Because of the kind of experience you had.
- R. Right.
- I. You yourself, have you experienced any prejudices on a daily basis, or on an occasional

experience, you walked down the street, or you something in some other town nearby, have you experienced anything that you consider, uh oh, here goes the old stuff?

- R. But you know, now, I address it. If it happens, then I ask them why, why are you doing this? but you know, in a way, I hope that I am not intimidating to them. But I ask them why. There have been many times, I know when I worked for the state, there were times. It was very prevalent as to what was going on. But, you know, I had made up in my mind that I was going to work a certain length of time, because, when I first went there, I was able to give people jobs that had been standing on the corner for I don't know how long. I was able to get them training because I learned the process and when I found out what the process was, then I began to see them, and this is what happens. You can't play the game of life if you don't know the rules. Especially if someone doesn't want you to be successful in that game.

23a. How did you react to this apology?

R.

I What would you consider the most important lesson to leave them with (if you were giving a talk)?

- R. The most important message that I would leave with any group is how vital it is to be educated. How much we should learn continuously, until the day we take our last breath. And that we should love each other, and try to make our environment be a pleasant place to be. I would approach that from that angle. We need each other, that we are all human. That we need life long education. That we need to learn to love each other. I think that out of those ten commandments, the most vital one that we have is to love one another.

24. Is there anything else that I should have asked you about this topic of apology and forgiveness, which I should have asked but I couldn't think of?

- R. There is another person, her name is Carrie Stivers, and her telephone number is 502 -348-0977. She is an activist in the community and she belongs to my parish...407 south 3rd street. Bardstown, Kentucky, 40004 ... And I wanted you to know that I have lived in this town for 38 years.

Other people to talk to: Florence Hickman...502-348-9973.

John Phillips, he is in his 40's... he is very knowledgeable about many things...502-348-2726.

Interview schedule for people who have been apologized to. (Victims)

**APOLOGY-FORGIVENESS SURVEY Number #2B
Date**

The Altruistic Personality and Prosocial Behavior Institute - Samuel P. Oliner, Ph.D.

0. Respondent's Name: Mr. Johnny Phillips Phone (502) 348-2726
1. Respondent's ethnic background: African American
2. Age: 45 Address: St. Joseph Basicalla Cathedral
Line 2:
3. Place of Birth: Bardstown, KY Line 3: Bardstown, KY 4024
4. Gender: Male
5. Number of Siblings: 2 Brothers/ 4 Sisters
6. Highest educational level attained: 2 MA's, 1 in general counseling/ 1 in rehabilitating counseling
7. What did you major in? BA in Psychology/ minor in business
8. Occupation? Vocation and rehabilitation counseling/ for 9 years and before that, social work.
We work primarily with people with disabilities.
9. Mother's Occupation: Household/ Domestic Engineer
- 9a. Father's Occupation: Laborer/Cook
10. Are you married or do you have a significant other?
- R. Single
11. With what religion, and to what extent, are you connected with the religions listed below:

	Completely	A lot	Somewhat	Not very	Little	Very little	Not at all	Denomination
Christianity			X					Catholic
Judaism								
Buddhism								
Islam								
Atheism								
Other (Please Name):								



- 11a. What does it mean to be a religious person?
- R. Having a belief, a faith in something that constitutes a divine entity or deity.
- 11b. What is the difference between religion and spirituality?
- R. I am not sure if there is a difference. Of course a lot of it may involve whether you are part of a greater following, for instance whether you're secular or part of a greater following, like Catholicism. I am looking at it in terms of the religious aspect. As far as the spiritual aspect, I am thinking there may be some higher degree in belief on the spiritual aspect, as opposed to the religious. Still, all in all I would have to argue that there is not much difference between the two.
- I. So, what you might be saying then, if I am right, is a religious person might also be a spiritual person.
- R. But a spiritual person may not necessarily belong to an organized religion.
- I. So, one could be spiritual and yet not belong to a church of any kind? Would that imply believing in God to be spiritual?
- R. No, not at all. Because being spiritual may not necessarily imply believing in God, Jesus, whatever the case may be, but just believing in "some thing" that is greater informed than you yourself.
12. Father's Level of Religiosity:
- | | |
|------------|-----------------------------|
| Very | (1) |
| Somewhat | X (2) Once or twice a year. |
| Not Very | (3) |
| Not at All | (4) |
| Refused | (5) |
- 12a. Mother's Level of Religiosity:
- | | |
|------------|-------------------------------------|
| Very | (1) |
| Somewhat | X (2) Attended more often than Dad. |
| Not Very | (3) |
| Not at All | (4) |
| Refused | (5) |
13. What are the most important lessons about life that you learned from your father?
- R. Very little.
- 13a. From Mother?
- R. Oh, where to begin? Probably what is responsibility, what is important in life, the whole gambit, making what I am today.
- 13b. From Siblings?

- R. All of the siblings have a very close relationship. We visit, we communicate. Keep in mind that all of my siblings are within approximately a 45-50 mile radius.
14. Growing up, did you see yourself as emotionally close to your mother? Yes No
Explain:
- R. Yes, even now. She is only within about a mile and a half from me so I am able to see her every day. I am always concerned about her wellbeing, as she is mine.
- 14a. Growing up, did you see yourself as emotionally close to your father? Yes No
Explain:
- R. We are somewhat distant although he is also in close proximity, right here in town. It is not as close as it is with my mother, because obviously you know, not being there...
15. What are the most important lessons about life that you learned from other important people in your life?
- R. I would say my step-grandfather who often times would be there to be kind of like a surrogate father, more than anything. My grandfather was there to kind of give me a good work ethic more than anything.
- I. What did he do?
- R. He was a laborer for the city of Bardstown. He was on a street crew.
16. X In the year of 2000, on December 3rd, three communities of Kentucky Nuns, the Sisters of Loretto, the Dominican Sisters of St. Catharine, and the Sisters of Charity of Nazareth have apologized to African American people in Bardstown and asked for forgiveness.
- I. You have heard about this even though you were not there?
- R. Yes.
- I. How did you hear about it?
- R. I heard it through various means. Of course the local media, the newspaper, and of course through our church as well.
- I. Did any of your friends or relatives attend?
- R. No. I think that there was a very low attendance from our parish altogether. Why, I am not sure. I think probably because of the unfamiliarity with the topic itself, or just lack of interest in attending.
- I. Was it maybe not very well advertised?
- R. Yeah. That might have been part of the case.

- I. So, what did you think about it?
- R. First of all, hearing about it initially was a... I guess I had some skepticism about its intent. Maybe what I felt was what was the purpose? What would it resolve? What would be the result of it? When I did read in the paper afterwards what took place, it kind of reinforced my cynicism, so to speak, in that what did it do? What did it enforce? Did it actually get into the hows and whys this reconciliation was taking place, and what particular issues was it supposed to discuss, or try to, somehow or another, resolve? I didn't sense that.
- I. The folks who I have talked to about this say that they formed some kind of interracial commission to go and do something about racism. Have you heard anything about that?
- R. No, I sure haven't. I didn't really get that from the results of what I have read, not did I hear anything afterwards in terms of some sort of interracial commission, or whatever the case may be to look into concerns about issues regarding race within, for instance the Catholic Church. I haven't heard anything regarding that since that reconciliation ceremony, as they call it, took place.
17. How did they actually ask for forgiveness? Please Explain:
- R.
- 17a. Can you describe the event itself?
- R.
18. How did you interpret the apology?
- R.
- 18a. How did your community interpret the apology?
- R.
- 18b. What were the consequences of the apology?
- R.
- 18c. Do you feel that relationships between your community and the apologizers have changed in any way?
- R. No. There has not been because there continues to be that division. There continues to be that, "We go to our church, you go to yours." As long as you don't interfere with our operation over here than we're not going to remain... we are not going to say that we will not accept you but we would prefer (keep in mind that I am speaking totally subjectively here) we are not going to not acknowledge you but by the same token, we are grateful, we're hopeful that you will not interfere with our operation over here. And those who know a little bit about the history of St. Joseph's cathedral for instance, you have to look at it from the standpoint of why was it built to begin with.

I'm sorry let me go back, who built it to begin with. Because at the period at that it was built, which was about 1852 you realize that half of the county here in Nelson County was in slavery at the time. And so you know that slaves had to have some sort of part in that. Only for us in 1965 to be built a church in another part of town where in fact it was our ancestors here locally that contributed to building a St. Joseph. And you've got to ask yourself why was it necessary to build another Catholic Church here in this town, when you've got a cathedral which is right up the road. Why even keep it open for that matter, why not just integrate and make St. Joseph Cathedral the main stage for the Catholics here in Bardstown.

I. Do you think that the residents are also segregated?

R. Are the residents segregated as well? Oh no as a matter of fact, segregated only to a certain degree in that of course depending on the neighborhood if you do not have a social-economic means, basically you can not live there. Those who have the greatest amounts of income are those who do occupy those areas in town. Living in those areas of town, in which basically it does exclude, it doesn't exclude Blacks overtly, but somewhat covertly. Because those who live in these areas typically have the greatest income which in turn are those who are white. But, now over the years, make no mistake about it Doctor, over the years Blacks have made significant grounds, significant headways here in this town. In which they have moved into areas that at one time were strictly for whites. So, yes we have made some ground, yes we have made some headway. Yes, there has been some positive outcomes as a result of integration in this town.

I. Have you ever hurt/offended someone? Yes X No

19a. If yes, in what way?

R. Oh yes, if I was to tell you know I would definitely be lying. I would say probably in words. Perhaps, in deeds, I can't give you anything specific but I would say probably in words and in deeds. Oh not so much as of course of bodily harming someone, or something of that nature right there. But probably in words or in deeds, you know sometimes, there are situations sometimes you wish you could of have repeated, or could have taken away, or not done it. But yeah, I sure have.

19b. Have you asked for forgiveness? Yes X No

Why/Why not?

R. Oh yes, yes, yes... And to not to do so would be a sense of arrogance, would be a sense of disassociation with your feelings, and total alienation of the person who you wish to continue to have that relationship with. So yes, I have.

19d. What were the results?

R. The usually the results has been if they have a good feeling that you are being sincere, then usually in return they will say, I appreciate that, thank you, I accept your apology, or I forgive you so to speak. And that is only again if they assume that you are not patronizing them, or that you are sincere.

20. Have you ever been hurt/offended by someone?

20a. If yes, in what way?

R.

21. Have you heard of any other groups apologizing to people that they have harmed? Yes X
No

21a. If yes, what group?

R. Of course, I mean there has been, for instance groups national leaders whether Germans or otherwise who have expressed apologies for instance to the plight of the Jews for instance. The American government which has apologized on occasion to Native Americans, which has apologized on occasion to those that were held in internment camps, Japanese Americans during World War II. There have been those, for instance Japanese leaders that have expressed remorse and sorrow to the Korean people. So yes, I've heard of that happening, as a matter of fact I'm not quite sure that in a roundabout way that there have been those leaders here in the U.S. government that have expressed some form of apology to those who were ancestors of slavery. Even though, here recently, I think as of yesterday or day before there was a district or circuit judge, whatever the case may be, that denied the reparation. You may of heard of that, there was a group that was trying to bring forth an argument for reparation for slavery. But, of course that failed. But still the whole idea, is that yes I have heard of groups in the past that have offered apologies, yes.

21b. What were the results?

R.

22. In your opinion, how important is apology and forgiveness in human relations?
Please Explain:

R. I am not sure if it is as important as it is, first of all, to educate the individuals who are descendents of those who were oppressed. Educating those individuals on why the apology is necessary, for instance in this town I am sure that one would first of all want to know why they are apologizing. What is it that the Catholic Church could have done to have caused the need for such an apology. An example, very few people in this town (when I say people, I am talking about African Americans in general) very few AAs of course are knowledgeable of the fact that the Sisters of Charity of Nazareth, which once ran a local college here, actually used as payment to obtain the college slaves by local white residents here. Or that the Sisters had slaves themselves. Another example, Benedict Flay Jay, who of course started the development of the St. Joseph's cathedral here. Very few individuals realize that he himself had a slave while residing at St. Thomas, which is about 4 or 5 miles outside of Bardstown. So, unless you have really some sort of idea as to our knowledge, our awareness, as to reason for the reconciliation, as to the reason for the apology, I think you would probably find a very low interest in it.

I. I was told that during the ceremony, the commemoration, that a lot of confessions of what the white community has done to folks around that area and other places. So, I think one of the purposes, if I understand it correctly, was to educate and inform, precisely what you just said. That slaves have built the cathedral and slaves have built churches and some of the convents.

R. Absolutely, and I think that we see here today in 2004 is somewhat of a perpetuation of that division between black and white in this town. For instance, it is one thing to have a ceremony of reconciliation, it is another thing to come forward and say, "These are the concrete changes that we are looking at implementing in your community." For example, you have the cathedral, which is all white. And the involvement of the AA community and the running of the St. Joseph's cathedral is almost nonexistent. Now, you take St. Monica's Church, which is of course established in 1965 with the purpose of serving the black community, we have an integrated congregation. It is no longer an only black church, it is integrated. But you don't see that same involvement in the St. Joseph's cathedral, which only tends to lend to the perception by the black community that, "Wait a minute. Was this reconciliation service nothing more than just, well, lip service, words." Where is it that you, who are white, where is it that you are showing any form of reconciliation. Should blacks take some responsibility for that? Well, yes we should. Are we taking it whether we like it or not because of the integration that we are witnessing at St. Monica's, which we really have no control over. It is not enough to just be able to attend St. Joseph's cathedral, but to "feel" like you belong, like you're part of that. After all, what's the difference between a white Catholic and a black Catholic? It's the same Archdiocese that we're under, the same Priest who preaches one place preaches the other. So, where's the difference here. Why are we not reconciled to the point where the lip service says one thing, yet we're able to see it is another.

23. Did you hear about the Pope's recent apology to Jews, African Americans, and other groups for centuries of persecution?
If yes, please explain:
- R. No. I can't say. I vaguely remember reading something to that effect about the Pope coming out and apologizing to the various groups that have suffered under oppression, Catholic oppression. I don't want to confirm that as a definite, but I do remember hearing something about that.
- I. So you have heard more or less of the Pope's apology to African-Americans and others, you mentioned that you might have heard about that.
- R. Yes, I may have heard about that, I can't say for sure, but I believe I had heard something about that. And did that in fact happen?
- I. Yes, it did it did happen, about the same time as the sisters, Jubilee year, he apologized to Jews for thousands of years of persecution, he apologized to African-Americans, he apologized to Islamic people for the crusaders. And so he has done that, but the question still remains, is sort of the same question I am asking you is, what are the results? Has it lead to any improvement inter-racial improvement for instance. Let's say the case of African-Americans, did his apology mean anything for Catholic-Black relations.
- R. I can't say, of course if we are talking locally here. Again, because I can't speak for anything except here locally. I would probably say no. Why? Because I think that there continues to exist that division. Until there is more action. Until there is more overt action, instead of lip service I think you will still continue to have that feeling of suspiciousness. That feeling that your not really meaning what your saying. When I step outside my door I still see this all white catholic church, and then I still see this smaller Black Church down here, oh does that mean that there is not pride among Black Catholics here about there Catholic Church? No, it doesn't mean that I mean after all, I mean ancestors of many of those Blacks who started the local Black Catholic Church here are very proud of their accomplishment. They are proud of what they done. But, still there is that sense that you have your church over here, we have our church over here. And also something else to, that I failed to mention, that is the feeling among Blacks that are local Church, our Church, what is considered as the Black Church-St. Monicas has been systematically encroached upon by the larger more dominant white church and that everything from the administration of our church to the grounds that we supposedly have down there has been systematically taken away by the larger White Church. So, without any say so, involvement, input from the Black community.
- I. How do they do that, it is not legal is it?
- R. Well, yes it is, think about it. Any Catholic Church no matter where you are at, any Catholic Church it is not owned by the people. It is owned by ultimately where, the Pope. So, that even if you have a Church that was at one time built for the sole purpose for Black people to worship in. It is still a Catholic Church, and is thus controlled by the local archdiocese, which is of course controlled by the Vatican.
- I. I expressed my ignorance here, you are totally right, it makes sense to me. In your opinion, Mr. Phillips, how important is apology and forgiveness in human relations in general.

R. I think apology and forgiveness is very important, I think it is very, very important. But, it means absolutely nothing unless the individuals or the groups, unless they follow it up with action. I can apologize for going out on my girlfriend with another woman. Of what value is that apology if I continue to do the same actions. You know if I continue to go out with another woman all the time. Of what value is that? I can apologize for having cheated on a test, but now if I continually cheat on a test, how shallow is the apology or forgiveness. It means absolutely nothing unless it is followed up with what? Action.

I. Action, which means genuine reconciliation?

R. Absolutely.

23a. How did you react to this apology?

R.

24. Is there anything else that I should have asked you about this topic of apology and forgiveness, which I should have asked but I couldn't think of?

R. No it seems as if you have asked those questions that have allowed me to offer a rather comprehensive reply. So, I think that we have covered pretty much everything.

Interview schedule for people who have been apologized to. (Victims)

APOLOGY-FORGIVENESS SURVEY

Number # 3B

Date 2/09/04

The Altruistic Personality and Prosocial Behavior Institute - Samuel P. Oliner, Ph.D.

0. Respondent's Name: **Mr. Charles Logan** Phone: (859) 336-7808

1. Respondent's ethnic background: African American

2. Age: 70 Address:

3. Place of Birth: Line 2:

4. Gender: Male Line 3:

5. Number of Siblings:

6. Highest educational level attained:

7. What did you major in?

8. Occupation?

9. Mother's Occupation:

9a. Father's Occupation:

10. Are you married or do you have a significant other?

R.

11. Sometimes people feel that they are connected to several religions. With what religion, and to what extent, are you connected with the religions listed below

	Completely	A lot	Somewhat	Not very	Little	Very little	Not at all	Denomination
Christianity				X				Catholic
Judaism								
Buddhism								
Islam								
Atheism								
Other (Please Name):								

(Tape begins in middle of conversation)



Interview schedule for people who have been apologized to. (Victims)

APOLOGY-FORGIVENESS SURVEY

Number #4B

Date 2/2/04

The Altruistic Personality and Prosocial Behavior Institute - Samuel P. Oliner, Ph.D.

- 0. Respondent's Name: **Florence Hickman** Phone: (502) 348-9973
- 1. Respondent's ethnic background: African American
- 2. Age: 75 Address: 108 N. Salem
- 3. Place of Birth: Bullet County, KY Line 2: Bardstown, KY
- 4. Gender: Female Line 3: 40004
- 5. Number of Siblings: 3 Sisters, 1 Brother
- 6. Highest educational level attained: High School
- 7. What did you major in?
- 8. Occupation? Supervisor at a distillery. Bourbon, gin, you name it.
- 9. Mother's Occupation: Domestic for white family
- 9a. Father's Occupation: Farmer/ tobacco, corn...
- 10. Are you married or do you have a significant other?
- R.
- 11. Sometimes people feel that they are connected to several religions. With what religion, and to what extent, are you connected with the religions listed below

	Completely	A lot	Somewhat	Not very	Little	Very little	Not at all	Denomination
Christianity		X						Catholic
Judaism								
Buddhism								
Islam								
Atheism								
Other (Please Name):								

11a. What does it mean to be a religious person?

R. A religious person really believes in God and lives what they believe. They're just Christians... of course I know I have got a lot of mistakes but I try to live what I believe, or near, as I was taught that Jesus would have me to live. And I believe that you just have to have faith.

11b. What is the difference between religion and spirituality?

R. Well, there's spirituality. Yes. I believe that a religious person would have to have, be guided by the spirit 'cause I believe that it is the spirit that controls us, that lets us know right and wrong.

I. What does a religious person do. I mean on a daily basis?

R. The daily basis of a person would be to choose to do missionary work, to choose to do for others whatever you might, where you are needed. Just whatever you can do in the community to promote whatever needs to be done in the right way.

I. To help others who need help?

R. Right. Besides going to church, you go to serve. I mean you go to worship God in church but then He expects you to come out and do your service.

12. Father's Level of Religiosity: Very (1)
Somewhat (2) X (He was mostly
just a family man. Back in his day they took your family and didn't have much in the way of
organization.)

Not Very (3)
Not at All (4)
Refused (5)

12a. Mother's Level of Religiosity: Very (1) X (She was very
forth going. In the schools she helped with PTA.)

Somewhat (2)
Not Very (3)
Not at All (4)
Refused (5)

13. What are the most important lessons about life that you learned from your father?

R. It came from mother and Dad that it was honor to work. I mean they believed and they taught us that you don't just take hand-me-downs. It was your responsibility. And we were taught that whatever we did, do it well. It wasn't, what some people would call a big job or a big responsibility, but if it was worth doing, it was worth doing right. I heard him say that all the time. He just dwelt on character. All of us have never had a problem with work.

13a. From Mother?

13b. From Siblings?



R. We are very close. We live a little distance apart. I have one sister who is just across... but yeah, I learned from them and we learned from each other. We feel free to talk to each other about personal things.

14. Growing up, did you see yourself as emotionally close to your mother? Yes No
Explain:

I. Did she express appreciation and love?

R. Yes. She expressed appreciation and love and we did to her. She'd play games with us and she just...

14a. Growing up, did you see yourself as emotionally close to your father? Yes No
Explain:

R. Dad had a different approach than Momma did but it wasn't harsh. We would play with Momma but my Daddy he was more, we knew when he wanted things done we did it. He didn't have the jokin' and the playin' that Momma had and he was quiet, when Momma was just the opposite.

I. She was outgoing as far as being involved with the kids?

R. Right. And Daddy would, but he didn't volunteer a lot of it like my mother did.

I. Do you have any children?

R. I have a stepson. He lives in Louisville. That's about 35 miles from here.

15. What are the most important lessons about life that you learned from other important people in your life?

R. I had a cousin and I always called them my second mother and dad. They are both dead now. They contributed a lot in my life. I remember when I was in school, we lived about a mile off o the road, and whenever the weather was bad we would always get off at Joe's house and we'd stay there until my Dad would come after us. They were just second parents. And then we had a family, they were white people who had adjoining farms with us. There were 2 white farms adjoined to ours. And we as children, we just didn't understand this segregation so much that you couldn't eat, sit at the table with them because when we were at their house we say down at the table with them, and everything. Of course as you said some of them may feel that they just they would associate with. But we as children, it was different for us when we found out a lot of these things when we got high school age that were occurring because those white people were so nice and went out of their way and did things that they said other white people didn't do, it was hard to believe.

I. How about now. Do you think that things have changed between African American people and whites? Can you see anything in the town?

R. I am not around the white people that I was reared up with, but I feel they stay connected with me. We go out for dinner, they call when they come to town. Two, or 3 or 4 of those whites that I grew up with, they have children who live in Bardstown but when they come we all go out to get

lunch together, and associate together. And then the white people here that I can find, I belong to clubs that are just white. I am the only black there. I have been president for homemakers twice and I have no problem with them, but then they still tell me that there is prejudice around. There always will be. I can see a change for the better, but there is still some room for improvement.

16. **X** In the year of 2000, on December 3rd, three communities of Kentucky Nuns, the Sisters of Loretto, the Dominican Sisters of St. Catharine, and the Sisters of Charity of Nazareth have apologized to African American people in Bardstown and asked for forgiveness. In your opinion, why do you think they apologized?
- R. I thought it was a wonderful afternoon and the Sisters were really sincere, and I think that the people who were there, and there were quite a few, accepted the apology, but I just wish that there had been more outsiders in the community who attended. Because there were... there was a good number of blacks and the Priest of course they were there, but I think if we could have had more of the white community it would have been... for them to have heard it. Although it was on the TV and everything. It was well published and then even after it was over there was a write up, a nice write up about it. But I think it was well received.
- S.
- 16a. ___ Humboldt County Clergy apologized to the Wiyot people on May 4th, 2001 for the Indian Island massacre of 1860.
- R.
- 16b. ___ Other (Name and place):
- R.
17. How did they actually ask for forgiveness? Please Explain:
- R. They went through some details, some happenings that I have heard, and even through a time that they could not prevent but it was still on their thought. They said they were sorry for it and wanted to ask forgiveness of it.
- I. For what? For slavery?
- R. For slavery and the way the things happened then, and then things that are happening now days. Things that they can't prevent that they are trying to do something about. That they...
- I. What kind of things?
- R. Well, they would like to see more communication, more togetherness, different events that we proceed to take part in that do not pay attention to the color but as a human being. And they don't like the idea of this separation. But sometimes I think black people separate themselves.
- I. Why do you think that is?
- R. I don't know why. I could be 2 different things. One could be that some people could feel inferior and then some people could still be holding that malice that they just feel like no matter what you do they still angry about it. So you just don't know. You can't get inside of a person, especially when they don't express themselves.
- I. Do you have some sort of an impression of the white community now? How did they respond, how did they deal, react to the black community? Is there something that you can notice that is a little bit different? More civil? Or...

R. Well, I don't know. As far as the city, they claim they're trying to build up... of course we really don't have much of a run down area where the black are now. I mean I think that they built up the street, they put sidewalks in the black areas, and they're doing some things. We just don't have a ghetto here in Bardstown of just say blacks. We have blacks that are stretched throughout subdivisions. We don't have...well we do have a couple of subdivisions, which I believe money wise would keep us from going, but I believe if you have the money I don't believe that they would have a problem getting. I have never heard. But now there are some nice subdivisions here and is some that don't have but 1 or 2... now the subdivision I'm in, we're the only black here. But there's nothing says that they can't come. I mean there've been other blacks here that have looked at houses that have been vacant, but they're reason for not taking it , I have no answer for it. But they do show them the houses in this area. And of course the houses over in Wellington, \$2, \$3, \$400,000 houses, even if I had the money I don't know if I'd want to go that far with it, but I don't believe that if someone had the money, I don't believe that they could be kept out of it.

I. Now, what church do you belong to currently?

R. I belong to Saint Monica.

I. Is it an integrated church or...?

R. Yes, we have a lot of white people that come.

I. How about the Priest. Is he white?

R. He's white. You know that they have had a shortage of Priests. The Priest we have, he takes care of two churches. We have a Deacon, but you know in Catholic Church the Deacon can't give the Sacrament.

17a. Can you describe the event itself?

R.

18. How did you interpret the apology?

R.

18a. How did your community interpret the apology?

R.

18b. What were the consequences of the apology?

R.

18c. Do you feel that relationships between your community and the apologizers have changed in any way?

R.

R.19. Have you ever hurt/offended someone? Yes No

R. I'm sure I have. When I was in the Church, I have hurt a person and I didn't know it. The only way I could tell is I could see a difference in their attitude.

I. Which Indians, which group?

R. Aren't they the Cherokee? I think it is.

21b. What were the results?

R.

22. In your opinion, how important is apology and forgiveness in human relations?
Please Explain:

R. I think it is very important because none of us are perfect. All of us are subject to make mistakes and when we apologize we clear things. It doesn't just pile on you, you can deal with something one by one, but when you just keep things and don't have an apology it just gets to be a burden. I think that when things go wrong and you know you're wrong then that's the time to try to fix it. I think apology is really from the heart is much worth while. With the idea that I am not going to...I'm going to try not to do this any more.

I. (And apology regarding the Sister's apology)

R. Well, when you come to think of it apology is good but you can't apologize for everybody. I mean you can give your apology but then you don't know how far it goes out with other people. You know. Like, we know how the Sisters feel and we know probably how the Sisters feel that other people should feel, but when apologized for everybody, I don't know about that. I don't know how I feel about that.

I. Do you think that it was a good idea for them to apologize to African American people now for the past of slavery that their ancestors or forefathers caused or supported?

R. Well, when you come to think of it they probably... the way I would feel, even if I did not have anything to do with that and I feel like someone is holding that over my head because that was my ancestors, I could speak to the way I feel about it myself now and that probably would be all they could do. And I think that they feel like that's a load on them because they're ancestors did do this and they think clear themselves with apology, I think it is good for them to express themselves.

I. But is it also good for the black community to hear that somebody at last recognizes the fact that there is an historical pain or hurt?

R. I think it is good for them to realize the pain that the black has suffered.

I. But I am talking about whether it is good for the black community to recognize the fact that some white people really say they are sorry for what their parents have done, and recognize the fact that they have caused real pain to the African American community at that time?

R. I think it is good. Do you think it would be good?

I. Yeah. Because at least somebody publicly recognizes that something terrible has happened in the past and so at least the public knows that they are interested in meeting with people who's heart is in the right place. And would be saying, "Oh yes. I recognize and I hope that things will change."

R. I believe it is and that is the only way we can move on.

I. Can you say a few words about the black community in general, and now that it's 3 years later, do you think that the black community is still aware of the fact that the apology happened 3 years ago, and how do they regard it? Did it make any difference to the white/black relations?

R. Well, I really don't see much difference in the black... there are different things that I have gone to them about it, encouraged them to do. It doesn't give them much incentive to do anything. If that's what's holding them back, I don't know. But we just don't have a special few black who will take the lead and roll. But we're hoping that it's going to come down, to catch on with the younger people because after people get set in their ways, get older, there's not much you can do but work with the young people, which we are now. And I can see a difference in the young mainly, taking part in programs and things like that kind of thing.

I. So you can not really tell if there's much difference between the black and white community now as a result of that apology? Nothing has visibly changed between the average white and the average African American person? Or are things still going on as before the apology or have they changed in any way?

R. Well, I can say that they got along before that and I can see that they do... I can't see much difference... in the older group of people.

I. How about the younger groups of people? Are they kind of getting on or is there still separation?

R. No. I think younger people are working together with whites. They participate in different things, different programs. We don't have, you very seldom ever hear any confusion or conflict, or anything among the youth. I just think it's going to be a difference in the next generation.

I. So, you are optimistic.

R. Right.

23. Did you hear about the Pope's recent apology to Jews, African Americans, and other groups for centuries of persecution?

If yes, please explain:

R. Yeah. I heard something about it. I haven't heard the whole thing.

23a. How did you react to this apology?

R. I think it was worthwhile that everyone had an opportunity to hear and the words, I know everybody receive it because it fell upon some ears that really accepted and really would take advantage of the apology, and then there are some that are hard-hearted and would never change but still I think that coming from, as you said, the most powerful leader of the group that I think it was good, if his intentions were right, if it was coming from his heart. And some probably

benefit from it and others probably won't.

24. Is there anything else that I should have asked you about this topic of apology and forgiveness, which I should have asked but I couldn't think of?
- R. Right off hand I can't think of anything but I'd like sometimes to know something about as blacks, what can we, who have accepted that apology, what can we do to confront other people in order to get things better. That they can actually go to work and make a difference. Not only through apology, but that's what I'd like to see the young people do. They get this scale run down that blacks are lowest this and lowest that. The only way they can prove that this is not right is to put their foot down and learn that things can change. But I don't like this idea of them always putting blacks on the lower pole of everything. It is still happening. It is really not right for those people who are really making those top grades and making everything in the same category as those who don't want to do. So that's the only thing apology... It seems like apologies do good and then they come back and you hear on the news that tears it down. But I think it has some purpose and has some good. It is good to do. And probably those Sisters could snap their fingers and make people make changes, but you have to have people do that on their own to see if their going to make a change.

Interview schedule for people who have been apologized to. (Victims)

APOLOGY-FORGIVENESS SURVEY

Number # 5B

Date 2-06-04

The Altruistic Personality and Prosocial Behavior Institute - Samuel P. Oliner, Ph.D.

- 0. Respondent's Name: **James E. Gerton** Phone: (859) 336-7581
- 1. Respondent's ethnic background: African American
- 2. Age: 62 Address: 2392 Lincoln Park Rd.
Line 2: Springfield, KY
- 3. Place of Birth: Washington County Line 3: 40069
- 4. Gender: Male
- 5. Number of Siblings: 5 brothers, 5 sisters
- 6. Highest educational level attained: High School
- 7. What did you major in? N/A
- 8. Occupation? Retired from General Electric as labeler.
- 9. Mother's Occupation: Housewife
- 9a. Father's Occupation: Farmer
- 10. Are you married or do you have a significant other?
- R. Wife. Seven living children.
- 11. Sometimes people feel that they are connected to several religions. With what religion, and to what extent, are you connected with the religions listed below

	Completely	A lot	Somewhat	Not very	Little	Very little	Not at all	Denomination
Christianity		X						Catholic
Judaism								
Buddhism								
Islam								
Atheism								
Other (Please Name):								



- 11a. What does it mean to be a religious person?
- R. Believes in his faith. Is very outgoing with his faith. You realize your faith.
- 11b. What is the difference between religion and spirituality?
- R. N/A
12. Father's Level of Religiosity:
- | | | |
|------------|-----|---|
| Very | (1) | X |
| Somewhat | (2) | |
| Not Very | (3) | |
| Not at All | (4) | |
| Refused | (5) | |
- 12a. Mother's Level of Religiosity:
- | | | |
|------------|-----|---|
| Very | (1) | X |
| Somewhat | (2) | |
| Not Very | (3) | |
| Not at All | (4) | |
| Refused | (5) | |
13. What are the most important lessons about life that you learned from your father?
- R. Mostly with my faith. He became a Catholic and he was very deep in his faith. He taught me to be honest and to work for a living.
- 13a. From Mother? About faith and hard work, to be honest, respectful. Respect your elders.
- 13b. From Siblings?
- R. Same kinds of things.
14. Growing up, did you see yourself as emotionally close to your mother? Yes X No
Explain:
- R. When I was growing up in my late teens she would know when something was wrong.
- 14a. Growing up, did you see yourself as emotionally close to your father? Yes X No
Explain:
- R. He was always there for me.
15. What are the most important lessons about life that you learned from other important people in your life?
- R. My teachers growing up, my peers, my elders. I learned the rosary back then. Priests have been important.
- I. Where the Priests African American?
- R. No. They were Caucasian.

16. X In the year of 2000, on December 3rd, three communities of Kentucky Nuns, the Sisters of Loretto, the Dominican Sisters of St. Catharine, and the Sisters of Charity of Nazareth have apologized to African American people in Bardstown and asked for forgiveness. In your opinion, why do you think they apologized? Was it a good thing?

R. Well yeah. I guess it was. It was very inspiring.

16a. Humboldt County Clergy apologized to the Wiyot people on May 4th, 2001 for the Indian massacre of 1860.

R.

16b. Other (Name and place):

R.

17. How did they actually ask for forgiveness? Please Explain:

R. They had kind of a program for it. They apologized for things that happened.

I. What did they specifically apologize for, slavery?

R. Slavery. Yes.

I. How do you think the African American community responded to it, the leaders, the people who were present, and so forth?

R. I think very well.

I. Do you think the apology was genuine?

R. Yes. I think so. I don't think they would have done it if it wasn't. They wouldn't lie. They are Sisters.

I. So how did you feel yourself?

R. I felt very good about it but to make a long story short, I have never had any problems with them. They have always treated me with respect. I have dealt with them all my life.

I. So, why do you think they apologized?

R. I guess back in the days of slavery, I don't know if they were pressured by somebody or what. To me all that's history and I don't dwell on it. It's in the past. You have to live for the future.

I. Is there still racism in your part of the world?

R. Well sure there's racism going on everywhere. But it's not like it was. It doesn't show itself like it was.

I. But it's still there.

R. It is still there in all races, in black and white...

17a. Can you describe the event itself?

R. N/A

18. How did you interpret the apology?

R. N/A

18a. How did your community interpret the apology?

R. The younger people were there.

I. Were there any positive or negative effects?

R. Younger people are hard to reach.

18b. What were the consequences of the apology? Do you think there were any positive consequences that followed or was it just a one time event?

R. They (the sisters) still are very much in touch with us. They are there if we need them.

I. And what kind of things would you call on them for?

R. Well, anything that you need. If you can't pay the rent and stuff. The convent and Catholics are as close as a glove right here and being that there is a shortage of Priests right now, the Priest that serves them is also the Priest and moderator for our church. So, we do a lot of things together.

I. What does he do as a moderator.

R. He comes and says mass here.

I. So you have a Deacon there?

R. Yes.

I. You are not a Deacon are you?

R. No. That is Gus Cooper.

18c. Do you feel that relationships between your community and the apologizers have changed in any way?

R. I think it has improved.

I. How does that show?

R. We get along better.

19. Have you ever hurt/offended someone? Yes No Not that I am aware of.

19a. If yes, in what way?

R. N/A

19b. Have you asked for forgiveness? Yes No

Why/Why not?

R. N/A

19d. What were the results?

R. N/A

20. Have you ever been hurt/offended by someone?

20a. If yes, in what way?

R. N/A

21. Have you heard of any other groups apologizing to people that they have harmed? Yes No

21a. If yes, what group?

R. N/A

21b. What were the results?

R. N/A

22. In your opinion, how important is apology and forgiveness in human relations?
Please Explain:

R. Very important. Because it heals, it helps to heal.

23. Did you hear about the Pope's recent apology to Jews, African Americans, and other groups for centuries of persecution? If yes, please explain:

R. Yes.

23a. How did you react to this apology?

R. I think it was very appropriate.

I. And why did you think it was appropriate?

R. It shows his concern for all of the people.



I. Do you think it made a difference?

R. Well, I should hope so.

I. So you felt that it was a good idea that he did that finally.

R. Yes.

24. Is there anything else that I should have asked you about this topic of apology and forgiveness, which I should have asked but I couldn't think of?

R. No.

Interview schedule for people who have been apologized to. (Victims)

APOLOGY-FORGIVENESS SURVEY

Number # 6B

Date 2/6/04

The Altruistic Personality and Prosocial Behavior Institute - Samuel P. Oliner, Ph.D.

- 0. Respondent's Name: **Carrie Stivers** Phone
- 1. Respondent's ethnic background: African American
- 2. Age: 70 Address: 507 West Edelen Ave.
Line 2: Bardstown, KY
- 3. Place of Birth: Bardstown Line 3: 40004
- 4. Gender: Female
- 5. Number of Siblings: 2 sisters, 2 brothers (+ 2 sisters that are deceased)
- 6. Highest educational level attained: High School + a lot of other classes. 1 Semester of J.C. for panAfrican studies.
- 7. What did you major in? N/A
- 8. Occupation? Historian (A Shitaqua Actor) I have worked in factories, hospitals, and in private homes.
- 9. Mother's Occupation: Seamstress and baker. She worked in restaurants.
- 9a. Father's Occupation: Distillery work. Then he worked at St. Joseph's College.
- 10. Are you married or do you have a significant other?
- R. I am widowed.
- 11. Sometimes people feel that they are connected to several religions. With what religion, and to what extent, are you connected with the religions listed below

	Completely	A lot	Somewhat	Not very	Little	Very little	Not at all	Denomination
Christianity			X					Catholic
Judaism								
Buddhism								
Islam								
Atheism								
Other (Please Name):								

trouble (now this is my mother's words) "If you want to soar like an eagle you have to stay away from those turkeys." My dad, he was an honest person, they both were, he would tell that he didn't want to see us on the street walking like we didn't know where we were going. He died years ago back in the day when black boys could not run. If it's after 6:00 in the evening, you don't run because people think you've done something. So, I came up in those days.

- I. Tell me, have things changed as a result of time going by?
- R. Well, around the time when this was happening, in the 40's and 50's, and then all that period in between after integration, it ceased. But it seems like now you can be sited for being somewhere or you know, it seems like it's coming back.
- I. Is it because you're not supposed to be there or because you're black?
- R. I think it's because you're black. Like I was saying that my mother told my brother not to run, because he had to come home from work, and she actually told him, "Don't run." And now if I had a grandson and couple or 5 or 6 boys in town and they start running in and out of alley ways, or just skating or doing anything like it, I think they would be stopped. They have been.
- I. If white kids did that, do you think they'd be stopped?
- R. I don't think so. I'm not trying to say...and it might happen to them, as who they were. If they were the Mayor's son, or something like that, maybe not, but this is a small town and we know almost every body.
- 13a. From Mother?
- 13b. From Siblings?
- R.
14. Growing up, did you see yourself as emotionally close to your mother? **Yes** **No**
Explain:
- R. Oh definitely. My mother was always there for us and we were poor but we had things that other people had because she was a seamstress and she let other kids come from time to time and visit us and she did everything for us, and worked hard, and she taught us all of our prayers. My mother was really silly. We had a lot of fun with her, and so did the other kids. Our house was where everybody came., that was because of my mother. Now that I'm grown, I have gotten calls, or I can be with a group of people my age or younger and they'll say, "Oh, I wish Ms. Florence was here." She was the type that would sit on the floor with the youngest and listen to them. And that's just how somebody expressed her at her funeral, that they could go to her and sit on the floor, she would sit down with the youngest or the oldest and listen. She was a listener.
- I. That's a very good thing to be because a lot of people don't listen too well, they just prefer to talk.
- 14a. Growing up, did you see yourself as emotionally close to your father? **Yes** **No**
Explain: Yes. My father was a clown. He worked hard, he worked at a distillery, and then he, we would, in our house, put on shows. This was not because he was drinking, this drinking came later on down in his life, but it was funny because there was a man in town that he used to say that

his kids... but, he used to, that's where we get our talent from, singing or dancing or something, because he was always doing that. He blows the trumpet for what we call an old star band. He traveled with the band, things like that... taught me how to ride a bicycle.

R.

15. What are the most important lessons about life that you learned from other important people in your life?

R. I think that my Aunt had a lot of influence on me, and then there was one lady, she was in her nineties, and actually her mother was African and her father was from down south somewhere, part African, part French or something. Her name was Aunt Mary. That was one of the things that we got to do and if we misbehaved my mother would say, "well, you're not going to see Aunt Mary." And she taught us all about the old ways and most of my family are historians because we like to hear everything, we like to hear all of those things. She had a great influence, and my teachers too, some of my teachers. Of course, there has been a religious, but she is a white religious. She was a nun, and she had great influence of me. She was very hard on me in school, but I found out why, as I grew, I found out why.

I. Why was she like that?

R. I think she was like that because, I thought she was singling me out all the time, but I felt that her advice was good. She was close to my mother too to the point where she would tell my mother, but she didn't do that at everybody, and I felt that she was really picking on me...

I. But you found out that she may have picked on you for some good reason, huh.

R. yes.

16. _____ In the year of 2000, on December 3rd, three communities of Kentucky Nuns, the Sisters of Loretto, the Dominican Sisters of St. Catharine, and the Sisters of Charity of Nazareth have apologized to African American people in Bardstown and asked for forgiveness. In your opinion, why do you think they apologized?

R. Well, I think that at the time that this happened, I happened to be on the board at Nazareth, Arts for life was the name of it, and throughout my life I have been at Nazareth, working at Nazareth, and I know the sisters pretty good. When this came up, I knew that they were going to do it, but I didn't say anything to anyone in town, and this one nun, she told me about it, and I said, well that's nice. However, I was there with the nuns and I know that it wasn't a community thing. It was just like a group of people that, it had worried them, I'm not saying that they weren't sincere at all, I mean it worried them, and they wanted to do that in their life time, this is my personal... and so the group of them got together and said they wanted to make this statement, however, I know that they weren't speaking for everyone in their orders, because I was at Nazareth and it seemed to me that some people were in denial, the older nuns, they just couldn't believe that Katherine Spalding, no, no, no, we didn't have it because they had never, I guess looked at the archives, or anything like that. Then some of the people said, well, these are not quotes, this is just what I was hearing: I wouldn't touch it with a ten foot pole; It's opening a Pandora's box; who is this group that's going to apologize? And these things came both from the religious and from local people at different times, and so I was asked by one of the sister's what they should do, and I said, well, you know, just apologize, but then one of the sisters came to me and said that she would like to run something by me about having some kind of a play, or some kind of a vignette or something to demonstrate the forgiveness part and would I look at the script. So, she gave me the script, and I read that script, and before I got my comment in, she told me

they had revised it, so when I get the revision, it's still not suiting because it's saying, its like a monologue and it's in dialect, and its telling the story... she wanted me to get her two men and a woman, and a child, or something. So, I read the script, and the script went something like: the sister mother general is in the office, and this man,... I hope I can remember, I should have kept the script, and he comes in and he knocks on the door, no, he doesn't knock on the door because she scolds him for coming in. and, what he's coming in for is he has a daughter and he wants to send her to school and she's telling him what she can't do, so the script goes like...he comes shuffling in, as I can remember, with his hat in his hand...

I. This is a Black man?

R. Oh, yeah, one of their slaves. So he comes shuffling in and he goes into this dialect... Do you know Negro dialect?

I. A little bit.

R. "Well, yous sisters, I's beens here so many years and I's wants ta..." and all of this stuff. And that's what he's doing while he's asking her, but she scolds him for coming in, and then she goes and tells him, you know that we can't teach Black kids, we can't teach them, it's against the law and blah, blah, blah. He says, "Buy you knows me and so and so has been living here and blah." Well, that's part...

I. Stereotypes.

R. It was just too much. And so then, when I told one of my friends that I was on a committee with her at Nazareth, she says, "Oh my goodness." I don't really want to say anything about them, but off the record, they said "I don't know what's going on here." They said, "Oh, this is awful." So, they asked me well, what you going to do? and I said, "well, I'm going to tell her that, you know, that I'm not..." So when she called, I told her that I well, you know, I really wouldn't have anything to do with this, Sister. I said I would not dare to go in front of St. Josephs, they were going to have this forgiveness at St. Josephs and do some stereotyping. I just almost told her that I wouldn't touch it with a ten foot pole too. I said who wrote this, and she said, well a Black woman wrote it. Now, if the Black woman wrote it as part of history, and it was in the book, and she wrote it by history, then that's the way it was. But to have somebody to come out in front of St. Josephs church in front of a whole lot of people, and act this out, I said, I couldn't go along with that, it's not going suit, I know too much about my people here, and they would not appreciate this. Even though that's how history was, I said, now this woman that's Black can put it in a book if she wants to, but I want nothing to do with it. See, I'm president of the Black arts council, and that's why she wanted to get me to get the actors. So, I told her no. And I told her why. I told her it was demeaning and she was surprised. I told her that I wouldn't help her. And so, when Mrs. Hickman and everybody went to this celebration and all that at St. Josephs, I didn't go and I think that there wasn't many people from Bardstown there. I asked and I think that there might have been about six or seven people from Bardstown, but more from other places. Everybody in town was talking about it, and they felt like that's nice that they appreciated the fact...this is what I gathered from the people...they appreciated the fact that the sisters wanted to make that statement and everything, the felt like it was long in coming, and the felt like if they wanted to apologize, it should have been done in St. Monica's Catholic church. Some of the people I knew from Springfield felt like it should have been done at their church, and everybody felt like each order should have taken care of their own. It seems like they all got together and did it and got it over with really quick.

I. That play didn't appear then?

R. Oh no, I advised them, this is not right. It would be alright if that lady referred to it in a book. It's always referred to in books. But you know how the, anybody in our Black arts council would never do anything like that.

I. It's repeating the old stereotype and humiliation.

R. Yes. Of course, whoever wrote it didn't put it all in dialect completely. So I don't know who did it, but she probably didn't mean any harm, she was just...

I. She thought she was doing good.

R. Yes.

R. The other thing about it is, Mrs. Hickman, she hasn't been into our church as long as.. she may have wondered why some of the people did not want to take part because it was such a great thing to reconcile. That's probably because she hasn't been in our church for a long period of time. She is a very good Catholic woman, and very spiritual and Catholic, but she hadn't come up in the church, you know, like from the ground up.

16a. ____ Humboldt County Clergy apologized to the Wiyot people on May 4th, 2001 for the Indian Island massacre of 1860.

R.

16b. ____ Other (Name and place):

R.

17. How did they actually ask for forgiveness? Please Explain:

R. I don't really know because I didn't attend the service. The people that went to the service thought that it was very edifying and thought it was spiritual, and nobody doubted at all that they were sincere, it was just that I worked with the sisters, and I knew it wasn't a community thing. Now, the mother general, they probably gave them approval and probably took part in it themselves, but it wasn't a general thing, like when something goes down in religious, it wasn't anything like that. At least, I didn't see it like that.

17a. Can you describe the event itself?

R.

18. How did you interpret the apology?

R.

18a. How did your community interpret the apology?

R.

18b. What were the consequences of the apology?

R. It's probably, it went one ear and went out the other with some people. I appreciated and I'm glad that they did it, and I'm so glad that it happened, and if they want to right it up that all Blacks forgave them, there isn't much you can do about that. It's a hard pill to swallow because people have called me and said that it was on the internet, well, they haven't called me up here lately, so I don't know how long it's been on the internet. They probably called me because this Christmas, my son and daughter gave me a computer, so maybe that's why, but I read it and it's like all the Sister's in all those three communities, all

of them are asking for forgiveness, I don't think it's like that. You know, it was this group that did it, and I worked with some sisters, and they didn't take part in it, and it's not because they don't they are not sorry that they didn't take part in it. You know, it's like you and I, we talk about something... here's how a lot of people took it, like you and I would get to talking, and say oh that is a shame, and you say, we should do something about it, and while we're young and we're doing it, and let's together and get a committee, and we do it, and the committee are the same people like us that want to, they feel so bad and they want to apologize and so they get together and apologize. But if we go, and then we say, my whole family agrees but your whole family doesn't agree, it's not that they don't think it's bad, it's just...leave it like it is or show your actions. I have talked to some that have said, instead of doing that, show your actions. If you are going to apologize, then you put something out there in place. Do something to show. And I think that it's more of a spiritual thing that they are showing with prayer services. I don't see any monetary or any service.

I. Well, let me ask you this, I was told by some of the sisters that what followed from their apologies, they formed an interracial committee to try and fight racism on, well let's say an employer practices racist policies, that they kind of try to talk to him or her.

R. Okay, well maybe they are trying to do that. When they formed the committee, they met every Monday at Mrs. Hickman's house and so I don't know what they did. I don't know what's going on, but I know that some of the sisters are working peace and justice and that maybe that's what's going to come out of it...I was asked by Mrs. Hickman to go to Frankfurt on the 15th for a peace and justice thing, and I told her I would. I haven't seen what the program is, of what they do, all I know is that they have had prayer services and...

I. You don't know what kind of action they have taken?

R. No. You would have to ask Mrs. Hickman, because she is with that group that...and she accepted their apology on behalf of the people from St. Monicas. That was alright that she did that. The people at St. Monica's who have just lived it, more or less just left it as it was. They are glad that they did it, but it didn't shake them up or nothing.

18c. Do you feel that relationships between your community and the apologizers have changed in any way?

R.

19. Have you ever hurt/offended someone? Yes No

19a. If yes, in what way?

R. Probably. I have probably have because I talk a lot. But I don't know anybody that I did that it did something to their life, but I know I have throughout my life, I have lived 70 years, and I have been in a lot of spiritual fights, political fights, and I know that I have said some things that maybe weren't true about a person, when I later found out. It's just like the Sister's, I have been around them most of my life, and its not that I don't forgive them, I'm more or less letting it, I could be more forgiving. I'm not against them, or anything, but that is something that I have to learn. You have caused me to think about this. about the fact that I know them well, and they have been my teachers and preachers...right now I am going through a situation where, its hard for me to deal with religious, right now because I'm Black and I'm fighting for my rights in the Catholic church. And so I have to pray on that because sometimes in church matters, you can get your head messed with and it makes you feel angry. Sometimes, I pray and I say, God, I leave it in your hands and then I meddle with it, and that's part of where I really need help.

19b. Have you asked for forgiveness? Yes No

Why/Why not?

R.

19d. What were the results?

R.

20. Have you ever been hurt/offended by someone?

20a. If yes, in what way?

R.

21. Have you heard of any other groups apologizing to people that they have harmed? Yes No

21a. If yes, what group?

R. Um, each time that I have gone to a University or a school or something and did my talkings, people have come up and said that I didn't know it was like that, and I really apologized, they said we need to know more about that and so they say, well, that's why, my friend acted such and such a way, and they say that I'm glad that I'm going to try to learn more about this situation. And it might be about race, it might be about people that were afflicted in some way. I had an occasion to be with a sister from Loretta. I did a talk about a free woman who lives in Bardstown, while Bardstown had slaves all around. And I talk about this baby that they were selling at the courthouse. All this is true, this is a true story. And so when , right in the middle of my, and she's a religious, she was one that wore her Sister clothes, and all these people were tourists called leadership people, and so she, when I got half-way finished, she held up her hand and I said yes, and she says "You shouldn't tell these people that they sold a baby. You know that's not so. They wouldn't dare sell a baby. Babies are so little and what could they do anyway." This was a Catholic nun, and I said, well, you know, they did because they grow up to be big men. So, I came home and I rewrote my script, and added that in there, but she was trying to really show me up. That's when you, I am going to forgive her because she doesn't know any better, but she came from...

I. Ignorance.

R. I don't know whether it was ignorance, or embarrassment. I didn't got there to embarrass people, they asked me there because they thought it was interesting about this woman that could live with slaves and be free too. At that time, it was before the emancipation proclamation so it was unbelievable.

21b. What were the results?

R.

22. In your opinion, how important is apology and forgiveness in human relations?
Please Explain:

R. I think it's important to forgive, and I do forgive. As I was speaking about the sisters, I have spent many happy times with them... it's just, you know the history, but it doesn't affect you to a point when you forgive, that you can't be a Christian about it. It's something that lingers.

I. It's difficult to forget.

R. Yes, that's it. And then my mother says that if can't forget, then you haven't forgiven the people. But some things are..

I. Not forgettable.

R. Uh huh, and so if you don't let them affect you to the point that you don't want to effect that person, and you can't live through it without it being ugly, then it doesn't count. But if you can go through life and... that's why I think that African Americans are hard people. God created us, as my mother used to say, as hard people. That's why sometimes we don't excel. We are thinking, we are trying to find a happy medium, and think well, they didn't mean that and it's because... so I think that forgiveness is there.

23. Did you hear about the Pope's recent apology to Jews, African Americans, and other groups for centuries of persecution?
If yes, please explain:

R. Yes, I did.

23a. How did you react to this apology?

- R. I think that he was sincere, and I think that he appreciated. I think that they did, but we don't know what really...just like people here, they didn't know the background of what else was going on. But he did it all over the world and I think that it meant a whole lot to people. That he was a caring man, and he knows everyone's history, not like some people, that maybe didn't know. They just think that everything here in Bardstown has always been the same. But he knew, and he apologized, not himself, but he wanted to use himself in the example so that we would forgive.
- I. He actually also apologized himself in many different places and countries. He was one of those guys who apologized in the various camps where he went to visit and the various communities. So, he is really a wonderful... I am a little worried about his health right now, frankly.
- R. I am too. and I'm worried about his safety and his health. And I resent it very much when people say it very much when people say he cannot hear. His mind is very clear. I'm not a doctor, but for the things that he said, and the things that he does, his mind is very clear and I hope that it will stay clear.
- I. And stay around a long time.
24. Is there anything else that I should have asked you about this topic of apology and forgiveness, which I should have asked but I couldn't think of?
- R. Well, one of the things is, I have been a member of St. Monica's for years and for, ever since 1871 or 72, there has been no religions in our parish but the Sisters of Charity. However, when we had a Priest, it was Father Keefer, but somehow, they ceased to come to our church or be a part of us in any way...and I have often wondered why and have been with them in meetings, and have been with them one on one, and I have never ever got them to say why they left. People were kind of hurt about it. Some sisters of Notre Dame came to our Parish. Then our kids had to change and go the way they were teaching, and everybody wondered why they left when they were right here in Bardstown. We had to pay for these other sister's to come down. The things that I asked you, some are my ideas (Side one of tape ends)...different things we had, not as teachers or anything like that, and they still don't.
- I. Why do you think, can you tell me why you think it has happened?
- R. I don't know whether to get the sisters not to come, the Bishop had to say something ,and then the mother general, had to say something, and the Priest..
- I. Is the word Mother Superior, is that what they use it?
- R. Yes, well they don't use it now but at that time they did. So they ceased to come and I have worked with them for years and I have never found out why. But I have heard the older people say they are against, I have heard some people say that the Priest didn't like the change, and that it came around by the change of dress, and I just don't know. The other teachers were religious teachers, because see, we had a fully integrated school, and then all of a sudden we didn't have a fully integrated school and our kids were told to go up to St. Josephs, and some parents sent their kids up there and then some didn't. and then we had religious education classes for them, and that's when the Sister's of Notre Dame came, right through that time, and gave religious education and it kind of through our kids back from what they had been used to, and some of the people...and the nuns that came were old.
- I. They had there old ways of dealing with kids.
- R. They were dressed in nuns clothes and some of us took our kids out. They told me, when my son was in the fourth grade, that he had to go to St. Josephe, that the whole fourth grade was going, and so I sent him, and he went one year, and he was called all kinds of names, and I took him out and put him in a public school, and then I had to send him to religious education on certain days, to see that he got to church and everything. But, people at St. Monicas are really still thinking what happened to our school. We had an old school and we went to school and church in our classroom because the treatment we got at St. Josephs. And so we built finally, with the help of

- everybody in town, we buildt our own school and church.
- I. When did that happen, what year?
- R. The year that we moved to the new schoo? 1956, round about 56, and uh then we had the whole thing, then all of a sudden we had to leave and go to St. Josephs. After we left, and they had no more classes, while we were there St. Josephs got too crowded and they had to come and build another section onto our school to house all the kids. Right after that, we were told to take our kids up to St. Josephs, so that left us with the property empty again. I mean, you know right now, we have adult education...its just been a struggle.
- I. So, overall, you think that the apology is a good thing, but it may not have gone far enough. Right, is that correct?
- R. Right.
- I. and then the apology is not done by all people, only some good people. Other people were either indifferent or did not think it was a good idea.
- R. Yes. That's exactly way most people at our church took it. and the other thing that they said was if there was going to be an apology, it should have been done in the Black church with the Black people. They probably thought let's do it at the cathedral because that's the thing for all the rural area, and see they were apologizing to the rural people out here, I don't what they did in Louisville, I don't know whether they apologized in Louisville or what. But it was buzzing out here that they should have been at St. Monicas, where all those people that came from Nazareth, that were slaved and descendents of slaves, that was the thing I know that they should have been at St. Monicas. The other thing is they felt like they all ganged up, that all three orders got it together and all three orders did not offend St. Monicas. So, they got all together at this one thing and did it with all three.
- I. Do any of the sister's subsequently have some second questions about why they did not do it better, or did they sort of let it go?
- R. When I was at Nazareth, it was just a hush, I mean, after this happened at Nazareth, nobody talked about, you know, I might not have been with the group of sisters, but the group of sisters that I was in was like, you know, I know they were sorry because I have worked with them, and I know how kind they are, and most of them are, but... you know, it was coming out that it was an embarrassment to them, it was a sore thumb to us. I am not saying that it shouldn't have been done, but I think that you can't right something up, that these sister's have been forgiven by all the Black people, because I have talked to people from St. Augustus and different places that had comments on how it was handled. It was handled in good taste, and it was sincere, I am never going to say that it wasn't sincere, it was really sincere, and I feel like they felt like this has gone on long enough, we must apologize.
- I. So, I think that what you are also saying is that they missed an opportunity to make it good, to make it count, rather than doing it in the Black churches, they...
- R. They should have taken care of...this other lady, she is old, she had parents that worked at Nazareth, worked in the kitchen and everything. She said, "I am not about to go over to St. Josephs where they ran us out years ago and didn't want us to hear them apologize for what they did to my people." So, she didn't go, I mean, she said she wasn't about to go. she felt like it should have been done in the Black churches.
- I. To me, it makes a lot of sense. That's the way it should have been done, absolutely in those places.

Interview schedule for people who have been apologized to. (Victims)

APOLOGY-FORGIVENESS SURVEY

Number # 7B

Date 2/04/04

The Altruistic Personality and Prosocial Behavior Institute - Samuel P. Oliner, Ph.D.

0. Respondent's Name: Deacon Rus Cooper Phone (859) 336-3097

1. Respondent's ethnic background: African American

2. Age: 63

Address:

Line 2:

3. Place of Birth: Springfield, Kentucky

Line 3:

4. Gender:

5. Number of Siblings: 8. I'm the oldest. 5 sisters and 3 brothers.

6. Highest educational level attained: College. Graduated in Pastoral Administration

7. What did you major in?

8. Occupation?

I am a Deacon in a Catholic Church, Pastoring. I am retired, really , from Ford Motor company, in Louisville, Kentucky. I worked there for 36 and a half years, and I was an EAP rep there, employee of assistance professional, and I retired and I was the Pastor doing that part time, and when I retired, I took over full time.

I. Now, do you also have a Priest?

R. Yes, we do.

I. So, you working with him?

R. Yes.

9. Mother's Occupation:

She was a (can't hear tape)

9a. Father's Occupation:

(can't hear tape)

I. Now, you are Catholic, right?

R. A cradle Catholic.

10. Are you married or do you have a significant other?

R.

11. Sometimes people feel that they are connected to several religions. With what religion, and to what extent, are you connected with the religions listed below

_____ Completely A lot Somewhat Not very Little Very little Not at all Denomination



Somewhat (2)
 Not Very (3)
 Not at All (4)
 Refused (5)

R. Not that I know of. He died when I was ten.

12a. Mother's Level of Religiosity:

Very (1)
 Somewhat (2)
 Not Very (3)
 Not at All (4)

Refused (5)

R. She's still living, she's 81. She the rosary every day.

I. So, you would call her very religious, right?

R. Yes.

13. What are the most important lessons about life that you learned from your father?

R. Not too much, except don't live by the sword, die by the sword. I learned that from him.

13a. From Mother?

R. She was a good person. Work for what you want, and whatever you do, take care of your family.

13b. From Siblings? Were you close to them?

R. Yes, we are all close. All still living. All close. All workers, no lazy people around us. We all get out and work for what you want, what you need.

14. Growing up, did you see yourself as emotionally close to your mother? **Yes** **No**
 Explain:

R. Yes, she is number one.

I. In what way?

R. Well, at one point in time in our life, she was like both mom and dad. My dad was killed when we were young, he and his brother got into a fight, and his brother shot him. And so she had to be both mom and dad at one time until I got up, I was the oldest, until I got up to where I could kind of take over and help out with fatherly duties. She was a fatherly figure too, she was pretty tough, and demanding that we do what we needed to do in order to survive. We took care of what we needed to take care of. We needed to learn to survive. Make fires, and take care of my brothers and sisters. I learned to cook. I learned to flat hair. I learned to wash, learned to scrub floors, and mop and wax them. All of that stuff at an early age. So, I guess that some of my basics, some of the reason that I am the way that I am.

14a. Growing up, did you see yourself as emotionally close to your father? **Yes** **No**
 Explain:

R.

15. What are the most important lessons about life that you learned from other important people in your life?



R. Oh yes, there are some male figures that have taught me a lot. I really had to rely on some... as I started to play sports, my coaches, my baseball coaches, and football coaches, they were like father figures to me, as I come along at a young age, I fell well into sports and they were, they took me under their wing and taught me a lot. I hold them in high esteem because of who they were and what they meant to me.

I. These were African American men, right?

R. Yes, they were.

16. X In the year of 2000, on December 3rd, three communities of Kentucky Nuns, the Sisters of Loretto, the Dominican Sisters of St. Catharine, and the Sisters of Charity of Nazareth have apologized to African American people in Bardstown and asked for forgiveness. What was your view of that forgiveness?

R. Well, I think it was a great thing, for two reasons. One thing is it showed that they took ownership on their part for the wrongdoing that they had brought upon the African American people and the one thing it did, it also gave some closure to the fact that for years, they had ... and it really didn't show that they, again the type of people they were supposed to have been under God, and then Heaven played, they didn't seem right to us as a people. So, it brought some closure to the African American community in this part of the country. And then, wanting to get that off their chest and showing us that they were laying claim as being wrong. It showed us that they were claiming it as a wrong and accepting responsibility for it. That was something that, you know, any time you can stand up and take responsibility for something, a wrong that you have done, and do it openly, it goes a long way. All three communities got together and did that, so that was pretty big around here.

I. How was it actually done? In prayer, song?

R. Yeah, they did it in prayer, and they also had a statue that was built and dedicated at that time. It went over pretty big.

I. A statue dedicated to whom? A statue of whom?

R. Of an African American person. No name, just an African American person dedicated to... it went over big. I think, for that reason, admitting to a wrongdoing, publicly, it was a great thing. and it was changed, to show, as far as the attitude of African American people, that action peace too, on top of that. What you do and what you say, it means a lot. Are you still like you used to be, or have you actually changed. Therefore, the Dominican Sisters, for a long time, never had any African American women in the Nunerries here. And so, that was a... they worked for them...

I. But no nuns.

R. No, no nuns.

I. And so, have things changed?

R. And so things have changed there. That was a show me piece, that was an action piece there. There are some things there. 30-40 miles down the road, there are the Sisters of Charity, which have had African Americans in their community for some time.

I. As sisters?

R. as nuns, yes. So, it's just, I don't know, its different in the communities.

I. Tell me, how do you think the African American community, generally, besides the people that were present at this dramatic ceremony. What I'm looking for is the African American community in general, how did they interpret that event? I know they had publicity in the papers and so forth, but how did they interpret that? See 18a.

16a. Humboldt County Clergy apologized to the Wiyot people on May 4th, 2001 for the Indian Island massacre of 1860.

R.
16b.
R.

____ Other (Name and place):

17. How did they actually ask for forgiveness? Please Explain:

R.

17a. Can you describe the event itself?

R.

18. How did you interpret the apology?

R.

18a. How did your community interpret the apology?

R. I really can't speak for the African American people in general, you know, 'cause it was a wide spread audience. You take people out of Olivia, people out of Bardstown, people out of Lebanon, KY., people out of Springfield. It was a rather large audience that showed up. I guess really truly if we had to speak on general public it was people who knew all about it, or they wouldn't have showed up. If nothing else, just to see, inquisitive about the whole deal. They did show up, but I really can't comment.

18b. What were the consequences of the apology?

I. I was told that some of the consequences of the apology is that they have established some sort of interracial commission to try to fight racism on the job and other places. Is that a reality you think?

R. I would say yes. I would say it has been better on that. No only that but I would say as a whole, the workplace...

I. Discrimination? You think that has changed?

R. I would say yes. But no only that, you could go to them for assistance, any of them for assistance, because anything that looks a little fishy, you know, and just help, and just prior to what how much of a panic it has been. And they have institutions too where their hiring practices... hospitals and things like that that they run.

I. Have also changed for the better?

R. Yes, the better I'm sure.

I. I am sure that racism still exists like in many other places.

R. Oh yes, in the church itself. One thing I can say is that it is there and you can feel it. Me, myself, I am a black Deacon in a Catholic Church where the hierarchy is all white over me. We have a sacramental moderator, I am the Pastor, and he is the sacramental moderator because we don't say mass. It's different because I can not consecrate, Deacons can not consecrate. I have had 2 years of theology and Priests take 4 years of theology and he can consecrate and can not marry. In the Roman Catholic Church you don't have married Priests. My if wife died and I went to the Priesthood, I would get a special dissertation from the church, take 2 more years of theology and be consecrated into the Priesthood. As it is now, we have to have a Priest come in and consecrate, so he is the sacramental moderator, and he comes in to say mass.

- I. In the church, what is the population, the percentages...
- R. It's about 90-10. 90% African American and 10% white. But that thing about racism, everybody that's in charge is white. So, what does that say about racism? Everybody that's in charge, mostly in this area is white. And you feel it sometimes. When you come up with some suggestion, you want to cant something, you have the meetings and so forth that I have to go to. It's just that you don't have that backing, that person on your side. Why does it have to be that way? Simply, because they don't understand. They're not coming from the same place that you come from. I come from a different place and they don't know that place. You can't claim to be me if you don't come from where I come from.
- I. Do you challenge this?
- R. Yes, I do.
- I. And does it help a bit?
- R. Yes, it does. And I explain the reason why things are being...and a lot of times flags went up and I had to try to be understanding. Because so and so, blah, blah, blah, but the majority of the time, you know. The thing is, there is always a challenge.
- I. So, back to the apology. Do you feel that it was a good thing that it happened?
- R. Oh yeah, anytime. I feel it is always good when we can get them to stand up and say publicly, "I accept responsibility for wrongdoing." It's always good. Acknowledgement, any kind. Any time I can get you to stand up and say, and acknowledge publicly that you have accept responsibility for a wrongdoing. I believe that that's good.
- I. So, you feel that three years later things have changed a little bit in the town?
- R. Somewhat. Some positive change and my overall view of it is that it was good. Simply because anytime you can get someone to publicly acknowledge and take responsibility for it, that's good.
- I. (Sam tells him about Indian Island)
- 18c. Do you feel that relationships between your community and the apologizers have changed in any way?
- R. N/A

19. Have you ever hurt/offended someone? Yes (yes, I am almost positive I have at some point in time.)

No

19a. If yes, in what way?

R. It would had to have been 20-30 years ago. I wouldn't do it now.

19b. Have you asked for forgiveness? Yes No

Why/Why not?

R. N/A

19d. What were the results?

R. N/A

20. Have you ever been hurt/offended by someone? I'm sure I have been. I can't remember...

20a. If yes, in what way?

R. Back when I was growing up... I was in this town before integration. You couldn't go into restaurants and sit down. And I remember going into a restaurant and ordering hamburgers and stuff, and we had to stand up. You had to get your order through people sitting up on the stools at the bar, hamburger and fries. And I can remember a guy saying a slur there to me one time, and that really hurt me as a young boy. I guess I had to be 14 years old. That was really hurtful to me, because later on I became a good athlete and he wanted to pat me on the back and talk to me after that. He had forgotten, but I didn't forget it. As a matter of fact, I never did forget it. Because it was OK with him and evidently he used to... he was kind a like a... "He's just another so and so." He's use the "N" word. But later on I wasn't one. "You're different from them." Because I could run and catch a football, and I went on to college and did well. That hurt me and I never really did forget it.
I never could forgive him for it. But now, it is not a big deal. I have forgiven him now. I don't carry that burden with me anymore.

21. Have you heard of any other groups apologizing to people that they have harmed? Yes No

21a. If yes, what group?

R. There was some here but they've died off. I was a young boy when a lot of that stuff was going on but those people are dead now. Time heals all wounds.

21b. What were the results?

R. N/A

22. In your opinion, how important is apology and forgiveness in human relations?
Please Explain:

R. I think it's good for relations if it's done at the right time. The setting has to be right, and it's good if it can be done within the right city. When those people are alive and in that city. I think it's awful bad if they die and it goes, if they happen to die off before the people that the thing was done to.

I. What about for historical troubles? Let's say that you are a descendent of probably slave people, right?

R. Yes.

I. Then your forefathers have been oppressed as slaves. Now, would it be good for descendents of slave holders to apology to the descendents...?

R. Yes. But this is what causes this whole burden to me to be carried on. And those people, I have been in conversations with them as of late, and people say, "Yeah, but we've got to forgive them but I didn't have anything to do with my father's..." I just heard this a couple of months ago. Because they're not willing to take on the responsibility of what the fathers have done. There are plenty of people out here in the world who will tell you, "But I didn't have anything to do with my father's deal." They don't feel like they should hold any of that burden. They won't accept that part of the burden. There's a lot of people out here in the world who will say, "But I didn't have nothing to do with that." If you're going to get into that, you are going to get into a whole lot of that.

I think apology should be done in the right setting where it took place to relieve that burden, at that place and at that time. Because people later, they're going to say, "Hey man. I've got nothing to do with that. I don't owe you blah, blah, blah."

I. But of course they are wrong because they live with the privileges...

R. Why sure they live with the privilege. A young white male walking down the street has never experienced part of what's going on. His makeup, his aura, whatever, when he's walking down the street he doesn't feel what this young African American male walking across a street from him is feeling, because he's suffering some other things. This white male is just walking over here and he's just free as a bird because he's never suffered. He's never lived with any of these things. He don't know nothing about running, and the cops talking to him all day, and all these kinds of things. A black boy, he's born with it.

I. Do you think that things will ever change for the better, substantially? How are we going to change things for the better in this world?

R. Well, one thing we're going to need to do is we're going to have to pray about it. That's first of all. Seek the faith of God, pray about it and then we have got to be better to one another. Because we're all brothers and sisters. We've gotten away from that. You think you're separate, you think you are somebody else, but you're not. You're not somebody else. Whatever you do to... the words are "Whatever you do to them you do to my brothers" and that's what we've gotten away from. You think he's somebody else but he's your brother.

I. How do we get these people to accept that?

- R. I don't know. That's the point.
- I. But I think that there is something that could help, and I guess it shows my bias here, is that education about ...so that people will know. They don't realize how troubled history has been and the consequences of those troubles are still with us. So, education would help a lot.
- R. One thing about it, we've got to do what you're doing and dig, dig, dig. We've surely got to know where we come from. If we don't, we surely don't know where we're going.
We have to do that.
23. Did you hear about the Pope's recent apology to Jews, African Americans, and other groups for centuries of persecution? If yes, please explain:
- R. Yes I did.
- 23a. How did you react to this apology?
- R. I think it's great and I think it's a great thing that he did. I think that this Pope is a little bit different. He is about the world and not wrapped up in himself. I had an audience with him. I was very fortunate to have had an audience with him, as an African American, in 1992, down in New Orleans. I was chosen as a delegate. Pope John Paul II, he is a rare. He's different. They usually don't pick one from where they picked him. He's done some things, traveled to countries and stuff that the others haven't done.
24. Is there anything else that I should have asked you about this topic of apology and forgiveness, which I should have asked but I couldn't think of?
- R. No. But if they could only get the brothers to do the same thing. I don't know how they could do that but...
- I. By brothers you mean...
- R. The men, white men.
- I. You mean monks?
- R. To be as forward as they are. They (the sisters) always lead the way. They're first in everything they do. But they can't get they're men to be as forward as they are. I
- I. You mean Priests?
- R. Yes.
- I. It's like when they started this abuse thing, it was supposed to have taken place 17 years ago and I'll let you in on another little secret. There was a black man that was in charge of the Bishops and his name is Wilton D. Gregory, he is in charge of the United States Catholic Conference of Bishops, and 17 years ago he called for this thing to take place and it never happened. And I would dare say that they would have had this thing cleared up, but now that he is a Bishop, the abuse cases were brought to fruition. Why didn't it take place 17 years ago like it was supposed to. He called for it, it didn't happen. They swept things under the rug. They're not doing what they're supposed to be doing. People need to look at these kinds of things that take place. Why is this, why is that, why didn't those guys take charge and do what they're supposed to do when all those other men were in there. Now, here we are, here's an African American Bishop who is voted in as head of the national Catholic. Conference of Bishops and it takes place while he is open. It was supposed to take place 17 years ago. But they put it on the back burner. I am saying we need to step up. Why didn't they step up and take care of business.

QUESTIONNAIRE

Apology and Forgiveness
Principal Investigator: Samuel P. Oliner
Altruistic Personality and Prosocial Behavior Institute
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P1

1. Age 55 Name: Rev John Judy #8B
2. Place of Birth: New Orleans, LA
3. Location of your Parish: Louisville, KY
4. Highest educational level you have attained
- (1) Some College
 (2) College BA or BS
 (3) Postgraduate College
 (4) Advanced Degree(s) (4a) What Advanced Degree(s): M.A.
5. Have you ever been hurt/offended by someone in the recent past? Yes No (If No, Go to 6)
- 5a. If yes, in what way?
- R. I am the pastor of an affluent white suburban church in Louisville, KY. I am the first Black pastor over an all white congregation. So, I have dealt with lot's of stuff. One thing that I can say that has been a consistent theme that I've had to deal with. And this is from within my congregation I'm talking. The certain issues, well first of all I can never do enough or be enough for everybody, and so there is certain issues that are like I will never be forgiven for. It's like a weapon, a repeated chance for complaint. One example is for years, Father Jon doesn't spend enough time in the school, he is not visible enough in the school. Now there is a record that speaks for itself of everything I have done and everything I've improved and increased in terms of the school. But, it doesn't result that chant in complaint. OK there is nothing I can do about it. OK because nothing is going to satisfy, because as far as I am concerned, that is a camouflage tactic, because there is some people that I believe will not be honest enough to admit is that the real problem they have with me is that they have never had a black man over them before. And they have a hard time accepting that a Black man has the final word on everything here. So that is kind of bluntly stated.
- I. And you feel that very clearly?
- R. Oh yeah. And it is very much offensive, and directed to be offensive to me, yeah.
- 5b. Has the offender asked for forgiveness? Yes No
- 5c. Have you forgiven them (him/her)? Yes No
- 5d. What was the result?

R. I have had some instances of it but it was not something that is initiated on their own. It is usually the result of a direct confrontation where I in a sense have had to back them into a corner and put their feet to the fire.

I. Were you able in some ways to forgive them for the taunting?

R. Oh yes, and my whole point is to provide the opportunity or create the opportunity for them to understand that yes I am a pastoral and compassionate person if you give me the chance to just demonstrate it.

I. What were the results?

R. My sense is that for one thing it defused the tension, in some cases it has brought a lot of clarity to the picture that wasn't there before. There is at least a better sense of understanding, and the decision had to be made. I'll put it this way, I believe that if anything I pushed them to the point where a decision had to be made. Either we go on together from here or somebody is going to have to part company. It gets that severe. And both have happened. But, you know there are those who have made the decision to move on together. So, we are at least polite, civil, understanding, and can work together.

I. Now you say that the parish is largely white?

R. Yes, ninety-five percent.

I. Do you have any allies among them?

R. Oh yes. I have been here 8 1/2 years now and there are more than allies at this point because over the eight and a half years all the bad news bears are all gone at this point.

I. Gone in what sense?

R. Some of them have moved away, some of them have died off. I have buried quite a number of them interestingly enough. The point is that whole air of negativity that was so active for so long is now, at this point, gone, and it's only like in the past year that we see the evidence of it. So, the majority of the community that we have here now, I would say and feel very strongly, that they are very much in support in backing me up as their pastoral leader.

I. Was it difficult for you to forgive these folks?

R. Yes, it was difficult to forgive them, it was also difficult to serve them as their pastoral leader, while I was working through the forgiveness.

I. Did you have any support from the people upstairs, your bishops, your superiors?

R. Not really, not demonstrated. Maybe assumed, but not demonstrated.

6. Have you ever hurt/offended someone in the recent past? Yes No (If No, Go to 7)

6a. If yes, in what way?

R. I cannot think of a specific incident where that has happened. If it comes to me, I will.

6b. Have you asked for forgiveness? Yes

No

6c. What was the result?

- I. December 3rd, the dramatic apology made in Bardstown. Were you present?
 R. Yes.
- I. Can you tell me, what actually happened?
 R. It was built and advertised as a worship service of reconciliation and it was the protocathedral is where it took place, and it was full, it was packed. It was, I'd say, the majority were African Americans that were present, but maybe sixty percent African Americans, 40 percent. It was a regular prayer service, with hymns and readings and prayers, etc. then, at one point, the head sisters of the three religious communities, they all spoke. Basically, they acknowledged the fact of the history of practices of racism, including ownership of slaves that were there. In doing so, they acknowledged the challenges before they continued to work through the injustices that pervade on a more subtle level. And in that context, the officially offered their apology to the African American community for the sins of the past, acknowledging that they can't change what happened but they can apologize for what has happened today.
- I. Most importantly, how did the African American community respond to that?
 R. Well, I thought that the attendance was good enough to demonstrate an openness on the part of the African American community. I don't believe that there was any particular sense of resentment about referring back to the sins of the past, it was a way for African Americans, it was not so much going back to it as it is something that's ever present with us as we move forward. I do think that everyone enjoyed and appreciated the service and the gesture on the part of the three communities of sisters to do it. Now, that's my general assessment of the community.
- I. Now, the recipients of the apology were obviously African American leaders, right?
 R. Yes.
- I. How did they respond, in a specific way, making statements?
 R. Well, in the service, there were some designated, I think there were two for sure, maybe three, designated persons, African Americans who were asked to give a formal response. And so they gave a very brief response to the sister's apology.
- I. and the response would consist of what, that appreciated it?
 R. Primarily a sense of appreciation.
- I. What else followed from that? food follows?
 R. No, there wasn't.
- I. Hugging or crying, any of that sort of dramatic stuff?
 R. No, not really. It was just a service itself.
- I. Now, in your view, what may have resulted from that dramatic meeting?
 R. What may have resulted from that dramatic meeting? Anything that is positive? Any interracial commissions?
 I. No. Can I kind of talk for a minute about my own personal...
 R. Please. I would be grateful.
- I. In terms of the service itself, I kind of gave you my assessment of the community. But let me tell you were I was as an individual. I can understand the sisters making that dramatic move and doing in accordance with the Jubilee year and the call for reconciliation, and forgiveness, and I appreciate them doing it. The effectiveness of it I thought was more for their benefit than for the benefit of the African American community. It's nice to get an apology for the sins of the past, as far as I am concerned that's not enough to move us. I would have loved to have heard along with an apology, a very concrete demonstrated action of reparation. As a result of acknowledging the sins of the past, not only apologize, but "This is what we'll do" with everything that we have benefited from in that era. I was disappointed that this did not happen. And I am not aware of any follow up piece of any type of counsel or work, or whatever that is an outgrowth of this dramatic gesture. The other thing, and this is just a personal thing, I am a liturgist, because one of the white-American sisters knows me very well and has served in Africa and knows that culture, she asked me right away what did I think of the service. How did I feel about it? I said, "Well, it was nice it happened, it did need to happen for me, but I felt like I walked away and there was something missing. I think what was missing was that the whole design of the service, it was too white. It was something that would be very typical for white Americans to be able to enjoy and be comfortable with. OK. But it didn't reflect, it didn't bring forth. It was a golden opportunity to bring forth and to showcase the gifts of the African American community right along with that apology, and I feel that they missed the boat on that. For

example, if I were asked to plan that, after all of that talking, one thing that would have spoken very strongly to me, and I believe to all of the African Americans sitting there, is this. Before that service ended, I would have brought up into that sanctuary the oldest living African American in our community there, the very oldest, no matter how frail that person is, and I would have had that elder, who represented our past, lay his or her hands on each one of those sisters. That to me would have spoken more strongly of a kind of reconciliation of what I think they wanted to accomplish. But they would not have known that if they were just designing this themselves.

- I. So there was no consultation?
- R. I think there was some. But it wasn't enough. I think that they did consult with some AA's but my suspicion is that they were very careful to keep it comfortable for them. And I don't mean this in the sense of indictment, it's just my assessment of what I got from the feel of it. And I have ministered for this community, with this culture, so I understand that it's just a natural thing that they try to do things that stay in the realm of their comfort zone.
- I. I have heard, I forget which sister, I have interviewed about 8 or 10 of them. I have also interviewed about 5 or 7 AA's already, and 1 or 2 of the sisters told me that either they were planning to or that they have formed an inter bi-racial kind of community, where they are going after employers, unless that is all manufactured, employers who were discriminating. In other words trying to shame them into some reality of why is this place devoid of black people. So you don't know about that?
- R. No. I am not aware of that. I can see where that would be a natural direction that they would go with this.
- I. So you don't know of it existing?
- R. No.
- I. I'm a little puzzled because they said that this is something already formed between AA's and ...
- R. One thing that did strike me is that in the 3 communities of sisters, going back to the service itself, I know that there is one AA sister who belongs to one of those communities.
- I. Sister Jackson.
- R. Right. And I am surprised that they didn't have her up there on stage for this.
- I. Yeah. That is surprising isn't it? Now, some of the sisters also said that in fact that she wishes that more white Priest and I guess Monks and so forth, would do something like that because to their knowledge they haven't done anything of that sort. That was kind of an interesting statement. Why don't they do something like that too?
- So now 3 years and one month have past and you feel that things are the same. There is nothing noticeably changed, or is it just wishful thinking on my part? I don't see anything out there in the public arena that speaks to that is a direct outgrowth of that service, or gesture. What I can say is ... well first of all, in terms of the Dominican Sisters, I am an associate member of their community so I have close ties with them and I enjoy dropping in on them whenever I feel like it. I celebrate mass with them sometimes so we have good interaction, and always have had it. Ironically, they have no AA members in their community.
- I. Why is that?
- R. There are some who are trying to get the rest of them to address that question, but it seems to be that they're really afraid to address it.
- I. Is it that there are not enough AA sisters or is it because they're kept out, or...
- R. I think it's because, once again, I would say that it's just a natural experience of the culture to stay within your comfort zone and kind of expect someone as an outsider to come and sit in and adjust to you, because you're the majority. This is the majority culture so you need to just come. We want you to come in but we want you to assimilate and become a part of us. When you consider the specific history of black/white relationships in this country, that's asking more than the usual, I would say. If they really wanted it to be open and attractive to AA's they have to give some very different messages to that AA community to know that they are not only welcomed, but are wanted.
- I. Are there any ... I am showing my ignorance... are there any number of AA sister communities around.
- R. There are 3 in the United States.
- I. Located anywhere in the area there?
- R. No. They are in the south.
- I. Do they have any white members?
- R. I don't know if they do or not. I don't think I have met any white members in those communities.

Let me just add this little piece. It is a story called Trivia about the sisters here in Kentucky. You know the Bardstown area was one of the first established Catholic diocese in the country, again in Baltimore, and the western end was Bardstown, so central Kentucky has a very very long standing Catholic presence in history. There was a Dutch Priest called Anerinks, who had a very visionary, forward mindset in terms of the mission he had come here to accomplish and one of them was an attempt to establish a community of all black sisters. And he had the beginnings of a community here, but he could not get any Bishop to give canonical approval, to get it from Rome. It was the Bishops who told him that the church does not need a black community of sisters at this time. So that effort died out and what arose in its place is the Sisters of Loretto, one of the 3 of this group. Bardstown became its own diocese in 1808. That was not addressed in this service either but it's a pretty well-known fact.

- I. Are they ignorant of it or did they deliberately avoid uncomfortable things like that?
- R. Yeah. I think that they were being very careful to do something that would be comfortable for everybody concerned and they wanted it to be successful, and I think that's how they would measure a sense of success. Obviously I wouldn't. I just stir the pot.
- I. Being informed that the buildings had been build by slaves, and so Bardstown...do you still call it Cathedral?
- R. It's a protocathedral. That means that it was the original cathedral. It's not anymore because the Bishop's seat was moved to Louisville where the present cathedral is. But this is still an active Parish, and it is still used as a cathedral. I was ordained there as a priest. It typically happens in the Cathedral. The only African American that was ever ordained in that building.
- I. How extensive now is the presence of African American Priests in the Catholic church? Is it still?
- R. In the United States? (yes) ...I would guess that across the United States there are about 400 or so.
- I. So, that is very tiny in comparison to 39 million African Americans.
- R. yes. Probably about 10 or 11 white American Priests.
- I. So, I did read some clippings from the press when this event occurred and I think that it may even have hit some national news too, and so are you familiar with that, as far as newspaper clippings?
- R. yes, I remember reading, at least, what was printed in this area. I was curios to see how it was reported.
- I. Was it reported accurately?
- R. Yes, it was accurate but objective. My comments are very subjective, of course.
- I. (In talking about the Pope's various apologies to different groups)... Do you think that such an apology was important?
- R. Oh yes, very much so, because I think the demonstrated change of attitude and action needs to flow from the top down. What I liked, as far as I am concerned, and I do hold the Pope in very high regard as the person that he is, what I very much like about it is that he didn't just do a gesture of apology. He has been demonstrated through his letters and writings, he has been teaching the importance of reconciliation before doing the actual gestures. He has been teaching it to the Catholic communities. I think one of the most dramatic challenges he put to the Catholic community is because of who we are. We have to take the first step to initiate the reconciliation. I see that what he has done as backing up what he has been teaching and speaking all along.
- I. So, you feel that this very dramatic gesture does have some positive effect very much later?
- R. Yes, my only concern is if it comes across as more of a sort of an isolated event, then it won't carry much impact. But, if it's in the right context, it can very much reinforce a lot of the importance of it's own context.
- I. As you know, millions upon millions of people are hurt, in one way or another oppressed, or hurt, or offended, and a lot of people are hurting, they are carrying anger bottled up within them, and some want revenge, and so forth and so on...and I think that it's not healthy for the people who are carrying the stuff, and I also think that it's not healthy for conscientious hurters, people who commit the evils. It's an important topic and I am very, very much interested in this.
- R. Along the same lines, I believe that beyond the words and even the gestures, the real evidence of whether this makes any difference is going to play itself out in meaningful relationships.
- I. Reestablishing meaningful and caring relationships.
- R. Yes, ...have to come together and learn how to share life together and appreciate the diversity that can enrich us.
- I. As a Catholic, as a Christian, there is a religious basis for apology, isn't there? (Yes) I mean, Jesus said, "Forgive them, they know not what they are doing," and so forth, do you think that the other groups are doing something about apologies? By the way, I always speak about genuine apology, I don't mean when somebody is just

throwing around words which are meaningless.

R. When you say 'the other groups,' what are you referring to?

I. Other groups, for instance, I mean to say is that religious basis for apology. Do you see any other basis for apology? Psychological basis, or do other faith and religions also trying to do something about that?

R. Well, I believe so. I believe that at the root and basis of all religious thought, regardless of the faith dimension of it, I believe that there is a set of, number one, connecting and communing with the source of our own being, which is God, however that is articulated. Secondly, in finding a sense of inner peace with self, and of course your relationship with God validates your self, and then the third piece is that it must translate into your relationship with the rest of the human family because we are all created in the same image and likeness and it's not articulated that way in different faiths, but it all basically boils down to the same thing. I think that in any type of group that has that type of basis, identity of who they are, that must be in place. The only groups that I can think of that would not have something like that, like the so called skin-heads, or hate groups...

I. Which there are too many of them around, by the way. If you take a look at the internet alone, my God, it's frightening, and I subscribe to ADL and I look at these people and think, 'My God, where do they come from?' It is frightening. But also, its around in different parts of the world. For instance, not only racism, but anti-semitism. It's sort of related to politics, but it's also...

R. Well, you can look at the war in Ruwanda, with the futus and the tutus, there are lots of layers of things that are feeding it, but the key instrument that keeps all that going is the hate.

I. The hate, and the fostering of it, and the encouraging of it, and the lying to people, and misrepresenting and misinforming them, and those who are not too well educated, unfortunately, buy it more frequently.

7. Did you hear about the Pope's apology to the Jews and others? Yes
 No (If No, go to 14)

7a. If yes, how did you hear about it?

R.

8. How did you react to the apology? (please explain briefly)

R.

9. Since the apology, have your attitudes and/or behaviors changed towards Jews in any way?
 Yes
 No (If No, go to 12)

9a. If yes, in what ways?

R.

10. Did you talk about the Pope's apology to your parishioners?
 Yes
 No (If No, Go to 11)

10a. How did your parishioners respond to this apology?

R.

11. Did your parish take any steps to share this information with the larger community?
 Yes
 No (If No, Go To 12)

11a. If yes, what steps were taken?

R.

12. Since the apology, have you noticed a difference in the behaviors and/or attitudes of members of your parish toward Jews?

Yes
 No (If No, Go To 15)
 Don't Know

12a. If yes, what sort of changes have you noticed?

R.

13. Do you see any changes in the behavior of Catholics toward Jews?

Yes
 No (If No, Go To 14)
 Don't Know

13a. If yes, what changes have you noticed?

R.

14. In your opinion, how important is it for an offending person, or group, to apologize to the offended person, or group? Please explain:

R. I would say that it is one of the key pieces of what guarantees the future of human relationships, because, what I have seen more than anything else, is what has caused the demise the relationship, is the unwillingness to apologize or to forgive. More than anything else, in all of my experience of counseling.

I. There is a famous sociologist by the name of Sorokin, who talked about love and altruism...he developed a term that I like to use sometimes, and it is "How can we manufacture more forgiveness?" What can we, as a school, university, society, the churches, the mosques, the synagogues, how can we foster this? Is it possible to do it? It's a 97 thousand dollar question...

R. My immediate answer is this. We have to address all of the ills, lets just talk within the American culture to begin with, within our American culture, we have to address all of the ills that tell us that human life and human relationship have no value. And all of the subtle ways that happens, especially through the media, the entertainment business, the images, the subtle ways that the corporate does it's business with it's marketing practice. The way business expulls the importance of the success of the company of the people whose lives... and possessions...

R. But also, I mean for example, it is such a common experience, you know, not too long ago, we were in the industrial revolution age. This country became strong through that. People were offered and allowed the dignity of work. They could chart their lives around the fact that they could provide for their families, their communities, etc. Well, now, that's gone. We are in the age of corporate takeover and buy-out and it's nothing. This happens still to this day. There is nothing for a company to go to any employee who has been loyal for 25 years and simply say that your services are no longer needed.

I. Because they move the company south or north, or east.

R. and there is no sense of loyalty, appreciation, or whatever, to the person who has served that company all these years. So, it's saying that this person's life and their living situation, and how they are affected by this doesn't matter. The only thing that matters is to keep the company successful and profitable.

I. The rich become richer, and the poorer become poorer and loose their lives.

R. But it also has to happen with life and relationships. Relationships issues have to do with all of the violence that is glorified in the entertainment media. It has to do with the fact that there are too many television shows, especially the situation of comedies, that are capitalizing on the level of disrespect that the child has on the adults. Adults are portrayed as idiots who can't think for themselves. It's all of that, and you know, the more that stuff is

- ingrained in people's thinking, the less they can recognize the value of relationships.
- I. That makes a lot of sense, but the question still remains, how the heck can we fight this? Besides spiritual transformation, but then this has to be followed with political action, because we live in a society, social structure and arrangements that are...
- R. I believe that we do have some things in place, but it's just a question of whether or not we are willing to utilize them properly. For example, in the corporate world, there are a number of companies who are beginning to recognize that proper time management and proper self care of their employees will not only give them better production in their work environment, but it will allow them to last longer, and they will save a lot of money on health care benefits. And the company will pursue that and uphold that for the sake of the company, but at the same time, what I am saying is that the top leadership of the company can recognize the importance of creating an environment of employees that have a greater sense of corporate responsibility of the future of the company and for one another.
- I. But, then also in the mix, you drop in competition, so that they say, well, we love to keep this fridge manufacturing company in your town where two thousand people are working, but we are going to go out of business because there are guys producing it cheaper in China, or some place. So, you have this terrible fly in the ointment here.
- R. Someone brought that up to me just in a conversation earlier today and he is in this business, and I said to him, "but you know what the problem with that is? When we talk about the competition, we're talking about dealing with the competition on our terms. And once again, you have to look beyond the business, and why we are going to move this operation to the Philippines, and you have to ask yourself, in order to do this operation in the Philippines, how many people that are going to be involved in this operation in the Philippines are going to pay a bigger price? Because, they are not protected by the types of labor laws that we have here. And how many more will be taken advantage for the sake of the company. We can justify it as keeping up with the competition, but under the wraps, there is a greater sin that is being committed there, you know, when we want to talk justice. Americans want to pride themselves in thinking that they are the champions of human rights. I don't want to get involved in this, but it's just a joke for me.
- I. They want to see you a false consciousness. We are free, we are the greatest, we have freedoms, but when you look carefully, you will find that there is a tremendous contradiction there.
- R. In the last ten years, I have developed ministries in Africa, I go every year and I find that when I come back from there, I have discovered that I have a whole new, daunting task before me and that is reeducating Americans about Africa. It is appalling to realize the Americans, with all of their advanced technology and information systems, that are so totally ignorant about their brothers and sisters on the continent of Africa. They are not interested in being enlightened. If once you learn, and understand a few things, there is a responsibility that goes with that knowledge that you now give. One of the key pieces, that so many of them, out of curiosity, want me to comment on the AIDS epidemic, and I say, "well, I'm going to tell you up front, I do not see evidence where the AIDS epidemic is decimating the content of Africa. Yes, it is very much there, and there are a lot of reasons why it is there, and there are a lot of things that have to be addressed to get it under control. But with all of the publicity and concern and the talk about AIDS in Africa (tape cuts out)
- I. Is it the top who doesn't realize, who doesn't have the sensitivity and the humanity in them, or is it the profit motive that we can't sell enough of it, or they won't pay us enough for it, or what? The Drugs... Why don't they sell these drugs for Malaria?
- R. Well, and I'm not even suggesting that they sell it. I am saying, that if God has blessed this country with all of his riches, we have a responsibility to take care of our brothers and sisters. But we have to be willing to recognize them as brothers and sisters first, and claim that relationship, and let the relationship claim us. That's going to bring some new responsibilities that we haven't been exercising or meeting. You know, how hugely profitable the drug companies are in this country. I mean they can put out millions of dollars for medical research, but you know, there are some things that you don't have to research with the money that you've got.
- I. So, speculate for me, where are we going to be 25 years from now in terms of intergroup relations? Are we making any progress, or are we going no place?

R. It's a frightening thought because we could be going no place, or we could be going more down the tubes with it. Just based on the past 25 years. It is my hope and my prayer that we will hit bottom soon enough, so that wake up, smell the coffee, and turn ourselves around, and we start saving the generations that are coming up behind us. We have a generation that was raised on being entertained by the violence and now we have a generation that's doing the violence. We have a generation where more and more people are antireligion because of so much of this negativity about it, in the media, in the entertainment, etc, there is so much focus given to the sin, and people have lost sense of the salvation, and so we have more and more children who are being raised with no religious foundation, and when they run into major crisis in their personal lives, what will they have to fall back on. That's why these hates groups are emerging. That's why gangs are so prevalent. People are looking for a sense of belonging. So, I don't know how much more of a price we will have to pay before we wake up and smell the coffee, but I do know that it's like an alcoholic, you have hit bottom first, before you are willing to decide, 'I am not going any further down than this. And then you begin to turn yourself around.' We have instances of it, in a lot of areas, but it's not strong enough to say that we are making a comeback at this point.

15. In your opinion, what role will apology and forgiveness play in the future of human relations, both interpersonal (one-on-one) and between groups (collectivities)?

R. see above questions.

16. Have you made any contact with those of Jewish faith since the Pope's apology? Yes
 No

Please explain:

R.

17. In your opinion, have Catholic-Jewish relations improved since the apology? Yes
 No
 Don't Know

Please explain:

R.

18. Is there anything else that I should have asked you about this topic of apology and forgiveness?

R. Maybe the only piece, and it's not that significant as far as I'm concerned, but when I preach forgiveness and reconciliation, I very actively preach and counsel people about coming forth with the apology before you are being asked and to apologize and forgive even if the other person isn't interested because that frees you up, the individual, so that you don't continue to be burdened by it. You have the right to be free to move on. Not held because of somebody else's limitations or inability's or unwillingness to move with you.

I. (on good and evil) Can the schools influence the importance of reconciliation to your neighbor?

R. Well, I think it is possible and it is badly needed. I think the greatest obstacle to that in this society is the antireligious legislation, that wants to prevent any type of religion or faith expression in a government environment.

I. But couldn't you also say, or argue, that religion sometimes is intolerant? They are not too keen on other religions. Don't those "liberals" have some leg to stand on?

R. They do but the biggest problem is not whether you are religious right or left, it is where our government is going with this legislation. You could teach a lot of stuff about the importance of reconciliation, of forgiveness, of the psychological dimensions, you could do that. We can't let it be something that is purely an exercise in information, it has to reach the inner being and sole of the person and cause a significant change in their whole way of doing and thinking. I don't know where you would go to get that without the identification with the whole source of your being. It's got to connect back to God. What better reason would there be to put yourself in the

position to say "this is not something I can change my mind on."

- I. You have to identify with God because God stands for justice, love, compassion.
- R. Yes. Our being and our connectedness with God is the greatest sense of motivation to change what is going on with us. And to be consistent in that change.
- I. Yes, I totally agree with you on this.
- R. We're in a country right now where prayer is out ruled in the public schools, and since that has happened look at the increased problems that they're having with public education from the atmosphere of violence to the incidences of it. The whole sense of discipline is gone. Teachers can not be effective as teachers if they can not exercise a sense of discipline. And now they have to be very careful because someone can very easily accuse them of being physically abusive or to use the accusation of abuse so that somebody can get their way. It's a mess, it's a huge mess. As a result, across this country now, you have so few people who are interested in going into the teaching profession. Once upon a time that was a very honorable position to be in. Now they actively avoid it.
- I. Not to mention, it's not well paid either in most states- very badly paid.
- R. Exactly. And all that one is expected to put up with. The interesting thing we have here because we're a Catholic school we of course can have an atmosphere where religion is taught as spiritual formation, it's part of the educational process. Our teachers here, our faculty has a combined education of 443 years. we have teachers here who been here for 27 years, we have teachers who've left here, went to the public schools because the money was so much better, and within a matter of days or weeks they were looking to get back in. With one teacher it was less than 48 hours till she was back. So what is that saying in terms of the education experience that is available for all of these children.
- I. So the question is how do we change that? Is it possible to change that? It's like a steamroller going down the hill and you can't stop it.
- R. I believe that change has to happen on all different levels at the same time. I believe that even at a public school parents, they may not be able to put children in a school where they can be taught about prayer or spiritual formation but they can sure practice it at home with their children as a starting point. We have responsibilities to have an effect on one another in our relationships. That's a beginning point and that is within our control and our charge. So everybody in whatever relationship they're in can bring forth a different kind of a standard of respect and behavior, whether it's in the home environment, the workplace, religious involvement, social circles, where ever it is. It's a beginning point. We can speak up about some of the ills that are around us and not simply choose to be victims of it. We can speak up or speak out, we can teach our children what is right and we can begin to challenge our peers to uphold for what is right and speak out against what is not right. We are in the society where we can actively participate in the legislative process, we can have a direct influence on our legislators if we take the time and get an education and understand the issues that are coming up to vote, and get in touch with our legislators and let them know the way we expect their vote to go. I remember someone from the state of Kentucky legislation who spoke to us clergy and told us, "Did you know that 4 phone calls on a legislative issue can sway the vote, that's all it takes." That's how few people call in.
- I. Maybe we're not so helpless, we have some power if we know how to use it or when to use it. Thank you so much for your time.....

Interview schedule for people who have been apologized to. (Victims)

APOLOGY-FORGIVENESS SURVEY Number #
Date

The Altruistic Personality and Prosocial Behavior Institute - Samuel P. Oliner, Ph.D.

0. Respondent's Name: Joe Giovannetti Phone: 826-5772
1. Respondent's ethnic background: Native American
2. Age: 54 Address:
3. Place of Birth: Eureka Line 2:
4. Gender: male Line 3:
5. Number of Siblings: 2
6. Highest educational level attained: Ph.D.
7. What did you major in? Journalism BA /Education MA
8. Occupation? Professor of Native American Studies.
9. Mother's Occupation: Housewife
- 9a. Father's Occupation: Mill worker
10. Are you married or do you have a significant other? Married.
11. Sometimes people feel that they are connected to several religions. With what religion, and to what extent, are you connected with the religions listed below

	Completely	A lot	Somewhat	Not very	Little	Very little	Not at all	Denomination
Christianity			X					Catholic
Judaism								
Buddhism								
Islam								
Atheism								
Other (Please Name):				X				American Indian spiritualism

- I. Would you consider yourself a very religious person?



R. Somewhat.

I. What does it mean to be a religious person?

R. To believe in the mysterious connection to the makers of everything.

I. Do you see any relationship between religion and spirituality?

R. Yeah. I think because religion pulls us back to our origins, to our very beginning, to creation. And spirituality is first of all commitment to these mysteries. I see spirituality as a personal commitment for me to try to live an ethical or a moral life. The religion might be the organized part of it, the character of it, but also the word religion is special because it goes back to the source, the beginning of whatever the sacred ideas are.

I. Do you see any difference in say Catholicism and Native spirituality?

R. Once in awhile I can see a connection but I am a Protestant these days. I'm not a Catholic anymore. I felt so abused by the Catholics that I became disaffected from them, but the Protestants, they have their problems too.

I. What branch do you belong to?

R. The Pentecostal Church. John McDonald up there in Cutten. So, there are disadvantages to all of them as far as I'm concerned.

I. But there is something good about them?

R. Yes.

12.	Father's Level of Religiosity:	Very	(1)
		Somewhat	(2) X
		Not Very	(3)
		Not at All	(4)
		Refused	(5)

12a.	Mother's Level of Religiosity:	Very	(1)
		Somewhat	(2) X
		Not Very	(3)
		Not at All	(4)
		Refused	(5)

13. What are the most important lessons about life that you learned from your father?

R. He didn't talk very much. It's good to work hard and provide for your family. He wasn't very philosophical, he didn't go into those kind of realms or anything. So, I think everything else you just have to kind of figure out from their lives, indirectly.

13a. From Mother?

R. That's a hard one. Proud to be Native, that's for sure. She didn't always articulate that but I knew that she was proud of her people. She was unmistakably native, you know how some people are unmistakably Jewish? Even though my mom didn't have the language, she had the look of a native person. She was about the most native-looking person we had in our whole tribe. So, I know I have that always.



13b. From Siblings?

R. I have pretty good relationship. My brother was always kind of the hero in the family but then he ran into trouble as a teenager and I kind of became the family hero. I hate to brag about myself but my brother dropped out of high school and I had to go to the war, Vietnam.

14. Growing up, did you see yourself as emotionally close to your mother? Yes No
Explain:

R. She was more emotionally there. My dad was kind of the stereotyped American father, working, exhausted, he was not very close to his kids.

14a. Growing up, did you see yourself as emotionally close to your father? Yes No
Explain:

R. I was actually raised by my native grandparents. So, I didn't really know my parents too well.

15. What are the most important lessons about life that you learned from other important people in your life?

R. I think I got a strong sense of justice from my native grandparents because they would talk about the theft of our land. That's the first thing I ever heard them talking about is "they stole our land." I have been trying to unravel that mystery ever since and found that it's a little bit more complicated than just stealing our land, it is also genocide and everything else. All of the things that colonialism brings people. You know that Indians don't have royalty but my native grandmother would sometimes say, "Don't forget, you come from a good family." Her grandfather was the head of his village and so was his father before him. We didn't have chiefs, we had village Head Men, so I know that there is a lot of tradition in the native side of the family. I don't know about the Italian side, I don't know anything about them. My mom's parents are both native from the same tribe, from the same village, what was a village at one time in Del Norte County at Howon Quit.

16. ___ In the year of 2000, on December 3rd, three communities of Kentucky Nuns, the Sisters of Loretto, the Dominican Sisters of St. Catharine, and the Sisters of Charity of Nazareth have apologized to African American people in Bardstown and asked for forgiveness. In your opinion, why do you think they apologized?

16a. X **Humboldt County Clergy apologized to the Wiyot people on May 4th, 2001 for the Indian Island massacre of 1860.**

R. I didn't go. They actually asked me to speak at the event but I couldn't bring myself to do something like that. To me, it would be making light of those people's suffering, and my own suffering.

17. How did they actually ask for forgiveness? Please Explain:

R.

17a. Can you describe the event itself?

R.

18. How did you interpret the apology?

R. I received an e-mail, and I might have received a phone call with a little bit different information. The e-mail seemed too impersonal of an invitation, not that I would not have responded but this seemed too important to send an e-mail to invite me to attend. It seemed almost disrespectful, to rely too much on technology.

And how did I assess it? I did think about it. I thought, I am uncomfortable with this. I had been thinking a lot about apology to the black community and I saw and I saw a program a few years back about black ministers talking about the Southern Baptists who made an apology for participating in racism against their black members of the congregation, and slavery. So, some of the leaders of the S. Baptist convention, they have like a million members, and they two or three elder black ministers say, "Thank you for the apologies, but it would mean more to us if you would offer us job training to our people who don't have any job skills." I thought that was very revealing. I thought that was a truer test to notice that people are suffering and feel disenfranchised, not feel but maybe are. Just because I got a teaching job doesn't mean that all Indians become teachers. Or that they are all a credit to their people. I didn't have all the answers about why I didn't want to do it and then I thought it's almost too little too late. Nobody has talked about returning any of our land. Nobody is talking about approaching congress to try to help us get portions of the public domain returned back to the Indian tribes so they can have something. The ones that don't have much. My own personal decision was complicated. I thought it was just a little bit too symbolic. Usually symbolism works for me. I respond to symbols, I can be touched by the spirit, the maker, the God, whatever, the universe, but I thought this was a little bit too touching on the surface. To me it was a little bit too self-congratulatory. I can identify a couple of the main reasons I could not go myself, or speak. I just realized for myself that apologies don't mitigate the death or the treatment of my ancestors, or the current suffering of Native people who are alcoholic, or live without hope. So, the apologies don't mitigate, they don't take care of the deaths of those people and they don't touch the suffering. I don't see how they touch the suffering. I just can't. I have another idea too. And then also, I don't see, I think they had one of the apologies right here on campus, so the same idea applied, for me. To me it doesn't do much to touch the systemic racism. Because for one day for one hour or two hours somehow the issues, the awareness, is elevated that Native persons are...but for me, I still see that Native people are largely invisible to the American public. To me, a one or two hour apology does not...we're still invisible and still are having trouble getting justice. To me, much more important than apology would be something else like trying to raise public awareness about why Indians are being stereotyped and abused. Like they showed that article about the 1922 murder in the paper a couple of weeks ago. In 1922, a Native committed a murder here, they put it on the front page. That was 80 years ago. Why did they put a Native on the front page and talk about him murdering somebody 80 years ago. People are murdered all the time now and a lot of them are Indians being murdered, so I have a problem...so, I think the media can talk about Indians being vilified or demonized because of having casinos and Governor Swartzengger wants a billion dollars from their casinos and some Indians are going to give it to them. So, for me, there's systemic racism that's not stopped by the apologies and I think Indian rights are still being compromised by decisions in the halls of congress and all over that the public might be blind to or feel that they have other allegiances, other difficulties, other stuff. Natives are not the main focus. Natives are just such a peripheral thing to everybody here.

- I. How would you interpret their motivation. (Sam gives 2000 Kentucky Nuns example)
- R. I think that it's genuine but it still doesn't feel right.
- I. Because they are trying to make themselves feel better?
- R. To me, it doesn't bring back our people that they worked to death, like they worked our ancestors to death and shot them on sight. No amount of apology is going to ... I just feel like, I know it's not them directly but it's some of their ancestors. Even in my family, some of these people who killed the Indians and also fathered children with our women. They could either rape them or just sleep with them and so it's very complicated for me. I don't even know if people know that kind of stuff but I know that most Natives know that kind of stuff happened and it just bothers me that people think that can be so easily dealt with, you know what I'm saying?
- I. Yeah. And so for instance, when I asked a bunch of students, including one who works for me, I asked why are you guys organizing this thing here, in the beginning of May? They said that we need to educate white students, Native students already know that stuff. They have suffered and have heard it from their parents, but the whites students still think that nothing has happened and they don't know that they live and breathe on Native land. That's why we are doing it. Do you think there is any positive outcome from that kind of a statement?
- R. Yeah, I think that community education is good. I am just personally very torn. Education is good and I am just suspicious of how much change is that going to really institute, or start, systemic change. Because I almost just see things getting worse. I see almost more entrenchment rather than any kind of healing in spite of some of the churches coming together and doing apologies. I am thinking that this has been going on for the last 10 or 15 years, huh?
- I. Yes.
- R. Three or four churches up in the Northwest did this in about 1985. I am thinking, I am looking at the wording of the statements and am thinking how does that fix it? How does that take care of it? Maybe it's the public education thing, maybe it's it community education thing. It is, or could be, somewhat helpful and I think it's OK, but I'm not going to forgive. I'm not going to forget. And I don't think anybody cares to forgive and forget. Obviously, these people are genuine, but I think most people don't care. I just think that genocide is OK with them. That they feel that we were inferior people and needed to be pushed aside, and killed if necessary in order to get our land and to get...
- I. So, what you're saying is that maybe some of the leaders, ministers, nuns, by the way there are about 75 apologies worldwide nowsome feel that it is just words, words, words.
- R. I'm tired of just words too because what about- I guess to me words are cheap. I think that's where I'm stuck. My tribe, we had a territory the size of Israel and today we have 32 acres left so I'm thinking I'd like to see somebody else see put my perspective in their comfort zone now. We had 2400 people and then when my mother's parents were alive we had 121 left. So, we lost-95% of our people were killed or starved to death, or died from diseases. So, for me, somebody's going have to do a lot of words to provide some kind of salve for my losses, and my family's losses. Mine are no more special than anybody else's, but all the Indians have similar stories.
- I. What would you like to see happen in future apologies, reparations? Give me some ideas

- R. I never dream about stuff like that. I work against the hatred but it's hard to dream about something better.
- I. It may be able to be attained someday.
- R. Not in my lifetime.
- I. How would you like to see improvement or change in this particular tragic issue that is happening across the world, from the Holocaust to destruction of Native people in Australia and you name it?
- R. I feel a need for more humanistic education but of course the word humanistic would be attacked by 95% of any church members who belong to any school boards so it probably could not be called humanistic, but something's missing in America's teaching pedagogy. Something is wrong in the K-16 environment, where there's not enough affective education that allows people to consider wrongs than by the people, there is too much denial, so I think that working on denial, working on helping children of all ages to be able to generate ideas, participate in dialogs and not turn around and say that the oppressed are the oppressors. To me, like the other day, I found out that students called me a hypocrite in one of my classes, they mentioned it to another student. The reason they called me a hypocrite is because I said that you can't take all this personally, these stories about genocide, and oppression. This is for educational purposes, to understand how colonization happens. But I found out that outside of the classroom he says things like that, but he shows us films that, I guess, must make them feel guilty or something, so they called me a hypocrite to another student. .because I show educational films that touch upon racism or genocide. What they want to know is about turquoise and silver, and about sweat ceremonies. They want Indian music, they want feathers, they don't wan to hear about a bigger part of the experience of Natives of the last 150-500 years. I am not helping it. I think about years ahead, that there will be something a little more feeling in the curricula, and maybe younger people will be more proactive...I just wonder why everyone is dead, I wonder why more people don't experience outrage.
- I. A lot of people, one of the biggest problems when I talk race relations is, you know my biggest problem was? - that people don't know that there is a problem. They don't know that they don't know that there is a tragic problem in terms of racism, genocide and so forth. They think, "I am not a racist, I have never been a racist, blah, blah, blah." They may not be racist directly, but they are benefiting from the white privilege, and so forth.
- R. That's one of the hardest things for me to get past, is I just see the benefits and the privilege, I don't see too many people coming to grips with it. I see a few people at Humboldt State, for example, I wonder if other people in the community, who don't have anything to do with Humboldt State, were even aware that it's a reality. I think that people are just satisfied behind their gated communities, or their four hundred thousand dollar properties. There are 28,000 thousand American families that make 8 million dollars a year, or more. There are a lot of comfortable people, that don't really know about...
- I. Let me correct your figures because there are 4 million millionaires in this country. four million., and one million is the minimum and so we are most likely leaning to the hundred million or billions. So your figures are a little bit low.
- R. Those are people who are making eight million a year or more.
- I. But there are millions of people that make a hundred million, and two and five, and certainly they own more assets, it's not what they earn annually, but they own.

18a. How did your community interpret the apology?

R. You know, I don't know, I didn't talk to anyone about it. I just felt this personal, almost a revulsion over it. To me, I have run into so much racism here on this campus, that I am not going to participate in anything that makes it look like I am going to smile and say, oh everything's fine. This administration has been very racist towards me and my department, and towards other Indians in my department so I am thinking, as far as I am concerned, they might be behind in approaching the churches and saying, would you come here and use our facilities to apologize to the Indians to show that we all love Indians. I am thinking, they don't all love Indians, they don't even know we are alive. So, I just see an uphill battle. I am very bitter that they don't understand the seriousness, that they take us like we are a joke, that we are just very off to the margin, we are nothing to them. I can't smile at such a belated, modest effort. I am not going to participate in something like that.

I. In sum, you would say that the consequences of the apology did not make any difference...

R. It make no difference to me.

I. How about anyone else in the Native American community.

R. I haven't talked to anyone else about it, I don't know if people are jaded, or open, or skeptical, I have no idea because I have not talked to even a soul about it, I just think that I don't see any good, I just see that , once again, we told you we were sorry so why don't you drop it. I am thinking...

18b. What were the consequences of the apology?

R.

18c. Do you feel that relationships between your community and the apologizers have changed in any way?

R.

19. Have you ever hurt/offended someone? **Yes** No

19a. If yes, in what way?

R. Yes, of course it's private, but I have, yeah.

19b. Have you asked for forgiveness? **Yes** No

Why/Why not?

R.

19d. What were the results?

R. You know, I can't even remember a particular instance. I have forgiven people who I know have treated me horribly, I have forgiven people in some circumstances.

19. Have you ever been hurt/offended by someone?

R. Oh yeah.

20a. If yes, in what way?

R. Reject me because of my ethnicity, because of my race. Completely rejected me after being friends for years and years. I've had that from Anglos. Not everybody, but a few.

I. Have they ever attempted to apologize?

R. No, it didn't happen. No.

21. Have you heard of any other groups apologizing to people that they have harmed? **Yes**
No

21a. If yes, what group?

R. The Southern Baptists apologizing to the Blacks for slavery.

21b. What were the results?

R. No, I don't, I just know that they seem to be affected by... they had the guts to go on a national television program and take their lumps, like Black ministers didn't jump their case, but they said, well it would mean more to us if you would help us with job training for people who need job training.

22. In your opinion, how important is apology and forgiveness in human relations?

Please Explain:

R. I think it's good, I think it's important.

I. Why?

R. Well, I think it can establish relationship, or reestablish some kind of a relationship if it's been affected. I know that in the Indian world, there was a time when people, like Jack Norton talks about, there was a time when people made payment for mistakes. But we don't live in that system anymore where people can be fined for having made smaller to medium to outrageous mistakes, where we don't have that kind of power anymore. It doesn't really happen. It's one of the problems, maybe in the community, we just don't make payment anymore. Once in a great while, payment happens, but we have...like last night, one of my students at the college was saying, he is 31, and his family still teaches him.. "that family right there, you don't have anything to do with them because of wrongs in the past." and he just stays away from them. There are people that I stay away from, I don't have anything to do with them, they are just too poisoned...too obnoxious, too much arrogance. The biggest thing that is affecting suffering and maybe in the community, is people now, some people like lording over other Indian people, you know, like flaunting some kind of power that they have ceased. We never had any aristocracy, we never had any royalty, but some people make claims to stuff like that.

23. Did you hear about the Pope's recent apology to Jews, African Americans, and other groups for centuries of persecution?

If yes, please explain:

R. I heard about the apologies to Jews, I didn't hear about the African Americans.

I. Why did he do it, you think?

R. I think it's a good political thing to do. I am sure that there is some goodness in his heart, but to me, it's a political thing, and I am thinking, I don't know. I know that apologies are good payment and asking for forgiveness is probably good. It's really hard for me to say, well that 's wonderful, because I am thinking, I look at what they did in the Americas to the Native People here, how they sanctioned that, to me, I am still skeptical, I have trouble being enthusiastic about it.

I. Could any good come out of it if it's genuine?

R. If it's genuine? Probably. I think that some people are deeply affected. And maybe I would be more affected by it if I went to it. I think that some people, maybe that's enough for some people. Some people would say that I feel your pain, or something like that. I don't know how they could consider my pain, I don't know how they could live inside of my skin? Maybe I feel like they should just leave it alone, but become more educated about it, and try to incorporate some feeling about the suffering of indigenous peoples across the whole planet.

I. (Sam tells stories about lady who had all the white people in the room stand up...etc...says it's not a part of the interview)

23a. How did you react to this apology?

R.

24. Is there anything else that I should have asked you about this topic of apology and forgiveness, which I should have asked but I couldn't think of?

R. To me, maybe like a, what's hard for me, is that I am trying to figure out the context for why they

even want to apologize. Is there a way for a social scientist to provide a statement to a person they are going to interview about...so I'm not sure if it's a question or a statement...I am not sure if I think you should ask a question or provide a statement of background because I am thinking...(puts Sam on hold for a minute)

- I. So, the question, what motivates people to get out and start apologizing all over the place, on an interpersonal level, you know it's been going on for hundreds of years...its been going on in a psychologists office, where a mate apologizes to another mate, saying that I am sorry I hurt you, honey, I will never do it again. This is intergroup apology. Groups and leaders, to other groups they have hurt historically or even contemporaneously. My question is, is there anything else I should have asked you about why people apologize or, whatever you want to say. What motivates them to get out into the public and say, I'm sorry we did this...
- R. (tape ends)...have you heard of denial and what does that mean to you?...because to me, the whole American culture is one of denial about what they have done to Native people here in this whole hemisphere. I am thinking, I don't even know if people know what that means. To me, everything centers around denial. People get into a dialogue, Natives or oppressed people can break down the denial and there would be one big pool of tears, and screaming and hollering and maybe violence. Maybe the catharsis would be healing. It is assumed that all of these people are healed already, or have made big steps in their personal lives if they come to apologize, maybe its true, maybe I'm not giving them enough credit.
- I. On a personal level, when one apologizes to another, and forgiveness takes place, and it's followed by remediation, reconciliation...
- R. You know, personal might be better. That probably would mean something to me, but why the public show. To me, it's almost like almost disrespectful because interpersonally, maybe one to one it would be fine, but why - how could anybody assume that burden. Maybe they could talk about the privilege, or what they've got because of conquest. I have a friend, he has a lot of property, and I'm sure that his ancestors bought it from the Indians for a dollar or five dollars, and it's worth a million today, and it keeps him going pretty good. I still love him, even though he has benefited by the theft of native people's lands, I still love an respect him. I just wonder what they think about it, they just don't see any connection, I guess. But it doesn't cause me to hate him. It's just all a part of the culture of denial. They don't see any problem with it.
- I. Let me ask you one last piece related to this.. (Wiyot) How do you think the Wiyot people have accepted such an apology?
- R. I haven't talked to anybody, but I think that they were probably gracious in accepting it, that would by my guess knowing a few of their leaders. At the same time, I am not sure how that would mitigate the suffering, the alcoholism, or anything else, the reality that a lot of people...these are people who got massacred during their spiritual ceremony, but I think they would have been gracious.

I don't know about any changes. I am going out to the rancharia to give a talk today at noon time on their history but I haven't talked to them about this and how they felt. I might ask somebody. If I hear anything, I will give you a call.