Chapter 6

SUMMARY AND CONCLUSION
6.1 Summary of the Findings

Hook et al. (2009) theorized, based on their review of literature, that Collectivistic people seemed more prone to make decisions to forgive based on maintaining group harmony and promoting the collective good, but Collectivistic people seemed less prone to experience emotional forgiveness to accompany the decision to forgive. Instead, Collectivistic forgivers practiced forbearance the tendency to stifle one’s negative behavior and expression of negative emotion, and to internalize it often with psychosomatic expressions of stress. In the present study, examined the hypotheses that Collectivistic and Individualistic forgivers experience different types of forgiveness. In addition, Collectivistic people might reasonably be assumed to interpret events relative to the collective more than to themselves individualistically.

Thus, if an offender offends the individual, a Collectivistic person might not interpret the transgression as hugely offensive. An Individualistic person might interpret this as a serious assault on one self. However, if the offender explicitly states or was thought to have directed the offense against the Collectivistic person’s group (of which the offended person happens to be the targeted member), then the Collectivistic person is hypothesized to react strongly, where the Individualistic person is hypothesized not to react as strongly.

Despite the review of literature and theorizing by Hook et al. (2009), no direct test of this theorizing has been conducted to this point. The present study is the first to attempt such a test. Supportive results would suggest that there are implications about dealing with hate crimes in Collectivistic societies and that there are health implications to Collectivistic people, especially if they do not experience emotional forgiveness to accompany decisional forgiveness.
6.1.1 Objectives of the Study

1) To find whether Collectivistic forgivers (Hindus, Muslims and Christians) (Students and Community Members) might hold more un-forgiveness than Individualistic (Hindus, Muslims and Christians) (Students and Community Members) if the offense is one against the collective than if the offense is either (a) against the person or (b) done simply for self-interested motives by the offender (c) for political reason.

2) To find whether more Collectivistic individuals might (Hindus, Muslims and Christians) (Students and Community Members) (a) make a decision to forgive more readily than Individualistic people in order to preserve group harmony, but (b) not experience as much emotional response as Individualistic people (Hindus, Muslims and Christians) (Students and Community Members).

3) To identify personal factors such as Age, Gender, Education, Income, Domicile, Religion Affiliation, Occupation, Frequency of attending religious meetings of self and family, Religious Activities to self and family and Importance of religion to self and family which influence significantly to Avoidance, Revenge, Conciliation, Benevolence, State Anger, Decisional and Emotional Forgiveness of Individualistic Forgivers (Students and Community Members) (Hindus, Muslims and Christians) And Collectivistic Forgivers (Students and Community Members) (Hindus, Muslims and Christians).

6.1.2 Research Questions

The problem under the investigation comprises following major questions:

1) Do Collectivistic (Hindus, Muslims and Christians) (Students and Community Members) forgivers hold more un-forgiveness if the offense is one against the collective than Individualistic (Hindus, Muslims and Christians) (Students and Community Members) if the offense is either (a) against the person or (b) done simply for self-interested motives by the offender (c) for political reason?

2) Do more Collectivistic (Hindus, Muslims and Christians) (Students and Community Members) individuals might (a) make a decision to forgive more readily than Individualistic people in order to preserve group harmony, but (b) not...
experience as much emotional response as Individualistic people (Hindus, Muslims and Christians) (Students and Community Members) ?

3) Do factors such as Age, Gender, Education, Income, Domicile, Religion Affiliation, Occupation, Attendance of self and family, Religious Activities to self and family and Importance of religion to self and family significantly contribute to Avoidance, Revenge, Conciliation, Benevolence, State Anger, Decisional and Emotional Forgiveness of Individualistic Forgivers (Students and Community Members) (Hindus, Muslims and Christians) And Collectivistic Forgivers (Students and Community Members) (Hindus, Muslims and Christians)?

The following main hypotheses are formulated to seek answers for the above raised research problems:

**6.1.3 Hypotheses**

**Ha₁:** Collectivistic forgivers (Students) (Hindus, Muslims and Christians) will experience greater unforgiving motivations for “political reasons” beating than robbery but not hurt you personally. Individualistic forgivers (Students) will produce greater unforgiving motives for the hurt you personally” reason, but equal and less unforgiving motives for “political reasons” and “robbery”

**Ha₂:** Collectivistic forgivers (Students) (Hindus Muslims Christians, with all three conditions) will have high decisional forgiveness but low emotional forgiveness, but that Individualistic forgivers will have both high decisional and emotional forgiveness

**Ha₃:** Collectivistic forgivers (Community Members) (Hindus Muslims Christians with, all three conditions) will experience greater unforgiving motivations for “political reasons” beating than robbery but not hurt you personally. Individualistic forgivers (Community Members) will produce greater unforgiving motives for the hurt you personally” reason, but equal and less unforgiving motives for “political reasons” and “robbery”

**Ha₄:** Collectivistic forgivers (Community Members) (Hindus Muslims Christians, with all three conditions) will have high decisional forgiveness but low emotional forgiveness, but that Individualistic forgivers (Community Members) will have both high decisional and emotional forgiveness
HAS. Factors such as Age, Gender, Education, Income, Domicile, Occupation, Frequency of attending religious meetings of self and family, Religious Activities to self and family and Importance of Religion to self and family significantly contribute to Avoidance motivation, Revenge motivation, Conciliation motivation, Benevolence motivation, State anger, Decisional forgiveness and Emotional forgiveness of Individualistic Forgivers (Hindus, Muslims and Christians)

Further, in order to know the influence of these demographic factors to each of the variables being studied, the following specific hypotheses are framed

HAS.1: Factors such as Age, Gender, Education, Income, Domicile, Occupation, Frequency of attending religious meetings of self and family, Religious Activities to self and family and Importance of Religion to self and family significantly contribute to Avoidance motivation of Individualistic forgivers (Hindus, Muslims and Christians)

HAS.2: Factors such as Age, Gender, Education, Income, Domicile, Occupation, Frequency of attending religious meetings of self and family, Religious Activities to self and family and Importance of religion to self and family significantly contribute to Revenge motivation of Individualistic forgivers (Hindus, Muslims and Christians)

HAS.3: Factors such as Age, Gender, Education, Income, Domicile, Occupation, Frequency of attending religious meetings of self and family, Religious Activities to self and family and Importance of religion to self and family significantly contribute to Conciliation motivation of Individualistic Forgivers (Hindus, Muslims and Christians)

HAS.4: Factors such as Age, Gender, Education, Income, Domicile, Occupation, Frequency of attending religious meetings of self and family, Religious Activities to self and family and Importance of religion to self and family significantly contribute to Benevolence motivation of Individualistic forgivers (Hindus, Muslims and Christians)
H5.5: Factors such as Age, Gender, Education, Income, Domicile, Occupation, Frequency of attending religious meetings of self and family, Religious Activities to self and family and Importance of religion to self and family significantly contribute to State Anger of Individualistic forgivers (Hindus, Muslims and Christians)

H5.6: Factors such as Age, Gender, Education, Income, Domicile, Occupation, Frequency of attending religious meetings of self and family, Religious Activities to self and family and Importance of religion to self and family significantly contribute to Decisional Forgiveness of Individualistic forgivers (Hindus, Muslims and Christians)

H5.7: Factors such as Age, Gender, Education, Income, Domicile, Occupation, Frequency of attending religious meetings of self and family, Religious Activities to self and family and Importance of religion to self and family significantly contribute to Emotional Forgiveness of Individualistic forgivers (Hindus, Muslims and Christians)

H6: Factors such as Age, Gender, Education, Income, Domicile, Occupation, Frequency of attending religious meetings of self and family, Religious Activities to self and family and Importance of Religion to self and family significantly contribute to Avoidance motivation, Revenge Motivation, Conciliation Motivation, Benevolence motivation, State anger, Decisional Forgiveness and Emotional forgiveness of Collectivistic forgivers (Hindus, Muslims and Christians)

Further, in order to know the influence of these demographic factors to each of the variables being studied, the following specific hypotheses are framed

H6.1: Factors such as Age, Gender, Education, Income, Domicile, Occupation, Frequency of attending religious meetings of self and family, Religious Activities to self and family and Importance of Religion to self and family significantly contribute to Avoidance Motivation of Collectivistic Forgivers (Hindus, Muslims and Christians)
Factors such as Age, Gender, Education, Income, Domicile, Occupation, Frequency of attending religious meetings of self and family, Religious Activities to self and family and Importance of religion to self and family significantly contribute to Revenge Motivation of Collectivistic Forgivers (Hindus, Muslims and Christians).

6.1.4 Research Design

In this present investigation, while developing research design the Individualism, Collectivism, Religion, Religious Similarity and Type of Crime are taken as independent variables and Avoidance Motivation, Revenge Motivation, Conciliation Motivation, Benevolence Motivation, State Anger, Decisional Forgiveness and Emotional Forgiveness are dependent variables.

Further, personal factors such as, Age, Gender, Education, Income, Domicile, Religion Affiliation, Occupation, Frequency of attending religious meetings of self and family, Religious Activities to self and family and Importance of religion to self and family are taken as independent variables ($X_1$.............$X_{14}$), Avoidance Motivation, Revenge Motivation, Conciliation Motivation, Benevolence Motivation, State Anger, Decisional Forgiveness and Emotional Forgiveness are dependent variables ($Y_1$.............$Y_7$).

Quota sample of 256 students and purposive sample of 253 community members (84 in each of the six conditions) are taken as sample for this study. The participants for the study include students studying at Karnataka University, Dharwad and the Members of Temples Mosques and Churches, from Hubli-Dharwad Corporation.

6.1.5 Measures Used

- Religious Commitment Inventory-10 (RCI-10) developed by Worthington, Wade, Hight, Ripley, McCullough, Berry, Schmitt, Berry, Bursley and O'Connor (2003).
- Self-construal scale developed by Singelis (1994).
- Transgression-Related Interpersonal Motivations Inventory (TRIM) developed by McCullough et al.'s 2003).
- The Decisional and Emotional Forgiveness Scale developed by (Worthington et al., 2007b).
Conditions Used

Type of Crime: Imagine that you have a very close same-sex friend who is of the same religion and social status as yourself. You spend a lot of time together and many people know you are friends. One night, three people assault, rob, and seriously injure your friend, who is hospitalized. When you again talk with your friend, your friend tells you that the offenders were talking during the friend’s beating. Your friend learnt that the beating and robbery was done, so that the three men could (choose one of the three)

1. Buy some music with this money. They were very clear that their personal gain was their motive.

2. Political hate crime against your religious group. They were very clear that their hatred towards your religious group was their motive.

3. Hurting you personally because you had offended someone in the past. They were very clear that by hurting your friend they expected to hurt you personally.

Religious Similarity

Although the men wore masks, your friend believes that one of the men was someone you know. The person is of the different religion as yourself, but you know that he in person is not religiously devout.

Demographic Information

Demographic Questionnaire was used to obtain Individual’s Age, Gender, Education, Income, Domicile, Religion Affiliation, Occupation, Frequency of attending religious meetings of self and family, Religious Activities to self and family and Importance of religion to self and family.

The response of the selected sample of this study was collected through personal contact by the investigator at their places. These responses were later scrutinized, coded and scored as per the instructions given in the manual of the respective seven scales. The information collected for the items in bio-data sheet were given weightage on a prior basis and the scores were derived. The obtained raw scores were transformed into ‘T’ scores. These ‘T’ scores are subjected for statistical
analysis such as MANOVA, ANOVA, Step Wise Multiple Regression Analysis and are computed with the help of computer by using software SPSS' (17.Version).

Means and Standard Deviations were computed and presented in the Tables and Figures of chapter 4 and 5.

6.2 Major Findings

6.2.1 Avoidance Motivation, Revenge Motivation, Conciliation Motivation, Benevolence Motivation and State Anger of Individualistic and Collectivistic Forgivers (Students) (Hindus, Muslims and Christians)

H$_a$$_1$ was tested by applying MNOVA and F-ratio obtained revealed that on the whole all Eighteen Groups of Individualistic Forgivers (Students) and Collectivistic Forgivers (Students) differ significantly among themselves on Transgression Related Interpersonal Motivation that is Avoidance, Revenge, Conciliation, Benevolence and State Anger.

6.2.2 Emotional Forgiveness and Decisional Forgiveness of Individualistic and Collectivistic Forgivers (Students) (Hindus, Muslims and Christians)

H$_a$$_2$ was tested by applying MNOVA and F-ratio obtained revealed that, on the whole the all Eighteen Groups of Individualistic Forgivers (Students) and Collectivistic Forgivers (Students) differ significantly among themselves on Emotional Forgiveness and Decisional Forgiveness.

6.2.3 Avoidance Motivation, Revenge Motivation, Conciliation Motivation, Benevolence Motivation and State Anger of Individualistic and Collectivistic Forgivers (Community Members) (Hindus, Muslims and Christians)

H$_a$$_3$ was tested by applying MNOVA and F-ratio obtained revealed that, on the whole the all Eighteen Groups of Individualistic Forgivers (Community Members) and Collectivistic Forgivers (Community Members) differ significantly among themselves on Transgression Related Interpersonal Motivation that is Avoidance, Revenge, Conciliation, Benevolence and State Anger.
6.2.4 Emotional Forgiveness and Decisional Forgiveness of Individualistic and Collectivistic Forgivers (Students) (Hindus, Muslims and Christians)

Hₐ₄ was tested by applying MNOVA and F-ratio obtained revealed that, on the whole all Eighteen Groups of Individualistic Forgivers (Community Members) and Collectivistic Forgivers (Community Members) differ significantly among themselves on Emotional Forgiveness and Decisional Forgiveness.

6.2.5 Factors Contributing Significantly to Avoidance Motivation, Revenge Motivation, Conciliation Motivation, Benevolence Motivation, State Anger, Decisional Forgiveness and Emotional Forgiveness of both Individualistic Forgivers (Students and Community Members) (Hindus, Muslims and Christians) And Collectivistic Forgivers (Students and Community Members) (Hindus, Muslims and Christians)

Stepwise multiple regression analysis was carried out to determine the contribution of factors of Individualistic and Collectivistic forgivers (Hindus, Muslims and Christians) (Students and Community Members) to the variance of their Avoidance Motivation, Revenge Motivation, Conciliation Motivation, Benevolence Motivation, State Anger, Decisional Forgiveness and Emotional Forgiveness. The obtained results revealed that

The Individualistic Forgivers (Hindus, Muslims and Christians), Religious Activity (once a year or less), rural background, who Attend Religious Meetings (Family) have collectively and individually significantly contributed to the variance of Avoidance Motivation. But the contribution of Attending Religious Meetings (Self) is negatively high.

The Individualistic Forgivers belonging to Attending Religious Meetings (Family) (Once a week) and income (2-4 Lakhs) have collectively and individually significantly contributed to the variance of Revenge Motivation. But the contribution of Attending Religious Meetings (Self) once a week is negative.

Individualistic Forgivers (Hindus, Muslims and Christians) who Attend Religious Meetings (Family) (Once a week) have collectively and individually significantly contributed to the variance of Conciliation motivation. But the
contribution of Age (Below 25 Years), Attending Religious Meetings (Self) (Once a week), Rural Background and Gender (Female) is negative.

6.3 Conclusions:

6.3.1 Avoidance Motivation, Revenge Motivation, Conciliation Motivation, Benevolence Motivation, State Anger, Decisional Forgiveness and Emotional Forgiveness of Individualistic Forgivers (Hindus, Muslims and Christians) (Students and Community Members) and Collectivistic Forgivers (Hindus, Muslims and Christians) (Students and Community Members)

6.3.1.1 Avoidance Motivation, Revenge Motivation, Conciliation Motivation, Benevolence Motivation and State Anger of Individualistic and Collectivistic Forgivers (Students) (Hindus, Muslims and Christians) with All Eighteen Groups

Avoidance Motivation

1. Individualistic Christian, Muslim and Collectivistic Muslim Forgivers (Students) with Against Your Group condition have significantly higher avoidance motivation compared to other remaining groups.

2. Collectivistic Christian, Individualistic Hindu and Christian Forgivers (Students) with Personal Gain condition have significantly lower avoidance compared to others groups.

3. Individualistic Christian Forgivers (Students) with Against Your Group have experienced higher level of avoidance

4. Collectivistic Christian Forgivers (Students) in Personally Gain condition have significantly lower avoidance motivation towards the transgressor.

Revenge Motivation

5. Individualistic Hindu and Collectivistic Muslim Forgivers (Students) with Against Your Group condition have significantly higher revenge motivation.

6. Individualistic Hindu and Collectivistic Muslim Forgivers (Students) with Personal Gain condition have significantly higher revenge motivation.
7. Individualistic Christian and Collectivistic Muslim Forgivers (Students) with Against You Personally condition have significantly lower revenge motivation.

Conciliation Motivation

8. Collectivistic Christian and Hindu Forgivers (Students) with Against Your Group condition have significantly higher conciliation motivation.

9. Collectivistic Hindu Forgivers and Individualistic Muslim Forgivers (Students) with Personal Gain condition are found to have significantly higher conciliation motivation.

10. Individualistic Muslim and Collectivistic Christian Forgivers (Students) with Against You Personally condition are found to have lower level of conciliation motivation compared to other groups.

Benevolence Motivation

11. Individualistic Hindu Forgivers (Students) with Personal Gain condition have significantly higher benevolence motivation.

12. Individualistic Hindu and Individualistic Muslim Forgivers (Students) with Against Your Group condition have significantly higher benevolence motivation.

13. Collectivistic Christian and Individualistic Muslim Forgivers (Students) with Against You Personally experienced significantly less Benevolence Motivation.

State anger

14. Collectivistic Muslim Forgivers (Students) with Personal Gain condition have significantly shown more amount of state anger.

15. Collectivistic Muslim Forgivers (Students) with Against You Personally condition have significantly shown more amount of state anger.

16. Collectivistic Christian Forgivers (Students) with Personal Gain condition have expressed significantly less state anger.

17. Individualistic Hindu (Students) and Individualistic Christian Forgivers (Students) with Against You Personally condition have expressed significantly less state anger.
6.3.1.2 Emotional Forgiveness and Decisional Forgiveness of Individualistic and Collectivistic Forgivers (Students) (Hindus, Muslims and Christians) with All Eighteen Groups

Decisional forgiveness

18. Collectivistic Christian and Collectivistic Hindu Forgivers with Against Your Group condition have shown significantly more decisional forgiveness.

19. Individualistic Hindu and Collectivistic Muslim Forgivers with Personal Gain condition have shown significantly more decisional forgiveness.

20. Individualistic Hindu and Collectivistic Hindu Forgivers with Against You Personally condition have shown significantly less decisional forgiveness.

Emotional Forgiveness

21. Individualistic Hindu Forgivers with Against Your Group condition have experienced significantly high emotional forgiveness.

22. Individualistic Muslim Forgivers with Personal Gain condition have experienced significantly high emotional forgiveness.

23. Collectivistic Christian and Individualistic Christian Forgivers with Against You Personally have experienced significantly lower emotional forgiveness.

6.3.1.3 Avoidance Motivation, Revenge Motivation, Conciliation Motivation, Benevolence Motivation and State Anger of Individualistic and Collectivistic Forgivers (Community Members) (Hindus, Muslims and Christians) with all Eighteen Groups

Avoidance Motivation

24. Individualistic Hindu Forgivers (Community Members) with Personal Gain condition have shown significantly higher Avoidance motivation.

25. Collectivistic Christian Forgivers (Community Members) with Against Your Group condition have shown significantly higher Avoidance motivation.

26. Collectivistic Muslim Forgivers (Community Members) with Personal Gain condition and Individualistic Muslim Forgivers (Community Members) with Against Your Group condition have shown significantly lesser Avoidance motivation.
Revenge Motivation

27. Individualistic Christian and Individualistic Hindu Forgivers with Against Your Group condition have experienced significantly higher revenge motivation.

28. Collectivistic Christian and Individualistic Hindu and Individualistic Muslim Forgivers with Personal Gain condition have shown significantly low revenge motivation.

Conciliation Motivation

29. Collectivistic Hindu and Collectivistic Christian Forgivers with Against You Personally have experienced significantly higher conciliation motivation.

30. Collectivistic Christian Forgivers with Personal Gain and Collectivistic Hindu Forgivers with Against Your Group are found to have significantly higher conciliation motivation

31. Individualistic Christian, Individualistic Muslim and Collectivistic Muslim Forgivers with Personal Gain condition are found to have significantly lesser conciliation.

Benevolence Motivation

32. Collectivistic Christian Forgivers with Personal Gain condition condition have significantly higher Benevolence Motivation.

33. Collectivistic Christian Forgivers with Against Your Group condition have significantly higher Benevolence Motivation.

34. Collectivistic Muslim and Collectivistic Christian Forgivers with Against You Personally condition are found to have significantly higher Benevolence Motivation.

35. Individualistic Muslim Forgivers with Against Your Group and Individualistic Muslim Forgivers with Personal Gain condition are found to have significantly lower benevolence motivation.
State anger

36. Collectivistic Muslim Forgivers with Against Your Group and Collectivistic Hindu Forgivers with Against You Personally show significantly higher state anger as compared to other groups.

37. Collectivistic Christian and Individualistic Christian Forgivers with Personal Gain showing significantly lower state anger as compared to other groups.

6.3.1.4 Emotional Forgiveness and Decisional Forgiveness of Individualistic and Collectivistic Forgivers (Community Members) (Hindus, Muslims and Christians) with all Eighteen Groups

Decisional forgiveness

38. Individualistic Hindu, Individualistic Christian and Individualistic Muslim Forgivers with Against Your Group have shown significantly higher Decisional Forgiveness as compared to other groups.

39. Collectivistic Muslim Forgivers with Against You Personally have shown significantly higher Decisional Forgiveness.

40. Individualistic Hindu, Collectivistic Hindu and Collectivistic Christian Forgivers with Personal Gain are found to have significantly less decisional forgiveness.

Emotional Forgiveness

41. Collectivistic Christian and Collectivistic Hindu Forgivers with Against You Personally condition have significantly higher emotional forgiveness.

42. Collectivistic Christian Forgivers with Against Your Group have significantly higher emotional forgiveness.

43. Individualistic Muslim Forgivers with Personal Gain condition and Individualistic Muslim Forgivers with Against Your Group condition have significantly lesser emotional forgiveness.
6.3.2 Following are the highlights of the factors significantly contributing to Avoidance Motivation, Revenge Motivation, Conciliation Motivation, Benevolence Motivation, State Anger, Emotional and Decisional Forgiveness of Individualistic Forgivers (Hindus, Muslims and Christians)

1. Individualistic Forgivers Attending Religious Meetings once a week, Religious Activity, once a year or less and from Rural background have significantly higher Avoidance as compared to their counterparts.

2. Individualistic Forgivers whose family Attends Religious Meetings once a week have significantly lower Avoidance Motivation as compared to their counterparts.

3. Individualistic Forgivers whose Family Attend Religious Meetings once a week and who have 2-4 Lakhs income has significantly high Revenge motivation as compared to below 2 lakhs and more than two lakhs income.

4. Individualistic Forgivers who Attend Religious Meetings (Self) (Once a week) have significantly lower Revenge motivation as compared to their counterparts.

5. Individualistic Forgivers whose family Attends Religious Meetings once a week have significantly high Conciliation Motivation as compared to their counterparts.

6. Individualistic Forgivers who are less than 25 years of age, Attending Religious Meetings once a week, from Rural Background and Female Individualistic forgivers have significantly lower Conciliation Motivation as compared to their counterparts.

7. Female Individualistic Forgivers and whose family attends Religious Meetings Once a week have significantly high Benevolence Motivation as compared to their counterparts.

8. Individualistic Forgivers who belongs to 25-30 years of age group, Attend Religious Meetings Once a week, who are from Rural Background and Attend Religious Meetings once a year or less have significantly lower Benevolence Motivation.
9. Individualistic Forgivers who attend Religious Meetings Once a week has significantly high State anger as compared to their counterparts.

10. Individualistic Forgivers who belong to 25-30 years of age group have significantly lower State anger as compared to their counterparts.

11. Male Individualistic Forgivers and those who Attend Religious Meetings once a week have significantly high Decisional Forgiveness as compared to their counterparts.

12. Individualistic forgivers who are from urban background have significantly lower decisional forgiveness as compared to their counterparts.

13. Individualistic Forgivers who Attend Religious Meetings once a week have significantly higher Emotional Forgiveness as compared to their counterparts.

6.3.3 Following are the highlights of the factors significantly contributing to Avoidance Motivation, Revenge Motivation, Conciliation Motivation, Benevolence Motivation, State Anger, Emotional and Decisional Forgiveness of Collectivistic Forgivers (Hindus, Muslims and Christians)

14. Collectivistic forgivers who belong to 30-40 years age category and attend Religious Meetings more than once a week have significantly higher Avoidance Motivations as compared to their counterparts.

15. Collectivistic forgivers who Attend Religious Meetings more than once a week have significantly higher Revenge Motivation as compared to their counterparts.

16. Collectivistic Forgivers who Attend Religious Meetings more than once a week have significantly Benevolence Motivation as compared to their counterparts.

6.4 Limitations:

1. In this present study samples could have been taken for various places but samples were restricted only to Hubli-Dharwad city.

   • Only Students Studying at Karnatak University, Dharwad were included as sample for study.

   • The Community Members for this study were taken from the members of Temples, Mosques and Churches residing in Hubli and Dharwad cities.
2. No Intervention Program was applied for this study.

3. In religious similarity, offender from same religion could have been included.

6.5 Implications

1. Emotional forgiveness have health implications. It can target emotional forgiveness—in addition to decisional forgiveness—as ways to increase collectivistic people’s health and thus to increase the financial well-being of the collective.

2. The findings presented will inspire the psychological and social sciences to investigate the role of forgiveness in various religious and non-religious communities from around the world (Fox and Thomas 2008).

3. Recently religions have been blamed as the source of much violence and conflict in the world, and researching on the positive effects of religiosity may promote mutual tolerance and understanding of an important aspect of human behaviour. More knowledge of the effect of religiosity is also needed so that the behaviour of fundamental extremists of all religions can be comprehended, analyzed and hopefully modified (Fox and Thomas 2008).

4. We live in a society increasingly characterized by conflict among religious people. The present research suggests that how people perceive their and an offender’s religious groups can affect whether and to what degree they forgive or do not.

6.6 Suggestions for Further Studies (mention it to content)

Findings of the present study suggest and give hints for further research. Some problems which seem to be important and essential are mentioned below.

The future study can be extended to wider geographical area and cultural diversities so that the studies may highlight the similarities or the differences, if any, so that the study can be generalized. Students and community members from other places and universities also can be taken. The future study can take up the offender, who belong same community can be taken for the study. As in the present study people have expressed significantly higher revenge motivation, anger and more decisional forgiveness, it suggests us to take up interventional study in future to improve their relationship repairs, social harmony and health conditions. We can
conduct intervention programs periodically to improve the above mentioned condition. The future study may be conducted on different religion (e.g., Buddhist and Jains) and different religious people also, so that we can make out the concept of forgiveness in other religion and how it affects the people. A cross cultural study is also desirable to understand cultural difference, the amount of experiencing the forgiveness and related aspects such as revenge, avoidance benevolence, conciliation, state anger and other variables. Large number of sample is also desirable for the future study.

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