ABSTRACT

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 the 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, whereas 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.

Hence the present study is taken up with main objectives:

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 with three different conditions (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 influences significantly to Avoidance, Revenge, Conciliation, Benevolence, State Anger, Decisional and Emotional Forgiveness.
The following main hypotheses have been formulated to seek answers for the above raised research problems:

**Ha1:** Collectivistic forgivers (Students) (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 (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 Individualistic forgivers (Community Members) will have both high decisional and emotional forgiveness

**Ha5:** 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 Forgers (Hindus, Muslims and Christians)

**Ha6:** 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, from the above main hypotheses many specific hypotheses are also formulated, tested and verified.

Quota sample of 256 students and purposive sample of 253 community members are taken as sample for this study. The participants for the study are included students studying at Karnataka University, Dharwad and the Members of Temples Mosques and Churches, from Hubli-Dharwad Corporation.

The tools used for the study Religious Commitment Inventory was developed by Worthington, Wade, Hight, Ripley, McCullough, Berry, Schmitt, Berry, Bursley, &and O'Connor, 2003), Individualism and collectivism scale developed by Singelis (1994), Transgression-Related Interpersonal Motivations Inventory (TRIM) developed by McCullough et al., (2003), State anger expression inventory developed by Spielberger et al., 1988), Decisional and Emotional Forgiveness Scale developed by Worthington et al (2007b).

The collected data, which are complete in every aspect, are scrutinized as per the instructions given in the manual of the respective five instruments. The obtained raw scores are transformed in to ‘T’ scores. The statistical techniques such as MANOVA, ANOVA and Step Wise Multiple Regression are applied to analyze the scores and verify the main as well as specific hypotheses.

The results revealed that the Eighteen groups of individualistic and collectivistic differ significantly among themselves in their Avoidance Motivation, Revenge motivation, Conciliation motivation, Benevolence motivation, State anger, Decisional forgiveness and Emotional forgiveness of Individualistic forgivers (Hindus, Muslims and Christians) (Students) and Collectivistic forgivers (Hindus, Muslims and Christians) (Students). The derived univariate ‘F’ ratio for Avoidance Motivation: (3.92;p<0.001), Revenge motivation (5.83; p<0.001), Conciliation motivation (5.04; p<0.001), Benevolence motivation (4.74;p<0.001), State anger (2.28;P>0.05), Decisional forgiveness (3.27; p<0.001) and Emotional forgiveness (5.05; p<0.001).
Whereas Individualistic forgivers (Hindus, Muslims and Christians) (Community members) and Collectivistic forgivers (Hindus, Muslims and Christians) (Community members) differ significantly among themselves in their Avoidance Motivation, Revenge motivation, Conciliation motivation, Benevolence motivation, State anger, Decisional forgiveness and Emotional forgiveness. The derived univariate ‘F’ ratio for Avoidance Motivation (3.47;p<0.001), Revenge motivation (5.73; p<0.001), Conciliation motivation (7.64; p<0.001), Benevolence motivation (3.85;p<0.001), State anger (5.28;P>0.001), Decisional forgiveness (12.16; p<0.001) and Emotional forgiveness (7.03; p<0.001).

The results of step wise multiple regression analysis revealed that among the several personal factors, Attending Religious Meetings (Self) (Once a week), Religious Activity (Once a year or less), Rural Background and Attending Religious Meetings (Family) (Once a week) have significantly contributed to Avoidance motivation of Individualistic forgiveness (Hindus, Muslims and Christians). Attending Religious Meetings (Self) (Once a week), Attending Religious Meetings (Family) (Once a week) and Income (2-4 Lakhs) have significantly contributed to Revenge motivation. Age (Below 20 Years), Attending Religious Meetings (Family) (Once a week), Attending Religious Meetings (Self) (Once a week), Rural Background and Gender (Female) have significantly contributed to conciliation motivation. Attending Religious Meetings (Family) (Once a week), Age (25-30 years), Attending Religious Meetings (Self) (Once a week), Rural Background, Gender (Female) and Attending Religious Meetings (Self) (Once a year or less) have significantly contributed to benevolence motivation.

Attending Religious Meetings (Self) (Once a week) and Age (25-30 years) contributed to state anger of the individualistic forgivers. Genders (Male), Urban Background and Attending Religious Meetings (Self) (Once a week) have significantly contributed to Decisional forgiveness. Gender (Female), Attending Religious Meetings (Self) (Never) and Attending Religious Meetings (Self) (Once a week) have significantly contributed to Emotional forgiveness of the individualistic forgivers (Hindus, Muslims and Christians).

Age (30-40 Years) and to Attending Religious Meetings (Self) (More than once a week) have significantly contributed avoidance motivation of Collectivistic Forgivers (Hindus, Muslims and Christians). Attending Religious Meetings (Self)
(More than once a week) has significantly contributed to Revenge Motivation. Attending Religious Meetings (Self) (More than once a week) has significantly contributed to benevolence Motivation. Gender (Male) has significantly contributed to state anger. Age (30-40 years) has significantly contributed to emotional forgiveness of the Collectivistic Forgivers (Hindus, Muslims and Christians).

More or less it was found as is theorized about by Hook et al. (2009), that collectivistic people have more tendencies to make decisions to forgive but not experience emotional forgiveness, this will 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. 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).

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). 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.