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Safety

Bachelor thesis

June 2014

Which influence do self-reflection and the
motivation to control prejudiced reactions have
on the willingness to take the perspective of an
offender?

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Abstract

The aim of this study is to find affirmation for the results found by Zwicker (2014), that respondent's willingness to take the perspective of the offender, either from an in- or out-group is influenced by the self-reflective condition they are in, either becoming aware of their own good deeds or their own criminal acts. Moreover there is researched if the motivation to control prejudiced reactions and the threat to the self-esteem of the respondent are changed by these different conditions of self-reflection. The anticipation is to find that a person who is aware of own criminal deeds is expected to take the perspective of the offender less willingly if the offender is from the in-group than for an offender from the out-group. A person who is aware of own good deeds is expected to take the perspective of the offender more willingly if the offender is from the in-group than for an offender from the out-group.

In addition this study researched if the pattern of self-reflection of respondents can be explained by the motivation to control prejudiced reactions. This hypothesis is not confirmed because the results did not show an influence.

The study also examined if the threat to self-esteem is an explanation for the differences in the willingness to take the perspective of an offender. Effects of awareness of own deeds were found on the resistance to taking the perspective of the offender and the perceived closeness with the offender whereas group membership of the offender was influential on the judgement of the offender.

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Introduction

February 26, 2012 was one of the worst days for the African American population of the US when Trayvon Martin, a young man was shot by a neighbourhood watch. Martin who was going to see his father walked away from a convenience store where he just had bought candy. The shooter George Zimmerman was alerted by the looks of the young man and followed him as Martin began to run from him. In a phone call to the police he said: “*This guy looks like he is up to no good. He is on drugs or something.*”. (Robles, 2012). Martin also was on the telephone with a friend, saying that he was followed by an unknown white male. What happened next that day will probably never really be clear but the result was that Trayvon Martin was lying dead on the grass, approximately 64 metres away from his father’s house (Blow, 2012).

Incidents where a suspect of a crime is unfairly treated are quite common in the US, it seems like people are afraid of others with distinct characteristics because they are perceived as the out-group (Hochschild, Weaver, 2007). George Zimmerman was charged with second degree murder on April 11th, 2012, more than six weeks after the death of Martin. Zimmerman was pleading not guilty because he had acted in self-defence even though Martin was completely unarmed. Nonetheless, Zimmerman was not found guilty. This is just one of the many judgments that seem to be doubtful since it generated public outrage in cases where people of white skin colour were treating people of a different skin colour discriminatory, just think back to the case of Rodney King and Abner Louima. One of the rather harsh and generalized implications following this verdict are the fear of people that anyone with different characteristics like dark skin, a different race, gender, ethnicity or anyone with a disability cannot move freely on the streets of the United States because one is always in danger of prejudice and discrimination (Pitzke, 2013).

The case of Trayvon Martin shows that people sometimes differ in their willingness to take the perspective of the offender. In this case the jury believed the offender, Georg Zimmerman

that he was feeling threatened by the victim. Public outrage indicated that many people doubt Zimmerman's account of what happened the night Trayvon Martin died (Robles, 2012).

It is interesting how prejudice affects jurisdiction, it is furthermore very interesting how people attain their judgment and to investigate the influences people in the perspective taking of the offender, like the influence group membership has on judgments and the willingness to take the perspective of the offender. Also possible influences on the judgments and the willingness to take the perspective of the offender might be a threat to the self-esteem a judge experiences while evaluating and perspective taking or the motivation to control prejudiced reactions since people are concerned to be pictured as discriminatory or prejudiced and therefore their perspective taking willingness is altered.

This bachelor thesis tries to answer the following question:

Does the motivation to control prejudiced reactions explain the effects of self- reflection on the phenomenon that people differ in their willingness to take the perspective of an offender from an in- and out-group, depending on the self- reflection (becoming aware of own good or own criminal offences)?

Taking the perspective of others

People differ in the ability to take the perspective of someone else (Leith, Baumeister, 1998).

Taking the perspective of someone else is dependent on the personality of a person and on the situation the person is in. Taking the perspective of others helps people to consider experiences of other people and thus to understand the behaviour and acts of others (Todd, Bodenhausen, Richeson en Galinsky, 2011). Leith and Baumeister (1998) define perspective taking as: "the ability to place oneself in another's shoes and comprehend his or her point of view". Another definition by Hanson and Scott (1995) defines perspective taking as an ability that „refers to the capacity to accurately identify the emotional state of other people and perceive how they are likely to respond to particular situations”.

Taking the perspective of someone else has a strong affective and emotional aspect called empathy. Empathy is here defined as “caring about the welfare of others and becoming upset over their misfortunes” (Leith, Baumeister, 1998) and “Empathic emotional responses typically mirror the emotions perceived.” (Hanson, Scott, 1995).

Empathy for someone who is seeking for help leads to people having a lot of caring feelings like sympathy, compassion and affection. These empathetic feelings influence the willingness and way people take the perspective of others in a positive way and also influence the opinion people have about others (Batson, Chang, Orr en Rowland, 2002). Being empathetic allows people to share experiences, needs and goals and strengthens the relationship between people because they feel close to each other. Very empathetic people strengthen the bond of a relationship through adapting unconsciously the mimicry, mannerism and facial expressions of the other which leads to familiarity (Hurley, Chater, 2005). But not only enhances empathy the chances of shared experiences, Preece (1999) states that it is also the other way around, shared experiences with others increase feelings of mutual understanding and mental support. This is an important point for group-formation.

Also the self-reflection of a person influences perspective taking. A person with the feeling of guilt is more willing to take the perspective of others and pro-social behaviour. Perspective taking was even enhanced when there was a conflict between the person who was taking the perspective and the person whose perspective was supposed to be taken (Leith, Baumeister, 1998). The willingness to take the perspective of others is complex in that it differs on the basis of group membership and self-reflection. A person who is aware of own criminal deeds takes the perspective of the offender less willingly if the offender is from the in-group than for an offender from the out-group. A person who is aware of own good deeds takes the perspective of the offender more willingly if the offender is from the in-group than for an offender from the out-group (Zwicker, 2014).

Group membership

Group membership is an important concept to every person. People classify themselves and others in groups which is important to receive a meaning from their social surrounding.

People also categorize themselves in groups in order to place themselves in a social context and to form a self-concept and self-awareness. This can lead to an increase in self-esteem (Doosje en Branscombe, 2003). The social identity theory states that several individuals establish a group if they perceive themselves to be of a common social category or if they have common features of social identification. The identity of a person is the person's knowledge about belonging to a social group or category. People compare themselves to others and form groups on the basis of similarity to others, these people form an in-group, and people who differ from the self are labeled as the out-group. (Hogg, Abrams, 1988). The social identity theory holds that people try to achieve a positive self-construct (Tajfel, Turner, 1979). The formation of a social identity consists of two processes. The self-categorization involves that people perceive and highlight similarities between themselves to other in-group members as well as the differences between themselves and out-group members. As a consequence, people accentuate their own advantages, the self-esteem is reinforced and the in-group is evaluated positively. The out-group is judged more negatively (Stets, Burke, 2000). The out-group is a tool against which the value and worth of the in-group can be measured (Tajfel, Turner, 1979).

A group is a combination of people with shared characteristics or interests. To be a group, one or more of the following characteristics must be true: a combination of people must have direct interactions among themselves over a not otherwise specified period in order to be a group, a group can also exist on the basis of membership in a social category as race, gender, occupation, religion, class, ethnicity or nationality, or other categories, but also shared experiences, personality traits and goals can be the foundation of a group (Kassin, Fein and Markus, 2011 as cited in Meneses, Ortega, Navarro, Santiago, 2008).

People tend to categorize others in groups, especially in in- and out-groups, for example participants of this study will unconsciously categorize offenders as in-group- and out-group members. People with whom we share any characteristics, the same gender or shared experiences or with whom we share like close interaction can be classified as in-group-members whereas people with whom we do not share any characteristics and do not interact with do not count as in-group-members and therefore are placed in the out-group.

In general people tend to evaluate people of the same group membership higher than people from the out-group if the out-group is of a lower social status. Also in-group members are preferred by other in-group members and in-group members show an implicit bias against people of an out-group (Dasgupta, 2004). Furthermore people tend to see people from an out-group as homogenous and people of the in-group as more diverse (Park, Rothbart, 1982).

There are two notable directions in which group-members tend to take perspective and judge other in-group or out-group offenders, first it is possible that out-group-members are judged less harshly than an in-group-member would be judged, this could be explained by the perceived threat to the self-identity. Social identity is an influential concept that changes the way people judge one another and change the willingness with which people take perspective for one another. The social identity theory holds that people try to achieve a positive self-construct (Tajfel, Turner, 1979) and that people highlight their own advantages, the self-esteem is reinforced and the in-group is evaluated positively. The out-group is judged more negatively. This is not possible if the offender is from the in-group, since criminality is generally judged negatively (Wortley, 1997).

Group membership is part of our identity and I think that it is influential if the wrongdoer of a crime is from the in-group (threatening the social identity) or from the out-group (thus not threatening the social identity). The in-group feels superior over the out-group because one of the out-group-members has done a criminal offence and therefore the in-group may not feel the need to treat the offender very harshly, thus the in-group is acting rather lenient (Prooijen

Lam, 2007). Secondly, the other direction would be exact the reverse, in the sense that if the person who has the task to judge others has built up moral credentials, thus has shown not to be prejudiced, this person shows more signs of being prejudiced against out-group members. People try not to show signs of prejudice but if their prior acts and attitudes show no signs of prejudice, they are less worried to be seen as prejudiced (Monin, Miller, 2001).

There is the possibility that out-group-members are judged less leniently than an in-group-member would be judged. Dasgupta (2004) states that in comparison with members of a group of lower status members of an advantaged or superior group express more in-group favouritism and out-group bias. Naturally, people tend to prefer groups they are connected with and therefore value these groups higher. Because they judge their in-groups to be of a higher standard they convey implicit biases and prejudices and for this reason they are influenced in their judgment and behaviours regarding out-group-members. But this does not mean that these biases are expressed openly, rather they are expressed in a subconscious and subtle way. If people act on these biases they are influenced by their awareness of these prejudices, by their conscious attitudes and thoughts and furthermore by their motivation to control prejudiced reactions. (Dasgupta, 2004)

The threat to the self-esteem might be a possible explanation to the phenomenon that people are influenced in their judgment of others. Self-esteem is influenced by collective self-continuity. Threats to the national identity of respondents showed a heightened sense of collective self-continuity and this heightens the in-group defence, in-group protectionism and the resistance towards the out-group (Smeekes, Verkuyen, 2013). The threat to self-esteem might thus be a reason why in-group members judge out-group members different from other in-group members in case they perceive a threat to their self-esteem.

Motivation to control prejudiced reactions

Every day people see themselves confronted with prejudices and discrimination, these incidents are not restricted to the race of people, almost everyone belonging to a stigmatized or minority group can be the target of prejudice and discrimination (Inzlicht, McKay, Aronson, 2006). While prejudice can be openly and blatantly acting against someone because of a different characteristic the person has, it can also be very subtle, unconscious and unobtrusive but it still can be very painful for others in many ways, such as psychological, economic and physical (Zanna, Olson, 1994). But prejudices are to a certain point a useful invention of the human brain, they serve a cognitive function because the human brain is of limited capacity to process incoming information from the environment and prejudice is an easy way to decrease this burden (Zanna, Olson, 1994). Prejudices also serve as ego protection because it seems like derogating others is pushing the own self-worth. Feeling better than the rest (for example through downward social comparison) reduces the feeling of threat experienced by groups other than the own. Finally, prejudices are also useful in a way that they are a shared socio-cultural orientation. Prejudices develop from cultural and social influences and they are useful in identifying and integrating in the own group (Zanna, Olson, 1994). The motivation to control prejudiced reactions is a scale to measure the individual differences of people to supervise and sometimes hide their concept of prejudices. The scale “Motivation to control prejudiced reactions” tries to measure these differences. Hiding prejudiced attitudes can have more than one reason, on the one hand people are themselves not happy about their prejudiced thoughts and on the other hand people are trying to avoid a discussion about their prejudices (Dunton, Fazio, 1997).

It seems like the motivation to control prejudiced reactions can explain the findings of Zwicker (2014) that people, whose attention were called to their own criminal acts, showed less willingness to take the perspective of the offender from an in-group than for an offender from an out-group. People usually try to act as if they are not prejudiced and give non-

prejudiced answers. These non-prejudiced answers can have two underlying explanations, either people try to hide their true feelings due to external pressure to give answers without prejudice because they are usually socially acceptable or they are generally free of prejudiced thoughts. If people are answering with the background of social pressure and act as if they were not prejudiced it might lead to a bias regarding Zwicker's study. People from the in-group do not want to be perceived as if they were prejudiced and therefore are more lenient towards out-group offenders. A second hypothesis states that people, whose attention was called to own good acts, showed more willingness to take the perspective of the offender from an in-group than for an offender from an out-group.

This research is designed to evaluate if the motivation to control prejudice is a useful concept in order to explain the findings of Zwicker (2014). Therefore the research will try to shed light on the effect that the awareness of people about their own criminal or good deeds influences their willingness to take the perspective of an offender in a certain group and further this research tries to explore if these findings can be explained by the motivation to control prejudiced reactions. In the following sections, the term awareness of own good deeds will be used instead of self-reflection.

This leads to three different hypotheses:

Hypothesis 1: A person who is aware of own criminal deeds is expected to take the perspective of the offender less willingly if the offender is from the in-group than for an offender from the out-group. A person who is aware of own good deeds is expected to take the perspective of the offender more willingly if the offender is from the in-group than for an offender from the out-group (replication of Zwickers hypotheses). In other words, an interaction-effect between group membership and self-reflection is expected.

Hypothesis 2: A negative self-reflection (thinking about own criminal deeds) can be linked to a higher motivation to control prejudiced reactions compared to a positive self-reflection (thinking about own good deeds). A main effect for the variable self-reflection will be expected.

Hypothesis 3: Differences in the variable motivation to control prejudiced reactions are an explanation for the effects of self-reflection on perspective taking for in-group and out-group-members.

Method

Participants

The participants of this study were exclusively of German nationality. On the whole 208 respondent participated, but only 141 individuals filled in the questionnaire completely, 67 results had to be excluded from the analysis due to incompleteness of the answers. Mostly, individuals stopped with the questionnaire after answering the questions about taking the perspective of the offender and before answering the scale *motivation to control prejudiced reactions*. Two results had to be excluded from the analysis because these respondents were not of German nationality. Furthermore 12 respondents declared not to have been aware of their own good or bad deeds. All respondents stated to have answered the questionnaire seriously, ranging from 4 to 7 on the 7-point Likert scale, with a majority of respondents answering 6 or 7 (very serious). 27 respondents filled in the questionnaire with the neutral group membership of the offender and own good deeds, 22 with an in-group offender and own good deeds and 29 with an out-group offender and own good deeds. 18 respondents filled in the questionnaire with the neutral group membership of the offender and own good deeds, 27 with an in-group offender and own good deeds and 18 with an out-group offender and own criminal deeds.

All in all only 8 men answered on the questionnaire and respectively 135 women. The age of the respondents was ranging from 15 to 48 ($M= 22,22$ and $SD= 5,24$).

Two respondents answering the questionnaire were educated at a *Hauptschule*, 11 at a *Realschule*, 6 graduated at a *Fachoberschule*, 78 and thus the majority of the respondents graduated at a *Gymnasium*, 3 graduated at a *Gesamtschule*, 7 graduated at a *Berufsschule*, 12 graduated at a *Fachhochschule* and 22 graduated at an *Universität*. Only two respondents answered to have another education than these given.

109 respondents (76,2%) stated to have parents of German nationality, whereas 34 (23,8%) of the respondents stated to have parents of another nationality.

Beforehand to the answering of the questions, none of the respondents knew about the purpose or the different conditions of the experiment.

Design

The research design is a 2 (being aware of own criminal deeds and being aware of the own good deeds) x 3 (group membership: in-group, out-group and a neutral group membership as control variable) design for a quasi-experiment. A control group of neutral group membership of the offender was used in this study to determine if there are such phenomena as leniency for out-groups or reactions towards in-groups. In all six conditions people had to take the perspective of an offender after they read about the crime he had committed and had to answer questions regarding the offender and the crime. As a sampling method the snowball method was used under people of German nationality. People were asked to answer the questionnaire online via theistools.

Material and Procedure

The material will in most instances be adopted from the research of Katja Zwicker (2014) because her research was similar to this one.

Nationality

The participants are asked to answer how much they identify with the country they are living in because this is important for identifying with the in- and out-group identification and strengthens the feelings of in-group affiliation and belonging. The scale was used to manipulate the respondents.

This scale contains 13 items by Leach et al., (2008) which have been translated into German language. Participants can answer these statements on a six point Likert scale ranging from 0 (strongly disagree) to 6 (strongly agree). As a first step a reliability analysis was carried out in order to see if the results of the study are consistent over time. For the scale *Nationality* the Cronbach-Alpha value is 0,896 (0,898 if all respondents are included) which is considerably high. This means that the results are consistent within one person over a period of time. The scale has five sub-scales, *Solidarity*, *Satisfaction*, *Centrality*, *Individual Self-Stereotyping* and *In-Group Homogeneity*.

Manipulation of awareness of own deeds

To determine to what extent the manipulation of becoming aware of own good or own criminal deeds influences the taking of the perspective, the evaluation of the offender and the perceived seriousness of the offence, Zwicker has developed seven questions which have to be answered (an example might be the question: "Have you ever helped the police by reporting someone who has committed a crime?") for the condition where people have to answer questions about good deeds they have committed and this question: "Have you ever threatened someone with violence or have you ever practiced violence against someone?" for the condition where people have to answer questions about criminal deeds they have committed). Depending on the condition the participant is in he or she has to answer questions

about committed offences or good deeds he or she has done in the past in order to manipulate the participant. This scale will be adopted.

On the scale *awareness of own deeds* the reliability found was 0,621 after omitting item 3 (0,613 if all respondents are included and after omitting item 3).

Manipulation check of the criminal and good deeds

The manipulation check was included in the questionnaire in order to clarify if people were aware of the manipulation. The questions for the participants in the *own good deeds* condition was „If you think back to the questions are you aware of the fact that you have done morally noble deeds?“, whereas participants in the *own criminal deeds* condition had to answer the following question „If you think back to the questions are you aware that you have committed punishable actions?“. The manipulation worked on 129 respondents, only 12 stated not to have been aware of their own good or criminal deeds. Four respondents in the group *own good deeds* and *out-group offender* stated that they were not aware of the manipulation (13,8%). This is the highest percental value.

Instruction taking perspective of the offender

In this part of the questionnaire all participants have the assignment to take the perspective of the offender who was described in the article of the fictional newspaper. The next step was to imagine two emotions and thoughts of the offender and to write them down. This instruction was given in order to strengthen the taking of the offender's perspective.

Group membership of the offender (in-group-member, out-group-member, neutral membership)

Because only German participants were asked to fill in the questionnaire we define these people as the in-group. Thus, the in-group offender will also be a German person. To

manipulate the participant they were able to read a text which was allegedly originated from a newspaper. Except for the group membership of the offender the document will be the same for all participants. In this newspaper article there was a description about an offender who tried to break into a store. He was seen by another man and hit him with a tool twice.

Measures

Taking the perspective of the offender

How far participants take the perspective of the offender will be measured with 11 items asking how difficult it was for the participant to take the perspective of the offender (Zebel et al., 2010). These items can be answered on a six point Likert scale ranging from 0 (not at all) to 6 (very well). In order to determine how much the respondent really took the perspective of the offender the scale *degree of taking perspective* will be used with a Likert scale ranging from 0 (not at all) to 6 (very well). This sub-scale containing four items (question 24, 25, 27 and 28, see appendix F), for example: “How much have you tried to imagine what you would have thought, felt and experienced if you were the offender?”) has a Cronbach-Alpha of 0,744 (0,751 if all respondents are included).

Another scale *being objective against the offender* is made up of one item (question 26 see appendix F): „How much have you tried to stay objective and gain emotional distance towards the offender?“ ($M= 3,87$, $SD= 1,71$ when excluding the respondents who were not aware of the manipulation and $M= 3,90$, $SD= 1,70$ if all respondents were included).

The scale *resistance against taking the perspective of the offender* with three items (question 29, 30 and 31, for example: “How much resistance have you felt while trying to take the offender's position?”) will be used to measure how much participants were unwilling to take the perspective of the offender. This sub-scale has a Cronbach-Alpha value of 0,659 (0,634 if all respondents are included).

The last three item scale *not taking the perspective because of fear of sympathy* (question 32, 33 and 34, for example: “I was afraid to feel too much sympathy for the offender after trying to take his position.”) is constructed to measure how much participants were unwilling to take the perspective of the offender because of fear of sympathy for him. This sub-scale has a Cronbach-Alpha of 0,737 (0,761 if all respondents are included)

Score on the scale motivation to control prejudiced reactions

The participant has to fill in this scale by Banse and Gawronski (2003) with 16 items and has a five point Likert scale ranging from *strongly disagree* (1) to *strongly agree* (5) to answer the statements. The scale is a German translation of the original scale by Dunton and Fazio (1996). This scale has to be assessed in order to identify how much someone tries to hide his or her true feelings and thoughts about prejudice. This is important for answering the hypotheses. The scale *motivation to control prejudiced reactions* has a Cronbach-Alpha of 0,712 after omitting item 12 (0,727 if all respondents are included and after omitting item 12).

Threat to self-esteem

This part of the questionnaire measures in how far people are feeling a perceived threat to their self-esteem. The scale is made up of eight items and can be answered on a 7-point-Likert scale running from 0 (strongly disagree) to 6 (strongly agree). The scale has a Cronbach-Alpha of 0,738 (0,763 if all respondents are included). Two items of this scale are for example: “I'm feeling proud.” and “I'm thinking negatively about myself.”

Evaluation regarding the offender

In order to evaluate the offender participants have to answer the scale *evaluation regarding the offender*. The scale runs from 0 (very rarely) to 6 (very often) and is measured with 10 items (question 59 to 68). To measure how authentic and believable participants thought of

the offender there is the sub-scale *authenticity of the offender* consisting of three items (questions 59, 60 and 61). The scale has a Cronbach-Alpha of 0,932 which is very high (0,935 if all respondents are included). An example- item for this scale is: “How trustworthy do you think are the offender's statements?”

Another scale *in advance planned intention* is made up of 1 item (question 62, see “To what extent do you think has the offender planned his crime?”), ($M= 2.67$, $SD= 1.54$ when excluding the respondents who are not aware of the manipulation and $M=2.71$, $SD= 1.53$ if all respondents are included), just like the scale *the offender as a good person* (question 64, see “To what extent do you think that the offender was a good person?”) ($M= 3.50$, $SD= 1.08$ when excluding the respondents who are not aware of the manipulation and same mean and standard deviation if all items are included).

The last scale is the *recurrent chance of the offender* measured by 5 items (question 63, 65, 66, 67 and 68). The scale has a Cronbach-Alpha of 0,804 (0,814 if all respondents are included). An example- item for this scale is: “To what extent do you think is the offender motivated to avoid his criminal behaviour in the future?”

Judgment regarding the offender

In order to identify the opinion of the participants regarding the offender participants have to fill in the 6 items long scale *opinion regarding the offender* (question 69 to 74). They can answer on a 5 point Likert scale ranging from -2 (cold) to 2 (warm). The scale has a Cronbach-Alpha of 0,815 (0,830 if all respondents are included).

Seriousness of the offence

For the identification of how serious participants estimate the offence of the offender two items have been used to examine this because the seriousness of an offence probably will influence the evaluation of the offender and thus the willingness to take his perspective. These

| | sympathy | | | | | | | | | | |
|---|----------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|
| Degree of taking perspective | 1 | -0.14 | -0.32 | -0.18 | -0.14 | 0.35 | 0.13 | 0.12 | 0.14 | -0.04 | 0.26 |
| Being objective towards the offender | -0.14 | 1 | 0.08 | 0.14 | 0.12 | -0.19 | -0.14 | 0.01 | -0.19 | 0.03 | -0.22 |
| Resistance against taking the perspective of the offender | -0.32 | 0.08 | 1 | 0.53 | -0.03 | -0.46 | -0.00 | -0.01 | -0.26 | 0.12 | -0.52 |
| Not taking perspective because of fear of sympathy | -0.18 | 0.14 | 0.53 | 1 | 0.03 | -0.36 | -0.05 | -0.08 | -0.29 | 0.05 | -0.48 |
| Motivation to control prejudice reaction | -0.14 | 0.12 | -0.03 | 0.03 | 1 | 0.01 | -0.14 | -0.13 | -0.20 | 0.05 | -0.09 |
| Authenticity of the offender | 0.35 | -0.19 | -0.46 | -0.36 | 0.01 | 1 | 0.31 | 0.09 | 0.31 | -0.12 | 0.59 |
| Recurrent chance of the offender | 0.13 | -0.14 | 0.00 | -0.05 | -0.14 | 0.31 | 1 | 0.07 | 0.13 | -0.04 | 0.11 |
| Threat to self-esteem | 0.12 | 0.01 | -0.01 | -0.08 | -0.13 | 0.09 | 0.07 | 1 | 0.19 | 0.14 | -0.03 |
| Closeness with the offender | 0.14 | -0.19 | 0.26 | 0.29 | -0.20 | 0.31 | 0.13 | 0.19 | 1 | -0.14 | 0.31 |
| Seriousness of the | -0.04 | 0.03 | 0.11 | 0.05 | 0.05 | -0.12 | -0.04 | 0.15 | -0.14 | 1 | -0.28 |

| | | | | | | | | | | | |
|---|------|-------|-------|-------|-------|------|------|-------|------|-------|---|
| offence Judgment of the offender | 0.26 | -0.22 | -0.52 | -0.48 | -0.09 | 0.59 | 0.11 | -0.03 | 0.31 | -0.28 | 1 |
|---|------|-------|-------|-------|-------|------|------|-------|------|-------|---|

Results

Manipulation checks

Awareness of own deeds

Twelve respondents in total were not aware of answering questions about own good or criminal deeds. Seven respondents were in the condition of answering own good deeds, respectively five were in the condition of answering own criminal deeds.

Group membership of the offender

All the 141 respondents stated to be of German nationality. The *group membership of the offender* was used as a manipulation for the respondents. The variable *group membership of the offender* and the variable *awareness of own deeds* will be used in the analysis of variance as fixed factors.

Taking the perspective of the offender

Degree of taking the perspective of the offender

A two-factor analysis of variance shows that there is no main effect of the *group membership of the offender* on the variable *degree of taking perspective* ($F(2,135) = 0.13, p = 0.88$).

Moreover there is no main effect found of the condition *awareness of own deeds* on the variable *degree of taking the perspective of the offender* ($F(1,135) = 0.21, p = 0.65$). There is no significant interaction effect found between the variables *awareness of own deeds* and *group membership of the offender* ($F(2,135) = 0.07, p = 0.93$).

This means that the results found by Katja Zwicker could not be replicated in this study and that the first hypothesis cannot be confirmed.

Being objective towards the offender

A two-factor analysis of variance shows that there is no main effect of the *group membership of the offender* on the variable *being objective against the offender*

($F(2,135)= 1.06, p= 0.35$). There is no main effect found of the condition *awareness of own deeds* on *being objective against the offender* ($F(1,135)= 0.29, p= 0.59$). There is furthermore no significant interaction effect found between the variables *awareness of own deeds* and *group membership of the offender* ($F(2,135)= 0.28, p=0.76$).

Neither the variable *group membership of the offender* nor *awareness of own deeds* have an influence on the variable *being objective against the offender*. Also both of them together show no interaction effect and thus no influence together.

Resistance against taking the perspective of the offender

A two-factor analysis of variance shows that there is a marginal significant main effect of the *group membership of the offender* on the variable *resistance against taking the perspective of the offender* ($F(2,135)= 2.46, p= 0.09$ with $M= 4.53$ and $SD= 0.19$ for offenders of neutral group membership, $M= 4.96$ and $SD= 0.18$ for in-group offenders and $M= 5.10$ and $SD= 0.19$ for out-group offenders).

There is no main effect found of the condition *awareness of own deeds* on *resistance against taking the perspective of the offender* ($F(1,135)= 0.116, p= 0.73$). There is furthermore a marginal significant interaction effect found between the variables *awareness of own deeds* and *group membership of the offender* ($F(2,135)= 2.48, p=0.09$ with $M= 3.53$ and $SD= 0.24$ for the own good deeds condition and an offender of neutral group membership, $M= 4.53$ and $SD= 0.30$ for the own criminal deeds condition and an offender of neutral group membership,

$M= 5.30$ and $SD= 0.27$ for the own good deeds condition and an in-group offender, $M= 4.62$ and $SD= 0.24$ for the own criminal deeds condition and an in-group offender, $M=4.87$ and $SD= 0.23$ for the own good deeds condition and an out-group offender and $M=5.33$ and $SD= 0.30$ for the own criminal deeds condition and an out-group offender).

People who are aware of own criminal deeds tend to have a higher score and thus more resistance to take the perspective of an out-group offender than the perspective of an in-group offender. People who are aware of own good deeds tend to have more resistance to take the perspective of an in-group offender than the perspective of an out-group offender. Both scores are approximately the same for an offender of neutral group membership.

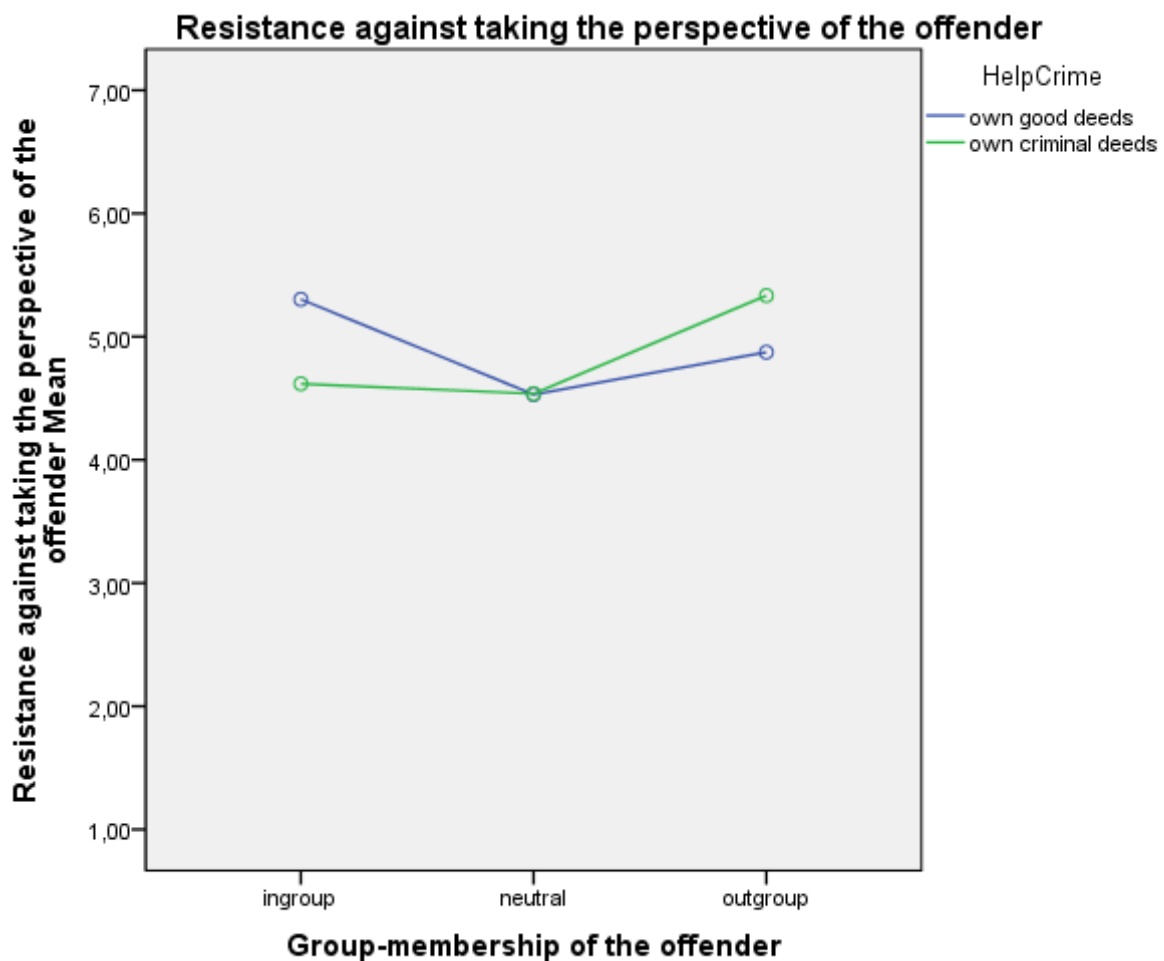


Figure 1. Interaction effect of self- reflection and group membership of the offender on the variable resistance against taking the perspective of the offender (all respondents included)

Not taking the perspective because of fear of sympathy

A two-factor analysis of variance shows that there is no main effect of the *group membership of the offender* on the variable *not taking the perspective of the offender because of fear of sympathy* ($F(2,135)= 1.79, p= 0.17$). Moreover there is no main effect found of the condition *awareness of own deeds* on *not taking the perspective of the offender because of fear of sympathy* ($F(1,135)= 0.33, p= 0.57$). There is no significant interaction effect found between the variables *awareness of own deeds* and *group membership of the offender* ($F(2,135)= 2.17, p=0.12$).

This means that the results found by Katja Zwicker could not be replicated in this study and that the first hypothesis cannot be confirmed. It looks like there is no difference in taking the perspective of the offender because of fear of sympathy between the groups, no matter what group membership the offender has or if there was no mention of the group membership at all.

Score on the scale motivation to control prejudiced reactions

A two-factor analysis of variance shows that there is no main effect of the *group membership of the offender* on the *motivation to control prejudiced reactions* ($F(2,135)=1.59, p=0.21$).

There is no main effect found of the condition *awareness of own deeds* on the variable *motivation to control prejudiced* ($F(1,135)=0.01, p= 0.91$). There is no significant interaction effect found between the variables *awareness of own deeds* and *group membership of the offender* on the variable *motivation to control prejudiced* ($F(2,135)=1.85, p=0.43$).

This means that neither the group membership of the offender nor the condition awareness of own deeds the respondents were in have influence on the variable motivation to control prejudiced.

Evaluation of the offender

Authenticity of the offender

A two-factor analysis of variance shows that there is no main effect of the *group membership of the offender* on the *authenticity of the offender* ($F(2,135)=0.15, p=0.86$). There is no main effect of the condition *awareness of own deeds* on the variable *authenticity of the offender* ($F(1,135)=0.11, p=0.74$). There is no significant interaction effect found between the variables *awareness of own deeds* and *group membership of the offender* on the variable *authenticity of the offender* ($F(2,135)= 2.15, p=0.12$).

It seems like neither the scales *awareness of own deeds* nor *group membership of the offender* have an influence on the *authenticity of the offender* and both variables together have no influence, either.

Recurrent chance of the offender

A two-factor analysis of variance shows that there is no main effect of the *group membership of the offender* on the *recurrent chance of the offender* ($F(2,135)= 2.26, p=0.11$). There is no main effect of the condition *awareness of own deeds* on the variable *recurrent chance of the offender* ($F(1,135)=1.05, p=0.31$). There is no significant interaction effect found between the variables *awareness of own deeds* and *group membership of the offender* on the variable *recurrent chance of the offender* ($F(2,135)=0.56, p=0.57$).

It seems like neither the scales *awareness of own deeds* nor *group membership of the offender* have an influence on the evaluation of the *recurrent chance of the offender*, also both variables together have no influence.

When omitting the 12 respondents who said not to have been *aware of own good/criminal deeds* there are different outcomes. There is a marginal significant main effect of the *group membership of the offender* on the variable *recurrent chance of the offender* ($F(2,135)=2.93,$

$p=0.06$ with $M=4.31$ and $SD=0.08$ for offenders of neutral group membership, $M=4.12$ and $SD=0.08$ for in-group offenders and $M=4.08$ and $SD=0.08$ for out-group offenders).

There is no main effect found of the condition *awareness of own deeds* on the *recurrent chance of the offender* just like in the analysis with all respondents ($F(1,135)=1.31$, $p=0.26$). Moreover there is no significant interaction effect found between the variables *awareness of own deeds* and *group membership of the offender* on the variable *recurrent chance of the offender* ($F(2,135)=1.20$, $p=0.31$).

Threat to self-esteem

A two-factor analysis of variance shows that there is no main effect of the *group membership of the offender* on the *threat to self-esteem* ($F(2,135)=0.01$, $p=0.99$). There is no main effect of the condition *awareness of own deeds* on the variable *threat to self-esteem* ($F(1,135)<0.01$, $p=0.96$). There is no significant interaction effect found between the variables *awareness of own deeds* and *group membership of the offender* on the variable *threat to self-esteem* ($F(2,135)<0.01$, $p=0.18$).

It seems like neither the scales *awareness of own deeds* nor *group membership of the offender* have an influence on the *threat to self-esteem* of the respondents, also both variables together seem to have no influence.

When omitting the 12 respondents who said not to have been *aware of own good/criminal deeds* there are the following outcomes: there is no main effect of the *group membership of the offender* on the variable *threat to self-esteem* ($F(1,135)=0.04$, $p=0.96$). There no main effect found of the condition *awareness of own deeds* on *threat to self-esteem* ($F(2,135)=0.02$, $p=0.88$). There is furthermore a marginal significant interaction effect found between the variables *awareness of own deeds* and *group membership of the offender* on *threat to self-esteem* ($F(2,135)=2.55$, $p=0.08$ with $M=4.04$ and $SD=0.10$ for the own good deeds condition and an offender of neutral group membership, $M=4.29$ and $SD=0.13$ for the own criminal

deeds condition and an offender of neutral group membership, $M= 4.26$ and $SD= 0.12$ for the own good deeds condition and an in-group offender, $M= 4.10$ and $SD= 0.10$ for the own criminal deeds condition and an in-group offender, $M=4.20$ and $SD= 0.10$ for the own good deeds condition and an out-group offender and $M=4.13$ and $SD= 0.13$ for the own criminal deeds condition and an out-group offender).

The *threat to self-esteem* can be described by a combination of *awareness of own deeds* and *group membership*. When a person is confronted with an offender of an in-group or out-group and the person is aware of own criminal deeds the threat to self-esteem is lower than when the person is aware of own helpful deeds. This constellation turns upside-down when the offender comes from a neutral group.

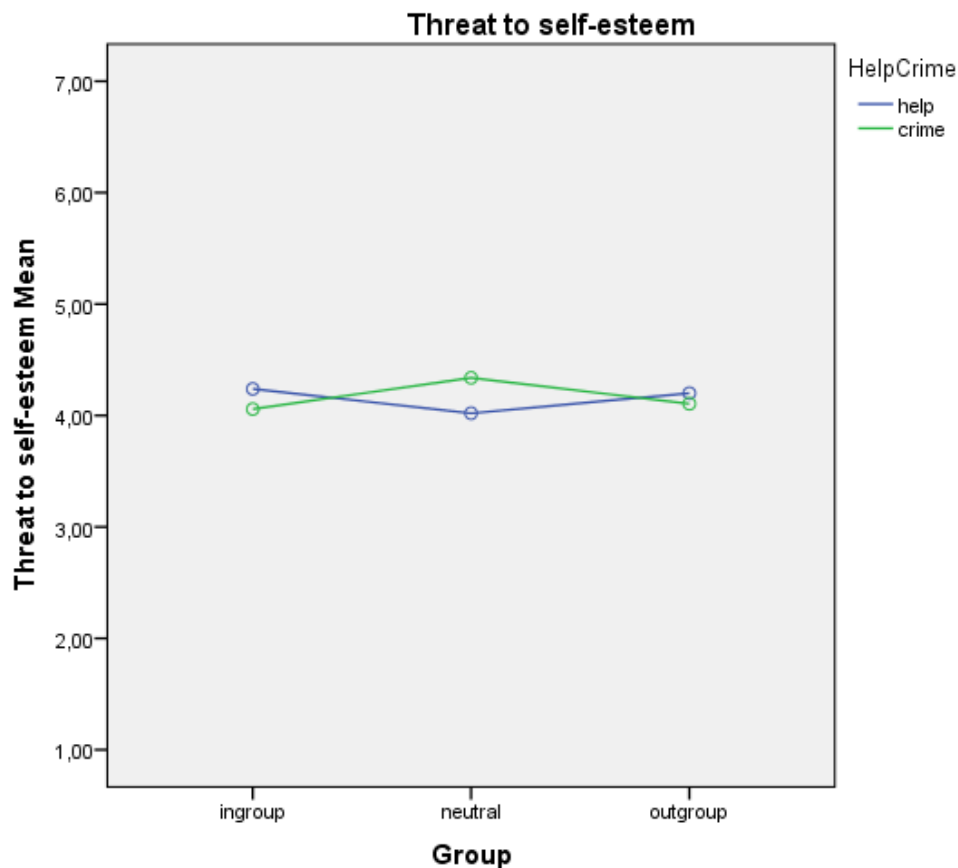


Figure 2. Interaction effect of self- reflection and group membership of the offender on the variable threat to self-esteem (12 respondents excluded on whom the manipulation did not work)

Closeness

A two-factor analysis of variance shows that there is a main effect of the *group membership of the offender* on the *perceived closeness with the offender* ($F(2,135)= 4.16, p=0.02$ with $M= 3.66$ and $SD= 0.13$ for offenders of neutral group membership, $M= 3.50$ and $SD= 0.12$ for in-group offender and $M= 4.00$ and $SD= 0.13$ for out-group offenders).

There is no main effect of the condition *awareness of own deeds* on the variable *perceived closeness with the offender* ($F(1,135)=0.01, p=0.92$). There is a significant interaction effect found between the variables *awareness of own deeds* and *group membership of the offender* on the variable *perceived closeness with the offender* ($F(2,135)= 4.87, p=0.01$ with $M= 3.42$ and $SD= 0.17$ for the own good deeds condition and an offender of neutral group membership, $M= 3.90$ and $SD= 0.20$ for the own criminal deeds condition and an offender of neutral group membership, $M= 3.80$ and $SD= 0.18$ for the own good deeds condition and an in-group offender, $M= 3.19$ and $SD= 0.17$ for the own criminal deeds condition and an in-group offender, $M=3.92$ and $SD= 0.16$ for the own good deeds condition and an out-group offender and $M=4.10$ and $SD= 0.20$ for the own criminal deeds condition and an out-group offender).

It seems like being *aware of good/ criminal deeds* does not influence the *perceived closeness with the offender*, but that the *group membership of the offender* actually does have an influence. Looking at figure 3.1 clarifies that although out-group offenders are judged higher in the group of respondents who had to answer questions about own criminal deeds, as well as it is in the group of a neutral offender. Respondents perceived more closeness with the group of in-group offenders if they had to answer questions about own good deeds.

Closeness is judged higher in the own criminal deeds condition for offenders of neutral group membership and out-group offenders than in the own good deeds condition, whereas closeness is judged higher and therefore perceived stronger in the own good deeds condition

regarding in-group offenders than in the own criminal deeds condition. So it seems that people who are aware of own criminal deeds have more perceived closeness with offenders of neutral group membership and out-group offenders and that people who are aware of own good deeds have more perceived closeness with offenders of the in-group.

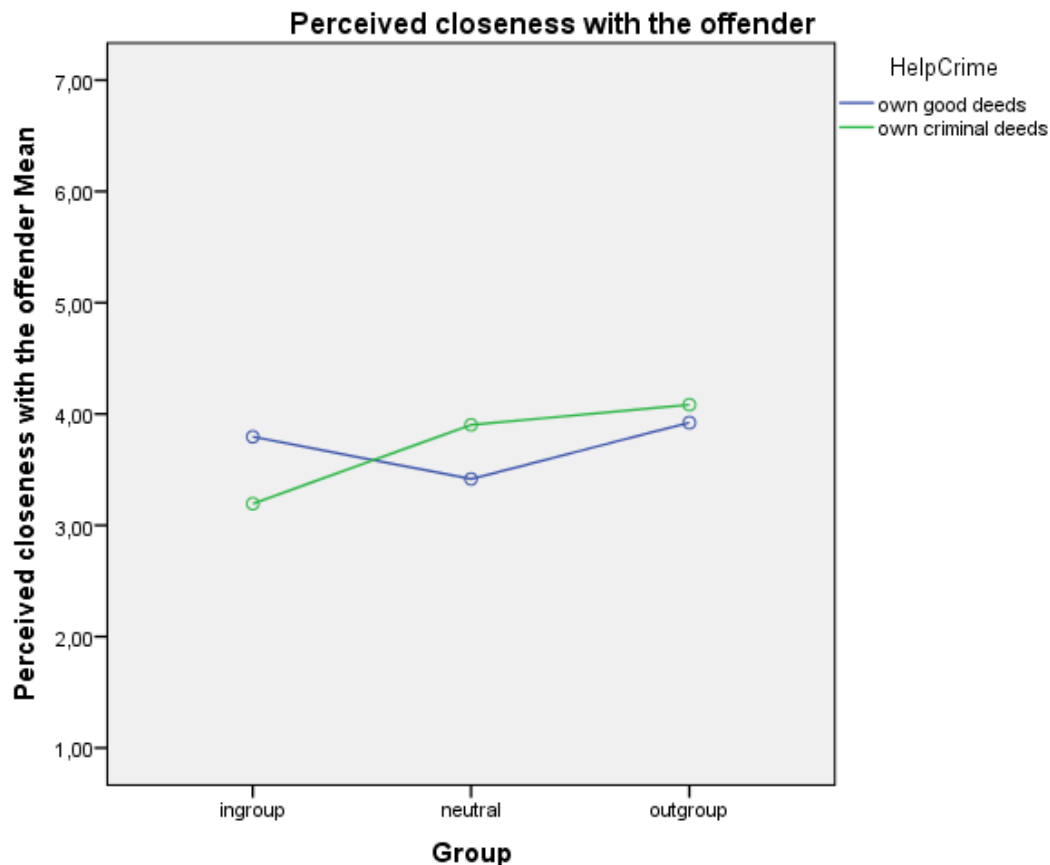


Figure 3.1. Interaction effect of self- reflection and group membership of the offender on the variable perceived closeness with the offender (all respondents included)

When omitting the 12 respondents who said that they have not been aware of own good/criminal deeds the main effect of the *group membership of the offender* on the *perceived closeness with the offender* is not significant anymore ($F(1,135)= 2.76, p=0.07$) but only marginally significant. Also the interaction effect is reduced to $F(2,135)= 5.70, p<0.01$ with with $M= 3.40$ and $SD= 0.17$ for the own good deeds condition and an offender of neutral group membership, $M= 3.97$ and $SD= 0.20$ for the own criminal deeds condition and an

offender of neutral group membership, $M= 3.85$ and $SD= 0.18$ for the own good deeds condition and an in-group offender, $M= 3.26$ and $SD= 0.17$ for the own criminal deeds condition and an in-group offender, $M=3.83$ and $SD= 0.17$ for the own good deeds condition and an out-group offender and $M=4.10$ and $SD= 0.20$ for the own criminal deeds condition and an out-group offender).

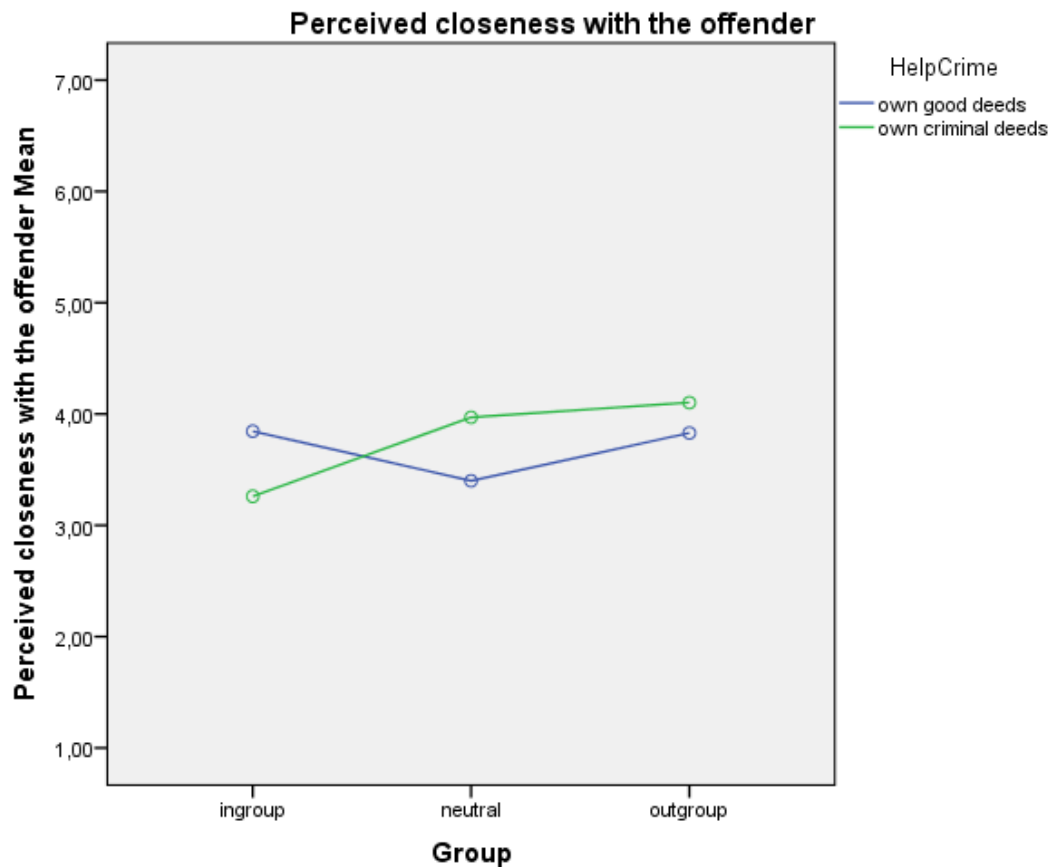


Figure 3.2. Interaction effect of self- reflection and group membership of the offender on the variable perceived closeness with the offender (12 respondents excluded on whom the manipulation did not work)

Seriousness of the offence

A two-factor analysis of variance shows that there is no main effect of the *group membership of the offender* on the *seriousness of the offence* ($F(2,135)=1.39, p=0.25$).

There is no main effect found of the condition *awareness of own deeds* on the variable *seriousness of the offence* ($F(1,135)=1.40, p= 0.24$). There is no significant interaction effect

found between the variables *awareness of own deeds* and *group membership of the offender* on the variable *seriousness of the offence* ($F(2,135)=1.12, p=0.33$).

This shows that there is neither an influence by the scale *awareness of own deeds* nor by *group membership of the offender* on the scale *seriousness of the offence* and additionally these scales seem to have no influence together.

Judgment of the offender

A two-factor analysis of variance shows that there is a main effect of the *group membership of the offender* on the *judgment of the offender* ($F(2,135)=3.73, p=0.03$ with $M= 2.65$ and $SD= 0.09$ for offenders of neutral group membership, $M= 2.90$ and $SD= 0.08$ for in-group offender and $M= 2.90$ and $SD= 0.09$ for out-group offenders). Moreover there is no main effect found of the condition *awareness of own deeds* on the variable *judgment of the offender* ($F(1,135)=0.99, p= 0.32$). There is no significant interaction effect found between the variables *awareness of own deeds* and *group membership of the offender* on the *judgment of the offender* ($F(2,135)=0.59, p=0.55$).

This shows that there is an influence of the scale *group membership of the offender* on the *judgment of the offender* but no influence of *awareness of own deeds* on the scale *judgment of the offender* and additionally these scales seem to have no influence together.

The influence shown this way is that people who were confronted with an in-group or out-group offender scored higher on this scale and therefore perceived the offender more negatively. The offender of neutral group membership was not judged as high as the other offender.

Discussion

This study was conducted in order to give an answer to the question if the motivation to control prejudiced reactions to the description of an act depends on the awareness of own

deeds and the group membership of the offender. The manipulations nationality of the respondent, awareness of own deeds and group membership of the offender were carried out to discover if either the effects of awareness of own deeds and/or the group membership of the offender had an influence on the willingness to take the perspective of the offender and if the motivation to control prejudiced reactions and the threat to the self-esteem of the respondents were altered and influenced.

The results indicate that the degree to which people are motivated to take the perspective of an offender does not differ for group membership. No matter if the offender was of an in-group, out-group or there was no mention of the group membership at all, all people showed the same willingness to take perspective of said offender. This finding contradicts earlier research on this topic with the subscale perspective taking (cf. Zwicker, 2014).

It is not obvious to me why the results could not be replicated. The methods were kept as similar as possible. It could however be possible that the samples were too different to produce comparable results as the respondents in this study were predominantly female and of younger age. The findings do not support the hypothesis that a negative self-reflection can be linked to a higher motivation to control prejudiced reactions. No difference in the motivation to control prejudiced reactions was found, self-reflection and group membership of the offender were not of any impact on the variable either. Therefore hypothesis one and two have to be rejected. One possible explanation for these findings might be that the questionnaire on the motivation to control prejudiced reactions was actually using the term minority instead of offender to mark an out-group. This might have been an influence on the validity of the questionnaire.

The third hypothesis states that differences in the variable *motivation to control prejudiced reactions* are an explanation for the effects of *awareness of own deeds* on *perspective taking* for in-group and out-group-members. This cannot be researched on the basis of the outcomes

of the study since the third hypothesis builds up on the assumption that the first and second hypotheses are correct, which they are not.

The threat to the self-esteem was additionally examined. On this scale there is an interaction effect to be seen but only if people on which the manipulation did not work were excluded from the analysis. In general people in the condition of being aware of own criminal deeds score lower on the in- and out-group but not on the neutral group membership of the offender. Here, people in the condition of becoming aware of own good deeds score higher. A higher score means more positive self-esteem, thus is the threat to self-esteem of the respondents smaller.

People with the awareness of own criminal deeds might perceive no matter what group membership the offender has that the offender is an in-group member because they share some commonalities like a criminal record. Even though this is an extreme wording, people group together as they perceive commonalities with others and since people in the crime condition have commonalities with the offender, it seems possible that the offender becomes familiar and unconsciously an in-group member. Group membership is part of our identity and it is influential from which group the offender of a crime originates. An offender of the in-group is threatening the social self-esteem because he obviously has done something wrong whereas an offender from the out-group is not threatening the social self-esteem. This clarifies why people with the awareness of own helpful deeds do not score as low as people with the awareness of own criminal deeds. People with the awareness of own helpful deeds do not see the offender as a possible in-group member and therefore their social identity is not threatened to be less valuable than the social identity of others. (Prooijen Lam, 2007)

The findings shed light on the influence of group membership and self-reflection on the resistance against taking the perspective of the offender. People who were aware of their own criminal deeds were having more resistance if the offender was from an out-group offender in comparison with an in-group offender. If people were aware of their own good deeds than

they had more resistance towards perspective taking for in-group members. The scores are approximately the same for an offender of neutral group membership.

There are analogies between the findings of earlier research and this study. Earlier research shows that respondents with the awareness of good deeds experienced more resistance to take the perspective of an in-group offender than for an out-group offender. Respondents with the awareness of own criminal deeds had less resistance for taking the perspective of the in-group offender than for the out-group offender (Zwicker, 2014). This is accordance with the findings of this research.

A possible explanation for the phenomenon that people with the awareness of own criminal deeds have more resistance to take the perspective of the out-group offender is the social identity theory which states that people try to achieve a positive self-construct (Tajfel, Turner, 1979). People of the in-group accentuate their own advantages, the self-esteem is reinforced and the in-group is evaluated positively. People with the awareness of own criminal deeds might judge the out-group offender more harshly because they feel the need to enhance their self-esteem through accentuating the advantages of their group, the in-group.

A possible explanation for the phenomenon that people with the awareness of own good deeds have more resistance to take the perspective of the in-group offender is the black sheep effect which states that likeable in-group members are generally judged above out-group members. But if an in-group member is unlikeable as in this case the offender, the judgment is more negatively than it would be for an out-group member. (Marques, Paez, 1994). In this study, respondents were additionally primed to be aware of their group membership, the group membership of the offender and their awareness of own deeds. The black sheep effect holds true for resistance for taking the perspective since respondents are less willing to take the perspective of in-group members if being aware of own good deeds.

Further results of this study show that closeness is judged higher in the own criminal deeds condition for offenders of neutral group membership and out-group offenders than in the own

good deeds condition. Respondents perceived more closeness with in-group offenders if they had to answer questions about own good deeds. From earlier research can be seen that awareness of own deeds has no influence on the perceived closeness with in-group offenders. This is different for out-group offenders, if respondents were aware of own criminal deeds then they were experiencing more closeness than respondents with the awareness of own good deeds (Zwicker, 2014).

These findings partly support the first hypothesis.

Finally, there is an influence of the variable group membership on the judgment of the offender. The influence shown this way is that people who were confronted with an in-group or out-group offender scored higher on this scale and therefore perceived the offender more negatively. The offender of neutral group membership was not judged as high as the other offender. This is not in accordance with Zwicker's findings, but since the samples were too different to produce comparable results.

Limitation

This research builds up on the study conducted by Zwicker (2014) and takes a closer look at the willingness of people to take the perspective of offenders of a crime under the influence of self- reflection and the group membership of the offender. Lots of studies conducted by researchers look at the topic of perspective taking with victims of crimes but there are until now only few studies in the perspective taking of offenders. This study gave important insights into the topic of perspective taking and the influence on the motivation to control prejudiced reactions and the threat to self-esteem, since this has not been part of any study. Attention should be paid to several limitations in this study. First of all there is an imbalance between men and women in the sample because of 143 respondents only 8 were male. This could result in a biased external validity of the study and should be revised in further studies. Also the age of the respondents was not very widely spread. In addition it should be

mentioned that a goal of the sampling was to receive about 25 to 30 respondents per condition. This goal was not reached due to the high loss rate of respondents while answering the questionnaire. Many of them stopped while answering the questions, most of them after reading the article and before starting to answer the questions about perspective taking. Since this questionnaire took a substantial amount of time to answer on every question it might be advisable to reduce the length of the questionnaire by reducing the amount of items. Many respondents gave personal feedback and said it was difficult for them to answer on some scales as the items were very alike. This could also be handled through a shortening of the questionnaire. On some scales the reliability found was not very high, it should be revised if these are only flawed in this study or if there is a general revision needed.

It will be interesting to carry out further research on this topic. In the future it would be reasonable to change how the offence is presented. I would expect to find further differences in the willingness to take the perspective of an offender if the offence is not only written down in a newspaper article but presented in a video clip. This gives the respondent an understanding of the offence and is a visual and auditory stimulus; maybe respondents will express and experience even more feelings towards or against the offender.

Acknowledgments

I would like to thank Dr Sven Zebel for the support and the patience I received whilst writing this bachelor thesis. Also I appreciated his advice which was very helpful and beneficial. I would furthermore like to thank Dr Elze Ufkes for the effort he put in this thesis.

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Appendix

Appendix A: Instruction for the respondent

Lieber Teilnehmer,

auf diesem Wege möchte ich Sie über die Umfrage informieren, in der Sie im Anschluss von dieser Einführung teilnehmen können. Bei dieser Umfrage geht es darum wie sehr man sich in andere Menschen und deren Situationen einfühlen kann. Sorgen Sie dafür das Sie in Ruhe und ungestört die Fragen beantworten können. Ebenso ist es wichtig das Sie die Fragen nüchtern ausfüllen (keine Drogen, kein Alkohol). Die Teilnahme an dieser Untersuchung bleibt zu jeder Zeit anonym. Es ist nicht möglich nachzuvollziehen welcher Teilnehmer welche Antworten gegeben hat. Ihre Daten werden auch nicht an Dritte weitergegeben. Sie können zu jeder Zeit mit der Umfrage aufhören, ohne Angabe von Gründen. Die Umfrage dauert ca. 15 bis 20 Minuten. Bitte achten Sie darauf alle Fragen zu beantworten bevor Sie fortfahren, denn eine Auswertung ist nur möglich, wenn der Fragebogen komplett ausgefüllt wurde. Im Anschluss der Befragung werde ich Ihnen ausführlichere Informationen zu dieser Untersuchung geben. Wenn Sie am Ende der Untersuchung über die Resultate informiert werden wollen oder andere Fragen haben, dann melden Sie sich bei l.a.bende@student.utwente.nl. Wenn Sie auf “Weiter” klicken, geben Sie an, die oben genannten Informationen gelesen zu haben und erklären sich bereit an der Umfrage teilzunehmen.

Appendix B: Questionnaire of the Nationality of the respondent

Nun einige Fragen die darauf eingehen wie Sie Deutschen gegenüber stehen. Lesen Sie die Aussagen gut durch und klicken sie diejenige an, mit der sie am meisten übereinstimmen. Es gibt keine richtigen oder falschen Antworten. Es geht um ihre persönliche Meinung! Sorgen sie dafür das sie alle Fragen beantworten bevor sie fortfahren. Inwieweit stimmen Sie zu?

1.

| | Überhaupt nicht | | | | Sehr | | |
|-----------------------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Ich bin froh Deutsche(r) zu sein. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

2.

| | Überhaupt nicht | | | | Sehr | | |
|---|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Ich fühle mich solidarisch gegenüber Deutschen. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

3.

| | Überhaupt nicht | | | | Sehr | | |
|--|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Deutsche(r) zu sein macht einen großen Teil aus von dem wie ich mich sehe. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

4.

| | Überhaupt nicht | | | | Sehr | | |
|--|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Ich denke oft an die Tatsache das ich Deutsche(r) bin. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

5.

| | Überhaupt nicht | | | | Sehr | | |
|---|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Es gibt mir ein gutes Gefühl Deutsche(r) zu sein. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

6. Ich fühle mich mit Deutschen verbunden.

12.

| | Überhaupt nicht | | | | Sehr | | |
|---|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Deutsche teilen sich viele Gemeinsamkeiten. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

13.

| | Überhaupt nicht | | | | Sehr | | |
|---|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Ich ähnele dem durchschnittlichen Deutschen sehr. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

Appendix C: Manipulation of awareness of own deeds

Bei den folgenden Fragen geht es darum, wann und wie man in seinem Leben in verschiedenen Situationen moralisch korrekt und ethisch gehandelt hat, auch wenn man dafür nicht bestraft oder verurteilt wurde! Bitte antworten Sie ehrlich und denken Sie auch daran, dass Ihre Antworten anonym sind. Es gibt keine richtigen oder falschen Antworten, es geht nur um Ihre Erfahrung.

14. Haben Sie schon einmal einem älteren oder körperlich eingeschränkten Menschen geholfen?

14. Haben Sie jemals vorsätzlich eine fremde Sache beschädigt (z.B. Straßenlaterne ausgetreten/ zerstört, Verkehrsschilder beschädigt, Automaten oder andere technische Geräte beschädigt, Gegenstände von anderen Personen beschädigt/ zerstört, oder ähnliches)?

- Ja
- Nein

15. Haben sie schon einmal etwas gefunden (z.B. Geldbörse, Schmuck, Schlüssel, Kleidung, Handy oder ähnliches) und es an den Eigentümer zurück gegeben oder so gut es geht dafür gesorgt das diese Person ihr Eigentum wieder zurück bekommen kann (Abgabe des Gegenstandes an einer offiziellen Stelle oder Fundbüro)?

15. Haben Sie jemals etwas gestohlen oder entwendet (z. B. Ladendiebstahl, Eigentum von Anderen, wie z.B. Fahrrad, Geld, Tasche, Handy, Computer, Kleidung, Lebensmittel oder ähnliches)?

- Ja

Nein

16. Haben Sie schon einmal der Polizei geholfen, indem Sie eine Person angezeigt haben, die sich gesetzeswidrig verhalten hat?

16. Ist es schon mal vorgekommen das sie sich eine Leistung erschlichen haben (z.B. Schwarzfahren in einem öffentlichen Verkehrsmittel wie Bus oder Bahn, sich in Veranstaltungen wie Kino, Diskotheken oder Konzerte rein geschlichen ohne zu bezahlen oder ähnliches)?

Ja

Nein

17. Haben Sie schon einmal die Schuld für etwas auf sich genommen, um jemand Anderen zu schützen/helfen, obwohl Sie nicht schuldig waren?

17. Haben sie jemals vorsätzlich urheberrechtlich geschütztes Material heruntergeladen ohne zu bezahlen (z.B. Filme, Musik, Bücher, Computerprogramme oder ähnliches)?

Ja

Nein

18. Haben Sie schon einmal einen Fehler begangen (z.B. etwas beschädigt, etwas entwendet, etwas verheimlicht oder ähnliches) und diesen Fehler freiwillig im Nachhinein zugeben/gestanden, obwohl Sie ihn nicht hätten zugeben/gestehen müssen?

18. Haben sie schon einmal betrunken oder unter Einfluss anderer Substanzen, wie z.B. Drogen oder spezielle Medikamente, im Straßenverkehr teilgenommen indem sie Auto, Motorrad, Fahrrad oder ähnliches gefahren sind?

Ja

Nein

19. Haben Sie schon einmal einer Person/Institution etwas gespendet (z.B. Geld, Kleidung, Möbel, Lebensmittel, etc.)?

19. Ist es schon mal vorgekommen das sie jemanden mit Gewalt gedroht, oder bei jemanden Gewalt angewendet haben?

Ja

Nein

20. Haben Sie schon mal etwas moralisch Gutes getan was oben nicht genannt wurde?

20. Haben sie jemals ein anderes Delikt begangen, welches nicht oben genannt wurde, auch wenn sie dafür nicht bestraft oder verurteilt worden sind?

Ja

Nein

Wenn ja, können sie eine kurze Beschreibung von dieser Tat geben?

21. Wenn Sie zurückdenken an die eben gestellten Fragen, ist Ihnen dann bewusst das es sich um moralisch gute Taten handelt die Sie getan haben?

21. Wenn Sie zurückdenken an die eben gestellten Fragen, ist Ihnen dann bewusst, dass es sich um strafbare Dinge handelt die Sie getan haben?

Ja

Nein

Appendix D: Instruction fragment for reading the newspaper article

Im folgenden Teil werden sie gebeten eine Berichterstattung, der Nachrichtenagentur „dpa“ vom 24. Juni 2013 über ein Gewaltverbrechen zu lesen, und sich in den Täter hineinzusetzen. Versuchen Sie sich vorzustellen, dass sie dieser Täter sind. Versuchen Sie darauf zu achten, welche Gedanken und Gefühle Sie erfahren während Sie den Bericht lesen. Nachdem Sie ihn gelesen haben, werden sie gebeten mindestens zwei dieser Gedanken und Gefühle aufzuschreiben. Danach werden noch andere Fragen zu diesem Bericht gestellt. Auch hier gilt, es gibt keine richtigen oder falschen Antworten. Es geht allein um Ihre

persönliche Einschätzung!

Appendix E: newspaper article

25-Jähriger Angeklagte, Deutscher, Portugiese gesteht Straftat

Während ein Zeitungsaussträger, früh am Morgen durch eine Passage in einem Einkaufszentrum ging, ertappte er einen Einbrecher. Dieser Einbrecher, sein Name ist Horacio P., sein Name ist Andreas W., war nach eigenen Aussagen darüber so erschrocken, gesehen worden zu sein, dass er mit seinem Einbruchswerkzeug, einer Art Stemmeisen, gleich zweimal zuschlug. Deshalb steht der 25-Jährige Horacio P., Andreas W., nun vor Gericht.

Der Angeklagte gesteht den Angriff: Er habe in den Laden einbrechen wollen, an dessen Eingangstür er das Stemmeisen schon angesetzt hatte. Der Zeitungsaussträger Thomas J. schildert den Vorfall allerdings etwas anders: Ihm sei das Verhalten des Mannes sehr komisch vorgekommen, er habe geschaut, sei aber weitergegangen. Der Mann sei ihm nachgelaufen und habe ihn wortlos und kaltblütig mit der rund ein Meter langen Stange seitlich auf den Kopf geschlagen.

Das Opfer Thomas J. erlitt Platzwunden und Prellungen, war fünf Tage krankgeschrieben und vier Wochen in ärztlicher Behandlung. Als der Angeklagte, Horacio P., Andreas W., an diesem Morgen nach seiner Tat nach Hause kam, habe er immer noch unter Schock gestanden und es mit der Angst zu tun bekommen, dass der Mann, den er geschlagen hatte, sterben könnte: "Mir sind dann die Emotionen durchgegangen und ich habe angefangen zu

Wie sehr haben Sie probiert sich vorzustellen was Sie selber denken, fühlen und erfahren würden, wenn Sie der Täter, Horacio, Andreas, wären?

26.

Überhaupt nicht
1 2 3 4 5 6 7
Sehr

Wie sehr haben Sie probiert, objektiv zu bleiben und emotionalen Abstand zu halten gegenüber dem Täter, Horacio, Andreas?

27.

Überhaupt nicht
1 2 3 4 5 6 7
Sehr

Inwieweit haben Sie versucht die Perspektive des Täters, Horacio, Andreas, einzunehmen?

28.

Überhaupt nicht
1 2 3 4 5 6 7
Sehr

Inwieweit war es Ihnen möglich, seine, Andreas, Horacios Perspektive einzunehmen?

29.

Überhaupt nicht
1 2 3 4 5 6 7
Sehr

Inwieweit haben Sie einen Widerstand erfahren als Sie sich in den Täter, Horacio, Andreas einfühlen wollten?

30.

| | Überhaupt nicht | | | | Sehr | | |
|--|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Ich fand, dass der Täter, Horacio, Andreas es nicht wert war, dass ich mich in ihn hineinversetze. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

31.

| | Überhaupt nicht | | | | Sehr | | |
|---|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Ich fand es schwierig, die menschliche Seite des Täters, Horacio, Andreas zu sehen. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

32.

| | Überhaupt nicht | | | | Sehr | | |
|--|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Ich hatte Angst, dass wenn ich mich zu sehr in den Täter, Horacio, Andreas hineinversetze, zu viel Sympathie für ihn zu empfinden. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

33.

| | Überhaupt nicht | | | | Sehr | | |
|--|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Ich wollte mich in den Täter, Horacio, Andreas nicht hineinversetzen, weil ich auf keine Art und Weise Sympathie für ihn empfinden möchte. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

34.

| | Überhaupt nicht | | | | Sehr | | |
|---|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|----------------------------------|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Ich wollte mich nicht in den Täter, Horacio, Andreas hineinversetzen, weil ich es vermeiden wollte, seine Tat gut zu reden. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input checked="" type="radio"/> |

Appendix G: Questionnaire on the motivation to control prejudiced reactions

Bei den folgenden Fragen geht es darum, Informationen zu Ihrer Motivation zu vorurteilsfreiem Verhalten zu erhalten. Bitte antworten Sie ehrlich und denken Sie auch daran, dass Ihre Antworten anonym sind. Es gibt keine richtigen oder falschen Antworten, es geht nur um Ihre Meinung.

35. Man sollte sich nie durch Vorurteile leiten lassen.

- Stimme voll zu
- stimme zu
- unentschieden
- stimme nicht zu
- stimme überhaupt nicht zu

36. Ich achte darauf, dass mein Verhalten nicht durch Vorurteile beeinflusst wird.

- Stimme voll zu
- stimme zu
- unentschieden
- stimme nicht zu
- stimme überhaupt nicht zu

37. Es ist mir egal, wenn jemand glaubt, dass ich Vorurteile gegenüber Straftätern hätte.

- Stimme voll zu
- stimme zu
- unentschieden
- stimme nicht zu
- stimme überhaupt nicht zu

38. Wenn man über Straftäter spricht, sollte man abwertende Bezeichnungen vermeiden

- Stimme voll zu
- stimme zu
- unentschieden
- stimme nicht zu
- stimme überhaupt nicht zu

39. Es lohnt sich nicht, sich ständig Sorgen darüber zu machen, ob man sich gerade irgendwem gegenüber vorurteilsvoll verhält.

- Stimme voll zu
- stimme zu
- unentschieden
- stimme nicht zu
- stimme überhaupt nicht zu

40. Jeder Mensch hat Vorurteile. Es kommt darauf an, sich nicht davon leiten zu lassen.

- Stimme voll zu
- stimme zu
- unentschieden
- stimme nicht zu
- stimme überhaupt nicht zu

41. Man sollte sich seine eigenen Vorurteile bewusst machen.

- Stimme voll zu
- stimme zu
- unentschieden
- stimme nicht zu
- stimme überhaupt nicht zu

42. Man sollte sich besonders fair verhalten, wenn man mit jemandem zu tun hat, der vermutlich häufig unter Vorurteilen zu leiden hat.

- Stimme voll zu
- stimme zu
- unentschieden
- stimme nicht zu
- stimme überhaupt nicht zu

43. Man sollte in Gesellschaft nichts Negatives über Straftäter sagen.

- Stimme voll zu
- stimme zu
- unentschieden
- stimme nicht zu
- stimme überhaupt nicht zu

44. Ich ärgere mich über mich selbst, wenn ich etwas denke oder fühle, was für vorurteilsvoll gehalten werden könnte.

- Stimme voll zu
- stimme zu
- unentschieden
- stimme nicht zu
- stimme überhaupt nicht zu

45. Man sollte nicht über Witze über Straftäter lachen.

- Stimme voll zu
- stimme zu
- unentschieden
- stimme nicht zu
- stimme überhaupt nicht zu

46. Es wäre mir unangenehm, wenn jemand glauben würde, dass ich Vorurteile gegenüber Straftätern hätte.

- Stimme voll zu
- stimme zu
- unentschieden
- stimme nicht zu
- stimme überhaupt nicht zu

47. Es macht mich wütend, wenn jemand Vorurteile über Straftäter äußert.

- Stimme voll zu
- stimme zu
- unentschieden
- stimme nicht zu
- stimme überhaupt nicht zu

48. Ich finde es wichtiger zu sagen, was man denkt, als sich ständig darüber Sorgen zu machen, ob man jemandem damit zu nahe tritt.

- Stimme voll zu
- stimme zu
- unentschieden
- stimme nicht zu
- stimme überhaupt nicht zu

49. Es ist mir sehr unangenehm, jemanden zu verletzen, daher versuche ich immer, Rücksicht auf die Gefühle anderer zu nehmen

- Stimme voll zu
- stimme zu
- unentschieden
- stimme nicht zu

54.

| | Überhaupt nicht | | | | Sehr | | |
|--------------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Ich fühle mich verlegen. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

55.

| | Überhaupt nicht | | | | Sehr | | |
|----------------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Ich fühle mich aufrichtig. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

56.

| | Überhaupt nicht | | | | Sehr | | |
|-------------------------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Ich denke negativ über mich selbst. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

57.

| | Überhaupt nicht | | | | Sehr | | |
|----------------------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Ich fühle mich vertrauenswürdig. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

58.

| | Überhaupt nicht | | | | Sehr | | |
|-------------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Ich fühle mich ehrlich. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

Appendix I: Questionnaire on the evaluation of the offender

Der nächste Abschnitt des Fragebogens beschäftigt sich mit Ihrer persönlichen Einschätzung zu dem Täter, Horacio, Andreas. Da es um Ihre Meinung geht, gibt es weder richtige noch falsche Antworten. Bitte achten Sie darauf, dass Sie jede Frage beantworten bevor Sie fortfahren.

Appendix J: Questionnaire on the judgment of the offender

Es folgen Wortpaare mit der Sie Ihre Meinung zum Täter abgeben können:

69.

2 1 0 1 2
 kalt warm

70.

2 1 0 1 2
 negativ positiv

72.

71.

2 1 0 1 2
 feindselig freundlich

2 1 0 1 2
 verdächtig vertrauenswürdig

73.

2 1 0 1 2
 verachtend respektvoll

74.

2 1 0 1 2
 Ekel Bewunderung

75.

Sehr selten
 1 2 3 4 5 6 7
 Sehr oft

Ich empfinde es als großes Problem, wenn ein Straftäter wie dieser Täter, Horacio, Andreas in meiner direkten Umgebung wohnen würde.

80.

Überhaupt nicht

Sehr

1 2 3 4 5 6 7

Ich kann mir vorstellen, dass ich mit einem Straftäter wie diesem Täter, Horacio, Andreas auf der Arbeit zusammenarbeiten würde.

Appendix L: Demographic questions

Nun noch einige Fragen zu ihrer Person:

81. Geschlecht:

- weiblich
 männlich

82. Alter:

83. Nationalität:

- Deutsch
 Andere

84. Hat ein Elternteil oder beide eine andere Nationalität als Deutsch?

- Ja
 Nein

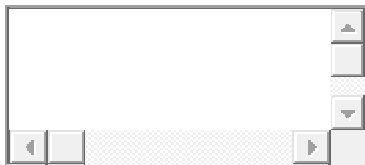
85. Was ist die höchste schulische Ausbildung die sie abgeschlossen haben?

- Sonderschule
- Hauptschule
- Realschule
- Fachoberschule
- Gymnasium
- Gesamtschule
- Berufsschule
- Fachhochschule
- Universität
- Andere

86. Kennen Sie jemanden, der Opfer einer Straftat war?

- Ja
- Nein

87. Wenn ja können Sie eine kurze Beschreibung dieser Straftat geben?



88. Waren sie jemals Opfer einer Straftat?

- Ja
- Nein

89. Wenn ja können Sie eine kurze Beschreibung dieser Straftat geben?

Umfrage gewissenhaft
teilgenommen?

Appendix M: Debriefing

Das Thema dieser Untersuchung lautet: "In den Schuhen der Täter". Nachdem Sie nun an dieser Umfrage teilgenommen haben, möchte ich Sie noch darüber aufklären, dass es sich bei dem beschriebenen Täter um eine fiktive Person handelt. Somit ist die erwähnte Berichterstattung und ihre Quelle erfunden. Die Untersuchung basiert auf verschiedenen Fragebögen und jede Version bezieht sich auf eine andere fiktive Täterbeschreibung, um verschiedene Reaktionen auf verschiedene Täterprofile feststellen zu können. Sie haben dabei geholfen Einblicke darüber zu bekommen, inwieweit Menschen bereit sind die Perspektive eines Täters einzunehmen. Falls Sie Fragen oder Anmerkungen zu dieser Untersuchung haben, können Sie mich gerne per E-Mail kontaktieren unter l.a.bende@student.utwente.nl

Herzlichen Dank für Ihre Teilnahme!