

How guilt and social exclusion influence offenders' willingness to participate in victim-offender mediation

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Abstract

The aim of this research was to explore causality between guilt, fear of social exclusion and offenders' willingness to participate in victim-offender mediation and to explore how these relations can be explained. Because of this, the choice was made to conduct two studies with in Study 1 guilt as independent variable and fear of social exclusion as mediator and in Study 2 fear of social exclusion as independent variable and guilt as mediator. Manipulations were used to let participants feel guilty or experience fear of social exclusion. It turned out that the manipulations of guilt and fear for social exclusion did not work as expected on forehand. Therefore measured feelings of guilt and fear of social exclusion were used in this research instead of the manipulated variables. Analysis showed, as expected, that feelings of guilt and shame are predictors of offenders' willingness to participate in victim-offender mediation. This effect is explained by fear of social exclusion. It turned out that fear of social exclusion has no direct effect on offenders' willingness to participate in victim-offender mediation but an indirect effect was found via guilt and shame. Thus, the most important and consistent outcome across the two studies is the fact that naturally occurring variations in feelings of guilt and shame are direct predictors of offenders' willingness to participate in victim-offender mediation. In addition, fear of social exclusion is not contributing to offenders' willingness to participate in victim-offender mediation if it is not associated with feelings of guilt or shame.

Keywords: guilt, shame, fear of social exclusion, offender, victim-offender mediation

Acknowledgements

This project is the final part of my master Psychology of Conflict, Risk & Safety at the University of Twente. During the master, I was very interested in the subject of victim-offender mediation. Because of my interest in victim-offender mediation, I chose this subject to further explore. The research project was the most interesting part of my master because I learned a lot about conducting scientific research. The process was also difficult sometimes but I am satisfied with the result of this process. Before continuing, I want to thank some people for their contributions to my master thesis.

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Introduction

Restorative Justice

Restorative justice is a relatively new concept within the criminal justice system and has emerged over the last twenty-five years (Daniels, 2013; Davies & Beech, 2012). Restorative justice practices started with early initiatives in New Zealand and Australia and have nowadays an important place in the criminal justice system in most Western countries but also in other regions of the world (Daniels, 2013; Davies & Beech, 2012; Wood, 2016; Zehr, 2004). According to Braithwaite (2004), restorative justice is:

a process where all the stakeholders affected by an injustice have an opportunity to discuss how they have been affected by the injustice and to decide what should be done to repair the harm. With crime, restorative justice is about the idea that because crime hurts, justice should heal. It follows that conversations with those who have been hurt and with those who have afflicted the harm must be central to the process (p.28).

The focus is on repairing the harm caused by an offense (Daniels, 2013). The idea is that victim and offender are directly involved in the process of reparation. Victims share their experiences and feelings with the offender to reduce their emotional harm and have the opportunity to ask questions to the offender. Offenders try to repair the harm they have done to their victims by offering their apologies. Another important part is the part where the crime is rejected by relevant others to show the offender that the behavior is not accepted (Davies & Beech, 2012; Fellegi, 2008; Okimoto, Wenzel, & Feather, 2009; Shapland et al., 2007; Zehr, 2004).

Restorative justice is built on three principles: responsibility, reparation, and reintegration (Gray, 2005; Home Office, 2002; Ministry Of Justice, 2012; Shapland et al., 2007). Responsibility refers to the fact that restorative justice gives the offender the chance to take responsibility for his actions. When an offender chooses to participate, it is likely that he takes responsibility for his actions. Reparation is about attending fully to the needs of the victim and try to repair the harm that is caused by an offense. For example, when an offender answers the victim's questions and offers his apologies. Because the victim has an important role in the process of restorative

justice, it is possible to take care of the needs of the victim. Reintegration refers to the reintegration of offenders into society (Daniels, 2013; Davies & Beech, 2012; Marshall, 1999; Okimoto et al., 2009; Siegel, 2012). It is important that society accepts offenders back to prevent recidivism, instead of labelling offenders to isolate them from society (Kim & Gerber, 2012). This is possible with restorative justice because offenders can pay their debt to society by having contact with the victim (Gray, 2005).

The concept of restorative justice differs from traditional criminal justice in several ways. Restorative justice states that crime is a violation of people and relationships. The approach of restorative justice attempts to bring victim and offender together (Bergseth & Bouffard, 2013). Traditional criminal justice focuses on the offender, is punitive and has no or less attention for the needs of the victim (Szmania & Mangis, 2005). It focuses on the fact that crime violated the law and state and that offenders get what they deserve (Umbreit & Peterson Armour, 2011). Research shows that restorative justice yields better results than traditional forms of criminal justice (Latimer, Dowden, & Muise, 2005). Restorative justice has the possibility to increase the satisfaction of the victim and offender after an offense and the process of reparation, the compliance of offenders with restitution increases and as discussed earlier, recidivism rates of offenders decrease as a result of restorative justice (Latimer et al., 2005). Besides this, the feelings of safety in the community which are broken by the offense are also restored due to the process of restorative justice (Daniels, 2013; Marshall, 1999). This can lead to community strengthening (Marshall, 1999).

Therefore there are reasons to believe that restorative justice is a successful concept. For example, several studies show support for the fact that restorative justice has potential to reduce recidivism. (Bergseth & Bouffard, 2013; Latimer et al., 2005; Nugent, Umbreit, Wiinamaki, & Paddock, 2001; Nugent, Williams, & Umbreit, 2004; Sherman, Strang, Mayo-Wilson, Woods, & Ariel, 2015). An explanation for this is the fact that Bergseth and Bouffard (2013) state that the opportunity for the offender to apologize and listen to the story of the victim during restorative processes may improve their feelings of empathy and remorse, which can reduce recidivism. Besides this, compliance of restorative agreements and the fact that victims and offenders are satisfied with the process are relevant outcomes of evaluations of restorative justice programs (Bergseth & Bouffard, 2013; Braithwaite, 1999; Latimer et al., 2005).

Victim-offender mediation

Victim-offender mediation is one of the methods being used in the field of restorative justice (Zehr, 2004). Umbreit, Coates and Vos (2004) state that this process provides victims and offenders the chance to meet in a safe setting led by a trained mediator. The focus is on healing the harm of the victim, offender accountability and restoration of losses (Kim & Gerber, 2012; Marshall, 1999; Shapland et al., 2007). There are two forms of victim-offender mediation; direct mediation and indirect mediation (Marshall, 1999). Direct mediation refers to a meeting between victim and offender with one or more trained mediators present. Indirect mediation is mediation whereby information is passed between victim and offender by the mediator, for example using letters or shuttle mediation (Marshall, 1999; Shapland et al., 2007). Victim-offender mediation is applied to various types of crime. It started with mostly property offenses and assaults and has been expanded with serious offenses like violent crimes (Nugent et al., 2001).

The choice to participate in victim-offender mediation is a voluntary choice for both parties (Marshall, 1999; Umbreit, Coates, & Vos, 2004). The reasons to participate are different for victims and offenders. Victims want to participate because they want to hold the offender responsible for the offense, to learn more about the reasons why the offender committed the crime and ask questions, to share their feelings and pain with the offender, see that the offender was punished and to avoid court processing (Shapland et al., 2007). Offenders who participate wanted to apologize for the damage they caused, take responsibility for their actions, express their feelings and want to leave the experience behind them (Shapland et al., 2007; Umbreit et al., 2004). There is less research about why victims and offenders do not want to participate. It is possible that the victim is afraid to meet the offender, is not satisfied with the punishment, believes that too much time is passed since the crime, or that the meeting is not safe, do not want to help the offender or feels pressure from friends and family not to participate in victim-offender mediation (Umbreit et al., 2004). Offenders describe they do not want to be disturbed for activities like this and that lawyers gave them advise not to participate (Umbreit et al., 2004).

The results of victim-offender mediation appear to be promising. In general, research shows that participants are highly satisfied with victim-offender mediation and in particular the process itself. The fact that victims can share their stories with the offender is something that victims are satisfied with. Offenders are glad they can

apologize and that victims show understanding for their behaviour (Umbreit et al., 2004). Participants are more satisfied with direct forms of mediation instead of indirect forms because they can look the offender in the eye (Marshall, 1999; Shapland et al., 2007; Umbreit, Coates, & Roberts, 2000; Umbreit et al., 2004). On the other hand, there are doubts about the reliability of this high level of satisfaction. In most of the studies people who do not want to participate in victim-offender mediation are not included so the results are only about people who want to participate voluntarily. Umbreit (2004) state that this high level of satisfaction may reflect the fact that victim-offender mediation is a voluntary choice and that participants are able to make the choice to participate. Participants who are able to make this choice are probably more satisfied with their experiences. It is also possible that participants justify for themselves. Because of the fact that they participate, mediation has to be successful (Umbreit et al., 2004).

There is sufficient research about the effects of restorative justice, victim-offender mediation and the method itself but it is relatively unknown why participants, especially offenders, want to participate in victim-offender mediation in the first place (Marshall, 1999; Nugent et al., 2001; Nugent et al., 2004; Umbreit et al., 2000; Umbreit et al., 2004; Wood, 2016; Zehr, 2004). This lack of research about the factors that influence offenders' willingness to participate is an important reason why this research aims to explore those factors. It is relevant to know why offenders want to participate in victim-offender mediation so that those factors can be taken into account, which can contribute to an improved process of victim-offender mediation. This is a really important and relevant reason to do further research on this topic and therefore also the reason for performing this research.

In this research, the focus lies on the question how feelings of guilt and fear of social exclusion influences the willingness of offenders to participate in victim-offender mediation. Feelings of guilt of offenders play an important role in this research because research shows that there is a possibility that guilt motivates reparative action (Jackson & Bonacker, 2006; Spice, Viljoen, Douglas, & Hart, 2015; Tangney, Stuewig, & Hafez, 2011; Tangney, Stuewig, & Martinez, 2014; Wright & Gudjonsson, 2007). The motivation for reparative action probably arises from the threat to the moral image of the offender (Shnabel & Nadler, 2015).

It is, therefore, likely that feelings of guilt influence the willingness to reconcile and participation in victim-offender mediation is perhaps a suitable form because it is a way of reparative action.

Besides this, it is important to explore the role of social exclusion in relation to the willingness to participate in victim-offender mediation. Fear of social exclusion can arise when peers disapprove the criminal behavior of the offender. This fear threatens the moral image of offenders and therefore offenders tend to restore their moral image to gain reacceptance into society. The Needs Based Model of Shnabel and Nadler (2015) states that this results in an increased willingness to reconcile. Victim-offender mediation may be a good opportunity to reconcile. Those factors indicate that guilt and social exclusion play a major role in the willingness of offenders to participate in victim-offender mediation. To get insight in those roles, guilt and fear of social exclusion are the key factors in this research.

Guilt and shame

Guilt is a complex negative emotion and closely related to other negative self-conscious emotions like for example shame (Cryder, Springer, & Morewedge, 2012). Research shows that guilt and shame are important emotions in the process of rehabilitation (Tangney et al., 2011). Because of the relation between guilt and shame and the importance of those emotions in the process of rehabilitation, shame is also included in this research as key factor besides guilt. So guilt and shame are complex dynamics related to each other and emotions of which people are aware. Those emotions arise from relevant offenses and failures, are related but also differ from each other at a number of points (Brown, González, Zagefka, Manzi, & Čehajić, 2008; Tangney et al., 2011; Tangney et al., 2014; Tangney, Wagner, Fletcher, & Gramzow, 1992; Wright & Gudjonsson, 2007).

Guilt has to do with transgressing values and norms and focuses on specific behavior. Guilt is about what a person has done and is less disruptive than shame (Tangney et al., 2014). Regret, remorse, responsibility, feeling to be punished and discomforts are common feelings when someone experience guilt (Jackson & Bonacker, 2006; Spice et al., 2015; Tangney et al., 2011; Tangney et al., 2014; Wright & Gudjonsson, 2007). People who experience guilt are likely to be better able to emotionally relate to the victim instead of people who experience shame (Jackson & Bonacker, 2006). In addition, research suggest that offenders who experience feelings

of guilt about their behavior are less likely to subsequently reoffend than offenders who experience less or no guilt because guilt motivates reparative action, for example by repairing the mistakes and damage and apologizing (Tangney et al., 2011; Tangney et al., 2014). People who experience guilt wish they had behaved differently, regret their behavior and want to repair it (Cryder et al., 2012; de Hooge, Zeelenberg, & Breugelmans, 2007; Jackson & Bonacker, 2006; Tangney et al., 2014).

Shame arises from the negative evaluation of others, so the focus is on the self. Shame is painful because the object of judgment is the self (Tangney et al., 2014). Tension, remorse, regret and lack of status and power are common feelings when someone experience shame (Gausel, Vignoles, & Leach, 2015; Jackson & Bonacker, 2006; Spice et al., 2015; Tangney et al., 2011; Tangney et al., 2014; Wright & Gudjonsson, 2007). Shame is associated with social disapproval and can disrupt the competence of people to connect with others (Tangney et al., 2011).

The Reintegrative Shaming Theory of Braithwaite made a distinction between a 'bad' and 'good' form of shame (Kim & Gerber, 2012). Disintegrative shaming focuses on the individual and is the 'bad' form of shame. There is no place for forgiveness, the goal is to punish the offender and isolates the offender from the group (Kim & Gerber, 2012; Tangney et al., 2011). The good form of shame, reintegrative shaming, recognizes the crime as wrong, bad and irresponsible. The offender is respected but the behavior is condemned. Reparation and return into society are important facts of reintegrative shaming. So reintegrative shaming is more similar to guilt than disintegrative shaming (Harris, Walgrave, & Braithwaite, 2004; Kim & Gerber, 2012; Tangney et al., 2011).

Gausel, Vignoles and Leach (2015) and Tangney, Stuewig and Martinez (2014) state that the experience of shame can lead to different motivational states. Shame often leads to a defensive response. People want to hide, escape or deny their responsibility when they experience shame (Gausel et al., 2015; Jackson & Bonacker, 2006; Tangney et al., 2014). Shame can also lead to pro-social reactions instead of defensive reactions (Gausel et al., 2015; Tangney et al., 2014). The choice for the defensive or pro-social reaction depends on the focus on improving the self-image or saving the social-image from damage (Gausel et al., 2015). Someone's appraisal of a specific self-defect can lead to feelings of shame and a pro-social reaction while someone's appraisal of concern for condemnation can lead to feelings of rejection and

to a self-defensive reaction (Gausel et al., 2015). The idea that shame can also lead to a pro-social reaction is relatively new and should be further explored.

Those different forms and motivational states of shame have different influences on crime rates. According to Harris (2006) and Kim and Gerber (2012), it is likely that reintegrative shaming results in less offending and disintegrative shaming results in more offending because reintegrative shaming is related to reparation and disintegrative shaming to punishment. This corresponds to the fact that Tangney, Stuewig and Martinez (2014) state that their two faces of shame influence recidivism in different ways. On the one hand the defensive pathway where shame leads to externalization of blame instead of taking responsibility for transgressions. This is a risk factor for recidivism because offenders continue with the same behavior, in this case committing a crime (Tangney et al., 2014). The other possibility is that offenders by experiencing shame think about their transgressions. This can lead to the fact that the offender is able to anticipate on future behavior, does not show delinquent behavior again and want to repair the damage, the pro-social pathway (Tangney et al., 2014). There are reasons to believe that reintegrative shaming is consistent with the pro-social pathway because reparation and return in society is the main idea of reintegrative shaming and also the goal of offenders who are pro-socially motivated. On the other hand, disintegrative shaming could be related to the defensive pathway. The defensive pathway is about externalization of blame instead of taking responsibility. This can lead to exclusion from the group and disintegrative shaming also leads to isolation from the group. So the ideas of Braithwaite about the two faces of shame and the ideas of Tangney about the different motivational states are closely related to each other. This implicates that findings of the concept of shame are complex and complicated while findings of the concept of guilt are unambiguous. Therefore in this theoretical framework, it was necessary to pay more attention to the concept of shame than the concept of guilt.

The use of neutralization techniques can lead to the fact that not every offender experiences shame or guilt after committing an offense. It is known that everyone reacts differently to events. This is also the case for offenders. Each offender experiences an offense differently and reacts differently. It is possible that an offender takes responsibility and admits that he or she is guilty. There is also a possibility that an offender uses neutralization techniques. An example of a neutralization technique is taking responsibility but give reasons to justify their act or

denial of responsibility (Sykes & Matza, 1957). Therefore it depends whether an offender experiences guilt or shame after committing an offense. But when an offender experience guilt or shame, there is also the possibility to experience guilt and shame at the same time (Brown et al., 2008). According to Tangney (1992), experiencing guilt without shame and shame without guilt is also a possibility, so the relation is complex. There are parallels between disintegrative and reintegrative shaming and psychological conceptions of shame and guilt. Tangney, Stuewig and Hafez (2011) state that: “Whether one uses ‘shame and guilt’ or ‘disintegrative shame and reintegrative shame’, there appear to be two different ways to feel bad about one’s failures and transgressions, one more adaptive than the other” (p. 708).

The experience of shame and guilt can lead to social exclusion. Shame leads to the fact that people want to hide, disappear and escape (Gausel et al., 2015; Jackson & Bonacker, 2006; Tangney et al., 2014). So it is likely that people as a result of their criminal behavior are excluded from their social groups because they hide themselves or want to escape. Guilt focuses on specific behavior involving the transgression of values and norms (Jackson & Bonacker, 2006; Tangney et al., 2011; Tangney et al., 2014). There are reasons to believe that transgression of values and norms of the social group is an important reason to exclude people from the social group (Hirschi, 2002). The evidence is not yet conclusive, but it seems likely that guilt rather leads to reparative action than shame. As discussed before, reparative action is the core idea of victim-offender mediation (Kim & Gerber, 2012; Marshall, 1999; Shapland et al., 2007). Because of this, it is likely that guilt is closely related to the willingness to participate in victim-offender mediation instead of shame, so guilt is chosen to further investigate mediated by social exclusion. With the help of these theories, a positive effect of guilt on the willingness to participate in victim-offender mediation is expected, explained by the fear of social exclusion (H_1). Shame is not completely excluded. It will be measured during this research because guilt and shame are complex dynamics, which are still related to each other.

Social exclusion

Living with other people in a social group is a basic need for people. Being accepted by a social group is necessary for people because people rely on the group for different needs like health, support, warmth and comfort (Twenge, Baumeister, DeWall, Ciarocco, & Bartels, 2007). A social group has rules, norms, and values so

people know how to behave if they want to belong to a social group. But what happens when the belonging to a group is threatened (Baumeister, DeWall, Ciarocco, & Twenge, 2005; Twenge et al., 2007)?

Hirschi's Social Bond Theory states that people are naturally prone to antisocial behavior. People who have strong ties with society are less likely to engage in criminal behavior because they can damage their relationships with this criminal behavior. People without strong ties with society, on the other hand, have nothing to lose, and are 'free' to commit a crime (Hirschi, 2002). The social bond of a person with society consists of four elements: attachment, commitment, involvement and belief (Siegel, 2012). Attachment refers to the interest of people in others, for example, family, friends and the community whereby attachment to parents is the most important factor. Commitment is about devoting time, energy and effort to future, career, success and personal goals (Krohn, Massey, Skinner, & Lauer, 1983; Siegel, 2012). When people invest time, energy and effort in those goals, they will be less likely to engage in acts that will threaten their position. Involvement states that participation in school, work and family leaves little time for illegal behavior (Krohn et al., 1983). The last element is belief. People who live together in the same social setting share moral beliefs. If these beliefs are absent, individuals are more inclined to show antisocial behavior (Hirschi, 2002; Krohn et al., 1983; Siegel, 2012).

The relation between threats to the belonging to a group and antisocial behavior works in two ways. In one way, problems of an offender with ties with society can lead to antisocial behavior. When the offender does not belong to a social group the offender has no rules, norms, and values to meet and may think that anti-social behavior is normal (Krohn et al., 1983). On the other hand, antisocial behavior can lead to problems with an offenders' ties with society. The environment of the offender rejects the crime and excludes the offender of the social group because he has violated the norms and values of the group (Hirschi, 2002). In both cases, social exclusion is the central concept. The Social Exclusion Unit defines social exclusion as: "not just income poverty, but a short-hand term for what can happen when people or areas suffer from a combination of linked problems such as unemployment, discrimination, poor skills, low incomes, poor housing, high crime, bad health and family breakdown" (Social Exclusion Unit, 2004). This definition focuses on the causes of social exclusion, but there is no attention for what social exclusion exactly is. Burchardt et al., as cited in Morris (2001), have paid attention to the actual

definition of social exclusion and states that: “An individual is socially excluded if (a) he or she is geographically resident in a society and (b) he or she does not participate in the normal activities of citizens in that society”. It is important that people participate in normal activities like having a decent living standard, having a degree of security and join activities that are valued by others because not participating can lead to social exclusion (Morris, 2001).

Sufficient research has been done about the effects of social exclusion, also in relation to restoration and reconciles (Baumeister et al., 2005; Gray, 2005; Twenge et al., 2007). When the need to belong cannot be satisfied, the consequences for the psychological well being of people could be disruptive. People who not belong to a social group experience for example guilt, depression and loneliness (Maner, DeWall, Baumeister, & Schaller, 2007). Because of the need to belong, it is expected that social exclusion lead to prosocial behavior as reconciliation (Twenge & Campbell, 2003). For example, the Needs-Based model developed by Shnabel and Nadler (2008), addresses social exclusion in relation to the willingness to reconcile. This model explains the dynamics between victims and offenders within the apology-forgiveness cycle. The model was developed to satisfy the emotional needs of the parties as well, not only the instrumental motivations. The apology-forgiveness cycle plays a central role in this model and describes the process when an offender apologizes to the victim and the victim reacts by forgiving the offender (Shnabel & Nadler, 2008). The idea is that transgressions threaten the moral identity of an offender because the offender knows that relevant others view his behavior as immoral. This emotional state reflects the anxiety for social exclusion because they experience that the opportunity of social exclusion is present because of the fact that they deviate from group norms. The anxiety for social exclusion produces the need to repair their moral image and earn reacceptance to the society from which they were (possibly) excluded. This need results in increased willingness to reconcile (Shnabel & Nadler, 2008). Victim-offender mediation could be a very suitable medium to reconcile.

Beside this, there is also evidence that people respond to social exclusion in an antisocial way instead of a social way (Maner et al., 2007; Twenge & Campbell, 2003). For example, Twenge and Campbell (2003) found that people who are socially excluded reacted with aggression on this exclusion. So the way in which people react on social exclusion is different for every individual and depends on the emotion one

experiences. The evidence for a positive relationship between social exclusion and social behavior is more persuasive so this direction is further explored. Because of the important role of guilt in this study and the positive relation between fear of social exclusion and feelings of guilt, this emotion is chosen to further explore in relation to social exclusion and the willingness to participate in victim-offender mediation.

So with the help of these theories, a positive effect of fear of social exclusion on the willingness to participate in victim-offender mediation is expected, explained by the fact that an offender experiences more guilt (H₂). The figures below outline the conceptual framework of both studies.

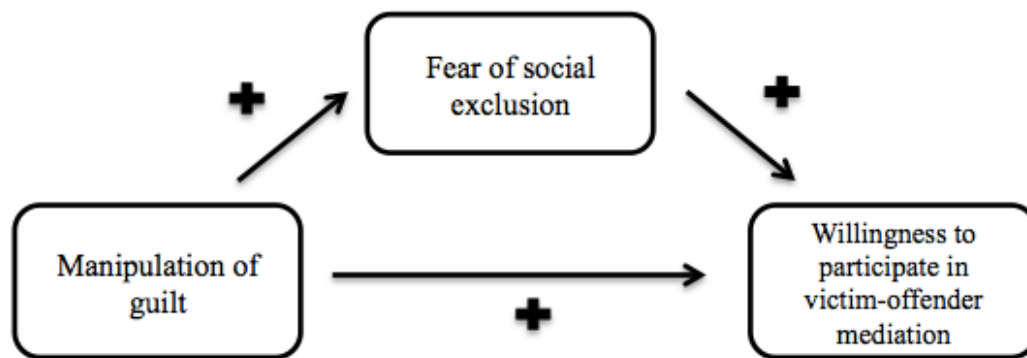


Figure 1: Conceptual framework Study 1. A positive effect of guilt on the willingness to participate in victim-offender mediation is expected, explained by the fact that an offender experiences fear of social exclusion.

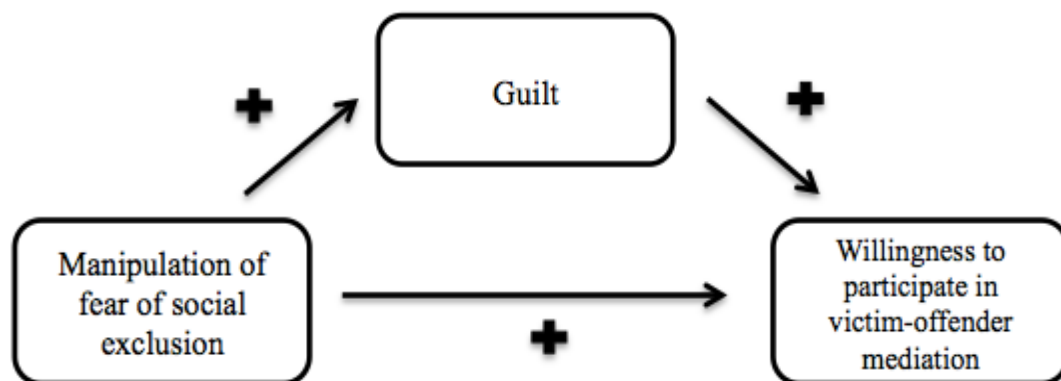


Figure 2: Conceptual framework Study 2. A positive effect of fear of social exclusion on the willingness to participate in victim-offender mediation is expected, explained by the fact that an offender experiences more guilt.

The aim of this research is to explore causality between guilt, fear of social exclusion and offenders' willingness to participate in victim-offender mediation and also to explore how these relations can be explained. As described in this introduction, the relation between those variables may go in different directions. Therefore the choice was made to conduct two studies so that it is possible to explore those complex relations in a sufficient way and to make it possible to see which factors are the strongest predictors of the offenders' willingness to participate in victim-offender mediation. The first study explores the influence of the manipulation of guilt on offenders' willingness to participate in victim-offender mediation explained by fear of social exclusion. The second study explores the influence of the manipulation of fear of social exclusion on the offenders' willingness to participate in victim-offender mediation explained by guilt.

Study 1

Methods

Participants

One hundred and thirty-five Dutch citizens (reached by Facebook and LinkedIn) participated voluntary in this study. Convenience sampling was used to reach participants. Incomplete questionnaires were only included when all questions have been answered except the social demographical questions. Besides this, participants had to be older than eighteen as described in the invitation to participate in the study. In this study, three participants were under eighteen and excluded. So one hundred and six questionnaires were usable which means that the response rate of this study was 78.52%. 31 of the participants were male (29.2%) and 75 were female (70.8%). Their mean age was 34 ($SD = 13.5$). The highest level of education of the majority of the participants was higher education (71.7%). Working (66.0%) and studying (25.5%) were the main daily pursuits of the participants. Most of the participants were not familiar with victim-offender mediation (61.3%). Besides this, 0.9% of the participants reported to have committed a crime in their lives before and 21.7% know someone in their social environment who committed a crime before. 23.6% of the participants indicated to have been a victim of a crime in their lives and 50.0% know someone in their social environment who has been a victim before.

Design

The study had a between subject factorial design with one experimental manipulation: guilt (low versus high). The constructs guilt, shame, fear of social exclusion and willingness to participate in victim-offender mediation were assessed.

Procedure and manipulation of guilt

The questionnaire was made with the aid of the online program Qualtrics. Participants were able to fill in the online questionnaire using a link, which was distributed through Facebook and LinkedIn. The participants were randomly assigned to the high and low guilt condition. The questionnaire was introduced with a short text about victim-offender mediation and informed consent. All the participants received the same scenario and were asked to read the text that follows attentively. The scenario was divided into two parts. The first part described that you received an amount of money on your bank account and you did not know the sender. The description says “Overdue Payment Electricity Bill”. You can use the money very well at the moment so you decided to keep the money to pay some bills and to finally go on holiday. This incident has many negative consequences for the sender of the money, in this case, therefore, the victim. So the victim reported the incident to the police and the police visited you to obtain your statement because you did not deposit the money back to the sender or contacted your bank. The police told you about the possible consequences of the offense such as a conviction or a fine. After a few days, Victim in Focus (‘Slachtoffer in Beeld’) contacted you with the question to take part in victim-offender mediation. Victim in Focus is the organization in the Netherlands who facilitates victim-offender mediation. The victim has heard from the police about the possibility of victim-offender mediation. She decided to contact Victim in Focus to get in touch with you because she does not know what to do. With this information, the first part of the scenario ends.

To manipulate guilt, participants in the high guilt condition were asked to take the perspective of the victim. In the low guilt condition, participants were asked to stay neutral and objective. The second part of the scenario described the consequences for the victim and her feelings. It appears that the victim was an old woman and the money belongs to the energy company of the victim. Because the company did not receive the money, the victim was isolated from gas and electricity and was no longer able to take care of herself. This part also explained more about victim-offender

mediation and ended with the opportunity for you to take part in victim-offender mediation. To check if the participant has read the story accurately, a control question was asked about the exact amount of money they received on their bank account.

After the scenario, the constructs guilt, fear of social exclusion, shame and willingness to participate in victim-offender mediation were measured. At the end of the questionnaire, all the participants were asked to give their social demographic information. Gender, age, education, and country of origin were asked. At the end of the questionnaire, there were also a few questions about their experience with victim-offender mediation. These questions have been added to make it possible to control if familiarity with victim-offender mediation has impact on the outcomes. Then three statements were given about their participation in the study, for example 'I participated seriously in this study'. It turns out that the majority of the participants (99.1%) participated seriously in this study and 83.1% has indicated they could empathize with the written story. It was more difficult for participants (50.9%) to imagine they would experience a similar situation in life. Finally, participants were debriefed and thanked for their participation. The questionnaire including the written scenario can be found in Appendix C.

Pilot study

A pilot study was conducted to establish if the manipulation of guilt worked. The participants for the pilot study were also reached with the help of Facebook and LinkedIn. Eleven participants completed the pilot study and were randomly assigned to the high and low guilt condition. Six participants were in the high guilt condition and five participants in the low guilt condition. The same items as in the actual study were used to measure (the differences in) the levels of guilt for participants in the high guilt condition and the low guilt condition. The average scores on the items between the two conditions were compared by the researcher because of some technical problems with Qualtrics and SPSS. The differences were hopeful and it was expected that in the real study with more participants the differences between the conditions would be bigger. So the choice was made to maintain with the existing manipulations. After conducting the actual study it was possible to analyse the results of the pilot study with the help of SPSS. An independent sample T-test was conducted to analyse if the manipulation worked. There was not a significant difference between the high guilt condition ($M = 4.10$, $SD = .65$) and the low guilt condition ($M = 4.09$, $SD = .66$),

$t(11) = .04, p = .97, 95\% \text{ CI } [-.79, .82]$. Participants who were in the high guilt condition did not feel guiltier than participants who were in the low guilt condition. Therefore, it turned out that the manipulation of guilt during the pilot study was not successful but it was no longer possible to adjust the manipulation because the real study was conducted in the meantime.

Manipulation check

To check if the manipulation of guilt worked in the actual study, participants received eleven statements about their feelings of guilt. The construct guilt was divided into three dimensions: internal attribution of behavior, feelings of guilt and willingness to act. Participants answered the items on a scale ranging from 1 (totally disagree) to 5 (totally agree). An example of an item was: ‘I am responsible for holding the money’ and ‘I wish I behaved differently’. The items are based on the theory described in the theoretical framework (Jackson & Bonacker, 2006; Spice et al., 2015; Tangney et al., 2011; Tangney et al., 2014; Wright & Gudjonsson, 2007).

The factor analysis for the construct guilt showed two different components (eigen value higher than 1) while in advance three components were expected (internal attribution of behavior, feelings of guilt and willingness to act). Cronbach’s alpha was conducted to explore if these three components were reliable to use. Internal attribution of behavior (4 items; $\alpha = .81$), feelings of guilt (4 items; $\alpha = .86$) and willingness to act (3 items; $\alpha = .82$) were reliable enough to use. Therefore, the choice was made to use the original three components namely internal attribution of behavior, feelings of guilt and willingness to act.

Dependent measures

To measure fear of social exclusion, seven items were presented to the participants. The construct fear of social exclusion was divided into two dimensions: feelings of fear of social exclusion and the willingness to actively prevent social exclusion. Participants answered the items on a scale ranging from 1 (totally disagree) to 5 (totally agree). For example ‘I am afraid to be excluded from my social environment because of my behavior’ and ‘I want to make it up with my social environment’ are items used to measure fear of social exclusion. The items are adapted from the model of Shnabel and Nadler (2008) and the master thesis of van Veldhuijsen (2016). The factor analysis showed only one component instead of two. Therefore, Cronbach’s

alpha was conducted to check the reliability of the two components. Feelings of fear of social exclusion (4 items; $\alpha = .78$) and the willingness to actively prevent social exclusion (3 items; $\alpha = .78$) were reliable enough to use.

Subsequently, the construct of shame was measured using eighteen items on a scale ranging from 1 (totally disagree) to 5 (totally agree). The construct shame was, based on literature, divided into five dimensions: disintegrative shame, reintegrative shame, feelings of shame, defensive reactions and pro-social reactions. ‘I would be ashamed for what I did’ and ‘What I did was wrong’ were examples of items used to measure shame. The items were adapted from the literature of Gausel, Vignoles and Leach (2015) and Wright and Gudjonsson (2007). The factor analysis showed only three different components (eigen value higher than 1) instead of five. Cronbach’s alpha showed support to use the following five components namely disintegrative shaming (4 items; $\alpha = .81$), reintegrative shaming (4 items; $\alpha = .58$), feelings of shame consist (3 items; $\alpha = .78$), defensive reactions (4 items; $\alpha = .76$) and pro-social reactions (3 items; $\alpha = .72$). The reliability of the items of reintegrative shaming is moderate. Without item 11 ‘My behavior in this situation was doubtful’ Cronbach’s alpha improved to $\alpha = .82$. Therefore, item 11 was deleted. Item 15 was also deleted from the component defensive reactions. The reliability of the component defensive reactions in Study 2 was too low including item 15 ($\alpha = .47$). Therefore, item 15 was deleted from Study 2. To make sure the studies are equal to each other, item 15 was also deleted from Study 1. After deleting these items the components reintegrative shaming ($\alpha = .82$) and defensive reactions ($\alpha = .76$) consists of 3 items instead of 4 but the reliability of the five components was stronger after deleting those items.

Finally, the willingness to participate in victim-offender mediation was measured. The construct willingness to participate in victim-offender mediation consists of one dimension, intention. Participants answered the items on a scale ranging from 1 (totally disagree) to 5 (totally agree). An example of an item is: ‘As an offender, I want to apologize to the victim using victim-offender mediation’. The items are adapted from other theses about victim-offender mediation (Gröbe, 2013; Veldhuijsen, 2016) and based on the interest of the researcher. The factor analysis also showed the component intention so this component was used to measure willingness to participate in victim-offender mediation.

Results

Randomization check

Randomization checks were conducted using Chi-square tests to explore whether there were differences in the demographics between the high guilt condition and the low guilt condition. The tests were conducted for social demographical information, familiarity with victim-offer mediation and the fact if the participant or someone in their social environment had been an offender or victim of a crime as independent variables. For some variables (education, occupation, familiarity with victim-offender mediation, been offender before, participation in this study, empathize with the scenario and the comparable situation in own lives) there were insufficient numbers of participants in categories to conduct a Chi-square test; for these variables, Fisher's Exact test was performed. Because age is not a nominal variable, the randomization check for age was conducted with a t-test.

Results indicated there were no differences between the high guilt condition and the low guilt condition as a function of these independent variables, all Chi-squares and Fisher's Exact tests showed $ps > 0.05$. See Appendix A for a complete table with all the results of the randomization check. Thus, randomisation of participants across conditions was successful.

Manipulation check

In order to check if the manipulation of guilt using perspective taking has worked, a manipulation check was conducted. Scores on guilt were slightly higher in the high guilt condition ($M = 4.37$, $SD = .57$), compared with the low guilt condition ($M = 4.21$, $SD = .60$) but this difference was not reliable.² A one-way ANOVA showed no significant result, $F(1, 105) = 2.03$, $p = .16$. Thus, unfortunately, the manipulation of guilt did not work as expected. An incorrect answer to the control question can indicate that a participant has not been paying attention, which may influence the effect of the manipulation. In this study, all the participants answered this control question correct so the participants have read the story attentively. Because of this, there is no reason to assume this has influenced the effect of the manipulation.

To check if the manipulation has affected the key variables of interest (fear of social exclusion and the willingness to participate in victim-offender mediation) two more manipulation checks were conducted. The manipulation of guilt had also no

influence on fear of social exclusion ($F(1,105) = 0.17, p = .68$) but it turned out that the manipulation of guilt did influence willingness to participate in victim-offender mediation ($F(1,105) = 7.35, p = .01$). Thus, the manipulation has affected the willingness to participate in victim-offender mediation instead of guilt.

Testing the hypothesis

To test the hypothesis, PROCESS was used to conduct a regression analysis. The regression analyses consist of several steps, which made it possible to test the given models. These steps were equal for all the regression analyses in Study 1 and Study 2. First, the effect of the independent variable (x) on the outcome variable (y) was analysed (1). Second, the effect of the independent variable (x) on the mediators (m) was explored (2). Third, the effect of the mediators (m) on the outcome variable (y) was examined (3). Mediation is only possible when those three effects were present. If those effects were present, the last analysis was conducted to establish if the mediators (m) completely or partially mediated the effect of the independent variable (x) on the outcome variable (y) (4).

For model 1, a regression analysis was conducted with manipulation of guilt, feelings of fear of social exclusion and the willingness to actively prevent social exclusion¹ as predictors and the willingness to participate in victim-offender mediation as the dependent variable. The results showed an effect of manipulation of guilt on the willingness to participate in victim-offender mediation, namely participants in the high guilt condition were less willing to participate in victim-offender mediation than participants in the low guilt condition. So a negative effect was found between manipulation of guilt and the willingness to participate in victim-offender mediation, $b = -.42, t = -2.71, p = 0.01(1)$ instead of the expected positive effect. Then, manipulation of guilt had no effect on feelings of fear of social exclusion, $b = .08, t = .56, p = .58$ and as well no effect on the willingness to actively prevent social exclusion, $b = .01, t = .10, p = .92$. Thus, manipulation of guilt was not related with the mediators, which means that in this model there is no mediation (2). This result is not in line with the expectations.

Thus, hypothesis 1 cannot be confirmed. There was a direct effect of manipulation of guilt on the willingness to participate in victim-offender mediation but this effect was negative and was not mediated by feelings of fear of social exclusion or the willingness to actively prevent social exclusion (figure 3).

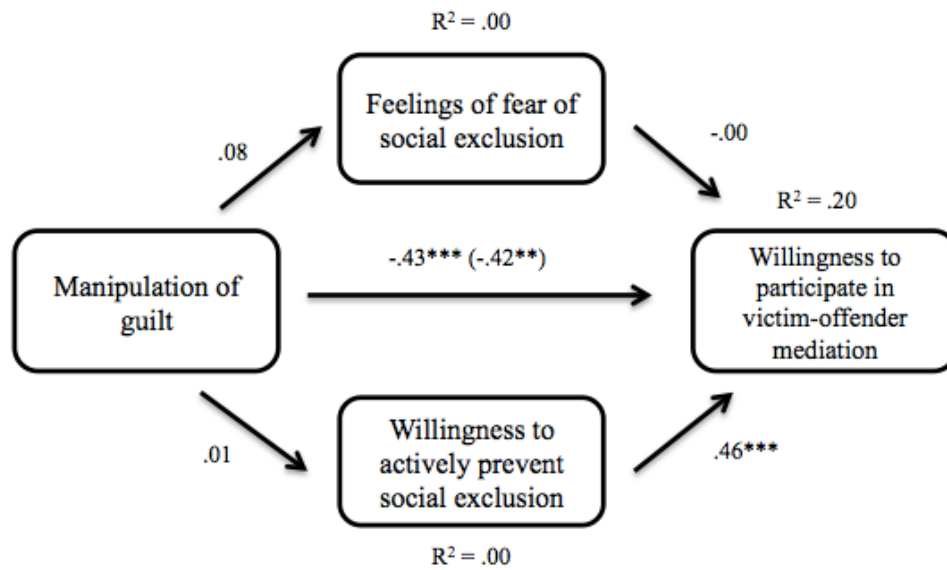


Figure 3. Model 1: A mediation model testing whether feelings of fear of social exclusion and the willingness to actively prevent social exclusion mediate the effect of manipulation of guilt on the willingness to participate in victim-offender mediation.

Note: *** $p < 0.005$, ** $p < 0.05$.

Explorative analyses

Because hypothesis 1 cannot be confirmed some explorative analysis were conducted. The explorative analyses were also conducted with PROCESS. In model 2 the manipulation of guilt was replaced by measurement of guilt (i.e. the former manipulation check) because the manipulation did not worked. In this model, guilt², feelings of fear of social exclusion and the willingness to actively prevent social exclusion¹ were predictors and the willingness to participate in victim-offender mediation the dependent variable.

The results indicated an effect of guilt on the willingness to participate in victim-offender mediation namely, as expected on forehand, participants who experienced more guilt were more willing to participate in victim-offender mediation than participants who experienced less guilt. Thus, a positive effect was found between guilt and the willingness to participate in victim-offender mediation, $b = .53$, $t = 4.15$, $p < 0.01$ (1). Besides this, the results showed an effect of guilt on feelings of fear of social exclusion and the willingness to actively prevent social exclusion. In line with the expectations, participants who experienced more guilt experienced more feelings of fear of social exclusion ($b = .31$, $t = 2.56$, $p = 0.01$) and were more willing to actively prevent social exclusion ($b = .51$, $t = 5.05$, $p < 0.01$) (2).

No effect was found of feelings of fear of social exclusion on the willingness to participate in victim-offender mediation. This means that feelings of fear of social exclusion did not lead to the willingness to participate in victim-offender mediation and feelings of fear of social exclusion could not be regarded as a mediator in this model, $b = -.01$, $t = -0.07$, $p = 0.94$. On the other hand, the results showed an effect of the willingness to actively present social exclusion on the willingness to participate in victim-offender mediation. This effect turned out to be positive so the effect indicated when participants were willing to actively present social exclusion; they were also willing to participate in victim-offender mediation, $b = .31$, $t = 2.06$, $p = 0.04$ (3). This result means that the willingness to actively present social exclusion is a mediator in this model and feelings of fear of social exclusion not. Finally, after adding the mediators there was still an effect of guilt on the willingness to participate in victim-offender mediation. So participants who feel guilty were still more willing to participate in victim-offender mediation, $b = .38$, $t = 2.68$, $p < 0.01$ (4). Accordingly, the indirect effect of feelings of guilt \rightarrow willingness to actively prevent social exclusion \rightarrow willingness to participate in victim-offender mediation was reliable, $b = .16$, 95% CI [.02, .37]. So in this model there is partial mediation because the effect of guilt on the willingness to participate in victim-offender mediation is weaker but still present after the addition of the mediators.

Thus, guilt is a predictor of the willingness to participate in victim-offender mediation, partially mediated by the willingness to actively prevent social exclusion. Feelings of fear of social exclusion is not a mediator, which means that the expectations were met partially (figure 4).

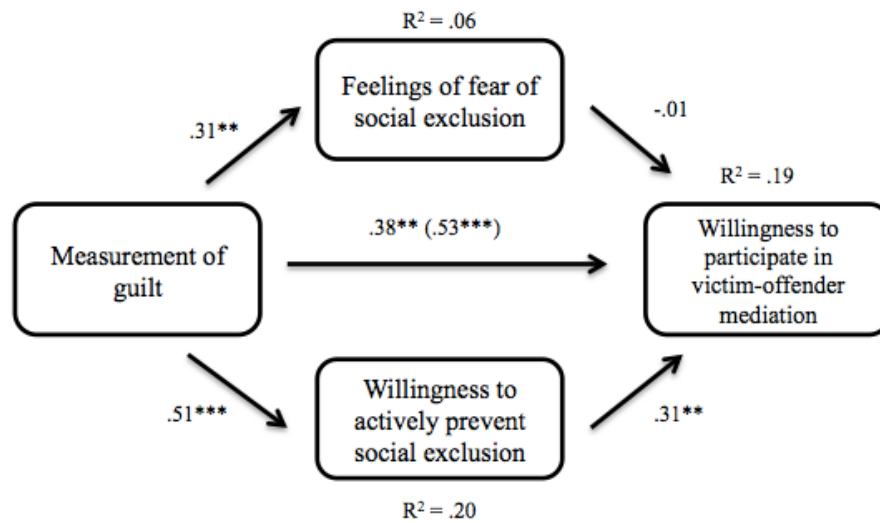


Figure 4. Model 2: A mediation model testing whether feelings of fear of social exclusion and the willingness to actively prevent social exclusion mediate the effect of measurement of guilt on the willingness to participate in victim-offender mediation.

Note: *** $p < 0.005$, ** $p < 0.05$.

As shown in the theoretical framework of this research, there is strong coherence between the constructs guilt and shame. Therefore, an explorative analysis was conducted with shame as the independent variable instead of guilt to explore possible differences³ (figure 4). In this model, shame⁴, feelings of fear of social exclusion and the willingness to actively prevent social exclusion¹ were predictors and the willingness to participate in victim-offender mediation the dependent variable. The results showed an effect of shame on the willingness to participate in victim-offender mediation. As expected, participants who experienced more shame were more willing to participate in victim-offender mediation than participants who experienced less shame. So a positive effect was found, $b = .63$, $t = 4.92$, $p < 0.01$ (1).

Besides this, an effect of shame on feelings of fear of social exclusion and on the willingness to actively prevent social exclusion was found. Both effects were positive, so a stronger feeling of shame has lead to more feelings of fear of social exclusion ($b = .87$, $t = 9.10$, $p < 0.01$) and more willingness to actively prevent social exclusion ($b = .65$, $t = 6.68$, $p < 0.01$) (2).

Then the results showed an effect of feelings of fear of social exclusion on the willingness to participate in victim-offender mediation namely more feelings of fear of social exclusion leads to less willingness to participate in victim-offender mediation. So this effect is negative, ($b = -.29$, $t = -2.08$, $p = 0.04$). This result is striking and not in line with the expectations. On the other hand, the willingness to actively prevent social exclusion also had an effect on the willingness to participate in victim-offender mediation namely participants who were willing to actively prevent social exclusion were also willing to participate in victim-offender mediation. The results showed a positive effect as expected on forehand ($b = .35$, $t = 2.51$, $p = .01$). This effect indicated that the willingness to actively prevent social exclusion facilitates the willingness to participate in victim-offender mediation (3).

So it turned out that shame has actually two faces, which corresponds with the expectations and the literature described. First the defensive path of shame, in this case feelings of fear of social exclusion. Second the pro-social path of shame, in this case the willingness to participate in victim-offender mediation. Finally, there was still an effect of shame on the willingness to participate in victim-offender mediation after the addition of the mediators. A stronger feeling of shame still leads to more willingness to participate in victim-offender mediation ($b = .66$, $t = 3.84$, $p < 0.01$) (4). Accordingly, the indirect effect of feelings of shame \rightarrow mediator \rightarrow willingness to participate in victim-offender mediation was significant for both mediators (feelings of fear of social exclusion: $b = -.25$ [-.52, -.03]; willingness to actively prevent social exclusion: $b = .23$ [.06, .46]).

Thus shame leads to the willingness to participate in victim-offender mediation, partially mediated by feelings of fear of social exclusion and the willingness to actively prevent social exclusion. It seems that shame had a dual effect on the willingness to participate in victim-offender mediation. On one side a reinforcing effect via the willingness to actively prevent social exclusion and on the other side a suppressive effect via feelings of fear of social exclusion (figure 5).

However, the direct effect and the indirect effect of shame on the willingness to participate in victim-offender mediation are almost equal to each other. So the addition of feelings of fear of social exclusion and willingness to actively prevent social exclusion as mediators hardly changed this effect.

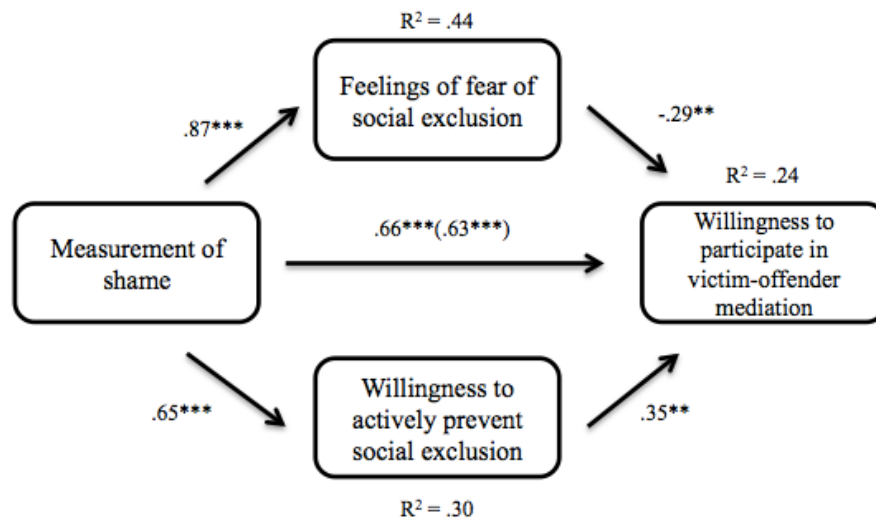


Figure 5. Model 3: A mediation model testing whether feelings of fear of social exclusion and the willingness to actively prevent social exclusion mediate the effect of measurement of shame on the willingness to participate in victim-offender mediation.

Note: $*** p < 0.005$, $** p < 0.05$.

Together, these analyses indicated that manipulation of guilt was not a predictor of the willingness to participate in victim-offender mediation but measured feelings of guilt and shame were.

The effect of guilt on the willingness to participate in victim-offender mediation was partially mediated by the willingness to actively prevent social exclusion. Besides this, the effect of shame on the willingness to participate in victim-offender mediation was partially mediated by both feelings of fear of social exclusion and the willingness to actively prevent social exclusion.

Discussion

In Study 1, it was expected that manipulation of guilt was a positive predictor of the offenders' willingness to participate in victim-offender mediation, explained by feelings of fear of social exclusion and the willingness to actively prevent social exclusion. However, the results showed that manipulation of guilt was a negative predictor of the willingness to participate in victim-offender mediation instead of a positive predictor. So participants who had to stay neutral and objective were more willing to participate in victim-offender mediation than participants who had to take the perspective of the victim. Besides this, an indirect effect of manipulation of guilt

on the willingness to participate in victim-offender mediation through fear of social exclusion was not found. Those results were not in line with the expectations.

The unexpected negative effect of the manipulation of guilt on the willingness to participate in victim-offender mediation shows that perspective taking did not lead to more feelings of guilt. Something else has been manipulated instead of guilt, but it is unknown what. In this study participants had to imagine themselves as the offender by reading the scenario and after this step they need to take the perspective of the victim. It is possible that imagine themselves as offenders and taking the perspective of the victim was a cognitive overload for the participants. Thus they were maybe not able to fill out the questionnaire from the on forehand expected perspective because of this cognitive overload.

Research states that framing of given information and the instruction for perspective taking are important on the processing of information by participants (Barth & Stürmer, 2016). The framing of information and the instruction for perspective taking could be too difficult in this study. For example, it could be too difficult to stay neutral in this case because the scenario had many negative effects on the victim. It is possible that participants unconsciously empathized with the victim and already felt guilty on forehand because of these effects, without realizing. On a five point Likert scale, the mean for the participants who had to stay neutral ($M = 4.09$, $SD = .66$) was in fact almost equal to the people who had to take perspective ($M = 4.10$, $SD = .65$).

Besides the positive outcomes like empathize with another, perspective taking can also lead to negative outcomes (Sassenrath, Hodges, & Pfattheicher, 2016). This could also be an explanation for the negative effect of the manipulation of guilt on the willingness to participate in victim-offender mediation. When an individual feels threatened, negative effects of perspective taking can occur like negative attitudes and negative behavior (Sassenrath et al., 2016). In this study, it is possible that participants felt threatened because they were seen as the offender but the participants may think they did not do something wrong. Because they feel threatened, negative effects of perspective taking can occur. So perspective taking could work defensive or causes resistance regarding to the attitudes and behavior of participants and as a result, participants do not feel guilty by taking the perspective of the victim.

Another possible explanation for this unexpected negative effect could be ‘blaming the victim’. Blaming the victim implies that the victim is held responsible for the offense by the offender or society (Weber, Ziegele, & Schnauber, 2013). There is a possibility that participants in this research thought this incident was the victim her own fault. She was the one who transferred the money to the wrong bank account, not the participant. Because of this, participants could justify their own behavior, blame the victim for the harm and did not feel guilty about the offense at all.

Because the hypothesis was not confirmed, some explorative analyses were conducted. First, these results demonstrated measurement of guilt as a positive predictor of the offenders’ willingness to participate in victim-offender mediation. Willingness to actively prevent social exclusion turned out to be a mediator in the relationship between guilt and the offenders’ willingness to participate in victim-offender mediation. This implicated that participants who experienced guilt know what they did was wrong and that they were willing to actively prevent social exclusion. Participation in victim-offender mediation is a suitable possibility to achieve this. This indicated that guilt leads to reparative action, which is in line with literature (Cryder et al., 2012; de Hooij et al., 2007; Jackson & Bonacker, 2006).

The fact that feelings of fear of social exclusion was not a mediator means that feelings of fear of social exclusion did not influence the willingness to participate in victim-offender mediation. This was not in line with the expectations based on literature. A possible explanation could be that participants were not able to convert feelings of fear of social exclusion into real actions like participating in victim-offender mediation.

Second, the findings also point to the role of shame as a predictor of the offenders’ willingness to participate in victim-offender mediation. It turned out that shame has a dual effect on the offenders’ willingness to participate in victim-offender mediation. On the one hand, shame had a suppressive effect. Shame leads to feelings of fear of social exclusion and those feelings had a negative effect on the willingness to participate in victim-offender mediation. Interestingly, this indicates that experiencing feelings of fear of social exclusion leads to decreased willingness to participate in victim-offender mediation. An explanation for these results could be that when participants experience feelings of fear of social exclusion they already feel excluded and think it is already too late to prevent it. Because of this, they were less willing to participate in victim-offender mediation. This corresponds to the fact that

because of feelings of shame people want to hide and escape which evoke defensive reactions (Gausel et al., 2015; Tangney et al., 2014). Thus, in this case the fact that participants were less willing to participate in victim-offender mediation.

On the other hand, a reinforcing effect of shame was found because shame leads to the willingness to actively prevent social exclusion, which in turn leads to the willingness to participate in victim-offender mediation. This means that when participants experience shame they also experience the willingness to actively prevent social exclusion, which corresponds to the pro-social path of shame (Gausel et al., 2015). Then, participating in victim-offender mediation could be a valuable opportunity to actively prevent social exclusion.

It is remarkable that feelings of fear of social exclusion is only a mediator with feelings of shame as independent variable but not with feelings of guilt. Feelings of guilt and shame both have an effect on feelings of fear of social exclusion but feelings of fear of social exclusion only influenced willingness to participate in victim-offender mediation in the model of shame. A possible explanation for this result could be the fact that guilt mostly leads to pro-social reactions instead of shame, which mostly leads to defensive reactions.

The current findings underline the fact that the emotions guilt and shame are strong predictors of offenders' willingness to participate in victim-offender mediation. Guilt has a positive and facilitating effect. The effect of shame turned out to be dual, both suppressive and reinforcing.

Study 2

In this second study an identical design was used as in Study 1. However, in order to further explore the possible (directions of the) relations between guilt, fear of social exclusion and offenders' willingness to participate in victim-offender mediation an alternative model was tested in this study. In this study fear of social exclusion was the dependent variable and guilt the mediator instead of guilt as dependent variable and fear of social exclusion as mediator as described in Study 1. With the help of this second study it is possible to explore which factors are the strongest predictors of the offenders' willingness to participate in victim-offender mediation.

Methods

Participants

In this study, the same sampling strategy was used as in Study 1. One hundred and thirty-eight Dutch citizens (reached by Facebook and LinkedIn) participated voluntarily. Forty-nine questionnaires were incomplete but were included when only the social demographical questions were not completed. Besides this, two participants were excluded because they were under eighteen.

The response rate of this study was 64.49% because eighty-nine questionnaires were usable after data cleaning. Most of the participants were female namely 54 (62.1%). 33 of the participants were male (37.9%). The gender of two participants is unknown because of missing answers. The main age of the participants was 33 years ($SD = 11.95$). Higher education (70.1%) was the highest level of education of the majority of the participants. Working (67.4%) and studying (23.3%) were the main daily pursuits of the participants.

The familiarity with victim-offender mediation turned out to be low. 32.2% of the participants heard of victim-offender mediation before. Besides this, 2.3% of the participants reported to have committed a crime in their lives before and 23.0% know someone in their social environment who committed a crime before. 19.5% of the participants indicated to have been a victim of a crime in their lives and 46.0% know someone in their social environment who has been a victim before.

Design

The study has the same design as Study 1, but in this study fear of social exclusion was manipulated (low versus high) instead of guilt. The constructs guilt, shame, fear of social exclusion and the willingness to participate in victim-offender mediation were assessed.

Procedure and manipulation of fear of social exclusion

The procedure of Study 2 was almost identical to Study 1. The differences were the manipulation and the order of items. The participants received the same text as in Study 1, including the same control question about the amount of money. Subsequently, fear of social exclusion was manipulated with the online game 'Cyberball'. Cyberball is a virtual game, which can be used for research about social

exclusion, ostracism, and rejection (Williams & Jarvis, 2006). The game can be designed in different ways. For example, the number of players, who throws the ball to whom and speed of the game are free to choose so that the game fits well with the research (Williams & Jarvis, 2006). In this study participants received a link during the questionnaire to approach Cyberball. A short introduction was given about the game and the participants received an instruction how to play the game. On the next screen, the game starts and they saw three other players, their own player and a ball. In the low exclusion condition, the players were in a sunny park. During the game, they received the ball as much as the other virtual players. In the high exclusion condition, participants saw a rainy street and they barely received the ball during the game. Because of this, the idea is that participants feel included in the low exclusion condition and excluded in the high exclusion condition. To check if the participant played the game, a control question was asked about the number of players during the game. After Cyberball, the constructs fear of social exclusion, guilt, shame and the willingness to participate in victim-offender mediation were measured. At the end of the questionnaire, identical to Study 1, all the participants were asked to give their social demographic information and a few questions were asked about their familiarity with victim-offender mediation.

Then, as in Study 1, questions were asked about the participation in the study. The majority of the participants (98.8%) reported that they participated seriously in this study and 75.9% has indicated they could empathize with the written story. It was more difficult for participants (51.7%) to imagine they would experience a similar situation in life. Finally, participants were debriefed and thanked for their participation. The questionnaire including the written scenario can be found in Appendix C.

Pilot study

A pilot study was conducted to establish if the manipulations of fear of social exclusion worked. Ten participants, reached by Facebook and LinkedIn, completed the pilot study and were randomly assigned over the high and low fear of social exclusion condition. Five participants were in the high fear of social exclusion condition and five participants in the low fear of social exclusion condition. The same items as in the actual study were used to measure (the differences in) the levels of fear of social exclusion for participants. As in Study 1, the average scores on the items

between the two conditions were compared by the researcher due to technical problems. The differences were small but hopeful so the choice was made to use the manipulation as designed. Afterwards, when the technical problems were solved it turned out that there was not a significant difference between the high fear of social exclusion condition ($M = 4.05$, $SD = .35$) and the low fear of social exclusion condition ($M = 3.81$, $SD = .60$), $t(10) = .84$, $p = .42$, 95% CI $[-.39, .87]$. Participants who were in the high fear of social exclusion condition did not feel more excluded than participants who were in the low fear of social exclusion condition. Therefore, the manipulation of fear of social exclusion in the pilot study was not successful but it was not possible to adjust the manipulation because the real study was already conducted.

Manipulation check

The measures and items used in Study 2 were equal to Study 1. The only difference is the fact that fear of social exclusion was manipulated in this study instead of guilt. As expected, the factor analysis showed two components for fear of social exclusion, feelings of fear of social exclusion and the willingness to actively prevent social exclusion. So these components were used to measure fear of social exclusion.

Dependent measures

To measure feelings of guilt, the same items as in Study 1 were presented to the participants. Three components were expected but the factor analysis showed only one component so Cronbach's alpha was conducted to check the reliability of the constructs. It turned out that internal attribution of behavior (4 items; $\alpha = .86$), feelings of guilt (4 items; $\alpha = .90$) and the willingness to act (3 items; $\alpha = .80$) were all reliable to use.

For measuring guilt, five components were expected. The factor analysis showed four components instead of five. The reliability of the constructs was explored with the help of Cronbach's alpha. Disintegrative shaming (4 items; $\alpha = .86$), reintegrative shaming (4 items; $\alpha = .66$), feelings of shame (3 items; $\alpha = .86$), defensive reactions (4 items; $\alpha = .47$) and pro-social reactions (3 items; $\alpha = .82$) were all reliable enough to use. As mentioned in Study 1, item 11 and item 15 were deleted so in the final questionnaire reintegrative shaming consist of 3 items ($\alpha = .87$) and defensive reactions consist of 3 items ($\alpha = .64$).

Finally, the willingness to participate in victim-offender mediation was measured. As expected, the factor analysis showed one component namely intention. This component was used to measure the willingness to participate in victim-offender mediation.

Results

Randomization check

As in Study 1, the same randomization checks were conducted to explore whether there were differences in the demographics between the high fear of social exclusion and the low fear of social exclusion condition.

None of the results is significant which means that there were no differences in the demographics between the high fear of social exclusion condition and the low fear of social exclusion condition. all Chi-squares and Fisher's Exact tests showed $ps > 0.05$. Thus, randomization of participants across conditions was again successful. See Appendix A for the results of the randomization check.

Manipulation check

In order to check if the manipulation of fear of social exclusion using Cyberball worked, a manipulation check was conducted. Scores on fear of social exclusion were slightly higher in the high fear of social exclusion condition ($M = 3.81$, $SD = .57$), compared with the low fear of social exclusion condition ($M = 3.65$, $SD = .56$) but this difference was not reliable. A one-way ANOVA showed no significant result, $F(1, 87) = 1.86$, $p = .18$. After the manipulation, a control question was asked to check if the participants actually played Cyberball. Nine participants answered this question incorrect, which possibly means they did not play the game or did not finish it. This can influence the effect of the manipulation. So a second one-way ANOVA without these nine participants was conducted to see if this made any differences.

The scores on fear of social exclusion were scarcely higher in the high fear of social exclusion condition ($M = 3.82$, $SD = .53$), compared with the low fear of social exclusion condition ($M = 3.63$, $SD = .58$) Again, the one-way ANOVA did not show a significant result, $F(1, 78) = 2.38$, $p = .13$. Thus, unfortunately, the manipulation of social exclusion did not work as expected.

To explore if the manipulation of fear of social exclusion has affected feelings of guilt or the willingness to participate in victim-offender mediation two more manipulation checks were conducted. The results showed no effect of the manipulation on guilt ($F(1, 87) = .88, p = .35$) or the willingness to participate in victim-offender mediation ($F(1, 87) = 0.28, p = .61$). Thus, the manipulation of fear of social exclusion had no effect on those three constructs.

Explorative analyses

Because the manipulation had no effect at all, it was unnecessary to test hypothesis 2. As in Study 1, explorative analyses were conducted. In model 5 the manipulation of fear of social exclusion was replaced by feelings of fear of social exclusion and the willingness to actively prevent social exclusion because the manipulation of fear of social exclusion did not work.

No effect was found of feelings of fear of social exclusion and the willingness to actively prevent social exclusion on the willingness to participate in victim-offender mediation. Participants who experienced feelings of fear of social exclusion ($b = .14, t = 1.04, p = .30$) or who were willing to actively prevent social exclusion ($b = .04, t = .26, p = .80$) were not willing to participate in victim-offender mediation (1). This result was not in line with the expectations. The results indicated an effect of feelings of fear of social exclusion on guilt, namely a positive effect. So participants who experienced feelings of fear of social exclusion also experienced guilt, $b = .45, t = 6.47, p < 0.01$. This implicates that experiencing feelings of fear of social exclusion means participants know they did something wrong and because of this they can develop a sense of guilt, which corresponds with the expectations. Besides this, no effect was found of the willingness to actively prevent social exclusion on guilt, $b = .11, t = 1.24, p = .22$ (2). This means when participants were willing to actively prevent social exclusion they did not experience guilt. Then, an effect was found of guilt on the willingness to participate in victim-offender mediation. Participants who experienced more guilt were more willing to participate in victim-offender mediation.

As expected, this implicated that participants who feel guilty know they did something wrong and want to participate in victim-offender mediation to repair this. The observed effect was therefore positive, $b = .57, t = 2.96, p < 0.01$ (3). The indirect effect of feelings of fear of social exclusion \rightarrow guilt \rightarrow willingness to participate in victim-offender mediation turned out to be significant, $b = .26 [.06, .51]$.

Thus, there was an indirect effect of feelings of fear of social exclusion on the willingness to participate in victim-offender mediation explained by guilt but there was no direct effect of fear of social exclusion feelings on the willingness to participate in victim-offender mediation. For the willingness to actively prevent social exclusion, there was no direct effect on the willingness to participate in victim-offender mediation and also not an indirect effect mediated by guilt (figure 6). This was partially in line with the expectations.

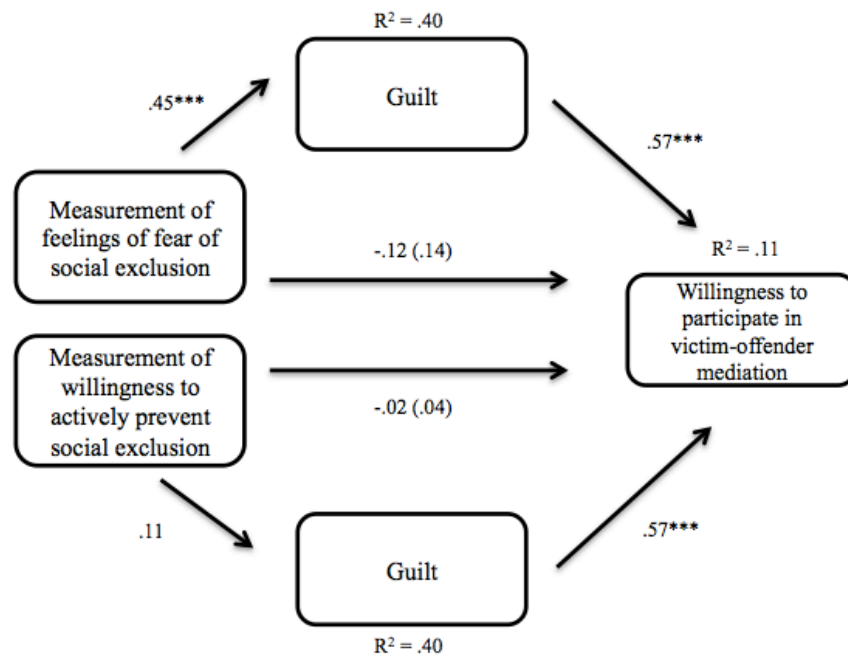


Figure 6. Model 4: A mediation model testing whether guilt mediates the effect of measurement of feelings of fear of social exclusion and measurement of the willingness to actively prevent social exclusion on the willingness to participate in victim-offender mediation.

Note: $*** p < 0.005$, $** p < 0.05$.

As in Study 1, guilt was replaced by shame because of the coherence between these constructs. The same patterns as in model 4 were found. The results showed no direct effect of feelings of fear of social exclusion and the willingness to actively prevent social exclusion on the willingness to participate in victim-offender mediation. So participants who experienced feelings of fear of social exclusion $b = .14$, $t = 1.04$, $p = .30$) and who were willing to actively prevent social exclusion $b = .04$, $t = .26$, $p = .80$) were not willing to participate in victim-offender mediation (1). This result was not in line with the expectations. Then, an effect was found of feelings of fear of social exclusion on shame, namely participants who experienced more feelings of fear of social exclusion experienced also more shame. So this effect was positive, as

expected ($b = .49, t = 7.51, p < 0.01$). No effect existed between the willingness to actively prevent social exclusion and shame. This means that participants who experienced the willingness to actively prevent social exclusion did not experience shame, which was not expected ($b = -.01, t = -.10, p = .92$) (2). The results showed, as expected on forehand, an effect of shame on the willingness to participate in victim-offender mediation. The observed effect was positive, namely participants who experienced shame were more willing to take part in victim-offender mediation ($b = .55, t = 2.60, p = .01$) (3). Accordingly, the indirect effect of feelings of fear of social exclusion \rightarrow shame \rightarrow willingness to participate in victim-offender mediation was reliable; $b = .27 [.06, .52]$.

Thus, the expectations were partially fulfilled because an indirect effect was found of feelings of fear of social exclusion on the willingness to participate in victim-offender mediation, mediated by shame. The effects, both direct and indirect, of the willingness to actively prevent social exclusion on the willingness participate in victim-offender mediation were not found (figure 7).

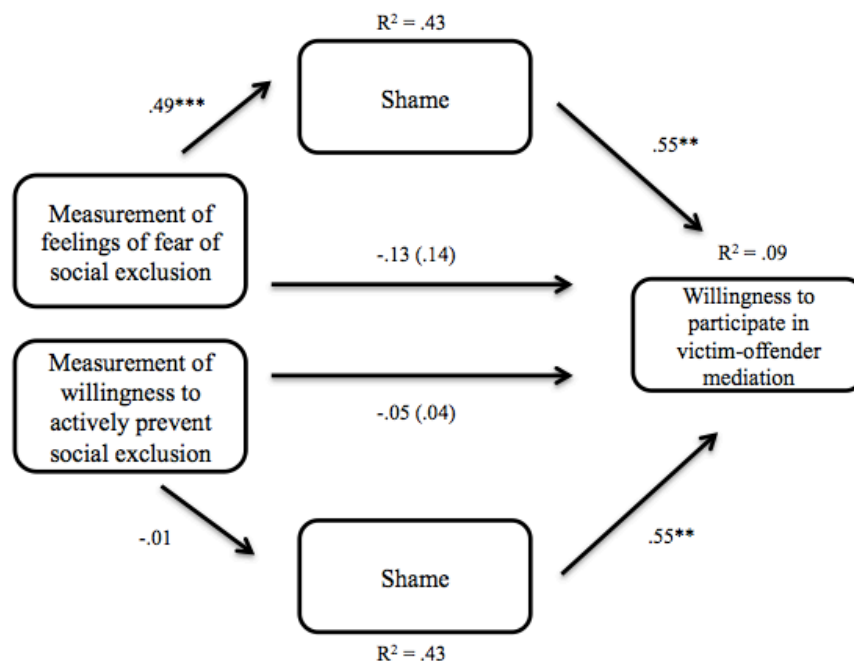


Figure 7. Model 5: A mediation model testing whether shame mediates the effect of measurement of feelings of fear of social exclusion and measurement of the willingness to actively prevent social exclusion on the willingness to participate in victim-offender mediation.

Note: *** $p < 0.005$, ** $p < 0.05$.

These results suggest that the manipulation of fear of social exclusion but also feelings of fear of social exclusion and the willingness to actively prevent social exclusion were no predictors of the willingness to participate in victim-offender mediation. An indirect effect was found because the effect of feelings of fear of social exclusion on the willingness to participate in victim-offender mediation turned out to be mediated by guilt and shame.

Discussion

Based on the literature, a positive effect of fear of social exclusion on the offenders' willingness to participate in victim-offender mediation, explained by the fact that an offender experiences more guilt was expected in Study 2. Shnabel and Nadler (2008) for example described that feelings of fear of social exclusion produces the need to repair and earn reacceptance to the society from which they were (possibly) excluded. This need results in increased willingness to reconcile, thus, for example, the willingness to participate in victim-offender mediation (Shnabel & Nadler, 2008). The results of this study found no evidence for this. Manipulation of fear of social exclusion was not a predictor of the willingness to participate in victim-offender mediation and guilt was no mediator in this case. So a major question that remains unanswered is why fear of social exclusion is not a predictor while other research found evidence for this effect.

The fact that playing Cyberball did not lead to feelings of fear of social exclusion could be an explanation for those results. Because of this, participants in the who where excluded during Cyberball did not experience more fear of social exclusion than participants who were not excluded. This effect can have several reasons. As described before, the game 'Cyberball' was used to manipulate fear of social exclusion. During the questionnaire, participants received a link to play this game. Afterward, it was unfortunately not possible to check if the participants actually played the game. It is possible that they ended the game early because it was unclear what to do or it lasted too long. This could be a reason that participants did not experience fear of social exclusion. Another possible reason why participants did not experience social exclusion could be the fact that participants were maybe not able to make the connection between Cyberball and the scenario. The idea was that playing Cyberball caused feelings of fear of social exclusion and after reading the scenario,

participants would conclude that their social environment wants to exclude them from the group because of their behavior as described in the scenario. If participants saw the game and the scenario as separate components, they possibly did not conclude that they could be excluded because of their behavior and their feelings of fear of social exclusion were not strong enough.

Because no evidence was found to confirm the hypothesis, explorative analyses were conducted. In the explorative analyses, fear of social exclusion was divided into feelings of fear of social exclusion and the willingness to actively prevent social exclusion in order to make it possible to say more about the directions of potential outcomes. This division was based on the structure found in the factor analysis. Still, no direct effect was found for both feelings of fear of social exclusion and the willingness to actively prevent social exclusion on offender's willingness to participate in victim-offender mediation which was not in line with expectations (Shnabel & Nadler, 2008).

An indirect effect of feelings of fear of social exclusion on the willingness to participate in victim-offender mediation through guilt was found. Those findings seem to suggest that when offenders experience fear of social exclusion, they also feel guilty. The fact that they experience fear of social exclusion can be caused by the feeling that their environment disapproves their behavior, which can lead to feelings of guilt about this behavior. Because they feel guilty they possibly want to participate in victim-offender mediation to reconcile. The same indirect effect was found for shame, namely an indirect effect of feelings of fear of social exclusion on the willingness to participate in victim-offender mediation through shame. This implicated when participants experience feelings of fear of social exclusion they feel ashamed. When they feel ashamed they want to participate in victim-offender mediation. The explanation for this effect is equal to the explanation for the indirect effect through guilt, described above.

No indirect effect was found of the willingness to actively prevent social exclusion on the willingness to participate in victim-offender mediation through guilt or shame. A possible explanation for this result could be that when someone is willing to actively prevent social exclusion, experiencing guilt or shame could suppress the willingness to actively prevent social exclusion. Because participants experience feelings of guilt and shame they no longer dare to participate in victim-offender mediation.

To summarize, these results show that the manipulation of fear of social exclusion but also feelings of fear of social exclusion and the willingness to actively prevent social exclusion were no direct predictors of the willingness to participate in victim-offender mediation. However, an indirect effect was found of feelings of fear of social exclusion on the willingness to participate in victim-offender mediation through both guilt and shame. Thus, social exclusion has influence on the offenders' willingness to participate in victim-offender mediation but not in a direct way.

General discussion

In this research, the influence of guilt, shame and fear of social exclusion on the offenders' willingness to participate in victim-offender mediation was explored. The most important and consistent outcome across the two studies is the fact that guilt and shame directly predict the offenders' willingness to participate in victim-offender mediation, which correspond to the literature (de Hooge et al., 2007; Gausel et al., 2015; Tangney et al., 2014).

These findings point to the importance of the appraisal of emotions of offenders. The role of professionals is important during this appraisal. Professionals need to be aware of the emotional processes of offenders and need to be able to identify them so that they can work on these processes together with the offenders. It is important for the professionals to pay attention to especially internal appraisal and awareness of the impact of their actions on others because internal appraisal and awareness of the impact of their actions on others is part of the experience of guilt. As demonstrated in this study, feelings of guilt are a direct predictor of willingness to participate in victim-offender mediation so experiencing guilt by offenders can increase the participation of offenders in victim-offender mediation.

On the other hand, it was expected that fear of social inclusion was a direct predictor of willingness to participate in victim-offender mediation (Shnabel & Nadler, 2008). It turned out that fear of social exclusion was an indirect predictor of the offenders' willingness to participate in victim-offender mediation through guilt and shame. So, fear of social exclusion is not helping offenders' willingness to participate in victim-offender mediation if it is not associated with feelings of guilt or shame.

The fact that this research is a combination of two studies is interesting. This combination provides relevant new insights about which factors influence offenders' willingness to participate in victim-offender mediation and in what order. With these two studies, it is possible to conclude which factors are the strongest predictors of offender's willingness to participate in victim-offender mediation and explore the underlying relationships. When professionals pay attention to these factors they can help to involve more participants in victim-offender mediation. Because of the positive effects of victim-offender mediation like less recidivism and satisfaction of participants, more participants are of great importance.

There are also some limitations and questions about this study. The results of the manipulation checks of the pilot studies did not show a significant difference between the manipulation conditions and no manipulation conditions. Thus, the manipulations did not work. Because of some technical problems the researcher compared the average scores on the items for the two conditions by hand and a small difference was found. It was expected that, because of the small sample size of the pilot studies, the difference would be greater in the actual studies and that the manipulations would be more successful. Afterward, the manipulation checks showed this was unfortunately not the case and this influenced the studies. Therefore, the manipulations need to be improved for further research. A possibility to improve the manipulations is to set up the research in a laboratory for example. In this case it is possible to put all the participants in the same context so that environmental factors will not affect their answers (Charness, 2008). Another possibility is to give clearer face-to-face instructions what to do regarding perspective taking and playing Cyberball. A laboratory context offers the possibility to control the situation, for example to check if participants actually played Cyberball.

This limitation was also linked to the fact that participants in this research were citizens instead of real offenders. Participants were set in the role of offender. Because of this, emotions were probably weaker than emotions of real offenders. So it is not certain whether the answers given by participants are the same for real offenders. Besides this it is also possible that participants experienced guilt because they are innocent persons. This could be different for real offenders. Therefore, using real offenders would cause higher validity but also some ethical concerns, for example privacy of the offender or the re-exposure to the event.

Implications

Research about factors that influence offenders' willingness to take part in victim-offender mediation is scarce. The results of this research are innovative and relevant and showed that in particular guilt and shame were important predictors of the willingness of offenders to participate in victim-offender mediation. These findings are an addition to existing knowledge in the field of victim-offender mediation. It may be also interesting to explore the role of other emotions in relation to offenders' participation in victim-offender mediation. Other possible directions of further research may further investigate the role of, in particular, fear of social exclusion in offenders' willingness to participate in victim-offender mediation. This research did not found the expected effects but according to literature fear of social exclusion could be promising in reconciliation. Participation of real offenders and creating strong and valuable manipulations is important for further research.

As described in this discussion, the emotional processes of offenders are important and professionals play an important role in recognizing those feelings and make offenders aware of them. An important implication of this study is the fact that it is important to check if professionals are able to recognize feelings of guilt and shame. If it turned out that recognizing those feelings is difficult for professionals, additional training programs can be offered to the professionals to improve their skills. During this training it is also important to make professionals aware of the dual effect of shame, which was also found in this study. Professionals need to be able to handle this dual effect and for them it is important to learn how to pay more attention to the reinforcing effect of shame instead of the suppressive effect.

In sum, this research explored factors that influence the participation of offenders in victim-offender mediation. No confirmation was found for the two hypotheses but the explorative analyses showed valuable results. The most important finding is the fact that guilt and shame directly predict the offenders' willingness to participate in victim-offender mediation. These results are important new insights into the process of participation of offenders in victim-offender mediation and underline the importance of emotions in this process. When professionals recognize these emotions and help offenders with these emotions, participation in victim-offender mediation can increase. As described, participation leads to positive effects and eventually society would benefit from those positive effects.

Notes:

1. Fear of social exclusion was divided into feelings of fear of social exclusion and willingness to actively prevent social exclusion. This was not expected in advance but necessary because of the results of the correlation analysis of Study 2, see appendix B.
2. The separate correlational analysis of the three dimensions of guilt (internal attribution of behavior, feelings of guilt and willingness to act) all showed the same patterns and strong consistency. Therefore the choice was made to take those three dimensions together for the analysis of guilt. See appendix B for the correlations.
3. Guilt and shame were not included together in the analyses because the literature outlines different expectations regarding the impact on the outcome variable.
4. Shame has five dimensions as discussed earlier. The dimensions were strongly related to each other according to the correlational analysis so the dimensions were taken together in the analysis of shame. See appendix B for the correlation analyses.

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Appendices

Appendix A Overview Sample

Table 1. Overview Sample

| | Total | Study 1 Condition 1 – Man. of guilt | Study 1 Condition 2 – No man. guilt | Study 2 Condition 1 – Social Exclusion | Study 2 Condition 2 – No Social Exclusion | Study 1 Guilt χ^2 | p | Study 2 Soc. Excl χ^2 | p |
|----------------------|-------|---|---|--|---|---------------------------|-------|-------------------------------|-------|
| Response | 193 | 57 | 49 | 43 | 44 | | | | |
| Average age | | 34,49 | 33,94 | 31,23 | 34,64 | | 0.835 | | 0.185 |
| Sex | | | | | | 0.020 | 0.888 | 0.558 | 0.455 |
| • Male | | 17 (29,8,0%) | 14 (28,6%) | 18 (41,9%) | 15 (34,1%) | | | | |
| • Female | | 40 (70,2,7%) | 35 (71,4%) | 25 (58,1%) | 29 (65,9%) | | | | |
| Education | | | | | | | 1.000 | | 0.247 |
| • VMBO | | 0 (0,0%) | 0 (0,0%) | 2 (4,7%) | 3 (6,8%) | | | | |
| • HAVO/VWO | | 2 (3,5%) | 2 (4,1%) | 2 (4,7%) | 2 (4,5%) | | | | |
| • MBO | | 14 (24,6%) | 12 (24,5%) | 6 (14,0%) | 11 (25,0%) | | | | |
| • HBO | | 25 (43,9%) | 22 (44,9%) | 16 (37,2%) | 20 (45,5%) | | | | |
| • WO | | 16 (28,1%) | 13 (26,5%) | 17 (39,5%) | 8 (18,2%) | | | | |
| Occupation | | | | | | | 0.382 | | 0.384 |
| • Work | | 36 (63,2%) | 34 (69,4%) | 27 (64,3%) | 31 (70,5%) | | | | |
| • Study | | 16 (28,1%) | 11 (22,4%) | 13 (31,0%) | 7 (15,9%) | | | | |
| • Retired | | 3 (5,3%) | 0 (0,0%) | 1 (2,4%) | 2 (4,5%) | | | | |
| • Housewife/houseman | | 1 (1,8%) | 3 (6,1%) | 1 (2,4%) | 3 (6,8%) | | | | |
| • Unemployed | | 1 (1,8%) | 1 (2,0%) | 0 (0,0%) | 1 (2,3%) | | | | |
| Heard about VOM | | | | | | | 1.000 | | 1.000 |
| • Yes, did it before | | 2 (3,5%) | 1 (2,0%) | 0 (0,0%) | 1 (2,3%) | | | | |
| • Yes | | 20 (35,1%) | 18 (36,7%) | 14,3 (30,2%) | 14 (31,8%) | | | | |
| • No | | 35 (61,4%) | 30 (61,2%) | 30 (69,8%) | 29 (65,9%) | | | | |

| | | | | | | |
|-------------------------------|-------------|------------|------------|------------|-------|-------------------|
| Been offender? | | | | | 0.462 | 1.000 |
| • Yes | 0 (0,0%) | 1 (2,0%) | 1 (2,3%) | 1 (2,3%) | | |
| • No | 57 (100,0%) | 48 (98,0%) | 42 (97,7%) | 43 (97,7%) | | |
| Know offender? | | | | | 1.252 | 0.263 0.323 0.570 |
| • Yes | 10 (17,5%) | 13 (26,5%) | 11 (25,6%) | 9 (20,5%) | | |
| • No | 47 (82,5%) | 36 (73,5%) | 32 (74,4%) | 35 (79,5%) | | |
| Been victim? | | | | | 0.510 | 0.475 1.688 0.194 |
| • Yes | 15 (26,3%) | 10 (20,4%) | 6 (14,0%) | 11 (25,0%) | | |
| • No | 42 (73,7%) | 39 *79,6%) | 37 (86,0%) | 33 (75,0%) | | |
| Know victim? | | | | | 0.038 | 0.846 0.580 0.446 |
| • Yes | 28 (49,1%) | 25 (51,0%) | 18 (41,9%) | 22 (50,0%) | | |
| • No | 29 (50,9%) | 24 (49,0%) | 25 (58,1%) | 22 (50,0%) | | |
| Serious participation? | | | | | 0.537 | 0.644 |
| • Totally Disagree | 0 (0,0%) | 0 (0,0%) | 0 (0,0%) | 0 (0,0%) | | |
| • Disagree | 0 (0,0%) | 0 (0,0%) | 0 (0,0%) | 0 (0,0%) | | |
| • Neutral | 0 (0,0%) | 1 (2,0%) | 1 (2,3%) | 0 (0,0%) | | |
| • Agree | 21 (36,8%) | 15 (30,6%) | 12 (27,9%) | 15 (34,1%) | | |
| • Totally Agree | 36 (63,2%) | 33 (67,3%) | 30 (69,8%) | 29 (65,9%) | | |
| Could empathize? | | | | | 0.431 | 0.308 |
| • Totally Disagree | 0 (0,0%) | 1 (2,0%) | 2 (4,7%) | 0 (0,0%) | | |
| • Disagree | 5 (8,8%) | 1 (2,0%) | 4 (9,3%) | 1 (2,3%) | | |
| • Neutral | 7 (12,3%) | 4 (8,2%) | 8 (18,6%) | 6 (13,6%) | | |
| • Agree | 30 (52,6%) | 29 (59,2%) | 17 (39,5%) | 23 (52,3%) | | |
| • Totally Agree | 15 (26,3%) | 14 (28,6%) | 12 (27,9%) | 14 (31,8%) | | |
| Can imagine similar situation | | | | | 0.404 | 0.666 |
| • Totally Disagree | 9 (15,8%) | 14 (28,6%) | 10 (23,3%) | 7 (15,9%) | | |
| • Disagree | 20 (35,1%) | 11 (22,4%) | 11 (25,6%) | 17 (38,6%) | | |
| • Neutral | 12 (21,1%) | 8 (16,3%) | 10 (23,3%) | 7 (15,9%) | | |
| • Agree | 11 (19,3%) | 12 (24,5%) | 9 (20,9%) | 10 (22,7%) | | |
| • Totally Agree | 5 (8,8%) | 4 (8,2%) | 3 (7,0%) | 3 (6,8%) | | |

Appendix B Correlation Matrix

Study 1

Table 2. Dimensions of fear of social exclusion

| | 1 | 2 |
|---|---------|---------|
| 1. Feelings of fear of social exclusion | 1 | .626*** |
| 2. Willingness to actively prevent social exclusion | .626*** | 1 |

*** = $p < 0.001$

Table 3. Dimensions of shame

| | 1 | 2 | 3 |
|--|---------|---------|---------|
| Shame 1 - Disintegrative shame - Defensive reactions | 1 | .484*** | .706*** |
| Shame 2 - Reintegrative shame - Pro-social reactions | .484*** | 1 | .701*** |
| Shame 3 - Feelings of shame | .706*** | .701*** | 1 |

*** = $p < 0.001$

Table 4. Dimensions of guilt and shame

| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
|--------------------------------|---------------------|---------------------|---------------------|---------------------|---------------------|---------------------|---------------------|---------------------|---------------------|---------------------|
| 1. Guilt total | 1 | .913 ^{***} | .939 ^{***} | .853 ^{***} | .445 ^{***} | .206 | .613 ^{***} | .430 ^{***} | .249 ^{**} | .599 ^{***} |
| 2. Guilt internal attribution | .913 ^{***} | 1 | .785 ^{***} | .645 ^{***} | .292 ^{**} | .120 | .568 ^{***} | .271 ^{**} | 0.090 | .444 ^{***} |
| 3. Feelings of guilt | .939 ^{***} | .785 ^{***} | 1 | .738 ^{***} | .539 ^{***} | .286 ^{**} | .633 ^{***} | .523 ^{***} | .372 ^{***} | .598 ^{***} |
| 4. Guilt willingness to act | .853 ^{***} | .645 ^{***} | .738 ^{***} | 1 | .372 ^{***} | .143 | .432 ^{***} | .373 ^{***} | .215 | .605 ^{***} |
| 5. Shame total | .445 ^{***} | .292 ^{**} | .539 ^{***} | .372 ^{***} | 1 | .789 ^{***} | .675 ^{***} | .865 ^{***} | .837 ^{***} | .685 ^{***} |
| 6. Disintegrative shame | .206 | .120 | .286 ^{**} | .143 | .789 ^{***} | 1 | .354 ^{***} | .559 ^{***} | .590 ^{***} | .307 ^{**} |
| 7. Reintegrative shame | .613 ^{***} | .568 ^{***} | .633 ^{***} | .432 ^{***} | .675 ^{***} | .354 ^{***} | 1 | .651 ^{***} | .431 ^{***} | .648 ^{***} |
| 8. Feelings of shame | .430 ^{***} | .271 ^{**} | .523 ^{***} | .373 | .865 ^{***} | .559 ^{***} | .651 ^{***} | 1 | .695 ^{***} | .623 ^{***} |
| 9. Shame defensive reactions | .249 ^{**} | .090 | .372 ^{***} | .215 | .837 ^{***} | .590 ^{***} | .431 ^{***} | .695 ^{***} | 1 | .467 ^{***} |
| 10. Shame pro social reactions | .599 ^{***} | .444 ^{***} | .598 ^{***} | .605 ^{***} | .685 ^{***} | .307 ^{***} | .648 ^{***} | .623 ^{***} | .467 ^{***} | 1 |

*** = $p < 0.001$, ** = $p < 0.01$

Study 2

Table 5. 2 dimensions of fear of social exclusion

| | 1 | 2 |
|---|---------|---------|
| 1. Feelings of fear of social exclusion | 1 | .367*** |
| 2. Willingness to actively prevent social exclusion | .367*** | 1 |

*** = $p < 0.001$

Table 6. 3 constructs of shame

| | 1 | 2 | 3 |
|--|---------|---------|---------|
| Shame 1 - Disintegrative shame - Defensive reactions | 1 | .489*** | .600*** |
| Shame 2 - Reintegrative shame - Pro-social reactions | .489*** | 1 | .831*** |
| Shame 3 - Feelings of shame | .600*** | .831*** | 1 |

*** = $p < 0.001$

Table 7. Dimensions of guilt and shame

| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
|--------------------------------|---------------------|---------------------|---------------------|---------------------|---------------------|---------------------|---------------------|---------------------|---------------------|---------------------|
| 1. Guilt total | 1 | .952 ^{***} | .955 ^{***} | .888 ^{***} | .728 ^{***} | .427 ^{***} | .843 ^{***} | .746 ^{***} | .300 ^{**} | .822 ^{***} |
| 2. Guilt internal attribution | .952 ^{***} | 1 | .850 ^{***} | .765 ^{***} | .679 ^{***} | .421 ^{***} | .765 ^{***} | .701 ^{***} | .274 ^{**} | .739 ^{***} |
| 3. Feelings of guilt | .955 ^{***} | .850 ^{***} | 1 | .813 ^{***} | .736 ^{***} | .415 ^{***} | .852 ^{***} | .761 ^{***} | .341 ^{***} | .785 ^{***} |
| 4. Guilt willingness to act | .888 ^{***} | .765 ^{***} | .813 ^{***} | 1 | .606 ^{**} | .339 ^{***} | .739 ^{***} | .597 ^{***} | .196 | .812 ^{***} |
| 5. Shame total | .728 ^{***} | .679 ^{***} | .736 ^{***} | .606 ^{***} | 1 | .779 ^{***} | .806 ^{***} | .860 ^{***} | .699 ^{***} | .751 ^{***} |
| 6. Disintegrative shame | .427 ^{***} | .421 ^{***} | .415 ^{***} | .339 ^{**v} | .779 ^{***} | 1 | .459 ^{***} | .512 ^{***} | .473 ^{***} | .367 ^{**} |
| 7. Reintegrative shame | .843 ^{***} | .765 ^{***} | .852 ^{***} | .739 ^{***} | .806 ^{***} | .459 ^{***} | 1 | .817 ^{***} | .398 ^{***} | .760 ^{***} |
| 8. Feelings of shame | .746 ^{***} | .701 ^{***} | .761 ^{***} | .597 ^{***} | .860 ^{***} | .512 ^{***} | .817 ^{***} | 1 | .517 ^{***} | .743 ^{***} |
| 9. Shame defensive reactions | .300 ^{**} | .274 ^{**} | .341 ^{***} | .196 | .699 ^{***} | .473 ^{***} | .398 ^{***} | .517 ^{***} | 1 | .352 ^{***} |
| 10. Shame pro social reactions | .822 ^{***} | .739 ^{***} | .785 ^{***} | .812 ^{***} | .751 ^{***} | .367 ^{***} | .760 ^{***} | .743 ^{***} | .352 ^{***} | 1 |

*** = $p < 0.001$, ** = $p < 0.01$

Appendix C

Questionnaires

Study 1

Q1 Beste deelnemer, In dit onderzoek staat slachtoffer-dader bemiddeling centraal. Slachtoffer-dader bemiddeling is een vrijwillige vorm van contact tussen slachtoffers en daders van misdrijven. Slachtoffers en daders die hiertoe bereid zijn, krijgen hierdoor de kans om samen te kijken naar de vragen rondom een misdrijf, de motieven en gevolgen hiervan. Het doel van dit bemiddeld contact is dat beide partijen kunnen werken aan het verwerken van het misdrijf. Het invullen van de vragenlijst duurt ongeveer 15-20 minuten. Probeer de vragen zo eerlijk mogelijk in te vullen, er zijn geen goede of foute antwoorden. Deelname is vrijwillig en u kunt op ieder gewenst moment stoppen met het onderzoek wanneer u niet langer wenst deel te nemen. Uiteraard worden uw antwoorden anoniem en vertrouwelijk verwerkt. Heeft u vragen en/of opmerkingen over het onderzoek? Deze kunt u mailen naar a.h.w.hollink@student.utwente.nl Alvast hartelijk dank voor uw medewerking! Anne-Lynn Hollink Master Psychologie – Conflict, Risk & Safety Universiteit Twente

Q2 Ik verklaar dat ik bovenstaande toelichting heb begrepen en dat ik akkoord ga met het invullen van de vragenlijst:

- ☐ Ja (1)
- ☐ Nee (2)

Q3 U gaat zo een verhaal lezen. Het is belangrijk dat u dit verhaal zorgvuldig doorleest en het goed op u laat inwerken. Hier worden later vragen over gesteld.

Q4 Wanneer je op je bankrekening kijkt zie je dat er een bedrag van €1082 is bijgeschreven. Je hebt geen idee van wie dit geld is en waarom je het hebt ontvangen. De afzender van het geld komt je niet bekend voor. De omschrijving van de bankoverschrijving luidt 'achterstallige betaling Nuon'. Hieruit maak je op dat de afzender van het geld waarschijnlijk nog een rekening moest betalen aan Nuon maar dat deze het geld per ongeluk naar jouw rekeningnummer heeft overgemaakt. Je besluit om het te laten voor wat het is en reageert niet op de vraag van de afzender om het geld terug te storten. Je gebruikt het geld om een aantal van je eigen rekeningen te betalen en eindelijk weer eens lekker op vakantie te gaan. Een aantal weken later krijg je thuis bezoek van de politie. De afzender van het geld heeft aangifte tegen je gedaan omdat jij het geld niet hebt teruggestort en ook geen contact hebt opgenomen. Je moet een verklaring afleggen en je wordt geïnformeerd over het verdere verloop van het proces. De agenten vertellen je dat het mogelijk is dat je hiervoor wordt veroordeeld en een straf krijgt in de vorm van een boete of een voorwaardelijke gevangenisstraf. Een paar dagen later wordt je benaderd door Slachtoffer in Beeld. Slachtoffer in Beeld zet vrijwillige bemiddelde contacten op tussen daders en slachtoffers van misdrijven die daar behoefte aan hebben. De afzender van het geld heeft bij het doen van aangifte gehoord dat ze via Slachtoffer in Beeld met jou in contact kan komen. Omdat het slachtoffer dat graag wil heeft zij zich vervolgens gemeld bij Slachtoffer in Beeld.

Q5 Conditie 1 High Guilt Condition: Hierna volgt een beschrijving van de gevolgen van uw actie. Tijdens het lezen van dit verhaal wil ik u vragen om u te verplaatsen in het slachtoffer. Dat houdt in dat u probeert om zich voor te stellen hoe het slachtoffer zich voelt, wat zij denkt en hoe dit voorval haar leven heeft beïnvloed door uw acties. Neem na het doorlezen van het verhaal een minuut de tijd om te bedenken hoe het slachtoffer zich moet voelen door uw acties en schrijf eventueel kort op wat u zich heeft voorgesteld. Lees de beschrijving nu rustig en aandachtig door. Hier worden later vragen over gesteld.

Q6 Conditie 2 Low Guilt Condition: U krijgt nu informatie over het slachtoffer te lezen. Lees de beschrijving goed door, hier worden later vragen over gesteld. Probeer u zich niet te laten meeslepen in de emoties van het slachtoffer maar blijf objectief en neutraal tijdens het lezen van de beschrijving.

Q7 De medewerker van Slachtoffer in Beeld vertelt je dat het bedrag van de 81-jarige mevrouw Jansen is die een typefout heeft gemaakt in het rekeningnummer. Het geld is niet bij haar energieleverancier maar bij jou terechtgekomen. Omdat mevrouw Jansen krap bij kas zit doordat zij moet rondkomen van haar AOW heeft ze ook geen geld om dit bedrag nogmaals over te maken. Doordat de energieleverancier het geld nooit heeft ontvangen is mevrouw Jansen inmiddels afgesloten van gas en licht en is er een deurwaarder ingeschakeld. Dit zorgt voor extra problemen want het is inmiddels december en mevrouw Jansen kan zonder gas en licht niet meer normaal leven in haar huis. Gezien het feit dat zij verder geen familie en vrienden heeft en ze moeilijk haar weg vindt in dit digitale tijdperk zit zij met de handen in het haar. Omdat mevrouw Jansen zich geen raad wist met de situatie en alle problemen die hierdoor zijn ontstaan heeft zij contact gezocht met Slachtoffer in Beeld. Ze wil graag met je in contact komen om jouw kant van het verhaal te horen en samen te kijken naar een oplossing. De medewerker van Slachtoffer in Beeld vertelt wat bemiddeld contact inhoudt: Bemiddeld contact wordt in Nederland opgezet door stichting Slachtoffer in Beeld en is voor slachtoffers en daders van strafbare feiten die daar behoefte aan hebben. Tijdens een gesprek onder leiding van een onpartijdige bemiddelaar van Slachtoffer in Beeld kan mevrouw Jansen haar kant van het verhaal vertellen en krijg jij ook de kans om jouw kant van het verhaal te vertellen. Dit is voor jou, als je dat wilt, eventueel de mogelijkheid om je excuses aan te bieden aan het slachtoffer.

Het gesprek is vrijwillig en vertrouwelijk. De vraag is dan ook of je bereid bent om deel te nemen aan slachtofferdader bemiddeling.

Q8 Om te controleren of u de beschrijving goed heeft gelezen wil ik u hier een vraag over stellen. Hoeveel geld werd er op uw rekening bijgeschreven?

- ☐ € 282 (1)
- ☐ € 560 (2)
- ☐ € 1000 (3)
- ☐ € 1082 (4)

Q9 In hoeverre zijn onderstaande gevoelens op u van toepassing, als u terug denkt aan het verhaal dat u zojuist gelezen heeft?

| | Geheel oneens (1) | Oneens (2) | Neutraal (3) | Eens (4) | Helemaal mee eens (5) |
|--|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Ik ben verantwoordelijk voor het achterhouden van het geld (1) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| De schade die is aangericht is toe te schrijven aan mijn gedrag (2) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik neem verantwoordelijkheid voor mijn daad en de gevolgen hiervan (3) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik geef toe dat ik fout zit met mijn gedrag (4) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik voel me schuldig over wat ik heb gedaan (5) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik zou willen dat ik mij anders had gedragen (6) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

Q10 In hoeverre zijn onderstaande gevoelens op u van toepassing, als u terug denkt aan het verhaal dat u zojuist gelezen heeft?

| | Geheel oneens (1) | Oneens (2) | Neutraal (3) | Eens (4) | Helemaal mee eens (5) |
|---|-----------------------|-----------------------|-----------------------|-----------------------|--------------------------|
| Als ik me voorstel dat ik geld zou hebben achtergehouden dan roept dat bij mij schuldgevoelens op (1) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik heb berouw over mijn daad (2) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik wil het graag goedmaken met het slachtoffer (3) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik ben bereid om mijn excuses aan te bieden aan het slachtoffer (4) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik ben bereid om het geld terug te betalen aan het slachtoffer (5) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

Q11 De volgende vragen hebben betrekking op uw gedrag. Het gaat hier dus over het feit dat u het geld van het slachtoffer heeft achtergehouden en hoe uw naaste omgeving reageert als u hen vertelt dat u het geld heeft achtergehouden.

| | Geheel oneens (1) | Oneens (2) | Neutraal (3) | Eens (4) | Helemaal mee eens (5) |
|---|-----------------------|-----------------------|-----------------------|-----------------------|--------------------------|
| Ik denk dat ik met mijn gedrag de normen en waarden van de mensen uit mijn naaste omgeving heb overtreden (1) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik denk dat mijn naaste omgeving mijn gedrag afkeurt (2) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik ben bang dat ik word buitengesloten door mijn naaste omgeving door mijn gedrag (3) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik ben bang dat mijn naaste omgeving niet langer met mij wil omgaan door mijn gedrag (4) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik wil er alles aan doen om ervoor te zorgen dat mijn naaste omgeving mij niet buitensluit (5) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik wil het goedmaken met mijn naaste omgeving (6) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik wil er voor zorgen dat mijn naaste omgeving mij blijft zien als onderdeel van de groep (7) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

Q12 In hoeverre zijn onderstaande gevoelens op u van toepassing, als het gaat om het verhaal dat u net gelezen heeft?

| | Geheel oneens (1) | Oneens (2) | Neutraal (3) | Eens (4) | Helemaal mee eens (5) |
|---|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Ik voel me minderwaardig ten opzichte van anderen als ik denk aan wat ik heb gedaan (1) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik voel me afgewezen als ik denk aan wat er is gebeurd (2) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik voel me alleen als ik denk aan wat er is gebeurd (3) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik voel me geweigerd als ik denk aan wat er is gebeurd (4) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Wat ik deed in deze situatie was fout (5) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

Q13 In hoeverre zijn onderstaande gevoelens op u van toepassing, als het gaat om het verhaal dat u net gelezen heeft?

| | Geheel oneens (1) | Oneens (2) | Neutraal (3) | Eens (4) | Helemaal mee eens (5) |
|--|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Als het kon zou ik mensen willen mijden die weten wat ik heb gedaan (1) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik zou het liefst willen verdwijnen als ik aan mijn eigen gedrag denk (2) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik wil graag vergeten wat ik heb gedaan (3) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik zou me schamen voor wat ik heb gedaan (4) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Als ik me voorstel dat ik het geld heb achtergehouden dan brengt mij dat in verlegenheid (5) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

Q14 In hoeverre zijn onderstaande gevoelens op u van toepassing, als het gaat om het verhaal dat u net gelezen heeft?

| | Geheel oneens (1) | Oneens (2) | Neutraal (3) | Eens (4) | Helemaal mee eens (5) |
|--|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Mijn gedrag in deze situatie was twijfelachtig (1) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Mijn acties in deze situatie waren niet goed (2) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Wat ik deed was slecht (3) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik voel me rot over mezelf (4) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

Q15 In hoeverre zijn onderstaande gevoelens op u van toepassing, als het gaat om het verhaal dat u net gelezen heeft?

| | Geheel oneens (1) | Oneens (2) | Neutraal (3) | Eens (4) | Helemaal mee eens (5) |
|--|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Ik denk dat ik niet in staat ben om het goed te maken met het slachtoffer (1) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik wil de schade die ik heb aangericht herstellen (2) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik heb het gevoel dat ik het slachtoffer moet compenseren voor wat ik heb gedaan (3) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik ga proberen om de schade te herstellen (4) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

Q16 Deze vragen hebben betrekking op uw bereidheid om deel te nemen aan slachtoffer-dader bemiddeling

| | Sowieso niet (1) | Misschien (2) | Neutraal (3) | Waarschijnlijk wel (4) | Zeker wel (5) |
|---|-----------------------|-----------------------|-----------------------|---------------------------|-----------------------|
| Als dader wil ik via slachtoffer-dader bemiddeling in contact komen met het slachtoffer (1) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Als dader heb ik behoefte om mijn kant van het verhaal aan het slachtoffer te vertellen via slachtoffer-dader bemiddeling (2) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Als dader wil ik het slachtoffer antwoord geven op haar vragen met behulp van slachtoffer-dader bemiddeling (3) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Als dader zou ik ingaan op het verzoek van het slachtoffer om deel te nemen aan slachtoffer-daderbemiddeling (4) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

Q17 Deze vragen hebben betrekking op uw bereidheid om deel te nemen aan slachtoffer-dader bemiddeling

| | Sowieso niet (1) | Misschien (2) | Neutraal (3) | Waarschijnlijk wel (4) | Zeker wel (5) |
|--|-----------------------|-----------------------|-----------------------|---------------------------|-----------------------|
| Als dader wil ik via slachtoffer-daderbemiddeling mijn excuses aanbieden aan het slachtoffer (1) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Als dader wil ik via slachtoffer-daderbemiddeling uitleg geven aan het slachtoffer (2) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Als dader wil ik via slachtoffer-daderbemiddeling het slachtoffer laten zien dat ik geen slecht mens ben (3) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Als dader wil ik via slachtoffer-daderbemiddeling mijn imago repareren (4) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Als dader wil ik via slachtoffer-daderbemiddeling de schade van het slachtoffer repareren (5) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

Q18 Wat is uw geslacht?

- ☐ Man (1)
- ☐ Vrouw (2)

Q19 Wat is uw leeftijd?

Q20 Wat is uw hoogst genoten opleiding?

- ☐ Basisonderwijs (lagere school) (1)
- ☐ VMBO (2)
- ☐ HAVO/VWO (3)
- ☐ MBO (4)
- ☐ HBO (5)
- ☐ WO (6)

Q21 Wat is uw belangrijkste dagbesteding?

- ☐ Werken (1)
- ☐ Studeren (2)
- ☐ Gepensioneerd (3)
- ☐ Huisvrouw/huisman (4)
- ☐ Werkloos (5)

Q22 Heeft u eerder gehoord over de mogelijkheid tot slachtoffer-dader bemiddeling?

- ☐ Ja, ik ben zelf met slachtoffer-dader bemiddeling in aanraking geweest (1)
- ☐ Ja, ik heb van deze mogelijkheid gehoord (2)
- ☐ Nee ik heb niet eerder van deze mogelijkheid gehoord (3)

Q23 Heeft u zelf ooit een misdrijf gepleegd?

- ☐ Ja (1)
☐ Nee (2)

Q24 Kent u iemand in uw directe sociale omgeving die ooit een misdrijf heeft gepleegd?

- ☐ Ja (1)
☐ Nee (2)

Q25 Bent u ooit zelf slachtoffer geweest van een misdrijf?

- ☐ Ja (1)
☐ Nee (2)

Q26 Kent u iemand in uw directe sociale omgeving die ooit slachtoffer is geweest van een misdrijf?

- ☐ Ja (1)
☐ Nee (2)

Q27 Ten slotte wil ik u nog een aantal vragen stellen over uw deelname aan dit onderzoek. Het is belangrijk dat u de vragen zo eerlijk mogelijk beantwoord zodat de waarde van dit onderzoek beter ingeschat kan worden.

| | Geheel oneens (1) | Oneens (2) | Neutraal (3) | Eens (4) | Helemaal mee eens (5) |
|--|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Ik heb serieus deelgenomen aan dit onderzoek (1) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik kon me goed inleven in het scenario dat beschreven werd (2) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik kan me voorstellen dat ik een vergelijkbare situatie zou meemaken (3) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

Q28 Zoals aan het begin van deze vragenlijst vermeld staat slachtoffer-dader bemiddeling centraal binnen dit onderzoek. Het doel van dit onderzoek is om te kijken welke factoren de deelname van een dader aan slachtoffer-dader bemiddeling beïnvloeden. Het hebben van een schuldgevoel en de angst voor sociale uitsluiting zijn de factoren die centraal staan binnen dit onderzoek. Tijdens dit onderzoek is geprobeerd om sommige deelnemers een schuldgevoel te geven en andere deelnemers niet. Uiteindelijk wordt er gekeken of het hebben van een schuldgevoel van invloed is op het feit of een dader wil deelnemen aan slachtoffer-dader bemiddeling. Wilt u op de hoogte blijven van dit onderzoek? Vul dan hier uw naam en mailadres in. Vragen en/of opmerkingen over dit onderzoek kunt u mailen naar a.h.w.hollink@student.utwente.nl Bedankt voor uw medewerking! - Vergeet niet om op de pijl rechtsonder te klikken zodat uw antwoorden worden opgeslagen -

Study 2

Q1 Beste deelnemer, In dit onderzoek staat slachtoffer-dader bemiddeling centraal. Slachtoffer-dader bemiddeling is een vrijwillige vorm van contact tussen slachtoffers en daders van misdrijven. Slachtoffers en daders die hiertoe bereid zijn, krijgen hierdoor de kans om samen te kijken naar de vragen rondom een misdrijf, de motieven en gevolgen hiervan. Het doel van dit bemiddeld contact is dat beide partijen kunnen werken aan het verwerken van het misdrijf. Het invullen van de vragenlijst duurt ongeveer 15-20 minuten. Probeer de vragen zo eerlijk mogelijk in te vullen, er zijn geen goede of foute antwoorden. Deelname is vrijwillig en u kunt op ieder gewenst moment stoppen met het onderzoek wanneer u niet langer wenst deel te nemen. Uiteraard worden uw antwoorden anoniem en vertrouwelijk verwerkt. Heeft u vragen en/of opmerkingen over het onderzoek? Deze kunt u mailen naar a.h.w.hollink@student.utwente.nl Alvast hartelijk dank voor uw medewerking! Anne-Lynn Hollink Master Psychologie – Conflict, Risk & Safety Universiteit Twente

Q2 Ik verklaar dat ik bovenstaande toelichting heb begrepen en dat ik akkoord ga met het invullen van de vragenlijst:

- ☐ Ja (1)
- ☐ Nee (2)

Q3 U gaat zo een verhaal lezen. Het is belangrijk dat u dit verhaal zorgvuldig doorleest en het goed op u laat inwerken. Hier worden later vragen over gesteld.

Q4 Wanneer je op je bankrekening kijkt zie je dat er een bedrag van €1082 is bijgeschreven. Je hebt geen idee van wie dit geld is en waarom je het hebt ontvangen. De afzender van het geld komt je niet bekend voor. De omschrijving van de bankoverschrijving luidt 'achterstallige betaling Nuon'. Hieruit maak je op dat de afzender van het geld waarschijnlijk nog een rekening moest betalen aan Nuon maar dat deze het geld per ongeluk naar jouw rekeningnummer heeft overgemaakt. Je besluit om het te laten voor wat het is en reageert niet op de vraag van de afzender om het geld terug te storten. Je gebruikt het geld om een aantal van je eigen rekeningen te betalen en eindelijk weer eens lekker op vakantie te gaan. Een aantal weken later krijg je thuis bezoek van de politie. De afzender van het geld heeft aangifte tegen je gedaan omdat jij het geld niet hebt teruggestort en ook geen contact hebt opgenomen. Je moet een verklaring afleggen en je wordt geïnformeerd over het verdere verloop van het proces. De agenten vertellen je dat het mogelijk is dat je hiervoor wordt veroordeeld en een straf krijgt in de vorm van een boete of een voorwaardelijke gevangenisstraf. Een paar dagen later wordt je benaderd door Slachtoffer in Beeld. Slachtoffer in Beeld zet vrijwillige bemiddelde contacten op tussen daders en slachtoffers van misdrijven die daar behoefte aan hebben. De afzender van het geld heeft bij het doen van aangifte gehoord dat ze via Slachtoffer in Beeld met jou in contact kan komen. Omdat het slachtoffer dat graag wil heeft zij zich vervolgens gemeld bij Slachtoffer in Beeld.

Q5 De medewerker van Slachtoffer in Beeld vertelt je dat het bedrag van de 81-jarige mevrouw Jansen is die een typfout heeft gemaakt in het rekeningnummer. Het geld is niet bij haar energieleverancier maar bij jou terechtgekomen. Omdat mevrouw Jansen krap bij kas zit doordat zij moet rondkomen van haar AOW heeft ze ook geen geld om dit bedrag nogmaals over te maken. Doordat de energieleverancier het geld nooit heeft ontvangen is mevrouw Jansen inmiddels afgesloten van gas en licht en is er een deurwaarder ingeschakeld. Dit zorgt voor extra problemen want het is inmiddels december en mevrouw Jansen kan zonder gas en licht niet meer normaal leven in haar huis. Gezien het feit dat zij verder geen familie en vrienden heeft en ze moeilijk haar weg vindt in dit digitale tijdperk zit zij met de handen in het haar. Omdat mevrouw Jansen zich geen raad wist met de situatie en alle problemen die hierdoor zijn ontstaan heeft zij contact gezocht met Slachtoffer in Beeld. Ze wil graag met je in contact komen om jouw kant van het verhaal te horen en samen te kijken naar een oplossing. De medewerker van Slachtoffer in Beeld vertelt wat bemiddeld contact inhoudt: Bemiddeld contact wordt in Nederland opgezet door stichting Slachtoffer in Beeld en is voor slachtoffers en daders van strafbare feiten die daar behoefte aan hebben. Tijdens een gesprek onder leiding van een onpartijdige bemiddelaar van Slachtoffer in Beeld kan mevrouw Jansen haar kant van het verhaal vertellen en krijg jij ook de kans om jouw kant van het verhaal te vertellen. Dit is voor jou, als je dat wilt, eventueel de mogelijkheid om je excuses aan te bieden aan het slachtoffer. Het gesprek is vrijwillig en vertrouwelijk. De vraag is dan ook of je bereid bent om deel te nemen aan slachtoffer-dader bemiddeling.

Q6 De medewerker van Slachtoffer in Beeld vertelt wat bemiddeld contact inhoudt: Bemiddeld contact wordt in Nederland opgezet door stichting Slachtoffer in Beeld en is voor slachtoffers en daders van strafbare feiten die daar behoefte aan hebben. Tijdens een gesprek onder leiding van een onpartijdige bemiddelaar van Slachtoffer in Beeld kan mevrouw Jansen haar kant van het verhaal vertellen en krijg jij ook de kans om jouw kant van het verhaal te vertellen. Dit is voor jou, als je dat wilt, eventueel de mogelijkheid om je excuses aan te bieden aan het slachtoffer. Het gesprek is vrijwillig en vertrouwelijk. De vraag is dan ook of je bereid bent om deel te nemen aan slachtoffer-dader bemiddeling.

Q7 Om te controleren of u de beschrijving goed heeft gelezen wil ik u hier een vraag over stellen. Hoeveel geld werd er op uw rekening bijgeschreven?

- ☐ € 282 (1)
☐ € 560 (2)
☐ € 1000 (3)
☐ € 1082 (4)

Q8 Conditie 1 High fear of social exclusion Condition: Voordat er vragen worden gesteld over slachtoffer-dader bemiddeling gaat u eerst een spel spelen waarin wordt overgegooid met een bal. Stelt u zich voor dat uw medespelers familie van u zijn. Met behulp van dit spel kan worden gekeken hoe u reageert op situaties in groepen. Het is belangrijk dat u het spel aandachtig speelt. Na het spel worden namelijk vragen gesteld over het spel en uw gevoel hierbij. U kunt het spel starten door op onderstaande link te klikken: Het spel opent in een nieuw tabblad. Na het spelen van het spel kunt u het tabblad waarin het spel werd gespeeld sluiten en verder gaan met de vragenlijst <https://cyberballserver.azurewebsites.net/web/?cbe=e5ae5543-aa77-4e8a-bafd-660d42cda87d&condition=1&pid>

Q9 Conditie 2 Low Fear of social exclusion Condition: Voordat er vragen worden gesteld over slachtoffer-dader bemiddeling gaat u eerst een spel spelen waarin wordt overgegooid met een bal. Stelt u zich voor dat uw medespelers familie van u zijn. Met behulp van dit spel kan worden gekeken hoe u reageert op situaties in groepen. Het is belangrijk dat u het spel aandachtig speelt. Na het spel worden namelijk vragen gesteld over het spel en uw gevoel hierbij. U kunt het spel starten door op onderstaande link te klikken. Het spel opent in een nieuw tabblad. Na het spelen van het spel kunt u het tabblad waarin het spel werd gespeeld sluiten en verder gaan met de vragenlijst <https://cyberballserver.azurewebsites.net/web/?cbe=e5ae5543-aa77-4e8a-bafd-660d42cda87d&condition=2&pid>

Q10 Om te kijken of u het spel aandachtig heeft gespeeld wil ik u hier een vraag over stellen. Hoeveel spelers waren er in totaal, inclusief uzelf?

- ☐ 2 spelers (1)
☐ 3 spelers (2)
☐ 4 spelers (3)
☐ 5 spelers (4)

Q11 De volgende vragen hebben betrekking op uw gedrag. Het gaat hier dus over het feit dat u het geld van het slachtoffer heeft achtergehouden en hoe uw naaste omgeving reageert als u hen vertelt dat u het geld heeft achtergehouden.

| | Geheel oneens (1) | Oneens (2) | Neutraal (3) | Eens (4) | Helemaal mee eens (5) |
|---|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Ik denk dat ik met mijn gedrag de normen en waarden van de mensen uit mijn naaste omgeving heb overtreden (1) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik denk dat mijn naaste omgeving mijn gedrag afkeurt (2) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik ben bang dat ik word buitengesloten door mijn naaste omgeving door mijn gedrag (3) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik ben bang dat mijn naaste omgeving niet langer met mij wil omgaan door mijn gedrag (4) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik wil er alles aan doen om ervoor | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

| | | | | | |
|---|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| te zorgen dat mijn naaste omgeving mij niet buitensluit (5) | | | | | |
| Ik wil het goedmaken met mijn naaste omgeving (6) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik wil er voor zorgen dat mijn naaste omgeving mij blijft zien als onderdeel van de groep (7) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

Q12 In hoeverre zijn onderstaande gevoelens op u van toepassing, als u terug denkt aan het verhaal dat u zojuist gelezen heeft?

| | Geheel oneens (1) | Oneens (2) | Neutraal (3) | Eens (4) | Helemaal mee eens (5) |
|--|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Ik ben verantwoordelijk voor het achterhouden van het geld (1) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| De schade die is aangericht is toe te schrijven aan mijn gedrag (2) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik neem verantwoordelijkheid voor mijn daad en de gevolgen hiervan (3) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik geef toe dat ik fout zit met mijn gedrag (4) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik voel me schuldig over wat ik heb gedaan (5) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik zou willen dat ik mij anders had gedragen (6) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

Q13 In hoeverre zijn onderstaande gevoelens op u van toepassing, als u terug denkt aan het verhaal dat u zojuist gelezen heeft?

| | Geheel oneens (1) | Oneens (2) | Neutraal (3) | Eens (4) | Helemaal mee eens (5) |
|---|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Als ik me voorstel dat ik geld zou hebben achtergehouden dan roept dat bij mij schuldgevoelens op (1) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik heb berouw over mijn daad (2) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik wil het graag goedmaken met het slachtoffer (3) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik ben bereid om mijn excuses aan te bieden aan het slachtoffer (4) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik ben bereid om het geld terug te betalen aan het slachtoffer (5) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

Q14 In hoeverre zijn onderstaande gevoelens op u van toepassing, als het gaat om het verhaal dat u net gelezen heeft?

| | Geheel oneens (1) | Oneens (2) | Neutraal (3) | Eens (4) | Helemaal mee eens (5) |
|---|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Ik voel me minderwaardig ten opzichte van anderen als ik denk aan wat ik heb gedaan (1) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik voel me afgewezen als ik denk aan wat er is gebeurd (2) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik voel me alleen als ik denk aan wat er is gebeurd (3) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik voel me geweigerd als ik denk aan wat er is gebeurd (4) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Wat ik deed in deze situatie was fout (5) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

Q15 In hoeverre zijn onderstaande gevoelens op u van toepassing, als het gaat om het verhaal dat u net gelezen heeft?

| | Geheel oneens (1) | Oneens (2) | Neutraal (3) | Eens (4) | Helemaal mee eens (5) |
|--|-----------------------|-----------------------|-----------------------|-----------------------|--------------------------|
| Als het kon zou ik mensen willen mijden die weten wat ik heb gedaan (1) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik zou het liefst willen verdwijnen als ik aan mijn eigen gedrag denk (2) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik wil graag vergeten wat ik heb gedaan (3) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik zou me schamen voor wat ik heb gedaan (4) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Als ik me voorstel dat ik het geld heb achtergehouden dan brengt mij dat in verlegenheid (5) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

Q16 In hoeverre zijn onderstaande gevoelens op u van toepassing, als het gaat om het verhaal dat u net gelezen heeft?

| | Geheel oneens (1) | Oneens (2) | Neutraal (3) | Eens (4) | Helemaal mee eens (5) |
|--|-----------------------|-----------------------|-----------------------|-----------------------|--------------------------|
| Mijn gedrag in deze situatie was twijfelachtig (1) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Mijn acties in deze situatie waren niet goed (2) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Wat ik deed was slecht (3) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik voel me rot over mezelf (4) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

Q17 In hoeverre zijn onderstaande gevoelens op u van toepassing, als het gaat om het verhaal dat u net gelezen heeft?

| | Geheel oneens (1) | Oneens (2) | Neutraal (3) | Eens (4) | Helemaal mee eens (5) |
|--|-----------------------|-----------------------|-----------------------|-----------------------|--------------------------|
| Ik denk dat ik niet in staat ben om het goed te maken met het slachtoffer (1) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik wil de schade die ik heb aangericht herstellen (2) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik heb het gevoel dat ik het slachtoffer moet compenseren voor wat ik heb gedaan (3) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik ga proberen om de schade te herstellen (4) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

Q18 Deze vragen hebben betrekking op uw bereidheid om deel te nemen aan slachtoffer-dader bemiddeling

| | Sowieso niet (1) | Misschien (2) | Neutraal (3) | Waarschijnlijk wel (4) | Zeker wel (5) |
|---|-----------------------|-----------------------|-----------------------|---------------------------|-----------------------|
| Als dader wil ik via slachtoffer-dader bemiddeling in contact komen met het slachtoffer (1) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Als dader heb ik behoefte om mijn kant van het verhaal aan het slachtoffer te vertellen via slachtoffer-dader bemiddeling (2) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Als dader wil ik het slachtoffer antwoord geven op haar vragen met behulp van slachtoffer-dader bemiddeling (3) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Als dader zou ik ingaan op het verzoek van het slachtoffer om deel te nemen aan slachtoffer-daderbemiddeling (4) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

Q19 Deze vragen hebben betrekking op uw bereidheid om deel te nemen aan slachtoffer-dader bemiddeling

| | Sowieso niet (1) | Misschien (2) | Neutraal (3) | Waarschijnlijk wel (4) | Zeker wel (5) |
|--|-----------------------|-----------------------|-----------------------|---------------------------|-----------------------|
| Als dader wil ik via slachtoffer- daderbemiddeling mijn excuses aanbieden aan het slachtoffer (1) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Als dader wil ik via slachtoffer- daderbemiddeling uitleg geven aan het slachtoffer (2) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Als dader wil ik via slachtoffer- daderbemiddeling het slachtoffer laten zien dat ik geen slecht mens ben (3) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Als dader wil ik via slachtoffer- daderbemiddeling mijn imago repareren (4) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Als dader wil ik via slachtoffer- daderbemiddeling de schade van het slachtoffer repareren (5) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

Q20 Toen u het spelletje speelde waarin werd overgegooid met een bal, in hoeverre voelde u toen:

| | Helemaal niet (1) | Niet (2) | Neutraal (3) | Wel (4) | Heel erg (5) |
|-------------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Woede (1) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Schaamte (2) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Verdriet (3) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Verontwaardiging (4) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

Q21 Wat is uw geslacht?

- ☐ Man (1)
☐ Vrouw (2)

Q22 Wat is uw leeftijd?

Q23 Wat is uw hoogst genoten opleiding?

- ☐ Basisonderwijs (lagere school) (1)
☐ VMBO (2)
☐ HAVO/VWO (3)
☐ MBO (4)
☐ HBO (5)
☐ WO (6)

Q24 Wat is uw belangrijkste dagbesteding?

- ☐ Werken (1)
- ☐ Studeren (2)
- ☐ Gepensioneerd (3)
- ☐ Huisvrouw/huisman (4)
- ☐ Werkloos (5)

Q25 Heeft u eerder gehoord over de mogelijkheid tot slachtoffer-dader bemiddeling?

- ☐ Ja, ik ben zelf met slachtoffer-dader bemiddeling in aanraking geweest (1)
- ☐ Ja, ik heb van deze mogelijkheid gehoord (2)
- ☐ Nee ik heb niet eerder van deze mogelijkheid gehoord (3)

Q26 Heeft u zelf ooit een misdrijf gepleegd?

- ☐ Ja (1)
- ☐ Nee (2)

Q27 Kent u iemand in uw directe sociale omgeving die ooit een misdrijf heeft gepleegd?

- ☐ Ja (1)
- ☐ Nee (2)

Q28 Bent u ooit zelf slachtoffer geweest van een misdrijf?

- ☐ Ja (1)
- ☐ Nee (2)

Q29 Kent u iemand in uw directe sociale omgeving die ooit slachtoffer is geweest van een misdrijf?

- ☐ Ja (1)
- ☐ Nee (2)

Q30 Ten slotte wil ik u nog een aantal vragen stellen over uw deelname aan dit onderzoek. Het is belangrijk dat u de vragen zo eerlijk mogelijk beantwoord zodat de waarde van dit onderzoek beter ingeschat kan worden.

| | Geheel oneens (1) | Oneens (2) | Neutraal (3) | Eens (4) | Helemaal mee eens (5) |
|--|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Ik heb serieus deelgenomen aan dit onderzoek (1) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik kon me goed inleven in het scenario dat beschreven werd (2) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| Ik kan me voorstellen dat ik een vergelijkbare situatie zou meemaken (3) | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

Q31 Zoals aan het begin van deze vragenlijst vermeld staat slachtoffer-dader bemiddeling centraal binnen dit onderzoek. Het doel van dit onderzoek is om te kijken welke factoren de deelname van een dader aan slachtoffer-dader bemiddeling beïnvloeden. Het hebben van een schuldgevoel en de angst voor sociale uitsluiting zijn factoren die centraal staan binnen dit onderzoek. Het spel dat u aan het begin van deze vragenlijst heeft gespeeld waarin werd overgegooid met een bal wordt gebruikt om angst voor sociale uitsluiting op te wekken. De verwachting is dat mensen die bang zijn om te worden uitgesloten van een groep eerder geneigd zijn om deel te nemen aan slachtoffer-dader bemiddeling dan mensen die deze angst niet hebben. Mocht u zich op dit moment vervelend voelen op welke manier dan ook, dan komt dit door het spelen van dit spel. Wilt u op de hoogte blijven van dit onderzoek? Vul dan hier uw naam en mailadres in. Vragen en/of opmerkingen over dit onderzoek kunt u mailen naar a.h.w.hollink@student.utwente.nl Bedankt voor uw medewerking! - Vergeet niet om op de pijl rechtsonder te klikken zodat uw antwoorden worden opgeslagen -