# THE FIRST EMPIRICAL STUDY OF REMORSE: A FOUR-FACTOR MODEL

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# **Dedication of Presentation**

The following presentation is dedicated to Dr. Robert Hare for introducing the construct of remorse in the Hare Psychopathy Checklist Revised (PCL-R). Our research team owes Dr. Hare gratitude for this entire line of research. Our research team continues to refer to Dr. Hare's work for cutting-edge ideas. He has raised our awareness of a construct worthy of further exploration. We welcome his feedback regarding our findings, as well as feedback from other psychologists, scholars, and researchers from myriad disciplines.

# The Many Faces of Remorse



# **Opening Caveat**

# Humility at the Outset and Along the Way:

- According to Rest, Narvaez, Bebeau, and Thoma (2009),

  "Successful research is never final or completed. One solid finding leads to further questions, conjecture, and theorizing, which in turn lead to further research. Sometimes—happily—the new directions lead to fruitful new theories and new findings" (p. 99). We note from the outset that our study's findings are merely a starting place.

  We acknowledge that there is a great deal of research to come. We believe that critical dialogue, in conjunction with applied scientific study, is needed to better understand the complex phenomena of the remorse experience (RE).



# The Importance of the Study

- A weighted factor in criminal cases during
- A weighted factor at Legal Hearings for Lifesentenced inmates and suitability for parole.
- ☐ Thus far it is a quasi- and misunderstood construct.



# Remorse in Literary Circles

- Remorse has been reflected upon in many
  - In A Dialogue of Self and Soul, William B. Yeats (1929) states

    When such as I cast out remorse

states
When such as I cast out remorse
So great a sweetness flows into the breast
We must laugh, and we must sing,
We are blessed by everything,
Everything we look upon is blessed.

Yeats also wrote a poem entitled Remorse for Intemperate Speech in 1932.



- In *A Clean Conscience Never Relaxes*, Ogden Nash (2007) states that "[r]emorse is a violent dyspepsia of the mind, [b]ut is very difficult to treat because it cannot even be defined" (p. 369).
- In Remorse: A Tragedy, In Five Acts, Samuel Taylor Coleridge (1813, p. 2) states "Remorse is as the heart in which it grows: If that be gentle, it drops dews Of true repentance; but if proud and gloomy, It is a poison-tree, that pierced to the inmost Weeps only tears of poison."
- In The Giaour, Lord Byron (reissued in 2002) referring to remorse notes

Nor ear can hear, nor tongue can tell The tortures of that inward hell!--



Emily Dickenson (published, 1935) wrote:
Remorse — is Memory — awake —
Her Parties all astir —
A Presence of Departed acts —
At window — and at Door —
Its Past — set down before the Soul
And lighted with a Match —
Perusal — to facilitate —
And help Belief to stretch —
Remorse is cureless — the Disease
Not even God — can heal —
For 'tis His institution — and
The Adequate of Hell —



What is Remorse?
Dictionary definition:
<ul> <li>According to the Webster's Unabridged Dictionary, Second Edition, Remorse can be defined as deep and painful regret for wrongdoing; computation (Random House, 2001, p. 1630).</li> </ul>
<ul> <li>Compunction, may be defined as a feeling of uneasiness or anxiety of the conscience caused by regret for doing pain and causing pain, contrition; remorse (p. 421).</li> </ul>
<ul> <li>Horne, 1999, notes that remorse is derived from the Latin roots "re and morders, to bite, sting or attack" (p. 23). By virtue of this definition, he goes on to note that "remorse isa repetitive or perhaps recurrent experience rather than something that is transient [and] follows serious rather than trivial wronedoine" (p. 23).</li> </ul>
<ul> <li>As a starting place in our understanding of remorse, this definition indicates that regret is one core component of the remorse experience (RE). However, it is not regret alone that defines the RE. It is also one that is experienced deeply and painfully.</li> </ul>
<ul> <li>In response to this definition, we ask, can "deeply" and "painfully" be seen? If not, why? If so, how?</li> </ul>

# Comical Enough And, finally, one college freshman at the University of North Carolina, Chapel Hill, stated- Remorse is the experience of attending a "double-kegger," followed by an early morning class.

Other Definitions of Remorse
According to Carbone, J.D.  "Remorse is: (a) empathy and (b) making amends" (Winter Newsletter, 2010).  "Empathy is putting yourself in the shoes of the victim and his/her family. If it is pieceing the crime through the eyes of [the] victim and his/her family" (Carbone, 2010).  According to Carbone (2010), there are three parts to making amends. These are as follows:
"direct numeds" — expressed through a behavior/action such as writing an apology letter to the victim or asking for forgiveness.  "indirect amends" 5 is a behavior/action directed towards assisting others, whether through money or time, who are were as close to the victim as possible.  "living amends" — is a behavior/action that says that the individual who committed the crime is doing everything possible to live differently as a result of the incident, e.g., looking at her/his "dysfunctional behavior," and getting involved in activities to further holster and/or load to greater problem-solving and conflict resolution. In the prison system, we tend to see persons involved in activities such as peace day, conflict examples to the prison of the priso
<ul> <li>What we appreciate about Attorney Carbone's description of remorse is that it also involves a behavioral component, specifically making amends. He further divides amends into three different types and specifies the array of behavior found within each subcategory such that the behavior is not only observable (quantifiable) but qualitative as well.</li> </ul>

# Adding to Our Understanding of Remorse

- ently, a workshop by the Office of Victim and Survivor Rights and vices (OVSRS) presented a handout entitled "REMORSE—HOW can demonstrate it?" The following information was presented Write a letter of apology to the victim or the victim's family [or next of

- or."

  icipate in Victim Awareness and related self-help groups."

  e amends by 'Giving Back.'"

  e sure your attorney is aware of your past expressions of sorr

  me, so she/he can let the panel know about them in closing
- ument." ADMIT YOUR CRIME FULLY, don't be in denial, don't minimize ir role "
- our role." gain, OVSRS, such as Cabone, J.D., specifically indicates behavior as ell as feeline as two components of remorse.

# Remorse and Guilt

- n the Hare Psychopathy Checklist Revised (PCL-R) indicates that the remorse or guilt is a characteristic or trait, among others, of



# **Broadening Our Understanding** of Remorse



# The Evolution of Remorse

- Cognitive Development
- Affective Development
- Behavioral Development
- Neurological/Physiological Development



# **Woral Development:** The Starting Place

- Myriad variables influence how a child, and later adult, evolves to/not to experience remorse. No one discipline alone can explain how a child evolves to experience remorse affectively, emotionally, cognitively, and/or behaviorally. In *The Theory of Moral Sentiments*, Adam Smith (1854) considered remorse to be a moral "sentiment" (p. 122). He stated that, of all the sentiments, remorse is the "most dreadful" to "enter the human breast." Smith (1854) went on to say that "it is made up of shame from the sense of impropriety of past conduct; of grief for the effects of it; of pity of those who suffer by it; and of the dread and terror of punishment" (p. 122).

# A Sixty-Second Overview of Moral Development

- In the Handbook of Moral Behavior and Development, Lamb (1991) indicates that many theorists in the field of moral development believe that children first show signs of morality by two years of age (p. 171).

  Historically, investigators of childhood moral development have followed one of two trajectories.

  The first has looked at "prosocial behaviors", e.g., sharing, protecting, helping, and nurturing, as well as empathy in children (Lamb, pp. 171-172).

  The second has looked at standards
- - The second has looked at standards.



# Remorse and Moral Development



# Moral Development

- ought of as a moral sentiment, and toddlers and nce "morality" socially and cognitively within the does this tell us about the ability to/not to

# Adult Standards, Societal Rules and Accountability

- Children initially become aware of "adult standards and social rules" within their respective family units starting at the second year, and extending into the third year, of life(Dunn, 1998). Children learn about what is considered "acceptable" and "unacceptable" at this time.

  During this time, it is not uncommon to see children attempt to redirect the focus away from their respective mishap, while at the same time calling attention to those of others (Dunn, 2006, p. 333). Within this time, children also begin to learn about the concept of "responsibility" (Dunn, p. 333). When a child engages in a prohibitive act, she learns that she is accountable, e.g., she swings Fluffy the pet cat by its tail.

  During the third year, children frequently reposition the blame, e.g., "he did it," or flatly deny having committed the offensive behavior (Dunn, 1988).

# Moral Developmental Variance

Research on childhood moral development shows that, although a child may "demonstrate empathic behavior, understanding of moral transgressions, and efforts at reparation" within her family, she may not necessarily apply this to another context or relationship (Dunn, 2006, p. 334). Contingent on the relationship, a child may find a behavior more or less permissible (Dunn, 2006, 334).

# Moral Development and Emotion

- Depending on emotional and cognitive development, a child may experience more or less difficulty in moral internalization (Dunn, 2006, p.
  - For a robust discussion of emotional development and morality, see *Emotions*, *Aggression*, and *Morality in Children*: *Bridging Development and Psychopathology* by William F. Aresenio and Elizabeth A. Lemerise (2010).
- william F. Areselilo and Elizaceth A. Bellense (2010).

   There are several factors that impact a child's ability to internalize and behave "morally;" these include "the use of language"... the development of empathy," and cognitive and emotional development (p. 335).

# A Quick Note about Remorse and Moral Development

It is impossible to discuss remorse and moral development in its entirety in a ninety-minute presentation. Therefore, the interested reader is encouraged to see *Psychotherapy and the Remorseful Patient*, edited by E. Mark Stern (1988); the *Handbook of Moral Development*, edited by Melanie Killen and Judith Smetana (2006); and *Postconventional Moral Thinking*, by James Rest, Darcia Narvaez, Muriel J. Bebeau, and Stephen J. Thoma (1999) for a robust look at remorse, moral development, and the evolution and cultural understanding of moral thought throughout history.

# **Philosophy and Emotion**



# REASON VS. EMOTION

- Plato, Aristotle, Stoics, Middle Ages, Descartes, Spinoza, Hume, Kant, Nietzche, Satre
- What troubles philosophers.

# Theories of Emotions

- Constructivist theory
- Sociological Analysis of Emotion
- Differential Emotions Theory (Izard)
- Bridges (1932)
- Sroufe (1996)



# **Development of Emotion**

- Elicitors: response-connectors
- Emotional states: inferred constructs that can occur without organisms' being able to perceive these states.
- Emotional Expressions: observable surface changes in face, voice, body and activity level.
- Emotional Experiences: interpretations and evaluations by individuals of their perceived situations, emotional states, and expressions.



# Children's understanding of emotion

- Ages 4-5: generally accurate in recognizing the impact of thoughts and beliefs on action.
- Ages 5-6: recognize the impact of beliefs on emotion.
- Younger children focus on what they "do" feel.
- Older children are able to focus on what they "should" feel.

# Timeline of Emotion

- Young infants (< 10 months)
- Older Infants and Toddlers (10-24 months)
- Two-Year-Olds
- Preschoolers



# **Emotion and Attachment**

- Cassidy (1994): attachment style is related to children's regulation of emotion and linked to emotional competence, empathy, and vicarious emotional response.
- Thompson (2006): attachment predicts children's social competence.



# Affect

- - Universality of facial expression Pathology of facial recognition



# Theories of Affect

- Functionalist Approach (Barrett and Campos,
- □ Sociocultural Internalization Model (Holodynski and Friedlmeier, 2006)
- Dynamic Systems Perspective



# Physiology and Emotion

- - Neumann et al (2005)





# Physiology and Emotion

- Autonomic Nervous System
   James (1884, 1890)
   Cannon (1927)
   Schacter and Singer (1962)
   Elkman (1983)
   Levenson (1992)
   Cacioppo et al (2000)
   Lang (1990)
   Taylor (1991)/ Cacioppo (2000)



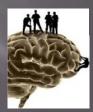
# **Physiology and Affect**



# **Neuroscience and Emotions**

- Subcortical Telencephalon

  - HippocampusBasal Ganglia
- Paralimbic Cortex
  - Orbito-frontal cortex



# Remorse and Cognitive Development



Again, depending on the theorist and her theory, we begin this subsection by again noting that, contingent on theory, there may be myriad transmutations of the Remorse Experience (RE). As remorse has been positioned within a moral developmental framework, we initially looked at moral development in general. At this juncture, we will consider cognitive development historically and more recently and discuss its historically and more recently and discuss its relationship to the RE.

# Remorse and Behavior

- Prosocial Behavior and Evidence:

  Sharing
- What is an altruishe motive?
   The empathic response
   The sympathetic response
   Later in life, altruistic motives includes the ability to act in accordance w/one's own personal moral/ethical value system.
   The largest environmental factor that influences the development of prosocial behavior is the socialization process within a family system (Siegler, et al., 2006, p. 551).

Other factors that influence how prosocial behavior develops include:  One's unique culture  Parenting style  Disciplinary style  Peer group influence  The unique temperament of the individual  The interception of socialization and biology

# A New Model of Remorse: The Backdrop for the Study

- Affect (outward display of emotion and/or voice tone)
  Emotion (the feelings/sentiments endorsed by the client, e.g., anger, fear, sadness, etc.).
  Cognition (the ability of the individual to reflect on her or his actions and how such action has impacted the individual).
  Behavior (any physical action taken to improve self or others).
  We propose that each domain should be enumerated in clinical and forensic-based reports for the reader. It is no longer acceptable to say, "Look at her [referring to affect]." "She is a coldhearted criminal!"
  We are not arguing against using clinical intuition or experience alone in this area. We are simply raising awareness that, to date, there is no standardized way of referencing or evaluating remorse. It is hoped that this research will further broaden our understanding of a complex experience and contribute information for our forthcoming Remorse Appraisal Measure (RAM).



# **Current Study**

- Irpose:

  In a broad sense, the study was conducted to empirically explore the concept of remorse and provide normative data. The study was also conducted to identify objectively those words/adjectives utilized by a sample to describe remorse. Second, the study was conducted to determine whether there is sempirical justification to broaden how remorse is evaluated and/or conceptualized based on individual perceptions of the construct, e.g., affective, emotional, cognitive, behavioral, etc. Third, the study, using a vignette format, was conducted to explore information subjects utilize or find most relevant in arriving at an appraisal as to whether one does/does not experience remorse.

  Information from the study will be utilized to create the forthcoming Remorse Appraisal Measure (RAM), Abercrombie, et al.

# **Method-Participants**

- A total of 501 college students from both Eastern and Western academic institutions.
- In addition, 113 employees from the Fresno County Police Department.
- A summary of sample demographics are as follows:

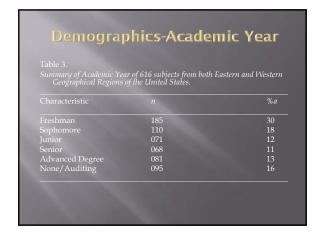
# Demographics-Gender

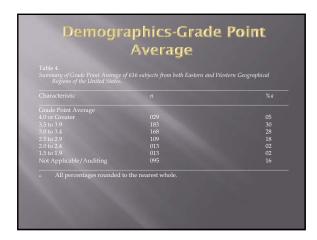
Summary of Gender of 616 subjects from both Eastern and Western Geographical Regions of the United States.

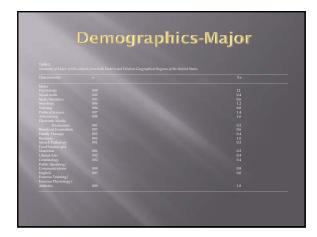
Characteristic		% a
——————————————————————————————————————		
Female	380	62
Male	234	38

# Demographics-Student Status Table 2. Summary of Student Status of 616 subjects from both Eastern and Western Geographical Regions of the United States.

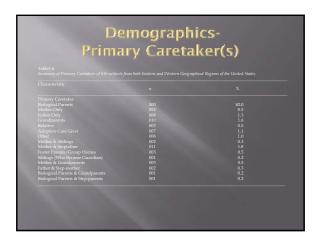
Characteristic		%a
Student Status		
Full-time	469	77
Part-time	047	08
Neither	097	16

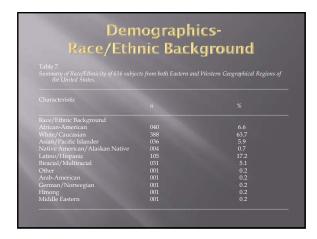


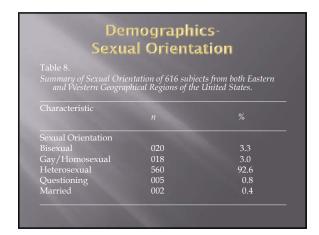


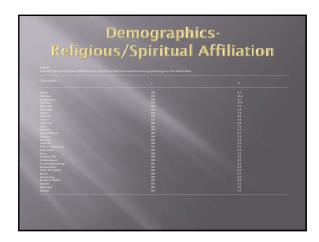


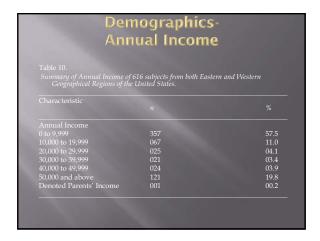
	%a
Linguistics Women's Studies	



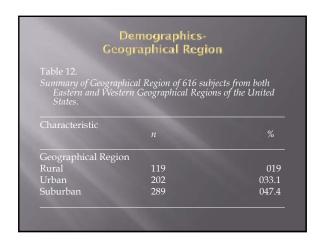


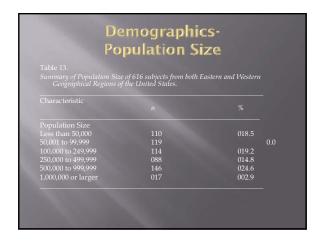




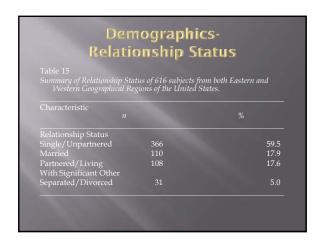


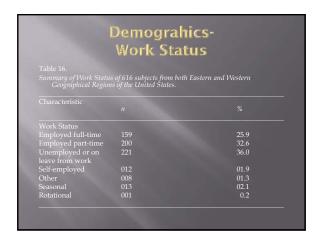


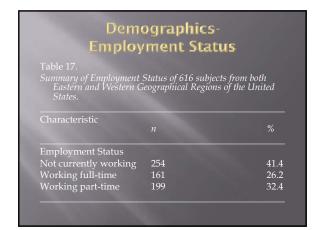




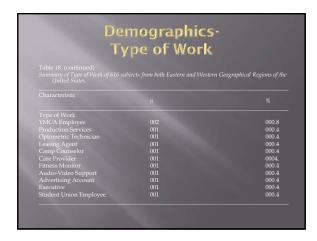
5	Self-Appr	aisal	
Table 14. Summary of Self-Appraisal of 616 subjects from both Eastern and Western Geographical Regions of the United States.			
Characteristic			
Self-Appraisal			
	132	21.6	
	129	21.1	
Liberal About some things and	340	55.7	
conservative about other			
Others		01.0	
Open-minded		00.3	
Secular Conservative		00.2	











# Procedure



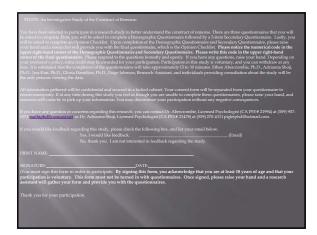
# Procedure (Continued)



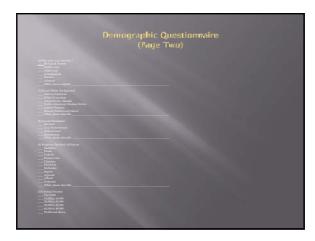
# Questionnaires

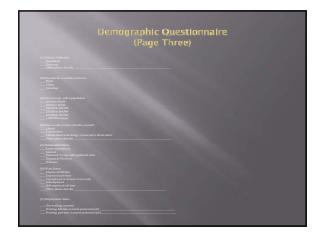
- Remorse Vignette (RV)
   w/ a Remorseful Protagonist (RV+)
   w/ a Remorseless Protagonist (RV-)

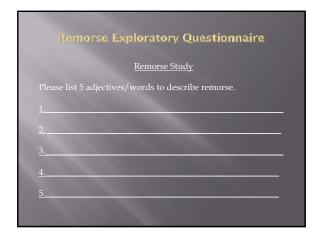


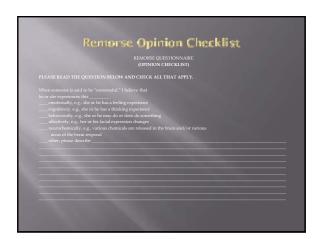












# Remorse Vignette (With Remorseful Protagonist)

# Remorse Vignette (With Remorseless Protagonist)

Regardless of condition, e.g., RV+ or RV-, each subject responded to the following questions after reading her/his respective vignette.

- Please check any of the following that apply:

  \_\_\_\_\_ Ms. Jones expresses remorse affectively or facially.

  \_\_\_\_\_ Ms. Jones expresses remorse cognitively or in thought.

  \_\_\_\_\_ Ms. Jones expresses remorse behaviorally through her actions.
- actions.
  \_ Ms. Jones expresses remorse neurochemically/
  physiologically.

Do you believe that Ms. Jones is remorseful? YES

# Hypotheses

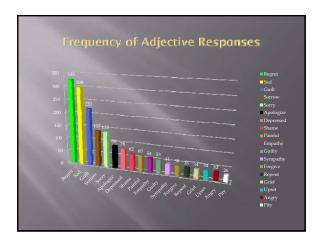
- n this research study might be used to further create a measure of remorse.

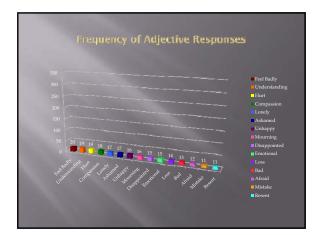
# Summary of Hypothesis One

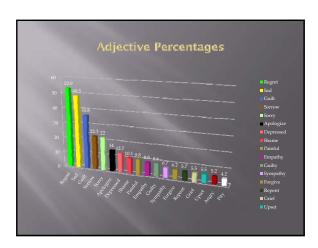
- remorse.

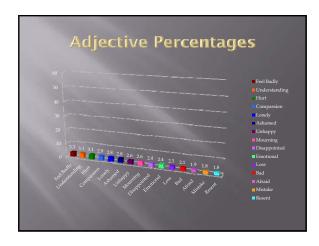
  The most frequently occurring words/adjectives were: (1) Regret/Regretful/Regrets (52.9%), (2) Sad/Sadness/Saddened/To feel sad (48.5%), (3) Guilt (35.8%), (4) Sorrow/Sorrowful (22.3%), (5) Sorry/Sorry for/Feel sorry/Sorry about (22.0%), (6) Apologetic/Apologize/Apology (14.0%), and (7) Depressed/Depressing/Depression (12.7%).

  Currently our research assistant is organizing/inputting data regarding parts of speech (noun, verb, preposition).









# Results from Hypothesis Two: Remorse Opinion Checklist

changes

neurochemically, e.g., various chemicals are released in the brain and/or various areas of the brain respond

one other, please describe

The subject was provided with the opportunity to select as many, if any, responses that she/he believed best described the construct of remorse.

# Hypothesis Two (Continued)

- Results revealed the following:
  Five hundred twenty-five subjects (85.5%) endorsed that Remorse is an Emotional experience, while 57 (9.3%) did not.
  Two hundred eighty-seven subjects (46.7%) endorsed that Remorse is an Affective experience, while 294 (47.9%) did not.
  Three hundred ninety-one subjects (63.7%) endorsed that Remorse is a Cognitive experience, while 190 (30.9%) did not.
  Three hundred twenty-seven subjects (53.3%) indicated that Remorse is a Behavioral experience, while 254 (41.4%) did not.
  Two hundred thirteen subjects (34.7%) believed that Remorse is a Neurochemical experience, while 322 (52.4%) did not.

# Results from the Opinion Checklist (Continued)

- Within the "other" category, a small group of subjects also escribed remorse as a physiological and/or spiritual experience. here was also a small group of individuals who provided either a ritten description of another variable impacting one's ability/not to experience remorse or a personal description of her/his nderstanding of remorse.

  Four subjects (0.7%) indicated that Remorse is a Physiological experience.

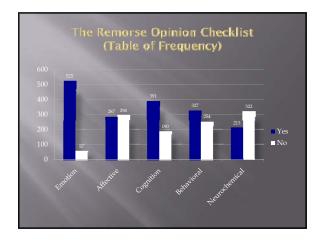
  Six subjects (1.0%) noted Remorse to be a Spiritual experience.

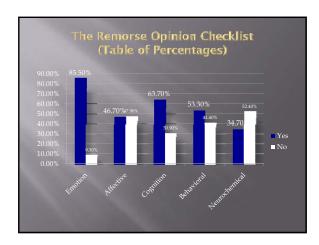
  Eleven subjects (4.9%) provided a written description of another variable which might impact one's ability to experience Remorse.

  One individual (0.4%) indicated that "he/she turns away from

  - One individual (0.4%) indicated that "he/she turns away from the [action] and does not repeat it."

2	8

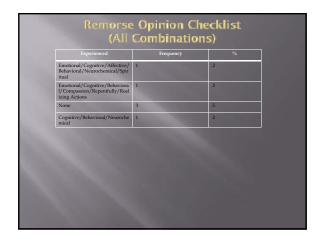


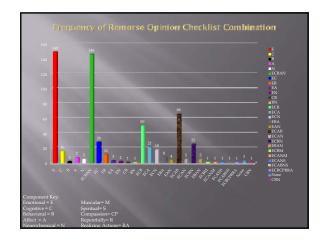


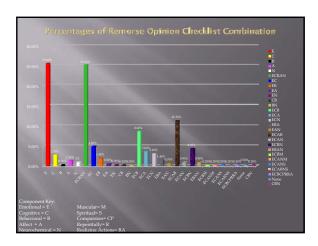
# Results from the Opinion Checklist (Continued) It was not uncommon for subjects to select more than one component to describe the construct of Remorse. Frequency and percentage breakdowns of all possible combinations are noted in the following tables.

Experienced	Frequency	
Emotional	149	25.6
Cognitive	16	2.7
Behaviorally	2	.3
Affectively	7	1.2
Neurochemically	5	.9
All of the Above	146	25.1
Emotional/Cognitive	28	4.8
Emotional/Behavioral	11	1.9
Emotional/Affective	3	.5
Emotional/Neurochemical	2	.3
Cognitive/Behavioral	1	.2
Behavioral/Neurochemical	1	.2

	e Opinion C Combinatio		
Experienced	Frequency	%	
Emotional/Cognitive/Behaviora	50	8.6	
Emotional/Cognitive/Affective	21	3.6	
Emotional/Cognitive/Neuroche mical	18	3.1	
Emotional/Behavioral/Affective	8	1.4	
Emotional/Affective/Neuroche mical	4	.7	
Emotional/Cognitive/Affective/ Behavioral	66	11.3	
Emotional/Cognitive/Affective/ Neurochemical	5	.9	
Emotional/Cognitive/Behaviora l/Neurochemical	25	4.3	
Emotional/Behavioral/Affective /Neurochemical	5	.9	
Emotional/Cognitive/Behaviora l/Muscular	1	.2	
Emotional/Cognitive/Affective/ Neurochemical/Muscular	1	.2	
Emotional/Cognitive/Affective/ Neurochemical/Spiritual	1	.2	







# Hypothesis Three: The Vignettes Two vignettes were randomly presented to participants in the study. One vignette portrayed a remorseful protagonist (RV+), while another portrayed a remorseless protagonist (RV-). Subjects were asked to read the respective vignette and underline text that aided them in answering the two final questions. Both of the final questions pertained to the subject's perception of the protagonist in each respective vignette. The first question in the last section asked the subject to "Check any of the following that apply:" Ms. Jones [the protagonist] expresses remorse affectively or facially. Ms. Jones expresses remorse cognitively or in thought. Ms. Jones expresses remorse behaviorally through her actions. Lastly, the final question asked. "Do you believe that Ms. Jones is remorseful?" \_\_Yes \_\_\_ No

# Vignette One

- Vignette One:
  - Ms. Jones is a 55-year-old, divorced, African-American female serving a twenty-year to life sentence for first degree murder. She is approximately 5'3" and weighs 150 pounds. Ms. Jones has a cane that assists her in walking. She has been in prison for over 22 years. She has had no disciplinary write-ups for 22 years and has accomplished many things, e.g., has earned her GED, is taking college classes, is a member of various life programs, and has aftended workshops on domestic violence, healing from abuse, and making better choices. When Ms. Jones presents before the Parole Board, she states that she is very sorry for what she did. She sits with her hands in her lap and is unable to look at anybody in the room. Her head is down and few tears are rolling down her cheeks. Her speech is soft, and she suys. "I regret what I did. It should never have happened. The guilt is something that I live with every day. I flink about how one wrong move led to such a sad outcome. If I knew then what I know now, I would never have fred that gun. I really wan trying to become a better person as a result of what I did. I have written letters to the victim's family trying to apologize for what I have wortten letters to the victim's family trying to apologize for what I have done sharing with them-"Iff could be back. I would do it all differenth."

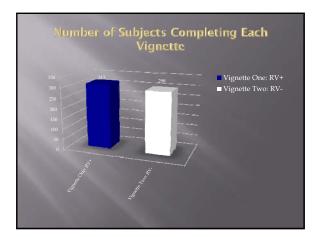
# Vignette Two

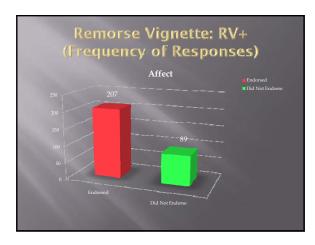
- Vignette Two:
  - Ms. Jones is a 55-year-old, divorced, African-American female serving a twenty-year to life sentence for first-degree murder. She is approximately 5'3" and weight 150 pounds. Ms. Jones has a cane that assists her in walking. She has been in prison for over 22 years. She had many disciplinary write-ups over the past 22 years 22 years. She had many disciplinary write-ups over the past 22 years 22 years of the property of th

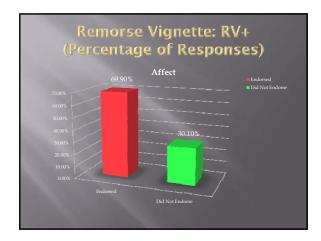
# A Note About Each Vignette

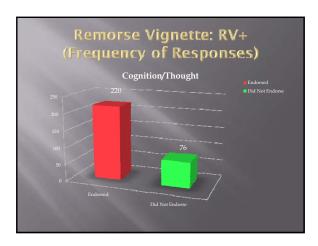
- Each respective vignette was broken down into segments of text that were later coded as either affect, emotion, cognition, and/or behavior, contingent on the subject's underlined text.
- ☐ Therefore, the subject's underlined text, in relation to her/his responses to the final two questions, might also be analyzed.

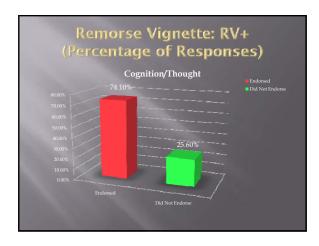
# Vignette Findings □ Three hundred thirteen subjects (51.2 %) completed Vignette 1 (RV+). □ Two hundred ninety-eight subjects (48.8%) completed Vignette 2 (RV-). □ Vignette One: □ Of those 313 subjects completing RV+, 207 (69.9%) believed that Ms. Jones expressed remorse affectively, while 89 subjects (30.1%) did not. □ Two hundred twenty subjects (74.1%) believed that Ms. Jones expressed remorse cognitively, while 76 subjects (25.6%) did not. □ Two hundred sixty-four subjects (89.2%) indicated that Ms. Jones expressed encorse behaviorally or through her actions, while 32 (10.8%) did not. □ Of those subjects completing RV+, 266 (90.8%) believed Ms. Jones was remorseful, while only 21 subjects (7.2%) indicated that she was not. □ Discrepancies in sum totals can be attributed to either missing data or no indication one way or the other.

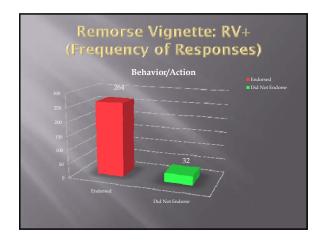


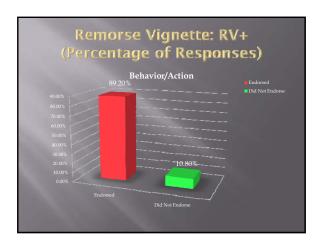


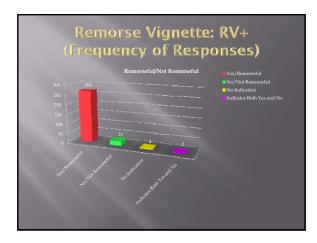


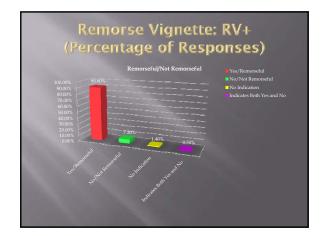




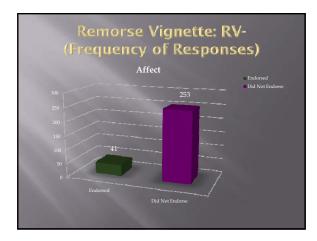


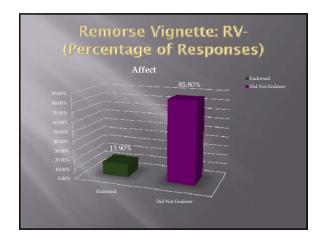


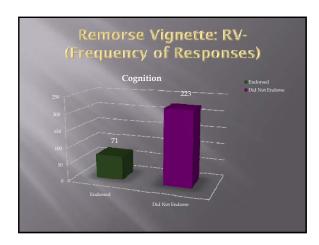


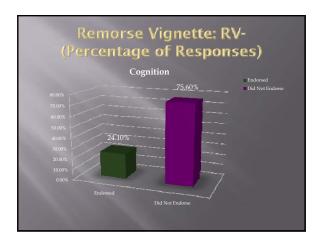


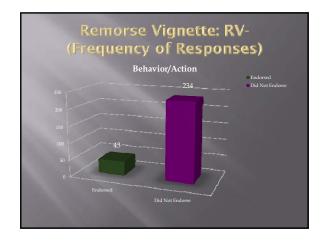
# Vignette Two: ■ Of the two hundred ninety-eight subjects who completed RV-, 41 (13.9%) believed that Ms. Jones expressed remorse affectively, while 253 (85.8%) did not. ■ Seventy-one subjects (24.1%) believed that Ms. Jones expressed remorse cognitively, while 223 (75.6%) did not. ■ Seventy-five subjects (25.4%) believed that Ms. Jones expressed remorse behaviorally, while 219 (74.2%) did not. ■ Finally, 43 subjects (14.4%) indicated that they believed Ms. Jones was remorseful, while 234 (78.5%) did not. ■ Again, discrepancies in sum total may be explained by either missing data or failure to complete the respective question, e.g., the individual may have underlined text, however failed to answer specific questions.

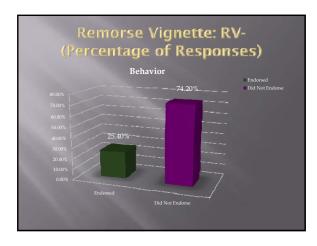


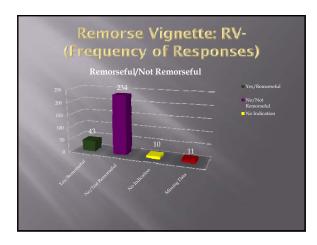


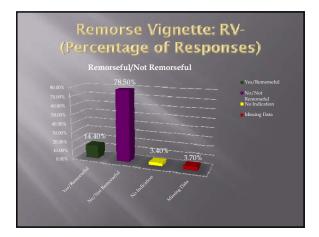


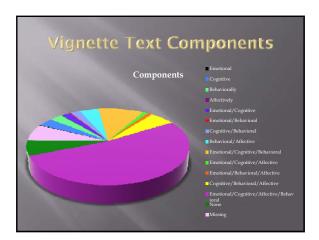




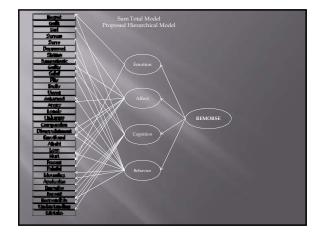












# Implications of the Study

- It so this study lend support that remorse is a highly complicated ruct that verbally/linguistically is expressed using a wide array of s and adjectives.

  ch, persons who have been entrusted to assess or appraise the nee and absence of remorse must be cognizant from the outset to date, there is not now, nor has there been, a standardized bach to assess a seemingly singular construct.

  hose persons who have assessed the construct to date have used nical experience/intuition alone.

  hy make the previous assertion?

  Again, there has been no applied study or research of remorse to date.

  - - Again, there has been no applied study or research or related date.

      Therefore, a practicing professional has had no normative data or standardized paradigmatic framework for approaching/evaluating the Remorse Experience (RE) other than her/his clinical/professional intuition.

- Implications of the Study

  nd, his research empirically supports that remorse is broader than

  motional or affective experience.

  this really important? As researchers and scientists, as well as

  racticing professionals, we must strive to understand the complexity

  the human experience. If we don't survey a large sample of

  ubjects, but instead go by mere feeling/intuition alone, we may

  nintentionally give our highly subjective personal/professional

  unches" or "intuitions" more weight than scientific fact. We believe

  at remorse has drifted unnoticed beneath the scientific radar screen

  ng enough.

  I, the research supports that people put for

- Psychologists have the opinions contained in recommendations, reports, and diagnostic or evaluative statements, including forensic testimony, on information and techniques sufficient to substantiate their findings. For purposes of this presentation, we are most concerned with the notation regarding forensic testimony. Currently, we assert that there is no technique sufficient to substantiate whether one is/s not remorseful (unless she/he states that she/he is not). As such, there is no technique "sufficient," to date, to evaluate remorse. In addition, we also believe that the "information" utilized to arrive at a decision must be empirically derived and/or guided by scientific research. Mere "professional opinion" and/or "clinical hunch" is insufficient information and should be confronted as such.

# Limitations of the Study

- Cultural Differences



# Future Research

- Measure (KAM).

  The RAM will provide a structured approach for appraising remorse.

  Currently, questions are being written and will be tested in the upcoming

- slides.
  Findings will be utilized to create a clinical treatment approach to assist those with a limited capacity to experience remorse.

  We are most hopeful that the Remorse Experience (RE) will be further deconstructed, and, with greater understanding, individuals will be able to experience remorse as something other than a learned convention, e.g., saying, "I am remorseful."
  Future researchers would benefit by rendering a more sophisticated rationale as to what makes an act or "transgression" worthy of remorse.
  Future research might explore the socialization experiences that enhance the ability to experience remorse.



# **Future Research**

- Future research might also explore age discrepancies in cognitive, emotional, and behavioral development in the articulation and experience of remorse.

  Future investigation of relational dynamics between child and caregiver(s) may illuminate various behaviors which obstruct or strengthen the Remorse Experience.

  Individual motives, as well as personal- and other-related cues that enhance or weaken the ability to experience remorse, might also be worthy of empirical investigation.

  Future research may wish to consider the relationship between the reflective "cognitive restructuring of [a] situation" (see Hoffman, 1975. p. 619) and the emotional, affective, and prosocial behaviors of the Remorse Experience.

  Cultural differences in the experience and expression of remorse would also be worthy of consideration, e.g., is there a difference between societies that place a core emphasis on individualism versus pluralistic interdependency?

# **Future Research**

- Albeit an initial study of remorse, our research team is also investigating the construct of insight.
   Future research will provide a theoretical and operationalized definition of insight based on empirical data.
- In conjunction with the aforementioned, our research team will create the *Insight Appraisal Measure* (I-AM).
   It is believed that the RAM /I-AM will provide both structure and continuity in the appraisal of each respective construct.



# The Upcoming Study

- adjectives/words that were utilized most frequently to form the Remorse Appraisal Measure (RAM).

   The model was previously presented in the presentation.

  The RAM will provide a standardized approach to
- not only the appraisal of remorse, but its description in clinical and forensic-based reports.
- The final slide gives you a sneak peek of a portion of the upcoming measure.

