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ESTIMATING THE EFFECTS OF CONDEMNED INMATES' LAST STATEMENTS
ON PUBLIC OPINION ABOUT THE DEATH PENALTY:
A FACTORIAL SURVEY APPROACH

by

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A dissertation submitted in partial fulfillment of the requirements
for the degree of Doctor of Philosophy
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ABSTRACT

There has been an increase in writings that address the last statements of condemned offenders. Many of these writings suggest that exposure to the humanity sometimes exhibited in these last statements may steer public opinion against the death penalty. This dissertation tests this suggestion by exposing 400 participants to randomly generated vignettes containing various capital crimes, demographic characteristics, and last statements. The survey data are analyzed utilizing multilevel modeling. Study results include the effects of varying levels of demonstrated humanity in the last statements of condemned offenders on public opinion, and whether specific demographic characteristics appear to influence study participant responses. Findings showed no statistically significant results that indicate any effect on death penalty opinion as a result of reading last statements demonstrating humanity. Condemned inmates who did not provide a statement, or stated they had nothing to say, elicited higher levels of confidence that executing them was the right thing to do. Condemned inmates who claimed innocence in their last statements were associated with the lowest level of respondent confidence that execution was the right thing to do, and a higher level of support for life without parole as an alternative punishment. Recommendations for further research are discussed.

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CHAPTER ONE: INTRODUCTION

There is no shortage of texts and articles addressing capital punishment in the United States. The majority of the research centers on pro- and anti-death penalty beliefs, the death penalty as “cruel and unusual punishment,” deterrent effects, retribution, and public opinion. One area that has received relatively little scrutiny is the last statements of condemned inmates. However, this is beginning to change (see, for example, Barker 2011, Eaton and Theuer 2009, Heflick 2005, LaChance 2007, Meyer 2011, Rice, Dirks, and Exline 2009, Schuck and Ward 2008, Vollum 2008, Vollum and Longmire 2009). These studies have been made possible by the release of the last statements of condemned Texas death row inmates on the Texas Department of Criminal Justice (TDJC) website.

The purpose of this dissertation is to determine what effect exposure to the last statements of condemned death row inmates has on death penalty opinion. The study is important because evidence that last statement exposure leads to lowered death penalty support can make it more difficult to sustain the death penalty.

The people who witness executions can most likely provide the greatest level of detail about the exhibited behaviors of the condemned as they give their last statements. However, the public who read the statements at the TDCJ Website, or through various news media sources, do not generally have the advantage of witness accounts. Therefore, each statement has the potential to be the sole contributor to the public’s view of the offender. Rice, Dirks, and Exline (2009) write that the availability of final statement transcripts provides a more vivid display of pain and death (p. 300), and LaChance (2007) states that “offenders’ last words, last meal requests, and subsequent broadcast to the public may permit a sympathetic identification with offenders and weaken portrayals of them as irredeemable figures unworthy of sympathy or rehabilitation” (p.

702). Many of the writings addressing last statements suggest that exposure to the humanity exhibited by executed offenders may potentially steer public opinion against the death penalty. This dissertation attempts to test that suggestion. Hefflick (2005) writes that the expressions of “love/appreciation, forgiveness, and concern for others in their last statements...[are] traits that could serve to humanize these inmates,” and adds that “this humanizing could affect attitudes toward the death penalty.” (p. 334). Vollum (2008) describes the display of humanity as a human connection to others, including well-wishes and love to others, as well as contrition and gratitude; transcendence, which primarily centers on expressions of religion or spirituality; and reconciliation, which includes personal transformations and the humanization of the self.

Using a factorial survey approach, respondents to this dissertation’s survey were presented vignettes containing last statements from the TDCJ website, various crime scenarios, the offender’s prior criminal record, and personal characteristics that include race/ethnicity, age, and gender of the offender and victim(s). Some of the last statements included in the vignettes contained verbiage indicating displays of humanity as described above, and some did not. The respondents were asked how confident they were that society did the right thing by executing the offender portrayed in the vignette, and whether life without parole was a more just punishment.

The sample used to test the effects of the last statements consisted of 400 college students. These respondents read ten vignettes each and then indicated their confidence that society did the right thing by executing the offender, and whether life without parole would have been a more just punishment. The survey response data were analyzed with multi-level models estimated in the Stata statistical software program.

CHAPTER TWO: THEMES AND THEORETICAL PERSPECTIVES

A review of the vast amount of writings addressing the death penalty reveals that there are many pro- and anti-death penalty advocates. Death penalty proponents are capable of providing as many reasons to justify capital punishment as the death penalty opponents are of providing reasons to abolish this form of punishment. A large proportion of the debate appears to center on the deterrent effect of capital punishment, but there are many other aspects as well. While it would appear there are very little new data related to the deterrent effect argument, arguments concerning issues such as miscarriages of justice appear to be fueled by emerging evidence of possible innocence of executed inmates. Another death penalty topic receiving increased attention, as evidenced by the increase in writings on the subject (Barker 2011, Eaton and Theuer 2009, Heflick 2005, LaChance 2007, Meyer 2011, Rice, Dirks, and Exline 2009, Schuck and Ward 2008, Vollum 2008, Vollum and Longmire 2009), is the last statements of condemned inmates. This is most likely due to the availability of last statements of condemned Texas death row inmates on the Texas Department of Criminal Justice (TDJC) website. Anyone with Internet capability can view these last statements, resulting in the availability of a fairly new data set that provides background information on the majority of the executed offenders, as well as each offender's last statement, if he or she provided one. Many of these writings suggest that exposure to the humanity exhibited in these last statements could steer the public against the death penalty. This dissertation tests that suggestion, and if the suggestion appears to be likely, the following would be expected to happen:

Hypothesis 1 – Exposure to last statements of condemned inmates who exhibit humanity in those statements decreases death penalty support.

To determine respondent belief concerning general support for the death penalty, this dissertation's survey asked respondents whether they are in favor of the death penalty for a person convicted of murder. When evaluating each case presented in the survey, they are asked to indicate their confidence on a scale of 1 to 10 that society did the right thing by executing that person. The first question is straightforward, and is the same question used by Gallup. This question, when asked by itself, may leave the respondents wondering exactly what it means. Bohm (2012) suggests that individuals may use their imagination to determine whether the question means the only option is the death penalty or no punishment; the offender may receive the death penalty or a lenient alternative punishment; the offender may receive either the death penalty or a lengthy prison alternative but could be paroled; the offender may receive either the death penalty or life in prison with no chance of parole; or the offender may receive the death penalty or a different alternative. Without specifying whether alternatives to the death penalty exist, one could easily place any meaning to the circumstances surrounding the question.

Not only may the respondents wonder about the meaning of the question asking whether they support the death penalty, but it is possible the respondents will not have a strong opinion about the subject. Unnever and Cullen (2009) assert that "a significant percentage of Americans have 'weakly held' opinions about the death penalty" (p. 115). Everyone who supports the death penalty does not necessarily support it strongly, and those who oppose the death penalty do not do so unequivocally (Unnever and Cullen 2009). Unnever, Cullen, and Roberts (2005) analyzed the 2000 National Election Study, and a 2000 Gallup poll, to determine how strongly Americans support the death penalty. Their assessment of the National Election study revealed that almost one-third of the respondents (29%) did not believe they held strong opinions concerning capital punishment. Unnever *et al.* (2005) found that over half (54%) of the 2000 Gallup poll

respondents who indicated they were in support of the death penalty expressed reservation concerning their support.

The lack of an alternative punishment option in death penalty public opinion surveys could possibly distort the picture of America's support for the death penalty. In 2010, for example, Gallup reported that 64% of Americans polled in their annual Crime Survey supported the death penalty in cases of murder. However, this was also a year in which they offered a separate question that provides the alternative "life with no possibility of parole" option. Gallup does not provide this separate question every year, and in fact the last time they offered it was 2006. When presented with life without the possibility of parole as an option in the 2010 annual Crime Survey, only 49% felt the death penalty was the best option, and 46% felt that life without parole was a better option. (Newport 2010).

The concept of providing alternatives to the death penalty in American polls is not new. Bohm (1987) suggested that fewer respondents indicated support for the death penalty when asked whether they could, as a member of a jury, convict a defendant who would automatically receive the death sentence. Several studies have gone beyond merely asking about life without parole as an alternative by adding a restitution requirement (Bowers 1993; Bowers, Vandiver, and Dugan 1994; McGarrell and Sandys 1996). Offering the option of life without parole in these studies resulted in a decrease for death penalty support, but the addition of a requirement for the offender to provide restitution to the victim's families or the community resulted in even less support for the death penalty, and increased support for the life without parole plus restitution option. The offenders in the latter option would be required to work in the prison and pay their earnings to the families and community.

Evidence that offering a severe alternative to the death penalty may result in a change in support for capital punishment suggested this dissertation should include such an alternative. The scenarios provided in the survey vignettes include various factors that may not have an effect on the respondents if the alternatives are death or nothing at all. Including a question in this dissertation's survey that offers life without parole as an alternative to death could be expected to result in the following:

Hypothesis 2 – Exposure to last statements of condemned inmates who exhibit humanity in those statements increases support for life without parole as an alternative punishment.

Why the Murderer Loses the Right to Live

It is helpful to understand why displays of humanity might indeed influence opinions about whether another human no longer deserves to live. Research in this area has revealed that a precondition for being able to take the life of another, or to countenance such a thing, is our ability to dehumanize the other, in this case the murderer, making it easier to conclude that the offender has no value and should be executed (Bandura 1999, Bandura et al. 1996, Ivie 1980, Waytz and Epley 2012). While the emphasis of the following paragraphs focuses on extreme dehumanization where the subjects' acts have rendered them devoid of any human characteristics, it is understood that dehumanization is exhibited frequently through the emotional distance we place between ourselves and the disadvantages of others at various levels. For example, "we engender this dehumanizing persona when defining the poor as lazy; the mentally ill as sick; the elderly as feeble; and the criminal element of our society as inhuman and immoral" (Williams and Arrigo 2005:180).

When addressing *Gregg v Georgia* (428 U.S. 153 [1976]), the U.S. Supreme Court case responsible for reinstating the death penalty after a four-year moratorium, the Court recognized that in extreme cases capital punishment is the appropriate sanction, primarily because it expresses the community's belief that crimes, such as murder, are a serious affront to humanity. In grievous cases such as murder, the only adequate recourse may be death. In this view, the murderer has committed an affront to humanity that overshadows or even negates his or her own humanity, and the method for restoring the community's humanity is to take the murderer's life (Barker 2011).

This relationship between punishment and the affront to humanity began with early societies. Durkheim (1984) asserted in *The Division of Labor In Society* that earlier societies were held together by a moral structure, which he called the *conscience collective*. Giddens (1972) suggests that unity in these societies "is to be found in the fact that there exists a strongly defined set of values and beliefs which ensures that the action of all individuals conform to the common norms" (p. 6). This unity of society not only results in a collective stance concerning what behaviors or actions are considered grievous, but can result in close social connections that contribute to an individual's ability to view another as non-human (Waytz and Epley 2012). In a series of four experiments, Waytz and Epley (2012) found evidence to confirm their prediction that a feeling of social connection increases the "tendency to dehumanize more socially distant others" (p. 70). People who feel socially connected are less likely to view members of certain social groups as possessing humanlike mental states, and were more likely to recommend that dehumanized others, such as terrorist detainees, receive harsh treatment (Waytz and Epley 2012).

Bandura et al. (1996) describe dehumanization by stating it "divests people of human qualities or attributes bestial qualities to them" (p. 366). By attributing demonic and bestial

qualities to others, those others are viewed as subhuman objects devoid of feelings, hopes, or concerns (Bandura, 1999). This principle is used by nations to portray their enemies as demons and beasts, making the killing of the enemy an easier task (Ivie 1980). Conversely, Bandura (1999) has found that people are much less likely to behave cruelly once personalization is presented through direct contact with the affected persons. If people have to inflict pain on others directly, instead of remotely, and must witness the suffering they have caused, they are less likely to perform the actions. To an extent, society adopts the same dehumanizing mentality that many of the convicted murderers adopted when they committed their grievous acts. Benjabi (2010) suggests that the “dehumanizing belief” (p. 11) held by murderers when perceiving their victims as devoid of moral worth is the same belief society embraces to justify those murderers’ executions.

Accompanying most of the writings addressing the ability to dehumanize murderers, and support capital punishment, is the issue of the morality of this form of punishment. When examining whether the killing of murderers is justified, Costanzo (1997) notes that most death penalty retentionists veer away from the subjects of cost, arbitrariness, miscarriages of justice, and other death penalty-related issues by retreating “into the murky waters of moral philosophy” (p. 129). A common response to utilization of the death penalty is “just because the murderer committed an act that is ethically unacceptable does not mean that society can likewise commit an act that is ethically unacceptable” (Vogel 2004:253). A moral counterargument to this is that by “committing an act of murder the murderer negates and thus loses his/her personhood and consequently his/her execution by society is not an act that is ethically unacceptable – killing an entity that is not a person is not ethically unacceptable” (Vogel 2004:253). The rationale is that the use of capital punishment in the United States demonstrates that life is valuable, and murder

devalues human existence. Because life is considered sacred, anyone who violates this sacredness must pay in kind (Charmaz 1980), as they have relinquished human status through their murderous act.

While examining why many people believe that murderers deserve to die, Montague (1995) makes a distinction between the consideration of principled and practical considerations. In this distinction, principled considerations or justifications address whether capital punishment is simply wrong. Practical considerations include matters such as the possible deterrent effect, directly preventing future murders. By comparing the practical rationale for capital punishment to instances when individual killing in self-defense is justified, Montague (1995) uses the term “societal-defense” (p. 132). This societal self-defense concept appears in several different forms in the literature addressing the dehumanization and moral standpoints mentioned above. In ancient times, an act of murder would often lead to additional murders, sometimes escalating into feud. The victim’s family members might exact revenge by murdering a member of the suspected killer’s family, resulting in “a long cycle of murder and retaliation” (Costanzo 1997:10). To ensure community order and limit the amount of killing, the state took control of the punishment of murderers, and the subsequent death of only the murderer satisfied the victim’s family’s desire for revenge, as well as satisfying the concept of societal self-defense (Costanzo 1997).

Moeller (2009) presents the idea that “the personal emphasis of current death penalty practice in the United States is a moral emphasis” (p. 144). He contends that past death penalty justification centered on factors such as deterrence, incapacitation, and cost, while “the focus has now shifted toward a measurement of the ‘inner wickedness’ (to quote Kant again) of the offender and moral divide that, supposedly, was established through the crime” (Moeller

2009:144). In other words, upon committing the murder, the murderer has demonstrated that he or she is evil and has created a sense of innocence associated with the victim, indicating that the victim did not morally deserve to be murdered. The victim's innocence, combined with the subhuman nature of the offender, can produce an "anger [that] demands retributive justice" (Moeller 2009:144).

Theoretical Perspectives on the Retributivist View of Last Statements

The demand for retributive justice can most likely be expected to elicit strong pro-death penalty beliefs, which are anecdotally difficult to influence with the humanity contained in the last statements of condemned offenders. Callahan, Acker, and Cerulli (2000) acknowledge that "death penalty trials commonly involve highly publicized and horrific crimes, triggering intense community reactions" (p. 17). LaChance (2007) highlights the effects of these community reactions when he notes that "using the language of personal responsibility and just deserts, politicians, prosecutors, pundits, and other death penalty advocates have become increasingly comfortable with retributive, emotional needs, like payback and closure, as the basis for a defense of state killing" (p. 706). Bohm (1987), Kohlberg and Elfenbein (1975), and Bohm *et al.* (1991) suggest that retribution has been a catalyst and possibly the primary basis for capital punishment support.

If the purpose of death penalty policies among the 36 jurisdictions (Colyer and Bohm 2012) utilizing capital punishment today is to provide retribution for the heinous acts committed by the condemned, the majority of the public are supportive. Table 1 indicates that since at least 1991 anywhere from 45% to 54% of Gallup poll respondents support the death penalty because of an "eye for an eye" or retributive "just deserts" mentality.

Table 1. Why Do You Favor the Death Penalty for Persons Convicted of Murder?

	2003 %	2001 %	2000 %	1991 %
An eye for an eye/They took a life/Fits the crime	37	48	40	40
They deserve it	13	6	5	5
Save taxpayers money/Cost associated with prison	11	20	12	12
Deterrent for potential crimes/Set an example	11	10	8	8
They will repeat the crime/Keep them from repeating it	7	6	4	4
Biblical reasons	5	3	3	3
Depends on the type of crime they commit	4	6	6	6
Serve Justice	4	1	3	2
Fair punishment	3	1	6	6
If there's no doubt the person committed the crime	3	2	--	--
Would help/benefit families of the victims	2	1	--	--
Support/believe in death penalty	2	6	--	--
Don't believe they can be rehabilitated	2	2	1	1
Life sentences don't always mean life in prison	1	2	--	--
Relieves prison overcrowding	1	2	--	--
Other	4	3	10	10
No opinion	2	1	3	3

(Based on n=715 who favor the death penalty for persons convicted of murder - Gallup 2009)

Prior to touching on facets of retribution that may affect, or thwart, effects of exposure to the humanity exhibited in the last statements, it is helpful to understand what retribution means.

Bohm (2012), when referring to Cottingham's (1979) typology of retribution, acknowledges that "as a theoretical term, the concept of retribution is imprecise" (p. 303), and there are different meanings assigned to retribution, which can contribute to disagreements concerning the effect of retribution on the death penalty opinion and the use of retribution as death penalty justification. Bohm (2012) provides a comprehensive summary of the various meanings of retribution. These meanings include revenge, which is based on the *lex talionis* concept of an "eye for an eye;" expiation and the closely associated repayment theory, suggesting that the offender must suffer punishment to atone for his or her affront to society; just

deserts, or the administration of punishment because it is deserved; and fair play, suggesting that not punishing someone who has committed a murder is unfair to those who do not commit such crimes. There are additional meanings that have been loosely attached to retribution, but they are not uniquely associated with retribution. None of the meanings described above indicate that retributivists are likely to change their opinion concerning the appropriateness of the death penalty as a result of exposure to humanity-laden last statements.

The desire for retribution is most likely generated as a result of the perceived affront to society. Portmann (2000) addresses the Durkheimian theory of collective sentiments addressed previously by asserting that we punish others due to the sense that “such punishment is intrinsically good and fitting” (p. 140). But what is good and fitting? And, will demonstrations of humanity change the belief of what is good and fitting? Bennett (2008) suggests that it relies in part on individual emotions and how they paint a picture of wrongdoing, and whether these emotions should be expressed on offenders by imposing harsh punishment. Thus, what appears to be a fitting punishment is defined by “an intuition about the appropriate form of expression of the appropriate *emotion*” (Bennett 2008:41; emphasis added). Moeller (2009) also provides a link between retribution and emotion by suggesting they are “inseparably connected” (p137), and the victim’s family and society derive emotional comfort from the act of retribution. Burkhead (2009) expands on what is considered fitting by stating the murderer, under the “just desserts” principle of retribution, deserves a punishment that is proportional to the harm he or she has caused, and the fitting punishment, in the case of murder, is the execution of the offender. This is the moral basis of our society. The essence of the moral education that most parents give to their children is the concept that actions have consequences, and extreme actions imply extreme consequences. Burkhead (2009) also distinguishes between retribution and revenge by stating

that revenge involves retaliatory acts in response to a victim's injuries or wrongs, but there are no clear limits to revenge. Retribution, from the *lex talionis* "eye for an eye" perspective, is meant to limit the amount of revenge to the amount of injury caused by the offender.

Determining what is a good and fitting punishment for murder by relying in part on individual emotions, and how the emotions paint a picture of wrongdoing (Bennett 2008), could be expected to result in inflexible attitudes concerning the appropriateness of the death penalty. When considering the possible effects of the humanity demonstrated in the last statements, which are associated with specific cases containing various levels of heinousness, emotion-based determinations of good and fitting punishments will most likely be a result of unbending attitudes that cannot be swayed by expressions of humanity. Even if the respondents are able to apply empathy to, or sympathy for, the murder victims presented in this dissertation's survey, emotion-based responses will most likely override any demonstrations of humanity contained in the last statements. The idea that emotions may prevent open-minded considerations of the humanity in the last statements does not negate the effectiveness of any survey measuring last statement effects. Conversely, it most likely enhances the validity of the study by duplicating how the respondents will feel if actually exposed to last statements and the accompanying details surrounding the heinous offense. Clearly retribution, and thus the death penalty, is an emotion-based issue.

Research also shows that those people who support the death penalty primarily for emotion-laden retributive reasons are not likely to change their opinion by becoming more knowledgeable about the death penalty. The majority of this research has resulted from one of U.S. Supreme Court Justice Thurgood Marshall's hypotheses that "exposure to information about capital punishment will have no impact on those who support it for retributive reasons"

(Cochran and Chamlin 2005:573). Cochran and Chamlin (2005) reviewed 18 studies that tested one or more of Marshall's hypotheses about the effect of information about capital punishment on death penalty public opinion, and found that all of the studies fairly consistently supported the hypotheses.

It is highly likely that those respondents who hold an emotional retributive stance will not be moved by exhibitions of humanity demonstrated in the condemned inmates' last statements.

How Last Statements of Condemned Inmates May Affect Death Penalty Public Opinion

Nelson and Foster (2009) note that "what is truly surprising, to people who interact regularly with death row inmates, is how tenaciously these people – whom outsiders categorize as animals – cling to their humanity" (p. 1). Many other texts also include stories and examples of the dehumanizing existence on death row (see, for example, Arriens 1997; Cunningham and Vigen 2002; Dicks 1990; Johnson 1981, 1990; King 2005; Prejean 1993; and Rossi 2004). A common reference to time spent on death row is one of "living death" (Steffen 1998: 85). Another aspect of the condemned inmates' experience is the dehumanizing effects of actions occurring during the execution ritual. O'Neill (2001), when referring to the very end of a prisoner's life, suggests that "that moment – that existential precipice, that climax – is qualitatively different from any other moment we experience" (p. 12). One can surely reach the conclusion that the execution process is a dehumanizing experience. It is not surprising then that many offenders cling to their humanity by offering last statements that exhibit qualities of humanity.

The impetus for this dissertation's research is the assertion by several authors that exposure to the humanity exhibited in the last statements of executed offenders might change our

thoughts or beliefs about these offenders. These authors most likely wish to effect these changes because, as Bandura (1999) notes, “to perceive another in terms of common humanity activates empathetic emotional reactions through perceived similarity and sense of social obligation” (p. 200). If that sense of similarity and social obligation is acquired, it is possible the changed mindset might lead to changes in support for capital punishment in the United States.

If individuals who are exposed to the last statements of condemned offenders are not aware of dehumanizing death row conditions, or do not attempt to visualize the condemned inmates’ experience as they go through the execution ritual, they will most likely have the image in their mind that the condemned inmates are subhuman automatons who have been incarcerated for a long period of time with no social interaction, and thus devoid of any ability to be portrayed as humans with possible redeeming qualities. In light of the lack of any real respondent exposure to these condemned inmates or their existence since receiving their death sentences, the only way the last statements are going to affect public death penalty opinion is through statement content. The content of the last statements must present a stand-alone compelling picture of humanity that motivates the reader to reconsider their opinions or beliefs about capital punishment. Vollum (2008) contends that humanity is at the heart of the last statements of condemned offenders. Vollum and Longmire (2009) suggest their review of last statements of Texas condemned inmates reflected qualities that indicated positive transformation or related transformative messages, that “reaffirm or reestablish their humanity” (p. 23). Heflick (2005) asserts that it is reasonable for the humanizing traits of love and appreciation, forgiveness, and concern for others to affect death penalty attitudes.

Several of the authors who addressed the last statements of condemned offenders offered more specific examples of how exposure to these statements might alter the public’s view of

capital punishment. Barker (2011) proposes that the “last words have the capacity to uphold but also unsettle the state’s retributive response to crime” (p. 160). Condemned inmates who present themselves as “pitiful, righteous, or all too human” (p. 160) send the message that they are humans too, undermining the image of the inmates as “wicked, depraved, [or] monstrous” (p. 160). If the condemned do not acknowledge that the punishment is just, they are going against the legal construction that they should take responsibility for their offense and accept the sanctions imposed by the state.

LaChance (2007), on one hand, suggests that exposure to the last words of condemned inmates may “permit a sympathetic identification with offenders and weaken portrayals of them as irredeemable figures unworthy of sympathy” (p. 702). On the other hand, he suggests that within the retributive-minded context the institutionalization of condemned inmates diminishes the ability of observers to view the offenders as a morally responsible beings. By allowing them to present their last statements, the observers are able to apply an “autonomous individual” (p. 718) label to determine that retribution is occurring. However, he also asserts that when the state allows the condemned inmates to provide last statements, and releases these statements to the mass media, it takes away from the sterile execution environment.

If the inmates ask for forgiveness, the concept of redemption for society is possibly overshadowed by the Christian ethos of salvation, forgiveness, and grace. By invoking the powers of a higher authority, the judgment of the secular world is subject to doubt. Asking for forgiveness also brings to the surface the issue of how to reconcile the strain between taking responsibility and being morally depraved. This raises a question of whether the inmates are still morally depraved, and thus executable. If the respondents to this dissertation’s survey view the

requests for forgiveness as genuine, they may take pity on the condemned inmates (Barker 2011).

Barker (2011) proposes that when condemned inmates claim innocence, the claims have the capacity to challenge the criminal justice system's fairness or equality, and can even portray a sense of brutality associated with the criminal justice system and the state. Claims of innocence "can change the meaning of execution from the state's justified retribution to cold-blooded murder" (p. 170). Barker (2011) expands on claims of innocence by noting that inmates who claim they did not receive adequate legal representation or were victims of racial discrimination are condemning the condemners. This victim portrayal could cast the image that they do not deserve to be executed. If the offender is perceived by the public as a possible victim of injustice or racism, the concept of retribution has to be reconsidered. If it is possible that a condemned inmate is actually innocent, and the punishment is not being directed at the correct person, doubt can surface determining if retribution is taking place.

Schuck and Ward (2008) identified instances when condemned inmates opened statements by defining the relationship they had with others, such as a mother, father, or children. Vollum (2008) suggests that attempts to establish a connection to others when one is minutes from dying represents "interesting assertions of humanity at the very moment when one's humanity is being taken away" (p. 232). This demonstration of ties to others could present a positive image such as "loving son; as grateful friend; as caring father" (Schuck and Ward 2008:52), resulting in a display of humanity that most people can identify with empathy. Images of executing a mother's son, or young daughter's father, evoke emotions that may cause one to feel that death is not the suitable punishment in those cases. Vollum (2008) identifies expressions

of well-wishes and love to others, as well as contrition and gratitude, when referring to statements that appear to establish a connection with others.

Rice *et al.* (2009) presented research suggesting that offenders who confess to their crimes are more likely to receive forgiveness from their victims. Apologies in the form of admission or expressions of remorse also tend to provide some solace for those impacted by the crime. These findings imply that individuals who are exposed to last statements of condemned inmates containing confessions and apologies may identify these demonstrated expressions of humanity as redeeming qualities, and opt for a penalty less than death.

Vollum and Longmire (2009) address the last statements of Texas condemned inmates when proposing that demonstrations of humanity reveal redemption and transformations that have occurred since the inmates' convictions. They suggest that the condemned inmates are normally viewed as beyond redemption, yet those who demonstrate expressions of humanity exhibit positive transformations and reform. Vollum and Longmire (2009) summarize their findings in the following paragraph:

The diversity and depth of these statements are overwhelming, but the humanity at their core is rather simple and clear. By 'giving voice' to the condemned, we have shed light on this humanity – humanity asserted against a backdrop of violence and dehumanization. In reclaiming humanity at the point of death, the condemned often seeks to transcend this defiled life. This leaves us to wonder: How might these individuals have achieved such transcendence or transformation in life rather than death? Perhaps the answers are in their statements. The overwhelmingly redemptive nature of the sentiments expressed in the last statements offers some hope for change and transformation. (p. 25)

If Vollum and Longmire's (2009) assertions are accurate, it is reasonable to assume that respondents to this dissertation's survey may also view the redemption and transformation exhibited in the last statements as a sign of humanity, and indicate through their responses that a lesser punishment than death is warranted.

A final point to consider when addressing how the last statements of condemned inmates may affect death penalty public opinion is whether the average respondent will feel the last statements are disingenuous. Vollum and Longmire (2009) agree that we do not necessarily know whether the condemned inmates have actually reformed, and that we should not unequivocally believe their words. We will never know for sure. However, they also believe the sincerity of the condemned inmates' words may be genuine, if for no other reason than "there is little reason to lie when one is going to be killed in a matter of minutes" (p. 23). Meyer (2011) echoes this thought when she postulates that "the earthly incentives to lie or dissemble are presumed to be gone" (p. 178). It is likely there will be a percentage of this dissertation's survey respondents who agree with Vollum and Longmire (2009) and Meyer (2011), and a percentage who question whether the words are truly genuine.

CHAPTER THREE: LITERATURE REVIEW OF DEATH PENALTY PUBLIC OPINION THAT MAY BE AFFECTED BY EXPOSURE TO LAST STATEMENTS

Trends in Death Penalty Support Over Time

Based on the 2011 Gallup Crime Survey results, 61% of Americans support the use of the death penalty for persons convicted of murder. Dropping from 64% in 2010, this is the lowest level of American death penalty support since 1972 (Newport 2011), which is the year the U.S. Supreme Court ruled the death penalty as unconstitutional in the *Furman v. Georgia* (408 U.S. 238 [1972]) decision. The latest General Social Survey (NORC 2009) results also indicate a strong preference for this type of punishment among Americans, with 60% of the respondents indicating they are in favor of the death penalty for persons convicted of murder.

As Smith and Wright (1992) suggest, understanding the underlying attitudinal structure for use of the death penalty in the United States is necessary to explain its utilization. This section will address two primary factors that most likely have the largest impact on American attitude changes regarding the use of capital punishment: changing crime rates and the discovery of innocence.

The debate over the death penalty is interesting in the sense that only a very small percentage of the American public are directly affected by executions. Most Americans also have very little knowledge about the death penalty system. Very few are friends or family of murder victims, or murderers for that matter. To achieve an understanding of the trends in public support for the death penalty these facts must be considered (Costanzo 1997).

Despite the lack of knowledge about the death penalty system, majority support for the death penalty has been present for more than 70 years. In Gallup's earliest poll conducted in 1936, 59% of Americans supported the death penalty for convicted murderers, and 38% opposed

it. The highest level of death penalty support, 80%, occurred in 1994, during a time when crime was considered as the most important problem facing the nation. The periods maintaining the lowest support for the death penalty occurred between the mid-1950s and the early 1970s. For a portion of this period the death penalty was declared unconstitutional (Newport 2009). In 1966, death penalty support dropped to 42%, the lowest level ever recorded, with 47% of the respondents opposing the death penalty and 11% having no opinion (Bohm 2012).

One direct explanation for changes in support of the death penalty over time is the United States crime rate. This explanation is supported by the data, because the “trend line for support of the death penalty shadows the trend line for violent crime” (Costanzo 1997:122).

Bohm (2012) notes that a “v” shape is observed when this trend line is plotted over time. Costanzo (1997) indicates that during the mid-1950s to late 1960s the crime rate was very low, and support for the death penalty dropped during this period. Support for the death penalty then climbed beginning in 1968, and into the early 1980s, as the rate of violent crime increased (Costanzo 1997, Newport 2011). Lifton and Mitchell (2000) attribute part of this increase to vast numbers of Americans becoming angry about high crime rates and threats of violence. The overall increase in death penalty support from 1968 and into the early 1980s did fluctuate, primarily indicated by a drop in death penalty support from 1967 to 1971. The level of support for the death penalty in 1967 was 53%, but it dropped to 49% by 1971 (Newport 2011). In 1971 the violent crime rate was steadily increasing, but we saw a slight decrease (about 200 crimes per 100,000 population) in the Index Offense Rate from the previous year (Wright *et al.* 2010), but this direction changed in 1972. As the crime rate increased in 1972, so did the level of death penalty support (Newport 2011). Bohm (2012) presents evidence that other factors may have contributed to this mutual change in direction. The U.S. Supreme Court, on June 29, 1972,

announced their *Furman v. Georgia* (408 U.S. 238 [1972]) decision declaring the unconstitutionality of the death penalty. A Gallup poll administered in March 1972, approximately four months prior to the *Furman* announcement, indicated 50% of the respondents were in favor of the death penalty. A subsequent Gallup poll administered in November 1972, four months after the *Furman* decision, indicated 57% of the respondents were in favor of the death penalty. Although other factors may have influenced this change, “it appears that significant public discontent with the *Furman* decision was decisive” (Bohm 2012:325).

American support for the death penalty continued to climb through the 1980s until it peaked at 80% in 1994 (Bohm 2012, Newport 2011). However, we did not see the same steady increase in the Index Offense Rate, which decreased by 1,000 per 100,000 population from 1980 to 1984 (Wright *et al.* 2010). The violent crime rate decreased slightly during the same period. The Index Offense Rate began increasing again in 1984 until it peaked in 1991. The violent crime rate also increased, but peaked in 1994. Beginning in 1996 support for the death penalty began a decline, and the declining trend still continues. The Index Offense Rate began declining beginning in 1991, and like the trend in death penalty support, still continues to decline (Bohm 2012, Kudlac 2007, Newport 2011, and Wright *et al.* 2010).

The concomitant Index Offense Rate and death penalty support trajectories do indicate that the public’s perception of crime rates may influence their opinion about capital punishment. However, the expression of the fear of crime demonstrated through indications of death penalty support can indicate a lag between that support and changes in the crime rate, as evidenced by the two-year lapse between the 1994 decrease in crime and the 1996 decline in death penalty support. Despite the lags in fear of crime in response to the crime rate, Wright *et al.* (2010) found that lower crime rates do have an association with some decline in the fear of crime.

It is understood that the comparisons highlighted above are addressing *all* crimes reported to the Federal Bureau of Investigation (FBI) during the data collection period, and murders only constitute a small portion of the data. The selection of all crimes as the basis of comparison is intentional, because it is assumed that the average death penalty poll respondent is hardly aware of the current crime trends, much less where to obtain homicide-specific information. Seltzer and McCormick (1987) found that “instrumental factors (fear of crime and crime victimization) were less important than were symbolic factors (general attitudes toward the criminal justice system) in predicting the abstract attitudes that respondents had toward the death penalty” (p.110). This finding suggests that respondents acquire a general presumption about the current state of criminal justice efficacy, most likely through the mass media, and apply this presumption to all facets of crime, of which murder is a part.

The decline in crime in America that began in 1996 does appear to have an effect on support of the death penalty for those convicted of murder, but it is very possible there are additional considerations that bear on this trend. Charmaz (1980) posits that the most salient argument against capital punishment may be executing the wrong person. Evidence of cases of mistaken identity, withheld evidence, and false confessions highlight the situations where later discovery of the condemned inmates innocence is discovered.

Lilly (2002) suggests that “the spectre of executing those wrongfully convicted is probably the major reason that opposition to capital punishment is growing in the U.S.” (p. 328). Baumgartner, De Boef, and Boydston (2008) posit that the discovery of innocence has become the dominant theme in the media when addressing death penalty issues, and this focus is creating doubt among the public and government officials. Since 1973, according to the DPIC (2010a), 138 people in 26 states have been released from death row due to evidence of innocence. Florida

ranked the highest with 23 releases, followed by Illinois and Texas with 20 and 11 exonerations respectively. With the knowledge that such a large number of death row inmates have been exonerated, one should be concerned about how many innocent people have been executed before having an opportunity to produce evidence to substantiate their innocence. For, as Bohm (2012) notes, these numbers are based only on the discovered wrongful convictions.

In the post-*Furman* era of capital punishment, one would think that the odds of convicting an innocent person are very remote. According to Acker (2009), “Supreme Court jurisprudence relies heavily on the premise that ‘death is different’ from other criminal sanctions, and that capital cases entail commensurately demanding standards of reliability.” He suggests that logically this increased reliability should also apply to the guilt phase of the capital trial process. So if “death is different,” and the capital trial process employs “super due process,” why are people wrongfully sentenced to death and subsequently executed? According to Bohm (2012), a false sense of security accompanies super due process. Human nature still comes into play, possibly resulting in serious error. Bohm (2012) also notes that when these errors occur, the defendant is truly at the mercy of his or her attorney’s ability to recognize that most state appeals courts will not grant relief based on error unless an objection was made at trial, a motion for a new trial is not made in what is considered a timely fashion, or a timely appeal is not submitted.

Having established that errors occur, and relief is not a given fact when errors are discovered, it would appear that the American public would consider this when expressing their opinion related to capital punishment. To the contrary, Gallup’s 2009 annual Crime Survey finds that 59 percent of Americans agree that, in the last five years, an innocent person has been executed under the death penalty. What is disturbing about this figure is that 34 percent of all Americans who indicate they support the death penalty believe an innocent person has been

executed under the death penalty and still continue to support this method of punishment (Newport 2009).

Unnever and Cullen (2005) performed their own analysis using 2003 Gallup data to determine if people are less likely to support capital punishment if they believe innocent inmates may have been executed. Their results indicated that almost 75% of the respondents believed an innocent person had been executed within the last five years. They contend that the results of their study suggest “that anti-death penalty advocates may possibly alter public opinion about the death penalty if they inform the American public that carrying out the death penalty can result in innocent people being executed” (p. 25). Unnever and Cullen (2005) elaborate on impediments to their findings by stating that educating the public on this issue can be a difficult, finding the ways to make the argument persuasive is difficult, and that more success in this endeavor will be found among African-Americans. They also note that opponents of the death penalty are faced with sustained high levels of socially constructed support for the death penalty, and that the penchant for retribution against the worst offenders must be overcome (Unnever and Cullen 2005).

One of the most salient issues affecting the introduction of new evidence in death penalty cases today is DNA evidence. Cohen (2003) writes that DNA evidence “has begun to revolutionize the criminal justice system in much the same way that the discovery of fingerprinting did more than a century ago” (p. 1). Bohm (2012) also recognizes value in a requirement for DNA testing. He writes that DNA testing should be required when DNA evidence is available and the probability of exoneration exists based on this evidence. While DNA has not been a large factor in capital cases to date (Sangillo 2007), the concept that DNA evidence has superior qualities compared to other forms of evidence (Aronson and Cole 2009)

pushes DNA testing to the forefront of the death penalty debate. According to the Innocence Project (2010), 17 people have been released from death row after DNA evidence proved their innocence, with the average inmate spending 13 years on death row. However, there are cases where sources of DNA evidence are not available, have been destroyed, or simply have not been accepted as a legitimate basis for appeal in specific cases, so any evidence that may prove their innocence is out of their current grasp.

Haney (2005) suggests there has been a considerable amount of visibility “brought to the issue of wrongful convictions in capital cases – in many instances, defendants who were definitely proven to be innocent through the use of DNA technology” (p. 89). Additionally, writes Haney (2005), “the surprisingly high number of exonerations of persons from death rows appears to have affected the public opinion” (p. 89). Haney also writes that a number of states have declared moratoriums on state executions as a result of the large number of capital offenders being declared innocent.

Fan, Keltner, and Wyatt (2001) attribute changes in public opinion to mass media effects. Their analysis indicates that “the change in death penalty support was in fact due to the press turning a spotlight on the condemnation of innocent persons” (p. 439). They assert that “since the early 1990s, mass media have increasingly framed capital punishment in terms of the execution of innocent individuals, while in earlier years the frames concentrated on moral and utilitarian arguments for the death penalty” (p. 441).

Newport (2011), when reporting that death penalty support was at its lowest level in 39 years, noted the October 11, 2012 poll was conducted shortly after the Georgia execution of Troy Davis. Davis’ execution generated extensive mass media coverage and sparked a lot of protests, possibly explaining the 2012 drop in support for the death penalty. However, Newport (2011)

also mentions there have been previous high-profile executions in the mass media that did not appear to cause decreases in death penalty support, “making it less clear that such events have a direct impact on attitudes” (p. 1).

Demographic Characteristics and their Influence on Reactions to Exposure to Last Statements

The retributivist view, the fear of crime, and the possibility of executing innocent inmates are not the only influences bearing on death penalty public opinion. The public is comprised of individuals and groups who may hold specific beliefs that affect their judgment related to capital punishment, tempering the ability of the last statements to alter the opinions of these respondents. These beliefs may be influenced by respondent race or ethnicity, gender, age, political affiliation, religious preference, and other demographic variables. The primary demographic characteristics addressed in this dissertation are race and ethnicity, gender, age, political affiliation, and religious preference, primarily due to the ability to estimate their effects among a sample of college students. Several additional factors were included in this study’s survey instrument to facilitate exploratory analyses, and are addressed in this dissertation’s findings.

The 2011 Gallup poll indicates that 68% of white respondents support the death penalty for a person convicted of murder, while only 41% of non-whites approve (Newport 2011). Unnever and Cullen (2009) point to numerous studies highlighting the historically consistent gap between white and black support of the death penalty when they state that “a deep racial divide in the embrace of capital punishment is an enduring feature of the political landscape within the United States (p. 122). Bohm (2012) provides evidence that race is one demographic characteristic that has consistently shown variation in death penalty polls since Gallup began

these polls in 1936. The enduring gap between whites and black death penalty support cannot be disputed (Cochran and Chamblin 2006).

The explanations for the differences in white and non-white death penalty are relevant if they reveal factors that may not be influenced by exposure to the last statements. The first explanation for these differences could be racial animus. Several studies have determined that racial animus may have a direct effect on public sentiments, and is a fairly strong predictor for death penalty support among whites (Soss, Langbein, and Metelko 2003, Unnever and Cullen 2007, 2010). Soss *et al.* (2003) found that U.S. crime has become an increasingly racialized issue, primarily due to the high rate of violence in poor African American neighborhoods, but also due to media coverage that accentuates the “race-coded rhetoric public officials use to talk about crime” (p. 400). They point out that some whites in the U.S. associate criminality with minorities due to the threatening images portrayed by the media. In much the same vein, Unnever and Cullen (2010) suggest that some members of the public view crime through a racial lens, primarily due to a picture maintained in their mind that leads to an association of crime with African Americans. They write that “for these Americans, when they think about crime, the picture in their head illuminates a young, angry, Black, inner-city male who offends with little remorse. For them, this offender is the ‘superpredator’ Black male” (Unnever and Cullen 2010:106). Unnever and Cullen (2007) posit that covariates such as economic status, educational achievement, religious preference, or political affiliation produce racial cleavage, finding that manipulating these differences only decreased the divide between blacks and whites by two percentage points.

Another consideration when examining whether race or ethnicity differences may thwart the ability of the last statements to effect death penalty opinion is the perception that members of

minority groups are treated more harshly by the criminal justice system. If the respondents identify with a group they feel receives unequal treatment in the capital punishment system, the influence of other factors related to specific cases may be diminished. DPIC (2010b) data indicate that of the approximately 3,263 death row prisoners, 44% are whites, 42% are African Americans, and 12% are Hispanic/Latinos. Phillips (2008) found that while the district attorney in his study of 504 capital murder defendants pursued both African American and white murder defendants at the same rate, the African American defendants had committed less serious murders. Seriousness of murders in this case was based on dimensions that were most likely to result in the death penalty in Harris County, Texas. Professor David Baldus and his colleagues conducted an exhaustive analysis indicating that murder defendants in the state of Georgia were more likely to get the death penalty when the victim was white, and this probability increased when the defendant was black (Baldus and Woodworth 2003, Patterson 1995).

The ability of the last statements of condemned offenders to alter death penalty opinion could very well be diminished when the influence of race and ethnicity are added to the analysis. This race and ethnicity effect can be realized by this dissertation's vignette presentation of an offender who is identified with a minority group, or by the beliefs and judgments of minority respondents.

Gender differences may also be evident when estimating responses to this dissertation's survey. Lifton and Mitchell (2000) assert that a death penalty opinion gender gap has always existed. Gallup's 2004 poll indicated 74% of men supported the death penalty, with 62% of women supporting the death penalty (Carroll 2004). The 2011 Gallup poll indicates lower overall support for the death penalty, but the gap between men (64%) and women (57%) who indicate they support the death penalty only decreased by 5 percentage points (Newport 2011). Cochran

and Sanders (2009) researched reasons for the death penalty opinion gender gap, and discovered only a small body of research addressing the matter. Their exploratory study was designed to determine if factors such as socioeconomic status, gender inequality and socialization, religious preferences and practices, political affiliation, and other social issues revealed that any of these areas accounted for the death penalty opinion gender gap. Cochran and Sanders (2009) found a robust continuation of a gender gap in support for the death penalty despite controlling for the effects of the possible explanations listed above. Whitehead and Blankenship (2000) conducted a study to determine why the death penalty opinion gender gaps might exist and found the largest differences to exist when considering the possibility of executing an innocent person or appropriate alternate punishments. Men (74%) were more likely than women (54%) to continue their support for capital punishment even if they believed innocent people had been killed in the past. When given the option for life without parole and victim restitution, 76% of the men, but only 60% of the women, indicated they would still opt for a sentence of death. These differences most likely became evident in this dissertation due to the inclusion of statements of innocence and the offer of life without parole as an option.

The 2011 Gallup poll indicates that respondents under the age of 30 were less likely to support the death penalty for people convicted of murder than those who are 30 years of age or older. Fifty-two percent of those respondents who were between 18 and 29 years of age indicated they supported the death penalty, as did 62% of those 30 to 49 years of age, 64% of those 50 to 64 years of age, and 65% of those 65 years of age or older (Newport 2011). This is a change from the aggregated 2001 through 2004 Gallup poll data indicating 69% of those 18 to 29 years of age, 68% of those between 30 and 64 years of age, and 65% of those over 65 years of age were in support of the death penalty. Most of the respondents to this dissertation's survey are

under 30, negating the need to identify the reasons for the differences in age groups and how they might be affected by the last statements. What the differences in age and support for the death penalty do indicate is the results of this dissertation's survey may produce a lower percentage of support for the death penalty than would be realized when utilizing a representative sample of the United States population.

A complex characteristic of respondents when estimating death penalty support is religion. The anecdotal response one often receives when discussing this relationship usually indicates that fundamental Christian Protestants are more likely to support the death penalty, presumably due to a Biblical "eye for an eye" belief. Wozniak and Lewis (2010) dispute this common assumption with their findings, suggesting that identification with a specific Christian religion is no more or less likely to increase support of the death penalty than identification with any other Christian religion. However, "affiliation with any Christian denomination increases the likelihood that an individual will support the death penalty compared to nonreligious individuals" (p. 1082). The finding that one Christian religion is not more likely to support the death penalty is not substantiated by the latest Gallup poll assessing this characteristic. The 2004 Gallup poll indicates that 71% of protestant respondents, compared to 66% of Catholic respondents, support the death penalty (Carroll 2004). Unnever and Cullen (2009) suggest, based on their analysis of the extant research on the relationship between religious affiliation and death penalty support, that a small tendency exists for conservative Protestants and non-Catholics to indicate higher levels of death penalty support, but the difference is "substantially inconsequential" (p. 119). Unnever and Cullen (2009) were able to identify a larger degree of variation between members of particular religious affiliations than they were between different religious denominations. Wozniak and Lewis's (2010) finding that any Christian denominational

affiliation increases the level of death penalty support when compared to non-religious persons is substantiated by the latest Gallup poll to assess this characteristic, which indicates only 57% of the respondents who have no religious preference support the death penalty, compared to Protestants (71%) and Catholics (66%). For the purposes of this dissertation, one would expect to view results indicating variation between those who identify with a religion and those who do not. Accordingly, exposure to the last statements of condemned offenders can be expected to have a greater effect on those who do not identify with a particular religion than those who do.

Recognizing that religious affiliation alone does not totally determine religious beliefs about the death penalty, Unnever *et al.* (2006) found that Americans who have a personal relationship with a loving God are not as likely to support the death penalty as those who have a personal relationship with a God they perceive as “wrathful-punitive” (p. 845). Another religious consideration that extends beyond mere religious affiliation is church attendance. The latest Gallup poll (2004) to ask questions about church attendance indicates that church attendance lowers death penalty support. Sixty-five percent of those who attend church services weekly or nearly weekly are in favor of the death penalty, while 69% of those who attend services monthly and 71% of those who seldom, or never, attend church services indicate they support the death penalty. Based on this data from the most recent Gallup poll, exposure to the last statements of condemned offenders may be expected to have a larger effect on those who attend church regularly.

Polling data also indicate that a respondent’s political affiliation is a strong predictor of death penalty support (Carroll 2004, Newport 2009, 2010, 2011 and Unnever and Cullen 2009). Gallup poll data indicate that the level of Republican support has continually exceeded the level of Democrat support, although there is an indication of decreasing Republican death penalty

support (Carroll 2002, Newport 2009, 2010, 2011). The 2004 Gallup poll indicates 80% Republican, 65% Independent, and 58% Democrat support for the death penalty (Carroll 2004). The 2009 Gallup poll indicates 81% Republican, 67% Independent, and 48% Democrat death penalty support, with the only remarkable change being a 10% drop in Democrat support (Newport 2009). The percentages changed considerably in 2010, but this may be due to a change in Gallup's methods for organizing political affiliation responses. Instead of analyzing the responses in groups of Republicans, Independents, and Democrats, the responses are categorized into one of two groups: Republicans and Independents who lean Republican, and Democrats and Independents who lean Democrat. The 2010 Gallup poll percentage of Republicans/Leaners was 78% in favor of the death penalty, a 3% drop from the previous poll, and the percentage of Democrats/Leaners who supported the death penalty was 55%, a 7% increase in death penalty support from the previous poll (Newport 2010). The 2011 Gallup poll percentage of Republicans/Leaners who favored the death penalty was 73%, a 5% drop from the 2010 Gallup poll, and the percentage of Democrats/Leaners who supported the death penalty was 46%, a 9% decrease from the 2010 Gallup poll (Newport 2011). The 2010 Gallup poll percentage changes for those who support the death penalty initially appear to be a result of adding the "leaning Independent" responses to the Republican and Democrat respondents, primarily because of the decrease in Republican support and increase in Democrat support (Newport 2011). However, the 2011 Gallup poll results indicate an even larger drop in Republican/Leaner death penalty support than the previous year, when the Republican-leaning Independents were added to the Republican responses. Similarly, the 2010 7% Gallup poll increase in Democrat/Leaner support was not followed by an additional increase, but rather a 9% decrease (Newport 2010, 2011).

Regardless of the changes in percentages of respondents who support the death penalty based on political affiliation, the percentage of Republicans or Republican/Leaners who support the death penalty continually exceeds the percentage of Democrats or Democrat/Leaners who support the death penalty, by no less than 23 percentage points. Based on these data, exposure to the last statements of condemned offenders may be expected to have the largest effect on those who self-identify with the Independent or Democratic political parties.

All of the characteristics mentioned above have the potential to enhance or diminish the effects of exposure to last statements of condemned offenders. There are also numerous characteristics associated with the last statements that vary from person to person, just as the analyses of the last statements vary from researcher to researcher.

Last Statements of Condemned Inmates

There have been few studies that address the last statements of executed inmates. The first known study to methodically address the last statements was written by Heflick (2005), who specifically addressed the last statements located on the Texas Department of Criminal Justice (TDCJ) website. Heflick (2005) began his study by exploring the context of dying on death row. He recognized that death row inmates experience high death stigma, asserting that no higher stigmatization from society could be imagined. Being labeled as unfit to live is likely the most degrading status, and the utmost rejection one can receive from society.

After establishing that death row inmates must usually cope with their impending death differently than the rest of society, Heflick (2005) analyzed the statements of the Texas row condemned inmates to find out what was most important for them to express in their final

moments of life. Heflick (2005) performed a qualitative content analysis utilizing a sample of 237 last statements of Texas condemned inmates, but did not perform any quantitative analyses.

Heflick's (2005) qualitative analysis resulted in the identification of six main themes in the last statements of the Texas condemned inmates: afterlife belief, activism, appreciation and love, silence, innocence, and forgiveness. Afterlife belief was identified by Heflick (2005) as a very prevalent theme that expressed belief in a "physical or 'soul' afterlife" (p. 329).

Demonstration of this theme involved praying, singing, and attempts to convert others to their faith. The next theme identified by Heflick (2005) was activism. This theme was expressed through the promotion of various social causes or through support and advice to others. The advice to others included recommendations to stay strong, take care of children, and not worry about the offender. The promotion of social causes ranged from environmental issues to death penalty abolition.

The third, and apparently most predominant, theme identified by Heflick (2005) was appreciation and love. This theme was expressed in nearly all of the last statements in Heflick's (2005) sample. These expressions of appreciation and love were directed at a wide range of people, including family, supporters, and even state officials. The fourth theme Heflick (2005) identified is silence, indicating that some of the condemned inmates provided no statement.

The fifth theme, innocence, was recognized by Heflick (2005) as ranging from total claims of innocence to claims of receiving a penalty that was too harsh for the crime the inmate committed. These claims included details concerning DNA or other evidence, as well as ineffective council and discrimination. The final theme identified by Heflick (2005), which was very common among the last statements, was forgiveness. Inmates forgave victims, state

officials, and others, as well as sought forgiveness for their crimes. The requests for forgiveness were often delivered during prayer.

Heflick (2005) concluded this study by noting that future research can utilize the death row context to further research in the area of death coping, system justification, and terror management research. The conclusion to the study also suggested that further research could examine whether reading the last statements could change death penalty attitudes, because “it could serve to humanize these people and bring out their more positive traits” (p. 334).

When determining what characteristics among Heflick’s (2005) study describe displays of humanity, Heflick (2005) focuses on the expression of love and appreciation, forgiveness, and concern for others.

The next study known to address the last statements of condemned inmates addressed agency and individuality provided to the inmates through authorized last meals and statements (LaChance 2007). In this study (LaChance 2007) argues that “executions cannot be retributive and thus cannot produce the experience of catharsis, social solidarity, or pleasure that retribution brings, unless they are informed by discursive constructions of the offender as both self-controlled and out of control, calculating and calculable, agentic and inert” (p. 719-720).

LaChance’s (2007) purpose was to show that the state has a need to retain the practices of last meals and last words, and broadcast these to the public, so that the public may be sympathetic to the condemned inmates, thus weakening any view of the inmates as irredeemable figures who are not worthy of rehabilitation. The state’s use of these practices seems at odds with today’s sterile environment of executions, and this is intentional: support for the death penalty today is based on attitudes of retribution, and retribution theory portrays murderers as “willful actors who make unconditioned choices” (LaChance 2007:703). Today’s prison system tends to

portray inmates as mere objects, evidenced by a lack of physical resistance during the execution ritual. The image of offenders as docile subjects does not support America's desire to see mad killers receive their due retribution-based justice. LaChance (2007) believes the last words are used today to mitigate contradictions "by allowing for the representation of offenders as autonomous, volitional individuals within a structure that simultaneously maintains them as irredeemable, controllable others." (p. 704). In other words, analyzing and revealing the diversity in the last statements of condemned inmates serves to provide a retributive gesture "in what would otherwise be a vacuum of detached reality" (p. 711).

Because LaChance (2007) concentrated on the state's purpose for allowing condemned inmates to provide last words, no details were provided to explain the methodology used to analyze the statements, nor were there any statistics indicating how many times specific themes were observed. The statements LaChance (2007) analyzed were located in the Texas Department of Criminal Justice (TDCJ) website. LaChance (2007) described the statements as being emotion-laden and containing "defiance, pain, reconciliation, or individuality" (p. 712). Other statements were recognized as containing righteousness or deviance, presumably intended to disrupt the execution. The examples of deviance are important as this is the only analysis known to identify this theme. LaChance (2007) identified statements of deviance by highlighting the inmates who told the witnesses to the executions to kiss their "black ass" or "proud white Irish ass." Other inmates, suggests LaChance (2007), were overtly subversive, indicated by claims of injustice or state corruption.

In keeping with America's desire for retribution, LaChance (2007) uses these examples to substantiate his claim that the last statements become indicators of the inmates' status as "volitional beings who deserve to be punished for acts that they willed on their own" (p. 718).

The last statements assist in the prevention of an image that executions are being carried out upon a “docile automatons” (p. 718).

Schuck and Ward (2008) also analyzed the last statements of Texas condemned inmates in an attempt to determine how these inmates apply terror management theory when facing imminent death. Within terror management theory, Schuck and Ward (2008) specifically focused on the mortality salience hypothesis, which states that when contemplating death individuals may seek protection in their own beliefs, will react positively to those who support these beliefs and negatively to those who do not, and will strive to maintain self-esteem in situations such as facing imminent death. Schuck and Ward (2008) analyzed 283 of the last statements of Texas condemned inmates to discover how the death salience hypothesis applies in non-experimental situations, identifying recurring patterns of these inmates to determine how they present themselves and assign meaning to their impending death.

The most prominent theme Schuck and Ward (2008) identified in the last statements of the condemned inmates was expression of love/appreciation. This theme, which was primarily directed at friends and family, was present in 63% of the statements. The next most prominent theme included addressing others, and was identified in 55% of the statements. The “others” that were addressed were primarily family and friends again, but also included the victim’s family. Religion also played a large role in 46% of the statements. A slightly less utilized theme was seeking forgiveness, a theme identified in 39% of all statements. This theme did not necessarily include confessions to the crimes, but included expression of sorrow for leaving others behind or disappointing others. Self-comfort was an equally common theme identified in 39% of the statements, and addressed confidence expressed by the inmates that they were going to be better off or were at peace (Schuck and Ward 2008).

Thirty percent of the statements Schuck and Ward (2008) analyzed included wishes or hope, commonly expressed as concern for the victim's family, or hope that the victim's family can find closure. In 18% of the cases the condemned inmates acknowledged guilt or responsibility, yet in 16% of the cases the inmates claimed innocence. Political statements, particularly aimed at the death penalty, system fairness, or racism, were identified in 10% of the last statements. Similarly, 9% of the statements included threats or accusations against lawyers, judges, and others.

Schuck and Ward (2008) identified self-descriptions that included being a different person and not intending to be mean-hearted or cruel, resulting in the personal self-attribution theme found in 7% of the statements. Interestingly, Schuck and Ward (2008) only found references to aspects of the crime the inmates were convicted for committing in 5% of the cases. Finally, statements indicating the inmates were not at peace with the current situation was only found in about 3% of the last statements.

Schuck and Ward (2008) did not end their analysis of the last statements of Texas condemned inmates by merely identifying prevalent themes. They next analyzed the general structure of the statements seeking the most frequent combinations of themes, and identified the order of the broad meanings exhibited in the statements. The dominant pattern they identified included the subject, addressing relevant relationships, expressing internal feeling, defining the situation, dealing with the situation, and closure. An explanation of these factors provides a picture of how this structure is presented.

Schuck and Ward (2008) suggest that the majority of the last statements begin with references to the self, followed by intentions indicating what they want to say. This introduction establishes the subject and allows the inmates to have a sense of control over the situation. The

next step in the process usually includes addressing relevant relationships, establishing that close ties exist, thus presenting a positive self-image. After establishing this positive self-image, the inmates usually begin to express internal feelings such as love and gratitude. Schuck and Ward (2008) note that there was a surprising lack of negative sentiments such as hate or anger. Once internal feelings have been expressed, inmates in that study's sample tended to define the situation in terms of acceptance or denial. The inmates either suggested they had committed a crime that hurt others and accepted it, or announced that they should not be in the death chamber because they did not deserve it. Regardless of acceptance or denial of the situation, the inmates' next step in the majority of the statements is to express how they are dealing with the current situation. A primary means for dealing with situation was to lean on religion to gain control, because "turning to a higher being that promises forgiveness or comfort might function as relief in a situation where they are accused, convicted, and about to be punished" (Schuck and Ward 2008:55). Another method for coping with the current situation was to express self-comfort, such as stating they are not bitter, or are calm. This method of coping focuses more on others by offering them assurance that everything will be all right. The final step in the process, after dealing with the current situation, is closure. Schuck and Ward (2008) explain that in almost every statement there was a final sentence that indicated closure. They suggest the final statement that indicates they are finished speaking is a means for them to create a perception that they are in control, a perception that may help the inmates work against the powerlessness they are experiencing.

Schuck and Ward (2008) acknowledge that because this was a text-based analysis they cannot truly know the intended meaning the inmates had in their mind when they presented their last word. However, they were able to "explain many of the constructed sentences as working to

maintain and strengthen a ‘worldwide defense’ and an attempt to increase self-worth and control over a situation marked by a high degree of powerlessness” (p. 59).

Rice, *et al.* (2009) conducted another study utilizing 269 last statements of Texas condemned inmates. The intent of this study was to determine if the presence of homicide survivors (victim family and friends) had an impact on the content of the last statements. Specifically, they wanted to determine if there was an association of expressions of guilt and repentance in the last statements with homicide survivor attendance at executions.

Because Rice, *et al.*’s (2009) focus was on guilt and defiance, they did not perform a full analysis to identify all possible themes contained in the last statements of the Texas condemned inmates. They identified the occurrences of expressions of guilt and repentance to establish their victim restoration variables, and identified statements of innocence, claims of the capital punishment system’s illegitimacy, and unfair legal proceedings to establish their defiance variables. The state of Texas did not start allowing homicide survivors to attend executions until January 12, 1996, and approximately 80% of the executions since that date have been attended by at least one homicide survivor. To perform their analysis of the effects of the homicide survivors’ presence, Rice, *et al.* (2009) estimated the effects by whether an emotion was expressed prior to or following January 12, 1996.

In this study Rice, *et al.* (2009) determined that the “inclusion of survivors at executions was strongly associated with guilt and repentance in inmates, and these emotions were found to be significant after control variables were introduced” (p. 314). In fact, they discovered that inmates who provided statements after the January 12, 1996 inclusion of homicide survivors at executions were at least “17 times more likely to repent” (p. 314).

Rice, *et al.*'s (2009) suggestions that the presence of homicide survivors at executions alters the content of the last statements is interesting when considering the purpose of this dissertation. The increase in displays of repentance could increase the image of the inmates as humans, instead of cruel beasts deserving death. The increased displays of humanity could impact the effects of the last statements of condemned inmates on death penalty public opinion.

The largest known study, conducted by Vollum (2008), addresses statements from executed inmates and the victim's survivors. Vollum (2008) writes that it is his intention "to 'give voice' to the two populations which, although often neglected or ignored within it, are the most directly impacted by the death penalty process," and that "by doing this I had hoped to draw out important perspectives and attitudes that would tell us something about the human side of the use of this most extreme criminal punishment" (p. 248).

Vollum (2008), utilizing statements from 321 Texas executions, looks at ten primary themes contained in the last statements of the executed inmates. One theme is well-wishes, such as words of love or encouragement for family or friends. Well-wishes were considered by Vollum (2008) to be the most commonly expressed theme, and were identified in over 58% of the statements. Another theme is religion, which includes references to afterlife, proclamations of faith, and prayer. Vollum (2008) considered the religion theme to be the second most common theme expressed by the inmates, identifying this theme in over 48% of the cases.

Vollum's (2008) next most prevalent theme, following religion, is the expression of contrition, found in almost 33% of the last statements. Vollum (2008) writes that "the most common expression of contrition comes in the form of an apology to co-victims" (p. 120). The next theme, gratitude, is observed in over 29% of Vollum's (2008) cases. Expressions of

gratitude were directed toward others ranging from family and friends to members of the criminal justice staff.

Additional themes Vollum (2008) identified are personal reconciliation, discovered in over 21% of the cases, which includes forgiving others and finding peace; denial of responsibility, found in over 19% of the cases and focused on claims of innocence or externalizing blame; and criticism of the death penalty, which were identified in only 15% of the statements. The remaining themes Vollum (2008) identified include anger and resentment, found in a little over 10% of the cases, which is characterized as directing condemnation or anger at the criminal justice system and officials, victims, lawyers, and others; resignation, discovered in about 9% of the statements, and exhibited through words indicating release, fate, or helplessness; and accountability, found in only 7% of the statements and indicated by acceptance of the act that resulted in their death sentence or other bad acts or crimes.

If one wishes to identify which of Vollum's (2008) themes describe displays of humanity, they can focus on the human connection to others, including well-wishes and love to others, as well as contrition and gratitude; transcendence, which primarily centers on expressions of religion or spirituality; and reconciliation, which includes personal transformations and the humanization of the self.

Vollum and Longmire (2009) produced a journal article based on the data included in Vollum (2008), focusing only on the offender's last statements. These data are no different than that presented in Vollum (2008), so they will not be re-addressed here. What does distinguish Vollum and Longmire (2009) from Vollum (2008) is the concluding theme that the authors hope the reader will identify with the demonstrated exhibitions of humanity. While not expressly

stated, the implication is that by exposing this humanity the reader may change his or her view concerning the death penalty.

Another recent writing that addresses the TDCJ last statements addresses the effects of apology and remorse. Eaton and Theuer (2009) assert in this study “that apology and forgiveness are important in the criminal justice system and can have practical advantages for both victims and offenders” (p. 344). The concentration of this study focuses on the effects of apology and remorse, and not on the entire content of the statements. This study is mentioned here merely to establish that additional studies utilizing the last statements are being conducted, in this case to determine the utility of the apology and remorse themes.

One of the more recent studies to address the last statement of condemned inmates is Barker’s (2011) article that bears similarities to LaChance (2007). Barker’s (2011) intent is to establish that the basis for justifying today’s use of the death penalty hinges primarily on retribution, and that the state utilizes the last statements of the condemned to reincorporate them into “the shared moral community” (p. 151). More precisely, retributive justice necessitates a demand to “perceive the condemned as a responsible, blameworthy, and depraved person deserving state sanction, even death, yet without the condemned inmate’s acquiescence to this legal and moral construct, the sheer violence of the act overshadows the needs of justice” (Barker 2011:151). Barker (2011) suggests that even though we have a fairly sterile execution process in place today, it can still be perceived as the state’s cruel, private act of vengeance, and not an act of public justice. She suggests that the last words do provide sustainment for the moral authority of state sanctions, but also provide a venue for challenges and denunciations that may weaken support for this penalty.

Barker (2011) utilized the last statements from Texas and Georgia condemned inmates to determine what themes may contribute to the state's goal of the inmates' momentary reintegration into the moral community. Instead of looking for individual themes in the same manner as the majority of the previous researchers on this topic, she began by identifying overarching cultural scripts, which include several themes.

The first cultural script Barker (2011) identifies is submission through redemption. In this script the inmates express remorse, responsibility, and forgiveness, thus accepting "the moral construction of the executable subject as a rational and autonomous actor who has committed a depraved act requiring atonement" (p. 163). The second script Barker (2011) proposes is redemption and higher authority. In this script Christianity is used within the redemptive statements. An example is asking forgiveness from a higher authority, which does disrupt state authority, but also indicates a remorseful offender.

A third script Barker (2011) identifies is forgiveness, no mercy. This is similar to the redemption and higher authority script, except appealing to a higher authority implies mercy in today's Christian discourse. In this script it is acknowledged that there will be no mercy: the inmate is going to be executed. Thus, if the inmates ask for forgiveness they are once again showing they are worthy of the execution that will accomplish society's need for retribution. Barker (2011) provides a caveat to this by recognizing that society has to reconcile the inmates' acceptance of responsibility and whether the inmates are still considered morally depraved. If not considered morally depraved, society must wonder if the inmates are still executable subjects.

Barker's (2011) redemption and private justice script includes the themes of forgiveness, remorse, and responsibility similar to the previous themes, yet distinguishes itself by appealing to the victim's family instead of the state or a higher authority. This script blurs the lines between

private and public justice by satiating the state's need for demonstrations of remorse, yet appearing to meet the needs of the victim's family, bringing into question the rationale for the punishment. The last script Barker (2011) identifies is the killer-victims script. In this script the inmates claim they are the victims due to their claimed innocence, discrimination, or "state murder" (p. 167). These claims make the inmates less executable, particularly in the case of possible innocence.

Barker (2011) found that these scripts aptly capture the essence of the images or appearances created by the condemned inmates' last statements. On one hand, the statements are contributing to society's retribution requirements. On the other, the statements have the propensity to call into question whether the inmates are executable. This is especially true when considering claims of innocence. Barker (2011) emphasizes this point when she suggests that the force and number of statements of innocence present a "challenge to the moral requirements of retribution and question the basic fairness of the criminal justice system" (p. 171).

Meyer (2011) provides the last study addressed in this section by addressing the history and meaning of last meal and last word rituals. The intent of her study is to show that these rituals "still allow for a condemned to play a crucial role in inflecting the meaning of death, even in the context of a dehumanizing execution process" (p. 177). When examining the rituals today, Meyer (2011) performs an analysis to determine the common themes in the last words of Texas inmates. A count of the frequencies of 23 separate themes is provided in a chart, but no methodology or explanations are provided. Common overarching themes are identified, but very little description is provided to describe how the themes are constructed. Instead, most of the themes are followed by actual last statements of condemned inmates. The themes identified by Meyer (2011) include atonement (confession and absolution); love, and strength and solidarity;

thanks to fellow inmates, lawyers, and prison officials; religious faith; dying game; resistance and innocence; silence; and meaninglessness. Meyer (2011) concludes her analysis by suggesting that it is still possible for inmates to be the “master of ceremonies” (p. 199) at their own execution.

What is common to all of the writings that address the last statements of the condemned is the assertion that humanity in one form or another is exhibited by many offenders.

CHAPTER FOUR: QUALITATIVE METHODS AND DATA

The purpose of this dissertation is to estimate whether exposure to humanizing elements contained in the last statements of condemned inmates has an effect on public opinion concerning use of the death penalty. In order to perform this estimation, this dissertation first required a qualitative analysis of the actual last statements to investigate whether and what kind of demonstrations of humanity the statements contain. Previous authors (primarily Hefflick 2005 and Vollum 2008) of studies addressing the last statements identified common themes, including those that contain demonstrations of humanity. This qualitative analysis was performed to determine if similar themes can be identified for this dissertation, and in what statements the themes are contained. Upon identifying themes that were similar to previous study results, actual Texas condemned inmate statements containing these themes were selected to support the quantitative analysis. It is helpful to understand the setting where the statements were provided, how the statements were recorded, and the procedures used to code the statements prior to viewing the results. This chapter begins with an overview of these areas, and then provides the results of this dissertation's qualitative coding process. After presenting the results of the qualitative analysis in this chapter, Chapter 5 addresses the quantitative methods and data used to estimate the effects of the following hypotheses:

Hypothesis 1 – Exposure to last statements of condemned inmates who exhibit humanity in those statements decreases death penalty support.

Hypothesis 2 – Exposure to last statements of condemned inmates who exhibit humanity in those statements increases support for life without parole as an alternative punishment.

Last Statement Data Collection

Setting and Population

The setting for the last statements of the Texas condemned inmates is a small room located at the Walls Unit in Huntsville, Texas, referred to as the execution chamber. The scheduled executions occur at 6:00 pm Central Standard Time. Following a 2:00 phone call, a 3:00 visit with an attorney, and a 4:30 last meal, the condemned inmate meets with the prison chaplain. After 6:00, and after contacting the Office of the Attorney General and the Governor's Office to ensure no stays are forthcoming, the Correctional Institutions (CI) Division Director or designee will order the inmate to be escorted to the execution chamber. From the time the inmate enters the execution chamber, to the point where he or she is strapped down on the gurney, about 30 to 45 seconds elapses. At approximately 6:05, the prison staff insert the intravenous catheters into a vein in each of the inmate's arms. A normal saline solution is started to ensure there are no problems with the intravenous line. After a proper saline flow has been confirmed, the witnesses, including up to five family members and friends of the condemned inmate, up to five witnesses representing the victim, and up to five media representatives, are escorted into the viewing area. The CI Division Director or designee then orders the execution to commence. The condemned inmate is asked whether he or she (of the three females executed during the period addressed in this dissertation, only one provided a statement) would like to make a last statement and, if so, is given the opportunity to do so. There is a microphone located above the head of the strapped-down inmate for this purpose. Upon conclusion of the last statement, condemned inmates are expected to give an indication to the warden that they are finished, normally by stating "that is all," "I'm ready," or something similar. After the conclusion of the statement, the Huntsville Unit Warden or designee instructs the drug team to induce the chemicals that result in the inmate's

death. A doctor is called in at approximately 6:20 to examine the inmate and pronounce death (Soundportraits.org 2000, TDCJ 2008).

The sample for the analysis reported in this chapter is the 353 last statements of the 449 inmates who were executed in the state of Texas from December 7, 1982 to March 30, 2010. December 7, 1982 is the date of the first execution conducted by the Texas Department of Criminal Justice following the moratorium on the death penalty that resulted from *Furman v. Georgia*. Lethal injection was the method of execution for all cases used in this analysis. The other 94 inmates executed during this period either declined the opportunity to make a statement, their statements were listed as “not available,” or the statements were simply missing. The statements differ considerably: some are brief, some ramble on, some contain large amounts of religious sentimentality, and some do not. Some exhibit humanity and remorse, and others are defiant, even hostile. A summary of these differences is provided below. The data were obtained from the TDCJ (2010a-d) website to maintain consistency with the previous studies listed above. The previous studies utilized the TDCJ data because, as noted by Vollum and Longmire (2009), Texas has executed the highest number of inmates since *Furman*, and the TDCJ website provides easy access and the largest amount of information about the inmates and the inmates' related crimes.

Data Sampling Strategies

A goal of this analysis is to garner as much information as possible about the meaning, or themes, contained in each last statement given by Texas condemned inmates. Since there were only 353 last statements, the entire population was analyzed.

Procedures for Collecting Data

When inmates make their final statements into the microphone located above their head, an electronic recording is not made. Instead, an administrative assistant documents the statement in a remote location as it is being delivered (Vollum 2008). This is notable due to the possibility of transcription errors or misinterpretation of the statements. However, these are the only transcripts of the last statements, and therefore must be treated as the most reliable versions of what each condemned inmate stated.

Last Statement Analytic Strategies

Recording and Transcription

Recording and transcription for this analysis consisted primarily of transcription from the TDCJ website format to a more manageable format. In order to perform a line-by-line analysis, the last statements were copied from each individual Internet link and pasted into a Microsoft Word document. After compiling all of the last statements into a single document, the statements were loaded into Nvivo, a qualitative analysis software package, to create the source document. The document containing the last statements used in this dissertation is in Appendix G. None of the statements in Appendix G have been altered by spelling or grammar corrections, and appear as they are published on the Texas Department of Criminal Justice website (TDCJ 2009b).

Coding of Common Themes in the Last Statements

Corbin and Strauss (2008) state that “open coding and axial coding go hand in hand” (p. 198). They expand on this by pointing out that the differences between open and axial coding are artificial, and really serve the purpose of indicating to readers that data are broken apart, concepts are identified, and then the data are reassembled by relating the concepts. The

explanation of this process defines the method used for this current analysis of the last statements of condemned inmates.

The analysis of the data began with initial coding, consisting of a line-by-line analysis of each last statement. Corbin and Strauss (2008) define this stage as “breaking data apart and delineating concepts to stand for blocks of raw data...qualifying those concepts in terms of their properties and dimensions” (p. 195). As a result of this delineation of concepts and creation of raw data in the form of codes, a total of 2,360 references were identified from a total of 39,349 words in 1,399 paragraphs. The 2,360 references were parsed into 54 separate themes, or codes.

Figure 1 provides a graphic depiction of the 20 most prevalent codes identified during initial coding.

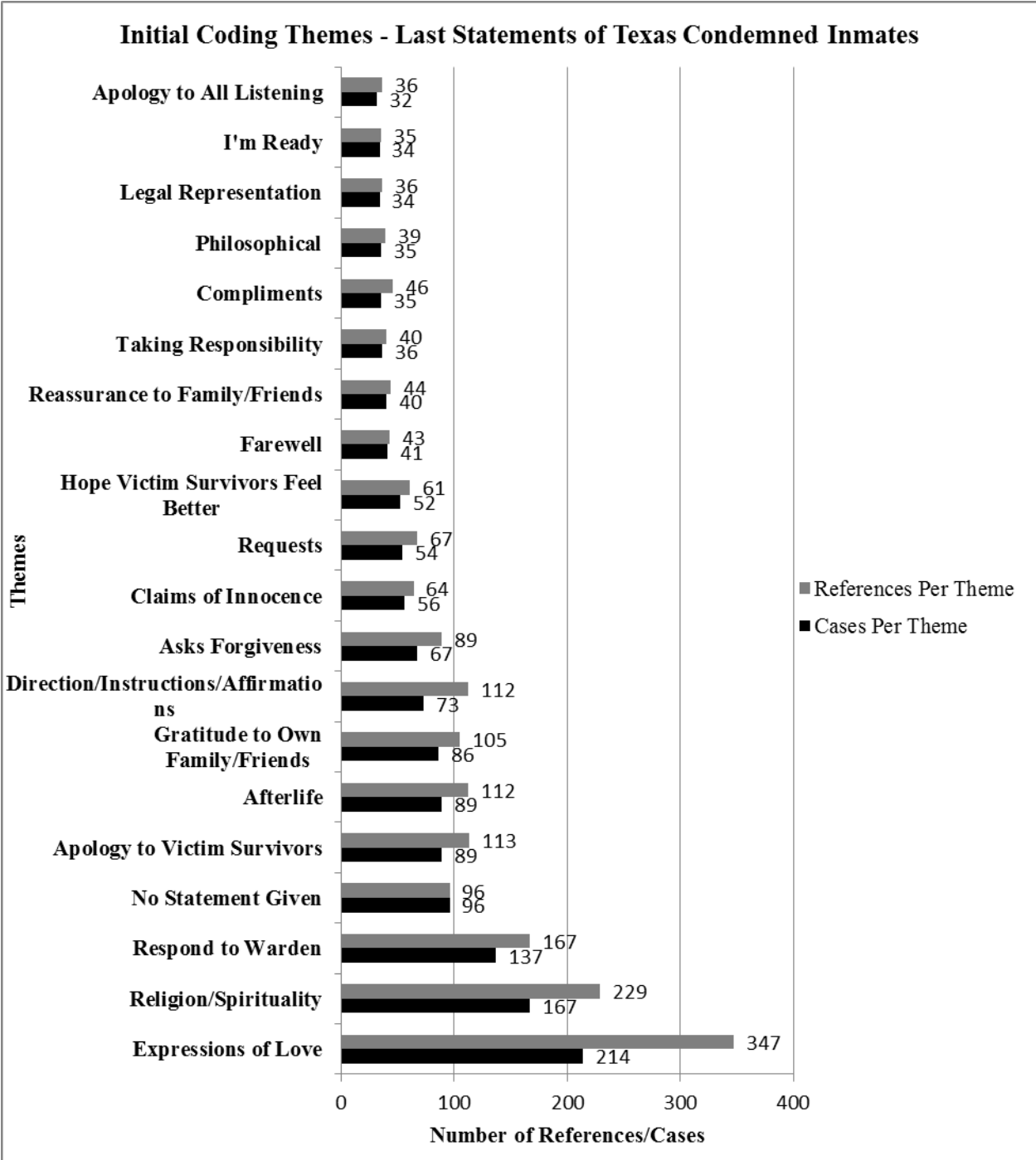


Figure 1. Initial Coding Themes – Last Statements of Texas Condemned Inmates

Following the initial open coding stage of this qualitative analysis, an axial coding process of relating categories and properties to each other was employed. Corbin and Strauss (2008) define this part of the process as “crosscutting or relating concepts to each other” (p. 195). The initial result of the axial coding resulted in a reduction from 54 to 51 second-tier individual themes. In order to achieve the end goal of defining a “humanizing” statement, a second axial coding iteration was performed, resulting in 11 third-tier themes.

The 11 primary themes that make up the third-tier framework of this analysis are *Expressions of Love, Future Orientation, Gratitude, Innocence/Condemnation of Death Penalty, No Statement Given, Other, Positive Regard for Others, Presentation of Humanization, Religion/Spirituality, Remorse, and Respond to Warden.*

Table 2 provides a compilation of the first, second, and third tier themes, displaying the end result of the methods described above.

Table 2. Coding Consolidation - Last Statements of the Condemned

1st Tier Coding	2nd Tier Coding	3rd Tier Coding
Expressions of Love	Expressions of Love	Expressions of Love
Direction, Instructions, Affirmations	Direction, Instructions, Affirmations	Future Orientation
Remembrance	Remembrance	
Requests	Requests	
Gratitude for Witnesses Attending	Gratitude for Witnesses Attending	Gratitude
Gratitude to Correctional Staff, Death Row	Gratitude to Correctional Staff, Death Row	
Gratitude to Own Family, Friends, Clergy	Gratitude to Own Family, Friends, Clergy	
Gratitude to Victim Survivors	Gratitude to Victim Survivors	
Gratitude, General	Gratitude, General	
Activism	Activism	Innocence, Condemnation of the Death Penalty
Blaming Others	Blaming Others	
Claims of Innocence	Claims of Innocence	
Feel Sorry but Should Not Be Executed		
Condemnation of Death Penalty	Condemnation of Death Penalty	
Injustice	Injustice	
Legal Representation, Process, or Outcome	Legal Representation, Process, or Outcome	
Not Harboring Resentment	Not Harboring Resentment	
Race and Ethnicity	Race and Ethnicity	
Tells Victim Survivors They Will Not Feel Better	Tells Victim Survivors They Will Not Feel Better	
Unfair	Unfair	

1st Tier Coding	2nd Tier Coding	3rd Tier Coding
No Statement Given	No Statement Given	No Statement Given
Other	Other	Other
Address Own Statement	Address Own Statement	
Farewell	Farewell	
Greetings	Greetings	
Invitation to Funeral	Invitation to Funeral	
Non-English Language	Non-English Language	
Philosophical	Philosophical	
Physical Descriptions	Physical Descriptions	
Reference to Media	Reference to Media	
Resignation	Resignation	
Witness Interaction	Witness Interaction	
Witty, Humorous, Unusual	Witty, Humorous, Unusual	
Compliments	Compliments	
Hope Own Family Will be Okay	Hope Own Family Will be Okay	
Hope Victim Survivors Feel Better, Move On	Hope Victim Survivors Feel Better, Move On	
Reassurance to Family_Friends	Reassurance to Family_Friends	
Wishing Others Well	Wishing Others Well	
Presentation of Humanization	Presentation of Humanization	Presentation of Humanization
Giving Forgiveness	Giving Forgiveness	
Miss Others, Will Be Missed	Miss Others, Will Be Missed	
Reformation	Reformation	
Religion_Spirituality	Religion_Spirituality	Religion_Spirituality
Afterlife	Afterlife	

1st Tier Coding	2nd Tier Coding	3rd Tier Coding
Apology to All Listening	Apology	Remorse
Apology to Own Family and Friends		
Apology to Victim Survivors		
Asks Forgiveness	Asks Forgiveness	
Regret	Regret	
Taking Responsibility	Taking Responsibility	
Wish to Make Amends, Take it Back	Wish to Make Amends, Take it Back	
Respond to Warden	Respond to Warden	Respond to Warden
I'm Ready	I'm Ready	
Yes Sir	Yes Sir	

Last Statement Coding Results

After coding all of the last statements, the next step involved a determination of whether displays of humanity, as described by Hefflick (2005) and Vollum (2008)¹, appeared in the data. Hefflick (2005) describes displays of humanity as the expression of love and appreciation, forgiveness, and concern for others. Stated broadly, Vollum (2008) describes the display of humanity as a human connection to others, including well-wishes and love to others, as well as contrition and gratitude; transcendence, which primarily centers on expressions of religion or spirituality; and reconciliation, which included personal transformations and the humanization of the self. The definition of displays of humanity could be broader, but the results of this analysis will be used to test the previous researchers' assertions that the display of humanity, as defined by each, can alter public opinion about the death penalty.

At this point it was also important to concentrate on the number of statements, or cases, containing displays of humanity. Several themes were observed multiple times in each case, or statement, resulting in a large number of references, or observations. The amount of times a condemned inmate expresses love, for instance, may not be as important to this dissertation as the number of condemned inmates who expressed this indicator of humanity at least once in their statement. If a particular theme is discovered to have a larger impact on death penalty opinion, the number of inmates expressing the theme becomes more important than the number of times each inmate expresses the theme. For example, there were 347 references, or observations, of *Expressions of Love*, constituting almost 16% of all observations. The next highest number of references (341) was identified with *Religion/Spirituality* theme, resulting in 15.6% of all

¹ Since this study was designed and fielded, new literature describing displays of humanity has appeared. See Barker (2011) and Chapter 2 of this dissertation.

observations. When determining which theme was exhibited by a larger number of condemned inmates, these figures can be deceiving. Even though the *Expressions of Love* theme was observed more times than the *Religion/Spirituality* theme, 256 condemned inmates expressed *Religion/Spirituality* theme and 214 inmates demonstrated the *Expressions of Love* theme. The difference in large amount of references or observations compared to the number of observed cases is due to the inmates repeating specific themes throughout their statements.

All of the examples of the last statements of condemned inmates that follow are identified by a statement number. Each of the statements can be found in Appendix G by searching for the statement number included in this chapter.

The structured coding of the Texas condemned inmates' last statements provided a clear indication of the most prevalent themes expressed by the condemned inmates in their last moments of life. The most frequent theme was *Remorse*. This theme was observed in 214 of the 353 cases where inmates provided a statement, indicating that 81% of the inmates who provided statements expressed remorse. Examples of expressions of remorse primarily include apologies, such as "*I am sorry for what I've done and for all of the pain and suffering that my actions have caused*" (#439). Following close behind *Remorse* is the *Religion/Spirituality* theme, identified in 256 (73%) cases, such as "*I want to thank the Lord, Jesus Christ, for the years I have spent on death row. They have been a blessing in my life. I have had the opportunity to serve Jesus Christ and I am thankful for the opportunity*" (#306).

The *Expressions of Love* theme was observed in 214 of 353, or 61%, of the cases. *Expressions of Love* take on several different forms, such as "*I love you Chantal I love you baby. I am yours, and we are one*" (#423), or "*even though you don't know me, I love you, I love all of ya'll*" (#400). Another category that constitutes a large portion of the observations, *Other*,

includes everything from invitations to the condemned's funeral, such as "*there will be also a funeral mass at St. Thomas and I would like to invite all of those from the State and the family to be there if they would like to come*" (#240). This category also includes unusual statements such as "*My brother... where's my stunt double when you need one?*" (#389). The *Other* theme was identified in 209 cases, or 59% of all of the cases.

The *Innocence/Condemnation of the Death Penalty* theme was identified in 200 cases in this analysis, or 57% of the total statements. Phrases such as "*I am innocent, innocent, innocent. Make no mistake about this; I owe society nothing. Continue the struggle for human rights, helping those who are innocent, especially Mr. Graham. I am an innocent man, and something very wrong is taking place tonight*" (#58) most likely would not be expected to evoke the image of humanity. When considering what constitutes displays of humanity in the last statements of condemned inmates, claims of innocence or condemnation of the death penalty could reasonably be ruled out. *Respond to Warden*, a theme observed in 198 cases, constituted 56% of the observed cases, and included statements such as "*That's all I have to say Warden. Thank you, Sir*" (#434), and "*I'm finished talking*" (#419).

A theme that would appear to truly humanizing and appeared in the coding process is the expression of *Gratitude*. This theme appeared in 145 (41%) cases. Ironically, the expressions of gratitude were directed toward their own family, "*I would like to thank all my loved ones that are standing over there for all the kindness and support you have shown me over the years*" (#292), prison staff, "*the only thing I want to say is that I appreciate the hospitality that you guys have shown me and the respect; and the last meal was really good. That is about it. Thank you guys for being there and giving me a little bit of spiritual guidance and support*" (#289), and the

victim's family, "*I would like to address the victim's family. I received your poem and I am very grateful for your forgiveness*" (#342).

Many of the condemned inmates displayed an orientation to the future, even if they were focusing on other peoples' futures and not their own. A *Future Orientation* was observed in 139 of the 353 cases (39%). Phrases such as "*take care of yourselves and you all stay strong. You keep doing your ministry*" (#304) indicate an orientation toward ensuring actions still occur after their departure.

Following *Future Orientation*, the theme of *Positive Regard for Others* might be expected to contribute to the image of humanity. Observations contributing to this theme were noted in 136 cases (39%). This theme included statements directed toward the victim survivors such as "*To the Wright family, I pray for you, please find peace in your heart. I know you may hate me for whatever reason, the Lord says hate no one. I hope you find peace in your heart. I know my words cannot help you, I truly mean what I say*" (#373).

As noted previously, of the 449 condemned inmates who were executed, 96 of them did not make a statement. While these 96 individuals were not part of the 353 cases used to derive percentages of cases (statements) for each theme, it is important to note that these inmates did comprise 21% of the total number of condemned inmates in this dissertation's original sample.

The final third-tier theme, *Present Humanization*, was only observed in 9% of the cases. With a total of 33 cases, this theme, which consists of statements such as "*But the person that committed that act is no longer here - I am*" (#270), focuses on the inmate's claim that he or she has actually changed. While this theme would appear to be the number one contributor to the overall humanity theme, one can see where self-professed humanity may not have the same impact as other themes identified by Hefflick (2005) and Vollum (2008). Anecdotally,

condemned inmates may be perceived by the public as merely attempting to present themselves in a positive light, projecting a positive image of themselves to create the impression that they have changed. Figure 2 provides a graphic depiction of the number of cases and references for each of the themes addressed in these findings.

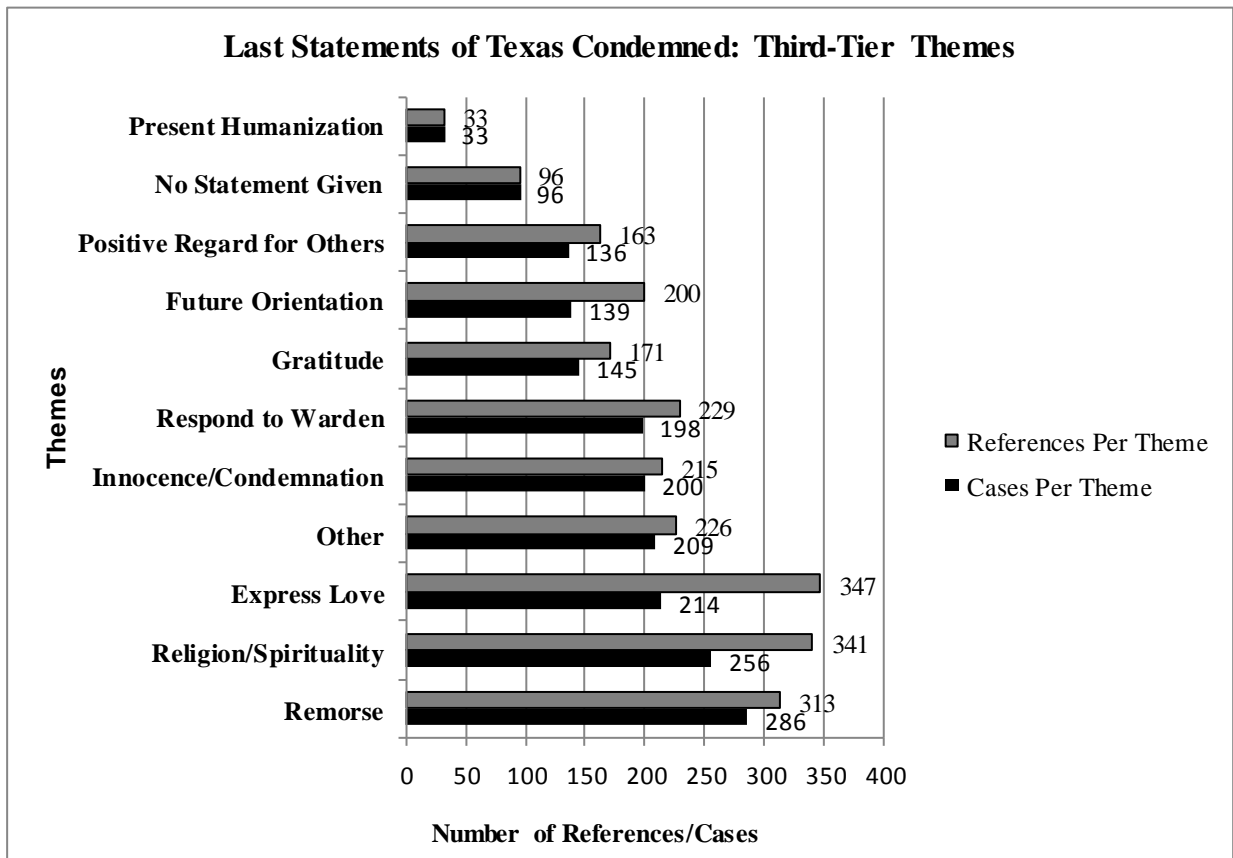


Figure 2. Third-Tier Themes of the Last Statements of Texas Condemned Inmates – Total References per Theme

Based on the description of humanity provided by Hefflick (2005) and Vollum (2008), this dissertation’s third-tier themes of *Remorse*, *Religion/Spirituality*, *Expressions of Love*, *Gratitude*, *Future Orientation*, and *Positive Regard for Others* all have factors that fall within the realm of displays of humanity.

CHAPTER FIVE: QUANTITATIVE METHODS AND DATA

Methods for Evaluating Effects of the Last Statements

Survey instruments seeking public opinion produce varying results depending on the type and format of the questions posed to the respondents. Public opinion surveys of the American public related to the death penalty traditionally ask straightforward questions such as “Are you in favor of the death penalty for a person convicted of murder?” (Gallup 2009a). They are often accompanied by additional questions related to issues such as fairness and innocence, yet are still straightforward individual questions that do not delve quite as deeply as factorial surveys into attitudes and judgment of the respondents. Factors such as the heinousness of the crime, inmate’s criminal history, and victim’s race are normally not included, allowing respondents to append circumstances, characteristics, or situations according to their imaginations, whether or not they correspond to “average” or “typical” death penalty cases. We do not know just what respondents have in mind when answering the question, versus the factorial survey, where we manipulate that very thing. This is evidenced by observed changes in death penalty support estimated in previous studies containing crimes of varying degrees of heinousness (Williams, Longmire, and Gulick 1988).

A simple assessment of American support of the death penalty is not the goal of this dissertation. The stated goal of this dissertation is to determine whether exposure to the demonstrated humanity contained in the last statements has an effect on American death penalty opinion, so this dissertation should logically simulate the most likely format for this exposure. Current public exposure to these statements is normally provided by newspaper or online Internet articles describing the crime and last statement of the inmates. The following excerpt provides an example of such an article:

Condemned prisoner Franklin Dewayne Alix was executed Tuesday evening for fatally shooting a Houston man during a robbery. Alix, 34, received lethal injection for the slaying of 23-year-old Eric Bridgeford, who interrupted Alix as he robbed the apartment of Bridgeford's sister. The sister also had been abducted and raped in what authorities said was part of a six-month series of crimes by Alix more than 11 years ago. The execution was the fifth this year in Texas, the nation's busiest capital punishment state. "I'm not the monster they painted me to be," Alix said from the death chamber gurney, saying he "messed up and made poor choice." He denied responsibility for several rapes and said he "did no drugs. "It is what it is," he said. "I've got peace in my heart." Seven minutes later, at 6:20 p.m., he was pronounced dead (Graczyk 2010).

The excerpt above was followed by additional verbiage addressing the witnesses in attendance, quotes from the defense, and additional factors related to the crime.

An assessment of the effects of last statements of condemned inmates on public opinion is enhanced by varying the circumstances associated with the crime, as this allows for the pairing of multiple degrees, or dimensions, of capital crimes with multiple dimensions of last statement content. Traditional survey methods do not allow for such a pairing, preventing the ability to measure how these separate dimensions impact the outcome variables. The factorial design survey does provide an optimal estimation of the effects of multiple dimensions, and has been chosen as the survey instrument design for this dissertation.

Last Statement Attributes

When addressing public opinion and the death penalty in America, many researchers point to differences in attitude and opinion based on race/ethnicity (Phillips 2008; Soss, Langbein, and Metelko 2003; Unnever and Cullen 2007, 2010). These differences are affected by the race of both the inmates and the survey respondents.

The TDCJ data indicate numerous combinations of race/ethnicity, age, and prior criminal record factors that are useful in the assembly of the surveys utilized for this dissertation.

Emulating the actual differences, and possible disparities, of the race/ethnicity, gender, age, and

prior criminal record interactions in the surveys provides data that extends beyond a simple attitude or judgment about the nature of the crime, possibly revealing any biases affecting death penalty opinion results among the respondents.

Factorial Survey Design

Factorial surveys were first introduced by Peter Rossi in 1951 (Rossi and Nock 1982). Since that time factorial design surveys have been used in applications similar to this dissertation (and in many other applications) with much success. Durham, Elrod, and Kinkade's (1996) study of public support for the death penalty used this method to elicit judgments concerning appropriate penalties for murderers who committed various levels of heinous crimes. Boots, Cochran, and Heide (2003) utilized the factorial survey design to measure death penalty preferences regarding juvenile, mentally incompetent, and mentally retarded capital inmates. Finally, Miller, Rossi, and Simpson's (1991) study finding that social factors prejudice opinions about felony punishments successfully used this method.

Nock and Guterbock (2010) describe factorial surveys as “substantive survey experiments about factors affecting a wide range of *judgments, decisions, or evaluations*” (p. 17; emphasis in original). There are three central questions, according to Nock and Guterbock (2010), answered by the factorial survey approach:

1. “What elements of information (factors) enter into judgments or evaluations?”
2. How much weight does each element receive?
3. How closely do people agree about 1) and 2)?” (p. 17).

The objects used to elicit answers to the above questions are vignettes composed of several dimensions, each consisting of different levels of values. The total possible combinations

of the values of each of these dimensions can be described as the “factorial object universe,” (Rossi and Nock 1982), also sometimes called the object or vignette universe. In this dissertation, the dimensions include the primary dimensions of capital offenses (Appendix A) and whether humanity is displayed by the condemned inmates (Appendix B). The six levels of offenses included in the capital crimes range from a high level of heinousness, indicated by the killing of the parents of a child in her presence before actually killing the child, to a low level of heinousness, indicated by being the driver of the getaway car during a robbery in which someone was killed. The displays of humanity have been separated into three levels, ranging from no statement given; to statements that contain high levels of remorse, expressions of love, and other characteristics of displays of humanity; and finally statements that show very few signs of the humanizing qualities thought to alter public opinion. In addition to the offense and last statement dimensions, inmate and victim race/ethnicity (White, Black, or Hispanic) and gender, inmate age (three ages to depict young, middle aged, or older), and the inmates’ prior criminal records are included (Appendix C). The following is an example of a vignette included in this dissertation:

A 63 year old white male with a prior murder conviction drove his friend to a gun store to rob it. While he was in the car, his friend shot and killed a white store employee. He was convicted of capital murder for his role in the killing and sentenced to death. His last words were “I would like to thank all my loved ones that are standing over there for all the kindness and support you have shown me over the years. Be strong. Do not hate, but learn from this experience. Don't be upset about my situation, because I am not. I am still faithful and I am still strong. Just give my love to everyone out there. Don't forget me and burn a candle for me when you can. I love you all.”

In the example vignette listed above, the crime had a low level of heinousness and the inmate displayed humanity in his last statement.

Wallander (2009), when discussing factorial survey design, writes that “by letting each of the dimensions included in the vignettes vary independently with respect to its levels, factor

orthogonality is obtained across dimensions in the vignette *universe*, which consists of all possible combinations of dimension levels” (p. 506; emphasis in original). In this dissertation, the factorial object universe is 7,290, as indicated in Table 3.

Table 3. Vignette Dimensions and Numbers of Levels

Dimension	Levels
Offense	6
Last Statement	15
Inmate Race/Ethnicity	3
Victim Race/Ethnicity	3
Inmate Age	3
Inmate Prior Criminal Record	3

$$\text{Factorial Object Universe} = 6 \times 15 \times 3 \times 3 \times 3 \times 3 = 7,290$$

Because of the large number of possibilities available in the object universe for this dissertation, a full set of vignettes cannot be shown to every respondent. Instead, each respondent was given a random sample of vignettes. Each level within the dimensions had equal probabilities of selection and was selected independently of one another. Nock and Guterbock (2010) note this method of random selection aids in preventing correlations among the dimensions and levels that are not commonly found in actual real-world situations. In this dissertation the offenses have been designed to eliminate the occurrence of unrealistic combinations of factors. All of the offender and victim personal characteristic possibilities, such as age and gender, are realistic in any randomly drawn combination. For example, all of the inmates are male and at least 23 years of age, enabling them to commit any of the six offenses. All of the last statements can apply to any combination of crime and personal characteristics included in the survey. References such as “I didn’t mean to kill her/him” that could be

mismatched with the offense were not used. The final step in ensuring no unrealistic vignettes were produced involved reading each vignette for realism.

Each respondent was asked to read his or her set of vignettes and respond to the following question: “Given everything we have told you about the offender, the crime, and the offender’s last words, how confident are you that society did the right thing by executing this person?” There are 10 available responses ranging from 1 – meaning the respondent has no confidence at all that society did the right thing, to 10 – meaning the respondent is completely convinced – 100% certain – the execution was the right thing to do. The respondent was asked to pick the number closest to his or her personal confidence that in the situation described, execution was the right thing to do.

Each survey began with two additional vignettes that were not used for this dissertation’s analysis. The purpose of the two additional vignettes was to allow the respondents to become familiar with the vignette and question format, prior to responding to the recorded vignette responses. Indications that the “warm-up” vignettes aided in accurate data collection were evident in the completed surveys containing corrected and write-in responses. Most of the corrections and write-ins were in response to the first two questions, and almost all of the respondents determined they merely needed to circle the correct response for the remaining ten vignettes, which were the vignettes recorded for this dissertation’s data analysis.

Survey Pretest

Prior to administering this survey to the selected sample, a pre-test was performed. The pre-test was conducted using 28 college students in a classroom environment similar to the actual survey administration environment. Upon conclusion of the pre-test survey, a focus group was

conducted to determine what problems or issues may have surfaced during the pretest process, and the pretest responses were analyzed to determine if there was a need to alter material within the object universe. The pre-test results indicated that the two sample vignettes preceding the ten recorded vignettes allowed for sufficient familiarity with the survey design, ten vignettes did not cause fatigue but did become repetitive once the respondents neared the end of the survey, and the average completion time was ten minutes. The pre-test respondents indicated they understood the directions, were able to understand each vignette, and did not identify any unrealistic scenarios. No major changes to survey were made as a result of this pretest.

Ethics and Protecting Human Rights

Institutional Review Board approval was obtained prior to administering any surveys to support this dissertation. The University of Central Florida (UCF) Institutional Review Board (IRB) approved the study on February 2, 2011 and designated the study as Exempt Human Research. A copy of the UCF IRB letter is found in Appendix E.

Survey Administration, Population, and Sample

A nationally representative sample was not practical for this dissertation, so the best option was to utilize a portion of the large number of students available among the University of Central Florida (UCF) student body of approximately 58,000 people. A large sample of this population was available in the various sociology and criminal justice courses that were accessible for this dissertation's survey administration. The Introduction to Sociology course, which provide the largest number of respondents, is part of the UCF General Education Program curricula, resulting in representation from nearly every degree program offered by UCF. There is no specific sample size of the population required when administering factorial surveys, because

these surveys are sampling judgments, not people. However, a large number of responses was desired for the survey to ensure the widest possible range of respondents among a student population, so 400 surveys were administered. The surveys were administered by the author of this dissertation to students participating in five separate Introduction to Sociology, Sociology or Murder, Urban Society, and Criminal Justice courses. The surveys were paper-based and handed out at the beginning of each class. Students who did not wish to participate did not have to do so. Due to the large number of students in each class, it was not possible to record how many opted out of completing the survey.

Introduction and Directions

Prior to beginning the survey, respondents were given clear instructions about the age requirements to take the survey (18 and older), purpose of the survey, what they should know about a research study, what they were being asked to do in the study, risks and benefits of the study, who to contact if questions arise, and how to contact the University Institutional Review Board. Following these instructions, the respondents were given clear directions for completing the survey. A copy of the informed consent letter explaining this dissertation's research is located in Appendix D.

Personal Data Questionnaire

To facilitate the comparison of how closely people agree about the factors that enter into their responses, and how much weight they applied to each, personal data was collected. Prior to providing responses to the vignette questions, common demographic characteristics similar to those gathered by national polling agencies were collected. The respondents were asked to provide their age, gender, race/ethnicity, political affiliation, and education level. In addition to

the standard data such as that collected by Gallup, this survey also asked questions to explore various other aspects that may influence death penalty opinions. To determine whether religion plays a role in death penalty opinions, the respondents were asked to provide their religious preference and frequency of attendance. The respondents were also asked if they had ever been the victim of a violent crime, and if someone very close to them had ever been the victim of a violent crime. How much exposure the American public currently has to these statements was a question deserving investigation, based on the current supposition that very few people are aware of the statements' existence, so the respondents were asked if they had ever read last statements of condemned inmates. In an effort determine if living in a death penalty jurisdiction impacts public opinion about this punishment, the respondents provided the city, state, or country where they have lived the longest. The final personal data question, "Are you in favor of the death penalty for a person convicted of murder?" was asked at the end of the survey. Placement of this question at the end of the vignettes was intended to prevent respondents from allowing their answer to this question to influence their subsequent responses to the vignette questions. If respondents answer that they are in favor of the death penalty prior to rating the vignettes, they may feel compelled to state that they feel strongly in every case that the person should have been executed, and life without parole (LWOP) would not be a viable option, merely to ensure they were sticking to their original response about their support of the death penalty.

Analyzing the Survey Results

Rossi and Berk (1997) write that a data analysis problem associated with vignette surveys is determining whether the vignette or respondent is the unit of analysis. The solution, they state, lies in the utilization of hierarchical modeling. Nock and Guterbock (2010) recognize that earlier

versions of factorial surveys were analyzed using ordinary least squares regression, and acknowledge this method appears to produce accurate results. However, as stated by Nock and Guterbock (2010), hierarchical linear modeling (HLM) can be used to estimate the data results by designating the vignettes as the level one or primary units of analysis clustered within the level 2 respondents. Additionally, interaction effects can be estimated to determine how closely people agree about the factors that enter into their responses and how much weight they applied to each (Nock and Guterbock, 2010).

Stata is the statistical software program utilized for the multilevel estimation requirements of this dissertation. The Stata commands utilized for this dissertation's models were *xtreg* and *xtlogit*, each of which will be covered in more detail in Chapters 6 and 7 of this dissertation. The use of Stata for this dissertation's data analysis is also advantageous because the same program was used to generate the factorial surveys.

Survey Data

Generating the Factorial Survey

The process for creating this dissertation's vignettes was created and generously shared by Professor Guillermina Jasso (2010). The first step in assembling the factorial survey was to create vignettes consisting of randomly selected variables. Ludwick *et al.* (2004) stress "the vignettes must be generated so that all levels of each independent variable have an equal probability of being included" (p. 229). The process began with the creation and naming of a Stata data set for each of the six vignette characteristics (offense, last statement, offender race, victim race, offender age, offender prior criminal record). To configure each vignette characteristic, the number of observations for each variable was entered into each data set. All

quantitative variable data sets included the correct values for each observation, such as 23, 45, and 63 for offender age. Binary variables were coded with values 0 and 1, and categorical variables were given values starting at zero, with the knowledge that these variables would be converted to dummy variables during recoding for analysis.

After creating the six data sets, a full factorial population of 7,290 vignettes was generated by crossing all of the data sets, using the Stata *cross* command. A unique ID was then generated for each vignette.

A total of 100 different vignette surveys consisting of twelve decks, or vignettes, were generated for this dissertation (two of the decks were used for the sample, or warm-up, vignettes). Nock and Guterbock (2010) provide a rule of thumb for determining the number of vignettes to present in each survey, suggesting that the number of vignettes should exceed the number of factors by at least one. Using ten vignettes meets this rule of thumb by exceeding the six factors by at least one, yet did not appear to cause respondent fatigue or boredom. Each survey was administered four times resulting in a total of 400 surveys. The reason for the administration of four of each version of the factorial surveys was to allow for a cross-comparison of responses. To generate the 100 surveys consisting of randomly selected vignettes, the Stata *sample* and *count* commands were utilized. During the random deck generation process a deck ID and vignette ID were also assigned. Utilizing the following Stata commands and repeating the process 100 times, 100 randomly generated decks were created.

- *use offense.dta, clear*
- *sample 12, count*
- *save sample1*
- *gen decked = 1*

- *gen vignumid = _n*

Figure 3 is an example of a randomly generated vignette deck created in Stata.

	deckid	vignumid	offense	offage	offrace	crimrec	vicrace	laststat	id
1.	1	1	2	0	1	2	2	6	5546
2.	1	2	4	0	0	2	1	12	4530
3.	1	3	2	1	1	1	2	11	6419
4.	1	4	3	0	1	1	1	12	5622
5.	1	5	2	1	2	0	2	7	3867
6.	1	6	1	1	1	1	1	9	6179
7.	1	7	2	0	1	2	1	0	361
8.	1	8	3	1	1	0	0	12	1086
9.	1	9	0	0	1	2	2	13	5329
10.	1	10	3	1	1	1	2	2	6634
11.	1	11	4	2	0	1	1	2	5108
12.	1	12	4	2	0	0	0	1	697

Figure 3. Sample Randomly Generated Vignette Deck

The randomly generated vignette decks were then used to build the factorial surveys. Each number located under the six variables corresponds to the number assigned for each level of each characteristic assigned during the data set creation. In the Figure 3, line 1 example, *offense 2* is “shot and killed a male off-duty police officer. The police officer was withdrawing funds from a drive-up automatic teller machine (ATM) when this offender approached him, made him withdraw more money, and then shot and killed him. He was sentenced to death for killing the police officer.” *Offage 0* is a “A 23 year old,” *offrace 1* is “black male,” *crimrec 2* is “with a prior murder conviction,” *vicrace 2* is “Hispanic male,” and *laststat 6* is “His last words were ‘Yes sir, I would. To the family, I would just like to apologize for your loss. I hope that you can forgive me. To my family and loved ones and friends, I thank all of you all for your support and I am sorry for the pain and hurt I have caused you. I love you all and I will see you on the other side. O.K. Warden.’ ” This statement is an actual Texas condemned inmate statement

selected due to its content identified during the qualitative analysis presented in chapter four.

Once these are pieced together, the vignette appears as follows:

A 23 year old black male with a prior murder conviction shot and killed a Hispanic male off-duty police officer. The police officer was withdrawing funds from a drive-up automatic teller machine (ATM) when this offender approached him, made him withdraw more money, and then shot and killed him. He was sentenced to death for killing the police officer. His last words were “Yes sir, I would. To the family, I would just like to apologize for your loss. I hope that you can forgive me. To my family and loved ones and friends, I thank all of you all for your support and I am sorry for the pain and hurt I have caused you. I love you all and I will see you on the other side. O.K. Warden.”

The assembled vignettes were then inserted into the survey following the personal data questions, resulting in a complete factorial survey. A sample factorial survey used in this study is included in Appendix F.

The final step in the data collection process was to enter the survey data in to Stata for analysis. The data were required to be in a format suitable for multilevel modeling. Because each vignette response is considered an independent assessment of a respondent’s judgment, each vignette is entered as a separate line of data, resulting in a total of 400 groups and 4000 observations.

Data Characteristics

The data characteristics for this dissertation include the vignette statistics and the statistical characteristics of respondent demographics and personal data. Table 4 provides an overview of the descriptive statistics for the vignette and respondent variables.

Table 4. Descriptive Statistics (D.S.) for Variables Used in the Estimation of the Effects of
 Condemned Offender Last Statements on Public Opinion

Variable	D.S.	S.D.	N
<i>Dependent Variables</i>			
Confidence Execution was Right Thing To Do (1-10)	6.75	2.91	3997
Believe LWOP Better Option (Yes/No)	.46	1.70	3961
<i>Vignette Variables</i>			
Last Statement			4000
Demonstrated Humanity	.52	-	2076
Did Not Demonstrate Humanity	.42	-	1696
Did Not Provide Statement	.06	-	228
Crime Heinousness	2.59	-	4000
Offender Age	-	-	4000
23 Years of Age	.32	-	1304
45 Years of Age	.34	-	1340
63 Years of Age	.34	-	1356
Offender Race/Ethnicity	-	-	4000
White	.32	-	1272
Black	.35	-	1400
Hispanic	.33	-	1328
Offender Has Prior Criminal Conviction	.66	-	4000
Victim Race/Ethnicity			4000
White	.33	-	1328
Black	.31	-	1240
Hispanic	.36	-	1432
<i>Respondent Background Variables</i>			
Respondent Age (18-49)	21.55	4.86	399
Respondent Female	.60	-	400
Respondent Race/Ethnicity	-	-	398
White (Reference Category)	.61	-	243
Black	.12	-	47
Hispanic	.23	-	91
Other	.04	-	17
Respondent Political Affiliation	-	-	398
Democrat (Reference Category)	.36	-	144
Republican	.26	-	104
Other	.38	-	150
Respondent Years of Education (12-18)	13.67	1.24	400
Respondent Religious Preference	-	-	395
Catholic (Reference Category)	.30	-	119
Protestant	.15	-	57
Other	.29	-	115
No Preference	.26	-	104
Respondent Religious Attendance (0-70)	15.23	22.29	400
Respondent Has Been Violent Crime Victim	.13	-	400
Respondent Knows Someone Very Close Who			
Has Been Violent Crime Victim	.42	-	400
Respondent Has Ever Read Last Statements	.25	-	400
Respondent from Death Penalty Jurisdiction	.92	-	390
Respondent Favors Death Penalty For Murder Convictions	.60	-	394

N=4000

Descriptive Statistics Analysis

An examination of the descriptive statistics in Table 4 reveals there were very few missing items in the survey responses, so listwise deletion was utilized to treat any missing data. As the name implies, listwise deletion, or complete case analysis, merely “deletes any observations that have missing data on any of the variables of interest. Only complete cases are used.” (Allison 2010). Allison (2002) presents two advantages of this approach when he writes that “it can be used for any kind of statistical analysis” and “no special computational methods are required” (p. 6).

When asked to express confidence that execution of the inmate in a vignette was the right thing to do, the respondents tended to lean toward feeling it was. Of the 10 available responses ranging from 1 – meaning the respondent has no confidence at all that society did the right thing, to 10 – meaning the respondent is completely convinced – 100% certain – that execution was the right thing to do, the respondents provided an average response close to 7. When asked whether life without parole would be a better option, the respondents were divided with close to a 50/50 split in their yes or no responses. The apparent contradiction between the number of respondents who were certain that execution was the right thing to do and the number who felt life without parole would be a better option is in line with Gallup poll results. Gallup (2010) reports they infrequently ask an additional death penalty question offering respondents the alternative choice of life in prison without any possibility of parole. When given this option, the public split roughly evenly, with 49% opting for the death penalty, and 46% choosing life without parole. This split also occurred in 2006, when Gallup last asked the question, resulting in 47% opting for the death penalty, and 48% choosing life without parole (Gallup 2006).

The majority of the vignette variables naturally have an even distribution due to the random generation allowing for equal chances of selection. On a scale of 1 to 6, crime heinousness averages 2.59, and offender age, offender race/ethnicity, and victim race/ethnicity all have close to a 33% distribution among their three possibilities. The offender having a prior criminal conviction appears 66% of the time, very close to the actual 65% of offenders in this dissertation who had felony convictions. The nature of the last statements has a varied distribution compared to the other vignette variables. This is due to the designation of 15 different statements including seven that demonstrate humanity, seven that do not demonstrate humanity, and one that includes no statement given. These designations result in 52% of the randomly selected vignette statements demonstrating humanity, 42% of the vignette statements not demonstrating humanity, and 6% of the vignettes indicating the inmate chose not to provide a statement.

The respondent age characteristics are indicative of a college population. The ages ranged from 18 to 49 years of age, with 21.5 years of age as the average. Almost 90% of the respondents were 25 years of age or younger, resulting in only 40 respondents who were over the age of 25.

Sixty percent of the respondents were female, 61% were white, 12% black, 23% Hispanic/Latino, and 4% identified as other race or ethnicity. When asked about political affiliation, 36% of the respondents identified themselves as Democrats, 26% identified with the Republican party, and 38% claimed other affiliations. The 38% of other affiliations is somewhat deceptive because “don’t know” was combined with “other” and “Independent,” and “don’t know” consisted of 60 of the 400 respondents. Seventy respondents were Independents and 16 were “other.”

The average respondent's years of education, a little over 1.5 years of college, is expected considering the majority of the respondents were students in introductory college courses. Thirty percent of the respondents are Catholic, 15% are Protestant, with 29% and 26% identifying as "other religion" or no preference respectively. Two-thirds of the respondents either do not attend religious services (31%) or only attend a few times a year (35%). Fourteen percent of the respondents attend religious services once or twice a month, and the same percentage attends at least once a week. Six percent of the respondents attend religious services more than once a week. The mean attendance rate for respondents was approximately 15 times per year.

Only 13% of the respondents have been victims of a violent crime, yet 42% know someone very close to them who has been a violent crime victim. A surprisingly high 25% of the respondents have read last statements of condemned inmates prior to this survey.

To determine whether spending the majority of one's life in a death penalty jurisdiction would influence death penalty opinion, the respondents were asked to include the city, state, or country where they have spent the majority of the lives. Ninety-two percent of the respondents were from a death penalty jurisdiction. This is not surprising, because the majority of the respondents are from the State of Florida, where the university is located.

An interesting respondent characteristic is the percentage of those who favor the death penalty for murder convictions (60%). Newport (2011) reports that the most recent death penalty poll indicates that 61% of Americans support the death penalty for persons convicted of murder. Obviously, student opinion as measured here mirrors general public opinion pretty closely, despite the common but erroneous presumption that college students are "more liberal" in their political views than the public at large.

CHAPTER SIX: CERTAINTY THAT EXECUTION WAS THE RIGHT THING TO DO

Hypothesis 1 – Exposure to last statements of condemned inmates who exhibit humanity in those statements decreases death penalty support.

This chapter presents the analyses of data that estimate the effects on death penalty support of exposure to last statements of condemned inmates who exhibit humanity in those statements. Specifically, this chapter addresses the likelihood of respondents' belief that execution was the right thing to do considering various vignette characteristics. To estimate this effect, Stata is utilized as the data analysis tool for conducting multilevel modeling of the factorial survey data.

Rossi and Berk (1997) posited that the vignette format is effectively a repeated measures design. This dissertation's factorial survey demonstrates these repeated measures through ten randomly selected vignettes per respondent. Rossi and Berk (1997) also noted that when using factorial surveys, a hierarchical model is implied, where the vignettes are nested within respondents. Nock and Guterbock (2010) expand on Rossi and Berk's (1997) writings by stating that "respondent-level measures are between-subjects factors, and when each of N respondents rates K vignettes, a data base includes NxK observations. Data analyses treat vignettes as primary units (level 1 units) of analysis clustered within respondents (level 2 Units)..." (p. 858). The hierarchical method used to estimate the effects on death penalty support of exposure to last statements of condemned inmates who exhibit humanity in those statements is the Stata *xtreg* multilevel model. Rabe-Hesketh and Skrondal (2008) recommend the *xtreg* model with maximum likelihood estimate option for estimating models such as the first one used in this dissertation.

Utilizing the Stata *xtreg* multilevel model with the maximum likelihood option, two different models were estimated. The first model estimates the effects of the various last statements of condemned inmates on death penalty opinion by estimating the main effects without considering possible interaction effects. The second model includes interaction effects between the level of crime heinousness and whether the inmates did not provide a statement or did not demonstrate humanity in their last statement. The premise for the interaction effect estimation is there is a possibility that an increase or decrease in heinousness could distort the effect of the demonstrations of humanity in the last statements.

Table 5 provides the maximum likelihood estimates (MLE)² from regressions of whether the respondent felt execution was the right thing to do, the vignette factors, and respondent characteristics. An analysis of the estimations follows Table 5.

² Maximum Likelihood Estimates (MLE) “are the values of the parameters that have the greatest likelihood (i.e., the *maximum likelihood*) of generating the observed sample of data if the assumptions of the model are true” (Long and Freese 2006:76; emphasis in original).

Table 5. Multilevel Model ML Estimates from Regressions of “Execution was the Right Thing to Do” on Vignette Factors and Respondent Characteristics.

	Model 1	Model 2
<i>Interaction Effects</i>		
Crime Heinousness and No Statement Given	-	-.066
Crime Heinousness and No Display of Humanity	-	-.044
<i>Vignette Variables</i>		
Last Statement		
Demonstrated Humanity (Reference Category)	-	-
Did Not Demonstrate Humanity	.005	.116
Did Not Provide Statement	.216	.386
Crime Heinousness	.558***	.579***
Offender Age		
23 Years of Age (Reference Category)	-	-
45 Years of Age	-.058	-.055
63 Years of Age	-.066	-.062
Offender Race/Ethnicity		
White (Reference Category)	-	-
Black	-.315***	-.311***
Hispanic	-.128	-.129
Offender Has Prior Criminal Conviction	.467***	.466***
Victim Race/Ethnicity		
White (Reference Category)	-	-
Black	-.064	-.059
Hispanic	-.068	-.065
<i>Respondent Background Variables</i>		
Respondent Age (18-49)	.002	.002
Respondent Female	-.235	-.236
Respondent Race/Ethnicity		
White (Reference Category)	-	-
Black	.713*	.712*
Hispanic	-.200	-.198
Other	-.057	-.059
Respondent Political Affiliation		
Democrat (Reference Category)	-	-
Republican	.487	.489
Other	.047	.045
Respondent Years of Education (12-18)	-.129	-.128
Respondent Religious Preference		
Catholic (Reference Category)	-	-
Protestant	.237	.236
Other	-.047	-.047
No Preference	.144	.145
Respondent Religious Attendance (0-70)	-.019***	-.019***

	Model 1	Model 2
Respondent Has Been Violent Crime Victim	.528	.529
Respondent Knows Someone Very Close Who Has Been Violent Crime Victim	-.077	-.078
Respondent Has Ever Read Last Statements	-.534**	-.536**
Respondent from Death Penalty Jurisdiction	-.006	-.003
Respondent Favors Death Penalty For Murder Convictions	2.580***	2.582***
LR Chi-squared	1256.15***	1258.29***

***p<.001; **p<.01; *p<.05 N=4000

The primary main effect to consider in both of the Table 5 models is whether exposure to last statements of condemned inmates who exhibit humanity in those statements decreases death penalty support. *There were no statistically significant results in either model to indicate any effect on death penalty opinion as a result of reading last statements demonstrating humanity.* A bivariate analysis of the last statement variables did not produce significant results either.

The level of heinousness of the crime did have an effect on the respondents' belief that execution was the right thing to do. As the level of heinousness increased, the belief that execution was right increased significantly (MLE= .56, p<.001). A bivariate analysis of crime heinousness and whether execution was the right thing to do was also statistically significant (.31, p<001). When additional control variables were added for the multivariate analysis, the effects of crime heinousness increased. The respondents, when judging the crime and other offender and victim characteristics, clearly felt that killing a child warranted the death penalty more than an individual who was merely sitting in a car when his (all of the inmates were male) passenger robbed a store and murdered the cashier.

Offender age had no bearing on respondent belief that execution was the right thing to do. When given the different ages of 23, 45, or 63, other factors within the vignettes weighed more

in the respondents' decision process. A bivariate analysis of offender age also failed to indicate any significant age effects.

The offender's race affected respondent belief that execution may not have been the right thing to do. If the offender was black, respondents were less likely to agree that execution was the right thing to do (MLE= $-.32$, $p < .001$). One hypothesis for this finding is college students have read or been told that the death penalty is racist and may therefore be circumspect when the offender is black. A bivariate analysis of offender race did not indicate any significant effects, indicating that the addition of the other variables included in the vignettes, such as race of the victim, prior criminal record, and heinousness of the crime, may have painted a picture that suggests the black offender should not have been executed. The latest death penalty poll conducted by Gallup (2010) indicates that 36% of those polled believe the death penalty is applied unfairly today. Fifty-eight percent feel it is applied fairly and 7% have no opinion.

If a convicted murderer had a prior criminal conviction, the respondents were more likely to feel that execution was the right thing to do (MLE= $.47$, $p < .001$). A bivariate analysis also indicated a strong relationship between prior criminal convictions and the feeling that execution was the right thing to do (-31.02 , $p < .001$). This finding is logical considering most United States death penalty jurisdictions have some form of aggravating circumstance related to previous murder or felony convictions. Eighteen jurisdictions consider a previous conviction for first- or second-degree murder as aggravating circumstances or death-eligible crimes, and the majority of the death penalty jurisdictions include various forms of previous felony convictions that make murder a death-eligible crime (Colyer and Bohm 2012).

Victim race/ethnicity had no effect on the respondents' feeling that execution was the right thing to do. There were no significant effects indicated by bivariate analysis or multilevel modeling.

Various respondent characteristics were evaluated to determine if controlling for various demographic or personal characteristics affected estimated respondent opinions about the death penalty. When estimated using multilevel modeling, respondent age and gender had no significant effect on respondent belief that execution was the right thing to do. Bivariate analyses of respondent age and gender did indicate a positive relationship between respondent age (.03, $p < .05$), respondent gender (3.37, $p < .001$), and certainty that execution was the right thing to do. The bivariate analyses indicate that, when additional controls have not been added, respondents are more likely to support the death penalty as their age increases, and females are much more likely to support the death penalty than males.

When compared to white respondents, black respondents in this study were more likely to agree that execution was the right thing to do (MLE = .71, $p < .05$). This finding is contrary to standard survey results estimating death penalty support among American blacks, as noted in Chapter 3. The bivariate analysis of this relationship also indicates black respondents are more likely than white respondents to believe that execution was the right thing to do, given the circumstances in the vignettes (2.20, $p < .05$). Twelve percent of this dissertation's survey respondents self-identified as black (47 respondents), and only 30% (14 respondents) indicated they support the death penalty when asked if they support this form of punishment for inmates convicted of murder. An analysis of the mean responses provided by black respondents helps to explain these findings. Of the 33 black respondents that indicated they do not support the death penalty, the average confidence level that society did the right thing by executing the offenders

was 5.82 on a scale of 1 to 10. The average response for the black respondents who indicated they support the death penalty was 6.84, a difference of only 1.02 between the groups, yet a significantly larger percentage of respondents, 70%, are in the group of respondents indicating they do not support the death penalty. Two of the black respondents who indicated they do not support the death penalty circled all 10s, indicating 100% confidence that we did the right thing by executing this person. When black respondents indicated their confidence that execution was the right thing to do, the mean response when the offender was white was 6.67, when the offender was black the mean response was 6.13, and the mean response for Hispanic offenders was 6.63. Similarly, white respondents also showed little variance among their mean responses that execution was the right thing to do based on race or ethnicity, with a mean response of 7.05 when the offender was white, 6.87 when the offender was black, and 6.93 when the offender was Hispanic. Hispanic respondents indicated almost no variance in their confidence that execution was the right thing to do when considering offender race or ethnicity, with mean responses of 6.26 when the offender was white, 6.36 when the offender was black, and 6.37 when the offender was Hispanic. As stated above, the maximum likelihood estimates (MLE) from regressions of whether the respondent felt execution was the right thing to do indicated that if the offender was black, respondents were less likely to agree that execution was the right thing to do (MLE= -.32, $p < .001$). The mean responses reinforce this finding, indicating that both blacks and whites were more confident in executing white offenders than black offenders.

Respondent political affiliation, years of education, and religious preference had no significant effect on the respondents' belief that execution was the right thing to do. However, the frequency of respondent religious service attendance did have a statically significant impact on the belief that execution was the right thing to do (MLE= -.02, $p < .001$). A bivariate analysis of

religious attendance and the certainty that execution was right produced the same results as the regression model ($-.02, p < .001$), indicating that other variables did not affect the influence religious attendance has on respondent judgment. The more frequently the respondents reported attending religious services, the less confident they were that execution was right.

Being a victim of a violent crime did not play a role in the respondents' belief that execution was the right thing to do. Most of the respondents (87%) have not been violent crime victims, but over 40% know someone close to them who has. This dissertation's survey results indicate that violent crime is not a predictor for support or opposition of the death penalty for murder.

An interesting finding related to the primary purpose of this dissertation is the effect of prior exposure to last statements of condemned inmates on the respondents' belief that execution was the right thing to do. Respondents who have ever read a condemned inmate's last statement prior to responding to this dissertation's survey were less likely to feel that execution was the right thing to do ($MLE = -.53, p < .01$). Twenty-five percent of the respondents indicated previous exposure to the last statements of condemned inmates. While there are no previous studies addressing who in America reads the last statements of condemned inmates, one can logically speculate that these individuals most likely have an interest in the death penalty, and that this interest is very possibly due to an anti-death penalty stance. Given this assumption, individuals who have previous exposure to the last statements of condemned inmates would be less likely to believe that execution is the right thing to do in most circumstances. Another consideration is the influence of the other vignette variables on the judgment of the persons who indicate previous exposure to last statements of condemned inmates. A bivariate analysis of those who have previously read last statements and their judgments that execution was the right thing to do did

not produce any significant results. Individuals who have read last statements may pay more attention to all of the factors presented in the vignettes due to a familiarity with the format, which mirrors the type of statement these individuals may have previously encountered in written news media.

The set of independent variables utilized for Model 1 does a good job of predicting whether respondents will believe execution was the right thing to do, as indicated by the LR chi-square value of 1256.15 ($p < .001$).

In an attempt to estimate whether respondents from death penalty jurisdictions are more likely to believe that execution is the right thing to do, the respondents were asked to provide the city and state, or country if not originally from the United States, where they have spent the majority of their lives. Ninety-two percent of the respondents were from an area that utilizes the death penalty. The multivariate analysis of the effect of living in a death penalty jurisdiction on the belief that execution was the right thing to do produced no significant effects. This is most likely a result of the majority of respondents reporting they have spent the longest periods of their lives living in death penalty jurisdictions, resulting in very little variance among the respondents in this area.

Not surprisingly, respondents who indicated they support the death penalty for inmates convicted of murder, 60% of the sample, are more likely to believe strongly that execution was the right thing to do (MLE= 2.58, $p < .001$).

A possible concern associated with the vignettes generated for this dissertation's survey is whether the varying levels of heinousness have a push-pull effect on respondent opinion related to the humanity demonstrated in the last statements of condemned inmates. To ensure there are no additional effects that Stata multilevel *xtnest* Model 1 did not identify, an additional

model including interaction effects was generated. For Model 2 in Table 5 above, the interaction effects added to the Model 1 data were the interactions of the level of heinousness and a condemned inmate who provided no statement, and the interaction effects of the level of heinousness and a condemned inmate who provided a statement that did not contain demonstrations of humanity. Neither interaction estimate produced a significant effect on the results of the multilevel analyses, and the significant effects identified in Model 1 did not change substantively. Including the interaction effect in Model 2 created a 2.14 change in LR chi-square, resulting in a slight improvement in model fit (1258.29, $p < .001$).

Fifty-two respondents gave the same confidence rating to every single vignette they rated, regardless of the vignette characteristics; these, then, are respondents who evidently believe that execution is either never the right thing to do, or always is. The personal characteristics of the 52 respondents who showed no variance in their responses were analyzed to determine if there were any specific factors that might contribute to their certainty that execution is always right or always wrong. Table 6 provides the personal characteristics of these respondents.

Table 6. Descriptive Statistics for Personal Characteristics of Respondents Who Showed No Variance When Judging Whether Execution Was Right or Wrong.

Variable	D.S.	S.D.
Respondent Age (18-49)	22.52	5.78
Respondent Female	.58	
Respondent Race/Ethnicity	-	-
White (Reference Category)	.59	-
Black	.12	-
Hispanic	.27	-
Other	.02	-
Respondent Political Affiliation	-	-
Democrat (Reference Category)	.41	-

Variable	D.S.	S.D.
Republican	.25	-
Other	.34	-
Respondent Years of Education (12-18)	13.83	1.29
Respondent Religious Preference	-	-
Catholic (Reference Category)	.29	-
Protestant	.19	-
Other	.19	-
No Preference	.33	-
Respondent Religious Attendance (0-70)	17.63	25.73
Respondent Has Been Violent Crime Victim	.06	-
Respondent Knows Someone Very Close Who Has Been Violent Crime Victim	.48	-
Respondent Has Ever Read Last Statements	.17	-
Respondent from Death Penalty Jurisdiction	.94	-
Respondent Favors Death Penalty For Murder Convictions	.40	-

N=52

A review of Table 6 shows that the majority of the descriptive statistics are similar to those of the entire sample (Table 4). Remarkable numerical differences between the respondents who showed no variance and the total survey respondent sample are minimal. Twenty-nine percent of the total survey respondents identified “other” as their religious preference, but only 19% of the respondents who showed no variance in their response identify with that religious preference. A bivariate analysis indicated no significant differences in these two groups.

Another noticeable difference between the total survey respondent sample and those who showed no variance in their responses was among those respondents who indicated they have been victims of a violent crime. Thirteen percent of the total survey respondent sample stated they have been victims of a violent crime, compared to only 6% of the respondents who showed no variability in their responses. A bivariate analysis of these two groups indicates a significant difference (2.07, $p < .04$) when addressing this survey question, suggesting that those who have

not been victims of a violent crime are more likely to be absolutely sure of their opinions about capital punishment.

The largest difference between the total survey respondent sample and those who showed no variance in their responses is found in responses to support for the death penalty. While 60% of the total survey respondent sample indicated they favor of the death penalty for a person convicted of murder, only 40% of the respondents who showed no variance felt that way. A bivariate analysis of these two groups also indicated a significant difference (3.07, $p < .002$) among them when answering this survey question, suggesting that a lower percentage of support for the death penalty increased the surety that the death penalty is always wrong.

The certainty demonstrated by the 52 respondents addressed above is interesting, because it lets us know that the last statements of condemned offenders may not have an impact on some people regardless of what the statement demonstrates. These individuals will most likely not even read last statements they encounter, because statements will not change their firm belief about the death penalty.

When looking at the subset of respondents who showed no variability in their responses, a variety of analytic strategies were employed to determine if their responses impacted the overall results. None of the analyses produced any significant variances from the overall survey results. The point of the various analytic strategies was to determine if removing the subsets of respondents who either favored or opposed the death penalty in all cases distorted the survey results, but this was not indicated in any of the analyses, and thus not useful to this dissertation. Presumably, a respondent sample representative of the United States population would also contain a percentage of individuals who show indifference to the characteristics in the last statements of condemned offenders, and these respondents would not be removed from the

sample. There will most likely be respondents in any similar study who do not respond to changes in survey characteristics due to their strong beliefs concerning the death penalty, so including them in this study possibly adds to a realistic picture of what the results of a more representative study would indicate.

Another consideration, when evaluating the power of the last statements of condemned inmates to influence death penalty public opinion, should be if the last statements have larger effects on respondents who indicate they support the death penalty for inmates convicted of murder, compared to those who indicate they do not, when estimated separately. Because Table 5 includes all respondents, both those who do and those who do not support the death penalty for persons convicted of murder, we are assuming the interactions of the variables have the same effects on each group of respondents. It could be beneficial to know if the effects of the variables are different for the two groups. Similar to the analyses performed to estimate the effects of the subsets who displayed no variance in their response, none of the analyses of those who support or do not support the death penalty produced any significant variances from the overall survey results, and thus were not included in this dissertation's survey results.

In addition to analyzing the effects of the last statements of condemned inmates through regression analyses, it is helpful to focus specifically on how the respondents were influenced by the statements that contain characteristics of humanity. Did a statement designed to demonstrate characteristics of humanity generate larger numbers of responses indicating execution might not have been the right thing to do? To further examine this dissertation's first hypothesis, statements that display the characteristics of humanity identified in Chapter 4 should draw larger numbers of respondents who indicate they are not confident society did the right thing by executing this person. As stated above, the statements were separated into three levels: no

statement given; statements that demonstrate characteristics of humanity; and statements that do not express characteristics of humanity. If this dissertation's first hypothesis is correct, one should expect to see higher numbers of responses indicating that execution was not the right thing to do if the condemned inmate provided a statement that exhibited the characteristics of humanity. Based on the analysis presented in Chapter 4, statements that include expressions of high levels of remorse, expressions of love, positive references to religion or spirituality, an orientation to future activities or well-being, gratitude, and positive regard for others are considered to demonstrate characteristics of humanity.

The statements were not designed to be ordinal, but clearly some of the statements contain more elements of humanity than others, as indicated by the statement length and variety of characteristics of humanity. Similarly, some of the statements designed to contain few signs of humanity could be considered more inflammatory than others. The nominal nature of these statements prevents an analysis of how respondents reacted to a statement considered to be the most humanity-laden, so a comparison of the responses is analyzed to determine which statements, if any, appeared to have the largest effect. Table 7 provides the number of responses to each of the last statements of the condemned inmates used in this dissertation's survey.

Table 7. Responses to Last Statements When Judging Whether Execution was the Right Thing to Do.

Execution Was The Right Thing To Do	Last Statement														
	No Statement	Demonstrates Humanity							Does Not Demonstrate Humanity						
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	22 9.6%	26 12.3%	19 7.3%	19 8.3%	36 11.4%	32 12.2%	24 8.1%	16 5.8%	24 11.0%	30 9.4%	24 9.4%	15 6.3%	22 7.9%	32 10.4%	24 8.3%
2	4 1.8%	4 1.9%	8 3.1%	5 2.2%	11 3.5%	4 1.5%	8 2.7%	3 1.1%	12 6.0%	9 2.8%	6 2.4%	15 6.3%	4 1.4%	12 3.9%	16 5.5%
3	11 4.8%	6 2.8%	9 3.5%	8 3.5%	11 3.5%	15 5.7%	16 5.4%	12 4.3%	9 4.0%	19 6.0%	8 3.1%	17 7.2%	7 2.5%	18 5.8%	13 4.5%
4	14 6.1%	8 3.8%	17 6.5%	18 7.9%	19 6.0%	27 10.3%	16 5.4%	13 4.7%	17 8.0%	17 5.3%	16 6.3%	18 7.6%	9 3.2%	25 8.1%	19 6.6%
5	18 7.9%	20 9.5%	28 10.8%	23 10.0%	18 5.7%	18 6.9%	19 6.4%	26 9.4%	17 8.0%	34 10.7%	21 8.2%	21 8.9%	13 4.7%	35 11.4%	18 6.2%
6	15 6.6%	14 6.6%	22 8.5%	23 10.0%	23 7.3%	28 10.7%	24 8.1%	30 10.9%	20 9.0%	25 7.8%	22 8.6%	20 8.4%	16 5.8%	37 12.0%	35 12.1%
7	22 9.6%	17 8.1%	24 9.2%	22 9.6%	37 11.7%	20 7.6%	45 15.3%	35 12.7%	22 10.0%	33 10.3%	33 12.9%	16 6.8%	21 7.6%	21 6.8%	32 11.0%

Execution Was The Right Thing To Do	Last Statement														
	No Statement	Demonstrates Humanity							Does Not Demonstrate Humanity						
		1	2	3	4	5	6	7	8	9	10	11	12	13	14
8	34 14.9%	33 15.6%	45 17.3%	34 14.8%	58 18.4%	29 11.1%	50 16.9%	40 14.5%	35 16.0%	44 13.8%	41 16.1%	34 14.3%	36 13.0%	55 17.9%	37 12.8%
9	33 14.5%	23 10.9%	28 10.8%	26 11.4%	36 11.4%	30 11.5%	21 7.1%	26 9.4%	19 9.0%	35 11.0%	32 12.5%	27 11.4%	29 10.5%	25 8.1%	33 11.4%
10	55 24.1%	60 28.4%	60 23.1%	51 22.3%	66 21.0%	59 22.5%	72 24.4%	75 27.2%	40 19.0%	73 22.9%	52 20.4%	54 22.8%	120 43.3%	48 15.6%	63 21.7%
Total Number of Times Statement Appeared in Survey Vignettes	228	211	260	229	315	262	295	276	215	319	255	237	277	308	290
Mean Certainty Execution Was The Right Thing To Do	6.89	6.91	6.85	6.76	6.67	6.42	6.83	7.13	6.29	6.65	6.78	6.58	7.74	6.17	6.61

N=4000

Table 7 indicates that no one survey statement demonstrating characteristics of humanity stands out very far above the others. Inmates who did not provide a statement elicited a high amount of confidence that society did the right thing, presumably due to not providing anything that would alter the current death penalty opinion of the respondents, or possibly increasing support due to not honoring the death penalty ritual of providing last statements. Most important when looking at all of the survey statements that contain humanity is the lack of variance in the effect they had on the respondents. Respondents generally gave all of these statements the same approximate weight, ranging from 6.42 to 7.13, when judging whether execution was just in each case. The survey statement exhibiting humanity that elicited the highest amount of confidence that society did the right thing, measured by the 7.13 average level of confidence, was survey statement number 8. Survey statement number 8 offers the following demonstration of characteristics of humanity: *“Yes. Connie, Nanny, Bea, Kathy and Richard - I love you all and I thank you all very much for supporting me with your love. In the name of Jesus, I am sorry for the pain I caused you all. I am sorry. Gilbert didn't deserve to die and I want you all to know I am sorry. I pray that the good Lord will give you all peace. Okay.”* This survey statement demonstrates the characteristics of expressions of love, gratitude, positive regard for others, religion, and remorse. The survey statement exhibiting humanity that elicited the lowest amount of confidence that society did the right thing, measured by the 6.42 average level of confidence, was survey statement number 6. This statement was the longest and contained the largest number of characteristics demonstrating humanity: *“Yes. I would like to address the victim's family. I received your poem and I am very grateful for your forgiveness. I still want to ask for it anyway. I have Jesus in my heart and I am sorry for any pain I caused you all. Thank you for your forgiveness. I am sorry. Ashlee, Pam -- I am going to miss you all. I love you all. Give everybody*

my love. Give everybody my love, O.K.? Mother, James, Justin, Corey, Brent, grand-babies and Daddy - I love you Pam. I love you Ashlee, Pammy and Irene. I will see you all on the other side. Couple friends on death row who have helped me; Shy Town and Crazy Jay...I love you all and for all your support. Uncle Ray, too. I am saved and I am going home, O.K.? You all stay strong. You all stay strong. That is all.” This statement demonstrates the characteristics of expressions of love, gratitude, positive regard for others, religion, remorse, and forgiveness.

The difference between survey statements 6 and 8 is primarily the length, which could be a factor in generating the lowest amount of doubt about the confidence that execution was the right thing to do.

To determine if the survey statements that demonstrated characteristics of humanity have an influence on confidence that execution was the right thing to do, they must be compared to the statements that do not demonstrate characteristics of humanity. Table 7 indicates a larger degree of variance in respondent confidence that execution was the right thing to do among the survey statements that do not demonstrate humanity (6.17 - 7.74). The statement not exhibiting humanity that contributed to the largest number of responses indicating confidence that we did the right thing was survey statement number 13: *“Well, I don't have anything to say. I am just sorry about what I did to Mr. Peters. That's all.”* In this example, the inmate does offer a statement, but the statement is that he has nothing to say. He does offer an apology, which is considered a characteristic of demonstrations of humanity, but offers nothing further. So, interestingly, it appears that stating one has nothing to say is equivalent to saying nothing at all.

In contrast to the respondents' judgment concerning the inmate's announcement that he has nothing to say, two survey statements, numbers 9 and 14, had the lowest numbers of responses indicating the executions were just. Survey statement number 9 could feasibly turn the

reader against the inmate due to the following verbiage: “*Yeah. The only statement I want to make is that I am an innocent man - convicted of a crime I did not commit. I have been persecuted for 12 years for something I did not do. From God's dust I came and to dust I will return - so the earth shall become my throne. I gotta go, road dog. I love you Gabby. [Remaining portion of statement omitted due to profanity.]*” Survey statement number 14 is less inflammatory, but presumably not endearing to the reader: “*Yes. My last statement. I was wrongfully convicted of this crime against Michael Watkins and James Williams on 10th Street on August 31, 1993. I got convicted on a false confession because I never admitted to it, but my lawyer did not put this out to the jury. I did not kill those drug dealers. I send love to my family and friends; my east side family and friends. I am being real with the real. That's all that counts in my heart. I will see you later. That's it.*” There is one characteristic in survey statements 9 and 14 that were not contained in any of the other survey statements designed to not contain demonstrations of humanity: claims of innocence. None of the other survey statements contain claims of innocence, and these two statements containing claims of innocence were intended to show a lack of remorse to the respondents. Conversely, it is possible that the respondents who read these last statements felt that anyone who would still claim their innocence moments before their death may actually be innocent, so the confidence that execution as the right thing to do decreased. The inmate who provided survey statement 14 also stated that he killed drug dealers, and most respondents are most likely not going to feel very passionate about vindicating the murder of people who sell illegal drugs.

This chapter addressed this dissertation’s survey respondents’ beliefs that execution was the right thing to do based on the various characteristics provided in each vignette. The next

chapter examines respondent beliefs that life without parole may be a better option than execution, considering the same vignette characteristics utilized for this chapter's analyses.

CHAPTER SEVEN: LIFE WITHOUT PAROLE IS A BETTER OPTION

Hypothesis 2 – Exposure to last statements of condemned inmates who exhibit humanity in those statements increases support for life without parole as an alternative punishment.

This chapter presents analyses of data that estimate the effects on death penalty support and exposure to last statements of condemned inmates who exhibit humanity in those statements. Specifically, this chapter addresses the odds that the respondents will be more likely to support a sentence of life without parole (LWOP), rather than a death sentence, considering various vignette characteristics. To estimate this effect, Stata is utilized as the data analysis tool for conducting multilevel modeling of the factorial survey data intended to estimate this dissertation's second hypothesis.

When estimating logistic random intercept models, Rabe-Hesketh and Skondral (2008) recommend the Stata *xtlogit* model, due to its similarity to the *xtreg* command for fitting the corresponding linear model. This model helps adjust for the fact that individual observations may be correlated, and allows for those types of correlations over repeated observations for each person, keeping standard errors correct. This analysis uses the *or* option to obtain exponentiated regression coefficients, and are interpreted as odds ratios³. Table 8 provides the odds ratios from regressions of whether the respondents believe that a sentence of life without parole, where there

³ The odds ratios analyzed in this chapter differ from the regression coefficients analyzed in the previous chapter. In this dissertation the odds ratios compare the probability of two groups indicating the same level of judgment that LWOP is a better option than death, with an odds ratio of 1 indicating the two groups have equal outcomes. An odds ratio greater than 1 indicates the respondents were more likely to favor LWOP, and an odds ratio less than 1 indicates the respondents were less likely to favor the LWOP alternative. The regression coefficients analyzed in the previous chapter represent the rate of change in certainty that execution was the right thing to do as a function of changes in the vignette variables and respondent characteristics (slopes and intercept)(Allison 1999).

is absolutely no chance the offender will ever receive parole, would have been a more just punishment. An analysis of the estimations follows Table 8.

Table 8. Multilevel Model OR Estimates from Regressions of “Believe Life Without Parole (LWOP) Would be a Better Option” on Vignette Factors and Respondent Characteristics.

	Model 1	Model 2
<i>Interaction Effects</i>		
Crime Heinousness and No Statement Given	-	.758*
Crime Heinousness and No Display of Humanity	-	1.051
<i>Vignette Variables</i>		
Last Statement		
Demonstrated Humanity (Reference Category)	-	-
Did Not Demonstrate Humanity	1.021	.904
Did Not Provide Statement	.768	1.49
Crime Heinousness (1-6)	.609***	.604***
Offender Age		
23 Years of Age (Reference Category)	-	-
45 Years of Age	1.009	1.016
63 Years of Age	.786*	.782*
Offender Race/Ethnicity		
White (Reference Category)	-	-
Black	1.189	1.194
Hispanic	1.171	1.169
Offender Has Prior Criminal Conviction	.679***	.685***
Victim Race/Ethnicity		
White (Reference Category)	-	-
Black	.837	.830
Hispanic	.952	.930
<i>Respondent Background Variables</i>		
Respondent Age (18-49)	1.041	1.041
Respondent Female	1.350	1.355
Respondent Race/Ethnicity		
White (Reference Category)	-	-
Black	1.102	1.104
Hispanic	.812	.810
Other	1.464	1.480
Respondent Political Affiliation		
Democrat (Reference Category)	-	-
Republican	.928	.930
Other	1.386	1.399
Respondent Years of Education (12-18)	1.040	1.038

	Model 1	Model 2
Respondent Religious Preference		
Catholic (Reference Category)	-	-
Protestant	.337**	.334**
Other	.594	.592
No Preference	.652	.647
Respondent Religious Attendance	1.021***	1.022***
Respondent Has Been Violent Crime Victim	.558	.560
Respondent Knows Someone Very Close Who Has Been Violent Crime Victim	1.047	1.042
Respondent Has Ever Read Last Statements	1.874*	1.876*
Respondent from Death Penalty Jurisdiction	1.138	1.155
Respondent Favors Death Penalty For Murder Convictions	.044***	.044***
Wald Chi-square	355.38***	356.97***

***p<.001; **p<.01; *p<.05 N=4000

Similar to the Chapter 6 analysis of respondent belief that execution is the right thing to do, condemned inmates who did not provide a statement exhibiting humanity, or provided no statement at all, do not appear to have a significant effect on respondent belief that LWOP could be a just punishment for the inmates portrayed in this dissertation’s survey vignettes.

When given the option of LWOP, respondents are much less likely to support this option as the level of heinousness increased (.61, p<.001). Similar to the respondent opinions when evaluating whether execution was the right thing to do, respondents to this dissertation’s survey clearly believe that an individual who killed a child was less deserving of LWOP than an individual who was merely sitting in a car when his passenger robbed a store and murdered the cashier. A bivariate analysis of this correlation also indicated that crime heinousness impacted respondent beliefs that LWOP was a less just punishment than execution (170.18, p<.001).

Offender age had no significant effect on respondent opinion concerning whether execution was the right thing to do, but that is not the case when considering whether LWOP is a

better option. In contrast, when compared to 24 year old inmates as a reference, respondents feel that 63 year old inmates were less deserving of LWOP (.79, $p < .05$). This may be due to the assumption that an inmate who is 63 years of age will spend very little prison time compared to a 23 year old inmate, who could realistically spend 40 or more years in prison paying for their crime.

Offender race/ethnicity did not have a significant effect on respondent opinions about LWOP as an alternative sentence. This is in contrast to the significant effect (-.32, $p < .001$) that a black offender had on respondent belief that execution was the right thing to do.

Each inmate's prior criminal record had a significant effect on respondent opinion that LWOP would be a more just punishment (.68, $p < .001$). Respondents to this dissertation's survey believe that inmates who had a prior criminal record are much less deserving of life without parole than an offender who had no prior criminal record. This relationship was also indicated in a bivariate analysis of the offender's prior criminal record and respondent opinion that LWOP would be a more just punishment than execution (3.93, $p < .05$). As stated in Chapter 6, this result is expected considering the majority of United States death penalty jurisdictions consider prior felony or murder conviction to be aggravating circumstances or death-eligible factors.

The victim's race/ethnicity had no significant effect on respondent belief that LWOP may be a more just punishment. Likewise, respondent age, gender, race/ethnicity, political affiliation, and respondent education level had no significant effect on respondent belief about LWOP as an alternative to execution.

Protestants, when compared to Catholics, are much less likely to support LWOP as a more just punishment for inmates convicted of murder (.34, $p < .01$). Respondents who attend religious services regularly tend to be more in favor of LWOP as a just punishment for murder

(1.02, $P < .001$). As the frequency of religious service attendance increases, respondents are more likely to support LWOP as a just alternative to execution for condemned inmates. Both of these findings are in line with the 2004 Gallup poll (the most recent year they asked the questions about religious affiliation and church attendance) results indicating that Protestants are more likely than Catholics to support the death penalty, and those who attend church services more frequently are less likely to support the death penalty (Carroll 2004).

Respondents who have ever read condemned inmates' last statements prior to responding to this dissertation's survey are much more likely than respondents who had not been previously exposed to any last statements of condemned inmates to feel LWOP is a just punishment for convicted murderers (1.88, $p < .05$).

Respondents who indicated they support the death penalty for inmates convicted of murder, 60% of the sample, are less likely to believe that LWOP is a just punishment for condemned inmates (.04, $p < .001$). As previously stated, the question asking the respondents whether they support the death penalty for inmates convicted of murder was asked at the conclusion of this dissertation's survey, so it can be assumed that the response to this question had very little influence on responses to preceding questions about LWOP being a just sentence.

The set of independent variables utilized for Model 1 does a good job of predicting whether respondents will believe execution was the right thing to do, as indicated by the Wald chi-square value of 355.38 ($p < .001$).

Chapter 6 addressed the concern of whether the varying levels of heinousness have a push-pull effect on respondent opinion related to the humanity demonstrated in the last statements of condemned inmates. Similar to the previous chapter, it would be interesting to know if there are any interactions that the Stata multilevel *xtlogit* model does not identify. For

Model 2 in Table 8 above, the interaction effects added to the Model 1 data were the interactions of the level of heinousness and condemned inmates who provided no statement or statements that did not contain demonstrations of humanity.

In Table 8, Model 2, the interaction effect between the level of crime heinousness and no statement given is significant (.76, $p < .05$). The interaction effect for the level of crime heinousness and no demonstration of humanity is not significant. Since showing humanity in the last statement is the reference category, the effect of crime heinousness in case of humanity is .60 (the coefficient for crime heinousness; $p < .001$). Because the interaction effect between heinousness and no display of humanity is not significant, we have to conclude that the effect of heinousness on support of LWOP is the same whether the inmates show humanity or not. However, it is different if no statement is given. In order to determine the effect of crime heinousness in case there was no last statement, the main effect of crime heinousness is multiplied by the interaction effect ($.60 \times .76 = .46$, $p < .001$). Thus, the effect of heinousness is lower in the case when no statement is given as compared to any statement given. Simply stated, the presence of *any* last statement by the condemned inmates tempered the significant effects of the level of crime heinousness, regardless of whether the statements contained demonstrations of humanity. Respondents are more likely to support LWOP for condemned inmates who provide any statement than they are to support condemned inmates who make no statement at all.

This finding reinforces the Chapter 6 results that indicated that respondents who do not support the death penalty were more confident that execution was the right thing to do if the inmates did not provide a last statement. The rest of the Model 1 variables that were statistically significant did not change remarkably once the interaction effects were added in Model 2.

Including the interaction effect in Model 2 created a 1.59 unit change in LR chi-square, resulting in a slight improvement in model fit (356.97, $p < .001$).

When analyzing the confidence that execution was the right thing to do in Chapter 6, it was noted that 52 respondents provided no variance in their responses. The respondents provided the same response to every single vignette when indicating their confidence that execution was the right thing to do, regardless of the vignette factors. These same respondents also provided almost all “yes” or “no” responses when asked whether they felt LWOP would be a better option. The personal characteristics of these 52 respondents are highlighted in Table 5 so will not be repeated here.

Another consideration addressed in Chapter 6 was the potential differences in variable effects on those who do, and those do not, support the death penalty for persons convicted of murder when estimated separately. As mentioned in Chapter 6, a variety of analytical strategies were estimated to determine if the effects of these respondents altered the overall results of this dissertation’s survey results. There were no significant variances with this subset, indicating the responses did not alter the overall survey results.

In Chapter 6, when analyzing the effects of the last statements of condemned inmates on respondent judgments that execution was the right thing to do, it was helpful to focus on specifically how the respondents were influenced by statements expressing characteristics of humanity by examining the mean responses to each question. A similar analysis is performed in this chapter to determine if any particular statements had a larger effect on respondent belief that LWOP is a better option. Table 9 provides the percentage of “yes” or “no” responses to each of the last statements of condemned inmates used in this dissertation’s survey when asked to consider the LWOP alternative.

Table 9. Percentage of Responses to Last Statements When Judging Whether LWOP is a Better Option.

LWOP is Better Option	Last Statement																
	No Statement	Demonstrates Humanity							Does Not Demonstrate Humanity							Total	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15		
No	127 56.4%	111 52.9%	138 53.1%	129 56.6%	172 54.8%	126 48.6%	160 54.4%	150 54.3%	103 47.9%	171 53.9%	134 52.8%	126 53.2%	183 66.3%	139 45.3%	161 55.7%	2,130	53.77%
Yes	98 43.6%	99 47.1%	122 46.9%	99 43.4%	142 45.2%	133 51.4%	134 45.6%	126 45.7%	112 52.1%	146 46.1%	120 47.2%	111 46.8%	93 33.7%	168 54.7%	128 44.3%	1,831	46.23%
Total	225	210	260	228	314	259	294	276	215	317	254	237	276	307	289	3,961	100.00%

N=3961

Table 9 indicates that no statements demonstrating characteristics of humanity elicited a large amount of support for LWOP. The percentages for respondents who indicate that LWOP is a better option than death for all of the statements exhibiting humanity ranged from 43.4% to 51.4%. The statement exhibiting humanity that elicited the highest amount of support for LWOP as a better option, 51.4%, was survey statement number 6. As addressed in Chapter 6, this statement was the longest and contained the largest number of characteristics demonstrating humanity: *“Yes. I would like to address the victim's family. I received your poem and I am very grateful for your forgiveness. I still want to ask for it anyway. I have Jesus in my heart and I am sorry for any pain I caused you all. Thank you for your forgiveness. I am sorry. Ashlee, Pam -- I am going to miss you all. I love you all. Give everybody my love. Give everybody my love, O.K.? Mother, James, Justin, Corey, Brent, grand-babies and Daddy - I love you Pam. I love you Ashlee, Pammy and Irene. I will see you all on the other side. Couple friends on death row who have helped me; Shy Town and Crazy Jay...I love you all and for all your support. Uncle Ray, too. I am saved and I am going home, O.K.? You all stay strong. You all stay strong. That is all.”* This statement demonstrates the characteristics of expressions of love, gratitude, positive regard for others, religion, remorse, and forgiveness.

The survey statement exhibiting humanity that elicited the lowest amount of support for LWOP as a better option, 43.4%, was statement 4: *“Yes sir. I would like to thank God for all the blessings He has given me. And I pray that through His mercy, He will allow me into His grace. And to the family, I would like to apologize for all the pain and suffering and that God gives you closure. And I pray that He blesses you. And to my family, know that I love every single one of you and pray that God gives you peace and strength. I may not be with you in the physical, but*

by grace, my heart will be with you all and I know God loves every one of you all.” This statement demonstrates the characteristics of expressions of love, religion, and remorse.

Similar to the Chapter 6 results, the difference between survey statements 6 and 4 is primarily the length, which could be a factor in survey statement 6 generating the highest number of responses indicating that LWOP would be a better option.

When viewing the percentage of respondents who selected LWOP as better option than death, one will note a larger range of response variance as indicated by the range of 33.7% to 54.7%. The survey statement not exhibiting characteristics of humanity that contributed to the largest percentage of respondents who felt LWOP was a better option was survey statement 14 (54.7%). This is not surprising considering this statement was also one of the statements that produced the lowest percentage of respondents who felt the execution was the right thing to do. As stated in Chapter 6, this statement consisted of claims of innocence and the victims were drug dealers. Survey statement 9 also had a large percentage of respondents who felt LWOP was a better option, and this is also a statement that elicited a small percentage of respondents who felt that the execution was just. As previously discussed, survey statements 9 and 14 are the only two statements designed to display no characteristics of humanity that include claims of innocence, and this may be the reason for respondent doubt about executing the inmate.

The survey statement that produced the least amount of respondents who felt that LWOP would be a better option was statement 13 (33.7%). As discussed in Chapter 6, where this statement drew the largest percentage of respondents who were confident execution was the right thing to do, this inmate does offer a statement, but the statement is that he has nothing to say. He does offer an apology, which is considered a characteristic of demonstrations of humanity, but offers nothing further. Logically the respondents who were less sympathetic about inmates who

did not provide a statement would feel that making a statement that one has nothing to say is most likely as bad as saying nothing at all.

CHAPTER EIGHT: DISCUSSION AND CONCLUSION

Discussion

The specific hypotheses tested in this study were that exposure to demonstrations of humanity in the last statements of condemned inmates decreases support for the death penalty, and this same exposure increases support for life without parole when death is the only other option.

The study produced evidence suggesting that various factors influence death penalty opinion, beginning with the concept that the majority of American society feels that murderers have no human value and should die for their actions. The collective stance that views the heinous act of murder as an affront to society was shown to be a possible contributor to the ability to dehumanize murderers.

Accompanying the societal view that murderers are non-human and deserve to die is the desire for retribution, which has been shown to be the primary justification for the death penalty among its supporters. It was suggested in this study that the desire for retribution requires, to some degree, the ability to view condemned inmates as morally responsible agents who should be expected to understand the gravity of their offense, and therefore be more deserving of death. Several researchers suggest that this view of the previously dehumanized murderer is provided through the last meal and last statement rituals preceding the condemned inmates' executions.

In this sense, these researchers assert, the last statements of condemned inmates have the ability to both substantiate and disturb the state's perceived duty to exact retribution. This momentary consideration of condemned inmates as rational, human-like members of society benefits the state by indicating they are not merely conducting acts of private vengeance in the name of the state, but rather eradicating these responsible individuals who chose not to adhere to

the values and norms of society. The potential for these humanity-laden statements to disturb the state's image as the protector of society is realized when claims of redemption and transformation place doubt in the minds of individuals who might support life without parole if given the option, or who perceive the claims of innocence as genuine and thus view the state as cold-blooded murderers.

Perspectives on the last statements of condemned inmates presented in this study and by numerous other researchers ranged from understanding the context of living and dying on death row, to the benefits the statements provide for the state, as mentioned above. Researchers have also been able to apply the scripts contained in the last statements to further their terror management theory research, as well as determine if expressions of characteristics such as remorse have benefits for the murder victim's survivors. But the salient perspective, one that serves as the impetus for this dissertation's research, is the assertion that exposure to the demonstrated exhibitions of humanity contained in the last statements of these condemned inmates could have an effect on death penalty public opinion.

This dissertation provided an overview of public opinion formation and highlighted possible reasons for death penalty support. Knowing what factors influence general public opinion formation, and death penalty public opinion specifically, allows us to speculate on the propensity of demonstrations of humanity by condemned murderers to elicit enough reaction to counter the other influential factors bearing on death penalty public opinion.

It was suggested in this study that the perception of current crime rates appears to have an effect on death penalty public opinion, even if the indicators of this fear, as expressed in death penalty public opinion polling results, appear to lag behind the actual crime rates. This study also suggests that recent discoveries of innocents being executed, and the increased attention given to

the possibility of executing innocent inmates, is contributing to changes in death penalty public opinion today. The increased accuracy of DNA testing and other factors have gained mass media attention, bringing the possibility of miscarriages of justice into the living rooms of the American public. The recent decrease in death penalty support, falling to a 39-year low, may indeed be influenced by the recent highly publicized execution of an individual thought by many to be innocent (Newport 2011).

This study also considered how various demographic characteristics might enhance or reduce the possible effects of exposure to the humanity exhibited in the last statements of condemned inmates. After reviewing the previous research addressing demographic characteristics of those who do or do not support the death penalty, it was suggested that white males over the age of 30, who have any religious affiliation regardless of denomination (compared to those who do not), and identify as Republican or Republican-leaning are more likely to support the death penalty. It was also suggested that the age distinction will not be realized in this dissertation's survey results due to over 94% of the sample identifying as younger than 30 years of age.

Summary of Results

The first objective of the factorial survey used in this dissertation was to determine if exposure to the last statements of condemned inmates who exhibit humanity in those statements decreases death penalty support. This was determined by presenting the survey vignettes and asking the respondents how confident they were that society did the right thing by executing the inmates portrayed in the vignette scenarios.

The results of the multilevel model regression estimates used to assess the efficacy of the last statements to decrease death penalty support produced no statistically significant results that indicate any effect on death penalty opinion as a result of reading last statements demonstrating humanity. However, an examination of the number of responses to each category of answer did reveal interesting findings. While no single survey statement demonstrating characteristics of humanity stood out among the rest, a comparison of these statements to those that were not intended to demonstrate characteristics of humanity revealed that a statement where the offender has nothing to say resulted in the highest level of confidence that society did the right thing. Considering that those who made no statement at all also elicited a high level of confidence that society did the right thing by executing them, it makes sense that the respondents would feel making a statement that one has nothing to say is most likely as bad as saying nothing at all.

One of this study's last statement characteristics that presumably indicates a lack of remorse, and thus does not portray an image of humanity, is a claim of innocence. However, the two statements containing claims of innocence elicited the lowest numbers of responses, indicating a high level of confidence in their executions. As stated above, it is believed that recent decreases in death penalty support may be a result of discoveries of innocence, and this finding may be related to the possibility that someone who claims innocence when facing sure, imminent death may actually be innocent.

The second objective of the factorial survey used in this dissertation was to determine if exposure to the last statements of condemned inmates who exhibit humanity in those statements increases support for life without parole as an alternative punishment. This was determined by presenting the survey vignettes and asking the respondents if they thought a sentence of life without parole, where there is absolutely no chance the offender will ever receive parole, would

have been a more just punishment in each case. Similar to respondent belief that execution is the right thing to do, condemned inmates who did not provide a statement exhibiting humanity, or provided no statement at all, did not appear to have a significant effect on respondent belief that life without parole would be a better alternative than death. However, once the interaction effects of crime heinousness and providing no statement were added to the model, a statistically significant result indicating that the presence of any last statement tempered the effects of the level of crime heinousness appeared. This finding again suggests that not making a statement has a larger effect on death penalty support than the actual content of any last statements.

An examination of the percentage of responses to each category of answer revealed once again that those inmates who proclaimed their innocence were able to elicit the largest amount of support for life without parole as an alternative to death. The inmate proclaiming he had nothing to say elicited the least amount of support for life without parole, which is logical in light of the regression analysis results highlighted above, and the highest number of respondents who felt society did the right thing by executing that particular inmate.

Death Penalty Implications

The majority of the researchers addressing the last statements of condemned offenders assert various possible effects resulting from this final act displayed by condemned inmates. Assertions that the last statements provide an ability for the retributivist public to identify the inmates as a human beings, and thus hold rational members of our society who committed heinous crimes responsible for their actions and demand retribution, are not substantiated by this study. The opposite effect was observed in this study's survey results, which indicated that not making a statement, and thus not contributing to their momentary status as a member of society,

elicited a higher level of death penalty support. This study does not substantiate the assertion that exposure to humanity in last statements decreases death penalty support, nor do the statements paint the picture of a human-like inmate more deserving of the retributivist desire for the good and fitting punishment of death.

What was remarkable was the implication that inmates who declared their innocence may have the ability to convince the public that they may be speaking truthfully. If the opinions of 400 college students are indicative of a nationally representative sample, this finding should indicate to death penalty opponents that the opportunity for abolition of capital punishment can hinge on leveraging the possibility of executing an innocent person. The recent Georgia execution of Troy Davis is an example of the types of cases that could be pushed to the forefront of the public eye. Troy Davis was considered by many to be innocent, and he declared his innocence in his last statement. The belief by many that Troy Davis may be innocent was not enough to save his life, but if public opinion continues to wane as a result of Davis' and similar cases, abolition of the death penalty may be realized.

It has been stated repeatedly in this dissertation that retribution is considered the primary reason for majority death penalty support in the United States. Displays of humanity in the last statements of condemned inmates, based on this dissertation's results, are not likely to change to change that. This dissertation's results indicate that the possibility of executing an innocent person may be the only effective justification death penalty opponents can present to current death penalty advocates to create doubt in their minds. Displays of humanity in the last statements will most likely not achieve the same results.

Limitations to Present Study

The primary limitation of this study is imposed by the utilization of a sample that is not representative of the United States population. Ninety-one percent of the respondents were from regions that utilize the death penalty, and the majority of those were from Florida, which is a state that uses the death penalty, unlike other states that have reinstated the death penalty but never used it. Ideally, an estimation of the effects of exposure to the demonstrated exhibitions of humanity contained in the last statements of these condemned inmates would utilize a nationally representative sample. The use of such a sample was cost prohibitive, and thus not practical for this particular study. The ability to utilize 400 college students for this study was truly appreciated, because there were no costs incurred and the amount of time required to administer the survey was minimal.

Another limitation of this study is that it did not present myriad forms of the death penalty question. The question form was limited to the standard “Are you in favor of the death penalty for persons convicted of murder?” and the respondents were given the opportunity to exercise their judgment concerning whether death or life without parole was appropriate for the various scenarios. Utilizing questions that incorporated options such as life without parole plus restitution to the families and community may have elicited more variation in respondent judgment.

A final limitation to this research, and most research addressing the last statements of condemned offenders, is the statements general come from the Texas Department of Criminal Justice (TDCJ) website. This is an easily accessible and fantastic source of last statements, but limits the research to a sample of inmates who share the same geographic location as well as experience in the death penalty system. The utilization of statements from other geographic

locations and death penalty systems may reveal different themes and provide additional perspectives concerning the portrayal of humanity exhibited by condemned inmates.

Recommendations for Future Research

Although this research was innovative by utilizing a complex method to elicit respondent judgment about their support of capital punishment, future similar research should include a nationally representative sample. If the results of this study are indicative of what may be expected from the nation as a whole, the nationally representative sample could prove invaluable. The reliability and validity of a nationally representative sample would most likely garner the attention of a wider audience, thus opening up avenues for even more research that may expose the true judgment and beliefs of the American public related to the use of capital punishment.

Adding questions to future research that address the reasons for respondent support of the death penalty could produce interesting findings. If a similar survey finds that respondents are not moved by exposure to humanity in last statements, it would be interesting to estimate whether the preponderance of “unmoved” respondents are retributivists.

Future research must include determining or developing and implementing a method for conducting factorial surveys via the Internet, allowing for the conduct of rapid and far reaching (although most likely not 100% representative of the American population) factorial surveys. Extensive research conducted in preparation for designing this dissertation’s research instrument revealed that the ability to generate random factorial surveys in an online environment is virtually nonexistent. A few agencies offered to generate this study’s particular survey instrument in an online format, but the process was expected to involve a considerable amount of

time and cost. A cost-effective online factorial survey vignette generator that allows the researcher to enter his or her vignette dimensions and levels, resulting in randomly generated vignette surveys, may encourage more researchers to use this methodology in research intended to elicit judgment about social issues.

Conclusion

Exposure to the *humanity* exhibited in the last statements of condemned inmates did not decrease death penalty support among 400 college students. It also did not increase support for life without parole as an alternative punishment. Even if this dissertation's results had substantiated the hypothesis that a decrease in death penalty support would occur, it was never envisioned that the results of this research might lead to nationwide media exposure of the last statements of condemned offenders in an attempt to decrease death penalty support. If this dissertation had confirmed the hypothesis that exposure to the humanity in the last statements decreases death penalty support, and subsequent nationally representative studies were to determine the same, it would validate the previous research indicating the efficacy of the last statements to support retributivist and state needs. It would have supported the suggestions by some researchers that displays of humanity in the last statements may decrease death penalty support through exposure to the inmates' expressions of transcendence, transformation, and redemption. The perception that these qualities exist would have at least indicated support for life without parole as an alternative punishment due to the potential for these inmates to contribute something to society, even if in a limited capacity, validating this dissertation's second hypothesis. But the hypotheses were not validated by the results.

What was validated in this dissertation is the possibility that executing innocent persons in the name of justice may no longer be viewed as an acceptable “cost of doing business.” If future studies in this area indicate similar results, it is possible that the publication of this knowledge may contribute to a new death penalty opinion consensus, one that leans toward the abolition of a practice that is increasingly viewed as responsible for the execution of innocent inmates.

APPENDIX A: OFFENSE DIMENSION/LEVELS

1. Level of heinousness decreases from 1 to 6, beginning with 1 as the least heinous.
2. lived with a couple and their 5 year old daughter. Following an argument between the male and the father, he entered a bedroom where the mother, father, and child were discussing the argument. He immediately killed the mother and father. The daughter, who had witnessed the killing of her parents, tugged on his shorts and he shot her in the head, killing her. He was sentenced to death for the murder of the 5 year old female.
3. kidnapped, sexually assaulted, and murdered a 15-year old female. He was sentenced to death for the murder.
4. shot and killed a male off-duty police officer. The police officer was withdrawing funds from a drive-up automatic teller machine (ATM) when this offender approached him, made him withdraw more money, and then shot and killed him. He was sentenced to death for killing the police officer.
5. shot a female lawyer who represented a large corporation in union dispute. He shot the lawyer in the back as she was leaving her house. He was sentenced to death for this murder.
6. shot and killed a rival drug dealer. He was sentenced to death for this murder.
7. drove his friend to a gun store to rob it. While he was in the car, his friend shot and killed a store employee. He was convicted of capital murder for his role in the killing and sentenced to death.

APPENDIX B: LAST STATEMENTS DIMENSION/LEVELS

Number 1 is no statement given.

Numbers 2 – 8 are statements that primarily include displays of humanity as defined by Hefflick (2005) and Vollum (2008).

Numbers 9 – 15 are statements that primarily do not include displays of humanity as defined by Hefflick (2005) and Vollum (2008).

1. This latest executed offender did not provide a last statement.
2. Yes sir, I want to tell my mom that I love her and thank her for everything that she has done for me. Tell my sister that I love her too thank her for everything that she has done for me. I hope you can move on after this. I'll be fine. I'll be O.K. I love you too. I love you too. Take care O.K. That's all I have to say Warden. Thank you sir.
3. I would like to thank all my loved ones that are standing over there for all the kindness and support you have shown me over the years. Be strong. Do not hate, but learn from this experience. Just because it happens, do not think that God doesn't care. He will be with you. I will be there with all of you. I love you all and appreciate all of you. You won't be forgotten and there are a lot of people out there that love you. It has been a blessing to know all of you. This is not easy for any of us. Don't be upset about my situation, because I am not. I am still faithful and I am still strong. Just give my love to everyone out there. Don't forget me and burn a candle for me when you can. I love you all.
4. Yes sir. I would like to thank God for all the blessings He has given me. And I pray that through His mercy, He will allow me into His grace. And to the family of Ms. Ayers, I would like to apologize for all the pain and suffering and that God gives you closure. And I pray that He blesses you. And to my family, know that I love every single one of you

and pray that God gives you peace and strength. I may not be with you in the physical, but by grace, my heart will be with you all and I know God loves every one of you all.

5. First off I'd like to say to Mr. and Mrs. Carrier, I apologize for your pain and suffering. I pray Lord, please forgive me. To my family, to my brother Gerard, I love you, Harold, I love you. To my step father Paul, I love you. Momma, I will always love you. Take care of my daughters, Kaneisha and Ieisha. Dad loves you. Continue to pray for me, I am fine. I have made peace with God. Please don't ever forget me. I love you mom. I love you all, take care. I love you too pop, keep your head up. Take care. I am going to sleep.
6. Yes. I would like to address the victim's family. I received your poem and I am very grateful for your forgiveness. I still want to ask for it anyway. I have Jesus in my heart and I am sorry for any pain I caused you all. Thank you for your forgiveness. I am sorry. Ashlee, Pam -- I am going to miss you all. I love you all. Give everybody my love. Give everybody my love, O.K.? Mother, James, Justin, Corey, Brent, grand-babies and Daddy - I love you Pam. I love you Ashlee, Pammy and Irene. I will see you all on the other side. Couple friends on death row who have helped me; Shy Town and Crazy Jay...I love you all and for all your support. Uncle Ray too. I am saved and I am going home, O.K.? You all stay strong. You all stay strong. That is all.
7. Yes sir, I would. To the West Family, I would just like to apologize for your loss. I hope that you can forgive me. To my family and loved ones and friends, I thank all of you all for your support and I am sorry for the pain and hurt I have caused you. I love you all and I will see you on the other side. O.K. Warden.
8. Yes. Connie, Nanny, Bea, Kathy and Richard - I love you all and I thank you all very much for supporting me with your love. In the name of Jesus, I am sorry for the pain I

caused you all. I am sorry. Gilbert didn't deserve to die and I want you all to know I am sorry. I pray that the good Lord will give you all peace. Okay.

9. Yeah. The only statement I want to make is that I am an innocent man - convicted of a crime I did not commit. I have been persecuted for 12 years for something I did not do. From God's dust I came and to dust I will return - so the earth shall become my throne. I gotta go, road dog. I love you Gabby. *[Remaining portion of statement omitted due to profanity.]*
10. Yes. I just want to say I am not sad today or bitter with anybody. Like I've said from day one, I did not go in there and kill them - but I am no better than those that did. Jesus is Lord.
11. I would like to say to the victim's family, if this goes on record, that I know they have gotten grief and I know with this execution, it will not be any relief to them. That with my death, it will just remind them of their loved one, Mr. Holder. I would like to say to them, "please forgive me for what happened; it was self defense...and I was never able to get up on the stand to tell them." I know this is wrong. I am going home to the Lord.
12. I'm innocent. I had nothing to do with my family's murders. I want to thank everyone who has supported me. I hope they continue to fight. You know who you are. That's all. Thank you, Warden.
13. Well, I don't have anything to say. I am just sorry about what I did to Mr. Peters. That's all.
14. Yes. My last statement. I was wrongfully convicted of this crime against Michael Watkins and James Williams on 10th Street on August 31, 1993. I got convicted on a false confession because I never admitted to it, but my lawyer did not put this out to the

jury. I did not kill those drug dealers. I send love to my family and friends; my east side family and friends. I am being real with the real. That's all that counts in my heart. I will see you later. That's it.

15. I am innocent, innocent, innocent. Make no mistake about this; I owe society nothing.

Continue the struggle for human rights, helping those who are innocent, especially Mr.

Graham. I am an innocent man, and something very wrong is taking place tonight. May

God bless you all. I am ready.

**APPENDIX C: OFFENDER AND VICTIM RACE/ETHNICITY, OFFENDER AGE, AND
VICTIM'S PRIOR CRIMINAL RECORD DIMENSION/LEVELS**

Offender Race Ethnicity (only if paper-based)

white male

black male

hispanic male

Victim Race Ethnicity

white male

black male

hispanic male

Offender Age (only if paper-based)

A 23 year old

A 45 year old

A 63 year old

Offender Prior Criminal Record

with no prior criminal record

with a prior felony conviction

with a prior murder conviction

APPENDIX D: INFORMED CONSENT LETTER



Estimating the Effects of Condemned Offender Last Statements on Public Opinion

Informed Consent

EXPLANATION OF RESEARCH

Title of Project: Estimating the Effects of Condemned Offender Last Statements on Public Opinion: A Factorial Survey Approach

Principal Investigator: Timothy P. Colyer

Faculty Supervisor: Dr. James D. Wright

You are being invited to take part in a research study. Whether you take part is up to you.

- The purpose of this research is to determine whether exposure to the last statements of condemned capital offenders can alter public opinion about the death penalty.
- What you will be asked to do in this study: Complete an 8-page questionnaire in a classroom setting.
- Time required: We expect that you will spend about 10 minutes completing this survey.

You must be 18 years of age or older to take part in this research study.

Study contact for questions about the study or to report a problem: If you have questions, concerns, or complaints about this survey, you may contact: Timothy P. Colyer, graduate student, UCF Department of Sociology, at timothy.colyer@knights.ucf.edu or by telephone at (407) 823-3744; or Dr. James D. Wright, Professor, UCF Department of Sociology, at jwright@mail.ucf.edu or by telephone at (407) 823-3744.

IRB contact about your rights in the study or to report a complaint: Research at the University of Central Florida involving human participants is carried out under the oversight of the Institutional Review Board (UCF IRB). This research has been reviewed and approved by the IRB. For information about the rights of people who take part in research, please contact: Institutional Review Board, University of Central Florida, Office of Research & Commercialization, 12201 Research Parkway, Suite 501, Orlando, FL 32826-3246 or by telephone at (407) 823-2901.

APPENDIX E: UCF INSTITUTIONAL REVIEW BOARD APPROVAL LETTER



University of Central Florida Institutional Review Board
Office of Research & Commercialization
12201 Research Parkway, Suite 501
Orlando, Florida 32826-3246
Telephone: 407-823-2901 or 407-882-2276
www.research.ucf.edu/compliance/irb.html

Approval of Exempt Human Research

From: **UCF Institutional Review Board #1**
FWA00000351, IRB00001138

To: **Timothy P. Colyer**

Date: **February 02, 2011**

Dear Researcher:

On 2/2/2011, the IRB approved the following activity as human participant research that is exempt from regulation:

Type of Review: Exempt Determination
Project Title: Estimating the Effects of Condemned Offender Last Statements
on Public Opinion: A Factorial Survey Approach
Investigator: Timothy P. Colyer
IRB Number: SBE-11-07429
Funding Agency:
Grant Title:
Research ID: N/A

This determination applies only to the activities described in the IRB submission and does not apply should any changes be made. If changes are made and there are questions about whether these changes affect the exempt status of the human research, please contact the IRB. When you have completed your research, please submit a Study Closure request in iRIS so that IRB records will be accurate.

In the conduct of this research, you are responsible to follow the requirements of the Investigator Manual.

On behalf of Joseph Bielitzki, DVM, UCF IRB Chair, this letter is signed by:

Signature applied by Joanne Muratori on 02/02/2011 09:15:36 AM EST

IRB Coordinator

APPENDIX F: SAMPLE FACTORIAL SURVEY



Estimating the Effects of Condemned Offender Last Statements on Public Opinion Survey

Thank you for agreeing to participate in this survey! Your participation is optional and voluntary, and you can stop your participation at any time. Your responses to this survey will be used only when combined with a large number of other responses – we will not be able to track you individually, nor will we report any individual's responses. We will combine responses to this survey to learn about public opinion related to the use of capital punishment in the United States.

- **Prior to rating the vignettes in this survey, please answer a few questions about you.**
(No personally identifying information will be asked and these answers cannot be matched to you as an individual.)

1. What is your age? _____
2. What is your gender? (please check one)
 - Male
 - Female
3. How do you describe yourself? (please check the one option that best describes you)
 - American Indian or Alaska Native
 - Hawaiian or Other Pacific Islander
 - Asian or Asian American
 - Black or African American
 - Hispanic or Latino/a
 - Non-Hispanic White
4. Generally speaking, do you consider yourself to be a(n): (please check one)
 - Democrat
 - Republican
 - Independent
 - Other
 - Don't Know
5. What is the highest level of education you completed? (please check one)
 - High School
 - 1 year of college
 - 2 years of college
 - 3 years of college

- Four-year College Degree
 - Masters or Professional Degree
 - Advanced Graduate work or professional degree
6. What, if any, is your religious preference? (please check one)
- Protestant
 - Catholic
 - LDS/Mormon
 - Jewish
 - Islamic
 - Other
 - No Preference/No Religious Affiliation
 - Prefer not to say
7. Apart from events such as weddings and funerals, how often do you attend religious services?
- More than once a week
 - Once a week
 - Once or twice a month
 - A few times a year
 - Never
8. Have you ever been the victim of a violent crime? (please check one)
- Yes
 - No
9. Has someone very close to you ever been a victim of a violent crime? (please check one)
- Yes
 - No
 - Do not know
10. Have you ever read a last statement of a convicted murderer who has been executed?
(please check one)
- Yes
 - No
11. In what city and state (or country if you have not lived in the United States for the majority of your life), have you lived in the longest? _____

- **Please read each of the following vignettes and respond to the two questions that follow each one.**

- For response 1, pick the number that comes closest to your personal confidence that in the situation described, execution was the right thing to do.
- For response 2, please pick the response that reflects your thoughts concerning an alternative punishment.

A 63 year old White male with a prior felony conviction shot and killed a Black rival drug dealer. He was sentenced to death for this murder. His last words were “I would like to thank all my loved ones that are standing over there for all the kindness and support you have shown me over the years. Be strong. Do not hate, but learn from this experience. Don't be upset about my situation, because I am not. I am still faithful and I am still strong. Just give my love to everyone out there. Don't forget me and burn a candle for me when you can. I love you all.”

Response 1: Given everything we have told you about the offender, the crime, and the offender’s last words, how confident are you that society did the right thing by executing this person? **Please circle the number** that comes closest to your personal confidence that in the situation described, execution was the right thing to do.

No confidence
at all that society
did the right thing

100% certain that
execution was the
right thing to do

1 2 3 4 5 6 7 8 9 10

Response 2: Do you think that a sentence of life without parole, where there is absolutely no chance the offender will ever receive parole, would have been a more just punishment? **(Please circle response)**

YES NO

A 63 year old White male with no criminal record shot and killed a White rival drug dealer. He was sentenced to death for this murder. His last words were “Yes Sir, I want to tell my mom that I love her and thank her for everything. Tell my sister that I love her too. I hope you can move on after this. I'll be fine. I'll be O.K. I love you too. Take care, O.K? That's all I have to say Warden. Thank you, Sir.”

Response 1: Given everything we have told you about the offender, the crime, and the offender’s last words, how confident are you that society did the right thing by executing this person? **Please circle the number** that comes closest to your personal confidence that in the situation described, execution was the right thing to do.

No confidence
at all that society
did the right thing

100% certain that
execution was the
right thing to do

1 2 3 4 5 6 7 8 9 10

Response 2: Do you think that a sentence of life without parole, where there is absolutely no chance the offender will ever receive parole, would have been a more just punishment?
(Please circle response)

YES NO

-
1. A 23 year old Black male with a prior murder conviction shot and killed a Hispanic male off-duty police officer. The police officer was withdrawing funds from a drive-up automatic teller machine (ATM) when this offender approached him, made him withdraw more money, and then shot and killed him. He was sentenced to death for killing the police officer. His last words were “Yes sir, I would. To the family, I would just like to apologize for your loss. I hope that you can forgive me. To my family and loved ones and friends, I thank all of you all for your support and I am sorry for the pain and hurt I have caused you. I love you all and I will see you on the other side. O.K. Warden.”

Response 1: Given everything we have told you about the offender, the crime, and the offender’s last words, how confident are you that society did the right thing by executing this person? **Please circle the number** that comes closest to your personal confidence that in the situation described, execution was the right thing to do.

No confidence
at all that society
did the right thing

100% certain that
execution was the
right thing to do

1 2 3 4 5 6 7 8 9 10

Response 2: Do you think that a sentence of life without parole, where there is absolutely no chance the offender will ever receive parole, would have been a more just punishment?
(Please circle response)

YES NO

-
2. A 23 year old White male with a prior murder conviction shot and killed a Black rival drug dealer. He was sentenced to death for this murder. His last words were “Well, I don't have anything to say. I am not sorry about what I did. That's all.”

Response 1: Given everything we have told you about the offender, the crime, and the offender’s last words, how confident are you that society did the right thing by executing this person? **Please circle the number** that comes closest to your personal confidence that in the situation described, execution was the right thing to do.

No confidence
at all that society
did the right thing

100% certain that
execution was the
right thing to do

1 2 3 4 5 6 7 8 9 10

Response 2: Do you think that a sentence of life without parole, where there is absolutely no chance the offender will ever receive parole, would have been a more just punishment?
(Please circle response)

YES NO

-
3. A 63 year old Black male with a prior felony conviction shot and killed a Hispanic male off-duty police officer. The police officer was withdrawing funds from a drive-up automatic teller machine (ATM) when this offender approached him, made him withdraw more money, and then shot and killed him. He was sentenced to death for killing the police officer. His last words were "I'm innocent. I had nothing to do with the murder. I want to thank everyone who has supported me. I hope they continue to fight. You know who you are. That's all. Thank you, Warden."

Response 1: Given everything we have told you about the offender, the crime, and the offender's last words, how confident are you that society did the right thing by executing this person? **Please circle the number** that comes closest to your personal confidence that in the situation described, execution was the right thing to do.

No confidence
at all that society
did the right thing

100% certain that
execution was the
right thing to do

1 2 3 4 5 6 7 8 9 10

Response 2: Do you think that a sentence of life without parole, where there is absolutely no chance the offender will ever receive parole, would have been a more just punishment?
(Please circle response)

YES NO

-
4. A 23 year old Black male with a prior felony conviction shot a Black female lawyer who represented a large corporation in union dispute. He shot the lawyer in the back as she was leaving her house. He was sentenced to death for this murder. His last words were "Well, I don't have anything to say. I am not sorry about what I did. That's all."

Response 1: Given everything we have told you about the offender, the crime, and the offender's last words, how confident are you that society did the right thing by executing this person? **Please circle the number** that comes closest to your personal confidence that in the situation described, execution was the right thing to do.

No confidence
at all that society
did the right thing

100% certain that
execution was the
right thing to do

1 2 3 4 5 6 7 8 9 10

Response 2: Do you think that a sentence of life without parole, where there is absolutely no chance the offender will ever receive parole, would have been a more just punishment?
(Please circle response)

YES NO

-
5. A 45 year old Hispanic male with no criminal record shot and killed a Hispanic male off-duty police officer. The police officer was withdrawing funds from a drive-up automatic teller machine (ATM) when this offender approached him, made him withdraw more money, and then shot and killed him. He was sentenced to death for killing the police officer. His last words were “Yes. Connie, Nanny, Bea, Kathy and Richard - I love you all and I thank you all very much for supporting me with your love. In the name of Jesus, I am sorry for the pain I caused you all. I am sorry. My victim didn't deserve to die and I want you all to know I am sorry. I pray that the good Lord will give you all peace. Okay.”

Response 1: Given everything we have told you about the offender, the crime, and the offender's last words, how confident are you that society did the right thing by executing this person? **Please circle the number** that comes closest to your personal confidence that in the situation described, execution was the right thing to do.

No confidence
at all that society
did the right thing

100% certain that
execution was the
right thing to do

1 2 3 4 5 6 7 8 9 10

Response 2: Do you think that a sentence of life without parole, where there is absolutely no chance the offender will ever receive parole, would have been a more just punishment?
(Please circle response)

YES NO

-
6. A 45 year old Black male with a prior felony conviction kidnapped, sexually assaulted, and murdered a 15-year old Black female. He was sentenced to death for the murder. His last words were “Yes. I just want to say I am not sad today or bitter with anybody. Like I've said from day one, I did not go in there and kill anyone - but I am no better than those that did. Jesus is Lord.”

Response 1: Given everything we have told you about the offender, the crime, and the offender's last words, how confident are you that society did the right thing by executing this person? **Please circle the number** that comes closest to your personal confidence that in the situation described, execution was the right thing to do.

No confidence
at all that society

100% certain that
execution was the

did the right thing

right thing to do

1 2 3 4 5 6 7 8 9 10

Response 2: Do you think that a sentence of life without parole, where there is absolutely no chance the offender will ever receive parole, would have been a more just punishment? (Please circle response)

YES NO

- 7. A 23 year old Hispanic male with a prior murder conviction shot and killed a Hispanic male off-duty police officer. The police officer was withdrawing funds from a drive-up automatic teller machine (ATM) when this offender approached him, made him withdraw more money, and then shot and killed him. He was sentenced to death for killing the police officer. This latest executed offender did not provide a last statement.

Response 1: Given everything we have told you about the offender, the crime, and the offender's last words, how confident are you that society did the right thing by executing this person? Please circle the number that comes closest to your personal confidence that in the situation described, execution was the right thing to do.

No confidence at all that society did the right thing

100% certain that execution was the right thing to do

1 2 3 4 5 6 7 8 9 10

Response 2: Do you think that a sentence of life without parole, where there is absolutely no chance the offender will ever receive parole, would have been a more just punishment? (Please circle response)

YES NO

- 8. A 45 year old Hispanic male with no criminal record shot a White female lawyer who represented a large corporation in union dispute. He shot the lawyer in the back as she was leaving her house. He was sentenced to death for this murder. His last words were "Well, I don't have anything to say. I am not sorry about what I did. That's all."

Response 1: Given everything we have told you about the offender, the crime, and the offender's last words, how confident are you that society did the right thing by executing this person? Please circle the number that comes closest to your personal confidence that in the situation described, execution was the right thing to do.

No confidence at all that society did the right thing

100% certain that execution was the right thing to do

1 2 3 4 5 6 7 8 9 10

Response 2: Do you think that a sentence of life without parole, where there is absolutely no chance the offender will ever receive parole, would have been a more just punishment?
(Please circle response)

YES NO

-
9. A 23 year old Hispanic male with a prior murder conviction lived with a Hispanic couple and their 5 year old daughter. Following an argument between the male and the father, he entered a bedroom where the mother, father, and child were discussing the argument. He immediately killed the mother and father. The daughter, who had witnessed the killing of her parents, tugged on his shorts and he shot her in the head, killing her. He was sentenced to death for the murder of the 5 year old female. His last words were “Yes. My last statement. I was wrongfully convicted of this crime. I got convicted on a false confession because I never admitted to it, but my lawyer did not put this out to the jury. I did not kill anyone. I send love to my family and friends; my east side family and friends. I am being real with the real. That's all that counts in my heart. I will see you later. That's it.”

Response 1: Given everything we have told you about the offender, the crime, and the offender’s last words, how confident are you that society did the right thing by executing this person? **Please circle the number** that comes closest to your personal confidence that in the situation described, execution was the right thing to do.

No confidence
at all that society
did the right thing

100% certain that
execution was the
right thing to do

1 2 3 4 5 6 7 8 9 10

Response 2: Do you think that a sentence of life without parole, where there is absolutely no chance the offender will ever receive parole, would have been a more just punishment?
(Please circle response)

YES NO

-
10. A 45 year old Black male with a prior felony conviction shot a Hispanic female lawyer who represented a large corporation in union dispute. He shot the lawyer in the back as she was leaving her house. He was sentenced to death for this murder. His last words were “I would like to thank all my loved ones that are standing over there for all the kindness and support you have shown me over the years. Be strong. Do not hate, but learn from this experience. Don't be upset about my situation, because I am not. I am still faithful and I am still strong. Just give my love to everyone out there. Don't forget me and burn a candle for me when you can. I love you all.”

Response 1: Given everything we have told you about the offender, the crime, and the offender’s last words, how confident are you that society did the right thing by executing this

person? **Please circle the number** that comes closest to your personal confidence that in the situation described, execution was the right thing to do.

No confidence
at all that society
did the right thing

100% certain that
execution was the
right thing to do

1 2 3 4 5 6 7 8 9 10

Response 2: Do you think that a sentence of life without parole, where there is absolutely no chance the offender will ever receive parole, would have been a more just punishment?
(Please circle response)

YES NO

Please respond to the following question to complete this survey:

- Are you in favor of the death penalty for a person convicted of murder? (please check one)
 - Yes
 - No

**APPENDIX G: LAST STATEMENTS OF TEXAS CONDEMNED INMATES USED IN
THE QUALITATIVE ANALYSIS TO ESTIMATE THE EFFECTS OF CONDEMNED
INMATE LAST STATEMENTS ON PUBLIC OPINION ABOUT THE DEATH
PENALTY**

Misspellings and grammatical errors recorded by the Texas Department of Criminal Justice (TDCJ) were not corrected in this appendix. The statements are presented as they appear on the TDCJ website (TDCJ 2009a).

Statement Number	Statement
449	Tell my family goodbye. I can't see them. Jenny, you keep your promise to me, O.K.? Dell, you take care of Gaylene always. Dixie watch over all the kids. Tell them thank you for coming down. Jennie talk to them O.K.? Talk to Jennie, O.K. Dell. Dell you tell the rest of them what they did was wrong for letting me fall for what they did. I never done anything in my life to anybody.
448	No statement given
447	Bye, I'm Ready
446	Yes, I bear witness that there is no God, but Allah. From Allah we came and from Allah we will return. To my mother, friends I would like to thank you for all that you have done for me. For you love. This is another testimony of faith. We all have to walk this path. Smile, be happy don't cry. To the family of any victims, AsSalaam Alaikum, unto Allah I belong, unto Allah we return. I just want you to know that I never meant any of your family to get hurt. I hope you forgive me. I know Allah will forgive me, Allah is the forgiver. Go ahead Warden. I love you, love you too.
445	Yeah, I want to tell my family I love ya'll. Tell Kate I love her too. Tell brother, my kids I live ya'll. I'm gonna miss ya'll. I'm ready, ready.
444	I am sorry, I never wanted to kill your family. I never wanted to kill your family or these people. I am sorry for the way I talk in English. I did it to myself. I was forced to do it. I was a gang member. I never wanted to kill your brother. I was forced to do this. I blame myself. I am not going to blame nobody. I got my mother and my family too. I was forced. I tell you from my heart. I am sorry with all my heart. That's the reality of life, I am sorry. I got to pay for it. To my family, I love you, be strong. They have family too; the way they suffer is the way I am suffering. I am asking you to go and give them hugs. Please accept their hugs. Be strong in the Lord. I love you sister. I love you all, please go and try and talk to the family. I love my family. I understand why I am paying this price. Do not have any excuses for not extending your love. I am ready Warden, I am sorry everybody, I did it. Thank you brother, don't hate nobody, I feel good. I love my family, I love you Jesus. Be strong mama, I love you sister. I love Jesus. Warden I am ready.
443	Collins family, I know your not going to get the closure you are looking for tonight. I wish you the best. I prayed for ya'll every day and every night. I have only the warmest wishes. I am sorry for what you are having to go through. Mom, Pa, Kristy, Khristopher, Tony I love all ya'll. Thank you Mr. Whiteside. The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul; He guides me down the right paths. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me. Thou preparest a table before me in the presence of mine

Statement Number	Statement
	enemies; Thou anointest my head with oil; my cup over runneth.
442	Yes I do. I know ya'lls pain, believe me I shed plenty of tears behind Carlos. Carlos was my friend. I didn't murder him. This what is happening right now is an injustice. This doesn't solve anything. This will not bring back Carlos. Ya'll fought real hard here to prove my innocence. This is only the beginning. I love each and everyone dearly. Dre My queen. I love you. Yaws, Junie I love yall. Stay strong, continue to fight. They are fixing to pump my veins with a lethal drug the American Veterinary Association won't even allow to be used on dogs. I say I am worse off than a dog. They want to kill me for this; I am not the man that did this. Fight on. I will see ya'll again. That's all I can say.
441	Yes, Ain't no way fo' fo', I Love all yall.
440	Yes sir, to Joseph's mom and son. I was unable to respond to you in the courtroom. I can only ask that you have the peace that I do. To my brother, you are a good brother. You're the best. And I love you. Can't beat ya. The beautiful lady standing next to you. Kathy you are next to my heart. Amber I love you. Warden, pull the trigger. I love you brother never forget it. Ronnie, Linda, Amber, Kathy. Chaplain Hart you're the best. Love you Thomas.
439	Yes, I am sorry for what I've done and for all of the pain and suffering that my actions have caused. Jesus is Lord. All glory to God.
438	Yes I do. To the Harris family. I have been trying to tell you for years that I am sorry. I know that I hurt your family bad. I am sorry. Wynona should not of even have happened. I am sorry. I truly am sorry for the hurt and pain I caused you. I hope you can forgive me. One day I hope you can move on and if not I understand. Tim Jackson, Bobby Dan Spade and Mr. Segal thank you for your lies. Your lies set me free. I couldn't do a life sentence. To my mom, I'm sorry. I love you. I'm not the big son that you wanted me to be. But, I love you. To my friends, Synnova, Kay I thank you for everything. I'm ready. I told you years ago that I was ready. Synnova tell everyone I got full on Chicken and Pork Chops. Rodney, take care of my mom. To the fellas on the row, stay strong. Renee, I love you baby. Fleetwood is up out of here. I'm ready Warden.
437	Don't cry, it's my situation. I got it. Hold tight, It's going to shine on the golden child. Hold tight. I love you , I'm through with my statement.
436	No, I love you. May the Lord be with you. Peace, I'm done.

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435	<p>Yes, I do. Thank you for your friendship Reverend Whiteside and thank you for your fellowship. God help me to say this statement correctly. I would like to say goodbye to mom and my brother, brother, sister, Chelsea, Danny, Johnny, Tito and Sylvia. My heart goes is going ba bump ba bump ba bump. I love my children, Roxanne, Roseanne, Melissa, and Louis. I miss them; I will take them with me in my heart. I will keep them in my heart. Thank you Mrs. Dyson for praying for me and everyone that has been praying for me. God loves everybody and myself. I can't say this correctly. Let's see. That's all right. I guess that's it. Our Father, who art in heaven, Hallowed by thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen. Lord Jesus forgive of my sins, please forgive me for the sins that I can remember.</p>
434	<p>Yes sir, I want to tell my mom that I love her and thank her for everything that she has done for me. Tell my sister that I love her too thank her for everything that she has done for me. I hope you can move on after this. I'll be fine. I'll be O.K. I love you too. I love you too. Take care O.K. That's all I have to say Warden. Thank you sir.</p>
433	<p>Yes, I have to say that I am sorry for all the pain that I have caused you and your family. I only have love in my heart. I hope that you can all forgive me. I pray that you can all forgive me. Thank you for standing by me and being there for me. I am ready to go home. My baby I will always be with you. I really am sorry.</p>
432	<p>Well, first I want to say. They may execute me but they can't punish me because they can't execute an innocent man. I am not mad. Jack Herrington, I am not mad. You were given a job to do but that's neither here nor there. I am not mad. I am disappointed by the courts. I feel like I was upset and let down by them. But that's O.K. I just played the hand that life dealt me. Look at my life and learn from it. I am very remorseful about what I did. I apologize. To my kids, Daddy loves you. Irene Wilcox, Thank you. It's been a long journey. Thank you for being there. Tell Jack hello. I know I am wrong but I am asking ya'll to forgive me.</p>
431	<p>The Polunsky dungeon should be compared with the Death Row Community as existing not living. Why do I say this, the Death Row is full of isolated hearts and suppressed minds. We are filled with love looking for affection and a way to understand. I am a Death Row resident of the Polunsky dungeon. Why does my heart ache. We want pleasure love and satisfaction. It. The walls of darkness crushed in on me. Life without meaning is life without purpose. But the solace within the Polunsky dungeon, the unforgiveness within society, the church Pastors and Christians. It is terrifying. Does anyone care or who I am. Can you feel me people. The Polunsky dungeon is what I call the pit of hopelessness. The terrifying thing is the US is the only place, country that is the only civilized country that is free that says it will stop murder and enable justice. I ask each of you to lift up your</p>

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	voices to demand an end to the Death Penalty. If we live, we live to the Lord. If we die we die to the Lord. Christ rose again, in Jesus name. Bye Aunt Helen, Luise, Joanna and to all the rest of yall. You may proceed Warden. (began singing)
430	Is the mic on? My only statement is that no cases have ever tried have been error free. Those are my words. No cases are error free. You may proceed Warden.
429	Yes, nothing I can say can change the past. I am asking for forgiveness. Saying sorry is not going to change anything. I hope one day you can find peace. I am sorry for all of the pain that I have caused you for all those years. There is nothing else I can say, that can help you. Mija, I love you. Sis, Cynthia, and Sandy, keep on going and it will be O.K. I am sorry to put you through this as well. I can't change the past. I hope you find peace and know that I love you. I am sorry. I am sorry and I can't change it.
428	I love my family. Thank you for all of your support. Stay strong. I am at peace. I love you and my kids. See you.
427	Yes I do. Um Abel, Love ya'll, Evelyn love ya'll, Armando and Delia I love ya'll. Do what I told you and you will see me one day. Do that and promise me. First, Veronica's sister. I know what you've been told and that's all a lie. John Gomez killed your kids and sister. I know ya'll love John Gomez but he was a violent man. I wish I would have shot him in the leg, then he would be here. Those investigators were just trying to convict somebody. My gun had a hair trigger. Veronica told me to come and get my herb book and she went to the back of the closet. Her kids had asthma and I lent her the book. She said she would give it to me next time. She didn't want to break up, we still talked. She told me to come over. John Gomez said Veronica does not have the money for your book so don't come over. Me being a hot shot I went over there and I had my gun. I had children and nephews where I lived so I had to keep my gun in my truck for self defense. Veronica invited me in her house, the kids were still awake fixing to go to bed. I put the gun under my shirt and said Hi to Josh and Cassandra. John Gomez was there he told Veronica that "he doesn't love you" I didn't care.
426	I already gave my statement. (talked to family) Love you all, take care. Bobby Nell Love ya.
425	I would like to say that Capital self defense is not Capital Murder. I would like to make a statement to my wife and family, thank you for your support. I love you Roxanne, Kaye. Thank you Saint Gabriel's Church. Sylvia I appreciate you and thank you. All right Warden. (After the official last statement ended, he said I love you Mom.)
424	Yes, Sir. I love you Irene and I want to thank you for all the beautiful years of friendship and ministry. I love you.

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423	I love you all. You have been there for me through this whole thing. Take comfort in each other, I love you all. I will take you to Heaven with me. I will always be with you. I love you, Chantal. I love you, Zena. Tell Robin I love her, she is my one and only. She is a beautiful child. I will pray with this man down here and we will go: <i>Our Father, who art in Heaven, hallowed by thy name. Thy kingdom come, thy will be done, on Earth as it is in Heaven. Give us this day our daily bread and forgive us our tresspasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory forever. And ever, Amen.</i> I love you Chantal I love you baby. I am yours, and we are one. Let's go, Warden.
422	Yes. From Allah we came and to Allah we shall return. I would like to give thanks for the unjust way my trial attorneys John Donahue and Frank Hollbrook purposely denied me a fair trial. I would like to thank Walter E. Reeves for bringing up claims that did not exist. Most importantly, I would like to thank John Hurley, who was suppose to be off my case but was granted to be back on. For those who kept agreeing with me, keep it real. Ya'll will always stay real in my heart. Barbara, I love you, Al and Paul, I love you. Jess and Chong, I love you now and forever. I am ready for the transition.
421	First off I'd like to say to Mr. and Mrs. Carrier, I apologize for your pain and suffering. I pray Lord, please forgive me. To my family, to my brother Gerard, I love you, Harold, I love you. To my step father Paul, I love you. Momma, I will always love you. Take care of my daughters, Kaneisha and Ieisha. Dad loves you. Continue to pray for me, I am fine. I have made peace with God. Please don't ever forget me. I love you mom. I love you all, take care. I love you too pop, keep your head up. Take care. I am going to sleep
420	Hello, ain't got to worry about nothing. I am going home. I hope to see all of ya'll one day. Lord have mercy on my soul. For the Flake family, stay strong. It's bad to see a man get murdered for something he didn't do, but I am taking it like a man, like a warrior. I am going home to Jesus. I love ya'll, peace. I am ready sir. . .Don't forget to tell my daughter. . .I am ready, Warden.
419	Yes I do. There has been a lot of confusion on who done this. I know you all want closure. Donna had her Christianity in tact when she died. She never went to a drug house. John Adams lied. He went to the police and told them a story. He made deals and sold stuff to keep from going to prison. I left the house, and I left him there. My only act or involvement was not telling on him. John Adams is the one that killed Donna Vick. I took a polygraph and passed. John Adams never volunteered to take one. I have done everything in my power. Donna Vick helped me; she took me off the street. I was a truck driver; my CDL was still active. Donna gave me everything I could ask for. I helped her around the yard. I helped her around the house. She asked if there were anyone else to help. I am a Christian myself, so I told her about John Adam. We picked him up at a dope house. I did not know he was a career criminal. When we got to the house he was jonesin for drugs.

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	He has to go to Dallas. I was in the bathroom when he attacked. I am deaf in one ear and I thought the T.V. was up too loud. I ran in to the bedroom. By the time I came in, when I tried to help her, with first aid, it was too late. The veins were cut on her throat. He stabbed her in her heart, and that's what killed her. I told John Adams, "turn yourself in or hit the high road." I owed him a favor because he pulled someone off my back. I was in a fight downtown. Two or three days later he turned on me. I have done everything to prove my innocence. Before you is an innocent man. I love my family. I'll be waiting on ya'll. I'm finished talking.
418	No statement given
417	Laura, I love you, stay strong. Jesus is coming back soon. Danny, something will pull us through. I will see you, keep your head up. For all of you, I am really sorry for what I've done. I wish you could have seen the videotape at the end of trial, so you could know the truth. I pray you find the peace through salvation. As my Lord, King of my life, find salvation through Christ. I hope He heals your heart. The truth is that you are going to feel empty after tonight. Standing with Christ in your heart, He can only give you peace. I pray you can find it, I really do. I love you Laura. I love you Danny. I love you Irene. (singing) Our god is an awesome God. Lord, I lift your name on high.
416	Yes. I appreciate everybody for their love and support. You all keep strong, thank you for showing me love and teaching me how to love. Forgive me, Lord. Ya'll forgive me, remember me. For everybody incarcerated, keep your heads up. For my family, keep your heads up. I never stopped loving ya'll. Stay strong and keep fighting, it's not over yet. I love you all. I am out of here. I am gone. Keep me in your hearts.
415	Yes, I would like to thank God for my salvation and all he has done in my life. I thank my family, loved ones, and friends. I give Him thanks, honor, and glory. I love you Mary Taylor with all my heart, I always have. You are my girl. I love you, Michelle. You are my little kitten. Kevin, it's all you now. You are my boy. Sylvia, my sister, keep your eyes on Christ, forever. Everything is going to be okay. Angela Christine, keep your eyes on the prize and nothing else. I love all of you. God's been good. I would like to address the family: I offer my sorrow and my heart goes out to ya'll. I know you believe that you're going to have closure tonight and as I stand before God today, the true judge, I had nothing to do with the death of your family. I ask God to hold this. I would like to address the family of John T. Ford: I ask for forgiveness, because I do stand guilty for my involvement for that. Thank you Lord Jesus Christ for coming to my life. (quiet singing) Thank you Lord Jesus for coming into my life, you walked me through prison. Thank you Lord Jesus because you died for me. Thank you Lord Jesus for remembering me...
414	First I want to say to the family, I'm sorry I hope you find it in your heart to forgive me. The Lord has forgiven me. All I can say is I'm sorry. God Bless. To my family, I'll be there waiting for ya'll, alright? God Bless

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413	<p>Yes I do, I know this no way makes up for all the pain and suffering I gave you. I am so so sorry. My punishment is nothing compared to the pain and sorrow I have caused. I hope that someday you can find peace. I am not strong enough to ask for forgiveness because I don't if I am worth. I realize what I've done to you and the pain I've given. Please Lord forgive me. I have done some horrible things. I ask the Lord to please forgive me. I have gained nothing, but just brought sorrow and pain to these wonderful people. I am sorry. So so sorry. To the Sanchez family who showed me love. To the Hawkings family, I am sorry. I know I have affected them for so long. Please forgive me. Irene, I want to thank you and thank your husband Jack. I'll be waiting for you. I am so sorry. To these families I ask forgiveness. Father God I ask you too for forgiveness. I ask you for forgiveness Lord. I am ready to go Lord. Thank you. I am ready to go. My Jesus my Savior there is none like you. All of my days I want to praise, let every breath. Shout to the Lord let us sing.</p>
412	<p>Yeah, I love all ya'll. I forgive all ya'll. See you when you get there. Do what your are going to do.</p>
411	<p>Jesus receive my spirit. I love you Edgardo; I appreciate your hard work. Thank you. Okay, Receive my spirit. Thanks sir.</p>
410	<p>I am sorry my actions caused pain. I hope this brings closure to what you seek. Don't ever hate them for what they do. Never harbor hate. I love you. Alright Warden.</p>
409	<p>Blessed are they that mourn, for they shall be comforted. It is finished.</p>
408	<p>No statement given</p>
407	<p>First of all I would like to tell my Uncle Kyle that I am sorry. I have been sorry for the last 10 years for what I did. I wish you could accept my apology. I know you can't accept my apology, I know you can't give your forgiveness; it's okay and I understand. I have done what I could to heal the rest of the family. I wish that someday you could come to terms and understand. I know I was wrong; I accept responsibility as a man. I take this penalty as a man. This doesn't solve anything, 'cause it hurts others that love me. I am sorry. I love you Kjersti. I love you too Roland. I love you too Uncle Kyle; I am still your nephew, no matter what you believe.</p>
406	<p>I want you all to know, everyone with all my heart, soul, mind and strength. Thank you for being here today to honor Falicia Precht, whom I didn't even know. To celebrate my death. My death began on August 2, 1991 and continued when I began to see the beautiful and innocent life that I had taken. I am so terribly sorry. I wish I could die more than once to tell you how sorry I am. I have said in interviews, if you want to hurt me and choke me, that's how terrible I felt before this crime. I am sorry, it is her innocence and her life which began the remorse every since December 1, 1991. I have embraced life. Thank you for being a part of my life. I love you. May God be with us all. May God have mercy on us all. I am ready. Please do not hate anybody because.....(end of statement)</p>

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405	Yes, I would like for my family to take care of each other. I love you Angel, Let's ride. I guess this is it.
404	No statement given
403	<p>Yes sir, I do. Go ahead? First of all I want to thank God for the love; thank God for the love from the family and friends that I have. To God I give the glory though the years. I love and care about the Lord. The Lord knows that I prayed for the victim's family. I know you all probably have bitterness and hate for what I did. There is not a day goes by that I have not prayed for Ronni Dawn Hewitt and Carol Dawson and her daughter who was left behind. I pray to God, the Lord Almighty that like he did for me, he will reach out and help you. I just pray that the Lord takes away your bitterness. There is so much hurt that I have caused you all. On the phone, I talked to my family for two hours. It was hard to see such a big man just break down and cry like a little baby. I hope this will touch your hearts like you have touched mine. I know it is hard for you all. I am to blame for this, I will take that Lord, when I get there. Back in 2003, I want to tell you this. I got down on my knees. The Lord knew my heart. I wanted to kill myself. I spoke to Ms. Ronnie Dawn Hewitt. The next day I received a letter that they had lost a friend to suicide. She said that she forgave me and that was something that I needed to hear. God helped me to forgive myself and move on. I just pray that some day you will find forgiveness in your heart. Know that your loved one is in a good place. I am sorry for what I have done. I cannot agree with this injustice. The Bible says that you shalt not kill, but it also says to obey the government. I am sorry, forgive me. Francis, I love you and thank you for being here. I have no ill will towards anyone carrying out this so called justice. Thank you. I am ready Warden.</p>
402	<p>God forgive them, God forgive them for they know not what they do. After all these years my people are still lost in hatred and anger. Give them peace God for people seeking revenge towards me. I love you guys, I love you guys. God give them peace. I love you Chiquita. Peace, Freedom, I'm ready.</p>
401	<p>Yes. I just want to let you all know that I appreciate the love and support over the years. I will see you when you get there. Keep your heads up. To all the fellows on the Row, the same thing. Keep your head up and continue to fight. Same thing to all my pen friends and other friends, I love you all. I can taste it.</p>
400	<p>Could you please tell that lady right there, can I see her, she is not looking at me. I want you to understand something, hold no animosity towards me. I want you to understand please forgive me. When I get to the gates of Heaven I will open my arms for you. Please forgive me, do not worry about what is going to happen. I don't want you to worry. I don't want you to suffer, I am not mad at you. Shed no tears for me. Even though you don't know me, I love you, I love all of ya'll. I ask ya'll in your heart to forgive me. To my family, I love all of you. What's happening now, you are suffering. I didn't mean to hurt you. Stephanie, Felicia, Carlos and my Father. I love my Father. I want you to understand that life goes on. Continue to live your life and don't be angry at what is happening to me. This is destiny, this is</p>

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	life. This is something I have to do and I am going to be with my momma and your momma. I want everyone to continue to live your life. Thank you and I love all of you. What is happening to me now is unjust and the system is broken. At the same time I bear witness there is no God but Allah and the Prophet Mohammad. Unto Allah, I belong unto Allah I return. I love you.
399	Can ya'll hear me? Tell my family that I love ya'll. Joe, Tim, everybody - keep your head up. I love you.
398	Yes I would. Carrie it's been a joy and a blessing. Take care, give everybody my regards. I love you, and I'll see you in eternity. Father take me home. I am ready to go.
397	Yes, I do. I thank the Lord for giving me my friends, for getting me the ones I love. Lord reach down and help innocent men on death row. Lee Taylor needs help, Bobby Hines, Steve Woods. Not all of us are innocent, but those are. Cleve Foster needs help. Melyssa, I love you girl. I know I wasn't going to say anything, but I've got to. Jack, Irene, Danny, Doreen, I love you guys. I said I was going to tell a joke. Death has set me free. That's the biggest joke, I deserve this. And the other joke is I am not Patrick Bryan Knight, and ya'll can't stop this execution now. Go ahead, I'm finished. Come on, tell me Lord. I love you Melyssa, take care of that little monster for me.
396	I love ya'll and I'm gonna miss ya'll.
395	First of all, you have every right to hate me and every right to want to see this. To you and to my family, you don't deserve to see this. I wasn't going to apologize by letter, I wanted to apologize face to face. None of this should have happened. It is the right thing to do. I have a good family, just like you are a good family. I hope that any bitterness that you have because of what I did, I hope you can learn to forgive. I asked my family to contact you, because they did no wrong. I am responsible and I am sorry to you all. Thank you all my Jefe (dad), my brothers, Maria and my Grandfather. Thank you, we will see each other again. Thank you, Lord Jesus receive my spirit.
394	No statement given
393	No statement given
392	Yes, Sir I do. I'd like to say I love my mother, brother, sister, grandmother, cousins, and nieces, and my brothers and sisters I have never met. I do apologize to the Surace family. I am responsible for them losing their mother, their father, and their grandmother. I never meant for them to be taken. I am sorry for what I did and I take responsibility for what I did. That is all Warden.
391	Uh, I don't know, Um, I don't know what to say. I don't know. (pauses) I didn't know anybody was there. Howdy.
390	Yes sir, I charge the people of the jury. Trial Judge, the Prosecutor that cheated to get this conviction. I charge each and every one of you with the murder of an innocent man. All the way to the CCA, Federal Court, 5th Circuit and Supreme

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	Court. You will answer to your Maker when God has found out that you executed an innocent man. May God have mercy on you. My love to my son, my daughter, Nancy, Kathy, Randy, and my future grandchildren. I ask for forgiveness for all of the poison that I brought into the US, the country I love. Please forgive me for my sins. If my murder makes it easier for everyone else let the forgiveness please be a part of the healing. Go ahead Warden, murder me. Jesus take me home.
389	I do, I would like to tell everybody that I'm sorry about the situation that happened. My bad - everybody is here because of what happened. I'd like to thank everybody that's been here through the years. The little kids overseas - they really changed me. Sister Doris, mom, brothers, sister, dad; I love ya'll. My brother... where's my stunt double when you need one? My Lord is my life and savior, nothing shall I fear.
388	Ya'll know I love you, you too Ward. You have been a good friend. You are a good investigator. Doug, I thank you for coming from Michigan. Chris and David, I love you. Thank them for their support Doug. Debra, James, I'm not crying so you don't cry. Don't be sad for me. I'm going to be with God, Allah, and Momma. I'm gonna ask dad why didn't give you away at your wedding. Randy Greer, my little brother, I'll be watching you, stay out of trouble. All my nieces and nephews, I love you all. Sammie, Vincent, and Yolanda, I will be watching over you all. The reason it took them so long is because they couldn't find a vein. You know how I hate needles - I used to stay in the Doctor's Office. Tell the guys on Death Row that I'm not wearing a diaper. I can't think of anything else. You all stay strong. Now you can put this all aside. Don't bury me in the prison cemetery. Bury me right beside momma. Don't bury me to the left of dad, bury me on the right side of mom. Kim Schaeffer, you are a evil woman. You broke the law. The judges and courts helped you and you didn't have all the facts. When you look at the video, you know you can't see anyone. You overplayed your hand looking for something against me and to cover it up the State is killing me. I'm not mad or bitter though. I'm sad that you are stuck here and have to go through all of this. I am going somewhere better. My time is up. Let me get ready to make my transition. Doug, don't forget Marcy.
387	Profanity directed toward staff.
386	Yes sir, Ernest, Christopher, Ochente, Mary and Jennifer tell all the kids I love them and never forget. Tell Bobby, Mr. Bear will be dancing for them. Tell Bear not to feel bad. My love always, I love you all. Stay strong Mary, take care of them. I love you too. I am ready Warden.
385	No statement given
384	Yes, for all of those that want this to happen, I hope that you get what you want and it makes you feel better and that it gives you some kind of relief. I don't know what else to say. For those that I have hurt, I hope after a while it gets better. I love you, I love you. I am sorry. That's it, goodbye. I love you Irene, I love you sis.

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383	You know, once upon a time diamonds were priceless. I never knew until I ran across my own. I just want Eve to know that. One of these days I'm going to return and get that for myself. Thank you to my family, I love you. Each and every one of you. This is not the end, but the beginning of a new chapter for you and I together forever. I love you all. Remember what I told you Brad. Ms. Irene, God bless you, I love you. See you on the other side. Warden, murder me. Saddam and Gomorrah which is Harris County.
382	No statement given
381	Jennifer, where are you at? I'm sorry, I did not know the man but for a few seconds before I shot him. It was done out of fear, stupidity, and immaturity. It wasn't until I got locked up and saw the newspaper. I saw his face and his smile and I knew he was a good man. I am sorry for all your family and my disrespect - he deserved better. Sorry Gus. I hope all the best for you and your daughters. I hope you have happiness from here on out. Quit the heroin and methadone. I love you dad, Devin, and Walt. We're done Warden.
380	Yes, Love you mom, love you pop, love you Sara, and Amanda. Um, Cathy you know I never meant to hurt you. I gave you everything and that's what made me so angry. But I didn't mean to hurt you. I am sorry. That's it.
379	All praises be to God. I would like to say to the Garza family, see my smile, it is not from happiness. I took a father, it wasn't my fault, it was an accident... God knows the truth. If my life could bring your father back, then let it be. Don't take my smile for Disrespect. If I see your father I will ask him forgiveness. I told the Judge the truth it was an accident. I'll smile and I am not sad. If my life could make you happy, be free. I'll say when I see him I'm sorry. I have no anger nor fear. Mom have no fear. Mommy I will be home when I get there.
378	To my family, first and foremost - I love you all. The calmness that I was telling you about, I still have it. You are Mario's Uncle, correct? I just wanted you to know that I wronged your family. I received nothing, I was not paid. I took his life for the love of a friend. I love you all. I just want you to know that. I know he does, I feel it. I'm alright. Make sure momma knows, alright. Jermaine, I love you too man. Alright Warden.
377	No statement given
376	To my family and my mother and my three precious daughters, I love you all. And to my brother and sister for standing with me throughout this situation. Stay strong and know that I'm in a better place. I ask for forgiveness. And to the victim's family, find peace and cancellation with my death and move on. Our Lord Jesus Christ, I commend myself to you. I am ready.
375	Yes I do. Debbie, my Baby, I love you; do you know I love you. You are my life. You are my wife - always stay strong. Stay strong everybody. I am innocent. I am being punished for a crime I did not commit. I have professed my innocence for nine years, and I continue to say I am innocent. Let my people know I love them.

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	We must continue on. Do not give up the fight; do not give up hope for a better future. Because we can make it happen. I love you, I love my son, and I love my daughter. Bruno, Chuckie, Juanita, Ray - I love you, all of you. Stay strong baby. I love you forever.
374	Yes I do, I would like to tell my family thank you for your support, and my friends. And let everyone know that you must stay strong for each other. Take care of yourselves. That's it, Warden.
373	Yes sir, to my family and children, I love you very much. Dianne, Virginia, Toby and Irene I love all of you. I apologize for not being the man you wanted me to be. I am going to be free, I am going to Heaven. Please be strong and I love you all. To the Wright family, I pray for you, please find peace in your heart. I know you may hate me for whatever reason, the Lord says hate no one. I hope you find peace in your heart. I know my words cannot help you, I truly mean what I say. God Bless you all. I love you Dianne, Mary Virginia. Kick the tires and light the fire, I am going home to see my son and my mom, I love you and God Bless you.
372	Yes I do. I would like to say to my two brother-in-laws and the rest of my family that I would like to thank you for supporting me through all of this. I went home to be with my Father and I went home as a trooper. I would like to say to Damien's family I did not murder your son. I did not do it. I just want you to know that -- I did not murder Damien and would ask for all of your forgiveness and I will see all of you soon. I love you guys. I love you guys. That's it.
371	Yes, I would like to make a short brief one please. To Audrey's grandmother, I am sorry for the pain I have caused you for the last 15 years and your family. I have regretted this for a long time. I am sorry. I only ask that you remember the Lord because He remembers us and He forgives us if we ask Him. I am sorry. And to my family, and my loved ones - I am sorry for the pain for all those years and for putting you through all the things we had to go through. I ask the Lord to bless you all. Tammy, Irene, Betty, Dan Judy - I love you all. And Jack, thank you. Warden...
370	Yes, I do. To the victim's family, I am sorry you lost a brother, loved one, and friend. To my family, I love you all. Keep your heads ups and know I will be in a better place. And you all look after Aleda and make sure she is a part of this family. I appreciate you all and love you. I apologize that you lost a loved one this way. God bless you all. O.K. Warden.
369	I do. I am sorry. I have always been sorry. It is the worst mistake that I ever made in my whole life. Not because I am here, but because of what I did and I hurt a lot of people - you, and my family. I am sorry; I have always been sorry. I am sorry. You look after each other. I love you all. Be there for one another. Alright. But I am sorry; very sorry. I love you too. Alright.
368	Yes sir. I want to ask if it is in your heart to forgive me. You don't have to. I know I allowed the devil to rule my life. I just ask you to forgive me and ask the Lord to

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	forgive me for allowing the devil to deceive me. I thank God for having patience with me. I don't deserve to cause you pain. You did not deserve this. I deserve what I am getting.
367	Yeah. Momma, I just want you to know I love you. I want all of you to know I love you all. I am at peace; we know what it is. We know the truth. Stay out of crime; there is no point in it. I am at peace. We know the truth and I know it. I have some peace. I am glad it didn't take that long - no 10 or 20 years. I am at peace. And I want everyone to know I did not walk to this because this is straight up murder. I just want everybody to know I didn't walk to this. The reason is because it's murder. I am not going to play a part in my own murder. No one should have to do that. I love you all. I do not know all of your names. And I don't know how you feel about me. And whether you believe it or not, I did not kill them. I just want you all to have peace; you know what I'm saying. There is no point in that. It is neither here nor there. You have to move past it. It is time to move on. You know what I'm saying. I want each one of my loved ones to move on. I am glad it didn't last long. I am glad it didn't last long. I am at peace. I am at peace to the fullest. The people that did this - they know. I am not here to point fingers. God will let them know. If this is what it takes, just do what you got to do to get past it. What it takes. I am ready, Warden. Love you all. Let my son know I love him.
366	Yes, your honor. I know you people are here to find closure for the things that you have done or that I have done. There are no words to describe the pain and suffering that you have gone through all these years, that is something that I cannot take back from you all. I hope that Megan, if she is here present today, know that today I hope you get peace and joy. I am sorry that it has taken 14 years to get closure. If it would have brought closure or brought her back, I would have done this years ago, I promise, I promise. My family all knows the sincerity in my heart when I say these words to you. I didn't mean to inflict the pain and suffering on your family. I pray that she is safe in Heaven. I pray that you find closure and strength. My family prays for you and everybody, if these words can ever touch your heart, I am sorry, I am truly sorry. Ya'll take care. I love ya'll. Pastor tell Megan I am sorry.
365	Yes sir. I would like to say to my family, I am alright. (Spanish) Where are you Leo; are you there Leo? (Spanish) Don't lie man. Be happy. Are you happy? Are you all happy? (Spanish)
364	Yes sir. To Mr. Jerry Nutt, I just hope this brings some kind of peace to your family. I wish I could bring them back, but I can't. I hope my death brings peace; don't hang on to the hate. Momma, stay strong. Lord forgive me for my sins because here I come. Let's go, Warden.

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363	May I speak to my family? Honey, I love you. Be strong and take care of yourselves. Thanks for being there. Take care of yourself. Ms. Irene, thank you for everything you have done. Chaplain Hart, thank you for helping me. Gary, thank you. Maria, Maria, I love you baby. Thank you for being there for me and all these people here will find the one who did this damn crime. I am going home to be with God. Thank you. Thank you, Warden
362	Yes. I would like to thank all my friends and supporters, Anne West, who I love and respect. Gabrielle Uhl from Germany, and so many countless other friends. And of course my family, my mother and father, brothers and sisters, nieces and nephews, my wife Barbara and my children - Nadia, Amenia, Kira, and Noemi. I love my children. I love my family. That's it.
361	Yes. Yes, I do. Do I just talk to the front? O.K. To everybody on both sides of that wall--I want you to know I love you. I am sorry that the child had to lose her life, but I should not have to be here. Tell my family I love them all and I will see them in Heaven. Come home when you can. I am done. Love you all.
360	I love my family. You all stay strong. Watch over each other. Stay strong. I love you. I love you. It's my hour. It's my hour. I love you. Stay strong.
359	Yes. I want to thank you all for being here and for your love and support. And thanks for the efforts, Peter and Lorrell. I love you all. Celina, I love you. I'm done.
358	Yes. Ms. Carolyn Barker, and Tina, I would like to apologize to you all. To Amy's sister, and everybody else here. I love you all. I hope you can find it in yourselves to forgive me and I hope all this here will kinda settle your pain and I hope the Lord will give you comfort and peace. And I just want you to know I am very sorry for what I have done. And if I see Amy on the other side, I will tell her how much you love and miss her and we will have a lot to talk about. Mom, Dad, and Charlotte - I am sorry for putting you through all this pain and stuff. I did talk to Brandon and I think I got a little stuff stopped. I love you all and I will see you on the other side. O.K.
357	Yes sir. Darling Kerstin, these last few years have been blessed having you in my life. And to all my friends that have been out there, thank you for your friendship and support and all you have done for me. The guys back there waiting, keep the faith and stay strong and put your faith in the Lord. Many times in life we take the wrong road and there are consequences for everything. Mistakes are made, but with God all things are possible. So put your faith and trust in Him. We talk about a reprieve or stay from the Supreme Court, but the real Supreme Court you must face up there and not down here. Keep your heads up and stay strong. I love you all. That is it. Stay strong. Thank you.
356	No statement given

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355	<p>Yes. Man, I just want you to know how much I love them. I want you to be strong and get through this time. Do not fall back. Keep going forward. Don't let this hinder you. Let everybody know I love them (several names listed), Kevin - as well as everyone else in the family. Tell them that I love them and stay strong. This is kind of hard to put words together; I am nervous and it is hard to put my thoughts together. Sometimes you don't know what to say; I hope these words give you comfort. I don't know what to say. I want you to know I love you; just stay strong and don't give up. Let everybody know I love them...and love is unconditional, as Mama has always told us. I may be gone in the flesh, but I am always with you in spirit. I love you.</p>
354	<p>Yes sir. I would like to apologize to the victim's family and all the grief I have caused them. I would like to say I love the girls next to them. Praise the Lord. Let's go, Warden. That's it.</p>
353	<p>Jack and Irene, I love you guys. Tell my family I love them. I am sorry for the things I have done. I know God will forgive me. Keep track of Danielle for me. I will miss you guys. I love you. I guess that's all.</p>
352	<p>Tell Beth and them I am sorry, truly sorry for the pain that I caused your family. I truly mean that too. She was a friend of mine and I betrayed her trust. I love you all. Tell mamma I love her. The Lord is my shepherd; I shall not want, He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever. Our Father, who are in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen All right Warden, let's give them what they want.</p>
351	<p>Yes I do. I would like to address you first. I did not kill your loved one, but I hope that one day you find out who did. I wish I could tell you the reason why, or give some kind of solace; you lost someone you love very much. The same as my family and friends are going to lose in a few minutes. I am sure he died unjustly, just like I am. I did not murder him; I did not have anything to do with his death. And to you my family and friends, I love you dearly. Even though I die, that love for you will never die. Into Your hands, Lord, I commit my spirit. Thank you. Thank you all.</p>
350	<p>Yes sir, I do. To the victim's family. I hope it helps a little. I do not know how, but I hope it helps. I love you all, all of you. You know I love you. Thank you for bringing my children back to my life. Thank you. I love you all. I love you all very much. Thank you very much. (Statement amended 01/09/06)</p>

Statement Number	Statement
349	No statement given
348	No statement given
347	I would like the Chaplain to say a prayer, not only for me but for the victim's family. For them being misled, I am sorry. That is all I have to say.
346	Only the sky and the green grass goes on forever and today is a good day to die.
345	Yes. The victim's family is not here so I won't address them. I want to thank my family and friends for everything. My wife, Ailsa, my sister-in-law, Laura - thank you for being here for me. I love you. And thanks for the friends at the Polunsky Unit that helped me get through this that didn't agree with my decision - and still gave me their friendship. I thank them. Warden...
344	Yes, I do. I just want to thank all my friends and family who gave me support these past eight years. I want to apologize to the victim's family for the pain I caused them. And to everyone at the Polunsky Unit, just keep your heads up and stay strong.
343	Yes sir. To Edie, Tom, and and Carma - I love all you all. I appreciate all your support. I love you Margherita, Father Guido, and Father Angelo. I appreciate your spiritual support and all those that were in prayer for me. I will be O.K. I am at peace with all of this and I won't have to wake up in prison any more. I love you all. I totally surrender to the Lord. I am ready, Warden.
342	Yes. I would like to address the victim's family. I received your poem and I am very grateful for your forgiveness. I still want to ask for it anyway. I have Jesus in my heart and I am sorry for any pain I caused you all. Thank you for your forgiveness. I am sorry. Ashlee, Pam -- I am going to miss you all. I love you all. Give everybody my love. Give everybody my love, O.K.? Mother, James, Justin, Corey, Brent, grand-babies and Daddy - I love you Pam. I love you Ashlee, Pammy and Irene. I will see you all on the other side. Couple friends on death row who have helped me; Shy Town and Crazy Jay...I love you all and for all your support. Uncle Ray too. I am saved and I am going home, O.K.? You all stay strong. You all stay strong. That is all.
341	Yes sir, Warden Okay I've been hanging around this popsicle stand way too long. Before I leave, I want to tell you all. When I die, bury me deep, lay two speakers at my feet, put some headphones on my head and rock and roll me when I'm dead. I'll see you in Heaven someday. That's all Warden.
340	I want to apologize to you, and I am sorry. I have made a lot of mistakes in my life. The things I did changed so many lives. I can't take it back, it was an atrocity. I am sorry. I beg your forgiveness, I know I am not worthy of it. I love you Mom and Dad, and all my family. Thank you for everything. Jesus, thank you for your love and saving grace. Thank you for shedding your blood on Calvary for me. Thank you Jesus for the love you have shown me.
339	Yes sir, can you hear me? To you Irene, Thank You. I love you all. All right Warden, I'm ready.

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338	Yes sir. I would like to ask you to forgive me. I made a mistake and I am sorry for what I did. All I can do is ask you to forgive me. I love you and I will see all of you in Heaven. I love you very much. Praise Jesus. I love you. Our Father, who art in Heaven, hallowed be thy name. Thy kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who have trespassed against us. And lead us not into temptation, but deliver us from evil. Amen.
337	Yes sir, I do. I would like to apologize to the family of the victim. I am sorry for the pain I have caused you. I know it is a great loss and I want to apologize. I am sorry. And to my family, I love you and I will see you all in Heaven. O.K.
336	Yes sir. Sorry that I have to put my family through this. All of you know I got my peace. And I hope you find peace. And to the family, the truth will come out and I hope you find peace. I got my peace. I hope everybody has their peace. I am tired. I am going to be in your heart. I love you all. To everybody else, the truth will be known. It didn't come out in time to save my life. It is wrong to put the families through this. But when it comes out, I hope it stops this. It is wrong for the prosecutors to lie and make witnesses say what they need them to say. The truth has always been there. I just hope everybody has their peace. Today I get mine. I love you all.
335	Yes. Well here we are again folks, in the catacombs of justice. You know there is a lot I wanted to say - a lot I thought I'd say - but there is not a whole lot to say. There are people that will be mad thinking I try to seek freedom from this, but as long as I see - freedom belongs to me and I'll keep on keeping on. The shackles and chains that just might hold my body can't hold my mind, but will kill me otherwise. I love you momma, and Misty and Annette, Brenda and Anthony - and all my friends and everybody that supported me. I leave my love here; I am never going to stop loving you. My love is going to stay here.
334	I do. I just wanted to say to all of those that have supported me over the years that I appreciate it and I love you. And I just want to tell my mom that I love her and I will see her in Heaven.
333	Yes I do. Mike and Ms. Allison, I would like to tell you that I am responsible and I am sorry for what I did and the pain I caused you all. I love you Earline and all of my friends that stood by me. I feel blessed to have had you all. Stay strong and take care of them kids. Set me free Warden. Father, accept me.
332	No statement given

Statement Number	Statement
331	<p>Yes. Man, there is a lot of people there. There was a lot of people that got me to this point, and I can't thank them all. But thank you for your love and support; they have allowed me to do a lot more than I could have on my own. Sheila, I wish I would have met you seven years ago; it would have been a lot easier. But I have overcome a lot. I am not angry, but I am disappointed that I was denied justice. But I am happy that I was afforded you all as family and friends. You all have been there for me; it's a miracle. I love you. And I have to tell Jessica I am sorry. I never knew it would come to this. Lorna, you know you have to keep my struggle going. I know you just lost your baby; but you have to keep running. Andy, I love you man. Tell Andre and them that I didn't get a chance to reach my full potential, but you can help them reach theirs. You needed me, but I just did not know how to be there for them. There is so much I have to say, but I just can't say it all. I love you all. Please just keep the struggle going. If you turn your back on me, you turn your back on them. I love you all and I'll miss you all. Thanks for allowing me to touch so many hearts. I never knew I could do it, but you made it possible. I am just sorry. And I am not as strong as I thought I was going to be. But I guess it only hurts for a little while. You all are my family. Please keep my memory alive.</p>
330	<p>Yes, I do. I want to say first that I love you Pam. I love you, Ann, Jenny, Carla, Fran, Mom and Dad. What a blessing, what a blessing you have been in my life. And I am so sorry you are going through what you are now. But we are both headed to a better place. Thank you, baby girl - love you people. Sister, Blackie, Dixie, Rusty, Andy, Buster, Milo - we got so many - Grace and Sonny man. I love you all. You have a treat coming to you. Thank you for having been there for me - - and our Father and Mother. Give them a hug and give them my love. I am ready Warden.</p>
329	<p>Yes sir, I would. To the West Family, I would just like to apologize for your loss. I hope that you can forgive me. To my family and loved ones and friends, I thank all of you all for your support and I am sorry for the pain and hurt I have caused you. I love you all and I will see you on the other side. O.K. Warden.</p>
328	<p>Into your hands Oh Lord, I commence my spirit. Amen</p>
327	<p>Yes I do. To my family, to my friends, and people who have accepted me for being the person that I am. To the Sullivan and Hayden families, I do not come here with the intention to make myself out to be a person that I am not. I never claimed to be the best person. I am not the best father, the best son, or the best friend in the world. I did the best I could with what I had. I come with no hate in my heart or bitterness. To my family and to you people, I can only apologize for all the pain I caused you. May God forgive us on this day. I am ready when you are.</p>
326	<p>Yes sir. Today I go home to the Lord. But first, I have to say something. I am real sorry. I took family member's life and I shouldn't have. I hope that you can move on. I am just sorry. I don't know what else to say. I can't bring anyone back. I would if I could. I hope you will be fine. I won't ask for your forgiveness. God will be my judge. To my family and friends, I love you all. You all take care and</p>

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	somebody find Void. Be strong and I will see you all; hopefully not soon. Keep your head up. That is all I have to say.
325	Yeah. I want to thank my family and friends; my family for all loving me and giving me so much love. I am sorry; I really am. You, Brian's sister, thanks for your love -- it meant a lot. Shane -- I hope he finds peace. I am sorry I destroyed you all's life. Thank you for forgiving me. To the moon and back -- I love you all
324	Yes I do. I want to tell everyone, my family, thanks for standing by me. I want to tell Mr. and Ms. Gray and everyone that I didn't do what I did to hurt you all. I am sorry that I did what I did. I don't think you know the true reason for doing what I did, but Brandy and I had a suicide pact and I just didn't follow through with it. That did not come out in the trial. I am not trying to hurt you by telling you this. I am trying to tell you the truth. I want Cindy to know that I know she is out there -- and Vicente Hernandez that I love them. Thank you for all you have done and I want to make sure you are alright. That is all I want to say. I am ready. See you later. I am ready.
323	Yes I do. Sir, in honor of a true American hero. "let's roll". Lord Jesus receive my spirit.
322	Statement to what. State What. I am not guilty of the charge of capital murder. Steal me and my family's money. My truth will always be my truth. There is no kin and no friend; no fear what you do to me. No kin to you undertaker. Murderer. [Portion of statement omitted due to profanity] Get my money. Give me my rights. Give me my rights. Give me my rights. Give me my life back.
321	Yes Warden, I do. Well Mom, sometimes it works out like this. Love life; live long. When you are dealing with reality, real is not always what you want it to be. Take care of yourselves. I love you. Tell my kids I love them. God is real. He is fixing to find out some deep things that are real. Bounce back, baby. You know what I'm saying. You all take care of yourselves. That is it.
320	Yeah. The only statement I want to make is that I am an innocent man - convicted of a crime I did not commit. I have been persecuted for 12 years for something I did not do. From God's dust I came and to dust I will return - so the earth shall become my throne. I gotta go, road dog. I love you Gabby. <i>[Remaining portion of statement omitted due to profanity.]</i>
319	No statement given
318	Yes. I just want to say I am not sad today or bitter with anybody. Like I've said from day one, I did not go in there and kill them - but I am no better than those that did. Jesus is Lord.

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317	<p>Yes. I would just like to say to my family that I am sorry for all the grief I have caused. I love you all. Tell Mama and the kids I love you; I love all of you. And I would like to clear some things up if I could. Tommy Perkins, the man that got a capital life sentence for murdering Kinslow -- he did not do it. I did it. He would not even have had anything to do with it if he had known I was going to shoot the man. He would not have gone with me if he had known. I was paid to shoot the man. And Martin, the younger boy, did not know what it was about. He thought it was just a robbery. I am sorry for that. It was nothing personal. I was trying to make a living. A boy on Eastham doing a life sentence for killing Jamie Kent - I did not do it, but I was with his daddy when it was done. I was there with him and down through the years there were several more that I had done or had a part of. And I am sorry and I am not sure how many - there must be a dozen or 14 I believe all total. One I would like to clear up is Cullen Davis - where he was charged with shooting his wife. And all of these it was never nothing personal. It was just something I did to make a living. I am sorry for all the grief I have caused. I love you all. That is all I have to say.</p>
316	<p>Yes. Connie, Nanny, Bea, Kathy and Richard - I love you all and I thank you all very much for supporting me with your love. In the name of Jesus, I am sorry for the pain I caused you all. I am sorry. Gilbert didn't deserve to die and I want you all to know I am sorry. I pray that the good Lord will give you all peace. Okay.</p>
315	<p>Yes sir. I would like to thank God for all the blessings He has given me. And I pray that through His mercy, He will allow me into His grace. And to the family of Ms. Ayers, I would like to apologize for all the pain and suffering and that God gives you closure. And I pray that He blesses you. And to my family, know that I love every single one of you and pray that God gives you peace and strength. I may not be with you in the physical, but by grace, my heart will be with you all and I know God loves every one of you all.</p>
314	<p>No statement given</p>
313	<p>Yes sir, I do. I would like to thank everybody for coming out tonight and celebrating life. This is a celebration of life, not death. Through Jesus Christ, we have victory over death. I would like to thank the Holy Father and Pope John Paul for their angelic blessings and all the prayers and support. And thanks to Father (name unknown) and Guido Todeschini for your love and support. I want to thank everybody around the world and Father, let your will be done. I am going to keep this statement short. I love you all. I am ready, Warden.</p>
312	<p>I did have, but now I see my family here and everything - all I want to say is I love you all so much. I am innocent. I love you all so much. You are beautiful. Okay Warden, I am through.</p>
311	<p>No statement given</p>
310	<p>I would like for Rosalyn's family and loved ones and my wife, Mary's, family to know that I am genuinely sorry for what I did. I would like you to reach down in your hearts and forgive me. There is no excuse for what I did. Rosalyn's mother</p>

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	asked me at the trial, "Why?" and I do not have a good reason for it. Please forgive me. As for my friends and family here - thanks for sticking with me and know that I love you and will take part of you with me. I would like to thank one of the arresting officers that I would have killed if I could have. He gave me CPR, saved my life, and gave me a chance to get my life right. I know I will see Mary and Rosalyn tonight. I love you all.
309	First of all, I want to say God bless everyone here today. For many years I have done things my way, which caused a lot of pain to me, my family and many others. Today I have come to realize that for peace and happiness, one has to do things God's way. I want to thank my family for their support. I love you. I am taking you with me. You all stay strong. I love you. I also want to say thanks to the Chaplains who I have met through the years and who have brought me a long way. And I cherish you as my family and at this time...oh, Ken, my little son, I am coming to see you. Oh Lord, into your hands I commit my spirit. Thy will be done.
308	I just want to address Katrina and Rebecca. You have been beautiful to me. Without you in my life, I would not have been able to make it like this. Probably, I would have put up a good fight; you have calmed me. I love you. I respect you. Big brother, you put up the best fight you could and I love you. That is it.
307	No statement given
306	First of all, I would like to ask Sister Teresa to send Connie a yellow rose. I want to thank the Lord, Jesus Christ, for the years I have spent on death row. They have been a blessing in my life. I have had the opportunity to serve Jesus Christ and I am thankful for the opportunity. I would like to thank Father Walsh for having become a Franciscan, and all the people all over the world who have become my friends. It has been a wonderful experience in my life. I would like to thank Chaplain Lopez, and my witnesses for giving me their support and love. I would like to thank the Nuns in England for their support. I want to tell my sons I love them; I have always loved them - they were my greatest gift from God. I want to tell my witnesses, Tannie, Rebecca, Al, Leo, and Dr. Blackwell that I love all of you and I am thankful for your support. I want to ask Paulette for forgiveness from your heart. One day, I hope you will. It is a tragedy for my family and your family. I am sorry. My special angel, I love you. And I love you, Connie. May God pass me over to the Kindom's shore softly and gently. I am ready.
305	Tell Mama I love her and tell the kids I love them, too. I'll see you all.

Statement Number	Statement
304	<p>Can you hear me, Chris? The Lord is my Shepherd; I shall not want. He makes me to lie down in green pastures; He leads me beside the still waters. He restores my soul; He leads me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff comfort me. Thou preparest a table before me in the presence of my enemies; Thou anointest my head with oil; My cup runneth over. Surely goodness and mercy shall follow me all the days of my life; And I will dwell in the house of the Lord forever. I want to thank you for being there with me all these years and supporting me and keeping me in the Word. Michael, you take care of her and thank you Father Don and Chris. And I want to thank the media for being nice to me all this time. Bye, Chris. I will see you. Take care of yourselves and you all stay strong. You keep doing your ministry.</p>
303	<p>No statement given</p>
302	<p>To the media, I would like for you to tell all the victims and their loved ones that I am truly, truly sorry for taking their loved ones' lives. And I hope they will find it in their heart to forgive me for what I did to them. I am a different person now, but that does not change the fact of the bad things I have committed. God can give you the same peace He gave me and you can be in His hands. And to my beautiful family, be strong. Remember what I said, "God is the Way, the Truth, and the Life." OK, Warden.</p>
301	<p>The statement that I would like to make is, none of this should have happened and now that I'm dying, there is nothing left to worry about. I know it was a mistake. I have no one to blame but myself. It's no big deal about choosing right from wrong. I pray that everyone involved overlooks the stupidity. Everybody has problems and I won't be a part of the problem anymore. I can quit worrying now, it was all a mistake. That's all I want to say.</p>
300	<p>I would like to say first and foremost to the Lord God Almighty that I am sorry and forgive me of every single solitary sin I have committed these 35 years I have lived upon this Earth. To the Varghese family, I would ask that you forgive me because I know you have suffered a great loss and I am truly, truly sorry. I know what you have suffered, but please grant me your forgiveness. I am truly sorry, and there is not a day that I have not prayed for you. And to my Mom, I love you. I am going to see the Lord. The Lord is my Shepherd. Let everyone know that I love them; this is not goodbye. I will see you later.</p>
299	<p>I would like to say to the victim's family, if this goes on record, that I know they have gotten grief and I know with this execution, it will not be any relief to them. That with my death, it will just remind them of their loved one, Mr. Holder. I would like to say to them, "please forgive me for what happened; it was self defense...and I was never able to get up on the stand to tell them." I know this is wrong. I am going home to the Lord.</p>

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298	<p>Spoken: The statement I would like to make is to all my loved ones - and to the Abrahams and Williams families. We came a long way through the tragedy - from hate to love and I would like to apologize for the pain I have caused all my families on both sides. I am looking at you Mr. Frank: I am sorry brother for what happened to your sister and I hope that you would forgive me one day. Ask God to forgive me and ask God to forgive you and allow me to pass through. My brother Farooq, I love you my brother and send my love to all my family members. And I was not a monster like they said I was. I made a mistake and this mistake cost - but they won't cost no more. I leave you with all my love and blessings. may Allah bless each and every one of you. Written: Hello to all: Tonight I take my last walk as well breath in this world called Earth. I state that to show I'm not saddened or enjoyed to see this moment. Because I leave behind a lot of people that loved me, that believe I could had been that someone. If I been given a real chance in life instead of denial or incarceration every time I was arrested for something the community believed I did. To be here on Texas death Row show all people that we people of American don't care about helping. This is about destroying lives to show they can kill, but they hide behind laws of American. I'm not disappointed of the system or nobody because this is how it's supposed to be. Texans was breed that way to live, think, act. But someone is mad that a system that's supposed to protect and uphold what is just and right, has shown it's just as crooked as I am said to be.</p> <p>Now I lay here dead. But we have gave all Texans the sign that in some instances, and in some cases "KILLING IS ALRIGHT TO DO AS LONG IT'S FOR JUSTICE OF THE AMERICAN PEOPLE". So who win? No one do!</p> <p>Ain't no such thing as a closure! Because we all still will remember who ain't here on them special detes, occasion's ect... So no victorious, heros and happiness. but in ALLAH's (GOD) eye justice is his, and we should cry out for his forgiveness. I leave with ALLAH's blessing as well mercy for my soul. I'm free now! Let me rest in peace.</p> <p>Nam-myoho-renge-kyo! Salaamu! Amen! Bro. D'Reehcer Ali Smaillii Muhammd. (formely known as) Richard Earl Head-Williams III</p>

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297	<p>Spoken: To all my family and friends, I want you to know that I love you very much. I appreciate all the good and bad times together. I'll always remember you, and love you forever. And to the West family, I hope you can find it in your heart to find forgiveness and strength, to move on and find peace.</p> <p>Written: The Death Penalty in Texas is broke. When an attorney can be forced to represent you, who is not qualified to represent you under Texas laws, the system does not work. When an attorney can dismiss your appeal process, by missing a filing deadline or for failing to file documents on behalf of a client, thats not Due Process of Law as guaranteed under the Unites States Constitution, the system does not work. When officials of any state, such as the State of Texas, has so much confidence in their justice system, mistakes will be made, and innocent people will be executed. Texas has executed innocent people, and tonight, Texas has shown just how broke and unfair its system is. There is no clemency in Texas, a process that needs to be reviewed, and fixed. Most importantly, the Texas Justice System need to be fixed. I hope the politicians such as Elliot Nashtat, Harold Dutton, Rodney Ellis, and others, continue to do their part in trying to fix the Texas Justice System, and until so is done, continue to work for a moratorium on the death penalty in Texas. The victim of this case is NOT forgotten. To the West family, I hope you find in your hearts forgiveness and peace, and find the strength to move forward and the closure they are looking for. Nicholas West is not forgotten, and never will be forgotten. To my family and friends, Anne Dolatschko, Debbie Bilodeau, and the many supporters around the world, as well as my attorneys, Michael Charlton, who has always been there for me and done everything in their will and power to help me and stand by my side, I love you dearly, and you will always be in my heart forever. Please continue to struggle and fight against the death penalty, as its only use has been for revenge, and it does not deter crime. Its time for a moratorium in the State of Texas.</p>
296	No statement given
295	<p>I would just...(speaking in French). I love all of you. I love you Lundy, Levi, my dad. I have no grudges against anyone, or any of the things that have gone wrong. I would like to say to the world, I have always been a nice person. I have never been mean-hearted or cruel. I wish everybody well.</p>
294	<p>Written: To the families of Ms. Thompson and Ms. Cutler. I am sorry for what happened and that it was because of me that they are gone. If there were any way I could change things and bring them back I would. But I can't. Because of what I caused to happen many people were affected and I am very sorry that I did. I have made my peace with God and I pray that soon everyone will be able to have closure in their hearts and lives. To my family and friends, I love you and some day we will all be together again.</p>
293	<p>I pray with the help of God that you will forgive me for the pain I caused your family. I am truly sorry. I wish I could take it back, but I just pray and ask that you forgive me.</p>

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292	I would like to thank all my loved ones that are standing over there for all the kindness and support you have shown me over the years. Be strong. Do not hate, but learn from this experience. Just because it happens, do not think that God doesn't care. He will be with you. I will be there with all of you. I love you all and appreciate all of you. You won't be forgotten and there are a lot of people out there that love you. It has been a blessing to know all of you. This is not easy for any of us. Don't be upset about my situation, because I am not. I am still faithful and I am still strong. Just give my love to everyone out there. Don't forget me and burn a candle for me when you can. I love you all.
291	No statement given
290	Written: There are many things I would like to say, but none more important than how I feel toward Mr. & Mrs. Kenney, and Ms. Arnott. I would like to apologize and say I'm sorry but words seem so hollow and cheap. Their death should not have happened, but it did. I'm so sorry that all of this took place. Now I have devastated my family as well, but my heart has grown in the last few minutes because I was forgiven by the family of Mr. & Mrs. Kenney, and Ms. Arnott. Thank You. You have given me more hope than I have had in a long time. If I could change things I would, not for my sake but for all those who have loved me over the years, and for those who have forgiven me. Thank you for all that you have given me.
289	The only thing I want to say is that I appreciate the hospitality that you guys have shown me and the respect; and the last meal was really good. That is about it. Thank you guys for being there and giving me a little bit of spiritual guidance and support.
288	No statement given
287	Jane, Grace and all of you all, I know you think I did this, and I'm sure you think this is wonderful in your eyes. But, let me tell you something, there were two DNA tests run and none matched me. I wanted a third, but that never happened. Three people at different times confessed to killing these people - your parents. They did not know me. My request is that you get yourselves in church and pray for forgiveness because you are murdering me. I did not kill anyone in my life. If you will look at your house and the police report, there are several bullet patterns shot into the West wall over the bed and the East wall and North wall and your sister was in the front bedroom while 30 shots were fired. There's no way in hell she would have laid in that bed. If you think I did this, you need to think again. There were three people in the house and have confessed to it. Larry Ashworth in Fort Worth killed seven people. All I was asking for was a DNA and I could not get it. But get in church and get right with God. Jane, you know damn well I did not molest that kid of yours. You are murdering me and I feel sorry for you. Get in church and get saved. I really don't know what else to tell you.

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286	I would like to say first of all the real violent crimes in this case are acts committed by James Boswell and Clay Morgan Gaines. We have the physical evidence to prove fabrication and cover-up. The people responsible for killing me will have blood on their hands for an unprovoked murder. I am not guilty; I acted in self-defense and reflex in the face of a police officer who was out of control. James Boswell had his head beat in; possibly due to this he had problems. My jurors had not heard about that. They did not know he had suffered a head injury from the beating by a crack dealer five months earlier; that he was filled with anger and wrote an angry letter to the Houston Chronicle. He expressed his frustration at the mayor, police chief and fire chief. He was mad at the world. Three and a half months before I worked on a deal with the DEA, the informant was let off. At the moment he left the courtroom, he became angry with me; Officer Boswell was upset about this. Officer Boswell and an angry woman were in the police car and they were talking in raised voices. In other words, Officer Boswell was angry at the time I walked up. Officer Boswell may have reacted to the...(Offender stopped speaking in mid-sentence.)
285	I am ready for the final blessing.
284	I want to say God forgives as I forgive. God is the greatest. Thank you.
283	I would like to say a final prayer: Dear Heavenly Father, I come to you today, Lord, and thank You for this opportunity to be with You in paradise. I ask You for forgiveness for the ones that need to be forgiven. Dear Lord, deliver us from evil and give us the comfort and peace and joy that we need. Dear Lord, I ask You right now to be with each of the witnesses and lift them up and be on solid ground. Let them know what has gone on and may we all see each other again. Amen. I would like to thank each witness: Ms. Cox, Whiteside, Reed, Scott, and Chad. I am going to go and see Jesus tonight and reserve a special place for each one of you. You all have been there when no one else was. Thank you for all of your love and support. Just know that I am ready to go. You all know what I've gone through. I am going to a better place with the Lord. I'm mad for one reason, that I'm leaving you behind, when I am going to a better place. Y'all still have to go through this hell on earth. Just remember the good things and not the bad. You are all loved and respected. Warden, just give me parole and let me go home to be with the Lord.
282	A lot of people have always asked if there is a Heaven, and I say there is. There is a Heaven and a Hell. They ask, "Who goes to Heaven?" I believe that it is those who have placed their faith in Jesus Christ. Romans 3:25: For all have sinned and come short of the glory of God. Romans 6:23: The wages of sin is death, but the gift of God is eternal life. Romans 5:8: While we were yet sinners, Christ died for us. Romans 10:9: If you confess with your mouth the Lord Jesus Christ, and that He was raised from the dead, thou shalt be saved. John 3:16: For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him shall have everlasting life. A lot of people forget about: John3:36: If you have the Son, you have life and if you have not the Son, the wrath of God lies on you. In this life,

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	we sin and we make mistakes: 1 John 1:19: If we confess our sins, He is faithful and just to forgive our sins. I had a verse that jumped out at me a few days ago. Psalm 99:8 speaks of the holiness of God and He was to the people a God who forgave, but He took vengeance on his deeds. I am not here because of my faith in the Lord Jesus, but I am here for not other reason than my own actions. To the Bakers, I am really sorry for the pain and sorrow I caused you. I really do not know what to say, but I am sorry - forgive me. And to my parents, I am sorry for the pain I have caused you. Forgive me; thank you for your love.
281	No statement given
280	Spoken:I would like to say goodbye to a good friend of mine in Switzerland - Diego. I appreciate all the help and support he gave me through the years. A friend of mine in England. Wildflower: I love you and will never forget you. And to my family. That's all. Written: I wish to tell the family how sorry I am about what I done. I know that nothing I say will bring Mr. and Mr. Bo Simmons back. I ask that if Linda and Gary and their family can find it in their hearts to forgive me, but if not, I will understand. I am truly sorry.
279	I am sorry for the pain: sorry for what I caused my friends, family and loved ones. I feel a great deal of responsibility and guilt for all this crime. I should be punished for the crime, but I do not think I should die for a crime I did not commit. I am sorry, but nothing can bring Kim, Ollie, and Gigi back. But I pray my death brings peace for my family that may unite the family. I ask for your forgiveness and that you will all forgive me. I have no animosity; I am at peace and invite you all to my funeral. We are still family. I love you all, Momma, Aunt Deidra, family and everybody. I love you. I am ready, Warden.
278	Yes, sir. To the victim's family, I'm sorry for what was taken from you. I hope you find peace. To my sweet Claudia, I love you. Stay strong, keep building, and be careful. Be careful. I love you. I'm through.
277	First of all, I would like to apologize to the family members of the Cadena family for whatever hurt and suffering I have caused you. This opportunity has never come up before. It's not that I haven't been remorseful, things just never worked out before. Please forgive me and I hope you find it in your heart to forgive me. The peace you will find will be a temporary peace, true peace will come through find Christ. I pray through this execution, that you will find the peace you seek. Give yourself to Christ and find peace through him. I thought about your loved one very much. He will be waiting in heaven for me. I will be able to talk to him and ask him for forgiveness personally. To my family, I thank you and love you for being there for me and supporting me. This is just a stepping stone to home. The hardest part of all the years I was on death row. To all people that supported me, you will always be in my heart, as I have always been in yours. God bless you. Keep your heads up, see you again soon. Forgive me for the pain I caused you. (Spanish) To all the people of Mexico, I would like to thank them for the help. I also want to carry each and every one of you in my heart. If you are going to

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	demonstrate, I don't want you to do anything crazy to these people. They have suffered enough. Long lives Mexico. Raise the flag of Mexico with honor. Thanks for everything. I love you. (English) To everyone on death row, keep your heads up and I will see you again. I am truly sorry, may you find peace in this. Forgive me for the pain. God bless you, I love you all, and I'm ready to go home.
276	I would like to say to the family, I regret the pain I've put you through and I hope you can get over it someday. Mom and Dad, I love you. Take care. I'm ready.
275	Well, yes, sir. Rebecca, I understand that you wanted this day to come, you got what you wanted. I didn't kill your mother. The two guys that worked for me killed your mother and they are still out there. If Mr. McDougal had allowed the DNA evidence, I would be exonerated. Mr. Tolson, I understand you are out there. If there is any justice in this world, please use this to keep other people from being where I'm at. Warden, this is murder just as surely as the people that killed Rebecca's mother. Send me home.
274	The Lord is my Shepherd, I shall not want. He maketh me lie down in green pastures; He leadeth me beside the still waters, He restoreth my soul. He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me. Thy rod and Thy staff, they comfort me. Thou preparest a table before me, in the presence of mine enemies. he anointeth my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the House of the Lord forever. Amen. Amen.
273	I'm innocent. I had nothing to do with my family's murders. I want to thank everyone who has supported me. I hope they continue to fight. You know who you are. That's all. Thank you, Warden.
272	No statement given
271	Well, I don't have anything to say. I am just sorry about what I did to Mr. Peters. That's all.
270	The act I committed to put me here was not just heinous, it was senseless. But the person that committed that act is no longer here - I am. I'm not going to struggle physically against any restraints. I'm not going to shout, use profanity or make idle threats. Understand though that I'm not only upset, but I'm saddened by what is happening here tonight. I'm not only saddened, but disappointed that a system that is supposed to protect and uphold what is just and right can be so much like me when I made the same shameful mistake. If someone tried to dispose of everyone here for participating in this killing, I'd scream a resounding, "No." I'd tell them to give them all the gift that they would not give me...and that's to give them all a second chance. I'm sorry that I am here. I'm sorry that you're all here. I'm sorry that John Luttig died. And I'm sorry that it was something in me that caused all of this to happen to begin with. Tonight we tell the world that there are no second chances in the eyes of justice...Tonight, we tell our children that in some instances,

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	<p>in some cases, killing is right. This conflict hurts us all, there are no SIDES. The people who support this proceeding think this is justice. The people that think that I should live think that is justice. As difficult as it may seem, this is a clash of ideals, with both parties committed to what they feel is right. But who's wrong if in the end we're all victims? In my heart, I have to believe that there is a peaceful compromise to our ideals. I don't mind if there are none for me, as long as there are for those who are yet to come. There are a lot of men like me on death row - good men - who fell to the same misguided emotions, but may not have recovered as I have. Give those men a chance to do what's right. Give them a chance to undo their wrongs. A lot of them want to fix the mess they started, but don't know how. The problem is not in that people aren't willing to help them find out, but in the system telling them it won't matter anyway. No one wins tonight. No one gets closure. No one walks away victorious.</p>
269	<p>First of all, I want to say that I want to apologize to Clay Peterson's father. I am sorry. And I want to thank you for everything you tried to do; it meant a lot to me. I want to thank David Dow; you have been great to me and I know that I am fixing to die - but not for my mistakes. My trial lawyers - they are the ones that are killing me. I love my family and I know where I am going. You all take care - Celina, David and tell Mama I love her, too. I didn't call her 'cause I just couldn't. I am going to heaven and I'll see you there. Tom Crouch, and everybody, I love you. Chiara, thank you for everything. Fred, Rachel, Daniel, Oralia - thank you for being there for me. I will be there with you all in spirit. David Dow, you have been great. Mary Moreno, from the Corpus Christi Caller Times, thank you for what you wrote. You have been sincere and I wanted to talk to you, but they wouldn't let me. David Dow, let them know what happened. I am fine; I am happy; I will see you on the other side.</p>
268	<p>Yes sir, Thank you. I love y'all and I want y'all to know that. Y'all always told me not to worry about myself. I worry more about you all because I know where I am going. I want to see you there, so get your heart right. You know I love you and care for you. I am going to go with my little boy and play with him. Y'all take care and I love y'all. I love y'all. Chaplain Wilcox, Roger, Robin, Sarah, Grandma. I love you. Y'all be careful. Lord Jesus, I see your Spirit, it's o.k. I love you.</p>
267	<p>I pray that we all may learn to love and forgive so that we can have peace in the world. It is with loving and forgiveness and living to learn to love and loving to live that we can learn the power of forgiveness and learn to live as brothers and sisters on this earth. Until then, this will continue to happen -- capital punishment; and if we don't forgive, sooner or later we will all self-destruct. You need to open up your heart and let God in. I apologize for taking the life of your daughter and I know how much pain you must be in because I saw my family today. And although my pain is not as deep as yours, I am very sorry. Today, this does not bring you peace because this is not really the way. We should forgive and love and I do apologize with all my heart and soul and I love you and I know your spirit and</p>

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	God dwells within us and we are all one big family of humanity; we must all learn to love and live together. I will see you on the other side. Thank you for your hospitality.
266	Yes, sir. I want to give thanks to Father Walsh, my spiritual advisor and Mr. Whiteside and Irene Wilcox and her husband, Jack, and Richard Lopez for being there for me through all of this. I don't see O'Brien. Oh, there he is. Thanks to everybody. Everybody will be all right, because y'all are going where I am going. Remember what I said, I want to see you all where I'm going. I want to give thanks. God, come and do Your will. I'm ready Warden.
265	No statement given
264	I just want to tell my Mom that I am sorry that I caused her so much pain and my family and stuff. I love them and I hurt for the the fact that they are going to be hurting. I really hate that; and that I'm hoping they are going to be O.K.
263	First of all, I would like to apologize to the Guajardo family even though they are not present. I loved Yolanda a lot. I hope and pray they can forgive me for all the pain. To my family, stay strong. Tom, Orlando, Celia, stay strong. Michael, thank you for your friendship. Thank you for the support you have given me. I thank all of you and I love all of you. To the guys on death row, stay strong and I hope to see you someday. Bye bye, I love you guys, don't worry about me. It's going to be alright.
262	Yes. My last statement. I was wrongfully convicted of this crime against Michael Watkins and James Williams on 10th Street on August 31, 1993. I got convicted on a false confession because I never admitted to it, but my lawyer did not put this out to the jury. I did not kill those drug dealers. I send love to my family and friends; my east side family and friends. I am being real with the real. That's all that counts in my heart. I will see you later. That's it.
261	"I've got one thing to say, get your Warden off this gurney and shut up. I am from the island of Barbados. I am the Warden of this unit. People are seeing you do this."
260	<p>Spoken: Yes, I do. My last full statement is being released in a way other than me right here. All I want to say, I love you all. Approximately 28 years ago, I remember looking down at a bassinet, I saw an angel. I am looking at her right now. I love you, Colleen. Let's get going. The road goes on forever, and the party never ends. Let's rock and roll. Let's go Warden. Me and you, all of us. Remember wet Willie - keep on smiling, keep on smiling. I love you. It's on the way, I can feel it. It's OK, baby. We have a party to go to. I can feel it now.</p> <p>Written: Over the last few days we've had a chance to say it all. If I lived to be a 100, the love we all share couldn't be more beautiful. Than you for loving me. II Timothy 1.7 tells us that God DID NOT instill in us the spirit of fear: but of power, love, and of sound mind...For those of you who seek to find fear in my</p>

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	<p>eyes? Look into yourself, thats where you'll find the fear you so desperately search for.</p> <p>I leave this life with a clear conscience and heart; I can say that only because I have spoke the truth over the last 16+ years. I am the only one that can say that truthfully.</p> <p>Chief Neal: as to what you said to me when you had me in the back seat of your car on the night of Nov 11? Thank you for being so determined to only seek a specific conclusion, truth be damned! I say that because the thought of having to die of old age in prison is the worst death any person could endure.</p> <p>To Modina Holmes: I thank you for planting that bullet in the ground, and the cigarette butt, also the knives Danny Helgren had packed in his suit case in the trunk of the car; which you placed in the cab for your photo shoot. I also want to thank you and Chief Neal, because of your actions, it shows me that you are human and can love, the same as I love my Club Brothers. We're a lot more alike than you think.</p> <p>To Wes Clayton: You were nothing but a paid chump. You were brought in to do all the dirty work on this case so as to shield Randy Sherrod, "AKA Daffy Duck" from possibly soiling his reputation if the bottom fell out of this conviction through the appeals. For 16 years now you have been the one I have dreamed of having the chance to meet again: UNrestrained! I really would have loved to have had the chance to take your lying ass to school, boy!</p> <p>James Farren: You ain't as slick as you think you are. I read that article the Globe printed on the 27th, where you expressed how Eardmann wasn't important because there was at least one witness at trial who testified the first shot diarmed Mitchell and rendered him defenseless. Your sure right about that. Just wonder how many people out there other than me and you know that one witness you used to justify Eardmann was actually Eardmann himself! You know as well as I do the only witness to testify about sequence of shots was Eardmann himself. I have to admit, when it comes to walking the line between a lie and a deception, your good! You sure your not related to Clayton?</p> <p>And to the Mitchell family: I truely am sorry for the tragedy that took place on Nov 11, 85. Thats all I can give you. Thats all I will give you. Because today your making my family and loved ones a victim just as you have cried to the world you were in this tragedy. I did not deliberately shoot James Mitchell. I had no premeditation in my thoughts when I spun around and fired, no matter how many fantasy motives Clayton and Sherrod fabricated. So today my family becomes a victim. You know, the truth sets you free, and the truth is, if your loved one had acted with any professionalism at all, he would be alive today! And thats all I got to say about it.</p> <p>Scooter, get the beer and get in the truck, take me home baby, we got a party to get ready for. I love ya'll. Remember Wet Willy Boocub.</p>

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259	Yes, Warden. I just want to let everyone know that this here is a tragedy. What happened to Diana, Corey, and what is happening to me...it is a tragedy. That is all Warden.
258	<p>Yes sir, members of Mrs. Sanchez's family, I don't know who you are and other people present. As I said, I'm taking responsibility fro the death of your daughter in 1983. I'm deeply sorry for the loss of your loved one. I am a human being also. I know how it feels, I've been there. I cannot explain and can't give you answers. I can give you one thing, and I'm going to give that today. I'm give a life for a life. I pray you will have no ill will or animosity. You have the right to see this, I am glad you are here. All I can do is ask the Lord for forgiveness. I am not saying this to be facetious. I am giving my life. I hope you find comfort in my execution. As for me, I am happy, that is why you see me smiling. I am glad I am leaving this world. I am going to a better place. I have made peace with God, I am born again. Thank you for being here, I'm sorry. I hope you get over any malice or hatred you feel. Because it yields sorrow and suffering. I take responsibility for the loss of your daughter. I can't give answers. I hope you can find peace in the days to come. God bless all of you. Thank you all for being here.</p> <p>Begins singing: Amazing Grace</p>
257	I'll start by saying I love all of you. I will be waiting for your arrival, don't disappoint me by not showing up. I will be there with the give of Christ. We'll all be there. I promise I'll go up smiling. I am sorry. If I could think of a word in the vocabulary stronger, you need to hear something stronger, you deserve it. I'm sorry, I can't take back what I have done. I have asked Christ for forgiveness, and I ask that you forgive me. And I understand your feelings. God bless all of you. I will be waiting for your arrival. Do not disappoint me by not showing up. God bless everybody.
256	Tell my family I love y'all. Watch out for Momma. Don't want to talk too much, I will cry. I'll just cry everywhere. I'm sorry, Teach, for not being a better son and not doing better things. It wasn't your fault. You raised me the way you should, at least I won't be there no more. I miss you, too. I see you there, you doing alright? I sent you a letter. Neckbone, there's a sheet, I got your name on it. Keep on writing, now. Write to the, hun. Charles, keep the right, now. You people over there. You know what these people are doing. By them executing me ain't doing nothing right. I don't weigh 180 pounds and 5'7". Take care, love y'all. Did Roger come up here yet? Tell Pat and them I love them. I'm gonna go ahead and let them do what their gonna do. Help your sister, see ya later Pat, love ya Becca. Do what you do, Warden.

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255	<p>Ok. I guess I'll address the Morgan family. Mrs. Morgan, the sister from the trial. Thirteen or fourteen years ago, I had a non-caring attitude at the time. I'm sorry for shooting your son down at that particular robbery. Politicians say that this brings closure. But my death doesn't bring your son back - it doesn't bring closure. I wish that I could do more, but I can't. I hope this brings you peace. Ursula, Manon, and Irene, I love y'all - take it easy. They've gotta do this thing. I'm still warm from the pepper gas. I love you. I'm ready to go. Call my mom and tell her that this particular process is over. Tell all the brothers to keep their heads up, eyes toward the sky.</p>
254	<p>I'd like to tell the Humphrey family, I am sorry for the pain and suffering that I have caused you. I never intended for your husband and father to be killed, it was just an accident. I sincerely regret any pain and sorrow. I realize that my actions have caused this death and a lot of pain and grief. I pray that Jesus will give you peace. I just ask that my death bring you peace and solace. If my death brings you that, then I will gladly give it. I know that I leave this world for the crime that I committed.</p> <p>To my friends, Jack and Irene Wilcox. Bless you both, you've been my rock. Irene, you have been like a mother and Jack, you have been like a father.</p> <p>To my lawyers, Danalyn and Robert Owen, you are not just my lawyers but you are my friends. I know you weren't happy when I stopped my appeals, but you know the reason why. Thank you for understanding. Have a happy heart knowing I leave this world in peace.</p> <p>Father Walsh, you have helped me so much to come to a knowledge of the Lord. I would never have understood that without you. You give me patience and diligence.</p> <p>Someday I will see you there. I'll be there waiting for you but don't be in a hurry. You have a lot of work left to do. Just know that I'll be watching over you. I love you all and thank you for being a part of my life.</p> <p>(recites the Lord's Prayer</p>

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253	<p>Yes, sir. Where's Mr. Marino's mother? Did you get my letter? Just wanted to let you know, I sincerely meant everything I wrote. I am sorry for the pain. I am sorry for the life I took from you. I ask God for forgiveness and I ask you for the same. I know it maybe hard, but I'm sorry for what I did. To my family I love each and every one of you. Be strong. Know my love is always with you...always. I know I am going home to be with the Lord. Shed tears of happiness for me. I love each and everyone of you. Keep on living.</p> <p>Betty, you have been wonderful. You guided me to the Lord. You have been like a mother to me. Sean, Rusty, Jenny, Marsha, God Bless each and every one of y'all.</p> <p>Jesus, I confess you as my Lord and Savior. I know when I die, I'll have life in heaven and life eternal everlasting. I am ready for that mansion that you promised me.</p> <p>Take care.</p> <p>It's alright Sean, it's alright. I'm going to a better place.</p>
252	No statement given
251	<p>For almost nine years I have thought about the death penalty, whether it is right or wrong and I don't have any answers. But I don't think the world will be a better or safer place without me. If you had wanted to punish me you would have killed me the day after, instead of killing me now. You are not hurting me now. I have had time to get ready, to tell my family goodbye, to get my life where it needed to be.</p> <p>It started with a needle and it is ending with a needle.</p> <p>Carl, you have been a good friend, man. I am going to look for you. You go back and tell your daughter I love her. Tell her I came in here like a man and I will leave like a man. It's been good, dude. Thank you, Shorty. I appreciate you. I came in like a man and I will leave like a man. I will be with you. I will be with you every time you take a shower. If you leave crying you don't do me justice. If you don't see peace in my eyes you don't see me. I will be the first one you see when you cross over.</p> <p>They got these numbers that I called today. Calling my family.</p> <p>That is it. Ready, Warden.</p>

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250	<p>First, I would like to tell my family that I love them. I will be waiting on them. I am fine. I hope that everyone gets some closure from this. I am innocent. Lubbock County officials believe I am guilty. I am not. Travis Ware has the burden on him to prove that he did not commit felonies. He needs to be stopped or he is going to do it time and time again. The power is invested in you as a public official to do your job.</p> <p>That's all Warden. I love y'all.</p>
249	<p>Sandy, all of you, I am sorry. Please hear me. Please in the name of God forgive me. Please understand. Please find that peace. I am really sorry. Please for your sake forgive me. All of you please.</p> <p>I love my sister, my friends, father. Thank you for loving me and being with me. You are magnificent people. God has blessed me more than I deserve.</p> <p>I would like to end with a prayer.</p> <p>Heavenly Father, as I come to you to praise and thank you that even now I can endure the pain that you endured when you died for me on the cross. You have forgiven me of my sins and travesties. Thank you, Lord, for giving me strength. Give them strength to forgive me. Ask them to have them forgive me in their hearts. I ask you to touch each and every one of them. I am truly repentant. In the name of Jesus Christ I love you.</p> <p>Warden I am ready to go home please. Remember God is peace, God is love.</p>
248	<p>I love you, I love everyone, I go out with great love and respect. This is a great day to pass on. This so called dying. This is a great day to approach this glorious event. Approach the present. (mumbling) Thy will be done. (more mumbling) I love you all. Don't waste your time arguing and bickering. God loves you all. All that really matters is love. Love is the only thing for us. There is no closure without love. Forgive one another. You got to learn how to forgive and embrace one another. Be one. Our love is just like...it is the nectar of God. We have so much to give when we give out of our hearts. The hear is the wishing well that waters the tree. I wish and desire one thing. I wish only the best for all of you. (unknown tongues) I love the love in every man and child. Mankind is my family and tribe. I am ready grumah. A poet once said, "...is my country. There is no separation between you and me There is no enemies, only family. I am a minister of love. I go out loving everyone and everything. God bless my...country. I shed tears of love may they nourish everyone. Stop killing start loving. Stop the violence. Let my death change society. You don't need any more killing. You don't need any minimum, maximum security, death row. You don't need the death penalty. We need more loving fathers and mothers. It is a good day to die. Take</p>

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	me God, Hold me in yours and carry me home.
247	I deeply regret what happened. I did not intentionally or knowingly harm anyone. That's it and didmau. (Vietnamese for let's get out of here.)
246	I want to give all the praise to God and glory and thank him for all that he done for me. With this let all debts be paid that I owed - real or imagined. The slate is wiped clean, all marked erased other than that there is no justice. That's not justice. Praise the Lord. Glory to Jesus Christ. Praise the Lord God.
245	<p>Yes, first I would like to speak to the victims' family. First of all, I would like to say that I do not know any of y'all and that is unfortunate, because I would like to apologize to each and every one of you individually. I can't imagine what I have taken from y'all, but I do want to apologize and I want to let you know that I did do it. You guys know that I am guilty and I am sorry for what I have done. I apologize and I know that you may not be able to forgive me and I know that may not be able to forgive me in this life and in this world, but I hope sometime in the future you will be able to find it in you to forgive me. And I want you to know that Christina, she did not suffer as much as you think she did. I promise you that. I give you my word. I know you guys want to know where the rest of her remains are. I put her remains in the Trinity River. I have said that since I have come to death row. I want to apologize to you again. I hope sometime in the future you can forgive me.</p> <p>Okay, now I want to speak to my mom and my family. Brother Anderson, Kathy, I want you to know that I appreciate all these years that you have been coming to see me on death row and Daddy, I love you. I appreciate y'all being here and being strong for me, and Mama, you know I love you, and I appreciate all of these visits, the letters and everything y'all have done for me. Y'all have been wonderful. You too, Granny. I love y'all and you know, I want to apologize to y'all too for what I have done. For all of the pain that I have caused, but all of this pain has brought us closer together and all of this suffering that we have been through has brought us all closer to the Lord and in the end that is what counts. Isn't it? That's what counts in the end; where you stand with Almighty God. I know that God has used this to change my life. And it's all been worth it because of that. If I lie here today where I lie, I can say in the face of death, Jesus is Lord. He has changed my life and I know that when I leave this body, I am going home to be with the Lord forever. That is all I want to say. I love y'all and I won't say goodbye, I will say I will see you again. I love you, Daddy.</p> <p>Tonight I dance on the streets of gold. Let those without sin cast the first stone.</p>
244	I am so sorry for what y'all had to go through. I am so sorry for what all of you had to go through. I can't imagine losing two children. If I was y'all, I would have killed me. You know? I am really so sorry about it, I really am. I got to go sister, I love you. Y'all take care and God bless you. Gracie was beautiful and Tiffany was

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	beautiful. You had some lovely girls and I am sorry. I don't know what to say. All right, Warden, let's do it.
243	<p>I want to thank my family for their help and moral support and for their struggle. It would have been a lot harder without their love. So, I am just going home. I will see ya'll one of these days. Just don't rush it. I will be there always. I 'll always be watching over you. I love you. Okay? Y'all be strong. God bless you. That is where I am going. I love y'all huh. I'll see y'all in Slayton, Texas.</p> <p>Dios te mandas contigo mi espiritu. (Spanish - God, I command my spirit to go with you.)</p> <p>Alabamos a Dios todos. (Spanish - We all praise God.)</p> <p>Amen</p> <p>Cuida mi familia. (Take care of my family.)</p> <p>I love you.</p> <p>That's it Warden.</p>
242	No statement given
241	<i>He spoke in Irish, translating to "Goodbye."</i>
240	First, I would like to say to the family that I am sorry, and I do ask for forgiveness. There will be also a funeral mass at St. Thomas and I would like to invite all of those from the State and the family to be there if they would like to come. My last words will be: And He was the light that shineth in the hearts of all man from the foundations of the world. If we confess our sins He is just and true to forgive us of our sins and cleanse us from all unrighteousness. Peace and goodness.
239	To your family, ah, I hope that this can bring some closure to y'all. I am sorry for your loss and hey, I love all y'all. Let's go.
238	Santajaib Singh Ji.
237	Maggie, I am sorry. I always wanted to tell you but I just didn't know how. I have been praying for y'all. I hope that y'all find the peace that y'all have been wanting. Lord, thank you for all my family, all my friends, and all my brothers on the row. Thank you for my spiritual family. Lord, be merciful with those who are actively involved with the taking of my life, forgive them as I am forgiving them. Be merciful to me a sinner. Protect us Lord as we stay awake and watch over us as we sleep as we wake may we may keep watch with Christ and sleep rest in His peace. All right, Warden. I am ready to go home.
236	Mom, I just want y'all to know that I love you. No matter what in life, I want you to stay strong. Doreen, you have been a very special part of my life, too. I want you to

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	keep doing what you are doing. Stay strong. Dad, I want you to stay strong.
235	<p>I am saying, I want y'all to keep your heads up, hold on and stay strong for everybody. I mean ah, I don't want y'all to look at me like I am a killer or something man, cause I ain't no killer. I mean, I didn't, I didn't kill your father. I mean, I know how it look, but I didn't do it. You know what I am saying? You were out there with me, Tommy. I mean, you know man. (mumbled) You know I always did want to say something to y'all. Right? I can't say that I done it because I didn't do it. I've got love for everybody. I am a Christian now. I'm saying I want everybody to keep thier heads up and stay strong. I'm going to stay strong. I'll be seeing you, this is my last breath.</p> <p>Ricky, keep your head up baby. All y'all, Doreen, Melodee.</p> <p>I mean, I know y'all don't come down here. I just really don't know what y'all want me to say. I mean, I know, ah, I mean, I'm sorry anybody, ah, anybody got killed that night. It wasn't supposed to happen, but I didn't do it. I really didn't do it. I don't want y'all to go through life thinking that I did. You know what I am saying? I love everybody and I want y'all to stay strong. Right? It would take me an hour or a long time, man, but, ah, man, I don't want to hold y'all up, man, like that, ah. Y'all just keep your head up and stay strong, man.</p> <p>Give my love to everybody.</p> <p>I love y'all.</p>
234	I want to thank my attorneys, Father Walsh...Sylvia, te quiero mucho y a Consulado, te quiero decir muchas gracias por todo. I want to say I am sorry and I say a prayer today for you so you can have peace and I hope that you can forgive me. God is waiting and God is waiting now.
233	<p>I would just like to apologize to the victim's family for what I did. I take full responsibility for that poor woman's death, for the pain and suffering inflicted on Mr. Koslow.</p> <p>Father, I want to thank you for all of the beautiful people you put in my life. I could not have asked for two greater parents than you gave me. I could just ask for two greater people in their life now. It is a blessing that there are people that they love so much but even more so, people that I love so much.</p> <p>I thank you for all the things you have done in my life, for the ways that you have opened my eyes, softened my heart. The ways that you have taught me. For teaching me how to love, for all of the bad things you have taken out of my life. For all the good things you have added to it.</p>

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	<p>I thank you for all of the beautiful promises that you make us in your word, and I graciously received every one of them. Thank you Heavenly Father for getting me off of death row and for bringing me home out of prison.</p> <p>I love you Heavenly Father, I love you Jesus. Thank you both for loving me. Amen.</p>
232	<p>Robin you know this ain't right. Mama, Adam, Mike, Sonny, Michelle, y'all know I love you. Tell everybody I said hi and that I love them and I will see them on the other side. Okay? And now I just pray that if there is anything against me that God takes it home. I don't want nobody to be mad at nobody. I don't want nobody to be bitter. Keep clean hearts and I will see y'all on the other side. Okay? I love y'all, stay sweet. I love ya.</p>
231	<p>I would like to extend my love to my family members and my relatives for all of the love and support you have showed me. I extend my special love to my daughter who I love greatly. I hope that you forever remember me. I hope that you will always cherish the love and the strength that I have provided you. My love for you will remain with you within your heart and in part of your soul. As to all my brothers I love you all with all of my heart. But during your time of departure from this earth plane you will have to face the judgement of God for the lack of love you have shown my aunt and my cousins. We were never brought up to be that way. As you know our parents brought us up to love one another no matter what. There was no love showed to my aunt or none of my cousins. I can forgive you all but you must ask forgiveness from God for how you have hurt our aunt and our family. I leave now at this moment to join my parents and my only sister whose lives were not taken by me. To all the fellows on death row, I thank you for the love that you have shown me and for the strength that you provided me. You all keep your heads up. As for my attorney's I thank you all for being there for me. As defense attorneys you have shown me a lot strength. May my love touch each one of you all's souls as I leave this body.</p>
230	<p>Mr. Bryant, I have wronged you and your family and for that I am truly sorry. I forgive and I have been forgiven. Death is but a brief moments slumber and a short journey home. I'll see you when you get there. I am done, Warden.</p>
229	<p>I want the victim's family to know that I didn't commit this crime. I didn't kill your loved one. Sharon Wilson, y'all convicted an innocent man and you know it. There are some lawyers hired that is gonna prove that, and I hope you can live with it. To my family and loved ones, I love you. Thank you for supporting me. Y'all stay strong. Warden, take me home.</p>
228	<p>No statement given</p>
227	<p>First of all, I want to apologize to the family of Kelly Elizabeth Donovan. I am sorry for what I did to her twelve years ago. I wish they could forgive me for what I did. I am sorry. I am sorry for hurting my family, for hurting my friends. Jesus forgive me. Take me home with you. I am ready. I love you all.</p>

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226	<p>Since I have already said all I need to say to all my loved ones, I'm not going to say anything to y'all at this time. Y'all know I love you and y'all know where we're at. I will see y'all when you get there. So this is my statement. To all of the racist white folks in America that hate black folks and to all of the black folks in America that hate themselves: the infamous words of my famous legendary brother, Matt Turner, "Y'all kiss my black ass." Let's do it.</p>
225	<p>I wish we could pray to Allah, the father of the universe. I ask for your protection and my salvation, my night and my day. I want you to lead me and I will follow. We give praise to Allah the divine and holy prophet. We know that you are Allah, that you are the prophet in these days that is in charge of the human race in this new era of time. These two (unintelligible) to the masters of the temple of the son we have been honored to dwell in our father's house at least for the time in which this finite time has come to it's assigned time for one. There is nothing strange, love governs all events, what is (unintelligible), who is who was his mother and father, we extend my love to all my brothers and sister extend to life and my religion, it is Allah. It is going in salvation of the nation I come from South, Central, and North America. (Unintelligible) that would save us. So, I call on to all of my brothers and sisters and to members of the human race that still have some knowledge for what love divine love is. That comes learned from your ancient forefathers. Love is brought by this prophet Allah. We extend our love to everyone who believes the faith of Islamic and chooses to love along with all their being. We come to understand what is finite and what is infinite. Again, I say it is an honor to live in my father's house. To see this divine great paradise that which I have come to see with the eye of the spirit, the spirit which was revealed by my prophet which was (unintelligible). We extend our love to everybody. Extend my love to my divine sister. Sister Dorothy, and my brother Tomas and we know that our father Allah will bless them in the following days to come. We know that Allah is with us now and forever. The say I am going to have surgery, so I guess I will see everyone after this surgery is performed. It is finished.</p>
224	<p>Kathy, y'all take and I bless all of you and I am glad I have had y'all in my life. As I have said from the very first thing, I am innocent of this crime and God knows I am innocent and the four people that was murdered know I am innocent and when I get to heaven I'll be hunting you and we'll talk. I feel sorry for the families that's had to suffer and my family and I have 'em all in my prayers. I love you all. Y'all take and y'all look after Sheila and Shannon and them, call 'em and get the pictures to 'em and everything and, ah, again, like I said, I feel sorry for the families, but if it takes my death to make them happy, then I will bless them. I have no hard feelings toward anyone cause the Lord feels that it is my time to come home to Him, my work on earth is done and that, ah, like I said, I am just sorry for, but they will have to go through this one time again, cause sooner or later, whoever did this crime is going to be caught and they'll have to come down here and do this again and they will realize they witnessed an innocent man going to be with Jesus Christ.</p>

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223	<p>Be strong, brother. Be strong, my brother. Be strong, Mom. It's going to be alright. I love all of you. Don't forget that. Ironic, isn't it? I'm a cross. Ya'll take care of each other. I'll be watching over you. Thank you, Dana.....Yes.</p>
222	<p>I would like to say that I did not kill Bobby Lambert. That I'm an innocent black man that is being murdered. This is a lynching that is happening in America tonight. There's overwhelming and compelling evidence of my defense that has never been heard in any court of America. What is happening here is an outrage for any civilized country to anybody anywhere to look at what's happening here is wrong. I thank all of the people that have rallied to my cause. They've been standing in support of me. Who have finished with me. I say to Mr. Lambert's family, I did not kill Bobby Lambert. You are pursuing the execution of an innocent man. I want to express my sincere thanks to all of ya'll. We must continue to move forward and do everything we can to outlaw legal lynching in America. We must continue to stay strong all around the world, and people must come together to stop the systematic killing of poor and innocent black people. We must continue to stand together in unity and to demand a moratorium on all executions. We must not let this murder/lynching be forgotten tonight, my brothers. We must take it to the nation. We must keep our faith. We must go forward. We recognize that many leaders have died. Malcom X, Martin Luther King, and others who stood up for what was right. They stood up for what was just. We must, you must brothers, that's why I have called you today. You must carry on that condition. What is here is just a lynching that is taking place. But they're going to keep on lynching us for the next 100 years, if you do not carry on that tradition, and that period of resistance. We will prevail. We may loose this battle, but we will win the war. This death, this lynching will be avenged. It will be avenged, it must be avenged. The people must avenge this murder. So my brothers, all of ya'll stay strong, continue to move forward. Know that I love all of you. I love the people, I love all of you for your blessing, strength, for your courage, for your dignity, the way you have come here tonight, and the way you have protested and kept this nation together. Keep moving forward, my brothers. Slavery couldn't stop us. The lynching couldn't stop us in the south. This lynching will not stop us tonight. We will go forward. Our destiny in this country is freedom and liberation. We will gain our freedom and liberation by any means necessary. By any means necessary, we keep marching forward. I love you, Mr. Jackson. Bianca, make sure that the state does not get my body. Make sure that we get my name as Shaka Sankofa. My name is not Gary Graham. Make sure that it is properly presented on my grave. Shaka Sankofa. I died fighting for what I believe in. I died fighting for what was just and what was right. I did not kill Bobby Lambert, and the truth is going to come out. It will be brought out. I want you to take this thing off into international court, Mr. Robert Mohammed and all ya'll. I want you, I want to get my family and take this down to international court and file a law suit. Get all the video tapes of all the beatings. They have beat me up in the back. They have beat me up at the unit over there. Get all the video tapes</p>

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	<p>supporting that law suit. And make the public exposed to the genocide and this brutality world, and let the world see what is really happening here behind closed doors. Let the world see the barbarity and injustice of what is really happening here. You must get those video tapes. You must make it exposed, this injustice, to the world. You must continue to demand a moratorium on all executions. We must move forward Minister Robert Mohammed. Ashanti Chimurenga, I love you for standing with me, my sister. You are a strong warrior queen. You will continue to be string in everything that you do. Believe in yourself, you must hold your head up, in the spirit of Winnie Mandela, in the spirit of Nelson Mandela. Ya'll must move forward. We will stop this lynching. Reverend Al Sharpton, I love you, my brother. Bianca Jagger, I love all of you. Ya'll make sure that we continue to stand together. Reverend Jesse Jackson and know that this murder, this lynching will not be forgotten. I love you, too, my brother. This is genocide in America. This is what happens to black men when they stand up and protest for what is right and just. We refuse to compromise, we refuse to surrender the dignity for what we know is right. But we will move on, we have been strong in the past. We will continue to be strong as a people. You can kill a revolutionary, but you cannot stop the revolution. The revolution will go on. The people will carry the revolution on. You are the people that must carry that revolutionary on, in order to liberate our children from this genocide and for what is happening here in America tonight. What has happened for the last 100 or so years in America. This is the part of the genocide, this is part of the African (unintelligible), that we as black people have endured in America. But we shall overcome, we will continue with this. We will continue, we will gain our freedom and liberation, by any means necessary. Stay strong. They cannot kill us. We will move forward. To my sons, to my daughters, all of you. I love all of you. You have been wonderful. Keep your heads up. Keep moving forward. Keep united. Maintain the love and unity in the community. And know that victory is assured. Victory for the people will be assured. We will gain our freedom and liberation in this country. We will gain it and we will do it by any means necessary. We will keep marching. March on black people. Keep your heads high. March on. All ya'll leaders. March on. Take your message to the people. Preach the moratorium for all executions. We're gonna stop, we are going to end the death penalty in this country. We are going to end it all across this world. Push forward people. And know that what ya'll are doing is right. What ya'll are doing is just. This is nothing more that pure and simple murder. This is what is happening tonight in America. Nothing more than state sanctioned murders, state sanctioned lynching, right here in America, and right here tonight. This is what is happening my brothers. Nothing less. They know I'm innocent. They've got the facts to prove it. They know I'm innocent. But they cannot acknowledge my innocence, because to do so would be to publicly admit their guilt. This is something these racist people will never do. We must remember brothers, this is what we're faced with. You must take this endeavor forward. You must stay strong. You must continue to hold your</p>

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	<p>heads up, and to be there. And I love you, too, my brother. All of you who are standing with me in solidarity. We will prevail. We will keep marching. Keep marching black people, black power. Keep marching black people, black power. Keep marching black people. Keep marching black people. They are killing me tonight. They are murdering me tonight.</p>
221	<p>Verbal:</p> <p>I have a written statement for the press. It will be released as soon as they can. And I also responded to a comment to me from Sandy, daughter of Ms. Farris. I have felt deeply sorry for the deceased. But I'm sorry that I wasn't the one that did it or anything. She will tell you that when she gets a chance to. When the time comes. I just wish just to be patient when the time for each and everyone of ya'll individually have ya'll time. But I'm not putting pressure on either one of ya'll being having any guilt. I just want to say two thing, executing someone that is innocent, cause even though I am. The burden will be wiped away and you will be at ease to know that I know how it is and they will pay for it when their time comes. And all I have to say is that right now I'm sorry that it happened and I was part, not part in it but, part responsible for not properly getting the word out in time to get the right victim or the right convict or the right person that did it. I just wish to say a little prayer for the family for their appearance and forgiveness in this matter.</p> <p>Our Father, who art in heaven, hallowed by thy name. Thy kingdom come, thy will be done, on earth as it is in Heaven. Give this day your daily bread and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil. Our Lord, Amen.</p> <p>And ah, don't be surprised if your Mom be the helper of God that would grab my hand and say "You are now into eternal life with God." This is her being one of the chosen ones to give as proof of innocence. That's what I meant by telling you I don't mean to injure you anymore. When your time comes that she would let you know, if I was innocent or guilty. That about all I have to say.</p> <p>Love you all.</p> <p>Written:</p> <p>I wish the public to see my point of inside view that the officers of Death Row of the State of Texas. All the years of 5 or 6 years of my first time being locked up for not doing a crime of this sort. Now, officers of Texas TDCJ are of Terrell Unit, Walls Unit and some of Ellis I are just doing their job for their family. Now there are also respectful inmates death row and population that I've meet, now I say to all of you just realizing what crime is about, don't do it. One way I've thought of was</p>

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	<p>having your friends "inmate" to witness your execution talking about those of population and first timers. I just want to give those officers that respected me while in prison of TDCJ Death Row. May God bless you all of TDCJ and inmates especially the free-world population.</p> <p>With Gods and my words of faith,Paul Selso Nuncio</p>
220	<p>Hey, how are ya'll doing? Alright, it's gong to be alright. There's some guys I didn't get a chance to visit with, ah I met when I first drove up here...Lester Byers, Chris Black, Alba, John Alba, and Rosales Rock. You know who you are. The Raiders are going all the way, ya'll (mumbles...Mo-B). Ya'll pray for me. And it's going to be alright. That's it and it's time to roll up out of her. It's going down, let's get it over with. That's it.</p>
219	<p>I understand that Michael Skains is supposed to be here somewhere. They did everything but make sure I got a fair trial to prove I was innocent. I wasn't the one who had the gun to give to police and all these altered records from the District Attorney's office and the Attorney General's office, that's why Michael Sputnik got fired and ran off when I filed these appeals. Not one of my sell out lawyers would use this evidence, because they all work as a conspiracy with the court. No doubt about it. Jack King did everything he could to keep me from making arms and showing this evidence. They wait till the hearing was over and then make the arguments in the court or on paper where nobody can rebut it or contradict the testimony or arguments. There's more than 30 altered and falsified records saying I told so and so this or that, but you go look in their record, it does not say Thomas Mason called them at all and told them anything. But that's okay. All this evidence is being saved, so Jack King can laugh all he wants like he's the big hero, after this is over with, that's fine. But the person that had the gun, they know was not Thomas Mason, so who's getting the last laugh after all? The guy that got away. But Jack King knows he illegally convicted me of all these falsified altered records. My sister's got the document that my lawyer filed, but he didn't file with the court. It's got the signature on it. He put this all in one record. So it's going to be saved. It ain't going to be destroyed just because I'm dead. Everybody's got to go sooner or later and sooner or later everyone of ya'll will be along behind me. That's all I got to say.</p>
218	<p>To the Davis family, I am sorry for all of the pain that I caused your family. It was me and me alone. Anthony Graves had nothing to do with it. I lied on him in court. My wife had nothing to do with it. Anthony Graves don't even know anything about it. My wife don't know anything about it. But, I hope that you can find your peace and comfort in strength in Christ Jesus alone. Like I said, I am sorry for hurting your family. And it is a shame that it had to come to this. So I hope that you don't find peace, not in my death, but in Christ. Cause He is the only one that can give you the strength that you need.And to my family, I love you. Ah, you have been a blessing to me and I love you all and one day I will see y'all, so I hope y'all find y'all peace, comfort, and strength in Christ Jesus alone, because that's where it's at.</p>

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	<p>Abul, behold your son, and Anitra, behold your mother. I love you.</p> <p>I am ready to go home and be with my Lord.</p>
217	<p>I would like to take this time to, ah, to use this moment an example for Christ. I would like to follow his example and leave with peace in my heart and forgiveness. There is no anger in my heart about this entire situation. I just want to testify to all of y'all that I have loved you. I appreciate your concern and genuine love for me. God bless you. I love all of all. Jesus is Lord.</p>
216	<p>I have been crucified with Christ. It is no longer I who lives, but Christ who lives in me. So for the life for which I live now in the flesh, I live by faith in the Son of God who loved me and gave himself for me. I love you, Annie. You have been the best friend I have ever had in the world. I'll see you when you get there, okay?</p> <p>I am ready, Warden.</p>
215	<p>Can they talk back? Say I pray for it, I accept it. Pray with me. This is still a statement. Ready? Dear Heavenly Father, forgive us, Lord. I ask that you watch over my Mama and over my sister. I ask this in the name of Christ. I also repent for all my sins, Lord. I pray that you will bring me home tonight. Please, I ask that I rest in your arms in the name of Christ Jesus I pray this. I truly believe that Jesus died for my sins that I may be resurrected, Lord, that you would do that much. Please, I ask that you not let me down and that I will be with you today in Heaven. Christ Jesus name I pray this.</p> <p>Donna and everybody else, Mr. Johnson, I ask that y'all will pray for me and that God will bring me home tonight, that he will keep me in Heaven, that I will still be in heaven. Please Lord, I don't want to be in Heaven, I mean I don't want to be in Hell. And, please Lord, I confess my sins. This is your son, Lord Jesus, this is your servant, please, this is your slave. I love you, too. Donna and Mama and Mr. Johnson, I wrote a message. Don't give up, love you all, even the ones that are my enemies. I truly forgive all of y'all in Christ Jesus, we pray. I ask God that he take all the hate out of my heart and away from my soul. Please, please, Lord, don't fail me. I don't know is Margie here now? But if she is, I ask her forgiveness. I ask that you not hold nothing against me or my family from this day forward, and hold no hate toward them. I don't know. I can't hear you, you may forgive me, and you may not. Forgive Mike Allison, forgive McHenry, forgive us all. Whatever the cost may be I love you. Take care of my Mama. Donna, I ask you to take care of my Mama, too. Whenever you get mad at her, you remember me. Remember I may be back. Mama, I am going to try to make that promise to you. I gonna ask God to allow his child to come back to see you. Cause I am in Heaven. At time I can come (unintelligible). Okay, Mr. Johnson, you take care, let my Mama's will be done. One more prayer, then we may proceed.</p>

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	<p>Heavenly Father, I confess my sins, really I do. Let me know that I will be in Heaven tonight. Please let me know. I don't want to be in Hell with Satan or anyone else. Please, that is something I need to know. I ask that Jesus give me help.</p> <p>In Jesus precious name, I pray this. I ask that you give me those promises, that you assure me that those promises are real. That I am praying right. In Jesus precious name, I pray this. Goodbye, Mama. Goodbye, Donna.</p>
214	<p>Written:</p> <p>The following is the personal final statement of and by Michael L. McBride.</p> <p>The Beatitudes:</p> <p>Jesus lifted up his eyes on His disciples, and said, "Blessed be the poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and they shall separate you from their company, and shall reproach you, and cast out your name as evil for the Son of Man's sake. Rejoice ye in that day, and leap for joy: for behold, your reward is great in Heaven: for in the like manner did their fathers unto the prophets. But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall moan and weep. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.</p> <p>The supremacy of love over gifts: I Corinthians, Chapter 13: 4-8:</p> <p>Love is patient, love is kind, and is not jealous, love does not brag and is no arrogant, does not act unbecoming; it does not seek its own, is not provoked, does not take into account a wrong suffered, does not rejoice in unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails; but if there are gifts of prophecy, they will be done away; if there tongues, they will cease. Now abide faith, hope, love, these three: but the greatest of these is love.</p> <p>Poem:</p> <p>Do not stand at my grave and weep, I am not there I do not sleep. I am the diamond glints in the snow, I am the sunlight on the ripened grain. I am the gentle autumn rain.</p>

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	<p>When you awaken in the morning's hush, I am the swift uplifting rush of quiet birds in circled flight, I am the soft stars that shine at night. Do not stand at my grave and cry, I am not there. I did not die.</p> <p>Signed Michael L. McBride #903 May 11, 2000 Huntsville, Texas</p> <p>Spoken</p> <p>Thank you, um, I anticipated that I would try to memorize and recite beatitudes New Testament, more or less, Luke's beatitudes, I should say, and a , a chapter on love in 1st Corinthians chapter 13, ah, I pretty much knew that I would not be able to memorize so much. There was also a poem that went along with it and in anticipation of not being able to, um, fulfill that desire, I provided a written statement that will be made available to anybody that wants it, I believe. Isn't that correct? So, uh, I wanted you to hear me say that and I apologize and for any other grief I have caused you know, including the, ah, what you're about to witness now. It won't be very long. As soon as you realize that appear I am falling asleep. I would leave because I won't be here after that point. I will be dead at that point. It's irreversible. God bless all of you. Thank you.</p>
213	<p>Yes, sir. James Webb, I don't know which one you are out there. I can't remember from the trial. I personally just want to let you know if there has ever been any doubt in your mind at all of what happened, I want you to know that Patty was always faithful to you, that I forced her for everything that she did and I am sorry. I just don't know how to tell ya'll I am sorry for what I did. There is no way for expressing I am sorry. I just hope that in some kind of way that ya'll can move on and find peace in your life. The Lord has given me peace and that is all that I pray for is that ya'll can find that peace. I just want you to know that I am sorry for what I done. I can't change that, all I can do is say I am sorry, that's nothing for what I have done. I can't replace your loss. I am sorry. I just want you to know that I love all of ya'll. It's been a pleasure, ya'll just keep on with life, it's gonna be good. The Lord's gonna be with us. If it's alright, I just want to say a prayer first.</p> <p>Father, God, I just thank you for the time that you have given me on this earth, for having mercy on somebody like me for all the despicable thing's I've done in my life, Father, but you still with your love and your mercy reach down into my heart and changed it before it's too late. I ask that you bestow peace upon the family of</p>

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	<p>Patricia Webb, that you let them know, Father, that you are in a place where they can obtain that peace, and you will help them move on in their life, Father. Help them, Father, to find it in their hearts, not for my sake , but for yours, and their sake to, Father, find it in their heart to forgive me for what I have done. Father, I just ask that you be with my family and comfort them to move on Father. Father, we are all here today for the mistake that I have made and I thank you for your mercy for sending your Son into this life, that we might come to know you, Father. Father, I pray for these Wardens and the officers and the people that deal with all of this, Father, I ask that you touch their hearts, Father, and if there is any wrong to it, that you will forgive them, Father. Just let them know that you love them, Father, and that You are the way. I just thank you and in Jesus' name, I pray, Amen.</p> <p>I love ya'll, ya'll take care. I am so sorry.</p>
212	<p>Yes sir, I would like to address the Robinson family. There is nothing I can say here or anything I could probably do. Now you are all probably mad at me and I would probably be in the same situation you all in if anybody I thought killed anybody in my family ahh. If I knew who killed Rosalyn I would let you know, but, I am going to say this: I am going to heaven with God as my witness. Ros was a personal friend of mine. She was a beautiful person, very educated, her. I'm very tight with the Robinson family. She was proud that she had a father that was a doctor. My family is not here present and that is by my wish and my wish only. Now the tables is turned. You are all here, the Robinson family is her to see me executed. That is something that I would not want for my family. In no form or fashion would I have ever want to see Rosalyn dead. I left the scene of where the incident happened. I guarantee you if I would have been there you would not be standing where you are if I would have been there. You all have some very serious look on your face and something very serious fixin' to happen now. I will say this on my own behalf but then again I know it is not going to make any difference but what you fixing to witness is not a nice thing. It's not nice. It's not nice. The media. I would just like to address to the media with everybody's permission. I would like to say before I go that it has been said that I have shown no remorse, but if you look at my record and my background, ask anybody that know me that in order for me to show any kind of remorse for killing that ever been done, this one time I can't show no remorse for something that I did not do and if I did I would be faking. I would totally be faking and believe me there is nothing fake about me. Nothing fake. I've done wrong, sure, I've paid the time. This is one time that I know I cannot show no remorse for something that I did not do. I am at peace, please believe me. Wherefore, I figure that what I am dying for now is what I have done in my past. This is what I am dying for. Not for killing Rosalyn. I don't know what ya'll call her but I call her Ros, I call her Ros. That's it.</p>
211	Verbal Statement:

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	<p>Okay, thank you. To the Weis family, and ah I just want you to know from the bottom of my heart that I am truly sorry. I mean it, I'm not just saying it. Through the years of being in prison I come to hear and respect our life. It was wrong what I did. I know you had to go through a lot of pain and I'm sorry. To the Jones family, the same is true, I am truly truly sorry. I wanted to prepare a longer statement but time ran out. I had the chaplain write down a few words for my friends and for you, my family. I would like him to read them for me, and ah, just please find peace.</p> <p>Chaplain Brazzil recites written statement:</p> <p>To the Jones Family:</p> <p>Please accept my sincerest apology and regrets for what happened to your loved one. It was truly a horrible thing that I did and I regret it deeply. I do not know if this will ease your pain but I truly pray that this will help you find peace. I am sincerely truly sorry.</p> <p>For the Weis Family:</p> <p>The same is true. I regret what happened. I have lived with the guilt and the pain in my heart for taking Donna away from you. There is no way that I can know your pain and sorrow for losing someone so close to you. I truly hope that you will find peace. Please know that I am sorry.</p> <p>I feel that I have to speak out against the practice of the death penalty, although I have no regrets in my case. The death penalty is an unnecessary punishment for society who has other means to protect itself. You cannot rectify death with another death. Whenever the state chooses to take a life and take the power of God into their own hands, whenever our leader's kill in the name of justice, we are all diminished.</p> <p>To my family and friends, father, sister and brother, those that have traveled so far to be here today, please just know that I am at peace. You have all been so good to me through this whole ordeal. I can never find the words to express my love for all of you. Just know that I go with God.</p> <p>Oum - Nama Shiveya I go with God.</p> <p>Last Verbal Statement:</p> <p>No sir, I just want to pray a chant, do what you have to do.</p>
210	No statement given

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209	I'd like to send great love to all my family members, my supporters, my attorneys. They have all supported me throughout this. I thank you for proving my innocence, although it has not been acknowledged by the courts. May you continue in the struggle and may you change all that's being done here today and in the past. Life has not been that good to me, but I believe that now, after meeting so many people who support me in this, that all things will come to an end, and may this be fruit of better judgements for the future. That's all I have to say.
208	No statement given
207	I'd like to apologize to the victim's family. Ah, no ah, I really can't say, I don't think I can say anything that will help, but I hope through your God, you can forgive me. I'm definitely not the person now that I was then. I was sick, afraid, and looking for love in all the wrong ways. I've caused you pain and grief beyond ever dreaming to cause someone of. I hope you will be able to forgive me. To my mother, I love you very much. Thanks, Jones.
206	Dad, I love you both. You've been the best. All of you, all of you have truly been the best. And ah, I believe I'm going home. I'm sorry, and I really mean that, it's not just words. My life is all I can give. I stole 2 lives and I know it was precious to ya'll. That's the story of my whole life, that's what alcohol will do for you. Oh Jesus, Lord God, take me home. Precious Lord. Take me home Lord. Take me home. Yes, sir. Take me home oh Lord.
205	No statement given
204	<p>Yes, I do. I want to tell you all how much I love you all, how much I appreciate everything. I love you all and my family. I treasure every moment that I have had. I want the guys to know out there not to give up, not to give in, that I hope someday the madness in the system, something will come about, something will be resolved.</p> <p>I would gladly trade the last 24 years if it would bring back Mark Fredericks. Give him back his life, give back my father his life, and my mother her health. All I ask is that I have one day and all the memories of you and my family and all the things that have happened. They are executing an innocent man because things did not happen as they say they happen and there's. The truth will come out someday. I am not the same person as I was 24 years ago. Who would have thought it would have taken 24 years to get to this moment? Don't give up, don't give in. If I am paying my debt to society, I am due a rebate and a refund, but I love you all and you all watch out for Mom and you all keep up, keep going.</p> <p>Thank you, Warden.</p>
203	No statement given
202	Hey, how y'all doing out there? I done lost my voice. Y'all be strong now, alright? Don, thanks man. I love you, Gloria, always baby. That's all I got to say. Hey, don't y'all worry about me, okay?

Statement Number	Statement
201	To my family, I love them. To Kami, I love you and will always be with you. That's it Warden.
200	Love ya'll, see you on the other side.
199	Like to tell my friends that I love them. Appreciate them being here to support me. Alison, I love you.
198	Well, first, My people, you guys have heard everything I needed to say today. I hope I said the right things. I hope you heard me. And I hope you go beyond here and do what you need to do, do the right thing. Strength in numbers. Look out for each other. You still got a chance with Shawn. Edwin you know what you gotta do. You have my love. It's the right thing. And for everybody else, those people who have malice in their heart, allow ambitions to over ride what they know. Be right. Even though they just gotta do their job. For all of you with hatred in their veins, and think this is ashamed. You've done nothing. I did this, I chose this, you've done nothing. Remember this, if all you know is hatred, if all you know is blood love, you'll never be satisfied. For everybody out there that is like that and knows nothing but negative, kiss my proud white Irish ass. I'm ready Warden, send me home.
197	I want to start out by acknowledging the love that I've had in my family. No man in this world has had a better family than me. I had the best parents in the world. I had the best brothers and sisters in the world. I've had the most wonderful life any man could have ever had. I've never been more proud of anybody than I have of my daughter and my son. I've got no complaints and no regrets about that. I love everyone of them and have always been loved all of my life. I've never had any doubts about that. Couple of matters that I want to talk about since this is one of the few times people will listen to what I have to say. The Unites States has gotten to a now where they zero respect for human life. My death is just a symptom of a bigger illness. At some point the government has got to wake up and stop doing things to destroy other countries and killing innocent children. The ongoing embargo and sanctions against places like Iran and Irag, Cuba and other places. They are not doing anything to change the world, but they are harming innocent children. That's got to stop at some point. Perhaps more important in a lot of ways is what we are doing to the environment is even more devastating because as long as we keep going the direction we're going the end result is it won't matter how we treat other people because everybody on the planet will be on their way out. We have got to wake up and stop doing that. Ah, one of the few ways in the world the truth is ever going to get out, or people are ever going to know what's happening as long as we support a free press out there. I see the press struggling to stay existent as a free institution One of the few truly free institutions is the press in Texas. People like the Texas Observer and I want to thank them for the job they've done in keeping me and everybody else informed. I hope people out there will support them, listen to them and be there for them. Without it, things like this are going to happen and nobody will even know. I love all of you. I always have I always will. I would like to address the State of Texas and specially Joe Price, the District Attorney who put

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	<p>me here. I want to remind Mr. Price of the mistake he made at Gene Hawthorn's trial when he said that Gene Hawthorn was telling the truth at my trial. Mr. Price is a one-eyed hunting dog. He in fact is not a one-eyed hunting dog, and in fact Gene Hawthorn lied at my trial. Everybody knew it. I'm dying tonight based on testimony, that all parties, me, the man who gave the testimony, the prosecutor he used knew it was a lie. I am hoping somebody will call him to the floor for recent comments he's made in the newspaper. It's bad enough that a prosecutor can take truth and spin on it and try to re-doctor it. But when they actually make facts up and present to the public as trial's evidence. That goes beyond fail, that's completely unforgivable and I hope somebody makes Mr. Price account for or explain the tennis shoes he is talking about that put me here. I'm still completely lost on that and I'm hoping that somebody will go back and verify the trial record and make him accountable for lying to the public and the press that way. That's really all I have to say except that I love my family. and nobody, nobody has got a better family than me. I love you booger bear. I love doodle bug, too. Don't let them ever forget me. I'll never forget them. I'll see you on the other side, okay. Bye bye Debbie. Bye bro, bye booger bear. Father Mike, Father Walsh, love you all. That's all, sir.</p>
196	<p>Ah, just ah sorry ya'll. I think of tried everything I could to get in touch with ya'll to express how sorry I am. I, I never was right after that incident happened. I sent a letter to somebody, you know a letter outlining what I feel about everything. But anyway I just wanted, right after that apologize to you. I'm real sorry for it. I was raised by the California Youth Authority, I can't really pin point where it started, what happened but really believe that's just the bottom line, what happened to me was in California. I was in their reformatory schools and penitentiary, but ah they create monsters in there. That's it, I have nothing else to say. Thanks for coming Jack.</p>
195	<p>Mama Isabel told me to tell you hello.</p> <p>Holy, holy, holy! Lord God Almighty! Early in the morning our song shall rise to Thee; Holy, holy, holy, merciful and mighty! God in three Persons, blessed Trinity.</p> <p>Holy, holy, holy! Merciful and mighty. All Thy works shall praise Thy name, in earth, and sky, and sea; Holy, holy, holy, merciful and mighty! God in three Persons, blessed Trinity.</p> <p>Oh, our Father who art in heaven, holy, holy, holy be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread and forgive us our sin as we forgive our debtors. Lead us not into temptation, but deliver us from evil, for Thine is the kingdom and the power and the glory forever and ever.</p>

Statement Number	Statement
	Now, Father, into Thy hands I commit my spirit. Amen.
194	I'm sorry, I wish I could bring them back. I'm done, let's do it.
193	No statement given
192	<p>English: I love you. I will be waiting for you on the other side. Son be strong no matter what happens, know that God is looking over you. Jesus mercy, Jesus mercy, Jesus mercy!</p> <p>Spanish: Brother-in-law, take care of the family and let it be united. Yoli.</p> <p>German: Menic schone prizessin. Du list all mine herz and seele, rind ich liele dich so sehm! (Translation: My beautiful princess. You are all my heart and soul and I love you so much.</p>
191	No statement given
190	I would like to say a little something. I just want to say I'm sorry to the family. I know I caused you a lot of pain and suffering and I hope that you will find some peace and comfort in this. That if there is any anger you can let it go. Not let it come between you and God. Sorry for causing everybody such trouble tonight, Bruce, Joe, ya'll all treat me with respect I appreciate it. I really do. I just want to tell my family, everybody I love and I want you to know that I love you, and that God loves you too. Everything is going to be just fine, just fine. I love ya'll. That's it.
189	No statement given
188	<p>I would like to give thanks to God Almighty, by whose grace I am saved through His son, Jesus Christ, without whom I would be nothing today. Because of this mercy and grace, I have come a long way, and I would like to thank God and others who have been instrumental. I would like to say to the Lang family how truly sorry I am in my soul and in my heart of hearts for the pain and misery that I have caused from my actions. I am truly sorry. And to my family I would also like to extend to them the same apology for the pain and misery that I have put them through, and I love them dearly from the bottom of my heart, and one day I would like to see them on the other side. Some I will; some I won't. I would like to thank all of the men on Death Row who have showed me love throughout the years, but especially the last two or three weeks, and I hold nothing against no man. I am so thankful that I have lived as long as I have. I hope that I have helped someone. I hope that [by] donating my body to science that some parts of it can be used to help someone, and I just thank the Lord for all that he has done for me. That is all I have to say, Warden.</p> <p>Oh, I would like to say in closing, "What about those cowboys?"</p>

Statement Number	Statement
187	<p>Yes, I would like to give love to my mother, sisters and brothers and let them know that I am thinking of them right now and I want to thank God for giving me such a loving family.</p> <p>To the victim's family: I hope you will find it in your heart to forgive me as I have forgiven you. I'm ready, Warden.</p>
186	No statement given
185	No statement given
184	No statement given
183	No statement given
182	<p>I want you all to know I did not do this crime.</p> <p>I wanted to wait for a thirty day stay for a DNA test so you know who did the crime</p>
181	No statement given
180	<p>Yes, to my family, I love you. Please do not mourn my death or my life. Continue to live as I want you to live. I hold no bitterness toward no one. Just remember the light. I'm gonna let this light shine. Let it shine. Let the light shine.</p>
179	<p>To Kathy's family and friends that were unable to attend today, I am truly sorry. I hope my dropping my appeal has in some way began your healing process. This is all I am going to do to help you out in any way for the nightmare and pain that I have caused you, but I am truly sorry and I wish I could take back what I did, but I can't. I hope this heals you.</p> <p>To my family: I love you. When the tears flow, let the smiles grow. Everything is all right.</p> <p>To my family: I love you.</p> <p>Warden, ATW</p>
178	No statement given
177	No statement given
176	No statement given
175	No statement given
174	Adios, amigos, I'll see ya'll on the other side. I'm ready when ya'll are.
173	No statement given

Statement Number	Statement
172	<p>The first statement I would like to make it's my sister. I want her to know that every thing that is said, every move that is made, every motion, I hold it true to my heart. I hold it in my soul.</p> <p>I want you to know that I am not guilty and I will say this to the family. I did not kill your daughter. Take it the way you want. Sorry for the pain.</p> <p>Sister, I love you and will be there with you, to help you. I want to talk to you about being there by her. You know what I am saying. I want to thank you, thank you for the words. The dying words, you know. They mean a lot. Make sure he knows what I want him to know.</p> <p>I want to quote a song that I wrote called "God Living with Us 24 Hours." It goes:</p> <p>Tell the kids I love them and I'll be there. That's all I have to say.</p>
171	No statement given
170	No statement given
169	<p>Hello, Ms. Ingram, it is good to see you. I said I could talk but I don't think I am gonna be able to. I heard one of your nieces had some angry words. I didn't have anything to do with the stay. I spent the last twenty years waiting to figure out what's going on. I pray that you get over it and that's the only thing I can think to say. I'm regretful for what I done, but I'm a different person from that time. If you could get to know me over the years, you could have seen it. I've got some people over here that believes that.</p> <p>I want to talk to my friends over here for a second. Well, it's good to see you guys. Look after Mary Lynn for me. Like I said, I've called my mother already, so she knows. Goodbye.</p>
168	For the pain I have caused you. I am ashamed to even look at your faces. You are great people. To my brothers on Death Row. Mexico, Mexico...(Spanish).

Statement Number	Statement
167	<p>I really don't have much to say. All I want to say is that when the state introduced my sister and my niece as state witnesses, it's not that they testified against me. The thing is, my lawyers would not subpoena anyone, so they allowed the state to subpoena them to paint a picture to the jury that my own sister and niece was testifying against me.</p> <p>Linda is innocent of this. I am innocent of this. Now all you all are seeing in the process a perfect example of ol' freaky deaky Bill Clinton when he signed that anti-terrorism law to shorten the appeals. This is a conspiracy. They used false testimony of a woman that said I had raped her, when the test showed that the foreign pubic hair that was found on her body belonged to no one in that room. They found a drop of spmosa in the crotch of her pants that was tied to blood type B. My blood type is A. Now the same woman there they brought to testify against this murder case. That woman was under indictment for possession of methamphetamine, delivery of methamphetamine. She could have gotten out of both of those cases. Yet, she swore under oath that she had never been in trouble with the law and none of that mattered. So what does that make this great state? A very high-priced prostitute that sells itself, called justice, to the highest bidder.</p> <p>I am being charged under article 19.83 of the Texas Penal Code of murder with the promise of remuneration. That means they got to have three people, the one that paid, the one that killed, and the deceased. And the alleged remunerator is out on the streets, so how come I'm being executed today, without a remunerator? This is a great American justice. So if you don't think they won't, believe me they will. Ain't no telling who gonna be next. That's all I have to say. Especially for the people of the deceased, Sims is innocent and so am I. So the murder is still not there. Today you are a witness, the state (cough). Bye.</p>
166	<p>First off, to the Rosenbaum family, to Cindy, to Scott, to everyone, I just want to say I have nothing but love for you. And I mean that from the deepest part.</p> <p>I can only tell you that Clark did not die in vain. I don't mean to offend you by saying that, but what I mean by that is, through his death, he led this man to God.</p> <p>I have nothing but love for you.</p> <p>To my family, my soul beloved, you're so beautiful, for all your love and support is just miraculous, everything that ya'll have done.</p> <p>Be sure and tell T.D. he's in my heart. I send my love to Jay, to everyone. To Roger Burdge.</p> <p>I have nothing but love for all of you. Like they say in the song, I guess, I just want</p>

Statement Number	Statement
	to go out like Elijah, on fire with the spirit of God. I love you. I'm done.
165	I'd like to apologize and ask forgiveness for any pain and suffering I have inflicted upon all of you, including my family. All of you, I am very sorry. There is a point where a man wants to die in judgment. Though my judgment is merciful, I hope and pray that all those involved as well as the judgment upon ya'll, will one day be more merciful than mine. God bless you all. God speed. I love you. Remain strong. Ask God to have mercy. I love you all, too. I'm very sorry. I've got to go now. I love you.
164	As the ocean always returns to itself, love always returns to itself. So does consciousness, always returns to itself. And I do so with love on my lips. May God bless all mankind.
163	I just want to tell Catharina I love you. Take care of yourself. That's all I have to say.
162	I guess the first thing I want to do is thank some very special people, Sara and Sabrina. And for affording me the opportunity that ya'll did. It made a real big difference in my life. I thank you. Thank you again from the deepest part of my heart. I'm sorry. The biggest thing I wanted to say was to you and family and I know I haven't had a chance to talk with ya'll in any form or fashion or way or manner. And I regret what happened and I want you to know that I'm sorry. I just ask and hope that sometime down the line that you can forgive me. I think in a lot of ways that without that it becomes very empty and hollow and the only thing we have is hatred and anger. I guess the only thing I have to say about the Death Penalty is that a lot of times people think of it as one sided, but it's not. It's two sided. There pain on both sides and it's not an issue that people just sit there and voice off and say, well, this is a good thing, or this is a bad thing. But it's something that's, you know, needs to be looked at and desired in each heart. I just hope that all of you can understand that and someday forgive me. I want to thank ya'll for affording me the opportunity to talk and meet with ya'll. It meant so much. Thank you so much for being with me and my family. Thank you. I love you.
161	I'm ready to be released. Release me.

Statement Number	Statement
160	<p>1 Corinthians 12:31B – 13:13 (NIV)</p> <p>And now I will show you the most excellent way.</p> <p>If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing.</p> <p>Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres.</p> <p>Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. For we know in part and we prophesy in part, but when perfection comes, the imperfect disappears.</p> <p>When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me. Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.</p> <p>And now these three remain: faith, hope and love. But the greatest of these is love.</p>
159	<p>Thank you for setting me free. God bless you all. I love you, Miguel. Take care of my angel, Leslie. Love, Javier Cruz</p>
158	<p>Keep it brief here. Just want to say, uh, family, take care of yourselves. Uh, look at this as a learning experience. Everything happens for a reason. We all know what really happened, but there are some things you just can't fight. Little people always seem to get squashed. It happens. Even so, just got to take the good with the bad. There is no man that is free from all evil, nor any man that is so evil to be worth nothing. But it's all part of life, and my family, take care of yourselves. Tell my wife I love her. I'll keep an eye on everybody, especially my nieces and nephews. I'm pretty good. I love ya'll. Take care. I'm ready.</p>
157	<p>I have come here today to die, not make speeches. Today is a good day for dying.</p> <p>Est Sularus Oth Mithas (My Honor Is My Life).</p>
156	<p>I love you all. We had a good service and I'll be with you. I'll be waiting for you in Heaven. Ok. Adios. That's all I have to say.</p>

Statement Number	Statement
155	No statement given
154	<p>I want to tell you folks there, of a...I have a love in my heart for you. I hope you don't look for satisfaction or comfort or peace in my execution. Jesus Christ is my Lord and Savior and I want him to be yours. I'm sorry for the pain and heartache I've caused your family. Too many years I've caused all my family problems and heartache. I'm sorry. I wanted to let you know that the Lord Jesus is my life and I just want to go. I'm gonna fall asleep and I'll be in his presence shortly. I got reason to rejoice and I pray to see all of you there someday.</p>
153	<p>I'd like to say that for the murders of Ray Hazelwood and Frank Collier, I'm sorry for that pain it has caused you. To my friends, I'd like to say that I love you and I'm glad you've been a part of my life. Thank you. I'll miss you. Remember that today I'll be with Jesus in paradise. I'll see you again.</p> <p>Lord Jesus Christ, son of Almighty God, [have] mercy on me as a sinner, forgive me of my sins. I would like to offer up my death for the conversion of sinners on Death Row. Lord Jesus, into your hands I command my spirit.</p>
152	<p>I know you can't hear me now but I know that it won't matter what I have to say. I want you to know that I did not kill your sister. If you want to know the truth, and you deserve to know the truth, hire your own investigators. That's all I have to say.</p>
151	<p>I love all of you all. Thank you for caring so much about me. Keep the faith. I am going to a better place. I hope the victim's family will forgive me because I didn't mean to hurt no one or kill no one.</p> <p>I love you all.</p>
150	<p>I owe no apologies for a crime I did not commit. Those who lied and fabricated evidence against me will have to answer for what they have done. I know in my heart what I did and I call upon the spirit of my ancestors and all of my people and I swear to them and now I am coming home.</p>
149	No statement given
148	<p>I am sorry for what I did to your mom. It isn't because I'm going to die. All my life I have been locked up. I could never forgive what I done. I am sorry for all of you. I love you all. Thank you for supporting me. I thank you for being kind to me when I was small. Thank you, God.</p> <p>All right</p>
147	<p>Mindy, I'm with you, honey. I do not know why, Mindy, you are doing this, but I will still forgive you. You know he is a murderer. Why don't you support me? He will do it again. Mindy, you are lucky you are still alive.</p> <p>Give my love to my family. I love them. Mindy, you can stop this.</p>

Statement Number	Statement
	O.K., I'm ready.
146	<p>I would like to tell the victims' families that I am sorry, very sorry.</p> <p>I am so sorry. Forgive me if you can.</p> <p>I know it's impossible, but try.</p> <p>Take my hand, Lord Jesus, I'm coming home.</p>
145	<p>Yes sir, I would like to say to all of you – the Thornton family and Jerry Dean's family that I am so sorry. I hope God will give you peace with this.</p> <p>Baby, I love you. Ron, give Peggy a hug for me. Everybody has been so good to me.</p> <p>I love all of you very much. I am going to be face to face with Jesus now. Warden Baggett, thank all of you so much. You have been so good to me. I love all of you very much. I will see you all when you get there. I will wait for you.</p>
144	<p>A lot of people view what is happening here as evil, but I want you to know that I found love and compassion here. The people who work here, I thank them for the kindness they have shown me and I deeply appreciate all that has been done for me by the people who work here.</p> <p>That's all, Warden, I'm ready.</p>
143	<p>You all brought me here to be executed, not to make a speech.</p> <p>That's it.</p>
142	<p>Yes, I do. I would like to tell the surviving victims here, society, my family and friends, that I ask that they forgive me for anything I have done. I beg for your forgiveness. I would like to ask the Lord Jesus Christ for forgiveness and say that in spite of my circumstances, I have been blessed by Him. My first thought is that Jesus Christ came down and separated the humans from God. I would like to see that wall that separates these groups here tonight brought down and that we would all have love and compassion for one another and that you all build a future for all of us. There are a lot of men on the Row who need to be remembered. I love all...</p>
141	<p>Jesus, the Lord, is everything to me. I am nothing without him.</p> <p>Praise Jesus. Praise God</p>

Statement Number	Statement
140	<p>I am so glad I found God and I am so happy for it.</p> <p>I love my family and I want them to know that.</p> <p>That is about all I have to say.</p>
139	<p>First and foremost I would like to tell the victims' families that I am sorry because I don't feel like I am guilty. I am sorry for the pain all of them have gone through during holidays and birthdays. They are without their loved ones.</p> <p>I have said from the beginning and I will say it again that I am innocent. I did not kill no one. I feel like this is the Lord's will that will be done.</p> <p>I love you all. You know it. Don't cry.</p> <p>Tell my brothers I love them. You all be strong.</p>
138	<p>I want to thank the Lord for giving me this opportunity to get to know Him. He has shown me a lot and He has changed me in the past two months.</p> <p>I have been in prison 8½ years and on Death Row for 7, and I have not gotten into any trouble. I feel like I am not a threat to society anymore. I feel like my punishment is over, but my friends are now being punished.</p> <p>I thank the Lord for all He has done for me.</p> <p>I do want to tell the...</p>
137	<p>Ms. Craft and Ms. Bethrie, I don't know what to say to you but I apologize for the pain I have caused you and your family over the years. I hope that you will accept my apology and that you will know that it is sincere. I hope this will allow you and your family to move on and I hope you will forgive me and I hope Mr. Hanon [illegible] will forgive me for taking his life. Please accept my apology. I love you all.</p> <p>I am finished.</p>
136	<p>I would like to apologize to the victim's family for all of the pain I have caused them. I would like to tell my family I love them and I hope to see them again soon. Lord Jesus, thank you for giving me the strength and the time in my life to find Jesus Christ and to be forgiven for all of my sins. Thank you for the changes in my life you have given me, the love and closeness of my family, and my beautiful daughter. Thank you for using me -</p>
135	No statement given

Statement Number	Statement
134	<p>First, I would like to give praise to God for the love and grace that he has allowed for all of this to come together.</p> <p>I would like to thank and ask blessings for all of the men who are imprisoned and have shared in my struggle and have allowed me to help them.</p> <p>I would like to thank my family for their blessings and for sharing my struggle and having been there for me and endured this with me.</p> <p>I would like to thank the Chaplain and all the rest who have offered their prayers.</p>
133	Well, my friends in my heart, I'm ready –
132	<p>I would like to apologize for all of the pain and suffering I put you all through. I hope this will give you closure now and later on down the line.</p> <p>Bob, I appreciate you coming – Stacey and Jess.</p> <p>I will wait for you –</p>
131	<p>Goodbye.</p> <p>I will wait for you in Heaven. I will be waiting for you. I love my parents. I am at peace with God.</p> <p>Fight for the good.</p>
130	<p>I would like to say to the Magee family and the Cadena family that I was friends with David and Virginia and I did not commit this offense.</p> <p>I have tried to do something to compensate the families by writing a book. I would like for the proceeds to go to the Magee family and the Cadena family.</p> <p>There is someone who will be contacting them or they can get in touch with my attorney.</p> <p>I would like to thank you for standing by me and loving me and carry my best to my "sun," my butterfly.</p> <p>Goodbye, sun, I love you.</p>
129	<p>I have a statement prepared that I have given to the Chaplain that I want released to the media.</p> <p>I am ready, Warden.</p>

Statement Number	Statement
128	<p>It's a good day to die. I walked in here like a man and I am leaving here like a man. I had a good life. I have known the love of a good woman, my wife. I have a good family. My grandmother is the pillar of the community. I love and cherish my friends and family. Thank you for your love.</p> <p>To the Hancock family, I am sorry for the pain I caused you. If my death gives you any peace, so be it.</p> <p>I want my friends to know it is not the way to die, but I belong to Jesus Christ. I confess my sins. I have...</p>
127	<p>Yes, I do.</p> <p>If it matters to anyone, I did not kill Olga.</p> <p>Brian, thank you for caring.</p> <p>Dee Dee, you have been a good sister to all of us.</p> <p>Ana and Chico (not sure of name he said), trust in God.</p> <p>I will always love you, Lynn. I will always love you.</p> <p>O.K., Warden.</p>
126	<p>I would like to tell my family that I love them and always be strong and keep their heads up and keep faith in Jesus.</p> <p>That's it.</p>
125	<p>I would like to thank all of you for coming. I am sorry for all of the pain I have caused both families – my family and yours.</p> <p>I would like for you to know that I am sorry for all the pain I caused for all these years. I have had time to understand the pain I have caused you.</p> <p>I am ready, Warden.</p>

Statement Number	Statement
124	<p>Yes, I would like to praise Allah and I am praying to Allah. Allah is most gracious. I will ask Allah for forgiveness because he created me and he will forgive me.</p> <p>All of the brothers on the row stay strong. (Some words about Allah that I couldn't understand.)</p> <p>I love my family, my mother. I will see her sooner or later. Life goes on.</p> <p>Don't let these people break (couldn't understand) you. Keep true to nature. You do not have to act like them. Rise above it. (couldn't understand)</p> <p>Praise Allah –</p> <p>(some more Allah mumbling)</p>
123	<p>Yes sir, I do. Well, here we are. I apologize for your loss and your pain, but I didn't kill those people.</p> <p>Hopefully we will all learn something about ourselves and about each other and we will learn enough to stop the cycle of hate and vengeance and come to value what is really going on in this world.</p> <p>We can't look back.</p> <p>I forgive everyone for this process, which seems to be wrong. We all end up doing experiences which we create.</p> <p>That is all I have to say about that.</p> <p>(There were some unintelligible sentences.)</p>
122	<p>I would like to apologize for all of the hurt, pain and disappointment I caused to my family and all my friends. I hope all the veterans and teenagers out there who have a drug problem will get help. I hope the lord will forgive me of all of my sins. I thank Jack and Kathy for being with me. I hope that those who support the Death Row inmates will continue to work and maybe we can get this resolved and do away with the Death Penalty. I hope this is a lot better place where I am going.</p>
121	<p>I want to let all of my people know and everybody who is here and supported me that I love them and wish them all the best.</p>

Statement Number	Statement
120	I would like to thank my Lord Jesus Christ for keeping me strong all these years. I would also like to thank my mother for standing by me all these years. I would also like to thank my pen pals, Joe and Camille Tilling and JoAnn for helping me stay strong all these years. I also thank my two lawyers, Rita and Brent, for fighting to keep me alive. I love you, Mom -
119	No statement given
118	<p>First of all I want to thank the LORD, my family and my wife Nora for all the support and encouragement they've shown me through all this. I love you!! Now I want to thank all of you that came here today to be with me. I know most of you are here to see me suffer and die but you're in for a big disappointment because today is a day of joy. Today is the day I'll be set free from all this pain and suffering. Today I'm going home to HEAVEN to live for all eternity with my HEAVENLY FATHER JESUS CHRIST, and as I lay here taking my last breath, I'll be praying for all of you because you're here today with anger and hatred in your hearts letting Satan deceive you into believing that what you're doing is right and just. GOD help you, because what you're doing here today and what's in your hearts here today makes you no better than any man or woman on death-rows across this country. Today you're committing murder too!!! I pray on my own behalf for forgiveness for any and all of the pain I've caused you, I pray that some day you'll realize your own mistakes and ask GOD to forgive you as I have, because there is no peace without GOD's forgiveness.....</p> <p>Amen.</p>
117	I want you to know that I did not kill anyone. I love you all. (Offender's words were not clear)
116	No statement given
115	No statement given
114	No statement given
113	<p>Thank the Lord for the past 14 years that have allowed me to grow as a man –</p> <p>To J.D.'s family, I am sorry for the suffering you have gone through the past 14 years. I hope you can get some peace tonight.</p> <p>To my family, I am happy to be going home to Jesus.</p> <p>Sweet Jesus, here I come. Take me home. I am going your way.</p>
112	No statement given

Statement Number	Statement
111	<p>Yes, I do. First of all, I want you to understand I speak the truth when I say I didn't kill your kids. Honestly I have not killed anyone. I wish you could get the rage from your hearts and you could see the truth and get rid of the hatred.</p> <p>I love you all – (names of children) – Corey, Steve (garbled) – This is very important. I love ya'll and I miss ya'll. O.K., now I'm finished.</p>
110	<p>It was horrible and inexcusable for me to take the life of your loved one and to hurt so many mentally and physically. I am here because I took a life and killing is wrong by an individual and by the state, and I am sorry we are here but if my death gives you peace and closure then this is all worthwhile.</p> <p>To all of my friends and family, I love you and I am going home -</p>
109	<p>(Mumbled.) Tell Mama I love her.</p>
108	<p>Not from me but I have a message to you from God. Save the children. Find one who needs help and make a small sacrifice of your own wealth and save the innocent ones. They are the key for making the world a better place.</p>
107	<p>There are people all over the world who face things worse than death on a daily basis, and in that sense I consider myself lucky.</p> <p>I cannot find the words to express the sadness I feel for bringing this hurt and pain on my loved ones.</p> <p>I will not ask forgiveness for the decisions I have made in this judicial process, only acceptance.</p> <p>God bless you all.</p>
106	<p>No statement given</p>
105	<p>No statement given</p>
104	<p>No statement given</p>
103	<p>No statement given</p>
102	<p>I thank God that he died for my sins on the cross, and I thank Him for saving my soul, so I will know when my body lays back in the grave, my soul goes to be with the Lord. Praise God.</p> <p>I hope whoever hears my voice tonight will turn to the Lord. I give my spirit back to Him. Praise the Lord. Praise Jesus. Hallelujah.</p>
101	<p>I just say in this case the State of Texas made a big mistake," said Mr. Amos, who, like his victim, was black. "It doesn't do any good to have a lawyer. Fifty percent of the cases go before the Court of Criminal Appeals. They only hear the white ones. May the grace of God have mercy on them."</p>
100	<p>No statement given</p>

Statement Number	Statement
99	I want the world to know that I'm innocent and that I've found peace. Let's ride.
98	I would like to say – I just hope Ms. Fielder is happy now. I would like to thank my lawyer, Nancy, for her help on my case and for being with me now.
97	No statement given
96	I would like to say that I have no animosity toward anyone. I made a mistake 18 years ago – I lost control of my mind but I didn't mean to hurt anyone. I have no hate toward humanity. I hope He will forgive me for what I done. I didn't mean to.
95	No statement given
94	I would like to tell my family I love them. My attorneys did their best. All of my brothers on death row, those who died and those who are still there, to hang in there. And that's all I have to say.
93	No statement given
92	No statement given
91	I forgive all of you – hope God forgives all of you too.
90	I love you, Mom. Goodbye.
89	There's love and peace in Islam.
88	I would like to thank my friends and family for sticking with me through all of this. I would like to encourage my brothers to continue to run the race. I thank my Father, God in Heaven, for the grace he has granted me – I am ready.
87	Thank you for being my Lord Jesus and Savior and I am ready to come home. Amen.
86	I have committed lots of sin in my life, but I am not guilty of this crime. I would like to tell my son, daughter and wife that I love them – Eden, if they want proof of them, give it to them. Thanks for being my friend.

Statement Number	Statement
85	<p>...guys like them got tied up in something like this. Thank Chaplain Taylor and Jane. I just got your letter. Thanks to Carolyn and Gloria, who have been my friends for over four years. I want to remember Patsy Buntion, Gladys and a lot more friends.</p> <p>I want to thank the prosecutor in my case; it took courage for him to do what he did but he did what he did because he believed in the judicial system.</p> <p>I'm not ready to go, but I have no choice; I sent several letters to my family; they'll be very moving when you get them. I want to say goodbye again to my boys. I know I'm missing somebody, but if there's anything I have left to say, it would be that I wish I had a Shakespearean vocabulary, but since I was raised in TDC, I missed out on some of my vocabulary.</p> <p>If my words can persuade you to discontinue this practice of executing people, please do so. If the citizens don't do away with the death penalty, Texas won't be a safe place to be. I have no revenge because hate won't solve anything.</p> <p>(I gave Warden Hodges the phone at this time and he listened for 5-10 minutes. When he returned the phone to me, I could hear Kinnamon talking but evidently the phone was not close to the mike, because I could not understand him.)</p>
84	<p>I told the daughter not to come. Discontinue; be quiet, please. Specifically, I want to say that the bad evil man I was when I came to death row 13 years ago is no more – by the power of God; Jesus Christ; God Almighty; Holy Spirit, he has transformed me as a new creature of Christ. I know that I am a Christ child and that my Lord will welcome me into His arms.</p> <p>Jesus Christ is the Lord of Lords and the King of Kings. I love all of you, those I can and can't see. With the love of Christ, my love for you is secure and I love you purely and wholeheartedly in the name of the Almighty God.</p>
83	I'll see you.
82	<i>(Mumbled something about he wished his whole life would have been spent as Islamic.)</i>
81	No statement given
80	I just love everybody, and that's it.
79	<i>(First two or three words not understood.)</i> I don't know why Marta Glass wasn't allowed in here. I love you all. Keep the faith. Remember the death penalty is murder. They are taking the life of an innocent man. My attorney, Ron Kuley [<i>unintelligible</i>], will read my letter at a press conference after this is over. That is all I have to say. I love you all.
78	To my family who has kept me strong, I give my love.

Statement Number	Statement
77	Well, I just wanted to ask people to pray for two families: my family and the family of Officer McCarthy. I appreciate the prayers. Lord Jesus, receive my spirit.
76	No statement given
75	No statement given
74	No statement given
73	Peace
72	God, please forgive me of my sins. Look after my people. Bless and protect all people. I am sorry for my sins. Lord, take me home with you. Amen. (<i>A couple of sentences garbled.</i>)
71	I want to express my feelings regarding the mishap of the deceased Mrs. Iris Siff. That was a very unfortunate incident and only God knows why it was an unintentional situation that took place. I want to express my remorse to the family and the discomfort and pain I caused in their lives. Only God will determine if I am truly guilty or innocent of being the type of person I have been drawn up to be by the press and media. I have given my wife the power and energy to be a disciple of Islam. I rescued her from a wretched life in Ireland. I thank Allah for sending her to me. Certainly murder cannot be an instrument of Allah. My wife is very devoted.
70	I just want to tell my family I love them, and I thank the Lord Jesus for giving me another chance and for saving me.
69	No statement given
68	No statement given
67	<p>This execution is not justice. This execution is an act of revenge! If this is justice, then justice is blind.</p> <p>Take a borderline retarded young male who for the 1st time ever in his life committed a felony then contaminate his TRUE tell all confession add a judge who discriminates plus an ALL-WHITE JURY pile on an ineffective assistance of counsel and execute the option of rehabilitation persecute the witnesses and you have created a death sentence for a family lasting over 10 years.</p> <p>I will say once again.....This execution isn't justice – but an act of revenge. Killing R.J. will not bring Anil back, it only justifies "an eye for an eye and a tooth for a tooth." It's too late to help R.J., but maybe this poem will help someone else out there.</p> <p>"Seeing Through the Eyes of a Death Row Inmate"</p> <p>Sometime I wonder why, why he? Why did he go out into the world to see? To be</p>

Statement Number	Statement
	<p>out there and see what really did exist, now his name is written down on the Death Row list. I can only imagine how lonesome he was all by himself. We both knew he had no future left! His hopes and dreams became a fantasy. He often said, "There's nothing left of me." I have asked myself, why did he get involved with drugs? He could never explain why he hung around with thugs? Did it really make him feel like a king – Did he actually think he was capable of getting away with anything? He knew the thought of life wasn't ticking in his head. There's nothing left but the memory of those who lay dead. What was did, cannot be undone. He was confessed, he was one of the guilty ones. What would he say to the victim's family? – I'm sorry and my head wasn't on straight. I hope you will accept my apology, even though it's too late. I never knew I would take a life and commit a crime. I regret it because now I have to face the lethal injection while doing death row time. I knew I would pay with struggle and strife, but I never thought the cost would be me losing my life.</p> <p>Richard J. Wilkerson</p> <p>Written through his sister</p> <p>Michelle Winn</p>
66	No statement given
65	I'm an African warrior, born to breathe, and born to die.
64	No statement given
63	No statement given
62	<p>I would like to tell my family I love them very dearly, and I know they love me. I love all of the people who supported me all of these years. I would like to tell the Merka family I love them, too. I plead with all the teenagers to stop the violence and to accept Jesus Christ and find victory. Today I have victory in Christ and I thank Jesus for taking my spirit into His precious hands. Thank you, Jesus.</p>
61	No statement given
60	<p>I am the sinner of all sinners.</p> <p>I was responsible for the '75 and '79 cases. My trial was not just; it was not fair; they lied against me.</p> <p>I love all of those on Death Row, and I will always hold them in my hands. Those who stood by me, I will always love you. Jim and Judy Peterson and Chaplain Lopez, I thank you for staying by my side.</p>
59	No statement given
58	I am innocent, innocent, innocent. Make no mistake about this; I owe society nothing. Continue the struggle for human rights, helping those who are innocent,

Statement Number	Statement
	especially Mr. Graham. I am an innocent man, and something very wrong is taking place tonight. May God bless you all. I am ready.
57	No statement given
56	No statement given
55	No statement given
54	No statement given
53	No statement given
52	No statement given
51	No statement given
50	High Flight (aviation poem)
49	When his attorney came into the witness room, he said, "Tell Mom I love her." The attorney said back to him, "I love you, too."
48	Thanked his family.
47	No statement given
46	I just want everyone to know that the prosecutor and Bill Scott are sorry sons of bitches. To his family he added that he loved them all.
45	None. But as he lay there he did praise the Lord and seemed to be praying.
44	No statement given
43	No statement given
42	Let's do it, man. Lock and load. Ain't life a [<i>expletive deleted</i>]?
41	His final statement lasted 3 minutes. He thanked everybody that fought against his sentence. He spoke to his family and said he would carry their love with him.
40	I don't think so. That's all. Go ahead. Start things rolling. (<i>Mouthed "Hi, Mom" to his mother.</i>)
39	I'm going to a beautiful place. O.K., Warden, roll 'em.
38	I'm ready, Warden
37	I just ask everybody I ever hurt or done anything wrong to, to just forgive me for whatever wrongs I done to them.
36	No statement given
35	I would like to point out that I have written a statement and the Warden will give you a copy. I still proclaim I am innocent, and that's all I have to say.
34	I wish everybody a good life. Everything is O.K.
33	I want to say I hold no grudges. I hate no one. I love my family. Tell everyone on death row to keep the faith and don't give up.
32	I hope Mrs. Howard can find peace in this.
31	No statement given
30	I would like to tell Mr. Richard that I appreciate all he has done for me. I love you all. God bless. Goodbye, David.
29	No statement given

Statement Number	Statement
28	No statement given
27	No statement given
26	No statement given
25	No statement given
24	No statement given
23	Mother, I am sorry for all the pain I've caused you. Please forgive me. Take good care of yourself. Ernest and Otis, watch out for the family. Thank all of you who have helped me.
22	I'd like to say I'm here because I'm guilty," he said in his final statement. "I have no grudges or anything against nobody. The word of God tells me the wages of sin are death. I'm willing to pay according to the laws of Texas because I know I'm guilty."
21	"I'm ready for the rocket to take off." (said as he jumped onto the lethal injection gurney)
20	No statement given
19	I want to say I'm sorry for the things I've done and I hope I'm forgiven. I don't hold nothing against no one – Everyone has treated me well and I know it's not easy for them – That's all, I'm sorry.
18	"I love you"
17	Tell my mother I love her and continue on without me. God bless her. Tell the guys on death row to continue their struggle to get off death row. That's about it.
16	Goodbye to my family; I love all of you, I'm sorry for the victim's family. I wish I could make it up to them. I want those out there to keep fighting the death penalty.
15	I have no last words. I am ready.
14	Goodbye to all my friends; be cool. Thank you for being my friends. Give my love to everybody.
13	"Be strong for me," Pinkerton told his father, Gene Pinkerton, as witnesses entered the execution chamber. "I want you to know I'm at peace with myself and with my God," Pinkerton said. He recited a prayer to Allah, the supreme being of Islam. "I bear witness that there is no God but Allah. With your praise I ask for forgiveness and I return unto you," Pinkerton said. "I love you, Dad."
12	"I'm sorry for what I've done. I deserve this. Jesus forgive me"
11	I deserve this. Tell everyone I said goodbye.
10	D.J., Laurie, Dr. Wheat, about all I can say is goodbye, and for all the rest of you, although you don't forgive me for my transgressions, I forgive yours against me. I am ready to begin my journey and that's all I have to say.

Statement Number	Statement
9	<p>I want to thank Father Walsh for his spiritual help. I want to thank Bob Ray (Sanders) and Steve Blow for their friendship. What I want people to know is that they call me a cold-blooded killer when I shot a man that shot me first. The only thing that convicted me was that I am a Mexican and that he was a police officer. People hollered for my life, and they are to have my life tonight. The people never hollered for the life of the policeman that killed a thirteen-year-old boy who was handcuffed in the back seat of a police car. The people never hollered for the life of a Houston police officer who beat up and drowned Jose Campo Torres and threw his body in the river. You call that equal justice. This is your equal justice. This is America's equal justice. A Mexican's life is worth nothing. When a policeman kills someone he gets a suspended sentence or probation. When a Mexican kills a police officer this is what you get. From there you call me a cold-blooded murderer. I didn't tie anyone to a stretcher. I didn't pump any poison into anybody's veins from behind a locked door. You call this justice. I call this and your society a bunch of cold-blooded murderers. I don't say this with any bitterness or anger. I just say this with truthfulness. I hope God forgives me for all my sins. I hope that God will be as merciful to society as he has been to me. I'm ready, Warden.</p>
8	<p>There's no God but Allah, and unto thy I belong and unto thy I return. I want to continue to tell my brothers and sisters to be strong.</p>
7	<p>No statement given</p>
6	<p>Heavenly Father, I give thanks for this time, for the time that we have been together, the fellowship in your world, the Christian family presented to me (He called the names of the personal witnesses.). Allow your holy spirit to flow as I know your love as been showered upon me. Forgive them for they know not what they do, as I know that you have forgiven me, as I have forgiven them. Lord Jesus, I commit my soul to you, I praise you, and I thank you.</p>
5	<p>I pray that my family will rejoice and will forgive, thank you.</p>
4	<p>When asked if he had a last statement, he replied, "Yes, I do." I hope that one day we can look back on the evil that we're doing right now like the witches we burned at the stake. I want everybody to know that I hold nothing against them. I forgive them all. I hope everybody I've done anything to will forgive me. I've been praying all day for Carl Levin's wife to drive the bitterness from her heart because that bitterness that's in her heart will send her to Hell just as surely as any other sin. I'm sorry for everything I've ever done to anybody. I hope they'll forgive me.</p> <p>"Sharon, tell all my friends goodbye. You know who they are: Charles Bass, David Powell..." Then he coughed and nothing else was said.</p>

Statement Number	Statement
3	<p>What is about to transpire in a few moments is wrong! However, we as human beings do make mistakes and errors. This execution is one of those wrongs yet doesn't mean our whole system of justice is wrong.</p> <p>Therefore, I would forgive all who have taken part in any way in my death. Also, to anyone I have offended in any way during my 39 years, I pray and ask your forgiveness, just as I forgive anyone who offended me in any way. And I pray and ask God's forgiveness for all of us respectively as human beings.</p> <p>To my loved ones, I extend my undying love. To those close to me, know in your hearts I love you one and all. God bless you all and may God's best blessings be always yours.</p> <p>Ronald C. O'Bryan</p> <p>P.S. During my time here, I have been treated well by all T.D.C. personnel.</p>
2	No statement given

Statement Number	Statement
1	<p>Statement to the Media:</p> <p>I, at this very moment, have absolutely no fear of what may happen to this body. My fear is for Allah, God only, who has at this moment the only power to determine if I should live or die...As a devout Muslim, I am taught and believe that this material life is only for the express purpose of preparing oneself for the real life that is to come...Since becoming Muslim, I have tried to live as Allah wanted me to live.</p> <p>Spoken:</p> <p>Yes, I do. I love you.</p> <p>Asdadu an la ilah illa Allah,</p> <p>Asdadu an la ilah illa Allah,</p> <p>Asdadu anna Muhammadan Rasul Allah,</p> <p>Asdadu anna Muhammadan Rasul Allah.</p> <p>I bear witness that there is no God but Allah.</p> <p>I bear witness that Muhammad is the messenger of Allah.</p> <p>Inna li-Allah wa-inna ilayhi rajiun.</p> <p>Verily unto Allah do we belong, Verily unto him do we return. Be strong.</p>

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