Positive Psychology (Happiness, Openness and Empathy

and beliefs about the Peace Process in Northern Ireland.

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Positive Psychology and Beliefs about the Peace Process In Northern Ireland.

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Abstract

This study examined the link between positive psychology and peace psychology. The aim was to establish if a relationship existed the Positive Psychological variables of Happiness, Openness and Empathy and Beliefs about the Peace Process in Northern Ireland. 82 participants, sourced from a convenience sample of undergraduate students, completed a 34-item questionnaire that included four psychological measures; the generalized belief Measure, the subjective happiness scale, the Toronto empathy questionnaire and the Big Five inventory (openness questions only). Non-parametric correlational tests were conducted, including a Kendall's Tau and Spearman's rho. Results indicated a significant relationship did not exist between Happiness, Openness and Empathy and Beliefs about the Peace Process. However, a small, statistically significant correlation was found between Geographical Proximity to Northern Ireland and Beliefs about the Peace Process (rs (82) = 0.23, p = .038).

> … no-one who looked to the future over the past centuries could have imagined the strength of the bonds that are now in place between the governments and the people of our two nations, the spirit of partnership that we now enjoy, and the lasting rapport between us. No-one here this evening could doubt that heartfelt desire of our two nations.

> (Queen Elizabeth, Dublin Castle, 2011).

The first British monarch to visit Ireland since "the troubles" began, who had members of her own family killed in the conflict, reached out to the Irish people with these words. Queen Elizabeth also spoke about the importance of nurturing and supporting peace, building bridges between communities and, providing encouragement to the people who support peace. This research will examine how this can be done. It will study how an individual's personal psychology can ripple out to the wider community and affect wider society and their beliefs about the peace process in Northern Ireland. At the outset, a brief explanation of the complex history that existed between Ireland and England will be outlined, which will give the rest of this paper perspective and will allow current concerns regarding the peace process to be discussed.

Brief Background

To begin, it is generally accepted that the modern phase of violence in Ireland originated with the Easter Rising of April 1916. At this time, Irish Republicans organized an armed insurrection, with the aim of establishing an Irish Republic. After only six days, the uprising had failed, and nationalists' surrendered. However, when the surviving leaders of the rebellion were executed, it resulted in an unprecedented public outcry against the British government, and this

ultimately led to treaty negotiations beginning between British and Irish governments. Negotiations concluded in 1921, resulting in the erection of a border, which divided the Island of Ireland, both literally and figuratively. Twenty-six counties were to become the Republic of Ireland, and six counties, remained in Northern Ireland, part of the United Kingdom (Coogan, 2004). This division, caused an intense period of violence to occur in Northern Ireland, a period colloquially referred to as "The troubles". Beginning in 1969, the Troubles lasted 30 years, during which time, almost 3,600 people were killed and 40,000 people were injured (Archick, 2015). Indeed, like most violent societies, the psychological experience of prolonged and multiple, violent attacks caused the individual and society to suffer (Bracken, Giller & Summerfield, 1995). In Northern Ireland, prolonged violence affected the psychological fabric of society, a culture of suspicion and segregation permeated through most social structures, causing communities to disintegrate and fragment (Manktelow, 2007). On an Individual level, psychological effects included, increased vulnerability to depression, anxiety and negative feeling. Health problems, due to long-term stress and association with various unhealthy coping mechanisms, created additional problems (Manktelow, 2007). The interrelated individual and societal repercussions that spawned from violence thus continued until the early 1990's, when, British and Irish Governments began taking small steps towards communication and conciliation. This eventually culminated in the signing of " The Good Friday Agreement" in 1998, which was overwhelmingly approved, in referendums, both north and south of the border. For many people it signaled the starting point for lasting peace, but, in the 18 years since the Good Friday Agreement was signed, is there is still such overwhelming support for the peace process? While data on peace attitudes, in Northern Ireland are readily available, it seems that corresponding data, regarding attitudes to the peace process in the Republic of Ireland are quite limited. The

questions that arise from historical factors, and need to establish data on beliefs about Peace in the Republic of Ireland provide some of the rationale for conducting this research. In the next paragraph, additional rationale will be outlined, within the context of the current challenges facing the peace process.

Current Evaluations of the Peace Process

Northern Ireland has achieved its longest period of sustained peace since the troubles began, consequently, foreign investment has increased, unemployment has decreased, and in general, Northern Ireland is economically much better off (Archick, 2015). However, it seems difficult to assert with the same confidence that intercultural relations have improved as much. Recent challenges include question marks over whether dissent paramilitary activity is still ongoing, and concerns have been raised regarding an increase in paramilitary recruitment (Office of Secetery of State, 2015). In a recent radio interview, John O' Mahoney, Assistant Commissioner of An Garda Siochana, issued a public warning, regarding a surge in republican paramilitary recruitment, in the build-up to 1916 centenary commemorations (Sheridan, 2016). Indeed, further evidence suggests society in Northern Ireland is still deeply divided, with reports suggesting relations between Unionist and Nationalist communities are fragile, and that sectarian hostilities still reverberate (McKeown, 2014; Archick, 2015). Moreover, the number of peace walls adorned with symbolic images of struggle and victory, have actually increased, since the peace process began (Peace-walls programme, n.d.). In addition, Richard Hass, independent chair of peace talks, has described how parades and "marching", continue to be among the most difficult areas of negotiations. The symbolic "marching" of individuals from opposing unionist and nationalist traditions, have become annual flashpoints for violence (as cited by Archick,

2015). These challenges are just *some* of issues that have threatened the delicate relationships that exist in the newly devolved government. Establishing if individuals view the peace process as a mostly positive or negative event in light of the recent controversies, will also address a gap in the literature and provide a current evaluation of attitudes. These challenges also demonstrate how important peace psychology is, to foster and encourage positive relationships throughout Ireland, nearly twenty years on from initial agreement.

General Psychological theory

Researcher's, who examine conflict, frequently refer to various strands of psychological theory to explain events, like the sporadic outbursts of violence still witnessed in Northern Ireland. Berry, Kalin and Taylor, (1977), propose individuals are *more* psychologically predisposed to and reject other groups, when they feel their identity, culture or ancestry is under threat. This could help explain the importance of traditions such as "marching" and the violence associated with such events, when they are re-routed or suspended. Other psychologists, examine the causes of conflict, for example, Mc Garry and O' Leary (1995), examined the link between religious convictions and aggression, often cited as the source of many conflicts around the world, including Northern Ireland. In this case, Mc Garry and O' Leary found no correlation between intensity of conflict and intensity of religious convictions (1995). Indeed, other researchers such as Mollica (2000), examine the long-term affects of violence, suggesting the effects of prolonged conflict on the psychological, social and cultural health of a nation are pervasive, adding that, fears of a return to violence often persist in many post-conflict societies.

The psychological theories mentioned above, may help explain the pessimistic results from a recent survey carried out in Northern Ireland. The survey found 55% of individuals

believe the peace process will not last (Economic and Social Research Council, 2015). The question arises, how does this compare to attitudes of people in the Republic of Ireland? Perhaps geographical distance *away* from Northern Ireland, affords individuals the luxury of feeling more optimistic about the future? Indeed, Weidman (2009) found that concentrations of conflict seem to be driven by spatial proximity, so perhaps the converse is true...perhaps *peaceful* attitudes are driven by spatial proximity? In light of these questions, establishing if proximity is associated with beliefs of individuals in the Republic of Ireland is another reason for conducting this study. Central to this study however, is theory from the *specific* domain of positive peace psychology, to be discussed next.

Positive Peace Psychology

Positive psychology, is concerned with building the strengths and potential of ordinary people, with the ultimate aim of creating positive human experiences (Seligman, 2002). Peace psychology, on the other hand, while equally focused on building positive human experiences, concentrates mostly on "peace-making" and "peace-building". (Cohrs, Christie, White & Das, 2013). Furthermore, peace psychology enables individuals and communities, that have faced conflict in the past, to recover, repair and flourish (Cohrs et al., 2013). It seemed a natural progression for the two fields to be joined, resulting in the emergence of "positive peace psychology". This study utilizes research from this area of psychology and begins with a study by Diner and Tov.

Diner and Tov (2007) carried out research using a data set consisting of 51,929 adults from 51 different nations that varied geographically, economically and politically. Diner and Tov wanted to find out, if individual well-being fostered peace or, the opposite, did peace foster

well-being? Along the way, their results supported previous findings, that peace is related to conditions of economic prosperity, social freedom, and political development. Essentially, the more prosperous and developed a nation is, the less likely its citizens will want to engage in conflict or war. Answering their initial question however, they found that *individual happiness* and *satisfaction with life* had a significant effect on peace attitudes, stating it was a "crucial element in sustaining peace over time" (Diner & Tov, 2007, p.438). It is associated with, greater confidence in parliament, greater endorsement of democracy, greater emphasis on post-materialistic values and less intolerance of immigrants and ethnic groups. If this finding is transferred to the Irish situation, it would suggest that positive psychological variables should correlate with more positive beliefs about the peace process, essentially, if individuals feel happier about themselves and their lives, it should reflect in their attitudes to the peace process. This study from Diener and Tov, provides the basis for examining how positive psychological variables can impact peace attitudes in the Republic of Ireland. In the following paragraphs the positive psychology variables of happiness, openness and empathy, which are measured in this study, will be discussed.

Happiness

Positive psychology and the term "happiness" are almost synonymous, notwithstanding the fact that a consensus for a definition for happiness has never really occurred (Veenhoven, 1991). Happiness can include subjective well-being (SWB) of the individual, like self-appraisals of job and life satisfaction, while *collective* aspects of happiness can include, social climate, group morale, and belief in national progress (Veenhoven, 1991). If a collectivist position is applied to a post–conflict societies like Ireland, it could be argued, that individuals who

understand their national identity to be insecure, will be less happy. On the other hand, Wills (1981) posits that often, people employ defensive or resilient reactions in conflict situations, and see things as been better than they actually are. Wills also suggests, downward comparison may occur, where individuals refer to people in worse conditions to themselves as indicators of their own happiness. Comparably then, for example, Irish people could refer to the fluxing conflict/peace/conflict situation in Israel and Palestine, make downward comparisons, and consequently rate themselves to be in a better position. However, Wills makes no estimation of the *degree* to which this affects overall happiness, or how enduring the affects of downward comparison can last.

Individual factors tend to contribute more to happiness than socio-political factors, according to Veehoven (1991). Nonetheless, many psychologists have asserted that a politically and democratically stable scene is a condition that fosters happiness (Carr, 2011; Anderson, 2004). However, Myers and Diner (1996) provide conflicting evidence, noting that Ireland in the 1980's was much happier, (despite been in the height of the troubles) than its more politically stable counterparts. Notwithstanding some aforementioned concerns, it is safe to say the Republic of Ireland itself is now politically stable (Department of foreign affairs, 2013), although, the same cannot be said for Northern Ireland, yet, at least. The question arises, if or, to what extent *the two countries* affect each other?

Previous literature has demonstrated consistently, there is a high correlation between, the nature of social relationships and happiness (Sheridan & Burt, 2009; Lopez 2009; Carr, 2011). Sheridan and Burt (2009), for example, posit good friendships can significantly affect overall happiness. Adding significant weight to this theory are the results from the Framington Heart Study, which conducted a longitudinal social network analysis of 4,739 participants, over 20

years. It evaluated whether happiness can spread from person to person, and whether clusters of happiness can occur in social networks. The results concluded that, yes, clusters of happiness are visible in social networks and furthermore people who are surrounded by happy people are more than likely to become happy in the future. Significantly, the clusters of happiness resulted from *the spread of happiness* and not just from people associating with similar individuals (Christakis & Fowler, 2008).

A similar study of 3000 adults in Northern Ireland found that living in trusting and friendly, tight-knit neighborhoods, increases individual happiness (Boroorah, 2006). However, is there evidence to suggest that relationships between *neighboring countries* can affect happiness? New research suggests there is. Becchetii, Castriota, Corrado and Ricca (2013) discovered the "neighboring country effect". They found that individuals *do* make country comparisons in relation to life satisfaction, and it seems, the effect it is largely determined by media. On account of this, it could be postulated that people in the Republic of Ireland are happier than their neighbors in Northern Ireland, *because* of country comparison and downward comparison. Therefore, it seems reasonable to theorize that positive beliefs about the peace process may be affected by individual happiness, on account of spatial proximity to Northern Ireland. The above findings provide strong rationale for conducting this research and establishing if positive beliefs about the peace process correlate with happiness, and if those beliefs are related to geographical proximity to Northern Ireland.

Global Comparisons of Happiness

According to research from Myers and Diener (1995), in general people worldwide are moderately happy. On a ten-point scale where, 10 indicated extremely happy, 5 was neutral, and

0 was very unhappy, the average happiness result, across 45 different nations was 6.75. Myers and Diener used aggregated data from 916 different surveys of happiness, life satisfaction and SWB, and subsequently transformed them onto their ten-point scale. They found, age group, gender and ethnicity had no influence on overall happiness levels. However, they did find certain minority groups were unhappy, further reporting that civil rights, literacy and duration of democratic government all promoted general satisfaction with Life.

Another indicator of global happiness is the world happiness report, commissioned for the United Nations (Helliwell, Layard and Sachs, 2015). It states that Ireland scored 6.94, on the happiness index, and ranked 18th in the world out of 156 countries. Northern Ireland was included in the results with the United Kingdom, scoring 6.867 in total, and ranking 20th in the World overall. Therefore, it appears public happiness in Ireland is quite high in comparison with the rest of the world and the United Kingdom. However, considering Ireland's spatial proximity to Northern Ireland and to sporadic outbreaks of violent events, it would be reasonable to assume the Irish collective would be unhappier, than more stable democracies. Diener and Suh (2000), support this theory, and assert long-term, unstable democracies, infused with conflict, decrease individual subjective happiness. By contrast, other psychologists suggest people adapt to adversity quite quickly and may actually achieve greater happiness overall (Frey and Stutzer, 2002). Indeed, Lyubomirsky (2007) supports the theory that individuals have a happiness "set-point", of which 50% is inherited, and 40% is determined by how we respond to situations.

It is important to note, the interpretation of both the World happiness index' and Happiness finding from Myers and Diener are not without limitations. Most notably, neither study used comparable happiness scales, and cannot be replicated exactly, as the results were aggregated from hundreds of other surveys. Notwithstanding this, having a general happiness

score for Ireland and the United Kingdom, is enormously helpful to allow the results of this study to be discussed.

Openness to Experience

In this research, it is theorized the more open-minded an individual is, the more likely he/she is to support the peace process. Some researchers argue openness is a difficult personality trait to define and measure, although some common descriptors pertain, including; the ability to look at situations from all perspectives, thinking situations through, or making balanced and rational decisions based on new evidence (Pervin & John, 1999). It could be argued these are all-important aspects of peace building. Openness to experience is part of the Five- Factor Model of Personality (Costa & Mc Crae, 2008), commonly referred to as the "Big five", which reflect the "enduring psychological core of the individual" (Pervin & John, 1999, p.144). This model includes other traits including, neuroticism, extraversion, agreeableness and conscientiousness. Nonetheless, openness to experience will be the only construct measured in this study. In particular, the degree to which positive thoughts, feelings and beliefs about the peace process will be affected by it. Costa and McCrae have associated the following strengths with openness; openness to fantasy, openness to aesthetics, openness to novel feelings, openness to novel actions, openness to new ideas and openness to different values. In the same way, openness to experience is associated with the virtue of wisdom. A virtue noted for, creativity, curiosity, love of learning and perspective (Peterson & Seligman, 2004). Indeed, openness to experience is associated with character strengths, values, and virtues. Hence, it is clear how openness would be beneficial to any peace building process.

Numerous correlations have been found between openness and individual positive psychology (Carr, 2011). A recent study by Aziz, Mustaffa, Samah and Yosof (2014), examined the personality traits and happiness levels of 317 lecturers in a Malaysian university, they found medium levels of happiness among lecturers, and a strong correlation between openness and happiness (Aziz et al., 2014) Indeed, positive correlations have been found between openness and emotional intelligence, another process one may deem important for building post conflict relationships (Carr, 2011). However, do concepts associated with openness to experience have the potential to affect the psychology of government as well? Ravinthirakumaran (2010), found that openness can create conditions necessary to sustain good governance and Ethnic peace. It can be encouraged by, fostering openness to foreign trade for example, or by including a transparent and innovative government policy, which encourages the practice of good government. Consequently, the evidence suggests openness to experience is beneficial for both the individual and for the wider society.

Research suggests openness is strongly linked to tolerant attitudes. Tolerance, the ability to accept different views, engage with opposing value systems and understand different perspectives is a prerequisite for fostering good relationships. Butrus and Witenberg, (2013) found that openness was a significant predictor of tolerance, and to a lesser degree, pro-social behavior. It begs the question, if a certain personality trait is more predisposed to tolerant attitudes, can this personality trait, in the interest of Peace Psychology, be enhanced in all individuals? Trait theory, from which the five Factor model derives, asserts that individuals have enduring patterns of thoughts, feelings and actions, which develop through childhood, and stay constant once adulthood is reached (Pervin & John, 1999). This suggests, it may be easier to enhance openness, and by extension tolerant attitudes, in the early stages of life. However, it also

suggests having *enduring* patterns of thoughts and feelings may make it harder to remove intolerant attitudes in adulthood. Several theorists are in agreement that personality becomes fixed over time and as people become older they are less likely to change (Pervin & John, 1999) However, if the Biosocial perspective is taken, in that people change in tandem with life events such as job, marriage and children, it could be theorized wider social events, and significant historical events like the peace process, have the potential to change attitudes in adulthood.

Other considerations applicable to trait theory, is the degree to which openness is genetic or inherited and, the degree to which it is culturally specific. Krueger, South, Johnson and Iacono (2008) suggest, 40 - 50% of personality traits are inherited. Indeed, situations and life-events as well as transient emotions and moods may have an impact on personality also (Carr, 2011). Others argue that, personality traits like openness are only revealed through habits, attitudes, and relationships with other people. However, there seems to be general agreement that personality is stable across cultures (Goldberg, 1981) and this is supported by Yang and Bond (1990) who propose, that if a particular trait varies considerably from culture to culture, it only may indicate a unique cultural dimension exists and nothing more. On review of the literature, it seems openness to experience is a personality trait that is somewhat pliable, tends to be consistent across cultures and has strong positive correlations with many variables one would deem important for enhancing peaceful attitudes.

Empathy

Like openness, empathy is another construct that could be described as a necessary variable for encouraging peaceful attitudes. It is defined as; the ability to experience another person's distress or, the ability to put oneself into another's situation, often also described as the

ability to feel someone's pain (Aronson, Wilson & Akert, 1998). The emotion of empathy occurs when sympathy, compassion or tenderness is felt for another person in distress or needing help (Carr, 2011). Numerous theories exist as to the motives behind empathy and the altruistic behavior that results. For example, Batson (1991) proposes that people often empathize with others out of pure goodness and a genuine concern, while on the other hand he argues, that egoistic motives, such as wanting to diminish personal distress at seeing someone else suffer, can also play a role. In fact, peace psychologist Ervin Staub, proposes that people who have been harmed in the past, rather than becoming hostile and aggressive, want to prevent others suffering (2013). This form of *altruism through suffering*, is supported by findings from Vollhardt and Staub (2011) who found that people who had been persecuted by other groups or indeed by their own family members, felt more empathy towards the victims of the 2003 tsunami than people who hadn't ever suffered before. Those who had been persecuted were also more willing to collect money and help in practical ways. This theory, if supported, could prove a useful intervention for peace making and is described as a "crucial reaction for peace" (Staub, 2013, p. 581). Indeed, numerous studies have shown that empathy can be very helpful emotion is preventing violence and promoting peace.

In Northern Ireland, the de-escalation of inter-group tensions is an ongoing concern (Archick, 2015). Numerous studies have shown empathy encourages intergroup understanding, hence its utilization in conflict resolution strategy (Fisher, Patton & Ury, 1981). Encouraging individuals to listen to each other perspectives, humanizes adversaries, and gradually reveals many shared experiences. At an individual level, the ability to empathize and understand the perspectives of others' is an interpersonal skill that leads to growth and better relationships, which, according to Cacioppo, are necessary for social resilience (2011). Cohrs et al., (2013)

support this, and state empathy is important skill for relating to *all* people, and if promoted could help foster a global capacity to, cross boundaries and empathize with others. While the presence of empathy is obviously a positive attribute, it seems the lack of empathy can have more detrimental effects to peace.

Staub (2013) theorized that when violence stops in a society, (such as Northern Ireland) individuals who had previously been involved in conflict may continue to hold ideologies that led to the violence in the first place. Furthermore, the more such individuals devalue the humanity of other people, the less empathy they feel towards them, resulting in increased hostility, dichotomous thinking, and more extreme beliefs about the people they oppose. However, other psychologist's have shown that empathy can be trained (Sagkal, Jurnuklu, Tatan, 2012). Indeed, the evidence suggests once empathy is learned, the effects are long lasting. Malhotra & Liyanage, (2005) studied Sinhalese and Tamil Tiger's in Sri Lanka, extreme adversaries. In the study both opposing factions spent four days together in an educational forum, designed to promote peace. The results showed an increase in empathy immediately after the study, *and significantly,* over one year later, both groups continued to show more empathy for each other. Furthermore, Paluck, (2009) designed an experimental radio drama, that encouraged reconciliation and understanding in Rwanda. After one year, of weekly, one-hour broadcasts of the fictional story, empathy between Tutsis and Hutus had increased.

Summary of Literature

Each of the three variables assessed in this report, represent what the author believes are important psychological constructs that may effect individual beliefs about the ongoing peace process in Northern Ireland. However, it is important to note, literature regarding affect or

correlation, of the three variables together, could not be demonstrated. Notwithstanding this, it is theorized that each variable, happiness, openness and empathy, combined and independent of each other may correlate to beliefs about the peace process. This research will address a deficit in data regarding beliefs about the peace process in the Republic of Ireland, beliefs which this researcher proposes, are equally valid and influential notwithstanding spatial distance from Northern Ireland.

This research will establish if a correlation exists between individual positive psychology variables and positive beliefs about the peace process. This research was complied from the distribution of a questionnaire to a convenience sample of students. The aim of this research was to establish if individual positive psychology can influence peace attitudes in the world around us. The hypothesis been as follows;

H1. There will be a relationship between Happiness, Openness and Empathy and beliefs about the Peace Process in Northern Ireland.

H2. There will be a relationship between Geographical Proximity to Northern Ireland and Beliefs about the Peace Process.

H3. There will be a relationship between Age Group Range and Beliefs about the Peace Process.

H4. There will be a relationship between participants who consider themselves to be Religious/ Spiritual and Beliefs about the Peace Process.

The research results will be analyzed by conducting a series of descriptive and inferential tests, which will detail if there are any significant relationships between the variables. Non-parametric tests will be preformed to analyze how the variables combined, and separate to each other, relate to beliefs about the peace process in Northern Ireland.

Method

Participants

The participants were sourced using a non-probability convenience sample, from a student population of a private college. The researcher emailed lecturers from a wide a wide variety of disciplines (psychology, business, film, cultural studies, law and accountancy) and sought permission to carry out a questionnaire at the beginning of the relevant class. In the cases where permission was granted, the researcher invited students to take part in a questionnaire. Students were informed they were under no obligation to take part and the study was not part of their course work. Full information regarding the study was given orally and verbally (See Appendix A and B).

A total of 102 participants completed the questionnaire, however just 82 were returned fully completed. 77% of participants were in age range 18-25 years, 18% in 26-35 years, 1% in 36-46 years and 4% were age range 46+ (M= 1.33, SD = .683). 49% of participants grew up in Ireland, with 51% growing up in another country, for the purpose of this study they will be referred to as (foreign participant's).

Design

A quantitative, quasi-experimental, within-participants, correlational design will be used to determine if the variables correlated with each other. Specifically a Spearman rho and Kendall's Tau will be used to discover the ways in which the variables of openness, happiness and empathy combined and independent of each other relate to beliefs about the peace process in

Northern Ireland. The criterion variable is beliefs about the peace process. The predictor variables are openness, happiness and empathy.

Correlational analysis will be used to establish if there is a singular relationship between the Predictor variables on their own; geographical proximity, age group, religiosity/spirituality and how they relate to beliefs about the peace process. Correlational analysis will also be used to establish strength and magnitude of the relationships.

Materials

This research was conducted using a 34-item questionnaire that included four different pre-existing psychological measures (see Appendix C). They were; the generalized belief measure (Mc Croskey & Richmond, 1996), the big five inventory (John & Srivastava, 1999), the subjective happiness scale (Lyubomirsky & Lepper, 1999) and the Toronto empathy Questionnaire (Spreng, Mckinnon, Mar & Levine, 2008). The questionnaire began with a demographic section. The first question established the age group range of participants. In question two, participants were asked to indicate their geographical proximity to Northern Ireland when they were growing up. Six options were given, as follows; Less than 30 miles, between 31-60 miles, between 61-90 miles, between 90-120 miles, over 120 miles and another country. The final demographic questions established if participants were religious and/or spiritual. Moving on, the questionnaire asked four questions to establish participants' feelings about the peace Process in Northern Ireland. Four questions asking; "Do think the peace process helped or hindered political relationships in Northern Ireland"; "Did the peace process help diffuse intergroup tensions;" Did the benefits of the peace process get shared equally and; "did

the peace process help build bridges between the different communities" Only "yes" or "no" options were given (See Appendix C).

Attached to each questionnaire was an information sheet (see appendix A), that informed participants who the researcher was, why the research was been conducted. Full disclosure of the variables been measured and the hypotheses been examined were outlined. The information sheet informed students that participation was voluntary and they were under no obligation to take part. Students were also fully informed regarding anonymity, data collection and storage. A separate unattached information sheet was handed to participants, which displayed a free phone telephone number for an adult counseling service (see appendix B). The sheet also included an email address and phone number for student services in the college, where face to face counseling could be arranged.

The Generalised belief measure (GBM) was designed by John Mc Croskey and Richmond in 1996 and, is an instrument designed to measure any type of belief. It works by inserting *any belief* one wishes to measure, after the introductory line; "On the scales below, please indicate your feelings about ….."In this way, the scale is useful for measuring the strength of beliefs' across a wide range of topics. In this study, the item read; "On the scales below, please indicate your feelings about, the Peace process in Northern Ireland." A seven-point likert-scale is available for participants to indicate the strength of their general beliefs about the topic. Numbers "1" to "7" indicate very strong feelings. Numbers "2" and "6" indicate strong feelings, while "3" and "5" indicate a weak feeling. The six general beliefs were good, wrong, harmful, fair, wise and negative. Three of the items are reversed scored (wrong, harmful and negative). According to the, Measurement Instrument Database for the Social Sciences (MIDSS) the GBM

has been found to have strong concurrent and predictive validity and, an alpha reliability estimate above .90 (2016, para. 5)

Openness to experience was measured using the Big Five Inventory (BFI), as constructed by John and Srivastava (1999). As the name suggests the Big Five measures an individual across 5 dimensions of personality trait, namely; openness, conscientiousness, extraversion, agreeableness and neuroticism. However, in this study, the ten questions relating exclusively to openness were extracted from inventory. The inventory is used to indicate how closed or open a participant is to new experience, in the domains of ideas, fantasy, aesthetics, actions, feelings and values. It indicates if the participant is curious and imaginative, do they have wide interests or an unconventional value system, or are they excitable and artistic. Participants are requested to indicate, using a number, the degree to which they agree or disagree with a statement for example, "I see myself as someone who is original, comes up with new ideas", or "I see myself as someone who is sophisticated in art, music or literature". A likert scale of 1-5 is available, number "1" indicates disagree strongly, "3" indicates neither agree nor disagree, with "5" indicating agree strongly. Numbers "2" and "4" indicates the participant agrees or disagrees a little. Two to the items were reverse scored. An overall high score indicates a high degree of openness, with maximum achievable score 50. A low score indicates a person may have more conventional or traditional interests. While the full 44-item Big Five inventory has an alpha reliability estimate ranging from .90 to .94, (Pervin & John, 1999) it is assumed, when the 10 items are extracted the reliability will be lower. Gosling, Rentfrow and Swann (2003) report that a ten-item personality inventory (TIPI) is slightly inferior to the standard Big-Five, but nonetheless reach adequate levels of, reliability and validity (*mean* r =.72).

Happiness was measured using the Subjective Happiness Scale (also known as the General Happiness Scale), which was constructed by Lyubomirsky and Lepper (1999). Four questions pertaining to happiness were presented, with a range of seven possible response choices. A likert scale, beginning number "1" indicated strong *unhappy* feeling, "4" indicated a neutral feeling, increasing to "7" which indicated a strong *happy* feeling. The fourth question was reversed scored. The Subjective happiness scale has high internal consistency, "good to excellent" reliability (*mean* alpha = .86) and is a valid measure of happiness (Lyubomirsky & Lepper, 1999)

Empathy was measured using the sixteen-item Toronto Empathy Questionnaire (TEQ). It measures a wide range of attributes associated with empathy, including emotional contagion, emotional comprehension, sympathetic arousal and perception of emotion in others (Spreng, Mckinnon, Mar & Levine, 2009). Participants were asked to self-report how often they acted with empathy, or felt empathy in particular situations. For example, "When someone else is excited, I tend to get excited too" and "I enjoy making other people feel better". Participants indicated how frequently they felt or acted empathically, using a five-point scale, ranging from "never" to "always". Eight of questions were reverse scored. A high score indicates the participant has a high degree of empathy, with maximum achievable score of 64. The TEQ has demonstrated strong convergent validity, exhibited good internal consistency and high test-retest reliability. Cronbach's Alpha is estimated at *mean alpha= .85.*

Procedure

Permission to conduct the study was granted after completion of a proposal outlining the nature of the proposed study and an ethics form. Once the questionnaires were designed, emails

were sent to various lecturers seeking permission to access the students prior to class. After introductions, the full nature of the study was outlined to the students, as per the information sheet, which was handed out (appendix A). Students were informed the main purpose of the study was to look at how positive psychology, particularly how happiness, openness and empathy related to beliefs about the Northern Ireland Peace Process. The researcher invited students to participate in the study by completing the questionnaire. Students were informed they were not under obligation to take part. In some cases, students choose not to participate (saying they "knew nothing" about the peace process). Others students had some general questions about the peace process and these questions were answered in an informative, impartial and neutral manner. The questionnaire booklet was handed out along with a separate helpline information sheet (appendix B and C). Participants were asked to indicate by ticking a box on the questionnaire, that they read the information sheet and fully understood they were not obliged to take part. The questionnaire took approximately seven minutes to complete. Participants and lecturers were thanked for taking part in the research project.

Results

Overview

This section provides an overview of the results of the study. It presents a summary of the most relevant descriptive statistics in table forms and they are also briefly described. Inferential statistics are presented to enable inductions and conclusions to be made which are based on the discipline of probability theory (Runyon, Haber, Pittenger & Coleman, 1996).

Data analysis introduction

A quantitative, quasi-experimental, non-parametric, correlational design was used for the study. Openness, Happiness and Empathy were the predictor Variables (PVs) and beliefs about the Peace Process were the Criterion Variable (CV). Data from the participants were entered into the Statistical Package for Social Sciences (SPSS) computer program version 22 and an alpha of 0.05 was set for determining statistical significance. As the questionnaire obtained data in mostly nominal and ordinal form, non-parametric tests were employed to establish correlations between the variables, including Spearman's rho and Kendall's Tau tests.

It is important to note, some data, particularly certain age groups, and certain proximity groups were heavily over-represented. The consequent under representation of groups, skewed the distributions to such a large extent, voiding attempts for other non-parametric tests to be conducted, such as Kruskal Wallis and Mann Whitney U, this is a noted limitation of this study and will be discussed in more depth later.

Descriptive Statistics

Eighty-two participants took part in the study, of which 77% were aged between 18 and 25 years. The remaining 23% were over 26 years old, indicating this is representational of a student population. A breakdown of the age range is displayed in Table 1.

Table 1 *Breakdown of Participants by Age Range*

Age Group Range	Percentage
18-25 years	77%
26-35 years	18%
36-46 years	1%
46+	4%

Descriptive statistics of the demographic data also revealed, 40% of participants described themselves as religious, with the remaining 60% indicating they were not religious. Furthermore, 55% of participants described themselves as Spiritual, with the balance of 45% describing themselves as not spiritual. Descriptive statistics demonstrated how close participants lived to Northern Ireland when they grew up. A frequency table revealed that in total 51% of respondent's grew up in another country, with the remaining 49% growing up in Ireland. Table 2 gives a breakdown of the results, showing the distance in miles from Northern Ireland, and the percentage of respondents in that category.

Table 2. *Proximity to Northern Ireland when Growing-up.*

How close to Northern Ireland	Percentage
< 30 miles	7%
Between 31-60 miles	10%
Between 61-90 miles	4%
Between 90-120 miles	21%
>120 miles	7%
Another country	51%

After the demographic section, four specific questions (questions 5, 6, 7 & 8 in Appendix C) specifically relating to how the Peace Process affected relationships in Northern Ireland were asked. Question 5 asked: "Do you think the peace process helped or hindered political relationships in Northern Ireland", 89% of respondents believed the peace process "helped" while 11%, believed it "hindered" political relationships. Question 6: "Did the peace process help diffuse intergroup tensions", 71% indicated "yes", the remaining 29% indicated "no". Question 7 asked: "Did the benefits of the Peace Process get shared equally", 52% answered "yes", 48% answered "no". Finally, question 8 asked: "Did the peace Process help build bridges between the different communities", 78% answered "yes" it did build bridges, while 22% answered "no".

Inferential statistics

Hypothesis 1

A non-parametric Spearman's rho was used to examine if a statistically significant correlation

existed between Happiness, Openness and Empathy and beliefs about the Peace Process. The result of the Spearman's rho indicated Happiness positively correlated to Beliefs, more than the other variables, but not to a statistically significant degree (rs (82) = .06, p = .624). However, closer analysis of the data revealed four sets of tied ranks existed in the ordinal data between happiness and beliefs about the Peace Process. Therefore, a Kendall's Tau was utilized, which can cope with the tied ranks, however, the Kendall's Tau revealed a similar result, although the probability of a correlation occurring was somewhat higher, it remained insignificant and demonstrated a significant correlation did not exist between Happiness and beliefs about the peace process (rs (82) = .05, p = .512). Further comparison of the variables on the Spearman rho revealed other statistically significant relationships existed between variables, but they not included in the hypothesis for his research. At the 0.01 level, for two-tailed hypothesis, it found the correlation between Happiness and Openness (rs (82) = .302, p= .006) is statistically significant, as is the correlation between Openness and Empathy (rs (82) = 0.35, p = .001) and Empathy and Happiness (rs (82) = .300, p = .006).

Hypothesis 2

In order to view the relationship between Geographical proximity to Northern Ireland and Beliefs about the Peace Process, a Spearman's rho was conducted. Further analysis, was conducted by splitting the file and comparing particular distances with beliefs. A Spearman rho indicated a significant probability of a small correlation existing between geographical relationship and beliefs about the peace process (rs (82) = 0.23, p = .038). Further analysis revealed, (with the exception of participants who grew up over 120>miles away) those who grew up in another country, and those who grew up furthest away form Northern Ireland, had the most

positive beliefs about the peace process, compared to those participants living than closest to it, see table 3.

Table 3. *Mean Positive Beliefs & Proximity to Northern Ireland*

Proximity to Northern Ireland	Mean Positive Beliefs	Standard Deviation
< 30 miles	25.7	4.22
31-60 miles	25.1	5.30
61-90 miles	30.7	5.86
90-120 miles	28.9	5.42
120>	25.7	2.22
Another country	29.4	5.37

Hypothesis 3

Examined the relationship between age group range and beliefs about the peace process. Again a Kendall Tau was used and no significant correlation was found (rs (82) =-.13, p = .231).

Hypothesis 4

Examined the relationship between Religiosity and Spirituality on beliefs about the Peace Process. A Spearman rho found a significant probability, of no correlation occurring between between Religiosity (rs (82) = .09, p = .377) and Spirituality (rs (82) = -.074, p= .509) and beliefs about the Peace Process.

Discussion

Overview

This section will begin with a review of the aims and rationale for conducting this research. The results of each hypothesis will be discussed generally, and in terms of previous theory. Strengths and limitations of the research will be identified, concluding with some recommendations for future research.

Previous research has analyzed the contribution positive psychology makes to peace psychology, particularly how positive traits or emotions can impact peace attitudes (Cohrs et al., 2103;Diner & Tov, 2007; Carins & Lewis, 2003). The aim of this research was to examine if the positive psychological variables of happiness, openness and empathy could impact peace attitudes in the Republic of Ireland. The rationale for this study was to extend further knowledge about peace psychology and positive psychology, to address a substantial deficit in data, and to establish current attitudes about the ongoing peace process.

Critical discussion of results

The first hypothesis examined if there would be a relationship between happiness, openness and empathy and beliefs about the peace process. Results demonstrated that a significant correlation did not exist between the variables. While this may indicate a unique cultural trend, which Yang & Bond (1990) referred to, it is inconsistent with the previous research, associating positive psychology with peace attitudes (Cohrs et al., 2013; Veenhoven, 1991; Diner & Tov, 2007). As mentioned earlier, previous research analyzing the three variables together, in relation to peace attitudes, were not retrievable for comparison, therefore it cannot be

stated if the exact hypothesis supported previous literature. Notwithstanding this, data analysis results indicated correlations between happiness and openness, happiness and empathy, and openness and empathy. A statistically significant probability of a small correlation occurring between happiness and openness is not surprising, as previous research has shown, happiness and openness to experience, have been positively correlated before (Aziz et al., 2014 & Seligman, 2009). A significant probability of a medium correlation occurring between openness and empathy, and the probability of a small correlation occurring between empathy and happiness, are supported in previous research, which generally links many types of positive psychology variables (Seligman, 2002; Lyubomirsky, 2007; Veenhoven, 2001). Notwithstanding this, the fact that the hypothesis is not supported is unexpected, especially when the variables have been associated with each other independently, in many configurations, by previous researchers (Aziz et al., 2014; Seligman, 2002; Lyubomirsky, 2007). Why is this?

It could be theorized, empathy, openness and happiness, although they are positive traits do not imply inherent optimism. In the same way, perhaps peace attitudes are affected by a *general sense of well-being* rather than by quasi-random positive variables. Diener and Tov (2007) for example, measured happiness as a *component part* of subjective well-being and perhaps this *general affectivity* has the greatest impact on peace attitudes. Indeed, it could be argued individual psychology precludes *too much* optimism and positivity, as a protective factor, which Staub (2013) and Cacioppo (2009), referred to when they discuss peace and social resilience. Indeed, since there is no comparable data, the results may simply reflect a cultural position, that happiness, empathy and openness simply have no bearing on individual beliefs about the peace process in Ireland.

Hypothesis two, examined the relationship between geographical proximity to Northern Ireland and beliefs about the peace process. The results were statistically significant, and showed a small association between proximity to Northern Ireland and beliefs about the peace process. Furthermore, the results demonstrated that those individuals living closest to Northern Ireland, with the exception of one group, had more negative beliefs about the peace process, than those living further away. This supports the hypothesis there is a relationship between geographical proximity to Northern Ireland and beliefs about the peace process. The results support previous literature, such as Becchetii et al., (2013) suggesting a neighboring country effect and Boorah (2006) who suggests neighbors can impact individual psychology.

Hypothesis three, examined the relationship between age groups and beliefs about the peace process and no significant relationship was found. This suggests, "living-through" the conflict when it was at its height, bears no impact on current peace attitudes, and older individuals are just are likely to have positive peace attitudes than younger individuals who are unlikely to have memory of the conflict at all. In may also indirectly support the findings from Staub (2013) and his theory of altruism through suffering, however, this is inferential only. The results of this study support findings from Myers and Diner (1996) that age has no impact on positive affectivity. However, as mentioned previously, a limitation of this study is the major under-representation of older participants, making the reliability of this finding uncertain.

Hypothesis four, examined the relationship between participants who consider themselves to be religious or spiritual and beliefs about the peace process. The results showed no significant relationship between the variables, thus indicates that neither, spiritual or religious beliefs have an impact on peace attitudes. This supports Mc Garry and O' Leary's (1995)

hypothesis that there is no correlation between religious and non-religious individuals and attitudes to peace and conflict.

Weaknesses

The most noted limitation of this study was an issue with the sampling. As mentioned in the method section, a varied selection of undergraduate classes was included as part of the sample, and students that grew up in another country, represented a sizable proportion of participants (51%). While this may be representational of a student population, it cannot be generalized to the entire population. Indeed, the most surprising outcome of this research was, the extent to which the sample had such *limited* knowledge about the peace process in Northern Ireland. Out of 102 questionnaires distributed, only 82 were fully completed, and most of the 20 partially completed questionnaires, were incomplete at the "beliefs about the peace process" section. Further, participants were encouraged not to complete the questionnaire, if they had no knowledge about the peace process and, many students opted-out, openly informing the researcher they knew very little about the topic. Of the questionnaires that were fully completed, some returned with additional comments stating they didn't know or were unsure of the issue. Based on this evidence, it is suspected, that many participants, filled out the questionnaire regardless, and perhaps guessed or inferred the peace process was good, or beneficial etc.… Perhaps students didn't want to be seen not to know, but whatever the case may be, the extent to which students had such little knowledge, about the peace process in Northern Ireland, was a factor simply not foreseen at the start of this study. The very limited, pilot questionnaire established most students had a basic knowledge of events in Ireland and this information was

the building block for the design of the information sheet and questionnaire. Consequently, this researcher believes the quality of the overall data for the belief variable, is slightly diminished.

Further, as can be seen from the results, 77% of the sample was in the age range 18-25 years, and only 1% was aged 26-35 years. While this sample is representative of a student population, it cannot be generalized to the entire population, and the results cannot be expected to give a fair reflection of the beliefs of older participants. Therefore the results for hypothesis 3, which aimed to establish if there was a relationship between beliefs about the peace process and age range, cannot reasonably be expected to be reliable, given the small number of participants in the older age range.

The relationship between Geographical proximity to Northern Ireland and beliefs about the peace process is perhaps the most interesting finding of this research. One minor weakness, of the item design, relates to the question 2 (see appendix C). Some participant's, may have grown up *in* Northern Ireland and the option of, "living less than 30 miles" doesn't distinguish this. Notwithstanding this, the overall design of the item allowed for easy interpretation and analysis.

Strengths

In the same way there are some limitations to this study, there are also some strengths. The four unique questions at the start of the questionnaire focused exclusively on relationships in Northern Ireland, thus allowing greater insight into attitudes to peace, than the Generalized belief Measure could give alone. The questions were used to enable participants to truly reflect about the affects of the peace process. Furthermore, the questions were asked, at a historically significant point in time. The imminent 1916 celebrations coincide somewhat ironically, with the

aftermath of recent government elections (during which, the electorate demonstrated unprecedented support, for the party most insistent on a united Ireland). In light of these events, it is beneficial to have psychological research, highlighting the positive attitudes young students have regarding the peace process. The results demonstrate the substantial majority of students, believe the peace process has helped to build bridges between communities, diffuse tensions between groups and foster closer political relationships.

Another significant strength of this study is the correlation associating geographical proximity to Northern Ireland and beliefs about the peace process, this has important implications for peace making and peace building in Ireland. Further research could allow for the targeted funneling of resources to enhance peace building in certain geographical areas. This finding may also provide additional support for the theory of "neighboring country affect" (Becchetti et al., 2013).

Future Research

A key area for future research that stem from the findings of this study, is why happiness, openness and empathy are not associated with beliefs about the peace process. Future research should investigate if there is an association between general well-being and peace attitudes. This will rule in or out, a specific cultural dimension to peace attitudes in Ireland.

Another avenue of study is to establish if protective factors inhibit peace attitudes in post conflict societies. To establish if, or to what extent, peace attitudes are moderated to safeguard personal psychology should be examined.

This research found a correlation between geographical proximity to Northern Ireland and beliefs about the peace Process. Future research should challenge this finding and establish if

"neighboring country effect" is the principle variable that impacts peace attitudes in areas close Northern Ireland.

Conclusion.

This research did not support the hypothesis there would be a significant relationship between Happiness, Openness and Empathy and beliefs about the Peace Process in Northern Ireland. However, it did support the hypothesis that a significant correlation existed between geographical proximity to Northern Ireland and beliefs about the peace process.

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Appendices

Appendix A

INFORMATION SHEET

My name is Leona O' Reilly. I am 3rd year Psychology student. My supervisor for this study is Dr. Margaret Walsh. As part of my final year project, I am looking at how *Positive Psychology, particularly how* happiness, openness and empathy relate to beliefs about *the Northern Ireland Peace Process.* This study will also look at how *geographical proximity* to Northern Ireland, *age group* and *religiosity/ spirituality* affects a person's belief about the Peace Process. Participation is completely voluntary you ar*e not obliged* to take part. Should you begin the questionnaire, you may stop and withdraw at any time. However, once the questionnaire has been submitted, the data cannot be withdrawn afterwards.

The questionnaires are anonymous. I will not know your Name, address or student details, nor will any attempt be made to ascertain the identity of participant's. Collected data, will be kept private and stored on a password-protected computer. Should you wish to view the results/ finished project please contact the researcher in Dublin Business School. (01) 4177500. The results will be presented and may be stored in the library or online in the future.

If you, or some one in your family was affected by violence in Northern Ireland, and if you simply wish to talk about it, to an unqualified person, then please alert the researcher. Alternatively, if you wish to seek professional help please contact any one of the support services in the accompanying sheet.

Thank you for your time,
Leona.

Appendix B

Helplines

If you were affected by any of the issues addressed in this questionnaire and would like to speak with a trained counselor, please FREEPHONE;

- *Connect* the National Adults counseling Service, on **1800 477 477**

  from Northern Ireland: **0800 477 477 77**.

- Alternatively, please contact **Sarah lambe** in DBS; (the education, welfare and disabilities officer). Sarah can arrange low cost and free support services, with *Elmwood centre for Counseling and Psychotherapy*. Please contact Sarah on **(01) XXXXXX** or email XXXX@XXXXX

Appendix C

Questionnaire

Please tick this box to indicate ; you have read the inforamtion sheet, you understand
you are under no obligation to take part in this questionnaire and, you are aware there is a phone
number provided for Connect counselling on the information sheet. ☐

1. What age group are you in?

18-25 ☐
26-35 ☐
36-46 ☐
46+ ☐

2. How close did you live to Nothern Ireland when you were growing up?

Less than 30 miles ☐
Between 31-60miles ☐
Between 61-90miles ☐
Between 90-120 miles ☐
Over 120 miles ☐
Another Country ☐

3. Would you consider yourself to be Religious person

Yes ☐
No ☐

4. Would you consider yourself to be a Spiritual person

Yes ☐
No ☐

5.Do you think the Peace Process helped or hindered political relationships in Northern Ireland?

Helped ☐

Hindered ☐

6. Did the Peace Process help difuse intergroup tensions?

Yes ☐

No ☐

7. Did the benefits of the peace Process get shared equally?

Yes ☐

No ☐

8. Did the Peace Process help build bridges between the different communities?

Yes ☐

No ☐

On the scales below, please indicate your feelings about "**The Peace Process in Northern Ireland.**"

Numbers "1" and "7" indicate a very strong feeling. Numbers "2" and "6" indicate a strong feeling. Numbers "3" and "5" indicate a fairly week feeling.

Number "4" indicates you are undecided or do not understand the adjective pairs themselves. There are no right or wrong answers. Only circle one number per line.

1) Good	1	2	3	4	5	6	7	Bad
2) Wrong	1	2	3	4	5	6	7	Right
3) Harmful	1	2	3	4	5	6	7	Beneficial
4) Fair	1	2	3	4	5	6	7	Unfair
5) Wise	1	2	3	4	5	6	7	Foolish
6) Negative	1	2	3	4	5	6	7	Positive

Here are a number of characteristics that may or may not apply to you. Please write a number next to each statement to indicate the extent to which you agree or disagree with that statement.

Disagree Strongly=1   Disagree a little=2   Neither agree nor disagree=3   Agree a little=4   Agree Strongly=5

I see myself as Someone Who...

Is original, comes up with new ideas	_____
Is curious about many different things	_____
Is ingenious, a deep thinker	_____
Has an active imagination	_____
Is inventive	_____
Values artistic, aesthetic experiences	_____
Prefers work that is routine	_____
Likes to reflect, play with ideas	_____
Has few artistic interests	_____
Is sophisticated in art, music, or literature	_____

For each of the following statements and/or questions, please circle the point on the scale that you feel is most appropriate in describing you.

1. In general**, I consider myself:**

      Not a very happy person   1   2   3   4   5   6   7   a very happy person

2. Compared to most of my peers, **I consider myself;**

      Less happy   1   2   3   4   5   6   7   more happy

3**.** Some people are generally very happy. They enjoy life regardless of what is going on, getting the most out of everything. **To what extent does this characterization describe you?**

      Not at all   1   2   3   4   5   6   7   a great deal

4. Some people are generally not very happy. Although they are not depressed, they never seem as happy as they might be**. To what extend does this characterization describe you?**

      Not at all   1   2   3   4   5   6   7   a great deal

Below is a list of statements. Please read each statement carefully and rate how frequently you feel or act in the manner described. Circle your answer on the response form. There are no right or wrong answers or trick questions. Please answer each question as honestly as you can.

		Never	Rarely	Sometimes	Often	Always
1.	When someone else is feeling excited, I tend to get excited too	0	1	2	3	4
2.	Other people's misfortunes do not disturb me a great deal	0	1	2	3	4
3.	It upsets me to see someone being treated disrespectfully	0	1	2	3	4
4.	I remain unaffected when someone close to me is happy	0	1	2	3	4
5.	I enjoy making other people feel better	0	1	2	3	4
6.	I have tender, concerned feelings for people less fortunate than me	0	1	2	3	4
7.	When a friend starts to talk about his/her problems, I try to steer the conversation towards something else	0	1	2	3	4
8.	I can tell when others are sad even when they do not say anything	0	1	2	3	4
9.	I find that I am "in tune" with other people's moods	0	1	2	3	4
10.	I do not feel sympathy for people who cause their own serious illnesses	0	1	2	3	4
11.	I become irritated when someone cries	0	1	2	3	4
12.	I am not really interested in how other people feel	0	1	2	3	4
13.	I get a strong urge to help when I see someone who is upset	0	1	2	3	4
14.	When I see someone being treated unfairly, I do not feel very much pity for them	0	1	2	3	4
15.	I find it silly for people to cry out of happiness	0	1	2	3	4
16.	When I see someone being taken advantage of, I feel kind of protective towards him\her	0	1	2	3	4