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COULD EMPATHY LEAD TO COMMUNITY DEVELOPMENT? A STUDY ON THE FACTORS SHAPING AND MAINTAINING PERSONAL EMPATHY

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ABSTRACT

Episodes of violence and conflict on a global scale highlight the need for individuals and communities to come together in meaningful ways to bring about positive social development and stable, peaceful social conditions. This is particularly true for individuals who find themselves in peacekeeping scenarios, such as North Atlantic Treaty Organization (NATO) personnel. One driver that can lead to such cohesion on an individual level is the concept of empathy. This thesis focuses on the exploration of several key factors which are central to the emergence of empathy. Drawing from community focused, Interactional Field Theory the process by which empathy is conceptualized, developed, and applied is further expanded. A quantitative study was utilized using surveys to measure the relationship between social interaction, sociodemographics and empathy in a unique case study of NATO cadets.

The literature and corresponding research data identifies possible implications of the concepts in the fields of community development, international development, and conflict resolution. The results indicate that for military cadets in training, gender, number of interactive facilitated dialogues one participates in, and number of countries one visits are the most significant variables contributing to empathy development. The results are interpreted and policy recommendations are provided in the context of military training and educational programs aimed to achieve positive community development and conflict resolution.

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CHAPTER 1

INTRODUCTION AND PROBLEM STATEMENT

Since 2009 the global War on Terror has taken over 200,000 Afghani and American casualties alone (United Nations Assistance Mission in Afghanistan [UNAMA] and United Nations Office of the High Commissioner for Human Rights [OHCHR], 2015; U.S Department of Defense, 2016). Since its inception in 2003 figures as high as 1.3 million deaths have been reported (International Physicians for the Prevention of Nuclear War, Physicians for Social Responsibility, & Physicians for Global Survival, 2015) across the globe pertaining to this global war. These numbers however do not even begin to describe the overall number of victims, from families to loved ones, nor does it take into account the immeasurable devastation to communities that conflict brings with it. "The cold statistics of casualties do not adequately capture the horror of violence… (They) do not reveal the grieving families and the loss of shocked communities" Nicholas Haysom, United Nations Special Representative of the Secretary General in Afghanistan (UNAMA & OHCHR, 2015).

These episodes of conflict showcase a desperate need for new ways of bringing communities and individuals facing conflict together. A way for countries and people to interact, communicate, and address their individual differences in a non-combatant way is essential to peace building (Gawerc, 2006). Without a real understanding about each other's daily lives on a

personal level countries and people are more likely to inflict significant devastation onto each other and foster conflict (Klein, 1971; Haslam, 2006). It is equally essential that solutions are locally based, and build interactive capacities, social connectedness, communication networks, and empathy as it pertains to conflict transformation, peace, and stability (Brennan & Luloff 2007; Bridger & Alter, 2008).

This thesis will study some of the main factors affecting the key components of empathy development. A mixed quantitative methods approach is utilized to help understand the relationship between these factors, along with support from the literature on possible implications to community development and conflict resolution efforts on a local and global scale. A unique case study will serve as the basis for this assessment. Before the case study is explained, further detail on the various variables examined is provided below.

UNDERSTANDING EMPATHY

It has traditionally proved difficult to measure empathy due to its many definitions (Davis, 1980). For this research various components have been parsed out and measured that together come to measure empathy. The research takes into account Davis's recommendations that called for a more careful scrutinizing of the particular aspects of the empathic process that are being examined (Davis, 1980). The literature has been able to identify two main dimensions of empathy; the cognitive and the emotional component (Feshbach, 1975; Hoffman, 1977; Iannotti, 1979; Davis, 1980). Falling under each of these components, the research utilizes two subscales to measure each component separately. The subscales measuring the cognitive components of empathy include: A) Perspective Taking, and B) Dehumanization. While the variables falling under the emotional component of empathy are: C) Empathic Concern, and D)

Intergroup Anxiety. Finally, the literature has also shown that these two components interact with one another (Coke, Batson, & McDavis, 1978; Iannotti, 1979, Davis, 1980), the research aims to analyze that interaction as well. It is the hope then that the scientific inferences made from measuring empathy in this way would yield a more precise and effective study of the concept and thus shed some light on the grey field of the study of empathy.

FACTORS SHAPING EMPATHY

To understand the emergence of empathy, this study focuses on several key concepts shown in the literature to be related to positive social development, capacity building and stable social conditions: interaction, sociodemographics, empathetic concern, intergroup anxiety, and dehumanization,

Perspective Taking and Empathic Concern

The first two of four variables used in this study to measure empathy have been adopted from a study done by University of Texas psychology professor Mark H. Davis (1980). The author called for and developed a multidimensional approach for individual measures in empathy. He said "in the face of the growing belief that empathy is a complex multidimensional concept… Such instruments should provide separate assessments of 1) The cognitive tendencies of the individual; 2) the emotional reactivity of such individuals" (Davis, 1980, p. 3). He developed seven subscales for measuring empathy, for the purpose of this research two of which are utilized; the Perspective Taking (PT) and Empathic Concern (EC) subscales. Those two have been picked because each one addresses one of the two major assessment points that Davis pointed out. PT addresses the cognitive tendencies, while EC addresses the emotional reactivity.

Intergroup Anxiety

Intergroup anxiety is another variable used to measure emotional empathy. The subscales for which have been adopted from two studies by various scientists and psychology professors. The primary one being a study published by Stephan and Stephan (1985), the secondary one a study done by Britt, Boniecki, Vescio, Biernat, and Brown (1996). Both studies looked at the relationship between intergroup anxiety and intergroup contact. Stephan and Stephan have developed a model in which intergroup anxiety is a function of the amount and type of prior intergroup interactions and cognitions such as assumed dissimilarity and stereotypes (Stephan & Stephan, 1985). While Britt et al. (1996) have further developed the Stephan and Stephan's scale to make the research more accurate to a specific out-group. For this research the above-mentioned authors' contributions to the study of empathy is further examined, as well as other authors who have studied the phenomena.

Dehumanization

The fourth major variable pertaining to empathy picked for this study is dehumanization. This process occurs (albeit unconsciously for the most part) in people's minds and affects one's ability to empathize with other people, particularly outgroup members (Leyens et al., 2001; Haslam, 2006). To add to our understanding of cognitive empathy, the study identifies dehumanization as a key measurable variable of that component, where the concept is further examined and assessed in this study. Moreover it is believed that dehumanization is a process that could be altered on an individual level as members of various groups interact with one

another, and a larger understanding of the process could have positive implications for conflict resolution efforts.

Interaction

The other side of the equation for this study is human interaction; the literature has shown that interaction is a key factor for the emergence of community (Wilkinson, 1991). Interaction could have widespread implications on positive community development locally and internationally (Brennan, Flint, & Luloff 2009; Peet & Hartwick 2009), as well as in addressing social conflict at its roots (Coser, 1961; Saunders 2001). The research will hope to add to the understanding of the interactional model by studying the relationship between interaction and empathy. The case study for this research will focus on military cadets in training at academies across the United and States and Europe, interacting with civilians in Afghanistan through a unique virtual dialogue based program. While participating in the dialogue program constitutes a major part of the respondent's interaction score, other measures are put in place in order to quantify one's level of interaction with outgroup members.

Sociodemographics

Gender differences have been inextricably linked with different levels of empathy. Scientists have studied and tested the common cultural belief that females are more empathetic than males. Though the research on the issue has been inconclusive, the literature has brought us much closer to be able to make accurate scientific inferences regarding the relationship between sexual difference and specific components of the empathic process (Feshbach & Roe, 1968; Maccoby & Jacklin, 1974; Hoffman, 1977. This variable is further examined and the research

studies its relationship to the dependent variable, empathy. In addition to the central role of gender, this study also includes other key personal/demographic factors thought to shape attitudes and behaviors. Included are: age, education, and nationality.

THEORETICAL APPROACH

To explore the relationship between interaction and empathy development and its implications to social connectedness and capacity building, this study uses Kenneth Wilkinson's interactional model (1991) as the cornerstone theory. Community action evolves as a result of purposive action amongst members to come together to address and meet social needs and issues (Wilkinson, 1991). From this perspective community development is the process of facilitating this interaction in order to increase social capital and capacity to harness community agency (Wilkinson, 1991; Luloff and Swanson, 1995; Luloff and Bridger, 2003). Wilkinson calls the space of that interaction as the "community field", which will be the setting of our research.

As we expand the community field to include a more dynamic space (Brennan and Luloff, 2007) we start to see the capacity to build community agency can happen on an international level, rather than exclusively on the local. Once we layer the cultural lens onto the field of development we start to stretch purposive interaction to include culturally sensitive intervention, which is argued to be key for effective international collaboration and development (Escobar & Alvarez, 1992; Long 2001; Brennan and Luloff, 2007). The interactional model also has important implications for conflict resolution, particularly as it pertains to track-three public diplomacy as a form of addressing conflict. Track-three diplomacy depends on "ordinary" civilians interacting in a low-risk environment to create channels of understanding and interdependence (Saunders, 2001; Gawerc, 2006).

Wilkinson's community field theory talks about the role of interaction in the establishment or emergence of community, the focus of this study is on the process of interaction, rather than building or developing a community. The study examines the process of interaction and studies its possible relationship to empathy, and further examines the possible applications of that process in various fields. A social theory is measured on its usefulness given the particular phenomena one is exploring. For the purposes of this research, Wilkinson's theory is believed to fit best and answers the most questions. It is believed the pertinence of the interactional model to the main themes of this research – empathy, and conflict resolution - allows it to serve as the theoretical backdrop guiding the research.

THE RESEARCH

To study the relationship between the various components identified, we look at one practical application for dialogue-based projects in military pre-deployment training called Extended Hand.

Extended Hand

The North Atlantic Treaty Organization (NATO) has decided to adopt this study as part of the pre-deployment training for their cadets. NATO Allied Command Transformation (ACT) in collaboration with World in Conversation Center for Public Diplomacy at Penn State University has designed a dialogue program called Extended Hand. "Extended Hand is a tool that is designed to support military-civilian engagement by developing cross-cultural competency and situational awareness in military personnel using facilitated video dialogues between NATO personnel and civilians living in conflict regions" (NATO Allied Command

Transformation [ACT] & World in Conversation [WinC], 2014) The focus of this application is not on training participants but on the conflict prevention/resolution outcome. Extended Hand relies on the theory that military personnel would plan and conduct missions with greater efficacy when they communicate and interact in a way that builds trust with civilian populations in operational theaters (ACT & WinC, 2014).

Based on the concepts identified, the theoretical approach, and the context for measuring these, this study seeks to answer five main research questions:

1. What is the relationship between interaction and cognitive empathy?
2. What is the relationship between interaction and emotional empathy?
3. What is the relationship between sociodemographics and cognitive empathy?
4. What is the relationship between sociodemographics and emotional empathy?
5. What is the relationship between emotional empathy and cognitive empathy?
6. What are the overall factors shaping both cognitive and emotional empathy?

OUTLINE OF THE STUDY

The remainder of the study will systematically explore these concepts, research questions, and relationships. The second chapter will be a review of the classical and contemporary literature surrounding the key research concepts, and possible implications. Then it will move to literature on the independent and dependent variables identified. A section on relevant classical and contemporary theories regarding international development and interaction is then included. This chapter will also provide a thorough documentation and application of the theoretical perspective guiding this study and will conclude with a conceptual framework.

Chapter three will document the research methodology, including survey design, and the methods used to conduct the research with regards to sampling, internal and external reliability and validity. Chapter four will list in detail the findings, statistical analysis, and systematic analysis of the data. Lastly the Chapter five will include an interpretation of the data, discussion on the implications of the results, recommendations for applications of findings, and suggestions for future research.

Chapter 2

REVIEW OF LITERATURE

INTRODUCTION

Addressing social conflict on a global scale is a multi-disciplinary endeavor that spans across many interrelated fields, fields that vary depending on the vantage point of one's analysis. This research looks to study factors shaping empathy, in doing so it aims shed light on the possible implications of positive social development as it pertains to the key components analyzed (interaction and empathy). The multi-disciplinary approach situates the relevance and importance of interaction in the fields of community development, international development and conflict resolution. Adequately delving into these fields requires a clear definition of some of the core concepts such as empathy (and the factors shaping it), community, interaction, and conflict resolution that are embedded in the theories. The following chapter lays out the theoretical frame of reference guiding the research, as well as provides some background information about the independent and dependent variables through an exploration of the literature on the concepts.

EMPATHY

Traditionally the concept of empathy has been difficult to operationalize, because it is a complex multidimensional concept (Davis, 1980). The growing belief amongst scholars of the

concept is that we would be missing the target if it is conceptualized and measured as a unitary process, rather it must be seen as a dynamic process with multiple elements (Iannotti, 1979). Feshbach and Roe (1968) were among the first to examine empathy based on a single set definition. They defined empathy as a "vicarious affective response" (Feshbach & Roe 1968, p.133), they cite numerous studies that have helped them come up with that conclusion and legitimize their decision to restrict the use of the concept to the emotive experience one feels as a consequence of perceiving that feeling in another person (Feshbach & Roe, 1968). A few years later Borke (1971) laid down another definition of empathy that differed from Feshbach and Roe. Borke defines it as a more cognitive process where it refers to one's ability to "extricate himself from his own point of view and coordinate it with the viewpoints of others" (Borke, 1971, p. 263).

As research continued to develop on the topic, it became clear to scientists that both the cognitive and emotional processes of empathy interact. Beginning from the latter part of the 1970's onwards scientists called for a multi-disciplinary, or at least two-dimensional, approach to measuring empathy; one that studies both the cognitive and emotional components of empathy, rather than to focus squarely on one (Hoffman, 1977; Coke, Batson, & McDavis, 1978; Iannotti, 1979; Davis 1980). The studies done on the topic up until then benefited future research by narrowing down the measurable attributes of empathy to two processes (the cognitive, and the emotional). As of today no third component has prevailed or been included in definition according to the literature. It is important to note that although the scientists recommend a multidisciplinary approach where both prevailing components of the empathy process are looked at, it is best that they are measured separately, or at least be made very clear which component is being measured when one says they are measuring empathy. Iannotti (1979) perhaps summarized

it best, he said "there is insufficient research at this time and these elements are clearly interdependent and interact… given our present techniques for assessment, a division into components is the best we can hope for until more is understood about the process" (Iannotti, 1979, p. 6-9).

Davis (1980) has taken on that recommendation in creating several subscales that provide separate assessments. For the cognitive component he created a perspective taking scale, while for the emotional component he created an empathic concern scale. Both of which are utilized in the survey design for this research (note that Davis did create other subscales which are deemed not pertinent for the purpose of this study).

Sociodemographic Factors Shaping Empathy

According to prevailing cultural stereotypes, females are thought of as more to empathetic than males (Hoffman, 1977). However, an in-depth scrutinization of the studies done on the matter show that scientifically it is not such a straightforward case. Some studies concluded that there is no clear sex that emerges as more empathetic than the other (Maccoby & Jacklin, 1974). While a significant body of literature concludes that the results vary depending on which component of empathy one is measuring. Females seem to score higher when empathy is defined and measured as an emotional or vicarious affective response i.e. the emotional component of empathy (Craig & LoWery, 1969; Feshbach & Roe, 1968; Hoffman, 1977). On the other hand there is no similarly significant or consistent results with regards to difference in sexes when it comes to measuring the cognitive components of empathy (Hoffman, 1977). Hoffman concludes that when encountering someone in an emotional situation both sexes are equally capable of understanding how that person feels, but females appear to be more readily be

able to accompany that understanding with a vicarious affective or emotional response. This lends more legitimacy to the previous authors (Iannotti, Davis, Coke and others) call to more precisely pinpoint which part of the empathic process is being measured.

Explanations for gender difference in empathy

There are two main perspectives from which the empathic difference in gender is explained, one emphasizes social structure while the other is heavily biological. The former focuses on the formation of a family as a social unit where each member, in this case each gender (family here is assumed to be made of a heterogeneous parents), is expected to perform a certain role. One is the expressive role, which has traditionally fell on the females, requires them to be responsive to the need and feelings of others in order to keep the family intact. The other is the more instrumental role, which has traditionally been assumed or given to the male, requires them to act as the liaison between the family and other social institutions. Studies have shown empirical evidence that males are therefore socialized and trained to gain more problem solving and mastery traits as they grow older. While females have been socialized to acquire more expressive traits such as empathy, compassion, and giving (Parsons & Bale, 1955; Bakan, 1966; Hoffman, 1977).

The other explanations for differences in sex regarding empathic endowment have hinged on the strictly biological perspective. Freud (1966) owes an anatomical difference between girls and boys that allows females to relate to others on emotions more than a practical calculated interaction. Also studies have shown female newborn infants are more likely to express emotions through crying than their male counterparts (Hoffman, 1977).

Based on the review of the literature, the study will look to measure the relationship between sex and emotional empathy, cognitive empathy, as well as empathy as a whole. The observed results will be discussed in final chapter.

Other Measures for Cognitive Empathy

Dehumanization is another important phenomena as it pertains to intergroup relations (Haslam, 2006). The more one perceives other groups of people as humans just like them, the greater is one's empathy, and hence the more difficult it becomes to cause harm on them (Klein, 1971). When it comes to consideration given to outgroup members, it has been proven that outgroup members receive an incomplete human essence, i.e. they are denied certain human characteristics and uniqueness that one gives to members of their in-group (Leyens et al., 2001). There are two dimensions of humanness that could be denied to others in the process of dehumanization; human uniqueness, and human nature. Human uniqueness refers to attributes that distinguish humans from other animals; those involve civility, refinement, and higher cognition. Human nature refers to attributes that distinguish humans from other innate objects; those involve emotionality, warmth, and agency. When human uniqueness is denied, that person or group are likened to animals, while when human nature attributes are denied they are likened to machines or objects (Haslam, 2006; Bastian & Haslam, 2009).

Dehumanization has been linked and studied with extreme cases of social conflict, namely genocidal conflict (Chalk & Jonassohn, 1990; Kelman, 1976). Haslam however, cites that it is important to examine dehumanization between intergroup members because the phenomena occurs on a much more latent level before it reaches the domains of violence and conflict (Haslam, 2006). Seeing as dehumanization occurs in our (conscious or subconscious)

thoughts, it is deemed more closely linked to the cognitive process and is thought to add to the understanding of cognitive empathy.

Other Measures for Emotional Empathy

Beyond Davis's (1980) measurement scale for empathic concern, the literature has revealed another component that is linked to measuring the emotional process of empathy. Intergroup Anxiety is a concept that has garnered significant attention from scholars concerned with intercultural behavior and interaction, thus making that concept relevant to this study on multiple levels. Intergroup Anxiety (IA) is seen as important because it has potentially negative effects on intergroup relation; high levels of IA could lead to the arousal of negative emotions such as hate, fear, resentment, and loss of empathy that would then lead to preemptive aggression (Stephan & Stephan, 1985). Where the opposite is also true, Stephan and Stephan (1992) associate decreased levels of intergroup and intercultural anxiety with increased levels of empathy.

A strong correlation is found between levels of intergroup contact with variance in levels of intergroup anxiety (Stephan & Stephan, 1985, Stephan & Stephan, 1992; Islam & Hewstone, 1993; Britt et al., 1996). There are two main factors affecting intergroup anxiety when it comes to intergroup contact; the quantity and quality of contact (Stephan & Stephan, 1985, Stephan & Stephan, 1992, Islam & Hewstone, 1993; Britt et al., 1996). The first being quantity of contact, "Where contact between groups has been minimal, future interactions will produce high levels of intergroup anxiety" (Stephan & Stephan, 1985, p. 161). However, not all contact is always good warns Stephan and Stephan (1992). The conditions under which the contact occurred are as important to consider, if not more so, than quantity of interaction. Stephan and Stephan (1992),

and Islam and Hewstone (1993) have emphasized in their findings the effectiveness of positive, low-risk contact with outgroup members in reducing levels of intergroup anxiety. Based on the literature's link between the concept of intergroup anxiety and emotional response, the IA subscale has been included under measures of the emotional component of empathy.

The Politics of Empathy

Empathy in this study is viewed in a positive light, one that if developed amongst individuals, particularly military cadets, would lead to higher capacity for community development and conflict prevention. In the international stage however, empathy does have the same potential to be misused as does ethics. Mervyn Frost (2008) highlights in his book *Global Ethics* the ways in which ethics was leveraged to further biased agendas, he cites the moral impropriety of the War on Iraq as an example. Similarly empathy has the potential to be misused to gain intelligence for example, or to soften a certain argument to make it more appealing for would-be critics. When it comes to operating in a global stage, Frost therefore argues that what is needed in this is not so much moral clarity but more intellectual clarity about morality when it comes to international affairs (Frost, 2008). It is recognized in this study that empathy is not immune to the same mishandlings as is ethics when it comes to international policy and interactions.

The second portion of the literature review will focus on the main theoretical approach guiding the research as well as it possible implications.

INTERACTION AND COMMUNITY

Contemporary and classical theorists have dedicated a great deal of time and effort defining community (Shils, 1969; Bender, 1978; Wilkinson, 1991). While consensus amongst

social theorists is lacking, one theoretical perspective that has gained considerable traction is the interactional or field theoretical perspective developed by rural sociologists Kenneth Wilkinson (1991). Though the roots of his theory is undoubtedly inspired by classical theorists such as Durkheim, Weber, Marx and others, his interactional model will serve as the theoretical framework from which this this research based. Wilkinson identifies social interaction as the core ingredient to defining community; in his model he redefined community as an interactional field. It is identified by purposive social interchanges between and among people and organizations (Wilkinson, 1991). He explains that social interaction delineates a territory as the community locale, which he calls the community field where interaction takes place. He distinguishes the community field from the social field; the social field is the shared geographic space for residents of a particular place. It is also a space for individuals sharing a common interest or characteristic. The community field is a setting for structured and purposive efforts for members to interact to address issues. It is that interaction that allows for the emergence of the community and unites the various group members of the social field (Wilkinson, 1986; Wilkinson, 1991). The community field "provides the associations that comprise the local society; it gives structure and direction to processes of collective action; and it is the source of community identity" (Wilkinson, 1991, p.13).

The important delineation between people simply living side by side and the emergence of community has been noted by other sociology and community development scholars as well. Luloff and Bridger (2007) note that residents working together for the common good, what is known as community agency, is what differentiates a community from an aggregation of individuals who simply share a common territory or interest (Luloff & Bridger, 2007; Brown, Swanson, & Barton, 2003). Bridger, Luloff, and Krannich have supported Wilkinson's

interaction model and define the community as a "social system characterized by enduring patterns of structured interaction between two or more units." (Bridger, Luloff, & Krannich, 2003, p. 9). One important distinction between a social field that simply hosts residents living in the same area or special interest groups, and the emergence of community is the presence of a structure for interaction. A community field is characterized by having a pattern and structure for continued interaction amongst residents that builds capacity amongst its residents to address and solve social issues (Wilkinson, 1991; Brennan, Flint, and Luloff, 2009). Interaction by itself does not lead to community, it must be purposive, structured and geared towards community action (Brennan & Luloff, 2009).

While Wilkinson's community field theory talks about the establishment or emergence of community. The focus of this study is on the process of interaction, rather than building or developing a community. The study examines the process of interaction and studies its possible relationship to empathy, and further examines the possible applications of that process in various fields. The latter portion is the focus of this particular chapter.

Wilkinson, a contemporary social theorist, developed his model on the shoulders of classical social theories. Therefore prior to exploring possible implications for his model, as examination of the sociological roots of his theory is included, which helps determine what strand of the discipline inspired the work of community theory. Thus providing a more comprehensive understanding of the theory. The following section asks, what are the foundational theories for community and the interactional model?

FOUNDATIONS FOR COMMUNITY THEORY

The origins of the analysis of what a community is, how to define it, and what shapes it could be traced back to the classical work of Ferdinand Tönnies (1887). Through his exploration of social organizations and how individual will motivates different types of social systems, he first came up with the language for community. His work gave birth to the dichotomy of the two ideal systems Gemeinschaft and Gesellschaft, which is understood to be the distinction between community and society respectively (Tönnies, 1957). Gemeinschaft, i.e. community is a self-fulfilling membership, a group of people that share some element, live in a common area together, and interact surrounding that shared element, it fosters a feeling of togetherness within its members (Tönnies, 1957). Kinship and strong ties that bind members to each other and to place characterize Gemeinschaft. Furthermore, Tönnies cites the importance of the will of the residents in determining the orientation of the place whether it is Gemeinschaft or the opposite, Gesellschaft. Gemeinschaft, he says, depends on the subjective natural will of its members, the consciousness of belonging together and mutual shared feeling of dependence. Objective societies that rely solely on the rational will of its members and lack a shared feeling are said to be Gesellschaft (Tönnies, 1957).

It is important to note that Tönnies' concepts are of *ideal* social systems that communities can seek to reach or gain more of. Although the two concepts are talked about as a dichotomy, it can be viewed as two ends of the same spectrum, where a community can seek to gain more Gemeinschaft while also having some Gesellschaft qualities to it (Tönnies, 1957; Tönnies, 2001). Therefore more interaction, cohesion, understanding could lead to developing more Gemeinschaft communities (Tönnies, 2001). As Wilkinson explains it "Community simply depends on people interacting with one another… even as they are engaged in the most calculating of exchanges… they engage simultaneously in Gemeinschaft" (Wilkinson, 1991).

Creating and strengthening social ties is important if one is looking to develop Tönnies Gemeinschaft communities. But what kinds of ties are to be developed? What ties could lead to more interaction and cohesion? Vertical ties are ties that link elements of the local community to external entities, while horizontal ties are intra-community linkages (Cheers & Darracott, 2007). Ronald Warren would calls vertical ties as weak ties as it pertains to community development (Warren, 1978). His argument is that as people spread out of the community and continue to build connections externally, it leads to the destruction of the sense of community, kinship, or Gemeinschaft in the local community.

Granovetter's work focused on social ties, in his 1973 essay *The Strength of Weak Ties* he provides a rather different view. He concludes that what came to be called "weak ties" are in fact more likely to link members of different social groups that other "strong", or vertical, ties (Granovetter, 1973). Granovetter provides an empowering spin on the concept by saying they have higher potential to create more diverse communities through interaction with external groups. It is that diversity that can add to local capacity and serve to instead strengthen the local community. External ties can help in importing talent, skills, perspectives that could serve the community (Granovetter, 1973).

Durkheim (1984) also provided useful insight for social ties that bond members together, though most of his work focused on the forces that push and pull members into various levels of social integration. He held the perspective that social ties that bring many various groups together, like social rituals and activities, serves as a major element in an individual's integration into a community. He also called for less specialized ways of interaction if integration, and consequently less separation, was to be achieved (Durkheim, 1984; Durkheim, 1951).

Kaufman (1959) and George Hillery (1955) are two other sociologist in the mid-1950s who were part of the first scholars related to the emergence of rural sociology as a formal discipline, were inspired by Tönnies' idea of Gemeinschaft. Hillery believed a community is what emerges from the process of interaction amongst individuals who share a common place and elements, "Community consists of persons in social interaction within a geographic area and having one or more additional common ties" (Hillery, 1982, p. 15). Kaufman also believed that community interaction, and subsequently, action is at the heart of what characterizes a community field perspective. He lays out the main conditions for community action, where he argues it must be locally oriented and done by locals (Kaufman 1959; Robinson & Green, 2011).

Tönnies could be said to have laid the theoretical foundation of an understanding of community, while Durkheim, Granovetter, Hillery, and Kaufman's contributions could be seen as instrumental to the establishment Wilkinson's interactional model. How then can this model be deployed and utilized? What implications could it have on community development locally and internationally? The rest of the literature aims to answer those questions, but before the degree of its usefulness could be determined, it is important to open up the debate on what are the boundaries of the so called community field?

DEFINING THE COMMUNITY FIELD

A community field is the setting in which purposive interaction between members take place (Wilkinson, 1991). A debate has risen as to whether the locality of that setting needs to be solely geographical. In Wilkinson's model of the interactional approach he stresses the essentialness of the locality as part of the definition of community. The locality is important as it serves as the setting where the different elements of the community meet he says (Wilkinson,

1991). According to Wilkinson most interaction happens in the local place, such as social services, markets, police stations. Other scholars, however, have challenged him on that particular point.

Brennan and Luloff believe in the dynamism of the community field, saying, "The community is a dynamic field rather than a rigid system. A field theoretical perspective focuses on the processes by which diverse individuals and groups interact and create or alter social structures." (Brennan & Luloff, 2007, p. 53). Although this point does not differ from Wilkinson, who too believes in that the community field can be a dynamic system that brings various interest groups in the social interacting with another, it does begin to stretch the boundaries and reach of said field. As long as the setting allows for that purposive process to take place then community could emerge as a result of that, with the dynamic setting acting as the community field. Furthermore, Brennan and Luloff did stress the enhancement and promotion of venues for social interaction where "such venues can take a variety of physical and social forms" (Brennan & Luloff, 2007, p. 59).

Flora and Flora (2003) have suggested that interactions in human communities are not based solely on proximity. They argue that people may inhabit the same place for extended periods of time and never interact; while conversely, people are increasingly interacting with others who live outside of their geographic community (Flora & Flora, 2003). They claim that interaction, wherever it takes place, is the key to creating social capital.

While Wilkinson's interactional model has been cited in over 350 peer-reviewed publications since he introduced the theory in his work *The Community in Rural America* in 1991 (Robinson & Green 2004). Despite its popularity however, technological advancements since then (most notably the exponential expansion of the internet) has continually redrawn the

borders of social exchange and the potential limits to communication, which has led to a reconsideration of Wilkinson's model. On the one hand some scholars (Bridger, Brennan, Luloff, Flint, Alter, Swanson, Granovetter) argue that his idea of community is very much still present and the expansion of communication system further cements the model, hence the shift in language to a more dynamic community field. Some social theorists have taken on a different paradigm from which they have viewed that technological shift.

A considerable concern has been voiced regarding the potential disappearance of community, where technological advancement is seen as a destructive force to social, community ties. Many have cited Ronald Warren's "Great Change" concept, which he explained in his work *The Community in America* (1978). Central to his argument is due to technological expansion, local (horizontal) ties have given way to external (vertical) ties, which have removed the decision making power to extra local entities. That restructuring of decision-making would lead to the decay in local solidarity and cohesion (Warren, 1978). Prior to Warren, Stein's (1960) work *The Eclipse of Society* talked about three processes in modern communities: urbanization, industrialization, and bureaucratization that are a causing a loss of close personal relationships amongst community members. He argues that the disappearance of significant ceremonial processes and ethnic identity have eclipsed the feeling of "community" in modern communities.

Robinson and Green (2011) in their collection *Introduction to Community Development: Theory, Practice, and Service-Learning* present it as a challenge for future social scholars and scientists to explore the impacts of technological expansion on developing community agency. They say "Since many technologies that were virtually nonexistent during the early work of Kaufman and Wilkinson now profoundly affect patterns of interaction… the future direction of the work is to continue to explore the impacts of technology on community" (Robinson & Green, 2011,

p. 93). It is the hope that this case study, where virtual communication constitutes a large portion of the community field, adds to the theory by exploring the relationship between building community capacity and interaction in a global, setting.

The following portions of this chapter explore the potential avenues in which the Interactional model can be deployed.

INTERACTION, COMMUNITY AND COMMUNITY DEVELOPMENT

Wilkinson's interactional theory has gained popularity amongst scholars of community development and rural sociology as well, recognizing its potential in garnering community agency to solve social issues. Agency refers to the capacity of people to utilize, enhance and develop the resources available to them in addressing pertinent social issues for enhancement of their social well-being (Wilkinson, 1991; Luloff & Bridger, 2003; Brennan et al., 2005; Theodori, 2005). Community agency therefore refers to building relationships on a local level amongst people sharing a common territory, to increase their capacity to create positive change for their community. The key component then to this process from an interactional field perspective is the creation, and maintenance of those linkages amongst local social field (Luloff & Bridger, 2003; Theodori, 2005). Brennan and Luloff suggest that by fostering social interactions amongst people we can foster community agency and achieve community development (Brennan & Luloff, 2007). Langone and Rohs consider the problem-solving power of members' purposive interaction in saying "solutions to community problems today… require the ability of diverse individuals to work together through a complex problem-solving process" (Langone & Rohs, 1995, p. 252).

A key factor for the transformation of the interactional model to community development is something that Langone and Rohs (1995) mentioned in the quote above and that is bringing "diverse" perspectives into the table, that represent the complexity and interests of local life. An essential element for the interactional model to reach its potential as a community development tool is when the process of social interaction invites diverse members, and is geared towards building capacities for local community action. Brennan, Flint and Luloff (2009) claim that framing community as an interactional field emphasizes the opportunities created when people who share interests come together to address local problems (Brennan, Flint & Luloff, 2009). In their work they place an emphasis on the role of culture in creating community agency. They believe that a heterogeneous community-based view of culture is more appropriate and effective for achieving successful local development outcomes (Brenna, Flint, & Luloff, 2009). They argue that when diverse cultures meet, shared needs and general interests are identified, which then serve as the focal point for local community action.

Similarly, Luloff and Bridger (2003) say "Community development involves purposive efforts to create and strengthen the community field… the most distinct feature of that is creating linkages and building trust and relationships and communication lines across people of interest" (Luloff & Bridger, 2003, p. 211). Without fostering trust, and understanding the relationships formed through interaction would lose its capacity building potential to develop the local community. Another central element to the transformation of the model to a community development tool is relationship building, relationships built on understanding and trust. Wilkinson claimed that even if members are interacting purposively on the bases of conflict, they are still interacting, not all interactions are positive (Wilkinson, 1991).

Though community development as a field of study was in its infancy during the time Wilkinson came up with his model, the importance of fostering interactions across various group members was not lost on him. He adds that a commitment to common ideals and beliefs emerges through interactions that cut across different perspectives in a community (Wilkinson, 1991). Which authors who have added to his model thereafter began to explicitly link to community development (Luloff, Brennan, Flint, Bridger, Alter). Luloff and Bridger clarified the link by saying "the development of the community field is synonymous with the development of community" (Luloff & Bridger, 2003, p. 212).

It has been established that Interaction as the basis for community has capacity building power which could be utilized for local community development. How does that model translate in the field of international development? In what ways could it influence policy?

INTERACTION, COMMUNITY, AND INTERNATIONAL DEVELOPMENT

In international development literature the interactional model would be popular with authors who are aligned with critical modernism and, to some extent, a level of post-structural ideas. Fundamental to that, is the belief that employing the interactional model by the various actors involved in international development, would lead to capacity building and an adequate way of addressing development goals. For that to be true, one needs to take on the assumption that development is still relevant and necessary.

In order to understand the following authors' perspectives there needs to be a clear definition of the core concepts and terms to the theories. Critical modernists, is how prominent international development authors Richard Peet and Elaine Hartwick (2009) refer to themselves. The term was introduced in their book *Theories of Development: Contentions, Arguments, and*

Alternatives (2009) as a reaction to the direction they (and others) saw development and intervention heading towards. Modernism is a critical term they used to define development in the 20th century, particularly post World War II.

From that perspective intervention strategies at that time were viewed as a part of a "modernization" or even an extension of the colonization project designed by international development organizations centered in major capitals in the western world (The IMF, and World Bank for example) to create systems of dependence on the global south (Peet & Hartwick, 2009; Escobar, 1992). Peet and Hartwick often use the term the "the modern project" when alluding to international development efforts. In that vein "critical modernism" is the critique of the hegemony and of elite centers of knowledge and power (Peet & Hartwick, 2009; Peet 2007). The use of the concept implies distrust of any form of elite whether it is bureaucratic, scientific, intellectual or geographical. It instead listens to the people (especially to the voices of those oppressed) and aims to "convert these negative criticisms into the positives of a series of political proposals on how to change the meaning and practices of modernism" (Peet & Hartwick, 2009, p. 281). Fundamentally, it is important to note that critical modernists such as Peet, Hartwick and others still believe in development as a practice, and their critical views are aimed for policy reform. Their views however are inspired by post-structuralism.

Post-structuralists are often referred to as post-developmentalists; it is a view that cites the destructive potential of top-down intervention strategies where the local voice is not considered, particularly in the decision-making process. What separates them from critical modernists is they reject all forms of intervention. Bruno Latour is an example of a post-developmentalist who says, "participants (need to) explicitly engage in the reassembling of the collective" (Latour, 2005-pg). He promotes a hyperlocal sociology, where networks are designed and defined exclusively by the

local population (Latour, 2005). Where a critical modernist such as Norman Long would also reject a top-down approach, he would call for a more participatory approach that includes local and external actors. Instead of policies being exclusively drawn by local citizens, an interaction between local citizens (recipient populations) and external development practitioners could yield higher potential for development (Long, 2001). He calls for a more "dynamic approach to the understanding of social change… (One that) stresses the interplay and mutual determination of internal and external forces" (Long, 2001, p. 12). While Latour and other a post-structuralist, would reject the notion of intervention altogether.

In international development efforts it is crucial to pinpoint which international development perspective is being accepted and from which paradigm is the phenomena being explored. In this case, my perspective is based on the critical modernist viewpoint. In *Development Sociology: Actor Perspective,* Long critiques top-down development and proposes his version of bottom-up development, which he calls the "actor-oriented" approach. By accepting the model of interaction between local (internal) actors and external actors in the field of international development, the concept of intervention is deconstructed. Intervention then "is seen for what it is – an ongoing socially-constructed, negotiated, experiential and meaning-creating process. Not simply the execution of an already specified plan of action with expected behavioral outcomes" (Long, 2001, p. 25).

Long's view is in agreement with Brennan and Luloff, and Arturo Escobar who all point out the importance of incorporating the cultural lens on the field of development. Brennan and Luloff stress the potential of cultural exchange in building capacity, as well as solidarity (Brennan, Flint, & Luloff, 2009). While Escobar urges scholars to see international development as an overarching cultural discourse (Escobar, 1992).

Escobar is an influential international development scholar closely linked to Richard Peet. Their perspectives, while they might seem extreme at times, serve to remind scholars of the pitfalls of the centralization of knowledge, particularly if that knowledge is diffused linearly from the global north to the south. Critical modernists then argue we can avoid those pitfalls through a more inclusive and participatory process of intervention. Escobar, who is an anthropologist and a critical modernist, provides analytical approach to help explain how the subjectivity of knowledge and social representation. That bias (intentional or not) within international development organizations could to the marginalization and further social stratification of the "poor" who are the intended recipients of aid (Escobar, 1995). Richard Peet, in his book *The Geography of Power* (2007) calls for the people who truly care about real equality, and social justice to support counter-hegemonic policies and avoid what the creation of what he calls "policy regimes" (Peet, 2007).

It is therefore our vision that the interactional model is to be extended to the world of international development, where there is a concerted effort to include all the pertinent actors in the process, it would serve as the more participatory, counter-hegemonic policies that the above authors are calling for.

The literature has thus far explored the possible impacts of the interactional model on community development, on international development. Finally the study examines what role does interaction play in the conflict resolution process? What criticisms does this model face? This part is particularly pertinent for our case study since NATO has incorporated interaction in the form of dialogue as part of their pre-deployment training as one form of managing conflict.

INTERCTION AND CONFLICT RESOULTION

To understand where interaction, particularly cross-cultural interaction, can fit within conflict resolution it is important to reconceptualize conflict resolution as a process. Resolution as a process and procedure highlights situational contingency, culturally viable practices, and interactional dynamics (Wagner-Pacifici, 2005). The resolution of conflict is a "distinctly reciprocal project of interaction" says Coser (1961). In that process, there are a number of levels that one can choose to focus on, and since conflict resolution is a whole discipline by itself, only the parts pertinent to interaction and dialogue are explored.

One prominent perspective on the process of resolution is the psycho-cultural perspective which argues that through cooperative activities and encounters, relationships could be built that would eliminate ignorance, misconceptions and quell fears and hostilities between groups (Gawerc, 2006). This perspective supports the recommendations made by the psychology professors whose publications have fed part of the survey design for this research. Britt et al. highlight in their work that "negative relationships between intergroup anxiety and measures of contact suggest that a positive or neutral contact with outgroup members is associated with reduced intergroup anxiety levels" (Britt et al, 1996).

In the field of conflict resolution, peer-to-peer interactions are known as track-three diplomacy. This diplomacy focuses on "ordinary civilians", non-governmental entities, coming together through various initiatives that promote cooperation, and building their capacities to address issues of conflict. Track three diplomacy highlights the significant role of civil society in the process of conflict transformation and peacebuilding (Gawerc, 2006). At this level, civilians can be involved in prejudice-reduction work through promoting cooperation across lines to build capacities for peace. Saunders argues "Fear, suspicion, rejection, mistrust, hatred, and misperception are often greater obstacles to peace than an inability to resolve technically

definable problems" (Saunders, 2001). Where government entities do not have the sufficient capacity to deal with conflict on that level, the role of the civil society, through track-three diplomacy, becomes pivotal. That role cannot be overlooked, as it has even been argued that in the case of both Northern Ireland and South Africa "informal diplomacy, public involvement, and grassroots dialogue were critical elements in their relatively successful peace processes" (Gawerc, 2006).

Dialogue and interaction by itself is not enough however, as these efforts have come under a great deal of criticism.

Criticisms of Interaction in Conflict Resolution

In the case of conflict resolution, at the fundamental level there often exists two parties tied together through an asymmetric power relation. One group feels as the oppressed, caught in a struggle for justice. While the other group endowed with more power, is seen as the oppressor (Abu-Nimer, 2001; Gawerc, 2006). One perspective found in the literature on social movements argues that before basic justice is met, dialogue and interaction on an "equal" playing field is not possible; "justice before dialogue" (Abu-Nimer, 2001; Gawerc, 2006). The criticism lies in the argument that such intergroup and cross-cultural initiatives ignore the significant asymmetry between conflict groups, which further upholds structures of social injustice and dependence (Gawerc, 2006). This argument echoes, to some extent, the critique of development in the post-structuralists perspective of international development.

Another criticism pertains to dialogue and interaction taking the place of action. Some argue that if that is the case, the situation on the ground does not change despite positive interactions through dialogue. In cases of conflict the underprivileged group often has dire needs

that need to be met. Abu-Nimer is a scholar on conflict resolution and reconciliation, he says "reconciliation without addressing or beginning to address physical reconstruction of houses, infrastructural elements, redistribution of resources, and other economic needs will be resented if characterized as a sell-out by a large number of the communities" (Abu-Nimer, 2001). Jonathan Kuttab argues that if dialogue takes the place of action it could serve to only "assuage the oppressors' consciousness" allowing her or him to feel they do not need to do anything. He goes on to argue that this could potentially become a means of reinforcing the existing oppression (as cited in Gawerc, 2006).

In addressing these criticisms, we refer back to the first point made in this section, that conflict resolution is a process. Therefore peer-to-peer interaction needs to be incorporated as one part of the overall strategy to address conflict and build a lasting peace. That strategy must include other diplomacy tracks, as well as on-the-ground physical rebuilding (Abu-Nimer, 2001; Gawerc, 2006). As far as our case study is concerned, the *Extended Hand* dialogue program between NATO cadet and Afghanistan civilians is only one part of the cadets' non-kinetic, pre-deployment training. It is intended to support the cadets' overall training, without replacing other mission specific training that tends to be more kinetic (Extended Hand Handbook, 2014).

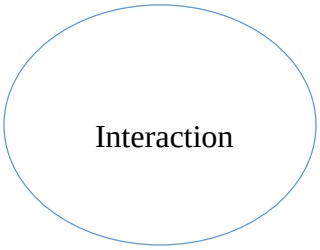
The same critique levied on the interaction model stretches beyond conflict resolution. Interaction by itself does not lead to sustainable community development. In response to that Brennan et al. believe that community interaction must be with the purpose of building capacity geared for community action. The interactional model serves as foundation upon which capacity is built and community agency is garnered, but the community action component needs to be purposive (Brennan & Luloff, 2007; Brennan, Flint, & Luloff, 2009).

With regards to the critique of asymmetrical power relations, it is imperative to keep power dynamics in mind when adopting the interactional model in any field. C. Wright Mills was influential in couching issues of power in the field of sociology (Mills, 1956). The study does accept the critique that interaction has the potential to misrepresent certain groups that are targeted to be supported through development efforts. However, it is believed that if power dynamics are taken into consideration in every step of the process, it could serve to further modify and expand the reach of the model in a socially sensitive manner, one that could lead to greater cohesion, solidarity and capacity building.

THEORY AND CONCPEPTUAL MODEL

The review of the related literature suggests that many factors shape, enhance, and maintain empathy. Furthermore, empathy could be further broken down to two dominant processes, the cognitive and the emotional components. It is believed that intergroup interaction between various community members, in a community field setting could lead to positive effects on empathy, which could then translate to positive social development locally and internationally, as well as have important implications for effective conflict development and peace building. The following model represents the relationships between the main concepts that this study will analyze, as well as the variables used to quantify the concepts:

Figure 2.1:



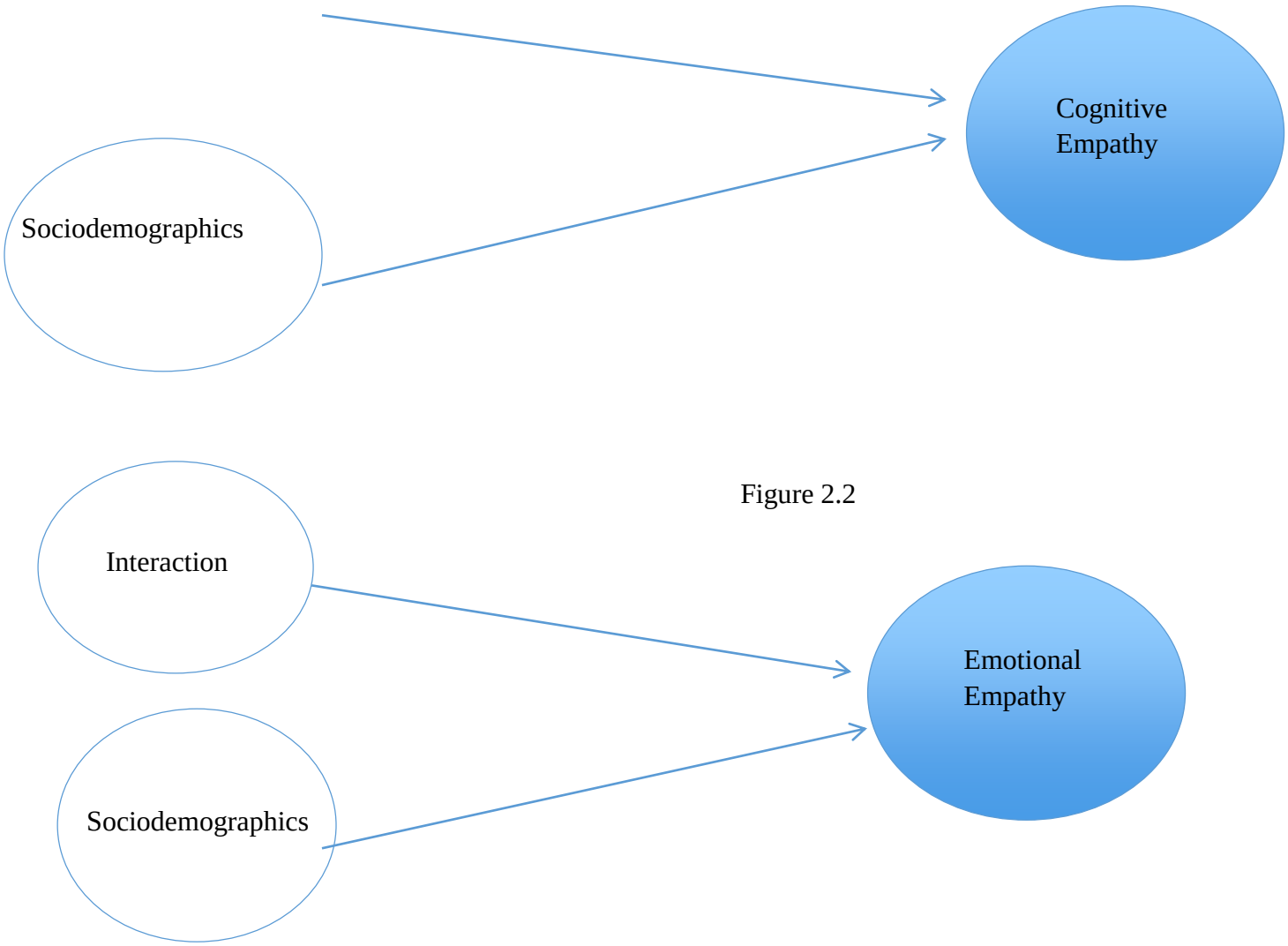


Figure 2.2

SUMMARY

The difficulty to define empathy has opened the door for many interpretations and avenues for research on the topic. In the latter part of the past century however scholars on the topic have to narrow down the concept to include two processes, the cognitive and emotional, of empathy and has encouraged measurements of each component for future research. As the research on empathy and factors shaping it continued to develop, interaction became an increasingly repeated term associated with the literature. Interaction itself was identified as a

central process for building capacities amongst community members, which could then be utilized for local and international community development. A review of the literature on both concepts has highlighted the need for further understanding by exploring possible relationships between the two, as well as other factors shaping the dependent variable empathy (Figures 2.1 and 2.1). Furthermore the review of literature has demonstrated the applicability of the two concepts, empathy and interaction, thus identifying the fields in which this research could be beneficial; community development and conflict resolution.

CHAPTER 3

METHODOLOGY

The following chapter presents an overview of how the study was conducted. Included is a detailed description of the unit of analysis, data collection efforts, and the research design used to conduct this study.

UNIT OF ANALYSIS

The individual military cadets in military training are the unit of analysis for this study. Their attitudes, experiences, and opinions were used to determine the level of interaction with outgroup members, the level of cognitive and emotional empathy, as well as the factors contributing to it. The term outgroup members is used to determine interactions with members of people from a different culture and nationality. In this case the Afghani civilians are considered out-group members to the NATO military cadets. Focusing on this unit of analysis is particularly appropriate since interaction and individual empathy happen on the individual level, but could have widespread implications for the larger society. The literature has shown that some of those key implications when stretched to large groups of people are in the areas of community development locally and globally, as well as conflict resolution and peace making (Escobar 1992; Bridger, Luloff, & Krannich, 2003; Brennan, Flint, & Luloff, 2009). As the units of analysis, individuals may be characterized in terms of their membership in social groupings (Babbie, 2004),

for the purpose of this research the social grouping is military cadets in training under the NATO alliance.

RESEARCH DESIGN

This study was designed to provide a theoretical understanding of interaction as a form of intervention and its impacts on cognitive and emotional empathy. As well as to investigate the interplay between different measures and factors shaping empathy. To accomplish these goals a cross-sectional research design method was utilized. Cross-sectional designs allow for observations of a sample of the population at one point in time (Babbie, 2010). This strategy allows for an accurate assessment of the relationship between the independent variables and the dependent variable. In this study the independent variables include: levels of interaction and sociodemographics, and the dependent variable is empathy, which is then further divided into two components; cognitive and emotional empathy which are also compared as predictors of each other. A cross-sectional design was also the most feasible given the geographic distribution of the respondents. The difficulty and inconsistency in being able to access the same cadets over a longer period of time meant that a snapshot analysis of the factors and variables was the best option for this research.

POPULATION, SAMPLING AND DATA COLLECTION

The case study for this research was a dialogue-based interaction program between Military Cadets in training across NATO countries (U.S and Europe) and civilians in Afghanistan called the Extended Hand program. In order to comprehend how the population for this study was chosen, and subsequently how the sample population was selected, there first

needs to be a thorough understanding of the Extended Hand program was implemented, and who the pertinent actors are.

The Extended Hand program

In 2014, Penn State's World in Conversation Center for Public Diplomacy (WinC) received a research grant from NATO's Science for Peace and Security Programme to work with the Future Solutions Branch at NATO Allied Transformation Command (ACT) to implement the Extended Hand cross-cultural video dialogue program, and concurrently study the impacts of it. A binding contracted was agreed upon and signed by the parties involved in the program and grant. Those parties include: 1) NATO Allied Command Transformation (ACT) - Future Solutions: the party that "Represents Extended Hand to NATO and national authorities".

(ACT & WinC, 2014, p. 5), and is tasked with overseeing the development of the program to ensure its progress towards NATO operational objectives; 2) World in Conversation Center for Public Diplomacy (WinC) at Penn State University: the party tasked with conducting and facilitating the dialogues. This party is also responsible for conducting the research from designing the instrument, to overseeing the handing out and collecting of the data; 3) Military Organizer: The military organizer is usually a class instructor who is a commanding officer at a particular academy who has access to military cadets that are enrolled in their course. As it pertains to this research and the Extended Hand program their tasks include: coordinating the logistics of the dialogues on-site, ensuring their cadets are present to participate in the dialogue, and handing out the survey to members of their unit or class that have and have not participated in the dialogue program; 4) Military Participants: Those are the cadets who are the unit of analysis for this study. This group is split into two categories: (a) those that have not participated

in the dialogue and (b) those that have participated in at least one dialogue. Both are asked to follow the directions of their military organizers, and are both equally responsible for filling out the survey (ACT & WinC, 2014).

The role of the Military Organizer is key to the data collection as she or he act as the gatekeepers on the ground. Seeing as this is a global initiative, it is not feasible to have the researchers present at each site to collect data. Therefore, delegating this task to the military organizer who has a level of credibility and access to participants is a pivotal and necessary part of the research process. Moreover, having the military organizer be a commanding officer play the role of data collector on the ground is key for potentially increasing the response rate. The reason being in military culture, rank is very important, military personnel follow a strict chain of command were lower ranked officials must obey the orders of their commanding officer since she or he outranks them (Stiehm, 2012). Thus the research utilized the military ranking system in order to increase the chances of participants completing the survey. Though the study was endorsed by the commanding officer, participation in the study was not mandatory for the cadets. The cadets were made aware of their rights to opt out of the study at any time, and all efforts to ensure confidentiality and anonymity were met.

The following is an excerpt from the Extended Hand handbook (2014) explicitly stating the overall data collection strategy. *"*We request that ALL Extended Hand users submit a short, ten minute post-program survey. The role of the organizer at each location is to ask all participants complete this survey after their program as well as distribute the survey to an equal number of students or soldiers from their unit who DO NOT participate in the dialogues" (p. 7).

The Dialogues

The dialogue consists of a 90 minute conversation, with an average of eight participants in total (four cadets and four civilians from Afghanistan), led by two trained facilitators from World in Conversation. The conversations take place in a virtual medium using video conferencing technology where each party connects from their respective locations, the cadets are therefore able to connect from their academy or military base. This speaks to the low-risk and safe nature of these interactions, especially compared to the nature of the interactions with outgroup members when deployed to a conflict region. The dialogue is free-form, individuals are encouraged to ask and share freely without following a certain script or design. The dialogues follow an experiential-based approach to learning, where the Socratic Method is the utilized as the main form of inquiry. Experiential (or dialogue-based) learning is a live and dynamic process that directs a student's mind towards observing details and individual stories rather than learning larger principles. The content of the dialogues is largely generated by the stories of the individual participants through the curiosities they choose to examine in the dialogue. The Socratic Method, practiced by the dialogue facilitates, is an inquiry-based approach to learning, a "ground up" as opposed to "top down" way of building understanding about a subject. Mimicking the teaching style of the Greek philosopher Socrates, it is a fundamentally exploratory in nature that aims to invite in as many perspectives as possible to examine a certain topic. (WinC, 2014).

Sampling

The sampling begins with the commanding officer. The Extended Hand program is offered from NATO's Allied Transformation Command to all of its affiliated academies across the U.S and Europe targeting cadets in training at no extra cost. Various professors or commanding officers at those academies then have the option to partake in the program or not.

Once an officer decides by their own discretion to enlist their students (or cadets) for the Extended Hand program, they then assume the responsibilities detailed above related to the military organizer. As commanding officers they offer their students to partake in the program and each individual cadets signs up depending on their availability, and the space available for that particular unit in terms of seats open for the dialogue.

The officer then distributes the survey to all the cadets that have participated from their unit, as well as an equal number from their unit that did not partake in a dialogue. It must be noted that the commanding officer in each academy is not affiliated with any members of the Extended Hand team, they therefore have no vested interested in the success or failure of the program. This ensures there is no selection bias when it comes to selecting participants for the survey. Moreover, the selection process ensures that all parties involved in the research are under no mandatory obligation to partake in the study.

The sample size included 205 cadets that have gone through the program and have done at least one dialogue during the data collection period; a census of all 205 participants were conducted. A comparable group of 205 other cadets from each participating units cohort, but did not take part in the WinC program also received the survey as per the agreement in the Handbook (ACT & WinC, 2014). Thus the total number of individual cadets surveyed was 410, of which 131 individuals have completed the survey, equating to a response rate of 32.0%. From the 131 respondents, 24% have not attended a single dialogue, while 76% have participated in at least one dialogue. That response rate is slightly lower than what the research team was expecting, however given the challenge of the vast geographic distribution of the participants, it is expected to have a low response rate.

Data Collection

Between January 2015 to January 2016 data was collected using an online survey which participating cadets were asked to complete by the WinC team. Participants were sent emails requesting their participation and defining their rights as participants. They were then guided to the online platform to complete the survey questionnaire. The online survey format proved to be the most feasible as it allowed the researchers the capability to reach participants in geographically dispersed locations (from the U.S and Europe), while also being the least costly option. The limitations for using an online survey where well understood by the research team (Dillman et al., 2009), and expectations regarding response rate and calibre were shaped accordingly. The online questionnaire consisted of 50 questions, which took each respondent approximately 8-10 minutes to fill out. Once a month reminder emails were sent to commanding officers with low or no respondents from their group. Therefore over the data collection period cadets were asked numerous times to fill out the survey.

SURVEY DESIGN

A survey instrument was developed to measure the attitudes, opinions and experiences of the participants. The design of the questionnaire followed the suggested format of the Tailored Design Method (Dillman et al., 2009). For the dependent and independent variables (questions 11-50 in figure B) the format of the questionnaire asks respondents to record their level of agreement to a series of statements on a five-point Likert scale ranging from strongly disagree to strongly agree (1. Strongly Disagree, 2. Slightly Disagree, 3. Neither Agree nor Disagree, 4. Slightly Agree, and 5. Strongly Agree).

OPERATIONALIZATION OF CONCEPTS AND VARIABLES

The primary concepts focused on in this study are: interaction, sociodemographics and empathy. Where interaction along with sociodemographic characteristics act as the independent variables, and the dependent variable is split into two categories; cognitive and emotional empathy. The study examines the relationship between the independent variables and each of the dependent variables separately. The conceptual model is seen in figure 2.1 and 2.2

Concept: Empathy

As mentioned in chapter one, empathy is a difficult term to quantify as it has dynamic and often loose definitions (Davis, 1980). The literature identified two main dimensions of empathy; the cognitive and the emotional components (Feshbach, 1975; Hoffman, 1977; Iannotti, 1979; Davis, 1980). Following the suggestions of the researchers on the topic, the two components were measured separately.

Dependent variable: Cognitive empathy

The cognitive process of empathy refers to one's understanding and awareness of the other person's perspective and situation (Hoffman, 1977). Borke (1971) defines it as one's ability to "extricate himself from his own point of view and coordinate it with the viewpoints of others" (Borke, 1971, p. 263).

Measurement method: Cognitive empa. thy was measured using two-subscale incorporated in the survey. The first subscale is the perspective taking scale adopted from Davis (1980), the second subscale was adopted from a study on dehumanization done by Bastian and Haslam (1996).

Perspective Taking

The Perspective taking subscale was adopted from a study conducted by University of Texas Psychology professor Mark H. Davis. The scale contains items that assess spontaneous attempts to adopt the perspectives of other people and see situations from their point of view (Davis, 1980). Respondents were asked to record their level of agreement on the same five-point Likert scale above, to the following four statements measuring perspective taking: "I sometimes find it difficult to see things from the 'other guy's' point of view"; "I try to look at everybody's side of a disagreement before I make a decision"; "I sometimes try to understand my friends better by imagining how things look from their perspective"; "Before criticizing someone, I try to imagine how I would feel if I were in their place".

Dehumanization

The other component deemed pertinent for the measurement of cognitive empathy is dehumanization. Bastian and Haslam (2005), and Haslam (2006) have noted there are two dimensions of humanness that could be denied to others in the process of dehumanization; human uniqueness, and human nature. When human uniqueness is denied, that person or group are likened to animals, while when human nature attributes are denied they are likened to machines or objects. Based on these findings, the study adopted parts of the subscales designed by Bastian and Haslam (2005) that measure dehumanization based on these two processes. Respondents were asked to record their level of agreement on the same five-point Likert scale above to the following seven statements measuring dehumanization: "I feel like Muslims from in and around the Middle East are open minded and can think clearly about things"; "I feel that Muslims from in and around the Middle East are emotional, responsive and warm"; "I feel as

though Muslims from in and around the Middle East are refined and cultured"; "I feel as though Muslims from in and around the Middle East act like machines that lack emotions, like robots"; "I feel Muslims from in and around the Middle East are rational, logical, and intelligent"; "I feel like Muslims from in and around the Middle East lack self-restraint, like animals"; "I feel Muslims from in and around the Middle East are not civilized".

Dependent Variable: Emotional Empathy

The emotional process of empathy refers to the vicarious affective response to another person's feelings (Feshbach & Roe, 1968), which basically assess the emotive experience one feels as a consequence of perceiving that feeling in another person (Feshbach & Roe, 1968).

Measurement method: Emotional empathy was measured using two-subscale incorporated in the survey. The first subscale is the empathic concern scale also adopted from the same study done by Davis (1980), the second subscale was adopted from two complementary studies done on intergroup anxiety; Stephan and Stephan (1992) and Britt et al. (1996).

Empathic Concern

The empathic concern scale measures participants' emotional reactivity such as feelings of warmth, compassion, and overall concern for others (Davis 1980). Respondents were asked to record their level of agreement on the same five-point Likert scale above to the following four statements measuring empathic concern: "I feel sympathy for people who are poorer than me"; "Sometimes I do not feel very sorry for other people when they are having problems"; "When I

see someone being misused, I want to protect them"; "Other people's bad luck does not disturb me".

Intergroup Anxiety.

The subscale for intergroup anxiety was adopted from two studies that analysed intergroup anxiety as a function of interaction with out-group members. The primary study done by Stephan and Stephan (1992), the secondary study done by Britt et al. (1996) built on top of Stephan and Stephan's (1992) scale but added a few amendments to it. The first of which is to refer to a specific out-group, which in this case is Muslims in or around the Middle East. The second is studying anxiety as a function of the conditions under which the intergroup interaction is happening (Britt et al., 1996). Combining findings from both studies, respondents were asked to record their level of agreement on the same five-point Likert scale above to the following six statements measuring intergroup anxiety: "I would feel nervous if I had to sit alone in a room with a Muslim from in or around the Middle East and start a conversation"; "I just do not know what to expect from Muslims from in or around the Middle East"; "My lack of knowledge about the culture of the countries in and around the Middle East prevents me from feeling at ease around Muslims from that region"; "I feel comfortable while talking with a Muslim from in or around the Middle East"; "The cultural differences between the NATO nations and Middle Eastern and surrounding nations cause misunderstandings"; "I would be uncomfortable if I were the only person from my country in a room full of Muslims from in or around the Middle East".

Scoring the dependent variables

Scores for each subscale were calculated for each respondent based on their responses to the statements by adding each individuals' quantified responses and dividing the total by the number of statements used to measure each subscale. The scores ranged from 1-5, 1 being the lowest and 5 being the highest as it pertains to its relation to the empathy scale. The results for perspective taking and dehumanization subscales were added up to give a cognitive empathy score for each individual. Similarly, the results for the empathic concern and intergroup anxiety subscales were added up to give an emotional empathy score. For each empathy component the results ranged from 1 -10, 1 being the lowest level of empathy and 10 being the highest empathy level. It is important to note that any subscales inversely related to their respective component of empathy was reverse scored, that way all the scores all were in the same direction. For example dehumanization is inversely related to cognitive empathy (the more one dehumanizes others, the less cognitive empathy they have), therefore a second subscales was developed were scores were reverse coded to indicate a uniform direction of results, i.e. a score of 1 on dehumanization means that participant agrees strongly with the statements measuring dehumanizing of others, and 5 means they strongly disagrees with the statements dehumanizing outgroup members. The same reverse coding system was undertaken for any variable that had an inverse relation to empathy. Finally a sore for empathy as a whole was calculated for each individual by adding up the two scores obtained for cognitive and emotional empathy and dividing it by 2. Results for empathy as a whole ranged from 1-10, 1 again being the lowest level of empathy and 10 being the highest. The codebook in Appendix B details all the steps taken to measure the variables, subscales and components.

Concept: Interaction

A community field is the setting in which purposive interaction between members take place (Wilkinson, 1991). A field theoretical perspective focuses on the processes by which diverse individuals and groups interact and create or alter social structures (Langone & Rohs, 1995; Brennan & Luloff, 2007). In the context of peace building this role of personal interaction is seen as essential.

Measurement method: For the purposes of this research the focus was on out-group interaction in particular. Interaction scores for each participant were measured based on their responses to a set of multiple response questions. Participants were asked to respond to "How many languages do you speak fluently"? Response categories for this ordinal variable included: 1) for one language, 2) two languages, 3) for three languages, and 4) for four languages or more. Out-group interaction was further examined by asking participants to respond to "In how many countries have you spent more than one day?" The categories for this ordinal variable ranged where as follows: 1) 1-3 countries, 2) 4-6 countries, 3) 7-9 countries, 4) 10-12 countries, 5) 13 or more countries.

Additionally the cadet participants where asked if they been deployed to a conflict area, and responses to that question where 1) Yes, 2) No. Finally, out-group interaction was examined as it pertained to the Extended Hand dialogue program by asking participants "How many times have you participated in an Extended Hand/World in Conversation dialogue program?" The response categories for this ordinal variable included 1) zero dialogues, 2) one dialogue, 3) two dialogues, and 4) three or more dialogues.

Concept: Sociodemographics

Individual level sociodemographic variables such as age, gender, level of education can be treated as control variables in analysis and more importantly show consistent trends related to the exposition of empathy. For example women have been found to score higher on emotional empathy scores than their male counterparts (Hoffman, 1977). The introduction of these variables serves as a mechanism for understanding relationships between other variables, in order to be able to tell a more comprehensive story about all possible factors that could shape empathy on an individual level (Babbie, 2004). Included were: sex, nationality, age, and education. The first question on the survey asks for the participant's sex, where 0) represented male, and 1) female. Then the survey contained an open-ended questions asking for the respondent's nationality. Responses for that variable included 10 categories, for the sake of analysis however responses were divided into two categories: 1) American, 2) European based on the frequency distribution of the results. Then participants were asked to report their age, where again the results were broken down into the following categories based on the frequency distribution of the results: 1) 18-20 years, 2) 21-23 years, 3) 24-26 years, 4) 27-29 years, 5) 30 years or older. Finally the survey asked for participants' highest level of education completed. The response categories for this ordinal variable included: 1) Graduated from High School, 2) Current University Student, 3) Graduated from University, 4) Some or completed Graduate School. The codebook in Appendix B details all the steps taken to measure and code all the variables, subscales and components.

Figure 3.1 presents a breakdown of the concepts, variables, and the corresponding questions measuring them on the survey:

Figure 3.1: Survey Question Breakdown.

Concept	Variable	Question
Sociodemographics	Gender	Q1
	Nationality	Q3
	Age	Q4
	Education	Q5
Interaction	Languages Spoken	Q6
	Countries visited	Q7
	Deployed to conflict area	Q8
	Extended Hand Dialogue participation	Q10
Empathy		
Emotional Empathy	Intergroup Anxiety	Q16-21
	Empathic Concern	Q30, 32, 34, 36
Cognitive Empathy	Dehumanization	Q22, 23, 25-29
	Perspective Taking	Q31, 33, 35, 37

RELIABILITY AND VALIDITY

Reliability

Numerous independent variables were analysed to determine their role in

individual empathy, this helps reduce random errors associated with reliability and validity. In cases where scales were developed or adopted, several steps were taken to determine their usefulness. First, the subscales were all adopted from peer-reviewed published studies, for the empathic concern and perspective taking subscales burrowed from the Davis (1980) study, the test-retest and internal reliabilities of all scales were substantial (Davis, 1980).

Another test for reliability pertaining to all scales used in the survey was the internal consistency reliability. This method of reliability is used to assess how well the items on a test that are proposed to measure the same construct produce similar results (Babbie, 2010). To measure that for each subscale at least one question asked in such a way to be inversely related to the subscale. For example for the empathic concern subscale one statement reads: "I feel sympathy for people who are poorer than me". A response of 5) strongly agree, indicates that participant has high empathic concern. While another statement in that scale reads: "Sometimes I don't feel very sorry for other people when they are having problems". A response of 5) strongly agree in this case would indicate that participant has low empathic concern. These methods are used to increases the consistency of the respondents' assessment of the concept as it forces the respondent to read the questions clearly and answer thoughtfully. For the data analysis the variables purposely worded to be inversely related to the subscale are reverse coded in order to adjust the scores to reflect an accurate score for the respondent's assessment.

Finally each of the scales developed for this study have undergone a reliability test. The Cronbach Alpha test is a measure of internal consistency, which explores how closely related a

set of variables are as a group (Babbie, 2011), the results of which are presented in table 3.1. In Social sciences the acceptable threshold for measurement scales is .6 or higher. All of the scales for this study meet that condition, with the weakest of those scales being the empathic concern at .598, which only meets that condition when it is rounded up. It is observed that the scales with a higher number of variables have the highest scores, therefore for future scales more variables would need to be added for perspective taking and empathic concern scales to yield higher consistency scores and thus higher reliability.

Table 3.1 Scales' Reliability scores

Scale	Cronbach's Alpha	Number of Items
Dehumanization RC	.873	7
Perspective Taking	.691	4
Cognitive Empathy	.834	11
Empathic Concern	.598	4
Intergroup Anxiety RC	.822	5
Emotional Empathy	.742	9

Validity

The validity of the overall method as well as the items used to represent the dependent and independent variables should also be commented on. In regard to content validity, these items would appear to present a thorough coverage of the concepts and attributes used to measure the subscales dehumanization, perspective taking empathic concern, and intergroup

anxiety. These scales been used in previous research that is published in peer-reviewed journals. In the case of criterion validity, while there is not a standard measure used to measure the two empathy components identified, those subscales have been used in different ways to study various components of empathy before. This study is adding to the knowledge on empathy a different way to reorganize these scales to measure the two subcomponents. Construct validity will be assessed during the analysis of the data. This will allow us determine how well the items correlate and represent how the items represent the dependent variable. As far as external validity is concerned, since this is a survey of a random sample of the target population (cadets in training), the results can be generalized to that population.

CHAPTER 4

ANALYSIS OF DATA

This chapter provides an overview description and detailed exploration of the data analysis results. Several statistical analytic methods were used. Descriptive statistics are first presented to display the frequencies for the sociodemographic variables, and mean and standard deviation scores for the independent variable and the dependent variables cognitive and emotional empathy. Bivariate correlations and simple linear regressions are used and presented to explore the relations between sociodemographic and interaction and each of the dependent variables. An analysis of variance is utilized to further explore the relationships between each independent variable and the dependent variables, including each subscale used to make up the dependent variables subscales that each. Post hoc tests are then undertaken to further explain the direction of the mean difference that the ANOVA (analysis of variance) test reveals as significant. Finally a multivariate linear regression is utilized with all the independent variables separately and in one overall model measured against the dependent variables. From these analyses, the most significant variables shaping empathy are identified. The presentation results in this chapter will go as follows: descriptive statistics are presented first to give a backdrop to the analysis and to identify common trends within the data, then each of the six research questions are answered systematically answered using the methods described above. All

statistically significant results are reported and presented in this chapter; with more detailed analysis and non-significant findings provided in the appendix.

DESCRIPTIVE STATISTICS

Sociodemographics – Independent variables

Descriptive statistics for the independent variable sociodemographic are shown in the frequency Table 4.1. When it comes to sex the results are not surprising as the military is known to be a male dominant field (Carreiras, 2006), the percentage of female respondents is 22.1%, and conversely males make up the remainder 77.9%. Most respondents are U.S nationals constituting 53.7% of the respondents, which is expected given the data gathering methods. The U.S (or American) cadets were the most accessible participants as they were within close proximity to the main parties involved in gathering the data. The U.S respondents were either on the Pennsylvania State University campus, the site where World in Conversation (WinC) center resides, or in Old Dominion University in Norfolk, Virginia, U.S.A which is near the site of the other major party involved in the study, NATO Allied Transformation Command (ACT). The other 46.7% of the respondents came from various European nations, with Denmark and Belgium making up the highest percentage of European participants. These results reflect the countries and academies that have not only taken on the Extended Hand program, but also invested their efforts in executing the research portion of the program. A further breakdown of each nationality is provided in Appendix C.

Other sociodemographic statistics include age and education, both broken down into five and four subcategories respectively. The results for both are consistent since the participants in the survey are military cadets in training in various academies across the U.S and Europe, it was

expected that most would be current university students in the college-age years between 18-23 years old. The data reflected that with 71% of respondents reported as current university students, and 78.0% are between the ages of 18-23 years old. The college age for the military students was described roughly between 18 and 23 years of age, rather than the more conventional (in western cultures) 18-22 because of the practical military field training or deployment that most cadets have to go through which would delay their graduation. The number of individuals aged 30 years or older (9.9%) was rather surprising as it was higher than expected.

Table 4.1 Descriptive Statistics for Sociodemographics

Variable	*Category*	%
Sex	Male	77.9
	Female	22.1
Nationality	American	53.7
	Belgian	11.4
	Danish	15.4
	Other European	18.7
	Other	.8
Age	18-20 Years	15.3
	21-23 Years	52.7
	24-26 Years	14.5
	27-29 Years	7.6
	30+ Years	9.9
Education	Graduated High School	12.2
	Current University Student	71.0
	Completed University	13.7
	Some or completed Graduate school	3.1

N = 131

Interaction - Independent variable

Table 4.1 displays the frequency statistics for each of the variables that make up the interaction scale. The independent variable interaction is measured in this study by a combined score of four variables: number of languages spoken fluently, number of countries visited for

more than one day, weather they were deployed to a conflict area or not, and number of Extended Hand dialogues that participants have attended if any. Majority of the participants reported speaking only one language (51.9%), while a high number reported at least two languages spoken fluently (26.0%). Participants who have been to only 1-3 countries for more than a day constituted the highest number of respondents for that variable (34.4%), and many fell in the 4-6 countries category range (21.4%). A high number of participants have been to 13 or more countries (19.8%). The majority of the cadets have not been deployed, as only 13.7% of the respondents reported being deployed to a conflict area. Finally, almost a quarter of the respondents had not previously attended a single Extended Hand dialogue (24.4%) with a majority of respondents having attended one dialogue (47.3%).

Table 4.2 Descriptive Statistics for Interaction Variables

Variable	*Category*	%
Languages Spoken	1 Language	51.9
	2 Languages	26.0
	3 Languages	16.0
	4 + Languages	6.0
Countries visited for more 1+ day	1-3 Countries	34.4
	4-6 Countries	21.4
	7-9 Countries	15.3
	10-12 Countries	9.2
	13+ Countries	19.8
Deployed	Yes	13.7
	No	86.3
Dialogues	0 Dialogues	24.4
	1 Dialogue	47.3
	2 Dialogues	19.1
	3+ Dialogues	9.2

A measure of interaction was developed as a cumulative score. For this score each of the variables chosen to represent level of interaction was given a numerical ordinal value, where the

more a respondent reports for a single variable the higher their interaction score is. For example for the variable languages spoken a 1 = 1 language, 2 = 2 languages… 4 = 4+ languages. Similarly a higher score was given the higher number of countries visited, if they were deployed, and the higher number of dialogues they have attended. The scores were then added up to make up a total interaction score with the theoretical minimum score was 4.0 and the theoretical maximum was 16.0. Table 4.3 represents the descriptive statistics for respondents' total scores; the mean was 8.34 with a standard deviation of 2.23.

Table 4.3 Descriptive Statistics for Interaction

Variable	*Min*	*Max*	*Mean*	Std. Deviation
Interaction	5.00	14.00	8.344	2.23

n = 120

Cognitive Empathy and Emotional Empathy - Dependent variables

The descriptive statistics for the two dependent variables cognitive and emotional empathy are presented in Tables 4.4. Cognitive Empathy is an index score ranging from 1-10, made of the combined score of two subscales Perspective Taking and Dehumanization RC (refer to codebook in figure Y) each ranging from 1-5. The minimum cognitive empathy score is 5.25, the maximum score is 9.68. The mean is 7.66 with a standard deviation of 1.08. The Emotional Empathy index score ranges from 1-10, and is made up of the combined scores of the two subscales Intergroup Anxiety RC and Empathic Concern (refer to codebook in figure Y) each ranging from 1-5. The minimum emotional empathy score is 4.80 and the maximum score is 10.0. The mean is 7.28 with a standard deviation of 1.15. The results indicate that the respondents in general had a higher level of cognitive empathy than emotional empathy.

Table 4.4 Descriptive Statistics for Cognitive and Emotional Empathy

Dep. Variable	*Subscale*	*Min*	*Max*	*Mean*	Std. Deviation
Cognitive Empathy		5.25	9.86	7.66	1.08
	Perspective taking	2.25	5.00	3.93	.63
	Dehumanization	1.57	5.00	3.73	.70
Emotional Empathy		4.80	10.00	7.28	1.15
	Intergroup Anxiety RC	1.80	5.00	3.63	.81
	Empathic Concern	1.25	5.00	3.64	.66

BIVARIATE CORRELATIONS AND ANALYSIS OF VARIANCE

Q.1 and Q.2 what is the relationship between interaction and cognitive and emotional empathy respectively?

Table 4.5 presents the bivariate correlations between interaction and each of the dependent variables. The data shows there is a statistically significant relationship between interaction and both cognitive and emotional empathy as the p-values for both correlations are within the acceptable range for social sciences of <.05. The data also shows that interaction is more strongly related to emotional empathy than cognitive empathy with Pearson correlations of .256 and .200 respectively. Furthermore the r square statistic for interaction and cognitive and emotional empathy is .032 and .058 respectively. The r square statistics means that interaction explains 3.2% of the variance in cognitive empathy and 5.8% of the variance in emotional empathy.

Table 4.5 Bivariate Regression for Interaction and Cognitive and Emotional Empathy.

Dependent Variable	*Independent Variable*	*Standardized Beta*	*r Square*	*P-Value*
Cognitive Empathy	Interaction	.200	.032	.028
Emotional Empathy	Interaction	.256	.058	.005

To further understand which interaction variables are significant in shaping emotional and cognitive empathy, analysis of variance (ANOVA) tests are performed to further explain that relationship. Table 4.6 presents the F and P values from the ANOVA test results for the interaction as a whole, as well as for each interaction variables with both the dependent variables. The statistically significant values are presented in bold. The results indicate that interaction is statistically significant in explaining the variance in both cognitive and emotional empathy. Moreover the two variables countries visited and dialogues attended are the two consistently significant ones in explaining the variances in both types of empathy. The two other variables languages spoken and weather a cadet was deployed to a conflict area or not seem to not be significant in terms of explaining the variance in participants' cognitive and emotional empathy scores.

Table 4.6 Interaction Variables * Cognitive and Emotional Empathy ANOVAs

Dependent Variable	*Independent Variable*	*F-Value*	*P-Value*
Cognitive Empathy	**Interaction**	**4.921**	**.028***
	Languages spoken	1.505	.217
	Countries Visited	**3.335**	**.013***
	Deployed	.659	.419
	Dialogues Attended	**5.423**	**.002****
Emotional Empathy	**Interaction**	**8.274**	**.005****
	Languages spoken	1.202	.312
	Countries Visited	**5.200**	**.001*****

	Deployed	.446	.505
	Dialogues Attended	**3.721**	**.013***

*The F-value is significant at the 0.05 level.
**The F-value is significant at the 0.01 level.
***The F-value is significant at the .001 level.

After determining the two interaction variables (countries visited and dialogues attended) significant in explaining the variance of both emotional and cognitive empathy, post hoc tests were done to determine the direction of the relationship in order to make more accurate inferences about the significant relationship. Before moving forward with further analysis however, Lavene's tests of homogeneity where done for each ANOVA test to ensure that the data meets the homogeneity of variance (HOV) assumption. The results for those tests reveal p-values above .05 for all significant relations, which ensures that the data does in fact meet the HOV assumption. Table 4.7 presents the statistically significant post hoc test results:

Table 4.7 Significant Interaction Variables * Cognitive and Emotional Empathy Post Hoc tests

Dependent Variable	*Independent Variable*	*Value (I)*	*Value (J)*	*Mean Difference*	*P-Value*
Cognitive Empathy	Countries Visited	13+ Countries	4-6 Countries	.83560*	.039
	Dialogues Attended	2 Dialogue	0 Dialogues	.76849*	.040
		3+ Dialogues	0 Dialogues	1.35927**	.004
		3+ Dialogues	1 Dialogue	1.09524*	.018
Emotional Empathy	Countries Visited	13+ Countries	1-3 Countries	.82974*	.026
			4-6 Countries	1.21500***	.001
			7-9 Countries	1.01778*	.022
			10-12 Countries	1.26917**	.009
	Dialogues Attended	3+ Dialogues	1 Dialogue	1.20518*	.016

*The mean difference is significant at the 0.05 level.
**The mean difference is significant at the 0.01 level.
***The mean difference is significant at the .001 level.

The most pertinent inference from the post hoc results is the direction of the relationship, the positive numbers reported in the "*Mean Difference"* column indicate that the more a respondent reports of a given variable of interaction, the higher their empathy scores are. While table 4.7 reports all the significant results, the results that stand out is the relationship between countries visited and emotional empathy. There is a significant difference in means between participants that have been to 13+ countries and every other category in that variable, all in favor of the 13+ countries category. Meaning that if a participant has been to 13+ countries for more than a day they are likely to have a significantly higher emotional empathy mean than any other person that has been to less countries. Another noteworthy result is the relationship between dialogues attended and cognitive empathy, results indicate that not attending a dialogue would mean a participant would have a significantly lower score than any person that has attended 1 or more dialogues. When it comes to emotional empathy the relationship between dialogues and that dependent variable is only significant between those that have attended 3 or more dialogues and participants that have attended only one dialogue. Indicating that having one dialogue is not enough to produce a significant variance in emotional empathy, a participant would need to attend 3 or more dialogues to being to have a significant increase in their emotional empathy.

Q.3 and Q.4 what is the relationship between personal sociodemographics with cognitive and emotional empathy?

The survey measured a number of sociodemographic variables for the participants including: sex, nationality, age, and level of education. In this section the study explores if any of these variables are statistically significant in determining participants' levels of cognitive and emotional empathy. To achieve that, ANOVA tests are performed with the F and P value results

presented in Table 4.8. Again the statistically significant values are presented in bold. The results indicate two variables are significant in explaining the variances in empathy. Sex is the consistent variable that is significant in explaining the variance of both cognitive and emotional empathy, while education is only significant when it comes to explaining to the variance in emotional empathy. The two other variables nationality and age did not have a big enough impact on the variance of empathy scores to be considered significant.

Table 4.8 Sociodemographic Variables * Cognitive and Emotional Empathy

Dependent Variable	*Independent Variable*	*F-Value*	*P-Value*
Cognitive Empathy	**Sex**	**9.037****	**.003**
	Nationality (American or European)	.010	.922
	Age	2.296	.063
	Education	.615	.606
Emotional Empathy	**Sex**	**8.439****	**.004**
	Nationality (American or European)	1.945	.166
	Age	1.381	.245
	Education	**5.400****	**.006**

*F-Value is significant at the .05 level.
** F-Value is significant at the .01 level.
*** F-Value is significant at the .001 level.

The ANOVA tests revealed the two sociodemographic variables (sex and education) significant in explaining the variance of both emotional and cognitive empathy. Further analysis was performed on those variables in order to determine the nature of those relationships in order to make more accurate inferences about it. Before moving forward with further analysis Lavene's tests of homogeneity where done for each ANOVA test in this section as well to ensure that the data meets the homogeneity of variance (HOV) assumption. The results for those tests

reveal p-values above .05 for all significant relations, which ensures that the data does in fact meet the HOV assumption.

A T-test regression was done to the variable sex and both cognitive and emotional empathy since sex is a binary variable in this study, it is not possible to do a post hoc analysis. The results reveal that females have higher mean scores in both cognitive and emotional empathy. The T-values indicate that the mean differences are statistically significant as the p-values for both is under .05. All these results allow the research to conclude that females have higher empathy scores than males, and that difference is statistically significant.

Table 4.9 T-test Results for Sex and Empathy

Dependent Variable	*Independent Variable*	*Mean*	*Mean*	*T-Value*	*P-Value*
Cognitive Empathy	Sex	Male	7.499	-3.006**	.003
		Female	8.177		
Emotional Empathy		Male	7.115	-2.905**	.004
		Female	7.813		.

** T-Value is significant at the .01 level.

To further explain the relationship between education and emotional empathy post hoc tests were undertaken. The tests revealed significant results with higher emotional empathy scores going to the more educated participants. In particular the mean scores of those that have completed university or higher was significantly higher than participants currently enrolled in University.

Q.5 what is the relationship between cognitive empathy and emotional empathy?

Bivariate linear regressions was done to answer Q5. The results reveal the correlation between the two is very high and significant, with a p-values of <.01 and moderate to strong

correlation score with a Pearson R score of .635 and an r squared value of .404 as presented in Table 4.10. The high correlation shows consistency with measurement methods of each concept, thus giving testimony for the internal validity of the research methods. The results also show that these constructs are two parts of the same concept; overall empathy. On an individual level if one has high levels of cognitive empathy they are also expected to possess high levels of emotional empathy. As for the subscales, they all had moderate levels of correlations, the highest correlation found between empathic concern and cognitive empathy, as well perspective taking and emotional empathy with .588 and .586 standardized beta (or Pearson r) scores respectively.

Table 4.10 Correlations Between Cognitive and Emotional Empathy Subscales

Dependent Variable	*Independent Variable*	*Standardized Beta*	*r Square*	*P-Value*
Cognitive Empathy	Emotional Empathy	.635	.404	.000
	Intergroup Anxiety	.420	.176	.000
	Empathic Concern	.588	.345	.000
Emotional Empathy	Cognitive Empathy	.635	.404	.000
	Dehumanization	.446	.199	.000
	Perspective Taking	.586	.343	.000

To further test the consistency of the measurements, ANOVA tests were done for each subscale exploring its relationship between each empathy scale. Similarly the results show a high significance as well, with P-values below .001 for all of them except for one (one had a p-value under .01). The significance of those tests simply determine that the measurements all are consistent and are in the same direction.

Table 4.11 ANOVA Scores for Cognitive and Emotional Empathy Subscales.

Dependent Variable	*Independent Variable*		*F-Value*	*P-Value*
	Scale	*Subscale*		
Cognitive Empathy	Emotional Empathy		79.902	.000
		Intergroup Anxiety	2.961	.000
		Empathic Concern	6.622	.000
Emotional Empathy	Cognitive Empathy			
		Dehumanization	2.24	.004
		Perspective Taking	6.268	.000

MULTIVARIATE REGRESSION

Q.6 what are the overall factors shaping both cognitive and emotional empathy, as well as empathy as a whole?

To answer the above question multivariate linear regression was run for each independent variable three times. Table 4.12 presents the results of the regression with cognitive empathy being the dependent variable. Table 4.13 displays the results of the regression with emotional empathy as the dependent variable. Finally Table 4.14 presents the results of the regression with empathy as whole, measured as a combination of both cognitive and emotional, set as the dependent variable. For each table the regression is run four times: model 1 displays results for all the sociodemographic variables in relation with the dependent variable, model 2 displays results for all the interaction variables in relation with the dependent variable, model 3 displays results for all the sociodemographic and interaction variables together in relation with the dependent variables. Finally the reduced model displays results for only the significant variables after the regression is run multiple times with throwing out the least significant variable each time until only the significant variables are measured against the dependent variable. The reduced model column is the one that finally answers the above question most definitely.

Table 4.12 Multivariate Models on Factors Shaping Cognitive Empathy

	Standardized Regression Coefficients			
	Model 1	*Model 2*	*Model 3*	*Reduced*
Sociodemographics				
Sex	.254**		.225*	.246**
Nationality (American or European)	-.013		-.082	
Age	-.123		.147	
Education	.137		.087	
Interaction				
Languages spoken		.042	.062	
Countries Visited		.100	.110	
Deployed		.152	.021	
Dialogues Attended		.370***	.338***	.327***
R Square Adjusted	.064	.116	.154	.164
F-value	3.035*	4.889***	3.700***	
Cases	120	120	120	120

*Significant at the .05 level.
**Significant at the .01 level.
***Significant at the .001 level.

The results from Table 4.12 reveal that sex and dialogues attended are the significant variables from sociodemographics and interaction respectively impacting cognitive empathy. Once the reduced model is ran both variables remain significant, dialogue being slightly more significant than sex, while both together explain 16.4% of the variance in cognitive empathy.

Table 4.13 Multivariate Models on Factors Shaping Emotional Empathy

	Standardized Regression Coefficients				
	Model 1	*Model 2*	*Model 3*	*Model 4*	*Reduced*
Sociodemographics					
Sex	.229*			.222*	.224*

Nationality (American or European)	.071			.036	
Age	-.051			-.171	
Education	.206*			.194*	
Interaction					
Languages spoken		-.077		-.138	
Countries Visited		.311*	¤	.285*	.222*
Deployed		.046		-.087	
Dialogues Attended		.216*		.177*	.189*
R Square Adjusted	.80	.066	.414	.125	.119
F-value	3.580**	3.097*	43.033***	3.132**	
Cases	120	120	120	120	120

*Significant at the .05 level.
**Significant at the .01 level.
***Significant at the .001 level.

The results from Table 4.13 reveal that sex and education are the significant variables from sociodemographics in explaining the variance in emotional empathy. While dialogues attended and countries visits are the significant variables from interaction. Once the reduced model is ran education drops out and become insignificant, while sex, countries visited and dialogues attended remain significant. With all three variables together explaining 11.9% of the variance in emotional empathy.

Table 4.14 Multivariate Models on Factors Shaping Empathy

	Standardized Regression Coefficients			
	Model 1	*Model 2*	*Model 3*	*Reduced*
Sociodemographics				
Sex	.267**		.247**	.236**
Nationality (American or European)	.034		-.023	
Age	-.095		-.176	

Education	.191*		.157	
Interaction				
Languages spoken		-.021	-.045	
Countries Visited		.231	.221	.185*
Deployed		.108	-.039	
Dialogues Attended		.322***	.282**	.284***
R Square Adjusted	.088	.095	.157	.176
F-value	3.854**	4.105**	3.779***	6.091***
Cases	119	120	120	120

*Significant at the .05 level.
**Significant at the .01 level.
***Significant at the .001 level.

The results from Table 4.14 reveal that sex and education are the significant variables from sociodemographics in explaining the variance in overall empathy. While only dialogues attended was the significant variable from the interaction model alone. However, once the reduced model is run education drops out and become insignificant, and countries visited become significant at the .05 alpha level. While sex and dialogues attended remain significant, with dialogues being by far the most significant variable in explaining the variance in total empathy. With all three variables together explaining 17.6% of the variance in empathy.

In this chapter the results of the data analysis are presented and the most significant findings highlighted. In the following chapter the results are interpreted in relation to the problem presented in chapter one, and the literature reviewed in chapter two is discussed. Finally limitations of the research are discussed and policy recommendations are presented.

CHAPTER 5

CONCLUSION AND DICUSSION

Numerous episodes of conflict have highlighted the need for communities and individuals to come together for peace building and sustainable community development. Empathy is seen as key to building social cohesion amongst different groups, and a characteristic that can be developed amongst individuals. As empathy is further cultivated it can act as the catalyst for increased understanding and interconnectedness, leading to not only limiting the devastating effects of conflict, but also to positive social development, capacity building and stable, peaceful social conditions on a local as well a global scale. Interaction among people, particularly among diverse people, is identified as vital for community development. Interaction, like empathy, is a fluid term that could be stretched to include numerous and innovative ways for people and communities coming together to communicate and address social issues. This study explored ways in which both concepts can be fused together, and through an exploration and better understanding of the relationship between the two, implications to community development, peace building and conflict resolution emerge.

The purpose of this study was to add to the understanding on empathy by exploring the main factors shaping empathy development on an individual level. With the empirical results obtained from this research, it can be replicated with different populations and various settings as well. The study also asked what the relationship is between interaction and empathy, and

sociodemographic variables and empathy. The analyses conducted in this thesis answered these questions and provided significant implications for their use.

Explaining Empathy

Empathy has been an often difficult term to define and conceptualize, leading in part to scant research and application in professional settings. The first important addition of this study was to breakdown the concept into two main components: emotional and cognitive, as identified by the literature (Hoffman, 1977; Coke, Batson, & McDavis, 1978; Iannotti, 1979; Davis 1980). The results revealed that the two concepts are correlated, yet distinctly different. Emotional empathy was slightly more elastic, as more factors have shown to have an impact on the variance of that component, while cognitive empathy has proven to be stiffer as not as many variables had a significant impact on the participants' level of cognitive empathy. Higher levels of education and higher number of countries visited for example only increases one's level of emotional empathy, but not their cognitive empathy. While the two main factors, sex and dialogue participation, were identified by this study to have significant impact on all levels of empathy, it is important to understand that empathy development is not uniformly shaped by the same factors.

Interaction and empathy

A central focus of this study was on intergroup interaction, the two significant variables of which identified from the analysis were: dialogue participation and countries visited. Dialogue participation consistently was found to be the most highly significant variable in shaping empathy in the various forms of analysis conducted (bivariate analysis and various multiple

regression analyses). This supports previous literature which identified the importance of the quality of interaction. Stephan and Stephan (1992) and Islam and Hewstone (1993) have stressed in their respective works that the conditions under which the contact occurs is perhaps more important than the quantity of interaction. In both their findings they emphasized the effectiveness of positive, low-risk contact with outgroup members. Moreover this finding supports the Colonel at one of the U.S academies that have incorporated the Extended Hand program as part of their training, who identified the "low-risk" nature of this engagement as part of the reason they chose to support the program and believed could lead to its success (personal communication, October, 2015). Similarly, Wilkinson (1992) and others (Bridger, Luloff, & Krannich, 2003; Brennan, Flint, & Luloff, 2009) have consistently identified interaction among the most important factors in bringing together diverse, and often opposing groups, into concerted community and local capacity building designed to promote local and regional well-being.

The other significant interaction variable impacting empathy was number of countries visited. The results of this study reveal that as frequency of international travel increase, personal empathy levels increase along with it. This finding supports Stephan and Stephan's (1992) study that identified travel and immersion in a different culture as one of the key variables in reducing the level of anxiety one feels to a different group, and hence better enabling them to empathize with that group.

Sociodemographics and interaction

Participants' sex was the second consistently significant variable, next to dialogues, that shaped empathy scores. In all bivariate analyses and regression analysis females scored

significantly higher on empathy than males. While the finding does support some of the literature research, but it is not consistent in all literature. Hoffman (1977) and others have found that females do indeed appear to be more empathic than males as they scored higher when empathy was defined as a vicarious emotional reaction. However, his results was not conclusive when the concept was measured and defined as a more cognitive process of understanding the others perspective. Moreover, when Borke (1971) tested the relationship when empathy was exclusively defined as a more cognitive process, he did not find a sexual difference in scores. Given literature research it was expected to find higher scores for females in emotional empathy, however the unanticipated result was the higher empathy scores for females in all measures of empathy, and the significant impact it had on explaining the variance in all scores.

Participants for this research represented ten different nationalities, with almost half being American, and the other half broadly categorized as European. A key finding from this research is that nationality had no significant impact on empathy scores. It is important to note that all individuals regardless of nationality are affected by the same variables of empathy.

POLICY IMPLICATIONS

While the findings from this research can be useful for policy considerations for any entity focused on in peace building. The institutions intended for policy and program consideration in this setting is the military, particularly the North Atlantic Treaty Organization (NATO) and university programs serving the military population as the unit of analysis is cadets in training in military academies across NATO countries. First, maximizing the gender differences seen in the analysis, it is recommended that military focus on gender equity and balance in officer recruitment and training. NATO forces recruitment and retention for female

officers has been challenging with women making up no more than 14% of the armed forces in any of the NATO countries (Carreiras, 2006). The study recommends creating mentorship programs for female officers in training to be more equipped to take on active leadership roles. As far as male officers are concerned, empathy training in the form of service and engagement hours for younger soldiers and cadets would yield better results for achieving NATO's strategic objectives in the long run. It is essential that levels of empathy be maintained for females (and increased if possible), and that additional attention be given to increasing empathy among males so that they rise to the level of their female colleagues. The study recommends larger support for more programs such as the NATO Committee on Gender Perspective that aims to "promote gender mainstreaming as a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies, programs and military operations" ("NATO Committee", 2015).

Dialogue participation was the variable with the highest impact on empathy, it is recommended that more funding is directed towards low-risk cross cultural dialogues for all military cadets, in military and academic settings. The cadets had a positive response to the dialogues in terms of increasing their level of empathy. Various branches in the military can utilize these findings to encourage and justify increased funding for dialogue programs such as Extended Hand that aim at understanding the human environment and build empathy among diverse participants. The benefits for a military organization utilizing that tool to interact, understand and empathize with the target population is potentially more efficient conflict resolution/mission execution. As one of the NATO officers mentioned in an interview "eventually we want to become a worldwide network of people that can be leveraged for conflict prevention and conflict resolution. Extended Hand gives that tool that gives the situational

awareness and the access to populations all over the world, with the purpose of conflict prevention" (personal communication, October, 2015). The study recommends a reward program where the cadets' number of dialogue hours they participate in would aid them in rank promotion or other benefits and recognition.

Similarly practitioners would also benefit from engaging in cross cultural dialogues with targeted recipient populations prior to being sent or "deployed" in order to avoid the pitfalls of linear, western-centric international development that Peet (2007) and Escobar (1995) have warned against. The use of dialogues in this setting further adds to the literature that supports interaction as a key building block for community development (Wilkinson, 1991; Escobar 1992; Long 2001; Bridger, Luloff, & Krannich, 2003; Brennan, Flint, & Luloff, 2009). Additionally, since the participants were mostly all university students, as well as cadets in training, it is recommended that more colleges particularly in the military sciences incorporate similar dialogue programs as part of their curriculum. Earlier and more frequent exposure, interaction, and dialogue would likely result in improved outcomes.

The study showed that not only traveling, but increased numbers of traveling to numerous countries had a positive impact on personal empathy development. Therefore it is recommended that more institutional support is provided for programs to make travel and interaction with the local population more available for young adults, particularly those engaged in military service. The study recommends for university funded military travel abroad programs and for military base travel alike, to put structures in place to allow for students and cadets to authentically interact with the local population. The travel programs should encourage the foreigners to engage in a certain number of activities with the local populations, those activities could range from

partaking in local meals, attending cultural events, to attending local sports events long as they promote high quality, low-risk interaction.

The above policy recommendations present ways in which the findings from this research can be applied to enhance the capacities of various community members to reach community development goals. The interactive approach allows military personnel to interact with local civilians in a more empathetic manner in order to achieve a common goal of peace and security. This proves fertile ground for community development to take place on a local level in a sustainable way.

LIMITATIONS AND FUTURE RESEARCH

The study had several limitations which must be considered when interpreting the results. First, it is limited by a relatively small data set (n = 131) which was due to the data gathering technique. There was little incentive for cadets to participate in the survey. It was assumed by previous researchers that utilizing the commanding officer at each academy as the main person responsible for data gathering would yield a higher response. However it was not taken into consideration that the officers themselves did not have enough incentive to prioritize data gathering as they had a number of other tasks more pertinent to their role. It was also a concerning link between the participant and their supervisor that could cause concerns of confidentiality, thus limiting participation.

The research was limited by using secondary data as the survey instrument was designed by other researchers. Future research could add a range of other variables measuring sociodemographic and interaction variables. Additionally despite all four subscales measuring the different empathy components adopted from other peer-reviewed studies, how the subscales

were added together to constitute the emotional and cognitive components of empathy were selected by the research team, future research can expand on the compositions' of those components to allow for more comprehensive understanding of the overall concept of empathy. Finally this thesis was a one-time cross sectional study as was limited by time and funding. More research needs to be done on this subject to examine whether these findings hold true in other times.

The study takes the perspective that empathy is a positive attribute to be developed amongst individuals, particularly amongst the target population. The testimonials of the colonels in NATO who have identified the importance of understanding the local culture and people in achieving NATO's mission of conflict prevention supports that assertion. It is noted however in the review of Mervyn Foster's book *Global Ethics* that there could be a politics of empathy that could lend to the misuse of the concept. More research needs to be done to explore the possible negative impacts of empathy development particularly as it pertains to its use for military training.

The results show that empathy can be developed on an individual level, moreover the study identifies some of the main factors that shape empathy. Future research on the topic would benefit from exploring empathy development in various settings. How might empathy be developed in highly polarized settings? Current global challenges such as terrorism, refugee crises, and transnational violence have created a highly polarized rift between proponents of integration and interaction with those opposing it. In order to further develop and expand understanding on the applicability of the two concepts empathy and interaction, it would be beneficial to replicate this study in those polarized settings with participants from extreme ends of the social, religious and political spectrums.

SUMMARY

Empathy can be developed and maintained, similarly interaction can be encouraged and expanded. The fusion of those two concepts allows for peace to be envisioned. Community development aims to understand people, their surroundings, and what impacts their decisions. Through purposive efforts scholars, soldiers, officers, civilians, all people can come together to define and redefine what a community is, and show us how it can operate to alter individuals' life chances to the better. The hope is of this study is go give readers a vision of the possibilities if empathy is developed amongst people through meaningful interaction. While the findings of this research and the literature supporting it is promising, it is only through further advancement and applications that the envisioned peace building and community development can begin to reach its full potential.

APPENDIX A

SAMPLE OF SURVEY QUESTIONARE USED

Demographic Information

*** 1. Sex**

- ◯ Male
- ◯ Female

2. Province

3. Nationality

*** 4. Age:**

*** 5. What is the highest level of education you have completed?**

- ◯ Graduated from high school
- ◯ Current University student
- ◯ Graduated from University
- ◯ Some graduate school
- ◯ Completed graduate school

*** 6. How many languages do you speak fluently?**

*** 7. In how many countries have you spent more than one day?**

*** 8. Have you been deployed to a conflict area?**

- ◯ Yes
- ◯ No

*** 9. Are you personally affiliated with the Military and/or Armed Forces?**

- ◯ Yes
- ◯ No

*** 10. How many times have you participated in an Extended Hand/World in Conversation dialogue program?**

- ◯ 0 (I have never participated in a dialogue.)
- ◯ 1 (I have just participated in my first dialogue.)
- ◯ 2
- ◯ 3
- ◯ 4
- ◯ 5 or more

Please indicate your agreement with each of the following statements using the given response scale:

*** 16. I would feel nervous if I had to sit alone in a room with a Muslim from in or around the Middle East and start a conversation.**

Strongly Disagree	Slightly Disagree	Neither Agree Nor Disagree	Slightly Agree	Strongly Agree
○	○	○	○	○

*** 17. I just do not know what to expect from Muslims from in or around the Middle East.**

Strongly Disagree	Slightly Disagree	Neither Agree Nor Disagree	Slightly Agree	Strongly Agree
○	○	○	○	○

*** 18. My lack of knowledge about the culture of the countries in and around the Middle East prevents me from feeling at ease around Muslims from that region.**

Strongly Disagree	Slightly Disagree	Neither Agree Nor Disagree	Slightly Agree	Strongly Agree
○	○	○	○	○

*** 19. I feel comfortable while talking with a Muslim from in or around the Middle East.**

Strongly Disagree	Slightly Disagree	Neither Agree Nor Disagree	Slightly Agree	Strongly Agree
○	○	○	○	○

*** 20. The cultural differences between the NATO nations and Middle Eastern and surrounding nations cause misunderstandings.**

Strongly Disagree	Slightly Disagree	Neither Agree Nor Disagree	Slightly Agree	Strongly Agree
○	○	○	○	○

*** 21. I would be uncomfortable if I were the only person from my country in a room full of Muslims from in or around the Middle East.**

Strongly Disagree	Slightly Disagree	Neither Agree Nor Disagree	Slightly Agree	Strongly Agree
○	○	○	○	○

Please indicate your agreement with each of the following statements using the given response scale:

*** 22. I feel like Muslims from in and around the Middle East are open minded and can think clearly about things.**

Strongly Disagree	Slightly Disagree	Neither Agree Nor Disagree	Slightly Agree	Strongly Agree
○	○	○	○	○

*** 23. I feel that Muslims from in and around the Middle East are emotional, responsive and warm.**

Strongly Disagree	Slightly Disagree	Neither Agree Nor Disagree	Slightly Agree	Strongly Agree
○	○	○	○	○

*** 24. I feel that Muslims from in and around the Middle East are fake.**

Strongly Disagree	Slightly Disagree	Neither Agree Nor Disagree	Slightly Agree	Strongly Agree
○	○	○	○	○

*** 25. I feel as though Muslims from in and around the Middle East are refined and cultured.**

Strongly Disagree	Slightly Disagree	Neither Agree Nor Disagree	Slightly Agree	Strongly Agree
○	○	○	○	○

*** 26. I feel as though Muslims from in and around the Middle East act like machines that lack emotions, like robots.**

Strongly Disagree	Slightly Disagree	Neither Agree Nor Disagree	Slightly Agree	Strongly Agree
○	○	○	○	○

*** 27. I feel Muslims from in and around the Middle East are rational, logical, and intelligent.**

Strongly Disagree	Slightly Disagree	Neither Agree Nor Disagree	Slightly Agree	Strongly Agree
○	○	○	○	○

*** 28. I feel like Muslims from in and around the Middle East lack self-restraint, like animals.**

Strongly Disagree	Slightly Disagree	Neither Agree Nor Disagree	Slightly Agree	Strongly Agree
○	○	○	○	○

*** 29. I feel Muslims from in and around the Middle East are not civilized.**

Strongly Disagree	Slightly Disagree	Neither Agree Nor Disagree	Slightly Agree	Strongly Agree
○	○	○	○	○

Final Page

The following statements inquire about your thoughts and feelings in a variety of situations. For each item, indicate how well it describes you by choosing the appropriate response using the given scale. When you have decided on your answer, fill in the number on the answer sheet next to the item number. READ EACH ITEM CAREFULLY BEFORE RESPONDING. Answer as honestly as you can.

*** 30. I feel sympathy for people who are poorer than me.**

Strongly Disagree	Slightly Disagree	Neither Agree Nor Disagree	Slightly Agree	Strongly Agree
○	○	○	○	○

*** 31. I sometimes find it difficult to see things from the "other guy's" point of view.**

Strongly Disagree	Slightly Disagree	Neither Agree Nor Disagree	Slightly Agree	Strongly Agree
○	○	○	○	○

*** 32. Sometimes I don't feel very sorry for other people when they are having problems.**

Strongly Disagree	Slightly Disagree	Neither Agree Nor Disagree	Slightly Agree	Strongly Agree
○	○	○	○	○

*** 33. I try to look at everybody's side of a disagreement before I make a decision.**

Strongly Disagree	Slightly Disagree	Neither Agree Nor Disagree	Slightly Agree	Strongly Agree
○	○	○	○	○

*** 34. When I see someone being misused, I want to protect them.**

Strongly Disagree	Slightly Disagree	Neither Agree Nor Disagree	Slightly Agree	Strongly Agree
○	○	○	○	○

*** 35. I sometimes try to understand my friends better by imagining how things look from their perspective.**

Strongly Disagree	Slightly Disagree	Neither Agree Nor Disagree	Slightly Agree	Strongly Agree
○	○	○	○	○

*** 36. Other people's bad luck does not disturb me.**

Strongly Disagree	Slightly Disagree	Neither Agree Nor Disagree	Slightly Agree	Strongly Agree
○	○	○	○	○

*** 37. Before criticizing someone, I try to imagine how I would feel if I were in their place.**

Strongly Disagree	Slightly Disagree	Neither Agree Nor Disagree	Slightly Agree	Strongly Agree
○	○	○	○	○

APPENDIX B

CODEBOOK

Concept	Variable Name SPSS	Variable	Value
Socio Demographics	Sex	Gender	1) Male 2) Female
	Nation	Nationality	1) American 2) Belgian 3) Danish 4) Dutch 5) French 6) German 7) Luxembourg 8) Norwegian 9) Polish 10) Puerto Rican
	Age	Age	1) 18 2) 19 3) 20 4) 21 5) 22 6) 23 7) 24 8) 25 9) 26 10) 27 11) 28 12) 29 13) 30 14) 31 15) 32 16) 33 17) 34 18) 35+
	AgeCat	Age Category	1) 18-20 Yrs 2) 21-23 Yrs 3) 24-26 Yrs 4) 27-29 Yrs 5) 30+ Yrs
	Edu	What is the highest level of education you have completed?	1) Graduated from High School 2) Current University Student 3) Graduated from University 4) Some graduate school 5) Completed graduate school

	EduCat	Education Category	1) Graduated from High School 2) Current University student 3) Graduated from University 4) Some or completed Graduate school
Interaction	Languages	How many languages do you speak fluently	1) 1 2) 2 3) 3 4) 3 5) 5 6) 6 +
	LanguagesCat	Languages spoken category	1) 1 Language 2) 2 languages 3) 3 Languages 4) 4+ Languages
	CountriesVisited	In how many countries have you spent more than one day?	1) 1 2) 2 3) 3 4) 4 5) 5 6) 6 7) 7 8) 8 9) 9 10) 10 11) 11 12) 12 13) 13 14) 14 15) 15+
	CountriesCat	Countries visited category	1) 1-3 Countries 2) 4-6 Countries 3) 7-9 Countries 4) 10-12 Countries 5) 13+ Countries
	Deployed	Have you been deployed to a conflict area?	1) Yes 2) No
	Dialogues	How many times have participated in an Extended Hand/World in Conversation dialogue	1) 0 2) 1 3) 2 4) 3 5) 4 6) 5 or more

	DialoguesCat	Dialogues attended category	1) 0 Dialogues 2) 1 Dialogue 3) 2 Dialogues 4) 3+ Dialogues
Interaction	Interaction	Interaction Score	= (LanguagesCat +CountriesCat + Deployed + DialoguesCat) *Theoretical Min =4 ** Theoretical Max = 15
Intergroup Anxiety	Nervous	I would feel nervous if I had to sit alone in a room with a Muslim from in and around the Middle East and start a conversation.	1) Strongly Disagree 2) Slightly Disagree 3) Neither Agree nor Disagree 4) Slightly Agree 5) Strongly Agree
	Nervous_RC	I would feel nervous if I had to sit alone in a room with a Muslim from in and around the Middle East and start a conversation.	1) Strongly Agree 2) Slightly Agree 3) Neither Agree nor Disagree 4) Slightly Disagree 5) Strongly Disagree
	Expect	I just don't know what to expect from Muslims in and around the Middle East	1) Strongly Disagree 2) Slightly Disagree 3) Neither Agree nor Disagree 4) Slightly Agree 5) Strongly Agree
	Expect_RC	I just don't know what to expect from Muslims in and around the Middle East	1) Strongly Agree 2) Slightly Agree 3) Neither Agree nor Disagree 4) Slightly Disagree 5) Strongly Disagree
	KnowledgeEase	My lack of knowledge about the culture of the countries in and around the Middle East prevents me from feeling at ease around Muslims from that region	1) Strongly Disagree 2) Slightly Disagree 3) Neither Agree nor Disagree 4) Slightly Agree 5) Strongly Agree
	KnowledgeEase_RC	My lack of knowledge about the culture of the countries in and	1) Strongly Agree 2) Slightly Agree

		around the Middle East prevents me from feeling at ease around Muslims from that region	3) Neither Agree nor Disagree 4) Slightly Disagree 5) Strongly Disagree
	Comfort	I feel comfortable while talking with a Muslim from in or around the Middle East	1) Strongly Disagree 2) Slightly Disagree 3) Neither Agree nor Disagree 4) Slightly Agree 5) Strongly Agree
	Comfort_RC	I feel comfortable while talking with a Muslim from in or around the Middle East	1) Strongly Agree 2) Slightly Agree 3) Neither Agree nor Disagree 4) Slightly Disagree 5) Strongly Disagree
	Uncomfortable	I would feel uncomfortable if I were the only person from my country in a room full of Muslims from in or around the Middle East	1) Strongly Disagree 2) Slightly Disagree 3) Neither Agree nor Disagree 4) Slightly Agree 5) Strongly Agree
	Uncomfortable_RC	I would feel uncomfortable if I were the only person from my country in a room full of Muslims from in or around the Middle East	1) Strongly Agree 2) Slightly Agree 3) Neither Agree nor Disagree 4) Slightly Disagree 5) Strongly Disagree
Intergroup Anxiety Raw	IntergroupAnxietyRaw	Raw Intergroup Anxiety index scores	= (Nervous + Expect + KnowledgeEase + Comfort_RC + Uncomfortable)/5
Intergroup Anxiety RC	IntergroupAnxiety_RC	Reverse coded Intergroup Anxiety index scores	= (Nervous_RC + Expect_RC + KnowledgeEase_RC + Comfort + Uncomfortable_RC)/5
Dehumanization	OpenMinded	I feel like Muslims from in and around the Middle East are open minded and can think clearly about things.	1) Strongly Disagree 2) Slightly Disagree 3) Neither Agree nor Disagree 4) Slightly Agree 5) Strongly Agree

	OpenMinded_RC	I feel like Muslims from in and around the Middle East are open minded and can think clearly about things.	6) Strongly Agree 7) Slightly Agree 8) Neither Agree nor Disagree 9) Slightly Disagree 10) Strongly Disagree
	EmotionalWarm	I feel that Muslims from in and around the Middle East are emotional, responsive and warm.	1) Strongly Disagree 2) Slightly Disagree 3) Neither Agree nor Disagree 4) Slightly Agree 5) Strongly Agree
	Emotional Warm_RC	I feel that Muslims from in and around the Middle East are emotional, responsive and warm.	1) Strongly Agree 2) Slightly Agree 3) Neither Agree nor Disagree 4) Slightly Disagree 5) Strongly Disagree
	RefinedCultured	I feel as though Muslims from in and around the Middle East are refined and cultured.	1) Strongly Disagree 2) Slightly Disagree 3) Neither Agree nor Disagree 4) Slightly Agree 5) Strongly Agree
	RefinedCultured_RC	I feel as though Muslims from in and around the Middle East are refined and cultured.	11) Strongly Agree 12) Slightly Agree 13) Neither Agree nor Disagree 14) Slightly Disagree 15) Strongly Disagree
	Machines	I feel as though Muslims from in and around the Middle East act like machines that lack emotions, like robots.	1) Strongly Disagree 2) Slightly Disagree 3) Neither Agree nor Disagree 4) Slightly Agree 5) Strongly Agree
	Machines_RC	I feel as though Muslims from in and around the Middle East	1) Strongly Agree 2) Slightly Agree

		act like machines that lack emotions, like robots.	3) Neither Agree nor Disagree 4) Slightly Disagree 5) Strongly Disagree
	RationalIntelligent	I feel Muslims from in and around the Middle East are rational, logical, and Intelligent.	1) Strongly Disagree 2) Slightly Disagree 3) Neither Agree nor Disagree 4) Slightly Agree 5) Strongly Agree
	RationalIntelligent_RC	I feel Muslims from in and around the Middle East are rational, logical, and Intelligent	6) Strongly Agree 7) Slightly Agree 8) Neither Agree nor Disagree 9) Slightly Disagree 10) Strongly Disagree
	Animals	I feel Muslims from in and around the Middle East lack self-restraint, like animals.	1) Strongly Disagree 2) Slightly Disagree 3) Neither Agree nor Disagree 4) Slightly Agree 5) Strongly Agree
	Animals_RC	I feel Muslims from in and around the Middle East lack self-restraint, like animals.	1) Strongly Agree 2) Slightly Agree 3) Neither Agree nor Disagree 4) Slightly Disagree 5) Strongly Disagree
	Uncivilized	I feel Muslims from in and around the Middle East are not civilized.	1) Strongly Disagree 2) Slightly Disagree 3) Neither Agree nor Disagree 4) Slightly Agree 5) Strongly Agree
	Uncivilized_RC	I feel Muslims from in and around the Middle East are not civilized.	1) Strongly Agree 2) Slightly Agree 3) Neither Agree nor Disagree 4) Slightly Disagree 5) Strongly Disagree

Dehumanization Raw	DehumanRaw	Raw scores for Dehumanization index	= (OpenMinded_RC + EmotionalWarm_RC + RefinedCultured_RC + Machines + RationalIntelligent _RC + Animals + Uncivilized)/7
Dehumanization RC	Dehuman_RC	Reverse coded scores for Dehumanization	= (OpenMinded + EmotionalWarm + RefinedCultured +Machines_RC +RationalIntelligent +Animals_RC + Uncivilized_RC)/7
Empathic Concern	Sympathy	I feel sympathy for people who are poorer than me.	1) Strongly Disagree 2) Slightly Disagree 3) Neither Agree nor Disagree 4) Slightly Agree 5) Strongly Agree
	NotSorry	Sometimes I don't feel very sorry for other people when they are having problems.	1) Strongly Disagree 2) Slightly Disagree 3) Neither Agree nor Disagree 4) Slightly Agree 5) Strongly Agree
	NotSorry_RC	Sometimes I don't feel very sorry for other people when they are having problems.	1) Strongly Agree 2) Slightly Agree 3) Neither Agree nor Disagree 4) Slightly Disagree 5) Strongly Disagree
	Protect	When I see someone being misused, I want to protect them.	1) Strongly Disagree 2) Slightly Disagree 3) Neither Agree nor Disagree 4) Slightly Agree 5) Strongly Agree
	Disturb	Other people's bad luck does not disturb me.	1) Strongly Disagree 2) Slightly Disagree 3) Neither Agree nor Disagree 4) Slightly Agree 5) Strongly Agree

	Disturb_RC	Other people's bad luck does not disturb me.	1) Strongly Agree 2) Slightly Agree 3) Neither Agree nor Disagree 4) Slightly Disagree 5) Strongly Disagree
Empathic Concern	EmpathicConcern	Empathic concern index scores	= (Sympathy + NotSorry_RC + Protect + Disturb_RC) / 4
Perspective Taking	DifficultOther	I sometimes find it difficult to see things from the "other guy's" point of view.	1) Strongly Disagree 2) Slightly Disagree 3) Neither Agree nor Disagree 4) Slightly Agree 5) Strongly Agree
	DifficultOther_Rc	I sometimes find it difficult to see things from the "other guy's" point of view.	6) Strongly Agree 7) Slightly Agree 8) Neither Agree nor Disagree 9) Slightly Disagree 10) Strongly Disagree
	EverySide	I try to look at everybody's side of a disagreement before I make a decision.	1) Strongly Disagree 2) Slightly Disagree 3) Neither Agree nor Disagree 4) Slightly Agree 5) Strongly Agree
	UnderstandPerspective	I Sometimes try to understand my friends better by imagining how things look from their perspective.	1) Strongly Disagree 2) Slightly Disagree 3) Neither Agree nor Disagree 4) Slightly Agree 5) Strongly Agree
	ImagineCriticize	Before criticizing someone, I try to imagine how I would feel if I were in their place.	1) Strongly Disagree 2) Slightly Disagree 3) Neither Agree nor Disagree 4) Slightly Agree 5) Strongly Agree

Perspective Taking Scale	PerspectiveTaking	Perspective Taking index scores	= (DifficultOther_RC + EverySide + UnderstandPerspective +ImagineCriticize)/4
Cognitive Empathy	CognitiveEmpathy	Combined Cognitive Empathy score	= (Duhaminzation_RC + PerspectiveTaking)
Emotional Empathy	EmotionalEmpathy	Combined Emotional Empathy scores	= (IntergroupAnxiety_RC + EmpathicConcern)

APPENDIX C

FREQUENCY OF RESPONSES TO SELECTED SURVEY ITEMS

Frequency responses of Sociodemographics

Nation1

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	American	66	50.4	53.7	53.7
	Belgian	14	10.7	11.4	65.0
	Danish	19	14.5	15.4	80.5
	Dutch	3	2.3	2.4	82.9
	French	1	.8	.8	83.7
	German	8	6.1	6.5	90.2
	Luxembourg	1	.8	.8	91.1
	Norwegian	2	1.5	1.6	92.7
	Polish	8	6.1	6.5	99.2
	Puerto Rican	1	.8	.8	100.0
	Total	123	93.9	100.0	
Missing	99	8	6.1		
Total		131	100.0		

Age:

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	2	1.5	1.5	1.5
	2	5	3.8	3.8	5.3
	3	13	9.9	9.9	15.3
	4	23	17.6	17.6	32.8
	5	27	20.6	20.6	53.4
	6	19	14.5	14.5	67.9
	7	9	6.9	6.9	74.8
	8	7	5.3	5.3	80.2
	9	3	2.3	2.3	82.4
	10	4	3.1	3.1	85.5
	11	4	3.1	3.1	88.5
	12	2	1.5	1.5	90.1

13	1	.8	.8	90.8
14	1	.8	.8	91.6
15	1	.8	.8	92.4
18	10	7.6	7.6	100.0
Total	131	100.0	100.0	

APPENDIX D

BIVAREATE ANALYSIS OF SELECTED ITEMS

Interaction Variables * Subscales ANOVA

Scale	*Dependent Variable*	*Independent Variable*	*F-Value*	*P-Value*
Cognitive Empathy	Dehumanization	Languages spoken	.724	.540
		Countries Visited	**2.666**	**.036**
		Deployed	.2.050	.155
		Dialogues Attended	**7.791**	**.000**
	Perspective Taking	Languages spoken	1.488	.221
		Countries Visited	2.334	.060
		Deployed	.058	.811
		Dialogues Attended	2.114	.102
Emotional Empathy	Empathic Concern	Languages spoken	.536	.659
		Countries Visited	1.667	.163
		Deployed	.033	.855
		Dialogues Attended	1.530	.210
	Intergroup Anxiety	Languages spoken	1.440	.235
		Countries Visited	**6.356**	**.000**
		Deployed	1.326	.252
		Dialogues Attended	**2.885**	**.039**

Sociodemographic Variables * Subscales ANOVA

Scale	*Dependent Variable*	*Independent Variable*	*F-Value*	*P-Value*
Cognitive Empathy	Dehumanization	**Sex**	**5.30***	**.023**
		Nationality (American or European)	.006	.940
		Age	1.801	.133
		Education	.324	.808
	Perspective Taking	**Sex**	**6.500***	**.012**

		Nationality (American or European)	.000	.983
		Age	1.542	.195
		Education	1.315	.273
Emotional Empathy	Empathic Concern	**Sex**	**17.152*** **	**.000**
		Nationality (American or European)	1.155	.285
		Age	**3.335***	**.013**
		Education	1.284	.281
	Intergroup Anxiety	Sex	.785	.377
		Nationality (American or European)	.928	.337
		Age	.614	.654
		Education	**5.626** **	**.004**

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