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The Effect of Emotional Intelligence
and Collectivism on Dehumanization
during Times of War

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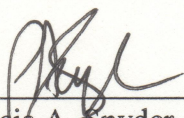
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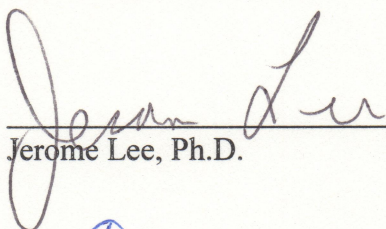
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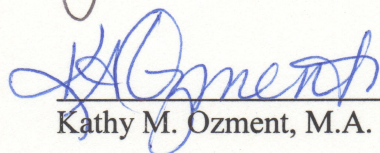
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The Effect of Emotional Intelligence and Collectivism on
Dehumanization during Times of War

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Abstract

The study examines to what extent having higher than average emotional intelligence and possessing collectivistic tendencies may reduce the dehumanization associated with war. Participants were accessed from two pools, students at Albright College and employees at Berks Cardiologists, an older cohort. A total of 90 participants completed 3 surveys; one measured the degree to which a person expresses individualistic and collectivistic tendencies, the second measured emotional intelligence, and the third measured degree of patriotism and dehumanization. A significant positive correlation was found between patriotism and dehumanization. A significant negative correlation was also found between patriotism and dehumanizing behavior. A significant negative correlation was also found between dehumanization and emotional intelligence. No significant correlation was found for dehumanization and collectivism. Content analysis found two common themes among the majority of participants. First, many participants reported experiencing fear and anxiety after September, 11th 2001. Second, the majority of participants reported a decrease in their support for the War in Iraq. Although not initially hypothesized, themes found by content analysis show support for multiple assumptions underlying Terror Management Theory. No significant variation was found for any of the variables between the two cohorts, Albright College and Berks Cardiologists.

The Effect of Emotional Intelligence and Collectivism on the
Dehumanization of People in the Middle East by
Americans during Times of War

Dehumanization is a phenomenon that has occurred throughout history. From the mass hate experienced by African Americans during times of slavery, to the Holocaust in Nazi Germany, to the present day wars in the Middle East, human beings are able to knowingly harm and kill one another. How is it possible for one person to kill another and feel as though he or she has done something positive? Dehumanization occurs when people are able to perceive others as less than human, as being less significant than they themselves are. By conceptualizing others as being less significant than they, people are able to justify the fact that living, feeling humans are being harmed. What makes this possible? How can one human being consider his or her life to be significant yet justify the killing of another? The psychological mechanisms accompanying dehumanization will be discussed and research supporting these mechanisms will be presented. Then, the social factors accompanying dehumanization in society today will also be examined. Finally, the concepts of emotional intelligence and collectivism will be discussed more fully to establish their relationship to dehumanization.

For dehumanization to occur, one has to conceptualize his or her fellow humans in terms of their existence in separate groups, rather than perceive all humans as members of one group. Humans have a tendency to categorize others based on differences, (i.e., skin color, language, ethnicity, religion) and to use those differences to distance others from themselves. As these categorizations develop, people begin to perceive those from various backgrounds and cultures as completely different from who

they themselves are, rather than perceive them as a fellow human being. This type of schema makes it easier for dehumanization to occur because humans are no longer all members of one species, *Homo sapiens*; they are now members of various groups.

By conceptualizing the world in this manner, humans form ingroups and outgroups. Ingroups are social groups to which we belong and use to construct our social identity and maintain our self-esteem. Outgroups are groups to which we do not belong (Franzoi, 2003). The ingroups to which we belong become a part of our identity making us desire not only personal success, but success for one's ingroups as well. The outgroup homogeneity effect occurs when people perceive members of an outgroup as being more similar to one another while still perceiving members of one's ingroup as diverse (Franzoi). In other words, a person personally knows the members of one's ingroup and observes the differences among members. However, people rarely associate with outgroup members, making it easier to stereotype outgroup members similarly, based on fairly little knowledge.

In doing this, it is easier for people to dehumanize. If a person or various members of an outgroup exhibit a certain behavior, individuals begin to associate this behavior with all members of that particular group. So one negative experience with an outgroup member could lead to stereotyping that particular outgroup negatively. By perceiving outgroup members as very different and negatively stereotyping them, outgroup members seem less significant, and in turn, less human.

Another phenomenon, known as ethnocentrism, aids in the process of dehumanization. Ethnocentrism is a distorted perception of reality, which leads people to exaggerate the importance of their cultural and national groups. People are generally

unaware of these ethnocentric tendencies, but they are present and aid in dehumanization (Shiraev & Levy, 2004). Ethnocentrism can be expressed very overtly, but it can also have more subtle expressions. An example of how subtle ethnocentrism can be is seen in a study in which college students from various countries were asked to draw a map of the world with as much detail as possible. Most participants drew their own country much larger than it actually is on a map (Shiraev & Levy). Ethnocentrism exaggerates the importance of one's national and cultural groups, making other nations and cultures less important in their perception of the world. Ethnocentrism facilitates dehumanization by making other outgroups (cultures) seem less important than their own (Franzoi, 2003).

Ingroups and outgroups have been a common research topic in social psychology, yielding many studies which demonstrate the validity of the terms "ethnocentrism" and "outgroup homogeneity effect". A study done by Fischer, Linville, and Yoon (1996), found support for the outgroup homogeneity effect. The results of the study indicate that the more familiar one is with an outgroup, the more variance one is able to see within that outgroup (Fischer et al.). In other words, the more time an individual spent with the outgroup, the more diversity that individual was able to observe among group members, allowing them to perceive members as different (Fischer et al.).

This research demonstrates that when in the presence of outgroup members, individuals are able to observe various members and see differences among those members. It is more difficult to stereotype outgroup members in this situation because participants are able to view differences among group members for themselves. However, individuals rarely spend time with outgroup members, thus allowing stereotypes to persist without a reason for questioning those stereotypes.

The importance of acceptance from ingroup members was shown in a number of studies. These studies show how important ingroup approval is for self-esteem and also how degrading outgroups can make one's ingroup seem superior. One study found that in order to gain acceptance into an ingroup where membership was desirable, participants made derogatory comments about an opposing outgroup. When responses about the outgroup were kept private, participants made significantly fewer derogatory statements about outgroup members (Branscombe, Noel, & Wann, 1995). However, when participants knew the ingroup members would view their comments, they made more derogatory statements about the outgroup (Branscombe et al.). In a related study, findings suggest that people with high self-esteem tend to make derogatory comments about outgroup members in order to maintain a positive identity when their identity has been threatened. That is, an individual is more likely to degrade outgroup members when their self-esteem is threatened by an external factor (Crocker, McGraw, & Thompson 1987).

In another study, Crocker and Luhtanen (1990) examined the relationship between different types of self-esteem and behavior toward ingroups and outgroups. They suggested that those with a high social self-esteem would be more likely to degrade outgroups and bolster ingroup success. They found that participants high in social self-esteem varied the ratings of members in a manner that enhanced ingroup success. Participants considered to have a low level of social self-esteem did not alter the scores in any such manner. Such research findings suggest that group membership is important for us as social creatures. Being members of groups aids in the maintenance of positive self-concepts and is correlated positively with self-esteem. Because group membership is so

important to our identity, we will strive to maintain a positive conceptualization of our ingroups. Denigrating other groups is one method that has been proven to be used to bolster the worth of one's ingroup, as well as gain acceptance into an ingroup.

By categorizing humans based on their race, ethnicity, and culture, etc., we have created many possible ingroups and outgroups. In doing this, we have eliminated the possibility of living as one unified group of human beings. By forming these various groups, phenomena such as ethnocentrism and the outgroup homogeneity effect have evolved. These phenomena aid in dehumanization in several ways. First, ethnocentrism causes individuals to exaggerate the worth of their culture or nation, conceptualizing it as superior. Individuals who have lived their entire lives in only one country, having little exposure to other countries, perceive other countries as less significant. This creates a narrow view of the rest of the world (Shiraev & Levy, 2004).

Dehumanization is more likely to occur cross-culturally, since individuals judge actions taken by their nation with a general positive regard, and view seemingly harmful actions taken against one's own nation with extreme negative regard. Once negative actions have been taken against one's valued nation, any type of reaction, even a violent one, seems justified since a nation conceptualized as less significant has attacked the individual's own highly valued nation.

Secondly, the outgroup homogeneity effect causes people to perceive more variance among ingroup members than outgroup members. This means that any information about even one member of an outgroup can be generalized to all group

members. Such stereotypes cause individuals to conceptualize outgroups in what is often a biased manner. These skewed categorizations also facilitate dehumanization. When one individual from an outgroup demonstrates negative behavior, individuals are likely to categorize all members of that group negatively.

A study on race relations between African Americans and white people yielded findings which demonstrate how one negative experience can lead to a negative categorization of an entire outgroup. When white individuals viewed an African American behaving negatively, they showed a tendency to avoid other African Americans and stereotype African Americans. It was also found that from one negative experience, the white individuals showed signs of ingroup favoritism, preferring to be in the presence of other white people over any other ethnic group (Henderson-King & Nisbett, n.d.). The study shows how one negative experience with a stereotyped group can lead to the longevity of those stereotypes.

By putting ingroup/outgroup relationships into a real world setting, it is easier to understand how these categorizations influence us on a daily basis. In the previously discussed study, the way white individuals perceived African Americans was altered by one incident. After the negative experience, the participants desired ingroup contact, contact with other white people. The stereotypes the participants heard throughout their lives became salient information, showing how stereotypes can be facilitated by one incident.

Now consider the image of two airplanes flying into the Twin Towers, the towers falling while unsuspecting Americans make one final attempt at life by jumping out of the crumbling structure. Our ingroup, the strongest and richest culture, has been

attacked. How many Americans have ever met or even really thought about the people living in the far off country of Afghanistan? Not many. The primary encounter Americans have with the outgroup is one of the most horrific, tragic ones in the history of the United States.

Consider the previously discussed research on the outgroup homogeneity effect and ethnocentrism. Afghanistan and Iraq are outgroups to Americans and the United States is the ingroup. Any behavior by an outgroup member is thought to be prevalent in all members of the outgroup, since individuals perceive lower variance among outgroup members. Americans stereotype people from Afghanistan, and ultimately Iraq, using the behaviors of people from the Middle East which are most accessible in their mind. The first behavior to be recalled for many Americans is the action taken by terrorists on September 11th, 2001. Since the outgroup homogeneity effect causes people to see outgroup members as more similar, some Americans perceive all people from the Middle East to be associated with terrorism.

In doing so, it is easier to rationalize the thought of war, because U.S. troops are not killing other human beings, they are killing the terrorists who maliciously attacked the Twin Towers. As well as the outgroup homogeneity effect, ethnocentrism plays a strong role in the dehumanization of people in the Middle East occurring since September 11th, 2001. Immediately after September 11th, 2001, increased loyalty to one's ingroup was exemplified by the increased purchases of patriotic merchandise such as flags. Although support has decreased significantly today, unprecedented support for the government and President George W. Bush occurred immediately following September 11th, 2001. Increased hostility toward the outgroup was extreme immediately after

September 11th, 2001, as well, with many Americans desiring revenge for the many Americans killed.

As time passes, people become less sensitive to the fact that something horrific has happened. As soon as an incident is removed from the media, people become focused on more recent events. September, 11th 2001, is a day that remained fresh in the minds of many Americans for a period of time longer than most news. Americans were constantly reminded of the threat of terrorism due to the releases of threatening al-Qaeda videos and reports of future attacks. The psychological effects of terrorism and the use of propaganda are two underlying factors in the increased fear people have felt since September 11th, 2001. This sense of instability and increased fear makes it easier to dehumanize people in the Middle East.

The threat of terrorism has helped perpetuate the incessant anxiety people experienced after September 11th, 2001. This fear forced Americans to turn to the government for a sense of security and stability. Searching for Osama bin Laden and invading Afghanistan made Americans feel as though they could eliminate the threat of terrorism and return to a state of stability and security, similar to that experienced before September 11th, 2001. As the war in Afghanistan progressed to the war in Iraq, the majority of Americans were supportive. A *Newsweek* poll conducted with 1,020 adults across the nation showed that between May 1st and May 2nd, 2003, 65 percent of respondents approved the manner in which George W. Bush was “handling the situation in Iraq” (Polling Report).

Terrorism is a form of psychological warfare. The goal of terrorism is to establish an atmosphere of fear and anxiety by increasing uncertainty and instability.

This anxiety is irrational in relation to the actual probability of one being killed in a terrorist attack. It is much more likely that a person will die of diabetes or get killed in a car accident than be unexpectedly killed in a terrorist attack (Ganor, 2006). Nevertheless, the fear and anxiety experienced by Americans after September 11th, 2001, was tremendous. Terrorism aims to disconnect the people of a society by keeping them scared; afraid to leave their houses and suspicious of their neighbors. Terrorism also manages to use a society's own media against them. Reports of supposed terrorist attacks and threatening videos become repeated news, making people feel more and more unsafe (Ganor). Likewise the ever-present terror alert levels were increased and decreased fairly frequently, keeping Americans aware that another attack could occur at any time.

Thus, modern terrorism is a means of instilling in every individual the feeling that the next terrorist attack may have his name in it. Terrorism works to undermine the sense of security and to disrupt everyday life so as to harm the target country's ability to function. The goal of this strategy is, in turn, to drive the public opinion to pressure decision-makers to surrender to the terrorists' demands. Thus the target population becomes a tool in the hands of the terrorist in an advancing political agenda in the name of which terrorism is perpetuated (Ganor, 2006, p. 5).

Psychological research has focused on the underlying effects of terrorism. In the 1980's, Solomon, and two colleagues, Pyszczynski, and Greenberg, developed a theory of the psychology of the response to terrorism that they call Terror Management Theory. The theory originated from work done by Ernest Becker, who theorized that humans deal with the idea that one day they will die by possessing a strong cultural worldview (Winerman, n.d.). A cultural worldview allows people to feel as though they are productive individuals who meaningfully contribute to their society. When one's own mortality is brought into question, like observing many innocent Americans die suddenly

on September 11th, 2001, people tend to hold their cultural worldview even closer (Winerman). “Cultures allow people to control the ever-present potential terror of death by convincing them that they are beings of enduring significance living in a meaningful reality” (Pyszczynski, Solomon, & Greenberg, 2003, p. 16).

Terror Management Theory also explains the importance of an individual’s self-esteem in relation to their ability to accept one’s own mortality. Individuals with high self-esteem perceive themselves as valuable to the world. In perceiving oneself in this manner, an individual is less likely to experience fear and anxiety at the thought of one’s own death (Pyszczynski et al., 2003). People achieve high levels of self-esteem by perceiving themselves as valued within the context of the society in which they live. Due to this, people with high self-esteem are less likely to experience fear when their own mortality is questioned (Pyszczynski et al.).

A great deal of research has been done to confirm Terror Management Theory. Studies on self-esteem found support for the hypothesis that individuals with high self-esteem would be less likely to experience anxiety when forced to consider their own mortality. In one study in 1992, students were given a personality test and then received either positive or neutral feedback. The students then watched 7 minutes of a documentary, *Faces of Death*. Half of the participants watched footage of an electrocution and an autopsy while the other half watched the same documentary, but a portion with no references to death. Participants who received a neutral evaluation reported more anxiety to the death-reference portion of the documentary than did those who watched a portion of the documentary without references to death, proving the death references did create anxiety. However, participants whose self-esteem was bolstered

experienced little anxiety after watching the death-reference portion of the documentary. Multiple studies yielded similar findings to this one (Greenberg, Solomon et al. cited in Pyszczynski et al., 2003).

The relationship between mortality salience and one's cultural worldview was also researched. Researchers hypothesized that mortality salience, a prevalent awareness of one's own mortality, would lead to positive reactions to praise towards one's culture and negative reactions to criticisms of one's culture (Pyszczynski et al., 2003). Student participants were placed in either a mortality salience condition or a control condition. They were then asked to read one of two essays, one praising the U.S. and one criticizing the U.S. Participants forced to consider their own mortality evaluated the pro-American author more positively and the anti-American author more negatively than did those participants in the control group. These findings suggest that questioning one's own mortality leads people to hold their cultural worldview closer (Pyszczynski et al.).

In another study researching Terror Management Theory, participants were forced to think about their own deaths (Winerman, n.d.). After making participants consider their own deaths, participants were more likely to vote for a strong, charismatic leader in a hypothetical election. Participants in the experimental group were asked to describe their emotions about their own deaths and how they imagine death. Participants in the control group were asked to describe feelings about an upcoming test. The individuals then completed two distraction tasks and then read the statements of three hypothetical politicians. All candidates possessed desirable traits; one was "charismatic and value driven", the second was, "task oriented", and the third was "relationship oriented." Out of the 95 participants in the control group, four of them voted for the "charismatic and

value oriented” leader. However, 31 of the 95 participants who were made consciously aware of their own mortality voted for the “charismatic and value oriented” candidate.

President Bush was viewed as charismatic and is a value-oriented leader, which is a real-world validation of the findings of research in Terror Management Theory. After September 11th, 2001, approval ratings of President Bush ranged between 90 and 95 percent (Pyszczynski et al., 2003). It is not surprising that Americans re-elected President Bush when their own mortality was made salient after September 11th, 2001. Other studies after September 11th, 2001, were conducted similar to those previously discussed. Participants read an essay praising Bush and his response to the war in Iraq, rather than voting for a hypothetical candidate. Participants who were made conscious of their own mortality rated Bush more favorably on a 5-point scale, with a mean of 4.16, than the control group, with a mean of 2.16 (Winerman, n.d.).

A strong, charismatic leader who shows a strong dedication to values gives people someone to believe in, in a time of instability and fear. Values reaffirm people’s cultural worldview, allowing them to feel like productive members of a meaningful, stable society. Fear and anxiety are prevalent, leaving people seeking signs of stability and security. People attempt to control their anxiety by clinging to the familiar. Sadly, for many people, the familiar way to resolve such a conflict is war.

The irony here is that people typically control their anxiety by clinging to their old ways of thinking and prefer simple answers to difficult questions. Sadly, this sort of defensive clinging is antithetical to the kind of thinking necessary for growth, change, and improvement. So ultimately, people are caught between the potential for growth and open-mindedness, but held back by the fears that lead them to cling to the old, simple-minded answers that maintain the status quo. Fear truly is the enemy of freedom (Pyszczynski, 2004, p. 9).

It is this type of cycle that keeps the concept of war as a means of conflict resolution throughout the world. If war were a true means of solving conflict, shouldn't conflict end?

Terror Management Theory provides interesting insight into the process of dehumanization. It is logical that when one's own mortality is questioned, fear and anxiety occur. It is also logical that to manage that fear, humans hold close the familiar aspects of life, which are culturally based, for a sense of security and stability. When applied to the events of September 11th and thereafter, one can see the real world applications of the theory. The cultural worldview of every American was compromised on September 11th, 2001. The coinciding fear and anxiety led Americans to fall back on elements of their cultural worldview such as religion, patriotism, and faith in one's leader.

Understanding the factors that influence dehumanization is important because eliminating those influences will decrease the amount of dehumanization in the world. Terror Management Theory attempts to explain the consequences of terrorism and the effects terrorism has on the members of a nation. The outgroup homogeneity effect facilitates dehumanization, because the tendency to over-apply negative stereotypes to outgroup members allows individuals to perceive the outgroup members negatively and therefore as less significant. Ethnocentrism increases loyalty toward ingroup members and increases hostility toward outgroup members, and thus facilitates the dehumanization of outgroup members.

As previously discussed, a great deal of research had been done on ingroups and outgroups and Terror Management Theory. This research yields interesting findings and

helps individuals to better understand the complex nature of dehumanization better. That is not to say, however, that the previously discussed factors are the only factors influencing dehumanization. For the purpose of this study, the concept of emotional intelligence will be examined in relation to its influence on dehumanization. Are people who are more aware of their emotional states and the emotional states of others less likely to dehumanize? The concepts of individualism and collectivism will also be examined in regard to their influence in the dehumanization process. Is there a difference in the degree of dehumanization for people who express more collectivistic tendencies than those who demonstrate more individualistic tendencies? By answering these questions, the factors which influence dehumanization can be identified and the complex nature of dehumanization can be better understood. Hopefully, once the complexities of dehumanization are understood, a decrease in dehumanization will be seen globally.

Emotional intelligence is a relatively new term, introduced in the 1990's by Peter Salovey and Jack Mayer. Since their research, emotional intelligence has become a fairly common term, appearing frequently in the world of business, as well as psychology (Saxbe, 2004). Salovey and Mayer agree on what emotional intelligence is, but they do not agree on whether it is innate or can be learned. Mayer believes that emotional intelligence is shaped by one's genes and early life experiences. Salovey, on the other hand, believes that one can improve emotional intelligence through learning (Saxbe).

The term "emotional intelligence" has grown to have multiple meanings in society today. Many self-help books and workshops have been created to help people gain greater emotional intelligence, leading people away from the scientific concept of

emotional intelligence. In the United States, the concept of intelligence is primarily thought of as a score on a standard I.Q. test. Emotional intelligence, however, is a different type of intelligence. An individual's emotional intelligence may be more important on a day-to-day basis than his or her I.Q. An individual's emotional intelligence determines to some extent how successful one is in his or her relationships. Someone with a higher level of emotional intelligence will be able to communicate their emotions to others as well as understand why others are feeling the way they do. This is helpful in familial relationships, marriages, and in the workplace. An individual who can stay calm while in competition may very well get a promotion, while similarly, a husband who can tell how his wife is really feeling will be able to confront many marital disputes.

Emotional intelligence broadens the concept of intelligence by saying that those of us who are overly sensitive are actually showing a heightened insight into the emotions of ourselves and others (Mayer, 1999). Salovey and Mayer list four basic components to emotional intelligence: recognizing emotions, understanding emotions, regulating emotions, and using emotions. For the purpose of this study, the four components proposed by Salovey and Mayer will be used when defining or discussing emotional intelligence (Davis, 2004).

It seems logical that people in tune with the emotions of themselves and others would be less likely to dehumanize others. People who can understand their own emotional states can recognize what others are feeling and should be better equipped to

deal with conflict in a rational manner. Likewise, people with a high degree of emotional intelligence can have more successful interactions with others. It was hypothesized that people possessing a higher emotional intelligence would be less likely to dehumanize due to their awareness and sensitivity to the emotional states of others. People with higher emotional intelligence should be able to recognize others, even outgroup members, as living, feeling creatures, and therefore be less likely to perceive them as anything less than that.

First, individuals possessing a high degree of emotional intelligence are able to understand the emotional states of others. An individual with higher emotional intelligence will be able to notice when someone else around them is upset, as well as know when someone else is happy. This is important in relation to dehumanization because individuals possessing higher emotional intelligence recognize and understand the emotional states of others. To understand the emotional states of others, one has to accept the fact that as human beings, all individuals have events that occur in their lives which cause them to feel various emotions. In recognizing that all humans have feelings and accepting that those feelings are dependent on the environment, an individual understands on some level that the actions one takes in life have emotional consequences for others. The manner in which one individual treats another affects how that person feels in that moment. Individuals with higher emotional intelligence understand that they can influence others' emotions.

Second, individuals with higher emotional intelligence understand how being treated in a certain manner would make them feel. An individual with higher emotional intelligence understands that being degraded makes them feel depressed and lowers their

feelings of self-worth, so they will be less likely to do the same to another individual. So, an individual possessing a higher degree of emotional intelligence can understand that the violence and death that accompanies war will be emotionally traumatic for those involved. An individual with higher emotional intelligence can imagine how he or she would feel if it were his or her five-year-old who was killed suddenly by a bomb explosion. That individual would also be able to recognize the grief and agony felt by the parent. Individuals who are more emotionally intelligent are able to recognize how others feel as well as recognize how they would feel in the same situation. The emotionally intelligent person is in a sense reconnected to all other humans on a level that those less emotionally intelligent are not, reducing the possibility that dehumanization will occur.

This increased sensitivity to the emotions of others can also be seen in collectivistic cultures. Compared to individualist cultures, collectivist cultures focus more on group relations and the well being of others. Collectivist cultures place a great deal of emphasis on group success. Family relations, respect for one's elders, and politeness are all important aspects of a collectivist culture. Individualist cultures, on the other hand, encourage individual success. In addition, one should strive to achieve personal goals through competition, as well as lead a life independent of others.

Since individualist cultures focus on individual success, there is less emphasis placed on caring for others. Individualists place a great deal of importance on competing to be the best, above all other competitors. Collectivist cultures, on the other hand, place a great deal of emphasis on helping others within the family as well as the society as a whole. Group success is valued over individual success, so an individual would not

attempt to achieve personal success if it would hinder the success of the group. Due to this difference in values, one could imagine how an individual from a collectivist society would have more close relationships with others and more respect for those around them. People in collectivist cultures place more emphasis on caring for others than do individualistic cultures. This heightened sensitivity to the well-being of others makes it less likely that an individual who possesses more collectivistic tendencies would dehumanize. Individuals more individualistic in nature, on the other hand, are less concerned with their relationships with others and would be more likely to dehumanize, especially if the individual could gain personally from dehumanizing.

Due to globalization, cultures are beginning to see blends of individualism and collectivism. Many individuals possess traits that are categorized as individualistic and collectivistic. The United States is considered primarily an individualistic culture, yet some people fall at a point on a continuum between individualism and collectivism. It is hypothesized that people demonstrating more collectivistic tendencies will be less likely to dehumanize.

In summary, it is hypothesized that individuals having a higher emotional intelligence will be less likely to dehumanize. This is due to the fact that emotionally intelligent individuals recognize and understand the emotional states of others, as well as have the ability to ponder how they themselves would feel in a similar situation.

Emotionally intelligent individuals understand that others' emotional states are caused by the environment and that emotional states of others change based on the environment. It is less likely that emotionally intelligent people will dehumanize since they recognize that

all humans share the same emotions, which in a sense reconnects them to all human beings, even outgroup members. It is also hypothesized that individuals who possess more collectivistic tendencies will be less likely to dehumanize than those who possess more individualistic tendencies. Individualistic cultures emphasize personal gain, even at the cost of others losing. Collectivist cultures focus on group success and relationships, making them more generally concerned for the well being of those around them. People possessing more collectivistic tendencies will be less likely to dehumanize because their values are based on concern for others rather than personal gain. It is also hypothesized that individuals who possess a combination of higher emotional intelligence and collectivistic tendencies will demonstrate the lowest amount of dehumanizing behavior.

Method

Participants

Ninety individuals participated in the study. Participants were drawn from two separate pools. Thirty-six participants were employees of Berks Cardiologists who voluntarily filled out the surveys. Six of the 36 were males and the remaining 30 were females. The other 54 participants were undergraduate students at Albright College. Student participation was voluntary as well, although, some of the participants did receive extra credit for participation in the study. Eighteen of the student participants were males and the remaining 36 were females. Ages of all participants ranged from 18 to 55 and above, with the majority, 58, ranging from ages 18-25. Twenty-three of the 54 Albright students were psychology majors, with the remaining 31 participants majoring in something other than psychology.

Materials

Participants were asked to complete three surveys, which were all stapled together in one packet. An informed consent form was given first, which explained the general purpose of the study and the rights of the participant. However, the informed consent stated that the surveys were designed to examine opinions about the war in Iraq and September 11th, 2001, and their relationship to personality traits. This was done to keep the participants from knowing the real purpose of the study. The participants were then given the packet of surveys. The first survey was designed to measure dehumanizing behavior and patriotism. The top of the survey asked for general information about the participant. Information such as age, sex, occupation, religion, and political party was asked. The rest of the survey consisted of 32 statements about September 11th, 2001,

and the current war in Iraq. The participants indicated on a 5-point scale to what extent they strongly agreed, agreed, were neutral, disagreed, or strongly disagreed with each statement. Four of the quantitative questions had optional open-ended questions below them. These qualitative questions allowed participants to express in their own words their thoughts and feelings about the events that occurred on September 11th, 2001, and the current war in Iraq.

The second survey was on a new piece of paper and listed 15 characteristics. Twelve of the characteristics were either individualistic traits or collectivistic traits. Participants rated to what extent each trait applied to them on a scale of 1-5. The third and final survey measured emotional intelligence. This survey consisted of 20 statements excerpted from the book *Test Your E.Q.: Find Out How Emotionally Intelligent You Really Are*. Participants read each statement and indicated on a scale of 1-5 to what extent the statement applied to them. Permission to use the material was gained from the author, Mark Davis, and the publisher, the Penguin Group, Inc. The survey also indicated the use of the excerpted material and where it was excerpted from at the bottom of the final page. After completion of the packets, participants were given a written debriefing explaining the real purpose of the study. All three of the surveys used can be found in Appendix A. The informed consent and written debriefing can be found in Appendix B.

Design and Procedure

Participation in the study was primarily on a voluntary basis. Thirty-two of the Albright participants were students in a general level psychology course. These participants were given the survey in class. The informed consent was given first and,

after its completion, the students were given the packets of surveys. There was no time limit for completion and the surveys were collected when participants were finished. The student participants then received and read the written debriefing. They were then given a piece of paper to write down contact information if they desired the results of the study. Students were given extra-credit for their participation in their general psychology course.

The remaining 22 participants from Albright College came at a scheduled time to take the surveys. Surveys were taken in a smaller seminar classroom at Albright College. These student participants were greeted and then given the informed consent form and a pencil if needed. After reading and signing the informed consent form, it was taken and placed in a sealable manila folder and kept separate from the surveys to provide anonymity in responses. After each session, all informed consent forms were kept in the office of Dr. Patricia Snyder while the surveys were kept in another manila folder in the home of Mallory Hartman.

After the informed consent was handed in, the student participants received the packet of surveys. The surveys had the directions on them; however, questions could be asked if the participants had any doubts or concerns. The packet took approximately 15 to 25 minutes to complete for the majority of these participants. After completion, the participants were given a written debriefing which explained the real purpose of the study. Participants read the written debriefing and then were given the opportunity to leave contact information if they desired the results of the study. Certain participants were also able to leave their names in order to gain extra credit for research participation in select courses. Participants were then dismissed.

Participants at Berks Cardiologists were accessed in order to compare the results of Albright participants with an older cohort. The process for the study was generally the same as listed above. Participants read and signed an informed consent form. The informed consent form was placed in a manila folder, keeping it separate from the surveys until it could be placed in the office of Dr. Patricia Snyder. The majority of participants completed the survey at a table with me there. They then were given the written debriefing. However, due to the fact that the employees were at work, some of the surveys were completed at the desks of the employees themselves. These participants read and signed the informed consent form, and upon its return, were given the packet of surveys. Once these surveys were returned at their own convenience, the participants were given the written debriefing. All participants at Berks Cardiologists were given the opportunity to write down contact information for the results of the study.

Scoring

Each of the three surveys was scored individually. The first survey received two general scores, a dehumanizing score and a patriotism score. Strongly agree was worth 2 points, agree was worth 1 point, and neutral scores were not included. Strongly disagree was scored as a -2 and disagree was scored as a -1. Using this method the patriotism scores and dehumanization scores were computed to give a final score. The general information on survey one was included in the computational analysis, but not in the preliminary scoring. The open-ended questions were read and a content analysis was used to examine themes, which will be discussed in the Results portion of this study.

The second survey, which was designed to measure individualism and collectivism was compiled to give an individualism and collectivism score. There were 6

collectivistic characteristics and 6 individualistic characteristics. Participants indicated to what extent the characteristic applied to them on a scale of 1-5. The scores for both collectivism and individualism were added up, giving an individualism score and a collectivism score for each participant. Three other characteristics, which had no relation to individualism or collectivism, were added in order to deter the participants from figuring out the real purpose of the survey. These 3 characteristics were exempt from the scoring process.

The third survey measured the emotional intelligence of the participants. The questions were excerpted from *Test Your E.Q.: Find Out How Emotionally Intelligent You Really Are*, and were scored based on the scoring process in the book. The book contains multiple surveys and the 20 statements used were taken from surveys measuring the four areas of emotional intelligence previously discussed (recognizing emotions, understanding emotions, regulating emotions, and using emotions). The scoring method of the book is to compile the positive emotional intelligence statements and then compile the negative emotional intelligence statements and subtract the negative score from the positive score. Ten of the 20 statements were added up as the positive scores and the other 10 statements were added up and subtracted from the 10 positive scores, leaving an emotional intelligence score. Each of the statements was rated on a scale of 1 to 5: (1) This is never true of me, (2) This is rarely true of me, (3) This is sometimes true of me, (4) This is frequently true of me, or (5) This is always true of me. The two scores were computed and the negative score was added to the positive score, which gave the emotional intelligence score.

A Pearson's r analysis was run using the data in this format. The data were then categorized in a different manner to analyze the possible effects of interactions among three variables. The scores for emotional intelligence, individualism, collectivism, patriotism, and dehumanization each were broken into three ascending categories. Using the range of the highest and lowest score for each variable, scores were categorized into three groups. The first group was the lowest scores, the second group was the intermediate scores, and the third group was the highest scores. Instead of being a raw score, scores for each variable were then conceptualized as either low, moderate, or high. Once the data were changed, a Univariate Analysis of Variance was used to determine if any interactions had occurred between variables. A Paired Samples T-tests was also run to examine what, if any, effect cohort had on emotional intelligence, degree of collectivism, patriotism and dehumanization.

Results

As hypothesized, a significant negative correlation was found between emotional intelligence and dehumanization, $r(88) = -.21, p < .05$. In addition, although not in the original hypotheses, a significant positive correlation between dehumanization and patriotism was found, $r(88) = .48, p < .05$. No significant correlation was found between collectivism and dehumanization. It should be noted that the majority of dehumanization scores were negative, implying a decline in dehumanizing behavior.

Based on content analysis, two predominant themes were found. The first theme was that the majority of participants reported feelings of fear and anxiety in response to September 11th, 2001. Based on Terror Management Theory it is hypothesized that after

a terrorist attack, people will experience feelings of fear and anxiety since their mortality has been threatened. Uncertainty and instability are frequently experienced as well. Many participants reported feelings of fear and anxiety, when asked to recall their memories of September 11th, 2001. Reports of uncertainty about how one's life would be changed were also common. Several examples of responses describing the anxiety and uncertainty experienced after September 11th, 2001 are listed below.

1. "It felt surreal, and it was very unsettling for awhile while the other planes were going down. I was concerned for all of my relatives and friends until I knew everyone was safe."
2. [I felt]"Utter sadness and disbelief that it happened. Shock."
3. "I sat with my 6 month old baby while my sister went to pick up my mother at the hospital when I saw the breaking news of the World Trade Center. I was a bit upset and feeling a lot of anxiety. What was going to happen to my newly born child? Did I have anything to look forward to? A lot crossed my mind that morning."
4. [I experienced] "The worst feeling of my life-wanting to duck under a table every time I heard a plane for several weeks after."
5. "My thoughts were why would somebody do this to innocent people? I felt fear because I did not know what will happen after it"

The second theme is that participants reported a decrease in support for the war in Iraq. Support for the two themes include interpretations based on Terror Management Theory and examples in the participant's own words. As suggested by Terror Management Theory, Americans held their cultural worldviews closer immediately following September 11th, 2001, by demonstrating unconditional support for the government and its actions. As years have passed without another terrorist attack in the United States, Americans have generally regained stability in their lives and their

mortality is no longer as salient. Free from persistent anxiety and fear of death, Americans are able to question the actions the government has taken. These actions are now perceived differently because the blind faith in the government is no longer prevalent. Below are several examples of this decreased support for the war in Iraq.

1. "After 9/11, I was like most Americans, in support of a war on terrorism because I was angry. However, I wanted a war against terror, not one for monetary gain and to impose American beliefs on others. I do not believe we are in Iraq for the right reasons, and we will not be successful there."
2. "I believe war should not be the answer to gain power or control. But this world is so corrupt that, that is what men (including women) do. At the beginning I thought we should kill the people responsible for so many deaths on 9/11, but I realize that those deaths will continue to multiply if we go by the concept of "an eye for an those deaths will continue to multiply if we go by the concept of "an eye for an eye". We will never get anywhere. They need to realize that death = more death and will not solve anything."
3. "I supported the war originally, because I believed that any country or group that attacks the U.S. should be dealt with. I agreed with the war because it reminded me of Pearl Harbor and our reaction should be the same. However, I feel as though the war has lost sight of its original goal. Unfortunately, I have been influenced by the media, and I can't be sure if the media tells every side of the story."
4. "If any change has occurred for me it has been I feel less and less supportive of the war because the only progress being made is killing more Iraqis and U.S. soldiers. I feel as though we have no right to be there."
5. "I feel the reasons that we started this war isn't the same reasons we are still there. Also many things aren't proven facts of what Iraq has or done. For example the bombs, everyone kept saying they had all these bombs and yet no one can find them."
6. "My opinion has changed in the fact that I feel it is now a war for oil, not peace. I feel that our current government will not be able to change things in Iraq."

A Univariate Analysis of Variance was done to examine the interaction between collectivism and emotional intelligence in relation to dehumanization. It was hypothesized that participants who had a high degree of emotional intelligence and more collectivistic tendencies would be the least likely of any participant to dehumanize. No

significant interaction between emotional intelligence and collectivism was found, $F(2) = .35 p > .05$. The frequencies of low, moderate, and high variable scores as well as the percentages for the Univariate Analysis of Variance can be found in Table 1. In Table 2 the means for each of the variables are indicated. The categories used to score participants as low, moderate, or high are presented in Table 3.

A paired-samples t-test was used to determine whether there were any differences on test scores, based on cohort membership, i.e., Albright college students and participants from Berks Cardiologists. No significant differences were found for emotional intelligence scores, $t(89) = -.39 p > .05$; degree of collectivism, $t(89) = -.69 p > .05$; degree of patriotism, $t(89) = -.61 p > .05$; or, degree of dehumanization, $t(89) = -.45 p > .05$.

Discussion

The findings of this study suggest that there is a relationship between dehumanization and level of emotional intelligence, as well as a relationship between patriotism and dehumanization. The negative correlation between emotional intelligence and dehumanization supports the hypothesis of the study, which theorized that individuals with a high degree of emotional intelligence would be less likely to dehumanize others. It should be noted that having a low emotional intelligence is not the cause of dehumanizing behavior, nor does having a high emotional intelligence eliminate dehumanizing behaviors. The results of this study do, however, support the hypothesis that there is a relationship between degree of emotional intelligence and dehumanization. There was no effect on the results of the study due to variation in cohort membership,

that is, there were no significant differences between participants taken from Albright College and those from Berks Cardiologists.

People with a higher emotional intelligence are more aware of their own and others' emotional states than individuals with lower emotional intelligence. It seems logical that people in tune with the emotional states of themselves and others would be more able to detect when one is upset and more able to empathize with that person. Therefore, someone with a low degree of emotional intelligence may have a more difficult time understanding how a mother in the Middle East is traumatized over the death of her son, whether he is a terrorist or not. However, someone with a higher degree of emotional intelligence will be more able to relate the feelings of the mother of the deceased son to his or her life and how he or she would feel if it were his or her son.

A significant positive correlation was also found between patriotism and dehumanization. The effect of patriotism on dehumanization was not in the original hypothesis, but it does support Terror Management Theory. When people's mortality comes into question, individuals tend to cling to what is familiar and stable, one's cultural worldview. Since September 11th, 2001, the mortality of Americans has been threatened, although this effect has seemed to decrease with the passage of time. Nevertheless, Terror Management Theory suggests that individuals hold their cultural worldviews closer when their own mortality is questioned. Patriotism is a belief in and support for one's nation, and the predominant beliefs and values of a nation are part of a person's cultural worldview.

Findings from the content analysis of the voluntary open-ended questions provided support for Terror Management Theory. Many of the participants reported

supporting the government's initial response following September 11th, 2001, from the decision to invade Afghanistan leading up to the war in Iraq, but have now changed their opinions. As proven in the previously discussed research on Terror Management Theory, individuals desire a value-oriented leader after a terrorist attack because such a leader reinforces beliefs common to one's cultural worldview and is a consistent, familiar factor in one's life. The majority of participant responses demonstrated this initial tendency by supporting the invasion of Afghanistan and the war in Iraq without question. However, as the threat of a terrorist attack seems less likely and September 11th, 2001, seems far in the past, other factors begin to influence the opinions of Americans. The decline in support of George W. Bush is relative to the fact that we are no longer in the devastating aftermath of a terrorist attack. After a period of time and the suggestion of multiple political scandals, Americans began to question the actions and intentions of the government after September 11th, 2001.

The majority of respondents reported that their opinion of the war has changed or that they had been against the war from the very beginning. These reports of changed opinions came from both participants from Albright and Berk's Cardiologists. This suggests the gradual decrease in acceptance of the war in Iraq can be seen across varying cohorts. This change in opinion has occurred as the threat of another terrorist attack seems less and less likely. This causes the ethnocentrism of Americans to decrease, making it more likely that they are able to think critically about the war in Iraq rather than desiring to hold on to what is familiar.

After Americans' mortality was threatened on September 11th, 2001, they relied on the familiar aspects in their lives, those associated with their cultural worldview.

Being patriotic is a way of relying on one's cultural worldview. Being patriotic is also a way of expressing ethnocentrism. By being patriotic, one is expressing his or her support for the nation in which he or she resides and the values and beliefs of that nation. These beliefs do become exaggerated for many people, increasing ethnocentrism. As previously discussed, this exaggerated belief in one's culture leads him or her to conceptualize other cultures in a manner that make them seem inferior. Americans who are patriotic are then more likely to dehumanize outgroups due to their increased ethnocentrism.

Change in public opinion can be seen throughout the majority of people in the United States today. On the third year anniversary of the war in Iraq, tens of thousands of protestors gathered in Chalmette, Louisiana. Protestors included veterans as well as hurricane Katrina victims, furious at the slow pace in which the reconstruction effort has been made (Thousands Globally, n.d.). Anti-war protests also occurred in Japan on the third year anniversary of the war, with approximately 800 people protesting in Tokyo. Protests against the U.S. invasion of Iraq also occurred in Malaysia and South Korea (Thousands Globally). Protests were also seen across Europe.

The decrease in support for the war in Iraq and the Bush administration also can be seen in recent polls. A *Newsweek* poll of over 1,000 Americans demonstrates this dramatic change in opinion. As of May 2, 2003, 69% of those polled stated they "approve of the way the Bush administration was handling the situation in Iraq." As of March 17, 2006, approval ratings dropped to 29%, leaving 65% of respondents to say they disapprove of the manner in which the Bush administration is handling the current situation (Polling Report, n.d.).

Although support for the war has changed since September 11th, 2001, participants still reported strong reactions and detailed accounts of their memories of September 11th, 2001 in the open-ended questions. These responses support Terror Management Theory. Many participants described experiencing fear and anxiety after the attack. They also mentioned a decrease in the desire to go out in public. Participants expressed concern for those they knew and loved and new fear of airports and flying. The reactions described are similar to those predicted by Terror Management Theory.

I sat with my 6 month old baby while my sister went to pick up my mother at the hospital when I saw the breaking news of the World Trade Center. I was a bit upset and feeling a lot of anxiety. What was going to happen to my newly born child? Did I have anything to look forward to? A lot crossed my mind that morning (Participant #40).

The decline in support for the current war has definitely effected the results of this study. Had this research been conducted immediately after September 11th, 2001, the results would have been quite different. The majority of participants in the study did have a negative dehumanization score, suggesting a decrease in dehumanization with a decrease in support for the war over time. This study has found a significant amount of support for the underlying assumptions of Terror Management Theory.

This research has also found relationships between dehumanization and emotional intelligence and dehumanization and patriotism. Future research would be based more on the principles of Terror Management Theory and focus less on collectivism and individualism, since a blending of the two characteristics prevailed. Future research would take into consideration how secure participants presently feel in the United States and how important their cultural worldview is in relation to dehumanization and emotional intelligence. It would be interesting to see if individuals who do still have

some fear and who do cling to their cultural worldview would be more likely to dehumanize. It would also be interesting to see what, if any, relationship exists between emotional intelligence and self-esteem. Would individuals who are more emotionally intelligent react to mortality salience in the same manner as individuals with high self-esteem? There are many interesting questions that need to be asked about the relationship between various factors and dehumanization.

Based on the findings of this study, several future predictions can also be made. Should another terrorist attack occur in the United States before the end of President George W. Bush's term, I do not believe support levels would increase to the extent of what they were after September 11th, 2001. I believe an increase of support would be seen, but not as significant as directly following September 11th, 2001. Americans are demonstrating less and less support for the current administration and this growing doubt would still be present in the minds of many Americans. Were a terrorist attack to occur further in the future, however, with a different administration, it is likely that the trends predicted by Terror Management Theory would be seen once again. Once people have fully returned to their cultural worldview and have forgotten their own mortality, another devastating random act would threaten individuals' own mortality again.

So why is this research important? What relevance does it have to the real world? Could there be benefits from studying dehumanization? Certainly. The United States is still at war with Iraq and the likelihood of more war in the future seems to be increasing. As previously mentioned, dehumanization accompanies every war. It is much easier to kill another human when an individual perceives that human as something less than he or she. For many soldiers, for example, dehumanization involves perceiving the opposing

side as the enemy. Therefore, they are not killing other humans; they are killing “the enemy.” By better understanding dehumanization and the factors which facilitate it, we as humans can work to make it less prevalent throughout the world. Several actions need to be taken to ensure that dehumanization, and the death and violence that often accompany it, begins to decrease so that hopefully one day it will cease to exist. Individuals from all nations need to try to reconnect with their fellow man. By categorizing people based on their differences, we fail to observe all of the similarities which make us part of one whole group.

One way to do this is more education surrounding diversity issues. We as humans have categorized ourselves based on differences, forming multiple ingroups and outgroups. Different cultures have different values and traditions and different beliefs systems. These differences may seem strange to individuals not raised in that particular culture, making it easy for other individuals to use these differences to distinguish themselves from the other culture. However, if from a young age until adulthood, people throughout the world were educated to better understand our differences and similarities, acceptance would become more prevalent. This can be done by teaching acceptance, but also by educating individuals about other cultures. By better understanding other cultures, it is easier to relate to people from those cultures and the behaviors of those people.

By reestablishing connections between individuals from diverse ethnic backgrounds, it makes it more difficult to dehumanize. People able to understand the

values and traditions of other cultures are more able to accept those people for who they are. By understanding that we as individuals all have differences, it is easier to accept those differences, and ultimately accept other individuals.

Along with education on diversity issues, people throughout the world need to be educated about globalization and its effects on the world. Globalization is making it so that nations are in closer contact with one another than ever before. The values of the Western world are appearing rapidly in many Eastern cultures. Eastern values are beginning to extend to the West as well, but to a lesser extent. This blending of cultures is upsetting to many individuals, who see these changes in values as a loss of tradition and culture. By educating individuals about what globalization is and its effects, people can better understand why these changes in values are occurring, instead of being fearful of them. That is not to say that these changes due to globalization are either good or bad. Whatever the opinion, changes are occurring due to globalization and they are not going to stop. Education about these changes can lead to a more realistic understanding of the changes, which can facilitate more rational discussions about what can be done to appease concerns.

Actual interaction with people from other cultures would also facilitate the understanding of others and their differences. This would slowly help to reconnect cultures. Actually traveling and experiencing other cultures would facilitate understanding. If people around the world were more willing to travel cross-culturally, they could experience other cultures for themselves. By doing this, other cultures would not seem like lesser, far off, unimportant places. With travel, people can actually see the people of another culture first-hand, which would make it evident that people from that

culture are similar to them, reconnecting humans with their fellow humans. This could make individuals more willing to question the government when they want to take negative actions against another culture, which would encourage a method of solving problems other than war.

In taking the previously described actions, the outgroup homogeneity effect and ethnocentrism would become less prevalent. There would be less need to conceptualize others in ingroups and outgroups, if we as humans gradually moved toward uniting as one group. Likewise, ethnocentrism would lessen due to the increase in understanding of others' cultures. Individuals would feel less exaggerated worth for their country after understanding and experiencing other cultures. By reducing ethnocentrism and the outgroup homogeneity effect, dehumanization would be reduced as well. By understanding and experiencing the world, individuals will have a more realistic conceptualization of the world. This would eliminate tendencies that make individuals distort reality; tendencies such as ethnocentrism and the outgroup homogeneity effect.

By decreasing dehumanization, the existence of war will decrease as well. It would be much more difficult to kill an individual if when one kills them, they are consciously aware of the fact that they are killing a living, feeling human. By understanding the severity of killing, and not using dehumanization as a form of denial, it will be physically more difficult for individuals to kill others. By understanding the full repercussions of one's actions, an individual will be less likely to kill. Realistic news reports, for instance, would force individuals to see the true atrocities of war. If everyone would have to experience, even just for a day, what war is really like, it would be less supported as a means for conflict resolution. It is highly unlikely that everyone will have

to experience war, so how can it be possible to convince others that there are better methods of resolving conflicts. By finding another means to conflict resolution, war could be eliminated. But what other method than killing others can be used to resolve conflict?

If the previously discussed actions were taken, the world would begin to reconnect. If this reconnection could extend even into government policy, the importance of the welfare of others could become more important than money or resources. If this reconnection were to occur, war would be seen for the atrocity that it is. This would force governments to search for other methods of conflict resolution. A possible suggestion for a replacement for war would be simple debate and negotiation. This may sound highly unlikely today, however if cultures truly began to reconnect and value one another, negotiations would not be as difficult to make since no one culture would want to harm another. The ultimate goal would be that both cultures benefit from the negotiation.

In order to reduce dehumanization, people need to understand other cultures and their beliefs in order to accept them and to see their value to the world as a whole. The same is true for eliminating war. By making an effort to understand others, it would be easier to come to a peaceful resolution by talking, rather than having two groups who cannot understand each other, or the differences in values. Understanding leads to acceptance, which can ultimately lead to peace. The human race has to begin to accept the differences among us, as well as appreciate the similarities between us, if we want to coexist peacefully, or even exist at all.

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Table 1

Frequencies and Percentages of Low, Moderate, and High Variable Possession

	Emotional Intelligence	Collectivism	Individualism	Patriotism	Dehumanization
Frequencies					
Low	20	24	14	26	30
Moderate	53	41	53	44	50
High	17	25	23	20	10
Percentages					
Low	22.2	26.7	15.6	28.9	33.3
Moderate	58.9	45.6	58.9	48.9	55.6
High	18.9	27.8	25.6	22.2	11.1

Table 2

Means of Variable Scores

	Emotional Intelligence	Collectivism	Individualism	Patriotism	Dehumanization
Mean	21	21	21.5	-2	-12.5

Table 3

Categorizations of Low, Moderate, and High Variable Scores

	Emotional Intelligence	Collectivism	Individualism	Patriotism	Dehumanization
Low	14 - 18	14 - 18	-7 - +3	-14 - -6	-34 - -21
Moderate	19 - 24	19 - 23	4 - 17	-5 - +3	-20 - -5
High	25 - 29	24 - 28	18 - 28	4 - 12	-4 - +9

Appendix A
Surveys

Sex: _____ Age: _____ Major (if in college): _____

Occupation: _____ Religion: _____

Political Party: _____

Please read the following 32 statements carefully. After reading them, indicate your response to each by filling in the one of the five circles. The letters from left to right represent Strongly Agree, Agree, Neutral, Disagree, and Strongly Disagree. Additionally, there are four optional questions in the survey. The optional questions provide an opportunity for you to describe any additional information you are willing to share in relation to September 11th, 2001 and the war in Iraq.

	SA	A	N	D	SD
1. At the beginning of the war, I supported the U.S. decision to invade Iraq.	0	0	0	0	0
2. I continue to support the U.S. invasion of Iraq.	0	0	0	0	0

Optional: If you would like to, describe your opinion of the war in Iraq. Has your opinion changed at all over time? What factors do you believe influenced your opinion of the war?

	SA	A	N	D	SD
3. The news of U.S. soldiers killed in Iraq does not affect me emotionally.	0	0	0	0	0
4. I support American troops in Iraq.	0	0	0	0	0

Optional: If you would like to, please describe any relationship you have with the United States armed forces. Have you ever been a member of the U.S. armed forces? Has anyone close to you, a family member or friend, ever been a member? (Be specific, e.g., My father was a Marine in the Vietnam War) Please describe any positive or negative experiences or feelings you have in regard to the U.S. armed forces.

5. Air bombings that kill terrorists are necessary to win the war in Iraq, even if they result in civilian deaths.	0	0	0	0	0
6. I will support the U.S. occupation of Iraq until America wins the war.	0	0	0	0	0
7. Iraq deserved to be invaded after September 11, 2001.	0	0	0	0	0
8. I support the current protests of the war in Iraq.	0	0	0	0	0
9. I currently feel as though U.S. troops should remain in Iraq.	0	0	0	0	0
10. I think the U.S. invasion of Iraq was necessary.	0	0	0	0	0
11. I do not oppose the violence that accompanies war.	0	0	0	0	0
12. Hearing about the deaths of foreign civilians due to war bothers me.	0	0	0	0	0

	SA	A	N	D	SD
13. I believe that war resolves conflicts.	0	0	0	0	0
14. I think that war is inevitable throughout the world.	0	0	0	0	0
15. I felt fear and anxiety after September 11 th , 2001.	0	0	0	0	0

Optional: If you would like to, describe any memories you have of your thoughts and feelings on September 11th 2001.

16. I have felt a strong sense of patriotism since September 11 th , 2001.	0	0	0	0	0
17. I feel remorse for the victims of September 11 th , 2001.	0	0	0	0	0
18. The number of Americans killed on September 11 th , 2001. was tragic	0	0	0	0	0
19. I feel less afraid of terrorism in the U.S. now than I did immediately following September 11 th , 2001.	0	0	0	0	0

Optional: If you would like to, describe any fears you experienced after September 11th 2001? Have you noticed that your fears changed or lessened over time?

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	SA	A	N	D	SD
20. I perceive people from Iraq negatively.	0	0	0	0	0
21. Reports of deaths of Iraqi civilians due to war does not bother me.	0	0	0	0	0
22. People from Iraq caused the United States to invade their country.	0	0	0	0	0
23. I perceive people from Iraq as being similar to each other in their personalities, behaviors, and way of life in general.	0	0	0	0	0
24. I feel anger towards people from Iraq.	0	0	0	0	0
25. I am unable to perceive the Iraqi people as separate from terrorists.	0	0	0	0	0
26. People from Iraq initiated the violence they are experiencing due to war.	0	0	0	0	0
27. I feel as though torture is a fair punishment for Iraqis caught by U.S. forces.	0	0	0	0	0
28. I feel or would feel uncomfortable in the presence of a person from the Middle East.	0	0	0	0	0
29. It is easy for me to conceptualize people from Iraq as less important than people from the United States.	0	0	0	0	0
30. The people in Iraq deserve to have their Human Rights taken away.	0	0	0	0	0
31. I have paid attention to the death toll in Iraq since the start of the war.	0	0	0	0	0
32. I view all Iraqi people as the enemy.	0	0	0	0	0

Read each of the following characteristics below. Using a scale of 1 through 5, indicate to what extent each characteristic applies to you. Writing a 1 would indicate that the characteristic is opposite of your personality, while 5 would indicate that the characteristic applies you completely.

I AM.....

1. Introverted _____
2. Independent _____
3. Obedient _____
4. A Risk-Taker _____
5. Competitive _____
6. Polite _____
7. Assertive _____
8. Group Oriented _____
9. Trusting of my own judgments _____
10. Reliant on others _____
11. Able to resist temptation _____
12. Frequently putting the needs of my family before my own _____
13. Unique _____
14. Friendly _____
15. Fun-loving _____

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- 1 = This is never true of me
2 = This is rarely true of me
3 = This is sometimes true of me
4 = This is frequently true of me
5 = This is always true of me

1. I know exactly what I'm feeling. _____
2. I cannot accurately describe my emotional state to other people. _____
3. Other people notice changes in my mood before I do. _____
4. I am surprised by the emotional reactions that I have. _____
5. When I begin to feel powerful emotions, I am good at controlling them. _____
6. I find that my moods are strong enough to control my behavior. _____
7. I get so angry that I cannot control myself. _____
8. It is easy for everyone to tell when I am unhappy. _____
9. I keep a tight grip on my emotions. _____
10. I can keep myself in a good mood even when things aren't
going perfectly. _____
11. It's more likely that my emotions will control me than it is that I
will control my emotions. _____
12. If the situation calls for it, I can put myself in an energetic and
upbeat mood. _____
13. I have difficulty maintaining a good mood for very long. _____
14. I recognize when someone else is becoming angry. _____
15. I have no clue as to what other people are feeling. _____
16. I pay a lot of attention to other people's emotional states. _____

- 1 = This is never true of me
- 2 = This is rarely true of me
- 3 = This is sometimes true of me
- 4 = This is frequently true of me
- 5 = This is always true of me

- 17. When someone else is feeling depressed I can figure out why. _____
- 18. I am able to understand the causes of others' emotions. _____
- 19. It's hard for me to figure out why people experience the moods that they do. _____
- 20. I'm good at explaining why my friends feel the way they do. _____

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Appendix B
Informed Consent and Debriefing

Informed Consent Form

I, _____, have been asked to participate in a study being conducted by Mallory Hartman, a student at Albright College. The purpose of this study is to assess the emotional effects of the war in Iraq on Americans. The study involves the completion of three surveys and will take approximately 20 minutes. The first survey asks about your personal beliefs in relation to the war, as well as September 11th, 2001. Two other surveys will be administered; one survey tests personality traits and the other tests your emotional status. This study was approved by Albright College's Institutional Review Board on 12-16-05, ensuring proper ethical considerations have been taken. All information regarding this study will remain confidential. All surveys will be distinguished by a number, rather than a name and the informed consent forms will be stored separate from the surveys. Any further questions regarding this study can be answered by contacting:

Mallory Hartman: email- Duckee2019@earthlink.net
Home Phone- (610) 926-2216
Cell Phone- (610) 763-2434

Dr. Patricia Snyder: email- psnyder@alb.edu

I understand this study pertains to events that may be personally sensitive to me. I also understand that participation in this study may invoke an emotional response. I am aware that participation in this study is strictly voluntary. I also understand that I may withdraw my participation from this study at any time.

My signature below indicates I am 18 years of age or older and that I give my informed consent to participate in this study. My signature also indicates I have read, and understand, the purpose and requisites of this study.

X _____ Date: _____

Signature of Participant

X _____ Date: _____

Signature of Witness

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Debriefing

Thank you again for your participation in this study. As you might have already suspected, the purpose of this study was not to research the extent to which the war in Iraq affects the emotions of Americans. The purpose of this study was actually to research to what extent being collectivistic in nature and having a high degree of emotional intelligence would affect the amount of dehumanization that occurs. The survey on the war in Iraq was designed to measure how much dehumanization occurs in relation to the war in Iraq. The first survey was designed to measure whether individuals were more individualistic or collectivistic in nature. The third survey was designed to measure the emotional intelligence of participants.

It was hypothesized that individuals possessing a above average emotional intelligence would be less likely to dehumanize in relation to the war in Iraq. It was also hypothesized that individuals having more collectivistic tendencies would be less likely to dehumanize. The deception in this study was necessary to obtain accurate findings. People are generally unconscious of dehumanizing behavior. If you were to know that dehumanization was the aspect being studied, you may have consciously tried to monitor any dehumanization in your responses. It is normal to be experiencing any negative emotions due to the deception in this study and the sensitive subjects of the war and September 11th. Please feel free to discuss any negative emotions you may be experiencing with me or Dr. Patricia Snyder of Albright College. If you would like the results of this study, please write your name and email address on the sheet by the door. Do you have any questions? Thank you for your participation in this study. Have a great day!