Influence of Euphemistic Texts on Students' Corrupt Communication Usage, Empathy and Prejudice

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Abstract This quasi-experimental study investigated the influence of euphemistic texts (words used to substitute unethical, taboo, or harsh expressions) on the corrupt communication usage, empathy and prejudice levels of 39 education students. The participants, who were purposively chosen, were exposed to selected euphemistic texts for three months. The study utilized three validated researcher-made instruments for data gathering. The descriptive statistics, t-test for dependent sample, and Pearson's r obtained the quantitative results. The interview, observation, and journal writing were utilized to gather further information. Findings showed that using euphemistic texts diminished the participants' corrupt communication usage, maintained higher level of empathy and lowered their prejudice level. Avoiding harsh expressions was the most common manifestation of changed behavior among the participants. The study suggests that using euphemistic texts may be an effective alternative strategy in developing higher empathy level and minimizing prejudice, especially in lowering the extent of corrupt communication usage of the participants while speaking.

Keywords: *corrupt communication, empathy, euphemistic texts, influence, prejudice, usage*

Introduction

People in different parts of the world have their own vulgar language which reveals their identity. This vulgar language is a common utterance especially in informal situation and at times when a person is psychologically distressed. Ephesians 4:29 emphasized that the use of these filthy expressions is termed as corrupt communication. In James 3:6, the tongue is compared to a fire. Furthermore, Proverbs 12:18

stressed that the words of the reckless person pierce like swords but the tongue of the wise heals.

In the Philippines, there are certain expressions that Filipinos use in order to show their feelings, attitudes, or beliefs. In everyday utterances, different expressions revealing dismay or antipathy can be heard. In addition, it is a person's common desire not to offend others with unpleasant expressions. As a speaker in the communication process, there is a need to be careful with language use, especially in using impolite words.

Euphemism takes a very significant role in replacing the trigger word forms with one that expresses similar idea (Bowers & Pleydell-Pearce, 2011). It is used to sugar-coat offensive expressions, which lessen the transparency of the communication (Stephenson, 2016). The constant use of euphemism may gradually change the person's verbal behavior (Corey, 2012). In psychology, certain behaviors can be changed through some techniques like Cognitive Behavior Modification by Meichenbaum (Wyatt & Seid, (2009) where this study is anchored to.

The practice of euphemism shows its politeness function. Being polite is showing respect to others, keeping people from being hurt (Pan, 2013). Politeness reflects a positive image especially when people are familiar with one another. The level of politeness in terms of social contexts like power, social distance, and ranking may vary from one culture to another (Brown & Levinson, 1987 as cited in Munalim & Genuino, 2019).

In Philippine culture, politeness is shown to protect some possible incompetence of the person in authority. Filipinos manifest certain *pakikisama* (maintaining smooth interpersonal relationship) mentality which takes the form of extravagant praise of another, or the use of metaphorical language (Andres,1981; Ledesma, Ochave, Punzalan, & Magallanes, 1981 as cited in Domocmat, 2009).

Munalim and Genuino (2019) affirmed that distance, rank, cultural and academic orientations of *pakikisama* as a Filipino mentality are important in maintaining politeness to others. In daily conversations,

a person should consider not just the choice of his words, but also his facial expressions (Goffman, 1955 in Haugh, 2009).

Euphemism

The word "euphemism," a favorable version for a bad expression (Wang, 2013) was first used by George Blunt (1656), a British writer in Glossographia. Euphemism is a word that is more polite than its literal designation (McGlone et al., 2006 in Lucas & Fyke, 2014).

Samoskaite (2011) encouraged the use of euphemism for it strengthens human relationships and leads to a relaxed and comfortable atmosphere since politeness is vital to communication. When discussing unpleasant topics, euphemism helps maintain a positive tone and neutralizes negative emotions for it substitutes harsh expressions with indirect ones which are not hurtful to the listeners (Ki-Sun & Jong-Oh, 2012).

An action is appropriate when expressed euphemistically (Rittenburg, Gladney, & Stephenson, 2015). Some people especially the young are in favor of taboos and usually use euphemisms with their intimate friends (Ghounane, 2014). Euphemism can soften taboos and avoid sensitive or awkward topics (Chi & Hao, 2013). It can be used to avoid the embarrassment and public shame, caused by taboo words (Pan, 2013). It can also be used in the classroom for students to feel relaxed when teachers communicate in euphemistic ways like raising questions, correcting errors, or in making comments (Lia & Lub, 2014).

Corrupt Communication

Ephesians 4:29 emphasizes the expression "corrupt communication" which the verse so discourages to express. Corrupt communication means filthy jesting, ribaldry, profaneness, rant, and impurity of discourse (Lowenthal, 1984).

Studies on the use of vulgar or profane expressions which are considered corrupt communication revealed that people used profane expressions to express mood, aggressive urge, and dominance. They believe nasty words function as rhetoric tools which intensify the discourse, define the informal and friendly relationship, thus, reinforce

social connections (Jay, 2009, in Cavazza & Guidetti, 2014; Wajnryb, 2005).

In the group of young adults, vulgar language is used in topics that appear offensive or taboo as a way of humiliating, insulting, or verbally abusing another person who is part of the conversation. This impolite language is also used as a way of defending one's self, while putting down or making fun of someone (Biliūnaitė, 2017).

Young people used profane words to express emotions, tolerate with pain, and communicate the emotional responses effectively. They believe that profanity is beneficial which free them from stereotypes (Alarde et al., 2017).

Empathy and Prejudice

Empathy means standing in the shoes of another person, understanding his or her perspective, emotions and the situation he is in (Koski & Sterck 2010 in Herlin, Ilona & Laura Visapa¨a, 2016). It is the act of perceiving, understanding, experiencing, and responding to the emotional state and ideas of another person (Barker, 2003 in Gerdes & Segal, 2011). Being empathetic is acting ethically and developing more harmonious relationships among people (Claypool & Molnar, 2011).

Studies revealed that empathy decreases prejudice, or a feeling of scorn or dislike toward individuals. Sternadori (2017) stressed that empathy is a possible pathway to reducing bias. Empathic people are more tolerant of others; therefore enhancing this skill is suggested in reducing prejudice (Allport, 1979, in Boag & Carnelley, 2016). Individuals with low prejudice tend have a higher altruism or selflessness (Hale, 2016). Prejudiced people may be less agreeable and show lack of empathy towards others. The more prejudiced they are, the less likely they will intuitively catch their emotive states (Gutsell & Inzlicht, 2012).

Although there have been many studies on euphemism (cf. Wang, 2013; Rittenburg, Gladney, & Stephenson, 2016), an experimental type seems to be lacking. In like manner, even if the same study has been conducted, this present study is assured of the fact that profanity is culture-based. Thus, the use of euphemistic texts is encouraged to

minimize verbal usage of corrupt communication in this present study which is situated within Iloilo province. The study also favors Wang (2013) who maintained that English euphemisms should be taught and textbooks should be integrated with English euphemisms. Exposing students to euphemisms may promote better flow of communication, in formal or informal context.

Framework of the Study

This quasi-experimental research study investigated the effects of Euphemistic texts on the participants' corrupt communication usage as well as on their empathy and prejudice levels. The study is anchored on Brown and Levinson's (1987) theory on Politeness or Face-Saving theory. Politeness strategies may be flouted due to prevalent cases of familiarity to one another and contextual factors like power, social distance, and ranking.

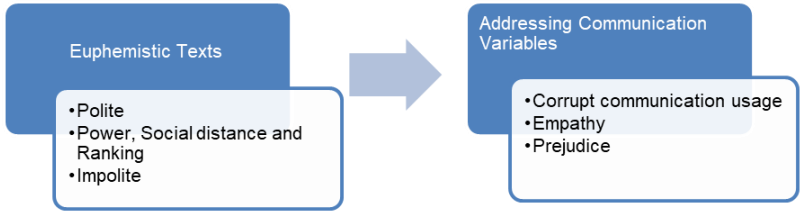

Figure 1

Study Framework

Figure 1 shows the flow and scope of the study. Euphemistic texts or specifically, the use of polite and impolite words in different social contexts as power, social distance, and ranking as an intervention in this study may have an influence on the participants' corrupt communication usage and levels of empathy and prejudice as the communication variables.

Guided by the Theory of Politeness developed by Brown and Levinson (1987), the participants' behavioral use of offensive expressions may change into polite expressions after being exposed to euphemistic texts as intervention. Thus, the study hypothesized that

euphemistic text, either polite or impolite being shown in different social contexts as power, social distance, and ranking have influence on the students' extent of corrupt communication and levels of empathy and prejudice.

Purposes of the Research

This study aimed to determine the influence of euphemistic texts on students' extent of corrupt communication usage and levels of empathy and prejudice.

Specifically, the study sought answers to the following questions:

1. What is the participants' extent of corrupt communication usage and levels of empathy and prejudice, prior to and after exposure to euphemistic texts?

2. Are there significant differences between the participants' pre- and post- extent of corrupt communication usage and levels of empathy and prejudice, exposed to euphemistic texts?

3. Is there a significant correlation between the participants' extent of corrupt communication usage and levels of empathy and prejudice, exposed to euphemistic texts?

Methodology

Research Design and Study Context

This study determined the use of euphemistic texts as intervention for students' corrupt communication usage, empathy, and prejudice.

Quasi-experimental design as used in this study is similar to randomized experimental designs but differs in participants who are not randomly assigned to treatment groups. Quasi-experimental design is considered worthwhile because it permits researchers to reach reasonable conclusions even though full control is not possible (Ary, Jacobs, & Sorencen, 2014). In this study, a comparison of group pre-test/post-test design was used where the participants' extent of corrupt communication usage and levels of empathy and prejudice were

determined and compared before and after exposing them to euphemistic texts, which include polite and impolite expressions in different social contexts as power, social distance, and ranking.

The Participants

The participants were composed of 39 education students with specialization in English. Out of 80 total population of secondary pre-service teachers with more enrolled females dominant in the group, 39 of them shared the same characteristics as verbalizing offensive expressions. They were identified and purposively chosen as participants of the study. These students whose age ranges from 18-19, with low family income, come from different provinces are mostly from rural areas. Prior to the intervention, the researcher conducted a pre-survey through interview of who among the education students frequently speak impolite expressions. The samples were then exposed to the euphemistic texts intervention. The duration of exposure to euphemistic texts of the group lasted for three months and supervised by the researcher herself.

Instrument

The study utilized three validated researcher-made instruments in obtaining data and information.

Corrupt Communication Usage

The instrument is composed of 20 items of impolite words which are commonly used by students. The items underwent content validation by five English and five Social Sciences professors of the university to achieve appropriateness and exactness of the terms. These items were then translated into their mother tongue –

kinaray-a accordingly. The pilot testing of the instrument done among the separate groups of students who also used impolite expressions and identified through interview resulting in an acceptable reliability index of (α=.88).

Questionnaire on Empathy

The instrument is composed of 20 statements showing awareness of the feelings of other people. The researcher patterned and modified some items using the validated instrument of Spreng (2009) to suit these to the participants' level and culture. Reliability analysis resulted to an acceptable reliability index of (α=.847).

Questionnaire on Prejudice

This 20-item instrument included statements which show the students' negative attitude towards other people. The selected English and Social Science professors in the University with research experts did the content validation to improve the instrument with some items taken from different online sources. The content considered the participants' level and culture. Reliability analysis resulted to an acceptable reliability index of (α=.746).

Data Collection Procedures

Pre-Intervention

Prior to the intervention, the researcher surveyed on the pre-service teachers' commonly used unpleasant expressions. These unpleasant or impolite expressions served as the items in the instrument on Corrupt Communication Usage. The students who were exposed to euphemistic texts signed an informed consent signifying their voluntary participation to be part of the experiment. As part of ethical consideration, the parents or guardians of the participants also signed an informed consent allowing their children to be part of the study. The researcher verbally explained the purpose of the study and informed them of their right to withdraw from the intervention if they felt unwilling or uncomfortable. An orientation was done before the experiment started. The participants showed willingness on the experiment and finished their twelve-week session.

The Intervention

One class of 39 students took the pretest to find out their extent of corrupt communication usage, empathy and prejudice levels. The intervention using euphemistic texts followed a week after the pretest was administered. The participants were exposed to the different euphemistic texts every meeting or three times a week such as Monday, Wednesday, and Friday at 9:00 to 10:30 in the morning. The intervention was included and done as part of the lecture under the subject handled by the researcher. After ten to fifteen minutes of exposure, the discussion and explanation of euphemisms followed. The researcher flashed these euphemisms using slides. Students asked for clarification about the given selected euphemisms. They also chose and used in their sentences the euphemism they learned every meeting. Unlocking and explaning of these euphemistic texts with follow-up online session through Facebook mechanism were part of the intervention process and done for at least fifteen to thirty minutes during their free time on weekdays. The discussed euphemistic texts were also posted on students' FB group page for review and familiarization of the texts. The students were assigned to recite and use the euphemistic texts in their conversation with their classmates or friends. They were given time to familiarize themselves with the euphemisms and they were also assigned to add more samples of euphemism which they have searched online. They were monitored strictly on their FB posts. These were shared and discussed in the class for verbal usage of more euphemistic texts. They were asked to write in the journal their daily reactions in unstructured way on the use of the euphemistic texts and their experiences while they interact in formal or informal setting.

Samples of Euphemisms

Negative	**Positive/Pleasant**
fat	chubby
old	senior citizen; superior citizen
die	pass away
pregnant	in the family way; in the club
crippled	physically handicapped
illegitimate child	love child; the wrong side of the blanket
disabled/retarded	special child
sick	under the weather

poor	economically disadvantaged
lover	gentleman friend
wrinkles	character lines
prostitute	lady of the night; escort service
pornography	adult entertainment
lazy	unmotivated

Post Intervention

After the twelve-week intervention using the same instrument, the participants took the posttest to find out their extent of corrupt communication usage and levels of empathy and prejudice. The researcher herself conducted the post-test with jumbled items for the purpose of achieving reliability or consistency of results. Their responses were tallied and subjected to appropriate statistical analysis and interpretation.

Data Analysis Procedure

In interpreting the data, the study utilized the mean, standard deviation, t-test for dependent samples, and Pearson's r. Mean and standard deviation were used in the descriptive data analysis, while t-test for dependent samples and Pearson's r were utilized in the inferential data analysis. The researcher analyzed the participants' reactions, comments and experiences written in their journals and FB posts as manifestations of their behavior after being exposed to euphemistic texts.

Results and Discussion

This section presents the findings on the influence of euphemistic texts on the participants' corrupt communication usage as well as empathy and prejudice levels.

The tables included in this section show the descriptive data analysis and interpretation of results on the participants' pre- and post-intervention extent of corrupt communication usage and levels of empathy and prejudice.

Extent of Corrupt Communication Usage, Level of Empathy and Prejudice

Table 1 shows that being exposed to euphemistic texts, the participants' extent of communication usage lowered. Constant exposure to euphemistic texts reminded students to substitute unpleasant words with pleasant ones. "Euphemism teaches me to avoid hurting the feelings of others verbally; "I will teach my students to use euphemism in order to minimize their bad words." The aforementioned responses indicate that euphemisms are effective replacement to students' offensive word forms (Bowers & Pleydell-Pearce, 2011).

The participants maintained a very high level of empathy before and after they were exposed to euphemistic texts. Exposing students to polite expressions also influenced their empathy level as it promotes awareness of social fairness which also reduces aggressive or violent behaviors among them. "Euphemism taught us to be more sensitive to other people's feelings. Many words are used to hurt other people's feeling so they should be given lighter terms to prevent someone from getting disgusted that may lead to conflicts."; "Sometimes, we do not observe the words that we say, if they are good or bad and if they can hurt other's feelings." These bad expressions can cause and make us violent and war freak." According to Claypool and Molnar (2011), the more empathetic the person is, the more he develops a harmonious relationship with others. Andres (1981 as cited in Domocmat, 2009) further stressed that smooth interpersonal relations is preserved by means of *pakikisama*.

The participants maintained a low level prejudice when exposed to the euphemistic texts. Individuals with low prejudice have the tendency to avoid being treated with prejudice by others. "Finding the best word is difficult to do, that is why euphemism is developed to divert the meaning into a soft one without hurting person's emotion."; "I realize that some words that I use are too strong, blunt, or painful for another person. I learned that I must consider using this term in everyday conversation." Vine (2009 cited in Munalim & Genuino, 2019) claimed that many contextual factors affect interaction as status and social distance. The participants seemed to manifest a level of acceptance

towards others whose characteristics may be outside of their social norm.

Table 1. Participants' Pre-Post and Post-Corrupt Communication Usage, Empathy, and Prejudice

n=39	m	SD	Description
Corrupt Communication Usage			
Pre-intervention	2.44	.27	Low Extent
Post-intervention	2.38	.31	Low Extent
Empathy			
Pre-intervention	2.39	.49	Very High
Post-intervention	2.39	.30	Very High
Prejudice			
Pre-intervention	2.54	.31	Low
Post-intervention	2.58	.24	Low

Scale: 4.21-5.00 (Very High Extent/Level), 3.41-4.20 (High Extent /Level), 2.61-3.40 (Moderate Extent/Level), 1:81-2.60 (Low Extent/Level), 1.0-1.80 (Very Low Extent/Level)

Euphemistic Texts on Corrupt Communication Usage, Empathy, and Prejudice

The following tables show the inferential data analysis and interpretation of results on the participants' pre- and post-intervention extent of corrupt communication usage, and levels of empathy and prejudice.

Table 2 shows that there was no significant difference between the participants' extent of corrupt communication usage when exposed to euphemistic texts.

This means that exposure to euphemism may help maintain low extent of corrupt communication usage. This finding implies that exposure to euphemisms can minimize students' impolite expressions. "Euphemism helps me to minimize the usage of my harsh words and bad expressions which can hurt another's feelings. As young, we should know our limits when it comes to our words that we should not offend other people with our sharp mouth". This reinforces the idea of Chi and Hao (2013) that people use euphemism as a proper language style in

social interaction in order to reach an ideal communication effect. Lucas and Fyke (2014) also support the above findings emphasizing that euphemism serves as a disguised response to critical upward communication in an interaction.

Furthermore, there was no significant difference between the participants' pre- and post- empathy level. This means that euphemism has the influence to maintain one's empathy level. Being exposed to euphemism enhances one's politeness during the communication process. However, empathy is still shown even if people use profanity and impolite expressions within the context of informal speech community. For instance, the person engages in swear words or cursing. "I learn that euphemism helps people choose words that are appropriate in expressing polite words towards others, instead of harsh ones that will create confidence in uttering words with slight offensive meaning, so that you cannot hurt someone's ego." Ghounane (2014) confirmed that young people speak taboos especially with their intimate friends.

Additionally, there was no significant difference between the pre and post-intervention in the prejudice level of the participants. This means that the low prejudice level has been maintained when participants were exposed to euphemistic texts. Being exposed to euphemistic texts helps lower prejudice towards others. Individuals with low prejudice level have the tendency to avoid being treated with prejudice by others. "It helps me to respect other people whatever their class or order is or their appearance. "Euphemism can promote peace because it starts within ourselves in respecting other people." This supports Brown and Levinson's (1987) theory which posited that politeness strategies may be flouted due to prevalent cases of familiarity to one another and contextual factors like power, social distance and ranking can affect the conversation. Politeness strategies may be used to shield possible incompetence of the person in the authority (Andres, 1981 as cited in Domocmat, 2009; Munalim & Genuino, 2019).

Table 2. Comparing the participants' pre- and post-intervention corrupt communication usage (N=39)

	Mean	t-value	*p-value
Corrupt Communication Usage			
Pretest	2.44	.756	.455
Posttest	2.38		
Empathy		.	
Pretest	2.39	-.20	.982
Posttest	2.39		
Prejudice			
Pretest	2.54	-.647	.522
Posttest	2.58		

*p-value < .05 = significant

Relationship among Corrupt Communication Usage, Empathy, and Prejudice

Table 3 shows the relationship among the participants' corrupt communication usage, empathy and prejudice.

Corrupt Communication and Empathy

The findings which reveal a no significant correlation between corrupt communication usage and empathy (r=.234, p = 158 > 0.05), which means that the participants' empathy does not affect one's impolite verbal usage. "Euphemism helps me change any bad words in polite manner. With this, I can avoid hurting someone's feelings. I can prevent other people to be offended and I can convey to them without using harsh words."; "It is a way to have peace with other people, it also a way to lessen the disrespectful manner." Sometimes, I use the word 'buang'. I know that it is not too harsh for others. Now, I rather choose to be silent rather that expressing my emotions towards others. This helps me speak love and life rather than curse others." This finding implies that a person can be empathetic even though they speak impolitely, especially in informal situations. The result is supported by the findings of Claypool and Molnar (2011) stating that euphemism promotes awareness of social justice issues and reduce aggressive or violent behaviors.

Corrupt Communication Usage and Prejudice

A significant correlation exists between corrupt communication usage and prejudice ($r = .455$, $p=.004 > 0.05$).This means that euphemism is effective in changing a person's attitude towards another. "Many words are used to hurt other people's feeling so it should be given lighter terms to prevent disgusting someone that may lead to conflicts. On making judgments, think before you say or act because it might hurt the feelings of another person." Prejudice is a kind of negative attitude which is being neutralized in the communication process, supporting the idea of Ki-Sun and Jong-Oh (2012) who stated that euphemism neutralizes negative emotions. People are able to maintain a positive tone with the use of euphemisms while in the middle of unpleasant or negative topics. Using euphemism to substitute harsh expressions with indirect ones will not be hurtful to the listeners. Furthermore, Rittenburg, Gladney, and Stephenson (2016) emphasized that an action was appropriately better when expressed euphemistically.

Empathy and Prejudice

Findings also reveal that a significant correlation exists between empathy and prejudice. This means that empathy and prejudice are interrelated. One's understanding of a person contributes to his attitude towards that person. "It improves also a better conversation and relationship with others. We should bear in mind that true words can really make feelings better. It is not made to be an expression always. We should use it right." This result is supported by Sternadori (2017) who pointed out that empathy is a possible pathway to reducing bias. In contrast, Hale's findings (2016) found that no significant relationship exists between prejudice, specifically, racial bias, and empathy. Individuals with low prejudice tend to have higher empathy level.

Table 3. Pearson's r result for the participants' pre and post- intervention empathy and prejudice

Variables	Mean	Pearson's r	*p-value	*p-value
Comm. Usage	2.38	.234	.158	Not
Empathy	2.39			Significant
Comm. Usage	2.38	.455	.004	Not
Prejudice	2.58			Significant
Empathy	2.39	.699	.000	Significant
Prejudice	2.58			

*p-value < .05 = significant

In sum, the study identified three major points. First, exposing the participants to euphemistic texts diminished their extent use of corrupt communication. Using euphemism is an effective intervention in maintaining the participants' higher level of empathy and low-level prejudice. Valuing euphemistic texts may be an effective way to modify behaviors and discriminate stereotyped beliefs against other people. Second, no significant differences were noted between the pre-and post-intervention empathy and prejudice levels as well as their extent corrupt communication usage. Developing a higher empathy level may also lead to low level prejudice. The more empathetic the person is, the lower is his/her extent of corrupt communication usage. The lower the extent of corrupt communication usage is, the more diminished is the person's prejudice level (Hale, 2016; Sternadori, 2017). Third, empathy is significantly correlated with prejudice but not with the corrupt communication usage, however, prejudice and corrupt communication usage are significantly correlated. The person's choice of words reveals his/her approved social attributes. Staying courteous is keeping a positive image in any social situation as emphasized by the theory of Politeness and face-work theory. Euphemism usage varies according to culture. Filipinos use polite expressions according to the dimensions of social distance, social status, and rank as well as to the degree of familiarity to protect a person's weakness as a means of maintaining smooth interpersonal relationship. Euphemism helps maintain a positive tone and neutralizes negative emotions, for it substitutes harsh expressions with indirect ones, which are not hurtful to the listeners (Ki-Sun & Jong-Oh, 2012).

Conclusion and Recommendation

The influence of euphemistic texts on the participants' extent of corrupt communication usage, empathy and prejudice levels was determined in this study. Exposure to euphemistic texts diminishes corrupt communication usage, enhances a feeling of empathy, and reduces prejudice with others. This strategy of exposing euphemistic texts promotes the use of polite expressions that edify or build up another person. Furthermore, euphemism has the capacity to change one's behavior and negative attitude towards another (Corey, 2012).

Euphemism can be an effective communication device that facilitates learning. Teachers can communicate with the students in euphemistic way - using soft questioning or correcting errors euphemistically which can help them feel relaxed, encouraging active interaction, and promoting learning. Using pleasant sentences with underlying meanings enhances confidence to work harder (Pan, 2013).

For language learners, the ability to speak euphemistically and cautiously in different situations may be possible, considering the culture of others. Samoskaite (2011) stressed that appropriate euphemism strengthens human relationships and regulates communicative behavior, and respects other person's culture.

This study is limited to data deduced from a questionnaire. In-depth study using qualitative methods is recommended to obtain information that supports the above findings. Exposure to more euphemistic texts may be tried on other variables that can modify the person's other behavior, attitude, and beliefs to establish the effectiveness of the intervention in language teaching and learning. Replication of the study to validate the current findings on euphemistic texts is encouraged among the future researchers. This will challenge more findings not just in linguistic aspect but other disciplines.

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Appendix A
Instrument

I. Empathy

Read each statement carefully and rate how strongly you agree or disagree with it by checking the box that corresponds to your answer.

1 - Strongly Agree
2 - Slightly Agree
3 - Neutral
4 - Slightly Disagree
5 - Strongly Disagree

Statements	1	2	3	4	5
1. I find it easy to put myself on somebody else's shoes.					
2. I tend to focus on my own thoughts rather than on what others might be thinking.					
3. If someone wants to join a group, I feel it is up to him/her to make an effort.					
4. I can easily adjust to other people's moods.					
5. Before making a decision, I always weigh up its advantages and disadvantages.					
6. I tend to get emotionally involved with a friend's problems.					
7. I usually try to imagine what someone is thinking or feeling					
8. When I walk by a needy person, I feel like giving him/her something.					
9. I feel kind of sorry for someone who is being picked on.					
10. I easily feel sad when the people around me feel sad.					
11. I get a strong urge to help when I see someone who is worried.					
12. I feel protective towards someone being taken advantage of.					
13. I can sense if I am intruding, even if the other person doesn't tell me.					

14. I still appreciate the other person's viewpoint, although I don't seem to agree with it.					
15. It doesn't bother me too much if I am late meeting a friend.					
16. I avoid sharing my problems with others and try solving them myself.					
17. My decisions are not usually influenced by what other people would think.					
18. I am bothered when I see another person being shouted at.					
19. I often find it difficult to judge if something is rude or polite.					
20. Seeing people cry doesn't really bother me.					
21. I feel bad when I see my parents getting upset.					
22. I am not bothered if someone is offended by another person.					
23. It upsets me to see someone being treated disrespectfully.					
24. I feel sorry for others who don't have the things that I have.					
25. When I see someone suffering, I feel bad, too.					

II. Prejudice

Read the following statements and rate what you think your comfort level would be in each situation using the scale below.

1 - Extremely Uncomfortable
2 - Uncomfortable
3 - Neutral
4 - Comfortable
5 - Extremely Comfortable

Statements	**1**	**2**	**3**	**4**	**5**
1. Your best friend starts dating a Korean.					
2. You go into a Chinese restaurant where all employees are Asians.					
3. An Indian sits down next to you on a crowded bus.					
4. You find out a family friend is choosing to be a stay-at-home father.					
5. You greet someone but can't determine					

	her or his gender.					
6.	You see a little boy playing with a princess Barbie.					
7.	You see a business man getting a manicure.					
8.	You see two men holding hands.					
9.	A person of the same sex is flirting with you.					
10.	You go on a date with someone who used to date the same sex.					
11.	Your friend is dating someone with autism.					
12.	You are standing in line behind a deaf person at a fast food restaurant.					
13.	A heavily obese person is working out in the gym next to you.					
14.	You are sitting next to an obese woman on a plane.					
15.	Your new roommate is extremely slim, but still talks about being fat.					
16.	You notice an obese fellow student holding a tray filled with food in a cafeteria.					
17.	You watch an obese man get stuck trying to sit in a desk in class.					
18.	There is a 10 year age difference between you and your girlfriend/boyfriend.					
19.	Your grandmother often asks you for help with her computer.					
20.	Your 70 year-old neighbor can never remember your name.					

III. Corrupt Communication (Impolite Words)

A. To what extent do you use the following expressions verbally. Please check the appropriate box for your answer.

1 - Very High
2 - High
3 - Moderate
4 - Low
5 - Very Low

Unpleasant words	**1**	**2**	**3**	**4**	**5**
Linte (Shit)					
Diputa (son of the bitch)					
Bwisit (Bullshit)					
Kairinit (Annoying)					
Peste/letse (beast)					
Yuta (Fuck)					
Buang (crazy)					
Mango (moron)					
Manyak (pervert)					
Bastos (rude, nasty)					
Sabad (naughty)					
Manul (Uncivilized)					
Raw-ay (ugly)					
Sapat (animal)					
Gaga (stupid)					
Wara ti pulos (useless)					
Inutil (Crippled)					
Tsismosa (gossiper)					
Butigon (liar)					
Bigaun (flirt, whore)					