



**Creating Spaces of Experience
Transnational Event**

**LONDON – UK
6TH – 9TH APRIL 2011**

**Venue:
PPP St Georges
Green Dragon Lane, TW8 0BL
London
Site telephone: 0044 845 272 2499
Head Office: 0044 845 450 6014**

PROGRAMME

Wednesday, 6th April

7:30 pm	Network Dinner at Guru Tandoori at Watermans Center Address: 40 High Street, Brentford TW8 0DS Web Address: http://www.watermans.org.uk Waterman's: 020 8232 1019 Restaurant: 020 8232 1011
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Thursday, 7th April

9:30 – 11.00 am	Learning Blocks
11.00 – 11.30 am	Break
11.30 – 1.00 pm	Defense Mechanisms
1.00 – 2.00 pm	Lunch
2.00 – 3.00 pm	Discovering and Freeing the Singing Voice – Alan Mars
3.00 – 3.30 pm	Break
3.30 – 4.30 pm	Discovering and Freeing the Singing Voice – Alan Mars
7.30 pm	Dinner – Island Bar and Restaurant Holiday Inn London – Brentford Lock High Street Brentford Middlesex Tel: 020 8232 2000



Friday, 8th April

9:30 – 11.00 am	Howard Gardner's Multiple Intelligences
11.00 – 11.30 am	Break
11.30 – 1.00 pm	Howard Gardner's Multiple Intelligences
1.00 – 2.00 pm	Lunch
2.00 – 3.00 pm	Performance Preparations – Alan Mars
3.00 – 4.30 pm	Break and Journex to Bush Hall
3.30 – 4.30 pm	Performance at Bush Hall
7.30 pm	Dinner – Thai Restaurant near Bush Hall

Saturday, 9th April

9:30 am	Meeting of partners to discuss UK experience of the project, learning and planning of next meeting
12:00	Lunch – Waterman's Arms 1 Ferry Lane, Brentford Middlesex, TW8 OAW Tel: 020 8560 5665
1.00 pm	Departure



Contents

Learning Blocks and ego defense mechanisms – Input by Brian DeLord (PPP, GB)

Learning Blocks can be identified as emotional blockades, where learning gets difficult for learners and can be related to contents, learning surroundings, methods, trainers, etc.

The goal of this input is to define what lies behind emotional learning blocks and to look why they are there and last but not least – what we can do about them.

Learning blocks are a very individual phenomenon, therefore each learner has to reflect on their own learning history (school experiences), on their way to learn and figure out what kind of learner they are if they want to work on developing their way of learning.

The life spiral - a method for self-reflection

The life spiral is a method to open to self-awareness and is applicable for reflection on diverse personal topics – like one's learning experience.

Each learner takes a sheet of paper and draws a spiral like below.



The centre of the spiral defines the starting point, f.e. the day of birth. The spiral arm defines the development, the progression of time. In this spiral each learner writes down important occasions and developments. The end of the spiral defines where we are in present time. The participants were asked to reflect on and write down their learning history, including formal and informal learning occasions as well as emotional states attached to these defining moments/periods. Also they should include their ego defense mechanisms they applied to cope with difficulties. Also to include were



learning blocks and their signs/ manifestations. The participants were asked to include their most helpful responses to their learning blocks, too.

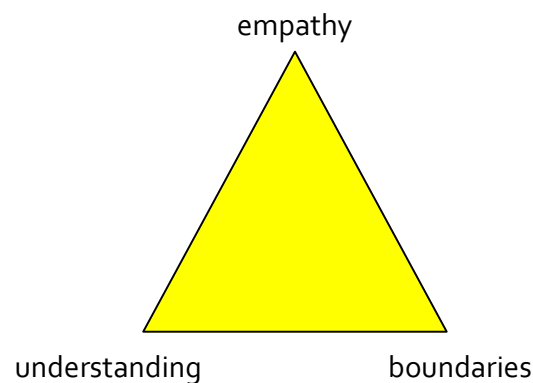


EGO DEFENSE MECHANISMS		
Name	Type of Defence	Uses
Repression	Threatening or painful thoughts excluded from awareness.	Important Freudian process – basis of many other defences and neurosis. Involuntary removal of something from consciousness.
Denial	Closing one's eyes to the existence of threatening reality.	Simplest of defence mechanisms – way of distorting what individual thinks/feels in a traumatic situation. Similar to above, but operates and preconscious and conscious levels.
Reaction Formation	Expressing the opposite impulse when confronted by a threat.	Individuals may conceal hate with façade of love, by nice when they harbour negative reactions, mask cruelty with excessive kindness.
Projection	Onto others, one's own unacceptable decisions and impulses.	A mechanism of self-deception – lustful/aggressive/other impulses are seen as being possessed by 'those people' rather than by me.
Displacement	Directing energy towards another person or object when original is inaccessible.	Shifts from a threatening object to a safer one. E.g. meek man's relationship to boss unloads inappropriate hostility onto his children.
Rationalisation	Manufacturing 'good reasons' to explain a bruised ego.	Helps justify specific behaviours – aids the softening of disappointments or criticism. E.g. – didn't get the job, didn't want it!
Sublimation	Diverting sexual or aggressing energy into other channels.	Sometimes can be diverted into socially acceptable channels – e.g. aggressiveness into athletic prowess.
Regression	Return to an earlier phase of development when there were fewer demands.	In the face of stress or extreme challenge, individuals cope with anxiety by clinging to immature behaviour. E.g. weeping, thumb-sucking, hiding, running away, etc.
Introjection	Taking in swallowing the values and standards of others.	E.g. parental values, Stockholm Syndrome
Identification	With successful causes, organisations or people, with the hope that you will be perceives as worthwhile.	Can enhance self-worth, defensive reaction used by people who feel inferior. Underlies gender-role behaviour
Compensation	Masking weakness or developing positive traits to make up for limitations.	'Don't see my inferior ways – see my accomplishments!'



After writing and reflecting on their learning history it is possible to get feedback by others – the feedback can be given in a one-on-one counselling setting or a group can give feedback to one person, who is presenting their learning history. Giving feedback is a delicate matter – so it is important to think about rules of giving feedback.

Mr. DeLord introduced the PPP understanding of giving feedback by a triangle model:



The triangle defines the rules of an appreciative feedback: the person giving feedback to another person should do this with empathy and try to comprehend what the other person is talking about, especially if personal matters are discussed. The boundaries of each person should be dealt with respect and no one should be forced to talk about issues they feel uncomfortable.

Getting feedback on one's learning history makes it possible to share experiences either good or bad and to live the experience that others understand the personal situation. Also it is possible to let the feedback-giver think about obstacles and problems one had to face, and which competences and personal traits were necessary to cope with learning blocks.

At the end of the session some ways to deal with learning blocks were identified:

- understanding of learning blocks: everyone should know about him-/herself and their emotional blockades
- help: sometimes it is possible to help him-/herself, often it is necessary that someone gives help
- risk: we have to take risks to develop
- action



Howard Gardner's Multiple Intelligences by Brian DeLord (PPP, GB)

The Multiple Intelligences concepts and learning styles models offer relatively simple and accessible methods to understand and explain people's preferred ways to learn and develop. Occasionally well-intentioned people will write that the use of such models and tests is wrong because it 'pigeon-holes' people, and ignores the point that we are all a mixture of styles and preferences, and not just one single type, which is true. Please remember that over-reliance on, or extreme interpretation of, any methodology or tool can be counter-productive.

In the case of the Multiple Intelligences model remember that these concepts and tools are aids to understanding overall personality, preferences and strengths - which will almost always be a mixture in each individual person.

Therefore, as with any methodology or tool, use Multiple Intelligences concepts and other learning styles ideas with care and interpretation according to the needs of the situation.

Howard Gardner's Multiple Intelligence Theory was first published in Howard Gardner's book, *Frames Of Mind* (1983), and quickly became established as a classical model by which to understand and teach many aspects of human intelligence, learning style, personality and behaviour - in education and industry. Howard Gardner initially developed his ideas and theory on multiple intelligences as a contribution to psychology, however Gardner's theory was soon embraced by education, teaching and training communities, for whom the appeal was immediate and irresistible - a sure sign that Gardner had created a classic reference work and learning model.

In the following grid diagram the seven basic intelligence types of Howard Gardner are listed including additional information on typical roles, related tasks and preferred learning style clues connected to each intelligence type.



	Intelligence type	Description	Typical roles	related tasks, activities or tests	Preferred learning style clues
1	Linguistic	words and language , written and spoken; retention, interpretation and explanation of ideas and information via language, understands relationship between communication and meaning	writers, lawyers, journalists, speakers, trainers, copy-writers, english teachers, poets, editors, linguists, translators, PR consultants, media consultants, TV and radio presenters, voice-over artistes	write a set of instructions; speak on a subject; edit a written piece or work; write a speech; commentate on an event; apply positive or negative 'spin' to a story	words and language
2	Logical-mathematical	logical thinking , detecting patterns, scientific reasoning and deduction; analyse problems, perform mathematical calculations, understands relationship between cause and effect towards a tangible outcome or result	scientists, engineers, computer experts, accountants, statisticians, researchers, analysts, traders, bankers, bookmakers, insurance brokers, negotiators, deal-makers, trouble-shooters, directors	perform a mental arithmetic calculation; create a process to measure something difficult; analyse how a machine works; create a process; devise a strategy to achieve an aim; assess the value of a business or a proposition	numbers and logic
3	Musical	musical ability , awareness, appreciation and use of sound; recognition of tonal and rhythmic patterns, understands relationship between sound and feeling	musicians, singers, composers, DJ's, music producers, piano tuners, acoustic engineers, entertainers, party-planners, environment and noise advisors, voice coaches	perform a musical piece; sing a song; review a musical work; coach someone to play a musical instrument; specify mood music for telephone systems and receptions	music, sounds, rhythm
4	Bodily-Kinesthetic	body movement control , manual dexterity, physical agility and balance; eye and body coordination	dancers, demonstrators, actors, athletes, divers, sports-people, soldiers, fire-fighters, PTI's,	juggle; demonstrate a sports technique; flip a beer-mat; create a mime to explain something;	physical experience and movement, touch and feel



			performance artistes; ergonomists, osteopaths, fishermen, drivers, crafts-people; gardeners, chefs, acupuncturists, healers, adventurers	toss a pancake; fly a kite; coach workplace posture, assess work-station ergonomics	
	Intelligence type	Description	Typical roles	related tasks, activities or tests	Preferred learning style clues
5	Spatial-Visual	visual and spatial perception; interpretation and creation of visual images; pictorial imagination and expression; understands relationship between images and meanings, and between space and effect	artists, designers, cartoonists, storyboarders, architects, photographers, sculptors, town-planners, visionaries, inventors, engineers, cosmetics and beauty consultants	design a costume; interpret a painting; create a room layout; create a corporate logo; design a building; pack a suitcase or the boot of a car	pictures, shapes, images, 3D space
6	Interpersonal	perception of other people's feelings; ability to relate to others; interpretation of behaviour and communications; understands the relationships between people and their situations, including other people	therapists, HR professionals, mediators, leaders, counsellors, politicians, educators, sales-people, clergy, psychologists, teachers, doctors, healers, organisers, carers, advertising professionals, coaches and mentors; (there is clear association between this type of intelligence and what is now termed 'Emotional Intelligence' or EQ)	interpret moods from facial expressions; demonstrate feelings through body language; affect the feelings of others in a planned way; coach or counsel another person	human contact, communications, cooperation, teamwork



	Intelligence type	Description	Typical roles	related tasks, activities or tests	Preferred learning style clues
7	Intrapersonal	self-awareness, personal cognisance, personal objectivity, the capability to understand oneself, one's relationship to others and the world, and one's own need for, and reaction to change	arguably anyone (see note below) who is self-aware and involved in the process of changing personal thoughts, beliefs and behaviour in relation to their situation, other people, their purpose and aims - in this respect there is a similarity to Maslow's Self-Actualisation level, and again there is clear association between this type of intelligence and what is now termed 'Emotional Intelligence' or EQ	consider and decide one's own aims and personal changes required to achieve them (not necessarily reveal this to others); consider one's own 'Johari Window', and decide options for development; consider and decide one's own position in relation to the Emotional Intelligence model	self-reflection, self-discovery

Gardner said that multiple intelligences were not limited to the original seven, and he has since considered the existence and definitions of other possible intelligences in his later work. Despite this, Gardner seems to have stopped short of adding to the seven (some might argue, with the exception of Naturalist Intelligence) with any clearly and fully detailed additional intelligence definitions. This is not because there are no more intelligences - it is because of the difficulty of adequately and satisfactorily defining them, since the additional intelligences are rather more complex than those already evidenced and defined.

Not surprisingly, commentators and theorists continually debate and interpret potential additions to the model, and this is why you might see more than seven intelligences listed in recent interpretations of Gardner's model. As mentioned above, Naturalist Intelligence seems most popularly considered worthy of inclusion of the potential additional 'Gardner' intelligences.

Roles and intrapersonal intelligence: Given that a 'role' tends to imply external style/skills, engagement, etc., the intrapersonal ability is less liable to define or suggest



a certain role or range of roles than any of the other characteristics. That said, there is a clear correlation between intrapersonal ability/potential and introverted non-judgemental roles/working styles. Intrapersonal capability might also be seen as the opposite of ego and self-projection. Self-awareness is a prerequisite for self-discipline and self-improvement. Intrapersonal capacity enables an emotionally mature ('grown-up') response to external and internal stimuli. The intrapersonal characteristic might therefore be found among (but most definitely not extending to all) counsellors, helpers, translators, teachers, actors, poets, writers, musicians, artists, and also any other role to which people can bring emotional maturity, which commonly manifests as adaptability, flexibility, facilitation, reflection, and other 'grown-up' behaviours. There are also associations between intrapersonal capacity and Erikson's 'generative' perspective, and to an extent Maslow's self-actualization, that is to say: both of these 'life-stages' surely demand a reasonably strong level of self-awareness, without which adapting one's personal life, outlook and responses to one's environment is not easy at all.

[gardner's multiple intelligences - principles and interpretation](#)

Howard Gardner asserts certain principles relating to his multiple intelligence theory, which are explained and interpreted here, along with implications and examples: The multiple intelligences theory represented/represents a definition of human nature, from a cognitive perspective, ie., how we perceive; how we are aware of things. This provides absolutely pivotal and inescapable indication as to people's preferred learning styles, as well as their behavioural and working styles, and their natural strengths. The types of intelligence that a person possesses (Gardner suggests most of us are strong in three types) indicates not only a persons capabilities, but also the manner or method in which they prefer to learn and develop their strengths - and also to develop their weaknesses.

So for example:

- A person who is strong musically and weak numerically will be more likely to develop numerical and logical skills through music, and not by being bombarded by numbers alone.
- A person who is weak spatially and strong numerically, will be more likely to develop spatial ability if it is explained and developed by using numbers and logic, and not by asking them to pack a suitcase in front of an audience.
- A person who is weak bodily and physically and strong numerically might best be encouraged to increase their physical activity by encouraging them to learn about the mathematical and scientific relationships between exercise, diet and health, rather than forcing them to box or play rugby.



The pressure of possible failure and being forced to act and think unnaturally, have a significant negative influence on learning effectiveness. Happy relaxed people learn more readily than unhappy stressful people.

A person's strength is also a learning channel. A person's weakness is not a great learning channel.

When you add in what we know about personal belief and confidence it all begins to make even more sense. Develop people through their strengths and we not only stimulate their development - we also make them happy (because everyone enjoys working in their strength areas) - and we also grow their confidence and lift their belief (because they see they are doing well, and they get told they are doing well too). Developing a person's strengths will increase their response to the learning experience, which helps them to develop their weaknesses as well as their strengths.

Having illustrated that sensible use of a person's natural strengths and types of intelligence is a good thing it's important to point out that intelligence in itself is not a measure of good or bad, nor of happy or sad.

The different intelligences - in Gardner's context (and normally in most other interpretations and definitions of the term) - are not a measure or reflection of emotion type. Intelligences are emotionally neutral. No type of intelligence is in itself an expression of happiness or sadness; nor an expression of feeling good or good or bad. In the same way, the multiple intelligences are morally neutral too. No type of intelligence is intrinsically right or wrong. In other words intelligences are amoral, that is, neither moral nor immoral - irrespective of a person's blend of intelligences. Intelligences are separate to the good or bad purposes to which people apply whatever intelligences they possess and use. Intelligences are not in themselves good or bad. The types of intelligences that a person possesses are in themselves no indication or reflection - whatsoever - of whether the person is good or bad; happy or sad, right or wrong.

People possess a set of intelligences - not just one type and level of intelligence. This was a primary driver of Gardner's thinking; the fact, or assertion, that intelligence is not a single scalable aspect of a person's style and capability. Historically, and amazingly a perception that still persists among many people and institutions and systems today, intelligence was/is thought to be measurable on a single scale: a person could be judged - supposedly - to have a high or low or average intelligence; or a person would be considered 'intelligent or 'unintelligent'. Gardner has demonstrated that this notion is ridiculous.

Intelligence is a mixture of several abilities (Gardner explains seven intelligences, and alludes to others) that are all of great value in life. But nobody's good at them all. In life we need people who collectively are good at different things. A well-balanced world, and well-balanced organisations and teams, are necessarily comprised of people who



possess different mixtures of intelligences. This gives the group a fuller collective capability than a group of identically able specialists.

Incredibly many schools, teachers, and entire education systems, persist in the view that a child is either intelligent or not, and moreover that the 'intelligent' kids are 'good' and the 'unintelligent' kids are 'bad'. Worse still many children grow up being told that they are not intelligent and are therefore not of great worth; (the "you'll never amount to anything" syndrome is everywhere).

Schools aren't the only organisations which, despite all that Gardner has taught us, commonly still apply their own criteria (for example IQ - 'Intelligence Quotient' - tests) to judge 'intelligence', and then label the candidate either worthy or not. Adult people in work in organisations and business are routinely judged by inappropriate criteria, and then written off as being worthless by the employer. This type of faulty assessment is common during recruitment, ongoing management, and matters of career development and performance review.

The fact is that we are all intelligent in different ways.

The most brilliant scientific professor may well have exceptional intelligence in a number of areas (probably Logical-Mathematical, and one or two others) but will also be less able in other intelligences, and could well be inept in some.

By the same token a person who struggles with language and numbers might easily be an excellent sportsman, or musician, or artist.

A hopeless academic, who is tone-deaf and can't add up, could easily possess remarkable interpersonal skills.

Many very successful business-people were judged to be failures at school. They were of course judged according to a very narrow definition of what constitutes intelligence. Many very successful and fulfilled people in life were also judged to be failures at school - brilliant scientists, leaders, writers, entertainers, sports-people, soldiers, humanitarians, healers, religious and political leaders - all sorts of happy, fulfilled remarkable people - they too were judged according to a very narrow definition of what constitutes intelligence.

Each one of us has a unique and different mix of intelligence types, and commonly the people with the least 'conventional' intelligence (as measured using old-fashioned narrow criteria), actually possess enormous talent - often under-valued, unknown and under-developed.

Gardner, and others of course, pointed out that managing people and organising a unique mixture of intelligence types is a hugely challenging affair.

It starts however with the recognition that people have abilities and potential that extend far beyond traditional methods of assessment, and actually far beyond Gardner's seven intelligences, which after all are only a starting point.

Gardner was one of the first to teach us that we should not judge and develop people (especially children, young people, and people at the beginnings of their careers)



according to an arbitrary and narrow definition of intelligence. We must instead rediscover and promote the vast range of capabilities that have a value in life and organisations, and then set about valuing people for who they are, what they can be, and helping them to grow and fulfil their potential.

Source: <http://www.businessballs.com/howardgardnermultipleintelligences.htm>

The Empathy Quotient (EQ)

The Empathy Quotient is intended to measure how easily you pick up on other people's feelings and how strongly you are affected by other people's feelings.

It is a tool to make people reflect on their way to encounter another people and getting into contact. Also it might open up for a better understanding of one's interaction patterns.

Instruction: Please read each of the 60 following statements very carefully and rate how strongly you agree or disagree with them by circling your answer. There are no right or wrong answers, or trick questions.

1. I can easily tell if someone else wants to enter a conversation.	strongly agree	slightly agree	slightly disagree	strongly disagree
2. I prefer animals to humans.	strongly agree	slightly agree	slightly disagree	strongly disagree
3. I try to keep up with the current trends and fashions.	strongly agree	slightly agree	slightly disagree	strongly disagree
4. I find it difficult to explain to others things that I understand easily, when they don't understand it first time.	strongly agree	slightly agree	slightly disagree	strongly disagree
5. I dream most nights.	strongly agree	slightly agree	slightly disagree	strongly disagree
6. I really enjoy caring for other people.	strongly agree	slightly agree	slightly disagree	strongly disagree
7. I try to solve my own problems rather than discussing them with others.	strongly agree	slightly agree	slightly disagree	strongly disagree
8. I find it hard to know what to do in a social situation.	strongly agree	slightly agree	slightly disagree	strongly disagree
9. I am at my best first thing in the morning.	strongly agree	slightly agree	slightly disagree	strongly disagree
10. People often tell me that I went too far in driving my point home in a discussion.	strongly agree	slightly agree	slightly disagree	strongly disagree
11. It doesn't bother me too much if I am late	strongly	slightly	slightly	strongly



meeting a friend.	agree	agree	disagree	disagree
12. Friendships and relationships are just too difficult, so I tend not to bother with them.	strongly agree	slightly agree	slightly disagree	strongly disagree
13. I would never break a law, no matter how minor.	strongly agree	slightly agree	slightly disagree	strongly disagree
14. I often find it difficult to judge if something is rude or polite.	strongly agree	slightly agree	slightly disagree	strongly disagree
15. In a conversation, I tend to focus on my own thoughts rather than on what my listener might be thinking.	strongly agree	slightly agree	slightly disagree	strongly disagree
16. I prefer practical jokes to verbal humour.	strongly agree	slightly agree	slightly disagree	strongly disagree
17. I live life for today rather than the future.	strongly agree	slightly agree	slightly disagree	strongly disagree
18. When I was a child, I enjoyed cutting up worms to see what would happen.	strongly agree	slightly agree	slightly disagree	strongly disagree
19. I can pick up quickly if someone says one thing but means another.	strongly agree	slightly agree	slightly disagree	strongly disagree
20. I tend to have very strong opinions about morality.	strongly agree	slightly agree	slightly disagree	strongly disagree
21. It is hard for me to see why some things upset people so much.	strongly agree	slightly agree	slightly disagree	strongly disagree
22. I find it easy to put myself in somebody else's shoes.	strongly agree	slightly agree	slightly disagree	strongly disagree
23. I think that good manners are the most important thing a parent can teach their child.	strongly agree	slightly agree	slightly disagree	strongly disagree
24. I like to do things on the spur of the moment.	strongly agree	slightly agree	slightly disagree	strongly disagree
25. I am good at predicting how someone will feel.	strongly agree	slightly agree	slightly disagree	strongly disagree
26. I am quick to spot when someone in a group is feeling awkward or uncomfortable.	strongly agree	slightly agree	slightly disagree	strongly disagree
27. If I say something that someone else is offended by, I think that that's their problem, not mine.	strongly agree	slightly agree	slightly disagree	strongly disagree
28. If anyone asked me if I liked their haircut, I would reply truthfully, even if I didn't like it.	strongly agree	slightly agree	slightly disagree	strongly disagree
29. I can't always see why someone should have felt offended by a remark.	strongly agree	slightly agree	slightly disagree	strongly disagree
30. People often tell me that I am very	strongly	slightly	slightly	strongly



unpredictable.	agree	agree	disagree	disagree
31. I enjoy being the centre of attention at any social gathering.	strongly agree	slightly agree	slightly disagree	strongly disagree
32. Seeing people cry doesn't really upset me.	strongly agree	slightly agree	slightly disagree	strongly disagree
33. I enjoy having discussions about politics.	strongly agree	slightly agree	slightly disagree	strongly disagree
34. I am very blunt, which some people take to be rudeness, even though this is unintentional.	strongly agree	slightly agree	slightly disagree	strongly disagree
35. I don't tend to find social situations confusing.	strongly agree	slightly agree	slightly disagree	strongly disagree
36. Other people tell me I am good at understanding how they are feeling and what they are thinking.	strongly agree	slightly agree	slightly disagree	strongly disagree
37. When I talk to people, I tend to talk about their experiences rather than my own.	strongly agree	slightly agree	slightly disagree	strongly disagree
38. It upsets me to see an animal in pain.	strongly agree	slightly agree	slightly disagree	strongly disagree
39. I am able to make decisions without being influenced by people's feelings.	strongly agree	slightly agree	slightly disagree	strongly disagree
40. I can't relax until I have done everything I had planned to do that day.	strongly agree	slightly agree	slightly disagree	strongly disagree
41. I can easily tell if someone else is interested or bored with what I am saying.	strongly agree	slightly agree	slightly disagree	strongly disagree
42. I get upset if I see people suffering on news programmes.	strongly agree	slightly agree	slightly disagree	strongly disagree
43. Friends usually talk to me about their problems as they say that I am very understanding.	strongly agree	slightly agree	slightly disagree	strongly disagree
44. I can sense if I am intruding, even if the other person doesn't tell me.	strongly agree	slightly agree	slightly disagree	strongly disagree
45. I often start new hobbies but quickly become bored with them and move on to something else.	strongly agree	slightly agree	slightly disagree	strongly disagree
46. People sometimes tell me that I have gone too far with teasing.	strongly agree	slightly agree	slightly disagree	strongly disagree
47. I would be too nervous to go on a big rollercoaster.	strongly agree	slightly agree	slightly disagree	strongly disagree
48. Other people often say that I am insensitive, though I don't always see why.	strongly agree	slightly agree	slightly disagree	strongly disagree



49. If I see a stranger in a group, I think that it is up to them to make an effort to join in.	strongly agree	slightly agree	slightly disagree	strongly disagree
50. I usually stay emotionally detached when watching a film.	strongly agree	slightly agree	slightly disagree	strongly disagree
51. I like to be very organised in day to day life and often make lists of the chores I have to do.	strongly agree	slightly agree	slightly disagree	strongly disagree
52. I can tune into how someone else feels rapidly and intuitively.	strongly agree	slightly agree	slightly disagree	strongly disagree
53. I don't like to take risks.	strongly agree	slightly agree	slightly disagree	strongly disagree
54. I can easily work out what another person might want to talk about.	strongly agree	slightly agree	slightly disagree	strongly disagree
55. I can tell if someone is masking their true emotion.	strongly agree	slightly agree	slightly disagree	strongly disagree
56. Before making a decision I always weigh up the pros and cons.	strongly agree	slightly agree	slightly disagree	strongly disagree
57. I don't consciously work out the rules of social situations.	strongly agree	slightly agree	slightly disagree	strongly disagree
58. I am good at predicting what someone will do.	strongly agree	slightly agree	slightly disagree	strongly disagree
59. I tend to get emotionally involved with a friend's problems.	strongly agree	slightly agree	slightly disagree	strongly disagree
60. I can usually appreciate the other person's viewpoint, even if I don't agree with it.	strongly agree	slightly agree	slightly disagree	strongly disagree

How to work out your EQ score



Score two points for each of the following items if you answered 'definitely agree' or one point if you answered 'slightly agree': 1, 6, 19, 22, 25, 26, 35, 36, 37, 38, 41, 42, 43, 44, 52, 54, 55, 57, 58, 59, 60.

Score two points for each of the following items if you answered 'definitely disagree' or one point if you answered 'slightly disagree': 4, 8, 10, 11, 12, 14, 15, 18, 21, 27, 28, 29, 32, 34, 39, 46, 48, 49, 50

All other questions are not scored.

What your score means

On average, most women score about 47 and most men about 42. Most people with Asperger Syndrome or high-functioning autism score about 20.

0-32 = You have a lower than average ability for understanding how other people feel and responding appropriately.

33-52 = You have an average ability for understanding how other people feel and responding appropriately. You know how to treat people with care and sensitivity.

53-63 = You have an above average ability for understanding how other people feel and responding appropriately. You know how to treat people with care and sensitivity.

64-80 = You have a very high ability for understanding how other people feel and responding appropriately. You know how to treat people with care and sensitivity.

Source: <http://www.guardian.co.uk/life/table/0,,937442,00.html>