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EXPLORING WAYS A CHRISTIAN SERVICE PROGRAM AND SCHOOL
CURRICULUM DEVELOPS AND PROMOTES EMPATHY IN STUDENTS

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By

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Abstract

This qualitative, phenomenological study examined how an Augustinian, Catholic, secondary school in the Northeastern United States helped students develop and learn empathy through its Christian Service Program and curriculum. The name of the school is not listed in this study to preserve anonymity; St. Austin's Prep is used as a pseudonym. Since the turn of the millennium empathy been a part of discourse in fields ranging from biology to business. Scientific discoveries have argued that empathy is a part of a human being's hard wiring and is what connects people to one another through human interactions. While science has been pointing out the role that empathy plays in human nature, recent studies show that millennials are becoming less empathetic and more narcissistic. The study's definition of empathy was derived from disciplines such as biology, neuroscience, social psychology, and education; the definition formed the basis for the interview questions. Ten graduates were interviewed for the study about how their high school curricular and service experiences helped them learn and develop empathy. Their responses revealed that empathy was learned and developed through four values: Service to Others, Gratitude, Human Dignity, and Brotherhood/Solidarity. The value of Service to Others emerged as the dominant theme in 95% of the curricular and service responses. Each of the former students personally recollected an anecdote and crafted a narrative around the service experiences which taught the value of service and human dignity. As a result of this study's definition and interview questions, an empathy scale was constructed to help educators introduce empathy-based reflection, learning, and thinking into curriculum and service experiences.

Keywords: Empathy, Service, Reflection, Reflective Learning and Thinking

Dedication

This dissertation is dedicated to my wife and daughter, Mary Anne and Sarah. Their love and courage was the inspiration for this research. I cannot thank them enough for the blessings and love they have brought to my life.

Acknowledgements

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CHAPTER ONE: INTRODUCTION

Introduction and Background

Discussion on the constant changing nature of reality has been occurring for

centuries since the ancient philosopher Heraclitus argued that change is so constant one

can never actually step into the same river twice (Cornford, 1932). Change is hardest on

people when it sometimes catches them by surprise because of fear of the unexpected.

Humans tend to like what is familiar and predictable. Over the last 30 years, perhaps the

greatest instruments of change have been technology and globalization. Freidman (2007)

noted the world is "flattening" in the metaphorical sense because the supply and demand

of goods are being shared between nations as never before. The rapid development of

technologies such as the personal computer, the internet, and workflow software have

been instrumental in producing an effect known as globalization. Vaira (2004) defined

globalization as "an institutionalized cultural account which describes reality, makes

sense about how the world works, and structures the way institutions and actors operate"

(p. 484). Globalization describes the changing relationships between governments,

business, and societies regarding technology and economics which allow individuals

across different cultures and countries to work together. The changes brought about by

globalization continue to affect many aspects of society causing people to adapt whether

they like it or not.

Globalization has resulted in cultural, political, economic, and societal changes

that have also influenced education at all levels regarding politics, governance,

organization, academics, and organizational identity (Vaira, 2004). As a result of the

changes and influences of globalization on education, the St. Austin Preparatory School

(St. Austin Prep or St. Austin) implemented a strategic plan in 2011. St. Austin's is an

Augustinian, Catholic all-boys school located in the northeastern part of the United

States. The school's strategic plan addressed the idea of globalization "to develop a plan

to create a challenging, dynamic curriculum that produces young men who will thrive as

learners in an ever-changing college landscape and live a life of integrity and courageous

leadership in a global society" (St. Austin Prep, 2012). St. Austin's strategic plan sought

to adapt aspects of school's pedagogy to meet the demands of globalization but also

maintain its Augustinian values and mission that have existed since its inception in the

nineteenth century. Pedagogy would now stress inquiry-based, interdisciplinary, and

collaborative learning while also integrating more technology into each of these areas.

The Augustinian values of truth, unity, and love would remain the fixtures of St. Austin's

curriculum and service programs amidst any changes.

St. Austin's strategic plan was developed to meet the educational changes brought

about globalization so its students could thrive in college and life in the 21st century. The

plan tacitly recognized the benefits of globalization such as the stress on collaboration,

inquiry, and problem-based learning which were also occurring in many organizations.

While the strategic plan aimed at helping students adapt to changes associated with

globalization and technology, it did not recognize some of the possible pitfalls associated

with these societal influences. Millennials in America, which included current St. Austin

students, were becoming part of a group associated with decreasing empathy scores and a

rise in narcissism. Some causes of these anti-social behaviors among millennials were

attributed to newer technologies such as social media and their influence on the "me first"

attitude often associated with American culture (Konrath, 2013; Twenge, 2011).

St. Austin, like many others schools, uses technology to enhance education and to encourage prosocial behavior. While students subject to cultural influences that are adverse to positive values, schools often use curriculum, pedagogy, and programs to promote kindness and help build empathy in students. Helping, being kind, and serving others has been a way of teaching children values such as compassion for centuries. Educational institutions value service to others because it has been shown to promote empathy and prosocial behaviors such as caring for other people and avoiding selfishness (Billig, 2000; Konrath, O'Brien, & Hsing, 2010). St. Austin, as a Catholic and Augustinian school, requires students perform mandatory service from freshmen through junior years to help them learn and develop a sense and duty toward caring for others. In particular, service is expressed in the Augustinian value of charity expressed which invites one to love and service to God and others (McCloskey, 2004). St. Austin service experiences include immersion weekends and weeks; the former performed locally while the latter can vary yearly. The week or longer trips are now completed toward the end of junior year. The school's curriculum and pedagogy reinforces ideas like service, caring for others, and empathy as expressions of charity.

This qualitative study explored the ways that St. Austin fosters empathy through curriculum and service programs. Ten St. Austin graduates were interviewed using a qualitative, phenomenological approach to explore how the school helps students learn and develops empathy. The study revealed that St. Austin's curriculum and service programs are very effective at helping students learn and develop empathy. The dissertation produced two notable outcomes that can be used by others for research. The interview questions can be used by others to help study how empathy is developed and

learned in schools. Also, an empathy-based classification (see Table 3) was constructed for educators to help integrate empathy into curriculum and pedagogy.

Statement of the Problem

The changes associated with globalization created a world that allows people to connect with one another at the touch of a button. This type of instant communication used to be the figment of science fiction in TV shows like Star Trek. According to Konrath et al. (2010), these technological advancements and "connections" do not always promote prosocial behavior. They used a qualitative, meta-analysis to study dispositional empathy scores in American college students from 1980-2010 which revealed that empathy scores have significantly decreased over this timeframe, especially since the beginning of the millennium. According to Konrath (2013), the proliferate use of social media has played a significant role in the loss of empathy because it promotes narcissism and affects prosocial behavior. The popularity of social media resulted in an empathy paradox. Millennials college age and below may feel connected to others because of social media but ironically are lacking in empathy compared to previous generations. However, social media is not the only influence affecting empathy scores and prosocial behavior in millennials. Konrath et al. (2010) noted that narcissistic behaviors are increasing in younger generations. America's growing stress on individualism, materialism, and self-esteem has resulted in younger generations tacitly learning to place personal well-being over that of others. More Americans are also living alone than in previous generations resulting in social seclusion that promotes less prosocial behaviors. *Generation Me* is a moniker often associated with the millennial generation because of its propensity toward selfish tendencies (Twenge, 2013). Many current and past St. Austin

students are part of this millennial generation and are subject to its movements and

influences.

The reduction of lower empathy scores and increase in selfish behaviors among

millennials runs counter to contemporary findings in biology, neuroscience, and social

psychology that indicate humans are empathetic by nature. Empathy appears to be hard

wired& into human biology and plays a major role in human development beginning in

infancy (Decety, 2011; Iacoboni, 2009; de Waal 2009). The development and learning of

empathy are not dependent on any one specific area of the nervous system. Rather, the

human brain possesses an empathy complex of several neural pathways within ten

corresponding regions. Empathy plays a formative role in the development of emotional

and social intelligence and guides how humans interact with others (Baron-Cohen, 2012;

Gerdes, Lietz, & Segal, 2011). Human empathy has a biological component, but can also

be learned, developed, or lost depending on how humans interact and treat others.

Developing empathy-related behaviors like caring for and helping others teaches

children to set aside tendencies that promote selfishness. Empathy as a form of human

interaction begins in infancy with social pairing and develops throughout a person's life

(Baron-Cohen, 2012; Iacoboni, 2009). Humans are social beings that are made to connect

and form bonds with one another through empathetic experiences and interactions (de

Waal, 2009). Because the process of socialization is requisite of humans, then so is the

learning and development of empathy. Thus, it makes sense for schools to promote

programs that enhance and increase prosocial and empathy-related behaviors..

While empathy scores have been decreasing among millennials, service and

volunteerism have been increasing in schools (Konrath, 2013). Many high schools and

colleges promote service-related programs that help students to learn prosocial behaviors like empathy, compassion, and caring for others. Activities that involve serving others tend to increase empathy, emotional intelligence, and positively affect prosocial behavior (Billig, 2000; Goleman, 2013; Konrath, 2010). If empathy is part of human hard wiring, then helping others seems to be a natural outgrowth of its development due to the human nature's dependence on social interaction. Families try to teach children to be responsible and to help by making them perform household chores. Schools offer students the same types of opportunities when they ask them to assume roles to benefit the school community. For example, cleaning a house or classroom are forms of service when done for the interest of others or a school community. Students learn that helping others is a value that also serves the greater good. By offering students service opportunities, schools also offer students the chance to learn and develop empathy.

Catholic schools like St. Austin's have been promoting service as a value for over a century (Kealey & Kealey, 2003). The St. Austin Preparatory School hopes that Augustinian values engender in students a desire for justice that promotes helping and serving others (St. Austin Preparatory School, 2011). St. Austin Prep believes that service to others manifests the virtue of charity, a core Augustinian value. The school's curriculum and Christian Service Program (CSP) promote empathy and similar values because these characteristics are integral to the practice of charity. Through the CSP experiences, St. Austin students are offered opportunities to hear and learn about the experiences of other people, especially the poor and those that society may marginalize. If St. Austin's curricular and service experiences helped students learn and develop empathy, then, in turn, those students are exposed to ideas and experiences that align with

the school's mission which seels to promote the values of truth unity and love) and are counltercultural to any recent movements that promote narcissism (St. Austin Preparatory School, 2011.

Purpose of the Study

The purpose of this qualitative, phenomenological dissertation in practice was to explore the ways that St. Austin's Christian Service Program (CSP) and curriculum helped students learn and develop empathy.

Research Questions

The development of empathy plays a key role in the development of emotional and social intelligence by helping a person first become aware of and understand the personal emotions, feelings, and thoughts then learning to extend these behaviors to others (Gerdes et al., 2011). Goleman (2013) has stated that emotional intelligence includes self-awareness, self-management, and other requisite social skills; these characteristics are also part of empathetic behavior. Empathy also includes the ability to regulate one's capacities like self-reflection and thoughtfulness to others. Empathy begins in interactions like mimicry and imitation that occur in early infancy and aids in the development of prosocial behavior at all ages (Iacoboni, 2009). Empathy also plays a key role in the formation, development, and maintenance of moral principles such as justice and fairness. The human brain's hardwiring for empathy has evolved over centuries to include higher level cognitive abilities such as executive functioning, abstract thought, perspective taking, and language proficiency (Decety, 2011). The complex and multifaceted role that empathy plays in human socialization also makes it difficult to define. The term typically means the ability to understand the thoughts and feelings of

others, but up to 14 different definitions are synonymous with empathy. The study of

empathy tries to examine the feelings, emotions, thoughts, and experiences of people in

given situations (Frankel, 2009).

Gerdes et al. (2011) merged research from biology, neuroscience, and social

psychology to construct an empathy model for people that work in the social sciences.

Their research also has significant application for education as well. Their model

characterizes empathy as a type of knowledge that includes self-awareness and the

emotional regulation of personal feelings and thoughts, and the affective sharing and

understanding of others. The latter included the ability to understand the viewpoints and

experiences of others which can lead to higher order cognitive thinking that involves

critical reasoning as a type of "empathetic action." This action not only understands

another's emotions, feelings, and experiences but also promotes a greater sense of justice

and fairness aimed at alleviating the suffering of others. Baron-Cohen (2012) argued that

empathy also forms the basis for morality because it teaches people to respect and act for

the benefit of others and not just themselves. Baston (2012) believed that if a person is

capable of empathetic-action, then one would also be likely to practice altruism which is

looking out for the well-being of others. Gerdes et al. (2011), Baron-Cohen(2012), and

Baston (2012) allow for empathy to be studied from a multi-disciplinary perspective that

can be that merged with the Augustinian value of charity embodied at St. Austin's. For

example, the school's SCP and curriculum attempts foster empathy in students by helping

them develop the capacity for self-awareness through introspection and reflection which

hopefully will lead them to learn to love and serve God and others (McCloskey, 2004;

McCloskey, 2008). This concept of service would include the capacity to develop

reflection and critical thinking tounderstand and act for the benefit of others through practices like charity and altruism.

The conception of empathy described in the last paragraph formed the basis of this study's definition of empathy. For the purpose of this study, the practice of empathy has range of actions and behaviors that can include self-awareness void of egoism, affective sharing with others, the ability for emotional regulation, understanding the thoughts and feelings of others, and the use of critical reasoning to promote justice, altruism, and charity on a societal level (Baron-Cohen, 2012; Baston, 2012; Gerdes et al., 2011; McCloskey, 2004; McCloskey, 2008). These actions and behaviors are empathetic because they develop through social interactions and promote a greater awareness of others' thoughts, feelings, and needs on individual and societal levels. The development of empathy is dependent on personal reflection and the development of critical reasoning (Gerdes et al., 2011) The use of personal introspection and reflection then becomes the means for reflective thinking. For example, the use of reflection promotes self-awareness of how or what a person may think or feel in a given situation. Empathic self-awareness orients an individual to an experience of others so that both may benefit from the interaction; it never should promote fear that results in selfishness or egoism. Empathy-related actions and behaviors all enhance the human understanding of other people to varying degrees. Thus they also promote emotional intelligence and awareness of other people by a process of reflective learning and thinking. Altruism involves a greater degree of understanding the needs of individuals than affective sharing because it asks a person not just to think about but also to act for the benefit of others (Baston, 2012). The

rationale for the definition of empathy will receive more attention in the Literature

Review section of the dissertation.

Based on the definition of empathy mentioned above, this study was able to

formulate a range of interview questions to assess how St. Austin students learn and

develop empathy regarding curricular and CSP experiences. The two central research

questions for this study were: 1) What did St Austin students experience regarding the

development and learning of empathy through curriculum and the CSP?, and, 2) What

curricular or service contexts or situations affected the learning and development of

empathy at St. Austin Prep?

The Aim of the Study

The aim of this study was to design an evidence-based understanding of how St.

Austin Prep students developed and learned empathy through the school's curricular and

service experiences. Based on the research, St. Austin could merge or refine aspects of

the curriculum and CSP to enhance the students' learning and development of empathy.

Methodology for Collecting Information about the Dissertation

This study used a qualitative, phenomenological approach to examine how St.

Austin's curriculum and CSP assist students in the learning and development of empathy.

Qualitative research questions use general assumptions and theoretical frameworks to try

to understand experiences, perceptions, and behaviors about a human or social problem

(Creswell, 2013). Qualitative methodology uses inductive and deductive processes to

explore and examine a particular participant's meaning and perception of an experience.

Then, using multiple perspectives, it seeks to establish a holistic perspective that

describes all the participants' experiences (Creswell, 2013; Creswell, 2014).

A qualitative approach was appropriate for this study because the researcher sought to understand how St. Austin's curriculum and CSP programs aid the development and learning of student empathy. This project interviewed former St. Austin students at least 19 years of age and who graduated after 2005 to discern how the school fosters empathy through curriculum and CSP. Each experience of empathy is unique to the respective individual. According to Moustakas (1994), a phenomenological approach attempts to capture the unified vision of a common experience from many perspectives. For this study, the graduates' curricular and CSP experiential descriptions helped the researcher discern a common *epoche*, or essence, of how these programs foster and teach empathy (Moustakas, 1994; Laverty, 2003).

Definition of Relevant Terms

Moustakas (1994) noted that phenomenological research questions try to reveal the essence and meanings of human experiences. This study attempted to explore ways St. Austin Prep develops and helps students learn empathy based on the past curricular and service experiences of graduates. The research questions attempted to capture the essence of these experiences. As mentioned above, this study defined empathy as a range of actions and behaviors that can include self-awareness void of egoism, affective sharing with others, the ability for emotional regulation, understanding the thoughts and feelings of others, and the use of critical reasoning to promote justice, altruism, and charity on a societal level (Baron-Cohen, (2012); Baston, (2012); Gerdes et al., (2011); McCloskey (2004); McCloskey (2008). The classification of empathy according to a range of actions and behaviors allowed for the development of the individual research and interview questions.

Delimitations and Limitations

Creswell (2014) acknowledged that the interview process of qualitative inquiry does not provide direct information because of the focus on the participant's perspectives and experiences. This study interviewed ten post-graduates who graduated between 2006-2015. Therefore, they were required to recollect experiences that occurred in the past up to possibly a period of ten years. The data of this study relied on interviewees' recollection of the experiences. Interviewees had varying degrees of recollection of memory making some interviews more reliable than others. Because the interviews did not occur in a selected place or environment, the researcher did not observe data directly as in a field observation. The research used member checking and triangulation to help maintain rigor, reliability, and validity in relation the study (Creswell, 2013). Interviews occurred in several different environments. Nine of the interviews took place over the phone and one was done in person.

Phenomenological research typically interviews between 5-25 participants (Creswell, 2013). The study used students who graduated after 2005 because the curriculum and service experiences have basically remained the same over that timeframe. The researcher realized that phenomenological study would likely have a small sample size. The small sample cannot fully capture the experiences of all those that participated in St. Austin's curriculum and service programs. The scope of the study was St. Austin post-graduates. Each year, some aspects of the curriculum or service experiences did vary. For instance, not all students consistently went to the same service sites each year. Students go to the same places in the fall of sophomore and junior years for weekend immersion experiences where they served the poor in urban settings.

Sophomores spend one weekend at an inner city Augustinian parish working with and serving the poor. Juniors spend a weekend at a service-retreat working with the poor and marginalized. The individual experiences may differ; the service experiences aim at having students serve the poor as part of an immersion experience. The interviewees did mandatory service hours just about each year with the possible exception of senior year. Some of the respondents did extended service of a week or more at the end of junior year or senior year depending on the years they graduated. Currently, towards or at the end of junior year, all members of that class perform about 1-2 weeks of service either abroad or domestically at different sites making each experience unique and different.

Despite the potential limitations and biases, the author was in a unique place to conduct this research. The researcher functions as both Assistant Dean of Students and a Theology teacher. These administrative and teaching responsibilities jobs offered a unique means to observe, teach, and moderate student behavior. Also, he has served on many school committees dealing with leadership, character, curriculum, and service. The Dean of Students Office is responsible for implementing and enforcing the student code of conduct. The Theology curriculum focused on aspects of Catholic Moral and Social Teaching in each of the high school years. The author believed that Theology and other parts of St. Austin's curriculum and CSP would benefit from a deeper reflection on how they have helped students learn and develop empathy. The results of the research could help unite the school's service requirements and curriculum by combining with reflective practices that establish and foster student empathy.

Leader's Role and Responsibility in Relation to the Problem

This study used a Servant Leadership model and merged with St. Austin's Augustinian charism and mission Greenleaf (1977) coined the title "servant-leader" noting that the two terms represent one reality. He believed that great leaders must first be servants and that the drive to serve is an natural form of motivation in these persons. Servant-leaders replace the typical organizational triangle that places the leader at the top angle. The servant-leaders lead by serving as the base and support of the triangle rather than the apex. These leaders establish trust in those they serve, are positive builders of their organization, and have a unique way of merging an organization into a community. Positive attributes of servant-leaders include the ability to listen to, communicate with, and understand others. Servant-leaders accept and are empathetic to others, possess an ability to foresee and predict trends that help guide their community, and intuit patterns that will benefit the organization based on previous experiences. Greenleaf (1977) noted these traits fall under the value of foresight, the penultimate characteristic of Servant Leadership. Other positive features of servant-leaders include awareness of self and others, perception, conceptualization, being believable and persuasive, accomplishing goals promptly, and being a healing presence in an organization.

Servant Leadership blended well with St. Austin's mission and charism. As an Augustinian school, St. Austin Prep uses the Rule of St. Augustine as a guide and the values of unity, truth, and charity as its foundation (St. Austin, 2011). According to McCloskey (2005), the goal of Augustinian education and pedagogy is to transform a person intellectually and spiritually through a conversion of mind, heart, and will. This process culminates in the practice of charity, which is the greatest of the Augustinian

values because it asks that one care for and serve others. The mission explicitly asks

students to lead a life of integrity and courageous leadership so that they may take his

talents and education and serve others (St. Austin, 2011). St. Austin's mission aligned

closely with Servant Leadership because both state that leaders should desire first to lead

by serving others and practice values such as foresight, empathy, and honesty. Servant

Leadership implicitly followed many of the Christ-like values stated in the school's

mission thus making it ideal as a leadership model for this study.

Significance of the Study

Human empathy is complex because it involves human biology and the

development of social learning, pairing, and moral development (Decety, 2011).

Research concerning the learning and development the promotion of empathy in schools

is important because the role empathy plays in developing prosocial and moral behavior.

Also, the promotion of empathy is now part of common educational parlance because its

development, along with inquiry and global awareness, are considered foundational skills

for 21st century educational practices (Barrell, 2010). Curricular and service programs

should provide rationale considering how they are fostering empathy in students because

its practice can help produce prosocial behavior. If educational plans could develop

empathy that includes a sense of caring for another's welfare and well-being, then these

types of programs are also likely to produce altruism in participants as well (Baston,

2011). Learning to practice empathy teaches students morality because they see others as

people, treat them accordingly, and avoid debasing others as objects merely used for

personal gain (Baron Cohen, 2012).

St. Austin's CSP and curriculum attempt to teach students that the Augustinian value of charity involves more than just a mandate to serve others. According to Van Bavel (1999), the Augustinian ideal of charity involves desiring the ultimate good for oneself and others. Through the curriculum and CSP, St. Austin Prep aims to develop student character and emotional intelligence by teaching Christian ideals, promoting moral integrity and personal responsibility, and develop the social skills necessary for leadership (St. Austin Prepratory School, 2011). St. Austin hopes to develop the value of charity in students' hearts and minds so they, in turn, will love and serve God and others (McCloskey, 2004). Charity, as a form of service, exhibits ideals such as empathy because in caring for others one strives to help them flourish. The Augustinian value of charity seeks to promote a sense of empathy in individuals that includes helping and serving them.

Gerdes et al. (2011) used research from the social sciences, neuroscience, and social psychology to develop an empathy index for those that work in the social sciences to understand and develop empathy. This study used their research, added aspects of empathy-related behaviors and actions, and then blended in Augustinian values and pedagogy. The additions included an integration of morality, altruism, Christian charity, and the use of reflective practice to develop and learn empathy (Baron Cohen, 2012; Baston, 2012; McCloskey, 2004; McCloskey, 2008). Augustinian reflection and reflective practices can be applied to secular settings as well. Most of the literature regarding empathy education focuses on students in medicine and the social sciences. Little research exists on how to assess the learning and development of empathy based on school curriculum, service or from an Augustinian perspective.

Summary

This section discussed a few paradoxes regarding empathy. Empathy scores have been decreasing in college-age students over the last 30 years, yet various sciences argue that humans are empathetic by nature. Narcissism and social isolation are increasing, but so are volunteerism and service (Konrath, 2013; Twenge, 2013). These factors make it rather interesting to assess how St. Austin Prep's curriculum and service programs teach empathy and promote emotional intelligence in students. This research is important because St. Austin's values promote a servant leader model that encourages service and helping others. The practice of empathy and the development of emotional and social intelligence and are possible remedies to the negative characteristics associated with the loss of empathy.

This study's definition of empathy provided a model that allows for understanding empathy according to characteristics ranging from self-knowledge to altruism. A qualitative phenomenological approach has limitations such as a lack of direct observation by the interviewer and a small sample of participants. However, this method offered a chance to explore how St. Austin post-graduates learned empathy based on the curricular and service experiences. Potential bias comes into play potentially because of the author's relationship to the interviewees as administrator and teacher. However, the research topic was only tangentially under the researcher's sphere of influence during their days as students. Despite the limitations and biases, the author was in a unique position to research this topic because of his role as a teacher and administrator. The dissertation's research was developed from multi-disciplinary empathy-related research and formulated questions that helped the interviewees describe

how St. Austin's curricular and service experiences developed and fostered empathy.

Their experience of these phenomena should benefit current students because this study

made recommendations to the curriculum and service programs regarding empathy. By

learning to be empathetic, St. Austin students fulfill the value of charity embedded in the

school's mission and to serve others. Also, they learn requisite skills relating to prosocial

behavior that would benefit for a lifetime.

CHAPTER TWO: LITERATURE REVIEW

Introduction

This chapter surveys research involving empathy, service, and their integration by means of reflection. The first section provides an overview of research on empathy by looking at cultural trends that may affect empathy in students such as technology and globalization. Next, empathy is examined from the perspectives of biology, neuroscience, and social psychology. The review examines the scientific basis of empathy's complexity across these three domains. The role that community service plays in fostering empathy in students is then analyzed. Service requires reflection and reflective learning to foster and develop empathy in students. The third section of the review provides an overview of St. Austin Prep's educational philosophy specifically addressing the role service plays in Augustinian education and how fostering empathy through service and curriculum is commensurate with charity.

Research on Empathy

Introduction

This section provides a general overview of research relating to human empathy. The first part discusses if humans are empathetic or selfish by nature. Recent studies on empathy and prosocial behavior and movements that affect empathy are discussed. Subsequent sections debate the rise of narcissism in America and the ways globalization and technology influence empathy, particularly in millennials. The final section offers an overview of empathy and its development from the perspectives of biology, neuroscience, and social psychology and attempts to explain the role empathy plays in human development, communication, and information sharing.

Two Extremes: Are Humans Empathetic of Selfish?

The debate of nature versus nurture has recently reappeared with a focus on empathy. In the 18th century, Scottish Enlightenment philosophers such as David Hume and Adam Smith believed that values such as sympathy and empathy form the basis of human morality (MacIntyre, 1988). Recent support from the social sciences, biology, and neuroscience confirm that humans are empathetic by nature, biology, and hard wiring (de Waal, 2009; Iacoboni, 2009). This scientific validation is important because if empathy is a part of human nature and biology, educators need to develop curriculum, activities, and programs to help students learn and develop this skill.

Ayn Rand's (1964) philosophy denied that empathy or altruism could serve as a basis for morality. She believed that selfishness was s a virtue and labels altruism a vice. All motivation for human actions, even those that appear empathetic or altruistic, are inherently selfish in nature. Acts of charity or service in Rand's (1964) perspective are merely an outgrowth of one's vested self-interest and proclivity for selfishness. Altruistic motivation is nothing more than a desire to fulfill self-interest and selfish tendencies.

Rand's (1964) ideas on the nature of human selfishness parallel some recent trends in empathy research. Since 1980, selfish and narcissistic behavior in conjunction with social isolation has been increasing while empathy has been on the decrease. Konrath et al. (2010) measured empathy scores in a quantitative, cross-temporal meta-analysis of 72 samples in American college students over a thirty-year period beginning in 1980. Empathy scores have significantly decreased in students over this timeframe especially since the beginning of the millennium. Their study used samples from college

students over the 30 year period because the students are mostly all the same age yet are from different generations.

Specifically, Konrath et al. (2010) noted that the decrease in empathy among college students is much more pronounced since the turn of the millennium but began about 20 years prior. Since 1980, empathy scores have declined by 34% regarding perspective taking, which is the ability to understand another's point of view. In the same time, empathic concern scores dropped by 48%, which is the capacity to feel and respond to another's emotions (Anderson & Konrath, 2011). The decreases in perspective taking and empathic concern are most noticeable in samples collected after the year 2000; the popularity and frequent use of social media among millennials over this time frame is a major part factor in the decreasing empathy scores (Konrath et al., 2010).

The work of Konrath et al. (2010) is significant for this study because teenagers are often subject to many of the same cultural influences as college students. Many current St. Austin graduates and students are part of the millennial generation and frequent users of social media which could affect empathy. According to the Pew Research Center (2015), 90% of 18-29 year-olds use social of media are the most frequent users. ("Social Networking"). A Pew national survey of 1,060 teens aged 13-17 stated that 24% of teenagers reported being continually online and 92% being online daily. Seventy-one percent of teens reported that they were using multiple social media sites daily (Lenhart, 2015). The use of social media is not a bad thing, but like all tools, must be utilized responsibly, especially if human empathy is affected. If the usage of social media usage can negatively affect empathy in college students, it could also influence teenagers because they are often subject to the same societal trends. The

formative years of high school help students develop prosocial skills necessary for life. The development of empathetic skills can serve as a means of avoiding antisocial behaviors that affect prosocial behaviors.

Empathy and Narcissistic Behavior in American Society

Konrath et al. (2010) associated the decrease in empathy scores with a rise in narcissism in the same age group. Narcissism tends to promote the welfare of the individual over society and is a consequence of America's focus on individualism, materialism, and over emphasis on self-esteem (Konrath et al., 2010). Twenge (2013) has stated that American society places too much value on self-confidence and success which can promote narcissistic behaviors leading to entitlement and overconfidence. A meta-analysis of the Narcissistic Personality Index examined four data sets from 85 samples of American college students who took the test between the years 1982-2006 and concluded narcissism noticeably increased over that time (Twenge, Konrath, Foster, Campbell, and Bushman, 2008). The rise in narcissism and decrease in empathy over roughly the same period resulted in labeling millennials as *Generation Me* because of their propensity to place their success and well-being over that of others. The inclination toward narcissism leads some college students to a false sense of self-confidence and ambition that exceeds their skill levels (Twenge, 2013). Because humans are social beings, what affects individuals also influences society as a whole. More Americans are also living alone than ever before, a behavior that associates social seclusion with less prosocial, compassionate behavior (Konrath et al., 2010).

The rise of narcissism and discussion on decreasing empathy should not be understood as condemning a whole generation of millennials. The information presented

here merely tried to point out trends that educators should be aware of that affect

prosocial behavior and could potentially hinder the emotional and social growth of

students. By helping students learn and develop empathy, teachers can simultaneously

have students reflect on behaviors and movements that could adversely affect it.

Because globalization and technology play such instrumental roles in the ways

people interact and communicate with one another, aspects of these two movements will

be analyzed in relation to empathy next.

Technology, Globalization, and Empathy

Americans' increasing social isolation may seem strange given people seem more

connected than ever because of the internet and social media. The rise of technology and

the ubiquity of social media continues to change the landscape of American and other

societies. Freidman (2007) believed that the world is more technologically connected

than ever before because of advancements such as the internet and social media. In 2012,

850 million people were active Facebook users (Twenge, 2013). According to Freidman

(2007), the increased connectivity created a "flattening effect" among nations brought

about by globalization. New economic interdependence among peoples, companies, and

nations are the greatest benefits of this connectivity. Konrath (2013) agreed with

Freidman's (2007) assertion that humans are connecting with one another as never

before. However, just because humans may connect and interact with one another more

because of technology does not t mean they are becoming more empathetic.

Globalization and technology may have brought about a greater sense of

solidarity on an economic level, but they also can promote a high degree of individualism

that can lead to narcissism (Malikhao & Servaes, 2011). Konrath et al. (2010)

acknowledged that while the rise of social networking allows for the sharing of personal

information between individuals, it can also lead people to glorify their lives and isolate

themselves from deeper social, interpersonal connections. Youth prone to narcissism tend

to share too much information on social media like sexuality, drinking and other risqué

behaviors (Hawk, ter Bogt, van den Eijnden, & Nelemans, 2015). Social media may, in

fact, result in fewer friends and personal relationships; connecting digitally to others does

not always lead to positive social connections (Twenge, 2013). Because technology has

done so much to benefit humanity, any tendencies associated with its use that negatively

affect human behavior, especially in school age children, deserve careful attention.

The next section of the literature review will discuss empathy from a scientific

perspective and examine why empathy is so complex yet integral to human social and

moral development.

The Science of Human Empathy

Over the last ten years, the study of empathy has drawn consideration from

sciences such as biology, neuroscience, and social psychology. These sciences are

collectively examining if people are empathetic by nature. Biologist Frans de Waal

(2009) observed that primates and humans share behaviors that are also forms of

communication: laughter, bonding, yawning, and running. Each of these species learns

these behaviors as a form of mimicry from social interactions with other members of their

groups. From these experiences, emotions such as empathy and sympathy begin in the

basic interactions between two individuals like a mother and a child. Empathy is the term

de Waal (2009) used to denote fundamental interactions like yawning, laughter, and

communication. In humans, early social interactions affect the lower portions of the

brain, and through maturity proceed to higher regions producing cognitive understanding.

This cognition becomes a form of empathy when humans can put themselves in the place

of another emotionally and cognitivley. de Waal (2009) thinks that imitation and mimicry

begin the formation of empathy in mammals because they learn to take the perspectives

of others. For example, as primates develop, empathy begins in the shared recognition of

the visceral facial patterns with other primates. Empathy is a more complex phenomenon

in humans than primates because of the ability to extend caring to other members of the

species that an individual may not even know. Humans have developed an ability to

empathize cognitively over the centuries which helps people recognize that the species

mutually must care for one another in order to survive and thrive.

Empathy, as a form of social caring, is an extension of the evolutionary herd

instinct that has kept animal societies together for millions of years. de Waal (2009)

extended this herd instinct to a common recognition that societies depend on one another.

Humans share a sense of solidarity and the common good that include health care,

education, infrastructure, national defense, and protection from nature. Sharing stems

from the human experience and realization that societies function better when people

work together. This effort toward the common good allows each individual to work better

than if one lived solely for the benefit of mere self-interest as Rand (1964) argued.

Empathy plays a role in forming these social bonds functions when people realize the

attachments they share with one another and connect an emotional value to them. In the

modern era, de Waal (2009) thought that empathetic social actions include the abolition

of slavery, the Civil Rights Movement, and the United Nations Declaration of Human

Rights. These types of movements and declarations provide excellent examples of the

learning and development of empathy on both individual and collective levels. In these

powerful social movements, empathy was learned and shared amongst people who united

with one another to work for the greater good of all humanity to produce change on a

societal level.

de Waal's (2009) observations about empathy parallels recent discoveries in

neuroscience that believe empathy is the primary basis for human interaction and social

learning and later becomes the foundation for human morality and justice (Decety, 2011;

Iacoboni, 2009). Functional Magnetic Resonance Imaging (fMRI) of primate and human

brains connects social behavior to empathy. According to Decety and Lamm (2006),

empathy is the term that describes the formation of social learning and behavior at all

stages of human life. The brains of primates and humans possess "mirror neurons" that

have "motor properties that fire not only during the execution of an action but also on

observing someone else performing the same or a similar action" (Iacoboni, 2009, p.

659). Evolution has developed neurobiological mechanisms over millions of years to help

species differentiate between hostile or hospitable stimuli. In higher life forms such as

humans and primates, these mechanisms have evolved into complex neural networks

involving sensation and perception. These mechanisms are the foundation of caring for

the younger members of the species and include the ability to recognize fear, hunger,

pain, and suffering in others (Decety, 2011).

According to Iacoboni (2009), neuroscience and the social sciences think that

these basic types of mimicry and imitation lead to the development of empathy in human

subjects. This line of thought parallels de Waal's (2009) argument that the fostering of

compassion helps humans understand what others may think and feel. Higher cognitive

levels of imitation help facilitate "social interactions, increase connectedness to one another and liking, gets people closer to one another, and fosters mutual care" (Iacoboni, 2009, p. 658). Imitation becomes the basis for empathy and ethical behavior in humans. Empathy appears to be the basis not only of social learning but also develops into higher brain function that helps define what makes people truly human.

Empathy is present early in human life, contains affective and cognitive dimensions, and is a primary mechanism in the development of prosocial behavior (Light & Zahn-Waxler, 2012). The affective regulation of emotions develops through early childhood and adolescence and mirrors the growth and development of cognitive executive functioning (Decety & Michalaska, 2012). According to Baron-Cohen (2012), empathy is something that is developed or lost throughout a lifetime depending on one's genetics, social, and ethical behavior. A study of 283 boys and 214 girls noted that adolescent males aged 13 to 16 may suffer a decline in empathetic concern and perspective taking depending on their level of physical maturity and cognitive development. The girls showed no declines in empathy and had higher levels of empathetic concern due to earlier pubertal development (Van der Graff et al, 2014). Children and adolescents with high levels of empathy tend to be liked by peers, have robust and stable friendships, lower levels of aggression, and possess social competence (Eisenberg, Huerta, & Edwards, 2012). The early development of empathy plays a crucial role in helping humans develop and maintain prosocial behavior required to live in a civilized society.

Human empathy is unique because individuals have an ability to feel for, understand, and act on behalf of others they do not know (Decety, 2011). The capacity to

understand the perspective of another has probably evolved because of the genetic fitness of the human species. Empathy includes the self-regulation of biochemical systems that facilitate information processing of an experience (Decety & Lamm, 2006). Empathy appears to be more than mere emotional intelligence which tends to focus on self-awareness and self-regulation. The hardwiring for empathy includes higher cognitive abilities such as "executive functioning, abstract thought, perspective taking, and language ability" (Decety, 2011, p. 41). The cognitive development moves beyond self-regulation and understanding and explains how human beings develop and maintain moral principles such as justice and fairness. In this sense, an individual can extend the practice of empathy beyond personal experience and abstract it to humanity as a whole. These moral principles rooted in the development of empathy form the moral behaviors that allow humans to function as social beings capable of caring and compassion.

The Human Brain, Empathy, and the Power of Narratives

The ideas that set humans apart from other animals and species originate within the human brain. The human brain and its functions are what differentiates humans from another species. The human brain possesses a highly interactive empathy circuit with affective and cognitive elements that allows people to both feel for and understand others and their experiences (Baron Cohen, 2012; Decety, 2011). Human interaction and communication provide the data for the brain's processing, learning, and development of empathy. As a species, human brains possess the ability to synchronize with others' brains empathetically because people are able to feel and understand what others have or are experiencing (Decety, 2011; Singer, 2006). Specifically, the mutual harmonization of brains allows human beings to feel for and understand emotions, thoughts, and

experiences individually and collectively (Singer, 2006; de Waal, 2009). A person can affectively empathize with others but also cognitively understand others' stories and experiences through this harmonization.

The human brain appears to have two different, yet interacting networks by which humans interact with others and the world. One is a default mechanism which helps people form a narrative or story about their lives. This mechanism helps humans weave information together and allows them to ponder about the self and others in relation to the past or future (Farb et al., 2007). The left hemisphere may play the role of the narrator which helps one linguistically articulate the autobiographical narrative created in the right hemisphere (Siegel, 2007). Damasio (2010) stated that the human brain develops and allows one to see him of herself as the protagonist that tells a story through images and memory about interactions with others and engagement with the world. The second network allows humans to step out of the default mechanism and intentionally engage reality in the present moment (Farb et al., 2007). The integration of the brain's narrative and real time apparatuses through reflection and critical thinking are essential for the development and learning of skills associated with empathy (Siegel, 2007).

The previous discussion of mirror neurons in the human brain recognized that human empathy has a cellular component but is also developed and learned through social pairing and interaction beginning in infancy (Iacoboni, 2009). de Waal (2009) observed that the simplest level of empathy is the gathering of information about another. The complexity of empathy is also responsible for making humans into social animals that live in highly structured societies. The gathering and sharing of information as a form of empathy is a function of the human brain. Humans are social animals who

communicate and gather information because of a coupling network that exists in brains

and synchronizes the speaker and listener. Stephens, Silbert, and Hasson (2013) studied

the speaker-listener communication of 12 people via fMRI and found that the speakers'

and listeners' brains synchronize temporally during communication. During

communication, the listener's brain anticipated the speaker's by expecting the speaker's

words which could be indicative that the speaker's brain patterns induce similar ones in

the listener via speech.

Because humans are social beings, an important part of information gathering and

retention is the sharing of stories and the understanding of narratives. The concept of

narrative is not only important for the retention and interpretation of one's memories but

also plays a major role in the way humans communicate with others (Zak, 2015). Stories

have a powerful way of forming empathy because they allow brains to synchronize

around a common shared experience (Zak, 2014). For instance, reading fiction is believed

to increase empathy both affectively and cognitively because its forces the reader's brain

to harmonize with the book and personally fill-in aspects which may be lacking in the

novel's characterization (Kidd & Castano, 2013). Once a listener becomes engaged by

the narrative, the brain begins to mimic the behaviors that are occurring in the lives of the

characters in the stories. The best stories "transport" the reader into the lives of the

characters. The most effective stories produce empathy through the use of a narrative arc

which consists of basic background information, a series of related events which lead to a

climax, and an action that then results and produces a resolution which ties the story

together (Zak, 2015). The human brain, through its default mechanism, in essence,

creates a personal narrative and places a person in the center of his or her story by

studying itself through the process of memory (Farb et al., 2007). Stories have a way of disconnecting the reader from this default mechanism and placing one inside the mind of another. The empathetic dimension of narratives and stories transport people into the minds of others (Zak, 2015). The interpersonal connection between narratives and empathy makes it easy to understand why people like to hear good stories.

So far, empathy has been discussed from various perspectives. The complexity of human empathy in terms of actions and behaviors makes it somewhat difficult to precisely define. The next part of the dissertation in practice will provide the rationale for this study's definition of empathy.

Defining Empathy

Empathy operates at both genetic and social levels thus it exists on both individual and interpersonal levels. Based on what has been discussed so far, empathy is complex and constitutes a range of actions and behaviors that are part of human biology yet helps form and regulate the cognitive executive functioning (Decety, 2011). The complex nature of empathy makes it difficult to define precisely. This study used a broad definition of empathy the included basic understanding of self and others emotionally and cognitively, social pairing and bonding, and human morality leading to interpersonal practices like altruism, compassion, charity, and justice (BaronCohen, (2012); Baston, (2012); Gerdes et al., (2011); McCloskey, (2008).

From a philosophical and phenomenological perspective, Stein (1916) stated that empathy is a type of perception whereby one person or "I" experiences the "I" of another person as a unity. True acts of empathy are basic and constitutive to human nature because they unify people by allowing at least one person to simultaneously and

experientially learn something about the life of another. Buber (1923) would describe this empathetic experience as treating another person as a "thou," and not an "it" or object. Drawing on Stein (1916) and Buber's (1923) type of approach, Baron-Cohen (2012) stated the practice of empathy involves getting rid of our focus on the self and "adopting a double-minded focus of attention" (p. 258). His concept of empathy uses the same experiential dynamic of Stein (1916) and Buber (1923) regarding empathy's double-minded aspect. This process involves moving past one's thoughts and perceptions and focusing and understanding on the thoughts and feelings of another. The personal and social dimensions of empathy encompass understanding one's own and another's thoughts, feelings, and emotions, also regulating and understanding emotions, forming social judgments, and recognizing the gestures of others.. Empathy could also include thinking of possible ways to alleviate the suffering of others on a societal level (Gerdes et al., 2011). Baron-Cohen (2012) stated that from a moral perspective true empathy is markedly absent of self-interest or egoism and ultimately is the concern for others. If a person has empathic concern for another's welfare and well-being, then this also is likely to produce a sense of duty toward altruism, which concerns bettering the well-being of others (Baston, 2011).

As noted in Chapter 1 of this study, empathy is a hard term to define because the complex role it plays in the formation of human behavior. Merging many of the findings from biology, neuroscience, and the social sciences, Gerdes et al. (2011) do not limit empathy to the traditional notion of just being able to understand the feelings of others. They extend that definition to include an epistemic range of actions and behaviors. Gerdes et al. (2011) developed an index for the practice of empathy that comprises the

following traits: self-awareness, affective sharing, the capacity to regulate one's

emotions, and the ability to see the viewpoint of others. In addition to these, empathy can

also involve a higher order cognitive component that involves critical reasoning as a type

of empathetic action." This kind of human cognition not only understands another's

experience but also promotes a greater sense of justice and fairness on a societal level.

This cognition could include the practice of altruism which is looking out for the

wellbeing of others (Baston, 2012). From a moral perspective, the intentional practice of

empathy could help a person disengage from one's default narrative and step into the

mind of others. This double-minded type of ethical focus requires a person to learn and

develop a sense and awareness of others when making moral decisions (Baron Cohen,

2012).

   The discussion on empathy and altruism parallels Augustinian thought and

spirituality which forms the basis of St. Austin's mission and identity. Augustinian

pedagogy asks that students learn to love and serve God manifested through the value of

charity through a process of introspection and reflection (McCloskey, 2004; McCloskey,

2008). The learning to love and serve God and others is a double-minded focus because

the goal of reflection and introspection is always oriented toward others and not the self.

St. Augustine's use of introspection and reflection would include the ability to regulate

and understand one's emotions and also ask that a person seeks to understand those very

things in others through the practice of charity. Charity entails one to want, desire, and

act for others regarding their interests and wellbeing. From an Augustinian perspective, to

strive for and practice charity would require true empathy in all forms or levels.

Conclusion

Konrath et al. (2010) noted that empathy scores significantly decreased in college students since 1980 resulting in behaviors like social isolation. During this time, narcissistic behaviors have also been on the rise which has affected members of the millennial generation (Twenge, 2013). Social media and technology use in millennials have adversely affected empathy in millennials while also contributing to the rise in narcissism (Konrath et al. (2010); Twenge, 2013). Despite the lower empathy scores, recent discoveries in science point out that empathy may be hard-wired into humans because of the presence of mirror neurons and the role neurons plays in human development (Decety & Lamm, 2006; Iacoboni, 2009; de Waal, 2009). If empathy is a part of human biology, then empathetic actions like charity and altruism fulfill human nature and also help people develop and learn empathy. Empathy is learned and developed through human interactions and communication beginning in early infancy. At is most basic level, empathy is the sharing of information between individuals (de Waal, 2009). The human brain has a unique ability to synchronize with other brains as information is being shared amongst individuals especially as people come together and understand one another's stories (Kidd & Castano, 2013; Zak, 2015). Through such experiences, humans begin to learn and develop empathy when they understand one another and see that they are not that different from each other.

Empathy has a broad range and application of actions and behaviors spanning domains such as science, philosophy, and education. Because of its complex nature, for the purpose of this study, empathy is defined as a range of actions and behaviors that can include self-awareness void of egoism, affective sharing with others, the ability for

emotional regulation, understanding the thoughts and feelings of others, and the use of

critical reasoning to promote justice, altruism, and charity on a societal level (Baron-

Cohen, 2012; Baston, 2012; Gerdes et al., 2011; McCloskey 2004; McCloskey, 2008).

Now that empathy has been defined in relation to this study, the next section of

the literature review will explore how empathy can be fostered and developed in a high

school setting. Service programs offer students opportunities to learn and develop many

valuable skills and behaviors associated with empathy.

Fostering Empathy through Community Service Programs in School Settings

Introduction

This section of the dissertation consists of two segments. The first attempts to define

and list the essential characteristics of school service learning and community service

programs. It also gives a description of how these types of programs align some of the

philosophical ideas of Catholic education. The second section explores possible ways that

service programs foster empathy in students.

Service Learning and Community Service

The concept of service-learning has appeared in educational literature since 1979 (Felton

& Clayton, 2011). Service-learning programs seek to combine academic learning with

community service. The National Society for Experiential Education (as quoted in Billig,

2000) defined service-learning as "any carefully monitored service experience in which a

student has intentional learning goals and reflects actively on what he or she is learning

throughout the experience" (p. 659). Courses that blend learning with a service

component often integrate academics with student values and social duties. The essential

characteristic of service-learning is the advancement of student learning experiences that

benefit the school and the local community. Service-learning promotes cooperation

among students, teachers, and administrators by allowing schools, community members,

and organizations to achieve common goals and mutual reciprocity. One major benefit of

service-learning is the variety of learning experiences offered to students because these

experiences vary in duration, levels of involvement, responsibility, and location (Felton

& Clayton, 2011). By integrating academic work with service, service-learning

challenges students to grow academically but also emotionally and socially because of

the interactions with other people apart from the school setting.

Like service-learning, community service programs promote social awareness, a

sense of obligation toward others, and develop social capital in students (Flanagan, Kim,

Collura, & Kopish, 2014). Service experiences afford students opportunities to participate

and identify themselves as members of a local community with a vested interest in

improving it. Students who perform community service receive many of the same

benefits as those who do service learning, except there is no academic component

associated with the service. Service and service-learning benefit both the individual and

the community in particilar ways. Students who engage in service-activities learn the

value of service to others while also learning and develop empathy through the social

interactions.

Promoting empathy in students through service and improving the local

community partner well with Catholic education's stress on service to others. Catholic

education in America was built on the foundation of service to others and the community

and continue to stress it as a value to this day (Kealey & Kealey, 2003). Catholic

educators try to foster Catholic teachings and values that includes an ethos of service to

the community. When Catholic schools employ service to others as a requirement, they

teach students social responsibility and help them learn that they are part of a larger

public community (O'Keefe, 1997). An ethic of service is part of St. Austin's mission

and a major reason why the school mandates that its students perform Christian service.

Service days are built into the school calendar so that students can participate in school-

sponsored service. These trips include immersion experiences where students travel and

stay at locations away from the school setting thereby allowing them to experience the

needs of the greater community and develop a social awareness of others, especially the

poor and downtrodden.

Service and the Development of Empathy

The integration of reflection and introspection into service experiences is critical

for helping students develop and learn empathy. These reflective practices focus on the

nature of the experience, any feelings or emotions one may encounter, and what values

can be gleaned or learned as a whole. Effective service experiences must build in time for

reflection because it is a crucial part of the pedagogy of service. Reflection should align

with curriculum or goals relating to the nature or type of service being performed by

students. Regarding service-learning, Felton and Clayton (2011) commented "critical

reflection and assessment processes are intentionally designed and facilitated to produce

and document meaningful learning and service outcomes" (p. 76). Quality reflection

enhances all types of learning. A meta-analysis of 49 studies on 24,477 students aged 12-

20 examined how reflection fostered an understanding of community service. While

service had positive personal, academic, social and public benefits, service combined

with reflection tends to lead to the greater promotion of designed outcomes personally

and communally (van Goethem, van Hoof, de Castro, Van Aken, & Hart, 2014). The use

of reflective practices allows students to view themselves as active participants in the

learning process leading to self-knowledge, which plays a crucial role in human

emotional and social maturity.

Reflection or reflective thinking involves both personal and critical levels of

thought. Personal reflection allows one to process an experience and invites one to

mature from it based on the human interactions of the situation. Critical reflection

requires a strong cognitive component because it can allow one to gain a deeper

understanding of the moral, political, and social dimensions that may or may associate

with the learning experience (Valli, 2009). In both of these types of reflection, elements

of empathy are at work. At a personal level, empathy entails gaining a better

understanding of one's thoughts and feelings as well as those of others. The critical

reflective dimension parallels the previous discussion of empathy about biology, the

social sciences, and neuroscience because it goes beyond the personal level. An

individual is not only encouraged to gain self-awareness of his or her emotions and

thoughts but also to gain a better understanding of them to progress to a level of

empathetic action. The practice of empathetic action aims at developing an awareness

and promotion of fairness and justice at a societal level (Gerdes et al., 2011). While

advanced critical reflection may be beyond the maturity of high school students, any

service experience that offers students the time to reflect and enrich empathy is a positive

experience that builds social capital.

Well designed and integrated service and service-learning programs help students

to consider viewpoints other than their own and create a capacity for making informed

judgments (Felton & Clayton, 2011). Further, these programs foster higher order thinking when combined with analytical essays, case-based analysis, and reflection. Lundy (2007) examined the relationship between service learning, academic performance, and empathy in three life span developmental psychology classes (*n*= 192). The students took four multiple-choice exams and did a project. The distinguishing feature is that students from any of the classes could choose among one of the following project options: a research paper, an interview project, or performing a service learning project. The class completed three of the exams post-project. Students also engaged in pre and post-project self-reflection on their empathetic inclinations. Students that chose service learning scored significantly better in the post-project testing and demonstrated higher post-project empathy scores compared to the other two groups, whose empathy scores decreased. Lundy (2007) concluded that the type of reflection offered by service learning may have helped the service learning groups better understand the course material and the emotional experiences of others. The service learning experience contributed to the students' cognitive and emotional growth. The use of critical reflection in conjunction with service acts as a scaffolding that helps take students beyond mere course concepts to a level of critical evaluation.

Research concerning service-learning garnered over two decades shows continuous positive growth in student moral, spiritual, and career development, as well as the improvement of self-efficacy, leadership skills, and empathy (Felton & Clayton, 2011). Though much of the research relating to service has occurred at the college level, the benefits of these types of programs also exist at the middle and high school levels (Billig, 2000). Konrath et al. (2010) have noted that service programs are on the rise in

high schools. Schools are seeing the value of service and states have incorporated

standards for service learning programs at the secondary level. Billig (2000) stated that

well-planned high school service programs tend to increase personal and social

responsibility, communication skills, help students feel more socially competent, and

promote self-efficacy in participants. Service experiences also increase prosocial

behaviors which help students to avoid behavioral problems. Students who perform

service related activities can better relate to different and diverse groups and cultures than

those who do not. High school students involved in service also have greater engagement

with academics, display better motivation toward learning, and have better school

attendance rates (Billig, 2000). Given the benefits of service-related school programs, one

could conclude these types of experiential learning programs promote a greater sense of

empathy for students that participate in them.

Service-related learning appears to offer a positive, prosocial approach that fosters

the development of empathy. It also provides students the opportunity to develop social

skills that are contrary to the narcissistic behaviors discussed earlier. The National

Service-Learning Cooperative (as cited by Billig, 2000) listed eleven essential elements

for establishing service learning programs. It is beyond the scope of this study to explore

all these venues. Instead, it will explore one of them, reflection, because the formative

role it plays in service and Augustinian education in helping students develop and learn

empathy.

Conclusion

Service learning and community service opportunities provide students with

excellent opportunities to enhance their emotional intelligence and prosocial behaviors.

Service experiences make students feel as if they are part of a larger community and connect them to social obligations. Ideals such as service and participation in the greater community are also a major part of Catholic education and its ethos of service. Reflection plays a vital role in service because it helps students examine service to the community and learning to care for others at a cognitive level. Self-reflection also helps younger people involved in service to developing empathy-related behaviors. In this sense, the development of self-reflection becomes the basis for learning and developing empathy, especially at it relates to service.

Reflective Practice and the Pedagogy of Service

Introduction

Reflection is a critical component of service because it helps students learn about themselves. This section will discuss the role that reflection plays in service and how it becomes a form of empathetic learning and thinking. Even if service does not contain a curricular component, students still learn many valuable lessons like social skills and caring for others. Reflection and reflective thinking are integral components of developing and learning empathy, especially from an Augustinian perspective.

Reflective Learning and Thinking

Critical and reflective thinking are necessary skills to develop empathy for personal growth and emotional intelligence. This section will sketch out a structural blueprint for reflection and reflective thinking that can be used in conjunction with school service programs. As noted above, service programs have the capacity to develop empathy and emotional intelligence in students. Goleman (2013) has argued that reflection is an integral component for the development prosocial skills necessary for

leadership; its practice is also key to forming empathy in students. Students need inquiry, critical thinking, self-direction, leadership, and global awareness to be successful in the 21st century (Barrell, 2010). The proper use of reflection aids the development of all of these behaviors because it offers students an opportunity to integrate personal experience with other forms of learning.

Reflection plays a important role in helping students learn and develop empathy because of its introspective nature which begins with self-knowledge. If schools truly want to develop students that promote empathy in society, then the reflection in one way or another should offer some aspect of personal transformation. A neglected part of understanding empathy is the personal component because empathy also involves self-understanding (Gerdes et al., 2011). Any reflection should set aside all personal judgment and invite students to examine their feelings, fears, and assumptions in light of the experience. By interiorly reviewing these personal aspects, students are engaged in a type of reflective thinking that allow them to step momentarily out of their brains' default mechanisms and act empathetically toward themselves (Farb et al., 2007). Reflection must begin at a personal level to help people learn and develop empathy. By learning to first practice empathy towards one's self in terms of understanding personal emotions, feelings, and thoughts, and a person starts to build a foundation for extending empathy to others.

The idea that self-knowledge is necessary for finding truth about one's self is nothing new. In ancient Greece, the words *know thyself* were inscribed above the cave of the Oracle of Delphi and Socrates believed that self-knowledge was first required for knowing anything (Cornford, 1932). Cary (2000) credited St. Augustine with inventing,

privatizing the inner self, and making it a place for dialog through a process of

introspection. Augustine's method of introspection and reflection looks inward to find

God and truth, and its ultimate goal is a personal transformation so that one can love and

serve God and others (McCloskey, 2004). In a similar vein, both Buddhism and

Hinduism use reflection as a way of journeying inward to find enlightenment. It is

important to note that enlightenment is not attained in these traditions without first

developing an awareness of the needs of others (Smith, 2009). All these traditions value

reflection not just for the purpose of self-knowledge but also to develop an awareness that

one has a duty to serve others. Baron-Cohen (2012) thought that this type awareness is

empathy because one learns to treat others as subjects and persons and not as objects.

This study may use the term "empathy" to describe this type of awareness, but what all

these great thinkers and traditions recognize is that reflection is integral to learning and

developing it.

Sherwood and Horton-Deutsch (2012) believed that "reflective" learning goes

beyond the mere exchange or transaction of information because of its transformational

character. From this, one can see why service and related curricula should have an aspect

of reflective practice. Service learning, when paired with critical reflection, offers

students the opportunity to examine the service experience or aspects of a curriculum,

and discuss problems like poverty and human suffering that require elements of critical

reflection. Students not only process their own experiences but also get a chance to think

about the situations of those they encounter. This processing invites empathy and

transformation because students first learn to question their values, presuppositions,

experiences, and perspectives in light of their service experience. Reflective practice used

before the service experience begins allows learners to examine various scenarios in

which they may have to act. Post-experience reflection offers students the opportunity for

reflection based on experiences and prior reflective practices. They then can identify

behaviors, attitudes, and perspectives gleaned from the service experience (Sherwood &

Horton-Deutsch, 2012). By examining, thinking through, and learning about experiences

based on reflection, the student learn to transform and evolve their own thought processes

in terms of a double-minded, empathetic focus (Baron-Cohen, 2012). Introspection and

reflection are a style of reflective learning which can also become a means of thinking.

The next section will examine this style of thinking from an Augustinian perspective.

Augustinian Pedagogy, Reflective Learning and Thinking

Augustinian pedagogy is dialogical and interrogative in nature and aims to

develop critical, higher order, and creative thinking through the process of discovery.

Introspection and reflection integrate knowledge by means of reflective learning and

thinking. The process is iterative because it strives to invite learners to constantly "search

in ways to make discoveries and discover in ways to keep searching" (McCloskey, 2004,

p.28). Augustinian education uses reflection as a constant factor and practice so that this

method of learning becomes a way of thinking.

If pedagogy is the practice of teaching, then the Augustinian approach to teaching

must be modeled on Augustine's life and writings, particularly his *Confessions* (2001)

and *The Retractions* (1999). The *Confessions* (2001) is more than a mere autobiography.

Like Augustinian education and pedagogy, it is a conscious, epistemic reflection that

provides one with a path to God via a process of interiority. It also contains "a chain of

learning and reasoning" that seeks to incorporate "understanding, learning, meaning, and

truth" (McCloskey, 2008, p. 6). For Augustine, knowledge reaches its apex in God, but to

find that truth one must be willing to introspect and search. This process of self-discovery

is itself a journey. McCloskey (2008) thought that the term "retraction" can also be

translated as "reconsideration." For Augustine, any confession must also include an

aspect of reconsideration. Before one can teach others, he or she must first understand the

practice of teaching and transforming one's self. This process of transformation by means

of reflection helps develop empathy because it first invites one to self-knowledge and

then to turn towards others and assist them in in service.

Canning (2004) believed that the essential element of Augustinian pedagogy is to

have learners become aware of the golden threads that run through the knowledge taught

or learned. The idea of a golden thread is a metaphor for the learning and thinking

produced by reflective practice. In a metacognitive sense, this is a reflective process that

invites deep personal learning first to take place from reflection. Reflection occurs

throughout the process, but it begins with self-knowledge. To understand these "golden

threads," one must always be willing to be engage in reflective thinking by integrating

knowledge with experience. Confession, in this case, need not be a retelling of one's

faults. Rather, it is used more pejoratively as a willingness to understand and better

oneself in the pursuit of truth. It also entails an element or reconsideration (McCloskey,

2008). That is, if one wants to understand himself or herself and grow as a human being,

then that person should be willing to rethink how he or she is doing certain things as far

as loving and serving God and others. This type of reflection involves reconsidering,

rethinking, and examining things like style, demeanor, and all things related to the

classroom. Reconsideration, as a form or reflective learning and thinking, thus becomes the patchwork for Augustinian pedagogy.

Galende (as cited by McCloskey, 2006) noted that Augustinian introspection is an inward and transcendent movement upwards. It is a 4-step process that contains some rather deep spiritual thought and promulgates the essence of reflective learning from an Augustinian perspective. First, it recommends that one should not be eager to devote all one's energy to external things. Many religions recognize this because finite things can only offer finite satisfaction, and in moving toward transcendence, one is moving toward the infinite. So, the second part invites one into reflective thinking and learning by looking inward. By descending inward, one simultaneously begins the process of transformation by transcending the self. The inward gaze is not peering within to promote self-interest, it is always done to promote a sense of charity and service toward God and others. Augustinian introspection is always empathetic because it seeks to act towards the benefit of others. This exercise of other-orientation necessitates the reciprocity of self and others thereby bringing about transcendence by the nature of the act itself. Once one becomes comfortable with viewing things inwardly from this self-other(s) perspective, he or she begins to cultivate the fourth step in the process by seeing all things from this internal viewpoint.

For Augustine, internal reflection is perhaps the most natural form of learning because of what one learns not only about oneself but also about how he or she relates to others. This reflective learning first takes place at a personal level because one learns to form judgments about reality through the lens of individual experiences. Introspection, by way of internal reflection, is a type of thinking and learning that helps one reflect on

these experiences. Not only is the experience reflective, but it has the possibility to be reflexive as well because one can learn to alter feelings, emotions, and past actions that he or she may dislike or make one uncomfortable. Here, again the Augustinian aspects of confession of reconsideration are empathetic because they are always oriented toward one's experiences and actions of serving and caring for others. The constant process of reflection and learning develop a habit of empathetic, reflective thinking by asking a person to always think and act for the good and benefit of others especially through the charity.

Conclusion

Personal reflection is a centuries old practice that religions and philosophical systems have used to gain a better understanding of the self. Self-knowledge is also an integral part of Augustinian education and is necessary for finding truth and enlightenment in many religious traditions. It is also connected to moral thought as well, caring for self and others is part of that same path to truth. Personal reflection is also a means to become more empathetic, and itself is transformative for persons from an Augustinian or philosophical perspective. Self-knowledge as a form of empathy begins with the awareness of one's thoughts, feelings, and emotions in a given situation. This awareness should also awaken a sense what others may be feeling and thinking as well. When reflection extends to an awareness of others and their suffering motivates a person to help and serve others, the empathy that one feels for others becomes altruism. Because acts of altruism as empathy aim towards supererogatory ends, they closely parallel the Augustinian value of charity. Reflection, in either the philosophical or Augustinian

sense, is a way of transforming the self to find enlightenment, and the latter includes caring for others as a form of empathy.

Augustinian Education and Service

Introduction

As a Catholic and Augustinian school, St. Austin Prep places a high value on service to others. This notion of helping others stems from Augustine's introspection and self-reflection. Introspection was part of Augustine's search for God. In finding God through introspection, he realized that he must learn to serve others. The goal of Augustinian introspection is to acquire self-knowledge so that one can better love and serve God and others (McCloskey, 2008). The next section explains St. Austin Prep's educational philosophy and how it tries to develop empathy and a sense of service in students.

St. Austin's Pedagogy and Empathy

The terms empathy or emotional intelligence do not appear in St. Austin Prep's mission statement. However, the learning and development of empathy intersect with St. Austin's educational philosophy on many levels. The learning and development of empathy from either this study's definition of empathy or an Augustinian perspective requires self-awareness, self-management, and other requisite social skills like the regulation of emotions, a capacity for reflection, and being thoughtful of others. Augustinian education and pedagogy are oriented in a theology that is relational in character and aims to develop a community of learning modeled on friendship (McCloskey, 2008). Augustinian pedagogy is interpersonal because it hopes to transform the minds and hearts of students to live for and serve God and others because he or she

recognizes the presence of God in all persons (McCloskey, 2004). The transformative

aspects of the pedagogy require self-reflection and introspection so that students can learn

what is necessary to lead a life of love and service (McCloskey, 2005). All forms of

learning and knowledge in Augustinian education orient students toward helping and

serving others and not just for mere personal gain.

For Augustinian pedagogy, the pinnacle of reflective learning and thinking always

leads to love and service of God and others.

St. Austin Prep's Philosophy of Service

Service and caring for others are part of the St. Austin's mission statement. St.

Austin Prep's (2012) mission incorporated the Augustinian values of truth, unity, and

love with the pursuit of academic excellence to bring about transformation in its students.

The school also hopes that all members of the community lead a moral life and that

students become confident leaders in society. This description fits Greenleaf's (1977)

servant-leadership model because both recognize that service and leadership must work

collaboratively. Specifically, St. Austin hopes to "develop the character of the student by

the inculcation of Christian ideals, the attainment of moral integrity and personal

responsibility, and the acquisition of social graces" (St. Austin Preparatory School,

2012). There is no greater way to live the school's mission than practicing charity, which

is the willingness to care for and offer one's self in service to others. St. Austin tries to

foster a spirit of charity and service in every one of its students through its curriculum

and CSP.

Christian service reinforces St. Austin' pedagogy because it offers students a

chance to practice what the curriculum preaches by instilling in them a sense of charity.

Charity is an Augustinian value and involves desiring the ultimate good for oneself and others (Van Bavel, 1999). The practice of charity promotes empathy because it tries to understand the needs of others. Charity as a form of service attempts to meet these requirements so that others may flourish. At this level, charity is also altruistic. If students gain a deeper sense of charity from curriculum and service experiences, then in one form or another they are also starting to develop and learn empathy.

Conclusion

St. Austin Prep's educational philosophy and pedagogy aims to help students become leaders in society who recognize that service to others is part of being a leader. Serving others is also the promotion of charity, which includes the desire to see every human being flourish. Goals such as the constant practice of empathy or charity may be lofty ideals, but they are learned through the daily interactions that happen in curriculum and service. Examining how curriculum and service promote and develop empathy in graduates also is a way to see how students have learned the values of charity and service, and continue to live out the school's mission.

Summary of the Literature Review

Human nature can be described as selfish or altruistic at times depending on how humans act with one another. Konrath et al. (2010) suggested that narcissism, social isolation, and the proliferate use of social media are among the reasons why empathy has decreased so much over the last 30 years. The rise in social media and selfish behaviors are not unique to college students in America. Many current high school students are subject to the same cultural influences as college students because they are also part of the millennial generation. Recent graduates and current students of St. Austin Prep are

not exempt from cultural influences that can affect prosocial behavior. St. Austin's may

be a Catholic school that promotes Christian values, but its students are teenagers that are

subject to the American influences of consumerism and individualism that can lead to

selfishness, narcissism, and a loss of empathy.

Like other adolescents, St. Austin's students are subject to the types of pressures

that can affect empathy or produce narcissistic behavior. However, selfish behavior at

any level is antithetical to the school's mission and charism. St. Austin's promotion of

service provides students with a useful countermeasure to narcissistic behavior. Because

empathy has biological roots but also learned and developed, students have the chance to

learn and develop empathy through St. Austin's CSP and curriculum because they

promote the value of love and service of God and others. The school hopes that its

students develop the reflective capacity to understand the value of and the duty to serve

others.

Helping or serving others seems to appeal to our basic human nature because it

relates back to the primal, interpersonal connections established early in human

development (de Waal, 2009). These standards also relate to the school's mission. St.

Austin believes that students should become leaders in society and should serve others. If

St. Austin students can engage fully in these curricular and service experiences, then

empathy should develop in students. Empathy includes the development of personal

ethics, interpersonal communication, and the establishment of justice (Decety, 2011;

Iacoboni, 2009; Gerdes et al., 2011). These values are all key components of Augustinian

education. It is important for schools to link learning with service through reflection

because students can cognitively process the service experience on intellectual and

emotional levels. Learning empathy also fulfills the desire for personal transformation

and the practice of charity embedded in St. Austin's mission and educational philosophy.

Learning to practice empathy will not only make St. Austin students more caring, but will

also help them develop skills that are necessary for success in life as well.

CHAPTER THREE: METHODOLOGY

Introduction

The purpose of this qualitative, phenomenological dissertation in practice was to explore the ways that St. Austin's Christian Service Program (CSP) and curriculum helped students learn and develop empathy. This study interviewed 10 St. Austin graduates for the research and sought to design an evidence-based understanding of how students developed and learned empathy through the school's curricular and service experiences. The study derived a definition of empathy based on contemporary research that classified empathy among a range of actions and behaviors. This explanation of empathy also formed the basis for the research questions. The investigator believed that St. Austin could merge or refine aspects of the curriculum and CSP to enhance the students' learning and development of empathy.

Research Questions and Model

Phenomenological research questions try to reveal the essence and meanings of human experiences (Moustakis, 1994). This dissertation in practice attempted to explore the ways that St. Austin Prep helped students learn and develop empathy based on the past experiences of graduates. For the purposes of this study, empathy was defined as a range of actions and behaviors that can include self-awareness void of egoism, affective sharing with others, the ability for emotional regulation, understanding the thoughts and feelings of others, and the use of critical reasoning to promote justice, altruism, and charity on a societal level (Baron-Cohen, 2012; Baston, 2012; Gerdes et al., 2011; McCloskey 2004; McCloskey, 2008). The dissertation's research and interview questions were developed from the definition of empathy described above.

The two central research questions for this study were: 1) What did St. Austin students experience regarding the development and learning of empathy through curriculum and the CSP? and, 2) What curricular or service contexts or situations affected the learning and development of empathy at St. Austin Prep?

The following were the interview questions based on the definition of empathy listed above:

Interview Question #1: Describe the experiences of Christian service through St. Austin's Christian Service Program (CSP).

Interview Question #2: Describe what St. Austin's curriculum taught you about serving others.

Interview Question #3: Describe what you learned about yourself through the Christian Service experiences at St. Austin.

Interview Question #4: Describe what aspects of St. Austin's curriculum taught you about the value of self-reflection.

Interview Question #5: Describe how St. Austin's CSP helped you experience the feelings and emotions of others you encountered or served.

Interview Question #6: What aspects of St. Austin's curriculum helped you experience the feelings or emotions of others?

Interview Question #7: Describe what you learned about the content of Question #6.

Interview Question #8: Describe how the experience of service through St. Austin helps promote social justice.

Interview Question #9: Describe how St. Austin's curriculum promotes social justice.

Interview Question #10: How has St. Austin's curriculum and CSP influenced your ideas about service?

Interview Question #11 (for those graduates who did service post-college): How did your college experience of service influence your ideas on service and social justice?

Interview Question #12: What has St. Austin taught you about the relationship of leadership and service?

Research Design

This study used a qualitative, phenomenological approach to examine how the experiences of St. Austin Prep's curriculum and CSP assisted students in the development and learning of empathy. Because of its personal nature, qualitative research is based on general assumptions and theoretical frameworks "to weave together an intricate fabric composed of minute threads, many colors, different textures, and various blends of material" (Creswell, 2013, p. 42). This description is a metaphor that describes the characteristics associated with qualitative research. Creswell (2014) has noted that qualitative research takes place in a natural setting where the researcher is the primary means of data collection. He adds that qualitative methodology uses inductive and deductive processes to understand a participant's meaning of the experience. Qualitative research requires an iterative and emergent design that allows for alterations in the data collection process. Qualitative researchers use reflection to practice reflexivity to avoid shaping the study according to their personal biases, values, and experiences. Qualitative

studies also use multiple perspectives to establish a holistic perspective that describes all the participants' experiences (Creswell, 2013; Creswell, 2014).

A qualitative approach was appropriate for this study because the researcher sought to understand how St. Austin's programs aid the development and learning of student empathy. This study interviewed former St. Austin students to comprehend how the school fosters empathy through the curriculum and service program. Each experience of empathy is unique to the respective individual. According to Moustakas (1994), a phenomenological approach attempts to capture the unified vision of a common experience from varying perspectives. Phenomenology seeks to uncover the meaning and essence of human experiences. A phenomenological approach is descriptive in nature and does not predict or determine causal relationships, rather it "is illuminated through careful, comprehensive descriptions, vivid, and accurate meanings of the experiences" (Moustakas, 1994, p. 105). For this study, the students' curricular and CSP experiential descriptions helped the researcher discern a common *epoche*, or essence, of how students develop and learn empathy (Moustakas, 1994; Laverty, 2003).

A hermeneutical phenomenological approach was used in this study to get an understanding of the graduates' curricular and service experiences. This type of phenomenology analyzes texts of "life" experiences to help discern the essential nature of the experience (Van Manen, 2014). Henrikkson and Saevi (2012) argued that examining a text phenomenologically is akin to experiencing and event in sound. Language put to written text becomes the medium for studying human experiences. Hermeneutical phenomenology reflects on what typically is taken for granted or assumed in human experiences. Each experience is open to a certain giveness or meaning. Humans do not

often interpret things like the presence of empathy in their experiences because they are

not part of everyday discourse. However, because realities such as empathy are present in

human experience, they are open to phenomenological study. Human experiences possess

layers of meaning which are open to interpretation through the analysis of texts (Marion,

2013). Stein (1916) argued that acts of empathy possess a phenomenon of giveness

because one experiences something in terms of feeling or understanding what is going on

in the life of another. Acts of empathy join at least one or possibly more minds together

allowing a shared giveness to take place in the mutual exchange. The transcribed

interviews of this study were analyzed in this study to interpret how the shared giveness

of empathy was learned or developed about the students' curricular and service

experiences.

Participants/Data Sources

The researcher solicited participants by working in conjunction with St. Austin's

Alumni and Communication offices. The study interviewed former St. Austin students at

least 19 years of age and who graduated after 2005; this year was chosen because the

CSP and curriculum have remained basically the same over this timeframe. Initially,

graduates were solicited and contacted through the school's alumni newsletters sent to

graduates biweekly. A sample invitation to participate in this study appears in Appendix

A. Alumni that responded to the solicitations were asked to contact the researcher by

email. Then, the respondents received a response which thanked them and outlined the

nature and scope of the research and asking for a convenient time to conduct the

interview. Seven of the ten participants took part in the study by responding to the alumni

newsletter. The study used snowball sampling as a second method to gain participants.

This method of invitation asks one contact or participant to recommend others for the interview (Groenwald, 2004). The researcher sent an email to St. Austin faculty and staff asking them to forward a request to any potential alumni to participate in the study. Three of the ten participants responded to the snowballing method via email and received the same type of correspondence as those who participated through the newsletter.

All participants were informed about nature of the study beforehand; their agreement to take place in the study was considered their verbal informed consent. The research for the study was discussed with St. Austin's administration and Director of Christian Service, each is in full support of the endeavor.

Data Collection Tools

This study used interviews crafted around research questions, field notes, and journaling as tools for data collection. All interviews were recorded and immediately coded to maintain the anonymity of the participants. Interview coding helped identify research participants and was separate from the coding process that occurred with the data analysis (Groenwald, 2004). Every means of data collection recorded the date and time to create a synchronous account for data interpretation. Nine of the interviews were transcribed by Rev.com; one interview was done by the researcher. After transcription, the interviews were listened to twice while taking field notes to check for accuracy in the transcripts. Field notes recorded what the interviewer hears, sees, experiences, and thinks during each of the interview sessions and listening to the interviews (Creswell, 2103). Groenwald (2004) advocated balancing the description that occurs during the interview with personal reflections. Journaling occurred throughout the data collection and recorded the author's reflections. After the data collection process was completed, the

researcher analyzed the transcribed interviews, field notes, journals to correlate and code the data. All data was kept in a secure, locked drawer in the researcher's home.

Data Collection Procedures

The manner and means by which study solicited and contacted potential participants was already discussed. The study was limited to participants who graduated after 2005 because the CSP experiences and curriculum remained relatively uniform over this timeframe. All invitations to participate in the study included a description of the research. Once the graduates agreed to take part in the study, then the appropriate mode to conduct the interview was determined. Nine of the interviews took place over the phone, and one was done in person on the St. Austin campus after school. The identities of the interviewees were kept anonymous. All the interviews lasted anywhere from 30 minutes to one hour. The data collection process concluded after ten interviews because a level of saturation was reached because the gathering of data produced no new insights or properties (Creswell, 2014).

An interview protocol and guide appears in Appendix B. The interviews included a greeting and informal discussion period to make the participant feel comfortable (Moustakas, 1994). Once an interview concluded, the researcher coded the recording to maintain the privacy of the participant. All data was dated and marked with the time. The researcher reviewed field notes after each interview and recorded any further thoughts in the journal. Transcription of the audio portion of the interview occurred within a few days of the interview. The study used member checking to help assure validity and reliability (Creswell, 2014). Participants received an emailed copy of the interview once it was transcribed to make sure their views and experiences were being accurately

portrayed (Creswell, 2014). This email asked the participants to confirm the accuracy of

the transcript and send it back if any changes were needed. None of the participants asked

for changes to be made to the transcript.

Ethical Considerations

Roberts (2010) stated that recording subjects through audio or visual means while

collecting data raises some ethical issues. This study hoped to avoid these by using

informed consent and maintaining transparency. They received an email which stated the

scope and overview of the research. Before the beginning the interviews, the researcher

provided an explanation of the entire interview process and asked for permission to

record the interview. The participants were told that they had a right to stop the interview

at any time or request the removal of their interviews from the research up to three

months after the meeting date. The participants all received a copy of the transcript to

verify the truthfulness of the description. The process of member checking helped assure

the reliability and validity of the qualitative research (Creswell, 2014). The study

protected the participants' identities by using a coding method decipherable only by the

researcher. Bracketing was used throughout the data collection and analysis to set aside

any aside presuppositions, thoughts that might interfere with the research, and to maintain

the authenticity of the participants' descriptions of the experiences (Moustakas, 1994).

All data were stored in a locked drawer at the researcher's house and will be destroyed

once when the dissertation is finished.

The researcher submitted all IRB permission forms to Creighton University and

received IRB approval to begin the data collection in February 2016. All necessary

permissions were also obtained from St. Austin Prep prior to beginning the study.

The study occurred on adults who were 19 years or older, and involved minimal risk to the participants (Creswell, 2014). Ten St. Austin graduates took part in the study.

Summary

This qualitative study a phenomenological approach to examine the ways that St. Austin Prep's curriculum and service program helps students develop and learn empathy. Because the school values service and expects its students to become leaders in society who serve the common good, the study used Servant-Leadership for its leadership model. The study used the school's online alumni newsletter and snowballing to obtain participants who were St. Austin graduates over the age on nineteen and graduated after 2005. These requests contained a basic overview on the nature of the research. Potential participants were asked to email the researcher if they wished to participate in the study. Once the graduates responded to the request, they received an email response from the researcher that thanked them, gave a detailed summary of the research and the nature of the interview, and asked them for a convenient time and manner to conduct the interview.

Before beginning the study began, the researcher received all the necessary formal permissions from Creighton and St. Austin Prep. Ten participants took place in the study which interviewed nine by phone, and one in person. The participants all agreed to the interviews being recorded and expressed no reservations about the interview process. The research used interviews, field notes, and reflective journaling as the instruments for data collection. All the interviews were transcribed and listened to multiple times by the researcher and sent to the participants to assure reliability and validity. After ten interviews, data saturation occurred because no new insights were gleaned from the analysis. Ethical concerns centered around the recording the participants and obtaining all

the required documentation. The researcher used bracketing throughout the data

collection and analysis to avoid bias. The graduates were a pleasure to interview and

provided the researcher with excellent data for analysis and reflection.

CHAPTER FOUR: FINDINGS AND THE EVIDENCE-BASED SOLUTION

Introduction

The aim of this study was to design an evidence-based understanding of how St. Austin Prep students developed and learned empathy through the school's curricular and service experiences. Based on the research, St. Austin could merge or refine aspects of the curriculum and CSP to enhance the students' learning and development of empathy. This purpose of the dissertation led to the formation of it two research questions: 1) What did St Austin students experience in terms of the development and learning of empathy through curriculum and the CSP?, and, 2) What curricular or service contexts or situations affected the learning and development of empathy at St. Austin Prep? These two questions served as the basis for the interview questions answered by the ten participants who paricipated in the study. The particular interview questions focused on how St. Austin develops and fosters empathy in relation to curriculum and service.

Over a period of about six weeks, ten former St. Austin students were interviewed for the dissertation. All graduated St. Austin's after 2006, had particpated in at least three school related service experiences, and were over 19 years of age. Three of the former students were still in college and seven were college college graduates. Six of the college graduates reported being active in some form of community service during or after college. The former students ranged from the classes of 2007-2015, and had all participated in at three CSP opportunities at St. Austin's which included immersion experiences ranging from weekends to weeks of service.

All the recorded interviews were transcribed. Field notes were made during the interviews while journaling took place after and between. After receiving the

transcription, the interviews were listened to in conjunction with reading the transcripts

for accuracy and then one more time during the coding process. Each participant received

a copy of the interview transcript via emial and was asked to review it for accuracy. They

were also asked to return the transcript if any clarifications were needed. No participant

returned a transcript for correction.

　　　　The following parts of this chapter will review findings of this study. Based on

the findings, the data analysis was separated and coded into curricular and service

experiences and responses.

Presentation of the Findings

Data Analysis

　　　　During the initial round of coding, the researcher listened to the interviews while

reviewing the transcripts. Any relevant field notes or journals were added to the

transcripts when appropriate to assist the analysis by listing key terms, phrases, or

comments. The first round of coding used in vivocoding underlining relevant text with

black ink that answered or directly related to the research questions. In Vivo codes often

provide symbolism and imagery that can help researchers analyze relevant actions or

processes that occurred during particpant's experience (Saldana, 2016). Because the

purpose of phenomenolocal investigation is the study of texts, the in vivo coding of the

transcripts provided the researcher with text directly relating to the curricular and service

experiences (van Manen, 2016).

　　　　Several things emerged about the nature of the participants' curricular and service

experiences during the first round of coding. Each of the participants recollected and

related a personal anecdote about a service experience with those that are poor or

disabled. The descriptions of the curricular experiences tended to be more general and contained no personal anecdotes. Empathy can have both affective and conceptual components which allows human beings to feel for other and understand their own situations and those of other (Gerdes et al., 2011). An empathetic person should be able to feel and understand the feelings and thoughts of others. The researcher also realized that because the interview questions were developed from a defintion of empathy that contains a range of behaviors and actions, the participant's recollection of the service and curricular experiences contained affective and cognitive components. The same could not be said for the curricular answers; all ten contained cognitive components but only five gave an affective recollection. Because phenomenological analysis relies on experiential details, the participants' descriptions and words formed the basis and justification for the coding methods (Von Manen, 2016). The first round of coding concluded with transcribing the highlighted particpants' responses about curriculum and service onto a spreadsheet. This process horizonntalized the data by highlighting the specific ways the participants discussed how they learned empathy in relation to the curricular and service experiences (Moustakas, 1994). Based on some of the differences in terms of the service and curricular responses, the researcher decided to separate these two components in terms of coding and place them on separate spreadsheets.

Because the participants' recollections contained both affective and cognitive dimensions during the intial round of coding, the second phase used both emotional and conceptual coding. In the second phase, the data were analyzed and broken down into clusters of meaning which became the emotional and cognitive themes (Moustakas, 1994). Emotion coding examines the social aspects of the participant's experiences and

can provide deep insights into the perspectives of what people were feeling in relation to the phenomena (Saldana, 2016). Each particpant's transcript was analyzed and highlighted in red for emotional and affective content relating to the service and curricular answers. The red highlighted portions were then transcribed to the spreadsheets next to the In Vivo responses.

The second part of this phase used conceptual coding to highlight the particpants' responses of how they learned or developed in terms of empathy from the curricular and service experiences. The color green was used to highlight key conceptual phrases and terms on the transcripts. Concept coding is used to help understand macro levels of meaning in relation to data and tangibly represents the scope of what is experienced (Saldana, 2016). Each participant gave a conceptual representation of how he experienced empathy in relation to service and currculum. The conceptual responses were transcribed to the respective spreadsheets.

The final round of coding involved an analysis of the in vivo, emotional, and conceptual responses as transribed to the spreadsheet and a rereading of the transcripts when necessary. Each of these sections contained the particpants' verbatim responses where appropriate. Based on an analysis of the spreadsheet, this phase used axial coding to determing the values or essence of the curricular and experiences. Axial coding is used to reassemble data and link categories (Saldana, 2016). After reading through all the participant's on the spreadsheets during first and second phases of coding, a set of values were listed next to the participant's curricular and service responses on the spreadsheet. These values are the themes that emerged from interpreting the data.

Themes that Emerged from the Data Analysis of the Service and Curricular

Experiences

Based on the value analysis of the data, four themes emerged from the interview

questions of the collective service and curricular experiences. These themes are 1)

Service to others; 2) Human Dignity; 3) Brotherhood/Solidarity; and, 4) Gratitude. As

noted above, the service and curricular responses were coded separately. This section will

discuss each of sections separately, then offer analysis after the discussions.

Tables 1 and 2 below lists the participants' description of the service and

curricular experiences and the corresponding coding. The names of geographic locales

remained intact in Tables 1 and 2 because they pose no threat to disclosing the anonymity

of St. Austin or the participants; the symbolism XXXX is used below to maintain the

anonymity of specific places in which the graduates performed service or to disguise

specific curriculum which would disclose the school's identity. A discussion of the data

follows each of the tables.

Service Experience Data

Table 1: Service Experiences

Participant	In Vivo	Emotion	Concept	Axial Value
1.	My South Africa experience was the first experience I had to a place that was such stark contrast to my own environment…seeing that they are another person and have a real relationship with them to exchange myself with their own self	A lot of hesitations and fears can come up inside me and did come up inside me when I was there to see people in a different environment	You see the need for attention and just appreciation for being a human person	Human Dignity, Service to Others, Gratitude

	and to have authentic conversations and sharing.			
2.	We were helping the homeless in Philadelphia, an individual, I still remember his name. His name was Eddie. He had a couple of bananas left he was homeless guy but he was willing to share them with us…	I saw the emotion in him, he was willing to help and needed help (in reference to sharing the bananas)	The act itself made me appreciate others so much and it enabled me not to judge people regardless because some of the people who don't seem like they were helpful are the ones that are willing to help people.	Human Dignity, Service to Others, Gratitude
3.	Initially, you, kind of, thought you were making an impact on those people but looking back on it now that I still think about those things, I almost feel selfish because of how big an impact they had on me. I, honestly, get motivation from the kids I met in South Africa. Still think about him all the time, like, hoping to get back there someday to see if he is still there, honestly.	At the time, I just thought he was the happiest kid in the world and I find out when we leave he had a 2-year-old sister and a 3-year-old brother that he was taking care of without any parents, and he walks 6 miles to school everyday …I, kind of, learned a lot about happiness in South Africa. Those kids were the happiest kids I've ever seen and they have nothing.	That just put a lot of things into perspective for me. While he might of had fun with me for a week there, it's had a lasting impact on me for my entire life, now.	Human Dignity, Service to Others, Gratitude
4.	I remember one of my first real big experiences I felt like Freshman year we made and shared a meal with a man. It	….because he thought if he showed up XXXX church they were going to beat him up or something.	And I feel we all came out if it as better people. A little bit more enlightened.	Human Dignity, Service to Others, Gratitude

	was a homeless gentlemen, actually. I remember setting down and we were having some food. We were having a conversation with him…. It was kind of an eye opening experience how we got to break down those erroneous propositions that he had. Those pre notions we had about each other. It was really like a human experience. Sharing a meal with someone there was definitely no filter there were no scripts. And we just talked about our daily lives, people we know, our dreams and aspirations.	We were going to antagonize him or make fun of him or spit on him or kick him. And I did not expect that at all. We were kind of afraid Probably because we were young and a little ignorant we were scared of him.	And we felt good about ourselves. There is definitely something about service where you ... Even though you are helping someone and you want them to feel good you feel good yourself.	
5.	What I experienced personally, it was like I experienced a side of people that you wouldn't expect from somebody you're trying to help. You learn to realize that hey they're not that different from ... In way or another they're not that different from you. Like for example the homeless guys from XXXX…they just made a few, had a few bad times and all of sudden they landed there.	(In relation to speaking Spanish with others while serving in a nursing home) Little stuff like that, they really…you could feel how they appreciated it that much.	You learn to realize their not that different from you (in reference to homeless men)…I never liked to think of it as service, more think of it as something which because I was getting as much out of it if probably more than the people I was working with.	Human Dignity, Service to Others

| 6. | Well, what really struck me was sitting at a table with a bunch of local people that came into the shelter and just, asking them what they do every day, and kind of listening to that. I don't remember the fellow's name, but at the they brought in a guy who ... Well, there was a guy there who was at that point a volunteer, but he had spent a couple years living as a homeless person in Camden and in Philadelphia, and he just had this story about living in the street and spending his time just kind of meandering about the streets and going from shelter to church to different shelters, and he told a story about getting himself together and getting back off the streets. I think the theme of that was like, 'Against locked doors' or something like that if I remember correctly. I feel like his name was Matt. It always kind of stuck with me, that talk that he gave about how the days were so long, just wandering around with nothing to do and no agenda at | Yeah, I definitely was put out of my comfort zone, and I think that especially when I look back on my younger years, I realize that I always had sort of a rose-colored vision of myself…I just was feeling pretty complacent and wasn't anticipating ever feeling uncomfortable around any of the people we would meet. I definitely felt like that when that guy Matthew was sitting at our table and telling his story and people were ... A lot of the other kids there really didn't know how to respond or react or interact with him, and I remember feeling this uncomfortableness that was a little surprising, but also was kind of cool because once you've broken out of, like ... You saw that have a domino effect, and once you got over that, it seemed like the whole group started to get over that, out | I don't know, I feel like it's not as easy to just walk by the way that a lot of other people do, because in some of my formative years I've interacted with people and gotten to know them on a personal level. Obviously to a very limited extent, right? Like, the Romero center is a weekend and then the Augustine trip is really basically 2 nights, but still you get to know somebody as more than just that guy on the street corner, so it makes it a little more difficult later in life to just kind of ... If that makes an impression on you, later in life it's a little bit more difficult to just kind of walk by someone. | Human Dignity, Service to Others |

	all besides being alive, you know.	of that comfort zone together.		
7.	I knew I was like "okay I have to give up my upcoming weekend to go do a service trip". Sometimes that wasn't the most appealing thing, but then when I would be doing the service it was something that I really enjoyed. Something I had fun doing. Something that you're working in a soup kitchen and you're helping feed people who are homeless, and it's not so much the soup that was important more than it was having conversations. I remember having conversations with people and getting involved with it. It was one of those things where after the fact you're like "wow that was an awesome experience".	For me, that was always ... you go into service and you're like, okay, I'm lucky enough to have two loving parents, a great family, a house to live in, clothes to wear, food to eat and we're going to serve these people who are homeless. That's kind of a weird feeling in the process leading up to it. You have this perception of what a homeless person is like from the clothes they wear to maybe the way they talk, maybe the way they smell, and it's like this uneasy nervousness that maybe sometimes you feel if you're not used to it.	You get into this situation where you're going into the service and the service begins and you start ... it goes back to the conversations, but you go and have a conversation with someone and again there's that difference where maybe I am in my life and where this person is in their life and it's kind of like ... I don't want to say the luck of the draw, but what did I do to be where I am? Literally nothing. I was born into this situation and you start hearing people's stories and they tell you the family they had, the job they had all these things. You're like, "Oh my God, this could	Human Dignity, Service to Others

			happen to anybody." It's some bad luck here, something there and this is how this person ended up where they were. It's something where you're being empathetic and you're trying to see things through their eyes. It's a very enlightening experience.	
8.	I remember going and helping out with some of the mentally handicapped people there. That was a really fun experience to get outside and play with some of the kids there. I remember, I think, playing kickball with them.	I wasn't really excited about just going out for the day, I thought we were just going to do some kind of basic cookie cutter stuff and not get a whole lot done, but we had a ton of fun over there playing kickball and I think even a little basketball with some of the kids during the day. I know they really appreciated having us there and I remember it being an incredibly fun day, I think for everybody who was there. It was a great day outside, and like I said we were running around playing kickball	But I gained an appreciation, like I said, for the opportunities I had growing up. I think as well, I think kind of more faith-based stuff, I gained an appreciation for a lot of the values that I had been taught growing up, just about respecting everybody that you interact with, doing unto others as you would want done unto you.	Service to Others Human Dignity, Gratitude

		with some of the kids and on the basketball court a little bit. It was something that I ... You know, definitely blew away my expectations of what the day would be.		
9.	(Regarding service performed at the end of senior year) I was able to get into the XXXX School which is an alternate spectrum disorder school. It was with four kids in the classroom with one teacher and two aides. It's also important to realize that these are kids that society often overlooks or themselves.	I was very happy to just stay at some of these schools and, actually a week or two longer than the service project required us because it was the end of the school year the next week. So we might as well stay and finish up the year with them.	Yeah. I'd say when I was volunteering at the XXXX School not only were the teachers and aides very, very appreciative of me and a couple other students coming in and helping out with the various classes but some of the kids who were more expressive and were able to express themselves more clearly. Some of the other students were very thankful of us. Like some of these kids coming up to me with a thank you	Human Dignity, Service to Others, Gratitude

| | | | card to say thank you for being a part of our classroom, whatever it was. It was very powerful for me in the way that just the smallest act of kindness or work service can yield such a big impact on another person's life. Just realizing that it's not always for the personal glory. It is for the joy of the other person to realize that like, "Wow," that you sometimes have made a huge impact on someone's life for just a small act. | |
| 10. | I recall going to do service in Camden and feeding the homeless in New York. Each of these time we were required to interact and help feed the homeless. | Doing service takes you out of your comfort zone | It (service) teaches you to see what it out there and put yourself into the shoes of others. It also helps remove biases against | Human Dignity, Service to Others |

			the poor like they deserve it. It is not someone's fault if they are poor.	

Data Analysis of the Service Experiences

Each of these responses listed in Table 1 recalls a particular anecdote about a service experience. Within each section, the in vivo responses described the initial recollections of the experiences. Each service experience seems to have made an anecdotal imprint on the participant because a connection was made with other people. All of the ten anecdotes relating to the service experiences recalled interacting with and hearing the stories of others. The anecdotes all emerged organically in the recollection of the service experiences. In other words, the participants were not just recollecting an experience about a story. Their recollections were influenced and impacted because they heard the stories of those they served.

The in vivo responses all begin with description of personally relating to others. All of the paricipants gave a description of the experience that also contained some emotional or affective content and a conceptual component. The fact that each anecdotal experience had both emotional and cognitive components shows the power of the experiences. Four recollected a sense of personal fear, fear in those served, or being put out of their comfort zone in the initial part of the service experiences. The in vivo and emotional responses of each participant reveals a change in perception. The service experience and its interpersonal dynamic reveals helps form a connection between the participant and those they are serving. At these two levels, the change in perception involves an experience of the other as not an *it* but an *thou*. Baron-Cohen(2012) believed

that this type of perception is a form of empathy because it invloves a double-minded focus of attention. The participants focus is not solely on their fears or the self but display an awareness of another in terms, feelings, thoughts, and possible even the suffering of others. The particpants unanimously to one degree or another realized that those they have served possess human dignity equal to their own. The participants did not see those they served as objects, but instead, by recognizing dignity in the poor or disabled, the participants saw them as subjects and persons worthy of respect.

The conceptual coding attempted to list the valuable lessons the particpants learned from the service and curricular experience. As noted, while recollecting the service experiences, all the participants were able to tell a story that contained affective and conceptual parts. In each of their stories, they all noted that service to others is a value that they learned through these experiences. Conceptual coding abstractly expressed that ideal through their own words. The in vivo and emotional recollection of the service anecdotes are told from a first person perspective in each case. The first person pronouns I or me are used repeatedly while also listing recollecting a person or group that they served. However, within the conceptual coding, all ten participants described what they learned by using the second person you, or third person it. The latter refers to the experience as a whole. This use of terminology seems to indicate a level of abstraction as they have temporarily moved themseleves from inside the particular anecdote to a level of reflective thinking that focuses on what the experience actually taught them.

If the responses are analyzed in the light of this study's defintion of empathy, all the participants demonstrated some learning and development of empathy through the

experience by recognizing the dignity of those they served. They also unanimously

expressed service to others as an ideal either explicitly or tacitly. Six of the ten

particpants also offered a sense of gratitude for the experience or their family

backgrounds. Though gratitude was not as common as Human Dignity and Service to

Others as an expressed value, the fact that the participants expressed it must say

something about the lasting memory and worth of the service experience.

The levels of empathy expressed in their collective service recollections goes

beyond mere self-knowledge and emotional contagion and begins to understand the

thoughts and needs of others. All three levels of coding also reveal some level of self-

awareness, affective sharing, and seeing or understanding the perspective of others.

Because human dignity and service to others emerged unanimously as values through the

service experiences, the graduates all seem to have learned empathy that includes an

understanding of justice and charity. In this sense, the service experiences seem to have

allowed students to develop and retain empathetic understanding sometimes long after

graduation.

Curricular Experience Data

Table 2: Curricular Experiences

Participant	In Vivo	Emotion	Concept	Axial/Value
1.	Curriculum didn't just penetrate my mind it penetrated my heart. I saw Latin not just as something I wanted to learn, but as something I	I can't speak highly enough of the power that XXXX has on seniors and their ability to understand their classmates and see them as	It XXXX opened up a world of emotions and experiences that others are going through, that not just ignited a sympathetic feeling for me	Service to Others, Solidarity/Brotherhood

	wanted to serve others with. The same goes for Theology.	brothers…the first time I heard some of the stories from others students and the pain and suffering they shared, it startled me.	to suffer with them or experience their pain and listen to them, but it really opened up that empathetic dimension to then go forth and try to do something about it and enact feelings of joy and peace in whoever I'm coming into contact with...	
2.	I feel like the curriculum helps us as far as understanding socio-equity and giving us a viewpoint, basically from a textbook point of view that we all students and the fact that they are other people in need and we need to realize when we're in a position to help that we should help.	Not Applicable (N/A)	I'm sure that the curriculum enabled me to get in the zone where I was able to understand myself in real life. How to take my priorities and get to that and set goals and accomplish them, whether internally or externally. It gave me a framework for setting goals and priorities.	Service to Others
3.	I think the big difference between a St.	XXXX you really learned about, a lot	I mean, the brotherhood is huge,	Solidarity/Brotherhood

	Austin curriculum and other curriculums is the personal skills that they teach you to build relationships with people, especially, in your class and with the teacher. Just, like, kind of, the way, I guess, the classes went, it was a very comfortable feel when, I mean, you get up to college, you're prepared for it but it's definitely a little different, people's views are different and stuff like that. I just think the culture aspect of the curriculum, here, is awesome.	about people that you already knew a lot about but then you learned how much more there is to a person. You really never know how it feels to be someone else and that was, probably, about as close as you could have gotten. During XXXX and the discussion we had, the speeches kids made about issues in their life, or positives and negatives in their life, and I think I learned a lot from that.	obviously, being an all guys school and it's pretty small, that can happen easily. It's also tough, though because you come in as a freshman and then I think by the time, and everyone's kind of, you got the middle school coming in and the new kids. It's, kind of, classes for a little while, sophomore year get better and I think over time, through these service trips, and especially at the end of XXXX, it's just, it all comes together. I'll see kids all the time that I might not have been great friends with here but, I mean, after you've graduated from here, it's a little different.	

| 4. | I would say St. Austin's service was more ingrained in our character, almost leading by example, but as far as curriculum goes I guess that would be in the class room. I remember we talked about how St. Austin and Chester County and the community we represented were so blessed and so affluent and well off that a lot of times you forget about the poverty in your own back yard as well as globally. And we talked about the importance of people who do have strong educations and backgrounds | N/A | I don't know how to answer that. I feel that curriculum had a much, much harder task. A much more difficult challenge in being able to facilitate and improve person to person actions where I always thought curriculum is very knowledge based where the service aspect of St. Austin really where we got to learn firsthand the importance of service and the way it sort of should be executed. | Service to Others |

	really do feel their responsibility and their duty to give back in whatever capacity they can.			
5.	Like one of the biggest things that St. Austin taught is that why you do it can be even more important than what you're doing, whatever it may be and by consistently affecting like is what I'm doing aligning with what I want for myself or what I want for others or what I want for the world around me.	Well, I think that to a certain extent, I think St. Austin probably saw it the same way was that these sites were an extension of the classroom where these particular emotions and the stuff you saw, like I saw on these service trips weren't necessarily teachable in a classroom setting a lot of the time.	It isn't just a that while we only did it three days a year during the fall or so, it's something that can be done a daily basis in sometimes really minor ways. It really ... Like the class will be dismissed, at the end of the service day, you can still make a difference. That would be the main thing that I learned from the service.	Service to Others
6.	I think all of our, kind of, theology, that whole class ... Not class, but that whole segment of the curriculum at St. Austin heavily	N/A	I think the 3 kind of Augustinian virtues were a big theme when I was there, and they've always stuck with me, so; Unitas, Caritas, and Veritas. I think	Solidarity/Brotherhood Service to Others

	emphasized empathy.		St. Austin's curriculum kind of emphasized those.	
7.	My senior year I did my religion credit was XXXX and working with with XXXX and being involved with their retreats and it was a lot about serving others...it was a senior retreat, as you know, a senior retreat program whereas a leader. During that time, it was all about others. It was all about doing everything you could for them as far as serve them food to making sure everything was going well on their retreat to preparation for the retreat to having conversations with your	N/A	This is more the mission of St. Austin as opposed to curriculum, but I think being in a place like St. Austin Prep it was all about the brotherhood. It was all about your peers, all about your brothers. I think that it is more than just ... to me, being a St. Augustinian is more about just the people on the campus, but we strive to be better men for other people. Again, we're learning in the classroom, in our religion classes, but also it's part of the mission.	Service to Others Solidarity/Brotherhood

	peers about whatever they wanted to have conversations about as well as leading discussions.			
8.	Within the curriculum the thing that jumps out to me most is from our senior retreat, I guess you could sort of call that within the curriculum, everybody went through it. That was just a great process for us, you know we spent so much time during our XXXX weekend reflecting on our families, reflecting on the friends that we were there with, the friends that we'd built up over the last four or seven years, for some of the guys who were there in middle	(Regarding XXXX) When we ... I don't think there was a dry eye in the place when we started getting letters from our friends and family members that weekend telling us how much they cared about us. It was incredibly important to take that all in and be able to pass that on, I was so excited when my brothers were going into their senior year and I knew I'd have the opportunity to write letters for them and have that sharing experience with them.	I remember taking a class on comparative religions. Again, that's sort of along the lines of gaining other perspectives so that you can make more informed decisions. Within the general social justice class that I took I remember there being a lot of issues that were brought up that I didn't even have on my radar. When you combine that with taking some classes on comparative religions, and church history, that type of stuff, you again gain an appreciation	Solidarity/Brotherhood

	school. Just being thankful for all the people out there who loved and appreciated us.		for things that have happened in the past. How society's reacted to those events. What the effect was of those reactions. You can start to apply those lessons to some of the current issues that we're facing and do so with the perspectives of other groups in mind.	
9.	Okay. So, yeah, you know, just learning that with the morals theology and the social justice class, but, you know, being, you know, a middle-class average white kid from suburban Philadelphia being able to recognize the type of privilege that I've had and growing up realizing that not everyone	N/A	Knowing that there is more to be done in social work throughout the world that whatever part you can do is a big help to wherever.	Service to Others

	has the same opportunity or the same outlook or aspect on life that I've had and that really taking that type of class and realizing that, okay…..the human respect and dignity that each person deserves.			
10.	I was a XXXX leader. XXXX weekend you check your comfort at the door. It's all about serving the community of your classmates.	N/A	The service you committed to that XXXX weekend on behalf of your classmates, you see the yield from that in terms of what your classmates experience. XXXX meant to challenge you, in terms of the talks and the experience, to become a better person.	Service to Others, Solidarity/Brotherhood

Data Analysis of the Curricular Experiences

The data analysis of the participants' curricular experiences followed the same

method and manner as the service questions in order to maintain objectivity and

consistency. In this section, two themes emerged: Service to Others and a sense of

Brotherhood/Solidarity. All of the interviews recollected various ways that the school's

curriculum helped them develop and learn empathy. There were two stark differences

when compared to the service responses. First, the responses to the curricular questions

did not elicit any personal anecdotes as did the service responses. The service interview

descriptions were more general in nature. Three listed Theology classes as having an

effect on them in terms of helping either form or develop empathy. Five of the ten

recollected St. Austin's senior retreat (XXXX) as having a formative empathetic

influence upon them when answering the curricular interview questions. The XXXX

class is a formal, yearlong, senior class for the student leaders who usually number about

ten. The class theologically prepares these students to lead the retreats. However, all

seniors are required to go on the XXXX retreat to graduate so it could be considered part

of the curriculum either formally or informally. Four of the ten interviewees were XXXX

leaders. All four mentioned XXXX in terms of helping them learn empathy.

The in vivo responses in this section were coded to record the particular way that

the students learned and developed empathy in relation to the curriculum. However, only

six of the ten gave an emotional or affective recollection to the curricular questions. This

is the second difference when compared to the service answers. The lack of response is

listed in the chart as N/A, not applicable. The lack of uniform emotional response may be

connected to the anecdotal aspect of the service responses which was lacking in the

curricular descriptions. As humans, our stories are not just mental recollections but often

have an affective dimension connected to them. The recollection of the interpersonal

dynamic via a story seems to have played a major role in the graduates learning empathy

in the service experience.

The theme of Service to Others emerged in nine of the ten the participants when the in vivo, emotional, and cognitive parts of the responses were coded and analyzed collectively in relation to curriculum. When combined with the service experience, the Service to Others theme was present in 19 out of 20 times, or in 95% of the responses. The collective analysis of the three methods of coding also revealed another theme from the curricular responses, Brotherhood/Solidarity. Six of the ten interviewees mentioned experiencing or learning about a sense of brotherhood or solidarity with his fellow classmates.

As noted, two dominant themes emerged through the curricular experiences section, Service to others and Solidarity/Brotherhood. Service to Others as an empathetic ideal was discussed in the data analysis of service experiences. When analyzing the ideal of Brotherhood/Solidarity across all three levels of coding, empathetic behavior occurs across several levels. There is a level of self-awareness and affective sharing in response to another's emotional state or suffering. In the sense of Brotherhood/Solidarity, it is intrinsically related to service of others. All six of the interviewees who recollected the sense of Brotherhood/Solidarity produced from St. Austin's curriculum also stated that it also helped them learn to serve others and in turn learn empathy.

Similar to the service responses, the curricular experiences have a strong focus on Service to Others as a value. Based on this study's definition of empathy, St. Austin's curriculum seems to help students move past mere empathy in terms of self-knowledge and helps them gain an understanding of others in terms their thoughts or generally how others might suffer at a societal level. Despite the lack of anecdotal recall, students still learn and develop empathy through the classroom and retreat experiences.

Summary of Findings

The two research question for this study were: 1) In what ways do St. Austin Preparatory School's Christian Service Program and curriculum teach and promote empathy and in its students? and, 2) How do the curriculum and service program help students develop empathy? The participants' service and curricular experience were analyzed collectively four themes emerged from the interviews: 1) Service to others, 2) Human Dignity, 3) Brotherhood/Solidarity, and 4) Gratitude.

The primordial response to the two research questions is that the participants learned and began to develop an ethos of service to others. Service to Others as an ideal emerged as a theme in in 95% of the curricular and service responses and developed powerfully from the anecdotal recollections of the participants' service experiences. The promotion and development of service as an ideal or ethos is a key part of Catholic and Augustinian education (McCloskey, 2008; O'Keefe, 1997). The stories reflected an interpersonal dynamic that occurred between those being served and the former St. Austin students. The participants were able to recollect a "story" only because they first heard the stories of those they served. This interpersonal dynamic reflects empathy because what the participants have learned contains self-awareness, affective sharing, and understanding the feelings and thoughts of others.

Based on the unanimous value of service to others, Human Dignity emerged as the second theme. Once the participant's understood that those they served were persons just like them, they could see that they possessed human dignity. The participants learned empathy by using Baron-Cohen's (2012) double-minded approach, they understood that the poor are the same as them and should be treated as a thou and not an it (Buber, 1919).

Human Dignity as a value recognizes equality also seeks to help those in need when able to do so thus also teaches values such as the need to treat others with altruism and charity.

It is important to understand the four values elicited from this study as a unity and not as disparate entities. Human Dignity, Brotherhood/Solidarity, and Gratitude emerged as values, though not to the degree of Service to Others. All the values seemed to reinforce to one another. The service experiences fostered a realization of another's dignity and taught the value of service. The former student's development of empathy was experienced because of the   interpersonal and narrative dimensions that occurred within the service experience. The interactive nature of the service created a unique memory for each of the interviewees which enabled them to recollect the experience in the form of a story. In addition, a sense of gratitude in some was elicited through the service experiences in some of the responses. St. Austin's sense of solidarity/brotherhood reinforces the value of service to others and also seems to tacitly recognize the dignity and develop a sense of empathy for those in the school community. The emergence and practice of the values Service to Others, Human Dignity, Gratitude and Brotherhood/Solidarity allows for empathy action to take place both on the interpersonal and societal levels in terms of the school community. Based on the experiential curricular and service recollections of the graduates in this study, St. Austin has been effective in helping students learn and develop empathy.

CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS

Introduction

This study attempted to examine how St. Austin Prep's service and curriculum helped students develop and learn empathy. High school students live in a fast-paced and ever-changing world that is affected by globalization and technology. The convergence of these two spheres of influence has benefitted humanity by creating an interdependence among societies by allowing them to work and interact with one another as never before (Freidman, 2007). Globalization's power to connect humans coincides rather well with recent research in biology, neuroscience, and social psychology which states that humans are empathetic and social beings by nature (Decety, 2011; Gerdes et al., 2011; Iacoboni, 2009; de Waal, 2009). However, while societies and people may be connecting with each other because of the technological developments like the Internet and social media, one could question the authenticity of those connections. The rising popularity of social media has contributed to a trend of decreasing empathy, rising narcissism, and less prosocial behavior in American millennials (Konrath, 2013; Konrath et al., 2010; Twenge, 2013). Many millennials and high school students, like those at St. Austin are trapped in an empathy paradox. On the one hand, empathy plays such an important role in human biology for emotional, cognitive, and social development and societies are technologically more connected to others because of globalization and the internet. Yet, empathy scores are decreasing and narcissistic behavior is on the rise in millennials.

Lack of empathy and narcissism are antithetical to St. Austin's mission and values, just like they are in many organizations. St. Austin's strives to help students develop and learn empathy through it curriculum and CSP. The concept of service to

others, which is also an Augustinian ideal, tends to promote empathy, emotional

intelligence, and prosocial behavior in students (Billig, 2000; Goleman, 2013; Konrath et

al., 2010). The promotion of empathy through service is an extension of the Augustinian

value of charity, which seeks to help students learn to serve God and others (McCloskey,

2008). By studying how or in what ways curriculum and the CSP help students develop

and learn empathy, this study hopes to help St. Austin students avoid some of the

negative societal influences that affect empathy and in turn become more empathetic.

Also, in a larger sense the study could help schools reflect on how they promote empathy

through curriculum and service programs thereby finding ways to promote or enhance

empathy in students.

This study used research questions developed from interdisciplinary research

from social psychology, neuroscience, and biology. The interview questions are

adaptable for religious or secular purposes. The researcher believes that the interview

questions and the range of behaviors and actions described in this study's definition of

empathy can be used by others who hope to study how their school helps students

develop and learn empathy. Based on the research from this study, this chapter will

discuss ways that schools can help foster empathy through their curricula and service

programs. An empathy hierarchy (Table 3) is introduced in this chapter that was derived

from the research findings and this study's definition of empathy. Last, this chapter

discusses the role that empathy can play in forming and developing students and teachers

as leaders and concludes with a general summary of the study.

Purpose of the Study

The purpose of this qualitative, phenomenological dissertation was to examine how St. Austin's CSP and curriculum develops and fosters empathy in students.

Aim of the Study

The aim of this study was to design an evidence-based understanding of how St. Austin Prep students developed and learned empathy through the school's curricular and service experiences. Based on the research, St. Austin may be able to merge or refine aspects of the curriculum and CSP to enhance the students' learning and development of empathy.

Proposed Solution

This study has argued that humans are social and empathetic creatures because of the fundamental role that empathy plays in social development and learning throughout one's lifetime (Decety, 2011; Decety and Lamm, 2006; Iacoboni, 2009; de Waal, 2009). As social creatures, humans communicate with one another through many different types of signs and symbols. One of the most effective means of communication is the power of stories because they possess a unique ability to take one into the mind and experiences of another (Zak, 2014; Zak, 2015). The human brain even possesses a unique way of recording an autobiographical narrative of the self through its default mechanism (Farb et al., 2007). Based on these findings, one can see that stories play a vital role in the development of empathy.

Empathy has both personal and social aspects that are intrinsically related to the way humans understand stories. From a personal perspective, the interpretation of these stories invites one into a reflective learning that is also transformational in character

(Sherwood and Horton-Deutsch, 2012). A person can step out of his or her default

mechanism and reflect in real time on aspects of her personal narrative (Farb et al., 2007).

If this reflection helps one grow and learn about emotions and gain a cognitive

understanding of his or her affective states, , then some level of empathy is taking place

on a personal and individual level (Gerdes et al. 2011). If she hears another's story or

reads one and gains an affective appreciation for that person's emotions and can

cognitively understand another's difficulty or suffering, empathy is taking place on an

interpersonal level. In both of these examples, empathy is being fostered through a

process of reflective learning that takes place after hearing or processing a narrative that

has personal and collective dimensions which are transformative.

        The findings of this study showed that St. Austin students developed and learned

empathy through the service experiences and curriculum. The four values that emerged

from the study were Service to Others, Human Dignity, Gratitude and the recognition of

sense of Brotherhood/Solidarity among the students at the school. The main difference

between the service and curricular experience lies in the way that the graduates could

readily remember and reconstruct a story around the service experience but not the

curriculum. One possible reason for this phenomena is because the service experiences

are dependent upon personally interacting with others who they do not know over a short

timeframe ranging from weekends to a week or so. In contrast, curriculum tends to be a

generalized construct that described the ways that students learn and interact with one

another.

        Based on the data of this qualitative study, St. Austin seems to be effectively

helping students learn empathy in terms of the curriculum and CSP. This study asked

graduates to reflect upon past experiences and recall how the school helped them develop

and learn empathy. The graduates' reflections organically brought forth recollections that

had affective and cognitive dimensions which then allowed a value to be abstracted from

both the curricular and service experiences. The process of the study itself is a reflective

type of learning because the questions invite reflection on empathy that affectively and

cognitively span the domain of the curricular and service experiences. The students did

not get to process the value of the experience, they merely reiterated what they

experienced in their recollections.

St. Austin's philosophy of education and corresponding pedagogy are rooted in

the thought of St. Augustine. Augustinian education invites one to personal

transformation through a process of introspection and reflection (McCloskey, 2004). The

ideal of the transformation is empathetic in nature because the goal is to learn to love and

serve God and others. Even if one ignores the religious aspect of Augustinian education,

the empathetic dimension remains because of the importance placed upon service to

others. Augustinian introspection invites personal reflection void of egoism and is always

other directed thus it is also seeking to help one constantly learn and develop empathy.

Because St. Austin's is a school in the Augustinian tradition, it is necessary to

develop an understanding of empathy that blends the scientific perspectives mentioned in

this study with the school's mission and philosophy. Even though empathy is a part of

human biology, people must also learn and developed empathetic behavior (Baron

Cohen, 2012; Gerdes et al., 2011). In terms of this study, the interviews revealed that the

graduates learned or developed empathy in recognizing the value of serving others,

acknowledging the dignity of those they served, and identifying a sense of brotherhood

and solidarity that exist among the students at the school. The development of empathy

requires a process of reflection and introspection that combines the experiential

dimension with reflective learning. Once the individual starts to continually process the

combination of the former and the latter, then a style of reflective thinking takes place as

well for developing and learning empathy. This type of progression is useful for not just

Augustinian education but also for anyone entering into fields where care for others is

needed such as the social sciences, medicine, and education (Gerdes et al., 2011;

Sherwood & Horton-Deutsch, 2012).

St. Austin's has had some success in developing empathy in its students based on

the results of this study, one recommendation that could be offered to further enhance the

process is to develop an empathy scale for an understanding of empathy that could be

worked into curriculum or service experiences. Table 3 below lists various levels of

empathy that were discussed in the Literature Review and are exemplified in this study's

definition of empathy. The table merges scientific and Augustinian perspectives, but it is

easily adaptable for secular or religious perspectives because of the universal nature of

empathy and its dependence upon reflection, reflective learning, and thinking which are

listed at the end of each level. Combining empathy with these reflective activities as

described in Table 3 offers educators a pliable gauge for building empathy-related

content or reflection into pedagogy, curriculum, and service.

Table 3. Levels of Empathy and Reflective Learning

1.	The most basic level of empathy is self-knowledge as a form of awareness developed through introspection. It focuses on developing and understanding one's affective states or thoughts about others. This type of knowledge helps one learns about the self, but it also directed to a sense of caring for others. It is important to avoid egoism and self-interest as outcomes of introspection at this level (Baron Cohen, 2012; Gerdes et al., 2011; McCloskey, 2006).

	Questions or reflection in this area should focus on one's or another's feelings, prejudices, fears, or expectations that may occur pre, during, or post experience (Dickel, 2011). It is important to note that empathy also extends to one's emotions, feelings and thoughts. The practice of empathy begins with self-knowledge. Regarding empathy, the adage "know thyself" means that one cannot hope to help or serve others unless he or she becomes personally aware of affective and cognitive issues.
2.	Self-knowledge should lead to an understanding of one's affective states and the development and maturity of emotional regulation. Here, the goals are to recognize, regulate, and understand one's emotions and thoughts associated with those states (Gerdes et al., 2011; Goleman, 2013). At this level, it is important to help one understand the affective aspects he or she may have experienced at the first level but also have that person reflect on ways in which the emotion was or was not understood or regulated (Dickel, 2011; Schon, 1983). It also might be useful to have them compare emotions or thoughts to other experiences to gain a better understanding underlying biases or prejudices (Valli, 1997).
3.	This level begins the "affective understanding" of another's emotions, feelings, or thoughts. It is the understanding of what another person might be thinking or feeling in a given situation and invites both cognitive and emotional empathy at the level of empathetic action (how one can help others) (Gerdes et al., 2011; Goleman, 2013). The development of empathy also requires the understanding what another person may be feeling or thinking. Reflection or questions at this level should focus on an other-oriented perspective (Baron-Cohen, 2012). Here, persons are invited into understanding others so they can help in some way.
4.	This 4th level continues the movement to understanding others. The idea of affective sharing takes one into understanding and communicating not only one's thoughts and feelings but also comprehending what others may think and feel (Gerdes et al., 2011). The other-oriented perspective of this level integrates empathy from a process of reflective learning to a way of thinking. Here, it is important to have individuals reflect on the nature of the shared experience regarding each person's affective and cognitive state (Stein, 1916). What do they share affectively and cognitively with the other person?
5.	The 5th level begins the movement toward the practice of social justice and critical rationality. It seeks to develop skills rooted in justice and charity that extend beyond the self and others in the direct experience of society as a whole. A major part of the Augustinian pedagogy is the love and service of God and neighbor. This level of empathy seeks to foster an understanding and way of thinking about social justice that includes critical rationality. The ability to understand the plight or suffering of others is also considered together with the possibility of conceiving a

	plan of action that could alter the suffering of others (Gerdes et al., 2011; McCloskey, 2006). At this level, any reflection should begin with the self or others in the particular experience then abstract to society as a whole. It could also include promoting an understanding of societal issues that enhance or hinder justice and the role that charity plays about those matters.
6.	The 6th level seeks to foster the practice of charity, the greatest of the Christian virtues and an Augustinian value. This level of empathy is rooted in Baston's (2011) Empathy/Altruism Hypothesis which essentially argues that if the 3rd through 5th levels are reached, altruism will result. Altruism is the motivational state to increase another's welfare or well- being. This definition blends well with the Augustinian context of charity of truly wanting and trying to help others prosper, flourish, and thrive (Baston, 2011; McCloskey, 2006). Reflection at this level could include not only an understanding of issues that plague individuals and society but also a challenge to put into practice ways to help alleviate suffering and acquire a sense of duty to act for another's beneficence over one's own.

Each stage of these levels is autonomous yet interdependent on the others,

particularly in the upper levels. For the purpose of St. Austin students, Augustinian

reflection and learning require the first stage, yet each stage is meant to build an empathy

ladder to serve God and others. Sherwood and Horton-Deutsch (2012) stated that

reflective learning goes beyond the mere exchange or transaction of information because

of its transformational character. In this manner, reflective learning invites the same type

of transformation that Augustinian education seeks (McCloskey, 2008). When it is paired

with critical reflection as described Stages 5 and 6, learners can develop a way of

thinking to offer possible solutions in a given situation. Transformation occurs because

students learn to question their values, presuppositions, experiences, and perspectives that

may have been reasoned out in the first three levels. Reflection as a practice allows

learners to examine various scenarios and in which they have or will act. Teachers can

use the levels of Table 3 levels independently or collectively to reflect on different goals

or behaviors. Then, based on these experiences and reflections, it offers learners the

opportunity to transform undesired behaviors, attitudes, and perspectives and recognize

the positive ones (Sherwood & Horton-Deutsch, 2012). From this point of view,

reflective practice as a form of thinking and learning is experiential learning in its purest

form because it teaches one to gauge the world from the experience of interiority.

   Each type of reflection within Table 3 is just one aspect of reflective thinking and

can be used solitarily or in combination. If one wants to connect them, there is a natural

transition between the types of reflection and the levels of empathy. For instance, a

teacher may design a lesson that tries to have students examine preconceptions or

feelings about a situation. The goal of the lesson may be to help foster empathy through

values such as respect and kindness. In preparing for the lesson, the teacher may think of

questions that help students ponder the nature of respect and kindness regarding self-

knowledge. The lesson could also include questions about promoting respect on a

communal level. At this level, the teacher is trying to engage student empathy from the

perspective of self-knowledge and possibly critical rationality that includes an implicit

connection of service with others. If the teacher combines this with any reflection post-

experience, then reflective learning has occurred. Empathy is learned and developed as

one reflects, learns, and develops thinking skills appropriate to each level. The whole

process is itself is highly iterative because the personal development of empathy is

always in process. In a similar vein, from a Catholic and Augustinian perspective, the

practice of charity is something that is always undergoing perfection. Reflective learning

and thinking invite a process of personal transformation that lasts a lifetime.

Support for the Solution

Humans are social beings and the basis for humanity's social nature is heavily

dependent upon empathy (Decety, 2011; Iacoboni, 2009; de Waal, 2009). Because human

empathy contains affective and cognitive components, it makes sense that the

participant's responses elicited these two factors as well. All the service responses

contained both affective and cognitive elements; all of the curricular elicited cognitive

but only five of the ten interviewees gave information that approached the affective

domain. One possible reason for this discrepancy could be because the participants

recollected the service experiences in the form of a narrative. The idea of forming a

narrative is essential for the personal recollection of memories and the development of

empathy (Farb et al. 2007; Zak, 2015). Hearing the stories of others allows people to

bond around a common experience. If a listener is actively engaged, then the bond forms

not only around the mutual coupling of brains but also because the experience has

produced an affective and possibly a cognitive response in the listener (Stephens et al.,

2013; Zak, 2015). So, many human experiences offer a person to develop further and

learn empathy. Learning and developing empathy depends on the degree to which one

chooses to disengage from one's personal narrative and be willing to enter into the

experiences of others.

St. Austin's believes that its mission and Augustinian values form the background

of its CSP and curriculum. The mission and values both place an emphasis on learning to

love and serve God and others. The emphasis is also empathetic because of the stress on

reflection, self-knowledge, caring for others, and the promotion of justice. The graduates'

recollections and experiences contained elements of empathy because they reflected what

they learned about themselves and across the affective and cognitive empathetic domains. While the school's curriculum and CSP offer students opportunities to grow in empathy, a deeper reflection on the topic could enhance or better the means by which empathy is developed and learned.

At this time, St. Austin's CSP and curriculum are not integrated. At times, classroom discussions reflect on service experiences. Some teachers may reflect or discuss the service experiences, but there is no mandatory or required integration of the two. It is not service-learning in the strict sense because there is no direct integration of curricular learning goals with the service experience (Billig, 2000). St. Austin's CSP trips are immersion experiences because the students spend weekends or weeks performing the service. Based on the interviews from this study, the school's curriculum and CSP seem to produce similar benefits to service learning programs by helping students develop prosocial behavior that corresponds with the broad descriptions of empathy in Table 3. In addition, the service program helps students learn and develop empathetic behaviors that align with the school's mission and values (St. Austin, 2011).

In the 21st century, leaders are asked to have emotional intelligence which requires self-awareness, self-management, reflective and social skills that help them understand and be thoughtful of others (Goleman, 2013). These aspects of emotional intelligence appear in various levels of Table 3 which require one to understand himself or herself and others both affectively and cognitively. Understood this way, the development of emotional intelligence would be dependent or a subset of learning and developing empathy. It is easy to see why schools should help students develop emotional intelligence as a form of empathy and skills such as empathy and compassion

because of the demands of globalization. Students in a globalized world are also being

asked to develop skills such as inquiry, critical thinking, self-direction, leadership, global

awareness in addition to empathy (Barrell, 2010). This type of education requires a

"deeper" learning by integrating curriculum with reflection or reflective learning thus

leading to reflective thinking.

While the scope of this study researched how St. Austin students learned and

developed empathy relating to service and curricular experiences, the description of

empathy across an array of behaviors and actions as listed in Table 3 can be extended

beyond St. Austin's. Table 3 was constructed using a multi-disciplinary approach using

research from social psychology, neuroscience, biology, and education. It contains

elements of Augustinian thought which could blend with other Catholic school's

charisms or mission because of the stress on charity and the ethos of service (Kealey and

Kealey, 2003; O'Keefe, 1997). Because of its multidisciplinary approach and the broad

conceptualization of empathy, the use of Table 3 to enhance the promotion and learning

of empathy as part of curricula and pedagogy is appropriate for just about any level of

education. The educator should shape reflection or questions suitable for the grade level.

Factors and Stakeholders Related to the Solution

In education, the primary stakeholders involved in learning and developing

empathy are teachers, administrators, coaches, staff, and students. The use of Table 3 to

promote, develop, and learn empathy based on reflection could apply to all of these

stakeholders. Again, using Table 3 as a guide, it depends on the one leading the reflection

or teaching to develop questions appropriate to that grade level or group. Little or no

resources are needed because the levels of empathy blend with any discipline. Because

empathy seems to govern so much of human nature regarding the development of

prosocial behavior and morality and can be learned and lost, it appears to have universal

value across all of life's stages (Baron Cohen, 2012). If empathy is understood this way,

then a person becomes a stakeholder early on in life and stops becoming one only in

death.

Policies Influenced/Influencing the Proposed Solution

Because empathy is a value congruent with St. Austin's mission and values, the

refinement of its promotion by using Table 3 will require no major policy shifts and

potential barriers are foreseen at this time. Also, no major legal or financial issues should

occur because the school is merely refining a practice that is part of its mission. Perhaps,

some faculty or staff in-services could be offered to discuss possible ways of integrating

the table into the curriculum and lessons. The discussion of forming in-services would

require the approval of the school's administration. Also, teachers could meet informally

to discuss or learn possible ways to implement empathy-based reflection and learning

into the curriculum and service programs.

Implementation of the Proposed Solution

The implementation of helping students or others learn and develop empathy

could begin with a basic discussion and definition of the topic. Educators or others who

wish to develop empathy in themselves or others must be willing to apply it to the context

of their curriculum. Schools could provide faculty with in-services or establish discussion

forums for integrating empathy into curriculum and service-related learning. Once faculty

have been trained, teachers could place empathy-based objectives within course content.

For instance, a history class might discuss slavery as it occurred in the United States. To

develop an empathetic understanding of slavery, the teacher could have students reflect

on what it might feel like to be a slave by having them read passages of a slave's diary or

writings. The reflection would require trying to help students feel and understand the

human degradation that occurs when human beings are enslaved. Options could include

the students writing a personal diary imagining that he or she is a slave. Again, much of

the reflective and empathetic aspect of the lesson with are dependent on the maturity and

grade level of the students. Younger students may lack the emotional and cognitive

maturity to understand a topic thus the focus might be on helping them develop empathy

for others. As students mature, they hopefully can develop and integrate empathy for

others in which they both feel and learn to alleviate the suffering of others at personal and

societal levels.

Factors and Stakeholders Related to the Implementation of the Solution

The constant development of empathy has benefits for everyone. Many religions

and moral philosophies ask human beings to be good and consider the effect of their

actions toward themselves, others, and society as a whole. Based on the conceptualization

and description of this study, the range of empathy-related actions and behaviors makes

empathy a universal value. Telling someone not to be empathetic seems like telling

someone not to be healthy or to love others. Baron-Cohen (2012) believed that human

evil is simply a lack of empathy thus teaching someone to be empathetic is in fact

teaching one to be good. His definition fits well with Augustine's definition of evil as a

lack of good (McCloskey, private correspondence). Based on this type of

conceptualization of empathy, by inviting someone to become empathetic, a leader is

asking that person to become a better human being because empathy is so intrinsic to

human nature.

Implications for Leadership

Empathy is a value and integral practice to being an effective leader (Goleman,

2013). St. Austin's (2012) mission seeks to help students embody Christ-like values and

learn to serve others. The mission shares a great deal with Servant Leadership as both

promote empathy by striving to serve others by listening and communicating (Greenleaf,

2002). This communication entails an empathetic orientation because it requires one to

see and treat others as persons who possess dignity. Each person is to be valued

individually and not as a mere object of service for the organization. Based on the

recollections from the graduates interviewed in this study, they have learned what it

means to be servant-leaders because service was a value and the dignity of those they

served was recognized universally. They also seemed to have learned an important

servant-leadership dimension of an Augustinian mission by practice charity by serving

God and others (McCloskey, 2006). The practice of empathy as described in Table 3 goes

a long way in helping recognize and promote the value of persons and service for

organizations that adopt a servant-leadership model.

Identifying, Implementation, and Training Stakeholders at St. Austin's

Figure 1 diagrams the various stakeholder relationships as they relate to the learning and development of empathy at St. Austin's.
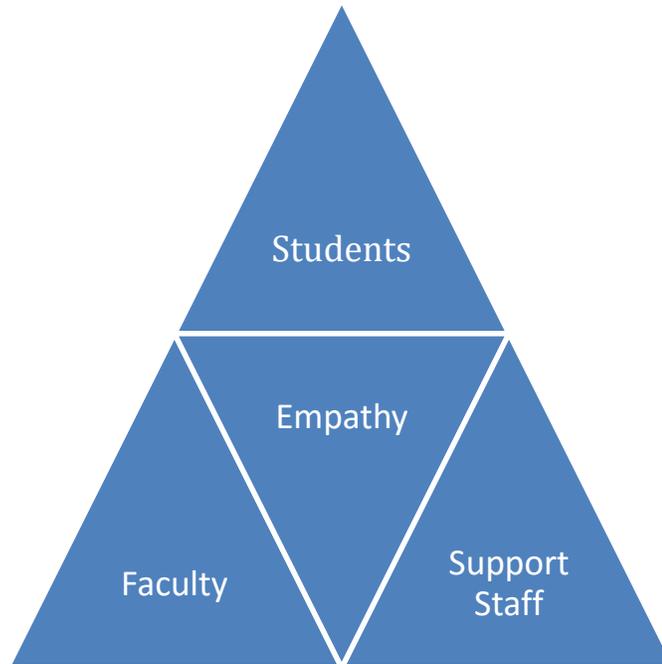

Figure 1: Stakeholders and Empathy

The last section of this paper discussed how empathy is a universal value and its importance for individuals, communities, and organizations. Because the development and learning of empathy are integral to education t it is necessary to discuss possible ways to implement empathy into curriculum and service programs.

Christian Service plays an integral role at St. Austin's. Students are currently required to perform service hours during the first three years of high school. During sophomore and junior years, the students' service experiences are immersion experiences completed in the fall of each year, and then they go on an extended service trip that at the end of junior year for a period lasting over a week. These longer experiences are usually international service experiences to places like the Dominican Republic, South Africa,

Armenia, the Philippines, and Fiji. St. Austin teachers, staff, and other members of the

community lead these trips because of the amount of supervision needed. Members of the

school community include coaches who are not teachers, parents of students, and alumni.

These groups compromise Support Staff in Figure 1. There are three classes of

stakeholders in Figure 1: students, teachers, and support staff. Each group plays in a

unique role in the way that empathy is learned or developed. Teachers and support staff

help students develop empathy-based skills and in turn are also offered the chance to

learn and develop empathy based on the interpersonal nature of these interactions.

The goal is to introduce empathy-based reflection and learning into the

curriculum and CSP at each level where appropriate. Based on the responses of the

graduates in this study, it is evident that empathy is being learned and developed through

the school's curriculum and CSP. The approach described in this section is merely a way

to implement Table 3 and a possible way to refine further and enhance how empathy is

developed and learned for all the stakeholders.

Because Figure 1 represents the stakeholder relationships, empathy is placed at

the center like an adhesive that bonds the relationships together and because it is so

present in what humans do regarding social interaction and communication. If anyone

wanted to use empathy as a staple basis for an organization, this type of model allows it

to identify the stakeholder relationships. In Figure 1, the stakeholder relationships are

distinct yet intimately united with one another. Each group plays different roles in the

way that empathy is learned and developed. Teachers are listed separately because of the

role that they play regarding curriculum and on the service experiences. Support staff

primarily serves as leaders on the service trips as well but are not involved with the

students in the classroom.

Figure 1 shows that there are two groups of internal stakeholders at the bottom of

the pyramid, the teachers and staff who may lead or assist in service learning

opportunities. Bryson (2011) considered these to be the ones that are directly involved

with the output while the internal stakeholders (the students) receive what is produced.

They primary stakeholders since they are responsible for teaching and helping the

students reflect in the classroom and on the service trips. As noted above, teachers and

support staff could be trained to implement Table 3 by attending in-services or personal

meetings with the researcher or with one another. Since the teaching of empathy parallels

the school's mission and values, buy-in should not be that difficult. Empathy-based

questions and reflection could complement curriculum at just about any level by

following Table 3. On a personal level, these in-services should offer them a chance to

examine the role that empathy plays in their lives. When applying personal reflection to

teaching others about empathy, a meta-cognitive phenomenon occurs within the

reflection by opening up one to the reality of empathy and having one think about how he

or she might facilitate it. This recognition also can result in certain vulnerabilities for the

teacher as it might the student. It challenges the teacher to recognize his or her levels of

empathy toward self and others. A personal reflection and understanding of empathy will

go a long way in helping them facilitate it to students. After all, a person must practice

what he or she preaches. Once teachers or support staff have empathy been given an

overview of the scientific and reflective dimensions of empathy in Table 3, they should

be able to conceive of ways to develop questions and reflections on empathy related to their disciplines or the service experiences.

St. Austin's (2012) believes that part of its mission is to help form its young men to be leaders in society who serve others. Based on Table 3, students receive the output regarding learning and developing empathy and thus are considered the secondary stakeholders (Bryson, 2011). Augustinian education strives to transform it students by a conversion of mind and heart so that they can learn to love and serve God and others (McCloskey, 2006; McCloskey, 2008). This transformation is why learning and developing are integral. Using Table 3, the goals of curricular or service experiential questions or reflection regarding empathy is to have gained in self-knowledge by both understanding their feelings and thoughts about an experience and then try to understand those about others. These questions and reflections could also have students think about the causes and injustices of suffering to others in society. The reflection and practice of empathy as a value should make them better students and human beings because it promotes understanding and practice of concepts like justice, kindness, and charity. Because adolescence is a time of growth and maturity, student buy-in will be subject to the degree to which they are willing to engage and participate in the empathy-based reflections.

Evaluation and Timeline for Implementation and Assessment

The timeframe and implementation to implement an empathy-based approach should be relatively easy and short. Table 3 is rather self-explanatory, and it is not necessary to understand the current science behind empathy to apply it pedagogically. Teachers and others should be able to comprehend Table 3 after an in-service lasting

about one hour in which about 20-30 minutes would be spent explaining the Table and

another 30-40 minutes spent discussing ways to use it as a means for reflections and

questions. The researcher would also be available to meet with teachers individually or

as a group to facilitate any further questions or discussion.

Because Table 3 is merely meant to refine ways that empathy is being taught,

developed, and learned at St. Austin, there are a few ways to integrate it. The researcher

could meet with teachers or other staff individually or collectively to see how they are or

have used it over the course of a school year. It would be beneficial to see how these

people implemented or adapted the levels of empathy to curriculum or the service

experiences. Also, those using the table could poll or have students reflect on the use of

Table 3 informally by assessing how they understand the levels of empathy in general or

about a particular topic. This type of feedback could be in the form of an online poll or

written reflection that incorporates some or all the levels of empathy described in Table

3.

Implications

Practical Implications

The purpose of this study was to examine how St. Austin's CSP and curriculum

helps students develop and learn empathy. While the study revealed the school is

effective in fostering empathy in students, a continued reflection on how the school

fosters empathy by using a guide like Table 3 would be beneficial. Because Table 3 was

developed using a conception of empathy that spans many disciplines, it is easily

adaptable for religious or secular education. The information contained in Table 3 is a

general synopsis of the Literature Review which argues that empathy plays a vital role in

human emotional and social development throughout a person's lifetime. The literature

review provided a detailed study of empathy and the ways it could be learned and

developed by reflection. The information presented in Table 3 offers educators or leaders

within an organization a relatively easy to follow the guide to help develop empathy-

related behavior and actions appropriate to the groups that they target. It could also serve

as a means for the development of empathy-based values education. When combining

empathy-based reflection with curricular content, teachers help students integrate

learning with the interpersonal dynamic that comes encountering other people. The

information gleaned from this combination places one within a web of relationships to

others and challenges one to mature emotionally and cognitively so that one learns to

think empathetically and to be focused on others (Baron Cohen, 2012). From an

Augustinian perspective, the ethical dimension asks that one develop empathy to be

aware of others' needs and also be willing to help and serve them.

Implications for Future Research

The interview questions from this study used a multi-disciplinary approach of

empathy from biology, social psychology, and neuroscience, and Augustinian education.

The research questions are easily reproducible or adaptable if schools are interested in

studying how their curricula or service programs help students learn and develop

empathy. The combination of the levels of empathy and the reflective directives in Table

3 could serve as a means for individual or group reflection or discussion.

One surprise of the study was how the students' recollected service experiences

around a narrative that focused on how they met and encountered others. There were

interpersonal recollections about the service experiences that were lacking in the

curricular descriptions. It would be interesting to study why the concept of the narrative

was so dominant about the recollection of the service experiences. If someone was

interested in similar research, he or she could use this study's research questions but

eliminate the phenomenological approach of this study. For instance, one could use

Grounded Theory to ascertain the role the recollection of a narrative plays a role in the

formation and development of empathy about service experiences. Grounded Theory is

supposed to produce a new idea from a study. In this sense, a researcher would use

Grounded Theory to study how recollecting the stories of others plays in the development

of empathy (Creswell, 2014).

Summary of the Study

This study attempted to discover the ways that curriculum and service play in

helping students learn and develop empathy. Over the last 40 years, empathy scores have

been decreasing while narcissism has been on the rise in American college students

resulting in millennials labeled with titles like *Generation Me* (Konrath, 2013; Konrath et

al., 2010; Twenge, 2013). America's stress on individualism and self-esteem coupled

with the growing influence of social media's tendency toward self-promotion are among

the factors that have influenced empathy and narcissism and the negative prosocial

behaviors they can produce (Konrath et al., 2010). Conversely, volunteerism and service

have been increasing among millennials and these programs tend to promote prosocial

behaviors such as empathy and compassion (Konrath, 2013). Many high schools and

colleges currently promote volunteerism, community service, and service-learning

programs with the hope of developing values such as empathy in students. The

development of empathy plays a vital role and is necessary for 21st century educational

practices so that students can thrive in a globalized society.

The study of empathy is important for education because research in social

psychology, neuroscience, and biology links empathy to everything from human

development beginning in early infancy to the learning of morality and prosocial

behavior that lasts throughout a lifetime (Decety, 2011; Iacoboni, 2009; de Waal, 2009).

From a moral perspective, though empathy may be a part of human biology, it also

requires learning and development. The practice of empathy is a way of treating another

as one's self and seeing others as a *thou*, a person worthy of dignity and respect who

should never be objectified or treated as an *it* (Baron-Cohen, 2012; Buber, 1923). This

study's definition of empathy drew on the above but also included a conceptualization of

empathy that included the practice of charity and altruism which are part of the

Augustinian mission of St. Austin's. In this sense, empathy was understood as having a

capacity for a range of human actions and behaviors because of the ways that one must

first develop things like self-awareness and emotional regulation. Once these types of

self-knowledge are learned, then a person begins to develop an affective understanding of

personal feeling and thoughts and then seeks extend these types of empathetic actions to

others. As a person continues to learn and develop empathy through self-reflection and

introspection, one hopefully recognizes that critical reasoning is necessary to promote the

practice of justice, charity, and altruism at a societal level (Baron-Cohen, 2013; Baston,

2011; Gerdes et al., 2011; McCloskey, 2008). This broad description of empathy was

diagrammed in Table 3 and strongly parallels Augustinian educational philosophy

because of the stress on reflection and introspection. The Augustinian dimension of

empathy seeks to help a person learn to love one's self so that he or she can learn to love and serve others. Love simply means to want and desire the best for others so that empathy can include not just the other-oriented perspective individually but societally. Like Augustinian thought, practicing empathy at this level entails one's personal reflection and introspection alwys to include a perspective on and of others.

St. Austin's is a school in the Augustinian tradition rooted in the Augustinian values of truth, unity, and love. As part of its mission, the school hopes that its students become leaders in society who learn the value of charity and service to others through its Christian service program and curriculum and continue their practice as life-long ideals past graduation (St. Austin, 2012). While "empathy" can be colloquial term, this study's conceptualization of empathy fuses well with the school's pedagogy, curriculum, and service programs because of the stress on reflection and introspection to transform students through a process of self-knowledge. The Augustinian stress on empathy adds learning and developing the pratice of charity, which is synonymous with altruism (Baston, 2012; McCloskey, 2004; Van Bavel, 1999). The school's mission and pedagogy merged well with the scientific conceptualization of empathy described above thus allowing for the definition of empathy to provide the basis for the research questions of this study.

The study used a qualitative, phenomenological approach to study observe how St. Austin's curriculum and service program helped students learn and develop empathy. Ten St. Austin graduates were interviewed who experienced the same basic curricular and service experiences. The data from the participants' responses to the interview questions were analyzed as they pertained to the service and curricular experiences. In

vivo, emotional, and conceptual coding were used as methods of data analysis. The analysis showed that the students learned and developed empathy through the service experience which emerged as values of human dignity and service to others regarding the *epoche.* The graduates unanimously recollected a story or narrative about the service experiences that was very descriptive. These recollections focused on an interpersonal dynamic that took place between the students and the people they served and encountered on their service experiences. The narratives used first person descriptions of the events but then generalized a cognitive value learned from the experience almost like revealing the moral of a story. In addition, a sense of gratitude related to the service experience emerged as a value in six of the ten interviewees.

The curricular responses lacked the narrative dimension contained in the service recollections. The data analysis in curricular section used the same coding method as the service interview questions. Service to Others and Brotherhood/Solidarity were the two values that developed from the curricular interviews. Service to Others was a value that emerged in 95% collective curricular and service descriptions with human dignity as the second dominant theme. Collectively, the four values of Service to Others, Gratitude, Human Dignity, and Solidarity have a sense of interdependence regarding helping students learn and develop empathy. The service experiences simultaneously seem to teach the value of service, elicit a sense of gratitude, and help students realize the dignity of others based on the conversations and interactions that took place with the people they encountered and served. Understanding the value of service and The school's sense of brotherhood is understood because it fosters unity while learning about their schoolmates' lives both affectively and cognitively regarding empathy.

Overall, the study showed that St. Austin's effectively helps students learn and develop empathy. It is important to remember that these are adolescent boys who are subject to the same cultural and societal influences as every other American teenager. However, the school's mission and ethos of service appear to go a long way in promoting and helping its students develop empathetic behavior. Based on the study, one recommendation or outcome is to utilize the current research on empathy as described in Table 3 as a resource for pedagogy and reflection. Table 3 covers a range of empathy-related behaviors and actions and can help teachers incorporate empathy-based questions, values, and reflection into curriculum and pedagogy as appropriate. By helping students understand empathy as it relates to their behavior and the power to affect others, teachers can help students develop a skill that extends far beyond the classroom and will benefit them for a lifetime.

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Appendix A

Sample Invitation that was sent through St. Austin's alumni newsletter

A St. Austin teacher, Mr. Rick Poce, is conducting graduate research on how the school's curriculum and Christian Service Program develop and help students learn empathy. He is looking to interview graduates who graduated after 2005 and completed service through the Christian Service Program. If you are interested in participating in this research, please contact Mr. Rick Poce at rpoce@XXX.com

Sample Snowball Invitation

Dear Colleagues,

I am looking for participants for my dissertation. I am conducting research on how the school's curriculum and Christian Service Program develops and help students learn empathy. The participants must be have graduated after 2005 and completed service through the Christian Service Program. If you know of anyone who might be interested in participating in this research, please contact have them contact me (rpoce@St. Austin Prep.com).

Thanks,

Rick

Appendix B

Student Interview Protocol Form

Protocol Project: Qualitative Phenomenological Method

Exploring the Ways a Christian Service Program and Curriculum Develops and Promotes
Empathy in High Students

Time and Date of Interview: TBA
Place: TBA
I**nterviewer:** Henry Poce
Interviewee:
Position of Interviewer:

Project Description

The purpose of this study will be to use qualitative research design to explore and
understand how high school students develop and learn empathy in service experiences
and curriculum.

Script

Welcome and thank you for participating today. My name is Henry Poce and I am a
doctoral candidate at Creighton University conducting research in partial fulfillment of
the requirements for a doctoral degree in education. The purpose of this study will be to
utilize the research ….

The interview will take about 45-60 minutes and include 11 questions. You will be asked
questions about St. Austin's curriculum and Christian Service Program. If, at any point
you feel uncomfortable, or you do not understand a question, please feel free to stop me.
Do you have any questions about this? Have you ever done anything like this before?
Have you ever participated in a research study? If not, I can share the importance of
research and its impact on public policy.

To facilitate my note-taking, I would like to audio tape our conversation today. I will be
the only person who will listen to the tape. I should mention that I will use an electronic
service for transcription of the interview. If at any time during the interview you wish to
discontinue the use of the recorder or the interview itself, please feel free to let me know.
All of your responses are confidential. Your responses will remain confidential and will
be used to develop a better understanding of how St. Austin Prep develops and fosters
empathy in students.

At this time, I would like to remind you of your verbal consent to participate in this
study. I am the responsible investigator. You have verbally assented to continue this
interview and that: (1) all information will be held confidential, (2) your participation is

voluntary and may stop at any time if you feel uncomfortable, and (3) risks involved in participation are minimal. You will receive a copy of the interview. Please let me know if you feel that the transcript does not accurately portrays your statements. I am more than happy to clarify any information you share with me. My copy of the interview and transcripts will be kept in a safe locked place separate from your reported responses. Transcript and the reported interview will be destroyed at the end of the research process

Do you have any questions before we begin? Thank you.

Research Questions:

The two central research questions for this study are:
1) What did you experience in terms of service and curriculum at St. Austin Prep?

2) What contexts or situations have affected your curricular and service experiences at Malvern?

Interview question #1: Describe the experiences of Christian service through Malvern's Christian Service Program (CSP).

Interview question #2: Describe what Malvern's curriculum taught you about serving others.

Interview question #3: Describe what you learned about yourself through the Christian Service experiences at Malvern.

Interview question #4: Describe what aspects of Malvern's curriculum taught you about the value of self-reflection.

Interview question #5: Describe how Malvern's CSP helped you experience the feelings and emotions of others you encountered or served.

Interview question #6: What aspects of Malvern's curriculum helped you experience the feelings or emotions of others?

Interview question #7: Describe what you learned in relation to the Question #6.

Interview question #8: Describe how the experience of service through St. Austin helps promote social justice.

Interview question #9: Describe how Malvern's curriculum promotes social justice.

Interview question #10: How has Malvern's curriculum and CSP influenced your ideas about service?

Interview question #11 (for those graduates who did service post-college): How did your college experience of service influence your ideas on service and social justice?

Interview question #12: What has St. Austin taught you about the relationship of leadership and service?

*Adapted from Creighton EdD Program's Student Interview Protocol Form