Master's Thesis

Investigating the Dualistic Nature of Empathy and Empathizing

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Abstract

Empathy is often regarded as a warm feeling or experience towards others: just one. While this is correct, the literature points to two types of empathy that have different origins. In an attempt to reveal the two kinds of empathy, an expounding of the etymological and historical roots of empathy was resorted to. To explain how interrelated and often interchangeable the concept of empathy is in relation to other words of inter-subjective feeling such as pity, compassion and sympathy, the meanings of all four words were discussed. For an exploration of the implications of the new understanding of empathy on practice, the Roots of Empathy Program was selected.

The theoretical basis for the program was then compared to two models presented in this paper. The two models represent processes resulting from cognitive and affective empathy. Content information from material pertaining to the program was plotted on two matrices : one for each model. Upon analysing the data, it was determined that the Roots of Empathy Program makes the assumption that knowledge of a "target's" situation automatically leads to concern. It was also determined that the program resorted to "perspective taking", and did not include "perceived similarity" in its implementation. Benefitting from the proposed models in this thesis could be helpful in introducing "perceived similarity" into empathy related practice.

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Dedication

To my mother, mother, mother, and father:

Karima A. Bushra and Abdellah I. Said

May you be rewarded for all your hard work and dedication towards your children.

All I can say is, "My Lord, have mercy on them just as they have raised me young."

Acknowledgements

I would like to take this opportunity to thank my family, and especially my dear wife, Nejat. Without your support, I wouldn't have been able to ascend the academic steps (I am not referring to the times I asked you to read articles for me while I went on the treadmill). Thanks for your patience throughout. Next, I would like to thank my children: Kareema, Manaal, AbdAllah, Nadaa, and Zemzem. Thank you for being patient with Baba and sorry for keeping you upstairs with Zemzem while I studied! You can let Zemzem go now!

Next, I would like to thank Dr. Saad Chahine , my supervisor, for accommodating me in his busy schedule. Thanks for your input, direction, help and support. I would also like to thank Dr. Donovan Plumb and Dr. Cornelia Schneider, thesis committee member and thesis defence chair, for their input and support. Other people I would like to thank are: Dr. Anne MacCleave , my previous supervisor, for her time and effort. I would also like to thank Dr. Jim Sharpe, Dean of Education.

Chapter 1

RATIONALE

Socrates wrote that the mission of education is to make children smart and good (Matula, 2004, p. 2). There have been continuous efforts within education to introduce emotional competence which is regarded as the possible "missing piece" in education (Elias, 2003, p. 7). There is sufficient theoretical support that emotional competence is as important , if not more important, than academic ability (Cain & Carnellor, 2008, p. 53). Emotional intelligence entails an ability to recognise feelings, manage them in ourselves, and care about others. Potentially through social and emotional programs that teach emotional literacy, emotional intelligence may be enhanced (Cain & Carnellor, 2008, p. 53). Educators are increasingly acknowledging the importance of educating the heart as well as the mind (Hoffman, 2010). This has resulted in efforts to include essential training for educators in Social Emotional Learning (SEL).

The Collaborative for Academic, Social, and Emotional Learning (CASEL) (a group of multidisciplinary researchers, educators, and philanthropists) was founded to implement the evidence based practice of SEL in school environments (Watson & Emery, 2010, p. 770; Elias, Powell, and Ross, 2002, p. 48; Lantieri, 2009, p. 3). It was during one of the first meetings of CASEL that the term SEL began to be used to describe a systematic implementation of social and emotional competencies in a school environment (Lantieri, 2009, p. 3). Relying on extensive research in many disciplines such as brain functioning and methods of learning and instruction, CASEL has identified a set of social and emotional skills necessary for carrying out social roles and life tasks (Elias, 2003, p. 7) .

According to Reicher (2010), there are five SEL competencies:

● Self-awareness: identifying one's thoughts, feelings and strength, and recognising how they influence one's choices and actions.

● Self-management: managing feelings and behaviour to control impulses and persevere in achieving important personal and academic goals.

● Social awareness: understanding the needs and feelings of others, respecting their rights and appreciating similarities and differences among individuals and groups.

● Relationship skills: communication, listening, and negotiation skills to establish and maintain positive and rewarding relationships with others.

● Responsible decision-making: generating, implementing and evaluating positive and informed solutions to problems, and assuming responsibility for personal decisions and behaviours. (p. 214)

A major part of building emotional and social skills may be the concept of empathy which corresponds to the social awareness component of SEL. Therefore, exploring empathy and empathizing could help in filling the missing gap in education. Empathy, or understanding the feelings of others, is possibly an essential skill that children need both in the school setting and in the future as adults (Watson & Emery, 2010, p. 777). According to Claypool and Molnar (2011), empathy is a word known to many but understood by a few (p. 176). Even those who understand it probably question their own understanding of it. With this in mind it is the attempt of this

master's thesis to investigate emotional and social skills in education. Potentially, emotion is a starting point that triggers positive interaction between subjects (Cain & Carnellor, 2008, p. 55). Revisiting the meaning of empathy and the process of empathizing is important for improving relationships at school. In turn, this may reduce aggression between children.

Research suggests there are two types of empathy: cognitive and affective with two resulting inter-subjective experiences of empathizing (Maxwell & DesRoches, 2010, p. 36; Ehmann, 1971, p. 77; Montgomery & Håkansson, 2003, p. 269). In an effort to enhance the emotional dimension of education, it is important to try and understand the dualistic nature of empathy and empathizing. In this paper, there is an attempt to understand the dualistic and inter-subjective dimension of empathy. Having a clearer image of the empathy phenomenon might be essential in making children contributing members of society.

Chapter 2

REVIEW OF THE LITERATURE

Overview

This literature review is divided into five major sections which are.: (A) Empathy, (B)

Therapeutic model (C) Emotional model, (D) Roots of Empathy Program, and (E) Dialectic.

The first section, Empathy is divided into three parts. (1) origins of empathy (2) dualistic nature

of the concept of empathy (cognitive and affective), (3) empathy as a dualistic phenomenon.

The second section of this chapter deals with the therapeutic model of the empathy phenomenon

(four segments). The third section of this literature review features an emotional model of the

empathy phenomenon (four segments). The fourth section of this review introduces and

describes the Roots of Empathy program, which is a selected sample program for this paper. The

fifth section of this review is a dialectic between the Roots of Empathy Program and the

Therapeutic Continuum (TC) model and the Emotional Continuum (EC) model.

Empathy

Origins of Empathy

As a backdrop for the dualistic nature of empathy, and to better understand the dualistic

nature of inter-subjectivity, it is necessary to mention some words which are often associated

with empathy. Empathy is often associated with words such as pity, sympathy, and compassion

(Goetz,2010, p. 351). According to the A.P.A dictionary of Psychology (2007, p. 327), empathy

is," understanding a person from his or her frame of reference rather than one's own, so that one

vicariously experiences the person's feelings, perceptions and thoughts." When compared to other words in the same emotional family, such as pity, sympathy and compassion, there is support to suggest that empathy is followed by more useful choices which are fine-tuned to the other person's specific situation and goals (Carse, 2005, p. 170). However, because the word empathy did not exist in the past, other words such as pity, sympathy, and compassion were used owing to their collective reference to an inter-subjective feeling.

Amongst the earliest words used to describe an inter-subjective feeling is the word pity. Pity, which comes from the Greek *pietas*, in the 13th century meant caring for someone else who is in need (Gerdes , 2011, p. 231). During the Victorian Era , the meaning of pity morphed into something else; by then pity meant a feeling of superiority over another which closely fits today's understanding of pity (Nussbaum, 1996, p. 29). Nietzsche shunned the concept of pity when viewed as a "feeling" associated with Christianity and altruism. However, he encouraged cultivating *mitleid* as an egoistic non-feeling for self-mastery (Jonas, 2010, p. 49). Thus, pity transformed from a tolerated and encouraged feeling to an undesirable superior attitude that people do not wish to be met with (Kimball, 2004, p. 303). It appears that the concept of empathy used today originates from the meaning of pity that points to a positive and tolerated feeling of inter-subjectivity.

The A.P.A dictionary of Psychology (2007, p. 203), defines compassion as, "a strong feeling of sympathy with another person's feeling of sorrow or distress, usually involving a desire to help or comfort that person." The word compassion emerged in the 14th century, and according to linguistic practice, carried a positive connotation of concern for someone else. The concern is for the actual person not just for concern's sake (Darwall, 1997, p. 261). It's not often heard that someone refuses another's compassion. In fact, people who lack compassion are
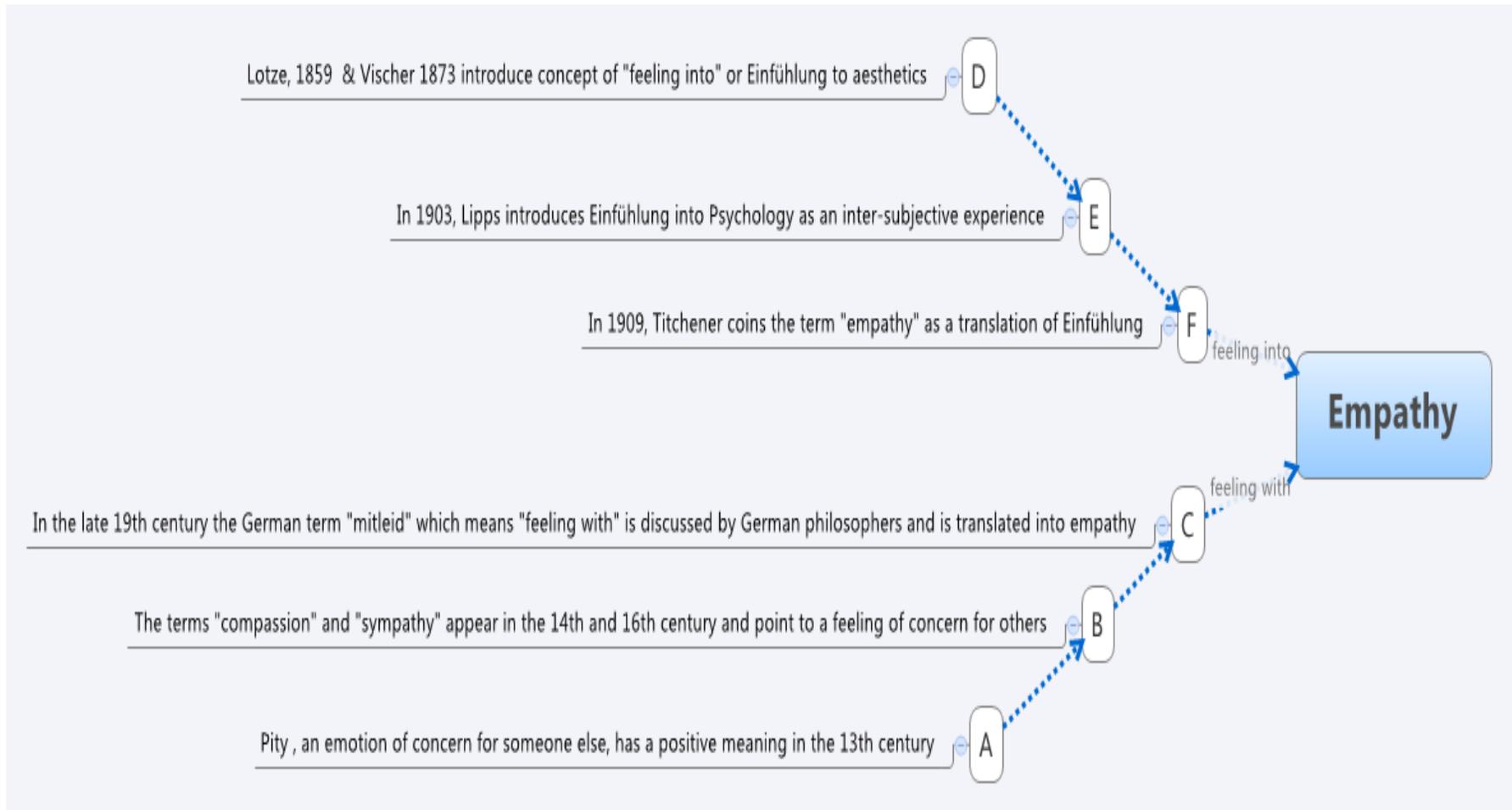
usually criticized (Cartwright, 1988, p. 559). This understanding of compassion seems to closely resemble the inter-subjective feeling of empathy.

Sympathy is another word that is often used to refer to an interpersonal feeling of concern for someone. It emerged in the 16th century. Sympathy originated from the Greek word *sympatheias* which means having "a fellow feeling" or "affected by like feelings" (Gerdes, 2011, p. 232). The A.P.A dictionary of Psychology (2007, p. 916), defines sympathy as," the feeling of concern or compassion resulting from an awareness of the suffering or sorrow of another." Until the 1950`s feelings of empathy continued to be referred to as sympathy. According to Gerdes (2011), the synonymity of both terms has resulted in efforts to differentiate between sympathy and empathy in modern usage (p. 231). Eventually, in ordinary language and literature, the word sympathy would be used loosely and interchangeably with other terms such as empathy or compassion (Davis, 1990, p. 707).

Eventually, the word *mitleid* , which seems to capture a general inter-subjective "feeling with" attitude, began to be discussed extensively in the late nineteenth century. Philosophers such as Nietzsche, Schopenhauer, and Rousseau discussed concepts such as *mitleid* (*pitie* in the case of Rousseau) and their implications on pro-social behaviour .Translators of Nietzsche and Schopenhauer's works made different conclusions about the English equivalent of the "feeling-with" word *mitleid* (Cartwright, 1984, p. 96). Some took it to mean pity with its benevolent understanding i.e. a traditional representation of the concept of sharing feeling with another (Kimball, 2004, p. 303). Some translators also took *mitleid* to mean sympathy while others understood it to mean compassion. Schopenhauer's concept of *mitleid* seems to be closer to the modern day understanding of the concept of empathy (Cartwright, 1984, p. 96).

Seeing that the origins of the concept of empathy can be found with interrelated "feeling" terms used prior to the 19th century, it is important to highlight the etymological origin of the actual word, "empathy". In 1873, Robert Vischer used the German word *Einfühlung* to refer to the capacity of humans to symbolize inanimate objects in nature and art . When a person enters himself or herself into the realm of a painting and starts to "feel into" it, that person has experienced *Einfühlung* (Gallese, 2002). In 1903, Theodore Lipps started incorporating *Einfühlung* into human inter-subjectivity , considering it an inner imitation of the perceived movement of others. This is like when we witness an acrobat losing balance on a wire. Lipps said that , when being in the audience, one would feel himself "so inside of him" i.e. the acrobat. In 1909 , Edward Titchener translated *Einfühlung* by coining the word empathy from the Greek word *patheia* meaning to ``bear-suffer `` and the prefix *em* which means "into" (Sj, 2007, p. 2).Despite the aesthetic origin of the word, Lipps viewed *Einfühlung* or empathy to be the exact same concept as sympathy but differentiated between them in their negative capacity (Jahoda, 2005).The following figure is an illustration of the conceptual and etymological origins of empathy.

Origins of Empathy

Lotze, 1859 & Vischer 1873 introduce concept of "feeling into" or Einfühlung to aesthetics **D**

In 1903, Lipps introduces Einfühlung into Psychology as an inter-subjective experience **E**

In 1909, Titchener coins the term "empathy" as a translation of Einfühlung **F**

feeling into

Empathy

feeling with

In the late 19th century the German term "mitleid" which means "feeling with" is discussed by German philosophers and is translated into empathy **C**

The terms "compassion" and "sympathy" appear in the 14th and 16th century and point to a feeling of concern for others **B**

Pity , an emotion of concern for someone else, has a positive meaning in the 13th century **A**

Mitleid seems to point to a more feeling-related understanding of empathy: affective empathy, while *Einfühlung* seems to point to a more cognitive understanding of empathy .These two states, emotional (feeling-related) and mental (cognitive) provide support for why empathy became dualistic. It appears that the reason for the distinct components of empathy is a mixing up of attitudes: "feeling with" and "feeling into". Therefore, the term "empathy" could be explored as a dualistic concept that contains both a cognitive and affective component, which together result in an inter-subjective cognitive and emotional process of empathizing. Håkansson (2006, p. 399) refers to the one who empathizes as the "empathizer" and the one who receives the empathy as "the target," This terminology will be utilized in the remainder of this thesis.

Dualistic Nature of Empathy as a Concept

There are two types of empathy: cognitive and emotional or affective empathy. In an effort to understand meanings associated with empathy, there have been many attempts to differentiate between the type of empathy that deals with "intellectually identifying with" another person and the meaning of empathy that means ,"vicariously experiencing" what the other person is feeling. Cognitive empathy is simply understanding what the target feels, while affective empathy is being affected by what the target feels (Smith, 2006, p. 3). As stated by Maxwell & DesRoches (2010), cognitive and affective empathy are psychologically and developmentally independent (p. 36). The two components of empathy exist separately and develop separately. It is often assumed that when one type of empathy is demonstrated, the other type of empathy follows. In other words, when an empathizer understands what the target feels, the empathizer automatically cares for the target. This is a fundamental error (as will be clarified) that is often overlooked.

<u>Cognitive Empathy</u> Cognitive empathy , or perspective taking, is an understanding of what it might be like when a target has a negative experience .It is the kind of empathy that allows people to interact with and predict others' actions (Smith, 2006, p. 4). Owing to the fact that cognitive empathy is less demanding on people's emotions and more practical in application, it is often chosen as a safer option. In the field of Psychotherapy, for example, cognitive empathy is employed in dealing with patients' worries, concerns, and anxieties (Book, 1991, p. 26). However, echoing what patients feel or demonstrating an understanding of what a patient is experiencing might only offer temporary relief for the patient. A perceptive client might even identify a formal tone in the doctor or nurse's voice and body language. There might also be some reservations, on the part of the practitioner, in using sympathy (used here interchangeably with empathy) with a patient. In addition, non-attuned behaviour (such as an empathizer weeping for a target, or soliciting a hug, so as to share the target's pain) could be considered, inappropriate or unprofessional, and rejected by the target (Carse, 2005, p. 171). Therefore, cognitive empathy is inseparable from the essence of empathy, because feelings alone might not suffice.

<u>Affective Empathy.</u> Affective or emotional empathy, on the other hand, is a distinct form of empathy that involves vicariously (i.e. via imagination) experiencing what other people feel. Vicariously experiencing another person's situation by placing ourselves in someone else's world is demanding. This type of empathy is usually reserved for special people in our lives. Affective empathy is fundamental for actions of bonding and is the kind of empathizing that takes place between family, mates and good friends (Smith, 2006, p. 7). In addition, having affective empathy in all situations could be distracting in our complicated world , where people like to keep feelings to themselves. In a professional work environment, for example, there might

be some reservations about always responding to feeling by displaying feeling. Concerns over propriety, and professionalism could shift the focus from a feeling-associated kind of empathy (affective empathy), to a non-feeling associated type of empathy (cognitive empathy). Affective empathy might be considered , intrusive, and risky to both target and empathizer.

Dualistic Nature of Empathy as Process

The literature describes empathizing as a process (Ehmann, 1971, p. 77; Montgomery and Håkansson, 2003, p. 267). Empathy is depicted as a," particular act of knowing" where we place ourselves at the root of the experience of another person in order to intercept with his or her experience. Shifting empathy from the context of emotions to the content of experience gives it a more "kinaesthetic nature" (Parviainen, 2003, p. 159). How one intercepts with the experience of another person and whether emotion is involved or not, during the empathy phenomenon, depends on the component of empathy (cognitive or affective) being used. The dualistic nature of empathy as an emotion entails that the phenomenon of empathy also be dualistic. Cognitive empathy leads to a cognitive process of empathizing, while affective empathy leads to a separate emotional process of empathizing.

Different theorists, although acknowledging that the phenomenon of empathy is a process, differ in their classification (Rogers, 1975, p. 2; Davis, 1990, p. 708). For Stein, an early theorist, empathy is a three stage process of engagement, both mutual and deep (Gair, 2012, p. 135). According to Parviainen (2003, p. 151), the view of Lipps' , who first translated the term empathy and introduced it into the English language, is that the empathy phenomenon is ascetic in nature where one observes the gesture of another (as in a painting), imitates it, invokes a previous feeling as a result of the imitation, and then projects that feeling onto the other.

Pecukonis (1990) sees empathy as a process of systematically alternating between participating in someone else's emotional experience and then observing and responding (p. 60).

Background and Rationale for TC and EC Models

Although there are different representations of the process of empathy by different theorists, two continuums have been selected owing to convenience, and two models designed based on both continuums: Ehmann's therapeutic continuum and Montgomery and Håkansson's emotional continuum . Both models provide sufficient detail for better understanding the inter-subjective process of empathizing. Both models also divide the process of empathy into 4 segments and accurately represent two distinct attitudes of empathizing: a therapeutic (cognitive) process and an emotional (affective) process. When we "zero in" on each phenomenon and capture its progression in "slow motion", we may be able to identify that stage of the process that could use more attention. Exploring the multi segments of each phenomenon may help in identifying any limitations to current conceptualization and implications of empathy in practice.

Ehmann (1971) describes a therapeutic process of empathy in an elaboration of ideas originally proposed by Robert Katz and Theodore Reik (p. 77). The therapeutic tool of Reik (as cited in Ehmann, 1971, p. 77), represents a more technical attitude in implementing the phenomenon of empathy which is more suitable in a professional setting. The therapeutic model depends partly on a psychoanalytic view of empathy and partly on a psychosocial view of empathy. Montgomery and Håkansson (2003, p. 277) , on the other hand, describe a multi-staged process of empathy, that leans more towards a natural and emotional attitude of empathizing. Montgomery and Håkansson 's multi-staged emotional process is a result of

findings from a study which analyzed 28 empathizers and 28 targets' experiences of empathy to find the constituents of empathizers and targets' experiences (p. 267).

Ehmann (1971) recognizes that the therapeutic process of empathy is different from a more "raw" empathy that can occur between two or more people at any time, which could be referring to emotional empathy (p. 77). The phenomenon in Montgomery and Håkansson's (2003, p. 269) study is referred to as being different from cognitive empathizing. This is further support for the existence of two different types of attitude towards the process of empathizing. The details provided in each theory also reflect a detailed dual approach to empathizing: a detached cognitive approach and a concerned emotional approach. Attitudes reflected in the two theories provide sufficient detail for analysis of each phenomenon. Each one distinctly represents a different kind of empathy.

Knowledge about the empathizing process (for both models) is scarce in the literature (Montgomery & Håkansson, 2003, p. 267). There hasn't been much reference to Reik's model of empathizing in the literature in recent times. Much of the reference to the therapeutic continuum was simply restating the four stages and details of each stage , without further elaboration or addition. The most recent paper making reference to Reik's therapeutic continuum appears to be in 2005. This could reflect an overlooked significance of the therapeutic and emotional continuums to practice. Perhaps further studies of the therapeutic model could be ground-breaking to research and practice.

Therapeutic Empathy Continuum

Ehmann (1971) refers to Reik's four stage process of empathizing as a therapeutic tool (p.77). The attitude of the empathizer when using this tool is to be objective. There is a certain

social distance from the target and the approach of empathy has more to do with *reading* the feelings of the target. This model seems to be more suitable in a professional setting. This process sees the empathizer in an imaginative state of taking the target's perspective and identifying with the feelings of the target. The target's experience is identified ,without necessarily allowing for emotions to take over i.e. a cognitive approach to empathy. Ehmann's continuum seems to have a more "professional" purpose that avoids interfering with the target and empathizer's sense of self-determination. As a result of this "putting aside" attitude to emotions, the Therapeutic Continuum Model (the TC model) is a more "workable" and practical model to use in a professional care environment. The therapeutic approach is less demanding on people (in this case, health care professionals) and does not require the empathizer to actually have concern for the target. The TC model seems to imply that being engaged in the target's experience emotionally could hamper the helping process.

The first stage of the TC model is an identification of the target's predicament. It is the moment when we, as empathizers, leave our comfort zone , lose concentration on ourselves and move our focus to the target of our empathy. As noted by Ehmann (1971), we become very interested in the situation of the person we are empathizing with. As a result, we become relaxed in our state of consciousness and yield for the other person's feelings, and voice. This process is not a deliberate action, but happens without our control. We find ourselves in the target's situation and realise that we have just identified with the target of our empathy. During the moment of identification, in the context of therapy, the empathizer (doctor or nurse) becomes one with the patient. The empathizer becomes the patient while they are experiencing discomfort .The empathizer knows, understands, and visualizes the target's situation.

The next stage described by Ehmann, (1971, p. 77) in the TC model is "incorporation", where the empathizer goes a little beneath the surface of understanding the target. This stage is associated with the previous stage and often confused with it. To put it simply, it is one thing to identify what the target feels and it is another thing for the empathizer to bring it into himself/herself to try to understand what the target is experiencing with more clarity. In the incorporation stage, emphasis is on the experience of the person receiving empathy (or the patient in the case of therapy). So, "incorporation" is not just bringing in our experience but adopting the actual experience of the target to get a better idea of how he or she views the situation. When this stage takes place in the TC model, empathizers do not bring themselves into the picture. Rather, the empathizer becomes the patient. Therefore, this stage leads to connectedness between the empathizer and the target due to a more vivid understanding of the target's situation.

After having placed ourselves, as empathizers, in the target's shoes and sensed their experience, we move on to the next stage of the TC model: reverberation. The "reverberation" stage is when we, as a logical sequence of the first two stages, bring ourselves into the situation. Prior to this stage, we had never actually abandoned our true personalities. During this stage, the empathizer would compare what he or she learnt and experienced, while engaging with the patient, using what he or she knows. In other words, if the empathizer is a nurse, the nurse compares the thoughts and impression of this nurse (wearing the patient's shoes in stage 3 of THE the TC model) with the other nurse (that the same nurse was before she experienced the first two stages of empathy.) The separate personality of the empathizer when contrasted with that of the target, through the empathizer's eyes brings in true insight: reverberation. After we

unveil these once ambiguous messages coming from the target, the insight we gain of the other person's predicament could evoke in us an urge to help.

The final stage in the TC model occurs when the empathizer resumes his/her normal role during the detachment stage. Empathizers now have to remind themselves that they are not the target and that the time has come to assist the target of empathy or patient with their problem. In order to better understand what the target was going through, the empathizer assumed the target's role but now that the target has completed the transfer of information to the empathizer, life can go on. The empathizer now has an opportunity to assess, and suggest a solution for the target using reason and objectivity (Ehmann, 1971, p. 78). Using the therapeutic approach is for enabling the empathizer to disconnect from the target and step back to get a better view of the situation. Our ability to step back and be objective (after having been exposed to the patients' world), might make the patient objective as well, causing him or her to see the situation through a detached point of view.

After having been listened to, the target or patient opens up and describes in detail the situation he or she finds himself or herself in. Upon realising the objectivity of the empathizer the target also wants to get the empathizer's perspective. The detached role of the empathizer could shed a new light on the situation. For example, the empathizer might bring to the target's attention something the target was not aware of in the situation .The new perspective on things suggested by the empathizer might give the target new hope . In addition, being involved in the situation could cause the target to adopt a more emotional stance that might not allow him or her to make sound judgements. The "detachment" stage in the TC model allows the empathizer to give the target a more "sober" or "level-headed" view of the situation that would allow the target to make a more sound judgement. The target's healing process is proposed to take place after the

empathizer visits then leaves the target's role following the three previous stages: identification, incorporation, and reverberation.

Emotional Empathy Continuum

In Montgomery and Håkansson's (2003) model of the empathy process, there are four different constituents as well (p. 277). When a person empathizes, they first understand the situation of the target, then experience it, then perceive similarity between themselves and the target, and finally have concern for the target. The empathizer and target are socially at a close distance. Due to the dualistic nature of empathy, the course that the Emotional Continuum Model (the EC model) takes is not just imaginative., but a more natural or "raw" representation of empathizing (Ehmann, 1971, p. 77). This process of empathizing could also be referred to as "folk" empathy (Richmond, 2004, p. 258). There are no professional or social inhibitions in this kind of empathizing. Although it is inevitable to experience emotion, not everyone who experiences empathic feelings takes the emotional route. Many people prefer to put their feelings aside and continue with a detached attitude to the targets predicament, unlike this model where emotion is experienced. For this reason, this model is referred to as an "emotional" model because it represents the affective component of the dualistic concept of empathy.

In Montgomery and Håkansson 's EC model , the approach of empathy has more to do with *naturally responding* to the feelings of the target. The EC model is about taking to heart the feeling of others and allowing for emotions to interfere with the process of empathizing. Montgomery and Håkansson's model is a state of feeling the target's perspective. The empathizer's approach in the EC model seems to be an "experiencing" of the emotional state of the target. Experiencing of emotion in this process of empathy is expected and the attitude of the

empathizer is relaxed and not assumptive. The affective or emotional component of the dualistic nature of empathy is represented in this process.

The first stage in the EC model has to do with understanding the situation the target finds himself/herself in, the feelings of the target, imagining the situation the targets finds himself/herself in and imagining the target's reaction to the situation. The attitude of attempting to emotionally understand the target reflects the affective approach of this model. When the empathizer enters into or shares the target's feelings, he or she adopts the feelings of the target. As the A.P.A dictionary of Psychology points out, when the empathizer shares the feelings of the target, he or she "vicariously" experiences what the target experiences, not just understands (2007, p. 327) . Then, it is this, the sharing of the feelings of the target, that reflects the emotional approach of this model. An empathizer could sometimes understand the target on a deeper level than the target expects or realizes.

The second stage of the emotional model of the empathy phenomenon points to a deepening of feeling and an experiencing of emotion. In the EC model , the relationship between the empathizer and target is a more meaningful relational experience than cognitive understanding alone. This stage involves an affective consequence to understanding which aligns with the affective empathy component in the dualistic concept of empathy. The second stage of the EC model includes all emotions: pleasure and pain, longings and wishing , all the feelings which are the result of , and affected by, understanding. Not only are the target's emotions considered but also the feelings experienced by the empathizer, however much insignificant they are in comparison to the target's. The empathizer, in this stage, is very involved and secure with the transfer of feelings from the target.

In the third stage of the EC model, the empathizer realizes that he or she is similar to the target. There are different possible dimensions to this stage. The empathizer has been in the same situation as the target, has experienced the exact same emotion, has been in a similar situation as the target, or has experienced a similar emotion as the target. Empathizers find it in themselves to connect to the target's predicament as a result of this perceived similarity. The other dimension of this stage is common humanity, which is a permanent similarity between empathizer and target. Blowers (2010, p. 6) mentions that a proximity between the empathizer and target invokes a feeling of community which motivates the empathizer. Otherwise, it would be difficult to find a self-motivated empathy without any self-interest attached. This newly acquired bond between the empathizer and the target paves the way for an affective response to the situation of the target. When we realize "how close to home" the target's situation is, we are able to generate feelings for the target and deal with the situation. The perceived similarity is an emotional incentive that facilitates concern.

The culmination of the first three segments in the EC model is a segment that entails a response, and validates the whole process. Having concern is a clear indication that the EC model corresponds with affective empathy and confirms the identity of this continuum. In addition, the experiencing of emotional understanding, experiencing emotion, and perceived similarity in the EC model acts as a propeller to the empathizer. Research has shown that empathy provides the empathizer with energy that helps him or her during the response to the target's situation (Montgomery and Håkansson, 2003, p. 271). Having concern could also be translated into action in a variety of ways. An empathizer could give advice, do something for the target or just be mindful to the target's feelings as a result of having concern. This last stage

of the EC model is a tell-tale of the fundamental difference between the therapeutic and

emotional model: having concern.

Research Questions:

To what extent do the TC and EC models exist in practice?

To what extent can we use these conceptual theories to understand programs like the Roots of

Empathy Program

Empathy as a Process

TC Model	🟧	Therapeutic Continuum Model
EC Model	🟥	Emotional Continuum Model

Stages : **1**　　　　　　　　**2**　　　　　　　　**3**　　　　　　　　**4**

Identification	Incorporation	Reverberation	Detachment

Understanding	Experiencing Emotion	Perceiving Similarity	Having Concern
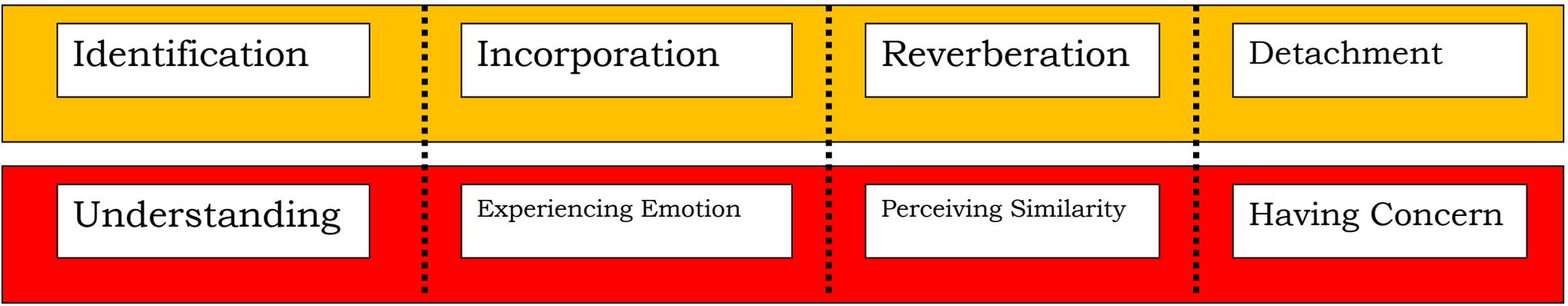
Roots of Empathy Program (Case Study)

Background and Description

The Roots of Empathy program is a successful standalone program that is being implemented within Canadian schools and internationally. The program encourages emotional literacy and competence and seeks to teach pro-social behaviour to children of all grade levels by using a parent and a baby. According to the programs view, using a parent and baby's positive interactions as a starting point to teaching emotions is a successful trek. Seeing that the ROE program claims to have solid theoretical support, it would be interesting to explore the nature of the experienced and proposed empathy phenomena within the program. The proposed theoretical models in this paper have been determined to be more comprehensive than the ROE program's current theoretical underpinnings. Therefore, exploring both theoretical models (the TC model and the EC model) , in relation to ROE, could shed some light on, and possibly enhance current theoretical practice.

Back in 1981, the Toronto Board of Education was concerned with the high rate of failure and Mary Gordon was hired as an administrator for the Toronto District School Board Parenting Programs. Her Parenting and Family Literacy Centres had been running for 15 years, enjoying quiet success, when, as a result, the Maytree Foundation approached her about establishing a classroom based parenting program. After recognizing how engaged the classroom was with the presence of one of the parents, Mary Gordon came up with the idea of Roots of Empathy (ROE) and the program was established in Toronto, Canada, in 1996. In the year 2000 ROE became a registered charity with a mandate to spread across the country and abroad (Caledon Institute of Social Policy, 1999, p. 2).

The ROE is an effective program (Santos et al, 2011, p. 88) that serves as a springboard to encourage school aged children from kindergarten to grade 8 to develop empathy , necessary for their emotional well-being as adults. Among the key underlying assumptions of the program is that students need to understand the feeling of others and to articulate their own if they are to be emotionally literate (Healthy Child Manitoba, n.d.) As expressed by O'Neil (n.d.), "the children's ability to express their feelings helps to validate themselves as individuals (p. 4). It also requires them to validate others as individuals, by identifying another person's feelings and thoughts". Thus, a related assumption is that development of emotional literacy, including empathy, is related to an increase in pro-social behaviour and reduction of bullying and aggression, (Healthy Child Manitoba., n.d.). Empathy "is core to the ROE curriculum because it is central to the genesis and enactment of pro-social behaviour" (Schonert-Reichl et al, 2011, p. 3).It is also assumed that watching a baby develop and observing a healthy parent/child interaction will teach children about child development, and prepare them for responsible and responsive parenting and parenting skills.

Mainly, there are three adults and a baby involved in a typical ROE program. First there is the visiting parent and the baby. Also, a hired ROE Instructor (usually an elementary school teacher on leave, or an early childhood educator with classroom management skills) implements the program for the duration of the school year. While not necessarily playing a key role during the instructor and parent/child visits, it is also preferable for the classroom teacher to be present during the implementation.

During a typical school year, (September to June), an ROE instructor makes 27 visits. There are 9 monthly pre-visit sessions where the ROE instructor explains the theme for that particular month and prepares the class for the upcoming visit from the parent with the baby. The

family (parent with baby) then visit the class once after the pre-visit session. After each monthly family visit is a post-visit session where the ROE instructor discusses the visit with the classroom, and consolidates the teaching of empathy. During the pre-visit and pos-visit sessions, ROE instructors in Western Australia utilize a baby doll to keep the children engaged throughout the ROE implementation (Cain & Carnellor, 2008, p. 61). This happens by discussing emotional language, feeling and emotional experiences that would soon lead to the "big leap": using the acquired emotional skills to relate to other children's feelings (Krznaric, 2008, p. 25). Although classroom teachers do not take a leading role during the ROE lessons and visits, teachers integrate ROE ideas and lesson content into their regular curriculum (Schonert-Reichl, et al, 2011, p. 2).

The explicit goals of ROE include the following:

- to foster the development of empathy.
- To develop emotional literacy
- To prepare students for responsible and responsive parenting
- To reduce levels of bullying, aggression, and violence in children's lives and build peaceful societies.
- To increase knowledge of human development, learning and infant safety. (O'Neil, n.d., p. 2)

Theoretical Underpinnings

The Roots of Empathy (ROE) program relies on Feshbach's (1979, p. 237) three component conceptualization model of empathy. Two of the three components are cognitive in

nature: one is about having the ability to read people's feelings from the visual cues, and the other is the ability to take the perspective of another. The affective component of empathy has to do with an emotional experiencing of what someone else experiences (Schonert-Reichl, et al, 2011, p. 3). According to Feshbach (1979), the three types of empathy are arranged in order, with the cognitive discriminating empathy component being the most basic competence, then the cognitive perspective component representing a more advanced level of cognitive competence (p. 237). The affective component is viewed as resulting from both cognitive components and deals with an experiencing of emotion. In other words, empathic responsiveness entails an ability to recognise the target's situation, take the target's perspective, and finally, feel with the target.

Dialectic Between Feshbach's Model and Both Empathy Continuum Models (TC and EC models)

ROE's Feshbach model proposes that empathy is composed of three components of two kinds: cognitive and affective (1979, p. 237). Containing the same two components makes Feshbach's model similar to the empathy concept, except that Feshbach's model has two cognitive components, and that both components are part of a continuum. When both Ehmann's and Montgomery and Håkansson's models (the TC model and the EC model) are taken into account, they represent both types of cognitive empathy and the one type of affective empathy which are present in Feshbach's model. The difference in the case of the TC model and the EC model is that more detail is provided regarding the processes in comparison to Feshbach's model, which does not offer much detail.

The first segment of the TC model (and perhaps the second) has to do with the discriminating cognitive component of Feshbach's model. The third cognitive component of the TC model resembles the perspective taking component of Feshbach's model. The detachment segment in the TC model is non-existent in Feshbach's model. The common denominator between the EC model and Feshbach's model is" experiencing emotion" which is the second segment and third component respectively. Besides this fact, the EC model provides much more detail about the affective component of Feshbach's model. The EC model traces the beginning of Feshbach's component and guides it through to a third segment of perceived similarity, then a culmination : having concern. There is no reference in Feshbach's model to much detail regarding each of the three components (Feshbach, 1979, p. 237).

The advantage of using the TC model and the EC model as theoretical bases is that the corresponding "align ability" of both models enables one to make a comparison between both phenomena of empathy. Therefore, one can determine what is included in a program and what isn't. One program for example could contain elements that correspond with more than one segment of one of the models. This helps in better understanding the nature of a particular program, or any other mode of practice. In other words, the segments represent a "quick" reference point or checklist that reflects the specific empathic attitude of a given program. Knowing more about what the program has, could shed light on what the program is missing. In addition, knowing specifically what a program is missing could enhance program efficacy.

Feshbach's model provides a more "compact" model that is easily explainable, when compared to the dual continuum models. Having both cognitive and affective components in one model arranged in one process gives a more holistic dimension to the phenomenon of empathy. This arrangement od concept and process within the model might be more readily understood by

educators. The brief description of what the components of empathy are , although not sufficient for adequate analysis, might be another advantage of Feshbach's model. It might be possible to adapt the sequential connectedness of both components in Feshbach's model.

Although, the brevity of Feshbach's model might have made it more appealing to ROE program designers, it appears that Feshbach's model makes a common, yet mistaken assumption. There is an assumption that reading the affective cues on the target's face leads to perspective taking, and then leads to experiencing emotion. There is sufficient evidence that cognitive empathy (perspective taking) and affective empathy are developmentally and psychologically separate. Therefore, it cannot be inferred that when an empathizer experiences the first two components of Feshbach's model, that he or she will experience emotion.

Another point that might compromise the ROE model's strength is that there is not much detail about both cognitive and affective components of empathy. In Feshbach's model , experiencing of emotion is encouraged yet there is no detail of how to achieve emotion for those who do not experience it as readily as others. Feshbach's model might not have taken into account that the two components of empathy are psychologically and developmentally distinct. There is no indication in Feshbach's model that the process of empathizing could go either way as a result of the selected component: cognitive or affective.

It is this important detail that is often overlooked about the nature of empathy, that could have positive implications on practice. Not all children who see and understand what targets are facing, might actually be concerned. Simply overlooking the fact that not everyone readily experiences emotion could compromise the robustness of Feshbach's model, which could, in turn, compromise the maximum potential of any program that relies on Feshbach's three component model. The TC model and the EC model offer some insight on how it might be

possible to ensure that as many empathizers as possible develop genuine concern for any given target.

Chapter 3

METHOD

The purpose of this study was to examine the suitability of Ehmann's therapeutic empathy phenomenon, and Montgomery and Håkansson's emotional empathy phenomenon to the Roots of Empathy program. Two continuum models were created to represent each phenomenon (p. 27). The research methodology used was qualitative in nature and the paper is a multidisciplinary matrix conceptual document analysis.

Materials

- ROE program website,

- a transcribed lecture given by Mary Gordon,

- an educational newsletter that mentions the ROE program,

- and two ROE issued documents:

o one with research results of the ROE program,

o and another anecdotal document promoting the program.

Rationale for Matrix Selection

According to Miles and Huberman (1994, p. 239), a matrix is a display form that essentially involves the crossing of two or more main dimensions or variables to see how they interact. Having engaged Feshbach's three component empathy model and the two proposed models (EC and TC) in a dialectic, a matrix serves as the method employed to get a solid visualization of the compatibility of the ROE program with the TC and EC models. Also, as a

means of comparing the data related to the ROE program with the proposed models, a matrix could be useful. It is anticipated, however, that the matrix might not serve its full purpose of interaction between its two main dimensions: the ROE document and the continuum segment. However, plotting the data on the matrix will nonetheless help us sort out the information to see which continuum segments correspond more with the ROE program. In turn, using the matrix will shed more light, and confirm the conclusions of the dialectic.

Creating a Matrix and Plotting Data

A matrix was created and each segment title from both TC and EC models was plotted on the title rows of separate matrices. Each main section of the ROE website was referred to as an element and each sub- section of the same major section was referred to as a document. Element and Document titles were plotted on the row titles of both matrices. From the ROE website, an example of an "element" is "Program Pillars". Examples of documents under the "Program Pillars" element are "Emotional Literacy", "Perspective Taking", and "Neuroscience". In the case of non-website based documents, the elements were the title of the article, and the matrix documents were the page numbers.

After preparing both matrices, information from the ROE materials was gleaned and anything relevant to TC or EC model was plotted in the appropriate fields of either matrix. The different segments of the models were placed in the "title row" fields. For example, in the case of the Therapeutic Continuum, the column titles will be : identification, incorporation, reverberation, and detachment in the title row; the segments serve as headings for four different columns. To clarify, when the ROE website is scanned, any information in the documents that corresponds with a particular segment in the TC model was plotted in the appropriate field of the TC model

matrix. Similarly, if a document contains information that corresponds to the EC model, the particular portion of the document that corresponds with one of the four EC model segments was plotted in the appropriate field of the EC model matrix.

From the initial scan of the program website and material, some conclusions could be drawn about what to expect from the resulting matrix. First, it is anticipated that some rows and columns will be blank. Also, a lot of the language might be repetitive which might make an extraction of sufficient information for analysis somewhat challenging. Another expected outcome for the matrix is over population: multiple entries in one field. In the event of a document field containing more than one entry, priority will be given to entries that contribute new information to the matrix.

During the analysis, the columns for each matrix were scanned and common patterns and or other findings were highlighted. Also, the rows of each matrix were analysed and pertaining information was extracted. Since referring to the information in each and every single row and column could be repetitive, and disrupt the flow of the paper, only information from sample columns and rows was referred to and elaborated on where possible. Particular attention was given to the choice of words in the analysis of the website and additional material , since choice of words could shed light on specific intent behind the selection of those words. In some cases, when the choice of words reflects two possible meaning: i.e. corresponding to the TC model or the EC model matrix, the data will be plotted twice: once in each matrix.

Chapter 4

RESULTS

Matrix Columns Analysis

TC Model Matrix. Many of the fields in the first (identification) column of the TC model matrix are populated: 25 out of 57. In addition, some documents contributed up to five entries to one field, which is interpreted as further indication that the program material corresponds to the TC model matrix. In the first column of the TC model matrix (identification) , most of the populated fields had the words "understand" and " observe" , which are commonly used in the ROE program. These terms , and others such as "learn", "identify" , and "recognize" point to an acquisition of knowledge about affective cues and other baby-related knowledge by students in the ROE classroom, without necessarily involving a "deepening" of emotions. The children witness the baby's development and are also informed about the rigid factors that babies are subject to. The information being broadcasted to the children, however, might not be more than that: just information.

There are only a couple of populated entries in the "incorporation" column of the TC model matrix. The scarcity of language that points to "incorporation" in the ROE program could indicate a lack of depth in exceeding the "identification" stage with the ROE program. When being informed about the dangers of second hand smoke, for example, students in the ROE classroom might not be able to get a deeper sense of what a baby exposed to second hand smoke could be experiencing. Based on the populated fields in the "incorporation" column of the TC model matrix, learning about the baby's temperament is related to "deeper identification", since the data indicates that children gain insight into their own temperament. Besides this deeper

identification that students experience between themselves and the baby, there is also data that reflects an effort by the children to draw conclusions about what the baby is feeling. There doesn't seem to be any additional data from the ROE program that would fit in the "incorporation" column, since it is difficult to "capture" language that exclusively points to an "incorporation" stage and isolate it from the general cognitive process of empathizing.

Similarly, it was difficult to identify language that specifically refers to the "reverberation" stage. The "reverberation column of the TC model matrix was supposed to be empty, but was instead populated with data pertaining to perspective taking, since "reverberation" and perspective taking are related in meaning. Perspective taking, although different from "reverberation" and not a segment of the TC model, is synonymous with cognitive empathy, and therefore related to the TC model matrix. Much of the data from the ROE material mentions perspective taking, but not "reverberation" in its specific meaning. "Reverberation" is being able to relate to the target after having been informed about the target's experiences (Ehmann, 1971, p. 77). Perspective taking on the other hand, is when children put themselves in the baby's shoes: visualize themselves in the baby's place.

The attitude of "reverberation" could be understood as the time when an empathizer thinks ,"I now know what I didn't used to know about your situation" The attitude of perspective taking , on the other hand, is when an empathizer thinks ," I can visualize what it must be like for you." In the context of the ROE program, "reverberation" would be when children "compare notes" between what they knew about the baby before the class, and what they learned after being taught about the baby. It is a state of knowledge and realisation after being exposed to information about the target. None of the data specifically point to"reverberation". For example, as a result of being informed that shaking the baby is harmful, in a personal journal, an

elementary student wrote, "Don't shake the baby." The child must have first reached a realisation that shaking the baby was bad (reverberation), compared to what the student used to know. Then, the student must have taken the baby's perspective. We could therefore say that the ROE contains "reverberation", but only in relation to perspective taking. The existence of the "reverberation" stage in the ROE program would therefore be based on a safe assumption: its relationship to perspective taking which is often referred to in the program.

The detachment column in the TC model matrix is totally empty, which could be interpreted as a positive finding in favour of the ROE program. Also, this finding is not surprising considering the fact that the TC model is more suited to therapy. It appears that the ROE program does not intentionally encourage children to first detach themselves from the baby, then help" it". Children are in fact encouraged to touch the baby's feet and sing for the baby, in the ROE program, which does not reflect a "detached" attitude. The attitude of interaction with the baby, that the ROE program acknowledges points to a "limited" attachment. When children are prevented from touching the baby (except its feet) or picking up the baby when it cries, a partially detached attitude might be implied. The children are therefore encouraged to connect with the baby, while exhibiting enough detachment to keep the baby safe. Positively communicating with the baby is allowed, and the detachment is only meant to be physical.

EC Model Matrix. The "understanding" column of the EC model is evenly populated, with data plotted in 13 out of 60 available fields. Furthermore, 11 out of the 13 references to "understanding", could be taken to belong to the TC model, and could also populate the "identification" field of the TC model. There is strong indication, in the data plotted in the EC model matrix , that "understanding" (not necessarily an indication of an emotional understanding), related to just knowing, leads to feeling. For example, the Roots of Empathy

program website mentions that children watch the loving relationship between the parents and the baby and how the baby responds to it. It is expected here that the children's witnessing of the parent child interaction, will lead to concern for the baby. The general language of the ROE program, therefore, seems to imply a cognitive "understanding" (related to the TC model) that leads to concern (suited to the EC model).

Therefore, a point that can be deduced from scanning the EC model matrix's "understanding" column, is the ROE program's lack of distinction between "understanding" using the mind and "understanding" using emotions. The difference between "understanding" how someone feels (as in "feeling" the experience someone is going through) should be differentiated from merely recognizing what someone is experiencing. For example, when the ROE instructor checks for comprehension, he or she can determine whether the child in the ROE classroom comprehended the harm of shaking a baby, but it is difficult to determine if the student truly emotionally "sensed" how harmful it is to the point of being driven to not ever do it to anyone or ever tolerate it being done.

The ambiguity of the language choice in the ROE program could be due to a lack of realisation that information does not always lead to feeling. The ROE program's choice of words is taken to point to an "understanding" that leads to positive outcomes such as stopping of bullying, creating safer classrooms, and creating more caring societies. Since "understanding" could mean either an emotional "understanding", or a cognitive "understanding" that might or might not result in feelings, more precise language could contribute in enhancing the outcomes of the program.

The "experiencing emotion" column is populated in only 5 out of the 60 fields available in the EC model matrix. One possible reason for the scarcity of data in this column is the ROE

program not necessitating an "experiencing of emotion", owing to viewing "experiencing of emotion" as a "threat" to the children. Another possibility is that ROE doesn't acknowledge that there might be children who understand the baby's harm (or potential harm) and not experience emotion. The ROE program , however, is aware that emotions makes the difference because there is reference to literature opening the door to feelings : i.e. an experiencing of emotion. The infrequency of mentioning "experiencing emotions" is in the matrix might be reflective of a potential area of improvement for the ROE program. The program currently suffices with children's "understanding" of babies' temperament, potential risks, and emotion. More focus on "generating" emotion from ROE students as a result of interaction with ROE babies could contribute to better results.

Although feelings are mentioned in the ROE program, the extent to which feelings are encouraged is ambiguous and unspecified (Nova Scotia Department of Education, 2011, p. 7). For example, students are encouraged to discuss their own feelings in the ROE program, but there is no encouragement to experiencing natural emotion and there are also no clear limits set. Too much or too little feelings could be displayed at school and ROE instructors might not welcome either attitude. Acknowledging and encouraging an "experiencing of emotion" leads students in the ROE classroom to reflect on their feelings and the feelings of others, and experience a more directed affective empathy. Therefore, more information about "experiencing emotions" could assist in directing raw feelings, when exhibited by ROE classroom students, in the right direction.

The perceived similarity column of the EC model matrix did not contain a single entry in the 60 available fields. Understanding other people's perspectives might be encouraged in the program, but empathizers might not view the target as similar. This could be an important

finding because not "perceiving similarity" with the target could prevent the next stage, "having concern", from happening. Due to the presence of the "perceiving similarity" segment immediately prior to the "having concern" segment, the relationship between both segments could be understood to be that of cause and effect. It is "perceiving similarity" with someone very different that makes an empathizer care for anyone , as opposed to caring only for people who resemble the empathizer.

The existence of data related to perspective taking in the ROE programs; therefore, does not substitute for "perceived similarity", although the two are sometimes confused. The attitudes of perspective taking in relation to "perceived similarity" in "accommodating" the target's emotions are very different. Perspective taking requires the empathizer to "switch roles" or "cross-over" in order to "feel things as other see and feel them" (Davis, 1990, p. 707). "Perceiving similarity", on the other hand, makes the empathizer experience similar feelings to the target because the empathizer allows for a perception of similarity. Consequently, the empathizer has more "incentive" or motivation to proceed to the next stage of the EC model, and "have concern" for the target.

In the final column of the EC model matrix, the language used in the ROE program website often reflects "having concern". In fact , 21 out of the 60 available fields in the having concern column are populated by data from the ROE program. Children are encouraged to be nicer to one another, replace bullying and other forms of cruelty with kindness and compassion. Students in the ROE classroom are also sensitized to different disorders in babies and to dangers of second-hand smoke. ROE students are also encouraged to develop a special sense of responsibility for others. All of the above mentioned information from the program documents points to language that reflects "having concern" and belongs in the EC model matrix.

Matrix Rows Analysis

Both matrix rows were almost half empty: without a single populated field in them. Less than half of the rows in the TC model matrix were empty while more than half of the EC model matrix rows were empty.

TC Model Matrix. In the TC model matrix, the most common fields to be populated were the first and third segments of many rows, while the empty segments were usually the second and fourth segment. The relationship between specific data in a given row's "identification" and "reverberation" segment is non-existent and not to be considered linear. Looking at the rows in the TC model matrix leads to a quick realisation, , however: "identification" often leads to perspective taking (which populates the "reverberation" column of the TC model matrix) but this is only a general conclusion. Also, one can deduce that there needs to be more attention given to "deeper understanding" due to the lack of the "incorporation" segment in many rows.

EC Model Matrix. In the EC model matrix, the rows are most commonly occupied in the first and final segment of the continuum, while the empty fields are usually the second and third segment of the continuum. This pattern demonstrated in the ROE program, might reflect an attitude that "understanding" always leads students to "having concern". The additional segments of experiencing emotion and "perceiving similarity" could be helpful, therefore, in leading children through the process of affective empathizing. Owing to the current success of the program, incorporating the stages of "experiencing emotion" and "perceived similarity" to the theoretical underpinnings of ROE could be a way to enhance it. Students in the ROE classroom

who might not have the capacity to "have concern" like their peers , might benefit from an introduction of "experiencing emotion" and "perceiving similarity" elements to the ROE curriculum.

What might have made it more difficult to elaborate on data found in one document, and belonging to different fields of the same row, was that the data was not necessarily related. For example, there would be no "cause and effect" relationship between data that fits the "identification" segment and another that fits the "having concern" segment, on the same row. To further clarify this point, one cannot reach the conclusion ,after scanning through a particular row in the TC model matrix, that when children "learn to recognize their baby's cues and unique temperament", it would lead to nothing, because no other fields were populated in that row. The specific data is not linear, however, when looked upon "generally" as opposed to "specifically". The data points to relevant information. This means , for instance, that the first and last segment , being the most commonly populated, reflected that the ROE program expects children to care and "have concern" as a result of learning in the ROE classroom. Also, the "infant safety" document row in the EC model matrix being empty, while being populated in the TC model matrix could mean that cognitive empathy is more useful in processing critical information, to the ROE program. Owing to many rows being either empty or having only one segment populated , similar conclusions were difficult to reach.

Chapter 5

DISCUSSION

Plotting the data from the ROE program onto the two matrices was useful, although at times extracting information from the data seemed like searching for water in a desert. The matrix helped "sort out" the information that is being used and propagated about the ROE program. It became easier to determine whether the program is consistent with its theoretical underpinnings and whether the suggested models: ,the TC and EC model ,would be useful in enhancing the program's efficacy. Another finding the matrices exposed was the scarcity of information in the ROE material and the repetitiveness of particular words such as understand, perspective taking, and caring. The repetitiveness of the same limited information in most of the available fields didn't leave one with many assumptions to reach. It became evident that the program could use a more detailed model to derive its theory from, that would allow for a more detailed description. The program also might benefit from an increased fidelity to its underlying theoretical support.

Since the ROE program relies on Feshbach's model as a theoretical basis, it is possible that the program regards empathy as one entity that contains three stages. This is very different from considering that the cognitive and affective components of empathy are psychologically and developmentally separate, which could shed light on the separate identity of each process (Maxwell & DesRoches, 2010, p. 36). Owing to the two separate processes being more detailed, the TC and EC models are suitable in determining which model the ROE program corresponds to more. The two proposed models enable us to look further into the details and determine further recommendations for the ROE program.

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At first glance, the ROE program seems to correspond more the TC model, since the ROE program's attitude towards teaching empathy is by providing information. The ROE program focuses on children learning about the baby: "identification". In other words, the approach of the ROE program has more to do with an "identification" of the baby's potential harms, or interactions, with the parent, without focusing on facilitating a "deepening of emotions". Exposing children in the ROE program to the existing bond between parent and child might not have the same effect on all students. Similarly, informing children about the dangers of Shaken Baby Syndrome might not have an impact on all children. It is assumed, however, that the identification segment always leads to concern.

Eventually, it becomes evident that there is a lot of data related to the EC model. Although there are no entries in the "perceived similarity" column, and only very few in the "experiencing emotion" column, most of the information in the EC matrix seems to fall in the "having concern" column. Children are encouraged to "understand" other people's feelings in the ROE program and that somehow is expected to infallibly result in behavioural change inside and outside the classroom. The EC matrix, on the other hand, shows that the ROE program focuses on the eradication of bullying as a result of "understanding" the feelings of others. The proposed way of reaching the desired result of "having concern" is not corresponding with the EC model matrix since the ROE program relies only on presenting information about the baby without resorting to emotion.

Analysis of the matrices reveals the importance of particular segments in each continuum, and the fallacy of assuming that knowledge always leads to action. Knowledge and the ability to read others' feelings may be important, but so is "experiencing emotion". It appears that much

of the attitude towards the task of teaching empathy in the ROE program is systematic in nature: this is the problem and this is the solution. There seems to be a "fix" for the lack of empathy that lies in describing and revealing information about the target of empathy to the empathizer. Whatever follows presentation of information to the empathizer, is assumed to be concern from the empathizer. It is not also assumed that there might be students who lack interest and motivation to cooperate and exhibit pro-social behaviour towards others. Roots of Empathy students might all behave well in front of the baby in the ROE instructor's presence, but positive, caring behaviour might not be retained by some students in other settings.

The TC model is only partially suitable to apply to the ROE program. Having a predictable tool that facilitates proper implementation and channelling of efforts might be useful, but it lacks involvement of feelings, which could prolong concern. The TC model would still be useful in dealing with situations that require empathy. The problem is that the TC model's approach is factual and temporary. This is what is happening, and this is what needs to be done; end of story. Approaching the target's situation with the attitude suggested by the TC model does not result in having concern or caring, because of the TC model's cognitive nature. Additionally, if the intent behind helping a target is not out of having concern, the actions of the empathizer might be obscure and even questionable.

The matrix that might further enhance the ROE program is the EC model matrix. The "understanding" referred to in the EC model cannot result in "having concern" if it is only cognitive in nature. In other words, just presenting information about the target might make an empathizer "understand", but only by knowing. It should not be assumed that everyone processes information ,that is expected to trigger feeling, by "experiencing emotion". Using the EC model

for the ROE program would encourage the proper route for affective empathy: understanding ,
experiencing of emotion, then a perceived similarity, and finally having concern. The EC model
would serve as a guide on how to process the information that has been presented by the
empathizer. Although the ROE program is already procuring positive results and causing many
children to demonstrate pro-social behaviour, following the phenomenon represented in the EC
model could produce better results. The EC model might help students who still demonstrate
problematic behaviour after attending the ROE classrooms.

Not ensuring that the information being presented, to the children in the ROE program, is
processed properly, could be a deterrent to pro-social behaviour. Information received by
children could be processed by them in more than one way. Being informed about the different
harms that could befall the baby could not only result in pro-social behaviour towards the baby.
To the contrary there might be children with "ulterior motives" who revel in such information.
They would silently observe and learn about potential harms to the baby, or about reading
affective visual cues on the baby's face, then use the acquired knowledge against another baby.
If it is assumed that all children will process this information positively, children who need more
emotional direction will be neglected. The EC model could offer that much needed emotional
direction.

In the ROE program, children are encouraged to discuss how they feel after reading
literature that opens the door to feeling. It would be difficult to imagine a discussion of feelings
without "experiencing emotions". Although the ROE program does not focus on detecting and
channelling the children's "experiencing of emotion", it eventually leads to a decrease in
bullying. In the ROE program, when children "understand" another's point of view the result that

is expected from them is to be a caring and compassionate next generation, which spells the"

having concern" segment of the EC model. The ROE program could benefit from allowing an

"experiencing of emotion", after opening the door to feelings, in conformance with the EC

model.

As a result of plotting the ROE program data on the EC and TC model matrices, a better

understanding of the ROE program developed. Therefore, the ROE program seems to be

following certain elements of both models, with half of the program's data in one matrix, and the

other half in another matrix. The first segment of the TC model (identification), where most of

the data lies in the matrix, is assumed to result in the last segment of the EC model (having

concern), where most of the remaining data lies. What can be deduced from this pattern is that,

according to the ROE program, giving information about a target's situation will yield concern,

which is not always true (Maxwell & DesRoches, 2010, p. 39).

Perspective Taking and Perceived Similarity

Since the ROE program encourages perspective taking, it could be inferred that children

are allowed to view the baby to be different from them. Children have to exert an effort to view

the baby and their classmate's perspective (Parviainen, 2003, p. 153). Students in the ROE

classroom have to imagine," what it must be like" to be in someone else's shoes. When the

students perceive how similar they themselves are to the babies, on the other hand, it could be

less exertive and much easier to imagine. "Perceiving similarity" might also provide children

with personal motivation to display a caring attitude towards other students. In other words, there

are many children who might not be encouraged to care for just anyone and "perceiving similarity" could pave the way for them to care. Furthermore, viewing other students as "former babies" could increase pro-social behaviour between classmates in the ROE classroom. The "perceived similarity" component might be what the ROE program needs to focus on.

When a child "perceives similarity" with the ROE baby and other classmates, he or she might be motivated to deal with the baby in a better way, but out of a more genuine concern. The student exhibits positive behaviour in the presence of a baby because of "perceiving similarity"; a different looking baby becomes a similar human being. In that way, children will not just display concern because it is the proper thing to do, but because it comes naturally; the target of empathy is perceived to be similar to the empathizer. It is the common bond of humanity that would enable humans to view very different looking humans as similar. It might be a challenge for some, but the EC model suggests the importance of "perceived similarity" as a precursor to "having concern" for others.

The current effort that the ROE program places, in trying to understand the situation of the target, is focused on teaching and instilling perspective taking in children. The ability to take the perspective of the baby is important and practical because it has to do with cognitively placing ones self in the situation of the target. What the EC model is proposing, however, and what the ROE program's Feshbach's model also refers to "experiencing of emotion" that follows the perspective taking (in Feshbach's model) (1979, p. 237). "Perceiving similarity" ,on the other hand, is not mentioned in Feshbach's model and precedes the final segment of "having concern". The difference between both approaches in relating to the target (i.e. perspective taking, and perceived similarity), if explored, could hold some valuable insights.

Perspective Taking

To clarify the difference between perspective taking and perceived similarity, let's consider an example from Theodore Lipps' concept of the feeling *Einfühlung* (Gallese, 2002, p. 175). Lipps' example was of an acrobat losing balance on a wire. During that moment, our feelings are "so inside of him". It is a moment of crossing over from our territory of being spectators, who probably never walked on a wire before, to that of an acrobat who might fall right in front of us. There is no previous experience of walking on a wire that we could refer to. We are simply at a realisation that this person is in danger but we find ourselves blending "for a moment". In reality, we are detached, because when the person is done falling; we can all leave the circus and resume our lives. We are safe and sound on the ground. This imaginary situation is similar to that of a child learning about the harms of shaking the baby. The child might understand what is meant, but the knowledge might not produce the intended effect : having concern.

Now let us assume that this same acrobat was being watched by another acrobat (on the ground) who has walked the wire before. What would the acrobat on the ground feel if the acrobat on the wire was about to lose balance? There is definitely a "perceived similarity" and the moment of identification of what could occur is more likely to turn into emotion immediately. That feeling is closer to affective empathy because of the similarity. It is difficult to expect spectators to get the same feeling the other acrobat on the ground gets when witnessing the loss of balance. The acrobat on the ground possesses "perceived similarity" while the audience possess only an ability to take the perspective of the acrobat on the wire. Similarly, children naturally view themselves as much different from the baby. Even if their body language says otherwise, it might be difficult to expect them to actually have sufficient concern for the baby,

other babies, and other people. The EC model guides children through to "perceived similarity", before achieving concern.

Ehmann (1971, p. 76) mentions the implications of the therapeutic continuum on a nurse in a psychiatric hospital who is listening to a story from a patient about to be released:

"A recent experience comes to mind. A patient told me that she was eager to leave the hospital. "There's nothing to do here. People leave me alone," she said blandly. She spoke of her search for a place to live, so that she could be discharged, and described her interview at a residence. She continued flatly that it was a nice place, with nice people, and added with flushed face that "they really looked me over, asked a lot of questions." She then calmly described how she thought it was a good idea to select a resident carefully. But, flatly again, "that is really to my advantage." Something was wrong. I wasn't understanding. I thought for a moment of what she had said and how she had said it. I reflected on the situations she had described in her almost consistently matter-of-fact fashion. Suddenly I realized I would be scared - scared to leave the hospital,…………." (Ehmann, 1971, p. 76).

The experience of the nurse is a perfect example of perspective taking. She knows what the patient is feeling because she projected herself in that situation. The nurse crossed over to the territory of the patient for a moment. She is being paid to be with the patient. That is the assumed primary motivation. The question is, what would the same nurse do if it was time to change shifts and her replacement came in? Would she stop listening to the patient and leave? Or would she continue? If the nurse realises how vulnerable being a patient would be, and brings to mind her vulnerability and susceptibility to the same "fate", then perceived similarity would be brought forth. In other words, if the nurse abandons her therapeutic continuum and follows the "natural" emotional one, she would: experience emotion, perceive similarity, and as a result,

have concern . Information alone might not be enough to truly understand what it might feel like for someone else to suffer. Children might not be able to relate to the baby, unless they draw on similarities that would immediately make the experience more valid to them.

It would be impractical to expect people with very different life experiences to have the imaginative power required to accurately visualize other people's situations. Limited education, and lack of exposure to a variety of roles to internalize, makes a person's objectivity limited (Mead as cited in Ehmann, 1971, p. 75). People have what Hoffman (2000) calls a familiarity bias: differences in color, background, and intelligence could and might stand in the way of taking other people's perspectives (p. 294). Humans are usually able to relate more to someone who is close to their age or of a similar background to them (Ehmann, 1971, p. 75). Sometimes dissimilarity could lead to marginalization and reduced perspective taking and empathy for foreigners living in other countries (Heinke & Louis, 2009, p. 2570). Also, in an experiment reported by Krebs (as cited in Batson et al.,2005, p. 15) , observers who were led to believe they were similar to a target in the face of harm (electric shock) reacted more strongly emotionally (skin conductance, vasoconstriction) than did those led to believe they were dissimilar.

If dissimilar adults in a foreign land are marginalized, , parallel attitudes of exclusion towards dissimilar students in a classroom should not be surprising. Children might not have enough imaginative power to conceptualize, relate, and properly interpret the situation a victim (or potential victim) finds himself/herself in. In general, a person may be capable of responding to another person's perspective only as much as his or her character can understand the worth of these suggestions (Pecukonis, 1990, p. 59). According to Pecukonis (1990), preconceived stereotyping and poor observational skills may prevent someone from accurately reading affective cues in someone else and may make it difficult to take another's perspective (p. 60).

Perceived Similarity

We should accept the fact that people find it difficult to take the perspective of someone else (Ehmann , 1971, p. 80) . The focus should shift from expecting children to take the perspective of others who may be very different to "perceiving the similarity" between themselves and others. Eklund et. al.(2009) pointed out that "perceived similarity" has been neglected and that it could be an alternative way of teaching empathy. In turn, we should not only rely on children who have similar backgrounds to victims of bullying to empathize with them. Perhaps we need to work on making children "perceive similarities" with any child so that they can empathize with very different children. After all, people share one obvious trait: humanity.

The "perceived similarity" component is what could be a "missing link" that could improve the ROE program's robustness. The presence of the "perceived similarity" component in the EC model might make it a better theoretical underpinning. The affective component of Feshbach's model only points to "an experiencing of emotion" , but does not elaborate or direct that feeling (1979, p. 237). "Perceived similarity" opens the door for "experiencing of emotion" to translate into "having concern" for others. It is an incentive and motivation to care for others. If affective empathy is typical between close family members and people in intimate relationships, then "perceiving a similarity" with everyone (even if very little) could beget affective empathy, between two strangers: a potentially rewarding behaviour. More "perceived similarity" , therefore, could mean more caring in society: one of ROE's outcomes.

According to Bondi (as cited in Gair, 2012, p. 140), to be able to understand and communicate with a multiplicity of differences between people , we have to realize differences

and inequalities while highlighting the similarities. The differences speak for themselves but the similarities need to be recognized. The one similarity we all have is humanity and as Gair (2012, p. 140) states, we need to realize the common humanity between individuals to help the empathizers get an insider view of the people they are trying to help. Almeida, Correia, and Marinho . (2010) point out that there should be an effort in anti-bullying programs to humanize the victim or highlight the similarity between the target and the victim (p. 33).

Building on the usefulness and current success of the ROE program, the EC model could contribute to further success and enhancement of the program. It is therefore recommended to incorporate the EC model into practice, while retaining the ROE program's theoretical underpinnings. Additionally, the TC model already contains some elements from Feshbach's model such as discriminating facial cues , and perspective taking which are referred to as "identification", and "reverberation" in the TC model. Therefore, the new and improved model will include segments from the EC model that could enhance the "experiencing emotion" component of the ROE program's Feshbach model. The EC model would offer, an additional two components: a "perceived similarity" component and a "having concern" component.

The new proposed formulation would still include Feshbach's model's two cognitive segments and "experiencing emotion" segment. The EC model would provide more detail to guide the empathizing process more, affectively.The best formulation could be the TC model, segment 1 (identification) and the TC model , segment 2 (incorporation) merged with the EC model, segment 1 (understanding) and the EC model, segment 2 (experiencing emotion), because the emotional continuum still needs the cognitive control of the TC model. Since emotional attunement is necessary, we can use a combination of TC1 and EC1 for the first segment of the formulation, a combination of TC2 and EC2 for the second segment. However,

the new formulation would not contain any other segment from the TC model. It would include

the rest of the EC model though: the EC3 (perceiving similarity), and the EC4 (having concern).

This new model presents a more detailed and up-to date theoretical basis for the ROE program

that could produce better results. It is pictured in the following diagram.

Dialectic Formulation

| Identification & Understanding | Incorporation & Experiencing Emotion | Perceiving Similarity | Having Concern |
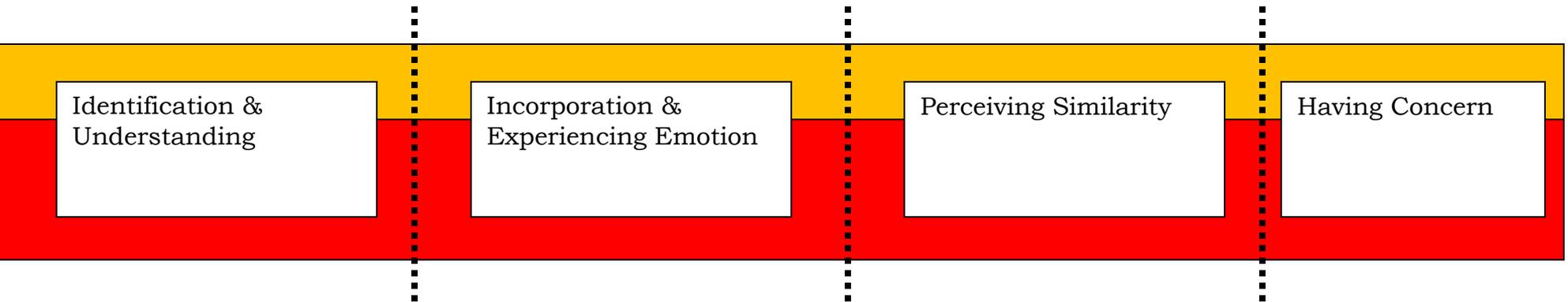
Chapter 6

LIMITATIONS AND FUTURE RECOMMENDATIONS

One of the limitations of this study was that analysis of the ROE program was limited due to restricted access to program material. Also, there wasn't much elaboration regarding the theoretical underpinnings of the program. Although there were many anecdotal materials discussing ROE and a few scholarly evaluations, not much detail was mentioned about the content of the ROE curriculum. The training manual for ROE instructors might contain more detail about the three component theoretical model and a more expansive description of how the ROE program understands empathy , and whether it mentions "perceived similarity" in its curriculum or not.

Another limitation is that the language used in the program was imprecise. This ambiguity in word choice made it difficult to decide where data from the ROE program would fit better: in the TC model matrix or the EC model matrix. The imprecision could also be reflective of the non-robust theoretical assumptions of the ROE, which made expectations of the program far-fetched and somewhat naive. The generality of Feshbach's model could allow for an all inclusive, "unaligned", and "out of touch" approach that predicts positive pro-social behaviour from any empathizer exposed to a target's predicament.

The ROE program headquarters, after being contacted, refused to allow access to the program curriculum by anyone except a "licensed ROE instructor". For that reason, any results and discussion might not be as representative of the program, as results and discussion based on the ROE program curriculum, would be. To substitute for this lack of information, a variety of

sources were used such as: the ROE website, a lecture given by Mary Gordon, an educational newsletter that mentions the ROE program, and a ROE research findings brochure.

Although the ROE is known to be a successful and popular program, recognizing the dualistic nature of empathy and the resulting empathy phenomenon from each empathy component might reveal more about the process of empathizing and the components that constitute the dual processes. The missing component, in practice, that could be more successful in yielding concern from as many children as possible, could be the "perceived similarity" segment of the EC model. In it, perhaps lies the key to a better, process of (affective) empathizing.

Abbreviations

CASEL : The Collaborative for Academic, Social, and Emotional Learning

SEL : Social and Emotional Learning

ROE : Roots of Empathy Program

T.C. : Therapeutic Continuum

E.C. : Emotional Continuum

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Appendix A

Therapeutic Continuum (TC) Matrix

Element in Site	Specific Document	Identification	Incorporation	Reverberation	Detachment
.About Our Program	Emotional Literacy	Empathy Instructor coaches students to **observe the baby's development and to label the baby's feelings.** In this experiential learning, the baby is the "Teacher" and a lever, which the instructor uses **to help children identify**			
Program Pillars	Empathy Emotional Literacy Perspective Taking Neuroscience	Information on infant safety and development helps children to be **more aware of issues** of infant vulnerability such as	In Roots of Empathy, the Instructor guides the **children to observe, comment on, and draw conclusions** about how the baby is feeling.	The **cognitive aspect of empathy is perspective taking** and the affective aspect is emotion **Perspective taking is the cognitive aspect of empathy**, crucial to conflict resolution	

Element in Site	Specific Document	Identification	Incorporation	Reverberation	Detachment
	Prevention of Teen Pregnancy				
	Temperament	If a baby reacts with high intensity, **students learn that this is neither good or bad**; it's just the way the baby is.	Children gain insights into their own temperament **and tend to be very understanding of their children's difficult temperament traits**.		
	Attachment / Attunement				
	Male Nurturance				
	Participatory Democracy				
	Inclusion			Through shared feelings and discussion, students **discover how they are alike**	
	Infant Development	This is a period of incredible growth and development for the baby, which the children **witness with keen observation.**			
	Infant Safety	In the Roots of Empathy classroom children become **aware of the risk factors to babies**	The teaching around the Shaken Baby Syndrome helps students **understand the stresses of parenting and the potential for child abuse**.		
	Violence Prevention				

Element in Site	Specific Document	Identification	Incorporation	Reverberation	Detachment
Research and Effectiveness of the Program	Why should society be interested in a program that focuses on children's social/emotional competence?			The program teaches **perspective taking skills** that enable all students to gain insight into how others feel	
	Research on Roots of Empathy				
	Consistently Positive Results				
Books and Resources	Lasting Results Other Program Evaluations Children's Books				

Element in Site	Specific Document	Identification	Incorporation	Reverberation	Detachment
Safety Messages		The public health messages **they learn about protection**, both inside and outside the womb,... They are **designed to inform** and not frighten			
Welcome to Roots of Empathy		children **learn to identify** and reflect on their own thoughts and feelings			
Our Mission	Our Goals	**To increase knowledge** of human development, learning, and infant safety			
	Our Values				
	Empathy	Empathy is **the ability to identify** with another person's feelings.			
	Culture of Caring				
	Respect				
	Power of Parenting				
	Participatory Democracy				

Element in Site	Specific Document	Identification	Incorporation	Reverberation	Detachment
	Inclusion				
	Diversity			**Enlarging our perspective brings learning to everyone**; this perspective includes other races, religions, languages, cultures and people who are different in their lifestyles, economic levels, political beliefs, parenting styles, family configurations, abilities and disabilities.	
	Infant Safety	Children are never too young **to learn about** Shaken Baby Syndrome, Sudden Infant Death Syndrome, Fetal Alcohol Spectrum Disorder and the dangers of second-hand smoke.	The Roots of Empathy program **creates awareness** of risk factors to babies and has a strong focus on abuse prevention		
About Roots of Empathy	Non-violence/Anti-bullying	Because children are taught to **understand how others feel**			
	What is Roots of Empathy?				
	Mission				
	History and Reach				

Element in Site	Specific Document	Identification	Incorporation	Reverberation	Detachment
	Roots of Empathy in Action	The children also **watch the loving relationship between the parent and baby and see how the parent responds to the baby's emotions** and meets the baby's needs.		Children learn **to understand the perspective of the baby** and label the baby's feelings	
	Research on Roots of Empathy	A decade of independent academic research across several countries has consistently shown that the program dramatically reduces aggression and **increases social and emotional understanding** among children who receive it.			
	About Mary Gordon	A decade of independent research across several countries has consistently shown that the program reduces aggression and **increases social and emotional understanding** among children who receive it.			
	History and Milestones			The program **teaches perspective taking skills** which enable all students to gain insight into how others feel and develop a sense of social responsibility for each other. According to one researcher (B.F. Jones, 1990) "successful students often recognize that much of their success involves their ability to communicate with others ... they are also able to **view themselves and the world through the eyes of others.** The program teaches **perspective taking skills** which enable all students to gain insight into how others feel and develop a sense of social responsibility for each other.	

Element in Site	Specific Document	Identification	Incorporation	Reverberation	Detachment
Roots of Empathy in Schools					
About Our Instructors					
About Our Families	The Power of the Family				
	The Roots of Empathy Family Experience				
	FAQ				
Lecture: Roots of Empathy: responsive parenting, caring societies	p.238	Fostering empathy – **the ability to identify with another person's feelings** – can serve as an antidote to aggression and is crucial to good parenting.			

Element in Site	Specific Document	Identification	Incorporation	Reverberation	Detachment
	p.239	Research has indicated that people who abuse their children have **difficulty in recognizing the visual manifestation of emotion**. They often misread fear for anger and respond inappropriately, thereby creating an intergenerational lack of empathy. By empathy, I mean the ability to **understand how the other person feels** Children **who understand how other people feel** are less likely to hurt them. A trained ROE Instructor coaches students to **observe, over the school year, how their baby forms an attachment to his or her parent.** The infant's development is chronicled and children learn to **recognize their baby's cues** and unique temperament, while celebrating developmental milestones.		**to be able to take the other's perspective.**	
	p. 240	The ROE program is based on experiential learning and uses a concrete, hands-on, interactive approach, demonstrating empathy by means of **observing the loving relationship** between a parent and infant. Because children **are taught to understand how others feel** (empathy) and are encouraged to take responsibility for their actions and inactions, social responsibility rises and incidents of bullying fall.		As children learn **to take the perspective of others**… ROE uses children's literature extensively as it opens the door to feelings and **perspective-taking** – both the affective and cognitive sides of empathy.	

Element in Site	Specific Document	Identification	Incorporation	Reverberation	Detachment
	p.241 p. 241 pt 2			The next step is **perspective-taking, the cognitive aspect of empathy.** **He is taking the perspective** of the baby and expressing the fear and loneliness that grip this baby when he sees his mother disappearing through the door. The little boy who drew this picture **has taken the perspective** of victim and has taken action to repair the situation. He has **acquired a perspective that** will make him more understanding of his peers and lays the groundwork for his growing into a compassionate adult. The little boy who drew this picture **has taken the perspectiv**e of victim and has taken action to repair the situation. The next step is **perspective-taking, the cognitive aspect of empathy**.	
	p. 242	**Learning to understand** and care beyond our borders will build peace in the world.		Experienced significant increases in peer nominations for a range of prosocial behaviors, **including perspective-taking**, kindness, and being seen as fair.	

Element in Site	Specific Document	Identification	Incorporation	Reverberation	Detachment
ROE 2005		When children are able to **understand another's point of view** and respect their feelings, aggressive behaviour is less likely to occur; Through **watching, listening, and asking questions, students witness** the growing of a bond between parent and infant, and the evolution of the child's ability to communicate.			
ROE research Branching Out	May, 2011	Key Finding #3: **Increase in social and emotional understanding label the baby's feelings** and extend that learning to reflect on their own feelings and those of others.		The specialized curriculum spans nine themes and supports children as they learn **to understand the baby's perspective,**	
ROE Teacher/ Principal presentation	2007	To develop **emotional literacy** To **increase knowledge** of human development, learning and infant safety			
	p.10 p. 12	**Observation of and labelling** baby's emotions **Observation of and labelling** baby's emotions **Understanding the emotions** of others (empathy)			
	p. 13	**Observation of and labeling** baby's emotions **Understanding the emotions** of others (empathy)			

Appendix B

Emotional Continuum (EC) Matrix

Element in Site	Specific Document	Understanding	Experiencing Emotion	Perceiving Similarity	Having Concern
About Our Program	Emotional Literacy	In this experiential learning, the baby is the "Teacher" and a lever, which the instructor uses to help children identify and reflect on their own feelings and the feelings of others.			
	Empathy		The cognitive aspect of empathy is perspective taking and the **affective aspect is emotion** Literature is used as a **way to open the door to feelings** and perspective taking.		
	The Roots of Empathy Curriculum				
Program Pillars	Emotional Literacy				With this "Literacy of Feelings" children **become kinder to one another,** changing the tone of the classroom.
	Perspective Taking	As they come to **understand how others feel (empathy)**, they are less likely to hurt each other.			
	Neuroscience				

Element in Site	Specific Document	Understanding	Experiencing Emotion	Perceiving Similarity	Having Concern
	Prevention of Teen Pregnancy				
	Temperament				
	Attachment / Attunement				Is it still possible to be a good parent, even if no one has ever loved you?"
	Male Nurturance				
	Participatory Democracy				
	Inclusion				As children come to understand the injustice of being left out they become advocates for the human rights of others, and learn to replace bullying and other forms of cruelty with indness and compassion.

Element in Site	Specific Document	Understanding	Experiencing Emotion	Perceiving Similarity	Having Concern
Research and Effectiveness of the Program	Infant Development				
	Infant Safety				They are sensitized to Sudden Infant Death Syndrome, Shaken Baby Syndrome, Fetal Alcohol Spectrum Disorder and the dangers of second hand smoke.
	Violence Prevention				
	Why should society be interested in a program that focuses on children's social/emotional competence?	The program teaches perspective taking skills that enable all students to gain **insight into how others feel** and develop a sense of social responsibility for each other.			The program teaches perspective taking skills that enable all students to gain insight into how others feel and **develop a sense of social responsibility for each other.**
	Research on Roots of Empathy				
	Consistently Positive Results				

Element in Site	Specific Document	Understanding	Experiencing Emotion	Perceiving Similarity	Having Concern
	Lasting Results				
	Other Program Evaluations				
Books and Resources	Children's Books				Since 1996, children in Roots of Empathy classes have been learning how **to protect babies from harm**. The public health messages they learn about protection, both inside and outside the womb, will form their actions in their childhood and adult life. resulting in more respectful and **caring relationships** and reduced levels of bullying and aggression
Safety Messages					
Welcome to Roots of Empathy					
Our Mission	Our Goals				
	Our Values				
	Empathy		The ability **to see and feel things as others see and feel them** is central to competent parenting and successful social relationships in all stages of life.		

Element in Site	Specific Document	Understanding	Experiencing Emotion	Perceiving Similarity	Having Concern
	Culture of Caring				Children learn **to care for one another, their world and their future.**
	Respect Power of Parenting Participatory Democracy Inclusion Diversity				
	Infant Safety				
	Non-violence/Anti-bullying	Because children are taught to **understand how others feel** and are encouraged to take responsibility for their actions and inactions, pro-social behaviours rise and incidents of bullying and aggression fall.			Because children are taught to understand how others feel and are encouraged to take responsibility for their actions and inactions, **pro-social behaviours rise and incidents of bullying and aggression fall**.

Element in Site	Specific Document	Understanding	Experiencing Emotion	Perceiving Similarity	Having Concern
About Roots of Empathy	What is Roots of Empathy?				
	Mission				
	History and Reach				
	Roots of Empathy in Action				
	Research on Roots of Empathy	A decade of independent academic research across several countries has consistently shown that the program dramatically reduces aggression and increases social and emotional understanding among children who receive it.			Children who have participated in Roots of Empathy programs are kinder, more cooperative, and more inclusive of others, and are less aggressive and less likely to bully others compared to children who do not participate in the program.
	About Mary Gordon				
About Mary Gordon		A decade of independent research across several countries has consistently shown that the program reduces aggression and increases social and emotional understanding among children who receive it.			

Element in Site	Specific Document	Understanding	Experiencing Emotion	Perceiving Similarity	Having Concern
History and Milestones Roots of Empathy in Schools About Our Instructors				•	In the Roots of Empathy classroom, children are empowered to challenge cruelty whether it is in the form of bullying or meanness. The notion of respect is embedded in the ethic of care.
.About Our Families	The Power of the Family				
	The Roots of Empathy Family Experience **FAQ**				

Element in Site	Specific Document	Understanding	Experiencing Emotion	Perceiving Similarity	Having Concern
Lecture: Roots of Empathy: responsive parenting, caring societies	(p. 239)	By empathy, I mean the ability to **understand how the other person feels**, to be able to take the other's perspective. Children who **understand how other people feel** are less likely to hurt them.			Current elementary school programs that attempt to address violence pay scant attention to the **development of empathy and caring**, emotional literacy, and the parenting capacity of the next generation. If we want to **have caring societies** in the future we must start building them today.
	p. 240		All students have their feelings validated and the classroom becomes a safer place to say **what they feel**. ROE uses children's literature extensively as it **opens the door to feelings** and perspective-taking – both the affective and cognitive sides of empathy.		As children learn to take the perspective of others they are **less likely to hurt through bullying, exclusion, aggression, and violence.** Children learn how to **challenge cruelty and injustice in their own classroom.** Messages of social inclusion and activities that are consensus-building contribute to **a culture of caring that changes the tone of the classroom.**
	p. 241 pt 1				He has acquired a perspective that will make him more understanding of his peers and lays the groundwork for **his growing into a compassionate adult.**

Element in Site	Specific Document	Understanding	Experiencing Emotion	Perceiving Similarity	Having Concern
	p. 241 pt 2				He has **taken on the role of peacemaker and has raised the bar of civility in the playground, translating empathy into action**, an approach we could wish for from world governments.
	p. 242	**Learning to understand** and care beyond our borders will build peace in the world.			Learning to understand and **care beyond our borders will build peace in the world.**
54.ROE 2005		When children are able to understand another's point of view and respect their feelings, aggressive behaviour is less likely to occur;			The focus of Roots of Empathy in the long term **is to build the capacity of the next generation for caring and compassionate citizenship and parenting.** The principle of Roots of Empathy is that to build a civil society, we need to be able **to understand and respond to the needs of others,** as well as articulate our own.

Element in Site	Specific Document	Understanding	Experiencing Emotion	Perceiving Similarity	Having Concern
ROE research		Key Finding #3: Increase in **social and emotional understanding**			Key Finding #1: **Decrease in aggression** Key Finding #2: Creates **more caring children**
Branching Out	May, 2011	The specialized curriculum spans nine themes and supports children as they learn to **understand the baby's perspective**, label the baby's feelings and extend that learning to reflect on their own feelings and those of others.	The specialized curriculum spans nine themes and supports children as they learn to understand the baby's perspective, label the baby's feelings and extend that **learning to reflect on their own feelings and those of others.**		How do you **grow a more caring and peaceful society**?—you create better citizens, citizens who recognize the needs of others as equal to their own.
ROE Teacher/Principal presentation	2007 p.4 p.10				Our mission is **to build caring, peaceful, and civil societies** through the development of empathy in children and adults.
	p.12	**Understanding the emotions of others** (empathy) **Understanding the emotions of others** (empathy)			