

AN ABSTRACT OF THE THESIS OF

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Title: Relationship Between National Origin, Gender, and Empathy in American and International University Students

Abstracted approved: 

This study attempted to establish the relationship between gender, national origin, and empathy in American and international university students. This research investigated the differences between international and American students' scores, differences between female and male students, and the gender and national origin interaction to produce significantly different scores. Participants were 60 male and female students, 30 American and 30 international students, who attended a mid-western state university. Students were required to answer a demographic questionnaire and the Mehrabian's Balanced Emotional Empathy Scale (BEES) to determine the empathy level scores obtained by each group. A factorial ANOVA design was used in this study. The two factors, gender and national origin, were fully crossed. Results indicated that gender and national origin significantly interact when producing the empathy levels scores expressed by American and International students who participated.

RELATIONSHIP BETWEEN NATIONAL ORIGIN, GENDER, AND EMPATHY
IN AMERICAN AND INTERNATIONAL UNIVERSITY STUDENTS

A Thesis

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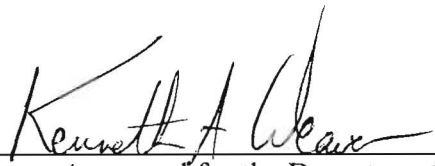
Master of Science

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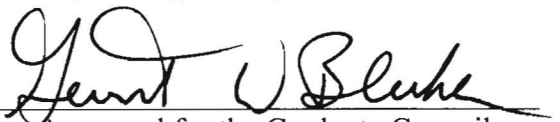
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CHAPTER 1

INTRODUCTION

Empathy is one of those concepts such as social sensitivity or rapport that is difficult to define and operationalize but is very important to analyze human interaction. Diverse approaches and authors have been interested in explaining what empathy is and its implications in relation to personal and collective development, education, therapy, job training, and other human spheres. There are diverse definitions of empathy that help to understand the concept and its implications from various perspectives. This variety of perspectives about empathy integrates cognitive and affective factors and personal, relational, and experiential components. Despite the variety of approaches to explain empathy, its importance to understand the human interaction is clear, at the individual and collective levels, as being empathetic allows human beings transcending themselves and offers the opportunity of establishing contact to others and defeating the loneliness and lack of dialogue that people in the current world face.

Empathy, as well as other psychosocial phenomena, is differently experienced and expressed from one person to another, from one group to another. The expressions of responsiveness, comprehensiveness, and mutual understanding that characterize empathy may be influenced by factors such as context, culture, national origin, and gender. These factors interact and generate specific levels of empathy that will be expressed by the individuals on behaviors, thoughts, beliefs, and feelings that may be classified as more or less empathic in comparison to other well identified groups.

National origin and gender seem to be important influences regarding empathetic behaviors, separately and in conjunction. A determined society defines, mediates, and reinforces specific gender expectations, roles, and behaviors according to the cultural background, the individual or collective orientation, and the primacy of values traditionally conceived as masculine or feminine. Culture, therefore, establishes what behaviors are socially expected for men and women and how these are to be performed; empathetic behavior is one of those.

A traditional conception of the female role includes the assumption of women to nurture, to show empathetic behaviors, and to take care of others, whereas the male role includes assertiveness and competition. However, behaviors considered as feminine or masculine differ among traditional and modern societies due to other influences such as culture. Gender may influence levels of empathy expressed by people who belong to culturally different groups and have diverse national origins. Therefore, diverse groups may express differences in levels of empathy due to the influence of national origin and gender. Determining this was the purpose of this study.

This study intended to cross-culturally measure the differences between the levels of empathy expressed by two groups of diverse national origin and gender, American and international female and male university students. It attempted to establish the differences between the levels of emotional empathy expressed by the International and American students, the differences due to gender, and the possible interaction between gender and national origin on the levels of empathy expressed by the International and American students.

Review of Literature

Empathy: Diverse Definitions

Several definitions of empathy have been proposed from diverse theoretical and empirical perspectives. Each approach and definition highlight the necessary elements to better understand what empathy is, how it is experienced, and how it is expressed in the human interaction. Independently of how empathy is conceived, according to Barrett-Lennard (1997), “empathy as a responsive recognition of the other’s felt experiencing and meaning is fundamental to connection between persons” (p. 118).

Empathy was a term often used to designate the cognitive ability to understand others’ emotions and cognitions; however, most recently, empathy has been defined as “an emotional response resulting from the recognition of another’s emotional state or conditions, one that is very similar or identical to what the other individual is perceived to experience” (Ickes, 1997, p. 73). This definition includes the notion that empathy has an emotional and a cognitive component. The emotional component includes the awareness of one’s own and other’s affective reactions. The cognitive component denotes the capacity to understand the internal states of others, and it also has been called perspective taking. The perspective taking notion is based on a developmental version of empathy (Kohn, 1990). According to this notion, empathetic reactions include the ability to take another’s perspective visually, the ability to understand another’s emotional state, and the ability to understand another’s cognitions (Ickes, 1997).

This definition of empathy has originated three major areas of research known as vicarious emotional responding, nonverbal decoding ability, and empathetic accuracy.

Vicarious emotional responding refers to the tendency to exhibit or report the same emotion experienced by a target person; nonverbal decoding ability includes the reactions of a perceiver to the apparent emotion expressed by one or more persons, nonverbally inferred; and empathetic accuracy requires making inferences about the content of the thoughts and feelings reported by the persons (Ickes, 1997).

The developmental perspective takes experiencing the same emotion as another as a core component of empathy. Some authors emphasize the distinction between empathy and cognitive activities, such as perspective taking, whereas others include cognition as an important part to understand empathy (Bohart & Greenberg, 1997). Currently, empathy is primarily understood as “the ability to perceive and feel the emotions of another” (p. 24). Hoffman’s developmental model proposes the three components of cognitive, affective, and motivational and focuses on empathetic responsiveness to distress in others as the motivation for altruistic behavior (Deitch, 1997).

Furthermore, empathy also involves an intuitive level of knowing another’s feelings. Adler (1964) accepted a less cognitive definition of empathy and agreed that empathy may be defined as seeing with the eyes of another, hearing with the ears of another, and feeling with the heart of another. According to Adler (1964), life presents problems that require ability to cooperate for their solution, a solution that is reached throughout empathetic responses. “Empathy...makes us capable of friendship, love of mankind, sympathy, and love; is the basis of the social interest and can be practiced and exercised only in conjunction with others” (p. 136).

Ansbacher (1956) described empathy as a social feeling that is fundamental for our experience of harmony with the universe; empathy depends on the degree of the social interest and it is essential to the achievement of social living. For Mehrabian (1997), empathy is a vicarious experience of another's emotional experiences that makes people capable of feeling what the other person feels. This more operational definition was used for this study.

Empathy also has been described as universal, overdetermined, and self-reinforcing. Kohn (1990) considered that the capacity to empathize as a part of the innate equipment of the human psyche. According to Kohn (1990), this disposition of empathizing and its variation is usefully explained by a difference in the thickness of the boundaries from one person to another. Thin boundaries characterized people who are suggestible, sensitive, responsive, and more empathetic. Empathetic responses may be immediate or a long-term engagement in sustained action.

In addition, empathy was also described from the social interaction perspective. Deitch (1997) described empathy as two individuals interact experiencing and sharing the feeling of the other. Empathy was considered as a form of social communication that can occur in many different social contexts and is elicited by social and emotional situations that make it complex. The degree of empathy depends on the feelings experienced by the observed person and the type of relationship between the observed and the observer. However, empathetic responsiveness is not possible without cognitive and affective sophistication as empathy is contingent on cognitive and emotional factors. This idea constitutes what Deitch (1997) called integrative cognitive-affective model, which states

that the affective empathy reaction is “a function of the component factors: Cognitive ability to discriminate affective cues in others, the more mature cognitive skill involved in assuming the perspective and role of another person, and emotional responsiveness or the affective ability to experience emotions” (p. 36). A notion of differentiation of self from others as objects is an implicit requirement in this model.

Other perspectives are more oriented to the human connection element that empathy involves, in addition to the conception of empathy as an existential component. For Rogers (1959, as cited in Bohart & Greenberg, 1997) empathy is as an ability to “perceive the internal frame of reference of another with accuracy and with the emotional components and meanings which pertain thereto as an ability if one were the person, but without ever losing the ‘as if’ condition” (p. 6). According to Bohart and Greenberg (1997), the notion of empathy includes “the making of deep and sustained psychological contact with another in which one is highly attentive to, and aware of, the experience of the other as a unique other. In an empathetic way of being, one appreciates the other’s experience as it is, as an idiosyncratic expression of the other in his or her difference” (p. 5). Therefore, a genuine meeting of persons is possible because of the deep sustained empathetic inquiry or immersing of oneself in the experience of other.

Empathy denotes identification and reciprocity (Monroe, 1998) between human beings, between the self and the others, between the selfness and the otherness –the notion that you are not me and that we can be connected despite that difference. Empathy represents for Buber (1995, as cited in Kohn, 1990) the affirmation of the deep otherness of the other, as essentially different from myself, in a unique way. Thus, being empathetic

is a process of a self-in-relation in mutual affirmation and meaning construction in which connectedness precedes or predominates over separateness as a criterion of healthy functioning.

In Warner's (1997) words, empathy is the sense of recognition that one person experiences when one feels that another has grasped, in words or any other way, the essence of one's situation as it is currently experienced. Empathy is an experience of recognition with no sense of threat or judgment of any kind –an experience of overcoming the existential aloneness in the world and making contact to another human being with comprehensibility.

Existential analyses distinguish three simultaneous aspects of the world that characterize the existence of each being in the world (May, 1983). Umwelt is the first, the world around, the biological world, the environment. Mitwelt is the second, the with world, the world of beings, world of humans. Eigenwelt is the own world, the relationship to the self world. The notion of empathy can be part of the Mitwelt, the world of the interrelationships with human beings, which includes more complex interactions and the meaning of the others, partly determined by one's own relationship to them by interrelating each other as subjects. It is in this world of the responsibility to others when empathy facilitates the possibility of an encounter that reduces the denial of this other's existence as a reality and opens the possibility of mutual dialogue and understanding.

Empathy, therefore, opens the possibility of encounter; encounter is always a potentially creative experience; empathy would normally result in the consciousness

expansion and the enrichment of the self. In the truly empathetic encounter, both persons are changed; that is, the essence of the relationship is modified because it “always involves mutual awareness, and this already is the process of being mutually affected by the encounter” (May, 1983, p. 128).

In addition, empathy is also an expression of self-transcendence and this capacity to transcend is the basic and unique characteristic of human existence. Transcendence and being-in-the-world are names for identical structure of Dasein, which founds every kind of attitude and behavior (Boss, 1957 as cited in May, 1983) that creates the world. The world, as structure of meaning, is designed by the interrelationship of the persons in it; therefore, if the interrelationship is empathic, the dehumanized society might find a possibility to overcome the distance by sharing humanness (Kohn, 1990). When empathy occurs and its resonance is in effect communicated, the person who receives it is aware of being companioned in experiential understanding (Barret-Lenard, 1997).

Factors that Influence Empathy

Kohn (1990) explained that there are some factors to be considered when studying and analyzing empathetic responses of individuals such as age, kind of affect, extent of arousal, self- versus other- orientation, cause of plight, and feeling of responsibility.

Age is important because empathy seems to be weaker in children. Regarding the kind of affect, empathy with negative affect or feelings is more likely to conduct prosocial behavior. Extreme empathetic distress can prevent people from acting; an empathetic response is more likely to occur when distress goes beyond personal

discomfort and is oriented to other's condition. The cause of plight refers the influence of what is considered as the source of the other's suffering on the empathetic response.

Kohn (1990) concluded that transitory moods and situational factors can promote or discourage determined empathetic responses. For him, identification is also an important factor to elicit empathy; some people seem to be more likely to empathize with a person perceived as similar, or completely different. Finally, the responder's sense of personal responsibility increases empathetic responses.

Gender Influence on Empathy

Gender has been particularly studied and described as an important factor when understanding empathy. Women have been historically and traditionally considered as more likely to take care of others, as they are responsible for transmitting the social values and are more likely to express less aggressive behaviors than men (Barnett & Rivers, 2004). Gender differences are not absolute; rather, they are experienced in different manners and are socially, relationally, and psychologically created and situated (Chodorow, 1989). Culture strongly influences how gender is conceived. Traditional female and male gender roles tend to be strongly reinforced in individualistic or traditional cultures (Ramirez, 1991).

According to Barnett and Rivers (2004), every major theory of how human beings grow and develop took men as the norm until Carol Gilligan proposed her theory of human development based on the experiences of women. The articulating idea in her theory is that "women have a relational self, which sees reality in terms of connection with other people" (Barnett & Rivers, 2004, p. 21). This relational self is innate only to

women; men do not sustain the awareness of connection that women naturally develop. Gilligan conducted research using the Heinz dilemma previously used by Kohlberg to analyze the women's responses from a perspective that Kohlberg lacked. Gilligan stated that "care reasoning" was more accurate than "justice reasoning" when describing the answers provided by women. Gilligan concluded that women's moral decision making process takes place in three states: focus on the self, the concept of responsibility as the basis of a new equilibrium between the self and others, and the condemnation of hurt or violence to others as the guiding principle of action (Barnett & Rivers, 2004). Gilligan's claims implied a higher female capacity for empathetic behavior; however, her affirmations remained on the same stereotypical conceptions about women. Such ideas were criticized by other professionals due to her methods and her interpretation of Kohlberg's data. For instance, Lawrence Walker stated that there are no differences in moral judgment between sexes when educational and occupational backgrounds of subjects are controlled (Walker, 1984).

Other ideas from the biological perspective have supported the differences between male and females when talking about caring about others. Baron-Cohen (2003, as cited in Barnett & Rivers, 2004) stated that the "female brain is predominantly hard-wired for a natural desire to care about others, while male brain is predominantly hardwired for understanding and building systems" (p. 33). Women, therefore, are more likely to empathize with what others obviously or not obviously feel. Barnett and Rivers (2004) argued that Baron-Cohen's views are also biased. The biological and functional differences between women's and men's brains in relation to emotional and

empathetic responses are also connected to functional structures created by social reinforcement and social expectations based on gender conceptions.

Barnett and Rivers (1996) stated that men do as much child care as their wives regardless of how conventional or liberal their ideas about child care were. Also, men who have a good relationship with their children were more able to deal with job and career related stress (Barnett & Rivers, 1996).

It is difficult to escape from the conventional tendency to consider that women are more sensitive than men. Traditionally, women are considered better at identifying an emotion represented non-verbally, interpreting non-verbal cues, and decoding the implicit emotional content in a dialogue (Bourdieu, 2001). Gender stereotyping describes women as submissive, emotional, subjective, sensitive to others, caring, nurturing, and able to devote themselves to others, whereas men have been described as dominant, rational, objective, competitive, and aggressive (Sternberg & Beall, 1993).

Chodorow (1989) stated that girls tend to be more related to the external world due to the less differentiation they experience in the socialization process. If girls are more likely to relate to others, is it possible to say they also are more prone to empathetic behaviors? When talking about empathy, specifically, women's self-construal is constructed and defined in relationships; therefore, they tend to be more relational and interdependent when representing others as part of the self (Sternberg, 1993). Empathic responding may be an expected result. Gender differences in empathy have been debated; however, research conducted by Hoffman (1977), Eisenberg and Lennon (1983), Davis and Oathout (1987), and Ickes(1987), among others, support the notion that women do

better than men in this area (Sternberg & Beall, 1993). However, Reis, Senchak, and Solomon in 1985 (cited in Sternberg & Beall, 1993) found that men were as intimate in relationships as women when a situation demanded intimacy.

One important component is how to communicate empathy. A distinction between experiencing empathy and communicating empathetic understanding is necessary (Barrett-Lennard, 1997). Being empathetic implicates entering the psychological world of the other and experiencing what it is like to be that person in a specific moment, whereas communicating understanding is a separate factor that flows from empathetic process and may be communicated in a variety of ways.

Gender is also considered as a factor that makes expressions of empathy differ. Research conducted by Aries (1987), Coates (1986), and Tannen (1991) suggests that communication styles of men and women differ and reflect the level of sensitivity and connection to others men and women express (Sternberg & Beall, 1993). Cooperation and support are often the female goal in social interaction and communication, whereas the male goal is competition (Sternberg & Beall, 1993). Also, Deitch (1997) suggested that the available data have indicated that empathy may be structurally and functionally different in men and women, although many of those findings are caused by methodological and measurement factors the researchers used.

Empathy is socially considered as a positive attribute for men and an expected one for women; low empathy in woman may indicate behavioral and emotional problems. The apparent gender differences regarding empathetic expressions have a social basis; girls seem to have a stronger basis for experiencing another's needs,

feelings, or thoughts because those characteristics are included in the gender role they are supposed to assimilate as feminine. The gender conceptions change as women and men face new social assignments and expectations; therefore, men and women have changed their traditional behaviors in many ways (Barnett & Rivers, 2004).

Gender differences are differently expressed across cultures. Cultures vary in how they act on these gender differences; some cultures foster and encourage great differences between genders, and other cultures minimize those differences (Matsumoto, 2000).

Research on gender stereotypes reinforces the idea of a set of universal psychological constructs; however, the gender-related universals interact with other important factors such as biological factors, personality, and culture (Matsumoto, 2000).

Empathy and Cultural Differences

The cultural models of comprehending the other are based on and organized in relation to common foundational schemas (Shore, 1996) and how people mentally represent the social worlds and the image of others (Ruscher, 2001). The instituted models of external aspects of culture, language, and representation have common sources of domains, which create mental models and ways of reaction with or without awareness of the individuals. The information about other that is perceived by an individual is not only processed as information, but as part of a meaning construction that includes conscious and unconscious, cognitive, and affective processes. The psychosocial contents are modeled according to the messages originated in the social environment (Kenny, 1994). Those messages use the language, religion, and education, among others, as channels of transmission that differ from one culture to another.

People around the world experience themselves and the phenomenal world in a different way, under the influence of historical, cultural, and contextual factors. These differences have to be understood and integrated for a more complete understanding of the empathetic process.

Hofstede (1980) studied work-related attitudes across 50 countries. He conducted a large-scale survey of work-related values in a major multinational corporation. Even though his study was focused on the work sphere, he generated four dimensions of differentiation among the cultures in his sample (Matsumoto, 2000): power distance (from small to large), uncertainty avoidance, collectivism versus individualism, and femininity versus masculinity (Hofstede, 1997). More recently, a long-term orientation versus a short term orientation was identified as the fifth dimension of differences among national cultures (Hofstede, 2001)

Power distance describes dependence relationship in a country. It can be defined as “the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally” (Hofstede, 1997, p. 28). Small power distance countries such as United States and Great Britain have limited dependence of subordinates on bosses, whereas large power distance countries such as Arab countries, Latin American, Latin European, and Asian countries show high power distance values and have considerable dependence of subordinates on bosses (Hofstede, 1997).

Uncertainty avoidance explains the extent to which the members of a culture feel threatened by uncertain or unknown situations (Hofstede, 1997); uncertainty is expressed through nervous stress, anxiety and a need for predictability. The more expressive cultures are the more anxious they tend to be. There is more space for empathetic responses in those cultures that show weak uncertainty avoidance.

The individualism versus collectivism dimension explains the extent to which the interest of the group prevails over the interest of the individual. For Hofstede (1997), individualism pertains to societies in which the ties between individuals are loose, and everyone is expected to look after themselves and the immediate family. Collectivism pertains to societies in which people are integrated into strong, cohesive in-groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty. Empathy is understood differently in regard to a more individualistic or collectivistic social orientation. A collectivistic society would consider the emphasis on cooperative behaviors to achieve communal welfare as desired empathetic behaviors – what you can do to show empathy while attaining the common wellbeing. On the other hand, individually-oriented societies would portray empathetic behaviors based on individual welfare. In other words, being empathetic is not a requirement, and the self sense is a priority.

A distinguishing feature of Western society is its emphasis on individualism (Adler & Gielen, 2001). Adler and Gielen (2001) point out that individualism is concerned with giving priority to one's personal goals over the goals of one's in-group. Kim (1997, as cited in Adler & Gielen, 2001) characterized individualism in terms of

three features: emphasis on distinct and autonomous individuals; separation from ascribed relationships such as family, community, and religion; and emphasis on abstract principles, rules, and norms that guide individual's thoughts, feelings, and actions.

Non-western societies are relationship centered and operate in a more emotional mode (Adler & Gielen, 2001).

Most common definitions of empathy and many studies on empathetic behaviors have an egocentric approach as the core conceptions are centered on the individual experience with no clear inclusion of the relational component. O'Hara (1997) stated that empathy is more respected in sociocentric or collectivistic cultures, more focused on human relations than in egocentric or individualistic cultures. Sociocentric societies experience reality as an emergent process, and the attention is directed to the self in a group, community, and natural world. In many non-Western societies, empathy is encouraged and considered as an essential element of adulthood and leadership. O'Hara (1997) suggested that there are highly developed empathetic abilities on people in sociocentric cultures and that empathy must be understood as a state of consciousness that allows perceiving, knowing, and connecting to other consciousnesses and inner worlds of other individuals. Furthermore, the psychological functioning of an individual or group may be understood in relational and contextual terms.

The fourth dimension in Hofstede's model is masculinity versus femininity. This dimension explains how clear the distinction of the social gender roles is. Masculinity represents societies where the gender roles are clearly differentiated, and femininity pertains to societies in which social gender roles overlap (Hofstede, 1997). Countries that

scored higher in the masculinity index tend to assign traditional and stereotyped behaviors and attitudes to each gender, including those related to empathetic responses. Therefore, women will be considered as more empathetic.

Ramirez and Castaneda (1974, as cited in Ramirez, 1991) stated that people have intellectual strengths, abilities, and skills. These influence people to develop specific learning and problem solving styles that reflect beliefs systems and values of the culture, community, and family to which they belong. Cultural differences are explained based on the traditionalism-modernism dimension, in terms of cultural styles. Modern styles and belief systems emphasize individual competition and identities, more flexible boundaries between gender roles, stronger orientation toward the future, authority questioning, and scientific development. Traditional styles, on the other hand, emphasize cooperation, sense of community, strict distinctions between gender roles, stronger family identities, stronger past and present orientation, authority respect, and spirituality (Ramirez & Castaneda, 1974).

Ramirez (1991) also proposed an “ability to switch styles to conform to environmental demands to include other characteristics of personality” (p. 18). This ability is called flex. Flex styles are identified in relation to personality traits, cognitive style, and culture. Regarding cultural differences, the cultural flex style includes the ability of subscribing to values and beliefs of modern and traditional cultures, combining those values to evolve to a new multicultural style, being able to shuttle between modern and traditional groups, and feeling identified with traditional and modern cultural traits (Ramirez, 1991). Ramirez (1991) and Hofstede (1997) proposed theoretical constructs

that help to understand and explain some cultural differences and how those differences influence attitudes, behaviors, and other psychological phenomena.

In a general sense, empathy is essential for human interaction regardless of egocentric or sociocentric. Egocentrically seen, empathy permits an approach to the unique and whole individual experience of other, whereas a sociocentric comprehension helps to access the relationships in which a person participates and is immersed. Regardless of the model followed to explain cultural differences, understanding that culture influences human attitudes, feelings, emotions, and behaviors is essential (Bohart & Greenberg, 1997).

Why Empathy is Essential

Empathy is important for personal and social development. Empathy has a single intention of conveying understanding to promote safety and trust (Bohart & Greenberg, 1997); therefore, lack of empathy may contribute to the depersonalization of the world and the disintegration of the structure of meaning that it represents. According to May (1969), the inability to experience empathy reflects the loss of self-consciousness. Lack of empathy is the lack of interpersonal relations or lack of communication with one's fellows or "epistemological loneliness" (May, 1983, p. 119). Others are referents of one's identity and presence, even when they may be apparently absent or denied. To be alone, by definition, always includes the notion of otherness, as Heidegger (1928, as cited in Greisch, 2002) stated. Being alone always means being without others. However, in this without-others, "one who exists alone is necessarily and by essence certainly in a definite sense related to others" (p. 103).

Empathy promotes self-understanding and self-acceptance (Bohart & Greenberg, 1997); therefore, a person who lacks ability to empathize also lacks one of the potential elements to experience the meaning of humanity shared by all human beings such as the empathetic acceptance.

Alienation and loneliness lead to no-empathetic experiences and, at the same time, the inability to experience empathy exacerbates the sense of alienation leading to impersonality in human relations. That impersonality, which reflects the low levels of empathy that people are currently prone to experience, was considered by Barrett-Lennard (1997) as a tragic and one of the most dangerous and modern problems. Empathy or its lack, for those authors, has a crucial role in the person's inner world and a profound impact on relations with others. Empathy encourages human attitudes of concern and compassion, enemies of dehumanization; empathy is also seen as an instrument to face oppression (Cautela, 1996, as cited in Hanna, Talley & Guindon, 2000).

Awareness about one's self-conceptions is a consequence of being empathetic; therefore, a high level of empathic experiences and responses may lead to less discriminative behaviors and to be more aware of prejudices and stereotypes. Bornstein and Pittman (1992) concluded that "biases on social judgment and perception occur when people are not aware of these possible influences but do not occur when people are aware that such preconscious influences might be operating, as is best known in the case of racial or sex stereotyping" (p. 239). Therefore, increasing levels of empathy may reduce

ethnocentrism and stereotyping and improve interaction between groups as well as getting people more involved in prosocial behaviors.

Some people tend to be more naturally empathetic than others; however, empathy can be learned, and empathetic responses can be facilitated in the social environment and improved, as many studies to increase levels of empathy have proved (Impara & Plake, 1998; Mehrabian, 2000; Shapiro, Morrison, & Boker, 2004). Empathy is potentially influenced by social context, cultural values, beliefs, and social expectations that lead empathetic responses to be diversely experienced and expressed by dissimilar groups.

Gender and national origin are important influences on the levels of empathy that a person may show. It is important to explore the extent in which both factors interact.

Hypotheses

Based on past research and theoretical information, the present study investigated the following hypotheses:

Hypothesis 1. International students' scores on the Balanced Emotional Empathy Scale will be significantly higher than American students' scores.

Hypothesis 2. Scores on the BEES of female students will be significantly higher than male students' samples scores.

Hypothesis 3. The gender and national origin interaction will produce significantly different scores on the BEES.

CHAPTER 2

METHOD

Participants

The population was formed by the undergraduate students at a regional mid-western university. The sample consisted of a total of 30 American and 30 International undergraduate university students, both genders, comprised between 18 and 25 years old. Participants were between 18 and 25 years-old; mean age was 21 years in American student group and 22 years for the International students group (Table 1).

The term “American” was included as a general category of the dominant American culture in reference to national origin and citizenship regardless of other specific ethnical identifications. “International” was used as a generic category, which included diverse nationalities or national origins other than American. International students were from Bolivia, Paraguay, Peru, Mexico, France, Thailand, China, South Korea, Vietnam, Nigeria, Saudi Arabia, Yemen, and Jordan (Table 2). American students identified their ethnicity as African-American, American-Indian, Hispanic, and white-Caucasian or white-Irish. International students identified themselves as Arab, Asian, white, Thai, yellow race, French, Kinh, Yoruba, and Hispanic or Latino. In both groups, some students left ethnicity undeclared.

Design

A factorial ANOVA design was used for this study, specifically, a two factor fixed effects ANOVA design. The study integrated two factors or independent variables, National Origin and Gender. National Origin included two levels, American and

Table 1

Summary of Participants' Age by National Origin and Gender

Group	<i>n</i>	<i>M</i>	<i>SD</i>
American			
Female	15	20.40	1.64
Male	15	21.67	2.19
Total	30	21.03	2
International			
Female	15	22.26	2.49
Male	15	22.20	2.21
Total	30	22.23	2.31
Total	60	21.63	2.23

Table 2

National Origin and Gender: Summary of Frequencies

Group	<i>f</i>
<hr/>	
American	
Female	15
Male	15
Total	30
International	
Female	
Latin America	3
Africa	1
Asia	9
Middle East	2
Total	15
Male	
Latin America	3
Europe	3
Asia	4
Middle East	5
Total	15

International students; the independent variable Gender also included two levels, female and male. The dependent variable was the level of emotional empathy expressed by each group and represented by the means of the groups' scores obtained on the BEES. The two factors were fully crossed in this study in order to determine interaction. The 60 participants were nested in one of the two levels of independent variables, American-female, American-male, international-female, and international-male. Each one of these four groups and possible combinations was formed by 15 participants.

The two-factor ANOVA design provided information to establish whether the two factors, gender and national origin, were statistically related to the dependent variable, level of empathy, and how gender and national origin interact to produce statistically significant differences in the Balanced Emotional Empathy Scale's scores .

This study set the level of significance at $\alpha = .05$ and a post hoc procedure was utilized as statistically significant interaction was found. Tukey procedure was conducted to determine the statistical significance of the differences between the four combinations of the levels of the independent variables: American-female, American-male, international-female, and international-male.

Instruments

Demographic Questionnaire. A demographic questionnaire was used to obtain information about the general characteristics of the sample. Questions included age, gender, national origin, ethnicity, and major, as shown on Appendix B. International students were requested to respond how long they have been living in the United States and how long they have been speaking English.

Balanced Emotional Empathy Scale (BEES). Balanced Emotional Empathy Scale was created by Mehrabian in 1996; it is an improved revision of the Emotional Empathic Tendency Scale (EETS) created in 1972 by the same author (Impara & Plake, 1998). The BEES defines empathy as “one’s vicarious experience of another’s emotional experiences; feeling what the other person feels” (Mehrabian, 1997, p. 1).

The balanced Emotional Empathy Scale (BEES) describes individual differences in the tendency to have emotional empathy with others in a balanced way. There is no specific information regarding the use of the instrument to directly measure differences in emotional empathy collectively expressed. However, a study was conducted by Farkas (2002, as cited in Impara & Plake, 1998) to increase the empathy of a group of students toward Holocaust victims. The levels of emotional empathy expressed by the participants were measured using the BEES to obtain the group’s result. This study included a multi-sensory technique to train students for greater empathy towards Holocaust victims. The empathy training resulted in significant gains in BEES scores (Mehrabian, 2000).

The full-length Balanced Emotional Empathy Scale (BEES) test is in a questionnaire format in which the subject is to report the degree of agreement or disagreement with each of the items, using a nine point agreement-disagreement scale. The BEES includes 30 items, and scores range from 30 to 270 worth with higher scores reflecting greater empathy. Also, the BEES can be administered to ages 15 and older. Time of administration is approximately 10 minutes and can be hand scored or by using software. Tests results were hand scored to obtain a single total scale score.

The Balanced Emotional Empathy Scale shows an alpha internal consistency of .87. This is comparable to the coefficient alpha of .85 for the original Emotional Empathic Tendency Scale (EETS), which preceded the BEES (Mehrabian, 1997). Balanced Emotional Empathy Scale showed a very high positive correlation of .77 with the EETS (Mehrabian, 1997). According to Mehrabian, Young, and Sato (1988), persons with higher scores in EETS in comparison to those with low scores are more likely to be emotional and show a tendency to weep, be tolerant of infant crying and less abusive toward children, be altruistic in their behavior toward others and volunteer to help, be affiliative, be non-aggressive, rate positive social traits as important, score higher on measures of moral judgment, and have pleasant temperaments.

Mehrabian, Young, and Sato (1988) reported other recent studies that illustrate the validity of BEES. Some of these are the study conducted by Macaskill, Maltby, and Day in 2002 to establish the relation between BEES and forgiveness of others and self, the study conducted by Singer et al. that demonstrated correlation of BEES scores with the level of activation of the affective component of the pain matrix of the brain in 2004; and the study conducted by Shapiro, Morrison, and Boker to assess the effectiveness of an empathy training for medical students in 2004.

Procedure

Participants completed the demographic questionnaire and the Balanced Emotional Empathy Scale individually and in group sessions. Two group sessions were held with American Students. Participants received the general information about the

study; informed consent was explained and provided. Participants completed the questionnaire individually and were free to leave after completing it.

Regarding the international group, the Office of International Education at Emporia State University provided orientation about current international students such as number, gender, and national origin, and e-mail addresses to facilitate the contact. However, the personal request of participation was the one that worked better as many international students were unable to be reached by phone or did not respond to the e-mail invitation to participate. This group of participants also completed the questionnaires individually.

CHAPTER 3

RESULTS

Thirty American and thirty international students completed the full-length Balanced Emotional Empathy Scale. Individual scores were grouped to establish group scores for International female and male students and American female and male students. The scores were analyzed by using a two factor fixed effect ANOVA design, which include gender and national origin as independent variables and the level of emotional empathy expressed by the scores as the dependent variable. The two factors were fully crossed.

Additional Information

International students were requested to answer the number of years they have been living in the United States and the years they have been speaking in English (Table 1). This information was expected to help when analyzing the final results as the time they have been living in this country is the time they have been exposed to a different cultural experience and its consequent influence. International female students reported a slightly higher amount of years of speaking English ($M = 4.73$; $SD = 5.58$) than males ($M = 4.67$; $SD = 4.89$). In addition, international female students reported a higher number of years of living in the U.S. ($M = 2.13$; $SD = 1.43$) than international male students ($M = 1.44$; $SD = 1.23$). Numbers of years living in the U.S. was considered to provide information in regard to the possible acculturation experiences to which the students have been exposed since living in the U.S.

Table 3

Summary of Means and Standard Deviations of Scores by National Origin and Gender

Group	<i>n</i>	<i>M</i>	<i>SD</i>
American			
Female	15	46.87	32.67
Male	15	47.33	22.80
Total	30	47.10	27.68
International			
Female	15	62.47	21.74
Male	15	37.07	14.53
Total	30	49.77	22.29
Total			
Female	30	54.67	28.40
Male	30	42.20	19.50
Total	60	48.43	24.95

Hypotheses

Hypothesis 1. Hypothesis 1 stated that international students' scores on the BEES would be significantly higher than American students' scores. The effect of national origin was not statistically significant, $F(1, 56) = .19, p = .67$. International students ($M = 49.77$) did not obtain statistically significant higher scores on the Balanced Emotional Empathy Scale than American students ($M = 47.10$); therefore, the hypothesis was rejected (Table 4). When comparing the means obtained by the American students' scores and converting them to the z scores reported by Mehrabian (1996), the scores remain close to scores originally considered as an average level of empathy, according to the general norms (Table 5); however, no statistically significant differences were found based on national origin.

Hypothesis 2. Hypothesis 2 stated that scores on the BEES of female students would be significantly higher than male students' sample scores. There was a statistically significant difference $F(1, 56) = 4.11, p = .04$ in the scores due to gender. The difference reached statistical significance, although only the female international students actually scored higher than male students of both national origins (Table 3, Figure 1). Therefore, the null hypothesis was rejected. Women ($M = 54.67$) obtained higher scores than men ($M = 42.20$).

Table 4

Summary of Factorial Analysis of Variance of Total Scores for National Origin and Gender Interaction

Source	<i>df</i>	<i>SS</i>	<i>MS</i>	<i>F</i>
National Origin	1	106.67	106.67	.19
Gender	1	2331.27	2331.27	4.11*
Gender X National Origin	1	2509.07	2509.07	4.42*
Error	56	31791.73	567.71	

* $p < .05$

Table 5

National Origin and Gender: Summary of Means, z scores, and Interpretation of Scores by National Origin and Gender Based on General Norms

Group	<i>M</i>	<i>z</i> scores	<i>Interpretation of Score</i>
American			
Female	46.87	.08	Average
Male	47.33	.09	Average
Total	47.10	.09	Average
International			
Female	62.47	.73	Slightly high
Male	37.07	-.54	Slightly low
Total	49.77	.19	Average
Total			
Female	54.67	.40	Slightly high
Male	42.20	-.11	Average
Total	48.43	.14	Average

Hypothesis 3. The third hypothesis stated that gender and national origin interact to produce significantly different scores on the BEES. Factorial ANOVA results indicated that interaction between National Origin and Gender is statistically significant $F(1, 56) = 4.42, p = .04$ (Table 5). Hypothesis 3 was confirmed. However, results showed that international female students ($M = 64.47$) scored higher than international male students ($M = 37.06$), but American female students ($M = 46.87$) obtained slightly lower scores than American male students ($M = 47.33$).

Although American male students' scores are slightly higher than women's scores, both correspond to z scores interpreted as average when using the general norms. However, if specific female and male norms are used, men's z scores are interpreted as slightly high, whereas women's scores as slightly low (Table 5). General norms classify international female's z scores as slightly high and male's as slightly low, whereas female and male norms classify z scores of both international students groups as average in levels of empathy. Tukey procedure was used to determine statistically significant differences between the combinations of the levels of the independent variables. When comparing American female students, American male students, international female students, and international male students in a this fully crossed design, only the comparison between international female students and international male students showed statistical significance ($HSD = 23.01$). Both levels of independent variable, gender and national origin appeared to be related; they showed interaction when producing levels of empathy expressed by the students on the BEES scores. Gender influences level of empathy but only in conjunction with specific national origin.

international-female was the combination that produced the highest scores on the BEES, whereas international-male combination interacted to produce the lowest levels of empathy scores.

CHAPTER 4

DISCUSSION

This study was designed to explore differences between International and American students' scores on the Balanced Emotional Empathy Scale due to national origin, differences between scores on the BEES due to gender, and possible interaction between gender and national origin to produce significantly different scores.

Hypothesis 1. Hypothesis 1 stated that international students' scores on the BEES would be significantly higher than American students' scores. American and other Western cultures are less conservative (Adler & Gielen, 2001, Ramirez, 1991). In relation to the scores observed within the American students group, the low scores observed in the group, in comparison to the international students' scores, showed no statistical significance ($p = > .05$).

Hypothesis 2. Gender as a dependent variable was tested in Hypothesis 2, which reached statistical significance. Its single effect was not considered; just its influence as a factor by which the interaction is potentially driven. According to Hypothesis 2, it was expected that women's scores on the BEES would be higher than men's scores; however, this did not happen for the American students group. American women and men showed similar scores with a higher deviation probably due to other strenuous variables not considered in this study. The divergence between values for men and women is not as large in the United States as it is in other more collectively oriented countries. However, scores produced more variability between female ($SD = 32.67$) and male ($SD = 22.80$)

within the American students group (Table 3). It is considered that, probably men and women tend to similarly score because they are not supposed to empathetically behave as members of other cultures are, especially women. Then, traditional gender female role, conceived as more empathetic than the male role, is not as reinforced as it probably is within the traditionalist societies. When compared to general norms of standardization, American students' scores ranged as average.

American female students ($M = 46.87$) obtained a slightly lower score than American male students ($M = 47.33$), and opposite results are obtained for international students. International female group showed higher scores in empathy levels due to the cultural-related gender influence based on national origin as is discussed later.

Differences between female international and female American students clearly showed that more empathetic behaviors are showed by women of other national origin. In the American students' case, gender differences seemed not to be markedly polarized, even when gender differences persist in the current American society. Probably, those disparities are not related to empathy and are under the influence of other variables not considered in this research such as generational factors, socio-economic status, and religious influences, among others.

Hypothesis 3. Factorial ANOVA results indicated that interaction between national origin and gender was statistically significant ($p = .04$), as was stated in the third hypothesis, which stated that gender and national origin interact to produce significantly different scores on the BEES. National origin interacts with gender when producing levels of empathy represented by the scores on the BEES. This interaction is not conceived as a

causal relationship between the two independent variables; rather, it reflects the mutual connection existent between national origin and gender as significant cultural and social influences on human behavior.

Empathy has been conceived as universal, and the ability to empathize as a part of the innate human equipment (Kohn, 1990). However, people from different national origin and gender are exposed to diverse cultural influences that delineate how important empathy is, how to experience it and how to show it, according to the values that each society and culture holds. It is considered that collectivistic cultures and societies such as the ones the international students come from tend to adjudicate a significant value on empathetic attitudes more than other individualistic societies (Hofstede, 1997; Ramirez, 1991). The ability to make psychological contact with others or to be empathetic has been considered superior in collectivistic societies' members as thin boundaries from one person to another characterize more empathetic people (Kohn, 1990). International students in the sample mainly belong to non-western or semi-western societies such as Latin America, Asia, and Africa. These societies usually are more oriented to the relationships (Adler & Gielen, 2001), while Western cultures as the American, for instance, emphasize individualism and separation from community principles.

However, this separation from rules and social norms is contributing to modify other behaviors and attitudes, for instance, the gender-related ones. Collectivistic cultures (Hofstede, 1997) or traditional cultures (Ramirez, 1991) tend to clearly differentiate social gender roles, assigning to each gender behaviors and attitudes considered acceptable for each one of them, including the empathetic responses. Collectivistic or

traditional cultures tend to keep community expectations and demands as an important element to control and direct individual behaviors, more than individualistic cultures do; empathy is a positive attribute for men and an expected attribute for women (Hofstede, 1997). Therefore, women in these cultures are considered as more empathetic and probably more likely to show more empathetic behaviors than women from individualistic or modern cultures. This is probably why female scores were higher than male scores within the international students group and higher than American female's scores. It is important to consider that the process of learning from the culture in which a person is immersed is dynamic as well as the gender role conceptions.

The combination international-female showed the highest scores and male-international the lowest, even when both groups belong to similar national origins. Gender seems to be the differential factor, possibly because the gender dichotomy is more polarized in the cultures represented in the international students group. In other words, gender roles are stricter in collectivistic or traditionally oriented cultures than in more modern societies. Consequently, gender is a very important factor when understanding human differences. Each person is exposed to diverse experiences of socialization according to one's gender.

Most of the participants in the international male group belong to cultures considered as collectivistic. In collectivistic cultures, the common values and social expectations prevail; thus, men are less likely to behave as it is expected for women and consequently are not supposed to show empathy or develop empathetic attitudes. This probably explains why international male students' scores were low. It seems to be

paradoxical that the more collectively or traditionally oriented a society is, the stricter the gender roles to follow within it. Collectively oriented societies are expected to show more empathetic behaviors, but those are mediated by the gender role interrelation.

The international participants reportedly have been living in the United States for a relatively short period –enough to overcome the first acculturation stage, but not to drastically change their own culture influences. Age is considered as one of the factors that may increase the possibility of showing empathetic behaviors. Empathy seems to be stronger in older people (Kohn, 1990). In this case, age probably is not the differential factor because the average age is very similar in both groups of students: $M = 21.03$ for American students and $M = 21.63$ for international students and all participants were in the young adulthood developmental stage.

In conclusion, gender influences empathy scores but only in combination with the national origin factor. International female participants showed the highest levels of empathy, according to the Balanced Emotional Empathy Scale's scores. In general, international female students showed higher scores on the BEES, and therefore, higher levels of empathy than American students and international male students. Influences of culture and national origin on behaviors and psychological processes have been widely recognized, as well as the gender influences. Gender variable showed to be significant ($p = .04$) even though the focus of this study was not its single influence. Rather, it was the interaction between gender and national origin. In this regard, statistical significance was reached ($p = .04$). Gender and National Origin interact when producing empathy levels

expressed by American and international students represented by the Balanced Emotional Empathy Scale scores.

Implications

Many studies had been conducted to establish how different the female and male genders are in regard to diverse psychological processes and how important the cultural influences are; it is clear that gender is a significant factor when analyzing the mediation of the social and cultural influences on how the psychological phenomena take place. In that regard, a broader conception about possible interaction of the cultural factor and gender has to be taken into account when exploring empathy, especially in relation to how the empathetic behaviors are modeling and reinforced according to the values that a society holds based on its individual or collective orientations, which have been generally described and conceptualized but require a complex analysis. Although there are many manners of describing and classifying cultural differences, it is important to discuss how accurate we are when describing societies, separately, in terms of dichotomies such as traditional versus modern, individual versus collective, or masculine versus feminine (Ramirez, 1991, Hofstede, 1997). A society or a specific group may be defined by using more than one of those categorizations as they are not mutually exclusive; rather, they exert mutual influence and complexly interact.

Therefore, it is not possible to describe or analyze any given situation based on one factor, for instance, gender regardless of national origin influence or collective orientation regardless of gender effects. It was observed in this study that the interaction

between gender and national origin produced different empathy scores; probably, gender also interacts with national origin in relation to other psychological processes not included in this study, and further research is necessary.

In addition, it is conceived that empathy can be learned and potentially improved when exposed to experiences intended to do so. Thus, empathy is learned and socially reinforced as the gender roles are; then, when a society reinforces more traditionally conceived gender roles, also emphasizes specific and expected empathetic behaviors for each gender to perform.

The study also provided information on how cultures considered as collectively oriented that were included in the international students group are not necessarily more empathetic. Rather, other factors or variables such as gender boundaries flexibility mediate how important empathy is considered and how it is socially expressed. Other studies are needed to explore more in regard to interaction between gender and individualistic or collectivistic orientation.

Limitations

The current study has limitations that could affect the results obtained and need to be mentioned. The conducted study was post facto design, which does not allow concluding a causal relationship between the independent and dependent variable. Probably, other strenuous variables were present and their effects were not controlled as it happens in other kinds of research methods. Other variables such as religious beliefs, personal differences, acculturation level, and linguistic proficiency could affect the obtained results. It was not intended to deeply investigate the influence or internal

dynamic of such strenuous variables; thus, further research may be needed to explore how that influence takes place and how those variables affect the level of empathy a person expresses. The difference in the variation observed within American ($SD = 27.68$) and international ($SD = 22.29$) students represents the varied range of scores obtained, reflecting the possible influence derived from other variables when obtaining high or low scores.

Another important factor to consider is the cultural difference within each group. For instance, the international group was formed by students from the Middle East, Asia, Latin America, Africa, and Europe; these cultures obviously differ one from another and such differences were not considered as they were grouped in a single category. Something similar happened within the American group. They shared the citizenship category but also had diverse ethnic identification that was not explored in depth.

In regard to the international students group, language and standardization of the Balanced Emotional Empathy Scale are also important to take into account. The BEES has been translated to French (Mehrabian, 1997) but not to other languages. Thus, level of English proficiency could affect the international students' responses, which could mislead the statements understanding. In addition, the BEES was standardized by using American samples, a situation that explains why American students' scores remain within the average level despite their differences when compared to the international students' scores as mentioned in the previous chapter. Using Americans in the standardization sample also implies that the American dominant cultural values and practices were considered as a generalization norm.

The analysis was based on ANOVA results and not based on possible interpretation of z scores and general norms obtained with the sample with which the BEES was standardized; interpretation of the z scores for international students may not be valid as there is no standardization with this group. In addition, the acculturation and assimilation processes take place differently in each person and it is unknown how these could affect the results obtained within this specific group.

Directions for Future Research

A further study about the differences on empathy levels expressed by people from diverse cultural backgrounds and genders is important. It would be interesting to conduct a similar study to compare empathetic behaviors of American, Asian, African, Latin American, and Middle Eastern participants of both genders, including enough participants of each group that allows analyzing which national origin and gender shows higher levels of empathy. Determining differences within the American group is important; for instance, investigate specific differences related to empathetic behaviors within the American group such as African-American, Asian- American, Native-American, and Hispanic, among others.

Also, it may be investigated how the language mediation affects the results obtained by including other written-language-related instruments to measure empathy.

In addition, it would be interesting to investigate the relationship between level of empathy and depressive tendencies, empathy level and sense of belonging, or empathy and sense of self, among others, integrating the cultural and gender differences.

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Appendix A

Institutional Review Board Approval Letter and Permission

...projects past the expiration
...period is longer
...to the original
...procedures, or change
...modifications. The
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...after each 12-month
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May 3, 2006

Dina Maria Elias-Rodas
PSYCH/SE
1201 Triplett Dr. Apt. G #79
Emporia, KS 66801

Dear Ms. Elias-Rodas:

Your application for approval to use human subjects, entitled "Relationship between Gender, National Origin, and Empathy in American and International University Students," has been reviewed. I am pleased to inform you that your application was approved and you may begin your research as outlined in your application materials.

The identification number for this research protocol is 06098 and it has been approved for the period 5/3/06 - 8/5/06.

If it is necessary to conduct research with subjects past this expiration date, it will be necessary to submit a request for a time extension. If the time period is longer than one year, you must submit an annual update. If there are any modifications to the original approved protocol, such as changes in survey instruments, changes in procedures, or changes to possible risks to subjects, you must submit a request for approval for modifications. The above requests should be submitted on the form Request for Time Extension, Annual Update, or Modification to Research Protocol. This form is available at www.emporia.edu/research/docs/irbmod.doc.

Requests for extensions should be submitted at least 30 days before the expiration date. Annual updates should be submitted within 30 days after each 12-month period. Modifications should be submitted as soon as it becomes evident that changes have occurred or will need to be made.

On behalf of the Institutional Review Board, I wish you success with your research project. If I can help you in any way, do not hesitate to contact me.

Sincerely,



Dr. Robert Stow
Chair, Institutional Review Board

pf

cc: Michael Leftwich

Appendix B
Demographic Questionnaire

Demographic Questionnaire

Please, complete the requested information. All the information will be confidential and used only for academic purposes.

1. Age: _____

2. Gender: Female ___

 Male ___

3. National origin:

 American _____

 Other _____ (Specify _____)

4. Ethnicity: _____

5. Major: _____

For international students

6. How long have you lived in the United States? (years) _____

7. How long have you been speaking English? (years) _____

Appendix C
Participants Consent Form

Participants Consent Form

The Department of Psychology and Special Education at Emporia State University supports the practice of protection for human subjects participating in research and related activities. The following information is provided so that you can decide whether you wish to participate in the present study. You should be aware that even if you agree to participate, you are free to withdraw at any time, and that if you do withdraw from the study, you will not be subjected to reprimand or any other form of reproach.

The purpose of this study is to explore characteristics of the students according to gender and national origin. You will be required to anonymously answer a brief and demographic questionnaire and a thirty items questionnaire. Completion of both questionnaires is expected to last no more than thirty minutes. Any kind of risk is involved in this process and your participation will be confidentially kept.

There will be not any further session and all the information will be used only for academic purposes. Your participation is completely voluntary. If you have any questions or comments about this study, feel free to contact Dina Elias-Rodas, by email at delias@emporia.edu or by phone, (620) 342-5603. Thank you for your participation and collaboration.

"I have read the above statement and have been fully advised of the procedures to be used in this project. I have been given sufficient opportunity to ask any questions I had concerning the procedures and possible risks involved. I understand the potential risks involved and I assume them voluntarily. I likewise understand that I can withdraw from the study at any time without being subjected to reproach."

Subject

Date

Appendix D

Reminder

I, Dina Elias-Rodas, hereby submit this thesis to Emporia State University as partial fulfillment of the requirements for an advanced degree. I agree that the Library of the University may make it available for use in accordance with its regulations governing materials of this type. I further agree that quoting, photocopying, or other reproduction of this document is allowed for private study, scholarship (including teaching) and research purposes of a nonprofit nature. No copying which involves potential financial gain will be allowed without written permission of the author.



Signature of Author

8/23/06

Date

Relationship Between National Origin, Gender,
and Empathy in American and International
University Students

Title of Thesis



Signature of Graduate Office Staff Member

8-25-06

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