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Pedagogy in Practice: Academic Excellence through Solidarity with People Experiencing Poverty

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Pedagogy in Practice: Academic Excellence through Solidarity with People Experiencing Poverty[1]

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Her research and publications are collaborations with African therapists, exploring the development of occupational therapy in East Africa, barriers to social and occupational inclusion faced by persons with disabilities in Africa, and characteristics of effective, sustainable global partnerships.

INTRODUCTION

The present article is the authors' latest expression of a multi-part research project on Spiritan educators and education, involving Spiritans and those that embrace Spiritan pedagogy at Duquesne University. In our earlier research on Spiritan educators,[2] study participants clearly articulated their dual commitment to academic excellence and solidarity with the dispossessed. They take seriously the vision from Catholic social teaching of solidarity as "a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all."[3] However, sometimes sustaining this commitment to both excellence and solidarity raises a tension between them. One of our focus group participants described the tension in the following way:

Pretty soon the school that we have established for the poor is being attended by the rich.

> *Many times in our Spiritan institutions . . . we will go out to a poor community; we will establish an educational institution. We insist on academic excellence. When we have academic excellence, those who have more resources will be drawn to it because we have an excellent school. And pretty soon the school that we have established for the poor is being attended by the rich.*

This Spiritan educator was speaking primarily of the congregation's experiences in the global South, yet a similar shift in student populations has also occurred at Duquesne University. From a small Catholic college built to educate the children of immigrants, Duquesne has become in significant ways a school for "the rich." With this in mind, another focus group participant applied the tension between academic excellence and solidarity with the dispossessed directly to Duquesne University while envisioning what a Spiritan education should accomplish:

> *The difference I would say would be, if you want to come to Duquesne Law School, Duquesne should be famous in the world for producing the best public defenders in the world, not the best corporate lawyers. And if you go to the Nursing School, it should be the best school in the world for cross cultural nursing of the poor. It should be known because we are focusing on those kinds of areas and that's what I mean by not looking at excellence, academic excellence. Looking at a different kind of excellence that focuses—you understand what I mean, right? I*

think you can do that with every school in the university, but it really has to go to that and then you attract the students who are interested in serving the poor.

A different kind of academic excellence.

This vision of a Spiritan education as "a different kind of academic excellence" committed to serving those in poverty made us curious about ways that Duquesne University faculty are maintaining their commitment to these Spiritan values, as they seek today to educate students who may have little experience or understanding of the plight of marginalized people. Accordingly, we piloted a workshop at Duquesne in which we asked faculty to reflect on their commitments, highlighting three pedagogical strategies emerging from our study of Spiritans that connected academic excellence with a commitment to those living in poverty:

- addressing systemic issues of poverty from a disciplinary perspective
- sparking student empathy through encounter and relationship building with those who are marginalized
- developing commitments to advocacy "for" and "with" those who are marginalized.

The positive input from faculty at the workshop led us to a next stage: inviting faculty from across the university to tell their own stories about ways that they put Spiritan pedagogy into practice, particularly in relation to the issue of poverty and related forms of marginalization. Fourteen faculty submitted a total of thirteen contributions. In what follows, we will share their stories grouped around the three strategies. Each of these pedagogical approaches affirms the Spiritan commitments to academic excellence and solidarity with those experiencing poverty and other oppressions. While a university curriculum that attempts to honor Spiritan pedagogy will embrace all three strategies, a particular course might focus on one or two strategies. Each of these approaches inherently enhances the others, and together they display the rich ways that faculty address these critical issues.

1. ADDRESSING SYSTEMIC ISSUES OF POVERTY FROM A DISCIPLINARY PERSPECTIVE

While commitment to excellence in one's area of expertise is common to educators of all stripes, "a different kind of excel-

lence" in the Spiritan mode features instructors seeking to help students understand the situations of those marginalized and in poverty *while* acquiring disciplinary competence. Since disciplines vary widely, approaches to poverty will likewise vary—by discipline as well as through the creativity of each teacher. This section presents four faculty reflections on how each incorporates his or her respective disciplinary goals, subject matter, and typical teaching practices into a focused effort to enhance their students' understanding of poverty and those who are caught within it.

Help students understand the situations of those marginalized and in poverty while acquiring disciplinary competence.

First, sociology professor **Anita Zuberi** draws upon her discipline's commitment to systemic analysis of the root causes of poverty, interpreted through a Spiritan sensibility:

> *. . . My work examines the intersection of urban poverty, racial inequality, and social policy. In particular, I research how growing up in an impoverished neighborhood affects the life chances and opportunities of individuals. I explore the racial inequity in exposure to these marginalized communities. I also assess the role of housing policy in creating and maintaining this injustice, as well as the potential for improving opportunities in these communities for the individuals who live within them. The Spiritan value of focusing on poverty, and our response to it, is also a focus of my teaching in Sociology. … Gaining a deeper understanding of the social forces at play, students are able to use sociology to see the injustice present within our society, learn about how we attempt to address it through policy, and assess how well we are actually doing to improve the experience and opportunities of those who are poor.*

Second, philosophy professor **James Swindal** narrates his efforts to bring the work of Karl Marx into conversation with Spiritan interpreters of Marx, with results both personally illuminating and pedagogically suggestive:

> *. . . [W]hen I first came to Duquesne's Philosophy department, I was keenly interested in learning how to work within and contribute to the Spiritan mission. Academic that I was, I did research on several of the Spiritan priests who had written in my areas of disciplinary perspective: philosophy and theology. . . .*

> *I was particularly fascinated by Fr. [Henry] Koren's book, Marx and the Authentic Man. In it, he strongly endorses Marx's commitment not only to humanism but also to the needs of the poor and oppressed. . . .*
>
> *I had taught a course entitled Marxism and Critical Theory for several years at John Carroll University. Now with Fr. Koren's inspiration, I modified the course to emphasize not only the profundity of Marx's view of social justice, but also how particularly the authentic humanism of Marx's analysis of laboring persons is in several key ways consistent with the Spiritan charism.*
>
> *[In future teaching] I plan to have the students also take an outing to St. Nicholas Croatian Church in Millvale [a city near Pittsburgh] to see the stunning murals of Maxo Vanka, such as "Immigrant Mother Raises Her Sons for American Industry" and "The Capitalist." These murals depict the plight of workers as well as the ultimate oppression of capitalism: the warfare it engenders with a terrifying cost on the most vulnerable. . . .*

Third, music therapy professor **Noah Potvin** shows how he uses students' required community engagement practicum for sustained practice of the skills of music therapy within student therapist-client encounters, characterized by co-responsibility and respect for each individual's unique personhood and stakeholder role:

> *The music therapy program in the Mary Pappert School of Music has embraced the calls for cultural responsivity and cultural humility which challenge healthcare professionals to locate themselves, within ethical boundaries, from the unique perspectives of each patient. . . . The culmination of this effort is the year-long Community Engaged Practicum taken by music therapy seniors. In this course, students provide clinical services in community-based organizations where the labels of "music therapist" and "patient" are replaced with "stakeholders" wherein there is an equal sharing of power and agency among all in the space.*
>
> *One of those community-based sites is St. Joseph's House of Hospitality, a homeless shelter for men over fifty-five years of age. Through clinical supervision and critical self-inquiries that help root out internalized assumptions and prejudices, students approach the*

work from the perspective of learner in addition to expert. This, in turn, enables students to understand the men they work with as whole persons that cannot be reduced to labels such as "homeless" or "mentally ill," and instead respected as cultural beings with unique lived experiences to be acknowledged, respected, and validated. . . .

Finally, **Jennifer Elliot** describes the School of Pharmacy's use of community settings in which students offer health screenings for marginalized people, allowing students to practice key pharmaceutical skills while increasing their cultural competency:

All pharmacy students participate in a community-engaged learning (CEL) course, providing health care in underserved communities and learning specific racial and ethnic approaches to health interventions. Students learn how to address risk factors faced by communities with health disparities, promote health equity, and link patients with the clinical care they need and community resources. . . .

Although students practice health screenings in a lab setting, these real-life experiences provide them the opportunity to boost their confidence and improve their skills, including how to communicate effectively and provide culturally sensitive care for people from cultures different from their own. Further, students develop an understanding of how culture/beliefs may impact patients' acceptance of certain types of interventions. Results of the pre and post-test surveys show significant increases in student confidence in providing culturally competent care.

Students come to appreciate the inherent dignity of every human person and cultivate a commitment to the wellbeing of all.

Within the particularities of each educator's discipline-specific interpretive modes, professional expectations and individual pedagogical approaches, some common threads can be discerned. All the narrators show a concern that students come to appreciate the inherent dignity of every human person and cultivate a commitment to the wellbeing of all. They also make evident that each of us lives within powerful systems that dramatically affect our potential to flourish, and that those marginalized and in poverty are systemically deprived of such opportunities.

Elliot's and Potvin's clinical work offers students direct experience within settings where these systemic effects are evident. All the storytellers point as well toward possibilities for transformed systems that would foster greater equity and cultivate everyone's potential for participation. Zuberi and Swindal focus on the use of key texts and data to analyze disparities from social-science and humanistic sources, while Potvin teaches his students specific techniques for dismantling traditional, unequal therapist-client relationships and enacting more reciprocal patterns, cognizant of cultural and psychological factors affecting the development of such mutuality. Elliot uses key "tools of the trade" to assist student pharmacists in gaining competencies vital for their profession. In addition, Swindal offers the use of art as a reinforcing interpretive source for the cultivation of authentically humanist attitudes.

Social empathy in students for the marginalized and dispossessed.

2. SPARKING STUDENT EMPATHY THROUGH ENCOUNTER AND RELATIONSHIP BUILDING WITH THE MARGINALIZED

In this section, we consider faculty reflections on instructional practices that foster social empathy in students for the marginalized and dispossessed. Elizabeth Segel defines social empathy as "the ability to understand people by perceiving or experiencing their life situations and as a result gain insight into structural inequalities and disparities."[4] According to Segel, the three components of social empathy include "individual empathy, contextual understanding, and social responsibility."[5] Each of the five faculty reflections in this section touch on various aspects of fostering social empathy within students.

Our first faculty reflection about fostering social empathy comes from an education professor. **Lisa Lopez Levers** describes genuine empathy as an opportunity to take notice of a person's dignity as a contributor to a reciprocal relationship, drawing on her own experience.

> *. . . In the Spiritan tradition, we think about giving to the poor, teaching the poor, caring for the poor. We often fail to contemplate, in the act of giving, teaching, and caring, how these acts are received, and, with humility, sense how the receiver may be "giving, teaching, and caring" to us. While [I was] working in Botswana, a poorly paid groundskeeper was hard at work, digging, in the hot sun.*

. . . I could see that he needed something to drink, so I poured him a glass of juice. When I offered it to him, he regarded me carefully. Before accepting the drink, he demonstratively removed his gloves, carefully placing the spade in the soil. He took the drink, with great dignity, and sat on my stoop. I realized that, in his scrutiny of me, he was communicating to me that he was not accepting charity—he was allowing me to offer an act of kindness—allowing me to act with compassion and love. I took notice of him. This is different from charity. He gave to me. He taught me. . . .

A contextual understanding of immigration.

The second faculty reflection comes from **Courtney Novosat** of the English Department. She fosters student empathy through using literature about the plight of immigrants to help students gain a contextual understanding of immigration that moves beyond popular stereotypical discourse.

Teaching [Imaginative Literature] offers a unique opportunity to test the powers of literature to foster empathy in readers. . . .

Given the volatile rhetoric and encoded racism embedded in public discourse about Mexican immigrants, this term my students read Helen Maria Viramontes's "Under the Feet of Jesus" (1995). Full of immersive descriptions of the daily exploitation of migrant Mexican farmworkers, the novel centers on the abject poverty and discrimination children in these families face. . . .

[Students] chose one of the novel's central themes of marginalization—child poverty, homelessness, or child labor, for example—to research for a group writing project. . . .

Students were further tasked with presenting the plight of one character from the novel to compel or persuade their readers toward action. This assignment asks students to engage with the language and imagery of poverty. It asks them further to recognize and question the uncharitable, unchristian language used to speak about immigrants from a largely Catholic nation. Finally, through their research discoveries, it asks them to reconsider, if not reshape their own perspectives on migrants, and ultimately on children detained at the border.

In our third faculty reflection, Sociology professor **Anita Zuberi** describes how she fosters student empathy by challenging cultural stereotypes and designing encounters for her students with agencies serving those who are marginalized.

Challenging cultural stereotypes.

Many students who attend Duquesne do not know what it is like to experience life in poverty. . . .

I build empathy for the poor in my teaching through reading contemporary accounts of poverty written by sociologists, such as $2 a Day: Living on Almost Nothing in America and Evicted: Poverty and Profit in the City. These books focus on the poorest households . . . allow students to get exposure to the lived experience of poverty . . . challenge societal stereotypes of the poor . . . [and] give students a deeper understanding of the circumstances of how people become marginalized in society. . . .

Students also learn about the policies and programs that aim to help the poor. . . I bring members from the Pittsburgh community who work with the poor into the classroom. . . . I also have students research local agencies that serve the poor and then share their knowledge with the rest of the class. Students also visit a local human service program to gain exposure to how we as a society aim to help those in need. Together, these experiences allow students to gain a deeper understanding of those who are marginalized in our community and begin building relationships with them.

Professor **Amy Mattila** from Occupational Therapy offers the fourth faculty reflection on helping students to develop social empathy. Her students work with underserved individuals to build digital stories about their experiences, the societal context, and appropriate professional responses to the needs of the individuals.

One way I try to help students understand marginalized populations and build relationships is through what we call narrative reasoning in occupational therapy. Narrative reasoning is what we use to make sense of people's particular circumstances. It allows students to build empathy by imagining the effect of illness, disability, or occupational performance problems on their daily lives, and create a collaborative story with the individual.

. . . [Students] complete an assignment, entirely around narrative reasoning, with a member of the community who is underserved in some way. They build this story using a digital storytelling platform (Wakelet) and ultimately have the opportunity to reflect on this overall experience. Not only do they learn from the individual themselves about their lived experience, but they build their Wakelet by trying to understand how society views the individual, how the profession might view the population, and even how research or evidence-based practice may guide them in working with these clients. It is an experience that I find connects them on so many levels and allows them to build empathy in a variety of ways. . . .

Preparing students to assist clients that cannot afford legal services.

Finally, **Grace Orsatti**, a professor in the School of Law, contributes our fifth faculty reflection about building empathy through preparing students to assist clients that cannot afford legal services.

. . . The Wills and Healthcare Decisions clinic, like all law school clinics, has two components: a seminar component in which students participate in classroom learning activities and reflective exercises, and a fieldwork component where students meet with clients to draft wills, advance health-care directives, and other estate planning documents. In the classroom, students learn client-interviewing techniques to prepare for client discussions about end of life plans. Emphasis is placed on the fact that the client directs his or her own estate plan--the client is the ultimate decision maker. Students must therefore understand and respect the client's perspective in order to serve their needs while also being cognizant of the lawyer's obligation to counsel and advise. Client interviews present a unique opportunity to build a relationship between client and student through conversation. To prepare an effective estate plan that meets the client's objectives it is necessary for the student to delve deeply into the client's affairs and understand the world from the client's vantage point, a key to developing empathy. The student-client relationship requires an element of trust by both parties--trust by the student that the client is sharing accurate and complete information, and trust by the client

Social empathy is a skill that instructors committed to Spiritan pedagogy can cultivate in students.

that the student will act in the client's best interests. . . .

The educators in these five reflections, while maintaining commitments to disciplinary approaches and conventions, demonstrate that social empathy is a skill that instructors committed to Spiritan pedagogy can cultivate in students. Social empathy includes developing personal empathy, contextual understanding, and a commitment to social responsibility. Levers's reflection describes a Spiritan approach to being open to another person, valuing his or her dignity, and welcoming him or her as a mutual contributor of knowledge. While her reflection hints at the need to break the stereotypical approach that relegates the dispossessed as merely recipients of charity, Novosat and Zuberi further develop the importance of appreciating a contextual understanding of marginalization that counteracts stereotypes. They accomplish this through their selection of course readings that give students an indirect opportunity to empathize with the experience of others and appreciate a contextual perspective of the marginalized. Zuberi, Mattila and Orsatti show ways that indirect classroom encounters can move into community settings for the benefit of society. Thus, each of these faculty reflections contributes valuable insights that Spiritan educators can use to cultivate social empathy in students.

The development of advocacy skills is a further, vital aspect of academic excellence in the Spiritan mode.

3. BUILDING SKILLS TO ADVOCATE "FOR" AND "WITH" THOSE WHO ARE MARGINALIZED

Duquesne University is committed to community engagement through "mutually beneficial partnerships that advance the city, the region and the world."[6] In collaboration with community partners, faculty create community-engaged learning opportunities for their students, reinforcing course content while addressing community-identified priorities to make a positive and sustainable difference in the lives of clients. Students, faculty, and community partners seek to engage in authentic relationships of caring and empathy, reflecting the Spiritan tradition of working together for the common good. Through these caring relationships, students acquire motivation and abilities to advocate for and with those they serve. While empathy provides a strong foundation for raising systemic questions, the development of advocacy skills is a further, vital aspect of academic excellence in the Spiritan mode.

Nursing faculty **Melanie Turk** and **Cynthia Walters** describe the process for freshman nursing students who identify and learn complex problems associated with poverty, leading them through a contemplative process to consider how to provide health care in a holistic way.

> *School of Nursing faculty guide a fifteen-year service-learning partnership between the City of Pittsburgh, Parks and Recreation, and Community Enrichment Program Office. More than two hundred freshmen nursing students [visit] six Pittsburgh Public Schools annually. This partnership begins to prepare nursing students . . . to serve as advocates for elementary school students, living in diverse socioeconomic areas. . . .*
>
> *. . . Nursing students see . . . far reaching physical and mental health issues children living in poverty, transience, and dislocation face . . . [and have] the unique opportunity to directly interact with school-aged children, provide classroom support to teachers, and assist social workers and school nurses to advocate for improved health outcomes for the families and their communities. . . . Students [learn] common health needs and disparities students, their families and surrounding communities [face]. . . .Weekly reflections serve as an opportunity for these future nurses to identify and learn . . . complex problems associated with poverty and contemplate opportunities to provide health care from a holistic perspective.*

Health Administration and Public Health professors **Brenda Swanson-Biearman** and **Faina Linkov** introduce poverty to their students through an interactive simulation exercise, allowing them to see poverty from various perspectives, discuss potential for change within the community, and become advocates for those living on the margins of society.

> *[In the Rangos School of Health Sciences curriculum] poverty is presented as an important epidemiologic risk factor for adverse health outcomes in public health related courses. While teaching about poverty, there is an important emphasis on the fact that it is not an individual choice, but a vicious cycle that oftentimes contributes to poverty. By understanding the vicious cycle of poverty, students are learning to empathize with people affected by poverty and homelessness.*
>
> *During the simulation exercise, participants role-play the lives of low*

Participants to look at poverty from a variety of angles.

income families. They are assigned to family units and have the stressful task of providing for basic necessities and shelter on a limited budget during the course of four 15-minute "weeks." Each family tries to provide food, shelter and other basic necessities, including health care needs, for themselves and their loved ones. The simulation enables participants to look at poverty from a variety of angles and then to discuss the potential for change within their local communities. It was designed to sensitize those who frequently deal with low-income families, as well as to create a broader awareness of the realities of poverty among policymakers, community leaders, and others.

The Director of the Center for Environmental Research and Education, **John F. Stolz**, describes a lab he has been conducting to survey well water quality in Western Pennsylvania in areas with unconventional gas drilling.

He provides this information to residents to help them advocate for clean water and inspires his students with a sense of community.

. . . Graduate students in the Environmental Science and Management master's degree program . . . [work] with many communities across Pennsylvania. . . . [One] helped an Amish community in Warren County get a moratorium on brining of their roads with oil and gas waste. . . . In Grant Township (Indiana County) we tested 41 of the community's water wells providing them with baseline data prior to the opening of an injection well facility used for oil and gas waste. . . . In Butler County our testing results have been used in legal testimony for families who lost their water wells and rely on a volunteer water drive for their drinking water. Testimony I provided to members of the Seneca Nation tribal council helped them to prevent the construction of an experimental brine treatment plant in Coudersport, PA. Its location posed a threat to the headwaters of the Allegheny River and the Allegheny Reservoir. The study is advancing the science, educating people about their water, assisting those harmed by oil and gas activities, and instilling a sense of community in the students.

Finally, Occupational Therapy faculty member **Anne Marie W. Hansen** guides students to practice clinical reasoning skills while meeting the priorities and needs of marginalized populations through teaching them life skills and listening to the stories of injustices they face. Through this process, students move from empathy to a deep desire to advocate for justice for and with those they serve.

Occupational Therapy students learn clinical reasoning while developing occupation-focused programming for underserved and marginalized people in the community. Students partner with community agencies serving homeless war veterans, abused women living in a homeless shelter, ex-offenders and adults with severe physical and intellectual disabilities.

They create and carry out an advocacy plan to address injustices.

Students access staff and clients' social, occupational and functional priorities and needs, and together create and carry out a 12-week program to address identified needs. Students listen to client stories, growing caring, culturally sensitive relationships, and humbly begin to understand life from a very different perspective including racial and social injustices clients face. Students acquire empathy, compassion and understanding. They create and carry out an advocacy plan to address injustices. Experiences open their eyes to life on the margins, changing their attitudes toward underserved people, moving to advocate for justice with them.

These four examples of community-engaged pedagogy exemplify faculty who are addressing a common theme of developing relationships with those on the margins through which students develop empathy, while also entering into the struggle for justice by becoming advocates for and with marginalized populations. Future nurses identify and learn complex problems associated with poverty and contemplate opportunities to provide health care from a holistic perspective. Health sciences students look at poverty from a variety of angles through a simulation exercise and discuss the potential for change within their local communities, learning to become advocates. Biological science students educate local citizens about their water, assisting those harmed by oil and gas activities, and gain a sense of community with the citizens. Occupational therapy students hone their

clinical reasoning skills while developing relationships with and empathy for those they serve. Through these relationships, they move to advocate for justice for and with these people.

CONCLUSION

They seek to embody Spiritans' dual commitments to academic excellence and solidarity with those on the margins.

Catholic social teaching consistently emphasizes a "preferential option for the poor," grounded in faith in a God who continually hears and responds to the cries of those who are marginalized and forgotten (Psalm 34:17). Further, "The primary purpose of this special commitment to the poor is to enable them to become active participants in the life of society. It is to enable all persons to share in and contribute to the common good."[7] This sensibility is central to Spiritan mission and educational efforts.

As the faculty stories woven throughout this essay show, Duquesne University faculty demonstrate a commitment to the Spiritan charism shaped by a pedagogy which includes building relationships of mutuality, diversity, inclusion, and non-patronizing attitudes with those on the margins, with a goal of empowering and transforming their students and those they serve. They seek to embody Spiritans' dual commitments to academic excellence and solidarity with those on the margins. In our context, the three pedagogical strategies explored in this paper help faculty to navigate potential tensions between these two commitments. Through the first strategy, they invite students into rigorous exploration of discipline-specific content and practices with particular attention to the experiences and perspectives of the dispossessed. Here we see concrete examples of a "preferential option for the poor." In practicing the second strategy, faculty develop learning activities through which their relatively privileged students encounter and grow in empathy for under-served populations. And, guided by the third strategy, faculty train students to advocate for and with the marginalized and foster mutual experiences of "participation" among disparate groups, thus contributing to the fuller flourishing of all.

These pedagogical strategies–discipline-specific focus, empathy, advocacy–individually and in combination, offer a "different kind of academic excellence" in solidarity with those living in poverty and on the margins of society. We, the essay authors, anticipate continued research and collaboration with Duquesne faculty and other Spiritan-oriented educators to nur-

ture these efforts and to open new areas of investigation. While our institutions may enroll significant numbers of privileged students, our calling remains to grow efforts in community-engaged teaching, building learning communities of engaged participants with people in greatest need. Through these relationships, our hope is that the Reign of God more fully shines forth.

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ENDNOTES

1. Throughout Spiritan literature, authors refer to "the poor" when labeling people experiencing poverty and people living on the margins of society and those who are un-served or underserved. In this essay, we are trying to break away from objectifying people as "the poor" by naming them as "people" first. However, the original story prompt we offered to Duquesne University faculty included the labels "the poor," "the marginalized," and similar terms.
2. Hansen, Steven, Anne Marie Witchger Hansen and Maureen O'Brien, "Spiritan Charism, Vocational Commitment, and 'A Different Kind of Excellence': A Study of Spiritan Educators," *Spiritan Horizons* 14 (2019) 201-219, retrieved from *https://dsc.duq.edu/spiritan-horizons/vol14/iss14/17*.
3. John Paul II, *Sollicitudo Rei Socialis* 38; *http://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis.html*.
4. Segal, Elizabeth A., "Social Empathy: A Model Built on Empathy, Contextual Understanding, and Social Responsibility That Promotes Social Justice," *Journal of Social Service Research* 37/3 (2011) 266 of 266-277.
5. Ibid.
6. See *https://www.duq.edu/academics/community-engaged-teaching-and-research*.
7. United States Conference of Catholic Bishops, *Economic Justice for All* .Washington, DC: USCCB, 1986. No. 88