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# EMMW

## Listening & Empathy

### Emotional Management for Migrant Women

#### PUHU R&C

#### Turkey



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# 1. Introduction to Topic & Subtopics

## 1.1. Background

EMMW is a training plan designed to develop and manage emotional skills in the context of immigration. It targets female migrants as well as social workers and NGOs. It aims to enhance their ability to navigate the challenges associated with adapting to and integrating into a new country, ultimately promoting psychological well-being and inclusion in the country they start to reside. The training system is planned to be developed along these two lines in a complementary manner, taking into consideration the distinct needs and approaches required for each target group to develop fundamental soft skills.

After conducting the state-of-the-art analysis as the initial PR1 activity, the consortium proceeded to the second activity aimed at obtaining more detailed qualitative results. In this regard, the partners organized a series of group and one-to-one interviews with experts in the field of migration who possess experience with the target audience. Based on the analysis of the results the following factors are determined as the obstacles in the social integration process of migrant women.

- Lack of language skills
- Cultural differences
- Facing double discrimination
- Being the primary caregiver to children and elders
- Limited access to the labor market and only to low-wage sectors
- Lack of knowledge on benefits and rights (such as counseling and support groups as well as health services)
- Psychological issues

In order to equip and support social workers in their relationship with migrant women 6 topics are determined:

- Listening & Empathy
- Patience
- Emotional management/Self-control
- Sensitivity
- Ask for help
- Positive attitude

This theoretical module will focus on the topics of Listening and Empathy.

## 1.2. Definition of Concepts

This module focuses on the cognitive and qualitative approaches to listening and issues relevant to listening. This means that the four subtopics are supported by the theories of language and communication while adopting a qualitative methodology. The order of the subtopics and activities is not random since it follows the sequence of interpersonal communication and reported issues during the course of the communication.

**Listening** is a complex procedure that cannot be fully understood unless one adopts a holistic perspective. It is physiological, cognitive, social, and cultural. It is significant to understand the fundamentals of listening since it is the first action that connects people. Listening is the key to understanding each other. However, these features incorporate the risk of controversy, as well. Thus, both the potential and risks of listening should be presented in order to abstain from miscommunication.

**Empathy** represents the positive aspects of listening. As the action and the capacity of *“understanding, being aware of, being sensitive to, and vicariously experiencing the feelings, thoughts, and experience of another of either the past or present without having the feelings, thoughts, and experience fully communicated in an objectively explicit manner”*<sup>1</sup> empathy encompasses a broader range of social and psychological processes. As a term, “empathy” has been conceptualized by many disciplines such as sociology, social psychology, philosophy, and cognitive sciences. In common usage, the term sympathy is often used in place of empathy. These two concepts are quite different from each other by their definitions, and therefore, using them interchangeably creates a risk factor for those working in the field.

When experienced deeply and continuously, especially in cases of trauma and suffering, empathy encapsulates risks for the listeners. Therefore, it is not just a miscommunication that listening incorporates as a risk. Even when true communication, a full understanding, and empathy are involved in a listening action, there lies the risk defined as “empathy fatigue” for the listener. Whether one is subject to secondary trauma or one’s own wounds are triggered, empathy fatigue needs to be understood for the well-being of both the listener and the speaker.

**Supervision** is the process of being listened to and observed by others in order to be reflected and in some cases guided. When it comes to listening professionals such as coaches and social workers, supervision completes the cycle of listening since each listening activity triggers thoughts and emotions in the listener, which raises the need to be listened to. Besides, supervision is significant in terms of the code of ethics that should be considered in professional listening activities.

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<sup>1</sup> Merriam-Webster. (n.d.). Empathy. In Merriam-Webster.com dictionary. Retrieved April 11, 2024, from <https://www.merriam-webster.com/dictionary/empathy>

### 1.3. Different Cultural Perspectives on the Topic

Language is at the core of every culture. This means that communication and listening surround this core. Words, concepts, and phrases are embedded with meaning that is attributed to the culture. That is how the members of the community communicate with each other. When it comes to listening as a concept, cultural values should be considered in order to understand whether listening is valued or undervalued. Besides, the hierarchy between parties involved in a listening activity should be considered since it may be specific to the culture under investigation.

As listening is assumed to be a passive activity, it should be considered that in some cases and cultures, it may be undervalued compared to talking. The professionals should take into account that the topics that are subject to listening may also be valued or undervalued. In some cases and cultures, mundane and ordinary topics are seen as “worthless” in listening activities. In others, the cultural organization of the society may be affecting the listening activity and the listener. As an example, in most cultures and cases, adults are seen as worthy to listen, while children are ignored.

Cultural differences significantly impact the importance placed on listening and the styles of communication. Collectivistic cultures often prioritize listening more than individualistic cultures that lean towards speaker-oriented communication. Moreover, communication styles, such as low-context and high-context, influence how people listen. In high-context cultures, where nonverbal and contextual cues carry substantial meaning, listeners must pay close attention to these signals. Conversely, in low-context cultures, explicit verbal communication is more common as listeners rely less on contextual clues. These differences can lead to misunderstandings and frustrations between individuals from different cultural backgrounds.<sup>2</sup>

Additionally, cultural orientations towards time, such as monochronic and polychronic, further shape listening styles. Monochronic cultures, like the United States, value action-oriented listening due to the perception of time as a valuable commodity, while polychronic cultures prioritize people and content-oriented listening styles, reflecting their collectivistic nature and high-context communication style.<sup>3</sup>

While the members of a community are assumed to attribute similar meanings to particular words and phrases, psychological schemata may differ from one individual to another. When listening is under investigation, we may assume that even members of the same community attribute different meanings to the same words, concepts, or phrases due to their experiences. Regarding this, professionals should consider

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<sup>2</sup> Lustig, M. W., Koester, J., & Halualani, R. (2017). *Intercultural Competence: Interpersonal communication across cultures*, Books a la Carte Edition (8th Edition). Pearson.

<sup>3</sup> McCornack, S., & Morrison, K. (2021). *Reflect & Relate: An Introduction to Interpersonal Communication* (6th ed.). Bedford/St. Martin's.

positioning themselves as “strangers” or even “aliens” who try to conceptualize what is being said by others.

Empathy, seen as a crucial aspect of effective clinical practice, is frequently treated as self-evident and universally applicable, representing a common human experience. Nevertheless, empathy is a concept that is both historically and culturally situated. Assuming a one-size-fits-all approach to empathy is not warranted (Bleakley, 2014)<sup>4</sup>. When empathy is defined as the comprehension of others' thoughts and emotions within their cultural context, it may suggest shared elements that transcend cultures. The crucial question emerges: whose cultural perspective on empathy is being considered here, and does it hold significance? Indeed, it does matter, especially when navigating across cultures, as it may reveal either a lack of alignment or discordance in the understanding of "empathy" (Eichbaum et al., 2022)<sup>5</sup>.

The ability to empathize can be seen as a discussion influenced by cultural and historical nuances or as something that is dependent on context and surroundings (Bell, 2013).<sup>6</sup> Typical behavior in one culture, such as maintaining direct eye contact in a North American context, may not be regarded similarly in another culture; for instance, extended and direct eye contact may be perceived as impolite in Arabic countries.

## 1.4. Gender Perspective

Following the idea that there may be a hierarchy between parties involved in a listening activity, the professionals should take into account gender differences, as well. From a feminist perspective, the public sphere is dominated by men, which makes talking seem like a more “male” activity. In recent years, the new word “mansplaining” became a popular way to define when a man explains something to a woman in a condescending way, assuming she has no knowledge about a topic and should indeed listen.<sup>7</sup> Accordingly listening is seen as a passive activity that incorporates obeying which is seen as a female trait. On the other hand, the private sphere relegated to women provides the space for talking to women while listening is seen as a passive activity that is allocated to children.

Research on gender and listening reveals a nuanced picture that challenges traditional stereotypes. While past studies often linked gender differences in communication to biological factors, recent research emphasizes the role of societal expectations. For instance, societal norms discourage men from openly expressing emotions in public,

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<sup>4</sup> Bleakley A. *Patient-Centred Medicine in Transition: The Heart of the Matter*. Dordrecht: Springer; 2014.

<sup>5</sup> Eichbaum, Q., Barbeau-Meunier, C., White, M., Ravi, R., Grant, E., Riess, H., & Bleakley, A. (2022).

Empathy across cultures – one size does not fit all: From the ego-logical to the eco-logical of relational empathy. *Advances in Health Sciences Education*, 28(2), 643-657.

<sup>6</sup> Bell, L. A. (2013). Empathy: A Short Conceptual History and An Anthropological Question. Dec 29, (2013).

<sup>7</sup> Merriam-Webster. (n.d.). Mansplain. In Merriam-Webster.com dictionary. Retrieved April 11, 2024, from <https://www.merriam-webster.com/dictionary/mansplain>

leading to potential misinterpretations of listening behavior. A woman sharing emotions with a man might perceive his lack of emotional response as inattentiveness, unaware that he may be adhering to social norms by withholding expressiveness. Additionally, studies have debunked the myth that men interrupt more than women, showing similar interruption frequencies across genders. However, men may exhibit competitive interrupting in same-gender interactions due to socialized tendencies toward dominance. These dynamics shift in cross-gender encounters, reflecting contextual influences on listening behavior and communication styles<sup>8</sup>.

## 2. Listening

### 2.1. Background

#### COMMUNICATION

Individuals need to share with others in order to come together and become a group and community. Sharing takes place through communication. There have been more than 126 published definitions of communication<sup>9</sup>. However, for a shared understanding of the concept, a dictionary definition is considered to be functional. Merriam-Webster defines communication as “a process by which information is exchanged between individuals through a common system of symbols, signs, or behaviour”<sup>10</sup>.

The first way that comes to mind in communication and the most important feature that distinguishes humans from other living things is the use of oral language. Initially, scholars speculate that early humans' first words were onomatopoeic, such as "boing" or "gurgle," allowing them to communicate effectively about their environment and activities. This primitive ability to communicate provided an evolutionary advantage, leading to the development of a "Talking Culture" during the "Talking Era" until the Manuscript Era around 3500 BCE, where writing became crucial for record-keeping and complex societies<sup>11</sup>.

There are five main forms of communication—intrapersonal, interpersonal, group, public, and mass communication. Intrapersonal communication involves self-talk and reflective thinking triggered by internal or external stimuli, serving key social functions like aiding in social adjustment, maintaining self-concept, processing emotions, rehearsing actions, and facilitating social interaction. While it can enhance well-being,

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<sup>8</sup> Dindia, Kathryn. (2006). The Effects of Sex of Subject and Sex of Partner on Interruptions. *Human Communication Research*. 13. 345 - 371

<sup>9</sup> Dance, F. E. X., & Larson, C. E. (1976). *The Functions of Human Communication: A Theoretical Approach*. Holt Rinehart and Winston.

<sup>10</sup> Merriam-Webster. (n.d.). Communication. In Merriam-Webster.com dictionary. Retrieved April 11, 2024, from <https://www.merriam-webster.com/dictionary/communication>

<sup>11</sup> Poe, M. T. (2010). *A History of Communications: Media and Society from the Evolution of Speech to the Internet (Illustrated Edition)*. Cambridge University Press.

its breakdown is linked to mental illness. It can be spontaneous, like laughing at a thought, or intentional through self-reflection to boost communication skills, playing a crucial role in self-awareness and personal growth.

Interpersonal communication is the interaction between individuals that shapes, maintains, and ends relationships. It is the most common form of communication and occurs in various contexts like intercultural and organizational settings. Unlike intrapersonal communication, interpersonal communication is structured, goal-oriented, and influenced by social expectations. It fulfills instrumental needs like daily greetings and relational needs by expressing unique relationship dynamics. However, it often leads to miscommunication and conflicts, requiring skills like conflict management and active listening to maintain positive relationships

Group communication involves interactions among three or more individuals striving to achieve a common objective, with a focus on task-oriented communication and challenges arising from interpersonal dynamics and conflicts. On the other hand, public communication entails one person conveying information to an audience, often characterized by formality, sender focus, and goal orientation. Lastly, mass communication involves transmitting messages to a large audience through various media channels.<sup>12</sup>

## LISTENING

We communicate by talking and listening. For the purpose of this theoretical module, attention will be given to listening rather than talking. Listening is a complex procedure that cannot be fully understood unless one adopts a holistic perspective. It is physiological, cognitive, social, and cultural. It is significant to understand the fundamentals of listening since it is the first action that connects people.

The process of listening involves several stages such as receiving, interpreting, recalling, evaluating, and responding to both verbal and nonverbal messages. The stages of listening are continuous and interconnected, encompassing cognitive, behavioral, and relational elements. During the receiving stage, we take in stimuli through auditory and visual channels, influenced by perceptual filters and salience. The interpreting stage involves combining visual and auditory information, applying schemata, and making meaning. Understanding and recall are crucial in this stage, as they contribute to transferring information into long-term memory. Evaluation occurs as we assess the credibility, completeness, and worth of the message, requiring critical thinking skills to avoid biases and focus on the content rather than the speaker. Responding in listening involves using verbal and nonverbal cues like back-channel signals and paraphrasing to show understanding and maintain effective communication flow.<sup>13</sup>

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<sup>12</sup> Dance, F. E. X., & Larson, C. E. (1976). *The Functions of Human Communication: A Theoretical Approach*. Holt Rinehart and Winston.

<sup>13</sup> Hargie, O. (2021). *Skilled Interpersonal Communication* (7th ed.). Routledge.

Listening is a multifaceted process that involves continuous selection, interpretation, decision-making, and consideration of risks and consequences. Despite its complexity, listening has often been overlooked and overshadowed. Psychology, while historically focused on auditory phenomena, initially prioritized hearing over listening. Contemporary psychological research on listening is still challenging due to the difficulty in defining and operationalizing listening processes. To understand these challenges better, it's crucial to explore the conceptual landscapes of listening and its connection to self-awareness, sensory perception, and sound.<sup>14</sup>

## **OUTCOMES of LISTENING**

### **UNDERSTANDING as the OUTCOME of LISTENING**

Understanding is one of three listening outcomes identified by Bodie et al. (2008), alongside relationship building and affect.<sup>15</sup> The study by Bodie et al. (2008) explores the outcomes of competent listening, focusing on understanding, positive affect, and relationship building in communication interactions. They suggest that active listening, characterized by demonstrating understanding, creating positive affect, and fostering affiliation, leads to more rewarding interactions compared to giving advice or simple acknowledgments. The hypotheses propose that individuals in initial interactions will feel more understood, experience higher communication satisfaction, and perceive their interaction partner as more socially attractive when engaged in active listening, highlighting the importance of active listening skills in enhancing communication outcomes and relationship development.<sup>16</sup>

We use various methods to understand the feelings, thoughts, and information in the minds of others. Do we really understand each other?

### **ASKING QUESTIONS to UNDERSTAND**

Listening and asking questions are closely intertwined during effective communication. Active listening involves not only hearing what the speaker is saying but also understanding their perspective and conveying that understanding through appropriate questions. When we listen actively, we can identify areas that need clarification, delve deeper into the speaker's thoughts and feelings, and ensure that we grasp their standpoint accurately. Asking relevant and insightful questions not only helps us gather comprehensive information but also demonstrates our interest and engagement in the conversation.

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<sup>14</sup> Motzkau, J. F., & Lee, N. M. (2023). Cultures of Listening: Psychology, Resonance, Justice. *Review of General Psychology*, 27 (1), 3-25.

<sup>15</sup> Graham D. Bodie, Debra Worthington, Margarete Imhof & Lynn O. Cooper (2008): What Would a Unified Field of Listening Look Like? A Proposal Linking Past Perspectives and Future Endeavors, *International Journal of Listening*, 22:2, 103-122

<sup>16</sup> Harry Weger Jr., Gina Castle Bell, Elizabeth M. Minei & Melissa C. Robinson (2014) The Relative Effectiveness of Active Listening in Initial Interactions, *International Journal of Listening*, 28:1, 13-31

Therefore, in the context of this theoretical module and the proposed activity, establishing a connection between listening and asking questions is crucial. This link is essential because meaningful and productive communication exchanges can only occur when they are supported by thoughtful and relevant questions. Effective listening encompasses receiving, interpreting, and actively engaging through questioning to clarify and deepen understanding. Asking appropriate questions is essential for gathering comprehensive information, uncovering hidden nuances, and accurately grasping the speaker's standpoint.

### **ETHNOGRAPHIC APPROACH**

An ethnographic approach to listening or adopting a coaching standpoint can be highly beneficial solutions in this regard. Ethnography is a method used to describe and understand cultures from the viewpoint of their members. This approach focuses on comprehending how individuals within a culture perceive life and their surroundings. Through fieldwork, ethnography involves a structured investigation into how people in a culture see, hear, communicate, think, and behave, with an emphasis on learning from the cultural group rather than just studying them. Ethnography has gained recognition and importance across various disciplines. It offers us a unique opportunity to temporarily step outside our cultural perspectives and gain insights into how others with different cultural backgrounds view the world. An ethnographic approach encourages immersion in the context, culture, and experiences of the people being studied, facilitating a deeper and more meaningful understanding of their communication patterns and behaviors.<sup>17</sup>

### **COACHING STANDPOINT**

On the other hand, adopting a coaching standpoint involves guiding the conversation through thoughtful questioning, active listening, and providing constructive feedback to facilitate clear communication and mutual understanding. Coaching is defined as “partnering with clients in a thought-provoking and creative process that inspires them to maximize their personal and professional potential”.<sup>18</sup> Therefore, the purpose of this activity is to combine these approaches, as they both enhance effective listening by fostering engagement, empathy, and a thorough understanding of the speaker's perspective.

Learning How to Ask<sup>19</sup>

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<sup>17</sup> Spradley, J. P. (2016). *The Ethnographic Interview* [Reissue edition]. Waveland Press, Inc.

<sup>18</sup> The Gold Standard in Coaching: ICF - Read About ICF. (2021, February 25). <https://coachingfederation.org/about#:~:text=ICF%20defines%20coaching%20as%20partnering,their%20personal%20and%20professional%20potential>.

<sup>19</sup> Briggs, C. L. (1986). *Learning How to Ask: A Sociolinguistic Appraisal of the Role of the Interview in Social Science Research* (Studies in the Social and Cultural Foundations of Language, Series Number 1) [Reprint Used edition]. Cambridge University Press.

Ethnographic Interview<sup>20</sup>

Learning From Strangers<sup>21</sup>

International Coaching Federation<sup>22</sup>

The main goal of education is to deepen listening and understanding in light of the principles of qualitative research methods.

## 2.2. Target Group and the Goal of the Activity

The target group of the activity is professionals working with migrant women such as:

- Translators
- Humanitarian aid workers
- Public health specialists
- NGO workers and volunteers
- Teachers
- Child protection workers
- Mental health workers (psychologists, psychiatrists)
- Workers in camps and shelters
- Coaches

The aim of the activity is to enhance effective communication and understanding among social workers working with migrant women. It seeks to promote engagement, empathy, and a comprehensive understanding of the clients' perspectives through active listening and thoughtful questioning. By combining ethnographic and coaching approaches, the activity aims to facilitate meaningful and productive communication exchanges, ultimately improving the quality of services provided to migrant women. The activity aims to:

- Position the listener as an ethnographer for a relatively objective state of listening
- Prepare the listener as a coach for understanding the presence of identities emerging during the listening activity
- Present a framework
- Provide a guideline for listening to others

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<sup>20</sup> Spradley, J. P. (2016). *The Ethnographic Interview* [Reissue edition]. Waveland Press, Inc.

<sup>21</sup> Weiss, R. S. (1995). *Learning From Strangers: The Art and Method of Qualitative Interview Studies*. Free Press.

<sup>22</sup> The Gold Standard in Coaching: ICF - Core Competencies. International Coaching Federation. (2024, March 8). <https://coachingfederation.org/credentials-and-standards/core-competencies>

## 2.3. Learning Outcomes of the Activity

Individuals who complete this training are expected to:

- Be aware of obstacles and prejudices in the listening activity
- Be able to identify the problems related to the current methodologies
- Incorporate context into the evaluation process
- Have a more dynamic approach by customizing the proposed method to the individuals and institution

The learning outcomes of the activity outlined in the theoretical module would likely include:

1. Enhanced Listening Skills: Participants will develop active listening skills
2. Improved Questioning Techniques: Participants will learn how to ask relevant and insightful questions to gather comprehensive information, uncover hidden nuances, and accurately grasp the speaker's standpoint.
3. Increased Cultural Awareness: Through the ethnographic approach, participants will gain insights into different cultural backgrounds, fostering a deeper understanding of diverse communication patterns and behaviors.
4. Strengthened Coaching Abilities: Participants will enhance their coaching skills by guiding conversations through thoughtful questioning, active listening, and providing constructive feedback to facilitate clear communication and mutual understanding.
5. Enhanced Communication Competence: Overall, the activity aims to improve participants' communication competence by promoting engagement, empathy, and a thorough understanding of the speaker's perspective, leading to more meaningful and productive communication exchanges.

## 2.4. Description of the Activity

**Name of the Activity/Practice/Tool:** Grand Tour / Listen to Understand

### **Operational Needs/Logistics**

- Both online and on-site
- One trainer with or without co-trainer
- Groups of three/four (one interviewer, one interviewee, one/two observers)
- Notepads and pens
- Presentation (Powerpoint or Flipchart)

## 2.5. The Procedure of the Activity

This activity is inspired and adapted from Spradley's Ethnographic Interview.<sup>23</sup>

N.	Activity	Details	Duration
1	Welcome	Introduction of the Project EMMW	10 min.
		The Outline of the Activity (Subtopic 1)	
		Session Agreement & Consent	
		Introduction of participants	
		Expectations	
2	Warm-up Activity	<p>Words may be packed with different meanings for different individuals. Considering the practice of <i>Listening</i>, are we on the same page?</p> <p><a href="http://www.menti.com">www.menti.com</a> procedure: What are the first three things that come to your mind when considering <i>Listening</i>? An alien discovering the world of humans by language (Movies: PK, Arrival, etc.)</p> <p>Arrival - First Communication: <a href="https://www.youtube.com/watch?v=8Fc-7SuebTQ">https://www.youtube.com/watch?v=8Fc-7SuebTQ</a> Amazing! Conversation Between Robots <a href="https://www.youtube.com/watch?v=Qh2yT-AL1V8">https://www.youtube.com/watch?v=Qh2yT-AL1V8</a></p>	10 min.
3	Theoretical Part 1: Rapport Process in Ethnographic Research (See in Annex 1)	Apprehension: (Uncertainty) Why do you want to listen to me? The motivation of the listener	8 min.
4		Exploration: Am I doing this "right"? Am I giving "the right" answers?	8 min.

<sup>23</sup> Spradley, J. P. (2016). *The ethnographic interview*. Waveland Press.

5		Cooperation: Let me help you to understand me truly	8 min.
6		Participation: Let's do it together	8 min.
7	Theoretical Part 2: Generating questions (See in Annex 1)	<ol style="list-style-type: none"> <li>1. Grand Tour Questions</li> <li>2. Mini-Tour Questions</li> <li>3. Example Questions</li> <li>4. Experience Questions</li> <li>5. Native-Language Questions</li> </ol>	15 min.
8	Coffee Break		15 min.
9	Group Sessions	<ul style="list-style-type: none"> <li>● Brainstorm and decide on a theme or subject.</li> <li>● Narrow down the theme to a specific topic or aspect.</li> <li>● Create a case related to the chosen topic.</li> <li>● Assign roles: one as the interviewee and others as question team members.</li> <li>● The interviewee creates a persona relevant to the case.</li> <li>● The question team generates open-ended questions about the persona and case.</li> <li>● Choose an interviewer from the question team.</li> <li>● Conduct the interview session.</li> <li>● Observers take notes on the interview dynamics.</li> </ul>	20 min.
10	Open Discussion	<ul style="list-style-type: none"> <li>● Debrief and discuss observations and insights.</li> <li>● Discuss what worked well and areas for improvement.</li> <li>● The presence of the interviewer</li> <li>● The presence of the interviewee</li> <li>● The presence of the observer</li> </ul>	15 min.
11	Evaluation of the activity	Feedback from participants	10 min.

## 2.5. Bibliography

Spradley, J. P. (2016). *The ethnographic interview*. Waveland Press, Inc.

Weiss, R. S. (1995). *Learning from strangers: The art and method of qualitative interview studies*. Free Press.

*The gold standard in coaching: ICF - Core Competencies*. International Coaching Federation. (2023, January 30). Retrieved February 20, 2023, from <https://coachingfederation.org/credentials-and-standards/core-competencies>

## 3. Empathy vs Sympathy

### 3.1. Background

Empathy is a dynamic, complex, and multilayered concept that has been conceptualised by many disciplines such as cognitive science, psychology, philosophy, and medicine. Although empathy has been researched by various disciplines, in everyday speech different terms like sympathy, compassion, or pity are used instead of empathy. In this section of the module, the concepts of empathy and sympathy will be defined in detail in order to eliminate semantic confusion and create conceptual clarity.

The word empathy was adopted from the German word *Einfühlung* (feeling into) by Theodor Lipps. English psychologist Titchener translated *einfühlung* as empathy<sup>24</sup>. According to the Encyclopedia of Social Psychology, "*Empathy is often defined as "understanding another person's experience by imagining oneself in that other person's situation: One understands the other person's experience as if it were being experienced by the self, but without the self actually experiencing it. A distinction is maintained between self and other."*<sup>25</sup>

The term sympathy takes its root from the ancient Greek *sym-* (together) and *pathos* (feeling/emotion). Sympathy can be defined as "sharing the feelings of others". Empathy means being able to understand "how others may feel or think" ("What's the difference between 'sympathy' and 'empathy'?", 2019).<sup>26</sup> To sum up, while sympathy is about

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<sup>24</sup> Titchener, E. B. (1973). *Lectures on the experimental psychology of the thought processes*. Ayer Company Pub.

<sup>25</sup> Hodges, S. D., & Myers, M. W. (2007). Empathy. In R. F. Baumeister & K. D. Vohs (Eds.), *Encyclopedia of social psychology*. SAGE.

<sup>26</sup> What's the difference between 'sympathy' and 'empathy'? (2019, June 19). In *Dictionary by Merriam-Webster: America's most-trusted online dictionary*. <https://www.merriam-webster.com/words-at-play/sympathy-empathy-difference>

sharing the feelings of others, empathy is about understanding. An empathic approach to the topic/people is about

- Active listening
- Understanding the perspective of another
- Employing both emotional and cognitive empathy
- Cultural or conditional awareness
- Being able to produce the solution
- Preventing burnout or secondary traumatization

A sympathetic approach to the topic/people is about:

- Listening with a narrow perspective
- Employing a 'self-oriented' perspective
- Feeling pity or sorry for another person
- Making judgments without understanding
- Risk of secondary traumatization

According to the Covey , there are five types of listening.

1. Ignoring: At this level, termed ignoring, we fail to engage in listening altogether. Our non-verbal cues often betray our lack of attention. For instance, we might avert our gaze, engage in other activities, or display disinterest in the speaker's communication.

2. Pretend listening constitutes the second stage. Here, we may simulate engagement through body language, yet our minds are elsewhere, preoccupied with other matters or thoughts.

3. Selective elective listening, entails partial engagement, where we tune in selectively, focusing on aspects that pique our interest while disregarding others. Despite the facade of attentive listening, our attention wavers, risking exposure when challenged to recall details or respond appropriately.

4. The attentive listening involves genuine focus and absorption of the communicated message. We actively concentrate on the speaker's words, offering appropriate responses and demonstrating attentive body language.

5. Empathic listening <sup>27</sup>

### **Empathic Listening**

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<sup>27</sup> Covey, S. R. (2004). *The 7 habits of highly effective people: Powerful lessons in personal change*. Simon & Schuster.

The empathic form of listening incorporates the practical aspects of active listening while elevating the listener's engagement to a deeper level. Empathetic listening entails a sincere desire to completely understand the other person and their emotions.

Employing empathetic listening involves setting aside the urge to assert our own opinions and personal experiences, recognizing that our own stories might hinder the speaker's narrative (Covey, 2020).

Empathetic listening blends active listening, reflecting feelings, and skilled questioning with the interpersonal quality of empathy to comprehend someone both intellectually and emotionally (Gearhart & Bodie, 2011). In essence, being an empathetic listener entails demonstrating deliberate care and concern towards the speaker as they convey their thoughts or emotions. Providing such support not only validates the speaker's feelings but also enables us to respond more compassionately.<sup>28</sup>

### **How to listen empathically?**

1. Begin conversations with a clear mind, minimizing distractions such as phones or background noise.
2. Practice mindfulness to quiet any intrusive thoughts that could hinder your ability to listen attentively.
3. Allocate dedicated time to engage in meaningful conversations with friends, family, or colleagues to address concerns or express emotions.
4. Establish a comfortable and secure environment for open dialogue.
5. Listen not only with your ears but also with your heart, devoid of judgment.
6. Avoid interrupting or prematurely concluding the speaker's sentences.
7. Utilize appropriate nonverbal cues like nodding to convey understanding.
8. Allow the speaker to lead the conversation, respecting pauses or moments of reflection.
9. Wait for your turn to contribute and adopt an encouraging tone when speaking.
10. Reflect the speaker's feelings or statements to ensure comprehension.
11. Serve as a supportive sounding board for the speaker's thoughts.

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<sup>28</sup> Rekhi, S. (n.d.). *Empathic listening: Definition, examples, & skills*. The Berkeley Well-Being Institute. <https://www.berkeleywellbeing.com/empathic-listening.html>

12. Offer verbal affirmations like "uh huh" to acknowledge the speaker's voice.
13. Pose open-ended questions to delve deeper into their emotions or perspectives.
14. Validate the other person's feelings, even if your response would differ in the same situation.
15. Refrain from offering unsolicited advice unless explicitly requested.
16. Use compassionate language and phrases (examples provided below).
17. Empathize by considering the speaker's emotions and attempting to understand their viewpoint.

When working with refugees, as workers we often react emotionally to their stories. What we think about people, how close we feel to them or not, what the person has gone through and our past experiences shape our emotional reactions. The difference between these two terms might be crucial for working with people with a trauma history. In the context of migration, all social workers should be aware of how they put an emotional distance between their group and themselves.

## 3.2. Target Group and the Goal of the Activity

The target group of the activity are professionals working with migrant women such as:

- Translators
- Humanitarian aid workers
- Public health specialists
- NGO workers and volunteers
- Teachers
- Child protection workers
- Mental health workers (psychologists, psychiatrists)
- Workers in camps and shelters
- Coaches

The activity aims to:

- Employing a deep-level understanding of someone else's situation
- Developing "cognitive empathy or empathic accuracy" ("having more complete and accurate knowledge about the contents of another person's mind, including how the person feels,".<sup>29</sup>

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<sup>29</sup> Hodges, S. D., & Myers, M. W. (2007). Empathy. In R. F. Baumeister & K. D. Vohs (Eds.), *Encyclopedia of social psychology*. SAGE.

### 3.3 Learning Outcomes of the Activity

- Enable workers to differentiate between the terms of empathy and sympathy.
- Improving active listening and communication skills.
- Trainees will be able to see another's perspective when going through different situations

### 3.4. Description of the Activity

Name of the Activity/Practice/Tool

Walk a mile in someone else's shoes: Sentence Building

Operational Needs/Logistics

- Although the activity was designed onsite, it can be converted to an online activity with digital tools.
- One trainer is enough to maintain the activity, however, due to the number of participants one co-trainer might be necessary.
- A maximum of 10 trainees might be proper to increase the discussion session.

#### Materials:

- Presentation slides or handouts explaining empathetic and sympathetic listening
- Case scenarios or role-play materials depicting situations relevant to working with migrant women
- Timer or stopwatch
- Pen and paper for each participant
- Whiteboard or flipchart (optional)

### 3.5. The Procedure of the Activity

N.	Activity	Details	Duration
1	Welcome	Introduction of the Project EMMW	10 min.
		The Outline of the Activity (Subtopic 2)	
		Session Agreement & Consent	
		Expectations	5 min.
2	Icebreaker/ Warm-up	Introduction of participants	2 min
		Introduction of activity	3 min.

	Activity	“Labelling” the emotions	10 min.
3	Theoretical Discussion	Presenting the Empathy and Sympathy module to participants.	20 min
4	Scenario Distribution	Explanation of Role-Play Scenarios	5 min.
		Time for story creation	10 min
5	Coffee Break		15 min.
6	Role Playing	Participants act their roles	10 min.
		While scenarios will be implemented other participants will take notes about the session	
7	Feedback and Discussion	After an each scenario , participants will discuss the listener’s approach and make suggestions.	5 min.
8	Evaluation of the activity	Feedback from trainees	10 min.

### The Procedure of the Activity

1. Prepare detailed case scenarios or role-play materials based on common challenges faced by migrant women or you can use the prepared ones (Appendix 2).
2. Set up the room with chairs arranged in a circle or semi-circle for face-to-face sessions. For online sessions, ensure all participants have access to the video conferencing platform.
3. Welcome participants and introduce the objectives of the activity.
4. Provide a brief overview of empathetic and sympathetic listening, emphasizing their importance in supporting migrant women.
5. Present the selected case scenarios or role-play materials to the participants. Briefly explain each scenario, highlighting the key challenges and objectives for the role-play.
6. Divide participants into pairs, ensuring a mix of experience levels.
7. Groups will assign each person a specific role-play scenario. Instruct participants to choose who will play the role of the social worker and who will play the role of the migrant woman. Migrant woman will create a story based

- on the scenario, listener will listen and create questions for the narrator. While pairs doing role play other participants will observe and take notes.
8. Explain that each role-play should last approximately 5 minutes, with 5 minutes allocated for each participant to act out their role.
  9. Set a timer for 5 minutes and start the role-play session.
  10. Participants should immerse themselves in their assigned roles, focusing on applying empathetic listening techniques and responding appropriately to the scenario.
  11. Encourage participants to use active listening skills, validate the emotions of the migrant woman, and explore potential solutions or support options.
  12. After each pair have completed the role-play, reconvene the group for reflection and feedback.
  13. Invite participants to share their observations, insights, and challenges encountered during the role-play.
  14. Encourage participants to share strategies for applying empathetic listening skills in their practice.
  15. Summarize key takeaways from the activity and reinforce the significance of ongoing skill development in empathetic listening.

### 3.5. Bibliography

Covey, S. R. (2004). *The 7 habits of highly effective people: Powerful lessons in personal change*. Simon & Schuster.

Hodges, S. D., & Myers, M. W. (2007). Empathy. In R. F. Baumeister & K. D. Vohs (Eds.), *Encyclopedia of social psychology*. SAGE.

Rekhi, S. (n.d.). *Empathic listening: Definition, examples, & skills*. The Berkeley Well-Being Institute. <https://www.berkeleywellbeing.com/empathic-listening.html>

Titchener, E. B. (1973). *Lectures on the experimental psychology of thought processes*. Ayer Company Pub.

What's the difference between 'sympathy' and 'empathy'? (2019, June 19). In *Dictionary by Merriam-Webster: America's most-trusted online dictionary*. <https://www.merriam-webster.com/words-at-play/sympathy-empathy-difference>

## 4. Empathy Fatigue

### 4.1. Background

Empathy fatigue is a variation of secondary traumatization in trauma literature. In a simple way, empathy fatigue is professional burnout. Cumulative emotional and physical exhaustion may cause the experience of burnout. "Empathy fatigue results from a state

of emotional, mental, physical, and occupational exhaustion that occurs as the counselor's own wounds are continually revisited by the client's life stories of chronic illness, disability, trauma, grief, and loss."<sup>30</sup> According to psychologist Susan Albers, the emotional and physical symptoms of Empathy Fatigue can be stated as:

- Isolating yourself from others
- Feeling numb or disconnected
- Lack of energy to care about other things around you
- Feeling overwhelmed, powerless, or hopeless
- Not being able to relate to others
- Feeling angry, sad, or depressed
- Obsessive thoughts about the suffering of others
- Feeling tense or agitated
- Feeling speechless or unable to respond appropriately to what's happening around you
- Self-blame
- Inability to concentrate, be productive, or complete daily tasks
- Headaches
- Nausea or upset stomach
- Difficulty sleeping or constant racing thoughts
- Self-medicating with drugs or alcohol
- Conflicts in your relationships
- Changes in your appetite
- Feeling exhausted all the time
- Avoiding work or other activities<sup>31</sup>

The professionals working with traumatised people, who are exposed to their traumatic experiences, are at the highest risk of empathy fatigue. Occupations such as doctors, trauma workers, mental health professionals, and workers in the field of migration are a group at risk of empathy fatigue.

Working with migrants might mean witnessing the effects of many traumatic memories and complex life events. This situation brings many emotions such as helplessness, anger, sadness, hopelessness, guilt, anxiety, burnout, etc. Experts working in the field of migration need to be able to cope with these feelings healthily to protect both themselves and their clients and make their work sustainable. While working with immigrants, listening to their experiences and problems, we give emotional reactions similar to their experiences with our empathy skills. On the one hand, our emotional reactions make it easier for other people to experience what they are going through,

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<sup>30</sup> Stebnicki, M. A. (2007). Empathy fatigue: Healing the mind, body, and spirit of professional counselors. *American Journal of Psychiatric Rehabilitation*, 10(4), 317-338. <https://doi.org/10.1080/15487760701680570>

<sup>31</sup> *Empathy fatigue: How it takes a toll on you.* (2021, August 29). Cleveland Clinic. <https://health.clevelandclinic.org/empathy-fatigue-how-stress-and-trauma-can-take-a-toll-on-you/>

and on the other hand, they cause workers to feel the burden of these feelings. It is normal to experience similar emotions when listening to people and their stories because emotions are fluid.<sup>32</sup>

## 4.2. Target Group and the Goal of the Activity

The target group of the activity are professionals working with migrant women such as:

- Translators
- Humanitarian aid workers
- Public health specialists
- NGO workers and volunteers
- Teachers
- Child protection workers
- Mental health workers (psychologists, psychiatrists)
- Workers in camps and shelters
- Coaches

The activity aims to:

- Ensure that experts working in the field protect themselves from secondary traumatization and emotional fatigue.
- Improve the risk situation of those working in the field of migration.
- Raise awareness of experts working in the field of migration on psychological first aid.
- Ensure that those working in the field of migration create a balance between stressors and protective resources.
- To enable experts working in the field to develop healthy coping mechanisms.

## 4.3 Learning Outcomes of the Activity

The professionals who take advantage of the activity will:

- Meet and gain knowledge about the concepts in the trauma literature.
- Be strengthened by learning the concepts of empathy and empathy fatigue.
- Be able to list the stress factors they are exposed to in the field.
- List methods of coping with stress and protective sources.
- Be able to observe the balance/imbalance between stressors and protective sources.
- Develop an awareness of healthy and unhealthy coping mechanisms
- Make their activities more sustainable by preserving their emotional and mental well-being.
- At the end of the activity, they will be able to transfer what they have learned to their colleagues working in the field.

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<sup>32</sup> *Mültecilerle Çalışmak*. (2017). The Association for Solidarity with Asylum Seekers and Migrants.

## 4.4. Description of the Activity

Name of the Activity/Practice/Tool:

The Table Metaphor

Operational Needs/Logistics

- Although the activity was designed onsite, with digital tools it can be converted to online activity.
- One trainer is enough to maintain the activity however due to the number of participants one co-trainer might be necessary.
- A maximum of 10 trainees might be proper to increase the discussion session.

**Materials:** Coloured papers, crayons, glue, scissors, and pencils

For the onsite version of the activity, one room with presentation facilities is enough.

**Procedure:**

1. The trainer will give a brief presentation about empathy fatigue and secondary trauma-related concepts.
2. After the presentation participants were asked to choose materials from desks to build a “table”.
3. Trainer asks participants to create a table that represents themselves as an individual. The shape of the table can be any shape: circle, rectangle, square, and so on.
4. After the trainees create a base for their table, the trainer will give another clue about the activity.
5. Trainees are asked to draw their stressor (something that causes stress) as the top of the table and their protective resources as the feet of the table.
6. Stressors can create pressure on the table (person) and protective resources will keep the table upright.
7. After the drawing sessions, trainees will take a look at their own table and hand over the drawings and share comments with each other.
8. Participants will evaluate the balance/imbalance between stressors and resources and create a tool from the table metaphor to use when they feel overwhelmed by their work-related stress.

## 4.5. The Procedure of the Activity

N.	Activity	Details	Duration
1	Welcome	Introduction of the Project EMMW	10 min.
		The Outline of the Activity (The Table Metaphor)	
		Session Agreement & Consent	
		Introduction of participants	

		Expectations	5 min.
2	Icebreaker/Warm-up Activity	If you were a table, what would be your material, shape, and colour?	3 min.
		Why? Define yourself as a table and share with others	10 min.
3	Brief Presentation	A brief presentation about empathy fatigue will be presented by the trainer.	15 min.
		The learning will be reinforced by Q&A sessions	5 min.
<b>COFFEE BREAK</b>			10 min.
4	The Table Metaphor	Creating Table (imagine yourself as a table )	5 min.
		Trainees will share opinions about the table schemes they create	5 min.
		Listing the stressors that put pressure on the table	5 min.
		Listing the resources as feet of the table that keeps the table standing upright	5 min.
5	Open Discussion	What are your coping mechanisms?	10 min.
		What can you do to maintain a balance between stressors and resources?	10 min.
		What kind of coping mechanisms do you use (healthy/unhealthy) ?	10 min.
8	Evaluation of the activity	Feedback from trainees	5 min.

## 4.5. Bibliography

*Empathy fatigue: How it takes a toll on you.* (2021, August 29). Cleveland Clinic. <https://health.clevelandclinic.org/empathy-fatigue-how-stress-and-trauma-can-take-a-toll-on-you/>

*Mültecilerle Çalışmak.* (2017). The Association for Solidarity with Asylum Seekers and Migrants.

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## 5. Supervision

### 5.1. Background

The essence of 'supervision' lies in its etymology, a fusion of the Latin words 'super,' denoting 'above' or 'over,' and 'videre,' meaning 'to see' or 'to look.' Accordingly, the term supervision signifies the role of a professional listening and reflecting particularly for employees with minimal training or recent graduates in the social fields (Bara, 2022).<sup>33</sup> Supervision not only encompasses the act of overseeing but also understanding and guidance tailored for those navigating the complexities of their professional journey.

Considering that social workers recognize the techniques they use as coaching techniques extending on the concept, supervision of coaching techniques emerges as a formalized process providing indispensable professional support (Burroughs, Allen & Huff, 2017).<sup>34</sup> It acts as a catalyst for the continual evolution of coaches, ensuring the efficacy of their coaching practices through dynamic elements such as interactive reflection, interpretative evaluation, and the collaborative exchange of expertise (Bachkirova, Stevens & Willis, 2005)<sup>35</sup>. This approach places emphasis not only on the individual coach but also on the intricate interplay between their personal growth and the overall effectiveness of their coaching endeavors.

Delving deeper into the collaborative nature of coaching supervision, Clutterbuck, Whitaker, and Lucas (2016)<sup>36</sup> describe it as a synergistic process fostering the growth of reflective practice among coaches and coach supervisors alike. The overarching goal is continuous improvement and professional development, safeguarding client well-being, and fortifying professional identity. This holistic approach acknowledges the interconnected web surrounding the supervisor and their client work, seeking to bring

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<sup>33</sup> Monica, Angela & Monica Angela, Bara. (2022). SUPERVISION IN SOCIAL WORK. 21. 5. 10.29302/Pangeea21.10.

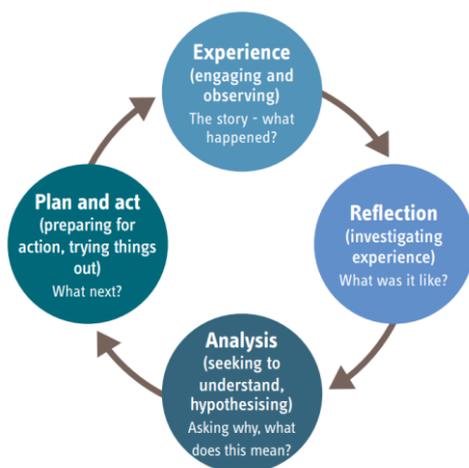
<sup>34</sup> Megan Burroughs, Kimberly Allen & Nichole Huff (2017) The use of coaching strategies within the field of social work, *Coaching: An International Journal of Theory, Research and Practice*, 10:1, 4-17, DOI: 10.1080/17521882.2016.1190981

<sup>35</sup> What is coaching supervision? - association for coaching. (n.d.). <https://www.associationforcoaching.com/page/WhatIsCoachingSupervision>

<sup>36</sup> Clutterbuck, D. (2016). *Coaching supervision: A practical guide for supervisees*. Routledge Taylor & Francis Group.

enduring value to all stakeholders engaged in that professional sphere. In essence, the concept of supervision, whether in its broader organizational context or the specific realm of coaching, represents a multifaceted commitment to mentorship, growth, and the perpetual pursuit of excellence in professional practice.

Effective decision-making is supported through supervision by encouraging critical reflection, hinging on self-awareness, and acknowledging how personal factors like ethics, values, beliefs, experiences, and biases shape thinking. When faced with difficult issues, critical reflection is instrumental in pinpointing and overcoming potential challenges. This tool offers illustrative questions for all four phases of Kolb's reflective cycle (1984) to guide the resolution of dilemmas in a supervisory context.<sup>37</sup>



## 5.2. Target Group and the Goal of the Activity

The target group of the activity is professionals working with migrant women such as:

- Translators
- Humanitarian aid workers
- Public health specialists
- NGO workers and volunteers
- Teachers
- Child protection workers
- Mental health workers (psychologists, psychiatrists)
- Workers in camps and shelters
- Coaches

The activity aims to:

- Raise awareness on the concept of supervision
- Emphasize the need for help and support for the target group
- Present the one-on-one or group formats of supervision
- Promote supervised support groups

## 5.3 Learning Outcomes of the Activity

Individuals who complete this training are expected to

<sup>37</sup> *Supervisor development programme*. Research in Practice. (n.d.).  
<https://adultsdp.researchinpractice.org.uk/>

- Understand the significance of supervision
- Differentiate the need for one-to-one or group supervision

## 5.4. Description of the Activity

**Name of the Activity/Practice/Tool:** Ethical Dilemma

### Operational Needs/Logistics

- Both online and onsite
- One trainer with or without co-trainer
- Groups of three/four (one interviewer, one interviewee, one/two observers)
- Notepads and pens
- Presentation (Powerpoint or Flipchart)

## 5.5. The Procedure of the Activity

This activity is an adapted version of the following practice.<sup>38</sup>

<https://adultsdp.researchinpractice.org.uk/media/5847/tool6.pdf>

<https://www.researchinpractice.org.uk/adults/content-pages/podcasts/risks-rights-values-and-ethics/>

N.	Activity	Details	Duration
1	Welcome	Introduction of the Project EMMW	10 min.
		The Outline of the Activity (Subtopic 4)	
		Session Agreement & Consent	
		Introduction of participants	
		Expectations	
2	Warm-up Activity	<p>Words may be packed with different meanings for different individuals. Considering the concept of Supervision, are we on the same page? <a href="http://www.menti.com">www.menti.com</a> procedure: What are the first three things that come to your mind when considering “Supervision”?</p>	10 min.

<sup>38</sup> *Supervisor development programme*. Research in Practice. (n.d.).  
<https://adultsdp.researchinpractice.org.uk/>

3	Stage 1: What happened?	<ul style="list-style-type: none"> <li>● Group into 4-5 participants</li> <li>● 1 “social worker” and 1 “supervisor” are chosen within each group for role play. The others position themselves in relation to these roles and are expected to take their personal notes.,</li> <li>● Define the situations /cases for each group and inform the “social workers” in the group privately.</li> <li>● Social worker shares the story with the supervisor and the rest of the group (See Annex).</li> </ul>	5 min.
4	Stage 2: Experience and Reflection	<p>“Supervisor” asks the following questions to the “social worker”. The group listens to the conversation. Supervisors may improvise and ask additional questions. The group is expected to pay attention to these additional questions while answering the questions as “social workers” or ask additional questions as “supervisors” depending on their previously decided roles.</p> <ul style="list-style-type: none"> <li>● What beliefs did you have about this kind of situation?</li> <li>● What ethics and values did this situation fit with?</li> <li>● What ethics and values did this situation contradict?</li> <li>● What other experiences in your life does this remind me of?</li> <li>● How did you feel about the other people?</li> <li>● How did you impact the situation?</li> </ul> <p>In the end, the group discusses the procedure, the predefined and improvised questions, and their effects on the “social workers”</p>	35 min.
5	Coffee Break		15 min.
6	Stage 3: Analysis and Plan & Act	<p>“Supervisor” asks the following questions to the “social worker”. The group listens to the conversation. Supervisors may improvise and ask additional questions. The group is expected to pay attention to these additional questions while answering the questions as “social workers” or</p>	20 min.

		<p>asking additional questions as “supervisors” dependent on their previously decided roles.</p> <ul style="list-style-type: none"> <li>• What did you think was going on for the other people?</li> <li>• What did you know from evidence about this kind of situation?</li> <li>• What might another worker do?</li> </ul> <hr/> <ul style="list-style-type: none"> <li>• What additional information do you need?</li> <li>• What else should you consider?</li> <li>• What do you do now?</li> <li>• What support do you need?</li> </ul> <p>In the end, the group discusses the procedure, the predefined and improvised questions, and their effects on the “social workers”</p>	
7	Open Discussion	The groups gather together and discusses the procedure, the predefined and improvised questions and their effects on the “social workers”	30 min.
8	Evaluation of the activity	<a href="http://www.menti.com">www.menti.com</a> procedure: What What are the new three things that you would associate with “Supervision”?	10 min.

## 5.5. Bibliography

Clutterbuck, D. (2016). *Coaching supervision: A practical guide for supervisees*. Routledge Taylor & Francis Group.

Megan Burroughs, Kimberly Allen & Nichole Huff (2017) The use of coaching strategies within the field of social work, *Coaching: An International Journal of Theory, Research and Practice*, 10:1, 4-17, DOI: 10.1080/17521882.2016.1190981)

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*Supervisor development programme: Supervisor development programme*. Research in Practice. (n.d.). Retrieved April 29, 2023, from <https://adultsdp.researchinpractice.org.uk/>

What is coaching supervision? - association for coaching. (n.d.). <https://www.associationforcoaching.com/page/WhatisCoachingSupervision>

## 6. ANNEX

### ANNEX 1

<b>Topic: Listening and Empathy</b>
<b>Subtopic: Listening</b>
<b>Activity Name: Grand Tour</b>
<b>Theoretical Part 1: Rapport Process in Ethnographic Research</b>
<p>The objectives of this activity are multifaceted, focusing on the initial steps of conducting an ethnographic interview. Firstly, participants aim to conduct their first ethnographic interview, gaining practical experience in this essential research method. Secondly, participants will delve into understanding the nuanced process of developing rapport with informants, which involves creating a harmonious relationship that encourages informants to share insights about their culture. Lastly, participants will learn the art of collecting valuable samples of an informant's speech by asking descriptive questions, fostering not only the acquisition of information but also the ongoing development of rapport. These objectives highlight the interconnected nature of developing rapport and eliciting information, underscoring their complementary roles in successful ethnographic research endeavors.</p> <p>Rapport in ethnographic research signifies a harmonious bond between the ethnographer and informant, yet its qualities are culturally nuanced, lacking universal standards across societies. Successful interviews hinge on adopting local interaction norms, the only consistent aspect being rapport's fluid nature, evolving over time. A model for this process serves as a guide, aiding in recognizing rapport's strengths or lapses, crucial for addressing relationship issues. The broader fieldwork context involves participant observation, where informants' everyday activities offer insight, leading to a rapport development journey marked by apprehension, exploration, cooperation, and ultimately, active participation.</p> <p>During the apprehension stage, it's crucial to keep the informants engaged in conversation. When informants speak, it provides the ethnographer with a chance to actively listen, display genuine interest, and respond without judgment. These types of responses are highly effective in alleviating the informant's apprehension and creating a more comfortable atmosphere for sharing information.</p> <p>During the exploration phase of ethnographic interviews, informants often grapple with questions such as "What does the interviewer expect me to say?" and "Can I trust the</p>

interviewer to accurately convey my perspective?" This phase involves listening, observing, and testing the dynamics of the interaction. It takes time to understand the nature of ethnographic interviews fully. Strategies such as making repeated explanations, restating what informants say to show interest in their language and culture, and focusing on the use rather than the meaning of language can foster rapport and deeper understanding during this phase.

During the cooperation stage of ethnographic interviews, mutual trust plays a crucial role in fostering a harmonious relationship between the ethnographer and the informant. The primary objective is to uncover the culture of the informant through their own language and perspective. This stage involves collaborative efforts where both parties work together towards a deeper understanding of cultural nuances and practices. Building mutual trust allows for more open and candid discussions, leading to richer insights into the informant's cultural background and experiences.

During the participation stage of ethnographic interviews, the informant takes on the role of teaching the ethnographer about their culture. This involves active engagement from the informant's side in sharing their knowledge, experiences, and perspectives related to their cultural context. By participating in this way, the informant contributes significantly to the ethnographer's understanding and interpretation of cultural practices, beliefs, and behaviors. This stage emphasizes the collaborative nature of ethnographic research, where both parties actively participate in the knowledge-sharing process to achieve a comprehensive understanding of the culture being studied.

## **Theoretical Part 2:**

This section discusses the traditional separation between questions and answers in interviews, highlighting the unique approach of ethnographic interviewing. Unlike conventional methods where questions and answers are distinct, ethnographic interviewing treats them as interconnected components of human thinking. The text also outlines three main methods for discovering questions in cultural studies:

1. Recording questions: This involves noting down questions that arise naturally during the study of a culture.
2. Asking "the questions": This method involves prompting informants with open-ended questions like "What is an interesting question about \_\_\_\_?" or "What is a question to which the answer is \_\_\_\_?" to elicit their perspective and generate more questions.
3. Asking informants about cultural scenes: This approach involves directly asking informants to describe specific cultural settings or scenarios, such as asking about the experience of being in jail or describing a typical evening at a local bar. Additionally, it may involve role-playing with multiple informants to simulate typical interactions within these cultural scenes.

By integrating questions and answers as interconnected elements and utilizing these discovery methods, ethnographic interviewing aims to gain a deeper understanding of cultural meaning systems and perspectives.

During ethnographic interviewing, various types of questions can be employed to gather comprehensive information about a cultural context. These include Grand Tour Questions, which provide a broad overview of the setting or situation being studied. Mini-Tour Questions are more focused and delve into specific aspects or events within the cultural context. Example Questions prompt informants to provide concrete examples or instances related to their experiences. Experience Questions aim to capture the personal insights and perspectives of the informants regarding certain cultural phenomena. Additionally, Native-Language Questions facilitate communication in the informant's native language, ensuring clarity and cultural nuance in the information exchanged. Each type of question serves a unique purpose in uncovering layers of understanding and meaning within a cultural framework.

Different types of questions can be asked during a "Grand Tour," which is an approach used in ethnographic interviewing to gain a comprehensive understanding of a particular locale, event, people, activities, or objects within a cultural context.

**Typical Grand Tour Questions:** These are general questions that give an overview of what usually happens in a specific setting. For example, "Could you describe a typical night at Brady's Bar?"

**Specific Grand Tour Questions:** These questions delve into specific events or experiences within the chosen locale. For instance, "Tell me what you did yesterday, from the time you got to work until you left?"

**Guided Grand Tour Questions:** These questions guide the informant to perform an activity or task related to the cultural setting being studied. For example, "The next time you make a set, can I come along and could you explain to me what you are doing?"

**Task-Related Grand Tour Questions:** These questions are directly related to tasks or actions within the cultural context. For instance, "Could you draw a map of the inside of the Seattle City Jail and explain to me what it's like?"

Each type of Grand Tour question serves a specific purpose in eliciting information about the cultural setting, events, people, activities, or objects under study, contributing to a holistic understanding of the cultural context being explored.

Mini-Tour Questions are a type of inquiry used in ethnographic interviewing to gain detailed insights into specific aspects of a cultural context. Mini-Tour Questions encompass different approaches to understanding particular elements within a cultural setting. Typical Mini-Tour Questions provide a general overview of activities or events within the chosen context. Specific Mini-Tour Questions delve into precise details or instances within the specified

timeframe or location. Guided Mini-Tour Questions lead the informant through a series of activities or tasks related to the cultural setting under study. Task-related mini-tour Questions directly inquire about specific actions or procedures within the cultural environment. For example, an ethnographer might ask, "Could you describe what you do when you take a break at Brady's Bar?" or "Could you draw me a map of the trusty tank in the Seattle City Jail?" These questions aim to uncover nuanced information and reveal the complexity of behaviors or structures within the cultural milieu being explored.

Example Questions prompt informants to provide specific examples or instances related to their experiences within a cultural context. For instance, an ethnographer might ask, "I was arrested while pooling. Can you give me an example of pooling?" This question encourages the informant to share a concrete example that illustrates the concept of pooling.

Similarly, Experience Questions focus on eliciting personal experiences and insights from informants. For example, the question "You've probably had some interesting experiences in jail; can you recall any of them?" invites the informant to share personal anecdotes or stories related to their time in jail. Another example could be, "Could you tell me about some experiences you have had working as a directory assistance operator?" These questions delve into the informant's lived experiences, providing valuable insights into their perspectives, challenges, and observations within the cultural context being studied.

Native-Language Questions are a type of inquiry used in ethnographic interviewing to understand language usage and expressions within a cultural context. Native-Language Questions encompass various approaches to exploring language usage and expressions within a cultural setting.

Direct-Language Questions focus on how informants refer to specific concepts or situations in their native language. For example, an ethnographer might ask, "How would you refer to mistakes?" to understand the terminology used by the informant, such as "typos."

Hypothetical-Interaction Questions pose hypothetical scenarios to elicit responses about potential interactions or conversations within the cultural context. For instance, the question "If I were to sit in the back of your classroom, what kinds of things would I hear kids saying to each other?" helps the ethnographer gain insights into typical classroom conversations.

Typical-Sentence Questions aim to uncover common phrases or sentences used in specific contexts. For example, "What are some sentences I would hear that include the phrase making the bucket?" seeks to understand how a particular expression is used in everyday language within the cultural environment.

Ethnographic questions can be framed both in personal and cultural terms to gather a comprehensive understanding. For instance, personally focused questions might include, "Can you describe a typical evening you would have at Brady's Bar?" whereas culturally focused questions might inquire, "How would you refer to the jail?" Each type of question

plays a crucial role in unraveling linguistic nuances and cultural expressions within the studied community.

## ANNEX 2

<b>Topic: Listening and Empathy</b>
<b>Subtopic: Empathy vs Sympathy</b>
<b>Activity Name: Walk a mile in someone else’s shoes</b>
<b>Empathic Listening Example Phrases</b>
<ul style="list-style-type: none"> <li>● “Thank you for trusting me with this information” or “thank you for sharing.”</li> <li>● “I can relate to what you are going through.”</li> <li>● “I understand why you may be feeling that way.”</li> <li>● “I’ve been there, and I’m so sorry that you’re dealing with this situation right now.”</li> <li>● “That sounds frustrating/challenging/tough.”</li> <li>● “I didn’t even think of it that way; thank you for telling me about your point of view.”</li> <li>● “I hear you, and your feelings are absolutely valid.”</li> <li>● “That must be so hard; I am here for you in any way I can help.”</li> <li>● “It sounds like you are doing the best you can.”</li> <li>● “I’m so proud of you for holding your head up high even when things feel so low right now.”</li> <li>● “If that happened to me, I would be feeling this way too.”</li> <li>● “That really must have hurt your feelings.”</li> <li>● “I can see how much you cared about that, and I’m sorry it didn’t work out.”</li> <li>● “I know it can often feel like you’re alone and that no one understands, but I hope you know I am here for you.”</li> <li>● “I’m sure it feels easier to give up right now, but I’m so glad you keep going.”</li> </ul>
<b>Empathic Question Examples</b>
<ul style="list-style-type: none"> <li>● “You seem (insert emotion here) today. Would you like to talk about it?”</li> <li>● “Is there anything on your mind that you want to chat about?”</li> <li>● “How did you feel when that happened?”</li> <li>● “What went through your mind when they said that?”</li> <li>● “Can you tell me more about this?”</li> </ul>

- “How is this affecting you right now?”
- “What would be most helpful for you right now?”
- “What can I do to be of more support to you?”
- “Is there anything you need that could help this situation right now?”
- “What do you think is the best next step?”
- “How can we work together to improve this situation?”

### Scenario 1: Language Barrier

**Situation:** Maria, a migrant woman from Central America, visits a community center seeking assistance with accessing healthcare services for her children. However, Maria struggles to communicate effectively in English, and there are no interpreters available at the center. She appears visibly frustrated and anxious, gesturing and attempting to convey her concerns through broken English.

**Objective:** Practice using non-verbal cues and active listening techniques to understand Maria's needs despite the language barrier. Demonstrate empathy by acknowledging her frustration and anxiety, and explore alternative communication methods to ensure she receives the assistance she requires.

### Scenario 2: Trauma Disclosure

**Situation:** Fatima, a refugee from Syria, attends a support group for migrant women and bravely opens up about her experiences of fleeing conflict and violence in her home country. She shares harrowing details of her journey to safety and expresses deep emotional distress, tears streaming down her face as she recounts her traumatic experiences.

**Objective:** Demonstrate empathy and validation while providing a safe space for Fatima to share her experiences without judgment. Practice active listening techniques such as nodding, maintaining eye contact, and offering verbal affirmations to convey understanding and support. Explore resources and referrals for trauma counseling and support services.

### Scenario 3: Cultural Misunderstanding

**Situation:** Leila, an immigrant from Afghanistan, expresses frustration during a counseling session about the cultural differences she encounters in her new country. She feels overwhelmed by societal expectations and norms that conflict with her cultural background, leading to a sense of isolation and alienation.

**Objective:** Show cultural sensitivity and empathy by acknowledging Leila's feelings of frustration and isolation. Validate her experiences and emotions while exploring ways to navigate cultural adjustments and find a sense of belonging in her new community. Offer resources and support groups for immigrants facing similar challenges.

#### Scenario 4: Family Conflict

**Situation:** Sofia, a migrant woman from Mexico, confides in a social worker about ongoing conflict within her family regarding cultural adaptation and expectations. She feels torn between her desire to assimilate into the host culture and the pressure from her family to maintain traditional values and customs.

**Objective:** Practice empathetic listening and reflective responses to help Sofia explore her feelings and identify potential solutions to the family conflict. Validate her experiences and emotions while facilitating open communication and understanding within her family. Offer mediation services or family therapy referrals if needed.

#### Scenario 5: Financial Strain

**Situation:** Aisha, a migrant woman from Somalia, shares concerns about financial difficulties during a community support group meeting. She struggles to provide for her family in a new and unfamiliar environment, facing challenges with employment opportunities, language barriers, and navigating the welfare system.

**Objective:** Demonstrate empathy and understanding while exploring practical support options and resources available to alleviate Aisha's financial strain. Offer assistance with accessing government benefits, job training programs, or financial literacy workshops. Connect her with local community resources for food assistance and emergency financial aid.

#### Scenario 6: Access to Healthcare

**Situation:** Nisha, a migrant woman from India, expresses anxiety during a health education workshop about accessing healthcare services in her new country. She shares her concerns about language barriers, cultural differences, and fear of discrimination when seeking medical care for herself and her family.

**Objective:** Practice active listening and empathy to address Nisha's concerns and provide information and support to facilitate access to healthcare resources. Offer assistance with finding multilingual healthcare providers,

interpreting services, and culturally competent healthcare facilities. Educate her about patient rights and advocacy strategies to ensure equitable treatment in healthcare settings.

## ANNEX 3

<b>Topic: Listening and Empathy</b>	
<b>Subtopic: Supervision</b>	
<b>Activity Name: Ethical Dilemma</b>	
<b>Narrative/Story:</b>	
<p><i>“Some women are single, many have lost their male spouses in conflict zones, and some are parents. In one instance, I interviewed a woman who arrived in Australia with three of her children but needed to leave her fourth child in Kenya because she completed her application before realizing that she was pregnant. She gave birth to the child after her paperwork was approved and then faced the agonizing decision of staying in her dangerous homeland or fleeing to safety without her baby”.<sup>39</sup></i></p> <p>You are a social worker with few experience and the parent of two children. You were designated as the consultant of the woman in the narrative. You had first session with your consultee and now you are having a session with your supervisor.</p>	
<b>ROLE</b>	<ul style="list-style-type: none"> <li>● Supervisor</li> </ul>
	<ul style="list-style-type: none"> <li>● Social Worker</li> </ul>
<b>Stage 2: Experience and Reflection in Supervision</b>	
<b>Questions &amp; Notes</b>	

<sup>39</sup> Sussex Publishers. (n.d.). *The psychological needs of resettled refugee women*. Psychology Today. <https://www.psychologytoday.com/us/blog/global-events/201810/the-psychological-needs-resettled-refugee-women>

**What beliefs did you have about this kind of situation?**

**What ethics and values did this situation fit with?**

**What ethics and values did this situation contradict?**

**What other experiences in your life does this remind you of?**

**How did you feel about the other people?**

**How did you impact the situation?**

**Additional Questions & Comments:**

**Stage 3: Analysis and Plan & Act in Supervision**

**What did you think was going on for the other people?**

**What did you know from evidence about this kind of situation?**

**What might another worker do?**

**What additional information do you need?**

**What else should you consider?**

**What do you do now?**

**What support do you need?**

**Additional Questions & Comments:**



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