

I. Introduction to Communications

*And in the naked night I saw,
Ten thousand people, maybe more,
People talking without speaking,
People hearing without listening,
People writing songs that voices never shared.
No one dared,
Disturb the sound of silence.*

A. _____ Parts of Communications

1. The Transmitter
2. The Channel
3. The Receiver

B. The Importance of _____

II. Characteristics of Effective Listening

A. Four Qualities of _____ Mentoring

C
R
A
G

B. Concreteness:

Three questions to produce concreteness

C. Respect:

D. Accurate Empathy:

E. Genuineness: .

F. Confrontation:

G. Self-Disclosure:

H. Immediacy:

III. Environment of Listening

A. Reduce _____:

B. Prepare _____.

C. Physical _____ Skills

**S
O
L
E
R**

D. Observing the _____

1. Appearance

2. Behavior

3. Inference

IV. Methods of Listening

A. Listening without _____

B. Listening and Responding to _____

C. _____ Listening

D. _____ Listening

E. _____ Listening Requires God's Wisdom and Energy

V. Dynamics of Listening

A. Definitions

1. Sympathy:

2. Accurate Empathy:

3. Content:

4. Feelings:

5. Right Responding:

6. Advanced Empathy:

B. Responding to _____

C. Responding to _____

D. Responding to _____

E. Difference between content and feelings:

VI. Common Problems in Listening

A. Listening _____

B. Evaluating

VII. Conclusion

A. Listening is the key to effective _____

B. The process has _____ **barriers**

C. Listening can be _____

Bibliography

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Powell, John. *Why Am I Afraid To Tell You Who I Am?* Thomas More:Allen, TX. 1999.

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Feeling List

Wounded Rejected Disappointed Let-down Uncared-for	Unwanted Like I don't belong Different Defective Out of place Strange Weird Disconnected	Discouraged Weak Inadequate Frail Impotent Embarrassed Defeated Destroyed Shattered	Unloved Worthless Unlikable Unimportant Insignificant Useless Not needed
Attacked Put-down Condemned Judged Persecuted Punished On Trial Indicted	Lonely Left-out Excluded Ignored Isolated Alienated Abandoned Alone Distant	Anxious Nervous On guard Vigilant Uptight Worried Afraid Petrified	Mean Unkind Callous Like a monster Cynical Skeptical Sarcastic
Controlled Imposed upon Manipulated Intimidated Pressured Dominated Like a slave	Disrespected Unreliable Un-trusted	Out of control Lost Distressed Distraught Hopeless	Mad Upset Fed-up Bitter Resentful Revengeful Angry
Trapped Caught in the middle Boxed In Like a prisoner Helpless	Burned out Worn out Wiped out Used up Overwhelmed Exhausted Hopeless Despair	Vulnerable Unprotected Raped Exposed Naked Violated Abused Victimized Defenseless	Sad Depressed Unhappy Empty Unfulfilled
Deceived Lied to Betrayed Cheated Taken	Confused Awkward Bothered Troubled	Guilty Evil Defective Shameful Ashamed Cheap Dirty Immoral Disgusting Indicted Responsible	Ugly Unattractive Old Repulsive
Stupid Gullible Suckered Foolish Silly Ridiculous Ridiculed Dumb Idiotic	Angry Frustrated Furious Seething Enraged Irritated Agitated		Phony Unreal Like a hypocrite Shallow
			Self-conscious Embarrassed Humiliated Stripped Exposed Uncovered

Powell's Five Levels of Communication

Level Five: Cliché Conversation

Weakest response and lowest level of communication. "How are you?" "It's good to see you." "Have a nice day". This is the party chitchat, club meeting, church social event. It is a group of people being lonely together.

Level Four: Reporting the facts

No personal, self revealing conversation, but just the facts. "It's cold outside." "The Braves won the ballgame." Includes narration about others, but no personal opinions.

Level Three: My ideas and judgments

At this level, we risk talking about our opinions and ideas, but we very carefully watch for reaction (shock or surprise) and then retreats to safer ground. Often the fear rejection will cause me to say what I think you want to hear or try to please you.

Level Two: My feelings -- "Gut level"

No one really knows about us until we share what we think and how we feel. My ideas and opinions are usually quite conventional and many others will probably support my position. But the feelings that lie behind my judgments, convictions, or ideas are uniquely mine. No one else experiences my precise sense of frustration, feels my passion, or has traveled with me on my life journey. I must share these unique feelings to really tell you who I am.

Level One: Peak Communications

Deep authentic relationships, such as marriage partners or very close friends, will often experience times of peak communications. This must be based on absolute openness and honesty where two people feel an almost perfect and mutual empathy and oneness. There should be times where this perfect communication occurs, but it will never be a permanent state.

*Added – Basement Level

God comes into the picture. You stop and you pray because you can't even speak. God's presence is overwhelming.

Empathy Scale

Lowest means hurtful	Listener is ridiculing feelings, Putting down speaker, challenging speaker's perceptions and ideas, defending, self-disclosing to meet own needs, ignoring speaker completely	So that helpee feels hurt
Low means misses feelings	Listener is asking questions, giving advice, ignoring feelings, repeating content, or Listener is apologizing, agreeing, reassuring, but without identifying speaker's feelings	So that helpee feels frustrated and misunderstood
High means pinpoints main obvious feelings	Listener is accurately identifying main feelings, communicating understanding of feelings	So that helpee feels understood and continues to self-disclose
Highest means goes beyond obvious feelings to underlying feelings	Listener is hitting the nail on the head by reflecting feelings the helpee has not been fully aware of	So that the helpee has "AHA" feeling, understanding self more and continues to self disclose at a deeper level

Listening Exercise Guidelines

1. Share real experiences – Don't role play
2. Pause occasionally to allow comment
3. Observer notes proper techniques
 - a. *Eye contact*
 - b. *Squaring*
 - c. *Leaning forward*

Listening Exercises

1. Review Powell's 5 levels of communication
2. Review the class notes
3. Read the article "Central Therapeutic Ingredients"
4. Practice "Non-evaluative listening" with someone and listen to content
 - a. practice content responses
 - b. ask them to share one of their happiest memories
 - c. Pause 5 seconds before giving response
 - d. identify feelings
5. Review empathy scale
6. Email the class coordinator a summary of what you learned

CENTRAL THERAPEUTIC INGREDIENTS

Taken from: Truax, C. and Carkhuff, R. *Toward Effective Counseling and Psychotherapy*. Aldine, 1967, Chapter 2. See this book for measurement scales and research summaries involving these dimensions.

ACCURATE EMPATHY

Accurate empathy involves more than just the ability of the therapist to sense the client or patient's "private world" as if it were his own. It also involves more than just his ability to know what the patient means. Accurate empathy involves both the therapist's sensitivity to current feelings and his verbal facility to communicate this understanding in a language attuned to the client's current feelings.

It is not necessary – indeed it would seem undesirable – for the therapist to share the client's feelings in any sense that would require him to feel the same emotions. It is instead an appreciation and a sensitive awareness of those feelings. At deeper levels of empathy, it also involves enough understanding of patterns of human feelings and experience to sense feelings that the client only partially reveals. With such experience and knowledge, the therapist can communicate what the client knows as well as meanings in the client's experience of which he is scarcely aware.

At a high level of accurate empathy the message "I am with you" is unmistakably clear – the therapist's remarks fit perfectly with the client's mood and content. His responses not only indicate his sensitive understanding of the obvious feelings, but also serve to clarify and expand the client's awareness of his own feelings or experiences. Such empathy is communicated by both the language used and all the voice qualities, which unerringly reflect the therapist's seriousness and depth of feeling. The therapist's intent concentration upon the client keeps him continuously aware of the client's shifting emotional content so that he can shift his own responses to correct for language or content errors when he temporarily loses touch and is not "with" the client.

At a low level of accurate empathy the therapist may go off on a tangent of his own or may misinterpret what the patient is feeling. At a very low level he may be so preoccupied and interested in his own intellectual interpretations that he is scarcely aware of the client's "being." The therapist at this low level of accurate empathy may even be uninterested in the client, or may be concentrating on the intellectual content of what the client says rather than what he "is" at the moment, and so may ignore or misunderstand the client's current feelings and experiences. At this low level of empathy the therapist is doing something other than "listening," "understanding," or "being sensitive." He may be evaluating the client, giving advice, sermonizing, or simply reflecting upon his own feelings or experiences. Indeed, he may be accurately describing psychodynamics to the patient – but in the wrong language for the client, or at the wrong time, when these dynamics are far removed from the client's current feelings, so that the interaction takes on the flavor of "teacher-pupil."

NONPOSSESSIVE WARMTH

The dimension of nonpossessive warmth or unconditional positive regard ranges from a high level where the therapist warmly accepts the patient's experience as part of that person, without imposing conditions; to a low level where the therapist evaluates a patient or his feelings, expresses dislike or disapproval, or expresses warmth in a selective and evaluative way.

Thus, a warm positive feeling toward the client may still rate quite low in this scale if it is given conditionally. Nonpossessive warmth for the client means accepting him as a person with human potentialities. It involves a nonpossessive caring for him as a separate person and, thus, a willingness to share equally his joys and aspirations or his depressions and failures. It involves valuing the patient as a person, separate from any evaluation of his behavior or thoughts. Thus, a therapist can evaluate the patient's behavior or his thoughts but still rate high on warmth if it is quite clear that his valuing of the individual as a person is uncontaminated and unconditional. At its highest level this unconditional warmth involves a nonpossessive caring for the patient as a separate person who is allowed to have his own feelings and experiences; a prizing of the patient for himself regardless of his behavior.

It is not necessary – indeed, it would seem undesirable – for the therapist to be nonselective in reinforcing, or to sanction or approve thoughts and behaviors that are disapproved by society. Nonpossessive warmth is present when the therapist appreciates such feelings or behaviors and their meaning to the client, but shows a nonpossessive caring for the person and not his behavior. The therapist's response to the patient's thoughts or behaviors is a search for their meaning or value within the patient rather than disapproval or approval.

GENUINENESS OR SELF-CONGRUENCE

Perhaps the most difficult scale to develop has been that of therapist genuineness. However, though there are notable points of inconsistency in the research evidence, there is also here an extensive body of literature supporting the efficacy of this construct in counseling and therapeutic processes.

The scale is an attempt to define five degrees of therapist genuineness, beginning at a very low level where the therapist presents a façade or defends and denies feeling; and continuing to a high level of self-congruence where the therapist is freely and deeply himself. A high level of self-congruence does not mean that the therapist must overtly express his feelings, but only that he does not deny them. Thus, the therapist may be actively reflecting, interpreting, analyzing, or in other ways functioning as a therapist; but this functioning must be self-congruent, so that he is being himself in the moment rather than presenting a professional façade. Thus the therapist's response must be sincere rather than phony; it must express his real feelings or “being” rather than defensiveness.

“Being himself” simply means that, at the moment, the therapist is really whatever his response denotes. It does not mean that the therapist must disclose his total self, but only that whatever he does show is a real aspect of himself, not a response growing out of defensiveness or a merely “professional” response that has been learned and repeated.