

LISTENING- REFLECTION



I ask for what I desire as we begin this topic



I pray that my entire being become open to God's grace



I imagine these texts being addressed to me, and note my response

Grace: That I connect to others in meaningful and truthful ways through listening

For this people's heart has grown dull, and their ears are hard of hearing, and they have shut their eyes; so that they might not look with their eyes, and listen with their ears, and understand with their heart and turn—and I would heal them.

Matthew 13:15

“We all need to learn. May we know how to listen to those to whom the Lord speaks. The Spirit “blows where it wills.”

Pedro Arrupe, 1976 - Integrating the Spiritual Life and the Apostolate

“If we are prudent and humble in assessing and defending our own point of view, if we strive to listen to each other and mutually understand each other with that charity which ought to animate us all in our whole social commitment, if we know how to observe the rules of justice and discretion when we refer to those among us who have different opinions on points open to discussion, the result will be favorable; we will mutually enrich ourselves and will give Christian people an example most needed today.”

Pedro Arrupe, 1971 - “The Social Commitment of the Society of Jesus”

“Communicating means sharing, and sharing demands listening and acceptance. Listening is much more than simply hearing. Hearing is about receiving information, while listening is about communication, and calls for closeness. Listening allows us to get things right, and not simply to be passive onlookers, users or consumers. Listening also means being able to share questions and doubts, to journey side by side, to banish all claims to absolute power and to put our abilities and gifts at the service of the common good.”

Pope Francis - Message for World Day of Social Communications, Jan. 22, 2016

“In dealings with anyone, especially with equals or those of lower rank and authority than yourselves, say little and be slow to speak. Listen long and willingly, until they have finished what they wanted to say. Then reply point by point, come to an end, and take your leave. If the person rejoins, cut the rejoinders as short as possible; your leave-taking should be swift and gracious”.

Ignatius on Dealing with Others, 1541

QUESTIONS FOR REFLECTION

1. How can you be more generous in your listening?
2. How can you be more available to God's spirit active in you and in others?

LISTENING - EXERCISE

THE EXPERIENCE OF LISTENING

Part 1: Deciding to listen

People always have interesting things to say, we sometimes do not give them the chance to say these things or do not ask the right questions. Think on someone from your team you have been meaning to have a conversation with. It can be on the topics of “reviewing the work that is being done”, “adopting new responsibilities”, “recognising someone’s work”, “revising hours, flexibility, and work standards”, etc. People will always have things to say on this end. Find the person and find the topic.

Part 2: The Conversation

- **A speaker and a listener:** In this part, the speaker shares his view on the point agreed beforehand. The listener (you) will use silent body language, mirroring, and very brief clarifying questions. Stay calm even if you receive incriminating statements against you in order to respond better.

As the sharing is happening, the listener is invited to:

- Pay attention to the person, *what*, *how*, and *why* he/she is sharing this particular story
- Pay attention to their own experience as they listen (thoughts, feelings, questions)
- **Deepening on the topic:** A good listener will have the ability to see past the statements he or she is hearing, he or she will be able to detect in the speaker more things (emotions, unexpressed thoughts, etc.) and thus ask good follow-up questions: “How did it make you feel when I did not recognise the work you did last week”? Many times when someone is expressing complaints, they reflect something deeper that you have to be able to tap into.

Part 3: Noticing and reflecting on the experience

- What did you discover in listening to yourself and your partner?
- What insights might be helpful for your daily life?

EXPLORING DIFFERENT LEVELS OF LISTENING

Refer to the input for various types of listening.

- Which of these types do you tend to use more in your interactions?
- Is there a type that you tend to use in specific settings or with specific people? Why is this the case?
- When could low levels of listening and engagement be useful?

ADDITIONAL EXERCISES

There are currently no additional exercises for this section

NOTICING BARRIERS TO LISTENING

- What are frequent “hot buttons” that cause you to stop listening?
- Recall a situation when expectations, past experiences or deeply held values/beliefs interfered with you listening to someone. How did these filters cause you to act? (defensive, over rationalizing, stereotyping, dismissing...). How did they impact your understanding of the other person?
- How often can I catch myself slipping into unhelpful behaviors that interfere with the quality of my listening? *(for example: comparing, mind-reading, judging, rehearsing what to say next, dreaming, advising, changing the subject, dismissing feedback and justifying,...)*

EXPERIMENTING WITH LISTENING POSTURES

** The instructions below are for facilitators guiding leadership programmes*

Ask participants in the group to get into pairs (listeners - speakers). The speaker is invited to share for 5 minutes with the listener an experience of struggle (failure, mistake, challenges in the team,...). It is good to find concrete questions rather than general areas of conversation. Every two minutes, the group facilitator gives a sign to the listener to try out different listening postures as the speaker is sharing his story.

For example: listening with no facial expression whatsoever, listening while looking at their phone, listening with the eyes closed, listening while rolling their eyes, listening while standing and looking down in disdain or with contempt at the speaker, listening with their back turned to the speaker, leaving the room as the speaker is sharing...

Share in pairs. Notice the impact of the listener’s non-verbals on the speaker’s experience.

NOTICING NON-VERBAL INDICATORS

Recall conversations where you felt one or more of the emotions below. Imagine there was a camera recording your interaction and body language as a listener. What would the video reveal? How were you sitting, how were you responding, how was your facial expression, tone of voice, what were you doing with your hands,...? Make a list of non-verbal indicators for the situations below:

- Frustration
- Boredom
- Excitement
- Agreement
- Confusion/Disagreement
- Deep reflection/Evaluation

Recall a communication experience in which you noticed a gap between the content (words) of the message and the intent (tone of voice, non-verbal signals) which accompanied it.

- Which impacted you most (content or the non-verbal cues)? Why?
- How did this mixed message make you feel?

LISTENING - INPUT

INTRODUCTION

Practicing good listening skills is key to ensure effective leadership and building highly performing and collaborative relations. Real listening is crucial to build understanding in any conversation, grow trust and promote participation. In crisis, it helps bring emotional temperature down and opens space for the next step. However it takes effort and energy to pay attention and be present to others. Listening is therefore a practice that we are invited to intentionally grow.

MAIN IDEAS

Various ways of listening: While hearing is an experience of our senses that gathers sound waves from our external environment, it is quite different from listening. Real listening is an intentional activity that is not only about our ears, but also involves our mind, heart and will. There are many ways we experience listening depending on our level of openness, presence and intentionality to the sounds, messages and people around us.

At the lowest levels (**inactive or selective listening**), the listener could be:

- completely inactive or absent-minded, ignoring and not giving any attention to what is being said,
- pretending to listen, giving the impression that they heard what was said but are not present,
- not fully focused, frequently interrupting and finishing others' sentences,
- listening selectively, hearing with their own frame of reference in mind and filtering out the rest.

However, true communication occurs when listeners make a conscious effort not only to hear the words but to attend completely and actively to the speaker, offering their time and full attention. Listening is following the thoughts and feelings of others to understand what they are saying from their perspective, frame of reference, or point of view. It requires treating the speaker with dignity and respect. (Neil Katz)

In **active listening**, the listener attempts to set aside their own filters and lenses and bring in an empathetic and non-judgmental attitude to see things from the other person's perspective. Another type of effective listening is **reflective listening** (work done by psychologist Carl Rogers, 1951) which also takes in the whole message and seeks to understand the speaker's idea and offer it back to him to confirm mutual understanding.

Good listening involves a certain vulnerability and a letting go that are often challenging. Daring to leave our "own space" and receive what the other has to say is not easy and requires a lot of practice. Otto Scharmer (2009) introduced what he called "Generative Listening", or listening from source, a level that goes beyond empathic listening and enables both the speaker and listener to access deep levels of wisdom and connect to an emergent future possibility. (Refer to the Handout for a deeper exploration of the art of listening and for helpful practices).

Filters and Roadblocks: It is much easier for us to speak than to remain silent and listen. Beside the effort and energy required to be really present to others, many barriers (internal and external) stand in the way of effective listening. External roadblocks include distractions such as noise or an uncomfortable setting (room temperature, seating,...). Our emotional states as well as the mental attitudes and beliefs we hold also play a big role in our listening experience. Becoming an effective listener requires therefore growing our ability to manage our internal filters by identifying them and focusing on remaining open as we are listening to others. (Refer to the Resources section - Obstacles to Good Listening by Robin Daniels)

IGNATIAN NOTE

While many people think of the leader as the person who does most of the talking, Ignatius understood that leaders must actually spend more time listening, learning, and attending to the inner reality of the other person/s. He expresses this in practical terms as he provides instructions to the directors of the Spiritual Exercises, so that direction takes the form of a discerning kind of facilitation. Unlike secular counseling, where listening is a two-way (diadic) relationship, God-centered listening is a 3-way (triadic) relationship. Instead of guiding or teaching, the style of the Ignatian director is to take a back seat to the Holy Spirit, and to facilitate the direct relationship between the Creator, and the retreatant. The director listens into the experience of others and helps them listen more attentively to what is going on in their own experience of relationship with God. In this context, the listener is present to and guided by God's unconditional love for the speaker. This emphasis on "excess of warmth" is a vital addition for God-centred listening (commitment, effort to understand, spontaneity). Refer to Willi Lambert's Directions for Communication.

"[Ignatius] was a great listener, a sensitive, patient listener in a spiritual conversation, in counseling individuals, in the Exercises. But he was also a listener when it came to the decision-making process. Therefore he gives as the first rule for his confreres at the Council of Trent to listen and learn, and to be thoughtful, careful, and slow in speech and judgements. This listening is, in the best sense, "active listening" and holistic listening. Ignatius expressly emphasises that one must attend to the content, feelings, and purposes of the person speaking. His attentiveness and, of course, his growing experience, as well, made it possible for him, as various testimonials report, in a short time to quickly and precisely figure out any interlocutor or situation and to react appropriately. His answers and conclusions were usually short, but clear to the point. The listener could rightly have the impression of being personally understood and accepted, along with the words spoken on the occasion. [...]"

Third: I would be slow of speech, that I may listen to advantage; calm, in order to feel and become acquainted with the positions, feelings, and wills of those who speak - in order to respond better or to keep silent.

On this sentence there is almost nothing to be said but that it is in a certain way a feast for the palate. What Ignatius says in his Book of the Exercises is applicable here: one should "savor" the words (Exx 2)."

Willi Lambert S.J. - Directions for Communication

FINAL THOUGHT

Teach me to listen, O God, to those nearest me, my family, my friends, my co-workers. Help me to be aware that no matter what words I hear, the message is, "Accept the person I am. Listen to me." Teach me to listen, My Caring God, to those far from me - the whisper of the hopeless, the plea of the forgotten, the cry of the anguished. Teach me to listen, O God my Mother, to myself. Help me to be less afraid, to trust the voice inside, in the deepest part of me. Teach me to listen, Holy Spirit, for your voice - in busyness and in boredom, in certainty and in doubt, in noise and in silence. Teach me, O God, to listen.

EXPECTED LEARNINGS AND OUTCOMES

1. Understanding the importance of listening in communication and the role of inquiry and deep presence to promote dialogue
2. Reflecting on filters and barriers to listening
3. Introducing tools for deeper listening (reflective and active listening, Scharmer's levels of listening)
4. Growing in awareness as to the power of non-verbal communication

"By far the most important form of attention we can give our loved ones is listening... True listening is love in action"

Scott Peck

LISTENING - HANDOUT

A DEEPER EXPLORATION OF LISTENING

Real communication takes place when we actively and intentionally attend to others, listening not only to their words but to their underlying thoughts and feelings, offering our time and full attention to understand their perspective and regarding them with esteem and consideration. This handout offers a deeper exploration of listening and suggests various tools for practice.

3 spaces of listening

Drawing from the field of clinical psychology and counselling, in listening to another person, we are dealing with three ‘spaces’. In which listening space do you tend to spend most of your time?

<p>My head</p> <p>What is in my own mind</p>	<p>Your head:</p> <p>What is in the other person’s mind</p>	<p>The ‘in-between’ space</p> <p>the space between the two of us</p>
<p>We have direct access to what is going on in our headspace, which is where our own thoughts, feelings, beliefs, internal dialogues, ideas, dreams and hopes are found. In fact, many people most of the time are listening from here, and many people wish to communicate the contents of their headspace with others; some assume that others will be as interested in the contents of their headspace as they are.</p>	<p>We do not have direct access to what is going on inside another person’s head. We can intuit a certain amount, but few people are really intuitive (and many think they are more intuitive than they actually are), and the greater risk is that we will make assumptions – and thus stop checking, asking and listening. The only person who has direct access to this space is the other person themselves.</p>	<p>‘In-between space’ is the space between the listener and the other person, and this is where good listening takes place. In this space the listener gets out of their own headspace, or sets aside the contents for the time being, and listens to what the other person says about what is going on in their headspace – which is largely the only way that we know what the other person thinks or feels. At the same time, we need to remain aware of our thoughts and reactions so that we can respond well.</p>

Attending to the other person:

Effectively giving our physical and psychological attention to the speaker is key to convey that we are interested in what they are saying. This includes:

- Adopting a posture of involvement, facing the other person, establishing good eye contact, keeping an interested thoughtful silence.
- Avoiding noise/distractions and working to preserve a supportive environment for the conversation

- Keeping our mind focused and alert to understand what the other is saying, striving for accuracy if needed.
- Demonstrating empathy, being prepared and motivated to listen and bringing in a non-judgmental and validating attitude.
- Putting ourselves in the speaker's shoes and genuinely embracing his perspective even though we may not agree to it.
- Understanding our own emotional filters which cause mental blocks and resistance.

Listening beyond what is being said

Communicating with others often involves recognizing, acknowledging and responding to feelings and concerns which people may not be able or willing to put into words. Mehrabian's famous 1967 study produced the statistic that 55% of communication is body language, 38% is the tone of voice, and 7% is the actual words spoken. While this may not be universally true, later research supports the high significance of non-verbal communication. *Non-verbal communication includes: Physical features, general appearance, posture, gestures, touch, eye contact, facial expressions (such as for example smiles, raised eyebrows, frowns), tone of voice, pitch, pace, silences, hesitations, sighs, and other responses such as blushing, pupil dilation, tears, quickened breathing...*

Looking for congruence

Being an effective communicator implies being able to demonstrate 'congruence' between our words and our intentions: our non-verbal language has to align with and confirm our message rather than deny it. Developing our ability to pick up and properly interpret non-verbal signals is key for effective communication and listening.

- In this context, it is important to remember that our own interpretation is influenced by our experience, culture, biases and mental state.
- As listener, we may not fully grasp what the non-verbal clues that the speaker is sending precisely mean, but we do know they matter, and drawing the speaker's attention to them may be useful.
- For that reason, it is important to remain open to a range of possible meanings until the speaker confirms. Asking clarification questions may also help.

Reflective listening

Reflective listening is a type of active listening that involves giving respectful attention to the content and feeling expressed by the speaker: it is first about hearing and understanding, and then letting him know that he has been understood.

In this "checking out" process the listener does not offer his perspective but rather keeps the focus on the other person's needs to understand:

- the content of the message (words, facts, ideas...)
- the intent and underlying emotions (emotional meaning of what is being said)
- the speaker's nonverbal expressions
- and the congruence between what is being said and how it is expressed

Reflective listening is highly active and takes practice. In this process:

1. The listener first takes in cues: Noticing content, emotion, non-verbal clues, congruence...
2. He listens deeply, with empathy and no judgment. What does the speaker seem to care about most?
3. He formulates the response that seems closest to the essence of speaker's feelings & thoughts.

The listener tries his best to avoid less than good responses that:

- a. Send solutions - "I don't believe you are able to work on your problem without my help."
 - b. Evaluate - "I will tell you what I think, rather than help you understand what you think."
 - c. Avoid - "I'm uncomfortable with your feelings and I don't know how to deal with what you're talking about."
 - d. Collude - "You are turning me into the rescuer/ persecutor, and I am falling for it by taking control"
4. He offers his response; then checks the accuracy with the speaker (congruence) and allows the conversation to flow. E.g: "So you're feeling __ about/when/because __?"

You will find at the end of the handout insights and a summary table with Reflective Listening Techniques that you can practice and experiment with.

Reflective Questioning

In addition to the above techniques, insightful and reflective questioning lies at the heart of good communication and helps to explore more deeply what is being shared. In fact, when listening to someone, questions can have a big impact on your relationship and your understanding of the situation. When you are in the process of reflective questioning:

- Keep in mind that too many questions can create a barrier.
- Keep your questions short and ask one question at a time (not multiple).
- Be aware of why you want to ask a question: is it because of your own curiosity, or to get the facts straight, or is it to help the person focus ? The most useful questions seek to promote insight, not just gather information.
- Use open-ended not closed questions (What? Who? Why? How? Where? When? Which? In which way? To what extent?)
- Try to limit questions beginning with "why" as this may generate defensiveness or justification. Replace "judger" questions with "learner" questions (Marilee G. Adams, 2004)
- Ask about, and listen, for feelings as well as facts "How does this feel?"
- Use questions to challenge some assumptions and generalisations.

You can also use the CREW model (David Clutterbuck) as a possible guiding framework:

C - Clarify what the discussion is all about and agree what the desired outcome should be - "What do we want to discuss and what do we want to achieve?"

R- Reality. Raise awareness of what's happening now "*What is happening now?*"

E- Explore. Stimulate ideas and choices of doing things differently "*What options do we have?*"

W-Will - How determined are we to agree to a specific course of action? "*On a scale of 1 – 10, how sure are we that we will do this?*"

Reflective and Active Listening Techniques

Technique and Purpose	Do This
DOOR OPENERS To invite someone to talk. Used when a person approaches you and you don't know if they will talk about their situation or not	Hi, (name). You seem a little tired. Is something bothering you? You seem upset. Care to talk about it? Can I be of any help with this?
ACKNOWLEDGING To demonstrate to the speaker that you are following the conversation	Share brief, one to three-word statement or nonverbal gestures Examples: How about that! Uh-huh. Wow. Yeah. Sure. Sounds good. Right. Right on!
MIRRORING To help the person hear their own words, and notice and discern their significance	Feed back a word or phrase the person has used, as a question "he dismissed what you said?"
ENCOURAGING To convey interest To encourage person to keep talking	Don't agree or disagree, use neutral words Use varying voice intonation "Can you tell me more?"
PARAPHRASING To show you are listening to and understanding what is being said To check meaning and interpretation	Restate basic ideas and facts in your own words Capture only the essentials
RESTATING To show you are listening and understand what is said To check meaning and interpretation	Restate basic ideas, facts "So you would like for your boss to trust you more. Is that right?"
SILENCE To allow time for natural pauses, reflection, finding the right word, or the speaker deciding to say more.	Use non-verbal encouragers. Wait patiently and look comfortable. Don't interrupt
CLARIFYING To help you clarify what is said To get more information To help speaker see other points of view	Ask simple questions. "When did this happen?" Repeat any interpretation or statement that feel wrong, for speaker to explore further.

Technique and Purpose	Do This
REFLECTING To show that you understand how the person feels To focus on the emotional content of what is being said or implied, not just the words To help the person evaluate his/her own feelings after hearing them expressed by someone else	Reflect the speaker's basic feelings, using non-verbal and verbal clues. Encourage the person to stay with what seems to concern them You feel. . . You sound. . . You look... You seem...
SUMMARISING To review progress To pull together ideas, facts and feelings To establish a basis for more discussion and prepare to explore what comes next	Restate major ideas expressed, including feelings "These seem to be the key ideas you have expressed..."
FOCUSING To explore one subject in more detail To sort out confusion of multiple issues To help them decide what to stay with	Mention all threads, then follow with a single angle of questioning
VALIDATING To acknowledge the worthiness of the other person	Acknowledge the value of their issues and feelings. Show appreciation for their efforts and actions. "I appreciate your willingness to discuss/resolve this matter."

PRACTICING REFLECTIVE LISTENING

Go through the list, highlight one or two approaches you wish to experiment with and practice reflective listening in a new speaker-listener pair.

- How easy was it to use the techniques you chose?
- What was the impact of the responses you made on the speaker? Were you able to identify any "less-than-good-responses" you may have slipped in? What do less good responses do?
- What other techniques would you add to this list?

Beyond Active Listening

According to Otto Scharmer (Theory U, 2009) listening happens at four different levels (summarized in the below table). Beyond empathic and active listening, Scharmer introduces a fourth level: Generative Listening. In this practice, we are not only fully present to what the other is saying and feeling but also to the emergent possibilities and pathways to the future, that promise to change both of us.

Level 1- Downloading: Listening from habits (I-in-Me)	<p>In this level, the listener seeks to re-confirm what he already knows (old opinions, habitual judgments) and needs to grow the openness to truly listen. “yeah, I know that already..”</p> <p>🕒 From the speaker’s perspective, communicating to the listener what you want and need them to hear can help move them past the level of downloading. As a listener, developing your ability to catch yourself slipping into this habit helps you take a step back from confirming what you already know to seeing the bigger picture and being more present to others.</p>
Level 2- Factual: Listening from outside (I-in-it)	<p>In this level, the listener seeks to disconfirm (new) data. He is more attentive and able to pick up new information by focusing on what is different, novel, or disquieting from what he already knows. He debates ideas and speaks his mind and is invited to listening with an open mind.</p> <p>🕒 Moving past this level often requires a slower pace: debating less and listening more (not only to what is being said but to the song beneath the words).</p>
Level 3- Empathic: Listening from within (I-in-You)	<p>In this level, the listener is able to stand in the other’s shoes and see something through eyes. He is present, paying attention to the feelings of the speaker and starting to understand his context. “I relate to what you feel”. Attention in this level shifts from the listener to the speaker, allowing for deep connection on multiple levels. The listener forgets his own agenda, lets go of distracting thoughts or counter-arguments and listens with an open heart.</p> <p>🕒 Listening beyond this level takes practice and calls for the ability to be surprised and genuinely involved. In the next level, listening goes beyond just trying to get another person’s story and is transformed by the surprising realization that this other person is very much similar to me.</p>
Level 4-Generative: Listening from source (In-in-Now)	<p>In this level, Otto Scharmer explains that the listener and speaker are connecting to an emerging future whole. They start noticing how the pieces of their conversation fit together and begin to form insights, not only about their current situation but about possibilities in the future. Listening with an open will, the listener is present to everything that is happening around him and within him and is able to experience a shift in his identity and self. This deeper level of listening is difficult to express in linear language. It is a state of being in which everything slows down and inner wisdom is accessed. In interpersonal communication, it is described as oneness and flow. “I can’t explain what I just experienced”. “I am deeply surprised by how much what you say links to who I really am”.</p>

LISTENING- RESOURCES

GENERAL LEADERSHIP RESOURCES

Title	Author	Publisher	Year	Link
Listening (Chapter 5 from the book A Primer on Communication Studies)		Creative Commons licensed, freely downloadable	2012	Link
Four Levels of Listening	Otto Scharmer			Link
Listening Continuum	Stephen Covey			
SOLER model	Egan		1994	
Active Listening	Mindtools	Mindtools		Link
Going past empathy: The four levels of listening and how you can listen your way to innovation	Daniel Stillman	The Design Gym		Link
Generative Listening	David Hanlon and Jill Rigney			Link
Listening in Groups		Creative Commons licensed, freely downloadable	2012	Link
There Are Actually 3 Kinds Of Listening–Here’s How To Master Them	Judith Humphrey			Link
The Power of Listening	William Ury	Youtube		Link
Reflective Listening	Neil Katz & Kevin McNulty			Link
The Difference between reflective and active listening				Link
10 Helpful Tips for Better Active Listening	Michelle Adams	Gordon Training International		Link
5 ways to listen better	Julian Treasure	TED talk		Link
The Power of Listening	William Ury	TED talk		Link
Inquiring Mindset™ for Life and Work	Tools Marilee Adams	Inquiry Institute Inc		Link

IGNATIAN RESOURCES

Title	Author	Publisher	Year	Link
The Practice of Spiritual Direction	William A. Barry, William J. Connolly	HarperCollins	1982 (revised version 2009)	Link
Directions for Communication - The Third Rule: Listening and Peaceful Attention to the Whole Person	Willi Lambert	The Crossroad Publishing Company		
Litany for Listeners: <i>on becoming a listening presence to one another</i>	Michael Hansen S.J	Ave Maria Press	2013	Link
Obstacles to Good Listening	Robin Daniels	The Way	2016	Link
Ignatius on Dealing with Others	Ignatius of Loyola	The Portal to Jesuit Studies	1541	Link

QUOTES

- “Leadership is about being better able to listen to the whole than anyone else can”. Jeffrey Hollender
- "To listen well is as powerful a means of communication and influence as to talk well." John Marshall
- “Most people do not listen with the intent to understand; they listen with the intent to reply”. Stephen R. Covey
- “I believe that every human being needs to listen consciously in order to live fully -- connected in space and in time to the physical world around us, connected in understanding to each other, not to mention spiritually connected, because every spiritual path I know of has listening and contemplation at its heart”. Julian Treasure
- "To truly listen means to transcend your autobiography, to get out of your own frame of reference, out of your own value system, out of your own history and judging tendencies, and to get deeply into the frame of reference or viewpoint of another person. This is called empathic listening. It is a very, very rare skill. But it is more than a skill. Much more."- Stephen R. Covey
- “Giving someone your undivided attention is one of the most generous things you could do.” Neil Katz.
- “When a person realizes he has been deeply heard, his eyes moisten. I think in some real sense he is weeping for joy. It is as though he were saying, "Thank God, somebody heard me. Someone knows what it's like to be me" — Carl R. Rogers
- “Two monologues do not make a dialogue” — Jeff Daly
- “The greatest compliment that was ever paid me was when someone asked me what I thought, and attended to my answer.” Henry David Thoreau
- “Silence is only frightening to people who are compulsively verbalizing”. William S. Burroughs
- ‘7% of communication is the actual words spoken’. Mehrabian, 1967
- Since true listening involves a setting aside of the self, it also temporarily involves a total acceptance of the others. Sensing this acceptance, the speaker will feel less and less vulnerable, and more and more inclined to open up the inner recesses of his or her mind to the listener. As this happens, speaker and listener begin to appreciate each other more and more, and the dance of love is begun again. Scott Peck
- An essential part of true listening is the discipline of bracketing, the temporary giving up or setting aside of one's own prejudices, frames of reference and desires so as to experience as far as possible the speaker's world from the inside, step in inside his or her shoes. Scott Peck
- Listening well is an exercise of attention and by necessity hard work. It is because they do not realize this or because they are not willing to do the work that most people do not listen well. Scott Peck
- “Affectionate listening opens to another the space in which that other can exist. The good listener authorizes the speaker to speak.” Willi Lambert.