UNIVERSITETET I OSLO

Department of Psychology

Exploring the treads of service providers working with refugees in Istanbul, Turkey.

Shivranjani Gandhi

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Supervisor:

Thomas Schubert, Associate Professor, Department of Psychology, University of Oslo, Oslo

Co-supervisor:

Gizem Erdem, Associate Professor, Department of Psychology, KOC University, Istanbul

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Abstract

Interpreters, social workers, and lawyers working with refugees have a large impact on their mental, social and psychological well-being. There is a paucity of research especially in the Turkish context, which receives a lot of immigrants. The current research explores the lived affective and emotional experiences of service providers working with refugees. I interviewed social/case workers, volunteer coordinators and interpreters. The goal is to ascertain how certain personal and professional life experiences of the welfare providers evoke different emotions, and what the motivational consequences of these experiences are. It is hypothesised that the emotions of being moved, sadness and empathetic understanding play a significant role as a motivating factor to work as a service provider. These two emotions have been identified by previous work as social emotional drivers of caring. Twelve participants were recruited through a snowball sampling technique from NGOs in Istanbul. All worked directly with and for refugees. They were interviewed for approximately 45 minutes based on a structured interview guide. Thematic analysis and interpretive phenomenological analysis were used for generating six themes and ten subthemes. The six themes are as follows: (1) "Being moved factors serving as motivation", (2) "Experience of sadness serving as motivation" (3) "Empathy serving as a motivating factor", (4) "Personal experiences serving as motivation", (5) "Finding meaning through experiences of others", (6) "Challenges faced by service providers". I hope to shed light on the social-emotional foundations of the motivation to care for refugees and to point to a lack of awareness about the need for self-care among people working with refugees.

Author's Declaration Page

I declare that this thesis was composed by myself, that the work contained herein is my own except where explicitly stated otherwise in the text, and that this work has not been submitted for any other degree or professional qualification.

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Chapter I. Introduction

What makes you continue despite the obstacles?
"I feel like I hope I do something that is important, not for me, but for
another person. There is no work that makes me feel this happy"

-Iranian interpreter

This quotation was said by an Iranian interpreter who feels that her experiences of working with refugees give her immense happiness. She explains she would continue to help people despite the challenges she faces to experience this happiness over time.

Why do service providers play an indispensable role in the refugee crisis?

The year 2015 will be recalled as the year for Europe's refugee crisis. The crisis in Syria and Eritrea led to the largest movement of migration since the World War II (Hagen & Mallett, 2016). The Syrian refugee crisis impacted Jordan, Lebanon and Turkey concurrently. Due to this sudden migration influx, these countries followed a similar progression from being very open towards Syrians then being more restrictive and at the last stage forming agreements with the European Union (Betts, Ali, & Memişoğlu, 2017).

Turkey has a preceding history of migration for decades, yet the Syrian crisis was unprecedented and hard hitting (Kirişci, 2014). As stated in a report by the United Nations High Commission for Refugee (2009), Turkey hosts around 3.6 million Syrian refugees as of April. This is the maximum number of Syrian refugees hosted worldwide. Turkey has evolved and transformed from emigration to a transit destination and now has become a prime destination for hosting migrants. Due to the accurate placement of Turkey, it serves as a crossroads for migrants from all neighbouring parts of the word such as Greece, Syria, Asia etc. This route helps migrants and refugees who are trying to make their way to the European Union (EU) (Nawyn, Kavakli, Tuba, & Oflazoğlu, 2016).

The refugee crisis involves not only movement across but the response of the governmental and non- governmental institutions which creates a heightened sense of fear, anxiety and unpredictability on individuals (Bendixson, 2016). The country has faced several political, economic, financial challenges in the past and present context. Hence, it is the need of the hour to conduct psychological research to comprehend the impact of the refugee crisis. The prevailing political scenario and cultural conflicts create new challenges for refugees and migrants. Therefore, the service providers play a central role in alleviating distress of the refugees. It is important to discern the emotional and cognitive world of the service providers for the well-being growth of the service providers as well as refugees. With the number of refugees rising the work of the service providers is becoming even more crucial. At the grassroot level, it is the therapists, social workers, teachers, volunteers etc working and interacting first-hand with the refugees arriving from several parts of the world. They have a monumental impact on the mental, social and psychological well-being of the refugees. The work as a service provider involves distressing as well as transformational experiences which much attention in the present context. There is a huge paucity of research from the social psychological perspective in the Turkish context and this study gives an understanding of the experiences of the service providers and not only the refugees

The present research adds to the literature on the lived experiences of service providers by providing a rich and detailed view of their lives. It is acknowledged that there is an abundance of literature in trauma research where the focus is on understanding the impact on an individual after experiencing stressors. However, there is a dirth of research on how this impacts the service providers who assist and support these vulnerable individuals (Barrington & Finch, 2013). The focus of the present research was on exploring the lived experiences of service providers working with refugees- social/case workers, program coordinators, language teachers and interpreters. The aim was to ascertain how certain interpersonal and professional

life experiences of the welfare providers evoke different emotions and how they motivated them to initiate and persevere the choice for working with refugees.

This study contributes towards strengthening the research database on understanding the lived experiences of welfare providers working with refugees.

This study is a first exploratory attempt to link the elicitation of the Kama Muta emotion with the motivation to pursue career path as a service provider working with refugees. The other constructs which are under focus and have received much attention in the past are sadness and empathy. They have been previously linked to motivational consequences which are altruistic and prosocial in nature (Baumann, Cialdini & Kenrick, 1981; Manucia, Baumann & Cialdini, 1984). Here, we will focus specifically on the outcome of experiencing such emotions and whether it leads the participant to pursue a specific career path. Hence, it contributes meaningfully to the psychological literature relating to work in the service provider industry.

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Chapter II. Literature Review

In the review of literature, most of the previous research was related to work in the clinical and trauma settings and a dirth of research relating to work of service providers working in small to medium sized NGO's was identified. There was a paucity of research relating specifically to service providers therefore here similar constructs in different contexts are briefly discussed before moving towards the constructs which are the primary focus of this study.

2.1 Previous accounts of the impact of interpersonal experiences on people working with others:

In a literature review, that the interpersonal experiences of the counsellor/therapist have a great impact on the professional and personal domains of the therapists (Rønnestad & Skovholt, 2003). In a study on personal lives of experienced therapists had an increased self -awareness during early years of their lives. These therapists in the sample group were also facilitators or at least acute observers during adverse circumstances for their close interpersonal relations from a young age. The prior experiences of the service providers also enhanced their perspective-taking and assisted their professional development. They were also able to display optimism and resilience on the professional and personal front (Skovholt, Hanson, Jennings & Grier, 2016). It is inferred that the participants of these studies gained immensely from their work and were able to view their previous adverse conditions in a positive manner.

The other side to engaging in professions which involve direct work with individuals who are sometimes part of vulnerable populations is compassion fatigue and burnout.

The notion of compassion fatigue entails that the service provider will have a reduce or minimised capacity for bearing the suffering of others. It differs from burnout in the sense that there is specific exposure to the trauma of the client (Figley, 2002). The people who are

especially vulnerable to compassion fatigue are trauma workers as they are constantly exposed to trauma inducing factors (Figley, 1995)

There are several previous studies which extensively research the concept of burnout which has several negative consequences which are emotional, functional, motivational in nature.

It is known to lead to emotional exhaustion, demotivation (Maslach, 1996; Maslach & Leiter, 1997). Both these constructs lead to demotivation among service providers and this can be experienced by them at any stage their lives and careers. Therefore, it is crucial to understand and trace the motivating factors which keep the service providers engaged despite the obstacles and challenges.

The present study entails a focus on understanding the emotional and motivational consequences of experiencing sadness, Kama Muta and empathy. The review of literature in the following sections further elaborates on these constructs and their role in the present research.

2.2 The Kama Muta Theory:

We can experience several emotions with varying intensities several times during a day. Our emotions comprise of multitudes and manifest themselves in unique ways. One school of thought (basic) perceives basic emotions as universally existing in all humans regardless of culture (Ekman, 2016). Another school of thought (constructionist) views emotions rooted on the socio-cultural context while being informed by the biological mechanisms (Mesquita & Boiger, 2014).

In the present research, we focus on a relatively new emotion known as the Kama Muta. Kama Muta is a socio- relational emotion which the English-speaking population uses as a term to define how they feel as "being moved by love". The Kama Muta has a positive valence due to aspects such as being actively experienced and re- experienced. There is a need for its constant pursual, and people wish to present it to others they care about along with others

(Fiske, Seibt & Schubert, 2017). Previous studies and reviews highlight Kama Muta being associated to bodily sensations such as tears, goose bumps and a feeling of warmth in the chest (Schubert, Zickfeld, Seibt & Fiske, 2016).

It can also be used to express emotions on the other end of the continuum such as sadness or anger contingent on the context or the speaker. The emotion of being moved is postively valenced and also can be negatively valenced (Zickfeld, Schubert, Seibt & Fiske, 2018). Hence, this emotion can manifest in very unique and subjective ways in individuals leads to different consequences.

There are previous studies though not very vast which provide evidence of a similar construct leading to altruism which is known as elevation (Haidt, 2003). It is characterised as the positive emotion individuals experience when they witness someone perform a virtuous act. This peak experience of an individual leads to altruism regardless of the kind of helping behaviour (Schnall, Roper & Fessler, 2010).

The present study is a first attempt to comprehend the role of Kama Muta in the experiences of service providers. Is there a relationship between Kama Muta and motivation of pursuing a particular career path ? This link is explored through the interview process and leads to novel findings.

There is a limited amount of research on the motivational consequences of the Kama Muta emotion. They manifest themselves in specific attitudes modifications subsequently after the Kama Muta experience due to the acute intensification of a relationship. This sudden intensification is known as communal sharing relationships. Communal Sharing Relationships are the most integral form of sociality where the individuals feel a sense of community, belonging, trust and reliance on each other (Fiske et al., 2017)

People feel more caring, trusted, more loved, more intimately attached, more accommodating and more devoted to persevering bonds and relationships after experiencing

CSR. The emotion would incline individuals to experience this emotion again and be open to form novel communal sharing bonds, reinvigorate previous/ older communal sharing relationships and reconstruct or expand current bonds (Fiske et. al, 2016).

An important aspect in our research is to explore this need to pursue and experience this bond which leads to Kama Muta. The CSR leads to several positive effects on the service providers. Hence, has the potential to promote the well-being of the service providers and minimise the risk of burnout and compassion fatigue.

2.3 Sadness:

Sadness as an emotion has varying consequences on individuals. In this study, we specifically focus on sadness serving as a motivating factor to pursue a career path. There was very scant amount of information found in this area of research. The negative- state relief offers a good starting point to explore this link that is attempted to be explored in this study.

The negative- state relief model states an individual experiencing a negative mood would be driven to search for means to reduce the negative feeling (Baumann, Cialdini, & Kenrick, 1981; Manuci, Baumann, & Cialdini, 1984). This drive would initiate the person to engage in mood- enhancing behaviours such as helping another person. This behaviour gains motivation to be reinvigorated by the positive reinforcement it receives in terms of gratitude and praise (Carlson & Miller, 1987).

There were some interesting works which link and differentiate between the constructs in question. In a study, it was known that sadness was not casual to the Kama Muta emotion however certain life stressors and obstacles can lead to transitory sadness which lays down foundation for intensification of communal sharing (Zickfeld, Schubert, Seibt, & Fiske, 2017).

Furthermore, in an intriguing study, it was concluded that motivational models of helping which constitute prosocial motives and affective responses such as empathy and distress are related to but are distinct from the emotion of sadness (Fultz, Schaller, & Cialdini, 1988).

Another study conducted on varying states of sadness a relationship was established between trait empathetic concern and sadness in all empirical studies conducted (Zickfeld et al., 2017)

Drawing on these previous studies it is known that there is a considerable amount of similarity between the three constructs in question which can lead to misjudgement on the part of the researcher. Therefore, in the present research, special attention has been given to differentiate between the three constructs of sadness, empathy and Kama Muta by probing further into the mechanism by which the participants experience these constructs in their lives.

2.3 Empathy:

As stated by Rogers, the state of empathy, or being empathic, is to perceive the internal frame of reference of another with accuracy, and with the emotional components and meanings which pertain thereto, as if one were the other person, but without ever losing the "as if" condition. Thus, it means to sense the hurt or the pleasure of another as he senses it, and to perceive the causes thereof as he perceives them, but without ever losing the recognition that it is as if I were hurt or pleased, etc. If this "as if" quality is lost, then the state is one of identification" (1959, pp. 210-211).

Empathy at the most rudimentary level can be viewed as the attitude of one person towards another person's experiences. A measure was devised based on a multifaceted approach to empathy. Empathy is considered as comprising of a set of constructs instead of being unipolar. The four characteristics defining empathy according to this scale include perspective taking, fantasy, empathetic concern and personal distress (Davis, 1983).

Perspective taking involves putting yourself in another person's shoes and taking their point of view into account. Fantasy involves relating to another person in a context of fantasy such as in plays, books, movies and taking the character's perspective. Empathetic concern considers the sympathy felt for another person and the concern for the person suffering. Lastly, personal

distress refers one's own suffering and anxious feelings experienced in distressful interpersonal contexts.

There is an abundance of literature on empathy which links it to prosocial and altruistic motivations which is discussed below.

In a study, it was known that highly empathetic participants were helpful at higher rates regardless of the whether the likelihood of escape from the situation was easy or difficult. This implies that their concern was more with enhancing welfare of the other individual rather than reducing one's own distress (Schaller & Cialdini, 2019).

Furthermore, there have been several studies strengthening and explaining the outcomes of the empathy experienced by an individual.

According to Comte, prosocial altruistic motivation is seen as a motivational consequence to empathy where the only aim is to benefit and expand the well-being of another individual. The individual experience this kind of motivation would selflessly make sacrifices for other' without fulfilling any ulterior motives (1851, p 556). This is distinguished from egoistic motivation where the goal is expanding one's own welfare/ well-being and the other person is not relevant (Batson, 1987).

There are two views which explain this motivational consequence. One view (traditional) states that personal distress and empathy blend together to generate a repellent physiological response. This arousal motivates the individual to take measures to diminish the arousal (Batson, 1987). This motivation is seen as primarily self- serving as the aim is to reduce one's own negative emotions experienced by witnessing injustice. The main goal is not the other person's welfare hence it is egoistic motivation.

The other view (archaic view) states there is a distinction between motivation led by empathy and motivation led by personal distress (Batson, 1987). Motivation led by empathy is altruistic in nature and motivation led by distress is egoistic in nature.

In a study to understand the antecedents of empathetic concern it was established that the ability to value another person's welfare was a situational antecedent for empathetic concern.

More recent research shows that prosocial motivation produced can be expanded by increasing the value other's welfare (Batson, 2007).

Lastly, there have been findings which draw conclusions on the relationship between empathetic concern and Kama Muta. It was concluded that the Kama Muta emotions comprises and displays empathetic concern in certain instances (Zickfeld et al., 2017).

The present research pertains to understanding the motivational consequences of the constructs mentioned above. Therefore, the familiarisation of the researcher with defining and differentiating between these constructs was an important part for the preparation of the researcher.

2.4 Context for the research and research questions

The focus of the research was on exploring the lived experiences of service providers working with refugees- social/case workers, therapists, language teachers and interpreters, to ascertain how certain personal and professional life experiences of the welfare providers evoke different emotions and what are the motivating factors and consequences of this experience.

The main objective will be to assess the interpersonal experiences of the service providers and how it motivated them to initiate and persevere the choice for working with refugees.

The hypotheses for the study are:

1. Empathetic understanding will play a significant role as a motivating factor to pursue the career path of service provider.

2. Kama Muta will play a significant role as a motivating factor to pursue the career path of service provider.

3. Sadness will play a significant role as a motivating factor to pursue the career path of service provider.

Chapter III. Methodology

3.1 Reasons for implementing qualitative approach:

Qualitative research assumes a non- positivist paradigm for research and where there are multiple ways of discerning reality taking into account several contextual factors such socio-cultural and political factors (Braun & Clarke, 2013). The rationale for choosing this method of study was, given Turkey's current political climate and recent history of the refugee crisis, this method of analysis will be an apt way of understanding the emotional and motivational processes of the interviewee. Qualitative interviewing technique is deemed fit when is a research area/ topic is relatively unexplored and there is a dirth of research in the topic of interest (Hoshmand, 1989). Each individual in the present study has a unique version of perceiving reality given their varied life stories and backgrounds which could be dealt with an in-depth manner by implementing the interviewing technique.

3.2 Epistemology in the present research:

The present study takes an interpretive or hermeneutic stance of psychological research. This results in comprehending and interpreting the text in order to derive the core meaning from the text (Kvale, 2007). This research entails reflecting on the experiences of service providers and ascertain how they comprehend significant events in their lives.

The other school of thought of phenomenology was also applied as interpretative phenomenological analysis was used to analyse the data. It takes a subjective stance on understanding the lived experiences of the participants.

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3.3 Procedure:

Before the interview, rapport was formed with the three organizations over a period of several months through emails and the interviewees were made familiar with the context of the research beforehand.

3.4 In- depth interviews:

Semi- structured interview technique was deemed fit for the collection of the data as it emboldens an open space whereby the interviewee can provide comprehensive and detailed responses (Howitt, 2010). The interview guide detailing all the questions asked and the relevant probes is attached in **Appendix A**.

3.5 Recruitment, Sample Procedure, Size and Composition:

The data was collected from three NGO's offering services to refugee children, LGBT refugees and youth dealing with various areas such as youth empowerment of locals and refugees, integration, community development, providing shelter, education and on- the-job training.

The sample size comprised of twelve participants and the total duration of each interview is approximately one hour. The duration of the entire study is one academic year and the duration for data collection is two months. The participants comprised of 7 females and 5 males. The detailed description of all participants can be found in **Appendix B**.

3.6 Convenience and snowball sampling technique:

Both these techniques were implemented as a part of the sampling procedure. Convenience sampling was used to select an initial pool of participant based on their ease of accessibility. Snowball sampling is used when the existing participants are asked to select the others

(Auerbach & Silverstein, 2003). Three participants were recruited through convenience sampling and the rest were recruited through the referrals of the initial participants.

3.7 Inclusion Criteria:

All the participants needed to be currently working as service providers working with refugees and should be able to speak and comprehend English. There was no compensation provided for participating in the study.

3.8 The interview setting:

The participants agreeing to participate in the study, would be interviewed for approximately one hour each to gather varied perspectives on their individual experiences to bring out aspects of emotionality, motivations, career choices etc. The interviews will take place at a predetermined time and location agreed on and convenient to the participant. The preferred locations included personal offices, universities and coffee shops.

3.9 The interview guide:

The focus of the interview was the lived experiences of the interviewee which were explored by giving the interviewee the opportunity to express his/ her experiences in an unrestraint manner while using the interview guide as a tool to steer the participants and not lose sight of the primary research question (Willig, 2013).

3.10 Transcription Method:

All the interviews were transcribed using the Jefferson method of transcription as the way the experiences were narrated by the participants evoked varied emotions and were crucial during the analysis of the dataset. Additionally, this facilitated the process of data familiarisation for the researcher.

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3.11 Linguistic Considerations:

All the participants interviewed were fluent in English however they spoke distinct native languages hence they were given the choice to describe their emotional experiences in their own language. A more reflective stance was adopted to discern the connotations of the varied terminologies used in the interviews. This gave the interview the scope of linguistic variability (Willig, 2013) and the interviewee more liberty to voice their experiences. The interviewees were given the opportunity to give instances of specific experiences to get an improved view of their world.

3.12 The Qualitative Analysis Approach:

Thematic Analysis:

Thematic analysis was used to analyse and interpret the participant interviews. This approach was chosen as it is a more flexible, foundational approach in qualitative research in psychology which can be used to decode the interpretive reality of the data or to elucidate the reality at a surface level (Braun & Clarke, 2006). It is also one of the prime methods which undertakes the task of identifying, organizing and give meaning patterns across the data corpus (Braun & Clarke, 2006). Due to the theoretical inclination of the research towards the Kama Muta theory and empathetic understanding, these were areas were of principal focus during the analysis phase. However, the researcher was not rigid, and the coding process involved considering the latent themes. A significant, recurring pattern was explored while acknowledging the wide-ranging significance of the codes generated during the interpretation phase. The data corpus was coded while exploring the semantic as well as the latent themes.

After this stage, a thematic map generated which provided an overview of all the potential themes and the relevant codes referring to the themes. The themes are viewed from a distinct

point of view at the same time the coherence of the themes to the main research question was kept intact (Braun & Clarke, 2012).

Two or three vivid excerpts from the dataset are selected which comprehensively describe the meaning and relevance of each theme to the overall research project. The analysis was done using the Braun and Clarke model (Howitt, 2010) of thematic analysis along with the interactive model suggested by Miles and Huberman which focuses on data reduction, data display and conclusion/ verification of the data (Alhojailan, 2012).

Interpretative Phenomenological Analysis:

This technique of data analysis was used to comprehend the subjective experiences of participants given their varied contexts. This method is fit deemed for studies within the realm of health, social and clinical psychology and where the focus is on a how people grasp the cardinal periods in their lives **(**Lyons & Coyle, 2007)

This is a highly subjective technique where a dual- step interpretation process or double hermeneutic is followed (Lyons & Coyle, 2007). This leads to a concurrent meaning -making process in which the participant narrates significant experiences of their lives whilst processing their experiences and the researcher analyses the experiences through a phenomenological perspective. Researcher's role in the interpretation process and impressions are crucial during the analysis process.

IPA is considered to be most closely related to thematic analysis and shares likeness to narrative analysis. The primary distinction of IPA to other methods is that it engages the participant as an active member of the research by including more elements of the participant rather than perceiving him/ her as a passive provider of information (Howitt, 2010).

During the analysis process, the researcher based the themes on pre-existing theories and framework however was open to generating novel and relevant themes pertaining to the research.

3.13 Transparency and Reflexivity:

Researchers are a pivotal part of the research process due to their own positioning in the research context and their own background and previous experiences (Kvale, 2007).

The researcher considered the role of her identity of being an Indian Hindu female in context of the participants and its impact on the interviewee and the interview process. This awareness leads to the better comprehension of the meaning and impact that the interview has on the interviewee and gives a chance for a more unconstrained discourse with the participants (Willig, 2013). Being an outsider seemed beneficial at the same time was challenging as the participants were less sceptical about the research questions and were more open in answering the questions as the interview was for a student research project. It was challenging as the researcher didn't speak the language and therefore the participant pool was limited to those who could speak English.

The researcher takes the speaking position in the research which consequently enhances the transparency of the research (Lyons & Coyle, 2007). During the interview process, a personal reflections journal was maintained where the researcher reflected on the impact each interview had on her and how consistently distinct interviews elicited complementary emotions.

3.14 Research quality:

Thematic analysis the most widely used method of analysis in qualitative research. However, it is prone to be a method using a rudimentary approach lacking several fundamental steps. Therefore, informed decisions were made with regards to theme identification and development (Lyons & Coyle, 2007).

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Ethical Considerations:

Personal Distress:

If the participant experienced any discomfort or distress during the interview, the participant was given the opportunity to skip questions and decline to answer such questions. The participant was assured that they can withdraw from the study at any point of time for any reason. If the participant experiences distress and needs additional support, a list of agencies that provide support was given by the researcher to the participant so that they can undertake the needful assistance.

Informed Consent, Anonymity, Confidentiality:

The audio recording for the interviews are required for data analysis and the participant signature is required for obtaining informed consent during the interview. The participant was also assured that a unique ID will be assigned to them to assure anonymity and confidentiality.

The information provided in the interview is kept confidential and would only be used for research purposes. It would not be shared with any institution or third party. The interview was audio-recorded in an encrypted format and only the research team has access to the data.

To safeguard against interception, the audio recording was erased after transcription. The transcription was coded and given a unique ID number to ensure anonymity. The data collected was transferred at the earliest in the TDS software of the University of Oslo which is a password protected software for data analysis. All identifiers and data collected are permanently delete from the TDS software after the entire duration of the study.

Researcher Reflexivity:

I am a 24- year old Indian woman and I am currently pursuing my Master's in Social and Cultural Psychology at the University of Oslo. I am presently pursuing volunteer work at a mental health Non- governmental organization called The Human Aspect based in Oslo,

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Norway. I was on an exchange semester last year in Istanbul, Turkey where I took lectures in the sociology of migration. The course was enriching experience for me where I visited several NGO's on field trips and spoke to several individuals about the refugee crisis in Turkey. The ambition and drive in the service providers was very inspiring for me and it made me extremely curious to explore the emotional and motivational forces underlying the brave choices made by these individuals. I was conscious about the role of my identity in the research process. As an Indian woman, I was perceived as an outsider with initial scepticism therefore I decided to volunteer for the NGO before the process of data collection. After a few weeks, the employees at the NGO were at ease with my presence and that is when I start collecting my data. Gaining reflexivity facilitated the process of gathering authentic responses from the participants and develop strategies for entering the field.

Chapter IV. Results

The thematic analysis and the interpretative phenomenological analysis have led to the generation of six themes. The aggregation of these themes represents the experiences of the service providers working with refugees and the emotional experiences that keep them going despite the obstacles faced by them on a day to day basis. Furthermore, the findings describe the challenges faced by the service providers and the emotional and mental toll their work takes on them. The analysis was done using Atlas- ti software which facilitated the generation of codes and led to the generation of themes and subsequent subthemes. The analysis of the data led to the development of a codebook which comprises of the complete list of excerpts which are relevant to each theme and subtheme.

The present research explored the themes by categorizing them into categories such as "all", "most", and "some". *All* refers to eleven or twelve participants, allowing for one outlier. This is described as a general finding. *Most* means more than half of the sample, but less than all and corresponds to six to eight participants. This is described as a typical finding. *Some* signifies a finding that was found in two to five participants. Findings which were unique to one participant have been excluded as a thematic category. However, certain accounts which highlighted important nuances or contrasted a finding have been included in the presentation of the thematic category. This is influenced by the methods of analysis from IPA. The results are supplemented by quotations by the participants which serves as an evidence for their existence in each of the themes.

There are six main themes and ten subthemes. The main themes were (1) "Being moved factors serving as motivation", (2) "Experience of sadness serving as motivation" (3) "Empathy serving as a motivating factor", (4)"Personal experiences serving as motivation", (5) "Finding

meaning through experiences of others", (6) "Challenges faced by service providers". A

complete list of all excerpts from the interviews can be found in **Appendix C**.

Figure 1. Overview of the main themes and subthemes developed during the data analysis procedure.
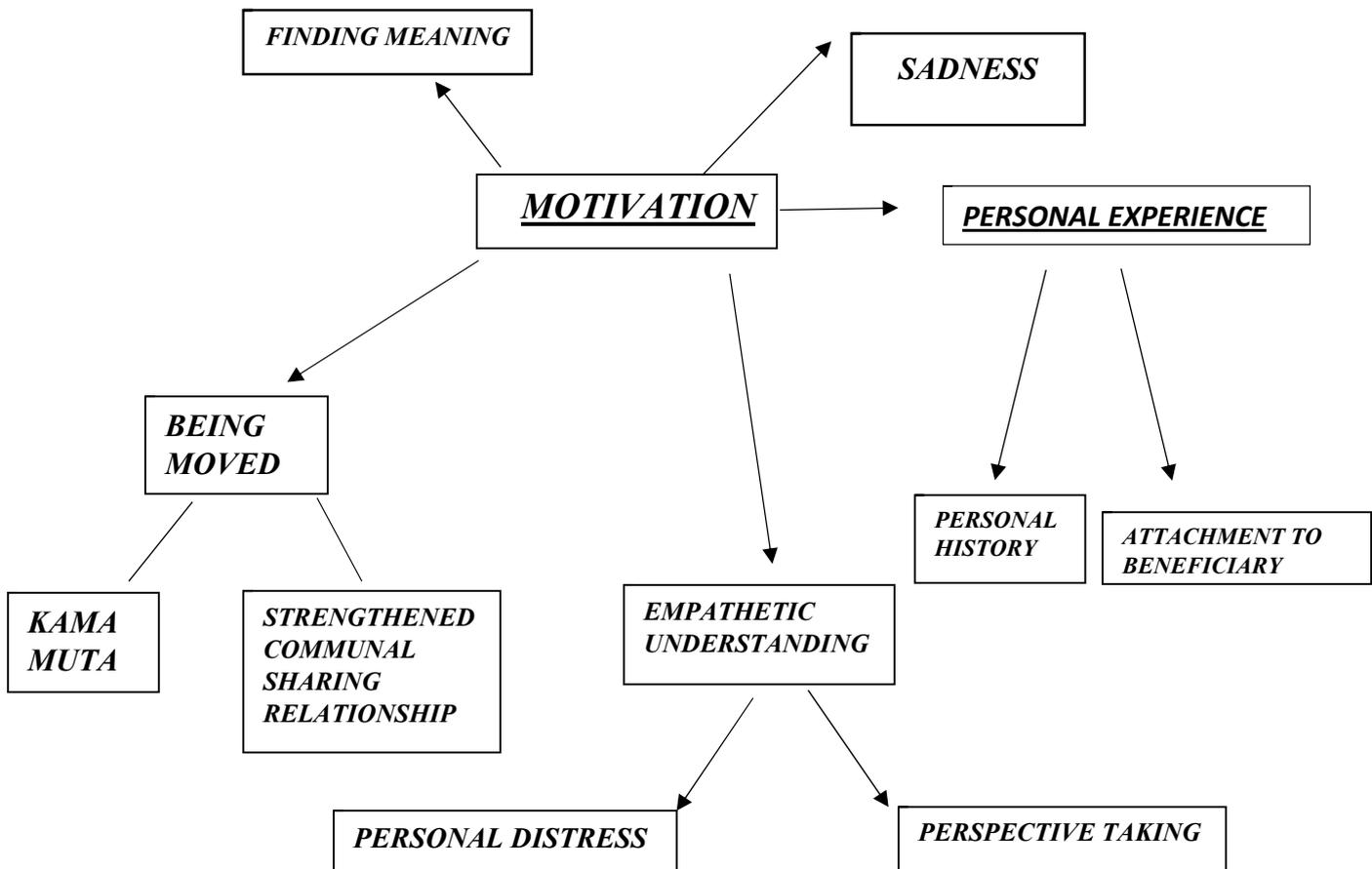
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Table 1:

The frequency of the number of codes generated per theme and subtheme along with the number of interviews cited in the text.

Themes and Subthemes	Interviews cited	Codes
Theme 1. Being moved serving as motivation.	**9**	**15**
a."It all felt very moving": The elicitation of the Kama Muta emotion	**5**	**11**
*b.*Strengthened Communal Sharing Relationship among service providers	**4**	**4**
Theme 2. Sadness serving as a motivating factor.	**4**	**8**
Theme 3. Empathetic understanding serving as motivation.	**2**	**20**
Personal Distress	**1**	**6**
Taking the other's perspective	**1**	**14**
Theme 4. Personal experiences serving as motivation.	**2**	**17**
Personal history as a motivating factor.	**1**	**8**
Attachment to specific beneficiaries due to personal history.	**1**	**9**

Domain 5. Finding meaning through experiences of others	1	4
Theme 6. Challenges faced by service providers	**4**	**25**
Demanding more due to Shared Identity	**1**	**2**
Demarcating boundaries		
Understanding the importance of self- care. *Feeling overwhelmed*	**1**	**5**
	1	**7**
	1	**10**

4.1 Theme I:

<u>Being moved factors serving as motivation:</u>

The first theme presents the various aspects of the service providers experiencing "being moved" or the manifestation of the Kama Muta emotion in their professional and personal life domains. The first subtheme presents all the moments experienced by the service providers which led to the intensification of the communal sharing bond between the refugees and the service providers which eventually led to the experience of the Kama Muta emotion. The second subtheme discusses the strengthened communal sharing bond between the service providers themselves.   This category as a subtheme discusses the intensification of the communal sharing bond between the service providers; however there was no eventual experience of the Kama Muta emotion shared by the community members.

  a. *"It all felt very moving": The elicitation of the Kama Muta emotion*

This was one of the first descriptions given by the first interviewee who described his work with refugees from all walks of life. He felt moved by the level of injustice experienced by the refugees and creating an impact on them is a very emotional experience for him. The participant worked as a journalist during the Syrian crisis and switched career paths after two years as he wanted to make a direct impact to reduce the suffering he reported and witnessed. The level of injustice experienced by them led to the intensification of the communal sharing relationship with communities such as LGBTQ, unaccompanied minors, mothers etc. According to the participant, he felt "moved" during his interactions with these societies. This gave him the motivation to work towards alleviating the distress of the refugees.

There were eleven participants out of a total of twelve participants who experienced this emotion of "being moved" while working with refugees. They were able to identify at least one or at most two instances of experiencing such an episode. There were thirteen codes generated with this experience of being moved. Most participants experienced this emotion with work and the population they were currently involved with. Some individuals experienced this during their volunteering experiences very early on in their careers and were very vivid in describing these experiences. They were able to identify this emotion by using words such as feeling "intense happiness", "feeling affected", or "feeling moved". Some people described it with saying they had tears of joy in their eyes and these experiences made a big impact on them. The experience of this sudden closeness was very intense, and all participants were found to be driven to experience such incidents again and again.

Quotation 1:

An interpreter describes an incident where Kama Muta was evoked for her while working with a child from Syria. A child who never held scissors in his hands before held them for the first time:

"(…) I was crying, like this kid, never held the scissors in his hands and the highlight of his day today is that he actually held it. And yeah, that made me very emotional.

I remember I cried, especially with the little boy with the scissors, I kind of made sure that I do it after the session, not in front of the kids. And also, I wasn't alone, there were therapists around and other team members. I think I just talked and talked about it that week, or that they like to whoever two of my friends are and it was a moment to share. Yeah, yeah, it's, it made me like, see that the value of what we're doing (…)".

It gave her joy and the experience made a mark on her as she ended up telling this story to her colleagues for days. The interpreter felt particularly attached to the children she worked with and witnessing the success of the child was a moment during which their communal sharing bond was intensified. She felt empowered by facilitating the process of empowering the child. She remembered crying after the session as she felt happiness and the moment made her realise what she was doing was worthwhile

Most of the participants were able to describe it as a specific moment where they could see this moment as a reinforcement for the effort they put into their work. They describe it as a motivation to continue their work relentlessly as it makes it worth it.

Quotation 2:

An interpreter describes his experience of working with school children and he feels a sense of intense care and validation from seeing the growth of his students:

"(…) the kids were going out of the school with their like transcripts running directly to showing to us like they belong to this place. People who are here will feel happy for their happiness for their achievement (…)."

The interpreter switched career paths from engineering to teaching as he wanted to make a difference in the living conditions of the Syrian community in Turkey. He described a moment where he saw his students running towards him with their transcripts. He felt satisfaction in that moment as his and the student's hard work had paid off. The attachment and the bond between the student and the teacher are evident by this emotional exchange.

Quotation 3:

Another incident in which Kama Muta was elicited was when an interpreter remembers a Syrian child drawing a shield to protect her house during a therapy session. The child felt vulnerable due to the past violence and trauma experienced by her. The therapist instructed the child to draw a shield after which the child made a sighing sound. The interpreter remembers this sigh as very long and that it made her feel very empowered and happy in that moment. The relief expressed by the child intensified their bond. The interpreter felt capable of enabling this sense of security in the child which her feel even more determined to pursue this field.

*"(…). **And once she did that, like the sigh that she made like ……...it was it was so beautiful to hear, especially that she shared with us earlier that whenever there's an airplane passing by, she was getting startled and she didn't like that noise at all so linking that memory of hers to the fact that she's such a relief, relieving side**(…)."*

 Quotation 4:

A participant described a "touching" incident during one of her field trips in Turkey with her team where she felt comforted and good after her interactions.

*"(…) **they welcome you and you sit down and whatever they have** the and I remember that day specifically this woman like a very homemade bread, but you know, excited to close up and you get it just flattens like pita. **And it was big, and all the children came running from***

wherever. And she just ripped off pieces for them and then there was a big shape left, and she gave it to me. And I thought I don't need that (…)".

The participant is a mother of two children and identifies with other mothers through her work. When she was offered a big loaf of bread by the mother, she felt touched by this gesture as she could relate to a mother's quality of self- sacrifice. This is an instance of consubstantial assimilation (Fiske, 2004), where the communal sharing bond between two women who identify themselves as mothers is intensified through sharing of food. The participant is made to feel as a part of the ingroup through sharing the same food which led to a strong Kama Muta experience.

b.   *Strengthened Communal Sharing Relationship among service providers:*

A consequence of the experience of the Kama Muta emotion is the strengthening of the communal sharing relationships which leads to sense of increased connection, belonging and trust among community members. All participants described this strengthened communal sharing experience with the refugees they were working with.

Some participants described this strengthened communal relationship with the other service providers who evoked this strong sense of community in them and expanded their sense of belongingness.

Quotation 5:

A program manager described his "connection" with a team of diverse service providers and refugees:

*"(…) But also, I can feel connected to the other volunteers and people who work. Because the fact that **they also care about this thing** means that we are we have a lot of things in common (…)."*

Most of the participants were refugees themselves when they arrived at Turkey. Therefore, these individuals were seeking bonds and connections in a new country where they were placed not by choice. These individuals have similar backgrounds and purpose. Therefore, the presence of a positive social network at the workplace as well as the scope to make more close connections at the workplace was a strong motivating factor for these participants.

Theme II:

Experience of Sadness serving as a motivating factor:

Most participants were able to identify specific moments of intense sadness caused by the injustice they saw in the society. The sadness was directed towards the state in which they met the individuals they were helping. There were eight codes generated among the twelve participants where each described a distressful instance.

Quotation 6:

A program coordinator describes her first experiences of working with an NGO where she was unable to help a talented girl due to lack of financial resources.

*"(…) **moment wanting to cry, and cry,** because some teacher had recognized that the system is flawed and that this girl was, you know, the least privileged person in the system and really needed that assistance. (…)"*

This experience familiarised her with the harsh realities of the world and made her feel helpless. She experiences extreme sadness witnessing the state of innocent individuals who are not being helped and not given equal opportunities.

Quotation 7:

Another interpreter describes her experience of feeling sadness due to the suffering of people she was working with. The inequalities made her experience mixed emotions where she felt anger, sadness and frustration.

*"(...) **I was sad to see them**; I was really sad. I was maybe, I was angry. No. Yeah, I feel like I don't know. Maybe it was I was feeling why he didn't get the chance to grow to grow up like a normal child."*

Quotation 8:

A program manager describes how she experienced deep sadness witnessing the current political situation in Syria and how it impacts her worldview:

*"(...) **sad experience** that helped me understand that no matter who's displaced. And even if you're living in, you know, in safety, you're never living in psychological safety ever, ever, ever. There's no way because that's your homeland (...)."*

All the excerpts mentioned above symbolise extreme moments of sadness and distress in the service providers. This was due to witnessing the state of the refugees or a feeling of despair due to the realization of the inability to help everyone. These experiences are considered as reality checks that are inevitably experienced.

Quotation 9:

A program manager describes his first experiences of sadness while watching television in his home in Bagdad where he lived before moving to Turkey with his family.

*"(...) **I used to watch the news and it made me sad and upset** that innocent people are dying, and **I wanted to do something productive**. So, I started volunteering with NGO's and after spending a couple of months doing this. **(…)".**

This instance is an experience of sadness serving as a motivating factor for the participant. The participant felt "upset" and "sad" by watching the news on the Syrian crisis. He moved to Turkey to escape the conflict in Iraq and this crisis triggered him to act as he cared about what is happening to the refugees coming to Turkey. He identified with them due to his own experiences and watching the consequences of war on television convinced him to make an active contribution to society. The interviewee emphasised on this memory and a change in the tone of voice was witnessed which evidently became more forceful and stronger. This serves as further evidence of how much impact this experience had on him.

There were dual motivational consequences of the experience of this emotion. Some participants experienced these moments as points of despair and had negative consequences for them. Some participants experience these moments of sadness as motivating factors for them. It caused an occurrence of negative emotions in them which they wished to alleviate by helping others.

Theme III:

<u>Empathetic Understanding serving as motivation:</u>

Most participants experienced a high level of empathy for the refugees and it served as a motivation for them to understand and alleviate the hardships experienced by them at a personal level. There were fourteen codes generated among twelve participants to describe one or two instances under this theme.

a. *Personal Distress:*

<u>Quotation 10:</u>

A participant describes his experience of feeling this deep level of personal distress because of the injustice experienced by the refugees due to cultural conflicts. A child was bullied and

ended up being ostracized as he could not speak Turkish to clarify his point of view. He describes the experience as being "triggering" for him because he wanted to help the chid.

*"(...) something **triggered in me somehow** because of that. He is a kid he was just doing something ordinary for me. Two kids they were like playing in the street and leading a normal life in this country. But just feeling like just because he couldn't communicate with them, he couldn't protect himself, triggered me so much. (...)".*

This experience serves as an instance of how the personal distress experienced by the service provider is a motivating factor for him to pursue this tough choice of work. He felt protective by witnessing the child's vulnerability and inadequacy. The participant is generalising this experience to others with similar backgrounds in the community and wants to alleviate the suffering of others at a macro level. The word "triggered" describes the intensity of the feeling experienced by the participant. There was a notable change in the tone of voice in the participant and clear vicarious distress evoked by recalling the experience.

b. Taking the other's perspective:

Quotation 11:

Another participant describes the experience of feeling when she could take the other's perspective by experiencing that the incident could have happened to her or any member of her community. She felt personally triggered by it and didn't want the other to go through what had happened to her. She was a studying to become a nurse in Iraq but unfortunately had to leave the country due to the uncertain circumstances. She had to start a new life in Istanbul where she couldn't practice, and her education of five years turned futile. While she works as an interpreter, she encountered a similar case of girl who also had to move from Syria while finishing her education.

"(...) I knew what I had gone through and didn't want to them to feel the same. I was feeling very bad for her (...)."

Her family was finally accepted to Turkey and the girl was able to work at a school. This was the biggest achievement for the participant as the empathy felt for the girl created a drive in her to not let the girl suffer the same fate.

Both these excerpts provide evidence of how empathy leads to motivation to work in the humanitarian field despite the innumerable obstacles. These two subthemes are differentiated as one discusses the distress of the participant by witnessing the state of the refugees and other discusses how the participant can present and visualise themselves in the other person's shoes. Both these subthemes lead to the eventual consequence of experiencing motivation among the service providers. The ability to relate to another and connect to them creates a need to work towards the purpose of uplifting and empowering the individuals they are working with.

Theme IV:

<u>Personal experiences serving as motivation:</u>

There were fifteen codes generated where the participants kept recalling instances from their past which gives them the motivation to pursue the humanitarian field at a broader level.

a. *Personal history as a motivating factor:*

Most of the participants had a personal history or story they felt connected to and related to their work with refugees. They were either refugees or witnessed injustice at some point in their lives which motivated them to pursue the humanitarian field.

<u>Quotation 12:</u>

One woman from Tunisia describes her experiences of growing up without freedom and felt trapped in the society she existed in. This gave her the inclination to serve in the field:

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*"My father was a **political prisoner for 15 years**. So, there were things that we couldn't really talk about growing up and also like the atmosphere in Tunisia, is repressive, especially politically (...).*

The injustice felt in this instance is leading to anger and a motivation to change the system. The personal experience witnessing a close one suffering gives the participant the motivation to raise her voice and work towards the causes she is passionate about at a broader level.

b. Attachment to specific beneficiaries due to personal history:

Some participants were attached to and preferred to work with a certain group of beneficiaries due to their personal history or shared identity.

Quotation 13:

A program coordinator describes that being a mother herself she relates to mothers the most and wanted to help them:

*"Well, I feel this **when I watch mothers, women, with their children, and how they're doing everything they can for their children, you know, a mother would do that any way in another environment as well, but they're struggling against external factors as well.**(...)t."*

This category resulted in broader class of codes which couldn't be placed in either the theme of "being moved" or "empathetic understanding" as the participants couldn't describe specific moments of the experience of CSR or Kama Muta. Furthermore, they were unable to describe these experiences as specifically leading to personal distress or perspective taking. This ambiguity made these instances unsuitable for the above categories. Hence, this new theme was generated due to their relevance as a motivating factor and the abundance of the codes generated.

Theme V:

Finding meaning through experience of others:

A variant finding showed that two participants derived a sense of meaning and purpose while working with refugees. This motivated them to pursue this field and aide the process of their own development and growth. Being a practitioner gives the service provider a sense of identity and meets the needs for effectance (the joy of being a cause for something) and competence motivation (the innate desire to be competent) (Skovolt, 2016).

Quotation 14:

One participant describes that during the early stages of her career she met driven and resolute individuals who inspired and motivated her become better and contribute more. She continues to experience it after years of working in this field:

*"(...). And like, they would be like 40 Plus or in always looking for more. And it **gave me like, such a drive and made me wonder**, a lot of times, like from where they get this. It's like such a love for learning that it was beautiful to be part of, also here."*

As it can be seen from this quotation, the participant appreciates being a part of the experience and witnessing the growth of her clients. The participants experience a purpose in life through witnessing the optimism and drive of the refugees who are consistently working towards building their life after major setbacks and obstacles. This leads the participant to feel more competent in their job (competence motivation) and helps them derive a sense of satisfaction from being a part of someone's growth (effectance motivation).

Theme VI:

Challenges faced by service providers:

Most participants of this study were refugees themselves when they moved to Turkey. They were then granted permanent residence and were extremely motivated to help others like them after they arrived. They were driven to uplift and empower other refugees so that their transition process would be smoother. This theme was generated due to the recurring pattern seen while the participants described what kept them going despite the several obstacles faced by them.

Most of the participants described experiences of emotional and mental exhaustion which led to eventual burnout. Some of the participants described leaving the profession altogether for a while and then resuming their duties as they believed there was no other work as satisfactory as working as a service provider for refugees.

a. Demanding more due to Shared Identity:

Some participants described their experiences of feeling overwhelmed by the expectations they experience by society. Since they belonged to the Syrian community which is collectivistic in nature, there was an overt and covert pressure on them to engage in nepotism or being asked for special assistance from people of their own community. This internalised a feeling a guilt in them which is difficult to cope with. They felt accused by the ingroup members of not contributing to their well-being.

Quotation 15:

A Syrian interpreter shares his dilemmas and struggles of working in the psychosocial support sector and being unable to support every member in the way they want to be supported.

*"**You are from us; how could you treat us like this?** Why foundations are like working on resettlement. Why you don't talk to your boss and let them help me to resettle. Why don't you give us like aids or something? (...)."*

c. Demarcating boundaries:

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Quotation 16:

A programme coordinator describes his biggest challenge as being involved and unable to detach from the people he works with. He gets especially attached to children and it is personally draining for him as he experiences a personal responsibility to help them.

*"The big challenge is sometimes you **get involved emotionally with people with specific beneficiaries**. Like, yeah, I like this child. I love this small girl that I want to do more for her I want to help her, or I want to help her family. So, you started to do more and more and more. Let's say, when you reach a point, you cannot tell, for example, you feel bad. I felt bad at this moment. Exactly why because I took responsibility myself. Like, I found out that this is not responsible. It's not liked a mandatory thing to do. It's like you're doing it because you can but if you can provide this service or this same production, it doesn't mean that I can that you are not doing anything (…)."*

This internal conflict is debilitating for the participant and takes a toll on his mental health. He is unable to decide whether and how much is his personal responsibility.

c. Understanding the importance of self- care due to burnout:

Most participants were unaware of the concept of self- care before they felt an episode of distress or burnout. They described it as their biggest challenge and want to overcome it by adopting practical strategies.

Quotation 17:

One of the participants described his struggles with burnout and how he coped with using self- care strategies:

*"So, **I've learned not to go farther with it to go far away with it, just do whatever you can do, don't push yourself too much**, because you cannot change the whole world, after all (…)."*

d. Feeling overwhelmed by emotional involvement:

Most participants described feeling overwhelmed as they developed personal connections and bonds with the people they worked with. One participant describes how he manages this feeling:

Quotation 18:

*"For a long time, **I was trying to protect myself from such a thing**. So, whenever I'm feeling like okay, this can affect me I can ask okay. I cannot continue. I never allowed myself to go to that for because once you are too far it's very hard to come back and you need a lot of work to come back and that's why and this is like where **the other social workers make the mistake and that's why they burn out very fast was like they go too far with the beneficiary(...)**".*

There is a stigma about mental health in a country like Turkey. There is a lack of awareness on self- care practices and this leads to service providers experiencing burnout. Therefore, an awareness of one's own coping abilities and capabilities is essential to progress in the humanitarian field.

It is essential to draw attention to these issues and challenges encountered by the service providers. This was an unanticipated finding of the study. These challenges lead to demotivation and exhaustion in the service providers. Hence, it is essential to address them at a broader level to enhance the well-being of those working in the humanitarian field.

Chapter V. Discussion

5.1 Summary of findings

The present research set out to explore the varied lived experiences of service providers such as translators, interpreters, program coordinators, teachers etc working with refugees in Istanbul, Turkey. The focus of the study was on ascertaining how certain professional and personal experiences evoke varied emotions and what the motivational consequences of such experiences are. Turkey was chosen as the location for the data collection of this study due to the paucity of research on service providers in the current difficult political, economic, financial and political scenario. The participants of the study originated from various backgrounds and brought self-reflective personal stories which shed light on the current topic of research.

As predicted by previous studies by (Fiske et al., 2016; Fiske et al., 2018) the intensification of the communal sharing bond between the service providers and refugees leads to the experience of the emotion of Kama Muta. This leads to attitudinal and behavioural changes in individuals and leads them towards the constant pursual of this experience.

All participants experienced that this emotion has motivational consequence – it leads itself to reciprocation and strengthening of communal bonds, expressed through helping and staying in the job, and in addition a desire to experience and re- experience it in the future.

There was an intensification of the communal sharing bond between some of the service providers while they were working together. This led to increased motivation, but it did not lead to the experience of Kama Muta. The participants felt more connected to each other and shared a sense of belonging to their community in Istanbul which can be seen in the second subtheme: strengthened communal relationships among service providers. of the first theme. They encountered each other through their work and their bonds served as motivating factors

towards further working in this field. A variant finding in the data was consubstantial assimilation which is a mode of constituting social relationships in the community (Fiske, 2004). The communal sharing is intensified, and the people feel connected through creating equivalence among substances, surfaces and motions of the body. The participant in the present research experienced this while food was being shared with her by refugees she was working with. She felt cared for and felt that she was welcomed in the community she was helping. The food sharing can be identified as a typical example of CS intensification leading to Kama Muta.

It was hypothesised that empathy would serve as a motivating factor for the service providers for the pursuit of their career paths. There were inconsistencies in results of our present research and previous literature on personal distress leading to motivation to help (Batson, 1987; Batson, 2007; Davis,1983; Eisenberg, 1989). Typically, personal distress led to negative emotions in most of the participants and they alleviated these emotions through taking an active role in society. Some of the participants were also able to take the other's point of view into account and this perspective taking served as a motivating factor for them to work in these challenging circumstances. This finding was congruent with previous researches on empathy (Van Lange, 2008). Therefore, there were dual motivational consequences for this theme.

Most participants in the present study, were able to identify specific moments where they felt the emotion of sadness. In accordance with negative- state relief model, the negative emotion of sadness dissipates when an individual practice a mood enhancing behaviours to help another person, such as volunteering or working in the humanitarian field (Baumann et al., 1981). Consistent with this model, the participants reported sadness being a motivating factor for them to pursue their profession. However, some participants reported contradictory motivational consequences exhibited through experiencing the emotion of sadness. They felt

helplessness and despair by witnessing the suffering of the other and it was not motivating for them.

Most trauma workers have experienced some trauma in their lives which motivates them to work in this field (Figley, 2005). Most of the participants revealed a personal history which was the underlying reason and the motivation of them to help refugees. Most of the participants were refugees themselves before arriving to Turkey or their family history comprised of mobility under unpredictable circumstances. This innate motivation drove them towards working purposefully under these harsh circumstances.

The human tendency of having the innate drive to find meaning is known as the "will to meaning" (Frankl, 1963). Furthermore, a prime aspect constituting mental health is one' goals, a sense of direction, and intentions which define the meaning of life (Ryff, 1989). These statements are relevant to the previous and the next theme which speaks about finding the meaning in life through work with refugees. Some of the participants chose this profession due to the satisfaction and purpose derived from working with refugees. This was despite the several obstacles they faced in their professional and personal lives. Some of the participants even left their established careers to become part of this work and some returned after hiatuses. These findings are congruent with work by (Linley & Joseph, 2004, 2008) which discuss the search for meaning and purpose in life as a positive factor which enhances the well-being of individuals.

The job as a service provider can be demanding, challenging, mentally and emotionally exhausting. In a politically unstable country like Turkey, people live and work in unpredictable circumstances which can take a toll on one's own psychological, physical and emotional wellness. As stated by Figley (1995), the major drawback of this experience is that the trauma worker can overgeneralise their experiences to the people they are presently working with.

They can also be activated or triggered by witnessing experiences similar to those that they had. The challenges faced by the service providers yielded an unanticipated, overarching theme finding in the present study. There were four subthemes which emerged as an outcome of the analysis which brought out crucial issues such as more demands being placed on service providers due to shared identity with the refugees, an inability to demarcate boundaries which leads to lack of work-life balance, feeling emotionally overwhelmed during work and an urgent need for self-care and burnout prevention strategies.

5.2 Theoretical implications for the research

The present research has several relevant theoretical implications. First and foremost, this research is exploratory in nature and is a first attempt to qualitatively research the construct of Kama Muta which is the main guiding theory of this research. Kama Muta is the outcome of the intensification of the communal sharing bond between the service providers which leads to an increased motivation to pursue this challenging career path. It was known through this study that a considerable amount of the motivation of the participants is derived from this experiencing this emotion. Therefore, it is necessary to conduct more research to discern how the motivation of the service providers can be enhanced and how this relates to their well-being.

5.3 Practical implications for the research

Several participants commented at the end of the interview that they never introspected on their own experiences and traumas and the interview process led to self- reflection and clarity for them. They might be able to identify and work with their own emotions better by engaging in this kind of dialogue and research. However, the long -term implications of the study are yet to be investigated.

Another crucial finding deriving from the present study is the acute awareness of challenges faced by the service providers which are overwhelming and impair their growth and work. A

progressive stance on self- care and burnout prevention is imperative under these circumstances. This ensures well-being and emotional safety of the individuals relentlessly working with refugees. Additionally, it is also important to understand a way to minimise the consequences of challenges and maximise the consequences of the emotion such as Kama Muta which can be seen through instances where participants experienced a strengthening of communal sharing bonds.

Rogers (1975), states that empathetic individuals can facilitate the process of empathy generation in others. In chaotic and stressful climates such as in Turkey, trainings to create an empathetic atmosphere can be formulated to promote a more positive environment where individuals can self- actualize.

Individuals working intimately with refugees such as interpreters should possess qualities such as empathy, resilience and interpersonal skills. The past history of the service providers related to war and violence can disrupt personal functioning and professional functioning (Miller, Martell, Pazdirek, Caruth, & Lopez, 2005). Since the research highlights the challenges faced by service providers it will create an awareness among organizations to probe further and ensure training and constant support to service providers so that their well-being is secured.

5.4 Limitations of the study

The use of cross-sectional methodologies is a major limitation for this research. A longitudinal study would be appropriate to trace the experiences of the service providers to investigate the experience and re- experience of Kama Muta serving as a motivating factor. This applies to the construct of empathy as well as sadness. Furthermore, the sample size could have been favourably larger. However, given the exploratory nature of the study the sample is deemed fit. Additionally, the service providers belonged to medium -sized organizations and were selected based on convenience due to strict rules of non- disclosure in large international

organization. This led to a clear bias in the recruitment of participants and impacted the findings. Since few service providers spoke English, there was again a clear bias in the recruitment of participants. A more heterogeneous group of participants would have been ideal.

5.5 Recommendations for Future Research

It is recommended that this research is replicated across various institutions and agencies across Turkey to understand the present research questions at a broader level. Since, this was an exploratory study linking Kama Muta to the work of service providers, it would be useful to explore this link across different context using multiple methods. Furthermore, new measures can be developed to assess these motivational factors and can be used to assess as strength factors during training programs.

5.6 Conclusion

The strengths of the present study outweigh the drawbacks and lead to novel findings which have several theoretical and practical implications for the future. The study found novel and interesting links between the constructs which were investigated such as Kama Muta, sadness, finding meaning in life, etc and their motivational consequences. The research has explored links between the Kama Muta emotion and motivation which is a relatively new construct and the compelling findings open avenues for future research. The study also gives context to the extremely challenging work of service providers and gives insights into their worldviews, mindsets and emotions which are often neglected in research and practice. This research uniquely portrays the positive motivational consequences of working with refugees and at the same time highlights the several challenges and risks involved in working in a such a demanding field.

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Appendix A

INFORMED CONSENT FORM

 We invite you to a participate in a research project that explores the personal and professional life experiences of service providers working with refugees in Turkey. The goal of the project is to examine the relationship between emotions experienced by service providers and their motivation to pursue such a career path. The study is conducted for the master's thesis project of Shivranjani Gandhi, a second-year master's candidate under the Global-MINDS program, at the University of Oslo, Norway. The study is jointly supervised by Dr. Thomas Schubert (University of Oslo, Norway) and Dr. Gizem Erdem from (Koc University,Turkey).

TITLE OF THE PROJECT

Exploring Treads of Service Providers working with refugees: An Interactive perspective on discerning emotionality and motivation through personal and professional domains.

PURPOSE OF THE RESEARCH

The focus of the research is exploring the lived experiences of service providers working with refugees. These providers include social/case workers, therapists, language teachers and interpreters, to ascertain how certain personal and professional life experiences of the service providers evoke different emotions and what the motivating factors and consequences of this experience are.

PROCEDURES

The participants agreeing to participate in the study, will be interviewed for approximately one hour each to gather information on their individual experiences in emotionality, motivations, and career choices. The interviews will take place at a predetermined time and location agreed on and convenient to the participant. The data would be recorded in an encrypted format and each participant would be given a unique ID to ensure anonymity and confidentiality.

POTENTIAL RISKS AND HARM

Participating in the interview may trigger feelings of distress due to recollection of some negative or overwhelming experiences.

MEASURES TAKEN IN SUCH SITUATION

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If the participant experiences any discomfort or distress during the interview, participants may skip questions and decline to answer such questions. The participants can withdraw from the study at any point of time for any reason. If the participant experiences distress and needs additional support, a list of agencies that provide support would be given by the researcher to the participant so that they can undertake the needful assistance.

POTENTIAL BENEFITS FOR PARTICIPANTS

Your participation in the study contributes towards strengthening the research database on understanding the lived experiences of service providers working with refugees. The research benefits you by providing self-reflection, clarity, reasoning to your own experiences while working with refugees.

CONFIDENTIALITY

The information provided in the interview will be kept confidential and will only be used for research purposes. It will not be shared with any institution or third party. The interview will be audio-recorded in an encrypted format and only the research team will have access to the data. The data collected will be stored in the TDS software of the University of Oslo which is password protected and will be permanently deleted after the entire duration of the study.

RIGHT TO DECLINE OR WITHDRAW

The participation in the study is completely voluntary. The participant can refuse to participate or freely withdraw from the study at any point of time in the study without penalty or loss of benefits which he/she is otherwise entitled to.

RESEARCHER IDENTITY

Kindly direct any further questions or doubts you have about the study to the principal investigator, Shivranjani Gandhi. Contact information is given below.

Shivranjani Gandhi

Graduate Student

Department of psychology

University of Oslo

shivranjanigandhi@gmail.com

 If you have any concerns about your rights as a research participant, have any further queries about the research project, or experience any distress related to the questions or topic of this study, please contact Dr. Thomas Schubert at thomas.wolfgang.schubert@gmail.com or Dr. Gizem Erdem at gizemerdem@ku.edu.tr .

I understand the purpose of the interview, the study policies and procedures as described above. and give my consent to participate in this study. I have had an opportunity to get answers to my doubts and questions, and I give my consent and agree to participating in this study with the condition of withdrawing any time I want

Participant Signature   Date

<u>INTERVIEW PROTOCOL</u>

Research Topic: Exploring Treads of Service Providers working with refugees: An Interactive perspective on discerning emotionality and motivation through personal and professional domains.

1.Initial questions pertain to demographic information of the subject and background.

Probe: Schooling, education, family background, previous experiences of mobility.

2.Can you describe your past work experience? How long have you been working with refugees?

Probe: Initial activism, college or school level volunteering, professional work experiences.

3.How do you describe your present role and responsibilities in your organization?

Probe: Title/Job Description /Responsibilities/ Duration of work/Important aspects of work.

4. Sometimes when we work with refugees we have several personal experiences which get us interested in this line work. Can you recall any such experiences? Do you think these experiences and encounters still motivate you to stay active on the field?

Probe: Role models/ life experiences/ educational background/ family experiences etc

5. Some people have told me stories about working in the field and they say that there might be certain emotional experiences in which they have a feeling of warmth and closeness to someone.

Have you experienced something like this? Can you recall the experiences, and would you like to tell me more about this?

Probe: If you were to identify a word to describe that experience, what would that be?

Thinking about those moments , can you give tell me more about your reaction to those situations?

Probe: Physiological reactions/Behavioural responses/Cognitive responses in these experiences?

7.While working in challenging circumstances, how do you describe the factors that keep you going?

Probe: Motivating factors (Personality, Social, Emotional etc)/ Kama Muta experience/ empathetic concern)

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8.Can you describe an instance/instances where you experienced the influence of these factors? How did this experience/experiences impact you personally as well as professionally?

Probe: Changes in Commitment/reinforcement/motivation/purpose/world-view/revaluation of own previous experiences/meaning-making/vicarious trauma or growth.

9.Is there anything else that we haven't discussed and that you would like to add?

Thank you for your time

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Appendix B

Detailed Participant Information

A: is a 31 year- old software engineer from Syria who moved to Turkey in 2016 due to the Syrian conflict and mostly works with Syrian children as an Interpreter and a cultural liaison since the past two years.

B: is a 22 year- old Interpreter who moved to Turkey in 2018 to work as an Interpreter and has previous experience of working as an Interpreter and programme manager in various organizations in Palestine, Jordan and the United States.

C: is a 25- year old program manager from Tunisia who moved to Turkey to pursue her Master's in 2014 and stayed there since to work in several capacities to facilitate the process of refugee integration in Turkey.

D: is a 31- year old Political Scientist from Turkey working as a program officer at a firm dealing with legalities of migration of refugees. She left her PhD in the United States to pursue humanitarian work as she wanted to work in the field amidst the crisis.

E: is a 35- year program officer from the United States working in the humanitarian field for the past ten years. She came to Turkey during the early stages and has been there since working on several projects.

F: is a 25- year Syrian- American program manager who co-founded an organization which deals crucial issues such as integration and breaking cultural barriers. She is simultaneously involved in several other volunteer projects which involve teaching.

G: is a 27- year old Iraqi- American program manager who co-founded an organization facilitating integration of refugees and works with several other organizations as a consultant.

H: is a 34- year old Turkish program manager who is working with an organization in the resettlement procedures programme. He switched his career paths from obtaining a doctoral degree to working full-time on the field with refugees.

I: is a 26- year old Iranian interpreter who working with an organization in the resettlement procedures programme as an interpreter.

J: is a 28- year old Iraqi program manager. She leads several programs on refugee resettlement mainly works with refugees.

K: is a 34- year old founder of an organization working with LGBT refugees. He is actively advocating for LGBT rights in Turkey and Greece.

L: is a 28- year old coordinator working at an NGO which works to rehabilitate Syrian refugees.

Appendix C

Complete list of excerpts from participant interviews

Theme I:

<u>Being moved factors serving as motivation:</u>

Subtheme 1: "It all felt very moving": The elicitation of the Kama Muta emotion"

<u>Quotation 1:</u>

"*And it gave me like such a drive and made me wonder, a lot of times, like from where they get this. There was a kid that he was like, first or second grader. And his motor skills were not developed at the time. And we had an activity with scissors, and I was like, trying to show him how to cut in here, he refused, he wanted to do it on his own.*

*And by the end of that session, he was very excited and very happy sharing that he's going to go home and tell his sister and his mom, but he used the scissors today. And I remember after that session, **I was crying, like this kid, never held the scissors in his hands and the highlight of his day today is that he actually held it. And yeah, that made me very emotional.***

I remember I cried, especially with the little boy *with the scissors, I kind of made sure that I do it after the session, not in front of the kids. And also, I wasn't alone, there were therapists around and other team members**. I think I just talked and talked about it that week, or that they like to whoever two of my friends are and it was a moment to share*. Yeah, yeah, it's, it made me like, **see that the value of what we're doing**, because sometimes you don't see the resolved or you just do an*

intervention with a community that you don't know how effective that is, until maybe, you know, you hope that is going to be effective".

Quotation 2:

"*There's many times especially this by the end of the year like, the kids were going out of the school **with their like transcripts running directly to showing to us like they belong to this place. People who are here will feel happy for their happiness for their achievement**. So many kids like many families like they were waiting for, for us like to finish our sessions like they were waiting 50 minutes and we were in session sometimes with the therapist, just like okay, my kids want to show you their transcripts before you get tired and they were the best in their classes.*"

effective".

Quotation 3:

"*I remember a kid was drawing and I think I remember I think it's an airplane and it was kind of bombing on a house, I remember correctly. And then with a therapist, they're like we may we asked her if she can draw a form of protective shield for the house, or like, how can she make the house more protected. **And once she did that, like the sigh that she made like ……...it was it was so beautiful to hear, especially that she shared with us earlier that whenever there's an airplane passing by, she was getting startled and she didn't like that noise at all so linking that memory of hers to the fact that she's such a relief, relieving side** once she drew that shield was getting get another moment that was made me really feel that it's worthwhile what we're doing.*"

Quotation 4:

"*I went to some mothers with my projects in the afternoon and their husbands are out there doing some temporary work, they had to leave for a month to go find work somewhere and these people have refugee status and they see you coming know that, you know, your organization has been doing some good and they don't look at you with their hands out asking you things, **they welcome you and you sit down and whatever they have** the and I remember that day specifically this woman like a very*

homemade bread, but you know, excited to close up and you get it just flattens like pita. **And it was big, and all the children came running from wherever. And she just ripped off pieces for them and then there was a big shape left, and she gave it to me. And I thought I don't need that.** *This will feed another five or six kids. And they weren't getting chocolate bars and all the things that you know, that Western kids might get and it was just, you know, a water based bread and when she gave me to eat it, I felt Yeah, I felt nice and comforting and I realized how much that how much the people who have the least are very simple, this what I noticed a lot from my work they don't need to know a lot about the other person and we are so complicated in our everyday lives with our communication, with our socialization and* **these people who just give a lot even in just their care and their smile and their joy. Yeah, yeah, I'd been touched by this many time".**

Subtheme 2: Strengthened Communal Sharing Relationship among service providers:

Quotation 5:

"*This is something that* **I feel connected with***. And not only I can feel connected to the people. But also, I can feel connected to the other volunteers and people who work. Because the fact that* **they also care about this thing** *means that we are we have a lot of things in common. They're* **similar-minded people***.*"

Theme II:

Experience of Sadness serving as a motivating factor:

Quotation 6:

"*I remember in that* **moment wanting to cry, and cry,** *because some teacher had recognized that the system is flawed and that this girl was, you know, the least privileged person in the system and really needed that assistance. That is why I felt responsible to help her*"

Quotation 7:

*"At the beginning, I was sad to see children acting like I know, just as **I was sad to see them**, I was really sad. I was maybe, I was angry. No. Yeah, I feel like I don't know. Maybe it was I was feeling why he didn't get the chance to grow to grow up like a normal child."*

Quotation 8:

*"So, I remember having an insane moment knowing that no matter if you are safe or not, you're going to be attached to the constant fear of your other relatives dying. That was like a really, you know, **sad experience** that helped me understand that no matter who's displaced. And even if you're living in, you know, in safety, you're never living in psychological safety ever, ever, ever. There's no way because that's your homeland. And now that your homeland has **your relatives not everyone can leave"***

Quotation 9:

*"When I was 12, or 13 while the war was happening, we had no electricity. And the prices were going up. My family were making food and stopping us. And I didn't quite understand what was happening. So, I used, this line we had from the neighbours who had a generator, and so we watched television. I will spend all my time in that room with my father and mother. We were watching the news all the time. And as a child watching the news every day, I got to be very interested in politics and what's happening around me. And care. So, I watched the Syrian conflict happening in the Civil War. **I used to watch the news and it made me sad and upset** that innocent people are dying, and **I wanted to do something productive**. So, I started volunteering with NGO's and after spending a couple of months doing this. **I knew this what I wanted to do".***

Theme III:

Empathetic Understanding serving as motivation:

Subtheme 1: Personal Distress:

Quotation 10:

*"There's **something triggered in me somehow** because of that. He is a kid he was just doing something ordinary for me. Two kids they were like playing in the street and leading a normal life in this country. But just feeling like just because he couldn't communicate with them, he couldn't protect himself, triggered me so much. I feel like there is much more effort for to give opportunities for those people like to learn the language to be accepted or love to show them the right culture".*

Subtheme 2: Taking the other's perspective:

Quotation 11:

"*Many years later I met this girl and her family who had a similar background to mine. I wanted to help them as **I knew what I had gone through and didn't want to them to feel the same. I was feeling very bad for her** and I wanted to personally help her."*

Theme IV:

Personal experiences serving as motivation:

Subtheme 1: Personal history as a motivating factor:

*"My father was a **political prisoner for 15 years**. So, there were things that we couldn't really talk about growing up and also like the atmosphere in Tunisia, is repressive, especially politically. So, you can't joke you can't talk about politics, I remember. Yeah, I was in middle school. And I was caught like I was not very far from my neighbourhood. And there was like a water pipe burst. And there was like, so much water around and I just wondered, like, how come there's nothing being done? So, I was asking the shopkeepers around like, Hey, did you call a responsible? Did you do anything? Well, I looked small, although, like, small, like, the*

*guy was like, are you a journalist? And do you know anyone like, because apparently, the belief is that if you know, when you someone, you would actually act or if you would make the call you would you wish for things to be different. But if know if, like, then he was, you know, keep your voice quiet and continue with your day. Because that's not your problem. And it affected me a lot. And I remember going home and sharing it with my uncle and aunt at that time. And they were like, What's your problem? Like? I mean, it's not if it has nothing to do with you. Let them deal with it. **Don't get in trouble. Don't be involved. So, there was always like, this hush hush, like, don't speak, don't raise your voice. So, it's really about injustice in the world.**"*

Subtheme 2: Attachment to specific beneficiaries due to personal history:

Quotation 13:

"*Well, I feel this **when I watch mothers, women, with their children, and how they're doing everything they can for their children, you know, a mother would do that any way in another environment as well, but they're struggling against external factors as well.** And, and their needs are more for their children before anything else, that's something. Well, but we have to also learn in this world to separate ourselves and I as a mother understand that.*"

Theme V:

Finding meaning through experience of others:

Quotation 14:

"*So, I remember first, like, when I was in Lebanon, and working with a vibrant community there, it **was fascinating to see the drive and the passion**. And a lot of the people that were that were joining the classes, I, I went up there to say, as a volunteer, and I didn't have necessarily like, like a strong educational background, meaning that I wasn't there as a professional teacher, I was there as a volunteer to teach them English and not like, I would*

*sometimes feel under prepared, I don't know what I'm doing is the right activity for them, but they really try to absorb and learn in with a lot of like, passion. And like, they would be like 40 Plus or in always looking for more. And it **gave me like, such a drive and made me wonder**, a lot of times, like from where they get this. It's like such a love for learning that it was beautiful to be part of, also here.''*

Theme VI:

<u>Challenges faced by service providers:</u>

Subtheme 1: Demanding more due to Shared Identity

<u>Quotation 15:</u>

*"**You are from us; how could you treat us like this?** Why foundations are like working on resettlement. Why you don't talk to your boss and let them help me to resettle. Why don't you give us like aids or something? So, this is like the hardest part to be in the focal point and everything should come to you and transfer to the other person."*

Subtheme 2: Demarcating boundaries:

<u>Quotation 16:</u>

*"The big challenge is sometimes you **get involved emotionally with people with specific beneficiaries**. Like, yeah, I like this child. I love this small girl that I want to do more for her I want to help her, or I want to help her family. So, you started to do more and more and more. Let's say, when you reach a point, you cannot tell, for example, you feel bad. I felt bad at this moment. Exactly why because I took responsibility myself. Like, I found out that this is not responsible. It's not liked a mandatory thing to do. It's like you're doing it because you can but if you can provide this service or this same production, it doesn't mean that I can that you are not doing anything. So, between me and myself, I was having this discussion inside that I had*

to do it. No, you don't have to do it. You want to do it; you don't have to do; you want to do it because you can do it, but you don't HAVE to."

Subtheme 3: Understanding the importance of self- care due to burnout:

Quotation 17:

*"So, **I've learned not to go farther with it to go far away with it, just do whatever you can do, don't push yourself too muc**h, because you cannot change the whole world, after all. And what I found interesting in my current organization is that they focus on self-care activities for everyone"*

Subtheme 4: Feeling overwhelmed by emotional involvement:

Quotation 18:

*"For a long time, **I was trying to protect myself from such a thing**. So, whenever I'm feeling like okay, this can affect me I can ask okay. I cannot continue. I never allowed myself to go to that for because once you are too far it's very hard to come back and you need a lot of work to come back and that's why and this is like where **the other social workers make the mistake and that's why they burn out very fast was like they go too far with the beneficiary** but when she reached to the safe place but the social worker never go back to his normal stuff".*