An Interpersonal Relationship Workshop Designed For Seventh-Day Adventist Congregational Use

David Emery Greenlaw

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AN INTERPERSONAL RELATIONSHIP WORKSHOP DESIGNED FOR SEVENTH-DAY ADVENTIST CONGREGATIONAL USE

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AN INTERPERSONAL RELATIONSHIP WORKSHOP
DESIGNED FOR SEVENTH-DAY ADVENTIST
CONGREGATIONAL USE

A Project Report
presented in partial fulfillment
of the requirements for the degree
Doctor of Ministry

by
David Emery Greenlaw

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ABSTRACT

AN INTERPERSONAL RELATIONSHIP WORKSHOP
DESIGNED FOR SEVENTH-DAY ADVENTIST
CONGREGATIONAL USE

by

David Emery Greenlaw

Chairman: Arnold A. Kurtz
ABSTRACT OF GRADUATE STUDENT RESEARCH

A Project Report

Andrews University
Seventh-day Adventist Theological Seminary

Title: AN INTERPERSONAL RELATIONSHIP WORKSHOP DESIGNED FOR SEVENTH-DAY ADVENTIST CONGREGATIONAL USE

Name of researcher: David Emery Greenlaw
Name and degree of faculty adviser: Arnold A. Kurtz, Ph.D.
Date completed: May 1984

The Seventh-day Adventist church has entered the field of human relations to help members within its communities function more harmoniously. As problem areas have arisen the church has endeavored to meet them.

Somehow, the area of interpersonal relations has not been broached on the congregational level. Due to this lack of involvement materials have not been readily available. These are essential so that fellowship and growth might be constant.

To develop materials for presentation in a workshop for congregational use, five areas were explored:

1. Self-worth. This subject is examined from a
biblical perspective. Self-worth effects our ability to interact with and relate to others. We must be concerned in our approach to theology to keep a balance between law and grace, depravity and restoration, guilt and forgiveness. Without seeing the total picture of God's relationship to man, human beings can develop a self-image that can be negative and, therefore, destructive.

2. Knowing and trusting. This concern addresses primarily those individuals who are unable to share their talents and abilities with the church community for lack of trust. They function within that community without being truly known and without a deep knowledge of others. Knowing and trusting must be developed and practiced if relationships are to be deep and meaningful.

3. Communication. Proper methods of communication were included in the workshop to foster openness. Often individuals communicate on the surface which disallows deep relationships. It is therefore imperative to teach methods whereby open and honest communication can function.

4. Mutual acceptance and support. These concerns develop upon the basis of human temperament, its similarities and differences. When we realize that other people are, and have a right to be, different from ourselves, we can more easily accept them. Following Paul's example given in I Cor 12, we understand that through divergence comes strength.

5. Conflict resolution. The reason for teaching
methods in this area to church members is obvious. Many political problems within the church congregations find their basis in unresolved conflict among individuals. Methods to teach conflict management are based in the biblical mandates of reconciliation and love.

The responses to the two workshops were positive, thus materials in the area of interpersonal relations are needed. Responses also indicate that leadership needs to be aware of its own interpersonal functioning.
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DEDICATION

This project is dedicated to my wife, Priscilla, who with her constant love and inspiration has stood by my side and encouraged me for sixteen years.

Also to Suzie and Sarah my beloved children.
ACKNOWLEDGEMENTS

I wish to express my gratitude to the members of my committee who have encouraged and supported me while I have been writing this project.

My sincere appreciation is extended to Dr. Arnold Kurtz, chairman of the doctoral committee, who took an interest in the project and encouraged me to excell in what I had undertaken. Dr. Abraham Terian and Dr. Miroslav Kis, committee members, challenged my intellect and added direction to this project for which I am most thankful.

Appreciation is also given to Mrs. Joyce Jones, who, in a very kind and concerned way has done an excellent work of editing. I must also express gratitude for my wife who typed the many different drafts and the final typing of this project.

Most of all, gratitude and thanks is expressed to a loving Heavenly Father for His sustaining strength and goodness, without which this project could never have been done.
CHAPTER I

INTRODUCTION

The Seventh-day Adventist church has in recent years developed a department of human relations. It is the function of this department to develop materials, conduct workshops, and do crisis intervention with problems relating to three specific areas in the field. The three areas are race relations, handicapped persons, and women's rights. This department has two full-time personnel at the General Conference level with a resource center at Andrews University. This center provides added personnel plus research facilities. The church is to be commended for its entry into a field that has potential and for which the church family around the world has a need. The church must continue to expand and develop materials in the field of human relations.

Having been a leader of Seventh-day Adventist church congregations, and a missionary in Africa, it seems to me that there is a need to expand our involvement in the field of human relations. The area of interpersonal relationships must be investigated and its principles exposed for congregational understanding and use. Thus, the purpose of this study was to identify the principles
of Christian interpersonal relationships as found in the Bible, Ellen G. White sources, and contemporary literature and to develop and field test a workshop in interpersonal relationships for members of a typical Seventh-day Adventist church.

Misunderstandings between members of any given congregation are frequent. This is due partly because individuals do not know one another. History reports many incidents which have brought about rifts between segments of a given congregation. Thus we find some congregations that lack love, warmth, caring, and concern for one another.

The Seventh-day Adventist church is becoming more aware that it must develop and implement human-relations materials. Many who leave the church probably do so not because they disagree with its doctrines but because they disagree with one another.

**Purpose of the Project**

It is not the purpose nor the function of this project to be a definitive work on interpersonal relationships. Its purpose is twofold: (1) to develop materials that will bring about an awareness of and help towards the implementation of the principles of interpersonal relationships and (2) to prepare and test materials for use in fostering interpersonal relationship workshops in the churches.

Contemporary literature deals with four basic
areas in the field of interpersonal relationships. They are:

1. The development of mutual trust
2. The development of proper methods of communication
3. The development of mutual acceptance and support
4. The development of proper methods of conflict management

The development of workshop materials that help to teach and clarify the above-listed areas in interpersonal relationships was undertaken. The materials developed from this study were then formulated as the basis for a ten-to-twelve-hour workshop for Seventh-day Adventist congregational use.

An Observation

There is another area which at first glance would not seem to be a part of this study, but a need of its understanding becomes evident later on. Contemporary

David Johnson in his book Reaching Out develops and clarifies these four basic areas. To initiate, develop, and maintain caring and productive relationships, certain basic skills must be present. These skills generally fall into four areas:

1. Knowing and trusting each other.
2. Communicating with each other accurately and unambiguously.
3. Accepting and supporting each other.
4. Resolving conflicts and relationship problems constructively.

literature calls this area of study self-worth or self-acceptance. This concept is closely related to the understanding of Christian relations.

The Catholic philosopher Romano Guardini in his essay "The Acceptance of Oneself" writes:

The act of self-acceptance is the root of all things. I must agree to be the person who I am. Agree to have the qualifications which I have. Agree to live within the limitations set for me... The clarity and the courageousness of this acceptance is the foundation of all existence.¹

It appears, then, that for many Christians the area of self-worth, or the lack of self-worth, has a crippling effect upon their ability to effectively interact in meaningful interpersonal relationship. In The Self-Image of a Christian Mark Kinzer says: "Low self-worth was often at the root of obstacles as diverse as weight difficulties, personality conflicts, and sexual problems."² Therefore, self-worth is first defined from a Christian perspective, thus setting the basis for the development of interpersonal-relationship methods and materials.³

Assumptions and Implications

At this point it is necessary to clarify the

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³ A review of the materials on interpersonal relationships reveals that the areas of concern for most authors are basically the same. For example, George Sanchez deals with the areas of self-esteem, communication, disclosure and vulnerability, mutual acceptance,
following assumptions and their implications which are a part of the philosophical framework from which this study was developed.

1. Seventh-day Adventist theology claims that Christians have an obligation to understand and love one another. Yet there is little material available to congregation or pastor that will lead them to the realization of their goals.

2. There is a need to provide a workshop model that can bring healing, caring, and understanding to churches that are experiencing pain from a lack of knowledge of and experience in how Christians are to relate to one another.

3. There is also a need to provide a workshop model for healthy congregations to help them increase their knowledge and skills in interpersonal relations.

This report develops in chapter 2 the five major areas listed above in the field of interpersonal relationships. It deals with these areas on the basis of research that has been done in contemporary literature, Ellen White's writings, and the Bible. Chapters 3 and 4 are reports on the two workshops that were conducted in the Niles, Michigan, and the Eau Claire, Michigan, Seventh-day Adventist churches.

and conflict management. George Sanches, Seminar on Interpersonal Relationships (Colorado Springs: NavPress, 1977). I have followed the basic list given by David Johnson for it well summarizes the areas of concern.
A Theological Perspective

This project report closes with a theological perspective. After reflecting on the two workshops and discussing their implications with the participants, it became evident that there was a need to clarify the concepts intrinsic in the doctrine of man. This was emphasized as individuals expressed their misunderstandings about self-worth. As one understands his value in light of creation and redemption many problems are solved. Thus it seems only fitting that our first concern in this study is a better understanding of self-worth.
CHAPTER II

AREAS OF CONCERN AND THEIR DEFINITIONS

IN INTERPERSONAL RELATIONS

Self-worth

Our self-concept effects the way we meet the life situations we must encounter every day. It determines to a large extent whether we succeed or fail in our interpersonal relationships. People with a low self-concept are more vulnerable in any interpersonal interchange for they are overly concerned with what others think of them, thus it is more likely that their feelings may be hurt.

The problem of low self-worth is a dilemma that many Christians feel keenly. There are those who hold that to a large extent this is due to the confusion of the biblical concern for self-centeredness and sin over against the worth of a soul. Anthony Hoekema writes:

Historically there has been a strong emphasis on self-negation that has seemed at times to counsel psychological self-destruction. Sin is closely related to self-centeredness, so that getting rid of self has seemed to be one of the ways to achieve victory over sin.¹

He believes that to a large degree this has come to us from Calvinistic circles which over-emphasize depravity

and the negative self, presumably giving to Christians an erroneous view of who they are and what their value is. In an endeavor to clarify this very issue Craig Ellison states, "To be a sinner is to be helpless, not worthless."¹

Considerable research has been done by psychologists, especially by those who espouse the concepts of self-actualization,² in this area of self-worth. It is their belief that "self-rejecting people are usually unhappy and unable to form and maintain good relationships."³ One can easily see how this could affect the community of the church if in fact a number of its members were not able to maintain good relationships. Unresolved conflict would abound. Johnson adds: "There is considerable evidence that self-acceptance and the acceptance of others are related."⁴ Thus we must conclude that for meaningful relationships to exist individuals must have a healthy, positive self-image in order to positively regard others. The Talmud clearly expresses this dilemma: "If I am not for myself who will be for me? But if I am only for myself, what am I?"⁵

¹Ellison, p. 5.

²Self-actualization is a term made popular among counselors and psychologists by Abraham Maslow. The meaning of the term is ability to tie the past, future, and the present.


⁴Ibid., p. 173. ⁵Cited in Johnson, p. 171.
Part of the problem faced by many Christians is the humanistic concept held by much of the non-Christian element in the environment in which the Christians live. The humanist's self-concept and self-esteem rests upon a materialistic basis. To the world at large he appears to be healthy, but to the Christian he is "unspiritual". The Christian has read and believed Paul's remarks: "All have sinned and come short of the glory of God" (Rom 3:23) and "There is none righteous, no, not one" (Rom 3:10). Thus the conclusion is drawn that self-worth must either have a different basis for the Christian or not be espoused at all. However, it is noted here that not only is self-worth essential but also that self-worth must be built upon the Christian foundation, Jesus Christ.

The doctrines of creation and redemption are pivotal for the theology of self-esteem. Humans were made in the image of God, the pinnacle of creation, and though this image was distorted by the fall, God has neither abandoned His wayward creatures nor counted them as worthless. Indeed, God so valued us that He sent His own Son to die on the cross that we might be redeemed and renewed, . . . God's acceptance of us in Christ is the ultimate capstone around which self-esteem is really wrapped. Because God loves us we are able to love ourselves.¹

In the book of Genesis we find in the very first chapter that God created man perfect. Man was the crowning act of all of God's creative activity. Man was to walk and talk with God, to think and function in a unique relationship with his creator. Man was given dominion over the entire earthly creation of God. This was God's

¹Ellison, p. 53.
intention for man always. One would certainly find it easy to see the value of man in such Edenic conditions. Man had value because God created him and gave him that value.

However, we have only to read to Gen 3 before the awareness of the sin problem is brought into focus. Man chose to rebel against God and the result is a fallen, sinful nature. As a result man is in rebellion against God. His goals and desires are self-centered and have developed an obsession with himself. Out of this obsession has grown some of the teachings of modern day psychology—desire to tell man that he is all right and that the goals of selfishness are to be sought after. Many non-Christians base their self-worth here. This can lead ultimately to narcissism.

We need only to look at the biblical picture to see the depths to which man has fallen. The account of Sodom and Gomorrah in Gen 19 is a classic example of individuals so taken up with themselves that God had to destroy them. The account of sin is pervasive in the Bible. It is the account of man's rebellion against God as well as the good news of God's intervention in man's history. As John Wesley described it:

Man was created looking directly to God, as his last end; but falling into sin, he fell off from God, and turned into himself. Now, this infers a total apostasy and universal corruption in man; for where the last end is changed, there can be no real goodness. And this is the case of all men in their natural state. They seek not God but themselves.
Whithersoever they move, they cannot move beyond the circle of self. They seek themselves; they act for themselves; their natural, civil, and religious actions, from whatever spring they come, do all run into, and meet in this dead sea.¹

The Christian cannot base his self-worth in the same place as the non-Christian. He knows that he cannot live to serve himself. Is there a place where the Christian can find self-worth? Dennis Voskvil writes:

The Christian possesses immediate resources for a positive self-image. After all, the promise of the gospel is that we become new beings in Christ (2Cor. 5:17). Affirmed, forgiven, and renewed, we are authentically free to love God, neighbor, and self.²

Jesus confronted the learned Pharisee Nicodemus with the need of rebirth, the need of a new life experience. This experience would provide the meaning and basis for his life. Consider the words of the apostle Paul as he describes himself in Christ.

I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God. (Gal 2:20)

We can therefore see that a person who is in Christ operates as God had originally created man to live and function. "The cross of Christ sets us free from guilt and recreates us for sacrifice and service."³

It is in Christ then, that I find my self-worth as one who has been re-born, redeemed, and set free from

¹Ellison, p. 40.
²Ellison, p. 58.
³Ellison, p. 53.
guilt. I am a new creature destined for God's eternal kingdom. To depreciate myself is to deny the power of God and the cross. This concept allows me to have genuine concern for others while I have a positive self-image.

If I love myself in the right way, then it is impossible for me to remain standing still. On the contrary, I want to change so that I can become that which God desires me to become. In the same way we should love also our neighbor.¹

Ellen White concurs with this concept:

Meekness and lowliness of heart is a Christian virtue, but it is no virtue for a man to demerit himself, and entertain a worse opinion of himself than is profitable. The soul of man is of such value that nothing can compare with it. He should always remember, I have been bought with a price. The price paid for man's redemption marks the value of Christ's life he placed in the scales, and nothing, not even the whole world, can balance them.²

Many who are qualified to do excellent work accomplish little because they attempt little. Thousands pass through life as if they had no great object for which to live, no high standard to reach. One reason for this is the low estimate which they place upon themselves. Christ paid an infinite price for us, and according to the price paid He desires us to value ourselves.³

It is therefore imperative that the Christian understand that his value is a God-given value and not one that he must somehow try to manufacture. It is also a value that takes into account man's fallen nature, his

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sinfulness, but greater than all these, God's redemptive act in man's behalf. The Christian is thus able to be humble not arrogant, kind not cruel, caring not harsh and abusive, warm and sympathetic not cold and calculating while at the same time possessing positive, self-worth.

Ellison suggests:

Humility and positive self-esteem are not based upon self-negation or the "emptying of one's self." They are based upon affirmation of God's regard for us and a right relationship with him in which imperfection, weakness, and strengths can be accepted or confessed and changed as appropriate....Christians basking in God's perfect love are able to accept their imperfections more completely, acknowledge their sins, and face themselves free from fear of rejection.¹

Once the Christian comes to grips with his own self-worth, he is free to interact with his fellow man without always being apologetic about himself. He can then face himself and assess and accept his strengths and weaknesses accurately. The Psalmist says that it was God who designed man and made him as he is.² Therefore, if God has designed us and accepted us can we do less for ourselves?³

Of course, care must be exercised not to confuse positive self-esteem with pride. Pride indicates that one regard himself as better than others with whom he

¹Ellison, p. 11.
²This is expressed in Ps 139:14-16; cf. Isa 45:9 and Rom 9:20.
³Walter Trobisch in his book Love Yourself tells the story of one of his friends who was rather short. A well-meaning person suggested to him that he wear shoes with high heels to look taller. The offended man replied that God had made him short and why should he try to change what God had created. See p. 12.
interrelates every day. The Christian cannot espouse such a philosophy for he knows that all men are equal in God's eyes. The underlying dynamic for our self-esteem, or human worth, is the unconditional love of God, expressed in His redemptive act.  

The reason for the development of the concept of self-worth, in the Christian context, in relationship to the study of interpersonal relationships now comes into focus. One's continuing well-being and self-esteem are sustained through social reinforcement. It is developed in an interpersonal context. David Johnson puts it this way: "Self-acceptance is related to (1) your willingness to disclose your thoughts, feelings, and reactions to others; (2) your psychological health; and (3) your acceptance of other people."  

With a positive self-image individuals can more easily enter into skill development in the other areas of interpersonal relationships. A good place to begin is with the area of knowing and trusting each other.

Knowing and Trusting Each Other

I am afraid to tell you who I am, because, if I tell you who I am, you may not like who I am and its all that I have.  

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2 Ellison, p. 6.  
3 Johnson, p. 171.
This quotation introduces us to a dilemma that we all face. We wear masks because we are afraid people might discover what and who we really are. This in turn might destroy their image of us and thus we would then lose value in their eyes as well as our own. It is recognized, however, that in order for mutual trust and understanding to develop we must be willing to be self-disclosing.

One of the first conditions of self-disclosure is to know and understand one's self or to become more self-aware. There are two major ways of achieving self-awareness:

The first involves 'listening' to yourself in order to understand how you are feeling and reacting and what is causing your feelings and reactions.

The second way of becoming more self-aware is to request feedback from other people as to how they see you and how they are reacting to your behavior. Through this process one comes to know himself better and is thus better able to communicate himself to others.

The decision to disclose oneself to other individuals can be very threatening. Others may see our fears, sorrows, inabilities as well as our positive features. We are taking a risk. But, as Norman Wegmeyer

1 "Self-disclosing means to reveal how you are reacting to the present situation and giving any information about the past that is relevant to an understanding of your reactions to the present." David Johnson, Reaching Out (Englewood Cliffs, New Jersey: Prentice Hall, 1981), p. 16. See also Mark L. Knapp, Social Intercourse (Boston: Allyn and Bacon, 1978), p. 149.

2 Johnson, p. 20.

3 Johnson, p. 20.
observes, "Above all, in church we should be able to risk and trust."

1 The reason we so seldom engage in self-disclosure is that we fear rejection. "Acceptance is probably the first and deepest concern to arise in a relationship." However, it is only those who are willing to take the risk who have the potential for growth.

When dealing with disclosure the question arises as to how much one should disclose. For David Johnson,

Self-disclosure does not mean revealing intimate details of your past life. A person comes to know and understand you not through knowing your past history but through knowing how you react. Past history is helpful if it clarifies why you are reacting in a certain way.

For the Christian, the concept of self-disclosure should not really be difficult at all. We are admonished to bear one another's burdens (Gal 6:2) and to confess our sins one to another (Jas 5:16). It is impossible to accomplish these Christian activities unless we are willing to reveal ourselves. However, this is not just a mechanical cognitive revelation. It must be a sharing of feelings. "To build and maintain a friendship or any relationship, you must be concerned with communicating your feelings clearly and accurately, especially the feelings of warmth, affection, and caring."

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2 Johnson, p. 53.
3 Johnson, p. 16.
4 Johnson, p. 120.
Knowledge of mutual trust is critical if we are to understand the concepts of what it means to know each other. When we enter into a relationship with another person it means that we must trust them, and in so doing we take a risk, the risk of being misunderstood or, worse, of having our trust misplaced. It is therefore important that we have a certain amount of confidence in the other person in this relationship. David Johnson notes:

Trust is appropriate only when you are relatively confident that the other person will behave in such a way that you will benefit rather than be harmed by your risk, or you are relatively sure the other person will not exploit your vulnerability.¹

Many simply avoid cultivating close relationships. It is their way of avoiding the pain of misplaced trust. However, the individual who thus withholds himself from intimate relationships is likely to demonstrate that reserve in his interaction with people. People intuitively sense a certain reserve. This person thus excludes himself from the fellowship of the community of which he desperately wishes to be a part.

To develop a level of trust in a relationship one must take the necessary risk of self-disclosure. At this point the level of sharing is minimal, for one needs to determine if the other is trustworthy before the level of disclosure can deepen. Once the individual taking the risk has been confirmed or sees that the other is trustworthy, the relationship deepens and allows greater risks

¹Johnson, p. 55.
to be taken. The relationship must always be reciprocal. Both individuals must be willing to disclose and to affirm one another.¹

The steps in building trust are:

1. Person A takes a risk by disclosing his thoughts, feelings, and reactions to the immediate situation and to Person B.
2. Person B responds with acceptance, support, and cooperativeness and reciprocates Person A's openness by disclosing her own thoughts, feelings, and reactions to the immediate situation and to Person A.²

Just as there are steps in building trust there are also types of behavior that lessen trust in a relationship. When one feels rejected, ridiculed, or disrespected, or when the other individual refuses to be self-disclosing, it is not possible for high levels of trust to exist.

For the Christian the community of the church cannot be overlooked. The concept of true brotherhood can be a very positive influence for development of trust if one's relationship to the community is genuine. In 1 Pet 1:22 we are admonished to love one another earnestly. Certainly out of this one can develop mutual trust which allows self-disclosure and builds trust at the same time. The community adds the dimension of man's relationship to God as well as to his fellow man. Wegmeyer says:

The relationship between man and man, therefore, not only is important to men, but also is a part of

¹Wegmeyer develops this thought very well in The Art of Christian Relationships, chap. 3.
²Johnson, p. 52.
God's plan for the reconciliation of the world unto Himself. It is given to us for our own sakes and also for the accomplishment of God's purpose.¹

Love builds trust. Many times in the scriptures we are admonished to love one another.² New Testament writers frequently exhort believers to engage in specific activities that would enable the body of Christ to function effectively. This love for one another allows us the freedom to trust and build effective relations.³

Ellen White writes:

Obedience to the Word produces fruit of the required quality—unfreigned love of the brethren: This love is heaven-born and leads to high motives and unselfish actions.⁴

As our trust and knowledge of one another grows and develops we are better able to learn and practice proper communication skills. The proper use of these skills allows the relationship to grow even further.

**Communicating**

If we are to live with others, we must communicate, for the art of communicating is the very basis of all human relationships. Throughout life we are constantly sending messages by the way we speak, dress, socialize, or by the value systems we espouse. The car we drive,

¹Wegmeyer, p. 9.
²Heb 13:1; Jn 15:12,17; Rom 13:8.
the house we live in all communicate something about
ourselves to others. Others receive those messages and
interpret them and act upon them according to their own
set of values and how they perceive the one who sent the
message. Confusion between the sender and the receiver
may arise because the message involved has not been clear.
It is the purpose of this section to show how we can send
messages clearly and receive them with clarity. In order
for effective communication to take place between two
people, the one receiving the message must understand it
in the same way the sender intended it.

In the language of existential psychology the word
"encounter" is used to describe a special relationship
between two people. Martin Buber says: "It is in the
encounter that the other individual no longer is a person
of impersonality, a he or she, but becomes for my 'I' a
sensitized, correlative Thou."¹ In other words when two
people come together it is more than just an impersonal
happenstance, it is an encounter. Powell explains:

My friend of encounter is no longer "someone out
there somewhere" who serves my purpose, or who be-
longs to my club, or who works with me. Ours is no
such subject-object relationship; we have experienced
that mysterious but certain communion of togetherness.
It is this that the existential psychologists
call "encounter". And the stuff of which encounter
is made is honest communication.²

Many only make a weak response to this concept of

¹Martin Buber, I and Thou, trans. Walter Kaufman

²John Powell, Why Am I Afraid To Tell You Who I
togetherness because they are afraid that others seeing them as they really are will reject them; and rejection is painful. However, as Christians we need to develop deeply caring relationships in order for the body of Christ to grow. We must recognize, however, that there is this one prerequisite to true communication, we must see people as important, as important as ourselves. We must love people and not use them. "Human life has its laws, one of which is: we must use things and love people."\(^{1}\) Too many within the Christian community have never learned this. They love things and use people to gain them, thus destroying the basis of communication and human relationships.

True communication can take place if we function on a level of openness and honesty. John Powell lists five levels of communication that describe well how certain communication takes place:

Level Five: Cliche conversation. This level represents the weakest response to the human dilemma and the lowest level of self-communication. In fact, there is no communication here at all, unless by accident.\(^{2}\)

Level Four: Reporting the facts about others. On this fourth level, we do not step very far outside the prison of our loneliness into real communication because we expose almost nothing of ourselves. We remain contented to tell others what so-and-so has said or done.\(^{3}\)

Level Three: My ideas and judgments. On this level there is some communication of my person. . . .I will take the risk of telling you some of my ideas and reveal some of my judgments and decisions. My

\(^{1}\)Powell, p. 49. \(^{2}\)Ibid, p. 54. 
\(^{3}\)Ibid., p. 55.
communication usually remains under a strict censorship, however, I will try to be what pleases you.¹

Level Two: My feelings (emotions) "Gut Level". Actually, the things that most clearly differentiate and individuate me from others, that make the communication, of my person a unique knowledge, are my feelings or emotions... It is these feelings, on this level of communication, which I must share with you, if I am to tell you who I really am.²

Level One: Peak communication. All deep and authentic friendships, and especially the union of those who are married, must be based on absolute openness and honesty.³

As we look at these five levels of communication it is easy for us to see where most of our relationships begin and end. Some feel that others would not tolerate such emotional honesty in their communication. Some believe that when they begin to emphasize the feeling aspect of a relationship they have lost the basis for intellectual communication. It must therefore be remembered that man is not simply a intellectual being but an emotional being as well. It is through sharing and experiencing feelings that close friendships can be built and maintained. If there were no sharing of feelings in a marriage relationship, that relationship could never reach its potential for mutual nurture. The reason that we are able to have close, warm relationships with some people is because we have dared to get more and more personal.⁴

¹Powell, p. 56. ²Ibid., p. 57. ³Ibid., p. 61. ⁴John Powell discusses the impact of "Gut level"
Norman Wegmeyer points out that

When one does share personal thoughts and feelings, there is a bond which is formed which would not be there if the conversation had been about impersonal things only. When we share how we really feel we are building a closer relationship with another.¹

We must learn to face the feeling aspect of our natures realistically and honestly. We do not control feelings by hiding them, nor by pretending that they really do not exist. Feelings are controlled by accepting them as being ours and expressing them accordingly.

In our relationships it's important to understand that not only verbal communication is important but also non-verbal messages. It is important in our communication that all verbal and non-verbal messages are the same. "In a normal two-person conversation, the verbal components carry less than 35% of the social meaning of the situation, while more than 65% is carried by non-verbal messages."² Therefore congruency between the two is important if one is to be accepted as real and genuine.

We must clarify at this point that not all that is associated with "encounter" groups is acceptable to communication upon the individual. He mentions the fact that it makes a person more self-aware and more self-accepting. It is only as we discuss and see our emotional self as well as our intellectual self that we really know ourselves that we can communicate. Why I Am Afraid to Tell You Who I Am, chap. 3.

²Johnson, Reaching Out p. 132.
Christians. The basis for Christian encounter is openness and honesty that we might grow together as the body of Christ. Paul tells us that we are all members of one another and therefore must be able to share and communicate with one another. (Rom 12:5) We are here espousing communication with all the aspects of Christian brotherhood present. Ellen White admonishes us to confess the negative feelings we have had toward another member of Christ's body.

Then there are confessions that the Lord has bidden us make to one another. If you have wronged your brother by word or deed you are first to be reconciled to him before your worship will be acceptable to heaven. Confess to those whom you have injured, and make restitution, bringing forth fruit meet for repentance. If anyone has feelings of bitterness, wrath, or malice toward a brother, let him go to him personally, confess his sin, and seek forgiveness.

According to Johnson, communication between two people consists of seven basic elements.

1. The intentions, ideas, and feelings of the sender and the way she decides to behave, all of which lead to her sending a message that carries some content.

2. The encoding of the message by the sender—she translates her ideas, feelings, and intentions into a message appropriate for sending.

1William Coulson points out that in modern day encounter groups people are led to go beyond reality. They speak without thinking. They function purely on the emotion that is present for the moment. He points out that we must keep the balance of the intellectual and emotional aspects of our being in all of our encounter. William Coulson, Groups, Gimmicks, and Instant Gurus (New York: Harper and Row, 1972), see chaps. 6-9.

2Ellen G. White, Testimony for the Church, 9vols. (Mountain View, California: Pacific Press, 1948), 5. 646.
3. Sending the message to the receiver.

4. The channel through which the message is translated.

5. The decoding of the message by the receiver—he interprets its meaning. The receiver's interpretation depends on how well the receiver understands the content of the message and the intentions of the sender.

6. An internal response by the receiver to this interpretation of the message.

7. The amount of noise in the above steps. Noise is any element that interferes with the communication process. In the sender, noise refers to things as the attitudes, prejudices, frame of reference of the sender, and the appropriateness of her language or other expression of the message. In the receiver noise refers to such things as his attitudes, background, and experiences that affect the decoding process. It also refers to (1) environmental sounds, such as static or traffic, (2) speech problems, such as stammering, and (3) annoying or distracting mannerisms, such as a tendency to mumble. To a large extent, the success of communication is determined by the degree to which noise is overcome or controlled.¹

One of the best ways to know if what you are saying is being received correctly is by "feedback". Our behavior constantly sends messages to others, and when the other shares his reaction to our behavior, this is called feedback.² Feedback then serves as a medium by which we can know if we are being understood or not.

When two people mutually care about helping one another grow and have good communication skills for

¹Johnson, p. 76.

²A good discussion on the need and meaning of feedback can be found in Saralie B. Northam, ed. Interpersonal Communications—Leaders Manuels (Portland Oregon: Northwest Regional Educational Laboratory, 1971), Unit 6.
understanding each other's intentions as well as ideas and feelings, then it becomes appropriate to increase our areas of sharing. Trust, risk taking, mutual caring, and good communication skills are conditions that support open communication. As a result we can experience peak communication where absolute openness and honesty exist.

Peak communication allows us to better understand each other and to express ourselves in order to facilitate the development of acceptance and support.

Accepting and Supporting Each Other

If we are to accept and support each other, it is important that we understand ourselves and how we function. Through this understanding we are able to allow others to be themselves. We were all created different and unique, but through these differences we can bring strength and divergent talents to the body of Christ. In 1 Cor 12 Paul draws a parallel between the human body and the body of believers that early Christians might understand how God wanted them to function.

The body consists not of one but of many members. If the foot should say, "Because I am not a hand, I do not belong to the body", it would nevertheless remain part of the body. Or if the ear should say, "Because I am not an eye, I do not belong to the body", it is nevertheless part of the body. If the entire body were an eye, where would the hearing come in? Or if all were hearing, what of the smelling? As it is, however, God has placed the members in the body, each particular one of them just as He saw fit. If they were all one member, where would the body be? As it is there are many members to form one body. The eye cannot say to the hand, "I do not need you"; nor again the head to the feet, "I do not
need you. What is more, those seemingly delicate members of the body are indispensable, and on those that are considered ignoble we bestow additional honor. Our unpresentable members are also given more than usual modesty, such as our presentable members do not require. In fact, God has so constituted the body with the inferior members the more richly endowed, that there may be no discord in the body, but instead the members may have the same concern one for another. When one member suffers, all the members share the suffering. When a member is honored they all share the joy. But you are Christ's body and individually members of it.¹

By this analogy we can see that Paul was showing that we are all different but together we make up the body of Christ. It is imperative that all of the members be functioning in order for the body to be complete. It helps us to realize that we can, and must, expect members of the body to be different. We are not all fashioned alike but we all have an important function to fulfill in this body.

Ellen White writes:

The perfection of the church depends not on each member being fashioned exactly alike. God calls for each one to take his proper place, to stand in his lot to do his appointed work according to the ability which has been given him.²

It is difficult at times for us to understand other individuals because they think and function differently than we do. A helpful explanation of divergent temperaments and their effect upon people in relationship is found in the theory of the temperament factors in


²Ellen G. White, Letter 19, 1901.
human personality. As explained the four temperaments are: Choleric and its combinations, Sanguine and its combinations, Melancholy and its combinations, and Phlegmatic and its combinations.

As we look at these different temperaments we realize how different one person can be from another. Yet it is this difference that can bring strength to the body of Christ. We can see throughout sacred history different men and women whom God used powerfully to further His cause. In observing the apostolic church we can see the differences among Paul, Timothy, Peter, Silas, and John, but under the direction and leadership of the Holy Spirit these various members of the body made a powerful impact on humanity. The church grew dramatically under their leadership. It was through their different strengths that unity and growth took place.

The vine has many branches, but though all the branches are different, they do not quarrel. In diversity there is unity all the branches obtain

1Hippocrates (460-370 BC) was the first to distinguish the four temperaments and write about them. They were later popularized by Immanuel Kant in Europe around 1798. For a good understanding of the development of the temperament concept and its viability see H.J. Eysenck, Fact and Fiction in Psychology (Baltimore: Penguin Books, 1965); Arnold H. Buss and Robert A. Pulmin, A Temperament Theory of Personality Development (New York: John Wiley & Sons, 1975); O. Hallesby, Temperament and the Christian Faith (Minneapolis: Augsburg Publishing house, 1962).

2For a good explanation of the combinations of temperaments see Peter Blitchington and Robert Cruise, Understanding Your Temperament (Berrien Springs, Michigan: University Printers, 1979). See also appendix D. exhibits 1-5.
their nourishment from one source. This is an illustration of the unity that is to exist among Christ's followers.1

We are told in the scriptures that we are to love and support one another so that the body might grow and be healthy. For the natural man this is an impossibility because he is constantly seeking only for himself. The apostle Paul describes it this way:

Now the works of the flesh are plain: immorality, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy drunkenness, carousing, and the like. (Gal 5:19-21 RSV)

He continues to tell us that these characteristics do not belong to the one who is a Christian. He says that those who do such things shall not inherit the kingdom of God. However, he says that those who are filled with the Spirit of God act in an altogether different manner.

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. (Gal 5:22-24 RSV)

Ellen White writes:

The branches of the vine cannot blend into each other; They are individually separate; yet every branch must be in fellowship with every other if they are united in the same parent stock. They all draw nourishment from the same source; they drink in the same life giving properties. So each branch of the True Vine is separate and distinct. Yet all are bound together in the parent stock.2

1 White, Letter 19, 1901.
2 "The Vine and the Branches," Review and Herald, November 9, 1897, p. 3.
It becomes evident that God takes men and women as He finds them, and by His Holy Spirit transforms them into individuals through whom He can minister to fallen humanity. In this process God does not make everyone the same but transforms each individual while at the same time each retains his individuality.

The work of building up one another is the greatest work and responsibility in which the Christian can be involved. Ellen White has penned many words and letters in an endeavor to enable brethren to better understand what Christian relationships are all about. Just before His crucifixion Christ told His disciples "by this shall all men know that ye are my disciples if ye have love one to another" (John 13:35).

In an article in the Review and Herald, Ellen White points out five areas that should concern the Christian concerning brotherly love. They are: close and tender ties, hearts filled with brotherly love, discourage evil speaking, manifesting His love towards others, and lighten one another's burdens.

[1] How close and tender should be the tie that binds us together! How careful we should be to have our words and actions in harmony with the sacred truths that God has committed to us. . . .

[2] If your hearts are filled with brotherly love,

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1 In Building Up One Another, Gene Getz lists twelve areas of concern for the Christian as he endeavors to build up his fellow Christian. This is not an exhaustive study but is meant to be a guide book to open men's eyes.
you will seek to establish and build up your brother in the most holy faith. . . .

[3] If a word is dropped that is detrimental to the character of a friend or brother, never encourage this evil speaking.

[4] If we cherish His spirit, if we manifest His love towards others, if we guard one another's interests, if we are kind, patient, forbearing, the fruits we bear will give evidence to the world that we are God's children.

[5] We should seek to lighten one another's burdens.

Gene Getz gives this biblical list.

1. Be devoted to one another in brotherly love. Romans 12:10
2. Honor one another above yourselves. Romans 12:10
3. Be of the same mind with one another. Romans 15:5
4. Accept one another. Romans 15:7
5. Admonish one another. Romans 15:14
6. Greet one another. Romans 16:3-6
7. Serve one another in love. Galatians 5:13
8. Bear one another's burdens. Galatians 6:2
9. Bearing with one another. Ephesians 4:2
10. Submit to one another. Ephesians 5:21
11. Encourage one another. 1 Thessalonians 5:21
12. Members of one another. Romans 12:5

The conclusion is simply that even though there is a vast difference between temperaments there is a companionship in brotherhood. We are able to build one another and thus grow ourselves. "His true followers will love their brethren and be in harmony with them."¹

As we accept and support one another we are better able to manage conflict.

² Getz
³ White, Testimonies, 3:58.
Interpersonal Conflict Management

Conflict is natural, normal, neutral, and sometimes even delightful. It can turn into painful or disastrous ends, but it doesn't need to. How we work through our differences, to a large extent, determines our whole life pattern.

I am responsible for the way I react to you. You cannot make me angry unless I choose to be angry. You cannot make me discouraged, or disgusted, or depressed. I am free to react in concerned, understanding ways.

Love ends the blaming games and gets on to the real questions: What is the loving, the responsible, the truly respectful thing to do now? Where do we go from here? When do we start? If not from here—where? If not now—when? Who—if not you and me?

This bit of pithy poetry gives us a beginning point for the concepts of interpersonal conflict and its management. The first problem that arises is that for many Christians the concept of conflict is negative and hopefully unnecessary. Arlo Compaan states it thus:

A major belief among most religious groups, certainly among most Christian groups is that conflict is wrong. Conflict is viewed as sinful and hence it must be avoided as much as possible.

However, when we look at the biblical picture we see many incidents of conflict. Some examples can be found in Acts 15, Exod 16, and Mark 11:27-33. The problem is


not conflict but how we manage the conflict situations that bring about our problems. David Johnson says:

It is inevitable that you will become involved in conflicts whenever you have a relationship with another person. There is a growing recognition that it is the failure to handle conflicts in constructive ways that leads to the destruction of relationships, not the mere occurrence of conflict.¹

If we can see conflict as "natural, neutral, and normal," we will be able to see the difficulties we experience more as tensions in relationships and honest differences in perspective. This allows us to work through conflict in a caring and loving way, and at the same time resolving the problem. This allows the relationship to stay intact and helps to develop a deep sense of interpersonal caring. The Bible speaks of this as reconciliation.

In the writings of Ellen White we find numerous references to the fact that if there has been conflict and strife among Christians, there is need for reconciliation to take place as soon as possible. A few examples are:

If we have in any way grieved or wounded others, it is our duty to confess our fault and seek for reconciliation.²

Many are zealous in religious services, while between them and their brethren are unhappy differences which they might reconcile. God requires them to do all in their power to restore harmony. Until they do this, He cannot accept their services. The Christian's duty in this matter is clearly pointed out.³

¹Johnson, p. 195.


Why should we not, instead of allowing jealousy or evil surmising to come into our hearts, go to our brethren, and after frankly but kindly setting before them the things we have heard detrimental to their character and influence, pray with and for them?\(^1\)

If a brother does you a wrong, you are not to retaliate by doing him a wrong. If you have done him a wrong, you must go to him, and ask him to forgive you. You must not let an injury to your brother remain unrepented of, and unforgiven, for even one night. You must say, "I will get this out of the way; I will have harmony between my soul and my brother's."\(^2\)

David Augsburger says that there are five different options that are open to those in a conflict situation. The options are (1) I'll get him, (2) I'll get out, (3) I'll give in, (4) I'll meet you half way, or (5) I care enough to confront.\(^3\) It is obvious that only in open and honest confrontation can conflict be resolved in a meaningful way for those involved.

There is an element that we must bring into focus here that is not always considered. As noted before, the higher the self-esteem of an individual in conflict the better able he is to deal with the problem, but the converse is also true, the individual with low self-esteem tends to endeavor to win his own way.

The higher the self-esteem of a person, the more willing that person will be to consider a number of possible solutions... the lower the self-esteem, the more likely it is that people will become personally involved in the conflict to the extent that


\(^3\) Augsburger, p. 6.
particular events and solutions are viewed as either personal victory or personal defeat.¹

Poorly handled conflicts result in damage to an individual's self-worth and usually leads to continuous disharmony that prevents proper functioning. However, when conflicts are properly resolved the individuals involved are affirmed and their self-worth built. It is thus evident that proper conflict management builds people and allows them to be better able to function in their interpersonal relationships.

The Bible gives several reasons why conflict exists among people within the church and why conflict often goes unresolved. These reasons are stated below. There is always the danger that one of the parties will approach the situation with the attitude of I am right and you are wrong. This then can lead only to argumentation where the conflict cannot be resolved. Or, when one of the individuals refuses to participate there can be no solving of the conflict.

Every relationship contains some elements of conflict; people have disagreements and different interests. Whenever an action by one person prevents or interferes with those of another there is interpersonal conflict. The Bible gives three main causes of conflict. The first is pride:

Where do all the fights and quarrels among you come from? They come from your desires for pleasure,

¹ Compaan, p. 173.
which are constantly fighting within you. You want things, but you cannot have them, so you are ready to kill; you strongly desire things but you can not get them, so you quarrel and fight... As the scriptures says, 'God resists the proud, but gives grace to the humble.' (Jas 4:1-3,6, GNB)

The second is self-centeredness:

All of us were like sheep that were lost, each of us going his own way. (Isa 53:6, GNB)

The third is deceitfulness:

Who can understand the human heart? There is nothing else so deceitful; it is too sick to be healed. (Jer 17:9, GNB)

God does not want us to be out of harmony with one another. It is debilitating and destructive. Broken relationships mean a fractured and unproductive church. In 1 Cor 14:33 we read: "God does not want us to be in disorder but in harmony and peace." Unless this harmony and peace can exist, Satan takes advantage and destroys people.

It needs to be clearly stated that there is a difference between conflict and problems. Conflict is two or more people seeing an issue from different angles. Problems are the result of unresolved conflict. Where the parties involved are unwilling to negotiate so that the issue can be resolved, problems result.

A clear biblical picture is given for our consideration. In Matthew 7:1-5 we read Jesus' admonishment to remove the log from our own eye before we try to remove the speck from the eye of our brother. The implications are clear, we need to look closely at ourselves to see what part we are honestly playing in the conflict. Once
we have done this there are number of qualities we should show in the process of resolution. Paul says this in Eph 4:1-3 (GNB):

I urge you, then— I who am a prisoner because I serve the Lord: live a life that measures up to the standard God set when He called you. Be always humble, gentle, and patient. Show your love by being tolerant with one another. Do your best to preserve the unity which the spirit gives by means of the peace that binds you together.

It is often necessary to risk immediate pain that there may be long-term healing. It is only as we do this that reconciliation can take place. Reconciliation deals with relationships and not issues. So we are talking here of people who can take different stands on issues and still hold their Christian relationship together. In Matt 5:23-24 we are told that reconciliation takes precedence over an act of worship. We are admonished in Rom 12:18: "Do everything possible on your part to live in peace with everybody." The key to reconciliation is found in Eph 4:31-32:

Get rid of all bitterness, passion and anger. No more shouting or insults, no more hateful feelings of any sort. Instead, be kind and tender-hearted to one another, and forgive one another, as God has forgiven you through Christ.

It is obvious from this that reconciliation means we are to deal with conflict in order to bring harmony, unity, and growth into the body of Christ.

The element of forgiveness must always be present in our relationships with one another. The disciples asked Jesus how many times they should forgive a brother
who had offended them. Jesus told them that as often as one asked for forgiveness it was to be granted (Luke 17:3-6). The apostle Paul says the same thing in Col 3:13 (GNB).

Be tolerant with one another and forgive one another whenever any of you has a complaint against someone else.

The reason for this admonition is that when reconciliation takes place there is a renewal of a relationship that might have been badly damaged. Paul would say that an effective demonstration of love had taken place and love to one another glorifies God. 1 Cor 13:4-7 (GNB) says:

Love is patient and kind; it is not jealous or conceited or proud; love is not ill-mannered or selfish or irritable; love does not keep a record of wrongs; love is not happy with evil, but is happy with the truth. Love never gives up; and its faith, hope and patience never fail.

It is evident that conflict is always present in any healthy relationship. How we handle the conflict determines whether growth will be the result or problems will destroy the relationship. David Augsburger sees two aspects to building genuine relationships. "These are the two arms of genuine relationship: Confrontation with truth. Affirmation with love."¹

Probably the most important key to proper conflict resolution is the concept of negotiation. Negotiation can best be defined as "to confer with another so as to arrive

¹Augsburger, p. 13.
at the settlement of some matter.\textsuperscript{1} If individuals are willing to give and take in order for a solution to be found, they will be able to manage the conflicts they face.\textsuperscript{2}

**Summary and Conclusions**

As we have looked at the five areas with which we are concerning ourselves in the field of interpersonal relationships, certain issues come more clearly into focus. In this section we summarize those issues and draw certain conclusions that are relevant to the workshop.

It is imperative that we Seventh-day Adventists as individuals understand our self-worth, because the ability to properly interact with other individuals is effected by the way we view ourselves. One of the problems Seventh-day Adventists face is the tension between self-worth and self-centeredness. We have difficulty seeing ourselves positively because we know that we are sinners. To help us as church members to understand that self-worth is a gift that is given to us by our Creator--because He not only created us but also redeemed us--is to free us from our psychological self-destruction. We are then free to love God, ourselves, and our fellow man.

\textsuperscript{1} *Webster's Seventh New Collegiate Dictionary* (1972).

When we have been able to see our own value then we can also more clearly see the value in our fellow man. As we feel more secure we are able to trust other members in the church more fully and are able to know them at a deeper level. As the levels of knowing and trusting increase within the church family, our abilities to care and share become broader and deeper. The church family can then become a community where we grow, experience acceptance, and find fellowship. As this level of trusting and knowing deepens, it is important that we learn proper methods of communication. We need to be able to express what we are thinking and how we are feeling if we are to continue to grow and develop as a church community.

At times barriers exist within a given congregation because people do not understand the differences between others and themselves. We have tended to look at life only from our perspective and have not been able to understand why others act, react, and think differently. When we see the divergence in human temperament we can better understand other members in the church community. We are also better able to utilize all members, for we see that even though church members are different the body of Christ is built up and finds unity in its diversity. Where we are weak, others are strong, and where others are weak, we may be strong; thus together we strengthen one another.

With the development of the above-mentioned
skills we are better able to handle the conflicts that arise among us. We can realize that conflict is normal in interpersonal relationships and must be expected. The view that conflict is sinful and thus to be avoided is then negated and we can develop methods whereby we can resolve our conflicts. Conflict can then become a means for relationship growth where individuals are able to express themselves to one another without the feelings of hatred and bitterness.

Reflecting upon the above interpersonal relationship concepts, it was thought that they might best be learned at the congregational level via a workshop mode. The workshop would be designed to introduce the participants to these principles with the goal that they might begin to experience the deeper fellowship possible by learning these skills.
CHAPTER III

REPORT ON FIRST WORKSHOP

This chapter reports on the first of two workshops designed to instruct individuals in the principles of interpersonal relationships. This workshop was conducted at the Niles, Michigan, Seventh-day Adventist church, March 2-4, 1984. Preliminary planning for this workshop was done in conjunction with the church pastor. He felt that a workshop covering interpersonal relationship materials would be beneficial to members of his congregation, as there had been serious breakdowns in relationships possibly brought on by the building of their new church plant. I was invited to preach and socialize with the congregation previous to the church board's invitation to present the workshop.

Workshop Design

This workshop was designed to teach participants the areas of concern in interpersonal relations and how to implement the principles of interpersonal relationships in their daily lives. Materials for the workshop were researched in contemporary literature, the writings of Ellen G. White, and the Bible so they would be understood by and acceptable to Adventist church members. The
materials were then presented via different methods—film, lectures, overhead transparencies, games, modeling, role playing, and group exercises.

The schedule for how and when the materials were presented follows:

March 2
I Friday evening (7 p.m.–9 p.m.)

1. Introduction to interpersonal relations, an overview
   A. Self-worth
   B. Knowing and trusting each other
   C. Accepting and supporting each other
   D. Proper communication methods
   E. Conflict resolution

2. The subject of self-worth
   A. Film: Johnnie Lingo
   B. Discussion of film
   C. Lecture on biblical view of self-worth
   D. Discussion

March 3
II Saturday afternoon (2 p.m.–5 p.m.)

1. The subject of knowing and trusting each other
   A. Lecture
   B. Activities
   I. Initiating relationships
   II. Trust walk
   III. Johari window

III Saturday evening (6 p.m.–9 p.m.)

1. The subject of accepting and supporting each other
   A. Lecture on body of Christ
   B. Temperaments and their interaction

March 4

1 See appendix A, exhibit 5.
2 See appendix B, exhibit 4.
3 See appendix D, exhibit 7.
IV Sunday morning (8 a.m.-10 a.m.)

1. The subject of proper communication methods
   A. Lecture
   B. Reading: "Please Hear What I Am Not Saying"
   C. Nonverbal communication exercise
   D. Listening behavior exercise

V Sunday morning (10 a.m.-12 a.m.)

1. The subject of conflict resolution
   A. Lecture
   B. Old lady/young girl exercise
   C. The laboratory technicians' exercise
   D. Resolving conflict: A checklist
   E. Church business meeting
      Issue: Need to build a new church. Yes? No?

VI Summary

VII Feedback instrument

Learning Objectives

This first section summarizes the first workshop from the standpoint of cognitive, attitudinal, and skills-learning objectives. No attempt is made to explain the technical aspects of these educational objectives; but a simple statement tells how each aspect was achieved.

Cognitive

A large body of knowledge is available in the field of interpersonal relations. This project drew from three sources in order to meet the needs of a very specific group—a Seventh-day Adventist church congregation. The three areas drawn from are:

1. Contemporary literature, which provides us

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1. See appendix C, exhibit 5.

2. See appendix E, exhibit 11.
with much information that has been tested and proven valid. The areas of concern are generally the same. David Johnson lists them in one way in his book Reaching Out and Connie Sasse lists them in another way in her book Person To Person; however, they both speak to the same issues. Those issues were dealt with by lectures and activities in the workshops.

2. The writings of Ellen White, which for Seventh-day Adventists is a readily available source of information and to which the world at large does not have access. The writings of Ellen White were utilized to support and give credence to the field of interpersonal relations. At the same time, however, this is not a study of what Ellen White says. Her writings were used to reinforce materials that were presented.

3. The Bible, which was used to synthesize and evaluate materials. In areas where conflict was encountered between biblical truth and contemporary concerns the biblical truths were followed. An example of this conflict can be illustrated from the concepts of self-worth. Many writers develop their concepts of self-worth on the basis of the behaviorist model. Behaviorists claim man to be a neutral being whose reactions to life are only influenced by outside forces. The biblical doctrine of man, however, pictures humanity as having a fallen sinful human nature which exerts itself in a certain bias toward life. Accordingly man's self-worth is something that is
established by God through creation and redemption, not as the behaviorists would say by placing one's self in a proper mind set. Thus the Bible was used as the ultimate authority when questions or conflicts arose in the material.

In this project it was planned that cognitive content would be conveyed by film, lecture-discussion, and overhead transparencies.

The film "Jonnie Lingo" was considered an excellent way to begin the workshop. The film develops the theme of self-worth and points out in a dramatic and informative way the part other individuals play in our self-concept. Filmed in a south sea island setting against a background of tribal bride price, the film depicts one person's development in her concept of self. The discussion that followed the showing of the film raised questions that were dealt with by the lecture on the biblical concept of self-worth.

The subject of self-worth became the spring board to enter the other areas with which the subject of interpersonal relations is concerned. Without a proper self-image one is greatly hampered. How one views himself is reflected in the way he interacts with others.

The content of the lecture on knowing and trusting each other was drawn from the material developed in chapter 2 of this report. It was my express purpose to help the participants to see and understand how we can know each
other and why trusting is imperative if relationships are to grow.

The concepts taught by the Johari window\(^1\) were very helpful in the instruction given concerning this topic. It illustrates the point that there are certain things we know about ourselves and certain things we do not know about ourselves—as well as certain things other people know about us and certain things they do not know. It is assumed that as we share ourselves with others they become more open with us and thus we are able to know more about them and more about ourselves.

The subject of accepting and supporting each other was also developed from the materials in chapter 2. The participants greeted this subject enthusiastically. The lecture began with a biblical understanding of the body of Christ. The metaphor found in 1 Cor 12 was employed to show that even though we are all different we make up the body of Christ. Uniqueness is necessary in order for the body of Christ to function. The four temperament factors were explained with insight into the interaction of one's temperament with that of another. Discussion was animated during this lecture as people began to see others more positively even though they were different. Each participant received the Temperament Inventory and each individual shared himself with the rest of the group. Mutual

\(^{1}\)See appendix B, exhibit 3.
acceptance and group cohesion developed as a result of this lecture discussion.

The lecture on Sunday morning considered the subject of communication methods. My goal was to help the participants to understand not only the importance of open communication but also of proper listening methods. The lecture included the five levels of communication listed in chapter 2—cliche conversation, reporting the facts about others, personal ideas and judgments, "gut" level, and peak communication. The goal at this time was to utilize some of the principles learned in the above-mentioned lectures and develop communication methods that would facilitate openness and fellowship.

The lecture on conflict management in interpersonal relationships was approached from the basis that conflict is not wrong, but that unresolved conflict can result in problems that are wrong. The Bible gives three main causes of conflict, pride, self-centeredness, and deceitfulness. All three were discussed in the lecture. The lecture then centered on the biblical mandates for conflict resolution, reconciliation and forgiveness. Group activities supplemented the lecture to reinforce what had been learned.

Attitudinal

The goal of the workshop was to affect positively the attitudes of the participants toward interpersonal relations. By understanding one another and learning to grow together an entire congregation can be led into
closer fellowship. The attitude individuals hold about themselves and others effects what happens in any given group.

As the workshop progressed a warmth and an attitude of mutual acceptance developed. The participants were more willing to discuss problems with one another, and in some instances old wounds were healed. As time went on, I also felt very much a part of the group and believed my interaction with the group might have enabled them to experience more deeply the principles being espoused. At the close of the workshop, some expressed the thought that much of what had been presented was previously unknown to them. Some faced the reality that had they understood these principles earlier in life some of their problems could have been more easily resolved.

**Skills**

The workshop was designed especially to teach and develop two areas of skill performance: (1) to teach skills that would help individuals interact on a one-to-one basis meaningfully and successfully and (2) to develop skills that would help individuals to interact meaningfully in any given group.

To achieve these objectives, lectures, discussions, group exercises, role playing, and modeling were used.

**Learning Activities**

This section gives a description of the teaching
techniques and workshop activities that were utilized in the first workshop. Activities were basically of three kinds: lecture-discussion sessions, group activities followed by processing sessions, and role playing.

**Lecture-discussion sessions**

Lectures were informal. Individuals felt free to interrupt at any point to ask for clarification or to interject a personal thought. However, it was discovered that participants knew very little about the topics and pauses for frequent clarification were necessary. I was periodically asked to repeat what had just been said. People took notes and asked questions during the discussion period.

The discussion sessions that followed the lectures were very animated. Often different individuals discussed with one another the implications of what they had just heard without involving me at all. As questions arose from these interpersonal discussions, I was given opportunity to give some brief theoretical explanations. The discussions, therefore, became the springboard for many of the group activities that took place.

**Group Exercises**

Group exercises were used extensively in this workshop, but two are described here in detail. The purpose of these group exercises was to...
for group exercises is to put into practice in non-threatening ways principles that have been used. We learn by doing not just by hearing, thus we reinforce in our minds what we have heard.

The first activity, recommended by Johnson, is called a trust walk and is carried out as follows:

Each member of the group pairs up with another person. One person is designated as the guide, the other as a blind person. The blind person should close her eyes and the guide will lead her around the room. The guide should grasp the wrists of the blind person and, either from the side or from behind, guide the blind person around the room, planning as "rich" an experience as possible for the blind person using all the senses other than sight. Various touching experiences such as feeling the wall, the covering of a chair, the hair or face of another person are all interesting. If you can go outdoors, standing in the sun or the wind is enjoyable. In a large room, trust in the guide can be tested by running across the room, the blind person keeping her eyes shut. After fifteen minutes, reverse roles and repeat. After everyone has been both a guide and a blind person discuss the following questions in the group as a whole:

1. How did it feel to be the blind person?
2. What were some of the best experiences your guide gave you?
3. What did you learn about the guide?
4. What did you learn about the blind person?
5. How did it feel to be the guide?
6. At this point, how do the two of you feel about each other?\(^1\)

The second activity suggested by Johnson is called initiating relationships and is carried out in this way:

1. Everyone stand up and mill around the room, making sure that you pass by everyone present. Greet each person nonverbally. This greeting may be a handshake, a smile, a wink, a sock on the arm, or any other nonverbal way you may

\(^1\)Johnson, p. 68.
think of to say hello. After five minutes of milling find a person you don't know. If you know everyone present, find a person you know least well.

2. Sit down with the person; each of you then take 2 1/2 minutes to introduce yourself to the other. Do this by discussing the question of who you are as a person.

3. Turn around and find someone else near you whom you don't know or know least well of the other people present. Sit down with your new partner; each of you then take 2 1/2 minutes to discuss the most significant experience you have had recently.

4. Find someone else you don't know. Sit down with your new partner and take 5 minutes (2 1/2 minutes each) to exchange views on what you hope to accomplish by participating in this program.

5. Find another person whom you don't know. Sit down with your new partner and take 5 minutes (2 1/2 minutes each) to share a fantasy or daydream that you often have. It may be connected with success, such as becoming president of the United States, or it may be connected with love such as meeting a terrific person who immediately falls in love with you, or it may be about what you would like to do with your next vacation.

6. Now form a group no larger than ten or twelve people. Try to be in a group with as many of the individuals as you have talked with in the previous activities. In the group discuss:
   a. How you feel about the different members on the basis of the previous activities, first impression, or past experience if you knew them previously.
   b. Which activity you felt was most helpful in getting to know the person you were interacting with.
   c. What you have learned in the exercise.
   d. What individuals in the group need to share if you are to get to know them during this session.
   e. Anything else that seems relevant to initiating relationships. This discussion may continue for as long as you like.¹

¹ Johnson, p. 27.
The workshop participants especially enjoyed involvement in group exercises as it reinforced the learning process.

Role Play

The final session of the group was to role play a given situation utilizing the information that had been dealt with during the workshop. A church board was formed to discuss the issue of whether or not to build a new church in the Niles area. The situation was drawn from an experience the church members had gone through about twelve years previously. Some thought that a number of the present-day problems stem from unresolved conflict based in that very issue. The saga was drawn as near to the true situation as possible. Participants used their new skills and felt comfortable with what happened. One individual approached me after the workshop and expressed the feeling that if these skills had been known twelve years ago the church might have seen more growth. Role playing was used throughout the workshop and added a useful dimension to the learning process.

Evaluation

A feedback instrument\(^1\) was developed to provide information about the workshop when it closed. Responses were made anonymously. The general response to the

\(^1\)See appendix F, Exhibit 1.
workshop was very positive as participants expressed a desire for more information on the subject.

Question 2 on the instrument gave some very important feedback as to which specific area was most helpful to the individual. This also indicated the greatest areas of need. The responses were as follows:

- Self-worth 8
- Mutual trust 1
- Acceptance and support 5
- Communication methods 5
- Conflict management 3

It is interesting to note that the area placed first by more participants than any other was self-worth. It is also noteworthy that four of those who chose another area as their greatest need placed self-worth as number two. It is evident that more materials are needed by local congregations in all areas of interpersonal relations.

Some of the written comments give an indication of participant response.

This has been helpful. I would like to see more of the church involved with this program (still on a small group basis). Thank you for your time and planning. I would have liked a small syllabus of the main points to take home for reference.

The various analogies and illustrations made the messages come through very distinctly. The sessions were easy to understand and assimilate. The information is invaluable in all of my relationships. Thank you for coming!

I enjoyed the seminar very much and think that it contributes greatly to the church. I am glad to see programs that deal with the individual as well as his religious facets.

The instrument plus personal comments indicated a
positive response to the workshop. The one area for suggested improvement was the need to provide participants with a syllabus. Much information was covered and many expressed the need of something that would facilitate review.
CHAPTER IV

REPORT ON SECOND WORKSHOP

Introduction

This chapter reports on the second of the two workshops designed to instruct individuals in the principles of interpersonal relationships. This workshop was conducted at the Eau Claire, Michigan, Seventh-day Adventist church, March 9-10. In contrast with the format of chapter 3, this chapter explains the mechanical aspects of the arrangements and implementation of the workshop.

Arranging for the Workshop

Desiring to utilize churches in the vicinity of Andrews University, I contacted the pastors of the churches to see if they would welcome a workshop on interpersonal relations being conducted for their congregation. Elder Kroncke, pastor of the Eau Claire church, expressed an interest in the workshop for his congregation.

On January 24, 1984, I was invited to attend the church board meeting of the Eau Claire church. During that meeting I was invited to explain the purpose of the workshop and how I thought the church would benefit from it. The nature of the material was explained and a projected time schedule given. The church board voted
unanimously to allow me to conduct the workshop on the weekend of March 9-11.

**Invitations to Attend**

The congregation was invited to attend the meetings through announcements placed in the church bulletin for four consecutive weeks prior to the workshop. On the two Sabbaths just prior to the workshop announcements were made from the platform to encourage people to attend. A sign-up sheet, along with a poster describing the workshop and its content was posted in the narthex of the church.

**Schedule**

The workshop followed a different time frame reference than the one held in Niles because a much smaller group attended. The smallness of the group shortened the time needed for group activities and discussion sessions. It was also felt that the topics should be approached in a different order. It was felt in Niles that the subject "acceptance and support" would fit better after the subject of "mutual trust" following with "communication" and "conflict management." This order which had been suggested by the Niles group was adopted and implemented in the Eau Claire workshop. It seemed to add better continuity to the program. Otherwise the workshop proceeded in the same form as at Niles. It was discovered that with a smaller group the time needed to participate
in the learning activities was less. Because the number of participants in the Eau Claire group was about half that of the Niles group the workshop was two hours shorter.

**Physical Setting**

At the Eau Claire church the workshop was held in the fellowship room. The room is rather large and has a fireplace at one end—which added warmth and fostered a feeling of fellowship. The participants were arranged in a semicircle around the fireplace where a warm, glowing fire dispelled the coldness of the weather. This setting added much to the success of the workshop for this group.

**Feedback Instrument**

At the close of the workshop, feedback instruments were distributed to all present. These were completed and returned. A brief summary of the feedback instrument is provided here.¹

The first question was "Has this workshop helped you to better understand the field of interpersonal relationships? The answers by all the participants were affirmative, and all participants agreed the materials had been instructive.

The second question was designed to determine which areas covered by the workshop were most helpful to the participants. It was anticipated that this would give

¹For sample of feedback instrument see appendix F, Exhibit 1.
some indication as to where the greatest need lay. Participants were asked to number from one to five on a descending scale from most important (1) to least important (5) those items covered. The results were:

First Self-worth (4)
Second Developing mutual trust (2)
Third Mutual acceptance and support (2)
Fourth Conflict management (1)
Fifth Communication methods (1)

It is interesting to note that self-worth was clearly the number one concern while the other four were very closely grouped together. It is difficult to distinguish number three from number five as far as overall importance is concerned.

The third question asked if the materials had been presented in a logical and informative way. Participants were given three options to answer this question: Yes, needs improvement, no. All but one of the group said yes, and that individual said it needed improvement. (The reason given was that handouts were needed.)

Question four simply asked the participants if they thought the workshop would help other churches. All answers were affirmative. Many expressed the thought that if this information were available many problems might be avoided.

The fifth and sixth questions were closely related. They asked if the workshop materials would be helpful in their cooperate life as a church and as individuals in their personal lives. All answers were affirmative.
Question seven asked if they would like to have materials on interpersonal relations available to the local church. Many asked me to please print what had been presented in the workshop so they could review it easily.

The answers to the eighth and ninth questions indicated that most members would be happy to participate in another workshop of this nature. They felt that the materials would help them to better cope with life and to be more tolerant with their fellow men.

Question ten simply asked for comments. Some typical responses were:

1. Thank you it has been a pleasure!
2. Handouts are needed.
3. Thank you very much I need more of this type of material. Some of it went over my head. Thanks.
4. Appreciated direction in Christian fellowship—that being our greatest aid in daily life.
5. Very worth while and well done.
6. I am too old to change much, but some changes are inevitable.

Evaluation

As I reflect upon the workshop at Eau Claire one element comes into focus. Entry into a given program must be carefully undertaken. In his book on process consultation Edgar H. Schein\(^1\) identifies four emotional issues

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that need resolution when one enters a new group. These are: (1) identity, (2) control of power and influence, (3) individual needs and (4) group goals, and intimacy.

The problem of identity must be understood because it asks the question, "Who am I and what am I to be in this group?" "Should I be a dominant leader or a quiet listener?" The group may or may not function depending upon how one perceives him/herself in relationship to the group. Without the resolution of identity the group and its leader can become preoccupied with themselves and the tasks not be completed.

In dealing with control of power and influence, it must be assumed that every individual has some need to control and influence others. Thus a dilemma can develop for members within a group if they are not allowed to get acquainted with one another and come to terms with each other before the actual processing of the tasks. This preliminary activity allows the group to focus more clearly upon the task they have come for by lessening the members self-preoccupation.

When dealing with the issue of individual needs and group goals, it is important to realize that members of a group need to have opportunity to be reassured that their own personal goals will be cared for. Without the feeling that each one is personally involved with the task at hand, the group cannot meet with the same success as it would if the individuals understand that they are being
heard. Early communication is important if the group is to grow.

One's personal self-concerns are very prominent at the beginning of any new group activity. One asks himself, "Will I be liked and accepted by the rest of the group?" "What level of mutual respect and acceptance will exist?" In training groups the issue is usually how much self-disclosure one is able to feel comfortable with. The more informality within a group the more opportunity for self-disclosure to take place.

Reflecting upon these four concerns and what happened at Eau Claire, it is obvious that more attention must be given to entry. I was basically unknown to the congregation. I should have spent more time getting informally acquainted with this church before the workshop was undertaken or even suggested. Members knew me to be an ordained minister—a position which gave me a certain amount of creditability. However, they did not know me.

This was in contrast with the Niles group, which immediately accepted me because they know me well. I should have identified with the Eau Claire group so they could establish their identity with me. This could have been established if certain things had been done: (1) prior involvement on my part with the congregation, (2) participation by the pastor of the church to strengthen the creditability of the weekend program, and (3) more time at the very beginning to establish relationships that would
have allowed learning to take place more quickly. Starting immediately into the subject matter without dealing with the need for individual as well as group goals delayed the achievement of good group interaction.

There is a different group dynamic that exists in very small groups that is not easily achieved in larger. After trust had been established, the Eau Claire group participants felt comfortable and were much more willing to share deep personal needs and hurts with the entire group. Individuals in Niles were more inclined to seek me out personally to share their personal needs and hurts. The smaller group was able to share more deeply. On the other hand the larger group at Niles was able to have a broader spectrum of input because the group was larger.

It is difficult to assess which session was more successful for each workshop had its own uniqueness. The Niles workshop was successful in that the participants learned new materials, developed deeper personal relationships, and expressed a desire for more information on interpersonal relationships. It was well organized and this fostered an immediate rapport that allowed the workshop to progress easily. I came away from the Eau Claire session feeling I had made some new friends and had been able to share concerns on a deep level about interpersonal relations. Personally I felt secure from the beginning in Niles and enjoyed the weekend of fellowship with the group. In Eau Claire I felt at a disadvantage from the
beginning and experienced concern as to whether or not the participants would complete the workshop.

One other factor affected the Eau Claire congregation--its close ties to the Pioneer Memorial Church on the Andrews University campus. The weekend workshop conflicted with the Pioneer Church twenty-fifth anniversary and Founders' Week. Some who expressed a desire to attend the workshop could not because of their involvement in the campus church activities. It might be well to consider this factor when undertaking any project in the churches surrounding Berrien Springs.
CHAPTER V

EVALUATION AND CONCLUSION

This chapter discusses the possible significance of this project for myself as well as for the Seventh-day Adventist church. In addition, there appears to be some confusion about oneself and one's fellow man arising from a misunderstanding of the concept of self-worth for Christians. It is therefore imperative to clarify this issue in order for individuals to better utilize interpersonal skills.

Goals for the Participants

The comments made by workshop participants state clearly that materials on interpersonal relationships need to be placed in the hands of congregations. Participants also expressed a desire to have a greater exposure. The purpose of the workshops was to be informative and to generate a greater interest in the subject. One general comment was, "Please write up what you have presented so that we can continue to utilize the materials."

My greatest area of concern is the general misunderstanding participants had of the subject of self-worth. Without a belief system that first deals with man's nature in light of creation and redemption it would
seem difficult for man to understand the principles of reconciliation and grace. One individual expressed his fear that guilt had overshadowed his desire for life. His entire concept of God was distorted by a wrong idea of how God views man. It seems imperative then that materials should be developed which would clearly teach biblical self-worth.

The workshops were in general, very rewarding, but the most rewarding factor was the way that fellowship was fostered and developed among the participants. As the skills of interpersonal relations were practiced barriers began to fall. People who had misunderstood and mistrusted one another began to fellowship. Spontaneity for fellowship was experienced as the group decided to have an early morning breakfast together. Workshops of this nature can lead to healing and growth.

Personal Goals—A Self-assessment

As stated in the introduction, one of the factors compelling me to undertake a study of this nature emerged from my experiences as a minister and missionary. It was my belief that improper understanding of interpersonal relations and their related skills created many problems within the church. This study has reinforced that belief. The workshop participants said that often their inner unresolved conflicts with fellow church members created hidden agendas at church meetings and functions. Therefore, church growth is hampered and personal growth dwarfed.
I have been personally refreshed as new materials were uncovered. My own understanding and skill level was so low it effected my relations with others. One often wishes that he could have learned these things earlier in life so that he might have been more productive.

The repeated request for published materials dealing with interpersonal relations has struck a responsive cord in me. This study has created a desire within me to continue to develop materials in this field that can be published and utilized at all levels of church life.

**A Theological Perspective**

Reflecting upon the workshops and the responses of the participants there appears to be a misunderstanding about the concept of self-worth. Questions about where a modern-day Christian can base his self-worth and how God views man in light of the sin problem were raised during the workshops. Some participants expressed the feeling that they do not like themselves and have often wished they were somebody different from whom they are. The problem of guilt and a sense of worthlessness concerned others. It seems imperative, therefore, that we answer those questions and endeavor to find what theological misunderstandings might possibly hinder the development of a positive self-concept. It is the purpose of this section to address those issues.

The Bible states that God created all things by the power of His word (Ps 33:9). The expression "and God
"said...and it was so" is repeated several times in the first chapter of Genesis (vss. 3,6-7,9,11,14-15,24).

However, with the reading of the entire account one discovers that there is a difference between the way in which plants and animals were created and the way in which man was created. The account states that God performed some specific tasks in the creation of man that were not present in the rest of creation.

Then God said, "let us make man in our image..." So God created man in His own image; in the image of God he created him; male and female he created them...Then the Lord God formed a man from the dust of the ground and breathed into his nostrils the breath of life. Thus the man became a living creature. (Gen 1:26,27; 2:7, NEB)

This passage informs us that man was created by a special and deliberate act of God. Man was created for a unique purpose—to reproduce and have dominion over all the rest of God's creation (Gen 1:28). Isaiah expands our thinking to exclaim that man was created for God's own glory (Isa 43:7). Man, created for a special purpose and in a special way by God, was also created in the image of God.

The concept of the image of God must be understood as something intrinsic within Adam. It was not something that Adam did but it was something that Adam was. It had its roots in the quality of Adam's being.

God created man in His own image...man was to bear God's image, both in outward resemblance and in character. Christ alone is the "express image" of the father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His
affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God and in perfect obedience to His will.¹

This truth has implications for our self-concept. Because we have been created in god's own image, Jesus taught that the value of a human life is of far greater worth than that of the entire world (Matt 16:26). God's esteem for us is so high that He declared that even the hairs of our heads are numbered (Luke 12:7). Jesus respected the dignity of man to the point of forbidding us to insult any other person (Matt 5:22). Our infinite worth stems from the image of God within us and from God's boundless love for humanity. The greatest testimony to our infinite worth may be seen in God's sending His son to earth to redeem all mankind (Jn 3:17).

The reality of man's fall is evident in manifold places around us today. Adam's choice of willful disobedience has resulted in the pervasiveness of evil. This choice created a barrier between creature and Creator. Man was no longer able to carry on face-to-face communication with God, and this world was plunged into ruin, misery, and death. When Adam and Eve proved to be unfaithful to God they lost their initial righteousness and forfeited their right to retain their status as citizens. As a result they were no longer God's children in the ultimate sense. They were cut off from the tree of life. Adam and Eve

sought to hide themselves from God, yet God sought them even when they had done that which had been forbidden. They were cast out of the garden but not out of God's care. Fallen man was given a promise that God would redeem him (Gen 3:15).

The glory of God was spoiled and partly hidden as the curse of sin spread over the face of nature. Most of all, the minds and spirits of men, which should have directed the development of life on the earth in perfect goodness, thereby spreading over its surface the glory of God and the knowledge thereof, were wholly given to evil, and instead of glory there was ruin, misery, and death.

This disruption of man's purpose for existence gave rise to the questions Who is man? and Why does he exist? Meanwhile, God was continually reminding man of His creatorship and His love for man (Gen 6:8; Exod 13). Man was to know and understand that the Creator God was acting in behalf of His creatures even when they were in rebellion against Him. The coming of the Messiah was to forever clarify God's position in relationship to fallen man. His declared love (John 3:16) was to assure humanity of their infinite value. However, as has so often happened, man misunderstood that love and by falacious interpretations hindered his own understanding of himself. Within the last two hundred years certain theological constructs have developed which have had tremendous influence as to how Christians view themselves.
The Enlightenment, which arose in France, was a rebellion against both a corrupt state and a corrupt church which did little to meet the needs of the people. Traditional religious beliefs about God and His providence were denied along with the view of man's sinfulness and utter dependence upon God. Man and the universe came to be viewed in the terms of natural law. In its extreme conclusion the existence of God was questioned and man was glorified.

With this rise of secular humanism there was at about the same time a contrasting movement that grew out of Protestant thinking. There developed a philosophy in which a heavy stress was placed on the depravity of man, so much so, these advocates affirmed, that there was nothing good about humanity. Man was described as the most despicable of all God's creatures. People were taught that they were capable only of evil and that even children were miserable sinners. Hymns of the time reflected this mentality and referred to persons as no better than worthless worms. This philosophy produced a world-denying and man-despising attitude toward life. In a reaction against the times, churchmen stressed the doctrine of sin and ignored God's redeeming and transforming grace.

Liberal theologians rejected the concept of man's total depravity and embraced certain humanistic presuppositions which to a large extent have affected the theology of today. An example of this would be the
embracing of Charles Darwin's theory of evolution. Man, here, was ultimately seen as in an upward spiral where he would eventually achieve the Christian goals. This theological liberalism effected the major portion of Protestantism and is still seen today.

Seventh-day Adventism was born during this period of turmoil. Being strongly rooted in Reformation theology and believing itself to be the movement that was to continue preaching the soon coming of Jesus, it embraced certain nineteenth-century thinking which, if misunderstood by modern-day Adventists, could have a serious impact on their self-image. The pioneer leaders of Adventism wanted to declare unequivocally their belief in man's need of a savior and his lostness without one. Man's depravity was emphasized at times without the balance of God's transforming grace. Others within Adventism suffered damage to their self-image because they misunderstood the role of the Law in the Christian's life. They misunderstood the gospel and supposed that their standing before God was based on human merit or on fulfilling of a list of ethical requirements. People who live under such misunderstandings lack the basis for Christian freedom and live in a state of spiritual uncertainty, frustration, and guilt. We must learn that morality and ethics are a result of our faith and not the basis of it.

An overemphasis on the depravity of man can lead to the psychological concept "I am worthless." Seventh-day
Adventist ministers must be sensitive to the need for balance between depravity and God’s transforming grace. The preaching on the law must be balanced with that on God’s act of free salvation. This balanced preaching can supply Seventh-day Adventists with the basis for a positive self-image. Some feel that “true spirituality” requires them to loath themselves and to maintain a negative self-image. This is not good. We should view ourselves as created in God’s image and as “temples of the Holy Spirit”; then we shall possess a firm basis on which to develop a healthy self-image. We do stand unworthy before God, but not worthless! He has created and redeemed us for Himself.

Another area of concern needs consideration as a possible influence on one’s self-worth. The area of holiness or being able to live a holy life has two extremes. One extreme is the belief that little change can actually by made by God in the Christian’s life. This refuses to admit that human beings can actually become holy. It springs from a desire to resist the pitfalls of self-righteousness and pride. The dilemma faced by those who espouse such theology is that they dwell so much on the excessive sinfulness of human nature that they neglect the biblical emphasis on God’s transforming grace. They are thereby drawn into a vortex of thought that can leave them questioning their own worth.

The other extreme is perfectionism. Those
embracing perfectionism look for that climactic experience of grace that will free them from the allurements of sin. Always struggling to achieve a certain level of being and never arriving soon causes the feeling of failure. This feeling of constant failure affects self-concept only in negative patterns.

We have noted that in the beginning, at creation, man was made in the image of God. He was given the privilege of rulership over the world and was to occupy a privileged place in the universe. Because of his fall man lost his place and rulership. This resulted in a transformation of his basic nature. His loyalty and desires were no longer toward God but himself. Destruction of the earth and humanity resulted. Yet, the New Testament declares that the image of God has been brought back to man by Christ, and in Him it is verified in the highest degree. The New Testament then defines a Christian as one who is in Christ.

Christ expressed this concept Himself when He taught His disciples, "I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing" (John 15:5). For the apostle Paul to be in Christ meant to be a new creature (2 Cor 5:17). It meant the adoption into God's family where justification, regeneration, and sanctification take place. Justification means forgiveness from guilt; adoption means means becoming a child of God;
regeneration means accepting the gift of a new spiritual life through the Holy Spirit; and sanctification means accepting the power that will result in the transformation of character.

The mission of Christ to this earth was not just to give instructions about moral living; His prime ministry was to restore man's broken relationship with God—to redeem us. In the process of this redemption He reshapes our lives once again into the image of God. The indwelling Christ does for man what he cannot do for himself, restoration. This new relationship with Christ means that we have received His Spirit and that we share in His life (Rom 5:5; 2 Cor 4: 10-11).

Because Christians are entirely new creations they must see themselves in an entirely new light. They must see themselves as God's children, worthy of His love, worthy of His redemption, because He has declared it so. Thus, our self-image is built upon God's declaration and not on our own efforts or achievements.
On TV the other day, a leading child psychologist said parents should treat their children as they would treat their best friend. . . with courtesy, dignity, and diplomacy.

"I have never treated my children any other way," I told myself. But later that night, I thought about it. Did I really talk to my best friends like I talked to my children? Just suppose. . . our good friends, Fred and Eleanor, came to dinner one night and. . .

"Well, it's about time you two got here. What have you been doing? Dawdling? Leave those shoes outside, Fred. They've got mud on them. And shut the door. Were you born in a barn?

"So, Eleanor, how have you been? I've been meaning to have you over for such a long time. Fred! Take it easy on the chip dip or you'll ruin your dinner. I didn't work over a hot stove all day long to have you nibble like some bird.

"Heard from any of the gang lately? Got a card from the Martins. Yes, they're in Lauderdale again. They go every year to the same spot. What's the matter with you, Fred? You're fidgeting. Of course you have to go. It's down the hall, first door on the left. And I don't want to see a towel in the middle of the floor when you're finished.

"Did you wash your face before you came, Eleanor? I see a dark spot around your mouth. I guess it's a shadow. So, how're your children? If you ask me I think summer school is great for them. Is everybody hungry? Then, why don't we go into dinner? You all wash up and I'll take up the food. Don't tell me your hands are clean, Eleanor. I saw you playing with the dog.

"Fred, you sit over there and Eleanor you can sit with the half glass of milk. You know you're all elbows when it comes to milk. There now, your host will say grace.

"Fred, I don't see any cauliflower on your plate. Have you ever tried it? Well, try a spoonful. If you don't like it I won't make you finish it, but if you don't try it, you can just forget dessert. And sit up straight.
or your spine will grow that way. Now, what were we talking about? Oh yes, the Gerbers. They sold their house. I mean they took a beating but... Eleanor, don't talk with food in your mouth. I can't understand a word you're saying. And use your napkin.

At that moment in my fantasy, my son walked into the room. "How nice of you to come," I said pleasantly.

"Now what did I do?" he sighed.
The Chassidic saint Rav Zussye of Tarnifal trembled before his death:

I am about to face the Holy one, blessed be He, and justify my sojourn on the world. If He will ask me: Zussye why were you not like Moses? I shall respond, because you did not grant me the powers you granted Moses. If He will ask me: Zussye, why were you not like Rabbi Akiba? I shall respond because you did not grant me the powers you granted Rabbi Akiba. But the Almighty will not ask me why I was not like Moses, or why I was not like Rabbi Akiba. The Almighty will ask me: Zussye, why were you not like Zussye, why did you not fulfill the potential which was Zussye, and it is for this question that I tremble.

Every person born into this world represents something new, something that never existed before, something original and unique. It is the duty of every person... to know and consider that he is unique in the world in his particular character and that there has never been anyone like him, for if there had been someone like him, there would have been no need for him to be in the world. Every single man is a new thing in the world, and is called upon to fulfill his particularity in this world... Every man's foremost task is the actualization of his unique, unprecedented and never recurring potentialities, and not the repetition of something that another, and be it even the greatest, has already achieved.

Martin Buber
Appendix A, Exhibit 3

...a mouse ran into the office of the Educational Testing Service and accidentally triggered a delicate point in the apparatus just as the College Entrance Examination Board's data on one Henry Carson was being scored.

Henry was an average high-school student who was unsure of himself and his abilities. Had it not been for the mouse, Henry's scores would have been average or less, but the mouse changed all that, for the scores which emerged from the computer were amazing--800's in both the verbal and quantitative areas.

When the scores reached Henry's school, the word of his giftedness spread like wildfire. Teachers began to reevaluate their gross underestimation of this fine lad, counselors trembled at the thought of neglecting such talent, and even college admissions officers began to recruit Henry for their schools.

New worlds opened for Henry, and as they opened he started to grow as a person and as a student. Once he became aware of his potentialities and began to be treated differently by the significant people in his life, a form of self-fulfilling prophecy took place. Henry gained in confidence and began "to put his mind in the way of great things." Henry became one of the best men of his generation.

William W. Purkey
Please Hear What I Am Not Saying

Don't be fooled by me. Don't be fooled by the face I wear. I wear a mask. I wear a thousand masks—masks that I am afraid to take off; and none of them are me.

Pretending is an art that is second nature to me, but don't be fooled. For God's sake, don't be fooled. I give the impression that I am secure, that all is sunny and unruffled within me as well as without; that confidence is my name and coolness my game, that the water is calm and I am in command; and that I need no one. But don't believe me, please. My surface may seem smooth, but my surface is my mask, my ever-varying and ever-concealing mask.

Beneath lies no smugness, no complacence. Beneath dwells the real me in confusion, in fear, in aloneness. But I hide that. I don't want anybody to know it. I panic at the thought of my weakness and fear of being exposed. That's why I frantically create a mask to hide behind—a nonchalant, sophisticated facade—to help me pretend, to shield me from the glance that knows. But such a glance is precisely my salvation, my only salvation and I know it. That is, if it's followed by acceptance, if it's followed by love.

It's the only thing that can liberate me from myself, from my own self-built prison wall, from the barriers I so painstakingly erect. It's the only thing that will assure me of what I can't assure myself—that I am really something.

But I don't tell you this. I don't dare. I'm afraid to. I'm afraid your glance will not be followed by acceptance and love. I'm afraid you'll think less of me, that you'll laugh, and your laugh would kill me; I'm afraid that deep down I'm nothing, that I'm just no good and that you will see this and reject me.

So I play my game, my desperate, pretending game, with a facade of assurance without, and a trembling child within.

And so begins that parade of masks, that glittering but empty parade of masks. My life becomes a front. I idly chatter to you in suave tones of surface talk. I tell you everything that is nothing and nothing that is everything, of what's crying inside me. So when I'm going through my routine, do not be fooled by what I am saying.
I dislike hiding, honestly. I dislike the superficial game I am playing, the superficial phony I am being. I'd like to be really genuine and spontaneous and me. But you've got to help me. You've got to hold out your hand even when that's the last thing I seem to want or need. Only you can wipe away from my eyes the blank stare of the breathing dead. Only you can call me into aliveness. Each time you're kind and gentle and encouraging, each time you try to understand because you really care, my heart begins to grow wings, very small wings, very feeble wings—but wings.

With your sensitivity and compassion and your power of understanding, you can breathe life into me. I want you to know that. I want you to know how important you are to me. How you can be the creator of the person that is me, if you choose to. Please choose. You can remove the mask, you alone can release me from my lonely prison. So do not pass me by. Please do not pass me by. It will not be easy for you. My long conviction of worthlessness builds strong walls. The nearer you approach the blinder I might strike back. It's irrational, but despite what books say about a person, I am irrational. I fight against the very thing I cry out for.

But I am told that love is stronger than the strongest wall, and in this lies hope. MY ONLY HOPE. Please try to beat down my wall with firm but gentle hands—for a child is very sensitive, very fearful.

Who am I, you may wonder. I am someone you know very well. FOR I AM EVERY MAN YOU MEET. I AM EVERY WOMAN YOU MEET. I AM RIGHT IN FRONT OF YOU.

Anonymous
Lecture Outline—Self-worth

I  What self-worth is
   A. A dictionary definition: The ability to see one's value
   B. Biblical concerns
      1. creation of man
      2. fall of man
      3. redemption of man
   C. Ellen White's definition
      2. ms. release 764

II The problems in self-worth
   A. Relationship of self-centeredness to sin
   B. Relationships of self-worth to self-depreciation
   C. Relationship of self-worth to humility

III The implications of self-worth
   A. An understanding of God's unconditional love
      1. for myself
      2. for my fellow man
   B. One's ability to be open and honest
   C. Greater psychological health
   D. Ability to accept other people
   E. Greater ability to handle conflict

Note: Use film Johhie Lingo and readings in this appendix to demonstrate the value and meaning of self-worth.
APPENDIX B

MUTUAL TRUST MATERIALS
Trust walk

Each member of the group pairs up with another person. One person is designated as the guide, the other as a blind person. The blind person should close her eyes and the guide will lead her around the room. The guide should grasp the wrists of the blind person and, either from the side or from behind, guide the blind person around the room, planning as "rich" an experience as possible for the blind person using all the senses other than sight. Various touching experiences such as feeling the wall, the covering of a chair, the hair or face of another person are all interesting. If you can go outdoors, standing in the sun or the wind is enjoyable. In a large room, trust in the guide can be tested by running across the room, the blind person keeping her eyes shut. After fifteen minutes, reverse roles and repeat. After everyone has been both a guide and a blind person discuss the following questions in the group as a whole:

1. How did it feel to be the blind person?
2. What were some of the best experiences your guide gave you?
3. What did you learn about the guide?
4. What did you learn about the blind person?
5. How did it feel to be the guide?
6. At this point, how do the two of you feel about each other?

Source: Johnson, p. 68.
Appendix B, Exhibit 2

Initiating Relationships

The following is a simple experience in initiating relationships. The objectives of the exercise are:

1. To initiate relationships with other individuals whom you do not know.
2. To share initial feelings and thoughts with other individuals.
3. To take risks in revealing yourself to other individuals.
4. To experience a variety of ways to disclose yourself to others.
5. To encourage openness, trust, risk taking, and feedback with other individuals.

The activities are:

1. Everyone stand up and mill around the room, making sure that you pass by everyone present. Greet each person nonverbally. This greeting may be a handshake, a smile, a wink, a sock on the arm, or any other nonverbal way you may think of to say hello. After five minutes of milling, find a person you don't know. If you know everyone present, find a person you know least well.
2. Sit down with the person; each of you then take 2 1/2 minutes to introduce yourself to the other. Do this by discussing the question of who you are as a person.
3. Turn around and find someone else near you whom you don't know or know least well of the other people present. Sit down with your new partner; each of you then take 2 1/2 minutes to discuss the most significant experience you have had recently.
4. Find someone else you don't know. Sit down with your new partner and take 5 minutes (2 1/2 minutes each) to exchange views on what you hope to accomplish by participating in this program.
5. Find another person whom you don't know. Sit down with your new partner and take 5 minutes (2 1/2 minutes each) to share a fantasy or daydream that you often have. It may be connected with success, such as becoming president of the United States, or it may be connected with love, such as meeting a terrific person who immediately falls in love with you, or it may be about what you would like to do with your next vacation.
6. Now form a group no larger than ten or twelve people. Try to be in a group with as many of the individuals
as you have talked with in the previous activities.
In the group discuss:

a. How you feel about the different members on the
basis of the previous activities, first impres-
sion, or past experience if you knew them pre-
viously.

b. Which activity you felt was most helpful in get-
ting to know the person you were interacting
with.

c. What you have learned in the exercise.

d. What individuals in the group need to share if
you are to get to know them during this session.

e. Anything else that seems relevant to initiating
relationships. This discussion may continue for
as long as you like.

Source: Johnson, p. 27.
Appendix B, Exhibit 3

JOHARI WINDOW

<table>
<thead>
<tr>
<th>Known to Self</th>
<th>Unknown to Self</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Free to Self and Others</td>
<td>2. Blind to Self, Seen by Others</td>
</tr>
<tr>
<td>3. Hidden Area: Self Hidden from Others</td>
<td>4. Unknown Self</td>
</tr>
</tbody>
</table>

Figure 2.1: Identification of Areas of the Self

Figure 2.2: At the Beginning of a Relationship

Figure 2.3: After the Development of a Close Relationship
Appendix B, Exhibit 4

Lecture Outline—Knowing and Trusting Each Other

I Knowing other individuals
   A. Self-disclosure
      1. communicating our feelings
      2. risk taking
   B. Developing self-awareness
      1. listening to yourself
      2. receiving feedback

II Developing mutual trust
   A. Vulnerability
      1. must be sure they will not be exploited
      2. as trust develops relationship can deepen
   B. Steps in trust building
      1. person A takes risk by disclosing his thoughts, feelings, and reactions to the immediate situation and to person B
      2. person B responds with acceptance, support and cooperativeness and reciprocates person A's openness
   C. Steps which lessen trust
      1. rejection
      2. ridicule
      3. disrespect

III Results of knowing and trusting
   A. Brotherhood
   B. Builds mutual love and respect
   C. Tears down barriers
   D. Allows a feeling of belonging to a community to develop

Note: Use activities in this appendix to teach how knowing and trusting can be developed.
APPENDIX C

COMMUNICATION MATERIALS
Hey! Look what I have!

Could I interest you in a little "kicking-off" practice?

I'll hold the ball, Charlie Brown, and you come running up and kick it.

Okay... it's a deal...

Ha! I know what she's got on her mind!

Every year she pulls the same trick on me. She jerks the ball away just as I try to kick it.

Well, this time I think she has a different deal. I think she's going to try to fool me by not jerking the ball away!

This time she knows I know she knows that I know she knows I know what she's going to do...

I'm way ahead of her!

Augh!

Wump!

I figured you knew that I knew you knew I knew that you knew I knew you knew, so I had to jerk it away!
Person 1

Sender Functions
1. Encoding: Translating ideas, feelings, and intentions into a message appropriate for transmission
2. Transmission of message

Noise

Receiver Functions
1. Decoding: Taking the stimuli that have been received and interpreting their meaning.
2. Internal response to perceived message

Noise

Person 2

Receiver Functions
1. Decoding: Taking the stimuli that have been received and interpreting their meaning.
2. Internal response to perceived message

Noise

Sender Functions
1. Encoding: Translating ideas, feelings, and intentions into a message appropriate for transmission.
2. Transmission of message.

Channel 1 → 2

FIGURE 4.1 The Interpersonal Communication Process
Appendix C, Exhibit 3

Non-Verbal Communication

The objective of this session is to help the students understand the most important parts of any communication process are the non-verbal ones.

Start the session by demonstrating poor non-verbal communication yourself.

Have a student volunteer to tell you a story for a minute or so: perhaps, about the last movie he saw, or how he hates math, or losing money on the subway. While the student is speaking with you, demonstrate actively a lot of poor non-verbal communication. For example, look bored, don't maintain eye contact, glance out the window, pull up sock, search in purse for something, drum fingers desk, etc.

When the student is done ask for his response to your non-verbal listening behavior. Ask other students to describe what you did poorly. Ask them what would be better.

Elicit from them a list of good non-verbal listening, attending behavior which would be something like the following:

- posture, comfortable, relaxed
- faces other fully
- moves forward appropriatly
- maintains eye contact
- physically, communicate interest
- expressive body movements
- resists distraction

Then have students pair up to practice good non-verbal listening. Some students may be asked to be observers, to watch a pair of other students and to note how they are doing with non-verbal listening skills.

It is important during this session to emphasize to students that it doesn't matter what they say. The focus for this meeting is non-verbal behavior during
communication and only that.

It is helpful, but by no means necessary, to video-tape this (and other sessions) if such equipment is available and if students do not mind. Actually, they usually enjoy this and after preliminary apprehension accept the feedback with delight.

Source: Johnson, p. 109.
Appendix C, Exhibit 4

Listening Behavior

The first meeting of this series should emphasize the importance of listening behavior in any communication process. It is sometimes helpful for students to experience the frustration of not being listened to by introducing the following exercise (or one similar).

**Exercise:** Have one student of a pair play a teacher and the other himself. The student playing himself should pretend he has a problem at home which he wants to discuss with the teacher. The student playing the teacher must take the attitude that the only problem he/she sees with the student is that the student isn't living up to his potential academically. So the conversation may go something like this.

Student: "Mr. Brown, I'd like to talk to you about something..."

Student playing teacher: "Yes, Jack, I'm glad you've come to see me about your grades. They just don't reflect what you can do..."

Student: "Well, I have so much trouble at home I can't study. You see we're not getting along too well..."

Teacher: "I know and I wonder what I can do to help."

Student: "I don't know. My mom is in the..."

Teacher: "Yes, I'm sure she's concerned. But I can show you how to develop a good lesson plan..." et cetera or conversely.

Have the student playing the teacher attempt to be very concerned about a student's well-being and have the student playing himself act like a quiet, but aggressive student with a 'chip-on-his-shoulder' attitude towards the teacher's caring.

By the way, here and in later exercises, students will take to role-playing easily. Instruct them to play the role honestly, not "ham" it up. It is helpful to provide a description of the person and the situation in which role is to be played. So instead of instructing "Play a teacher," suggest "Play a teacher who has been in this school 15 years and is wondering if he can contribute anything..."
after all and who may be a bit anxious about listening to a student who needs his help."

Have students discuss what they experienced and how they felt when the "other" didn't really listen to them.

Homework: Ask students to observe how often they feel they are not being heard and to examine the situations in which they themselves are careless in listening.

Homework assignment: Privately observe others' non-verbal listening behavior and practice improving your own.

Source: Johnson, p. 135.
Lecture Outline—Interpersonal Communication

I  Sending of messages
   A. Non-verbal
      1. body language
      2. value systems we espouse
      3. congruency
   B. Verbal
      1. openness
      2. honesty
      3. thoughts
      4. feelings

II Five levels of communication
   A. Cliche conversation
   B. Reporting facts about others
   C. My ideas and judgements
   D. Feelings "Gut Level"
   E. Peak communication

III Seven basic elements of interpersonal communication
   A. Intentions, ideas, and feelings of sender
   B. Encoding of message by sender
   C. Sending of message
   D. Channel through which message is translated
   E. Decoding of message by receiver
   F. Internal response by receiver
   G. Filtering out noise

Note: Use activities in this appendix to demonstrate proper communication methods.
APPENDIX D

ACCEPTANCE AND SUPPORT MATERIALS
Source: LaHaye, p. 23.
Appendix D, Exhibit 2

**The PhlegSan**

**STRENGTH:**
- Congenial
- Happy
- Cooperative
- Thoughtful
- People-oriented
- Diplomatic
- Dependable
- Fun-loving
- Humorous

**WEAKNESS:**
- Unmotivated
- Undisciplined
- Fearful & insecure
- Self-protective
- Impatient

**The PhlegChlor**

**STRENGTH:**
- Active
- Considerate
- People-oriented
- Practical
- Trustworthy
- Patient
- Gentle

**WEAKNESS:**
- Stubborn
- Unyielding
- Reluctant

**The PhlegMel**

**STRENGTH:**
- Gentle
- Quiet
- Reserved
- Dependable
- Merciful & helpful
- Neat
- Organized

**WEAKNESS:**
- Forgetful
- Fearful
- Selfish
- Negative
- Critical
Appendix D, Exhibit 3

The SanChlor

**STRENGTH:**
- People-oriented
- Enthusiastic
- Salesman
- Organized
- Productive

**WEAKNESS:**
- Opinionated
- Angry-type
- Defensive
- Egotistical
- Weak-willed
- Obnoxious

The SanMel

**STRENGTH:**
- Active
- People-oriented
- Accurate
- Organized
- Dramatic

**WEAKNESS:**
- Fearful & insecure
- Angry
- Emotional

The SanPhleg

**STRENGTH:**
- Charisma
- Carefree
- Good humor
- Considerate
- Optimistic

**WEAKNESS:**
- Undisciplined
- Unmotivated
- Lazy
Appendix D, Exhibit 4

The MelSan

STRENGTH:
Gifted
Capable
Actor
Artist
Sociable
Delightful
Venturesome

WEAKNESS:
Critical
Rigid
Uncooperative
Fearful
Moody
Emotional

The MelChlor

STRENGTH:
Determined
Accurate
Hardworking
Leader
Administrator
Efficient

WEAKNESS:
Intolerable
Moody
Hostile
Critical
Sadistic
Difficult to please

The MelPhleg

STRENGTH:
Analytical
Efficient
Gifted
Accurate & detail-conscious
Brilliant
Competent

WEAKNESS:
Hostile & revengful
Easily discouraged
Rigid & Stubborn
Quiet
Fearful
Implacable
Uncooperative
Appendix D, Exhibit 5

**The ChlorSan**

**STRENGTH:**
- Activity-prone
- Productive
- Purposeful
- Promoter & salesman
- Charisma
- Motivator
- Fearless

**WEAKNESS:**
- Hostile
- Angry
- Unforgiving
- Resentful
- Impatient
- Opinionated
- Prejudiced
- Impetuous
- Negligent

**The ChlorMel**

**STRENGTH:**
- Industrious
- Capable
- Optimistic
- Practical
- Goal-oriented
- Analytical
- Decisive
- Quick-thinking
- Leader
- Successful
- Strong-willed

**WEAKNESS:**
- Autocratic
- Opinionated
- Sarcastic
- Irregular
- Hostile & resentful
- Strict-disciplinarian
- Intolerant
- Explosive

**The ChlorPhleg**

**STRENGTH:**
- Quick
- Active
- Deliberate
- Subdued
- Capable
- Organized
- Hardworking
- Successful
- Administrator

**WEAKNESS:**
- Resentful
- Stubborn
Put your answers to this page in Column 1.

1. I succeed when some people fail, not because my plans are better, but because I keep pushing when they get discouraged and quit.

2. My calm, tranquil nature usually keeps me from getting upset in the face of external turmoil or stress.

3. I seem to be able to diagnose fairly accurately the obstacles and dangers of projects I am planning.

4. I’m annoyed by the enthusiasm of some people, and I guess I kind of needle them sometimes.

5. I usually allow other people to meet me, rather than pushing forward to meet them.

6. My leadership ability is more the result of drive and persistence than charisma.

7. I am not able to converse easily with other people, but I’m pretty good at sizing them up and analyzing them.

8. I frequently find myself arriving late for engagements and forgetting resolutions.

9. I am more the kind of person who is deeply loyal to the few friends I have than the kind of person who has a lot of friends.

10. I tend to be motivated by the crowd (or situation). If they are busy I get busy, if they aren’t I’m not.

11. I am self-motivated. If something is there to be done, I can’t be satisfied until I’ve completed it.

12. I usually prefer solitary activities, such as reading, to activities which involve other people.

13. I go over and over decisions after I make them, asking myself if I chose right.

14. I sometimes only halfheartedly help others because deep down inside I think I have a better plan and an easier way.

15. I tend to remember when people have insulted me and to think about it every now and then.

16. I really enjoy myself, and my attitude seems to be contagious to those around me.

17. In my introspection I tend to relive over and over again the events of the past.

18. I have a fairly keen mind and can usually plan worthwhile long-range projects.

19. I’d probably be more sociable if I weren’t afraid people would reject me.

20. I like to be where there is something going on all the time.

21. It makes me gloomy when other people ignore or avoid me.

22. Some people say that I am a born leader because of my tendency to “take over.”

23. I know where I want to go and I usually discipline myself to get there.

24. I have a tendency to hold grudges against people who are rude to me.

25. I tend to be emotional. Things arouse or upset me pretty easily.

26. It usually takes something drastic to get me excited or upset.

27. I have a rather even-tempered emotional response to things.

Go on to the next page.
Put your answers to this page in Column 2.

28. Sometimes when I see two people laughing, I wonder if they’re laughing at me.

29. I have a pretty even disposition, not too many ups and downs.

30. My friends would describe me as relaxed and even-tempered.

31. I should have more self-confidence; I tend to under-estimate my abilities.

32. If a job needs to be done I do it regardless of how unpleasant it is.

33. I tend to reflect a good deal on my dreams, hopes, and aspirations.

34. I can put up with frustration without becoming depressed or angry.

35. I make new friends so easily that I tend to forget old friends.

36. I wouldn’t mind belonging to several clubs at the same time.

37. I have a tendency to think gloomy, pessimistic thoughts.

38. I often have trouble finishing things that I’ve started.

39. In social situations, I am talkative and spontaneous.

40. I am usually uncomfortable in a group of people.

41. I enjoy people and just like to be around them.

42. I should probably be less moody and sensitive.

43. I have a somewhat defensive, touchy nature.

44. Sometimes I think about getting revenge for old wrongs.

45. Adversity just stimulates me to push a little harder.

46. I am somewhat serious and very deeply emotional.

47. I like to spend time planning things way ahead of time.

48. I have a warm spirit. I am lively and enjoy living.

49. By nature I seem to be a pretty good “peacemaker.”

50. My friends consider me to be a tactful person.

51. I tend to be pretty tolerant of other people.

52. I am usually very well organized in my work.

53. When things go wrong I knuckle down and try harder.

54. I have a pretty good ability to get things done.

Go on to the next page.
Put your answers to this page in Column 3.

55. I am calm and relaxed, and rather unemotional.
56. I tend to get my feelings hurt fairly easily.
57. I see myself as a cheerful, sociable person.
58. I have a tendency to feel sorry for myself.
59. Socially, I am a pretty outgoing person.
60. A strong will is one of my best assets.
61. I usually have a good time at parties.
62. I usually make new friends easily.
63. My life is fast-paced and active.
64. I need to learn to worry less.
65. I tend to move and speak slowly and calmly.
66. I have a tendency to brood about things.
67. I tend to be a pretty easygoing person.
68. I usually finish whatever I begin.
69. I don't get upset very often.
70. I'm rarely at a loss for something to say.
71. I usually get a lot of fun out of life.
72. My friends would call me an extrovert.
73. I tend to analyze myself frequently.
74. Unfinished tasks really bother me.
75. I don't get ruffled easily.
76. I tend to be a hard, persistent worker.
77. I tend to resent people who oppose me.
78. I seldom get angry or overemotional.
79. I don't make friends very easily.
80. I should probably be less lazy.
Score Summary

Phlegmatic

Sanguine

Choleric

Melancholy

%tile

%tile

%tile

%tile

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Please fill in the information requested below.

▲ Name

▲ Mailing Address

▲ Phone number

▲ Sex

Directions:

This is an inventory of temperament, and not of "emotional adjustment." There are no better or worse temperaments, only different ones. Neither are there any right or wrong answers. You can indicate whether a statement describes you or not by blackening in the space under the column headed YES or NO.

Only if you are absolutely honest in answering the statements will the test be of any real help to you in understanding yourself.

There is no time limit, but work rapidly and do not spend too much time on any one item. Be sure to answer every item. Now turn over your booklet and begin.
Appendix D, Exhibit 7

Lecture Outline—Accepting and Supporting Each Other

I Biblical concern of the difference among men
   A. I Cor 12:14-27
      1. although we are different we make up the body of Christ
      2. strength in diversity
   B. Bible characters were different
      1. Peter
      2. Moses
      3. Paul
      4. Abraham
      5. Ellen Whites concern for the vine and its branches. Letter 19, 1901

II Temperaments show differences in humanity
   A. Choleric and its combinations
   B. Sanguine and its combinations
   C. Melancholy and its combinations
   D. Phlegmatic and its combinations

III Implications for accepting and supporting
   A. In order to accept others we must understand
      1. differences in people and accept them as they are
      2. similarities in people
   B. To support one another we draw strength from
      1. those who stronger than we are
      2. those who compliment our personality
      3. those who contrast our personality
   C. Brotherly love is deepened. Ellen White Article on "Brotherly Love"

Note: Use temperament inventory and other related material in this appendix to demonstrate acceptance and support.
Appendix E, Exhibit 2

Old Lady/Young Girl

The objective of this exercise is to show how two people with different frames of reference can perceive the same event in two different ways. The procedure is:

1. Divide into two groups with an equal number of members in each group.

2. Each group receives a picture. One group receives picture A and the other group receives picture B. Each group is asked to write out a description of the person in the picture, including such things as sex, clothing, hairstyle, and age.

3. Each member of the first group is paired with a member of the second group. Each pair is given a copy of picture C. The two individuals are then asked to negotiate a common description of the person in the picture, including such things as sex, clothing, hairstyle, and age.

4. Conduct a discussion in the group as a whole concerning the results of the negotiation. Did you all see picture C the same way? Once you perceived the picture in one way, was it difficult to see it another way? In conflict situations, what influence do your background, previous experience, expectation, and frame of reference have upon how you see your behavior and the behavior of the other person?

Source: Johnson, p. 265.

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Appendix E, Exhibit 3

Picture A
Appendix E, Exhibit 4

Picture B
Appendix E, Exhibit 5

Picture C
The Laboratory Technicians

Buddy and Edythe are laboratory technicians in a large hospital. They have worked with each other for just a few days and do not know each other very well. One morning their supervisor, Helen, asks them to do a rush job on a blood sample. Helen is Edythe's older sister. Helen states that Dr. Smith is very worried about the patient. The tests, therefore, have to be done perfectly. The patient's name is Mrs. Jonathan. Edythe has never met either Dr. Smith or Mrs. Jonathan.

Edythe quickly conducts a series of blood tests. The results indicate that Mrs. Jonathan has blood cancer. As she finishes writing up the results of the tests, Buddy comes over and asks, "What'd you find?" Then Helen rushes in and asks, "What were the results of the blood tests for Dr. Smith?" Dr. Smith then calls on the phone for a quick report from Edythe. Finally, later in the day, Mrs. Jonathan calls up Edythe and says, "Look! I'm the person paying the bills! I want to know the results of my blood tests! And don't tell me to ask Dr. Smith I already did and he won't tell me!"

If you were Edythe, would you say the same thing to Buddy, Helen, Dr. Smith, and Mrs. Jonathan? If the answer is no, what would you take into account in replying to each person? You might want to take the following factors into consideration:

1. Who the person is
2. What his or her position in the hospital is
3. How much the person knows about blood tests and blood cancer
4. What the nature of the relationship between Edythe and the person is
5. How appropriate it is to be fully honest about the results of the tests.

Source: Johnson, p. 199.
Appendix E, Exhibit 7

You are a salesperson for a tire company. You work under a highly emotional sales manager, with whom you have a formal relationship. He calls you by your first name, but you call him "Mr. Smith." When he gets upset, he becomes angry and abusive. He browbeats you and your coworkers, and makes insulting remarks and judgments. These rages occur approximately once a week and last for about an hour. Most of the time, Mr. Smith is distant and inoffensive. He will tolerate no back-talk at any time. So far, you and your coworkers have suffered in silence during his outbursts. Jobs are scarce, and you have a spouse and a seven-month-old son to support. But you feel like a doormat and really do not like what Mr. Smith says when he is angry. The situation is making you irritable. Your anger at Mr. Smith is causing you to lose your temper more and more with your coworkers and family. Today he starts in again, and you have had it!

Rank the following five courses of action from 1 to 5. Put a 1 by the course of action that seems most likely to lead to beneficial results. Put a 2 by the next most constructive course of action and so forth. Be realistic!

1. I try to avoid Mr. Smith. I am silent whenever we are together. I show a lack of interest whenever we speak. I want nothing to do with him for the time being. I try to cool down while I stay away from him. I try never to mention anything that might get him angry.

2. I lay it on the line. I tell Mr. Smith I am fed up with his abuse. I tell him he is vicious and unfair. And I tell him he had better start controlling his feelings and statements because I'm not going to take being insulted by him any more! Whether he likes it or not he has to shape up. I'm going to make him stop or else I'll quit.

3. I bite my tongue. I keep my feelings to myself. I hope that he will find out how his actions are hurting our department without my telling him. My anger toward him frightens me. So I force it out of my mind. I try to be friendly, and I try to do nice things for him so he won't treat me this way. If I tried to tell him how I feel, he would only be angry and abuse me more.

4. I try to bargain with him. I tell him that if he stops abusing me I will increase my sales effort. I seek a compromise that will stop his actions.
I try to think of what I can do for him that will be worth it to him to change his actions. I tell him that other people get upset with his actions. I try to persuade him to agree to stop abusing me in return for something I can do for him.

I call attention to the conflict between us. I describe how I see his actions. I describe my angry and upset feelings. I try to begin a discussion in which we can look for a way to reduce (1) his rages and (2) my resentment. I try to see things from his viewpoint. I seek a solution that allows him to blow off steam without being abusive to me. I try to figure out what I'm telling myself about his actions that is causing me to feel angry and upset. I ask him how he feels about my giving him feedback.

Source: Johnson, p. 216.
You work as a computer technician repairing computers. You make service calls to the customers of your company. Ralph Overtrain is one of your closest coworkers. He does the same type of work that you do. The two of you are often assigned to work together on large repair projects. You are married and have two children. Ralph is single and often has trouble with his girlfriend. For the past several weeks, he has asked you to do part of his repair work because he feels too depressed and upset to concentrate on his work. You have agreed to such requests. Your wife is sick now, and you want to take some time off to visit her in the hospital. You ask Ralph if he would do part of your repair work so you can slip away and visit your wife. He refuses, saying that he is too busy and that it is your work, so you should do it. He says he sees no reason why he should do work you are getting paid for. You get more and more angry at Ralph. You see his actions as being completely selfish and ungrateful!

Rank the following five courses of action from 1 to 5. Put a 1 by the course of action that seems most likely to lead to beneficial results. Put a 2 by the next most constructive course of action, and so forth. Be realistic!

I try to avoid Ralph. I am silent whenever we are together. I show a lack of interest whenever we speak. I want nothing to do with him for the time being. I try to cool down while I stay away from him. I try never to mention anything that might make him angry or remind me of his ungratefulness.

I lay it on the line. I tell Ralph that I am fed up with his ungratefulness. I tell him he is selfish and a deadbeat. And I tell him he had better start paying back the favors I have done for him because I am not going to help him if he will not help me. Whether he likes it or not, he is going to do part of my work so I can visit my wife. I'm going to make him pay his debts to me.

I bite my tongue. I keep my feelings to myself. I hope he will find out his behavior is wrong without my having to tell him. My anger toward him frightens me. So I force it out of my mind and try to be friendly. I try to do nice things for him so he will be willing to do a favor for me in the future when I need him to. If I tried to tell him how I feel, he would only be angry. Then he would...
be less likely to do me favors when I need him to in the future.

I try to bargain with him. I tell him that if he does my work this time, I will do part of his work tomorrow. I seek a compromise that will allow me to visit my wife. I try to think of what I can do for him that will be worth it to him to take part of my work today. I tell him that other people don't see him as being reasonable and friendly. I try to persuade him to agree to take part of my work today in return for something I can do for him.

I call attention to the conflict between us. I describe how I see his actions. I describe my angry and upset feelings. I try to begin a discussion in which we can look for a way to be more cooperative regarding each other's needs and to reduce my anger. I try to see things from his viewpoint. I seek a solution that allows him to feel he is only doing his work while at the same time allows me to visit my wife in the hospital. I try to figure out what I'm telling myself about his actions that is causing me to feel angry and upset. I ask him how he feels about my giving him feedback.

Source: Johnson, p. 218.
Appendix E, Exhibit 9

In your upper-grade class this year, you have a student, Donna Jones, who seems to dislike you and everything about school. When you are interacting with her you can feel the resentment. She never seems to do anything overtly, but other students have reported incidences of Donna's making faces behind your back and making rude remarks about you and your assignments outside of class. On the morning of the math test, Donna has just dropped her papers on the floor for the third time and is disrupting the work of the other students. You have had enough, so you approach Donna and tell her to keep her papers on her desk, as she is interrupting the work of other students. As you turn to walk away, you notice grins on the faces of several students in front of you, and out of the corner of your eye you see Donna standing up and mimicking you behind your back.

Rank the five alternatives. Be realistic!

______ I would ignore Donna and go back to my desk. I would arrange a way to seat her away from most of the other students and try to avoid any contact with her unless absolutely necessary. I would avoid any situation that could lead to conflict and hope that she changes as a result.

______ I would turn around and "nail her" in the act. I'd tell her that I was fed up with her attitude and that it is time to shape up or ship out. If she's not able to work well in the classroom, she may find the principal's office more to her liking. Being firm and laying it on the line will change her behavior in a hurry.

______ I would ignore Donna for the present, as I want to win her over to my side. Later I'd engage her in friendly conversation, find out what her hobbies are and about any pets she might have, establishing friendly feelings between us. She would then try harder on the tasks and not disrupt the class by ridiculing me anymore.

______ I would take her up to my desk immediately and make a bargain with her that if she will stop disrupting the class and try to do the work, I'll let her be recess monitor for the week (something she has wanted to do for some time). I would continue to look for ways to trade off things she wanted to do for appropriate behavior in class.
I would take her up to my desk and call attention to the conflict between us by describing how I saw her behavior and telling her that it makes me angry and upset. I'd explain what the problem is from my perspective and its effect on the other students and discuss possible solutions. I would ask her perception of the conflict and what her feelings are, and I would keep discussing the situation until we had a solution that we both liked.

Source: Johnson, p. 219.
Appendix E, Exhibit 10

Resolving Conflicts: A Checklist

1. I clarify my goals and the degree to which I want to maintain the relationship. This helps me plan the most appropriate conflict strategy.

2. I am aware of my habitual ways of dealing with conflict, and I am on the lookout for self-defeating and ineffective patterns of behavior.

3. I have defined the conflict by myself, making sure I:
   a. described the other person's actions without labeling, accusing, or insulting the person, so that the conflict is over issues and actions, not personalities;
   b. defined the conflict as a mutual problem to be solved, not as a win-lose struggle;
   c. defined the conflict in the most limited and specific way possible;
   d. described my feelings about, and reactions to, the other person's actions; and
   e. described actions of mine (what I am doing and neglecting to do) that helps create and continue the conflict.

4. Given that I wish to both achieve my goals and maintain the relationship in good condition, I confront the other person, making sure that:
   a. I do not "hit-and-run" but rather confront at an appropriate time when the conflict can be fruitfully discussed;
   b. I openly communicate my perceptions of, and feelings about, the issues, focusing on the issues, not on the other person;
   c. I communicate that I fully understand the other person's views of, and feelings about, the conflict;
   d. I do not demand that the other person change.

5. I negotiate a joint definition of the conflict, making sure the joint definition meets the criteria for a constructive definition.

6. I communicate any changes in my position and feelings, making sure I understand the differences between my views of the conflict and the other person's views.

7. I communicate that I sincerely wish to resolve the conflict cooperatively so that both the other person and I will get what we want and the quality of our relationship is maintained or even strengthened.
8. I take the other person's perspective accurately and fully, making sure I understand it and that the other person knows I understand his or her perspective.

9. I coordinate motivation to negotiate in good faith by highlighting the costs of continuing the conflict and the gains for resolving it.

10. I make sure that the agreement is satisfactory to both parties and that it clearly specifies:
    a. the agreement
    b. the ways in which each person will act differently in the future
    c. the ways cooperation will be restored if one of us slips and acts inappropriately
    d. when future meetings will be held to check how well the agreement is working
Appendix E, Exhibit 11

Lecture Outline—Interpersonal Conflict Management

I Conflict: What is it?
A. Conflict is differences between individuals
   1. conflict is natural
   2. conflict is neutral
   3. conflict is normal
B. Conflict is viewing situations different
   1. because of my perspective
   2. because of my preconceived ideas
C. Examples from the Bible
   1. Acts 15
   2. Exod 16
   3. Mark 11:27-33

II Biblical reasons for the existence of conflict
A. Pride
B. Self-centeredness
C. Deceitfulness

III How conflicts are resolved
A. Forgiveness
B. Negotiation
C. Examining ones part in the conflict
D. Biblical concept of reconciliation

Note: Use activities in this appendix to help demonstrate proper conflict resolution.
APPENDIX F

FEEDBACK INSTRUMENT
Appendix F, Exhibit 1

Feedback Instrument

1. Has this workshop helped you to better understand the field of interpersonal relationships?
   Yes____ No____

2. Which area of the material presented was most helpful to you? Please number them from most helpful to least helpful with number 1 being most and number 5 being least.
   A. Self-worth____
   B. Developing mutual trust____
   C. Communication methods____
   D. Mutual acceptance and support____
   E. Conflict management____

3. Was the presentation of the materials done in a logical and informative way?
   Yes____ Needs improvement____ No____

4. Is this workshop something that you feel would benefit other churches? Yes____ No____

5. Has this workshop helped you personally to see how you can better interact in your church life?
   Yes____ No____

6. In your personal life? Yes____ No____

7. Would you like to see more material of this nature available to the local church? Yes____ No____

8. Would you be willing to participate in another workshop dealing with this subject? Yes____ No____

9. Has this workshop enabled you to better understand your fellow man? Yes____ No____

10. Comments:
SELECTED BIBLIOGRAPHY

BOOKS


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