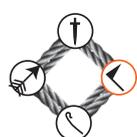


# DEVELOPING SKILLS IN COACHING, CONFRONTATION AND CONFLICT RESOLUTION.



Leadership  
Development

*Appendices compiled by Stephen Mayers, Barry Austin & Barbara Connor*

## Appendix 1: The ten commandments of good listening

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- 1 **Stop talking** - You cannot listen if you are talking.  
Polonius (Hamlet): "Give every man thine ear, but for few thy voice."
- 2 **Put the talker at ease** - Help the person feel that they are free to talk.  
This is often called a "permissive environment."
- 3 **Show that you want to listen** - Look and act interested.  
Do not read your mail while the person talks. Listen to understand rather than to reply.
- 4 **Remove distractions** – Don't doodle, tap or shuffle papers. Shut the door, if it's quieter.
- 5 **Empathise with the person** - Try to put yourself in the other's place so that you can see their point of view.
- 6 **Be patient** - Allow plenty of time. Do not interrupt. Don't start for the door or walk away
- 7 **Hold your temper** - An angry man gets the wrong meaning from words.  
"He who angers you, conquers you."
- 8 **Go easy on argument and criticism** - This puts the person on the defensive.  
He may "clam up" or get angry. Do not argue - if you win, you lose.
- 9 **Ask questions** - This encourages the person and shows you are listening.  
It helps to develop points further.
- 10 **Stop talking** - This is first and last, because all other commandments depend on it.  
You just can't do good listening while you are talking.

## **Appendix 2: Practical tips for giving feedback and conflict resolution**

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(Ref. "Caring enough to confront" David Augsburg)

1. *Make statements of observation of behaviour, not evaluation or conclusions about why the behaviour took place.*
2. *Assume the highest motive in the other person.*
3. *Recognise that the purpose of any "confrontation" is to bring reconciliation and peace, and understanding. The purpose is not to prove that you are right.*
4. *Make statements of observation not value statements of the rightness or wrong of what you saw.*
5. *Make statements that describe your own responses, not statements that condemn the other person e.g. "I feel exposed and vulnerable when you joke like that" rather than "you made me feel vulnerable" Take responsibility for your own responses.*
6. *Do not link the present problem to the past. Eg. Do not say "You always laugh at me" "Last week you mocked me in front of my friends".*
7. *Do not confront in a group. The degree of wounding will be multiplied by the number of those listening.*
8. *Some "why" questions can be very manipulative because the assumption is that the wrong is on the other side. E.g. Why do you always laugh at me in public?*
9. *Choose the time and place with the best in mind for the other person.*
10. *Give as much feedback as is helpful for the other person, not the amount that makes you feel better!*

## Appendix 3: Dealing with difficult people

Romans 12:18 "If it be possible.... live peaceably with all men"

	<b>Nickname for the person</b>	<b>Type of person and attitude displayed</b>	<b>Your response</b>
1	<b>Sherman Tank</b>	"I'm right, you're wrong". They run rough shod over everyone who gets in their way. They can intimidate and actually attract others.	If it's insignificant, a matter of pride - then forget it. If it's hurting others, stand up to them (can't reason with a tank!). Galatians 2:11 "Paul stood up to Peter."
2	<b>Space Cadet</b>	Live in their own world. Frustrate the living daylights out of you.	Don't evaluate yourself in the light of their response. Don't position them to influence others as they usually do best alone.
3	<b>Thumb sucker</b>	They make an art form out of pouting. Their weapon of choice is the silent treatment. They can control the whole family or team if you let them.	Don't reward it (seldom moody by themselves, they need an audience). Let them know their mood is a choice and hold them responsible for the atmosphere they create. Encourage them to visit a cancer ward and get a little perspective and a lot more gratitude.
4	<b>Volcano</b>	We can get into the habit of tiptoeing around because we can't tell when they are going to explode. They use this as emotional manipulation.	Confront privately, you don't need an audience. Proverbs 27:6 Tell them they're accountable for the people they hurt and the climate they create. Proverbs 15:1 "A soft answer turns away wrath."
5	<b>Wet Blanket</b>	They are impossibility thinkers. They only see problems not solutions. They usually take no responsibility for their attitudes. It's always the other guy's fault or "it's just the way I am".	Don't encourage their behaviour by accepting it and don't let them affect (infect) others. Challenge them to move forward in faith. If they won't move, love and leave them to God Amos 3:3
6	<b>Rubbish Collector</b>	They love to nurse their wounds in public. They don't just collect rubbish but like to put it on display in public.	Don't let them say "many others feel the way I do". Ask for names. Usually there are few others with affinity to the same rubbish. If they won't listen take them before the church. Matthew 18:17

Grace brought them into the family. Grace will enable you to love them.

## Appendix 4: Attitudes that cause conflict

*The attitudes below are from the "acts of the sinful nature" listed in Galatians 5:20,21 NIV*

<b>Hatred</b> (echthrai) "enmities"	Hostility or antagonism between individuals, groups or nations. Holding a negative attitude toward selected people or peoples.
<b>Discord</b> (eris)	Strife, quarrelling and rivalry. Striving to be superior to others.
<b>Jealousy</b> (zelos)	Distrustful, suspiciously watchful; begrudging another's possession of something desirable.
<b>Fits of rage</b> (thumai) "wrath"	Emotional agitation induced by intense displeasure; an outburst of anger with a desire for revenge.
<b>Selfish Ambition</b> (eritheiai) "contention"	Striving for personal goals without concern for others. A competitive, self-centred or self-promoting approach to work. Includes: strife, selfishness, rivalry, intrigues
<b>Dissensions</b> (dichostasiai) "a standing apart"	Keeping independent from others because of your opinions; being opinionated; Partisan and contentious division. Being independent in a negative way.
<b>Factions</b> (hairesis)	Division caused by party spirit; feuds based on prejudice and self-willed opinions.
<b>Envy</b> (phthonoi)	Resenting the excellence or good fortune of another; to strongly desire or covet that which belongs to another person.

### Application:

- ◆ Discuss with a small group how these attitudes have or could affect team relationships.
- ◆ Think about the attitudes and identify any tendency you might have to any of them.
- ◆ Share any tendencies you have with someone (or a small group) who knows you reasonably well. Discuss what you could do to overcome the problem.
- ◆ Mediate on Galatians 5:24 & 2:20. Discuss what it means to "crucify the sinful nature" with regard to these tendencies.
- ◆ *What does it mean to "live by the Spirit"? C.f.: Galatians 5:16,25*

## Appendix 5: Developing problem solving skills

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When developing relationships with other people it is important that we learn to understand, appreciate and respect them. This is especially so when we have disagreements with them. This will mean that we have to develop some skills for resolving problems in a mature way.

### ***Problem Solving Skills Assessment***

Put your initial at the appropriate place along the scale below each skill description, indicating the degree to which the statement is true in your life.

- A. I share my life honestly and openly with people I live closely with. I want others to know the real me.  
Rarely \_\_\_\_\_ Often
- B. I am the one to admit to the other person that there is a problem between us.  
Rarely \_\_\_\_\_ Often
- C. I spend time on my own thinking about the problem so that I can recognise my own attitudes, and what is the actual 'issue' involved.  
Rarely \_\_\_\_\_ Often
- D. I pray about the situation.  
Rarely \_\_\_\_\_ Often
- E. I wait for the right time to talk about it.  
Rarely \_\_\_\_\_ Often
- F. I attempt to sort out the problem with the person concerned before talking to others about it.  
Rarely \_\_\_\_\_ Often
- G. When in disagreement with someone I am able to identify what I feel and what I want, and am able to express myself directly and clearly.  
Rarely \_\_\_\_\_ Often
- H. I am able to hear and accept the other person's resentments and difficulties with me, trying to understand their complaint and not to get upset.  
Rarely \_\_\_\_\_ Often
- I. I accuse and blame the other person and try to control the disagreement, or even presume to tell them what they are feeling, thinking or wanting.  
Rarely \_\_\_\_\_ Often
- J. I go on the offensive and try to justify my actions and attitudes  
Rarely \_\_\_\_\_ Often
- K. When it comes to resolving difficulties and problems with others, I keep my mind on resolving the issues so that both of us are satisfied with the solution.  
Rarely \_\_\_\_\_ Often
- L. I ask God's forgiveness and theirs for what I did to cause the problem.  
Rarely \_\_\_\_\_ Often
- M. I work toward achieving the solution even if it means changes in my own life that aren't easy.  
Rarely \_\_\_\_\_ Often

## Appendix 5 – continued

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### ***Application***

1. To maximise the effectiveness of this assessment you should go through the exercise with someone you work closely with (close friend, team-mate, marriage partner, etc.). Put a tick where you think they would rate on each scale. Ask them to do the same for you. Do not discuss your evaluations with each other until you have completed this stage.
2. Then get with that person and compare your ratings with each other, discussing how you came to make each item as you did.
3. Identify the skills you would like to develop further. Talk and pray together about how you might develop these skills.

Decide on the skill you are going to work on this coming week.

## Appendix 6: Principles of conflict resolution - Unity, Diversity & Conflict

### 1. The Necessity of Unity:

- for receiving God's blessing *Psalm 133*
- for effective mission *John 17:21-23; John 13:35*

### 2. The Divine Model of Unity: *John 17:21-23*

- the relationships between Father, Son & Spirit are our model. He is unity exemplified!

### 3. The Nature of Unity:

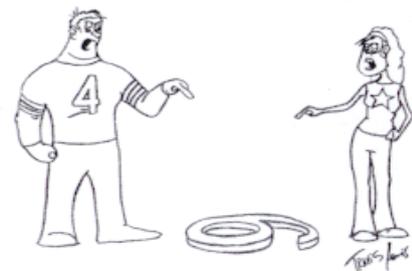
- it is not uniformity - people have different gifts. *Romans 12:4-8; 1 Corinthians 12:7-11*
- it includes diversity of personality, culture & opinion. *Romans 14:1-4; 15:5-7*  
*Dictionary definition: Unity: "diverse elements appearing as one."*

### 4. Disagreement & Conflict

- Disagreement can be healthy as it comes from diversity and difference. But a good disagreement results from good attitudes. Conflict can result from bad attitudes.

*Proverbs 27:17 "Iron sharpens iron.."*  
We sharpen one another. Listen & learn!

- All relationships will go through times of disagreement:  
We must learn how to complement one another with our different viewpoints.



### 5. Conflict or Synergy?

- "Synergy" ~ working together produces more fruit than working separately.  
*1 Corinthians 3:1-9*  
*1 puts 1000 to flight & 2 puts 10,000 to flight. Deuteronomy 32:30*
- Diversity ~ leads to either conflict or synergy, depending on our attitudes!

#### Synergy or Conflict?

Unity → diversity → disagreement

(Our differences complement each other) → synergy

↘ { You must agree with me } → conflict

#### Diversity and Disagreement

Gift	Emphasis
Apostolic:	~ pioneer, visionary, possibility thinker
Prophetic:	~ hearing from God, concern for holiness
Evangelistic:	~ looking outward - to reaching the unreached
Pastoral:	~ developing people, caring, morale, unity
Teaching:	~ basing life on truth - principles of scripture
Administrative:	~ getting organised, planning ahead

#### Application

1. If six people gifted like those above were on a team together, what sort of things would you expect them to disagree over?
2. List some character qualities you think they would need for them to have agreement on decisions together.

## Appendix 6: Principles of conflict resolution continued

### 6. A definition of a conflict— James 4:1-3

Definition: A difference of opinion, fight, struggle, opposition, incompatibility, competing desires. Conflict arises when the action, desire, conviction or interest of one person or group hinders, obstructs or interferes with those of others. The most severe conflict is war. Conflict between Christians can often be about deeply held values, and are not always quickly solved.

Sometimes a conflict can become an issue of discipline, that is one party wants to “deal” with the other party. This is where conflict overlaps with confrontation. Who is right? What is the issue that needs discipline? Is the situation a personality conflict or a clear issue of one side being wrong?

Some points to note:-

- Conflict will probably happen in most people’s life at some point, even Christians.
- Conflict can be used for God’s revelation, and a place for learning, growth and change. Think of biblical examples where a conflict resulted in positive change in a situation--- e.g. Acts 6. Acts 15. Or historical examples--- Luther with the established church, John Wesley.
- Conflict becomes sinful when our responses to it are destructive, hurtful or violent.
- Reconciliation is central to Christ’s mission and is our calling as His followers. 2 Cor. 5:17-21
- Forgiveness is the key to restoring relationships. Matthew 18.
- We are commanded to love our enemies. (but who is your enemy? Your Christian brother or sister you are having difficulty with!) Matt 5:44
- Through conflict, I can be changed or transformed as I allow the Holy Spirit to convict me sinful behaviour or attitudes.

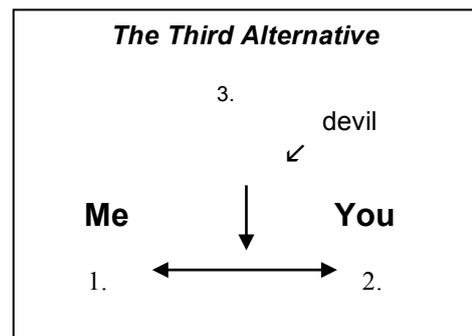
### 7. Commitment to Resolve Conflicts

- Jesus put a high priority on resolving conflicts. *Matthew 5:23, 24; 18:15-*
- *Jesus made it clear that the person who is aware of the conflict should go to the other person!*

### 8. Issues to be Addressed as we go....

- a relationship to be reconciled
 

*"We cannot resolve problems until we've reconciled relationships"*  
~ Tom Marshall: *"Right Relationships"*
- a problem to be resolved
- demonic interference

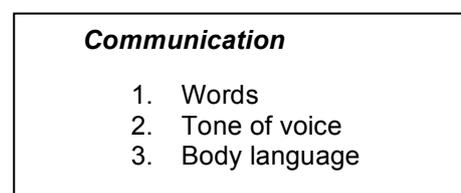


How important is the issue and how important is the relationship?

- Will it be I win, you lose?
- I lose, you win?
- We both lose?
- Win-win for both of us? This needs a high focus on the issue and high focus on the relationship.

### 9. Our Attitude & Manner of Approach Affects the Other Person’s Response!

- Unhelpful approaches - provoking argument!
  - ~ stating my opinion as an absolute truth
  - ~ expressing anger
- Unhealthy attitudes *Galatians 5:20,21*

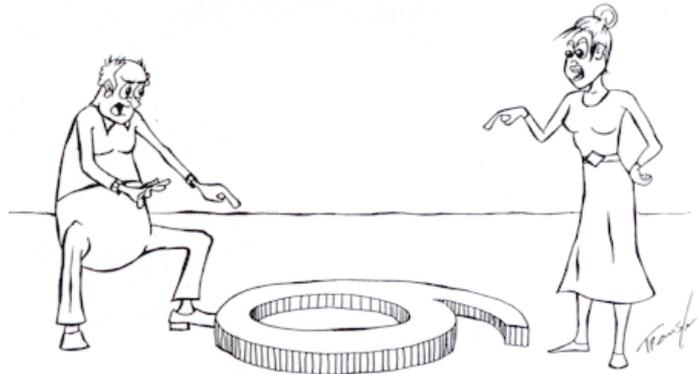


## Appendix 6: Principles of conflict resolution continued

### 10. The Biggest Hindrance to Resolving Conflicts is... our Pride!

wanting to win the argument rather than resolve the problem

attacking the other person's viewpoint, defending my own



### 11. How Should We Approach People When in Conflict?

- Raise the issue without accusation or blame.

For example: "We seem to have a problem with .....; let's talk about it."

#### **Don't Accuse or Blame**

##### **"You" Messages (blame)**

"You make me angry!  
"You're blaming everything on me!  
"You're trying to run my life!"

##### **"I" Messages**

"I feel angry when you...  
"I feel frustrated when you blame  
"I want the freedom to say Yes or No."

- ***Don't Exaggerate!***  
Not, "You never.....", or "You always ....."

### 12. Ask questions in order to understand his or her viewpoint.

#### **Ask Questions**

Is this what you mean? .....!  
Can you go over ...X... again, I didn't fully understand.

### 13. How do animals resolve their disagreements?

Avoid, accommodate, collaborate, compromise, contend

## Appendix 6: Principles of conflict resolution continued

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Which animal responds most like you?

**Turtle, Puppy, Owl, Fox, Tiger**

Passive turtle	--	avoiding	<i>[evades any discussion about disagreements]</i>
Friendly puppy	--	accommodating	<i>[yields to avoid arguments]</i>
Wise owl	--	collaborating	<i>[works together with others to find a solution]</i>
Crafty fox	--	compromising	<i>[manipulates the situation to gain advantage]</i>
Aggressive tiger	--	arguing	<i>[verbally attacks in order to win]</i>

### **Application - Discussion:**

- *Two people sharing a room are arguing about whether the window should be open at night.*
- *Describe how you think one would respond to the other in this situation if he or she was to act like each one of the five animals.*
- *How do you respond in similar situations?*
- *How can a person become more like a "wise owl"?*

### **A prayer for the stressed**

Grant me the serenity to accept the things I cannot change, the courage to change the things I cannot accept, and the wisdom to hide the bodies of those I had to kill today because they got on my nerves.

And also, help me to be careful of the toes I step on today as they may be connected to the feet I may have to kiss tomorrow.

Help me to always give 100% at work...

12% on Monday, 23% on Tuesday, 40% on Wednesday, 20% on Thursday, and 5% on Friday.

And help me to remember...

When I'm having a bad day and it seems that people are trying to wind me up, it takes 42 muscles to frown, 28 to smile and only four to extend my arm and smack someone in the mouth!!

## Appendix 6: Principles of conflict resolution continued

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### **Reconciling Relationships & Resolving Disagreements**

#### **How do we do it?**

1. **Go to God:** On your own! Be open & honest, especially about how you feel about the disagreement, e.g. **anger**
  - a. What have I brought with me? offences or hurts from the past? What attitudes from the past am I projecting into the present situation?
  - b. Look at my own personal attitudes - any pride, stubbornness or arrogance?  
~ am I willing to accept that the other person may be right, or at least partly right? ...or that I might be wrong, or partly wrong?
  - c. Look at my attitudes to the other person...  
Do I... ~ **accept** their differences, e.g. personality, gifts, culture? *Romans 15:7*  
~ **bear with** their irritations & mistakes? *Ephesians 4:2 Colossians 3:13*  
~ **forgive** their offences, hurts & sins? *Ephesians 4:2 Colossians 3:13*
  
2. **Go to the person**
  - a. **To reconcile the relationship**

*Ask for forgiveness:*  
e.g. ~ for wrong attitudes, harsh words spoken.  
~ for not listening to his or her viewpoint.  
~ for insisting that your viewpoint was the only right one.  
~ for not honouring them as a child of God,  
i.e. belittling them as a person, or depreciating their viewpoint as unintelligent, etc.

*Extend forgiveness:*  
~ for any failures or offences that the other person acknowledges.
  - b. **To resolve the problem**

Check your motives - do I want to win the argument or resolve the problem?  
Ask questions to understand their viewpoint.  
Look for the (3rd) alternative, i.e. to your viewpoint, or the other person's.  
~ God's viewpoint - pray!  
~ complementary solutions  
~ healthy compromises

Consider asking someone to mediate - someone whom you both respect.
  
3. **Be a mediator**

~ be a peacemaker *Matthew 5:9; 1 Corinthians 6:1-6; Philippians 4:2,3*  
Must not take sides - must be neutral, objective, impartial.  
Normally best to meet with each party separately, then together.

## Appendix 7: Cross cultural conflict

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### **Building Relationships for Effective Ministry** By Duane Elmer: Intervarsity Press 1993

During a workshop for 60 North American mission executives; the most significant problem of field workers was unanimously identified as; relational breakdowns among themselves. The greatest need was; to help them deal with conflict by building positive interpersonal skills. A healthy approach to understanding and managing conflict is a good beginning to cross-cultural relationships.

R.H. Thomas and K. W. Kilmann, researchers identified 5 ways most Westerners handle conflict.

**The Win-Lose Strategy:** Must win or all is lost. Little concern for relationship.  
High concern for goals: **My Way** - Shark or Bull

**Avoidance:** Can't win, so I withdraw.  
Little concern for relationship & goals: **No Way** - Turtle

**Giving In:** Give in to get along. Yield. High concern for relationship.  
Little concern for goals: **Your Way** - Teddy Bear  
One of the 2 submits to what the other desires (Eph 5:21). It is a voluntary relinquishing of rights, full of grace, full of resentment. There should be reciprocity (take turns yielding). The favored person should seek an early opportunity to bless the other by yielding on another occasion. It is a gift of love.

**Compromise:** Give a little to win.  
Moderate concern for relationship & goals: **Mid Way** - Fox  
Each one gives up something and each receives something so that there is equality in the relationship and some of the needs and desires of both are met. This act of compromise should be granted and accepted freely, with grace. (Matt. 7:12)

**Carefronting:** Both sides win – If we resolve our differences.  
High Concern for relationship & goals: Our way - Owl  
\*\*This option allows the two persons to work together to discover new solutions which neither one had thought of previously. Together they may brainstorm together explore all of the possible options, use their imagination and have fun doing it. After carefully considering all of the various possibilities, they may **take them to God, seeking His direction. God will surely guide them!**

### **CROSS-CULTURAL CONFLICT**

#### **Where do you fit in?**

In the Western World, we like straight, clear and direct communication. But in most of the world, it is considered rude and immature. It strains relationships and disrupts harmony.

Central values in many of the cultures in the Two-Thirds World are “saving face,” “not causing another to feel shame” and “maintaining honor.”  
In a shame culture the worst thing one person can do is cause another to be shamed, lose face or be dishonored. It is considered an even greater tragedy if this shaming is done in public. Humiliation and disgrace may come closest to the concept of shame, but they fail to carry the intense negative impact and social stigma of shame.

You may cause shame by suggesting that the other party is responsible for a problem or difficulty that exists.

May also create shame by causing a person to be out of solidarity with the group or causing a minority to be out of harmony with the majority.

## **Appendix 7: Cross cultural conflict continued**

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### **Principles drawn from Bruce Olson's book, Bruchko.**

1. Whenever possible, choose friendship over confrontation.
2. Use local ceremony, technology and personnel in the introduction of change as often as possible.
3. Introduce change in such a way that it does not violate the patterns and roles of people with vested interest and in a way which does not exalt yourself.
4. Build upon what is known and practiced (for example, vaccination was introduced as another form of bloodletting.)
5. Ensure that sustaining the change does not depend upon the presence of the outsider.
6. Keep central the role of the Holy Spirit, for "without Him, there would have been no real or lasting development.

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### **MEDIATION AND THE MEDIATOR – Chapter 5 (page 65)**

Using a mediator, a third person who acts as a middle person or intermediary between two opposing parties, is a common indirect strategy for handling conflict in the Two-Thirds World. By definition a mediator avoids face-to-face confrontation, thereby minimizing the possibility of loss of face, shame or dishonour for both parties.

As a general rule, blame should not be placed on another, not even through a mediator.

Exceptions to this principle do exist, however. Imagine 2 people in conflict with each other, with a third party, a mediator, standing between them. One party articulates a very direct complaint about the other person but speaks and looks only at the mediator. It is almost as if the opposing person is not present, yet he or she has heard and seen everything.

The mediator now turns to the other party and begins to repeat the accusations, but more objectively and with less passion. The other party now has her or his turn to respond while the mediator (and the accuser) listens. The mediator again repeats the story but attempt to clarify it and reduce the emotional pitch. Little by little, a resolution is reached.

This process seems a bit comical, even foolish to the Westerner, but it works rather effectively in certain cultural contexts.

It works because: mediator is not directly putting down the other person. Accusation is still indirect. Mediator sifts the words and accusations and tries to get at the core of the matter. Mediator isn't emotionally involved, so they can speak quietly and objectively, thus bringing an element of calm.

While appearing awkward to the Westerner, this strategy has brought reconciliation and restored peace in many conflicts. Page 72

### **Contrast this with the Western idea of a mediator.**

Mediator is a trusted individual for both parties.

Some difference in roles. Mediator acts more as a facilitator for the 2 persons/parties in conflict. They help move the parties through the steps. They provide guidelines; monitor the information sharing process, problem identification and clarification, exploring solutions, lead to agreement, and close. The parties themselves have the responsibility to make final decisions. (In a volatile situation, parties should initially address the mediator.)

### **Characteristics of a Mediator**

The mediator needs to be seen as a respected, neutral, objective third party who is capable of weighing out fairness in the resolution of the conflict. People who are called on to act as mediators usually possess some power, influence, status, prestige or authority.

**Did God ever face conflict?** How did he handle it? The conflict, caused by humanity's sin, resulted in a broken relationship between creature and Creator.

We should all be thankful that God didn't use the direct confrontation method of resolving conflict. The enmity between God and humans could be healed and unity restored only through a mediator – an indirect method. Only one person was qualified to mediate this cosmic conflict, Jesus Christ.

## **Appendix 7: Cross cultural conflict continued**

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Kenneth Wuest defines mediator in this verse (1 Tim.2:5) as “one who intervenes between two, either in order to make or restore peace and friendship or form a compact or ratify a covenant.”  
Page 78

### **THE ONE-DOWN POSITION AND VULNERABILITY Page 80**

Many situations do not lend themselves to the use of a mediator for several reasons: lack of time, availability of the right person to mediate or nature of the conflict.

Taking the one-down position means you make yourself vulnerable to another person or indicate that without their help you are in danger of being shamed or losing face. You put yourself in debt, obligation or obvious deference to the other party.

### **Intentional Public Shaming**

When a nation feels it has been shamed before the world, it will feel quite free to humiliate representatives from the shaming nation. Angry demonstrations, name-calling, burning flags and figures in effigy and other symbols of shaming can be seen as attempts to restore national face and national honor. Westerners find this very difficult to understand.

**Activity:**            **Divide into national groups.**  
                             **Keeping in mind cultural aspects; what will work in your nation?**