

TRAINING TUESDAY

CONFLICT TRANSFORMATION FOR SPRC

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Conflict can help establish our identity and independence.

Conflict demonstrates the closeness and importance of relationships.

Conflict can build new relationships.

Conflicts are a safety-valve to sustain relationships.

Conflict helps congregations work to make decision making power more transparent.

Conflicts enhance group cohesion by clarifying their values and goals.



JOHN WESLEY: A CATHOLIC SPIRIT (SERMON 11 131-33).

“It is certain so long as we know in part, that all will not see all things alike. It is an unavoidable consequence of the present weakness and shortness of human understanding that several men will be of several minds in religion as well as in common life.

So, it has been from the beginning of the world, and so it will be until the restitution of all things.

Everyone who wished to be wise, therefore, will allow the same liberty of thinking which they desire they should be allowed them.

The person bears with those who differ from themselves only asks with whom they desire to unite in love that single question: ‘Is thy heart right, as my heart is with thy heart?’



PLEASE RESPOND IN THE CHAT

- A conflict is ...”
- “When I observe a conflict, I ...”
- “When I am involved in a conflict, then I ...”

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Relational Covenants

Hold confidentiality to build and maintain trust

Speak with respect to yourself and others using “I” statements. “I believe, I feel, I imagine”

Practice honesty saying what you think and feel and not what you want others to hear you say

Speak in a way that encourages dialogue with others. Ask each other open ended questions. “I wonder...I am curious”

Listen with respect

Honor pauses in the conversation. Listen to understand and appreciate different perspectives

Listen for complementary or common beliefs, perspectives, and experiences

Release the need for specific premeditated outcomes – ask yourself and each other the question, “What else is true?”

Appreciate marginal perspectives—liminal spaces—edges, unseen from the central or dominant voice in the meeting.

Relocate yourself. Imagine and empathize through the eyes of a person with different perspective. Validation does not require agreement.

Allow for varying degrees of confusion and ambiguity in your conversation.

Stay curious looking for common ground and higher ground and when there are disagreement, explore multiple consequences



RELATIONAL COVENANTS

Relationships with and among staff and between committees and committee members

Relationships on use of church space—worship space and other physical space

Relationships between the church and the community



RELATIONAL COVENANTS

We will build each other up and speak the truth in love 1 Thessalonians 5:11

We will honor and value each servant leadership role in the church lay and clergy 1 Thessalonians 5:12

We will seek to communicate clearly, completely and directly Ephesians 4:14-16

We will seek to discover what is best for the church as a whole and not for a preferred group within the church Philippians 2:3-6

We accept conflict as natural and as an opportunity to grow as disciples of Christ. Philippians 4:2-3

We believe in the best in each other and will give each other the benefit of the doubt when we disagree Colossians 3:14-15

We may agree to disagree knowing that no one has the corner on truth and there's always more we can learn Romans 12:3

We seek to be inconvenienced and at times made uncomfortable for the sake of the Gospel Philippians 2:5-11




RELATIONAL COVENANTS

We will go directly to those with whom we disagree; avoid behind-the-back criticism. Matthew 5:23-24; 18:15-20 5.

We will seek as much to understand as to be understood. James 1:19; Proverbs 18:13 7.

We will suspend judgments, avoid labeling, end name calling, discard threats and act in a nondefensively, nonreactive way Romans 2:1-4; Galatians 5:22-26 8.

We will work through the disagreements constructively Acts 15; Philippians 2:1-11

- Identify issues, interests, and needs of both (rather than take positions).
 - Generate a variety of options for meeting both parties' needs (rather than defending own own way).
 - Evaluate options by how they meet the needs and satisfy the interests of all sides
 - Collaborate in working out a joint solution (so both sides gain, both grow and win).
 - Cooperate with the emerging agreement (accept the possible, not demand your ideal).
 - Reward each other for each step forward, toward mutual agreement
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FIVE STYLES OF CONFLICT TRANSFORMATION— STAYING CONSCIOUS ABOUT THE STYLES WE PRACTICE

I. Forcing or Directing Style

When you stress our position regardless of opposing points of view.

This style is highly assertive with minimal cooperativeness; the goal is to win.

High value is placed on a specific agenda even at the cost of building stronger relationships.

“I win/You lost. Let’s do it my way.”



EXAMPLES OF CONFLICT STATEMENTS

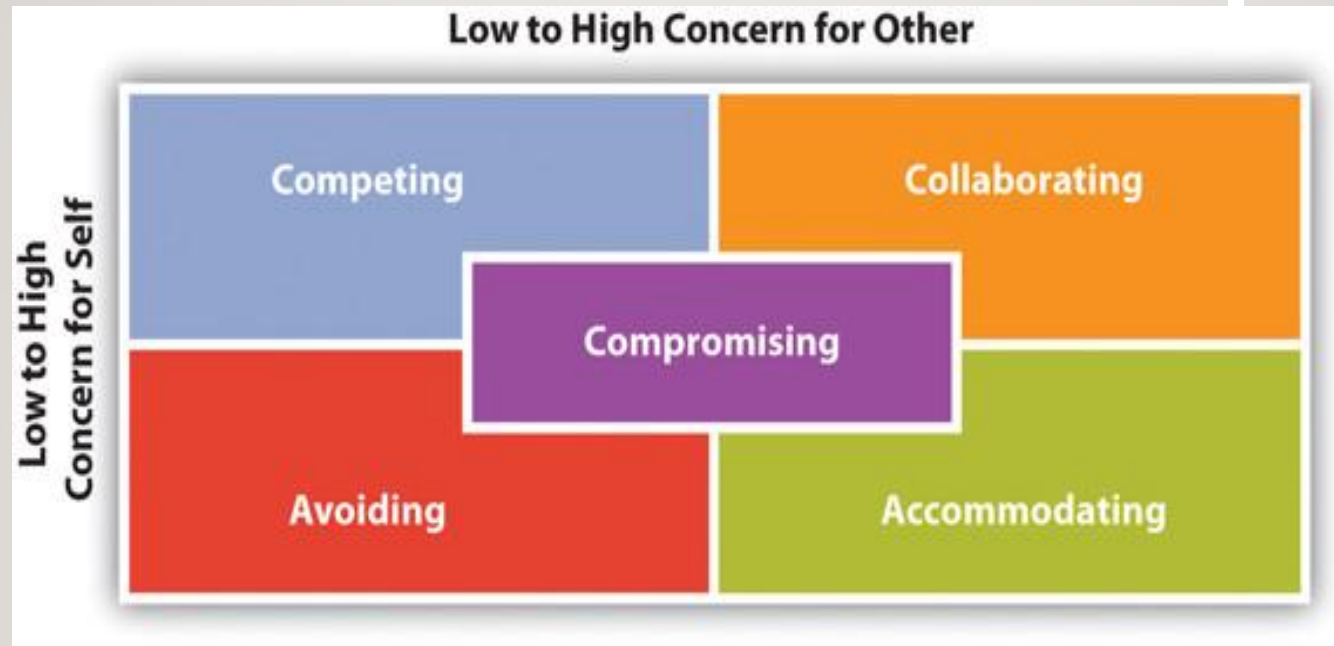
“Two heads are better than one” (Collaborating)

“We can change those who disagree with us with kindness” (Accommodating)

“Let’s agree to split the difference” (Compromising)

“Se should just leave well enough alone” (Avoiding)

“We are responsible to make the decisions, so we cannot afford to wrong”
(Forcing)



I. FORCING OR DIRECTING STYLE TO ADDRESS CONFLICT

- Benefits or arguments in favor of using this style
- Deficits or arguments not to favor this style
- Strategies we use when we practice competing or forcing or directing
- What happens when there is overuse of forcing or directing to address conflict?
- What happens when there is an underuse of this style to address conflict?

II. AVOIDING STYLE

This style is characterized by low assertiveness and low cooperativeness.

The goal is to delay.

“Let’s discuss this in the future.” “Can we forget about it...?” “What conflict?” “Can we talk about this at another time?”

II. AVOIDING STYLE TO ADDRESS CONFLICT

- Benefits or arguments in favor of using this style
- Deficits or arguments not to favor this style
- Strategies we use when we practice avoidance
- What happens when there is overuse of avoidance to address conflict?
- What happens when there is an underuse of this style to address conflict?

III. COMPROMISING STYLE

We find middle ground releasing some of my own concerns and committing myself to agree to another's concerns.

This style is moderately assertive and moderately cooperative; the goal is to find middle ground.

"Can we agree to meet half way?" "Let's make a deal so that we can move on."



IV. COMPRISING STYLE TO ADDRESS CONFLICT

- Benefits or arguments in favor of using this style
- Deficits or arguments not to favor this style
- Strategies we use when we practice compromising
- What happens when there is overuse of collaboration to address conflict?
- What happens when there is an underuse of this style to address conflict?

IV. THE COLLABORATING STYLE

The **Collaborating Style** is used when our goal is to satisfy both sides to transform the conflict.

This style is highly assertive and cooperative.

The goal is to find a “win/win” solution.

“This is my preference. What is yours?”

“If we keep talking or working together, we can discover a solution together.”



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- What happens when there is an underuse of this style to address conflict?

IV. COLLABORATING STYLE TO ADDRESS CONFLICT

- Benefits or arguments in favor of using this style
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- Strategies we use when we practice collaboration
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- What happens when there is an underuse of this style to address conflict?

V. THE ACCOMMODATION STYLE

The **Accommodation Style** is used when my concerns is to meet your needs and to let go of the need for you to meet my needs.

The goal is to yield. One side or in a conflict is very flexible with the outcome.

You win.

“Whatever you are happy with is fine with me.”



V. THE ACCOMMODATION STYLE TO ADDRESS CONFLICT

- Benefits or arguments in favor of using this style
- Deficits or arguments not to favor this style
- Strategies we use when we practice accommodation
- What happens when there is overuse accommodation to address conflict?
- What happens when there is an underuse accommodation to address conflict?

PRACTICES FOR TRANSFORMATIONAL CONFLICT STRATEGIES JOHN PAUL LEDERACH

Practice 1: See conflicts as if from a window

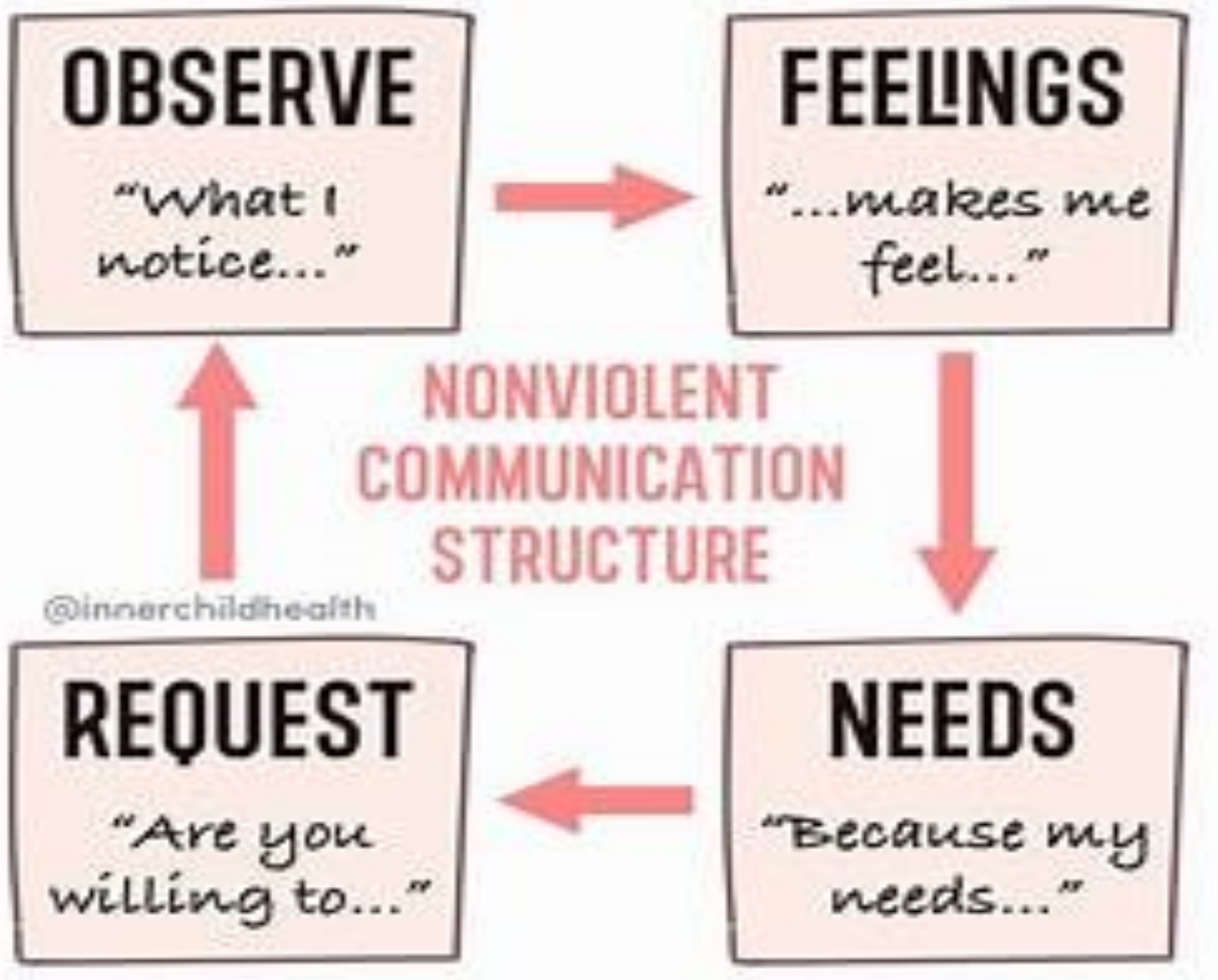
Practice 2: Pay attention to multiple time-frames

Practice 3: Try to understand conflicts that you discuss as dilemmas and not as problems

Practice 4: Develop a capacity to make complexity a friend, not an foe

Practice 5: Create spaces where people feel safe enough to be deeply honest with themselves and others about their fears, hopes, hurts and responsibilities.





4 BASIC ELEMENTS OF NVC

① **OBSERVATION** *when I see, hear...*

② **FEELING** *... I feel...*

③ **NEED** *... because I need ...*

④ **REQUEST** *Would you please... ?*

~~JUDGEMENT~~

~~THOUGHT~~

~~STRATEGY~~

~~DEMAND~~



Conflict Resolution Checklist for Non-Violent Communication

- Clarified initial positions (preferred plans of action). _____
- Summarized in a statement the problem (“We need to figure out what to do about” .) _____
- Explored two or more sides’ underlying concerns, with adequate specific details _____
- Looked back to summarize the concerns on two or more sides. _____
- Assessed what was each party’s main concern(s). _____
- Devised a plan of action responsive to the concerns on both sides? _____
- Reviewed the plan to check for clarity of what each person would do. Is there anything more?



SELECT SCRIPTURES ADDRESSING CONFLICT TO REFLECT ON IN THE SPRC

Real Life Journey of Jacob Genesis 32:33

The Great Commandment, the Good News of Reconciliation, and the Call to the Ministry of Reconciliation

Matthew 22:34-40 and 2 Corinthians 5:16-20

The Practice of Forgiveness, Restorative Justice and Reconciliation: the Jesus Way

Matthew 18

The Importance of Grieving and Confronting our Fears: The Witness of the Women at the Foot of the Cross and the Scene of the Resurrection

John 19:25-27, John 20:1-18, Matthew 27:45-46, Matthew 28:1-10

Truth-Telling and Confrontation of the Other: Jesus and the Canaanite Woman and the Story of Naming the Harm and Giving Bread at the Last Supper

Matthew 15:21-28, Mark 14:17-24

Humanizing the Other and the Choice to Forgive: The Story of the Prodigal

Luke 15:11-32

Repentance and Restitution-Making Things Right: The Story of Abigail and David and the Story of Zacchaeus

1 Samuel 25:1-38, Luke 19:1-10

Reconciliation and the Jews and the Gentiles—the Story of the Jerusalem Council: A Model for Interfaith Relations?

Acts 15:1-29



CONFLICT TRANSFORMATION RESOURCERS

A team of coaches (lay and clergy) have received training as Conflict Transformation Resources for congregations in the Baltimore-Washington and Peninsula Delaware Annual Conferences.

Conflict Transformation Resources coach clergy and lay leaders to assess and implement appropriate interventions focused on resolving and transforming current conflicts in their congregations and providing tools for them to continue to do so in the future.

Conflict Transformation Resources are committed to practice inclusion, diversity, equity and antiracism (IDEA) and operate under a standard Code of Ethics.

Conflict Transformation Resources are deployable by District Superintendents to increase the capacity of congregations to more healthily resolve conflict.



2 CORINTHIANS 5:16-20

THE MESSAGE

Because of this decision we don't evaluate people by what they have or how they look. We looked at the Messiah that way once and got it all wrong, as you know. We certainly don't look at him that way anymore. **Now we look inside, and what we see is that anyone united with the Messiah gets a fresh start, is created new.**

The old life is gone; a new life emerges! Look at it! All this comes from the God who settled the relationship between us and him, and then called us to **settle our relationships with each other.**

God put the world square with himself through the Messiah, giving the world a fresh start by offering forgiveness of sins. God has given us the task of telling everyone what he is doing.

We're Christ's representatives. God uses us to persuade men and women to drop their differences and enter into God's work of making things right between them. We're speaking for Christ himself now: Become friends with God; he's already a friend with you.

