SELF-ESTEEM AND INTERPERSONAL RELATIONSHIPS

W. J. GERKEN

ANDREWS UNIVERSITY
AVONDALE CAMPUS

ABSTRACT

SELF-ESTEEM AND INTERPERSONAL RELATIONSHIPS

by

William J. Gerken

Chairman: Arthur J. Ferch

AVONDALE
LIBRARY
COLLEGE

NOT FOR CIRCULATION

72163

ABSTRACT OF GRAUDATE STUDENT RESEARCH

Project Report

Andrews University

School of Graduate Studies

Avondale Campus

Title: SELF-ESTEEM AND INTERPERSONAL RELATIONSHIPS

Name of researcher: William J. Gerken

Name and degree of faculty adviser: Arthur N. Patrick, D.Min.

Date completed: November 1982

Problem

What a person thinks of himself and how he gets along with others are issues of crucial concern in our families, our churches, and in our community. Some Seventh-day Adventist Christians have tended to believe that an emphasis on propositional theology will automatically make Christians better people, but this is shown to be inadequate. Indeed Adventist teaching has always insisted man functions best in four dimensions.

It was the purpose of this project to focus on a relational theology as well as some of the important principles of psychology and sociology to see to what extent an understanding of these things would bring about a growth in self-esteem and interpersonal relationships.

Method

Two human relationship workshops were conducted in different Adventist Churches to establish an environment in which there would be freedom to examine, discuss, communicate, experience and evaluate relationship issues. The workshops were structured around lectures and group dynamics.

The first workshop was conducted at Hillview Seventh-day Adventist Church over nine weeks with an average attendance of fifty-eight and the second at Kurri Kurri Seventh-day Adventist Church over five weeks with an average attendance of eighteen.

Results

The evidence from the subjective and objective data gathered at the workshops indicated that the majority of participants experienced significant growth in self-esteem, interpersonal relationships and the ability to manage personal conflicts.

Conclusions

Systematic human relationship training can effectively aid in the development of one's self-concept and interpersonal relationships. It appears that regardless of the size of the group some degree of increase in relational growth will take place.

It is felt that this training is an important part of developing the Body of Christ so it can function as He desired. "By this all men will know that you are my disciples, if you have love for one another" (John 13:35).

Andrews University

School of Graduate Studies

Avondale Campus

SELF-ESTEEM AND INTERPERSONAL RELATIONSHIPS

A Project Report

Presented in Partial Fulfillment

of the Requirements for the Degree

Master of Arts in Religion

PROJECT
GER
1982
72163

by

William J. Gerken

November 1982

AVONDALE
LIBRARY
COLLEGE

SELF-ESTEEM AND INTERPERSONAL RELATIONSHIPS

A project report

presented in partial fulfillment

of the requirements for the degree

Master of Arts in Religion

by

William J. Gerken

APPROVAL BY THE COMMITTEE:

Arthur J. Ferch, Th.D., Chairman

Arthur N. Patrick, D.Min.

Eoin B. Giller, D.Min.

November 19, 1982
Date approved

TABLE OF CONTENTS

Chapter

I. INTRODUCTION 1

II. A CHRISTIAN VIEW OF MAN 4

Man in Relational Terms 4
Introduction 4
Divine-human relationships 8
Man-self relationship 8
Man-man relationship 9
Man as a Sinner 11
Introduction 11
Sin as total depravity 11
Sin as alienation 14
"LOVE"--the Basis of Relationships 20
Introduction 20
Divine human love 21
Self-love 21
Man-man love 27

III. A PSYCHOLOGICAL AND SOCIOLOGICAL LOOK AT SELF-ESTEEM AND INTERPERSONAL RELATIONSHIPS 29

Introduction 29
Antecedents of Self-Esteem 33
Parent-child relationships 33
The adolescent life stage 37
Self-concept over the adult years 40
Faulty theology 41
Effects of Self-Esteem 42
Psychological disturbances 42
Sociological disturbances 50
Some Strategies for Building Self-Esteem and Effective Interpersonal Relationships 53
Prevention through parent-child relationships . . . 54
Prevention through teaching 59
Prevention through Christian community 60
Conclusion 61

IV. PROJECT DESIGN AND IMPLEMENTATION 63

Introduction 63
Hillview Project Preparation 64
The Commencement of the Programme 65

The Components of the Programme 65
Session one 66
Session two 69
Session three 70
Session four 72
Session five 74
Session six 76
Session seven 77
Session eight 79
Session nine 80
Kurri Kurri Project Preparation 81
The Commencement of the Programme 82
The Components of the Programme 82
Session one 83
Session two 85
Session three 86
Session four 88
Session five 90

V. EVALUATION AND RECOMMENDATIONS 93

Introduction 93
Evaluation 94
Critique 99
Suggestions for Further Study 100
Suggestions for Re-implementation of the Project . . . 101
Conclusion 102

APPENDICES 104

SELECTED BIBLIOGRAPHY 194

AVONDALE COLLEGE LIBRARY

NOT FOR CIRCULATION

CHAPTER I

INTRODUCTION

The writer has found in his twelve years of ministry that a good number of Christians, even those with a solid understanding of biblical presuppositions, find it extremely difficult to cope with the problems of everyday living. They have stated that the major emphasis in preaching and teaching in the church has been the doctrines of the church, so that we have an over-intellectualized religion that has not come to grips with the deep emotional conflict of the human personality and man's interpersonal relationships.

It is the writer's opinion that many of our churches need to have an emphasis on interpersonal theology,[1] so that they can be better able to function for God, to handle the problems of their lives and to enrich the quality of their interpersonal relationships. This emphasis is not to be in isolation. What is needed, as Ramm suggests, is "to appreciate and profit from interpersonal theology without sacrificing the value and foundation of transactional theology."[2]

---

[1] The preaching and teaching which places emphasis on persons and the quality of their relationships in family, church, community, and work. It also involves an emphasis on the specific types of problems Christians face in their own lives and in their interpersonal relationships. See Bernard R. Ramm, "Is it Safe to Shift to 'Interpersonal Theology'?" Eternity, December 1972, p. 21.

[2] Ibid., p. 22. Ramm means by transactional theology the emphasis in preaching and teaching upon God's great transactions for

Our understanding of relationships must begin with the all important question: What is Man? Each person's view of what man is will determine his life and action. Both "science" and "religion" have sought to provide adequate answers and yet often the results are hopelessly antithetical.

So where in this maze of conflicting opinions is to be found man's true nature, purpose, and destiny? The problem is that "science" with its humanistic presuppositions has not found the ultimate answers even though we can not deny that certain philosophies and social sciences have helped to give a deep insight into man. Neither can the so-called "religious" anthropology with its origin and nature in Greek and Eastern thought, do much better. Only a proper understanding of biblical anthropology will give the key to this question. From this basis an interpersonal theology may be constructed.

The purpose of this project is to begin to approach and resolve these human problems by seeking first to elucidate an authentic Christian doctrine of man in "relational" and "holistic" terms. It will also attempt to integrate some insights from psychology and sociology that will facilitate further appreciation of how a person perceives himself and how relationships can affect self-image. Self-esteem is to be an area of primary focus.

The writer is mindful of the positive contributions that Ellen G. White has made in the above area, but rather than

---

man and in man e.g., cross, resurrection, Pentecost, justification, regeneration.

incorporating numerous quotations into the body of the project a list of representative sources is appended.[1]

---

[1] See Appendix 30.

CHAPTER II

A CHRISTIAN VIEW OF MAN

Man in Relational Terms

Introduction

There is some confusion in the western world about the nature of man. This confusion possibly stems from the fact that Greek philosophy has had such a tremendous influence on our appreciation of life. In the last fifty to sixty years there has been a revolution in Christian anthropology. Some have dated this turn-around to Johs Pedersen.[1] His work appears to have sparked a reversal in thinking among both liberal and conservative scholars. He elaborated the concept that persons are defined by their relationships and not by their composition. The approach of systematically dismembering man into a body, soul, or spirit, i.e., looking at human nature in a dichotomous or trichotomous fashion, and viewing things with Greek glasses,[2] appears to be far removed from Hebrew

---

[1] Johs Pedersen, Israel: Its Life and Culture I-II (London: Oxford University Press, 1926).

[2] Charles Hodge, Systematic Theology, 3 vols. (Grand Rapids, Michigan: Wm. B. Eerdmans, 1946), 2:40-42; Augustus Hopkins Strong, Systematic Theology (Valley Forge, Pennsylvania: Judson Press, 1967), pp. 483-85; Matthew Henry, Commentary on the Whole Bible (London: Marshall, Morgan and Scott, 1960), p. 4. These three subscribe to the traditional view with its Greek philosophical presupposition, adopting an analytical approach and looking at man as being composed of two or more substances.

monism.[1] "Contrary to all ancient and modern anthropological dualism, biblical psychology is monistic, that is, it presents man as a perfect and indissoluble unity."[2]

Man in biblical terms is never an object of independent reflection.[3] Zurcher refers to the raison d'etre of all anthropological premises of the Bible, "as man in relation to the society of which he is a part, and more importantly man in relation to God, without whom he would not be man."[4] Crabb says that "the basic personal need of each personal being is to regard himself as a worthwhile human being."[5]

A Christian view of man is to be discussed in terms of this three-fold relationship[6]

---

[1] G. C. Berkouwer, Man: The Image of God (Grand Rapids, Michigan: Wm. B. Eerdmans, 1962), p. 215. He views Gen 2:7 as the locus classicus of Old Testament anthropology and states that it clearly does not show a substantial dichotomy. J. R. Zurcher, The Nature and Destiny of Man (New York: Philosophical Library, 1969), pp. 150-53 sees the classical error as conceiving of man as being a body or a spirit, or an association of the two. Philosophy has unduly fractionalized man and it is necessary to re-establish the unity of his nature which has been denied for so long. H. Wheeler Robinson, The Christian Doctrine of Man (Edinburgh: T. & T. Clark, 1958), p. 16 says that any thought of an original dualism of soul and body must be rejected and that the term dualism is inappropriate and misleading in relation to Hebrew psychology.

[2] Zurcher, p. 150.

[3] G. Ernest Wright, God Who Acts: Biblical Theology as Recital (London: SCM Press, 1952), p. 89.

[4] Zurcher, p. 149.

[5] Lawrence J. Crabb, Jr., The Basic Principles of Biblical Counseling (Grand Rapids, Michigan: Zondervan, 1975), p. 53.

[6] There is a fourth relationship which is not discussed in this project--man in his relationship to the created order.

1. Divine-human (Transpersonal)

2. Man-self (Intrapersonal)

3. Man-man (Interpersonal)

Both the intrapersonal and interpersonal relationships spring from the transpersonal, and should always lead back to it. The method chosen to illustrate this was basically the Imago Dei in the creation model.[1] The effects of sin and redemption on these relationships are also discussed.

When God first introduces man in Genesis the description of him as being made in the image of God is expressed in relational terms, not in analytical or substantial terms.

> Then God said, "let us make man in our image, after our likeness and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over . . . every living thing . . . and God saw everything that he had made, and behold, it was very good" (Gen 1:26-28,31).[2]

Only two other explicit Old Testament references refer to the image of God (Gen 5:1-3; 9:5-6). Traditionally, theologians have taken an analytical or isolational view of man. From dualistic presuppositions many have tried to make significant theological differences between the two words in Gen 1:26, selem[3] and

---

[1] It is not our purpose to develop a theology of the image of God as it is explicated in the New Testament, either with respect to Jesus Christ, who is the living and perfect expression of the right relationships between God and man, or with regard to the New Testament believers.

[2] Unless otherwise indicated all Scripture references are from the Revised Standard Version.

[3] The Hebrew word for "image" and hereafter referred to as "image."

demût,[1] but their evidence is not very convincing. They have generally seen the image as being in the soul and have tended to exclude the body from it. However, with the widespread rejection of an anthropological dualism that is considered contrary to the Bible, it is held that the whole man must be viewed as the image of God. Berkouwer says that the scriptural emphasis ". . . on the whole man as the image of God has triumphed time and time again over all objections and opposing principles."[2] Image and likeness are used in a variety of ways.[3] Because of this "it is difficult to escape the conclusion that it is impossible to hold that tselem and demûth refer to two different things."[4] Herman Bavink says the two terms are used promiscuously and one is used in place of the other for no special reason.[5]

Rather than looking at the substance of human nature for the image of God, it would be more profitable to look at the three-fold relationships which constitute the essence of human existence.

---

[1]The Hebrew word for "likeness" and hereafter referred to as "likeness."

[2]Berkouwer, p. 77.

[3]Gen 1:26 uses image (ṣelem) and likeness (demût). Gen 1:27 and Gen 9:6 use only image. Gen 5:1-3 speaks of man's creation in God's likeness and refers to Adam as having a son in his own likeness and after his image.

[4]Berkouwer, p. 69.

[5]Herman Bavink, Gereformeerde Dogmatiek, 2:492, quoted in Berkouwer, p. 69.

Divine-Human Relationships

The Divine-human aspect is supreme. Norman Porteous says ". . . the Old Testament knows nothing about autonomous man. Man's nature is determined entirely by his relation to God."[1] Man was not created for self-existence--but for God.[2] This core relationship can be seen in the connection that exists between image and sonship. In Gen 5:1-3 'image' and 'likeness' refer to a relationship between father and son. The ultimate significance is not who man is but to whom he is related. He is nothing apart from his relationship with God. Was not the "tree of life" given to teach man that he had no life in himself? "Scripture never sees man as being enclosed in himself, an isolated "essence" which can be fathomed in terms of itself alone, but rather shows us man as a being who can never be thought of apart from his continual relationship with God."[3]

Man-Self Relationship

No ultimate knowledge about man can be found within himself. "Man's self-knowledge can become actual only in the light of God's revelation."[4] Or as Calvin puts it: ". . . Man never attains to a true self-knowledge until he has previously contemplated the face of God, and come down after such contemplation to look into himself."[5]

---

[1] N[orman] W. Porteous, "Man, Nature of, in O.T.," Interpreter's Dictionary of the Bible (Nashville, Tennessee: Abingdon Press, 1962), 3:242.

[2] See Isa 43:6-7; Eccl 12:13; Col 1:16.

[3] Berkouwer, pp. 242-43. [4] Ibid., p. 22.

[5] Calvin, Institutes I. 1. 2.

The biblical view of man raises human worth to its highest level. Rooted in the earliest chapters of the biblical revelation and found consistently throughout Scripture is man's right to self-esteem. Narramore a Christian psychologist, lists at least five biblical grounds for this:

> (a) We are created in the image and likeness of God (Gen 1:26-27; 1 Cor 11:7; James 3:9); (b) we are the apex of God's creation (Genesis 1 & 2); (c) we are given dominion over the earth (Gen 1:28-30); (d) we are told that we are made a little lower than the angels and crowned with glory and honour (Ps 8:4-6); (e) we were purchased out of sin by Christ's death (1 Pet 1:18-19).[1]

This portrays man as a planned, purposeful, valuable and significant being capable of effective spiritual, joyful living.

Man-Man Relationship

Man in the image of God is also man in relationship with others. No understanding of biblical anthropology would be adequate if the social dimension was ignored. Gen 1:27 and Gen 5:1-2 speak of man in a generic sense--mankind, as being "male" and "female."

Companionship and interpersonal relationships are presented as primary human needs inherent in the image of God. Compared with Genesis 1, Genesis 2 provides additional theological insights, it makes more explicit the social nature of humanity. Man ('ādām) is pictured in a single state, having a warm fellowship with God, but this was not enough.

The Lord God said, "It is not good that man ['ādām] should be alone; I will make him a helper fit for him." (literally "a partner" NEB). Women ('iššāh) was created from man ('îš) to

---

[1] S. Bruce Narramore, "Guilt: Christian Motivation or Neurotic Masochism?" Journal of Psychology and Theology 2 (Summer 1974): 185.

supplement and complete him and they were instructed to be fruitful, multiply and occupy the earth.[1]

This act of God, bringing male and female together into a wonderful relationship with Himself and with each other, enunciates a principle that goes beyond male and female commitments into the numberless other relationships of the family, the church and the community. Scripture does not consider man in isolation from his God, nor will true man be found in isolation from his community.

This is amply illustrated in the New Testament where the believer's relationship with others figures in the doctrine of the image of God.[2] The believer is frequently exhorted to behave toward others as God has behaved toward him. As a man relates to others, he is to reflect God: in his kindness, in his forgiving love, and in his community life. In many respects God-likeness appears more in the believer's relationships with others than in anything else.

Man in relationship to God is the spiritual man; man in relationship to himself is the psychological man; and man in relationship to the community is the social man. Take a human life and separate it from all or one of these relationships and it would cease to be human. Meaning, value and purpose in life come when man looks at himself in this way.[3]

---

[1] Gen 1:28; 2:18,21-23.

[2] Jesus calls His disciples to mirror God in their relationship toward others. In the Sermon on the Mount believers represent God. See Matt 5:16, cf., Col 3:12-14.

[3] There is danger in making this view so exclusive and all important that we may lose sight of man as a physical being. The "body" of man is the medium for this three-fold relationship in a similar way to a painter viewing his paints and brushes. They do

Man as a Sinner

Introduction

What has been said thus far has certain implications when the question of sin and the Fall are considered. Although Adam's sin did not destroy the image of God in man, it certainly damaged it severly and this damage was passed on to every generation (Ps 58:3; Rom 5:12-14). Much of the confusion that is to be found in soteriology, psychology and sociology is grounded in distorted pictures, or denials, of what constitutes sin and the image of God.

A correct view of the doctrine of sin (hamartiology) will grow out of the definition of man as a holistic being in a three-fold relationship. This will fit quite naturally under the heading of sin as total depravity and sin as alienation. Although the primary concern is to view sin as disrupted relationships there is a need also to see sin in concrete terms.[1]

Sin as Total Depravity

The holistic view of man has serious implications when man the sinner is examined. For he is not just a human nature bereft

---

not make the painter, but he certainly could not do without them. So it is with the body.

[1]To speak of sin as the breaking of a relationship, apart from any reference to the objective expression of God's will, would be to relativize sin, and to cast it into subjectivism. Sin needs to be defined in concrete terms.

Although we do have abstract definitions of sin in the Bible, they are to be related to the concrete law of God, otherwise the definitions would mean something different to everyone. Sin is expressed in a formal and concrete way, as transgression of the law (See 1 John 3:4). It means disobedience and rebellion against the authority of God. In the Eden environment we have the fall of our first parents described in the terms of deliberately breaking God's

of the Holy Spirit and infected by some other spirit, but he is totally depraved.[1] By 'total depravity' it is not meant to suggest that it is impossible for man to do good in any sense of the word, rather he is still able to do many deeds that seem good in themselves even without the Holy Spirit. The real issue is the value of these works before God for salvific purposes.

The question of depravity opens gates to all sorts of distortions. The Reformer's position, particularly that of Luther, can de-humanize man and make him into a mere puppet of God.

On the other hand, the Pelagian or even the semi-Pelagian view of Roman Catholics, makes salvation the result of man's works (legalism). In this sense man is deified, God's sovereignty is compromised and the work of Christ is depreciated. There are problems in both of these extremes. Is it possible therefore to get some form of balance between the creaturehood and personhood of man?

Creaturehood and Personhood

First, the Scriptures are very clear that man is a creature and that his life is derived from God and preserved and sustained by Him every moment.[2] Man does not have life innately, he is dependent upon the true "tree of life"--Jesus Christ. "In Him was

---

specific code of conduct (See Gen 2:16-17).

It is therefore very important that any description of sin must hold personal relationships and transgression of the law together. The Bible does not make a dichotomy between relationship and behaviour.

[1]Total depravity is a term that can be easily misunderstood. It does not mean that the sinner is as bad as he can be, but that the whole person has been contaminated with human sinfulness.

[2]Gen 1:27; Neh 9:6; Acts 17:25,28.

life and the life was the light of men" (John 1:4). "He who has the Son has life, he who has not the Son of God has not life" (1 John 5:12).

Not only does the Bible speak of man's creaturehood, it speaks also of his personhood. "Choose this day whom you will serve" (Josh 24:14). "Seek the Lord" (Isa 55:6). "Come now let us reason together" (Isa 1:18). As well as indicating that he has individuality and choice Scripture speaks against a deterministic view that sees man at the complete mercy of God or his environment.

How then does this ability to choose fit into the concept of total depravity? Depravity does not deny that the unbeliever has free will in a psychological and civil sense, but declares that he is incapable of making a response in a religious sense.

Man can only be a creature of self-determination when God speaks to him through the Gospel and reveals that he has been restored to right relationships again. Outside of Christ man does not have a salvation option. He is a prisoner of the devil (2 Tim 2:26), and his only freedom is to sin. But through Jesus, God has taken the initiative and has removed the legal barrier, and through the operation of the Holy Spirit upon his mind, the sinner once again is enabled to choose freedom rather than continue in bondage to Satan. Now the fallen sinner can become a creature of option in the religious sense.

If we take the question of holism seriously then a person who is sinful in one area of existence would be sinful in every other area, this would free us from the error of "perfectionism, the most disturbing emotional problem among evangelical

Christians."[1] Welsey and others gathered some support for possible perfection from a dualistic premise which separated "soul" and "body."[2]

Sin as Alienation

Meaning and value for man is found in a harmonious three-fold relationship and when he departed from these he brought about an alienation. Instead of acknowledging his dependence on God, he sought independence. He has refused to accept his creaturehood and reached out for self-deification (Gen 3:5). But to abuse the personal freedom that God had given and to seek for meaning and significance in one's own right, is to break the relationship. Sin is a condition of the estrangement and alienation.

Divine-Human Disruption

Gen 3-8 pictures a disruption between man and God, and as a result the image in which Adam and Eve were created is broken, but not 'broken off.' From God's perspective He does not sever the connection. To do this would have meant that man would have ceased to exist. Rather in Gen 3:8-9 God comes and seeks man for the purpose of bringing him back into a convenant relationship. This is the intention of all of God's salvific acts.

When Scripture describes man as a sinner, it considers him in terms of a sinner before the Lord (See Gen 13:13; Ps 51:4).

---

[1] David A. Seamands, "Perfectionism: Fraught with Fruits of Self-Destruction," Christianity Today, 10 April 1981, p. 489.

[2] W. E. Sangster, The Path to Perfection (London: Hodder and Stoughton, 1943), pp. 27-32; 77-92.

Ultimately all sin is against God. It is a violation of a personal relationship, and since man is holistic, isolation from God will mean a disruption on other levels.

Man-Self Disruption

Man's intrapersonal relationships are affected by sin. The individual becomes his own centre of importance and he reflects on himself in two different ways. There is an ideal self and a real self--the "ought" and the "is." The basic patterns of the ideal self are established by adolescence, from the influence of parents, peers, teachers and other important people.[1] Another inescapable force that shapes it is an unconscious belief that man's true nature is in every respect perfect. Horney explicitly recognizes the self-deifying quality of the idealized image: "A belief in his omnipotence is a never failing component of the idealized image."[2]

Spiritually, sin is that which impairs and destroys man's ability to live. The root of sin is pride, and pride is equivalent to the irrational need for self-deification. It originated in the act of removing God from the position of sovereignty over self and it is sustained by the same process.

Niebuhr surveys the important theological conceptions of pride--its nature, characteristics and results. A synopsis of his treatment follows:

---

[1]Bruce Narramore and Bill Counts, Freedom from Guilt (Irvine, California: Harvest House Publishers, 1974), p. 20.

[2]K[aren] Horney, Our Inner Conflicts (New York: Norton, 1945), p. 100.

> Augustine defines it in this way: "What could begin this evil will but pride, that is the beginning of all sin? And what is pride but a perverse desire of height; in forsaking Him to whom the soul ought solely to cleave, as the beginning thereof, to make the self seem the beginning. . . .
>
> Pascal's definition is: "This I is hateful. . . . In one word it has two qualities: It is essentially unjust in that it makes self the centre of everything and it is troublesome to others in that it seeks to make them subservient; for each I is the enemy and would be the tyrant of all others.
>
> In Luther, pride and self-love are used synonomously . . .[1]

These definitions describe man arrogating to himself qualities which are the rightful possession of God. The self-deifying quality of pride may be clearly seen in these theological conceptions.

In contrast to the somewhat fixed nature of the ideal self the real self is fluid.

> The perceived or real self is a judgment of worth based on the sum total of all internal and external information germane to the value of self. . . . The individual assigns a weight to each part of the information based on his own values. The gestalt picture forms the real or perceived self.[2]

Deep conflict results when there is a gap between the real and the ideal self and the tension is reflected in the guilt and anxiety which is experienced.

Guilt and Pollution

There are two different aspects of man's sinful condition to be considered, namely, "guilt" and "pollution." There is a distinction between Catholic theology and Protestant theology on these points. In simplistic terms, Protestants see sin primarily in

---

[1] R. Niebuhr, The Nature and Destiny of Man, 2 vols. (New York: Charles Scribner's Sons, 1941), 1:186.

[2] W. Glen Wilder, "The Search for Self-Esteem," Journal of Psychology and Theology 6 (Summer 1978): 185.

terms of guilt, whereas Roman Catholics see it in terms of pollution.

There is danger in both camps. To treat sin chiefly in terms of disease (pollution), would be to reduce salvation to the level of curing the disease, resulting in a strong emphasis on sanctification. On the other hand, if sin is treated merely in terms of legal standing (guilt), salvation would be reduced to counting the believer holy (justification), but leaving him enslaved to his unholy disease.

It is important to speak of sin as both guilt and pollution and although a distinction can be made between them they must never be separated. However, there is an order of priority. Justification must precede sanctification and is to remain the platform for all Christian behaviour.

In the book of Romans Paul majors in chapter five on sin as guilt. He speaks of the judgment that followed one sin (Adam) and brought condemnation on all men.[1] In the context men are not sinners because they do sinful acts; they are sinners in Adam.

Beside making a distinction between guilt and pollution, one should distinguish between 'true' and 'false' guilt. This difference is sometimes referred to as "constructive sorrow" (true guilt) and psychological guilt (false guilt).[2] Most psychiatrists, psychologists and sociologists see guilt in a psychological rather than a biblical sense.

True or real guilt is objective and can exist apart from a person's sense or feeling of it. The Bible describes Divine

---

[1] See Rom 3:10-13,23; 5:12,16-19.

[2] Narramore, p. 188.

standards for human behaviour and when these standards are violated by actions or thoughts, man is guilty before God whether or not he feels remorse. On the other hand, he may feel guilt due to an irrational belief system, when, in fact, he is not guilty before the moral code.

In Jesus Christ, God has removed the barrier. While man was helpless, still a sinner and an enemy, he was reconciled to God by the death of His Son (See Rom 5:6-10). Reconciliation means that God removed every barrier between Himself and sinners. In Jesus the guilt barrier is taken away. When the sinner believes he has been forgiven, acquitted and accepted through Christ then he can accept himself. The conscience will never be satisfied until the believing sinner claims the verdict of God (see 1 John 3:19-21).

The Christian is not someone who feels no guilt. He is a person who knows how to deal with the sense of guilt by continually applying Christ's blood to his conscience by faith.

Man's predicament is not just a matter of facing a legal alienation (guilt) that cannot be paid; the question of disease is also an issue. The pollution of sin, for which no cure can be found, has struck. Paul discusses sanctification and the pollution of the human nature in Rom 7:14-25 (cf. Jer 17:9; Eph 2:1-3). The spirit of alienation became a reigning power in man's human nature as a result of Adam's transgression. This has separated man from the kingdom of God and made him a subject of the devil (see 1 John 3:8).

The way to break this power is to see where it stems from and then deal with the root. Sin gains its strength from the law of God (See Rom 7:8; 1 Cor 15:56). But Paul declares in Rom 6:14 that

grace has freed man from this power. The righteousness of Jesus Christ has broken the power of the disease, therefore although the disease remains in the regenerate, it does not reign. And it will not reign where guilt is taken away by faith in the blood of Christ (see Rom 6:2).

It is important to see that the power of sin stems from guilt and not from pollution. This is why justification must take precedence over sanctification. In Roman Catholic theology the sinner is said to become acceptable to God by the healing of the disease. But in Pauline and Reformation doctrine healing stems from being acceptable to God by the merit of the atonement.

Unless the guilt problem is solved man will remain subject to Satan's kingdom. However, by acknowledging God's justifying verdict, it can be accepted that man is a lawful subject of God's Kingdom and that he is restored once more as a member of the family of God. This gives God the right to send His Spirit to bring mankind back under his charge and authority. It is the work of the Holy Spirit to deal with the healing of man's disease, making real for man that which is his in a legal sense in Christ. This will be a work of a lifetime.

Man-Man Disruption

We have seen that sin is primarily a matter of disrupted relationships. Alienation from God resulted in a twisted self, but it also affected man's interpersonal relationships. The evidence of this is first seen in Gen 3:7 where husband and wife are affected. Further results are evident in the disruption among family members (Gen 4:5-14). "Immorality, impurity, licentiousness, idolatry,

enmity, strife, jealousy, dissension, party spirit, envy (Gal 5:19-21) and a long list of unhealthy attitudes are a testimony to the disruption between people.

Psychologists and sociologists wrestle with the problem of human alienation. They cannot, however, overcome these human problems. At best they can "rearrange the furniture." As long as man is alienated from God, he will be alienated from others.

The result of sin is separation. First, man is separated from God--he has spiritual problems. Second, he is separated from himself--he has psychological problems. Third, he is separated from his fellows--he has social/interpersonal problems.[1]

"LOVE"--the Basis of Relationships

Introduction

Christianity is a religion of relationships. Its founder is the God of love and love is the basis of every perfect relationship. If relational tensions are to be reduced then the duty of the individual is to accept this love and to practice and preach it.

The New Testament word for this love is agapē.[2] It is not merely an emotional experience, it is a deliberate principle of the mind and a deliberate conquest and achievement of the will. It is in fact the power to love all men, no matter who they are. This is not possible for the natural man until the Holy Spirit takes

---

[1] Crabb, p. 49. There is a fourth disruption that Crabb speaks of. "He is separated from nature--he has ecological and physical problems" (Ibid).

[2] This love is not to be confused with eros, storgē, and philia. Agapē appears in the New Testament as a noun no less than 120 times and as a verb (agapan) in excess of 130 times.

possession of him and shed abroad the love of God in his heart.[1]

God's attitude of love to the human race is to be manifested on the three levels: love to God; love to our neighbour (Matt 22:37-40); and love of self.[2]

Divine-Human Love

The duty of man is to love God (Mark 12:30; Luke 10:27) by acknowledging his ultimate worth. From the word 'worth' is derived the word 'worship.' Having a right attitude to God means worshipping Him supremely. This human-divine relationship finds expression in four principles: loyalty, submission, reverence and devotion all of which are contained in the first four commandments of the decalogue and summarized in one word: love. When man gives supreme worth to God he finds worth for himself.

Self-Love

It is not possible to take a concordance and look under self-esteem, self-image or self-concept to see whether it is biblical.[3] The question of self-love must be viewed from other possible clues.

There is this difficulty that self-love has a double meaning. In a positive sense it can mean self-acceptance, in a negative sense self-centeredness (pride, narcissism).[4] They are two opposing ways

---

[1]Rom 5:5; 15:30; Col 11:8. [2]Rom 8:37; Eph 2:4; John 3:16.

[3]There is a slight difference between these psychological terms. Self-esteem involves self-evaluation and refers to one's worth, significance and completeness. Self-image and self-concept involve a self-description and refer to the thoughts, attitudes and feelings of oneself. Clearly these three terms overlap.

[4]Walter Trobisch, Love Yourself (Kehl/Rhein, Germany: Editions Trobisch, 1976), p. 10.

in which man can love himself: selflessly or selfishly. The former is self-preserving while the latter is ultimately self-destroying.

Many Christian writers and pastoral counselors support the idea of a positive self-love as the basis for loving others. They see it virtually as a third command.[1]

Narramore says, "There is an intimate connection between our love for ourselves and our love and esteem for God and others. When we fail to love ourselves, all our relationships suffer."[2] Dobson states that "Love for others is impossible--until we experience a measure of self-respect."[3] Trobisch declares that "Self-love is the prerequisite and criterion for our conduct toward our neighbor. It is the measuring stick for loving others which Jesus gives us."[4]

On the other hand there are scholars who reject the cult of self.[5] They challenge the most commonly used text for supporting

---

[1]The two accepted commands are love to God and love to neighbor. The third questionable one is love of self.

[2]S. Bruce Narramore, You're Someone Special (Grand Rapids, Michigan: Zondervan, 1972), p. 119.

[3]James Dobson, Hide or Seek, rev. ed. (Old Tappan, New Jersey: Fleming H. Revell, 1979), pp. 185-86.

[4]Trobish, p. 11.

[5]See John Piper, "Is Self-Love Biblical?" Christianity Today 12 August 1977, pp. 6-9; Norman H. Young, "The Commandment to Love Your Neighbour as Yourself and the Parable of the Good Samaritan," (unpublished paper, Avondale College, 1982), pp. 1-3; Anders Nygren, Agape and Eros (London: SPCK, 1954), pp. 100-101. The comment of self-love is alien to the New Testament. Self-love is man's natural condition, and also the reason for the perversity of his will. Everyone knows how by nature to love himself (p. 101).

the message of self-esteem. "You shall love your neighbor as yourself."[1] Basically the contention is with two assumptions that grow out of the word "as yourself." First, they oppose the assumption that these words are a command rather than a statement. The assumption being that Jesus is calling people to love themselves so that they can love others as they love themselves. Second, it is assumed that this self-love that Jesus is demanding is equilavent to self-esteem, self-acceptance or a positive self-image. This they reject.

It is felt that a much better translation, one that is true to context and syntax and even to the semitic idiom, is the equivalent of "you shall love your neighbor as a man like yourself" (Luke 19:18 NEB).[2] In Luke 10:27b the elliptical phrase ὡς σεαυτόν should be translated "as though you were loving yourself."[3] Clearly this translation "does not urge a self love, but a selfless love of the other."[4] Its meaning as seen from the context, the Golden Rule and Eph 5:28-29,33, is that all people desire and seek what they think is best for themselves. Jesus is not calling for self-love. He assumes that it already exists, and that this inborn self-seeking is to be the rule for measuring man's self-giving.[5] Young goes a little further than simply the transference of a prior self-love; to the placing of oneself into the neighbour's position before one

---

[1] Lev 19:18; Luke 10:27; Rom 13:9; Gal 5:14; Jas 2:8.

[2] J. Duncan M. Derrett, "'Love thy Neighbor as a Man like Thyself'?" Expository Times 83 (November 1971): 55-56.

[3] Young, p. 1. [4] Ibid., p. 3. [5] Piper, pp. 8-9.

acts towards him; in other words an exchange of roles.[1]

Although exegetically speaking it may not be possible to use "love your neighbour as yourself" as the grounds for a high estimate of man, there are other biblical foundations.[2]

To build true self-esteem it is necessary to understand the tension between man's sinfulness and man's glorious positions. The teaching of man's depravity by the Christian community is often cited as a major contribution to a negative self-concept. Taken to its fullest extension it can be a formula for self-hate. Many see the doctrine of sinfulness as antithetical to a healthy self-esteem.

> I am convinced that one of the great weaknesses in evangelical preaching in the last few years is that we have lost sight of the biblical fact that man is wonderful. We have seen the unbiblical humanism which surrounds us, and to resist this in our emphasis on man's lostness, we have tended to reduce man to a zero. Man is indeed lost, but that does not mean he is nothing. We must resist humanism, but to make man a zero is neither the right way nor the best way to resist it. You can emphasize that man is totally lost and still have the biblical answer that man is really great.[3]

Both man's sinfulness and man's glorious position are equally valid and necessary views. It is essential to understand the tension between them in order to discover the nature of Christian self-esteem. "The central distinction between these views is man's relationship to God. Sinful man is apart from God; honoured man is in proper relationship to God, through Jesus Christ."[4]

---

[1] Young, p. 3.

[2] See p. 9. above.

[3] Francis Schaeffer, Death in the City (London: Inter-Varsity Press, 1969), p. 69.

[4] Wilder, p. 183.

All of man's worth and self-esteem reside in his relationship to another.[1] The only solid basis for self-respect and belief in man's self-value is in the fact that he is related to God through creation and re-creation. Man therefore can esteem himself because God does and God's "esteem" (salvation) is a gift (Eph 2:9).

Another possible cause for self-hate is the inability of some to reconcile the stress on self-denial in Scripture with that of self-esteem.[2]

The Bible prohibits man from esteeming himself on his own merits (John 8:54; 2 Cor 10:18). To those whose only known source of self-esteem is self, the denial of self as the source is equivalent to complete abnegation of self-esteem. To the Christian, however, this denial of self as the source opens the door to true and stable self-esteem, from a source outside and above himself.

The proper use of self-denial makes possible a truly healthy and fulfilling self-concept. Proper self-love can free one to accept honestly his own faults and unearth further ones without threat to his self-image.[3]

Man in proper relationship to God is no longer responsible for his own self-esteem, he is no longer the judge of his own worth. To acknowledge Jesus Christ as Lord is to relinquish the right to direct one's destiny. This process strikes at the very heart of self-deifying pride.

---

[1] 1 Cor 1:29-31; 2 Cor 3:5; Col 2:10; 3:4,10; 1 Pet 2:9.

[2] See John 12:25; Luke 14:26; 2 Tim 3:2.

[3] Wilder, p. 184.

When Paul is confronted with the harsh reality of his real self he maintains an undisturbed self-esteem by virtue of his position. "Wretched man that I am! Who will deliver me from this body of death? [self knowledge]. Thanks be to God through Jesus Christ our Lord . . . there is therefore now no condemnation [new position] (Rom 7:24-25; 8:1). To those responsible for their own self-esteem, such knowledge seems, and would be, devastating.

The mental picture we have of ourselves will undergird and control our behaviour and our relationships. Christianity provides the perfect mental and relational framework for a stable and healthy self-esteem. It is the initial act of relinquishing the right to judge one's worth that is the major deterrent to positive self-love. Yet is is in doing this that self-esteem may be truly experienced.[1] It is the recognition that man is very special Ps 139:13-16 speaks of a uniqueness that can reinforce his identity and worth. When the ministry of Jesus is studied one can see how he elevated human life above the plants and animals. He rebuked the religious leaders for not discovering "how much more value is man than a sheep" (Matt 12:12).

Above all, self-esteem grows out of the fact that man is greatly loved. "That the world may know that thou has sent me and hast loved them even as thou hast loved me" (John 17:23). This should cancel self-hatred. God loves man, despite his performance, even as he loves His Son. If man grasped the depth of this then he would not contradict God by having a low self-esteem. Because

---

[1] Ibid., p. 188.

he knows the deep love and forgiveness towards him, he is able to love and forgive himself as well as loving and forgiving others.

Man-Man Love

If man perceives himself as being unimportant then he will tend to see others in the same way. To have a positive self-esteem is to have a base for a right attitude to others. Man is in a position to love unconditionally when he perceives that God cares for him. Only a forgiven man can be a forgiving man. Love to God is expressed by love to one's neighbor.

It is agreed among modern psycho-therapists that humans need love and concern and close relationships with others, but they cannot explain how to initiate it. They cannot answer the question, "Who commences the love that everyone needs?"[1] Christians have the answers--"We love, because he first loved us" (1 John 4:19).

The Christian is free; but he is bound by the fetters of responsibility and the obligation of love.[2] For him love is a moral imperative.[3] This love is summarized and expressed in a concrete form in the last six of the ten commandments and amplified in the New Testament (Matt 5-7).[4] In addition the New Testament Christian

---

[1] Larry S. Ruddell, "Yourself and You," Journal of Pastoral Practice 2 (Winter 1978): 61.

[2] William Barclay, Ethics in a Permissive Society (London: Collins, 1971), p. 64.

[3] Norman L. Geisler, The Christian Ethic of Love (Grand Rapids, Michigan: Zondervan, 1973), p. 26. See John 13:35; 1 John 2:7; 4:20.

[4] These last six commandments give a succint summary of our love to man. They define what it means to be in right relationships with others. 1) Respect for human authority; 2) respect for human life; 3) respect for human sexuality; 4) respect for human rights; 5) respect for human reputation; 6) respect for human condition.

has the added ideal of Jesus CHrist being the pattern for the believer's love and responsibility.[1]

The trade mark of Christianity is love.[2] To love man is to recognize his value as a creature in God's image and to treat him accordingly. It brings into personal relationships a new tolerance (Eph 4:2; Phil 4:5) and social unity.

Social attitudes that divide (Gal 5:15-21) spring from a selfish heart, but that which brings unity is a result of man responding to God.

"The fruit [singular] of the Spirit is love . . ." (Gal 5:22-25). The other attitudes that follow are merely aspects of this one thing.[3] Love is the greatest virtue (1 Cor 13). Man's social responsibility can be summed up succinctly in Paul's words

> Here there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all and is in all. Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love: (Col 3:11-14 NIV, emphasis supplied).

The Christian ethic is an ethic of love--love of God, of ourselves, and of others.

---

[1] See John 13:34-35; 15:12; Eph 5:2,25.

[2] Francis A. Schaeffer, The Mark of the Christian (London: Inter-Varsity Press, 1971), p. 35.

[3] E.g., Joy is love rejoicing; peace is love at rest; longsuffering is love enduring; gentlesness is love that is kind and considerate; goodness is love that shows grace; meekness is love that submits; and temperance is love in control.

CHAPTER III

PSYCHOLOGICAL AND SOCIOLOGICAL LOOK AT SELF-ESTEEM AND INTERPERSONAL RELATIONSHIPS

Introduction

Human relationships appear to be caught in what Trobisch terms a vicious circle:

> We are unable to love others because we have not learned to love ourselves.
> We cannot learn to love ourselves because we are not loved by others or unable to accept their love.
> We are not loved by others because we are unable to love them or we love them only 'out of duty.'
> We are unable to love, because we have not learned to love ourselves.
> And so the vicious circle starts again from the beginning.[1]

Attempts will be made to integrate some of the psychological and sociological findings on self-esteem and interpersonal relationships in a Christian framework. The main areas of concern will focus on the causes and effects of negative self-esteem and ways of enhancing the self-concept.

Although the issue of communication is extremely important in good relationships it will not form the basis of this project. Some references will be made to communication. Thomas Gordon[2] should

---

[1] Trobisch, p. 23.

[2] Thomas Gordon, Parent Effectiveness Training (New York: Peter H. Wyden, 1970). Gordon deals with the principles of

be consulted for a more complete coverage of the component skills.

In the Christian community, especially among evangelicals, there are often negative attitudes to psychology and sociology. A number of reasons are given for not integrating these sciences with theology.[1] Despite the fact that ministers are facing increasing emotional problems in their congregations, many maintain that acceptance of Jesus Christ will result in an inner peace and will automatically eliminate all fear, anxiety and worry. In their opinion, the use of psychology would be an act of disloyalty to their God.

Too often there is a rejection of truth discovered by non-Christians, simply because it contains non-Christian elements. This belief system tends to resist any attempt to relate important psychological principles to the Christian life.[2]

Instead of refusing to investigate the value of these sciences as "as adjunct to the pastoral ministry--an adjunct notice, not a substitute for the illumination and enablements of the Holy

---

non-verbal communication, value clarification, active listening; I-messages, conflict resolution, etc. Although he works from a humanistic standpoint the skills are invaluable. See Earl H. Gaulke, You Can Have a Family Where Everybody Wins (Adelaide, South Australia: Lutheran Publishing House, 1976). This gives a Christian perspective on Thomas Gordon's book.

[1]Bruce Narramore, "Perspectives on the Integration of Psychology and Theology," Journal of Psychology and Theology 1 (January 1973): 3-19. Narramore mentions at least six points: 1) fear of naturalistic sciences; 2) fear of determinism and irresponsibility; 3) fear of humanistic view of men; 4) fear of sex; 5) Christian's fear of feeling; and 6) the conflict between the liberals and the conservatives.

[2]Ibid., p. 4.

Spirit,"[1] there is need for explanation, or rather a reinterpretation of psychological knowledge as it stands.

> It is time that Christians do some reinterpretation. Too often the Christian's response to secular knowledge has been one of rejection rather than reinterpretation. Granted there are elements of behaviourism, psychoanalysis, and humanistic psychology which are non-Christian, but there is also truth in them. We can and must pull this truth out and reorganize it into a more complete Christian conception of human behaviour.[2]

There have been scattered attempts to integrate Christian faith with psychological and sociological theory. A group of Lutheran psychologists and theologians in their volume, What, Then, is Man?[3] have made one of the earlier attempts at preaching a healthy dialogue on some basic issues of integration.

Awareness of self and self-esteem are particularly relevant variables in human personality. Self-esteem is the primary emotional need, "without this basic feeling of worth, the individual loses his raison d'etre: life loses meaning and purpose."[4] Maxwell Maltz in his book Psychocybernetics estimated that 95 per cent of all people in our society feel inferior. This inferiority and sense of inadequacy seriously handicaps people and Maltz suggests that a more positive self-image is the "key to a better life."[5]

---

[1] Vernon Grounds, "Has Freud Anything for Christians?" Eternity July 1956, p. 9.

[2] Ronald L. Koteskey, "Toward the Development of a Christian Psychology: Man," Journal of Psychology and Theology 3 (Fall 1975): 303.

[3] Paul Meehl et al., What, Then, Is Man? (St Louis, Missouri: Concordia Publishing House, 1971).

[4] Wilder, p. 184.

[5] Maxwell Maltz, Psychocybernetics (New York: Essandes Special Edition, 1968), p. 51.

If a positive self-image with a sense of human respect and dignity are important to mental health, it is difficult to see how a philosophy like materialistic humanism, which at its base proclaims man to be no more than "stir in the slime" will provide it.[1]

From a psychological viewpoint, if man is basically good, why does he so naturally and easily develop a bad self-image which leads to neurosis? To suggest, that the "environment" creates the problem is simply begging the question, for "environment" is again largely created by man.

An adequate Christian anthropology "avoids the philosophical inconsistencies and denials of reality inherent in materialistic humanism."[2] It also avoids the dehumanizing degradation all too popular in some churches, when the negative truth of man is emphasized without being offset by a greater emphasis on the positive truths.

Some psychologists have defined self-esteem as

> a personal judgment of worthiness that is expressed in the attitude the individual holds toward himself. It is a subjective experience which the individual conveys to others by verbal reports and other overt expressive behaviour.[3]

> Self-esteem is the value judgment every person places on himself. It exerts profound influence on every aspect of his being: his thoughts, emotions, values and goals.[4]

---

[1]William M. Counts, "The Nature of Man and the Christian's Self-Esteem," Journal of Psychology and Theology 1 (January 1973): 40.

[2]Ibid., p. 44.

[3]P. H. Mussen, J. J. Conger and J. Kagan, eds., Child Development and Personality, 4th ed. (New York: Harper and Row, 1956), p. 103.

[4]Wilder, p. 184.

It is the single most important key to his behaviour.[1]

These definitions will be at the basis of what is to follow.

Antecedents of Self-Esteem

Over the years many psychologists interested in the development of personality have speculated on the antecedents of self-esteem. Probably the most significant empirical studies in this area have been conducted by Coopersmith[2] and Rosenberg.[3]

Both theory and empirical data have indicated that the quality of parent-child interaction has been a critical antecedent to the level of self-esteem in persons. It is also determined, in part, by the feelings towards others of significance.

Parent-Child Relationships

The research of Dickstein and Posner confirmed the hypothesis that self-esteem is positively related to the closeness of the parent-child relationships.[4] An analysis of the data revealed that boys' self-esteem was closely associated with the relationship with the father but not with the mother. Conversely, the girls' self-esteem was closely associated with the relationship with the mother,

---

[1] N. Branden, The Psychology of Self-Esteem (Los Angeles: Nash Press, 1969), p. 103.

[2] Stanley Coopersmith, Antecedents of Self-Esteem (San Francisco: W. H. Freeman and Co., 1967).

[3] Morris Rosenberg, Society and the Adolescent Self-Image (Princeton, New Jersey: Princeton University Press, 1965).

[4] Ellen B. Dickstein and Joanne M. Posner, "Self-Esteem and Relationship with Parents," Journal of Genetic Psychology 133 (1978): 273-76.

but not with the father. The results showed clearly that the parent of the same sex was mainly responsible for the correlation between self-esteem and the parent-child relationship.

Rosenberg also supports the fact that close father-son relationships are more likely to produce high self-esteem and a stable self-image than if the relationship was more distant. His survey also showed that upper-class boys were more likely than lower-class boys to have high self-esteem. When both groups were on equal terms of father-son closeness the difference was 8 percent.[1]

Children with the highest level of self-esteem typically come from homes characterized by 1) parental warmth; 2) respect for the child; and 3) reasonable controls.[2]

Parental Warmth

The core of self-esteem is formed by the unconditional love of the parents, a love that Campbell classifies broadly in terms of eye contact, physical contact, focussed attention, and discipline in the formative years.[3] In this environment a child will learn that the most important figures in his life think that he is valuable merely because he exists. This parental acceptance and warmth correlates positively with children's self-esteem.[4] If the core of

---

[1] Rosenberg, pp. 45-50.

[2] Coopersmith, quoted in S. Bruce Narramore, "Parent Leadership Styles and Biblical Anthropology," Bibliotheca Sacra 135 (October-December 1978): 356.

[3] Ross Campbell, How to Really Love Your Child (Wheaton, Illinois: Victory Books, 1977), pp. 37-65; 91-100.

[4] R. R. Sears, "Relationship of Early Socialization Experiences to Self-Concepts and Gender Role in Middle Childhood," Child Development 41 (1970): 267-86.

self-esteem has not developed by middle childhood, the person will spend his life being driven by his need to gain approval from others.

> The person who seems driven to appeal for love or driven to accomplish requires inordinate esteem from others to compensate for his lack of self-esteem. Without a sufficient core of self-esteem he needs continual assurance of his own worth.[1]

Respect for the Child

There is an indication that low self-esteem is related to destructive growth-inhibiting communication from parents, whereas high self-esteem appears to be related to constructive growth-producing communication.[2]

Respect for children does not necessarily mean agreement with what they say or feel, but it means taking them as people with the right to think and feel differently. It is a positive attitude to the other that says you can like a person even though you may not agree personally with all they think and do.

Self-esteem is characterized by respect for people. Parent and child can develop a warm intimate relationship based on mutual love and respect. There is power in the language of acceptance.[3] Psychologists call this therapeutic communication, meaning that certain kinds of messages have a healthy effect on people. They help

---

[1] A. H. Buss, Psychology: Man in Perspective (New York: Wiley, 1973), p. 497.

[2] Myron R. Chartier and Larry A. Goehner, "A Study of the Relationship of Parent-Adolescent Communication, Self-esteem, and God Image," Journal of Psychology and Theology 4 (Summer 1976): 227. See above for a selected bibliography.

[3] See Gordon, pp. 30-60, for non-verbal and verbal messages of acceptance.

the child to become less dependent on others for solutions, more self-responsible, more self-directing and among other things, they foster a feeling of worth or self-esteem.

Other kinds of communication that are "non-therapeutic" or destructive are the negative psychological and physical messages, (e.g., criticizing, judging, shaming, rejecting etc.)[1] that diminish respect and foster feelings of unworthiness.

Reasonable Controls

Coopersmith reported his finding that self-esteem is associated with the setting of firm, realistic limits in the context of a respect for individual expression.[2] Growe's study showed that "greater support and milder punishment from mothers enhances the self-esteem of children of both sexes."[3]

Parents who use psychological pressure techniques (e.g., "if you loved me you wouldn't do that") to discipline produce low self-esteem in children. This is consistent with the findings of Graybill who states that "children with high self-esteem did not have mothers who used drastic forms of punishment (i.e., withdrawal of love, guilt, etc.) to control them."[4]

It appears that the three most common parental responses to a child's misbehaviour are:

---

[1] Ibid., pp. 41-44, for the "dirty dozen."

[2] Coopersmith, quoted in Glen A. Growe, "Parental Behaviour and Self-Esteem in Children," Psychology Report 47 (August-December 1980): 499.

[3] Ibid., p. 501.

[4] Daniel Graybill, "Relationship of Maternal Child-Rearing

"1. Punish him in anger or frustration
"2. Shame him for misbehaviour
"3. Reject him for failures"[1]

Each of these can contribute to a lowering of self-esteem.

Narramore suggests an alternative to this form of response. He refers to it as rational loving discipline. In cases of misbehaviour parents could react with:

"1. Unconditional love and reason with the child about the effects of his actions
"2. Lovingly and patiently discipline him and help him to see ways of improving his behaviour
"3. Ignoring a child's failure and let him profit from the consequences of his own behaviour"[2]

This form of discipline escapes the danger of producing low self-esteem.

The Adolescent Life Stage

Erikson[3] has conceptualized man as developing through eight stages, each of which represents the primacy of a crisis, or turning point, that the individual must resolve. The crisis of adolescence, the identity crisis, is a stage during which earlier components of the psychosocial personality must be reorganized in order to create a coherently unified self.

Adolescence is a time of internal confusion. The physical self undergoes rapid and often disproportionate changes; his

---

Behaviour to Children's Self-Esteem," The Journal of Psychology 100 (September 1978): 47.

[1]S. Bruce Narramore, "Guilt: Where Theology and Psychology Meet," Journal of Psychology and Theology 2 (Winter 1974): 20.

[2]Ibid.

[3]Erik Erikson, Identity, Youth and Crises (New York: Norton, 1968).

perception of his "psychological" self undergoes transformation and the social expectations imposed on him are all interrelated and affect his view of himself.[1]

Parental Emancipation

To love somebody is to give them room enough to grow. Adolescence is a time for emancipation. Adolescents seek emotional independence from parents and other adults. They begin to revolt against the values and dominance of parents in a quest for ego identity and a philosophy of life.

O'Donnell's empirical study on high school students attempted to support the theory that adolescent self-esteem tended to shift from feelings related towards parents to those of peer friends. The results, regardless of sex or race, were that for young adolescents self-esteem was related much more strongly with parents than with friends. With older adolescents that difference was still in favour of the parents but it was not as significant. The discovery had decreased with age, but possibly a greater effect could be found if the older group were out of high school and factors such as a job, living away from home and marriage were operative.

Social and Cultural Influence

Social approval is related both to the clarity of self-image and to the individual's acceptance and approval of that image. The

---

[1] Sheryl Carroll Pomerantz, "Sex Differences in the Relative Importance of Self-Esteem, Physical Self-Satisfaction and Identity in Predicting Adolescent Satisfaction," Journal of Youth and Adolescence 8 (1979): 51-54. See also Rosenberg, pp. 3-7.

[2] William J. O'Donnell, "Adolescent Self-Esteem Related to

adolescent generally accepts the cultural evaluation of his activity.[1]

> Going to school does not offer the sense of power and prestige of working; it is not as highly regarded and rewarded; and it is viewed as merely a time of preparation rather than performance. The person who does not work is not taken as seriously as the person who does. What he says is often ignored or dismissed as trivial; what he does is generally viewed as silly and insignificant. . . . He is frequently rejected and often merely tolerated by superordinates. . . . He becomes confused about who he is and is unable to be consistently pleased with himself and consistently self-accepting.[2]

Adolescence is the period in the life of an individual when society ceases to regard him as a child and yet does not accord him adult status. This "is a period of unusual status ambiguity. The society does not have a clear set of expectations for the adolescent."[3]

In adulthood the male is more fully and satisfyingly integrated into the social system than he had been as an adolescent. Early adulthood tends to be a time of social support, approval and recognition, so he evaluates himself positively.

There is, on the other hand, a relatively negative self-evaluation amongst females in young adulthood. Lyell[4] points out that possibly in industrial cultures, work at home such as housework and child-rearing, are generally held in disesteem. The housewife tends to accept uncritically the cultural evaluation of her work as routine, repetitive, dull, and relatively unimportant, and therefore, without meaning and significance.

Feelings Toward Parent and Friends," Journal of Youth and Adolescence 5 (1976): 179-85.

[1]Ruth G. Lyell, "Adolescent and Adult Self-Esteem as Related to Cultural Values," Adolescence 8 (Spring 1973): 85-92.

[2]Ibid., p. 86. [3]Rosenberg, p. 4. [4]Lyell, pp. 87-89.

Self-Concept over the Adult Years

Research that has focussed on self-esteem in adult women has yielded a varicty of contradictory results. Some studies report more positive self-concepts in the middle years in comparison to older or younger women, but others report the opposite.[1] The research of Erdwins, Mellinger and Tyer compared four age groups: eighteen to twenty-two, twenty-nine to thirty-nine, forty to fifty-five, and sixty to seventy-five. They did self-esteem scores on different life aspects such as family relations, morality, and physical self as well as a general self-esteem measure.

It was found that the age groups did not differ significantly in the overall level of self-esteem, but they could be distinguished in the more specific aspects of self-concept. The forty to fifty-five year olds reported more positive feelings about themselves in their family relations and morality than did those aged eighteen to twenty years. Women over sixty compared to other age groups showed more defensiveness and psychotic characteristics. One interpretation of this finding is that older women may indeed be more apt to defend their behaviour and see themselves in an unrealistic favourable light as a defensive reaction to society's negative valuing of the elderly. It was noted that the youngest women were most like the older ones in these characteristics.

Perhaps those who are trying to find their identity and those

---

[1]For a selected bibliography see Carol J. Erdwins, Jeanne C. Mellinger, and Zita E. Tyer, "A Comparison of Different Aspects of Self-Concept for Young, Middle-Aged, and Older Women," Journal of Clinical Psychology 37 (July 1981): 484, 490.

who are faced with the sudden loss of it, are most unrealistic in their evaluation of themselves and the social world. In a similar vein, higher scores on the psychotic scale may reflect the emotional turmoil that results from identity crisis.[1]

The finding of Erdwins, Mellinger and Tyer appear to indicate that a greater range of life areas need to be covered to get a more realistic over-all picture of self-esteem.[2] Furthermore, if a person ranks himself low on a particular quality it is not an adequate indication of what he thinks of himself. Researchers must know also how much the individual values that quality. Investigators could appear to enhance or maintain a persons picture of self-esteem simply by selecting a system of self-values which correspond to the individuals positive self-estimate.

Faulty Theology

A feeling of inferiority can grow out of a theology which assumes that humans are worthless, or that self-love or self-esteem is sinful.[3]

Perfection is another area that is fraught with the fruits of self-destruction. Seamands' article[4] describes its symptons in terms of the "Tyranny of the Oughts"--the constant overall feeling of never doing well enough or being good enough, an attitude which is

---

[1] Ibid., pp. 484-89. [2] Ibid., p. 488.

[3] For the answer to this pessimistic approach see the discussion on pp. 12-13 above.

[4] Seamands, p. 24.

likely to result in a continual sense of low self-esteem. This type of person is very sensitive to what other people think about him. Since he does not like himself, does not approve of himself, and is quite unsure of God's approval, he desperately needs the approval of others.[1]

Effects of Self-Esteem

Favourable self-esteem is essential for personal and healthy adjustment. Those who seek professional help often report feelings of inadequacy. They experience the difficulty of giving or receiving love and tend to feel isolated and alone; they may feel depressed, anxious, guilty as well as tending to derogate their potential and accomplishments.[2] Low self-esteem tends to be associated with psychologically and sociologically disturbed states.

Psychological Disturbance

Depression

Depression is an emotional condition that is characterized by discouragement, apprehension, inadequacy, gloom, worthlessness, etc. Although self-esteem and depression are different constructs

---

[1]For a discussion of other antecedents of self-esteem, see Gary R. Collins, Christian Counseling (Waco, Texas: Word Books, 1980), pp. 350-51; and Crabb, pp. 80-81, on faulty thinking. Crabb supports the belief that psychologists are right when they emphasize the importance of thinking. "As a man thinketh. . . , so is he" Prov 23:7. He summarizes it under three parts: 1) what I think has a definite bearing on what I do and what I feel; 2) there is a true reality which I must be aware of (think about, believe) and behaviourally conform to, if I am to enjoy a sense of personal well-being and an effective life; 3) it is possible to believe something untrue and therefore to behave and to feel in ways that will result in my needs not being met.

[2]Wilder, p. 183.

they are closely associated. The question raised in psychological literature is whether low self-esteem is a cause of depression or a result of it. It appears that the answer is probably both. Rosenberg says "It is a familiar clinical observation that depression often accompanies low self-esteem." Battle states: "research indicates that as depression rises self-esteem tends to decline."[2]

Problems of low self-esteem and depression have often been delineated in adults,[3] but rarely in children or youth. Battle's study determined the relationship between self-esteem and depression in high school students and the data confirmed that depression in adolescents was associated with low self-esteem. Students with higher self-esteem scores tended to obtain lower depression scores.[4]

Negative views of one's self appear to lead to depression and when the depressed person continues to think negatively, more depression results.

Neurotic Anxiety

The question is also raised amongst psychologists whether low self-esteem tends to generate anxiety or does anxiety generate

---

[1]Rosenberg, p. 18.

[2]James Battle, "Relationship between Self-Esteem and Depression among High School Students," Perceptual and Motor Skills 51 (August 1980): 157.

[3]Battle, "Relationship between Self-Esteem and Depression," Psychological Reports 42 (1978): 745-47.

[4]Battle, "Relationship between Self-Esteem and Depression among High School Students," pp. 157-58.

low self-esteem? The latter finds support in Horney's[1] work but the former constitutes Rosenberg's central focus.[2] He dealt with four factors associated with low self-esteem which may be expected to create anxiety.

1. The instability of the self-image
2. The "presenting self"
3. Vulnerability
4. Feelings of Isolation

On the basis of his results it seems reasonable to assume that not only is low self-esteem a psychologically distressing state but it tends to lead to a state of anxiety.

Instability of the self-image

People who generally hold negative opinions of themselves are more likely to have unstable self-conceptions. If a person has unstable, unclear, or uncertain opinions and attitudes towards himself then he is deprived of a valuable frame of reference, and this results in anxiety. Tests[3] show that the more uncertain the individual is about what he is like the more physiological[4] and psychological symptoms of anxiety are reported.

Anxiety is considered a central component of neurosis. The presence of low self-esteem among neurotics is observed in clinical

---

[1]Karen Horney, Neurosis and Human Growth (New York: Norton, 1950), especially chap. 5.

[2]Rosenberg, chap. 8. [3]Ibid., pp. 153-55.

[4]Ibid., chaps. 2 and 8. There were various physiological indicators of anxiety reported--nervousness, insomnia, pressure or pains in the head, finder nail biting, shortness of breath when not exercising etc.

practice. In fact some clinicians characterize this feeling of worthlessness as one of the basic elements of neurosis.[1] Angyal says:

> In the neurotic development there are always a number of unfortunate circumstances which instil in the child a self-derogatory feeling. This involves on the one hand a feeling of weakness which discourages him from the free expression of his wish for mastery, and on the other a feeling that there is something fundamentally wrong with him and that, therefore, he cannot be loved. The whole complicated structure of neurosis appears to be founded on this secret feeling of worthlessness, that is, on the belief that one is inadequate to master the situations that confront him and that he is undeserving of love . . . .[2]

Most neurotics are found to be suffering from an acute sense of worthlessness, failure and inadequacy.

Guilt feelings are also at the root of anxiety. The Christian church has misunderstood and misused guilt-motivation to the great detriment of its ministry. Historically it has been one of the methods to stir men to more effective living. Narramore says that "church leaders have frequently turned to subtle threats of punishment, rejection and lowered self-esteem, the three basic ingredients of the emotion of guilt."[3] This misuse has brought damage to the spiritual and emotional adjustment of Christians.

When secular psychotherapists are confronted with this type of guilt-motivated Christianity as well as attending to many

---

[1] Horney, Neurosis and Human Growth, chap. 5.

[2] Andras Angyal, "A Theoretical Model for Personality Studies," Journal of Personality 20 (1951): 137.

[3] Narramore, "Guilt: Christian Motivation," p. 183.

neurotic patients coming from strict religious backgrounds, is it any wonder that a number of them develop a contrary attitude towards guilt.[1] Narramore states that

> They believe guilt is always an oppressive, masochistic force that inhibits rather than promotes growth. They also believe the fear of a threatening (divine) authority with power to punish and reject is one of the major causes of emotional malajustments. Guilt is seen as tearing at all efforts to build a healthy self-esteem and as a form of self-inflicted punishment.[2]

We need to differentiate between divine conviction induced by the Holy Spirit (constructive sorrow) and false guilt feelings (psychological guilt).[3] The latter are "the imbedded self-condemning attitudes originating largely in childhood experiences through the psychological process of internalization."[4] The former is God's love--motivated correction that frees the Christian from neurotic guilt.

The "presenting self"

There is a tendency for people with low self-esteem to present a false front or face to the world. False fronts are essentially a coping mechanism; their central aim is to overcome a feeling of worthlessness, by convincing others that one is worthy. They are acts that could involve possible tension because of the fear of disscovery. It seems that one reason people with high self-esteem have few anxiety symptoms is that few of them feel impelled to present a false front to society.

---

[1] See A. Ellis, The Case Against Religion (New York: Institute for Rational Living, 1970), and E. Chesen, Religion May Be Hazardous to Your Health (New York: Wyden, 1972), quoted in ibid.

[2] Ibid., p. 189. [3] See p. 17 above. [3] Rosenberg, p. 154.

Vulnerability

A person with low self-esteem is inordinately sensitive to any evidence in the life which testifies to his inadequacy, incompetence or worthlessness.

Dittes hypothesized that low self-esteem subject should have a greater need for approval from others and should show a stronger reaction to acceptance and rejection than would high self-esteem subjects.[1] His results were not very conclusive. However, in recent years there has been a growing suspicion that a certain percentage of those who obtained high self-esteem scores were actually defensive and did in fact tend to behave in a manner similar to low self-esteem people. Hewitt and Goldman believe that one of the problems lay with the nature of the self-esteem questionnaire.[2]

They used a test that was designed to select out such individuals and it was found that when those who had "true" self-esteem were isolated the predictions of Dittes were all confirmed.[3]

Other factors testify to the vulnerability of people with low self-esteem. They include such things as being

---

[1] J. E. Dittes, "Attractiveness of Group as a Function of Self-Esteem and Acceptance by Group," Journal of Abnormal and Social Psychology 59 (1959): 79-82.

[2] Jay Hewitt and Morton Goldman, "Self-Esteem, Need for Approval and Reactions to Personal Evaluations," Journal of Experimental Social Psychology 10 (1974): 201-10.

[3] Ibid., pp. 208-9. The implications of the present findings suggest that a certain amount of caution should be exercised in using questionnaire-based measures of self-esteem. Unless some way is found to isolate and separate out those who obtain high self-esteem scores through misrepresentation, theoretical predictions concerning differences between high and low self-esteem individuals may not receive a fair experimental test. See also p. 210.

1. Sensitive to criticism and being deeply disturbed when laughed at, scolded or blamed

2. Bothered if others have a poor opinion of them

3. Disturbed if they do poorly at some task they have undertaken

4. Troubled when they become aware of some fault or inadequacy in themselves

It has been shown that the more vulnerable people are, the higher their anxiety levels.[1]

Feelings of Isolation

A person afflicated with self-contempt may develop two solutions to the problem of feelings of unworthiness:

1. He can retreat into a dream world, a world of fantasy where he imagines himself as worthy

2. He may put up a false front (see above under the "present self"). Both will tend to separate the person with low self-esteem from others

A decreasing level of self-esteem is accompanied by an increasing proportion of isolation and loneliness.[2] A feeling of loneliness is not just a matter of being physically alone.

> A person is lonely who cannot make contact with others, communicate with them, get through to them, share feelings, ideas, and enthusiasms with them; and these are things the person with low self-esteem has difficulty in doing because of his involvement in his private world of imagination and his public pose.[3]

These low self-esteem factors appear to lead to a state of anxiety.

---

[1] Rosenberg, pp. 157-60. See also Elton B. McNeil, The Psychology of Being Human (San Francisco: Canfield Press, 1974), p. 107.

[2] Ibid., p. 162. [3] Ibid.

Transpersonal Conflict

Is it possible to demonstrate the relationship between self-acceptance and belief in an accepting God? Benson and Spilka found that high self-esteem was significalty related to the image of a loving God.[1] They theorized that self-esteem may affect how an individual views God. Operating from this perspective of cognitive consistency theory, they suggest:

> . . . that a believer low in self-esteem may find it inconsistent and discomforting to internalize a theology predicated on a loving accepting God. It does not make good cognitive sense to be loved when one is unlovable.[2]

A believer's level of self-esteem may influence his ability to see God as loving and accepting. Consistency theory "would predict that believers who love themselves will perceive a loving God, while self-rejecting believers will view God as rejecting."[3]

Chartier and Goehner's empirical study supported this position. However since the study had low correlations and showed a small relationship between these two variables, other studies will be needed to identify some of the factors that relate to the development of one's God image, such as the influence of Christian teachings.[4]

---

[1] P. Benson, and B. Spilka, "God Image as a Function of Self-Esteem and Locus of Control," p. 2. A paper presented at the meeting of the International Congress of Learned Societies in the Field of Religion, Los Angeles, September, 1972 and quoted in Chartier and Goehner, p. 227.

[2] Ibid., p. 2. [3] Ibid.

[4] Chartier and Goehner, p. 230.

Sociological Disturbance

What is the relationship between a person's feelings about himself and his feelings about others? How does this self-conception influence his behaviour towards others?

Studies by Kahle, Kulka and Klingel show that low self-esteem leads to serious interpersonal problems.[1] A person's participation in social life will be influenced by his feelings about himself and others, and by their reaction towards him. These feelings go through the sieve of one's own perceptual mechanisms and defences.

There are certain assumptions regarding the reaction of others. Cooley's[2] observation is that man does not see himself as others see him but rather as he imagines they see him. At the same time man is also likely to attribute to others the opinion he holds of himself. It is not surprising therefore that those who see themselves as worthless are more inclined to feel that others share the same opinion.

Interpersonal success or failure is both a cause and a consequence of self-esteem. The main emphasis in this section will be on individuals with low self-esteem and how they are hampered in social interaction. Possibly those with high self-esteem would produce opposite results.

---

[1] Lynn R. Kahle, Richard A. Kulka and David M. Klingel, "How Adolescent Self-Esteem leads to Multiple Interpersonal Problems: A Test of Social-Adaption Theory," Journal of Personality and Social Psychology 39 (1980): 496-501.

[2] Charles Horton Cooley, Human Nature and the Social Order, New York: Charles Scribner's Sons, 1912), p. 152.

There are a number of reasons why people with a low self-image are inhibited in their social life, e.g., 1) more likely to feel threatened by others; 2) inclined to doubt whether they have much worthwhile to contribute; and 3) are self-conscious about talking up in front of others.[1]

Feels Threatened

Because of their vulnerability relationships tend to be threatened, awkward and difficult.[2] A reaction to the situation can be expressed in different ways. One response takes the form of aggression, fighting, or resisting. Another form is manifested in withdrawal, uneasiness, or awkwardness. There is a marked embarrassment and shyness in cases with low self-esteem compared with individuals possessing high self-esteem.[3] The individual can withdraw into a lonely world of discouragement and self-centeredness. It is possible for him to feel that no one really understands, or likes or respects him and he in turn distrusts others. In Fromm's view the individual's attitude toward humanity, toward human nature, is one of the central axioms of his life theory. If he trusts and respects human nature, then he will trust and respect himself, since he is himself a member of the human race. If he hates and despises others, then he will have a fundamental contempt for himself.[4] As self-esteem decreases, faith in people decreases.

---

[1] Rosenberg, p. 216. [2] See pp. 47-48 above.

[3] Rosenberg, pp. 172-73. Statistical information is given that compares individuals with high and low self-esteem in the areas of interpersonal awkwardness, shyness and embarrassment.

[4] Erich Fromm, Man for Himself (New York: Rinehart, 1947), p. 128.

These and other factors inhibit the closeness and intimacy that is so vital for social interaction. Good self-esteem helps in building close relationships which in turn builds good self-esteem.

It would appear that those who have a poor self-image are more defensive and intolerant, whereas those with a sense of personal worth tend to be happy, flexible and susceptible to change.

Contributions

The lower an individual's level of self-esteem, the less confidence he has that what he can contribute has merit or would be perceived by others as having merit.[1] A lack of confidence in one's own judgment does not enable a person to tackle new situations or to build new friendships. In social affairs such persons have the tendency toward being apathetic, submissive, easily influenced, and appear to let others make decisions for them. Socially they remain in the shadows, listening rather than participating. There are however those who are defensive and intolerant.

In general terms, others with a high degree of personal worth appear to be assertive, firm but just, stern but fair. They tend to be happy, flexible, susceptibe to change. They are active, expressive individuals who tend to be successful both academically and socially. They appear to be eager to express opinions, not avoiding disagreement, not particularly sensitive to criticism and are little troubled by feelings of anxiety.[2]

---

[1] See Rosenberg, p. 215, for a percentage table comparing high and low self-esteem in the area of confidence and interpersonal impact.

[2] McNeil, pp. 105-6.

Self-Consciousness

A third and related area in interpersonal relationships is the proness of people with a low self-esteem to be self-conscious about talking up in front of others. Their initial reaction to a new situation appears to be one of tension and awkwardness, and because of this, communication can become a problem.

Self-conscious people often sense a mild anxiety in new social situations because they are threatened by the reaction of others.[1] They fear rejection. Powell diagnoses the problem in these terms: "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."[2] The person with a low self-esteem

> does not tend to see his relationships with people as easy, smooth, fluid, spontaneous. In many cases he withdraws from social relationships, or at least does not make contact on his own initiative: Apparently, he tends to be too self-conscious, guarded, and uncertain to enable him to engage in spontaneous communication.[3]

Some Strategies for Building Self-Esteem and Effective Interpersonal Relationships

Since there is evidence that parents with high self-esteem tend to have children with high self-esteem, it is important for parents to focus on the sources of their own personal dissatisfaction and lack of self-confidence and to build more positive self-concepts. "If I can form a helping relationship to myself--if I can be

---

[1] Collins, p. 62.

[2] John Powell, "Why Am I Afraid to Tell You Who I Am?" (Illinois: Argus Communications, 1969), p. 12.

[3] Rosenberg, pp. 175-76.

sensitively aware of and acceptant towards my own feelings--then the likelihood is great that I can form a helping relationship towards another."[1]

Making friends with one's self, based on the biblical picture of self-acceptance, and having marital stability, is important if you are to create an environment for building self-esteem in children.

Prevention through Parent-Child Relationships

From their earliest years children begin to form a sense of worth, as parents communicate unconditional love and acceptance.

> It is love which makes the infant feel comfortable, secure, and confident. It is love which makes the child gradually experience a sense of trust and lays the cornerstone for successful identity formation in the future. If the parents cannot give love to their children, their being parents does not guarantee that their child will experience a sense of basic trust.[1]

Love is at the core of self-esteem, and for those who come from homes where this has not been demonstrated or experienced they will tend to crave for it in their adolescence and later life. Possibly sexual promiscuity grows out of the need to feel wanted or loved.

To love your child is to give them loving eye contact, physical contact, focussed attention and loving discipline.[2] Eye

---

[1] Carl R. Rogers, "The Characteristics of a Helping Relationship," art. in Thomas Gordon, Parent Effectiveness Training: Workbook (Solana Beach, California: Effectiveness Training Inc., 1976), p. 79.

[2] Charles C. L. Kao, "Identity, Faith, and Maturity," Journal of Psychology and Theology 3 (Winter 1975): 46.

[3] See Crabb, pp. 74-125.

contact and physical contact seldom require the sacrifice of parents that focussed attention does. It requires time.

Too many parental commitments inevitably subtract from meaningful family communication and activity and could be interpreted by a child as indifference or lack of attention. Although individual attention is time-consuming and difficult to give consistently, especially for an already exhausted parent, it is one of the most powerful means of making a child feel that he is an important person. It is vital in the development of his self-esteem.

The differences between punitive and loving discipline have already been discussed.[1] Dobson discusses a number of principles and practices that are important in loving discipline. The following are some of his random selections:

1. Principles of discipline:
   a) Establish reasonable boundaries and be sure the child understands the rules
   b) A child will respect the parent's authority when parents have treated him with love and respect
   c) People should be valued above things. Children should not be punished for their accidents and mistakes
   d) The punishment should be administered quickly and then forgotton
   e) Consistency, love, respect, and forgiveness are essential for effective discipline

2. The practice of discipline"
   a) Don't compare children with siblings or friends
   b) Don't make fun of children or punish them in front of others
   c) Don't make idle threats which you do not intend to carry out
   d) Don't bribe
   e) Admit mistakes
   f) Remember discipline is a long range process

3. In his book Dare to Discipline, Dobson lists the following guidelines for discipine
   a) Developing respect for the parents is the critical factor in child management

---

[1] See pp. 36-37 above.

b) The best opportunity to communicate often occurs after punishment
c) Control without nagging
d) Don't saturate the child with excessive materialism
e) Avoid extremes in control and love[1]

These are all important points if parents are to discipline without damaging self-esteem.

Too often parents accept the values of society without challenging them. Some of the factors that society has assumed are important for a person's worth are physical attractiveness, material wealth and intelligence, but these are false values.

The study of Pomerantz showed that physical satisfaction among females is an important determiner of self-esteem and acceptability to others. In today's highly-sexed society it is difficult to separate basic human worth from the quality of one's own body. In a culture that extols beauty and looks down on ugliness is it any wonder that people feel inferior and inadequate over the slightest physical imperfections?[2]

Children need to be taught to accept their physical features and to help others to accept theirs. Also they need to be assured that a sense of self-respect is not determined by their intellectual characteristics or wealth.

There is a need to recognize God's value system as the meaningful base for building feelings of self-worth. True values are established on unconditional love, respect for authority, self-control,

---

[1]Dennis Becker, Study Guide to Dr. James Dobson's Hide or Seek (Old Tappan, New Jersey: Fleming H. Revell Company, 1974), pp. 42-44.

[2]Pomerantz, pp. 51-54; see also James Dobson, What Wives Wish Their Husbands Knew About Women (Wheaton, Illinois: Tyndale House, 1979), pp. 22-41.

obedience to the law of God and seeing Jesus Christ as the ideal pattern of behaviour. These are to be taught and modelled.

Parents need to guard against words and actions which make a child feel inferior and unworthy. The degree to which an adolescent perceives his parents' communication as constructive is significantly related to his level of self-esteem. Chartier and Goehner concluded from the findings of their investigation that

> it seems reasonable to hypothesize that the quality of parent-adolescent communication directly affects both how an adolescent regards himself and how he feels about God. How an adolescent views God is also functionally related to his self-esteem, but the common variable for both self-esteem and God image seems to be the quality of family communication.[1]

In communication it is important to be sensitive not only to the rational, cognitive responses but to the positive and negative feelings of the child. From early childhood empathy needs to be shown. Empathy is the ability to put one's self in the other person's place and is one of the most urgently needed requirements in interpersonal love relationships. Clinical studies show that "some of us are highly sensitive and perceptive of what the other fellow is thinking and how he is feeling while others are very obtuse and slow about picking up these clues."[2]

The process of listening for the feelings that underlie communication, and reflecting them back to the child as accurately as possible--without additions or adjustments, will tend to encourage a person to continue sharing his problem. It will

---

[1] Chartier and Goehner, p. 230.

[2] Rosalind F. Dymond, "A Scale for the Measurement of Empathetic Ability," Journal of Consulting Psychology 13 (April 1949): 133.

promote a more intimate and warm relationship between parent and child. It will be the means of encouraging the child to grow toward being an internal problem-solver, toward being less dependent on others for solutions, toward being more self-responsible and self-directing.

Silence of a positive and accepting type enables an older child to talk and is part of the method of focussing responsibility on him.

The process of gradually releasing responsibility to children is important. Only as they take responsibility for their own actions can there be real growth. As they are permitted to move from dependence to independence they need to be taught to handle their own emotions as well as feelings of ridicule or rejection by others. Children need to be helped to perceive that they have the freedom to fail without writing themselves off as a failure. They need to be encouraged to do better next time at the same time being shown ways of improving.

Every child needs to succeed at something. However while teaching them to perform it is important to see how this relates to self-worth. Often psychologists try to secure the self-image by trying to establish in the mind of the person the areas of success and worthwhile achievement.

> To be worthwhile we must maintain a satisfactory standard of behaviour. To do so we must learn to correct ourselves when we do wrong and to credit ourselves when we do right. If we do not evaluate our own behaviour or, having evaluated it, if we do not act to improve our conduct where it is below our standards, we will not fulfill our needs to be worthwhile and will suffer as acutely as when we fail to love or be loved.[1]

---

[1] William Glasser, Reality Therapy (New York: Harper & Row, 1965), p. xiii.

Although this may appear acceptable to some Christians it does have serious theological and psychological weaknesses. In spite of Glasser's assumptions, the Bible does not say that if people want to feel good about themselves they should improve their performance. Instead it says that they possess a high sense of worth because they are created in God's image as creatures of worth and value. With this sense of self-esteem they will have a desire to live up to their calling. "This is exactly opposite the reality therapy viewpoint. The Bible says you are accepted--now perform. Reality therapy says perform if you want to be accepted."[1]

There is need for social awareness. To over protect a child, to insulate him from the cruelties of society and then to push him out unprepared will be damaging to his self-esteem and interpersonal relationships.

Prevention Through Teaching

In the above presentation a number of things that parents need to teach and model to their children have been emphasized. It also has been noted that many people develop a low self-esteem because of faulty religious teaching. This needs to be challenged and replaced with proper biblical anthropology and soteriology in the context of relationships, and understanding of forgiveness, true and false guilt, the danger of perfectionism, the difference between pride and self-respect and the importance of self-love based on the fact that God loves us and accepts us.

---

[1]Narramore, "Guilt: Three Models of Therapy," Journal of Psychology and Theology 2 (Fall 1974): 262.

Through the teaching and modelling of the Christian community and the home there is a powerful influence to change self-concepts and prevent individuals from feeling inferior.

Prevention Through Christian Community

The church can play an important role in providing a community for interpersonal relationships. It is an extension of the family in its strategies for building self-esteem and interpersonal relationships. It touches the lives of many people each week and its influence can range from birth to the grave.

The sense of community is not only important because of its ultimate evangelical impact, but is very necessary for children, adolescents and church members who are hurting. They all need a supportive environment that offers them total acceptance.

Acceptance does not mean approval, nor does understanding mean agreement, but individuals need to feel that it is all right to be who they are and that others approve of them as they are.

Deprive people of this and they will have feelings of loneliness, pain, sadness, alienation and unworthiness. There will be disinterest, boredom and a joyless experience. It is comforting and it builds self-esteem to know that one is accepted as a valued member of the group. In turn, persons need to be able to offer that same acceptance to others in the Body of Christ.

Not only is there need for communication in the home situation but there is also an urgent need in the Christian church for a theology of communication. McMullen indicates that a church is called to be a model community which will enhance persons. The emphasis on good human relations is a major response to God's

grace.[1] Worship is essentially a horizontal experience of communication with other people about the fact of grace shared and lived.

Lack of effective communication within the church is common. In the past it has failed to develop Christians who are able to deal openly and honestly with both personal and social problems. Difficulties between adults and adolescents in the church are evident.

To permit members of the congregation the freedom to explore Christian teaching even when it may involve questioning the accepted teachings of the church often requires more flexibility than some church leaders can tolerate.[2] The mark of the mature church is its willingness to develop the ability to listen to anyone, anywhere, at any time with a sensitiveness to their ideas, attitudes and feelings.

Unless opportunity is given to the Christian to share with the unsaved the acceptance God has offered him, he will become frustrated. Each person should be trained and encouraged to use creatively his unique spiritual gifts in the outreach to the lost and to present the Gopsel in terms that are relevant to the culture he finds himself in.

Conclusion

The concern of this chapter has been to look at some psychological and sociological insights in the areas of self-esteem and interpersonal relationships. Although these have their limitations

---

[1] H. M. McMullen, "The Listening Team: A Venture in Counseling," The Christian Century 5 September, 1973, pp. 855-57.

[2] M. E. McCurdy, "Human Relations Training With A Church Related Population," Journal of Psychology and Theology 4 (Fall 1976): 291.

there is much that they can contribute to an understanding of man and his behaviour.

The writer's approach has not been to advocate a biblical doctrine of man and a psychosocial understanding of man, or a biblical doctrine of man or psychosocial concept of man. Rather, the proposal is for a psychosocial view grounded in biblical presuppositions--a Christian psychosocial view of man.

It is believed that this concept rightly employed has a great potential for meeting the important needs of the person, the family, the church and the community. It enables individuals to function more effectively in both their relationships with, and their service for God and to handle the problems of their lives and to enrich the quality of their interpersonal relationships.

It is biblically and psychologically true that love is the basis of these healthy relationships. If man really learns divine love and divine acceptance he can learn to love himself and others.[1]

---

[1] Ramm, p. 22.

CHAPTER IV

PROJECT DESIGN AND IMPLEMENTATION

Introduction

The fundamental assumption behind this project was that a low self-image is an important cause of intrapersonal and interpersonal problems. It was also assumed that the quality of parent-child interaction and the relationship sustained with others of significance are critical antecedents to an acceptable level of self-esteem.

It was the writer's design and purpose to encourage the building of a positive self-image by looking at:

1. The biblical model of relationships
2. The skills of communication that will enhance and build healthy relationships
3. Some psychological and sociological issues that tend to be associated with low self-esteem

It was decided that the most effective place to begin was to bring individuals together in a human-relationships workshop where they would have the freedom to examine, discuss, communicate, experience and evaluate relationship issues. It was hoped that the participants would develop a greater understanding of themselves and a closer genuine friendship with others.

The writer was involved in two workshops in different churches, namely the Hillview Seventh-day Adventist Church and the

Kurri Kurri Seventh-day Adventist Church.[1]

Hillview Project Preparation

Before the writer arrived in the community, approval had already been given to the church pastor, Dr. Eoin Giller,[2] for a human-relationship workshop to be conducted as a part of an overall church growth plan. Since the church pastor knew of the project plan he invited the writer to associate with him in ministry and be a co-instructor in the workshop. He was aware that the writer's objectives, philosophy, priorities and agenda were compatible with his own. This helped eliminate any stress that could eventuate from two ordained ministers working together. It was the first time that the writer had been involved in this type of experience and the learning process was invaluable.

A letter was given to Hillview members outlining the aims and objectives of the programme and inviting them to enrol, participate and invite their non-Seventh-day Adventist friends.[3]

The church pastor discussed with the writer some details of the course, delegated responsibility, and assigned the subjects to be covered. Organization of meals and the planning of the children's programme had already been made before the writer became involved.

In an elders' meeting at the pastor's home, on Tuesday, February 23, 1982, final details were outlined and material prepared for the first night was duplicated and placed into folders.

---

[1] Hereafter referred to as Hillview and Kurri Kurri

[2] Hereafter referred to as church pastor

[3] See Appendix 1.

The Commencement of the Programme

Participants arrived for drinks and a meal on Wednesday February 24 at 5.30 P.M. The writer and an assistant were at the door as a welcoming committee, giving name tags, collecting a registration fee, distributing materials including the text book How to be a People Helper.[1] A number of people who attended the workshop did not avail themselves of the meal but arrived in time for the main programme.

Not all who attended the first session were present for the entire workshop. However, throughout the course new faces were introduced and these individuals stayed through to the end. The workshop was designed to extend over ten consecutive Wednesday nights, but because of unforseen difficulties the eighth week had to be cancelled at the last moment. The subjects planned for that programme were "Relating to Children and Teenagers" and "Depression." The workshop concluded on Wednesday April 28.

The Components of the Programme

The workshop was structured into three phases:

1. Getting to know each other and sharing over tea
2. Instruction and lecture material
3. Group discussion and feedback

It was planned to serve the meals between 5.30 P.M. and 6.15 P.M. each night, for the main programme to commence at 6.30 P.M., and to conclude at 8.30 P.M. Invariably the fellowship meal and

---

[1] Gary R. Collins, How to be a People Helper (Santa Ana, California: Vision House Publishers, 1976).

the overall programme went beyond these times.

Although the church pastor had conducted previous human-relationship workshops in a less structured way, giving blocks of information and then moving to other areas, attempts were made in this project to integrate the material so as to have a natural flow from week to week.

Session One

Design

To give information about the individual's self-esteem and his relationship with others. The structure was as follows:

1. Informal meal
2. Children separated for their programme
3. Welcome and statement of the aims of the workshop
4. Lecture: "Why be a People Helper" (church pastor)
5. Johari Window Test
6. Assigned reading and explanation of Quiz
7. Lecture: "Building up a Positive Christian Image" (writer)
8. Discussion in small groups, their agenda being:
    a) Share name and work
    b) Write down five positive and three negative things about yourself
    c) Share one positive attribute
    d) Each to say to another one thing they liked about the other

Implementation and Comments

A total of seventy people including children shared a meal together, but by the time the main programme started there were seventy-five adults and thirty children present. There was a

noticeable lack of elderly people and of church officers. In the church there were some signs of a power struggle going on and of negative attitudes towards church growth. This may be an explanation for the failure of some of the latter group to support the workshop.[1]

The participants responded very readily to the conversational style, the warm humour and the well illustrated presentation of the lecture by the church pastor.[2] This set the tone for the rest of the evening. Following the Johari Window test[3] the pastor gave a brief explanation and interpretation of the results. In the feedback session there appeared to be general agreement that the conclusions were a fair picture of the participants, although some thought they were more open to feedback and more willing to reveal their feelings than the test indicated.

Remarks were made by the writer concerning the forthcoming quiz on the text book, and that a prize would be awarded to the overall winner. Because of the lack of time the writer was only able to present the first part of the prepared material "Building up a Positive Christian Image."[4] The presentation was followed by some

---

[1] For an understanding of personality types in relation to change in any organization see Lawrence O. Richards, A New Face for the Church (Grand Rapids, Michigan: Zondervan Publishing House, 1970), p. 43. Richards indicates that 10 percent of people in an organization tend to be innovators, 80 percent are usually conservative; and 10 percent are inhibitors.

[2] See Appendix 2.

[3] The Johari Window was originally developed by two psychologists, Joseph Luft and Harry Ingham. It can be looked upon as a communication window through which you give and receive information about yourself and others. It assesses "willingness to reveal" and "openness to feedback"--both important in interpersonal relationships. See further Appendix 3.

[4] See Appendix 4.

feedback from the full group.

A profitable comment was made to the writer in private by the pastor that the material presented was very good but was aimed at a more academic audience. He felt that the points could have been made with greater impact if the style was less scholarly and if a number of relevant experiences were used as illustrations. This advice was appreciated and applied in the following programmes, resulting in greater audience participation.

The full group was divided into small groups of no more than eight people. One of the rules adopted was that no husband and wife, girlfriend and boyfriend, or members of the same family were to be together. This worked out with one exception in which a young people's group wanted to participate together even though there were some members of the same family. A leader was appointed to each group as a facilitator.

Only one of the ten groups failed to function well. It appeared as though the choice of the facilitator was not a wise one and that the level of communication went little further than small talk. The group was composed of elderly people and one of the participants remarked later that there was a general shyness and unwillingness to disclose personal things.

The overall feedback indicated that people found it more difficult to list positive things about themselves than negative items.

The success of the first programme could be gauged by the unsolicited praise and warmly encouraging words from a number of people at the end of the evening. There was a general reticence

to leave the church despite the fact that the programme was approximately forty minutes overtime.

Session Two

Design

To look further at the question of self-acceptance and ways of building up self-esteem as well as evidences of self-rejection. The arrangement was as follows:

1. Meal and general sharing time
2. Children's programme
3. Lecture: "Building a Positive Self-Image" (writer)
4. Quiz and assigned reading
5. Lecture: "Evidence of Self-Rejection" (pastor)
6. Small group discussion, questions
   a) How did you feel getting to know each other last week?
   b) What is the most important thing in your life right now?
   c) Will you pray for the person next to you in the group?

Implementation and Comments

There was a drop in attendance to fifty-eight adults and twenty-four children on the second night. Some people telephoned their apologies and there were five new people. Most of the small group that did not function the previous week were absent and there was a noticeable drop in the number of elderly people present. A comment made later by one who was absent was that the programme went too long and that he felt threatened in the small group exericse, deemed as being too intimate.

The writer spoke on the biblical steps to self-acceptance

and shared three strategies for building up self-esteem and interpersonal relationships.[1] There seemed to be general appreciation for the material presented.

The church pastor dealt with the scriptural evidences for self-rejection[2] and looked at how attitudes are formed. The response from the audience was visually and verbally encouraging.

Wherever possible small groups were kept the same, so that rapport and trust would build up. The writer facilitated with the new group of people using the previous week's questions. A good deal of interaction took place.

The meeting concluded with a feedback session from the full group. Participants acknowledged that they were already beginning to feel freer to risk and share more of themselves. Progress in the relationship workshop could be measured by this encouraging sign along with the responses of appreciation for the programme given verbally to the writer and the church pastor.

Session Three

Design

To look at the causes of maladjustment and to teach interpersonal communication skills. The plan was as follows:

1. Meal and general sharing
2. Children's programme

---

[1] See pp. 53-61.

[2] See Appendix 5.

3. Lecture: "Why People Maladjust" (church pastor)

4. Quiz and assigned reading

5. Lecture: "Communication-Active Listening" (writer)

6. Small group discussion

   a) Each person was given "Nasa" group decision game

   b) Participants engage in individual work

   c) Invited to share with each other and reach a consensus

   d) The proper order of items to be discussed with the full group

Implementation and Comments

Fifty-four adults were present plus twenty-four children. It was a very wet night and some individuals telephoned to say that they could not attend. Two new people attended.

The church pastor shared "Why People Maladjust."[1] Although this lecture could have floundered in technical data, his technique and apt illustrations carried the evidence along.

The writer addressed himself to the question of active or reflective listening.[2] Drawing from Thomas Gordon's book Parent Effectiveness Training,[3] the principles of problem ownership, and the skills to solve problems, were discussed. There was a great deal of animated discussion and excellent participation from the people. Due to this the writer found that he could only deal with the first part of the material. A number of people approached the writer at the end of the programme. A second-year theology student asked, "Why

---

[1] See Appendix 6 and pp. 44-48.

[2] See Appendix 7.

[3] Gordon, Parent Effectiveness Training, pp. 14-120.

don't we get this sort of thing in our college training. I can really see the benefits of this." An M.A. student said the programme was very good. One lady asked the writer when he would be conducting P.E.T. classes, because she said it would be helpful in her family situation and she knew of others who could benefit from it.

In the small group discussion the Nasa Test proved to be a recreational exercise.[1] Although there was some light-hearted disagreement with the final answers it proved to be a reasonable exercise in communication. The writer found that two ladies and one man in his group who tended to be shy on the previous week were more open in their responses.

The success of the programme can be measured by the willingness of the participants to extend the programme twenty minutes. They regarded the subjects presented of great value.

Session Four

Design

To look at negative and positive ways of communication. The plan was as follows:

1. Informal meal
2. Children's programme
3. Lecture: "Active-Listening" Communication (writer)
4. Quiz and assigned reading
5. Verbatim exercise (church pastor)
6. Small group assignment

---

[1]See Appendix 8.

a) Ministry situation - John 5

b) Class to compile a consensus of how they would deal with the situation

c) Spokesman from small group to share with the whole group

Implementation and Comments

There were sixty adults and twenty-four children present. Once again the writer found that the participants were very vocal and did not feel inhibited in sharing their responses to the illustration.[1]

The writer grouped their answers according to twelve potential harmful responses and then spoke of four basic listening skills[2] that tended to be more positive.

The church pastor, together with a woman from the group, shared a verbatim.[3] The pastor chose a crisis situation that illustrated harmful responses.

In the small group exercise a situation based on John 5 was discussed.[4] When the group spokesman shared this with all participants it was found that most concerned themselves with a rational approach, emphasizing doctrinal propositions, and tending to meet physical needs. The church pastor suggested that the objective was to minister by physically taking a position as near as possible to the sick man's level and then to listen actively, i.e., first taking up a pre-helping or attending 'stage' and then establishing a relationship to let the counselee explored the problem and the

---

[1] See illustration in Appendix 7. [2] Ibid.

[3] See Appendix 9.

[4] See Appendix 10.

counselor to respond by reflective listening. Participants were asked to prepared a verbatim for the following week.

Session Five

Design.

To look at the method of communication used in order for our needs to be met. The pattern was as follows:

1. Meal
2. Children's programme
3. Lecture: "I-Messages" (writer)
4. Quiz and assigned reading
5. Lecture: "Jesus the Counselor" (church pastor)
6. Small group exercise
   a) Jackson Verbatim or
   b) Share Your Own Verbatim
7. Feedback and discussion on Jackson verbatim

Implementation and Comments

Although it was a very wet night there was still an attendance of fifty-eight adults and twenty-one children.

The writer took the major portion of the programme on I-Messages.[1] A good deal of discussion among participants took place in response to the illustration.[2] There were a number of varied opinions. When the three parts of an I-Message were submitted by the writer there were some expressions of disagreement. Some openly stated that although they could understand the dynamics of what

---

[1] See Appendix 11. [2] Ibid.

was happening in I-messages yet it was going to be difficult to change their approach in harmony with the new idea.

Because there was a lot more to share and grapple with in this area of communication the church pastor suggested that the writer should continue rather than spread the session over two weeks. The participants agreed. The writer also outlined the four stages of skill development.[1]

Following the programme a number of people discussed the implications of this meeting further while three people shared with the writer that they would rather hide their true feelings in a situation similar to the illustrations given, than express them, even though they would be churned up inside.[2]

In the small group exercise, four groups chose to share their own prepared verbatim. Three people in the writer's group were anxious to share theirs, so it was decided to draw straws. This showed that a good deal of trust and rapport had built-up that there was no longer a barrier to sharing with others. The group then role-played the experience which was shared. One non-Adventist who had only been to the workshop for two weeks gave a verbatim, showing an excellent grasp of reflective listening. A rewarding discussion followed as we went through each stage of the verbatim.

At the conclusion the church pastor discussed the Jackson verbatim[3] with the full group, noting the parts which opened up the conversation and those that closed doors.

---

[1]See Appendix 12. [2]See Appendix 11.

[3]See Appendix. 13.

When the programme was over a number of people lingered to speak of things relating to the evening meeting. One nominal Christian from the writer's group approached him to share some personal problems. She stated that the writer was the first Adventist minister whom she had courage to speak to and share with. This had built up from the small group experience. In the weeks that followed this relationship developed into a counseling one with some positive results.

Session Six

Design

To look further at the areas of communication and the problem of guilt. The structure was as follows:

1. Meal
2. Children's programme
3. Lecture: "Jesus the Counselor" (church pastor)
4. Quiz and assigned reading
5. Lecture: "False Guilt" (writer)
6. Small groups for - sharing a verbatim

Implementation and Comments

There was an attendance of sixty adults and twenty four children. The church pastor presented the subject," Jesus the Counselor," planned for the previous week.[1] This excellent biblical exercise was based on Luke 24:10-34 and demonstrated reflective listening, empathy and the technique of silence.

---

[1] See Appendix 14.

The writer lectured on false guilt but found he had too much material to cover.[1] Because it was not possible to deal with the guilt-games people play, the audience was left without an adequate understanding of this subject.

In the small group exercise, a good sharing time was experienced and there was a reticence to disband. One young man in the writer's group said that he was extremely shy and would never have shared a verbatim prior to the workshop but he did so with a great deal of confidence.

Session Seven

Design

To give more consideration to the personal issue of guilt and to develop some insights into crisis ministry. The programme included:

1. Fellowship meal
2. Children's programme
3. Lecture: "True and False Guilt" (writer)
4. Quiz and reading assignment
5. Lecture: "Crisis Ministry" (church pastor)
6. Small group discussion of
   a) Verbatim or
   b) A low crisis situation which a group member had experienced

---

[1] See Appendix 15.

Implementation and Comments

There were fifty-three adults and twenty children present. Possibly a late shopping night before Easter could explain the slight drop in attendance.

Time was spent in covering guilt-games[1] and then the writer presented "True Guilt."[2] Once again it was found that there was too much material and there was a tendency to rush through this, resulting in confusion over some points in the minds of the participants.

The presentation on Crisis Ministry was very well received but because of lack of time the church pastor decided to cease at a convenient point so that he could continue on the next occassion.[3]

All the small groups appeared to function well and after the church pastor asked them to conclude with prayer there was no rush to leave the hall. One lady in the writer's group shared very freely about her impending divorce. A good use of empathy, silence, and active listening caused the woman to expose some deep emotional hurt and anger. Later when the writer spoke to her in private she said she felt a sense of relief in unburdening some of these pent-up negative emotions.

It was announced that there would not be a human-relationship workshop the following week because the church pastor and writer could not be present.

---

[1] Ibid. [2] See Appendix 16. [3] See Appendix 17.

Session Eight

Design

To consider the issues of divorce and grief. The plan was as follows:

1. Meal
2. Children's programme
3. Lecture: "Crisis Ministry and the Dynamics of Divorce" (church pastor)
4. Quiz and assignment
5. Lecture: "Coping with Loss and Grief" (writer)
6. Small groups for sharing crisis in the lives of participants

Implementation and Comments

A break of two weeks interrupted the continuity of the programme, and the church members had been urged to support an evangelistic mission being held in a local church. These factors may have caused the drop in attendance to forty-eight adults and fifteen children.

The church pastor finished his lecture on crisis ministry[1] and dealt with the dynamics of divorce,[2] and the writer shared some of the factors that determine an individual's depth of grief.[3]

In the small group exercise participants shared only about the feelings they experienced in a crisis situation. Both the pastor and the writer observed the interest and the opennes of each group as they shared their experiences.

One non-Seventh-day Adventist in the writer's group, who was attending for the first time remarked on the wonderful acceptance

---

[1] Ibid. [2] See Appendix 18. [3] See Appendix 19.

that he felt from people at the workshop.

Session Nine

Design

To deal with the issue of grief. The structure was as follows:

1. Fellowship meal
2. Children's programme
3. Second Test by Johari Window
4. Lecture: "Grief Stages and the Do's and Don'ts of Bereaved Parents" (writer)
5. Small groups to discuss what gift would be chosen for each person in the group
7. Workshop evaluation

Implementation and Comments

Fifty-five adults and twenty children were present on the final night. People were invited to do the Johari Window test for the second time and to compare their results with those of the first test..

A book prize was awarded to the individual who had the most points over the nine weeks. The writer then dealt with the subject of grief stages[1] and the do's and don'ts of bereaved parents.[2] A number of questions were asked on this topic by the audience and a general sharing of experiences occured.

It was a very warm emotional time in small groups as they exchanged hypothetical gifts, and communicated what the group had meant to them personally.

---

[1] Ibid. [2] See Appendix 20.

When the full group finally came together they filled in a workshop evaluation sheet.[1] The general opinion that was given to the pastor and writer was that they wished the workshop concept would form a normal part of church life and that throughout the year other areas of human relationships would be considered.

Kurri Kurri Project Preparation

The writer was approached by the minister regarding the possibility of conducting a human relationship workshop in his church. He had only been a resident minister for three to four months but he could see the need for some revival amongst the ailing congregation. He had heard some positive remarks following the workshop at Hillview and wished to introduce a similar plan in the small church of Kurri Kurri.

The writer gave the pastor a tentative date to be confirmed after consultation with the local conference president and the board of Kurri Kurri Church. The president was interviewed on the 27th May and he gave his suppport and offered to meet the travelling expenses that would be incurred by the writer.

On Friday June 4 at 7.30 P.M. the writer met with the church board. They discussed the problems their church was facing and voted unanimously for a relationship workshop. The writer outlined what he saw as the goals and listed ten basic topics to be covered. Since the writer's time was limited, he suggested that the workshop be conducted over five consecutive Sabbaths including the five Divine services.

---

[1] See Appendix 28.

It was suggested for the writer to attend the church on two or three Sabbaths prior to the workshop, to take the service and to get to know some of the people. The date for the workshop to begin was set for August 7. Consideration and discussion was given to the organization of the project, to children's programmes, to the material which would be used, and to how the meals would be supplied.

The minister said he would approach a number of families who were not attending church regularly and encourage them to attend. Church elders were to announce the coming programme each Sabbath, beginning five to six weeks before the starting date.

The Commencement of the Programme

The human relationship workshop started with the divine service on August 7 and ran for five consecutive Sabbath sessions, concluding on the afternoon of September 4. Not all of the people who attended the divine services were present for the afternoon programmes.

The Components of the Programme

The workshop was structured into four phases:

1. Teaching and preaching in divine services
2. Getting to know each other and sharing over pot-luck lunch
3. Instructing and faciliating in a large group
4. Small group exercises, discussion and feedback

Attempts were made to keep the sessions as structured as possible and to place emphasis on people and the quality of relationships in the family, church community, and work. It also involved an emphasis on some of the specific problems which Christians face

in their own lives and in their interpersonal relationships.

Session One

Design

. To understand self and the relationship with others. The structure was as follows:

1. Divine Servive--"Building a Positive Christian Image"
2. Pot-luck luncheon
3. Special children's programme
4. Outline of the goals and ground rules of the workshop
5. Personal survey
6. Small group exercises
7. Sharing of relationship principles
8. Johari Window Test

Implementation and Comments

There were about thirty adults and fifteen children present for the divine service. The writer dealt with self-acceptance and self-rejection from a biblical perspective.[1] A number of positive comments were made at the conclusion of the service and during the luncheon.

The afternoon programme commenced at 2.00 P.M., some thirty minutes later than expected. It was difficult to get the people organized after a meal in a relaxed and friendly environment. Church pews were moved against the wall and were replaced with chairs in a semi-circular pattern making the venue as informal as possible. No other suitable meeting place was available in the church complex,

---

[1] See Appendix 4.

since the largest classroom was being occupied by the children.

After folders and photocopied material had been distributed the writer shared the ground rules of the workshop and a little of his family background. He then asked the eighteen adults present to fill in a personal survey.[1]

Before dividing into four small groups the writer introduced the group exercise by sharing his own spiritual journey in a symbolic way. The participants were to plot their graph and then each of them were to explain to the small group what it represented.[2] When the groups came together again, the feedback seemed to indicate that the whole experience had been a very warm and caring one with a good deal of emotion.

The writer spoke on four fold relationships. The grounds of divine acceptance were used as the basis of developing self-acceptance, community and service for the lost.[3]

Following this lecture the writer introduced the Johari test[4] and, after the group had completed the written work, he interpreted the test and answered questions from the participants.

The first session concluded with the assigning of reading in the text book, How to be a People Helper.[5]

The possible success of the first programme could be gauged by the reactions of people to break from their small groups and their willingness to give constructive feedback in the large group.

---

[1] See Appendix 21. [2] See Appendix 22.

[3] See Appendix 23 and pp. 8-10, 21-28. [4] See Appendix 3.

[5] Collins, People Helper, pp. 145-57.

Remarks noted included "Thank you so much, it's just what I needed." "You are a God-send, you have come at the right time." "I have learned more in half-an-hour in our small group about members of this church than I have learned in all my years here, and I have shared more."

Session Two

Design

To look at communication skills. The pattern was as follows:

1. Divine Service--"Woman of Samaria ~ John 4"
2. Luncheon
3. Children's programme
4. Two small group exercises
   a) One-way communication
   b) Two-way communication
5. Lecture and feedback on "Active-listening"

Implementation and Comments

Thirty-two adults and sixteen children were present at the divine service. The writer used the example of Jesus Christ with the woman of Samaria as the basis for illustrating the communicating skills of empathy, silence, desiring the other persons good, affirmation of the other, and response to the rational and emotional levels.

The pot-luck lunch was held outdoors in the church grounds in perfect weather conditions and once again it was difficult to start the afternoon programme on time.

There were twenty-five adults present, two of the participants

from the previous week had moved from the community. The writer commenced by explaining the rules of the one-way and two-way communication exercise.[1] These exercises certainly caused a lot of frustration but also a lot of good-humoured fun. The object was to illustrate how much we are dependent on communication and the need of active-listening to clarify our perception.

The writer lectured on the skills of reflective-listening and problem ownership.[2] There was more feedback from participants to clarify the skills, than was experienced at the Hillview workshop.

Three people who said they were enjoying the services stated that they could not attend the afternoon meetings because the time was inconvenient and that their non-Adventist husbands objected. Comments received following the afternoon programme were encouraging, "This is so great, we have never heard material like this before" "Why don't we get more of this I have been an Adventist for years and it has been the same old impractical stuff."

Session Three

Design

To look at the issue of guilt and its ramifications as well as other areas of communication. The organization was as follows:

1. Divine service--"Guilt-Dilemma 1"
2. Pot-luck luncheon
3. Children's programme
4. Guilt test response
5. Group exercise

---

[1] See Appendix 24. [2] See Appendix 7.

6. Lecture on I-messages

Implementation and Comments

There were thirty adults present at the divine service when the writer spoke on false guilt and the games some people play.[1]

Following the luncheon the afternoon programme began with eighteen adults writing answers to the question, "How do I feel when I feel guilty? Their responses fell into three general groupings and corresponded to the three negative attitudes of the punitive self.[2]

The writer then summarized the lecture on active-listening[3] from the previous week because the minister felt that the principle needed to be re-affirmed. Participants were then divided into two groups for the "Five-square Game."[4] There were ten participators and eight observers. The exercise served to underscore very convincingly:

1. The feeling of frustration in non-verbal communication
2. The difficulty of letting other people do things their own way
3. The reliance on language to influence people
4. How members of a group act towards one another under frustration

It was a very interesting exercise in that it showed how some tended to be self-satisfied when they completed their square. Others tended to huddle all the pieces together trying to work it out themselves, while others were prepared to be passive participators. In

---

[1] See Appendix 15. [2] See Appendix 25. [3] See Appendix 15.

[4] See Appendix 26.

the general feedback the above characteristics were stressed and underscored.

The lecture on I-messages[1] invoked a good amount of group participation.

The general success of this session could be measured by the good spirit of the small groups, the comments and the constructive and open feedback. Both the local minister and the leading elder said that the programme so far had been marvellous and that it was the first time they had seen members come on a regular basis. "There has been a different spirit among them." "We have appreciated the workshop. It has come at the right time to get us out of the rut we have fallen into."

Session Four

Design

To look further at the guilt question and why people maladjust. The arrangement was as follows:

1. Divine service--"True guilt"
2. Luncheon
3. Special children's programme
4. Small group exercise
5. Lecture on "Why do People Maladjust?"

Implementation and Comments

A number of visitors were are the divine service increasing the number of adults to forty-two. The service was on true guilt[2] and its ramifications. After lunch six of the visitors who had been

---

[1] See Appendix 11. [2] See Appendix 16.

invited from Avondale College took the children's programme.

When the adult afternoon meeting started there were seventeen present and apologies from three. While the writer was doing the preliminaries eight more people who were friends of the writer arrived from Canberra.

A review of Active-listening[1] and I-messages[2] was made and then the group listened to the "Bonnie" tape. This was a parent-child role play illustrating reflective-listening, I-messages and conflict resolution. The tape was stopped at various points to question and clarify what was happening in the communication process. When the group was asked what they had learned and perceived from this exercise their comments were:

1. "I don't sit down and listen enough to my children"
2. "I tend to jump to conclusions too readily"
3. "I feel threatened that the openness [expressed on the tape] takes away the parent's control over the child"
4. "I haven't got the time to sit and listen"
5. "I certainly did not think that the problem the child had [Bonnie tape] was what it turned out to be. I judged it as . . ."

For the small group exercise on "Goal-setting" people were grouped in triads.[3] Wherever possible the same participants in previous small groups were kept together. One group broke after twenty minutes into the exercise and this seemed to bring pressure on the others to wind up even though they had not yet finished.

The writer spoke on why people maladjust.[4] It lead into some general group discussion and the sharing of family superstitutions.

---

[1] See Appendix 7. [2] See Appendix 11. [3] See Appendix 10.

[4] See Appendix 6.

The important points of an irrational belief system were driven home.

Even though the programme went thirty minutes overtime there were no signs that the participants wanted it wound up. The writer did however sense that the group feedback was not as lively as usual and it was his belief that the spontaneity had been inhibited because of the presence of eight new faces.

One of the members who transported the writer home, spoke of how he was able to help in a very serious situation that day by simply using the technique of active-listening. Before the workshop he said he would have deliberately avoided such situations because he didn't know what to say. He also remarked that it was amazing to him to have his interest sustained and for him to stay for an afternoon programme. His wife told of how thrilled they have been with the meetings and how helpful these had been in their marriage.

Session Five

Design

To look at the question of depression and the life trauma of death and dying. The outline was as follows:

1. Personal survey
2. Divine service--"Depression"
3. Luncheon
4. Children's programme
5. Johari Window
6. Small group exercise
7. Lecture: "Coping With Grief"
8. Workshop evaluation

Implementation and Comments

A personal survey[1] was taken from church members who had not attended the human relationship workshop in the afternoons. The divine service on depression looked at the question, "What is depression?" An overall view of its symptoms and some physical and psychological causes were considered. This was all done in the context of Elijah's experience.

The positive comments given indicated that the service was very much appreciated. Two people spoke of how it really struck at where they were hurting.

It had been announced the previous week that a very important and moving film ("Peege") would be screened. Its focus was on how we can communicate with the aged and dying. During the luncheon the minister informed the writer that he had forgotten to ensure that the video would be there. There was general disappointment when it was announced that the film wouldn't be screened.

The workshop commenced in the afternoon with sixteen adults present and six apologies. Following the Johari window[2] test the participants formed their small groups and were given an "Affirmation"[3] exercise to do. After thirty-five minutes the writer had to ask them to conclude. In the feedback session some expressed their difficulty with allocating a colour to each person. It was, however, the consensus that this exercise had created an intimacy and warmth between participants.

The writer decided that in place of the film he would take a

---

[1] See Appendix 21. [2] See Appendix 3. [3] See Appendix 29.

lecture on coping with grief.[1] There was a good amount of discussion and participants expressed how they found it difficult to know what to say in a grieving situation.

The series concluded with a workshop evaluation sheet.[2] Then unsolicited positive remarks were made to the writer as to the value of the workshop to the individual's life. A speech was made by a layman on behalf of the group (the minister was caring for the children) stating how appreciative they were for the whole series. He urged the writer to come back and implement further "life-issue" programmes.

---

[1] See Appendix 19. [2] See Appendix 28.

CHAPTER V

EVALUATION AND RECOMMENDATIONS

Introduction

The purpose of this project was to develop materials for, and evaluate the effects of, a human relationship workshop in a Christian context.

There are inherent difficulties in measuring pyschological and sociological variables and processes, due to lack of satisfactory control groups. The "instruments" that were used have potential disadvantages and the writer was aware that for some participants they can be threatening because of the information they reveal. They can lend themselves to misinterpretation and can have an artifical quality for many participants.

However, those that were used were designed to provide the writer with some feedback and to facilitate some self-disclosure. Methods of assessment range from subjective to objective quantifiable data. Although the subjective data is not necessarily less valid than the objective, its validity is more difficult to demonstrate.

In the human relationship workshop various "instruments" were used including testimonies, rating scales, Johari Window, personal relationship surveys and structured observations.[1]

---

[1] See Appendices 21,25,26 and 28.

Evaluation

The sex and age-range of workshop participants at Kurri Kurri have been recorded.[1] Unfortunately the writer did not keep a record of Hillview participants in these areas. On reflection it would appear that the greater proportion was in the twenty-one to forty year age-bracket. There was a group of about eight teenagers. The possible ratio of males to females would have been about 40 percent to 60 percent respectively.

A full analysis of the questionnaires completed by the participants is recorded in the appendices.[2] The conclusions the writer drew are based upon the above data, as well as his own insights and verbal feedback at the workshops.

According to the evaluation sheet there was significant growth in over-all life-learning, with the group average of 5 for Hillview and 4.4 for Kurri Kurri on a scale of 1 (minimum) to 7 (maximum).[3]

Both groups perceived that their experience in human relationships had also grown significantly,[4] and it is the writer's belief that the written and verbal reports show that the workshops played an important part in helping people to examine their personal problems and to adjust to their life priorities.

When the participants were asked if the programme had met their expectations the results showed a 100 percent "yes" answer at

---

[1] See Appendix 21. [2] See Appendices 21,25,26, and 28.

[3] See Appendix 28 question one and question five.

[4] Ibid., question two.

Kurri Kurri whereas 71 percent said "yes" and 29 percent said "partially" at Hillview.[1] Those who were in the partial category were all young people, and the others either did not attend all sessions, or they did not find some areas relevant to their needs.

When it came to rating the subjects that were of greatest value to the individual's personal life and relationships, the highest group average was in the area of communication skills.[2] For personal issues, guilt, depression and coping with grief situations were rated the highest.

All of the areas were rated as significantly helpful to extremely helpful with the exception of the Nasa game which was valued as being only moderately helpful.

In terms of the Johari test,[3] growth in better interpersonal relationships can be measured by decreasing the "Blind Spot" and "Facade" areas.[4]

The first can only be achieved by soliciting feedback from others. This is characterized by the individual questioning in such a way that others will feel comfortable in giving back information. Although there is a reasonable level of participation by the individual the tendency of this style is to want to know where other people stand before commiting oneself. If this is not balanced by the other behaviour the eventual danger is that it may evoke reactions of irritation, distrust, and withholding.

---

[1] Ibid., question four. [2] Ibid., question three.

[3] See Appendix 3. [4] Ibid.

The reduction of the "Facade" is achieved significantly by the willingness of the individual to self-disclose. It is not easy to give feedback in such a way that it can be received without threat to the other person. It requires practice in developing sensitivity to other people's needs and being able to put oneself in their shoes. Learning and practicing communication skills are important for all human relationships as well as helping the individual to accept himself and others. As this acceptance of self and others increases, the need to give feedback which can be construed as evaluative or judgmental decreases.

If the person maintains his level of interaction primarily by giving feedback but soliciting very little, then he will be characterized as a "Bull-in-a-China-Shop."[1] His participation style is that of one-way communication, telling others what he thinks of them. This person may possibly be a poor listener or he may respond in such a way that other's are reluctant to continue to give him feedback.

The ideal window is to have a large "Arena," but not necessarily with everybody.[2] The person's with whom one has casual acquaintance may see this kind of openness as threatening or inappropriate in terms of the kinds of relationships one has with them.

The Johari window test was taken at the first session in both churches and again at the last session. The results showed the group average for "willingness to reveal" was 43.8 percent for

---

[1] Ibid. [2] Ibid.

Hillview and 45.6 percent for Kurri Kurri (first test). "Openness to feedback" was 54.4 percent and 64.0 percent respectively.

Nine weeks later at Hillview and four weeks later in Kurri Kurri the group average had increased 11.0 percent for "willingness to reveal" at Hillview and 17.6 percent at Kurri Kurri. The growth for "openness to feedback" was 9.0 percent at Hillview and 8.6 percent at Kurri Kurri.[1]

Individual participants showed an increase in these areas ranging from 2 percent to 32 percent. There were eight participants who showed a decrease in one or the other areas of behaviour but none showed a drop in both.[2]

In the process of giving and asking for feedback some people tend to do much more of one than the other, thereby creating an imbalance between these two types of behaviour. As the results of the first test show, both churches tend towards the "Interview" stance, that is, wanting to know where others stand before committing themselves.[3]

At the end of the workshop a similar imbalance was maintained at Hillview whereas Kurri Kurri had a greater proportional increase in "willingness to reveal" thus giving a better balance to the two types of behaviour.

It is the writer's opinion that more significant growth in this area at Kurri Kurri could have been brought about for a number reasons:

1. Possibly a smaller group of twelve to twenty-five participants is easier to organize and motivate than a large group of twenty-five plus

---

[1] Ibid. [2] Ibid. [3] Ibid.

2. There was much more opportunity for feedback and general involvement than at Hillview

3. There was more variety in the small group exercises that called forth the sharing of inner emotions

4. There was a lot more debriefing following the exercises giving participants the opportunity to disclose how members of the group acted

With respect to the whole Johari test the writer concludes that there was a very significant improvement in both church groups in the "Arena" of things they knew about themselves and things that others knew about them.[1] The increase in size of the "Arena" shows that a level of trust had been built-up between the individual and the group as more information, particularly personally relevant information, was shared.

A personal survey questionnaire was designed to give the writer some idea as to the level of self-esteem and interpersonal relationships.[2] This test was only used at the Kurri Kurri Church on participants who attended the human relationship workshop and later on the members of the church who did not attend. Because the survey was introduced at the first session for the participants and not again at the end of the workshop, it cannot be used to evaluate increase or decrease in self-esteem and interpersonal relationships.

The information from this data, arranged on a scale of plus or minus 30 showed that three of the twelve participants were low in self-esteem and three were low in interpersonal relationships.[3] Two of the three were low in both areas. On the final Sabbath of the workshop the writer invited those who had not attended the afternoon sessions to do the survey. Of the twelve results received six had

---

[1] Ibid. [2] See Appendix 21. [3] Ibid.

low to very low self-esteem and two of this number showed a level of low interpersonal relationships. For an individual break-down of scoring, ages, and sex, see the Appendix 28.

Critique

The writer has learned much from these two church relationship workshops. He has found that there is a need for similar programmes if the church is to reach people where they are hurting.

The foundation and framework for a healthy self-image and good interpersonal relationships is achieved by giving a sound biblical anthropology in relational terms and by encouraging people to see themselves as persons of worth because they are objects of divine love. Christians also need to know how they function psychologically and sociologically.

There is evidence that the workshops helped people manage intrapersonal and interpersonal conflict when it was discussed in terms of the above framework. Surveys revealed a significant change in the perception of participants regarding their self-esteem and social relationships.[1]

The programmes did not attract many youth and those who did attend showed little significant growth. On reflection the workshops did not appear to cater enough for this age group. It is the writer's belief that if youth are to be motivated there must be a willingness on their part to become involved and the speaker must address himself to the particular areas of life interest for youth.

There are, however, other positive signs. People who attended the workshops have developed a broader interest in Christian

[1] See Appendix 28.

NOT FOR CIRCULATION
AVONDALE LIBRARY COLLEGE

activities and in witnessing for Christ. They have found the courage to organize and help run a community cooking demonstration and family life programme.

Two ministers' children who are married to each other said that before the human-relationship workshops they found it difficult to relate to non-Seventh-day Adventists, but since that time they had befriended Baptist neightbours and have had them attending the Seventh-day Adventist Church, social functions, as well as the family life programme.

As a result of the workshop the writer is studying the Bible with two people who are now preparing for baptism, and the church pastor is studying with a number of others.

The minister of the Kurri Kurri Church has spoken of a new spirit and a closer fellowship among members since the workshop. Plans are already underway to harness this new lease of life and to use it in community-oriented activites.

Suggestions for Further Study

There is much more work that could be done on this project and possibly others could make further evaluations from the data collected. However it is the writer's view that the pastor needs:

1. To study carefully the personal problems of his congregation
2. To compile and familiarize himself with the film resources that are available in this important area
3. To follow up such a programme with other workshops, seminars and retreats
5. To monitor the effects of this type of ministry on the church and its impact in the community

Suggestions for Re-Implementation of the Project

These suggestions are made in light of the writer's experience in these two relationship workshops. It is his aim to use this type of ministry in the congregation that he is called to pastor, in these ways:

1. Through surveys and personal pastoral visitation ascertain where people are hurting and what their needs are
2. Plan the preaching so that there is a good deal of emphasis on relational theology
3. Organize and structure home style prayer meetings where neighbours may be invited and communication skills can be used
4. Conduct separate workshops on Friday evenings, and also weekend Sabbath seminars and weekend retreats
5. Run separate workshops on Friday evenings, and also weekend retreats, for youth
6. Allot time when both youth and adults can come together to share their learning experiences
7. Advertise the relationship workshops more in the community
8. Give attention to the question of music in these seminars
9. Structure the workshops on similar lines to that of the Kurri Kurri experiment, but involve other speakers
10. Use an external criteria to determine the extent to which trainees translate their newly-acquired skills into their daily lives
11. In addition follow-up studies should be conducted to ascertain retention of skills

The writer realizes that unless the above programme gives opportunity to both youth and adults to share with the unsaved the acceptance God has offered them then something will die within the participants and they will become frustrated. Each person is to be encouraged to used creatively their unique spiritual gifts in their outreach to the lost.

Conclusion

One of the important goals of this project was to help people to know themselves; and to change by becoming more loving; sharing strong as well as weak points; expressing feelings; being honest before God, before themselves and others; and being taught to resolve conflicts.

Whether the project was successful in these areas or not can be measured by the quantifiable data received. However, to the writer the real test is not whether the participants or the lecturers enjoyed the workshops but whether the people desire the programme to continue. From the amount of verbal and written responses received it appears that this type of ministry is needed desperately. It evokes appreciation from those who participate and is life-changing in its impact.

Participants have expressed their appreciation of the programme in words like:

"It has helped me develop personally and has given me more understanding of others and how I can relate to them."

"It was an experience I would not liked to have missed and I now feel much more capable and confident to face the world."

"The programme has helped me to make some major decisions in my life."

"The workshop has given a lift to self-esteem and given understanding and tools to work with in regard to communication with others, in dealing with anxiety, frustration and putting problems in right perspective. It has also helped me to sort out my own problems."

For further comments see Appendix 28.

It is the writer's opinion that if church members are to cope with the problem of everyday living, then we need to appreciate and profit from a Christian doctrine of man that is expressed in

"relational" and "holistic" terms, and to integrate this Christian faith with psychological and sociological understanding.

APPENDIX 1

HILLVIEW CHURCH LETTER

HILLVIEW ADVENTIST CHURCH

Dear Friend,

Welcome to our Human Relations Workshop. Mankind was created to live in community and each of us is unique in our social orientation. No man or woman lives to themselves. Each struggles to reach out and make friends with others.

The aim of this workshop is to develop our relationship skills. We will look at how we function as individuals in community, intrapersonal relationships, interpersonal relationships, and how we can develop ministry skills to bring happiness to others (and incidentally,to ourselves).

The workshop is structured into three phases:

A. Getting to know each other and sharing over tea

B. Instruction and lecture material

C. Class discussion and feedback

Tea will begin any time after 5.30 with a drink. Please take the time during this period to introduce yourselves to people you do not know. We will cease serving food at 6.15 p.m. Attempt to come earlier rather than later so that those who have distances to travel will be able to have a quick meal at the end of the tea period.

Instruction material will be presented by Pastors Gerkin and Giller for the first part of the workshop. You will need to bring a pen or pencil for each evening. Classes will discuss assigned tasks for the last part of the evening. Your class leader is to facilitate discussion and is not a teacher.

Homework will be assigned each week. There will be a self-scored test the following night to see how well you absorbed the reading. Please make sure that you complete the reading as requested.

The children's program begins at 6.30 and concludes at 8 p.m. Please require your young children to eat with you and other families rather than eat by themselves.

Hillview Church is happy to present this program to help you grow into a "people helper". We wish you a happy and rewarding time as we grow together.

Sincerely,

Eoin Giller,
Coordinator.

APPENDIX 2

WHY BE A PEOPLE HELPER?

HUMAN RELATIONS WORKSHOP

WHY BE A PEOPLE HELPER

In a recent U.S. study, people with personal problems:

____% went to _____

____% went to _____

____% went to a _____

Today, many would rather _____

WAYS IN WHICH GOD HELPS US:

1. Ps. 46:1 "The Lord helps us when we _____"
2. Heb.4:16 "The Lord gives us _____to "_____ _____."
3. Heb.13:6 "We, therefore, can confidently say: The Lord is my _____; I will not _____: What shall _____do unto me?"

WHAT GOD EXPECTS OF US:

1. "_____ the _____of those who are _____ and the _____ of those who are _____." - Rom 12:15
2. "Share each others' _____ and so obey our Lord's command." - Gal.6:2
3. "If a person isn't _____, it shows that he doesn't _____-- for God is _____."

- 1 Jn.4:8

APPENDIX 3

JOHARI WINDOW TEST, RESULTS AND INTERPRETATION

JOHARI WINDOW

Computing Your Own Johari Window

Indicate which of the two reactions would be more like the way you would handle the situation described.

Do this by distributing five points between the combinations. e.g. If A is exactly what you would do and you would never use a B response--give A five points, and B nothing. Total is five points.

If B is a little more characteristic than A, then A=2 and B=3. Total is five points.

There are six possible combinations for each question. Be sure your paired numbers add to five. There are no right or wrong answers. Be honest with yourself.

QUESTIONS:

1. If a person was in conflict with someone we both knew, with whom it was important for him to get along, I would:

   A. Tell him I felt he was partly responsible for the problem and try to let him know how the person was being affected by him.

   B. Not get involved because I might not then be able to get along with both of them.

2. If I had had a heated argument with someone in the past and now realized that they felt ill at ease with me around--I would:

   A. Just let the whole thing pass and avoid making things worse.

   B. Bring up his behaviour and ask how he felt the argument had affected our relationship.

3. If another person began to avoid me and act in an aloof manner--I would:

   A. Tell him about his behaviour and suggest he tell me what was on his mind.

   B. Accept what he seems to want and keep our contacts brief and aloof.

4. If three of us were talking and one brought up a personal problem of mine which involved the other person, of which he was not yet aware--I would:

   A. Change the subject and signal my friend to do the same.

   B. Fill in the uninformed person on what was going on and suggest we talk about it later.

5. If a friend told me I was doing things that made me less effective socially--I would:

   A. Ask him to spell it out more clearly and to suggest changes I might make.

   B. Resent his criticism and let him know why I behave the way I do.

6. If someone had been tentatively assigned to an office for which I felt he was not qualified and the person wanted that office--I would:

   A. Not mention my misgivings and let things work out in their own way.

   B. Tell my friend and the pastor/president of my misgivings and leave the final decision to them.

7. If I felt someone was being unfair to me and his other friends, but none of them had mentioned anything--I would:

   A. Ask some of the others how they saw things to see if they thought he was being unfair.

   B. Wait for them to bring it up with me.

8. If I were pre-occupied with a personal problem and someone told me I was irritable and jumped on him for unimportant things--I would:

   A. Tell him I was pre-occupied and would be on edge for a while and would prefer not to be bothered.

   B. Listen to his complaints but try not to explain my actions to him.

9. If I heard some people discussing an ugly rumour about a friend which I knew could hurt him, and he asked me what I knew about it, if anything--I would:

   A. Say I didn't know anything about it, and tell him no-one would believe a rumour like that.

   B. Tell him exactly what I had heard, when and from whom.

10. If someone pointed out I had a personality conflict with a person with whom it was important that I get along--I would:

A. Consider his comments out of line and refuse to discuss the matter further.

B. Talk about it openly with him to find out how my behaviour was being affected.

11. If my relationship with a person has been damaged by repeated arguments on an important issue to both of us--I would:

A. Be cautious with him so that the issue would not come up again and worsen our relationships further.

B. Point to the problems the controversy was causing in our relationship and suggest we discuss it until we get it resolved.

12. If in personal discussion with someone about his problems and behaviour, he suddenly suggested we discuss my problems and behaviour as well as his--I would:

A. Try and keep the discussion away from me by suggesting that I talk about this with other closer friends.

B. Welcome the opportunity to hear what he felt about me and encourage his comments.

13. If someone began to tell me about his hostile feelings about another person whom he felt was being unkind to others (and I whole-heartedly agreed)--I would:

A. Listen and express my own feelings so that he knew where I stood.

B. Listen, but not express my own feelings and negative opinion because he might repeat what I said.

14. If I thought that an ugly rumour was being spread about me and suspected that one of my acquaintances had heard it--I would:

A. Avoid mentioning the issue, and leave him to raise the issue if he desired.

B. Risk putting him on the spot by asking him directly if he knew about it.

15. If I had observed a friend in social situations doing a number of things I thought would hurt his relationships--I would:

A. Risk being seen as a busy-body and tell him my reactions.

B. Keep my opinions to myself rather than being seen as interferring.

16. If two people were talking and one of them inadvertently mentioned a personal problem which involved me, but of which I knew nothing--I would:

A. Press them for information about the problem and for their opinion.

B. Leave it up to those two people to tell me or not tell me, letting them change the subject if they wished.

17. If someone I knew seemed preoccupied and began jumping on me for seemingly unimportant things, and became irritated with me and others without real cause--I would:

A. Treat him with kid gloves for a while assuming that his problems were personal and temporary (none of my business).

B. Try to talk to him about it and point out his behaviour affected people.

18. If I disliked certain habits in a person to the point it was interfering with my enjoying his company--I would:

A. Say nothing to him directly, but let him know my feelings by ignoring him whenever his annoying habits were obvious.

B. Get my feelings out in the open and clear the air so that we could continue our friendship comfortably and enjoyably.

19. In discussing social behaviour with one of my more sensitive friends--I would:

A. Avoid mentioning his flawes and weaknesses to avoid hurting his feelings.

B. Focus on his weaknesses and flawes so that he could improve his interpersonal skills.

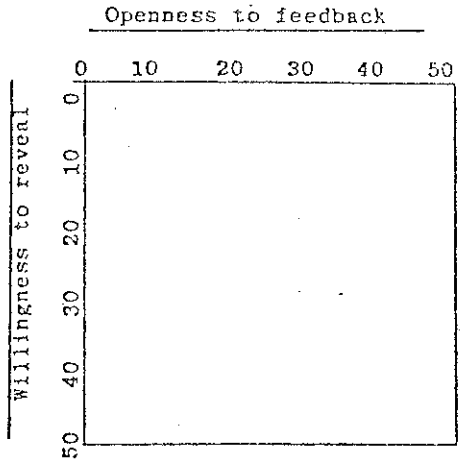
20. If I knew that I had been assigned to an important position in our group and my friends attitudes towards me had become rather negative--I would:

A. Discuss my short comings with my friends.

B. Try to figure out my own short comings by myself so I could improve.

SURVEY ANSWER SHEET

	A	B	Feedback		Reveal	
1.						
2.			2 B		1 A	
3.			3 A		4 B	
4.			5 A		6 B	
5.			7 A		9 B	
6.			8 B		11 B	
7.			10 B		13 A	
8.			12 B		15 A	
9.			14 B		17 B	
10.			16 A		18 B	
11.			20 A		19 B	
12.				Totals		
13.						
14.						
15.						
16.						
17.						
18.						
19.						
20.						



Openness to feedback _____ (_____) Group

Willingness to reveal _____ (_____) Scores

Hillview Results from Johari Window Test

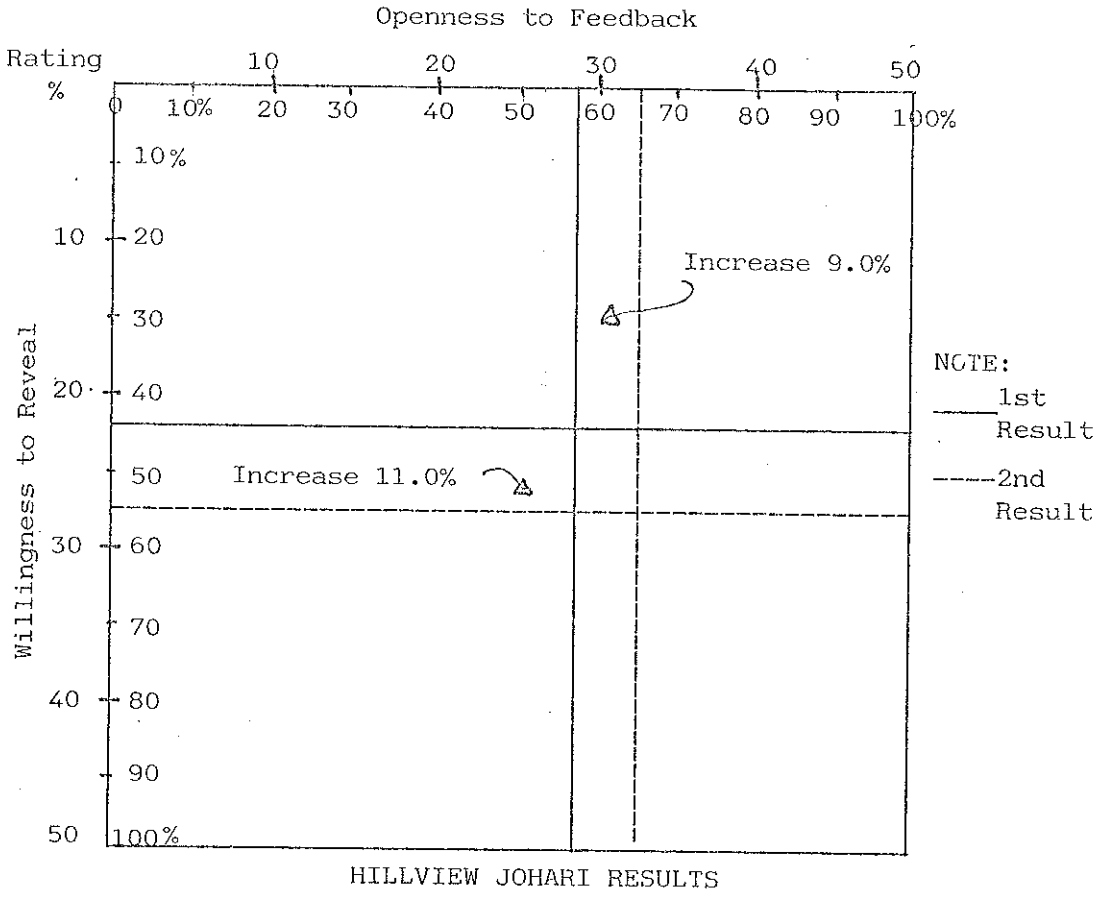
NOTE R= Willingness to Reveal

F= Openess to Feedback

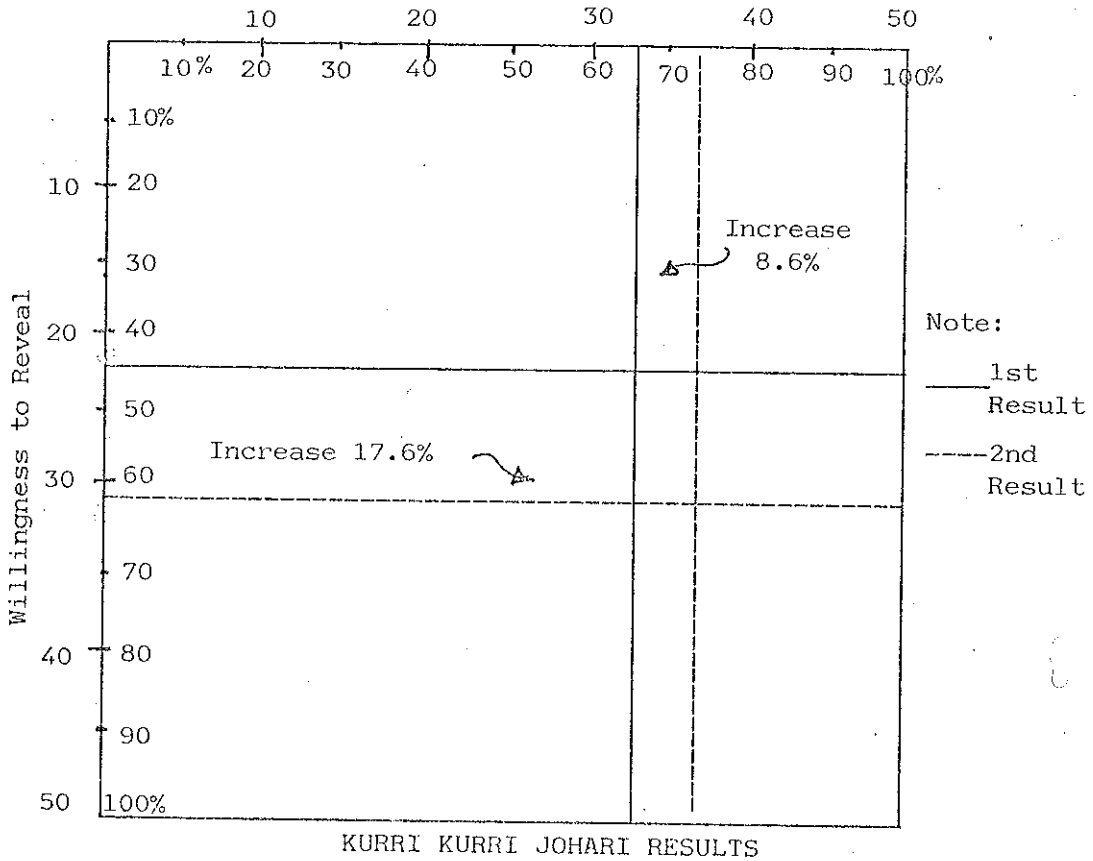
NO.	FIRST TEST R	F	SECOND TEST R	F	% INCREASE R	F	% DECREASE R	F
1	21	26	27	28	12	4		
2	14	32	23	29	18			6
3	32	33	40	40	16	14		
4	15	16	25	23	20	14		
5	16	28	23	31	14	6		
6	18	20	27	24	18	8		
7	20	30	30	35	20	10		
8	27	35	33	39	12	8		
9	16	28	32	37	32	18		
10	22	32	29	32	14			
11	12	19	16	21	8	4		
12	22	36	33	43	22	14		
13	24	32	29	35	10	6		
14	20	26	27	33	14	14		
15	21	31	21	34	–	6		
16	16	18	18	28	4	20		
17	27	20	28	15	2			10
18	29	30	30	30	2	–		
19	16	21	26	25	20	8		
20	26	24	28	31	4	14		
21	20	26	25	23	10			6
22	19	27	25	30	12	6		
23	19	27	25	32	12	10		
24	37	43	45	45	16	4		
25	25	30	23	39		18	4	
26	20	25	26	34	12	18		
27	14	24	25	38	22	28		
28	30	36	29	34		16	2	
	598	765	768	888				
Group Mean	43.3%	54.4	54.8%	63.4	11.4%	9.0%		

Kurri Kurri Results from Johari Window Test

NO.	FIRST TEST		SECOND TEST		% INCREASE		% DECREASE	
	R	F	R	F	R	F	R	F
1	18	28	22	33	8	10		
2	40	37	50	45	20	16		
3	22	32	33	38	22	12		
4	23	39	36	47	26	8		
5	20	31	26	29	12			2
6	18	30	29	27	22			6
7	15	25	21	37	12	24		
8	19	28	32	37	26	18		
9	30	38	35	36	10			2
	205	288	284	329				
Group Mean	45.6%	64%	63.2%	72.6%	17.6	8.6		

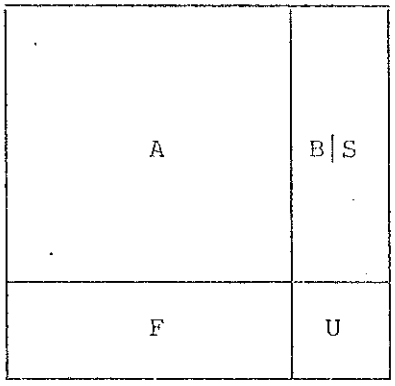


HILLVIEW JOHARI RESULTS

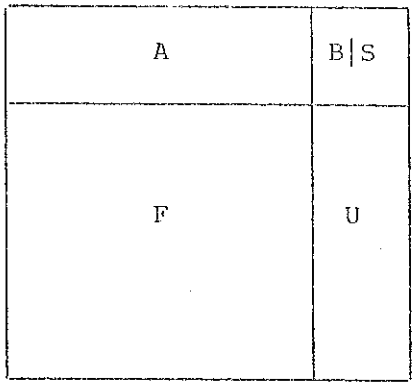


KURRI KURRI JOHARI RESULTS

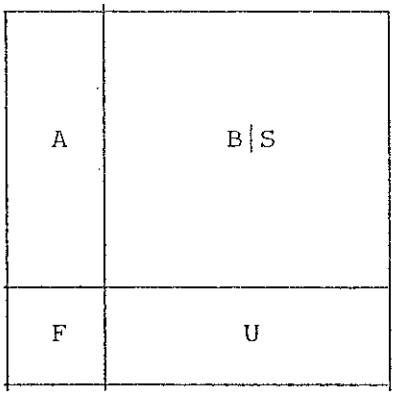
INTERPRETING JOHARI WINDOW



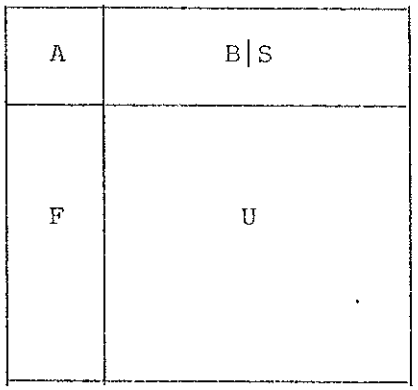
IDEAL



INTERVIEWER



BULL-IN-A-CHINA-SHOP



TURTLE

NOTE: A = Arena; B|S = Blind Spot; F = Facade;
U = Unknown

	Known to Self	Unknown to Self
Known to Others	Free to self and others 1	Blind to self seen by others 2
Unknown to Others	Known to self and Hidden from others	Unknown to self and others

APPENDIX 4

BUILDING A POSITIVE CHRISTIAN IMAGE

BUILDING A POSITIVE CHRISTIAN IMAGE

SCRIPTURE: AS A MAN THINKETH IN HIS HEART, SO IS HE. Prov. 23:7

The mental picture you have of yourself greatly affects your attitudes, emotions and responses towards God, family, your friends, and work, and many other significant areas of your life.

I. CAUSES OF SELF REJECTION

1. _____
2. _____
3. _____
4. _____

TWO MAJOR AREAS THAT AFFECT OUR SELF IMAGE

1. _____
2. _____

It is very difficult to esteem others if you have a poor estimate of yourself. A good self image is essential to projecting respect for others.

II. STEPS TO SELF ACCEPTANCE

1. _____
2. _____
3. _____

SELF WORTH COMES FROM ACCEPTING GOD'S SOVEREIGNTY IN MAKING AND DEALING WITH ME

III. STRATEGIES FOR BUILDING SELF-ESTEEM

1. _____
2. _____
3. _____

APPENDIX 5

EVIDENCES OF SELF-REJECTION

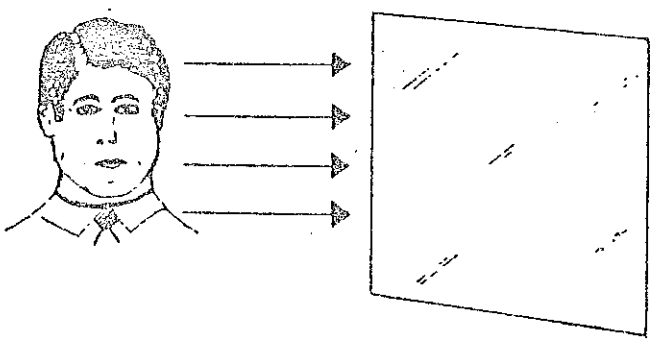
EVIDENCES OF SELF-REJECTION

	SCRIPTURE INSIGHT:
1. _____	1 Peter 3:1-4
2. _____	Ephesians 2:10
3. _____	1 Samuel 9 & 10
4. _____	Matthew 19:19
5. _____	Isaiah 45:9
6. _____	Romans 9:20
7. _____	Ephesians 5:29
8. _____	Ephesians 4:13 RSV
9. _____	1 Corinthians 4:6-8
10. _____	
_____	2 Corinthians 12:9
11. _____	Luke 12:15
12. _____	Galatians 6:4

HOW ATTITUDES ARE FORMED

Key Scriptures: John 5:44 2 Corinthians 10:12

2 Corinthians 10:17-18



APPENDIX 6

WHY PEOPLE MALADJUST

WHY PEOPLE MAL-ADJUST

A _____ is often a basic reason behind mal-adjustment to life.

A second cause is _____ about life, people, and oneself. These ideas lead to a self-downing, neurotic existence and reinforce a low self-image.

ORIGIN OF MAJOR IRRATIONAL IDEAS

1. _____
2. _____
3. _____
4. _____

HOW ONE'S BELIEF SYSTEM DISTURBS YOUR FEELINGS

A _____ B _____ C

ACTIVATING EVENT: _____

BELIEF SYSTEM: _____

_____

CONSEQUENT EMOTION: _____

DEALING WITH IRRATIONAL THOUGHT PATTERNS

A B C D E

Dispute the _____

Experience is _____

IRRATIONAL IDEAS THAT CAUSE ANXIETY

1. I must be loved and liked by everyone--especially by those most important to me.

2. I must be perfectly competent, adequate, and successful in achieving before I can think of myself as worthwhile.

3. I have no control over my own happiness. It is controlled by external circumstances.

4. My past, and life experience, has set my present life and behavior. The influence of the past can't be eradicated.

5. There is one right and perfect solution to each of my problems. If this is not found, it will be terrible.

6. Dangerous or fearsome things are of great concern. I must prepare for the worst by always thinking about these possible calamities.

7. I should be dependent upon others. I must have someone stronger than myself on whom I can rely.

IRRATIONAL IDEAS THAT CAUSE HOSTILITY

1. If my life does not turn out the way I plan, it will be terrible. When things go badly for me it is a catastrophe.

2. It is easier to avoid certain difficulties and responsibilities than to face them.

3. Some people are bad or wicked or nasty. They should be blamed and punished.

4. One should get upset over the problems and disturbances of others.

--Albert Ellis Ph.D.

HOW TO AWFULIZE:

1. _____ Because I should and must be perfectly _____, it is awful when I am not. I am therefore a worthless person.

2. _____ Other people should and must treat me _____ and _____. It is awful when they don't. These rotten people should get what they deserve.

3. _____ Life should bring me _____. It is awful when it does not; I can't bear it.

APPENDIX 7

COMMUNICATION--ACTIVE-LISTENING

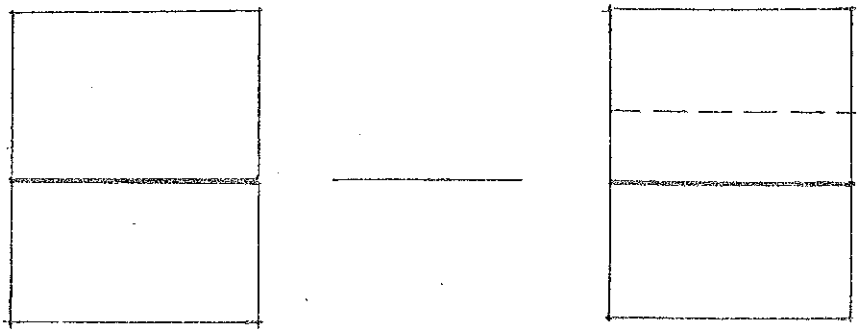
COMMUNICATION

Active-Listening

Eph. 5:21-6:4

ILLUST. MY DAUGHTER'S ROOM IS A MESS(EVEN THOUGH SHE'D AGREED TO STRAIGHTEN IT OUT),AND NOW SHE ASKS WHETHER SHE MAY GO TO ICE-SKATING.

PRINCIPLE OF PROBLEM OWNERSHIP



SKILLS TO SOLVE PROBLEMS

1. WHEN THE OTHER OWNS THE PROBLEM -- THE SKILL TO USE IS _____.
2. WHEN THERE IS NO PROBLEM -- THE APPROPRIATE SKILL IS ONE WHICH RE-INFORCES THE BEHAVIOUR
3. WHEN I OWN THE PROBLEM -- I NEED TO USE _____.

ILLUSTRATION: AN EXAMPLE OF THE CHILD OWNING THE PROBLEM

Seven year old son comes home crying. "Dad, Jamie took my red car. I hate him and I'll never play with him again!"

RESPONSE: _____

POSSIBLE HARMFUL RESPONSES

1.
2.
3.
4.
5.
6.
7.
8.
9.
10.
11.
12.

POSSIBLE POSITIVE RESPONSES -(When other owns problem)

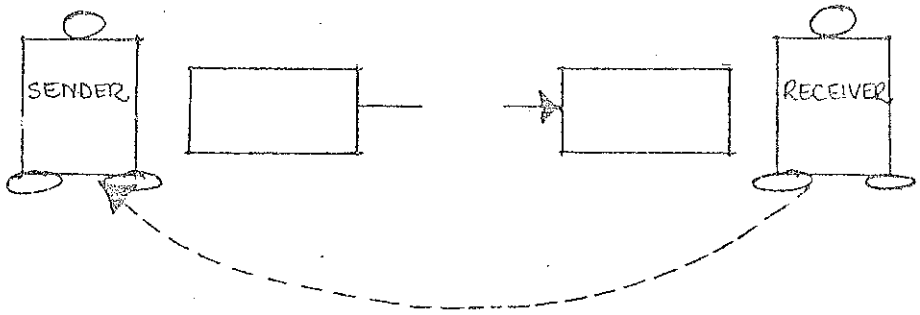
4 Basic Listening Skills

1.
2.
3.
4.

Definition: _____

_____

COMMUNICATION DIAGRAM.



WHY A-L.? : BENEFITS &EFFECTS

1.
2.
3.
4.
5.

ACTIVE-LISTENING IS IT BIBLICAL?

Prov. 15:1. _____

James1:19. _____

Rom.12:5. _____

Gal. 6:2,5. _____

APPENDIX 8

NASA GROUP DECISION GAME

NASA GROUP DECISION GAME

Name _____

Group Number _____

Instructions:

You are a member of a space crew originally scheduled to rendezvous with a mother ship on the lighted surface of the moon. Due to mechanical difficulties, however, your ship was forced to land at a spot some 200 miles from the rendezvous point. During re-entry and landing, much of the equipment aboard was damaged and, since survival depends on reaching the mother ship, the most critical items available must be chosen for the 200 mile trip. Below are listed the 15 items left intact and undamaged after landing. Your task is to rank order them in terms of their importance for your crew in allowing them to reach the rendezvous point. Place the number 1 by the most important item, the number 2 by the second most important, and so on through number 15, the least important.

GROUP	SCORE	CORRECT	ALONE	
_____	_____	_____	_____	Box of matches
_____	_____	_____	_____	Food concentrate
_____	_____	_____	_____	50 feet of nylon rope
_____	_____	_____	_____	Parachute silk
_____	_____	_____	_____	Portable heating unit
_____	_____	_____	_____	Two .45 calibre pistols
_____	_____	_____	_____	One case dehydrated milk
_____	_____	_____	_____	Two 100 lb. tanks of oxygen
_____	_____	_____	_____	Stellar map of the moon's constellation
_____	_____	_____	_____	Life raft
_____	_____	_____	_____	Magnetic compass
_____	_____	_____	_____	5 gallons of water
_____	_____	_____	_____	Signal flares
_____	_____	_____	_____	First aid kit containing injection needles
_____	_____	_____	_____	Solar-powered FM receiver-transmitter

(Score)

APPENDIX 9

CAROL VERBATIM

VERBATIM

Carol was brought to see me by another resident who said she had been helped in talking of religious things. We had a small group meeting, and Carol wanted to talk to me privately. This visit, I went to her because Margaret had told me that Carol was in a deep depression and was staying in her room. Carol was glad to come down to the library and talk. She used to go to the L.D.S. church but when her retarded son had not gotten better in response to her prayers, she felt neglected by God and took the Bible and tore it in two. This act made her feel that she had utterly severed herself from any relationship with God and that she was not utterly on her own in life without human or divine support.

My goals in this interview were to pick up where we left off last week when we talked about the problem of evil, and whether God could accept someone back again. As a result of our former conversation, Carol had begun reading the Bible again and said that she felt a "little better." She is beginning to pray again, and says that she is looking for a purpose in life. This is what I wanted to work at in this conversation.

Verbatim:

M 1 Carol, you look sad and tired.

C 1 Yes Eoin, I'm very tired. I"ve been working a lot and I feel very depressed just now.

M 2 Oh? (Pause while I waited).

C 2 I just don't care about myself anymore. What happens . . . I just feel that there is no purpose for life. They tell me that I must get well to look after my retarded son when he comes out of Beaties, but I wish that I could find something for myself.

M 3 Something for yourself?

C 3 Yes. Like some self-respect or reason to go on.

M 4 Carol, when I look at you I see a person who takes good care of herself. You dress tastefully, smartly. Your hair is always well-groomed. You seem to take a kind of good pride in yourself. That says to me that there must be some kind of self-respect somewhere deep down in Carol. You have not let yourself go as some other people do.

C 4 No, well that's because of my Grandmother. She always said that Godliness was next to cleanliness. I loved her a lot. I even wanted to walk like her and tried to copy the way she waddled when she walked.

M 5 Tell me about your family Carol. (She smiles). Did you feel you were loved?

C 5 Loved? . . . Oh yes. Daddy even once walked through cold water in the winter to earn enough to buy me a pair of shoes. We grew up in the depression. It was hard. Mother was the kind of person who got irritated easily and let it out verbally.

Dad used to go out and get drunk to get away from it all. He was a very sensitive man and I understand now. He loved us very much and did his best to help us in difficult times. Mother didn't seem to understand, and at last they got a divorce. (Sadness).

M 6 I guess you must have loved your Dad. What did the divorce do to you?

C 6 It makes me worry about Dad. It used to make me wonder how he was getting along, and if he was alright.

M 7 Did you see him often after that?

C 7 Twice in thirteen years, and then he died.

M 8 You didn't see him to say goodbye?

C 8 No. Not really. He's gone now.

M 9 And now?

C 9 I'm alone, except for my retarded son. I wish that I could have areason to live for myself as well as for him.

M 10 Carol, I believe that you can find that reason. This old book that we have covers all of life, and God will help us find reasons for living and a purpose for life if we open our lives to him.

C 10 Well I'd like that.

M 11 Carol, do you have any sense of history?

C 11 What do you mean?

M 12 Well where are you and all of us in the stream of history. Is there any goal to which life runs, or are we adrift on a run-away planet--out of control.

C 12 That's what I'd like to know.

(We then went into a study from the Bible of Daniel 2 introducing the subject via Nebuchadnezzar's state of depression over his concern for the future and if there were any purpose to life. We found that God through his servant Daniel helped Nebuchadnezzar, helped him to find that the ultimate purpose in life was to find a place in God's kingdom. That there can be a degree of certainty now, and hope for life in the eternal kingdom of God. Carol seemed to appreciate the Bible study and requested a further study next week. She said at the conclusion after prayer, "These visits always seem to make me feel a little better. My thinking is confused at times, but I sense a kind of comfort and maybe there is some hope for me." I replied that the Holy Spirit does help us as individuals to relate to God and to find His purpose for our lives. Carol said that she had been gaining comfort from reading the Psalms again. I encouraged her to read from the Psalms containing God's promise to men.

APPENDIX 10

MINISTRY SITUATION--JOHN 5

MINISTRY SITUATION

There is in Jerusalem near the sheep-pens a pool surrounded by five arches . . . . Under these arches a great many sick people were in the habit of lying; some of them were blind, some lame, and some had withered limbs. One particular man had been there ill for thirty-eight years. When Jesus saw him lying there on his back --knowing that he had been like that a long time, he said to him, "Do you want to get well again?"

"Sir," replied the sick man, "I haven't got anybody to put me into the pool when the water is all stirred up. While I'm trying to get there someone else gets down into it first."

--John 5

CASE CONFERENCE:

Imagine you are one of the disciples. Jesus assigns you the task of with Him to evaluate people's needs in the city. You are to report back to to your fellow disciples about this situation.

Write your report below noting that empathy is an attempt to understand the feeling or spirit of another person.

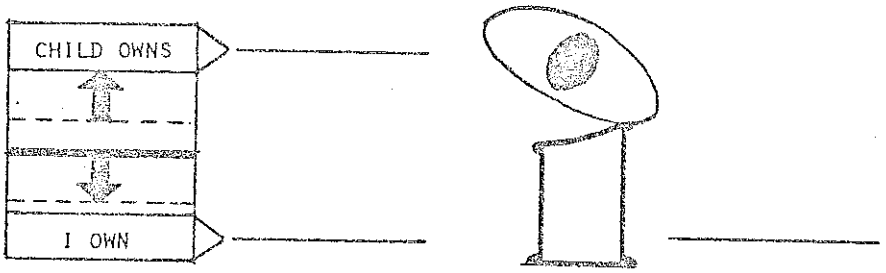
1. Situation Analysis: *" This man appears to be*

2. Ministry Suggestion:

APPENDIX 11

COMMUNICATION--I-MESSAGE

"I-MESSAGES"



3 FACTORS THAT INFLUENCE OUR LEVEL OF ACCEPTANCE:

1. _____
2. _____
3. _____

3 CRITERIA FOR EVALUATING METHODS THAT INFLUENCE THE CHILD TO MODIFY HIS OR HER BEHAVIOUR:

1. THEY MUST BE EFFECTIVE IN PRODUCING _____
2. THEY MUST TRY TO AVOID LOWERING _____
3. THEY MUST ATTEMPT TO AVOID HURTING _____

EXERCISE 1 IMAGINE YOU ARE A GUEST IN MY HOME AND YOU HAVE JUST SAT DOWN BY MY NEW COFFEE (CAFFEX??) TABLE AND YOU PUT YOUR FEET UP ON IT!

_____

_____

_____

_____

ROADBLOCKS :

-- ARE ALL _____ MESSAGES.

E.G. ("YOU GET YOUR FEET OFF . . . . ETC.)

SHIFTS FOCUS FROM: _____ HAVE A PROBLEM

TO: _____ HAVE A PROBLEM

ALTERNATIVE TO ROADBLOCKS

EXERCISE 2 TRY TO WRITE DOWN HOW SOMEONE'S FEET ON YOUR NEW TABLE WOULD AFFECT YOU. HOW WOULD YOU FEEL ABOUT THOSE AFFECTS?

* I.E. CREATE A SIMPLE "I"-MESSAGE:

_____

REFINING "I"-MESSAGES

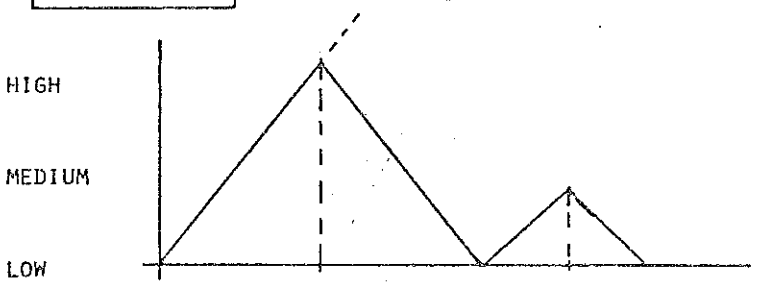
3 PARTS OF AN "I"-MESSAGE:

1. _____

2. _____

3. _____

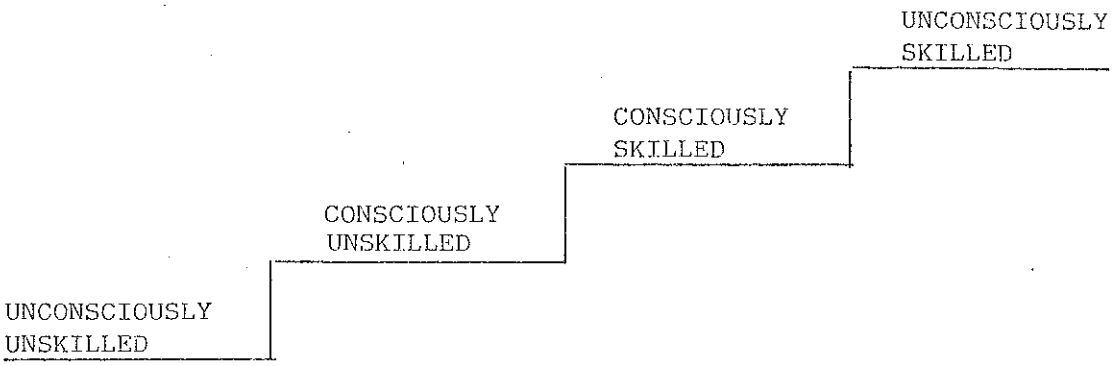
GEAR SHIFTING -- EMOTIONAL TEMPERATURE.



APPENDIX 12

STAGES OF SKILL DEVELOPMENT

STAGES OF SKILL DEVELOPMENT



STEP 1 _____

_____

STEP 2 _____

_____

STEP 3 _____

_____

STEP 4 _____

_____

APPENDIX 13

JACKSON VERBATIM

PASTORAL COUNSELLING

Verbatim & Analysis:

Introduction: Mr. Jackson is a 48 year old farm labourer and shearer. Stocky, not used to expressing himself verbally--he grew up in a simple Baptist family and feels completely disorientated in a big city hospital where he has been brought for an operation on his legs. He suffers from an insufficient blood-flow through his arteries. He is not married and has no close relatives. A young intern chaplain has been assigned to visit him prior to his surgery the next day. He is in his early twenties, has a B.A. in theology, with limited skills in counselling. He has been exposed to reflective listening and some basic counselling techniques.

Mr. Jackson is seated in a wheelchair in the middle of the ward. Other patients are present--some talking to each other.

C1. Mr. Jackson? My name is Jim Johnson. I'm a chaplain here. I came by to see you the other day--you might remember.

P1. Oh yes! I remember you too.

C2. How are things?

P2. Well I'll tell you. They were supposed to operate on me last week. They got me drugged, took me up there and my heart began to play up. They decided they better not try it then and brought me back here, and I'm supposed to have the operation tomorrow.

C3. You said your heart played up.

P3. Yes they thought it might be too risky to do it (pause) I guess I'm ready for the operation I think I can make it.

C4. You feel you're ready for it?

P4. Well, I'm not ready to die, but I think the operation is necessary or I'll lose my legs.

C5. You're not ready for the end, but you want something to be done so that you won't lose your legs.

P5. (Nodding) If this is the end, then this is one who is going to be lost.

C6. You feel the cause is lost if you don't make it through the operation?

P6. Yeah. Of course they tell me there is not too much to the operation. They're going to dope me up here and keep me here until its time to go up. They say they're going to put some plastic tubes inside me that will save my legs. See my foot here. (Takes off his shoe and shows his foot). This toe here gets blue whenever I stand on it. They could amputate here by the ankle but this way they might save my legs.

C7. Its worth the operation if you can use your legs again.

P7. Yeah. Of course I don't want to die during the operation. I'd rather die a natural death than die through anethesia.

C8. You know the possibility of death during the operation, but the only way to get well is to have the operation.

P8. Yeah, that's right.

C9. You got too much waiting for you when you leave the hospital?

P9. No. Nothing really--just hard work.

C10. Just hard labour.

P11. Yeah that's right. Course, I must gain my strength back. I figure I'll be ready about the time shearing begins.

C12. You'll be working at shearing?

P12. Yeah, starts around August.

C13. Mmmm (pause)
Well Mr. Jackson I hope things go well for you tomorrow.

P13. Thank you. Thanks for coming by.

C14. I'll be seeing you--goodbye.

P14. Goodbye.

The young minister did not speak to Mr. Jackson again. The next day during the operation Mr. Jackson died. Perhaps we might say he never woke up from the anesthesia.

---

a. Reread the verbatim.

b. Think of alternative responses you could have given.

c. Discuss with your group what you would have done had you been the chaplain or visiting minister.

d. Analyse where the chaplain did well and where he did not do so well.

APPENDIX 14

JESUS AS THE COUNSELLOR

JESUS AS A COUNSELLOR

STEP 1 _____

STEP 2 _____

--Relevant to _____

STEP 3 _____

--Accepts _____

STEP 4 _____

--Not simple "_____"

--He uses the same _____

STEP 5 _____

STEP 6 _____

--

--Poses a new _____ of _____ regarding the crisis

STEP 7 _____

--They choose to _____

STEP 8 _____

--Jesus _____ them to _____ for themselves

STEP 9 _____

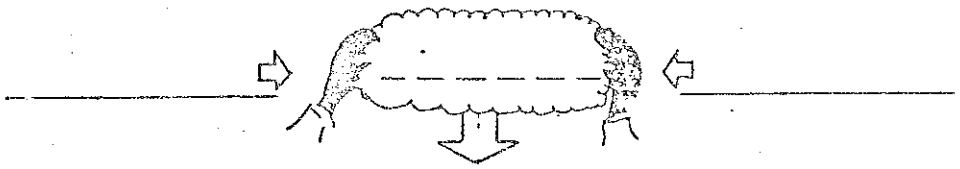
--Confirms _____

APPENDIX 15

GUILT-DILEMMA---FALSE GUILT

GUILT DILEMMA 1

MANKIND IS FALLEN & SINFUL



3 WAYS MAN CAN SEE HIMSELF

1

SELF

"OUGHT"
OBJECTIVE
FACTS
GOALS
VALUES
LAW
ATTITUDES

2

SELF

3

SELF

FEAR OF _____

FEELINGS OF _____

FEELINGS OF _____

E.G. _____

GEN. 3 _____

_____ PRODUCES STRONG GUILT FEELINGS & GUILT GAP WIDENS

GUILT GAMES WE PLAY

5 POSSIBLE REACTIONS --- NEGATIVE & DESTRUCTIVE

1. _____ PENANCE SELF INFLICTION ↰

SELF CONDEMNING

2. _____ DEPRESSION ↲

3. _____ REBELLION ↰

SELF

4. _____ SELF DECEPTION ↲

DEFENDING

5. _____ SUPERFICIAL CONFESSION ↲

THE _____ DOES NOT ENCOURAGE US TO PLAY THESE _____

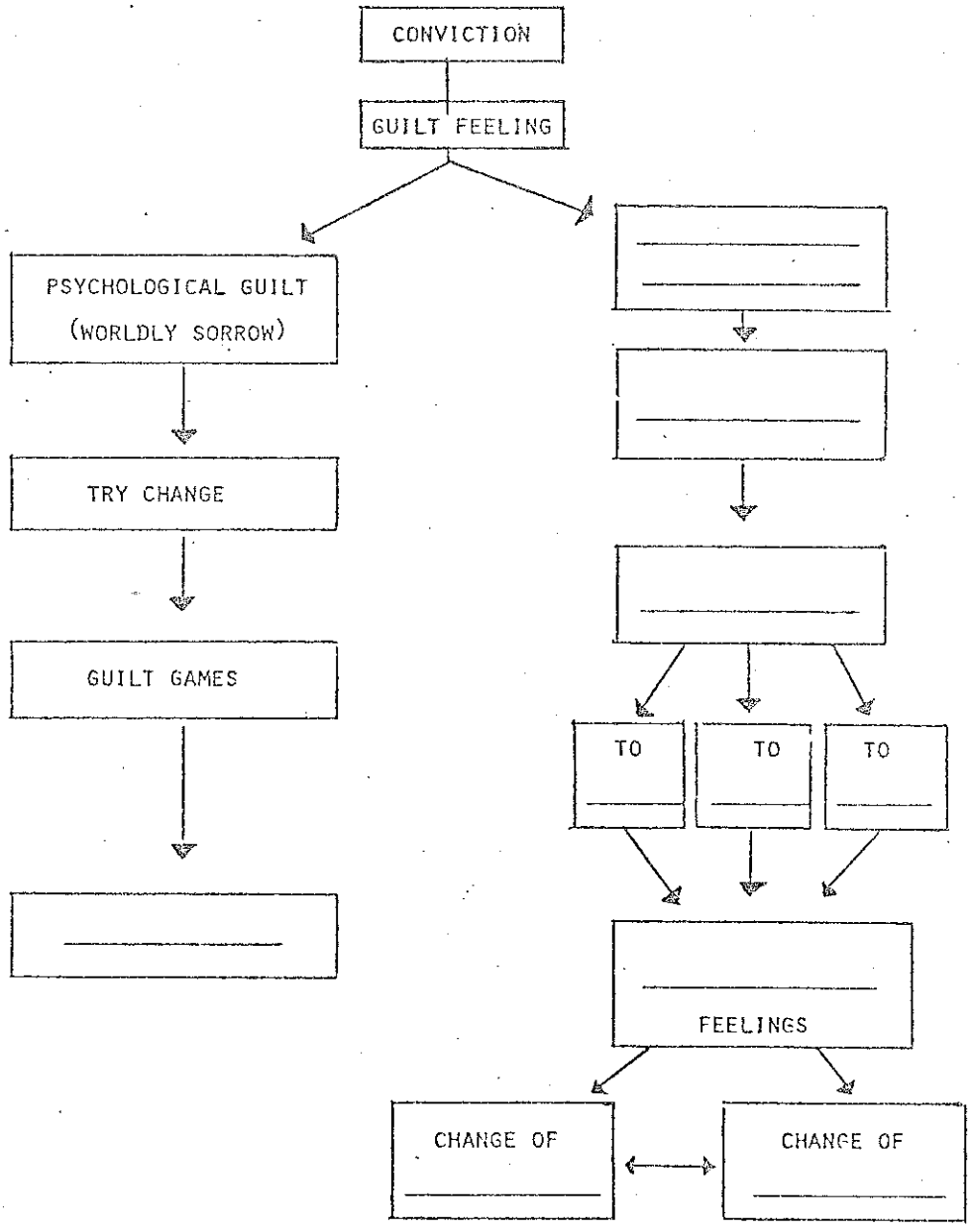
_____ BUT IT OFFERS US A RESOLUTION TO THE "GUILT DILEMMA"

IN THE _____,

IT OFFERS US A HEALTHY ALTERNATIVE IN _____ SORROW.

APPENDIX 16

GUILT-DILEMMA--TRUE GUILT


CONVICTION
GUILT FEELING
PSYCHOLOGICAL GUILT
(WORLDLY SORROW)
TRY CHANGE
GUILT GAMES
TO
TO
TO
FEELINGS
CHANGE OF
CHANGE OF

	PSYCHOLOGICAL GUILT	CONSTRUCTIVE SORROW
WHO IS IN PRIMARY FOCUS?	YOURSELF	_____
REASON FOR CHANGE	TO AVOID FEELING BAD (GUILT)	TO _____ TO _____ TO _____ _____ FEELING (GRACE)
ATTITUDES TOWARDS SELF	ANGER/FRUSTRATION	_____ CONCERN
RESULTS	GUILT GAMES	_____ CHANGE BASED ON: LOVE RESPECT

MENTAL FACULTY	TEST
1. EMOTIONS	_____
2. INTELLECT	_____
3. WILL	_____

APPENDIX 17

CRISIS MINISTRY

CRISIS MINISTRY

CRISIS: "_____ _____" c.f. Disease.

Greek = to separate, determine, judge.

JESUS USE OF 'krisis'

1. _____

--John 12:31

Crisis calls for decision
Crisis brings judgment
Crisis results in separation

2. ILLUSTRATION OF CRISIS MINISTRY

Key: "_____"

a. _____

b. _____

c. _____

4 STEPS IN CRISIS MINISTRY

Luke 10:27ff

1. _____
2. _____
3. _____
4. _____

Crisis Ministry = _____

==========

HOW TO IDENTIFY CRISIS

1. Has there been a recent onset of _____?
2. Have they grown _____?
3. Can the time of onset be linked to some _____ _____ or change in person's _____?

ORIGIN OF CRISIS - Arises out of some _____

_____ that produces a modification of his _____

with others Or his own _____.

TYPES OF CRISIS

1. _____

_____

a. Basic trust vs. _____

b. Autonomy vs. _____

c. Initiative vs. _____

d. Industry vs. _____

_____

a. Identity vs. _____

_____

a. Intimacy vs. _____

b. Creativity vs. _____

c. Integrity vs. _____

To pass through these stages it is important that basic trust be established at the first stage. and the outcome of each stage be more positive than negative.

2. _____

_____

_____

_____

_____

Usually manifest in feelings of anxiety, identity loss, and of being unable to cope.

APPENDIX 18

DYNAMICS OF DIVORCE

DYNAMICS OF DIVORCE

A CRISIS, we have discovered, is a situation or circumstance in which a sudden or major change has occurred that makes an intensive impact upon the usual life-style of an individual or family.

People involved in crisis feel anxious, overwhelmed, and to some extent unable to cope constructively with the changed circumstances. A revised solution to the problem is required in a relatively short period of time.

DIVORCE can be considered as an unwelcome occurrance, or (at the most) a major catastrophe from which recovery is never complete. Legally, it is the termination of a marriage contract.

THEOLOGICAL PERSPECTIVE Primary Scriptures are Matthew 5:31-32 and Mark 10:2-12 which Jesus sets in juxtaposition with Deuteronomy 24:1-4 in applying a higher code of righteousness in grace and love. Marriage for Jesus is a heterosexual union. It is life-long, and divorce is out of the question.

When divorce does occur-- the church must face reality. The New Testament has much emphasis upon grace, forgiveness, and restoration. A new decision and commitment to life is available to every person. God forgives--can the Church?

PSYCHOLOGICAL PROCESS OF DIVORCE:

STAGE I General feeling of dicomfort--things are not quite right or happy with the marriage.

STAGE II One spouse decides that discrepancy between overt behavior and underlying feelings is too great to be ignored. "Things can't go on like this." Begins to consider divorce.

STAGE III Tentative or genuine efforts at reconciliation by one or both partners.
If successful--divorce eliminated.

STAGE IV Legal procedings begin. Reality of what is happening begins to hit home. Psychological divorce begins.

STAGE V Final divorce decree is granted by the court.

STAGE VI Initial period of readjustment to being single again. Enter a grief or relief process, or both.

GRIEF REACTIONS:
1. Initial shock & unbelief
2. Seeking for help
3. Generalized passive acceptance (2-6 mo.)
4. Period of readjustment--new self image

RELIEF REACTIONS:
1. Initial relief
2. Blaming mate period--"I'm right"
3. Seeking a new partner--either opposite or same

APPENDIX 19

COPING WITH LOSS AND GRIEF

COPING WITH LOSS & GRIEF

GRIEF RESULTS FROM _____

_____

FACTORS THAT DETERMINE OUR DEPTH OF GRIEF:

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____

POSSIBLE GRIEF STAGES:

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____

APPENDIX 20

HELPING BEREAVED PARENTS

DO'S AND DON'TS

HELPING BEREAVED PARENTS -

DO's and DON'T's.

DO's	DON'T's
- DO let your genuine concern and caring show.	- DON'T let your own sense of helplessness keep you from reaching out to bereaved parent.
- DO be available .. to listen, to run errands, to help with the other children, or whatever else seems needed at the time.	- DON'T avoid them because you are uncomfortable (being avoided by friends adds pain to an already intolerably painful experience!).
- DO say you are sorry about what happened to their child and about their pain.	- DON'T say how you know how they feel (unless you've lost a child yourself you probably don't know how they feel).
- DO allow them to express as much grief as they are feeling at the moment and are willing to share.	- DON'T say "you ought to be feeling better by now" or anything else which implies a judgement about their feelings.
- DO encourage them to be patient with themselves, not to expect too much of themselves and not to impose any "shoulds" on themselves.	- DON'T tell them what they <u>should</u> feel or do.
- DO allow them to talk about the child they have lost as much and as often as they want to.	- DON'T change the subject when they mention their dead child.
- DO talk about the special, endearing qualities of the child they've lost.	- DON'T avoid mentioning the child's name out of fear of reminding them of their pain (they haven't forgotten it!)
- DO give special attention to the child's brothers and sisters - at the funeral and in the months to come (they too are hurt and confused and in need of attention which their parents may not be able to give at this time.)	- DON'T try to find something positive (e.g. a moral lesson, closer family ties, etc.) about the child's death.
- DO reassure them that they did everything that they could, that the medical care their child received was the best or whatever else you know to be <u>true and positive</u> about the care given their child.	- DON'T point out at least they have their other children (children are not interchangeable; they can not replace each other).
	- DON'T say that they can always have another child (even if they wanted and could, another child would not replace the child they've lost).
	- DON'T suggest that they should be grateful for their other children (grief over the loss of one child does not discount parent's love and appreciation of their living children).
	- DON'T make any comments which in any way suggest that the care given their child at home, in the emergency room, hospital, or wherever as inadequate (parents are plagued by feelings of doubt and guilt without any help from their family and friends).

****

Prepared by: Lee Schmidt
Parent Bereavement Outreach
Santa Monica, California.

APPENDIX 21

PERSONAL SURVEY AND RESULTS

PERSONAL SURVEY

SEX ☐ Male ☐ Female

AGE ☐ 10-20 years ☐ 41-50 years

☐ 21-30 years ☐ 51-60 years

☐ 31-40 years ☐ over 60.

In the following Questionnaire please indicate with a X your responses. You are asked to strongly agree, agree, disagree or strongly disagree with the following items.

1 On the whole, I am satisfied with myself.

strongly agree — agree — disagree — strongly disagree

2 In general, I am able to tell others that I really like and appreciate them.

strongly agree — agree — disagree — strongly disagree

3 At times I think I am no good at all.

strongly agree — agree — disagree — strongly disagree

4 I am willing to discuss my feelings with others.

strongly agree — agree — disagree — strongly disagree

5 I feel that I have a number of good qualities.

strongly agree — agree — disagree — strongly disagree

6 I am able to tell a friend when I am angry about something he or she has done.

strongly agree — agree — disagree — strongly disagree

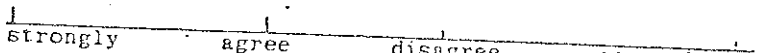
7 I am able to do things as well as most other people.

strongly agree — agree — disagree — strongly disagree

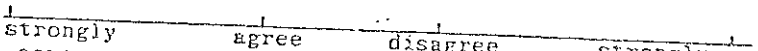
8 I accept feedback about myself from others without responding in adefensive manner.

strongly agree — agree — disagree — strongly disagree

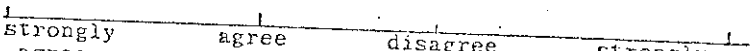
9.I feel I do not have much to be proud of.



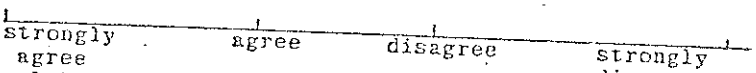
10.I find it easy to relate to people



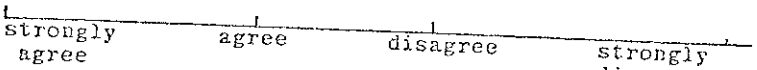
11 I certainly feel useless at times.



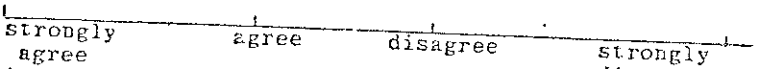
12 I enjoy being with people



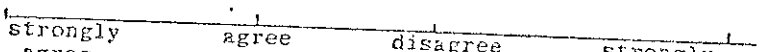
13 I feel I am a person of worth,at least on a equal plane with others.



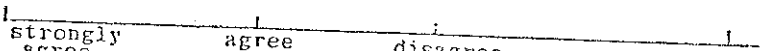
14 I generally understand why I do what I do.



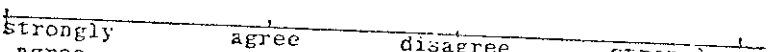
15 I wish I could have more respect for myself.



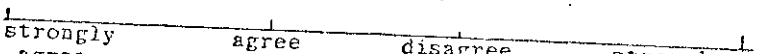
16 I am willing to give feedback to a friendwhen he or she is behaving in a way that bothers me.



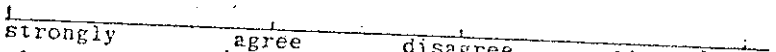
17 All in all,I am inclined to feel that I am a failure.



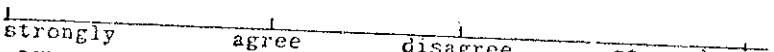
18 I am a person who trusts others.



19 I take a positive attitude toward myself.



20 I feel free to discuss my problems and struggles with others.



KURRI KURRI WORKSHOP PARTICIPANTS

		AGE						SELF-ESTEEM				INTERPERSONAL			
	Sex	10-20	21-30	31-40	41-50	51-60	over 60	very high +30	high +10	low -10	very low -30	very high +30	high +10	low -10	very low -30
1	F								+6				+2		
2	F								+8				+8		
3	F								+4					-2	
4	F									-4			+8		
5	F								+8			+20			
6	F								+8				+4		
7	F								+2						
8	F												+8		
9	M									-2				-4	
10	M							+16				+24			
11	M								+10				+10		
12	M									-4				-2	

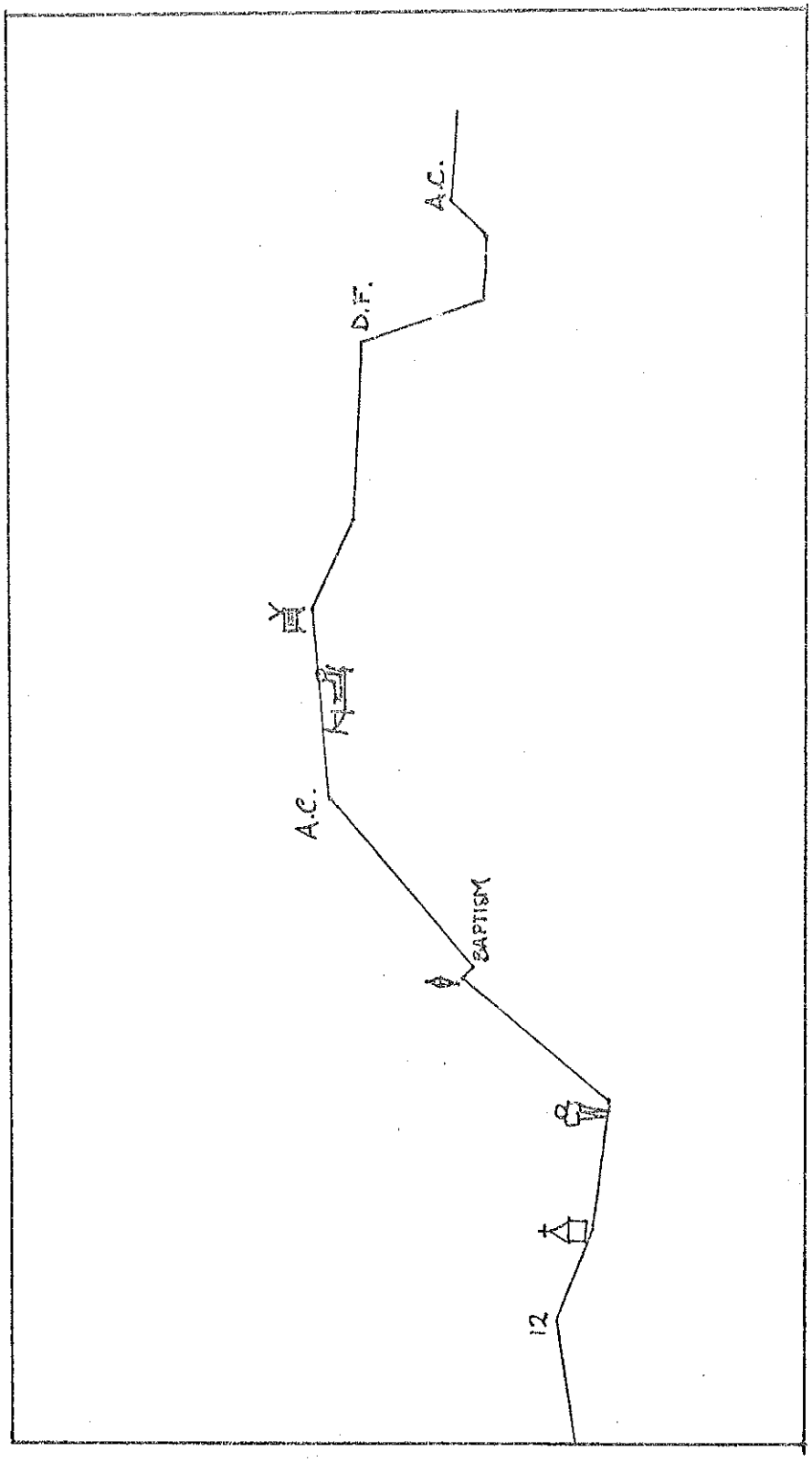
KURRI KURRI NON-PARTICIPATORS

		AGE						SELF-ESTEEM				INTERPERSONAL			
	Sex	10-20	21-30	31-40	41-50	51-60	over 60	very high +30	high +10	low -10	very low -30	very high +30	high +10	low -10	very low -30
1	M							+22					+14		
2	M								10				+14		
3	M								+8				+7		
4	M									-6					
5	F										-18			-6	
6	F									-2			+12		
7	F								+6				+14		
8	F									-2			+14		
9	F									-6				-6	
10	F								+4					-8	
11	F									-4			+12		
12	F								+4				+2		

APPENDIX 22

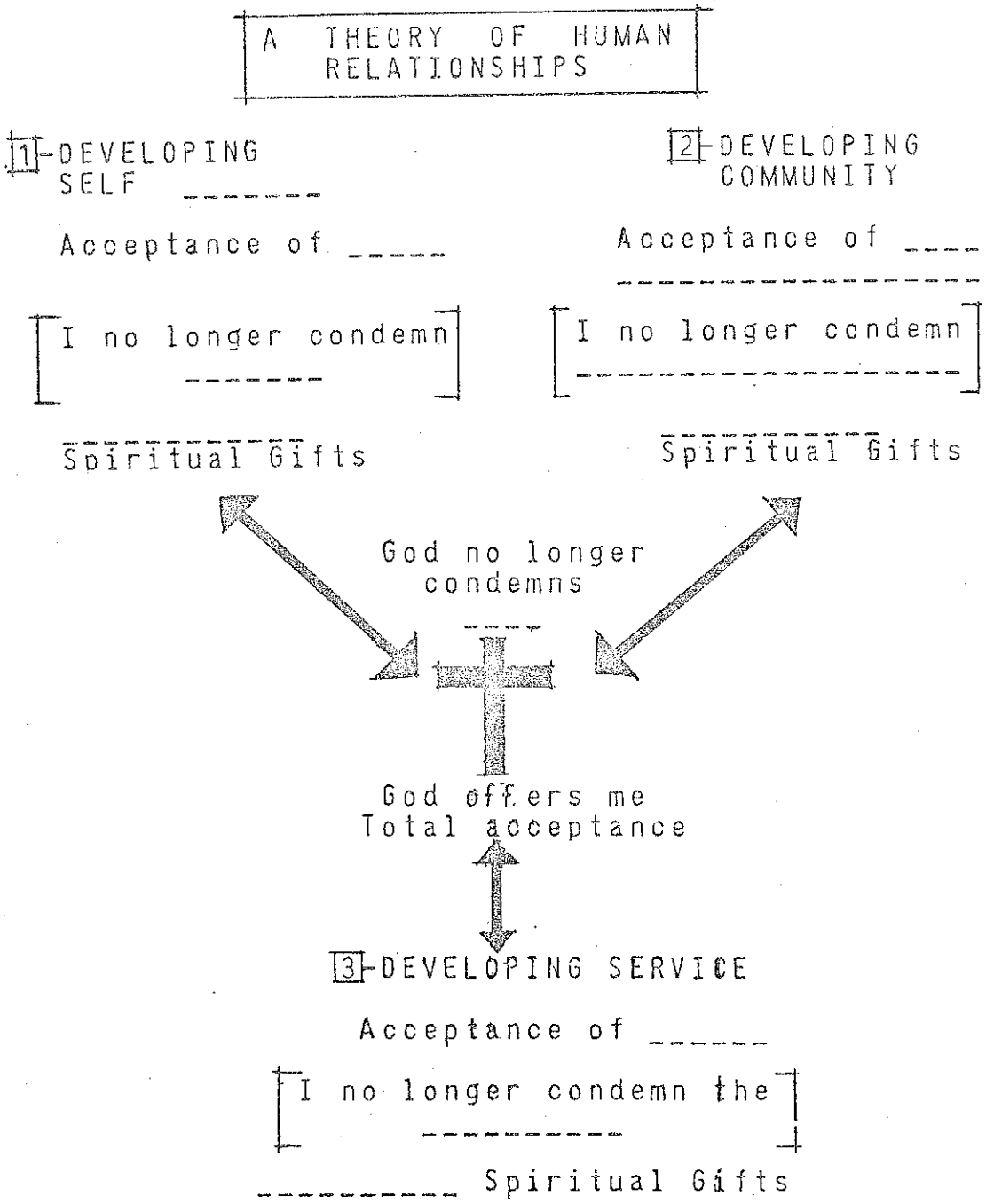
MY 'SPIRITUAL JOURNEY

MY SPIRITUAL JOURNEY



APPENDIX 23

THEORY OF RELATIONSHIPS


A THEORY OF HUMAN RELATIONSHIPS
1 DEVELOPING SELF
Acceptance of
I no longer condemn
Spiritual Gifts
2 DEVELOPING COMMUNITY
Acceptance of
I no longer condemn
Spiritual Gifts
God no longer condemns
God offers me Total acceptance
3 DEVELOPING SERVICE
Acceptance of
I no longer condemn the
Spiritual Gifts

APPENDIX 24

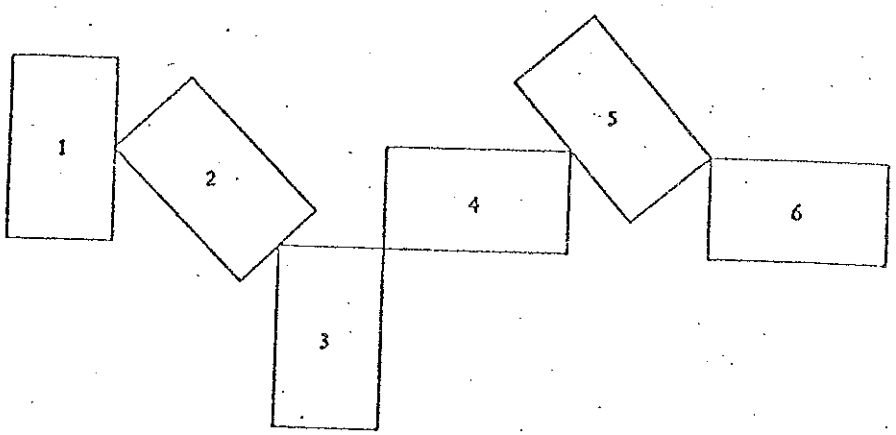
ONE-WAY AND TWO-WAY COMMUNICATION

ONE WAY COMMUNICATION

SENDER

Directions for sender:

1. Be sure that none of the receivers sees the overall design below.
2. Sit back-to-back to your receivers, who will sit in a semi-circle. Speak only loudly enough for your own group to hear you.
3. When you are ready to start, describe the items below so that your receivers can duplicate them on their own papers.
4. None of your receivers may communicate with you in any way at any time.
5. When you are through, take several minutes to record as follows your degree of satisfaction with the activity just completed.
6. Hand this sheet to your coordinator.



One-Way Communication

Very dissatisfied	Rather dissatisfied	Rather satisfied	Very satisfied	Don't know

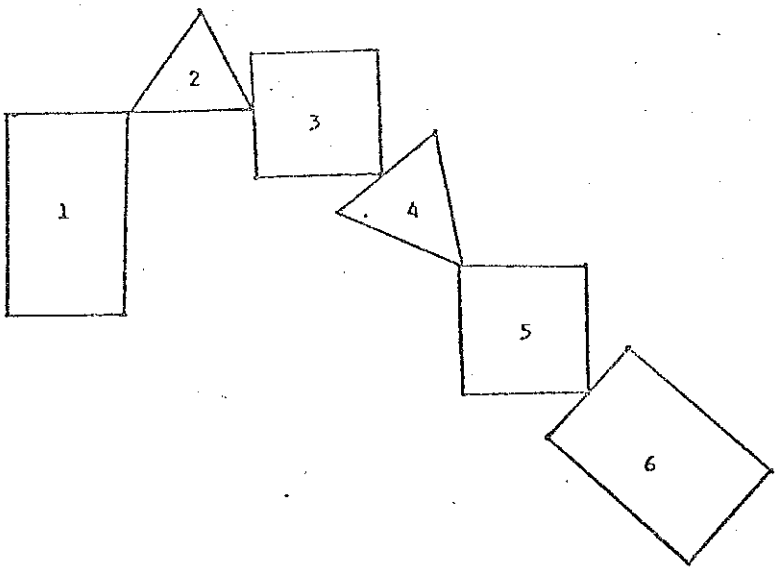
What factors caused the reaction you circled above?

TWO WAY COMMUNICATION

SENDER

Directions for sender:

1. Be sure that none of the receivers sees the overall design below.
2. Sit back-to-back with your receivers, who will sit in a semi-circle. Speak only loudly enough for your own group to hear you.
3. When you are ready to start, describe the items below so that your receivers can duplicate them on their own papers.
4. Your receivers may interrupt your directions with questions and/or comments at any time during this process.
5. When you are through, take several minutes to record as follows your degree of satisfaction with the activity just completed.
6. Hand this sheet to your co-ordinator.



Two-Way Communication

1	2	3	4	5
Very dissatisfied	Rather dissatisfied	Rather satisfied	Very satisfied	Don't know

What factors caused the reaction you circled above?

APPENDIX 25

HOW DO I FEEL WHEN I FEEL GUILTY

Guilt Questionnaire

The writer asked the group to write out how they felt when they felt guilty. Here are some of the replies.

Scared, uneasy, tense, like maybe going to get caught, a feeling of impending punishment	FEAR OF PUNISHMENT
Disgusted with myself, a complete failure, stupid, low, remorseful, miserable, ashamed, rotten inside, worthless	LOW SELF-ESTEEM
A feeling of separation, lonely and very frustrated, I feel nobody loves me especially God, I find it hard to like myself, depressed and separated from others	LONELINESS REJECTION ISOLATION

These responses fall into three general groupings. The first group reflects a fear of punishment or a self inflicted punishment. The next shows a loss of Self-esteem. The last indicates a feelings of loneliness, rejection or isolation. It can be easily seen that these three categories correspond exactly to the three negative attitudes of the punitive self.[1] These three types of anxiety make up the broader emotion of guilt.

---

[1] See pp. 36-37.

APPENDIX 26

FIVE-SQUARE GAME

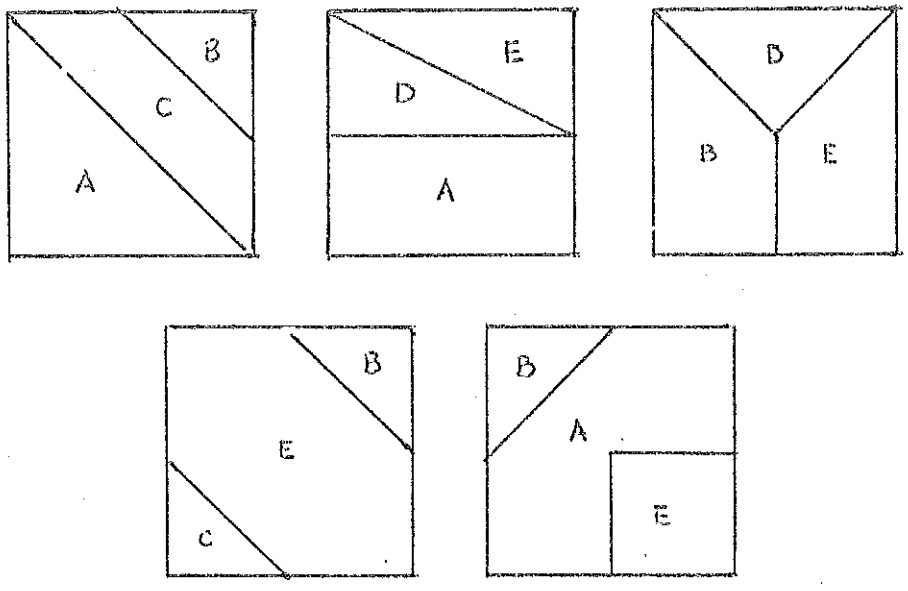
THE FIVE-SQUARE PUZZLE

An exercise with the five square puzzle demonstrates coordination or cooperation in a group task in which there is nonverabl communication. It is administered to participants in groups of five. Observers are instructed to look for ways in which participants communicated nonverbally and also for ways in which cooperation in the groups was helped or hindered.

The participants are instructed to sit at tables, each table having five chairs around it. When a participant sits at the table with the four other members of his group, he finds that there are some flat pieces of plastic or cardboard in front of each person. Most of the pieces are irregularly shaped. One person has in front of him, in an unordered pile, the three pieces marked "A" in figure 3-7; another has the four pieces marked "B," another the two marked "C," another the two marked "D," and the fifth person has the four pieces marked "E."

The participants are instructed that there are exactly enough parts distributed among the five people to make five complete squares. The task is completed when a square is put together in front of each person in the group. The rules are as follows: (1) Each member must construct one square directly at his work place. (2) No member may talk, signal, or gesture in any way that would provide guidance, direction, or suggestions to any other group member. For example, no member may signal that he wants a piece from another member. (3) Any member may give any of his pieces to another member. (4) Each member's pieces must be in front of him at his work place except the one piece he is giving to another member. Only giving is allowed: no taking.
This diagram shows the pieces needed for each group of five persons and the way in which the pieces fit together into five squares.

At the outset, the pieces labeled "A" are given to participant "A," the "B" pieces are given to "B," etc.



The Five-Square Puzzle

This exercise, of course, is difficult and frustrating for individuals who are accustomed to managing others. It is also very difficult for people who are accustomed to guiding themselves by watching for signals of the expectations of others, since the rules cut such signals to a mimimum. To the extent that the rules are observed (and it is very difficult for most participants to apply this discipline to themselves), the exercise focuses attention of the participants on discovering the ways in which they can be helpful. The most direct contribution a member can make is to look around the table for a place he thinks one of his pieces might fit and give that piece to the appropriate person-but he must then allow the other person to find for himself the way that piece fits with others in the place before him. This exercise points up the great difficulty experienced in letting other people do things their own way. It also points up the great reliance we put on language to influence the behaviour of others. Finally, it provides a very useful amount of information about how members of the group act toward one another under the frustration which the exercise produces.

As in other exercises, debriefing should follow performance. In this case, the discussion should focus on problems of coordinated effort and the implications of the exercise for relations among the staff members in their daily work. Some questions to guide the discussion are : (1) What were some of your feelings during the exercise? (2) Do you have any similar feelings when you are working.

This exercise was adapted from Alex Bavelas,"Communication Patterns in Task-oriented Groups," Journal of the Accoustical Society of America, 22 (1950): 725-30.

APPENDIX 27

GROUP EXERCISE--GOAL SETTING

GOAL-SETTING

A man in the crowd said to Jesus, "Master, tell my brother to divide the family property with me." Jesus replied, "My good man, who set me over you to judge or arbitrate?" Then he said to the people. "Beware! Be on your guard against greed of every kind, for even when a man has more than enough, his wealth does not give him life." And he told them this parable: "There was a rich man whose land yielded heavy crops. He debated with himself: 'What am I to do? I have not the space to store my produce. This is what I will do,' said he: 'I will pull down my storehouses and build them bigger. I will collect in them all my corn and other goods, and then say to myself, "Man, you have plenty of good things laid by, enough for many years: take life easy, eat, drink, and enjoy yourself."' But God said to him, 'You fool, this very night you must surrender your life; you have made your money - who will get it now?' That is how it is with the man who amasses wealth for himself and remains a pauper in the sight of God.

"Therefore," he said to his disciples, "I bid you put away anxious thoughts about food to keep you alive and clothes to cover your body. Life is more than food, the body more than clothes. Think of the ravens: they neither sow nor reap; they have no storehouses or barn; yet God feeds them. You are worth far more than the birds! Is there a man among you who by anxious thought can add a foot to his height? If, then, you cannot do even a very little thing, why are you anxious about the rest? No, set your mind upon his kingdom, and all the rest will come to you as well."

Luke 12:13-26, 31 NEB

1. Of all the material possessions in my life, the one that gives me the greatest enjoyment is my (circle one):

   a. Car
   b. books
   c. hi-fi
   d. house
   e. boat
   f. clothes
   g. pets
   h. yard

2. The rich man in the parable reminds me of (circle one):

   a. a success-minded businessman
   b. a status-seeking housewife
   c. a compulsive workaholic
   d. scrooge
   e. the Sorcerer's Apprentice
   f. a one-arm paper hanger
   g. me

3. What really speaks to me in this parable is (circle one):

   a. the false security of riches
   b. the temptation to get ahead at the expense of my soul
   c. the danger of overwork
   d. the childishness of status-seekers
   e. the poverty of riches
   f. _____

Goal-Setting 2 - 2

4. "I bid you put away anxious thoughts . . . ." The thing that gives me the greatest anxiety at the moment is (circle one):

   a. my job
   b. my family
   c. my future
   d. my fear of failure
   e. my own self-esteem
   f. my own unfulfilled ambition
   g. my church
   h. _____

5. I usually deal with anxiety by (circle one):

   a. aspirin
   b. biting my fingernails
   c. taking it out on the family
   d. eating
   e. prayer
   f. solitude
   g. working in the yard
   h. nothing, but need a way
   i. _____

6. "No, set your mind upon his kingdom, and all the rest will come to you as well." What I get from this statement as far as my own life is concerned is (circle one):

   a. forget about the bigger house and enjoy the one you have
   b. get your schedule in line with your priorities
   c. find out what you want to do for the rest of your life and start doing it
   d. get away from it all for a few days and get your life in order
   e. start off each day with God
   f. clean up your thought-life

7. Quite frankly, if I were to take this passage seriously, I would have to (circle one):

   a. change my lifestyle
   b. get more serious with God
   c. cut back on the frills
   d. start all over again
   e. work out some personal matters
   f. get the support of some fellow-struggler

8. I am willing to commit myself to a "faith" experiment for the next seven days. I will consciously commit my every decision to God:

   a. yes
   b. no
   c. I'll try

APPENDIX 28

WORKSHOP EVALUATION AND RESULTS

WORKSHOP EVALUATION

1. Please mark on a scale of 1 - 7 your overall life-learning which you believe you received by attending the workshop

1 2 3 4 5 6 7
minimum maximum

2. Do you believe the program has helped you grow in human relationships?

____ Nil ____Slightly ____Moderately ____Significantly ____Greatly

3. Please rate the subjects presented for value to your life and relationships on the following scale:

0 = Not helpful 1 = Slightly helpful 2 = Moderately helpful
3 = Significantly helpful 4 = Extremely helpful 5 = life-changing in its impact. (Note: If not helpful, then do not mark the scale).

Self Rejection/Self Acceptance	1	2	3	4	5
Why People Mal-adjust in Life	1	2	3	4	5
Active Listening	1	2	3	4	5
Communication--"I messages"	1	2	3	4	5
NASA Game	1	2	3	4	5
Verbatim Reports	1	2	3	4	5
Jesus as a Counsellor	1	2	3	4	5
Guilt--false & true	1	2	3	4	5
Crisis Ministry	1	2	3	4	5
Dynamics of Divorce	1	2	3	4	5
Death & Dying	1	2	3	4	5
Small Group Experience	1	2	3	4	5
Fellowship During Meals	1	2	3	4	5
Textbook	1	2	3	4	5

4. Did this program meet your expectations? ____Yes ____No

____Partially

5. Please write your own comment concerning the workshop:

_____

_____

_____

Workshop Evaluation

NOTE Hillview Church = H

Kurri Kurri Church = KK

Question 1 — LIFE LEARNING

	No. of Participants	Mean
H	38	5
KK	13	4.4

Question 2 — PERCEIVED GROWTH

	No. of Participants	Mean *
H	38	3.9
KK	13	3.7

* The categories listed were given a 1 to 5 numerical rating starting with category nil.

Question 3 — SUBJECTS PRESENTED

Self-Rejection and Self-Acceptance

	No. of Participants	Mean
H	33	3.5
KK	12	3.5

Why People Mal-Adjust in Life

	No. of Participants	Mean
H	33	3.5
KK	11	3.1

Active-Listening

	No. of Participants	Mean
H	35	3.9
KK	11	4.2

I-Messages

	No. of Participants	Mean
H	31	3.5
KK	11	4.2

Nasa Game

	No. of Participants	Mean
H	28	2.3

Verbatim Reports

	No. of Participants	Mean
H	32	3.1

Jesus as Counselor

	No. of Participants	Mean
H	32	3.7

Crisis Ministry

	No. of Participants	Mean
H	34	3.3

Dynamics of Divorce

	No. of Participants	Mean
H	29	3.5

Depression

	No. of Participants	Mean
KK	13	3.7

False Guilt

	No. of Participants	Mean
H	32	3.2
KK	11	4.2

True Guilt

	No. of Participants	Mean
H	34	3.2
KK	9	3.9

Death and Dying

	No. of Participants	Mean
H	38	3.8
KK	13	3.2

Small Group Experiences

	No. of Participants	Mean
H	38	3.7
KK	13	3.7

Fellowship Meals

	No. of Participants	Mean
H	32	3.5
KK	13	3.9

Text Book

	No. of Participants	Mean
H	28	3.6
KK	9	3.4

Question 4 PROGRAMME EXPECTATIONS

	No. of Participants	Expectations
H	38	Yes: 71% Partially: 29%
KK	13	Yes: 100%

Question 5 HILLVIEW UNEDITED COMMENTS

1. This programme would be helpful in every church. Thoroughly enjoyed it. Hope to have further programmes of this calibre in future

2. I enjoyed the understanding I gained on subjects that have troubled me. It has given me confidence. The ones I enjoyed most were Active-listening; True and False Guilt; Death and Dying; Self-esteem/Self-acceptance

3. A most practical help in Christian living. From the group I was

involved in only those who had previously been to P.E.T. or STEP etc., actually cottoned on to I-Messages

4. Although I was not able to participate in the meals I think it would have added an important dimension to the whole workshop

5. The whole programme could have really helped the whole church if more members had participated right through. More practical examples in personal people ministry

6. Not enough intermingling by people during meal and after discussion groups. People caring---without limitations of "time"

6. Praise the Lord for Ian Giller and Pr. Gerkin. Thank you Jesus

7. Very well done should be more of it in this community, try to bring non Christians into them. You should have a sing along at the beginning or some type of music to relax with more!

8. This programme suits more an older sort of person e.g., a lot of folks won't even talk to young people let alone tell them their problems. But I enjoyed it and will be able to use it later

9. I have learned to listen more. I really enjoyed group experiences. I have tried active-listening many times. I have tried verbatims a few times

10. It came at a time in my life when it tied in with life experiences and reading to be what I feel almost maximum benefit. How we can better adjust ourselves to our own problems

11. We had a moving population in our group which was rather disturbing and unstablizing. I was disappointed there was few older folk

12. Helped me develop personally--and gave me more understanding of others and to try and relate better to others

13. Even though I didn't learn much I still enjoyed coming along for fellowship with other people

14. I didn't understand all that was said

15. It helped me to think of others more and their problems than dwelling on my own

16. Very good

17. Extremely helpful, there should be more programs like this

18. First time in these type of studies, God has been brought into the subject, good stuff

19. I would like to see this programme and more in depth programmes in the near future

20. I enjoyed the workshop very much especially meeting new people and sharing in their lives

21. I think that we went too fast. Didn't give us time to discuss the subjects as a class or if we did sometimes we didn't really know what we were talking about

22. It was an experience I would not like to have missed. I now feel much more capable to face the world and more confident

23. I missed some small group experiences because I was unable to be at all meetings. If I would have been in a proper group from the start I would have got even more out of the programmes

24. Very helpful, would recommend to others to attend. Meal fellowship--"spot on"

25. Enjoyed the fellowship with others

26. Very interesting and helpful but I feel that many of the topics were not discussed fully enough due to lack of time. I'm sorry I didn't do the first test

27. It was great--only complaint -needed more time in small groups about 3-4-5!! hours

28. I was frustrated because I am very busy--work--college, other involvements and although I enjoyed the meetings and learned from them, I often felt over committed and this detracted from my enjoyment

29. Needs to be longer and not be so rushed

30. Very helpful. Helped make some major decisions in my life

31. Enjoyed fellowship very much. The talks were very informative and the groups were good too

32. Naturally some areas I found of more benefit than others however I enjoyed it immensely. Topics discussed helped social interaction-- it was fun

33. I enjoyed the programme very much. I feel it has helped me.

Question 5 KURRI KURRI UNEDITED COMMENTS

Female = F Male = M

Age ( )

1. I really enjoyed it and learnt things that will help me in my relationships with others - F (38)

2. Very helpful - M (39)

3. I greatly enjoyed it and found it beneficialy. I became frustrated to see others doing negative things e.g., putting children down. I wish my husband had attended - F (42)

4. We need more and more services like this. Very helpful for my own problems and those of others. Thanks for giving up so much of your time for us. Come again! - F (30)

5. There should be more like it, but on a longer scale - M (20)

6. More group sessions - M (26)

7. Much appreciated - M (38)

8. Lets have more workshops, more lunches, more fellowship and more practical religious experiences - F (19)

9. Helpful, enlightening, most enjoyable - F (65)

10. It has given a lift to self-esteem and given understanding and tools to work with in regard to communication with others in dealing with anxiety and frustration, putting problems in right perspective. Sorting out my own problems - (32)

11. I enjoyed all that I heard. Enabled me to understand people and relationships - M (24)

12. Sorry I was away for most of it but i have enjoyed what I attended - F (65)

13. Not long enough we need more. A follow up programme in say three months would be good - M (32)

APPENDIX 29

AFFIRMATION EXERCISE

AFFIRMATION

As he entered Capernaum, a centurion came forward to him, beseeching him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And he said to him, "I will come and heal him." But the centurion answered him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it."

When Jesus heard this, he marveled and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth."

And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment.

Matthew 8:5-13 RSV

1. Describe your perception of how the centurion saw himself. What are some of the key words on which you base your conclusions?

2. Out of all the centurion's words of self-abnegation Jesus picked up a short phrase (of less than a dozen words) and used it as a basis for a strong affirmation.

   a. What was the centurion's phrase?

   b. Jesus affirmed him in more than one way. List at least two.

3. If I were to affirm the members of our group using a colour I would choose:

   _____ for _____ because _____

   _____ for _____ because _____

   _____ for _____ because _____

   _____ for myself because _____

4. If I could give a gift of affirmation to each member of my group as Jesus did to the centurion, I would like to give

   _____ to _____ because _____

   _____ to _____ because _____

   _____ to _____ because _____

   _____ to myself because _____

APPENDIX 30

SELECTED ELLEN G. WHITE SOURCES

Selected Ellen G. White Sources

Freedom to Choose

Patriarchs and Prophets, pp. 48-49.

Loss of Choice

Patriarchs and Prophets, p. 52.
Education, p. 25.
Counsels to Parents, Teachers, and Students, p. 33.

The Broken-Marred Image-Mental-Emotional

Testimonies for the Church, 5:443-44
Ministry of Healing, p. 241.

The Broken-Marred Image-Moral-Spiritual

Education, pp. 28-29.
Testimonies for the Church, 9:21.

The Broken-Marred Image-Relational

Desire of Ages, p. 25.
Ministry of Healing, p. 163.

Christ as Healer and Restorer

Education, pp. 15-16,113.
Ministry of Healing, p. 25.
Selected Messages, 1:363.
Desire of Ages, pp. 270,622.

The Everlasting Gospel of Healing and Restoration

Desire of Ages, pp. 478,824.
Evangelism, p. 544.

The Healing and Restoring of the Image of God

(Mental)
Ministry of Healing, p. 241.
Testimonies for the Church, 4:60-61
(Spiritual)
Education, pp. 28-29.
Desire of Ages, p. 270.
(Relational)
Selected Messages, 1:396.
Testimonies for the Church, 9:194.

Made in Image of God - to be a communing being

Education, pp. 14,124.
Seventh-day Adventist Bible Commentary, 1:1082.
Patriarchs and Prophets, pp. 48-49.
Great Controversy, p. 677.
Testimonies for the Church, 9:196.

For a convenient and comprehensive study of the basic principles of psychology and sociology found in Ellen G. White's writings see the compilation

Mind, Character and Personality Guidelines to Mental and Spiritual Health, 2 vols. Nashville, Tennessee: Southern Publishing Association, 1977.

SELECTED BIBLIOGRAPHY

Books

Barclay, William. Ethics in a Permissive Society. London: Collins, 1971.

Becker, Dennis. Study Guide to Dr. James Dobson's Hide or Seek. Old Tappan, New Jersey: Fleming H. Revell, 1974.

Berkouwer, G. C. Man: The Image of God. Grand Rapids, Michigan: Wm. B. Eerdmans, 1962.

Branden, N. The Psychology of Self-Esteem. Los Angeles: Nash Press, 1969.

Buss, A. H. Psychology: Man in Perspective. New York: Wiley, 1973.

Buttrick, George Arthur, ed. The Interpreter's Dictionary of the Bible (IDB). 4 vols. and supplementary vol. Nashville, Tennessee: Abingdon Press, 1962-76.

Campbell, Ross. How to Really Love Your Child. Wheaton, Illinois: Victor Books, 1977.

Collins, Gary R. Christian Counseling. Waco, Texas: Word Books, 1980.

_____. How to be a People Helper. Santa Ana, California: Vision House, 1976.

Cooley, Charles Horton. Human Nature and the Social Order. New York: Charles Scribner's Sons, 1912.

Coopersmith, Stanley. Antecedents of Self-Esteem. San Francisco: W. H. Freeman, 1967.

Crabb, Lawrence J., Jr. The Basic Principles of Biblical Counseling. Grand Rapids, Michigan: Zondervan, 1975.

Dobson, James. Hide or Seek. Rev. ed. Old Tappan, New Jersey: Fleming H. Revell, 1979.

_____. What Wives Wish their Husbands Knew about Women. Wheaton, Illinois: Tyndale House, 1979.

Erikson, Erik. Identity, Youth and Crisis. New York: Norton, 1968.

Fromm, Erich. Man for Himself. New York: Rinehart, 1947.

Gaulke, Earl H. You Can Have a Family Where Everybody Wins. Adelaide, South Australia: Lutheran Publishing House, 1976.

Geisler, Norman L. The Christian Ethic of Love. Grand Rapids, Michigan: Zondervan Publishing House, 1973.

Glasser, William. Reality-Therapy. New York: Harper & Row, 1965.

Gordon, Thomas. Parent Effectiveness Training. New York: Peter H. Wyden, 1970.

_____. Parent Effectiveness Training: Workbook. Solana Beach, California: Effectiveness Training Inc., 1976.

Henry, Matthew, Commentary on the Whole Bible. London: Marshall, Morgan and Scott, 1960.

Hodge, Charles. Systematic Theology. 3 vols. Grand Rapids, Michigan: Wm. B. Eerdmans, 1946.

Horney, Karen. Neurosis and Human Growth. New York: Norton, 1950.

_____. Our Inner Conflicts. New York: Norton, 1945.

Jewett, Robert. Paul's Anthropological Terms: A Study of Their Use in Conflict Settings. Leiden: E. J. Brill, 1971.

Lapsley, James N. Salvation and Health. Philadelphia: Westminster Press, 1972.

McNeil, Elton B. The Psychology of Being Human. San Francisco: Canfield Press, 1974.

Maltz, Maxwell. Psychocybernetics. New York: Essandes Special Edition, 1968.

Meehl, Paul; Klann, Richard; Schmieding, Alfred; Breimeier, Kenneth; and Schroeder-Sloman, Sophie. What, Then, Is Man? St. Louis, Missouri: Concordia Publishing House, 1971.

Moltmann, Jurgen. Man: Christian Anthropology in the Conflicts of the Present. Philadelphia: Fortress Press, 1974.

Mussen, P. H.; Conger, J. J.; and Kagen, J., eds. Child Development and Personality. 4th ed. New York: Harper and Row, 1956.

Narramore, S. Bruce. You're Someone Special. Grand Rapids, Michigan: Zondervan, 1972.

Narramore, [S.] Bruce, and Counts, Bill. Freedom from Guilt. Irvine, California: Harvest House Publishers, 1974.

Niebuhr, R. The Nature and Destiny of Man. 2 vols. New York: Charles Scribner's Sons, 1941.

Nygren, Anders. Agape and Eros. London: SPCK, 1954.

Pedersen, Johs. Israel: Its Life and Culture. London: Oxford University Press, 1926.

Porteous, N[orman] W. "Man, Nature of, in O.T." Interpreter's Dictionary of the Bible. Nashville: Abingdon Press, 1962. 3:242-46.

Powell, John. Why Am I Afraid to Tell You Who I Am? Niles, Illinois: Argus Communications, 1969.

Richards, Lawrence O. A New Face for the Church. Grand Rapids, Michigan: Zondervan, 1970.

Robinson, H. Wheeler. The Christian Doctrine of Man. 4th ed. Edinburgh: T. & T. Clark, 1958.

Robinson, John A. T. The Body. London: SCM Press, 1962.

Rosenberg, Morris. Society and the Adolescent Self-Image. Princeton, New Jersey: Princeton University Press, 1972.

Schaeffer, Francis. Death in the City. London: Inter-Varsity Press, 1969.

_____. The Mark of the Christian. London: Inter-Varsity Press, 1971.

Strong, Augustus Hopkins. Systematic Theology. Valley Forge, Pennsylvania: Judson Press, 1967.

Trobisch, Walter. Love Yourself. Kehl/Rhein, German: Editions Trobisch, 1976.

Verduin, Leonard. Somewhat Less Than God: The Biblical View of Man. Grand Rapids, Michigan: Wm. B. Eerdmans, 1970.

Wright, G. Ernest. God Who Acts: Biblical Theology as Recital. London: SCM Press, 1952.

Zurcher, J. R. The Nature and Destiny of Man. New York: Philosophical Library, 1969.

Journals

Angyal, Andras. "A Theoretical Model for Personality Studies." Journal of Personality 20 (1951): 133-39.

Battle, James. "Relationship between Self-Esteem and Depression." Psychological Reports 42 (1978): 745-47.

_____. "Relationship between Self-Esteem and Depression among High School Students." Perceptual and Motor Skills 51 (August 1980): 157-58.

Brinsmead, Robert D. "Man: Part 1." Verdict 1 (August 1978): 6-30.

_____. "Man: Part 2." Verdict 1 (September 1978): 5-14.

Chartier, Myron., and Goehner, Larry A. "A Study of the Relationship of Parent-Adolescent Communication, Self-Esteem, and God Image." Journal of Psychology and Theology 4 (Summer 1976): 227-32.

Counts, William M. "The Nature of Man and the Christian's Self-Esteem." Journal of Psychology and Theology 1 (January 1973): 38-44.

Derrett, J. Duncan M. "'Love Thy Neighbor as a Man Like Thyself'?" Expository Times 83 (November 1971): 55-56.

Dickstein, Ellen B., and Posner, Joanne M. "Self-Esteem and Relationship with Parents." The Journal of Genetic Psychology 133 (1978): 273-76.

Dittes, J. E. "Attractiveness of Group as a Function of Self-Esteem and Acceptance by Group." Journal of Abnormal and Social Psychology 59 (1959): 79-82.

Dymond, Rosalind F. "A Scale for the Measurement of Empathetic Ability." Journal of Consulting Psychology 13 (April 1949): 130-35.

Eerdwins, Carol.; Mellinger, Jeanne C.; and Tyer, Zita A. "A Comparison of Different Aspects of Self-Concept for Young, Middle-Aged, and Older Women." Journal of Clinical Psychology 37 (July 1981): 484-90.

Graybill, Daniel. "Relationship of Maternal Child-Rearing Behaviors to Children's Self-Esteem." The Journal of Psychology 100 (September 1978): 45-47.

Grounds, Vernon. "Has Freud Anything for Christians." Eternity. July, 1956, pp. 8-10.

Growe, Glen A. "Parental Behaviour and Self-Esteem in Children." Psychology Report 47 (August-December 1980): 499-502.

Hewitt, Jay, and Goldman, Morton. "Self-Esteem, Need for Approval and Reactions to Personal Evaluations." Journal of Experimental Social Psychology 10 (1974): 201-10.

Kahle, Lynn R.; Richard A.; and Klingel, David M. "How Adolescent Self-Esteem Leads to Multiple Interpersonal Problems: A Test of Social-Adaption Theory." Journal of Personality and Social Psychology 39 (1980): 496-502.

Kao, Charles C. L. "Identity, Faith, and Maturity." Journal of Psychology and Theology 3 (Winter 1975): 42-48.

Koteskey, Ronald L. "Towards the Development of a Christian Psychology: Man." Journal of Psychology and Theology 3 (Fall 1975): 298-306.

Lyell, Ruth G. "Adolescent and Adult Self-Esteem as Related to Cultural Values." Adolescence 8 (Spring 1973): 85-92.

McCurdy, M. E. "Human Relations Training with a Church Related Population." Journal of Psychology and Theology 4 (Fall 1976): 291-99.

McMullen, H. M. "The Listening Team: A Venture in Counseling." The Christian Century 5 September 1973, pp. 855-57.

Narramore, S. Bruce. "Guilt: Christian Motivation or Neurotic Masochism?" Journal of Psychology and Theology 2 (Summer 1974): 182-89.

_____. "Guilt: Three Models of Therapy." Journal of Psychology and Theology 2 (Fall 1974): 260-65.

_____. "Guilt: Where Theology and Psychology Meet." Journal of Psychology and Theology 2 (Winter 1974): 18-25.

_____. "Parent Leadership Styles and Biblical Anthropology." Bibliotheca Sacra 135 (October-December 1978): 345-57.

_____. "Perspectives on the Integration of Psychology and Theology." Journal of Psychology and Theology 1 (January 1973): 3-19.

O'Donnell, William J. "Adolescent Self-Esteem Related to Feelings toward Parent and Friends." Journal of Youth and Adolescence 5 (1973): 178-85.

Piper, John. "Is Self-Love Biblical?" Christianity Today 12 August 1977, pp. 6-9.

Pomerantz, Sheryl Carroll. "Sex Differences in the Relative Importance of Self-Esteem, Physical Self-Satisfaction and Identity in Predicting Adolescent Self-Satisfaction." Journal of Youth and Adolescence 9 (1979): 51-56.

Ramm, Bernard R. "Is it Safe to Shift to 'Interpersonal Theology'?" Eternity, December 1972, pp. 21-22.

Ruddell, Larry S. "Yourself and You." The Journal of Pastoral Practice 2 (Winter 1978): 54-71.

Seamands, David A. "Perfectionism: Fraught with Fruits of Self-Destruction." Christianity Today, 10 April 1981, pp. 24-26.

Sears, R. R. "Relationship of Early Socialization Experiences to Self-Concepts and Gender Role in Middle Childhood." Child Development 41 (1970): 267-86.

Wilder, W. Glen. "The Search for Self-Esteem." Journal of Psychology and Theology 6 (Summer 1978): 183-88.

Young, Norman H. "The Commandment to Love Your Neighbour as Yourself and the Parable of the Good Samaritan." Unpublished paper, Avondale College, 1982.

NOT FOR CIRCULATION