CHAPTER NINE

Conversations About God: Does Skills Training Make a Difference?

by
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Introduction

It is easy to recognise it when it happens. You are at a function and find yourself sitting next to a complete stranger. You introduce yourself and a conversation starts, it is hesitant at first but then you discover a common interest and the conversation becomes absorbing. Someone who was a total stranger half an hour earlier is no longer one. You leave the function feeling good, this wasn't just a superficial conversation but you connected. Is this an everyday occurrence for most Christians or is it an all too infrequent occurrence?

Ragsdale (1994) comments that, "one might logically expect a committed Christian to exhibit relational communication skill". Why would one expect Christians to have such skills? What are these skills? How does one develop these skills? This paper will address these three questions. It seeks to explore the importance of relationship skills for Christians and the role skills training can play in skill development which may change our interactions with others. A survey is undertaken of participants from Christian leadership training program that included interpersonal skills development. Participants evaluate their skills prior to and after training as well as commenting on how and why their interaction with others changed. Consideration is also given to the application of skills.

Why We Need Relationships

Relational communication skills focus on others' rights, needs and desires, as is the focus of mainline Christian religious traditions. Ragsdale (1994) describes this saying, "self-disclosure is necessary for fellowship. Empathy, interaction involvement and listening would be anticipated because they reflect concern for one's neighbour". God created humans for relationship with Himself and with one another (Ge 2:18). The hunger for connection is one of the most fundamental desires of the human heart. But it is not just connections in general that we seek, rather at the core of our being we yearn for intimacy (Benner, 2004). There is strength in relationships (Ecc 4:12). Relationships come in many guises, parent and child, spouses, siblings, extended family, friends, co-workers, fellow church members, acquaintances. When Jesus says, "Love your neighbour" he does not distinguish between the various relationships we have instead He explains our neighbour through a parable, as being the one who we have an opportunity to show mercy (Lk 10:25-37). We are told we should love others because He loves us and so that others may know Him (Jn 13: 34-35, 1 Jn 4:11). God created us for relationships and He commands us to have relationships (Jn 13:34, 1 Jn 3:11). While there are numerous Bible passages[1] about relationship skills, two specifically mention the need to be prepared when opportunities arise (Col 4:5-6, 1 Pe 3:15). The need to listen (Pr 10:19; 29:20, Jas 1:19) and saying the right thing at the right time are also mentioned (Pr 10:32, 15:1, 22:11). Christians are also urged to be active in sharing their faith (Phil 6).

All of the above give ample support for the study of interpersonal skills in a Christian context. The next section considers the impact interpersonal skills development may make on being prepared for personal interactions, including those with an explicit spiritual dimension.

Skills Development, Will it Make a Difference?

Do perceptions about one's level of skill, influence interactions, or do the outcomes of interactions influence one's perceptions of one's level of skills? This question was examined in Nezlek's (2001) study where participants described their day-to-day social interactions as well as their social skills. The majority of these participants were able to repeat the study two years later. He explains the sociometer hypothesis, that is feedback from the environment influences self-evaluations and it is proposed that the quality of interactions would be expected to influence participants' evaluations of their social skills. Looking at this from another angle, improving one's perception of their social skills would then lead to enhanced quality of interactions. Nazlek's study found without any intervention the quality and frequency of interactions and social skills did not change for the group as a whole over a two year time period. This study proposes that as a result of training, these factors will change.

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[1] Some other texts to consider are: Pr 10: 11, 22:11, Ecc 3: 1 &7, Mt 12:36-37 and Tit 2:7-8.

If what we are, communicates far more eloquently than whatever we say or do (Covey, 1989), then if we just change our behaviour without any internal change in character we will come across as insincere and sooner or later the contradiction will become apparent. Covey (1989) contrasts this with what he terms the *inside-out approach.* He describes the need to start with the inside part of ourselves, that is: our paradigms, character and motives as it is futile to try to improve relationships with others before improving ourselves. So will improving our interpersonal skills improve our relationships in the long term? After describing how to listen empathetically, Covey (1989) comments that skills are important in any habit but for skills in empathy to be effective they must come out of a sincere desire to understand, as people resent any attempts to be manipulated. Research from teaching doctors communication skills has shown both improvements in patient satisfaction (Roter et al., 1998) and the ongoing retention of skills (Jenkins and Fallowfield, 2002). Crabb (1999) urges Christian to get what training they can but also to realise that training without character will not do any good, but character plus training might add a little. He states, "Spiritual community develops only among people who seriously value personal holiness" (p.167). This paper seeks to evaluate a training program that addresses relationship skills from a Christian perspective.

Relationship Skills Defined

Definitions of relational communication competencies abound and finding agreement is difficult (Greene and Burleson, 2003). While relationships are much more than just conversation, this paper limits itself to relationship expressed through dyadic interactions (conversation). What skills are needed to communicate well in conversation? Someone must initiate the conversation and if there is not a breadth of topics, conversation can dry up. Listening is just as important, if not more important than speaking. For conversation to move beyond the superficial empathy and connecting are required. These skills can be summarised as follows:

1. initiating conversation
2. listening
3. keeping conversation going
4. empathy
5. connecting.

These five skills (hereafter referred to as the interpersonal skills set) form the basis of this study.

Background to this Study

This study sought to obtain information from 77 people who had completed a Christian leadership course. The *Caleb Leadership Institute* is a three week course in which participants have the option of registering for accreditation to complete four units towards Certificate IV in Christian Ministry. The course is run by Caleb Leadership Ministries, a Melbourne-based inter-denominational Christian leadership training group. Participants undertake three non-consecutive weeks of formal training as well as assignments between the different weeks. Those who completed the courses held in Melbourne in 2006, 2007 and 2008 were sent a questionnaire. Participants come from a variety of backgrounds, such as pastors, youth workers, school chaplains as well as business people and those working with non-profit organisations. A spectrum of denominations are represented, for example in 2007, participants came from Baptist, Brethren, Church of Christ, Seventh-day Adventist, Assemblies of God and Christian and Missionary Alliance. The first week of the course addresses relationship and communication skills while the later weeks focus on such areas such as: management, leadership, training and spiritual growth. The focus of the survey was the relationship training component. Previously participants had expressed that since undertaking the training the were more proactive in conversations generally and also moved into the spiritual domain more often (Anonymous, 2007, Woodall, 2006). This paper seeks to explore this anecdotal evidence in a structured way to answer the following questions:

1. How did participants rate their interpersonal skills prior to training?
2. How often did participants exercise their interpersonal skills prior to training?
3. Did participants rate their skills differently after training?
4. Did participants exercise their interpersonal skills more frequently after training?
5. Did participants have more conversations with a spiritual dimension after training?
6. Did participants offer to pray more with others after training?
7. What factors influence participants increasing the frequency of their spiritual conversations?
8. What factors influence participants increasing the frequency of their offers to pray with others?

Designing the Questionnaire

A questionnaire was developed with the above questions in mind to determine participants' perceptions of their skills and the use of their skills prior to and after training. The skills to evaluate were derived from the five interpersonal skills listed above which were matched to the outcomes listed on the Caleb course outcomes web site (2008), as shown in Table 1. Questions were then formulated to ask participants about their skill level and application both prior to training and currently. Participants were asked to evaluate their skills using a five-point scale from poor to well developed. Participants rated their skills in listening, initiating conversation with a stranger, maintaining a conversation and connecting. The frequency in the application of skills was evaluated using a five-point scale from never to frequently. Applications included: initiating conversations with strangers and acquaintances, moving conversation beyond the superficial, encouraging others, discussing spiritual matters and offering to pray with someone. The application of offering to help someone if they expressed a need, was evaluated using a unique five-point scale from unlikely to highly likely. Table 2 illustrates the relationships between skills per the skills set, questions that addressed skills level and application of skills. Due to the small population and in order to maintain anonymity, demographic data was only collected on: age, gender, if in a ministry role (paid or voluntary), hours per week spent in that role and year the course was completed. The questionnaire was pre-tested prior to being administered.

Table 1 Expected Outcomes Extracted from the Relationship Matters Course[2] and Links to the Expected outcomes of the *Relationship Matters* course (Caleb Leadership Ministries, 2008)	**Interpersonal Skills Set and Number**
a. Skills that will help in forming better relationships with family, friends and workmates	The entire interpersonal skill set
b. How to initiate a new relationship at any time or place	1. Initiating conversation
c. Skill and confidence in the art of turning strangers into friends	5. Connecting
d. How to listen effectively and make conversation easy	3. Keeping conversation going, 2. Listening
e. To understand how to make your relationships more meaningful	5. Connecting
f. How to best encourage others	4. Empathy
g. How to pray with strangers you've just met	3. Listening, 4. Empathy, 5. Connecting
h. Ways to create opportunities to minister to others	3. Listening, 4. Empathy, 5. Connecting

Interpersonal Skills Set

Table 2 Skills and Application as Outlined in Questionnaire

Skill Descriptor	How skill/application was addressed in the questionnaire	
	Skill Addressed (How would you rate your skills at ..?)	Application (How often do you/does?)
1 Initiating conversation	- Initiating a conversation with a	- Initiate a conversation with strangers

[2] The Caleb Leadership Institute Course incorporates this two-day stand-alone course.

	stranger	- Initiate a conversation with acquaintances
2 Listening	- Listening	(1)
3 Keeping conversation going	- Maintaining a conversation with either a stranger or an acquaintance	- Conversation move beyond the superficial (2)
4 Empathy		- Encourage someone - If a need is expressed, how likely would you be to offer help?
5 Connecting	- Connecting	- Conversation move beyond the superficial (2)
6. Spiritual	(3)	- Conversation move to a discussion of spiritual matters - Offer to pray with someone

Notes:
1. There was not an application question that addressed listening as it was difficult to ask "How often do you listen?"
2. The frequency of conversation moving beyond the superficial directly addresses connecting and it also implies conversation was maintained to move it to that place.
3. Conversations with a spiritual dimension were viewed as an application of skills.

Demographics of Population and Respondents

The population of 77 people who had completed the course over the last three years were sent a questionnaire, 36 were returned and this gives a response rate of 47%. Table 3 shows the population and response rates from participants over the prior three years broken down by gender.

Table 3 Population and Response Rates By Gender

	Population			Respondents		
	Female	Male	Total	Female	Male	Total
2006	11	16	27	64%	56%	59%
2007	10	24	34	60%	38%	44%
2008	6	10	16	33%	30%	31%
	27	50	77	56%	42%	47%

While there was a lower response rate from males, no segment was less than 30% and participants from earlier years participated at a higher rate than those from later years. The demographics of respondents are shown in Charts 1 to 4 below. Chart 1 shows the gender of respondents and Chart 2 shows the age of respondents when they completed the questionnaire. Chart 3 shows the hours (in a typical week) the respondents were engaged in ministry either in a paid or voluntary capacity. Fifty six percent of respondents spent the majority of their working week in a ministry role. Given the diverse background of those undertaking the course, respondents whom identify a ministry role were not necessarily involved in church pastoral work, as the population included people working in business, schools, aid organisations, health and consultancy. Those undertaking the course in 2006 represented the largest group of respondents (44%), while the smallest group was from those attending in 2008 (14%) (Chart 4).

Chart 1

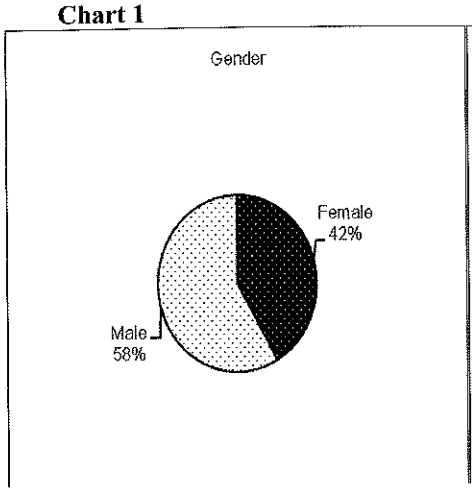


Chart 2

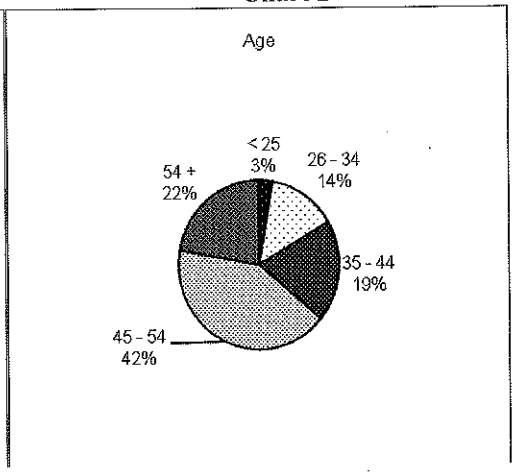


Chart 3

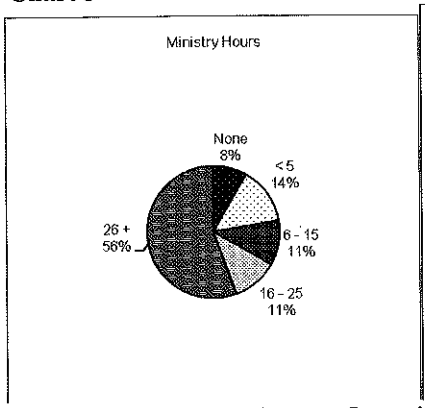
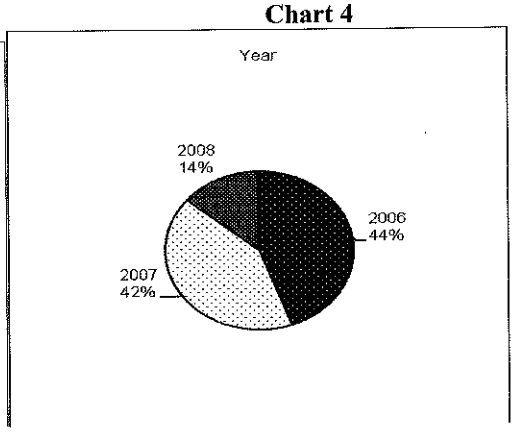


Chart 4

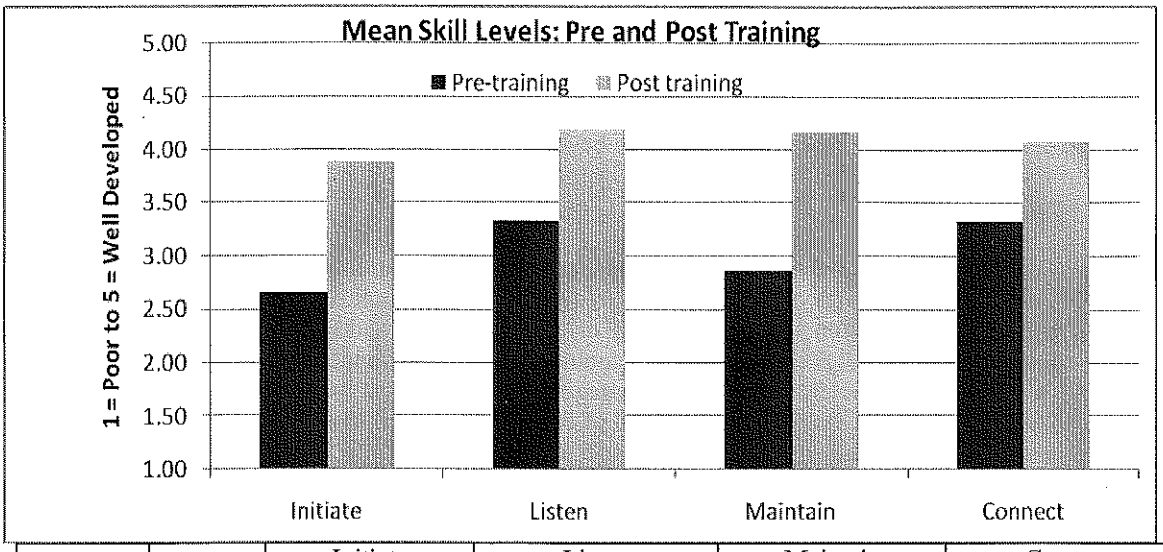


Analysis and Discussion of the Data – Quantitative Analysis

Skills and Applications Pre and Post Training

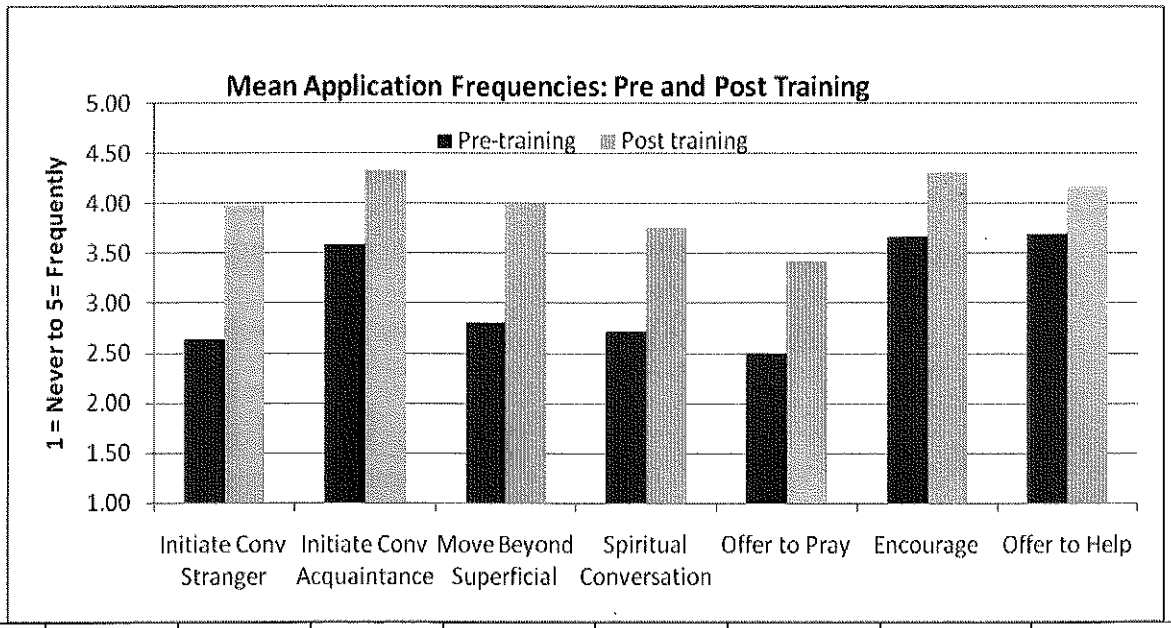
The survey questionnaire contained pre and post training self-perception questions for four skills and seven applications. Participants varied in the factors they reported as changing, while four participants only reported a change in one factor, five participants reported changes in all 11 factors. The average number of factors changing post training were 7.36. To determine if skills and the application of skills had changed significantly between pre and post training, the mean of each skill and application was calculated and the pre and post means for each were compared using paired samples t tests. This revealed significant changes for all skills and applications at the .01 level and these statistics are shown in Appendix 1. The results of these paired sample statistical tests indicate that the training led to significant increases in self-perceptions of skills as well as in the frequency of their application.

Chart 5



		Initiate	Listen	Maintain	Connect
Pre-training	Mean	2.67	3.33	2.86	3.33
	Std Dev	.862	.828	1.018	.862
Post training	Mean	3.89	4.19	4.17	4.08
	Std Dev	.747	.668	.775	.692

Chart 6



		Initiate stranger	Initiate acquiant	Move beyond	Spiritual	Offer to pray	Encourage	Offer to help
Pre training	Mean	2.64	3.58	2.80	2.72	2.50	3.67	3.69
	Std Dev	.899	.996	.833	.944	1.000	.986	.920
Post training	Mean	3.97	4.33	4.00	3.75	3.42	4.31	4.17
	Std Dev	.878	.717	.804	.937	.967	.822	.655

Mean levels of skills and applications before and after training are shown in Charts 5 and 6. From Chart 5 it can be seen that initiating a conversation with a stranger was the lowest skill prior to training and both listening and connecting were rated as the highest skill levels. Post training, listening was rated as the highest skill level, closely followed by maintaining a conversation. The skills that showed the greatest mean improvement post training were maintain a conversation (1.31) and initiate a conversation with a stranger (1.22).

Chart 6 shows that the frequency of offering to pray with someone was the lowest application pre-training and offers to help and encourage were the highest pre-training. The highest mean application post training was initiate a conversation with an acquaintance followed by encouraging. The applications that had the greater increase in the mean frequency post training were initiate a conversation with a stranger (1.33) and move beyond the superficial (1.20). The likelihood of offering help if a need is expressed had the smallest increase (0.47) and this may be due to its relatively high pre-training frequency.

The standard deviations for each item were smaller post training and this indicates greater homogeneity of the respondents' ratings of skills and the frequency of their application post training. The skill of maintaining a conversation and the frequency of offering to pray had the greatest standard deviations pre-training (1.018 and 1.0 respectively), in contrast the skills of connecting, initiating a conversation with a stranger and the frequency of encouraging had the lowest standard deviations pre-training (0.862, 0.862 and .822). Post training the skill of connecting and the likelihood of offering help had the smallest standard deviations, being .692 and .655 respectively.

Chart 7

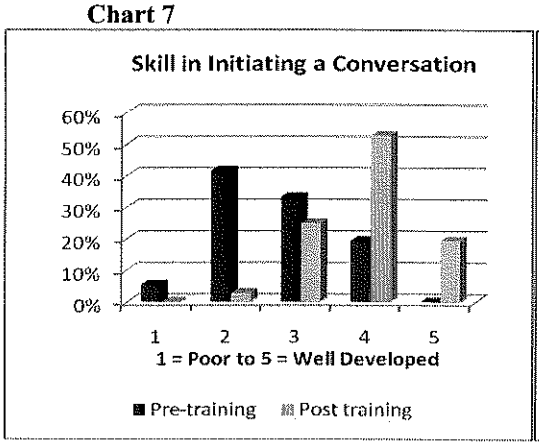


Chart 8

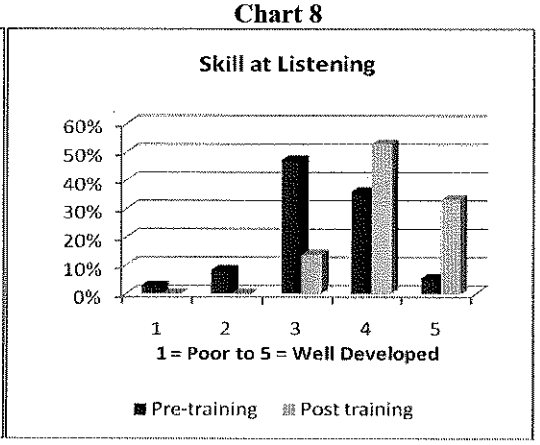


Chart 9

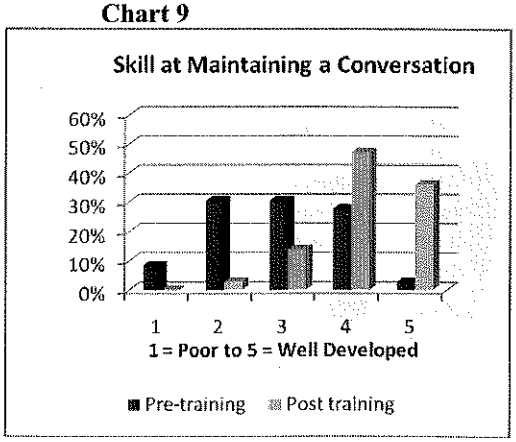
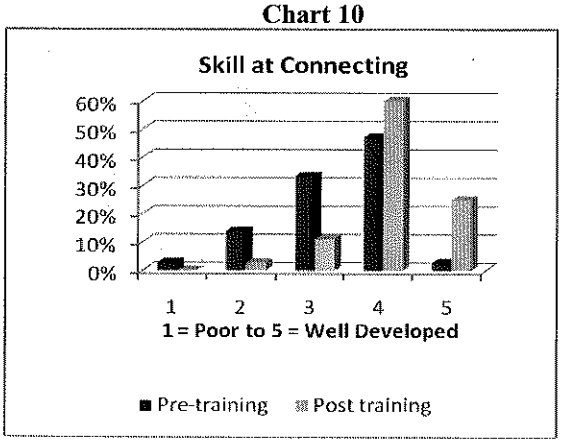


Chart 10



A review of the percentages of responses on each scale for the skills and applications reveals further insights into how they changed post training, this is shown in Charts 7 to 10. To describe this, the questionnaire's five-point scale for skills can be collapsed into a three-point scale so responses 1 and 2 are joined to get a new scale – below average, response 3 is specified as average and responses 4 and 5 are joined together to create above average. For listening pre-training 11% rated themselves below average and at the upper extreme only 5% as well developed. Post training all respondents rated themselves as average or above with 33% rating their listening skills as well developed. For maintaining a conversation pre-training only 30% rated their skills as better than average and post training the figure rose to 64% .With regard to connecting, 50% rated their skills as average or below pre-training, while after training only 14% regarded their skills average or below. Initiating a conversation with a stranger was the area with the greatest skill improvement for many as 20% rated their skills average or above pre-training and 97% rated their skills as that post training.

Chart 11

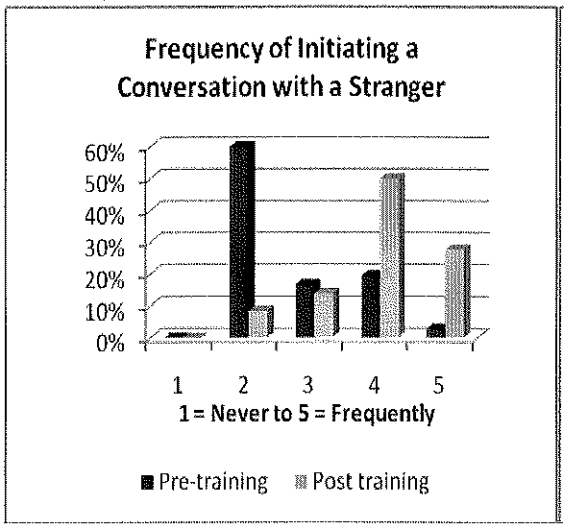


Chart 12

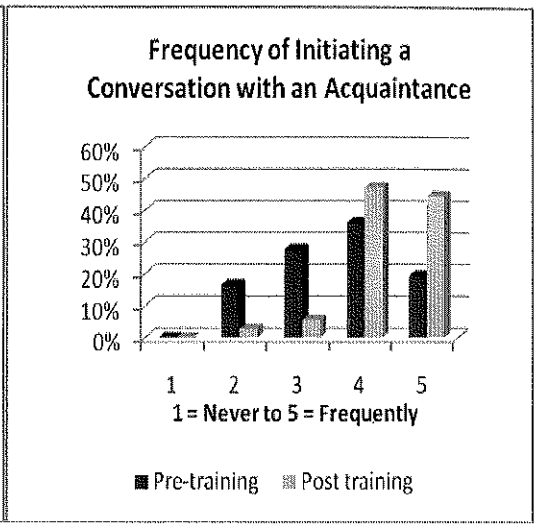


Chart 13

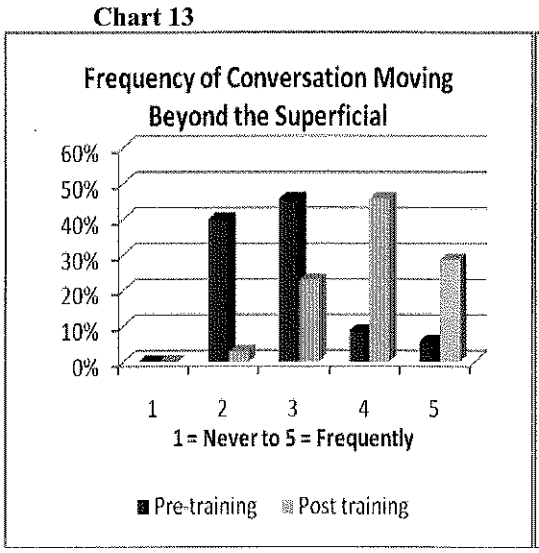


Chart 14

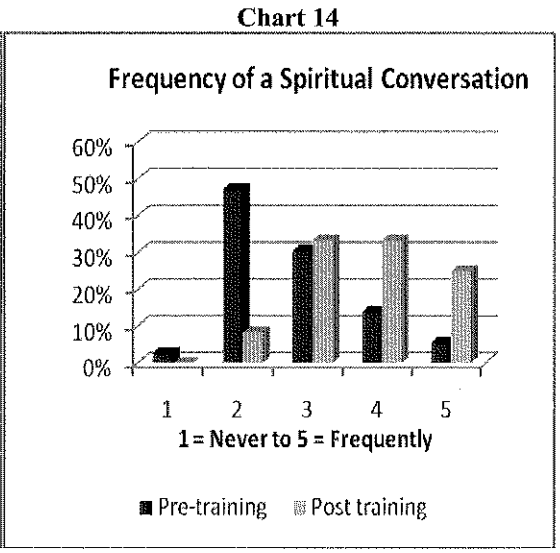


Chart 15

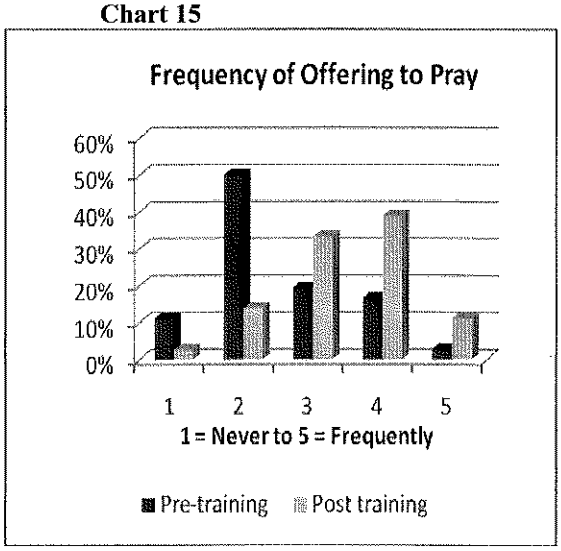


Chart 16

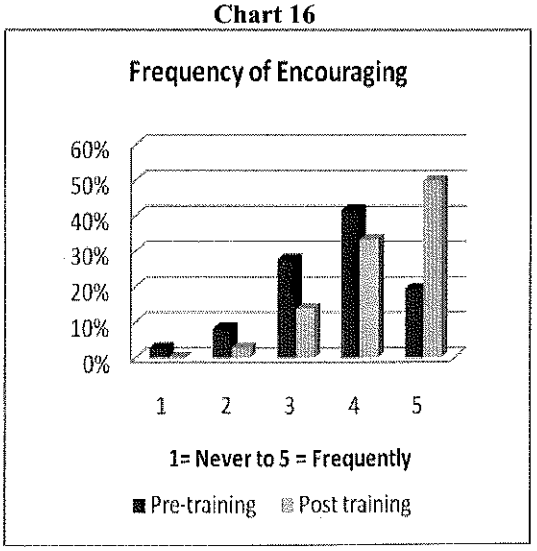
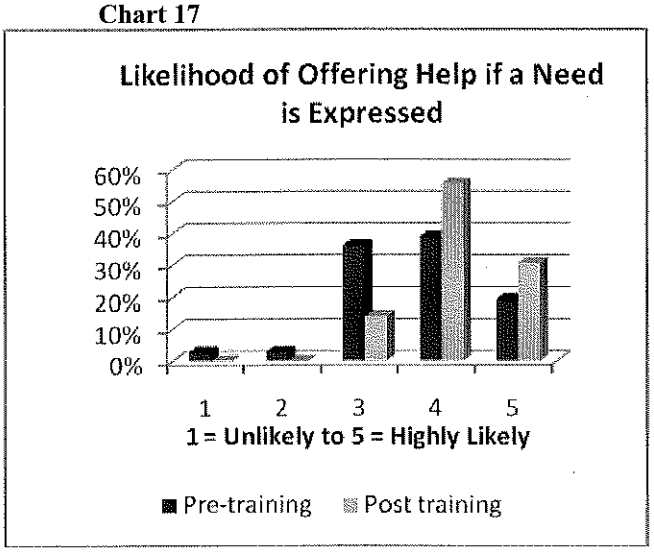


Chart 17



Application of skills shows similar movements to skills. For the following discussion the questionnaire's five-point scale will be collapsed into a three-point scale with responses 1 and 2 described as less than moderately, the mid-point 3 will be described as moderately while 4 and 5 will be described as more often than moderately. Prior to training 22% noted initiating conversation with a stranger occurred more often than moderately but post training this figure became 72%. For initiating a conversation with an acquaintance pre-training 52% reported this as occurring more often than moderately, while post training the figure was 91%. Only 14 % of participants reported conversation moving beyond the superficial more than moderately pre-training, this moved to 74% post training. Fifty percent of respondents stated spiritual conversations occurred less than moderately pre-training, however post training only 8% reported this. Offering prayer moderately or more was reported by 39% before the training and by 83% after the training. Encouragement and offering help when a need was expressed had the highest mean frequencies pre-training but still showed improvement, with 61% encouraging more than moderately pre-training and 83% post training. For the likelihood of offering help, 58% responded more than moderately pre-training and 86% responded that way post training.

Relationships Between Skills and Applications

Correlation analysis was performed between all skills and applications for both pre and post measures. Pre-training, maintaining connecting and initiating a conversation with a stranger all correlated significantly at the .05 level with the frequency of a spiritual conversation (respectively .345, .468 and .585). Post training the skills of maintaining a conversation and connecting (respectively .610 and .562) showed increased correlation at the .01 level, while initiating a conversation decreased in correlation (.571) to the pre-training data. For offering to pray, pre-training, connecting was the only skill that showed significant correlation (.365 at the .05 level). Post training, the skills of maintaining, connecting and initiating a conversation with a stranger (respectively .4, .461 and .571) were all significantly correlated with offering to pray. The reason more skills are correlated with prayer post training may be explained in terms of a skill threshold and until skills move above a certain point then their impact on applications is not significant.

Regression analysis was performed for each application with the four skills as the independent variables for both pre and post data. Some differences were noted in the pre and post training results. Pre-training three skills were shown to be related to three applications (at the .05 level):

1. The skill of initiating a conversation with a stranger and the frequency of initiating a conversation with a stranger ($R^2 = .433$);
2. The skill of initiating a conversation with a stranger with the frequency of a spiritual conversation ($R^2 = .352$);
3. The skill of listening with the likelihood of offering help ($R^2 = .199$).

Post training the following significant relationships (at the .05 level) were revealed from regression analysis:

1. The skill of initiating a conversation with a stranger and the frequency of initiating a conversation with a stranger ($R^2 = .392$);

2. The skill of maintaining a conversation and the frequency of conversation moving beyond the superficial ($R^2 = .43$);
3. The skill of initiating a conversation with a stranger and the frequency of offering to pray ($R^2 = .323$).

Relationships Between Changes in Skills and Applications

As well as performing regression analysis on the pre and post actual data, it was also performed to build models for the change in frequency of spiritual conversations and the change in frequency of prayer. Factors related to the change in the frequency of spiritual conversation were change in connecting skills, change in the frequency of conversation moving beyond the superficial, and change in the likelihood of offering help. The model accounted for 72.9 % of the variation in the change in frequency of spiritual conversations. For the change in the frequency of offering to pray, change in the frequency of moving beyond the superficial and age accounted for 46.9% of the change in the frequency of prayer. As moving beyond the superficial seemed relevant, regression analysis was performed to derive a model here also. This model explained 84.9% of the change in moving beyond the superficial was due to the change in listening skills, the change in frequency of initiating a conversation with an acquaintance, the change in frequency of spiritual conversations and the change in frequency of encouraging.

Correlations of the change pre and post training were also examined to further explore relationships, these are shown at Appendix 2. All eleven change factors, other than change in the skill of maintaining a conversation were correlated to a change in the frequency of prayer. Three change correlations were greater than .7 (at the .01 level) being: change in the frequency of moving beyond the superficial correlated with the change in the frequency of spiritual conversation (.771), and also the change in the frequency of initiating a conversation with an acquaintance correlated with change in the frequency of moving beyond the superficial (.781). The third correlation was noted between change in initiating conversation skills and change in connecting skills (.704). Comparing the results of the regression analysis and the correlations indicates the inter-relatedness of factors showing that clusters of skills and applications come together to influence the frequency of the other applications.

Analysis and Discussion of the Data - Qualitative Analysis

The questionnaire contained two open questions:

1. How has your relationship skills training changed the way you interact with others?
2. Why do you believe the relationship skills training has changed the way you interact with others?

Thirty two respondents answered the open questions. Fifteen participants commented specifically about increased levels of confidence in relation to either how or why their interactions with others had changed. Other themes to emerge were greater awareness of faith sharing opportunities and being more proactive and looking for opportunities to talk to others. Participants noted they were more others focused and interaction was easier as they were able to ask the questions that kept conversation flowing and also moved it beyond the superficial. Some commented they now know what to do if they are stuck for conversation. One respondent commented they do not feel so lonely anymore. In relation to why interactions with others have changed, one respondent commented, their heart was in the right place as they had a motivation to bless others and so motivation plus skill lead to the right sort of success. Focus on skills development and time to practise those skills were mentioned by several respondents as reasons why their interactions had changed. Some noted they identified with others and were more intentional in encouraging and showing people they were valued.

Limitations of This Study

The population was small and although a good response rate was achieved, the sample was not large enough to perform factor or path analysis. All data was collected after the completion of the course and participants were asked to reflect on their skills and applications pre and post the training. As a varying time period had passed since respondents had done the training, other factors that had impacted their relationship skills and applications were not taken into account. Measuring pre-training skill levels before participants had actually taken the training and then measuring them again after the training may have revealed different results. There is however, an advantage when all measurement occurs post training as only after skills and applications have improved, participants may be able to adequately assess their pre-training skills as they recognise they have improved. Participants self-evaluated and different results may have been obtained if external evaluation had been used, however self-perceived

competence rather than actual competence is the basis for many of the most important decisions that people make concerning communication (McCroskey and McCroskey, 1986).

Conclusion

Skills training did make a difference to participants' evaluations of their skills and the frequency that they applied their skills. All skills and applications increased significantly from those stated pre-training. Participants reported having spiritual conversations and offering to pray more frequently post training. While the mean level of all skills and applications increased post training the largest average increases were in the skills of initiating a conversation with a stranger and maintaining a conversation. The applications which had the greatest average increase in frequency were initiating a conversation with a stranger and moving beyond the superficial.

Regression analysis of changes showed significant relationships between several factors and, both changes in the frequency of conversation moving beyond the superficial and the frequency of spiritual conversations. Change in the frequency of conversation moving beyond the superficial could be explained in part by changes in listening skills and changes in the frequencies of initiating a conversation with an acquaintance, spiritual conversation and encouraging. Changes in the frequency of spiritual conversations could be explained to a large degree by changes in connecting skills and the frequency of conversation moving beyond the superficial and changes in the likelihood of offering help if a need was expressed. Changes in the frequency of prayer was partly explained by changes in the frequency of conversation moving beyond the superficial. Strong correlations between and within the various skills and applications demonstrates the interconnectedness of the various skills and their application. Differences in the significant regression items pre and post training may indicate threshold levels which when exceeded lead to changes in applications. The approach to relationship skills training in a Christian context taken in this study, did produce changes in both participants' skills and their application. Further research may identify factors that influence the effectiveness of such training and how they might be applied to other training situations to produce meaningful long-term change. In conclusion, for conversations about God, skills training can make a difference.

Appendix 1

Paired Samples Statistics

		Mean	N	Std. Deviation	t	d f	Sig (2 tailed)
Pair 1	Skill Initiating Pre	2.67	36	.862	-8.815	35	.000
	Skill Initiating Post	3.89	36	.747			
Pair 2	Skill Listening Pre	3.33	36	.828	-7.570	35	.000
	Skill Listening Post	4.19	36	.668			
Pair 3	Skill Maintaining Pre	2.86	36	1.018	-9.532	35	.000
	Skill Maintaining Post	4.17	36	.775			
Pair 4	Skill Connecting Pre	3.33	36	.862	-6.148	35	.000
	Skill Connecting Post	4.08	36	.692			
Pair 5	Freq Initiating Conv Stranger Pre	2.64	36	.899	-8.117	35	.000
	Freq Initiating Conv Stranger Post	3.97	36	.878			
Pair 6	Freq Initiating Conv Acquaint Pre	3.58	36	.996	-5.582	35	.000
	Freq Initiating Conv Acquaint Post	4.33	36	.717			
Pair 7	Freq Beyond Superficial Pre	2.80	35	.833	-8.182	34	.000
	Freq Beyond Superficial Post	4.00	35	.804			
Pair 8	Freq Spiritual Conv Pre	2.72	36	.944	-6.778	35	.000
	Freq Spritual Conv Post	3.75	36	.937			
Pair 9	Freq Prayer Pre	2.50	36	1.000	-6.068	35	.000
	Freq Prayer Post	3.42	36	.967			
Pair 10	Freq Encouragement Pre	3.67	36	.986	-4.600	35	.000
	Freq Encouragement Post	4.31	36				
Pair 11	Freq Offering Help Pre	3.69	36	.920	-3.848	35	.000
	Freq Offering Help Post	4.17	36	.655			

Appendix 2 Correlations of Changes in Skills and Applications

		Initiating conv skills	Listening skills	Maintaing conv skills	Connecting skill	Freq initiating conv wirh stranger	Freq initiating conv with acq	Freq beyond superficial	Freq spiritual conv	Freq prayer	Freq encouraging	Freq offering help
Initiating conv skills	Pearson Corr	1	.257	.483(**)	.704(**)	.639(**)	.639(**)	.539(**)	.596(**)	.480(**)	.284	.477(**)
	Sig. (2-tailed)		.130	.003	.000	.000	.000	.001	.000	.003	.093	.003
	N		36	36	36	36	36	35	36	36	36	36
Listening skills	Pearson Corr		1	.231	.214	.198	.299	.588(**)	.420(*)	.443(**)	.160	.362(*)
	Sig. (2-tailed)			.176	.209	.247	.077	.000	.011	.007	.350	.030
	N			36	36	36	36	35	36	36	36	36
Maintaing conv skills	Pearson Corr			1	.558(**)	.400(*)	.464(**)	.481(**)	.370(*)	.227	.374(*)	.321
	Sig. (2-tailed)				.000	.016	.004	.003	.026	.183	.025	.056
	N				36	36	36	35	36	36	36	36
Connecting skill	Pearson Corr				1	.515(**)	.569(**)	.491(**)	.654(**)	.398(*)	.363(*)	.384(*)
	Sig. (2-tailed)					.001	.000	.003	.000	.016	.030	.021
	N					36	36	35	36	36	36	36
Frequency initiating conv wirh stranger	Pearson Corr					1	.539(**)	.496(**)	.531(**)	.480(**)	.255	.486(**)
	Sig. (2-tailed)						.001	.002	.001	.003	.133	.003
	N						36	35	36	36	36	36
Frequency initiating conv with acq	Pearson Corr						1	.781(**)	.633(**)	.440(**)	.457(**)	.349(*)
	Sig. (2-tailed)							.000	.000	.007	.005	.037
	N							35	36	36	36	36
Frequency beyond superficial	Pearson Corr							1	.771(**)	.633(**)	.587(**)	.585(**)
	Sig. (2-tailed)								.000	.000	.000	.000
	N								35	35	35	35
Frequency spiritual conv	Pearson Corr								1	.592(**)	.390(*)	.620(**)
	Sig. (2-tailed)									.000	.019	.000
	N									36	36	36
Frequency prayer	Pearson Corr									1	.337(*)	.532(**)
	Sig. (2-tailed)										.044	.001
	N										36	36
Frequency encouraging	Pearson Corr										1	.472(**)
	Sig. (2-tailed)											.004
	N											36
Frequency offering help	Pearson Corr											1
	Sig. (2-tailed)											
	N											

** Correlation is significant at the 0.01 level (2-tailed) * Correlation is significant at the 0.05 level (2-tailed).

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