

CONFLICT MANAGEMENT¹: THEORY AND PRACTICE

This educational CAPPE module is part iv of section II:

PRACTICES IN SPIRITUAL CARE & COUNSELLING

Written by Seung Hee Kang, M.Div., Ph.D. (cand.) with Peter L. VanKatwyk, Ph.D.

Questions I

Sharing Conflict Narratives:

- Can you recall a time when you had a conflict and can you describe the process (the beginning, the process and the end)?
- When the conflict occurred, what was your internal response? What were your physiological and emotional reactions? Can you describe the changes in your inner movements over time? Where did you feel the sensations in your body the most and the least intensely?
- How did you manage or resolve the conflict? What intention did you bring into the management of the conflict? Can you distinguish the different outcomes based on your intention? What was helpful and not helpful?

Introduction

Etymologically deriving from the Latin *conflictus*, which means the “act of striking together,” “from *confligere* to strike together, from *com* + *fligere* to strike, conflict arises in relationships and it is a universal human experience. Jeong states that traditionally conflict arises where there exist “competition for resources, value differences and adversarial relationships” and “the term conflict” means “incompatibility of goals between parties.”² Moreover, just as the relationships take on many forms, so do the ways in which conflict is managed or resolved.

This module concerns process-oriented conflict management,³ and examines

¹In this paper, conflict management includes conflict resolution. Writer borrows the definition of resolution from Leslie Greenburg’s writing, where the term is rooted in “Gestalt therapy theory” and it is defined, “resolution of a conflict spilt occurred through a process involving the two parts listening to each other and thereby achieving integration.” See Leslie S. Greenburg, “A Task Analysis of Intrapersonal Conflict Resolution,” in *Patterns of Change: Intensive Analysis of Psychotherapy Process*. eds. Laura N. Rice, and Leslie Greenburg (New York & London: The Guildford Press, 1984), 70. The ways in which conflict is managed are many and conflict management does not necessarily mean the fact that the conflict is resolved which connotes a full integration from both parties. Whilst resolution has a sense of completion, management does not necessarily reach the point of completion.

² Ho-Won Jeong, “Research on Conflict Resolution,” in *Conflict Resolution: Dynamics, Process and Structure*. ed. Ho-Won Jeong (Aldershot: Ashgate Publishing Ltd., 1999), 12.

³By process what I mean is that it is “a moment by moment” experience-oriented. As Greenburg et al.

changes in the psychic movements of the involved parties of each side of the conflict both internally (intra-psychic movements and changes in emotions) as well as externally (changes in outer relationships). Those include the movements of their emotions, thoughts and actions. Each movement is considered as continuum towards integration and this movement can be observed by being present, moment by moment, in the midst of the changes in the process. Being “present” means actively (keenly) listening to what arises within us “here and now” as an integrated being, namely body, mind and spirit. Teilhard de Chardin (1881-1955) captured this concept when he remarked, “We are not human beings having a spiritual experience; we are spiritual beings having a human experience.” Therefore, conflict management is profoundly drawn from our fundamental and universal human experience as spiritual beings; the process of conflict management is thus aligned with our humanness as an integrated whole, which is comprised of and undergoes cognitive, affective and physiological changes.

This module also briefly surveys the pastoral care literature that addresses the stress of dealing with difficult behavior in faith communities and religion. Rather than an individualistic focus on troublesome or “challenging” persons, this approach follows a systems or family dynamics line of interpretation and proposes a clearly self-defined leadership style in spiritual care. In summarizing “church leadership” the Mennonite pastor and seminary professor Arthur Paul Boers remarks: “By adopting a ‘research stance’ toward congregations and parishioners, church leaders increase their sense of control over self and their reactions, reduce their anxiety (and the anxiety of their system), and become less apt to overreact and thus more likely to challenge those with the most growth potential. Emotionally intelligent church leaders care for themselves, practice self-awareness, manage their emotions, observe and respect others’ emotions, and handle relationships well.”⁴

point out the basic assumption to the process--oriented approach which lies in “having people focus on and explore a particular unexpected or dysfunctional reaction to a particular stimulus situation enables them to re-experience and a whole processing cycle that led to a reaction, external or internal, that does not fit with their own self-expectations.” Greenburg continues on “this kind of inner tracking involved in this exploration is very different from generalizing, or speculating, or attempting to analyze the experience. It is a process of experiential search in which the unfolding process provides an opportunity to track a whole sequence of cognitive/affective processing.....” What happens in the process is that through “affective information processing” or “experiential processing” both parties engage “an active dialectically constructive process of creating emotional meaning, rather than a passive, predetermined outputs.” See Leslie Greenburg, Laura N. Rice, and Robert Elliot *Facilitating Emotional Change: The Moment-by-Moment Process* (New York & London: The Guildford Press, 1993), 145 & 4.

⁴ In *Never Call Them Jerks – Healthy Responses to Difficult Behavior*. (An Alban Institute Publication, 1999), 5.

Conflict Management Theories⁵ and Recent Changes in Literature

Conflict management gets achieved in various ways that include the following:

1) *competing*

This managing approach proceeds from self-centered needs over the other party. It is generally characterized by “aggressive communication” – behavior that is “threatening” and “seeking control.”⁶ Those who manage conflict this way generally fear losing control over the other party and demonstrate a “lack of interpersonal skills.” Such a person experiences “constant tension, anger and disapproval.”⁷ As a result, the conflict management by competing fails to satisfactorily resolve or manage conflict.

2) *accommodating*

According to Gonclaves, accommodating means “smoothing.” Those who manage conflict by accommodating others are mostly concerned with “preserving relationship.” Although such an approach promotes “goodwill” and “peace,” it often comes at the cost of “low-assertiveness” with “high-cooperativeness.”⁸

3) *avoiding*

The approach of avoiding comes from a “negative perception of conflict.”⁹ Gonclaves suggests that this method is used when the conflict involves “issues of low importance,” or to “reduce tensions, or even to buy time.”¹⁰ This approach is also used when a person is “a low power position with control over the situation.”¹¹ However, those choosing to manage conflict this way often convey “negativism, critical and sarcastic comments, or that they are becoming passive aggressive.”¹² Consequently, this may lead to “hostility and hurt feeling” with ongoing unresolved issues.

⁵ In her article, Leininger introduces nine conflict resolution approaches and they are 1) “friendly persuasion and interpersonal skills” 2) “charismatic approach,” 3) “open and direct confrontation”, 4) “supernatural and spiritual, or mystical invocation”, 5) “mutual alliance or common pact,” 6) “organized mediation-arbitration,” 7) “authoritative mandate,” 8) “revolution”, 9) “feuds and open warfare.” See M. Leininger, “Conflict and conflict resolutions: Theories and processes relevant to the Health Profession,” *Health Care Dimensions* 3 (2004): 165-183.

⁶ M. Gonclaves, *Conflict Resolution: Concepts and Practice*. (New York: ASME, 2008), 48. Laser names this “persuasion.” See Robert J. Laser, “I win-you win negotiating,” *Journal of Nursing Administration* 11 (1981) 24.

⁷ M. Gonclaves, *ibid.*, 49.

⁸ *Loc. cit.*

⁹ M. Gonclaves, *ibid.*, 50.

¹⁰ *Loc. cit.*

¹¹ *Loc. cit.*

¹² M. Gonclaves, *ibid.*, 51.

4) *compromising*

The approach of compromising consists of “a series of tradeoffs.” Those employing this style, according to Gonclaves, always strive to find “a middle ground.” It is thus characterized as “a fairly assertive and cooperative style, with a goal to reach mutual agreements.”¹³ Nevertheless, if this approach is used excessively or exclusively, it may lead to simply making everybody happy, without resolving the “original conflict.”¹⁴

5) *collaborating*.

Finally, the collaborating method includes listening to “needs and goals towards a common goal.” “Collaboration” means reaching “a better solution” through “communication and cooperation.” This results in “win-win” management.¹⁵ This is based on “effective listening, confronting the situations in a non-threatening way.”¹⁶

For Personal Reflection and Group Sharing

- Where do you see your own dominant style of conflict management?
- How does this relate to your family of origin and current experiences?
- What interpersonal and/or intrapsychic conflicts are you presently aware of?
- Where you see your growing edges in confronting stress and conflict?

The Intrapsychic in the Interpersonal

Recent literature draws more attention to the importance of intrapsychic movements and the inner experiences of a human being in the conflict management process. Meier and Boivin’s findings, for instance, show how the ten participants who resolve their “intrapersonal conflicts” are likely to resolve conflict interpersonally better than the other ten participants who failed their intrapersonal conflicts. This finding enhances the understanding of how intrapersonal conflict may contribute to interpersonal conflict management.¹⁷ The focus of the studies has thus moved beyond

¹³ Loc. cit.

¹⁴ Loc. cit

¹⁵ M. Gonclaves, 52. Laser names this as “partnering” See both Robert J. Laser, “I win-you win negotiating,” *Journal of Nursing Administration* 11 (1981) 24-29 and Patricia Gauntlett Beare, “The essentials of win-win negotiation for the clinical nurse specialist,” *Clinical Nurse Specialist*, 3 (1989): 138-141. Beare believes that win-win negotiation can be reached without touching any emotional level. Gill keeps the similar position as these two; in her article, Gill indicates that win-win conflict resolution requires “awareness of one’s leadership style, emotions, language patterns, and procedural alternatives.” See Sandra Gill, “Resolving Conflicts: Principles and Practice,” *Physician Executive*, 21, no. 4 (1995): 11-15.

¹⁶ M. Gonclaves, 52.

¹⁷ Augustine Meier and M. Boivin, “Conflict Resolution: The Interplay Affects, Cognition and Needs in the Resolution of Intrapersonal Conflicts,” *Pastoral Sciences* 20, no. 1 (2001): 93-119. Leslie Greenburg’s approach to conflict resolution is derived from similar assumptions; especially Greenburg’s works on the

merely dealing with the behavioural styles of conflict management and entered the realm of addressing the internal dynamics of human beings who are involved in conflict management. This change in literature comes with a deeper understanding of internal dynamics which includes feelings, moods and emotions and their functions and impacts on conflict management. Leslie Greenburg's writings predominantly derive conflict resolution from within and they are process-oriented. His approach is oriented to looking at how conflict resolution reaches integration through experiential process.¹⁸ In the same vein, Jones emphasizes the significance of the role of emotion in conflict management by defining "feelings," "moods" and "emotion." According to Jones, "emotion" is comprised of "three components – cognitive, physiological, and behavioral." Emotion is differentiated from "affect,"¹⁹ "moods" and "feelings." For Jones, "feelings" are defined as "sensations that do not necessarily have cognitive components." "Moods," continues Jones, are differentiated from "emotions" from the perspective of "duration and intensity" "with moods being of longer duration and significantly less intensity."²⁰ The basic position of both Greenburg and Jones is to

moment by moment process-oriented experiential search through "two-chair dialogue" and "then-now exploration" reveal this approach. See Leslie Greenburg, Laura N. Rice, and Robert Elliot *Facilitating Emotional Change: The Moment-by-Moment Process* (New York & London: The Guildford Press, 1993), 294-310.

¹⁸Leslie Greenburg's writings with this approach include Leslie Greenburg, "A Task Analysis of Intrapersonal Conflict Resolution," chap. in *Patterns of Change: Intensive Analysis of Psychotherapy Process*, eds. Laura N. Rice, and Leslie S. Greenberg (New York & London: The Guildford Press, 1984). Leslie Greenburg *Emotionally Focused Therapy for Couples* (New York: The Guildford Press, 1988). Leslie Greenburg, *Facilitating Emotional Change: The Moment-by-Moment Process* (New York: The Guildford Press, 1993). Leslie Greenburg *Emotional-Focused Therapy: Coaching Clients to Work Through Their Feelings* (Washington DC: American Psychological Association, 2002). Leslie Greenburg, and Rhonda N. Goldman *Emotion-Focused Couples Therapy: The Dynamics of Emotion, Love, and Power* (Washington, DC: American Psychological Association, 2008).

¹⁹ For Greenburg and Goldman, "affect is at its base is neuro-chemical and physiological. People feel it in their bodies." "Emotion is above all a relational action tendency. It occurs at the boundary between organism and environment." See Leslie Greenburg, and Rhonda N. Goldman *Emotion-Focused Couples Therapy: The Dynamics of Emotion, Love, and Power* (Washington, DC: American Psychological Association, 2008), 19.

²⁰Tricia S. Jones, "Emotions in Mediation: Implications, Applications, Opportunities, ad Challenges," in Margaret Herrman, ed. *The Blackwell Handbook of Mediation: Bridging Theory, Research, and Practice* (Oxford: Blackwell Publishing Ltd. 2006), 278 . Greenburg derives "emotion schemes" from a similar definition of "emotion". Greenburg says, "We define emotion schemes as internal structures that preconsciously process a variety of cognitive, affective, and sensory sources of information to provide our sense of personal meaning." See Leslie Greenburg, Laura N. Rice, and Robert Elliot *Facilitating Emotional Change: The Moment-by-Moment Process* (New York & London: The Guildford Press, 1993), 5.

highlight emotion as an integral component for the process of conflict management and this integrative approach is likely to bring up a win-win conflict management which is mutually beneficial and may eventually result in transformation and healing for both parties.

A Case Study in the Workplace²¹

The conflict occurred one morning. A unit chaplain received a referral from the unit receptionist and visited a patient. When the chaplain was visiting the patient, there was a nurse starting an IV for the patient. During the visit, the patient looked anxious and talked only a little with the chaplain. The chaplain went to the office after the visits on the unit and to the nursing station and asked the clerk where the chart was. The charge nurse turned to the chaplain, asking why the chaplain was looking for the chart. This is when the conflict began. After the incident, the chaplain attempted to talk over the conflict with the charge nurse, by inviting the nurse to lunch and coffee. Lunch took place the day after the incident and the nurse and chaplain met over coffee one or two weeks later. The charge nurse agreed to meet and was open to having a conversation.

Themes²² Reflected in Process-oriented Conflict Management:

This particular case showed the following five themes in the process of conflict management:²³

Theme 1: “Nurse and chaplain have similarities and differences in remembering the conflict. Both nurse and chaplain thought the outcome was positive.”²⁴

Theme 2: “The similarities and differences in evaluating the turns of the conflict and chaplain’s approach.”²⁵

Theme 3: “During the talk, mutual explaining, open listening, respect, understanding and acceptance were crucial. Both nurse and chaplain thought that they managed conflict well.”²⁶

²¹ Adapted from S. H. Kang, T. O’Connor, and S. Joyce, “Birth of a Star,” in *Through Conflict to Reconciliation*, eds. A. Meier, and M. Rovers (Ottawa: Novalis, 2006), 277.

²² Adapted from S. H. Kang et al., *ibid.* 277-288.

²³ This way of conflict management is not a norm in each conflict management case, but this particular case shows a process of an integration which brought resolution from both internally and externally

²⁴ Kang et al., *Ibid.*, 277.

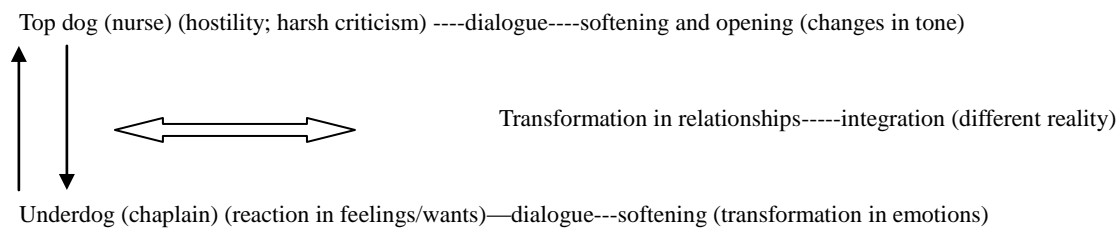
²⁵ *Ibid.*, 280.

²⁶ *Ibid.*, 283.

Theme 4: “Sharing honest feelings and clarifying the cause were vital.”²⁷

Theme 5: “Transformation in emotion.”²⁸

Process of Conflict Management in a Diagram²⁹



The realities that emerge prior to and following conflict management are not the same. From Gonclaves’s theoretical perspective, experiential conflict management in the workplace is comprised of accommodating, compromising and collaborating components. Even though the time and place is different from the time when the conflict actually occurred, if no internal movement (transformation) takes place, both parties remain in the same reality. In other words, if the chaplain and the nurse had chosen to avoid what had happened, the external professional relationship could have remained on a functional level (external level). From an emotional aspect, however, the hostility was transformed and softened, as both chaplain and nurse mutually exchanged their perceptions by the existence of differing and concurrent perceptions and sharing feelings with openness and listening in an amicable environment. This is a reflection of Greenburg’s findings in emotion-focused therapy; “positive emotions” help people connect each other by “enhancing relationships, problem solving, and learning” and “positive emotions of interest-excitement and happiness-joy help people transform sadness.”³⁰ As a result, from the behavioural perspective, both parties stand in a new time and place reality on professional level, internally they have moved on and healing

²⁷ Ibid., 285.

²⁸ Ibid., 286.

²⁹ The idea of this diagram is taken from Leslie S. Greenburg, “A Task Analysis of Intrapersonal Conflict Resolution,” chap. in *Patterns of Change: Intensive Analysis of Psychotherapy Process*, eds. Laura N. Rice, and Leslie Greenburg (New York & London: The Guildford Press, 1984), 99.

³⁰ See Leslie Greenburg, and Rhonda N. Goldman *Emotion-Focused Couples Therapy: The Dynamics of Emotion, Love, and Power* (Washington, DC: American Psychological Association, 2008), 351-2.

(transformation) took place.

Theological Reflection

This healing experience comes both internally and externally. Moreover, the relationship does not remain on a surface level and is transformative. This particular incident of conflict management in the workplace was transformative; both parties mutually listened to thoughts (cognition), emotions (intrapsychic movements) and in this managing process, both parties came to their senses (physiological changes) and moved into a new and transformed reality. This process is life-giving, in that sense, because there is a mutual fulfillment of love within from both parties. Mutual loving requires mutual openness and listening, and this is the place where love within us is perfected: “No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us.” (1 John 4.12). Christian Scriptures speak about the urgency of forgiveness and reconciliation (Mt 18:21-22, NRSV). According to Powell, forgiveness is, indeed, “not to bring us back to where we were as if nothing happened, but it is moving to a reality and its nature is quite different from where we were.”³¹ Through dialogue, sharing of feelings and listening to each other with mutual respect and understanding help both parties have an opportunity to reach a very different reality.

Questions II

- Going back to conflict that you had in the past, how would you manage or resolve it differently? How did the past conflict make you feel as you remembering it?
- What spirituality or values would you bring to conflict management? Can you name those? Why do you think that those are important? Or would you rather go empty-handed, facing the reality of the unknown?
- Do you think that conflict may always be managed or resolved? If so, why? If not, why?
- Are there any differences between managing conflict in your personal life and in your professional life? What are they? What are the similarities of both spheres if you think that there are differences?
- What did you learn about conflict and conflict management?

³¹ Elinor Powell, *The Heart of Conflict: A Spirituality of Transformation* (Kelowna, BC: Northstone, 2003), 203.

Religion and Conflict

From a historical perspective religion has often been identified as a root cause in intolerance, prejudice and violence. On a smaller scale a similar picture can emerge in local faith communities. Spiritual care providers and leaders frequently are at the center of congregational conflict and at times find themselves the target of what has been referred to as clergy abuse. Rabbi Edwin Friedman wrote his classic *Generation to Generation* as a survival guide for those facing the crisis of conflict in church and synagogue.

A seasoned church conflict-resolution specialist, Speed Leas, outlines five escalating levels of church-conflict:³²

1. problems to solve
2. disagreement
3. contest – generating win/lose solutions
4. fight/flight – leading to attempts to damage or oust each other
5. intractable situations – escalating to intent to destroy each other

“Difficult behavior” is not conflict, criticism, argument, or occasional irrationality, all of which leaders can expect as a normal part of our work...

“Difficult behavior” is patterned and sustained behavior that is abusive, irrational, hostile, adversarial, or distorted.

Arthur Paul Boers, 1999, 4.

For Reflection

From your own experience:

- How would you define “difficult behavior”?
- Can you relate to the escalating stages in interpersonal conflict?
- What happens with you in the process of experiencing these shifts in intensity?

A Family Systems Approach to Crisis Resolution³³

³² In *Moving Your Church Through Conflict* (Washington: Alban, 1985), chapter 3.

³³ See *Family and Social Systems Dynamics*, module iii in section III.

Murray Bowen's approach to systems theory is based on the biological sciences. It identifies the *emotional system* as the principal force in all of life as it continually scans its environment and responds to its stimuli in instinctual and reactive ways. In distinction from other forms of life, human beings have evolved the ability to function in an *intellectual system* by their capacity to understand and analyze complex situations and ideas, and furthermore communicate in a rational and relationally sensitive fashion. These two systems, the emotional and the intellectual, are present in all people but often are not clearly differentiated from each other. The emotional system to a smaller or larger extent will contaminate the intellectual system so that the intellect can masquerade the underlying anxiety of the emotional process. This perspective illustrates Speed Leas' picture of the escalating levels of conflict moving from a preponderance of the intellectual system (problems to solve and disagreements to define) to a run-away escalation along the emotional system ranging from attempts to damage or oust each other to the intent to destroy each other.

Following a Bowen systems perspective Rabbi Friedman emphasizes the following strategies for spiritual leaders in church and synagogue conflicts:

- Rather than focusing on managing the conflict, the principal task is one of managing the self in *self-differentiation*. This kind of self-regulation “includes the capacity to maintain a (relatively) nonanxious responsibility for one's own destiny and emotional being. It can be measured somewhat by the breath of one's repertoire of responses when confronted by crisis.” (1985, 27).
- Rather than intervening with those displaying most of the difficult behavior, “the criterion of whom to counsel is no longer who has the symptom, but who has the greatest capacity to bring change to the system.” (1985, 22).
- Rather than trying to resolve the conflict between two persons or issues, “we can only change a relationship to which we belong. Therefore, the way to bring change to the relationship of two others (and no one said it is easy) is to try to maintain a well-defined relationship with each, and to avoid the responsibility for their relationship with one another.” (1985,39).

Helpful Movies Resources

- *One flew over the cuckoo's nest* (1975) directed by Milos Fonnan.
- *The prince of tides* (1991) directed by Barbra Streisand.
- *Shadowlands* (1993) directed by Richard Attenborough.
- *First knight* (1995) directed by Jerry Zucker.
- *The mirror has two faces* (1996) directed by Barbra Streisand.

- *Seven years in Tibet* (1997) directed by Jean-Jacques Annaud.
- *The story of us* (1999) directed by Rob Reiner.
- *Keeping the faith* (2000) directed by Edward Norton.
- *Someone like you* (2001) directed by Tony Goldwyn.
- *My big fat Greek wedding* (2002) directed by Joel Zwick.
- *The laws of attraction* (2004) directed by Peter Howitt.
- *The upside of anger* (2005) directed by Mike Binder.
- *Away from her* (2006) directed by Sarah Polley.
- *Prime* (2006) directed by Ben Younger.

Selected Bibliography

Beare, P. "The Essentials of Win-Win Negotiation for the Clinical Nurse Specialist," *Clinical Nurse Specialist* 3, no. 3 (1989): 139-141.

Dittes, J. E. *When the People Say No: Conflict and the Call to Ministry*. New York: Harper, 1979.

Friedman, E. H. *Generation to Generation – Family Process in Church and Synagogue*. New York: Guilford, 1985.

Gill, S. "Resolving Conflicts: Principles and Practice," *Physician Executive*, 21, no. 4 (1995): 11-15.

Gonclaves, M. *Conflict Resolution: Concepts and Practice*. New York: ASME, 2008.

Greenberg, L. S. "A Task Analysis of Intrapersonal Conflict Resolution," In *Patterns of Change: Intensive Analysis of Psychotherapy Process*, eds. Laura N. Rice and Leslie S. Greenberg, 66-123. New York & London: The Guildford Press, 1984.

_____. *Emotionally Focused Therapy for Couples*. New York: The Guildford Press, 1988.

_____, Laura N. Rice, and Robert Elliott. *Facilitating Emotional Change: The Moment-by-Moment Process*. New York & London: The Guildford Press, 1993.

_____. *Emotional-Focused Therapy: Coaching Clients to Work Through Their Feelings*. Washington DC: American Psychological Association, 2002.

_____, and Rhonda N. Goldman. *Emotion-Focused Couples Therapy: The Dynamics of Emotion, Love, and Power*. Washington, DC: American Psychological Association, 2008.

Herrman, Margaret S., ed. *The Blackwell Handbook of Mediation: Bridging Theory, Research, and Practice*. Oxford: Blackwell Publishing Ltd. 2006.

Jeong, Ho-Won, ed. *Conflict Resolution: Dynamics, Process and Structure*. Aldershot:

Ashgate Publishing Ltd., 1999.

Kang, S. H., Thomas O'Connor, and Susanne J. "Birth of a Star." In *Through Conflict to Reconciliation*, eds. A. Meier and M. Rovers, 271-84. Ottawa: Novalis, 2006.

Laser, R. "I Win-You Win Negotiating," *Journal of Nursing Administration*, 11 (1981): 24-29.

Leas, S. B. *Leadership and Conflict*. Nashville: Abingdon, 1982.

Leininger, M. "Conflict and Conflict Resolutions: Theories and Processes relevant to the Health Profession," *Health Care Dimensions* 3 (2004): 165-183.

Meier, A., and M. Boivin. "Conflict Resolution: The Interplay Affects, Cognition and Needs in the Resolution of Intrapersonal Conflicts." *Pastoral Sciences*, 20, no. 1 (2001): 93-119.

Oates, W. E. *The Care of Troublesome People*. Bethesda: Alban, 1994.

Powell, E. *The Heart of Conflict: A Spirituality of Transformation*. Kelowna, BC: Northstone, 2003.

Steinke, P. L. *Healthy Congregations: A Systems Approach*. Bethesda: Alban, 1996.