Seek Peace and Pursue It:

Values and Conflict in a Christian Organization

Susan W. Dill

University of Massachusetts, Boston

Graduate Program in Dispute Resolution

David E. Matz, JD, Advisor

Raymond F. Pendleton, Ph.D, Evaluator

April 15, 2008

Abstract

This project considers the use of the basic Christian conflict resolution model in a prolonged conflict in a charitable organization. The model is drawn from biblical teaching found primarily in Matthew 18, but which often fails or is abandoned in practice because of any of a number of factors, such as habits, pressures, cultural norms, or values, beliefs, and attitudes that the actors carry with them into the situation. Inherent in the process are four distinct steps or stages, and although the theoretical model can be very simply expressed, progress in actual use is often neither positive nor linear. This case study examines how the actors in this conflict attempted to resolve the conflict and the resulting successes and failures of those attempts.

Within the confusing confines of conflict, people often find their own actions – and more probably some other's actions – at odds with their beliefs or the ways that they think they should act. This case is of interest due to the commonality of values held by the group, particularly peacemaking as upheld by use of the model. A common base of belief, however, is not enough to eliminate ambiguity and the resulting confusion; other factors interact and reorder priorities according to the situation. Values research is explored relative to the implementation of peacemaking efforts and inconsistencies in the accounts.

Given that the model is ordained, positively valued, and can be effective when implemented properly, it will be useful for people to be able to identify and address barriers when they come up, rather than in hindsight. This project applies the model in reverse, as an evaluative rather than a prescriptive tool, in the hope that light may be shed on ways to handle conflict in Christian and other contexts without damage to relationships, the work of the organization, or the individuals involved.

Acknowledgements

Thanks to my advisor, Dr. David E. Matz, for his guidance, astuteness and support throughout; to Dr. Raymond F. Pendleton for the generous gift of his time and his thoughtful evaluation; to my husband, Noel, and children, Heath, Meredith, Elissa, Jesse and Lindsay, for their encouragement and input along the way. Thanks to Susan Opotow, Eben Weitzman and Roni Lipton of the Graduate Programs in Dispute Resolution for their excellent teaching and kind encouragement. And not least, thanks to the wonderful people I interviewed who were willing to relate their experiences, feelings, and insights about a difficult and complex situation they all shared.

Table of Contents

An Historical Perspective

*"The entire law is summed up in a single command: 'Love your neighbor as yourself.' If you keep on biting and devouring each other, watch out or you will be destroyed by each other. For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want." Galatians 5:14, 15, 17(*The Holy Bible, New International Version*, 1973)*

"But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law." Galatians 5:22-23

Paul the Apostle was angry at the Galatians: they were arguing among themselves so vehemently that their church was in danger of destroying itself from within. In his letter, Paul took them back to the basics, the foundation of their belief system: the fruit of the Spirit manifests as the result of loving your neighbor as yourself. Fruit is singular, not plural. And what is it? We can look at is as a group of values that are to be desired and pursued. The pursuit consists of living in close connection with God, rather than striving to perfect each item on a mandated checklist, because the fruitful life flows naturally out of that closeness. Jesus used the metaphor of the connection between a branch and the vine in John 15:4. "I am the vine and you are the branches. If a man remains in me and I in him, he will bear much fruit." John 15:5

On the reverse side of these favorable values are dissension, hatred, discord, jealousy, fits of rage, selfish ambition, factions and envy, among others: not fruit that anyone would claim to want, yet fruit that humans keep producing in copious quantities, along with much good fruit, of course. The church in Galatia had gotten itself into a very typical conflict situation, which Paul attributed to conflict between the sinful nature of man and the Spirit of God, the result being that

"you do not do what you want." Committing to the Christian faith means that one is obligated to find a way to live in the land of fruit, as an individual and also as a member of a group. Dealing with conflict positively, then, is greatly to be desired, and the Bible is dotted throughout with teachings and advice on how to do that. "In spiritual groups, restoring harmony between people . . . is of primary importance. In all religious systems, restoring relationships takes priority over settling the specifics of a dispute (Kirkup, 1993; McThenia and Shaffer, 1985)."(Lichtenstein, 2005) Peacemaking is the means, and reconciliation the goal.

The Common Ground

The people involved in this conflict are evangelicals. Representing seven per cent of the adult U.S population, "they are the group whose faith is most clearly evident in their behavioral choices," including such activities as volunteering in a non-profit, attending church, discussing moral, spiritual or political matters with others, praying, and reading the Bible.(Barna, 2004) All of the actors in this conflict are familiar with and ascribe, (by their own statements to that effect), to the process outlined by Jesus in the book of Matthew:

> Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye? You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye. Matthew 7:3-5
>
> If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. But if he will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses.' If he refuses to listen to them, tell it to the church; and if he refuses to

listen even to the church, treat him as you would a pagan or a tax collector. Matthew

18:15-17

Treating someone as a pagan or tax collector means asking them to leave the church.

These statements notwithstanding, it is not reasonable to assume that evangelicals are any

better at resolving their inter-group conflicts than any other type of group. But it is reasonable to

assume that they will have a high level of dissatisfaction with conflict because of their belief that

it is not pleasing to God, and that they are likely to make repeated efforts to resolve it according

to these verses from Matthew. This makes sense because of two core beliefs: "the accuracy of

the Bible … (and) God as the Creator who still rules the universe today."(Barna, 2004) Barna

(2004) also asserts that "That body of beliefs – and the worldview it represents – has produced a

distinct way of living in an increasingly postmodern culture – a lifestyle that is increasingly at

odds with the accepted norms."

Approaching this Case

The focus of this study is to try and find out what really happened in this conflict,

especially in terms of the conflict resolution or peacemaking model, and what values and beliefs

had to do with it. It was a high-stakes situation for the people directly involved as well as for

those depending on them. Assuming that none of the players wanted to engage in a wrenching,

damaging dispute for two years, why did it take so long to resolve? The specific questions are:

1. How often was the model followed?

2. What effect did the use of the model have on the conflict?

3. What values can be inferred from the actions?

4. What forces acted to escalate the conflict or impede progress toward resolution?

First, a summary of the history is given. Literature on values research and biblical

approaches to peacemaking is reviewed, and the events of the conflict analyzed by a four step

application of the biblical conflict resolution model.

History of the Conflict

Founding

The organization began with the vision and efforts of a single retired lady who went on a mission trip to an impoverished country overseas. She lived there six months, volunteering in an orphanage and using her expertise as a diet therapist to feed the children their one nutritious meal a day. Her church decided to sponsor her; she received her commission as a missionary in 1985 and built an organization to feed, clothe, house and educate sixty children. She recruited friends to help, overseeing everything herself out of her kitchen and basement. She shuttled back and forth many times a year; she loved the country and she loved the children. The group had a board of directors, a legal advisor, and a treasurer. Initially, volunteers ran the entire U.S. side of the mission, and eventually one paid position was created. Teams of church members from various places in the U.S. would go down to do construction, transport food, plan for the future, and spend time with the children and staff. Upon returning, many of them volunteered with the stateside operation by raising money, collecting food, supporting children, and performing operational functions. The founder was personally involved with all these people, devoting much time and care into her relationships with them, and they became devoted to her as well as to the charity. In 1995, the organization relocated and hired a new director, educated in the states but native to the country where the mission is located. He holds the degree of Doctor of Divinity.

At this point it will be helpful to introduce the actors in the conflict. They are outlined in Table 1; all except the coordinator were on the Board of Directors. They are listed roughly in order of the start of their involvement with the charity.

Table 1: The Players

Founder	Commissioned by her church in 1985 as missionary.
Founder's son	Served on the Board of Directors throughout.
Treasurer	Treasurer since 1990; also handled the United States operations for several years.
Director	Oversees the day-to-day running of the orphanage; since 1995.
Chairman of the Board	First mission trip in 1995. Headed up the overseas operations for several years, starting in 1996, before becoming chairman.
Sponsorship chairman	First mission trip in 1996; became sponsorship chairman in January, 1998.
President	Began leading mission trips and doing fund-raising in 1996; assumed role of president late in 1998.
Eight board members	Some who lived locally were also volunteers involved in operations. The conflict was hidden from most of the board right up to the flashpoint. They are from many walks of life, including teacher, nurse, pastor, businessmen, evangelist.
Coordinator	The only paid staff member in the US, holds a Master's of Divinity in Missions and Urban Ministries. Hired in 2000.

The founder and director have already been mentioned. The coordinator was caught in the middle of the conflict in the last year. Eight other people peripheral to the conflict were on the Board; most lived at a distance and were caught unaware by the flashpoint, though all participated in the decisive meeting at the breaking point of the conflict. This meeting resulted in the resignation of the president at the end of his third year. Now we will return to the events leading up to that decision.

Transition

In 1998 the director and the founder voiced concerns regarding the growth and future of the operation. The founder was in her late seventies, the workload was increasing, and she could

no longer keep up with everything. The director wanted to have someone take over the title and

some of the work, though it was assumed that the founder would continue to do many of her

previous tasks. The founder asked the man who would later become the chairman of the board if

he would take over, but he declined: he felt that he "was so busy with what (he) was doing that

there would be no way to do it."(Chairman, 2004) Another board member was asked, and he

accepted. He was a person who loved leading teams on mission trips and using his professional

expertise to improve the site, but had had difficulty getting time off from his job to do that. He

left his job to start his own company, stating that part of his reason for doing so was to be able to

take more mission trips. He became president in the fall of 1998.

The next March, the new president said that he needed a full-time administrator to help

him. The chairman felt somewhat confused and betrayed by this: if he had known they were

going to hire someone full-time, he could have handled the presidency himself. Hiring a

coordinator was an expense that he had hoped to avoid. As it was, the first coordinator did not

last. The next coordinator proved to be an excellent choice, possessing relevant training as well

as communication and people skills. There was also an incident where the president tried shortly

before a mission trip to cancel and have the chairman go in his place, which the chairman was

unable to do. The chairman identified this event as the beginning of the difficulty between him

and the president.

The mission relies primarily on sponsorship for its income, so the marketing of that

program is essential to the survival of the children, teachers and staff. Early in 1999 the

sponsorship was taken over by the man here referred to as the sponsorship chairman, who ran it

with the help of his wife. After doing the job for about ten months, he received a message from

the first coordinator asking him for all the sponsorship files, essentially taking the job away from

him. It appears that the directive must have come from the president, since the coordinator would

not have been in a position to make that decision; however that is not known for certain. The

sponsorship chairman was hurt and confused by the incident, but remarkably did not inform any

of the other board members or the chairman of the change. No explanation was given for the

action, and ten months later major gaps appeared in the child sponsorship program. The files

were in disarray, correspondence was not current, new sponsors had not been entered into the

database, and some prior sponsors had been lost. When people started asking questions, it

appeared that most of them did not know that the coordinator had taken over that job: the board

then returned the job to the sponsorship chairman.

The President's Vision

The first year of the presidency was fairly calm on the surface. The new president was

making new contacts, finding donors and organizing teams, with excellent results. He would

begin in the evening after working all day on his own business, and would often work late into

the night. He did substantial, impressive work on long-range planning, extending earlier work to

expand the campus and capacity of the orphanage and school. His engineering expertise

beautifully suited him for this part of the work. He designed a long-range plan, deciding to work

on it solo after getting "mushy answers" from people, saying "so I thought I'd do it. So I did

it."(President, 2003) The president's plan was presented in completed form at a board meeting.

The plan's reception was not what he had hoped for: it created intense conflict with two

board members. The founder believed that children do better in a small orphanage of sixty

children. She was very clear about that in her interview, and her son was well aware of her view.

(The chairman, however, did not remember ever knowing it.) The president's plan seemed too

grandiose to her both in fact and in intention. The treasurer agreed with the founder, was angry

that the plan had been completed without anyone else's input, and wondered, too, how they were

going to pay for it. Interestingly, the chairman had no problem with it. His personal management

experience with long-range planning in the business world caused him to see it in a different

way: "So, (the president) was doing that, and I said, well, he's got a good plan, and personally it

didn't bug me too much. I thought it would have been nice if he had asked me and discussed it

with me, but I could put myself in his shoes and said, 'I have done the same thing and taken

some flak.'" (Chairman, 2004)

Hidden Conflict

During that first year, stresses to the structure of the volunteer network gradually began

to disaffect the organization. The founder, who been doing so much to promote and run the

operation, felt disenfranchised, and the distance between her and the president increased.

Volunteers felt demeaned and their work devalued, and many quit, which was alarming. There

was slippage in some of the operational aspects, such as the newsletter, correspondence, and

finances. The president dealt mainly with the (first) coordinator, focusing on what he felt was

most important, and neither of them communicated much with the board. Since everyone but the

coordinator was a volunteer, people worked mostly independently and didn't see each other

unless they made an effort to do so or a meeting was called. As a result, the only time that people

could find out what was happening was during the board meetings. This frustrated and angered

the president, who began to feel defensive at the meetings due to the many questions about

operations that were put to him then. It was impossible to keep to his agendas. He felt that the

board was interfering, and the board members felt that they couldn't vote on issues until they

understood on what they were voting. Also, most of the local board members were also heavily

involved in operations. The chairman of the board came from a management background, and

though he had heard some complaints, knew the president "wasn't terribly experienced, and it was going to take some transition period, so I wasn't overly concerned." (Chairman, 2004)

A newsletter went out to the sponsors several times a year, put together by volunteers. It became a focal point for conflict with several volunteers. When someone would put a newsletter together, the president would find it to be inadequate. He had put out one or two very professional-looking editions, and wanted all the newsletters to meet the same standards. People recalled feeling unappreciated, being told that the newsletter they had worked on would not go out, and that they were not thanked for the work. Another time there was poor communication about whether he or a volunteer was doing the newsletter, and she called him at home "and he just started screaming at me and told me I was being insubordinate." She remained calm and talked it out with the president and he apologized, but she was the exception in her ability to handle conflict with the president and deal with him directly.(Boardmember, 2003) People got offended, and after doing one newsletter or other task would not do any more.

The volunteers, when he would step on their toes, would just back off. Like one time, one of them called me, crying, on the phone because of something he had done; I mean *crying*. And … it was just like the final straw where this person felt so attached to the organization but so hurt by him that they didn't know what to do. They were like, sunk; they were like, 'How can I keep working for the organization that I love when he treats me like this?' But they never told him. (Coordinator, 2003)

Ripening of the Conflict

Early in the second year the founder came to the chairman with concerns about the president, and a meeting was called of some of the local board members. Each brought up their own difficulties with the situation, and that many things were not getting done that were

supposed to be done, and all were apprised of the fact that an alarming number of volunteers had

left. Prior to that time, the chairman had been under the impression that things were going along

pretty smoothly. "So, to me it was a surprise, (because) I thought (he) was doing a pretty good

job." A majority of the board "wanted to remove (the president). And I said, 'Well, okay, but

who is going to be president?' So we talked about who would be president, and there was no

good idea.'"(Chairman, 2004)

    After that meeting, the chairman went to the president.

> "So that's when I decided to … discuss it with him as a result of an evaluation that the
>
> board would have done. After that meeting he felt really upset with me and I think at that
>
> time I should have forced him to meet with the other people. We should have had a
>
> meeting of everybody, saying, 'Did you see this evaluation, did you agree with what (the
>
> chairman) wrote, is this based on what you told him, did you have a chance to agree, yes,
>
> yes, yes,' and then he would have know that it wasn't just me. He may have thought I
>
> was manipulating it or guiding it. But the way it was done, he only saw me: I was the
>
> only one who really talked to him at that time. Then I was aware of ... and became more
>
> concerned about what was not getting done." (Chairman, 2004)

Though some complaints came through the founder, the coordinator, and the treasurer,

the chairman became the point man for most of them, and his relationship with the president

became increasingly strained. The director of the orphanage commented that "This led (the

president) eventually to mistrust (the chairman), even to the point of thinking that (the chairman)

was making these things up and that he wanted to get rid of him." (Director, 2003)

    Several efforts were made to repair the situation. A series of organizational workshops

were held to work on defining the structure and job descriptions. Early in the third year an

organizational psychology coach was hired to evaluate and make recommendations about

matching strengths to jobs. In April the board had a local pastor run a weekend retreat for them

at a hotel to work on the long-range plan and communications, but it did not improve the

situation. The treasurer and others also tried individually to work out their differences with the

president. The sponsorship chairman felt a lot of pressure from the conflict, and he and the

president had three or four breakfast meetings over the first year to "clear the air" about their

differences.

"Once the sponsorship program came to me a second time, and (my wife and I) were able

to do some fun stuff with it, we were able to see the results, and that what we were doing

was helpful, … and I did not take things … so personally after that. … and (the president)

was actually very affirming of what we were doing, and that helped too, because I always

felt like there (had been) this mistrust on his part toward me to allow me to really do

anything. " (Sponsorship, 2003)

Flashpoint

Late in the third year the coordinator informed the group that she would have to resign in

January. This event started the chain of events that resulted in the president's resignation in

December. The president chose an applicant, met with him, and drew up an offer detailing the

job description and the pay. The applicant came to a November board meeting to be interviewed,

arriving an hour after it began. It is not clear who on the board knew that he was coming, but the

treasurer did not, and asked some questions about the ordering of priorities listed in the job

description, since they did not coincide with versions drawn up earlier. He was also concerned

because he, as treasurer, had not been consulted about the salary being offered. He asked if some

portion of the salary could be deferred. When the applicant declined the job, the treasurer felt

blamed.

While the salary was indeed an issue, the applicant declined because he observed the dissension between the board and the president and perceived that as coordinator he would be caught in the middle. He also stated that he was unwilling to work with the president; however, that point was communicated not to the president, but privately to the chairman and several others. He indicated that he was concerned about "differences the board and (the president) share about the direction of the ministry" and "personality issues which seem to revolve around (the president's) communication and management style and/or personalities on the board."(Applicant, 2001) The president's interpretation of this, as conveyed to the chairman, treasurer, sponsorship chairman, and one other board member via email was that the applicant had two reasons: too much disagreement between the board and the president, and concern about the salary.

Resolution

At this point, the sponsorship chairman and treasurer decided that they could no longer serve on the board, although each would continue his job in operations. The chairman decided that he would resign as chair if the president was to stay as president, stating that he did not think the president wanted to work with him and that it would be counter-productive for him to continue in that role. There were two meetings, the first with a partial board and the last with everyone. Those at a distance attended via conference call.

The outcome, which was to eliminate the office of president, had already been determined by the board of directors prior to the meeting, and the treasurer had informed the president of that in advance. The president had brought in a number of board members during his tenure, and told others that he could win a vote. At this point the director stepped in strongly, calling all the board members before the meeting to convey his view that the president needed to

go and to exhort the reluctant to attend. He had told the president "many times that the most

proper Christian thing was to just step down."(Director, 2003) The board wanted to give the

president the option of resigning before a vote had to be called. He finally did, after a long

discussion in which it finally became clear to him that he had no support on the board. He stayed

on the board for one more year.

> Honestly, it was awkward … because you could tell this was something that was still
>
> very hurtful to him…every time you would say something to him he would take offense.
>
> He would think you had said something badly, and you'd have to say no, that's not what I
>
> meant, and trying to reword it type (of thing). He had to be re-elected recently … to be
>
> on the board, and he didn't get voted back in because people couldn't deal with this
>
> anymore.(Boardmember, 2004)

Literature Review

Two primary threads were followed: first, research in the area of values and their organization and second, practical approaches to conflict resolution that have been developed in line with biblical principles.

Terminology in Values Research

The field of values research is relatively young. It took shape in the 1950's and 1960's and has grown steadily and substantially to the present. It seeks to discover how ideas about what is desirable or undesirable drive people's actions and decisions. Though the word values is commonly used, its meaning has varied by user.

However, the problem is not new. Adler (1956), for example, suggested that as a result of definitional confusion, the "emphasis on values has slowed down the advancement of the social sciences rather than furthered it" (p. 279). One popular strategy for settling confusion is to invent new names for the construct. Clyde Kluckhohn (1951), whom Levitin (1968) described as having offered one of the most comprehensive analyses of the values construct, described the result of this strategy: 'Reading the voluminous, and often vague and diffuse, literature on the subject in the various fields of learning, one finds values considered as attitudes, motivations, objects, measurable quantities, substantive areas of behavior, affect-laden customs or traditions, and relationships such as those between individuals, groups, objects, events.' (C. K. M. Kluckhohn, 1951, p. 390) … D. T. Campbell (1963) provided a list of 76 concepts that included value, attitude, and motive to illustrate that 'superficially quite dissimilar terminologies may be describing essentially the same facts and processes.'(Rohan, 2000)

Values

Value can be a noun or a verb, be held by an individual or a group, be attached to an object, and be vague or specific. Other ambiguity has resulted from confusion about perspective:

A dilemma that early values theorists and researchers faced was whether values (noun) should be investigated from the perspective of the entity being evaluated (e.g., "How much value does the entity have?") or from the perspective of the person doing the valuing…. However, this issue essentially has been settled: Contemporary values theorists investigate the values construct from the perspective of the person who evaluates the entities in his or her environment. (Rohan, 2000)

Here is a sampling of some researchers' definitions of value. The difficulty of pinning down the precise meaning is revealed by each author's carefully crafted wording.

Table 1: A Selection of Values Definitions

Lewin (1952, p. 41)	Values influence behavior but have not the character of a goal (i.e., of a force field). For example, the individual does not try to "reach" the value of fairness, but fairness is "guiding" his behavior. It is probably correct to say that values determine which types of activity have a positive and which have a negative valence for an individual in a given situation. In other words, values are not force fields but they "induce" force fields. That means values are constructs that have the same psychological dimension as power fields.
C. K. M. Kluckhohn (1951, p. 395)	A value is a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable that influences

	the selection from available modes, means, and ends of actions.
Heider (1958, p. 223)	We shall use the term value as meaning the property of an entity (x has values) or as meaning a class of entities (x is a value) with the connotation of being objectively positive in some way.
Rokeach (1973, p. 5)	A value is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence.
Feather (1996, p. 222)	I regard values as beliefs about desirable or undesirable ways of behaving or about the desirability or otherwise of general goals.
Schwartz (1994, p. 21)	I define values as desirable transsituational goals, varying in importance, that serve as guiding principles in the life of a person or other social entity.
Schwartz (1999, p. 24)	I define values as conceptions of the desirable that guide the way social actors (e.g., organizational leaders, policy-makers, individual persons) select actions, evaluate people and events, and explain their actions and evaluations.
Rohan (2000, p. 24)	A value is an implicit analogical principle constructed from judgments about the capacity of things, people, actions, and activities to enable best possible living.(Rohan, 2000)

For the purposes of this study, values will be regarded as beliefs about the ways people should act and the goals they should pursue.

Beliefs and Attitudes.

Values are a subset of the larger category of beliefs, and are distinguished as seen above by the attachment of the aspects of desirability and their guiding effect upon a person's choices in social settings. One may believe that fire will make the kettle boil, that the sun will come up tomorrow, or that objects placed in the passenger's seat will inevitably end up on the floor, but these beliefs are not values. One may believe in God's existence; though not a value, a central belief such as faith provides a platform for organization of a set of related values. The way values are organized is an important aspect of values research and will be discussed later.

Another confusing use of the word value is in connection with an object: an *attitude* is the result of pairing a value with an object. The object may be specific, such as a person or possession, or it may be abstract. "For example, people not only may say 'I value that ring' but also may say 'I value security.' The problem is that security can be labeled as a value, but it seems inappropriate to label a person's attachment to a ring as a value."(Rohan, 2000) Rohan proposes that the term attitude be "reserved for describing evaluations of specific entities." Another aspect of attitudes is that they are formed by past experiences. Rokeach defines an attitude as "a relatively enduring organization of beliefs around an object or situation predisposing one to respond in some preferential manner"(Rokeach, 1968, p. 112). Attitudes have three components: cognitive (knowledge), affective (a positive or negative view of the particular object or situation) and behavioral (producing action.).(Rokeach, 1968)

Value Priorities and Value Systems

Having values often means having to choose between them, sacrificing one value to uphold another according to the situation. *Value priorities* are expressions of these choices*,* and "*value systems* are integrated structures within which there are stable and predictable relations

among priorities on each value type."(Rohan, 2000) Each individual has his own personal value

system: groups also have value systems. Whether held by an individual or a group, competing

values within a system can produce value conflicts. The organization of value systems relates to

how people resolve these dilemmas.

Enumerating Values

Much of the early work in value systems was done by Milton Rokeach. He was

interested in learning how people rank their values, and also if and how that ranking can be

altered by input from an outside source. The Rokeach Value Survey contains 36 values which

respondents were asked to number in order of importance to them. It is shown in its entirety in

Appendix 1. The alphabetized values were divided into two categories: instrumental and

terminal. Rokeach defines an instrumental value as "a type of belief about how one ought or

ought not to behave" and a terminal value as being "about some end-state of existence worth or

not worth attaining."(Rokeach, 1973) Instrumental values can be considered character traits or

guides for behavior, concerned with a person's inner life. Terminal values are end-states outside

the individual, related to situations and societal realms. The distinction has since been discarded,

as "Schwartz (e.g., 1992) was unable to find support for the usefulness of the terminal--

instrumental distinction."(Rohan, 2000) Table 2 lists the values used in the survey.

Table 2: Rokeach's Terminal and Instrumental Values

Terminal values	Instrumental values
Comfortable life	Ambitious
Exciting life	Broadminded
Sense of accomplishment	Capable
World at peace	Cheerful
World of beauty	Clean
Equality	Courageous
Family security	Forgiving
Freedom	Helpful
Happiness	Honest
Inner harmony	Imaginative
Mature love	Independent
National security	Intellectual
Pleasure	Logical
Salvation	Loving
Self-respect	Obedient
Social recognition	Polite
True friendship	Responsible
Wisdom	Self-controlled

In an interesting side note, in 1979 the Rokeach Values Survey was advertised and aired simultaneously on all three major television networks in three cities in Washington. The results of this experiment are recorded in *The Great American Values Test: Influencing Behavior and Belief through Television,* Ball-Rokeach, Rokeach, and Grube, 1984. The authors aimed to "foster the adoption of egalitarian and pro-environment values beliefs, and behaviors" via the survey. The findings caused them some alarm: "they were so concerned about potential applications they nearly decided not to publish the results."(Gordon, 1986)

Schwartz (1994) added to Rokeach's lists, and the two researchers' lists are compared in Table 3. Many of the values appear in identical terms on both lists, and an effort was made here to align values with similar if not precisely the same meanings, such as *courageous* and *daring*, or *comfortable life* and *wealth.* Schwartz found 22 more values, for a total of 58. (Schwartz,

1994) These are shown in Table 4. Braithwaite & Law identified four more values: physical development and well-being, individual rights, thriftiness, and carefreeness.(Rohan, 2000)

Table 3: Comparison of values according to Rokeach and Schwartz

	Rokeach	Schwartz
Terminal values	Comfortable life	Wealth
	Exciting life	Exciting life
	Sense of accomplishment	Successful
	World at peace	World at peace
	World of beauty	World of beauty
	Equality	Equality
	Family security	Family security
	Freedom	Freedom
	Happiness	Happiness
	Inner harmony	Inner harmony
	Mature love	Mature love
	National security	National security
	Pleasure	Pleasure
	Salvation	Spiritual life
	Self-respect	Self-respect
	Social recognition	Social recognition
	True friendship	True friendship
	Wisdom	Wisdom
		Enjoying life
Instrumental values	Ambitious	Ambitious
	Broadminded	Broadminded
	Capable	Capable
	Cheerful	Cheerful
	Clean	Clean
	Courageous	Daring
	Forgiving	Forgiving
	Helpful	Helpful
	Honest	Honest
	Imaginative	Creativity
	Independent	Independent
	Intellectual	Intelligent
	Logical	Detachment
	Loving	
	Obedient	Obedient
	Polite	Polite
	Responsible	Responsible
	Self-controlled	Self-discipline

Table 4: Schwartz' Additional Values

Accepting my portion in life	Preserving public image
Authority	Protect environment
Choosing own goals	Reciprocation of favors
Curious	Respect for tradition
Devout	Sense of belonging
Healthy	Social justice
Honor elders	Social order
Humble	Social power
Influential	Spiritual life
Loyal	Unity with nature
Moderate	Varied life

A number of values emerged from this study that are not on any of the previous lists. It seems likely that many of these would appear in other faith-based groups as well. These values will be presented in the next section.

The Structure of Value Systems

Shalom Schwartz theorized that value systems have a structure that is universal across cultures, and that values relate to each other according to their position within the structure. In contrast to Rokeach, Schwartz had respondents rate rather than rank the values, a method he felt is closer "to the way in which values enter into situations of behavioral choice. …It enables people to indicate the importance of each value separately, while keeping loosely in mind the importance of other values." (Schwartz, 1994, p. 27) Schwartz also discarded Rokeach's distinction between terminal and instrumental values, and replaced " 'the preferred mode of behavior or end-state of existence'. . . with the broad term 'goals'"(Schwartz, 1994, p. 36)

Schwartz found 58 values to be universal across cultures in a large study involving 97 samples in 44 countries. Ten of these he termed *value types*, which are categories of values. For example, under Self-direction are Creativity, Curious, Freedom, Choosing own goals, and

Independent. Schwartz also found four *higher order value types* which are organized "into two dimensions: Openness to Change vs. Conservatism and Self-Enhancement vs. Self-Transcendence. (Schwartz, 1994, p. 34) The structure is easily seen in Figure 1. The ten value types are arranged in a wheel, showing the proximity of closely related values within and adjacent to them. Higher order or bi-polar value types are in an outer ring. Tension between values is greatest across the poles.

Figure 1. Theoretical model of relations among motivational types of values, higher order value types, and bipolar value dimensions.
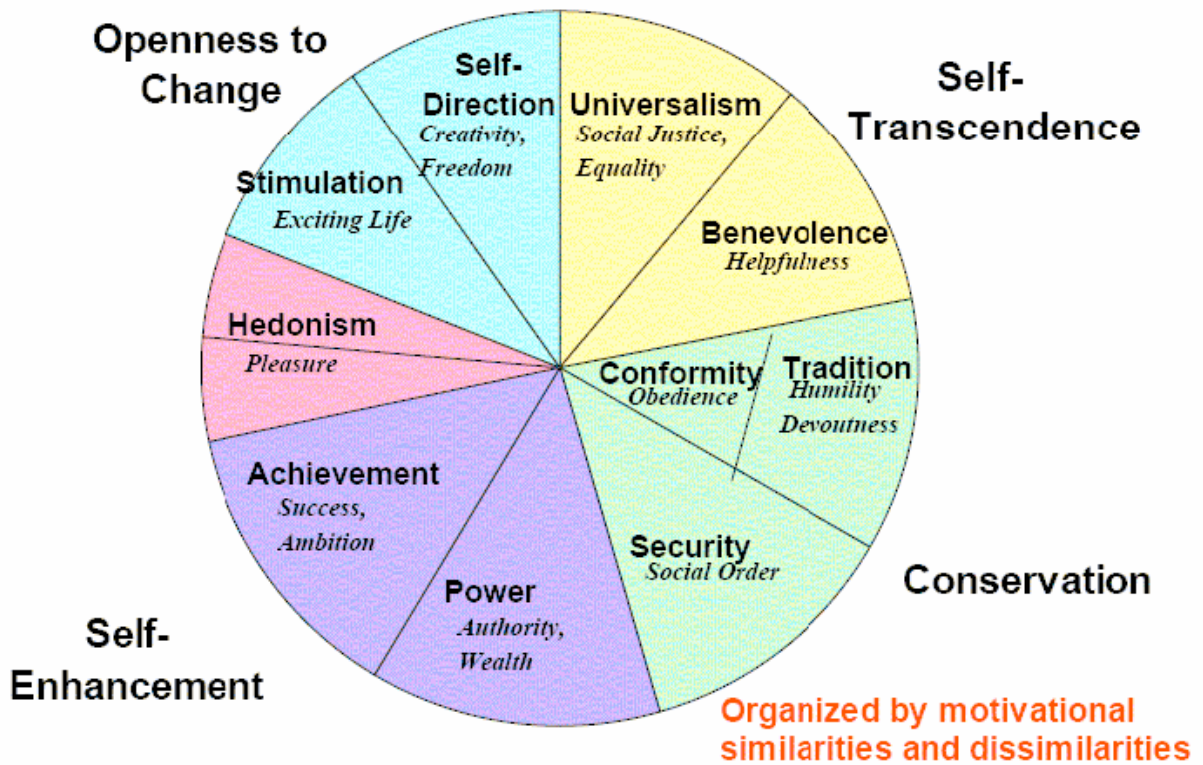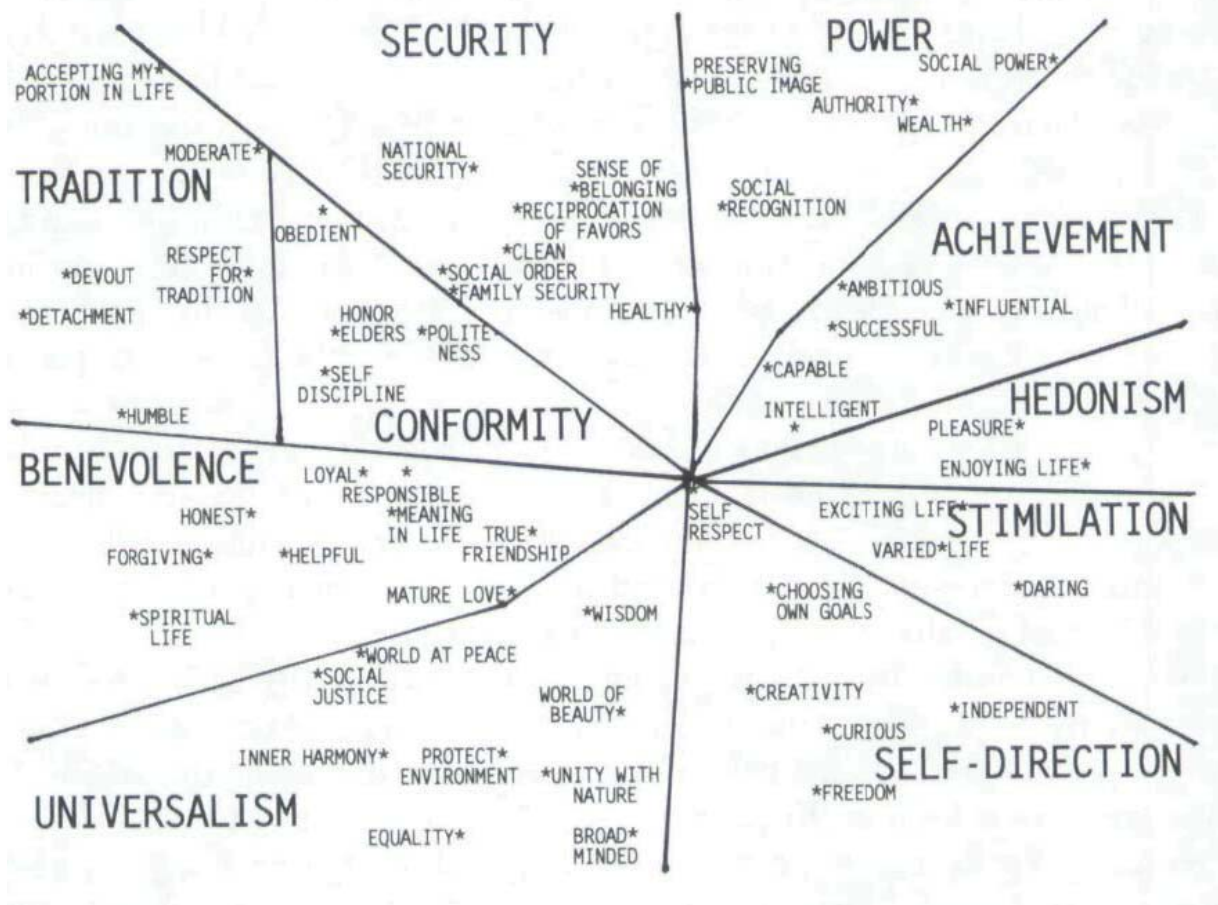

(Schwartz, 2005)

Rokeach's belief system theory "places values at the hub of an individual's personality. Values serve as the central components that surround the self to maintain one's self-esteem whenever necessary and to enhance one's self-esteem whenever possible"(Mayton, 1994, p. 3).

Therefore, moving in areas opposite to one's own strongly held values will create inner conflict, and trying to work with people with distantly positioned values will create interpersonal conflict. In a smallest space analysis Figure 2 shows the organization of all 58 values within ten value types. Clustered under tradition, benevolence and universalism are values that ultimately prevailed in the conflict studied here; note that they are opposite to the areas of power and achievement.

Figure 2. Value Structure Prototype

SECURITY

POWER

ACCEPTING MY*
PORTION IN LIFE

PRESERVING
*PUBLIC IMAGE

SOCIAL POWER*

AUTHORITY*
WEALTH*

MODERATE*

NATIONAL
SECURITY*

SENSE OF
*BELONGING

SOCIAL
*RECOGNITION

TRADITION

*
OBEDIENT

*RECIPROCATION
OF FAVORS
*CLEAN

ACHIEVEMENT

RESPECT
DEVOUT   FOR
TRADITION

*SOCIAL ORDER
*FAMILY SECURITY

*AMBITIOUS
*INFLUENTIAL

*DETACHMENT

HONOR
*ELDERS *POLITE
NESS

HEALTHY*

*SUCCESSFUL

*SELF
DISCIPLINE

*CAPABLE

INTELLIGENT
*

PLEASURE*

HEDONISM

*HUMBLE

CONFORMITY

BENEVOLENCE

LOYAL*   *
RESPONSIBLE

ENJOYING LIFE*

HONEST*

*MEANING
IN LIFE   TRUE*

SELF
RESPECT

EXCITING LIFE*STIMULATION

FORGIVING*   *HELPFUL

FRIENDSHIP

VARIED*LIFE

MATURE LOVE*

*CHOOSING
OWN GOALS

*DARING

*SPIRITUAL
LIFE

*WISDOM

*WORLD AT PEACE
*SOCIAL
JUSTICE

WORLD OF
BEAUTY*

*CREATIVITY

*INDEPENDENT

*CURIOUS

INNER HARMONY*   PROTECT*
ENVIRONMENT   *UNITY WITH
NATURE

*FREEDOM

SELF-DIRECTION

UNIVERSALISM

EQUALITY*

BROAD*
MINDED

(Schwartz, 1994, p. 31)

Schwartz addressed the question of whether the ten value types he identified are a complete list, and found that "it is possible to classify virtually all the items found in lists of specific values from different cultures into one of these ten motivational types of

values**."**(Schwartz, 1994) The criteria Schwartz used to look for spiritual values were *spiritual*

life, devout, inner harmony, meaning in life, and detached. He states that "only values found to

have similar meaning across cultures should be used when comparing the value priorities of

different nations or cultural groups."(Schwartz, 1994) So, spirituality is a value type but it is not

universal. In regard to a spirituality region, found in 42% of his samples, he noted that

> values that represent the goal of finding meaning in life (e.g., meaning in life, a spiritual
>
> life, inner harmony) fulfill the definitional requirements to be classified as an eleventh
>
> value type. It is arguable, however, whether this type – that I have called *spirituality*
>
> *values* – is derivable from the universal requirements" (of physical needs, social
>
> interaction, and functioning and survival of groups.) "It may therefore not be recognized
>
> implicitly across cultures."(Schwartz, 1994)

As previously noted, there are a number of values related to this study that are not on any

of the lists cited so far. It seems likely that a spirituality region could be detected in any person of

faith and not in one who is not. It is possible that semantic differences between questioners and

answerers surrounding faith issues could affect results. For example, many Christians would

answer the question "Are you religious?" in the negative because to them being religious has

nothing to do with their relationship with God.

Regarding the lists of values, it is interesting to note that Schwartz and Rokeach list

mature love as a value, particularly in the context of this study. Rokeach defines mature love as

sexual and spiritual intimacy. To a Christian, the definition of love is more complex. Love is the

central tenet of Christianity, since the primary commandment given by Jesus is to love: first God,

and then your neighbor as yourself. (Luke 10:27) It is an active love. Theologian Thomas Jay

Oord defines love this way: "to act intentionally, in sympathetic response to others (including

God), to promote overall well-being."(Oord, 2004) There are three words for love in Greek: the

one to which Oord refers is *agape*, which in the New Testament refers to "the fatherly love of

God for humans, as well as the human reciprocal love for God. The term necessarily extends to

the love of one's fellow man."(Brittanica, 2007) The other two words for love are *philia,*

affectionate love, and *eros,* sensual love. In addition to *agape*, the other values that appeared or

were stated by people in this conflict are shown here in three groups in Table 5.

Table 5: Dill's Additional Values

Group 1: *Agape* (love for fellow man)
Cooperation
Exhortation (encouragement)
Gentleness
Kindness
Mercy
Patience
Sacrifice (putting others first)
Group 2: *Agape* (love for God)
Integrity
Faithfulness
Goodness
Hopefulness
Group 3: Other values
Autonomy
Being a good leader
Preserving the organization

The first two groups are expressions of *agape:* the first group in relationship with other

people, and the second group in one's personal relationship with God. Honesty and integrity are

closely related but not the same. *Honest* was listed by Rokeach and Schwartz, but neither listed

integrity. Honesty is "fairness and straightforwardness of conduct", and integrity is "firm

adherence to a code of especially moral or artistic values".(Brittanica, 2007) Faithfulness and

goodness are both in Paul's list of fruit of the spirit, and hope is mentioned as essential in 1

Corinthians 13:13a, "Now abide these three: faith, hope and love." The final three values came

out of the study. *Autonomy* would seem to fall within the power value type, and is related to

authority. *Being a good leader* probably falls in the achievement value type, related to capable

and influential values. At the end of this conflict, *Preserving the Organization* became the value

that trumped all else. In this particular instance the organization's main function is benevolence.

In another type of organization or system, such as a police department that would value security

and conformity, preservation of the organization might fall under a different value type. In this

case it became very clear in people's minds that allowing the organization to collapse was not a

possibility.

<center>*Practical Approaches to Peacemaking, Based on Biblical Values*</center>

Three biblically based conflict resolution models are relevant and presented here. The

first is Jesus' teaching from Matthew. The second, Peacemakers, is a Christian adaptation of

common conflict resolution practice. Theory R Management is a management model. Unlike the

first two, it is not specified as a Christian method, only as a practical one. It is of interest here

because the one of its goals is to provide ways to prevent or deal promptly with conflicts. While

all three come from faith-based roots, their use is not limited to those settings. All three

emphasize reconciliation, accountability, and the importance of relationships. Forgiveness is

another central tenet of Christian peacemaking.

Jesus' Teaching on Peacemaking

Matthew recorded Jesus' teaching on resolving differences between the brethren. The

first step is to take a hard look at yourself to see if you are contributing to the conflict in any

way, and then correct any biases, errors, or flaws you find. The second step is to go to the other

party and try to resolve the conflict one-on-one. If the person refuses to listen, the third step is to

bring in one or two other people and try again, in order that "every matter may be established by

the testimony of two or three witnesses". (Matthew 18:16) This refers back to Hebrew law in

Deuteronomy 19:15, which states that "one witness is not enough to convict a man accused of

any crime or offense. A matter must be established by the testimony of two or three witnesses."

The last recourse is to break off the relationship, and can apply to an individual or to the

church. It is important to qualify the term church in this context. Church here refers not to a

denomination or building, but to those professing faith in Jesus Christ. Overall, the church is

large and varied. Referred to as a body, its elements complement each other. Small groups such

as this mission organization are discrete entities but part of the whole church: they are

responsible to God for living out the Christian life within their own circle.

The Peacemaker Model

Sande's Peacemaker model of conflict resolution uses standard ADR practice as a base.

"The mission of Peacemaker Ministries is to equip and assist Christians and their churches to

respond to conflict Biblically."(ECFA, 2007) The program is tailored to Christian values with

some faith-based elements, such as prayer and seeking godly counsel. (Sande, 1990)

Reconciliation, though not always possible, is always sought. Recommendations are made for

situations where resolution cannot be reached, and all is backed up by scriptural references.

Peacemaker is used primarily by church and para-church organizations; they have an impressive

array of publications, including a line geared to children.

Figure 3: The Slippery Slope
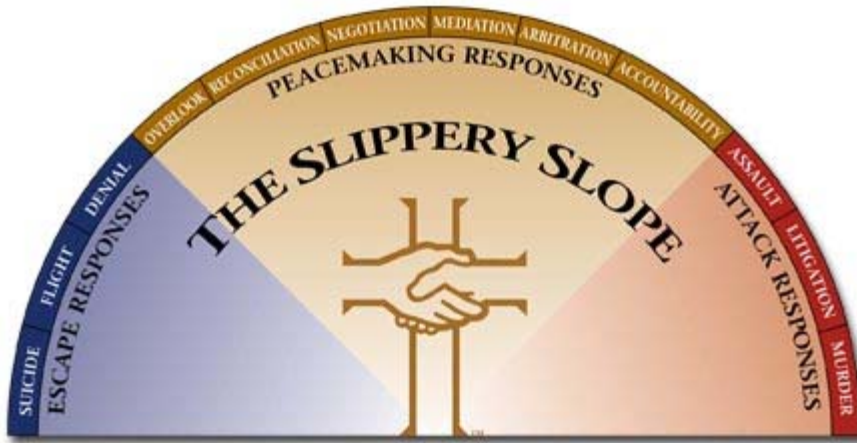
(Sande, 2005) Used by permission.

Sande proposes that people respond to conflict in one of three ways: escape, (suicide, flight, denial), peacemaking, or attack (assault, litigation, murder). In the center of the diagram lie four means of handling conflict familiar to ADR professionals: reconciliation, negotiation, mediation, and arbitration, plus accountability and overlook. Sande notes that "as we move from the left side of the slope to the right (clockwise), our responses tend to go from being private to being public," and also "a move from consensual to coercive solutions" (Sande, 1997, p. 21.) Here is how the three approaches differ in focus, goals and results. (Sande, 1997, p. 18 -19)

Table 6: Peacemaker's Responses to Conflict

	Focus	Goal	Result
Escape	Myself	Appearances (need)	Relationship lost
Peacemaking	Us	Justice, harmony (Mutual need)	Relationship restored or maintained
Attack	You (blame)	I get what I want (need)	Relationship lost Peace, unity sacrificed

Although escape and attack have different points of focus, both are self-preservative at the cost of relationship.

The Peacemaker model contains four principles essential to biblical conflict resolution. (Sande, 1997) These are briefly shown here.

1. Glorify God. Each person should ask how God can be honored in every situation. This includes trust, obedience, selflessness, understanding and imitating God's goodness, encouraging and edifying others, and one's own spiritual growth.

2. Get the log out of your eye. This refers to Jesus' metaphor about the hypocrisy of judging others in Matthew 7:3-5. (See page 3.) One example of failing at this would be committing the fundamental attribution error: seeing one's own shortcomings as situational and the other's as character failings.

3. Go and show your brother his fault. This is part of Jesus' instruction about dealing with people who have committed offenses against someone, Matthew 18:15. Avoiding this step tends to prolong and proliferate conflict and drive it underground. Gossip is one common manifestation of avoidance; another is latent conflict that simmers and then explodes around a flashpoint.

4. Go and be reconciled. This has two aspects: working toward peaceful resolution, and forgiveness. The first concerns responsibility to the relationship; the second, personal integrity and relationship to God. Working toward peaceful resolution uses basic negotiation or mediation techniques and processes, for the most part. The issue of forgiveness, a key aspect of reconciliation, is not typically included in standard ADR practice. However, Christians take this very seriously: the basis of forgiveness is that we give mercy because we have received mercy. Unforgiveness produces bitterness and

resentment. So, from a practical Christian standpoint, forgiveness is good for both parties.

Theory R Management

Wayne Alderson, developer of this management philosophy and style, is a Christian businessman who turned around the failing Pittron Steel Foundry in the early 1970's by treating his employees with "love, dignity, and respect," resulting in productivity improvement of sixty-four percent in twenty-one months. (Alderson, 1994, p. xv) Since that time he has

worked with countless organizations teaching the principles of reconciliatory

management. Again and again, we have seen outstanding bottom-line, quality, and

productivity successes. … At the same time we have seen a tremendous impact on the

families of the people who have come to our seminars. (Alderson, 1994, p. xvi)

He believes that reconciliation is essential in business, and that people need non-confrontational, strong relationships in the workplace in order to succeed there. Everyone in the organization is accountable, although the drive must come from management for employees to believe that they are valued, and for sustainability. Alderson dislikes management methods which value people according to their rank in the corporate hierarchy, and argues that confrontational management makes for poor leadership, as it is based on power and control over performance measures. He insists that relationships are vitally important to a company's prosperity and advocates sharing control and power by establishing an atmosphere of mutual trust and responsiveness. (Alderson, 1994) The Five R's are seen in Table 7.

Table 7: The Five R's of Theory R Management

1. The Fundamental Motivation and Guideline:	Doing what is right
2. The Fundamental Principle:	Building relationships
3. The Fundamental Goal:	Reconciliation
4. The Fundamental Response:	Responsibility by everyone
5. The Fundamental By-Product:	Positive results

In doing the right thing, the one 'doing' is the individual, not the group. Managers and coworkers pitch in to help other employees, from supplying a plane ticket to New Zealand and extra vacation time for an employee whose mother was ill to a halftime schedule and coverage for a woman with chronic fatigue syndrome. Alderson's solution to absenteeism due to the 1973 gas shortage was to give free gas out of the company's supply to any employee who needed it to get to work, against the strenuous objections of much of the management team. The move proved far less costly than absenteeism and greatly raised morale.

> Value of the Person behavior is a perspective, an attitude, a style of living – not a format or formula. In each person's life, numerous windows of opportunity for giving an affirmative word or doing an affirmative deed present themselves each day. ..Look for moments that arise in the normal flow of each day. Be aware of people you encounter as part of your daily routine. Regard each encounter with an employee as an opportunity to give a word or take an action that expresses value. (Alderson, 1994, p. 46)

Methods

Ten people told their stories through interviews; notes were taken by hand for three, five were tape-recorded, and two were interviewed over the phone. A list of core questions was prepared for the interviews, with some questions individually tailored. The interviews or notes were typed, entered into a HyperResearch database and coded with 66 codes, which are listed in Appendix D. The coded excerpts were sorted and printed for analysis.

The stories were combined chronologically for consistency and clarity, and the individual accounts compared. The goal of this process was to try to put the pieces together to see if it was reasonably possible to know what actually happened. Two people were re-contacted and asked to review the chronology for accuracy. There were some discrepancies that could not be reconciled, but an overall story emerged that was sufficient to the project.

The data was then reviewed again, and approximately 70 separate events were entered into a table. Each event was described by the following categories:

- an ID marker

- values inferred from the action

- the person(s) involved in the event

- a quote or description of the event

- the resulting effect

- the resulting action

- the defense or rationale for the event

- any relevant social factors within the group

- whether the event followed any of the four steps of the conflict resolution model

Some events were described by only a few of the categories, as all did not apply to every case. In addition, one or more values were assigned to each event. Values were drawn from lists developed by Milton Rokeach and Shalom Schwarz; several other values were added in places where the ones from the lists did not fit well or accurately describe the action. Decisions of which values to assign were based on quotes or actions by the players.

In the first analysis, an attempt was made to see whether the general conflict resolution model had been applied. However, that category was too broad to be useful, so it has been broken down into a new model with four parts. It will be referred to as the four-step model. While some or all of the steps are usually used prescriptively, here the model is applied after the fact to analyze what happened in this conflict. The four steps, which have been already presented as Jesus' teaching on peacemaking, were chosen for several reasons. One, they are clearly stated. Two, the players know them. Three, they can be linked to specific actions and decisions in the process. Four, they are concrete, in that it is possible to tell when they are or are not being done. Two other fundamental principles, those of glorifying God and loving others have been omitted. Motivational in nature, they are important to the case but underlie the actions and are difficult to assess concretely.

The four-step peacemaking model was applied to the events, considering each step separately, and according to the research questions set forth for this project on pages 7 – 8. Some events included more than one step, or occurred more than once in a step if multiple players were involved. Eighteen events were omitted from this part of the analysis as irrelevant to the four-step model. Each step was evaluated in terms of how often it was used, as far as it is possible to know from the interviews. Next, the effects of the use or abandonment of each step on the conflict were analyzed. The steps were looked at in terms of the values represented by the model,

and how those values entered into the process. Lastly, an attempt was made to see what factors

impeded progress or prolonged the conflict.

Discussion

This section has two parts. The first covers cultural and structural elements of the

organization and how they contributed to the conflict. The second and larger section considers

the four steps of the biblical conflict resolution model in context of the study.

Cultural and Structural Issues

When the new president came in, he brought in new ideas and people and began to

establish his presidential role as a position of authority and social power, values which are

directly opposite to benevolence and universalism. This clash was at the heart of the conflict.

The old culture was still in force in the minds and habits of the veteran core of volunteers;

however, their position became less central as the founder became marginalized. In some sense,

the former, more cooperative culture had provided a setting in which conflicts could be handled

more easily. Once the group began to split, the coffee-centered conversations at the founder's

kitchen table were reduced to a back-channel, and the information flow between the two groups

dwindled. The president stated in his interview that he felt he had misread the organizational

culture from the start.

Another impediment to resolving the conflict was the by-laws. They had been set up

when the founder was president, and the president's job was described as she had been doing it:

full-time and extensive. When problems came up with the new man, they couldn't be dealt with

by simply bringing in one or two others, because the by-laws gave him certain powers. He had

authority to control what others could do, but there was no way to control some things he did.

When he by-passed the board, people on the board became angry. When the board limited the

president or tried to get information from him, he felt that he was being micro-managed. At the time, no one saw the incongruity of having an extensive job description, and hence a set of "requirements" for an unpaid position, or the inherent difficulties of centralizing power around such a position. So the by-laws were created to bring order, but instead became a pivot point for power struggles. Attempts to use business practices, i.e., consultants and retreats, to resolve the conflict did not provide any relief.

Analysis by the Four-Step Model

Chart 1 show how often people initiated each of the four steps according to the stories told in the interviews: self-assessment, going directly to the other person and trying to resolve the issue, bringing in one or two others, and taking it to the church.

Chart 1: Activation of the four-step model

☐ Step was followed ☐ Step was not followed
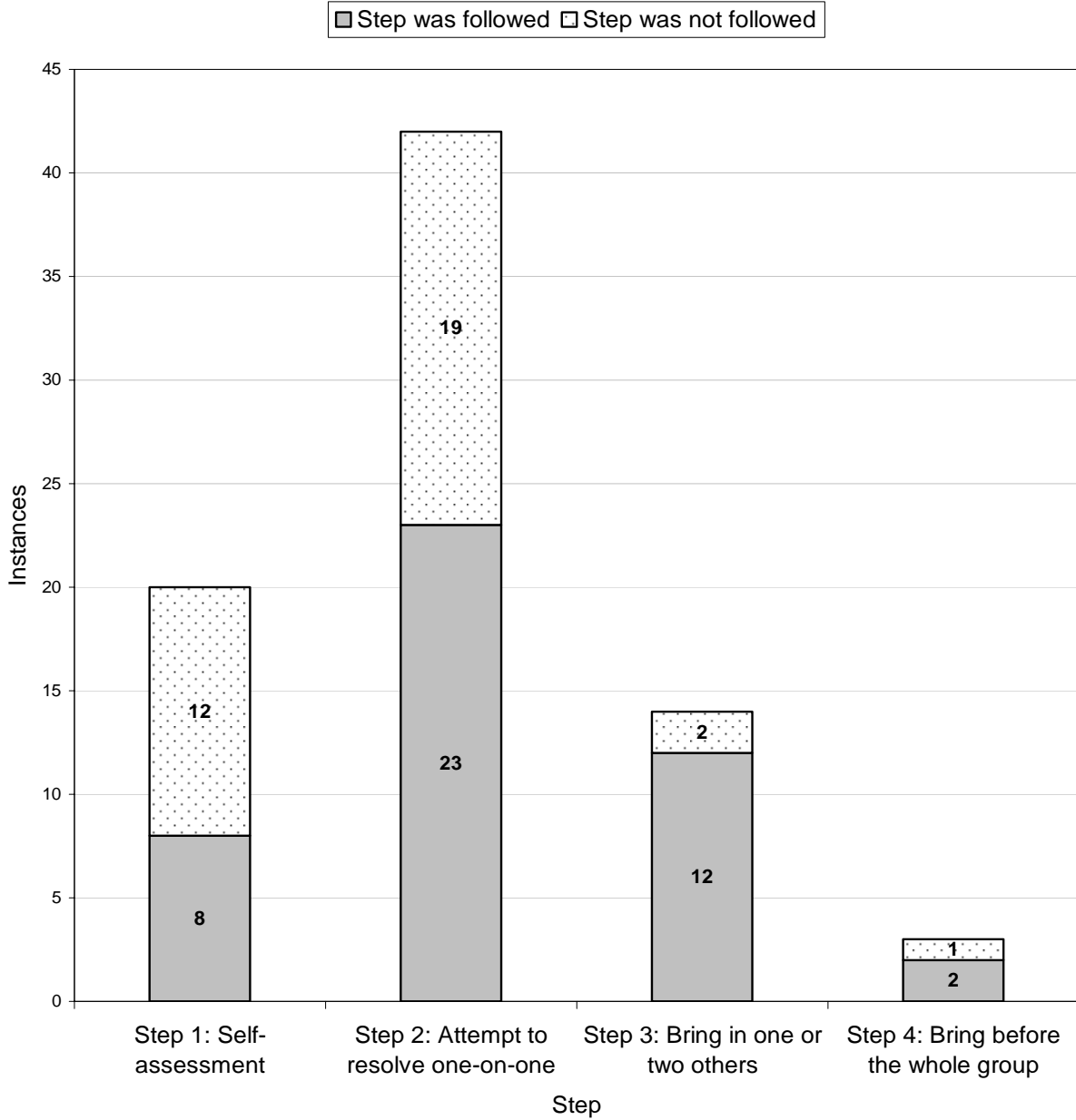
Self-Assessment: Step One

Step one is self-assessment, and was the least often pursued, with attempts being made in

only eight out of 21 opportunities. The eight, however, do not hold up well under close scrutiny.

Out of the eight times when people did look at their own contribution to the conflict, only three produced immediate action, and one of those was a conscious decision to wait. The other five occurred after the conflict was over, so were not useful during the conflict itself. So, there were effectively only two out of twenty times when self-examination produced action; interestingly, both of those were by the same person.

How Self-Assessment Affected the Conflict

From the interviews, it appears that few identifiable decisions came out of self-assessment at the time. That does not necessarily mean that people weren't thinking along those lines, however. Indeed, most of them later reflected that they could have shortened the conflict if they had done something different, and took responsibility for that. Several thought that they had personally triggered the flashpoint. However, there was a cluster of significant events that tipped the decision to eliminate the position of president; the apparent crisis was the loss of the candidate for the position of coordinator. So, the trigger came in some sense from outside the organization, while the internal reactions to it were the essence of the crisis itself.

Self-assessment differs from the other three steps in that it is an internal process. Since it is not listed with the other steps in the specific conflict protocol, people may not generally think of it as a first move toward peacemaking. Sande, however, lists it directly as his second step, the first being to Glorify God. Alderson puts it in terms of responsibility, and "calls clearly for each member of an organization, family, or community to take responsibility for personal actions toward others. It is not up to the other person to express value first. It's up to you."(Alderson, 1994) It is referred to in Romans 12:2 as renewal: "Do not be confirmed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect."(The Holy Bible, Revised Standard Version, 1972) Ideally, it

is an iterative process, a series of lifelong discoveries that move one forward along a path of becoming more like Christ, and that are expressed in changes in attitudes and actions.

People can self-assess in two directions: outward or inward. Outward self-assessment responds to questions such as "What effect am I having on the situation?" or "What should my next step be?" Outward self-assessment is commonly used in business management, and is often directed toward decision-making. It tends to be responsive to situations. The chairman of the board used this type of assessment in handling the transition to the new president. When his approaches to the president backfired, he tried other tactics, hiring a management consultant group and having several retreats with the board. In hindsight, he felt that there were other steps he should have taken, and sooner. Inward self-assessment responds to questions such as "Why am I doing what I am doing?" or "Am I looking at this (whatever it is) correctly?" This is used is in the field of mediation, where prevalent theory deigns that to maintain neutrality the mediator must try to identify his or her own biases toward parties or issues, and act in ways that ensure that those biases do not influence the process. This is tricky, because the question "How do you know this?" is always present. Using the chairman again as an example, he believed that he "swung too far in avoiding conflict … I should have dealt with it more strongly and quickly."(Chairman, 2004) So we can ask: why did he change his mind, other than the fact that the avoidance didn't work? The change suggests a re-ordering of his values.

Grube, Mayton and Ball-Rokeach (1994) found that people spontaneously adjust their rankings of values when confronted with clashes within their belief systems. Schwartz' value structure prototype shows how related values are grouped together. The higher order value type Self-Transcendence contains two value types: Universalism and Benevolence. According to Schwartz, the central goal of Universalism is "understanding, appreciation, tolerance, and

protection for the welfare of *all* people and for nature." The central goal of Benevolence is the "preservation and enhancement of the welfare of people with whom one is in frequent personal contact.".(Schwartz, 1994) Schwartz did not list being a peacemaker specifically as a value. However, it seems likely that it would fall somewhere within Benevolence or Universalism. Schwartz implies in his

"definition of values as goals that (1) they serve the interests of some social entity, (2) they can motivate action – giving it direction and emotional intensity, (3) they function as standards for judging and justifying action, and (4) they are acquired both through socialization to dominant group values and through the unique learning experiences of individuals. Other goal-related constructs such as "personal projects" (Little, 1983) and "life tasks" (Cantor & Kihlstrom, 1987) may be seen as expressions of values in specific life domains."(Schwartz, 1994. p. 21)

The main goal of the social entity – this charity - is universalism, with a supporting goal of social justice, among others. The mission's continued existence depends entirely on the ability of the supporting group to work together under the umbrella of benevolence. Universalism and benevolence were both upheld. The primary players continued to try to work things out with the president until the end. However, when it became apparent that the welfare of the children and staff were threatened by the alarming disintegration of the organization, the attempts at peacemaking had to stop. The children had to be put first, so the ranking of the values was changed.

Factors Acting Against Useful Self-Assessment

Four factors stand out. First, there was a lot of confusion. At the outset, the individual conflicts with the president were scattered; knowledge that the problem was pervasive did not

even reach the board of directors until year two. People were confused about what was

happening and about what should be happening, and what their role was in the whole affair.

Second, the president had some deeply held beliefs in the area of personal failure. He

communicated the concept that failure was banned from his vocabulary, and that he believed that

it was not possible for him to do a bad job at a task. This attitude effectively filtered any input

that came to him, causing others feel that there was no way to get through to him, putting him on

the defensive, and blocking any opportunities he had for assessing his own beliefs. Third, there

was a lot of third-party peacemaking going on, which in some ways contributed to the confusion

and ambiguity, as people would get talked out of their own conclusions and resolves. Finally,

there were easier paths to take than self-assessment. Rokeach maintains that people operate in

their belief systems in ways that support their self-esteem, and Tetlock (Tetlock, 1996) that

people will find ways to work around their value conflicts whenever possible. Both of these

factors would operate against "getting the log out of your own eye" as a first response to conflict,

especially if it meant having to change one's attitude or behavior.

Going to the Other Person Directly: Step Two

This is probably the most elemental step in general conflict resolution one can imagine.

As previously mentioned, it is the first action involving two people that is recommended in the

biblical model. Sande identifies it as the third step in his model. Alderson does not list it as a

distinct step, but it is inherent in two places in Theory R, in the principle of building

relationships and in the goal of reconciliation. If the second step works as hoped, then the next

two steps are not needed.

How Step Two was Followed

Data collected from the interviews showed that attempting to resolve an issue directly with the person concerned was followed more often than any of the other steps, with 23 occurrences, along with 19 opportunities when it could have been followed but was not. In 11 out of the 23 times it was followed it achieved a positive result: there were two instances of reconciliation between the parties, and in the other nine instances, the initiating party was able to achieve some kind of a goal, usually related to protecting the organization and hence its support of the orphanage's children and staff. Most step two efforts were directed toward the one person at the center of the conflict, the president; they were initiated by eight different individuals.

The Crucial Response

When step two failed, it failed in one of four ways. The first was when the initiator backed down upon getting a hostile response. Though there was only one specific example of this in the interviews, references were made to more; how many is uncertain. A number of volunteers, mostly women, quit early on. (One interviewee tentatively estimated the number at twelve.) In some cases, they would continue to volunteer, but only in areas where they would not have to deal directly with the president. More often, it was a case of the person backing down due to some feeling of rejection and being unwilling to attempt to speak directly to the president. And there was fear. "People were afraid of him . . . really intimidated by him and they would not confront him openly. . . I do believe they would go talk to him and he would start . . . getting uptight and they would start backing down."(Chairman, 2004) So communications worsened as people pulled away, carving off their own areas and minimizing contact with the president. Most of the complaints ended up in the chairman's lap, as they came to him directly or via other third parties, and he was put in the uncomfortable position of having to be the bearer on behalf of the

aggrieved parties. This eventually led the president to mistrust the chairman, "even to the point

of thinking that he was making these things up and that he wanted to get rid of the

president."(Director, 2003) The founder backed down selectively, shaking off remarks that she

felt were personally demeaning and devaluing, but standing firm on issues that were important to

the welfare of the children.

In order for step two to be successful, there has to be some meaningful movement

between the parties. The movement must first be established in the negotiation, but then it has to

be acted upon in some observable way in order for whatever was agreed upon to hold. The

second way that step two failed was when the attempt just didn't work, in that no change or

resolution occurred after the conversation. This was perhaps the most confusing and frustrating

aspect of this conflict for some of the players, as discussion seemed to go one way and action in

another, especially so when they felt that they had tried to handle it correctly. The lack of follow-

through on step two was a major factor in prolonging this conflict. The treasurer invested a

tremendous amount of personal time and effort with the president. Here is his response when

asked whether, if things had been caught earlier, it would have made a difference:

> Things were caught earlier. I talked to (him) about it all the time. I talked to him about it
>
> all the time. Why do you think we golfed? I mean, I spent nights in his office, the two of
>
> us. We would bump heads, we would talk about the board, we would talk about what's
>
> going on, and you would get to the end of the night, and he looks at you and you say, "Do
>
> you understand?" and he says, "Yes, I understand." And I say, "I'm sorry I had to be the
>
> one to tell you about this." "Fine; no problem." And you come in the next day, and it's
>
> just like nothing happened."(Treasurer, 2004)
>
> He goes on to explain:

It's hard; it's hard for me to make sense, because I was trained in the business world that

everything is my fault. If something goes wrong, I'll take the blame for it, but then I'll

get down and fix it. You can be sure I'm gonna fix it, because I don't want to take the

blame for it twice. That whole issue was counterintuitive to my understanding and

probably (to other board members.) When I was his age, I was very focused on success,

and I made a lot of mistakes. I'm trying to learn from them, and I guess I have to say, in

honesty, the way I see it, is that that is the one area where I learned early on that

everything is your fault until proven otherwise. I mean, … in a business sense, when

something goes wrong you can't pass the buck. (Treasurer, 2003)

The treasurer would not, as he said, take the blame twice for something: that was his

attitude and mode of operation. He and the others tried repeatedly to get the president to change

his attitudes and ways of behaving in various areas. To them, what they were doing made sense

because it they were approaching him in ways that would have worked for themselves or others.

It took them a long time to integrate the fact, as a group, that he would not respond in the way

that they hoped. The disconnect between the two value systems manifested itself in their

expectations for him to respond in the same way they believed they would, given the same input.

The accounts are consistent on the point that frequently the president was not, for

whatever reasons, able to hear input, generally reacting with denial, anger or agreement without

follow-through on what people thought they had heard from him. The treasurer, who was

arguably the person closest to the president, advocated strongly for him behind the scenes. At the

end, when the board had decided that the change in leadership was needed, he was the one who

volunteered to go tell the president, but the president's view did not change, even though "there

wasn't any question as to what was happening." (Treasurer, 2004) It was at this juncture that the

treasurer accepted the reality that his voice was not being heard. So, there was a difference in perception, harking back to Scimecca's observation that "cooperative behavior among people is possible only if they understand each other's actions and then guide their own behavior accordingly.(Scimecca, 1990, p. 210) There was a communication breakdown between what was said and what was heard. The chairman would hear from individuals that they had expressed complaints directly to the president. Upon checking it out,

> "he would say something like, 'I talked with him. He's fine with what we are doing.' So I would get two opposite stories, from . . . the main protagonists, and (the president) . . would say 'they talked to me, they explained they were upset and concerned and all of that . . . but they are perfectly fine with what I am doing.' But no: they were in agreement as to what they understood he was doing, but not that they thought it was the right way to go."(Chairman, 2004)

The president's account was inconsistent with the others in that he said he had not received complaints directly from anyone, but that they all came to him anonymously through the chairman. It is likely that that this perception came partially from the chairman's efforts at confidentiality regarding the women volunteers; some of the complaints did come through the chairman. As for the others, which did come directly, it is probable that because of his particular way of interpreting these conversations that once the president had discussed an issue with someone, he saw it as having been settled, and was therefore no longer a complaint in his mind. As a businessman, he believed that building relationships with clients was one of his strengths, and that "charges that I don't know how to handle people are ludicrous." When asked what he could have done differently, he replied "have coffee," meaning that he would have focused more on the relationships, rather than throwing all his energies into projects.(President, 2003) Once the

situation began to sour, parties became more wary and defensive and hardened their positions as negative history accumulated. Instead of trying to reach out, they withdrew. Successful completion of step two also requires that one or both parties revisit the first step and try to identify and correct anything they are doing to contribute to the conflict; this was also hampered by the escalation.

The third way that "go to your brother" failed came in the form of peacemaking efforts by third parties. These were made to ease tension, primarily (and repeatedly, so there were considerably more than the three instances shown in the chart) by the four major players. When one of them would reach a smoking point, another one or two would step in to try and calm him down. People were talking and releasing tension to others rather than dealing directly with the person involved or moving the process to the next level. Specific issues were addressed and relationships bolstered, but this pressure release ultimately allowed the underlying problem to continue to degrade the organization until the situation reached a crisis point. The coordinator found herself in a particularly awkward position in this regard, as the person working most closely with the president and caught very much in the middle. The following quote illustrates her strong desire to live by her values, how she tried, and some of the practical and emotional obstacles she found.

> There was conversation . . . I felt there was always a conversation going on about the situation or about people. And to some degree, (the president) and I were a back-channel, really, because we would share things . . . so actually there was a lot of talk going on. I feel like I always tried to walk a very fine line, not wanting to gossip, but wanting to try to facilitate a good conversation. Like I would say to people, 'You should say that to (the president).' Or, one time where I was so mad, just frustrated with the horrible

relationship, that (the chairman) was telling me some things on the phone, and he said,

'Oh, I need to come down to your office and drop something off,' and (the president) was

in his office, and I was convinced, I told (my husband), 'Be praying. I'm going to take

(the chairman) down to (the president's) office and say, 'Why don't the two of you talk?'

And (the president) was on the phone, and I was really ready to do it, but he was on the

phone the whole time, so I was like, 'No!' but I didn't do it. Just wanting them to all

communicate better with each other, but, and I'm not sure why. (Coordinator, 2003)

Finally, in two cases the complainant's voices were simply ignored by the hearer, who

thought he had better information and dismissed what they said. Both times the complaint was

to a third party. Chart 2 shows the breakdown of results when step two was tried.

Chart 2: Step 2 Breakdown:
Results of one-on-one attempts to resolve issues
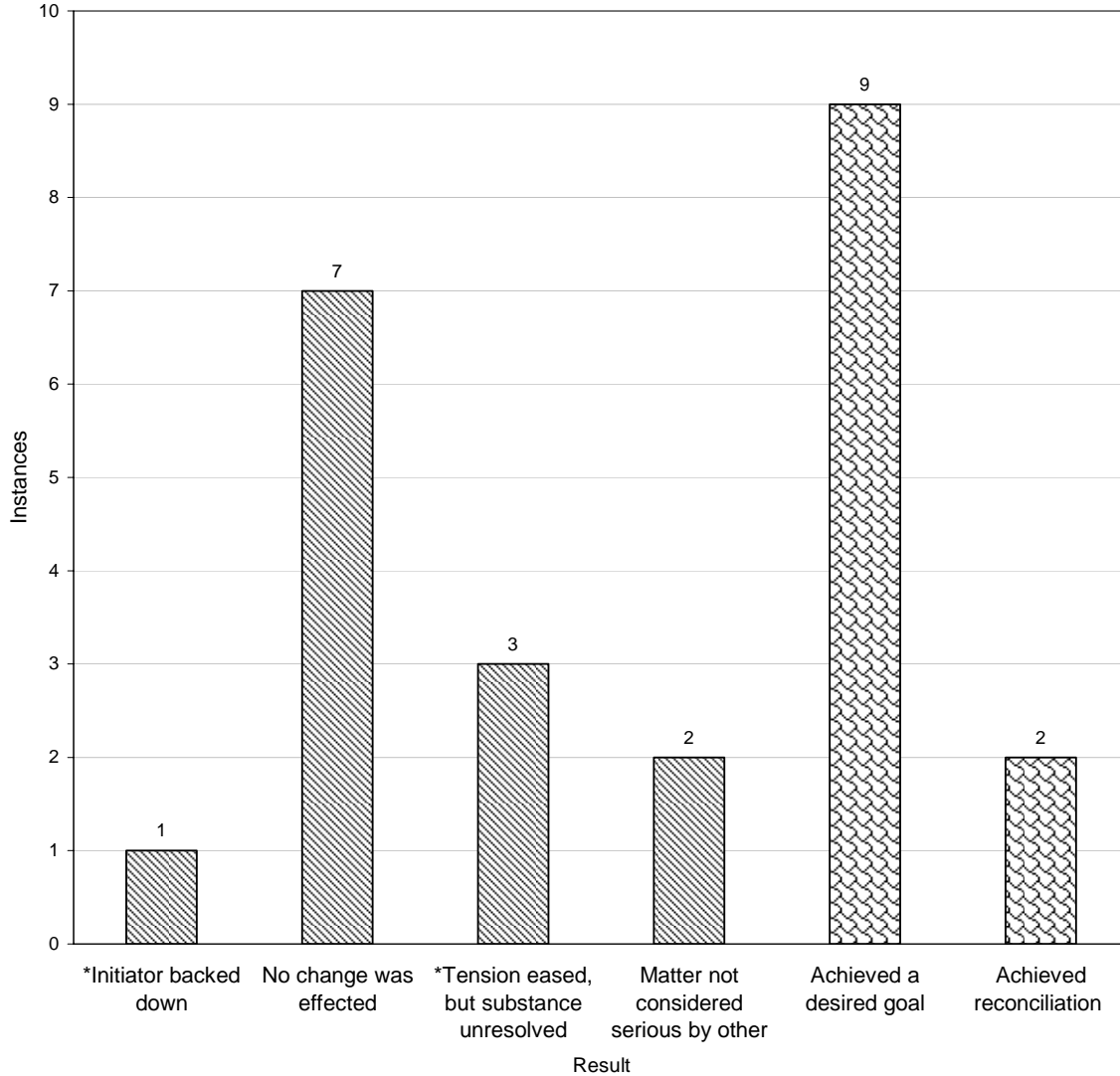
* Definite numbers for these categories are unavailable. The interviews indicate that they are much higher than recorded here, particularly in the third column.

Bringing in One or Two Others: The Third Step

Referring again to Chart 1, the third step, bringing in one or two others as witnesses, indicates escalation in the conflict and the failure of the second step to bring resolution. It was implemented in twelve out of fourteen recorded opportunities, as people were attempting to handle both the surface and the underlying issues. Twice an individual decided that it needed to

be done but did not act. As with the second step, this step did not bring resolution, though it released pressure temporarily. The first three steps ran parallel to each other during the last two years. Seven out of the ten people interviewed were on the board of directors. Within the context of this study "bringing in one or two others" refers to some subset of that group. All of them lived in the local area, and all except the founder's son were in operations, so they had more reason, opportunity, and need to come together.

Obstacles to Step Three

With the exception of the coordinator and the overseas staff, the entire organization is run by volunteers, which greatly affects how people meet, communicate, and do their work. The office was actually down the hall from the space where the president had his company, so the president and the coordinator were in close physical proximity most days. The rest of the volunteers came and went for brief periods to complete specific tasks or for an occasional meeting. There were not a lot of opportunities for the frequent casual contacts that take place in typical work places, and much of the communication was accomplished via email and telephone. While the founder had been president, the volunteers would spend much time visiting with her while working on projects; they were her friends. Communication flowed easily in this setting. So the culture of the organization was initially defined by this cooperative spirit, and the atmosphere inside the organization was congruent with the outward mission: both can be described in terms of the values found under Schwartz' prototypes benevolence and universalism. People described relationships as good and operations as running smoothly.

Though outside the scope of this study, several of the interviewees indicated that there had been problems with leadership prior to this one. The founder's son, when asked to speak about the conflict at the charity, responded "Which one?" In his view, the ambition and ego of

some of the young men in leadership positions had created problems. He referred several times

to the WME, or "white male ego" as the source of the trouble. Here is his take on the typical

progression:

> What my mother and I have observed . . . over the last 19, 20 (years) is that young men
>
> come in with great ideas and energy and focus and move on to another level and another
>
> level, and somehow power and ego . . . gets in the way of compassion and Christianity, or
>
> melds with some kind of a distorted view of what is really supposed to be going on, and
>
> when things start to lose focus then you lose trust, and then you have to move on.
>
> Unfortunately, you know, sometimes moving on is very painful. (Founder's Son, 2003)

The language in this statement illustrates the very different views that people took of the

mission, and also of each other. Certainly in this particular case the disparity of viewpoints was a

contributing factor in lack of resolution between the president and subsets of the board. Many of

the president's ideas to upgrade the orphanage have since been implemented, but at the time they

were introduced they seemed such a drastic departure from past operations that they met with

great resistance. When asked about the group's vision for the future, the president responded

"There wasn't any. I saw a lack of gifting in that area."(President, 2003) The change in goals was

unmanageable at that time, then, partially because of the mindsets or attitudes that people had

developed toward each other, and partially because of the difference in vision. Perhaps if these

had been the only issues, things could have been straightened out. As the conflict deepened, the

sides became more convinced of each others' character flaws and less able to look objectively at

the issues. Defensiveness led to isolation and decreased communication. When people did

communicate, it was often about points of conflict, around which there was more anger,

competition, and lack of understanding than breakthrough.

Tell It to the Church: Step Four

The board of directors was the decision-making body, and as such represented the church, or the group as a whole. No one wanted to take the fourth step, and that fact extended the conflict by two years. One reason was that no one wanted to hurt the president. As the chairman put it, "We suffered a lot because of that."(Chairman, 2004) Also, the interviews revealed that people unanimously appreciated the president's great contributions and regarded him highly for his skills, even though they did not agree with everything he did.

At the beginning of the second year a number of people on the board wanted to remove the president, but the board took no action. There was no clear replacement available, and so step two and three efforts continued, along with some board-initiated managerial efforts (outside consultants and retreats). It was not until step four was strongly and unanimously supported that it actually resulted in change, triggered by the flashpoint that alienated three major board members. The chart indicates that this step was attempted three times because the president was brought before the board twice prior to the final time. The substance of these meetings is not entirely clear, but they did not resolve the problems. The decision was negotiated privately ahead of time, and in the final meeting the board gave the president the opportunity to resign rather than dismissing him. No mention was made of the biblical resolution process: the focus was on trying to explain to the full board what was happening, and to give the president an out. He did not agree that he had one. And even though he was removed from his position as president, the consequence of not resolving the conflict through the fourth step, that is, of removal from the fellowship, was sidestepped for a year due to the president's continued presence on the board. In some sense, step four occurred only once, culminating the ragged progression of events preceding it.

As stated, the flashpoint occurred when the treasurer and sponsorship chairman stepped down, and the chairman indicated that he would not stay as chairman if the presidency remained as it was. It is certainly significant that the conflict did not tip until these three titled posts were under threat: it was exposed then to the entire board, which had no choice but to act. "It's important that as much as possible that we don't fail (the children and the staff at the orphanage), that they are really dependent on us, on the organization to have money and to keep operating." (Chairman, 2004) The organization's mission statement puts the children as the first priority. In the final analysis, the group upheld that value. Some other values, such as loyalty to the founder and the chairman also emerged. "I've been working with her now for (years, and) my allegiance is ultimately to (the founder) . . . and I wasn't going to lose (the chairman)."(Treasurer, 2003) The belief that there was a way to work together was no longer sustainable. In retrospect, the chairman said he would have handled it differently.

> My conclusion . . . is that we would have been better off firing him early, and he would have been better off, too. He would have understood that . . . okay, I've done something so much so that the board wanted to fire me . . . whereas here, because we tried to explain it to him and he realized he was going to lose the vote, and he felt he had been cornered . . . it was just not a helpful thing. We should have said "you are just not the person we need", (and gotten) the vote out. At work they tell you all the time, when you've got to let go somebody, do it quickly, don't say too much. I basically feel it's the best solution, and later on you can always go back and talk about it if the person wants to.(Chairman, 2004)

Conclusion

During the interviews for this project, the respondents were asked to identify values that were important to them. Some were able to articulate two or three things, but then were rather vague about what to say next, and some seemed unsure of how to answer at all. Eventually the question proved pointless, as the responses could not be usefully analyzed. However, people were always able to relate what was important to them in specific situations, and the reasons for their decisions. Peacemaking and following biblical principles were supported both in word and action.

All the players are familiar with and ascribe to the biblical resolution process, though they might describe it differently than the way it has been put forth in the four-step model used here. Perhaps one of the reasons for the difficulty of getting a resolution lay in the fact that the model implies a decision by the leadership, and in this case the conflict was with one of the leaders. A number of negative factors, confusion and mishandling of the leadership succession chief among them, thwarted both initiation and follow-through repeatedly and for a long time. A number of positive factors, including attempts to assuage or rescue others and the situation by peace-making, had the effect of delaying resolution. Time only served to allow more deterioration up to the crisis, when a decision was finally made. The sponsorship chairman remarked afterward that "when I think the conflict hasn't been solved, my answer is always: it was solved. There was a change of leadership."(Sponsorship, 2003) From an organizational perspective, that was true, but it did not heal the damaged relationships, which take more time.

Resources about dealing with conflict problems in churches are extensive. The three examples used here represent three possible classes of approach. First, there is the book (Alderson) which describes a philosophy and techniques for ways to work with others in a loving

manner. Second, there is the commercially available program (Sande) complete with a

hierarchical training program and extensive, detailed, professionally developed teaching

materials specifically directed at dealing with conflict. Finally, there is the biblical model, a

sequence of steps elegant in its simplicity. Any system can serve as a guide as groups find their

way through to resolution and possibly even reconciliation, but the finding of the way in each

unique setting is the hard part, foresight being notoriously poorer than hindsight.

    In the final analysis, then, what was missed in this situation that could be useful in

upholding values in another? Several points emerged.

1. Try to get a clear definition of what the problem is and try to ensure that everyone

    understands it. Individuals see the picture from their personal standpoint. An earlier

    awareness of the conflict as part of the entire system would have helped. The prime

    example of this would have been to tailor the job of the new president to what he was

    capable of and willing to do, rather than to an abstractly defined position. If this one issue

    had been caught at the outset, the crisis might have been averted.

2. In that light, one of the big issues was the lack of communication in the organization due

    at least partly to the fact that it is a volunteer organization. This was addressed after this

    particular crisis passed, and opportunities have been created for people to meet regularly.

    Good communication takes time, and bullet-point agendas do not always allow voices to

    be heard or hidden things to be revealed. Techniques such as active listening and open-

    ended questions help, as well as having unstructured time for people to spend together.

3. Never minimize the impact of disenfranchisement of the less powerful. Most of the

    volunteers lost early on were women who were doing a lot of the essential tasks, but who

    did not have titles. The women interviewed felt that there were large gender issues in the

organization, and that women were not being heard. Their exodus created alarm but not action. The flashpoint did not occur until those with operational titles, who also happened to be men, reached their own breaking points.

4. In attempting to follow the model, people often initiated steps but did not complete them. The model upholds peacemaking as a value, but if it is not followed through, more strife results. Once again this goes back both to communication and seeing the problem as a system issue rather than an individual one. So, address small problems immediately and fully: do not leave issues hanging.

5. Be willing to move forward with decisions even if the answers are not completely clear. The conflict lasted a year past the initial decision that the group needed different leadership because of a lack of a ready replacement for the position of president. This was extremely costly in the long run.

6. Several interviewees noted a lack of corporate prayer during the time of the conflict: this is crucial in a Christian organization. It represents *agape* love for God, and while people were praying individually, the group needed to as well.

Commitment to peacemaking requires flexibility and creativity. The challenge is to find ways to let unity of spirit prevail above the differences, and to be able to act in love even when it is not the first impulse.

Appendices

Appendix A: The Rokeach Value Survey

INSTRUCTIONS

On the next page are 18 values listed in alphabetical order. Your task is to arrange them in order of their importance to YOU, as guiding principles in YOUR life. Each value is printed on a gummed label which can be easily peeled off and pasted in the boxed on the left-hand side of the page.

Study the list carefully and pick out the one value which is the most important for you. Peel it off and paste it in Box 1 on the left.

Then pick out the value which is second most important for you. Peel it off and paste it in Box 2. Then do the same for each of the remaining values. The value which is least important goes in Box 18.

Work slowly and think carefully. If you change your mind, feel free to change your answers. The labels peel off easily and can be moved from place to place. The end result should truly show how you really feel.

1.		A Comfortable Life (a prosperous life)
2.		An Exciting Life (a stimulating, active life)
3.		A Sense of Accomplishment (lasting contribution)
4.		A World at Peace (free of war and conflict)
5.		A World of Beauty (beauty of nature and the arts)
6.		Equality (brotherhood, equal opportunity for all)
7.		Family Security (taking care of loved ones)
8.		Freedom (independence, free choice)
9.		Happiness (contentedness)
10.		Inner Harmony (freedom from inner conflict)
11.		Mature Love (sexual and spiritual intimacy)
12.		National Security (protection from attack)
13.		Pleasure (an enjoyable, leisurely life)
14.		Salvation (saved, eternal life)
15.		Self-respect (self-esteem)
16.		Social recognition (respect, admiration)
17.		True Friendship (close companionship)
18.		Wisdom (a mature understanding of life)

1.		Ambitious (hard-working, aspiring)
2.		Broadminded (open-minded)
3.		Capable (competent, effective)
4.		Cheerful (lighthearted, joyful)
5.		Clean (neat, tidy)
6.		Courageous (standing up for your beliefs)
7.		Forgiving (willing to pardon others)
8.		Helpful (working for the welfare of others)
9.		Honest (sincere, truthful)
10.		Imaginative (daring, creative)
11.		Independent (self-reliant, self-sufficient)
12.		Intellectual (intelligent, reflective)
13.		Logical (consistent, rational)
14.		Loving (affectionate, tender)
15.		Obedient (dutiful, respectful)
16.		Polite (courteous, well-mannered)
17.		Responsible (dependable, reliable)
18.		Self-Controlled (restrained, self-disciplined)

(Rokeach, 1968)

Appendix B: Schwartz' Value Types, Definitions, and Representative Values

Value Types and Definitions
    Representative Values

Power: Social Status and Prestige, Control or Dominance Over People and Resources.

    Social power: Control over others, dominance.
    Authority: The right to lead or command.
    Wealth: Material possessions, money.

Achievement: Personal Success Through Demonstrating Competence According to Social Standards.

    Success: Achieving goals.
    Capability: Competence, effectiveness, efficiency.
    Ambition: Hard work, aspirations.
    Influence: Have an impact on people and events.

Hedonism: Pleasure and Sensuous Gratification for Oneself.

    Pleasure: Gratification of desires.
    Enjoyment in life: Enjoyment of food, sex, leisure, and so on.

Stimulation: Excitement, Novelty, and Challenge in Life.

    Daringness: Adventure-seeking, risktaking.
    A varied life: Filled with challenge, novelty, change.
    An exciting life: Stimulating experiences.

Self-Direction: Independent Thought and Action-Choosing, Creating, Exploring.

    Creativity: Uniqueness, imagination.
    Freedom: Freedom of action and thought.
    Independence: Self-reliance, self-sufficiency.
    Curiosity: Interest in everything, exploration.
    Choose own goals: Select own purposes.

Universalism: Understanding, Appreciation, Tolerance, and Protection for the Welfare of all People and for Nature.

    Broadminded: Tolerant of different ideas and beliefs.
    Wisdom: A mature understanding of life.
    Social justice: Correcting injustice, care for the weak.
    Equality: Equal opportunity for all.

A world at peace: Free of war and conflict.
A world of beauty: Beauty of nature and the arts.
Unity with nature: Fitting into nature.
Protecting the environment: Preserving nature.

Benevolence: Preservation and Enhancement of the Welfare of People With Whom One is in Frequent Personal Contact.

Helpful: Working for the welfare of others.
Honesty: Genuineness, sincerity.
Forgivingness: Willingness to pardon others.
Loyalty: Faithful to my friends, group.
Responsibility: Dependable, reliable.

Tradition: Respect, Commitment, and Acceptance of the Customs and Ideas That Traditional Culture or Religion Provide the Self.

Humility: Modesty, self-effacement.
Acceptance of my portion in life: Submission to life's circumstances.
Devotion: Hold to religious faith and belief.
Respect for tradition: Preservation of time-honored customs.
Moderate: Avoiding extremes of feeling or action.

Conformity: Restraint of Actions, Inclinations, and Impulses Likely to Upset or Harm Others and Violate Social Expectations or Norms.

Politeness: Courtesy, good manners.
Obedience: Dutiful, meet obligations.
Self-discipline: Self-restraint, resistance to temptation.
Honor parents and elders: Showing respect.

Security: Safety, Harmony, and Stability of Society, of Relationships, and of Self.

Family security: Safety for loved ones.
National security: Protection of my nation from enemies.
Social order: Stability of society.
Cleanliness: Neatness, tidiness.
Reciprocation of favors: Avoidance of indebtedness.(Schwartz, 1996)

References

Alderson, W. T. a. M., Nancy Alderson. (1994). Theory R Management. Nashville: Thomas Nelson, Inc.

Applicant. (2001). E-mail.

Barna, G. (2004). Faith Has a Limited Effect On Most People's Behavior. The Barna Group, Ltd. Retrieved 9/11/2004, 2004, from the World Wide Web: http://www.barna.org/FlexPage.aspx?PageCMD=Print

Boardmember. (2003). Interview.

Boardmember. (2004). Interview.

Brittanica, E. (2007). Encyclopaedia Brittanica Online. Retrieved July 16, 2007, 2007, from the World Wide Web: http://www.britannica.com/eb/article-9003983/agape; http://search.eb.com.temp8.cc.umb.edu/dictionary?va=honesty&query=honesty http://search.eb.com.temp8.cc.umb.edu/dictionary?va=integrity&query=integrity

Chairman. (2004). Interview.

Coordinator. (2003). Interview.

Director. (2003). Interview.

ECFA. (2007). Member Profile: Peacemaker Ministries. Evangelical Council for Financial Accountability. Retrieved April 21, 2007, 2007, from the World Wide Web: http://ecfa.org/MemberProfile.aspx?ID=10772

Gordon, M. T. (1986). A Countervalence in the Great Television Effects Debate. Contemporary Sociology, 15(2), 182 - 184.

The Holy Bible, New International Version. (1973). Grand Rapids: International Bible Society.

The Holy Bible, Revised Standard Version. (1972). Nashville: Thomas Nelson Inc.

Lichtenstein, M. (2005). Creating Awareness of the Spiritual Dimensions of Conflict Resolution by Contemplating Organizational Culture. Conflict Resolution Quarterly, 23(no. 2), 225 - 236.

Mayton, D. M., Ball-Rokeach, Sandra J., Loges, William E. (1994). Human Values and Social Issues: An Introduction. Journal of Social Issues, 50(4), 1 - 8.

Oord, T. J. (2004). Science of Love: The Wisdom of Well-Being. West Conshohocken: Templeton Foundation Press.

President. (2003). Interview.

Rohan, M. J. (2000). A Rose by Any Name? The Values Construct. Personality & Social Psychology Review, 4(3), 255-277.

Rokeach, M. (1968). Beliefs, Attitudes, and Values: A Theory of Organization and Change (First ed.). San Francisco: Jossey-Bass.

Rokeach, M. (1973). The Nature of Human Values. New York: The Free Press.

Sande, K. (1990). Responding to Conflict Biblically (Revision 2 ed.): Peacemaker Ministries.

Sande, K. (1997). The Peacemaker (Second ed.). Grand Rapids, MI: Baker Books House Company.

Sande, K. (2005). Basic Principles: The Slippery Slope [website]. Peacemaker Ministries. Retrieved June 14, 2005, 2005, from the World Wide Web: http://www.peacemaker.net/html/ss.htm?pfriend=Yes

Schwartz, S. (2005). Basic Human Values: Theory, Methods, and Applications. The Hebrew University of Jerusalem. Retrieved August 28, 2007, 2007, from the World Wide Web: http://www.fmag.unict.it/Allegati/convegno%207-8-10-05/Schwartzpaper.pdf

Schwartz, S. H. (1994). Are There Universal Aspects in the Structure and Contents of Human Values? Journal of Social Issues, 50(4), 19 - 45.

Schwartz, S. H. (1996). Value Priorities and Behavior: Applying a Theory of Integrated Value Systems. In C. Seligman, Olson, James M., and Zanna, Mark P. (Ed.), The Psychology of Values. Mahwah: Lawrence Erlbaum Associates, Inc.

Sponsorship. (2003). Interview.

Tetlock, P. E., Peterson, Randall S., and Lerner, Jennifer S. (1996). Revising the Value Pluralism Model: Incorporating Social Content and Context Postulates. In C. Seligman, Olson, James M., and Zanna, Mark P. (Ed.), The Psychology of Values. Mahwah: Lawrence Erlbaum Associates, Inc.

Treasurer. (2003). Interview.

Treasurer. (2004). Interview.