

PART 3

Pathfinder

Leadership Award

INTRODUCTION

to Basic Staff Training

The Basic Staff Training course is designed to develop an awareness of the basic fundamentals of the Pathfinder Club and to become familiar with the procedures, policies and resources necessary to commence and maintain a Pathfinder Club.

Participants will attend a minimum of 10 hours of seminar training conducted by the Conference Youth Ministries personnel. This will normally be conducted over one weekend but may at the discretion of the conference, be broken up into smaller segments if necessary, to suit the needs of the conference or participants in regional areas. This training shall be by both seminar lecture and discussion.

Basic Staff Training

Requirements

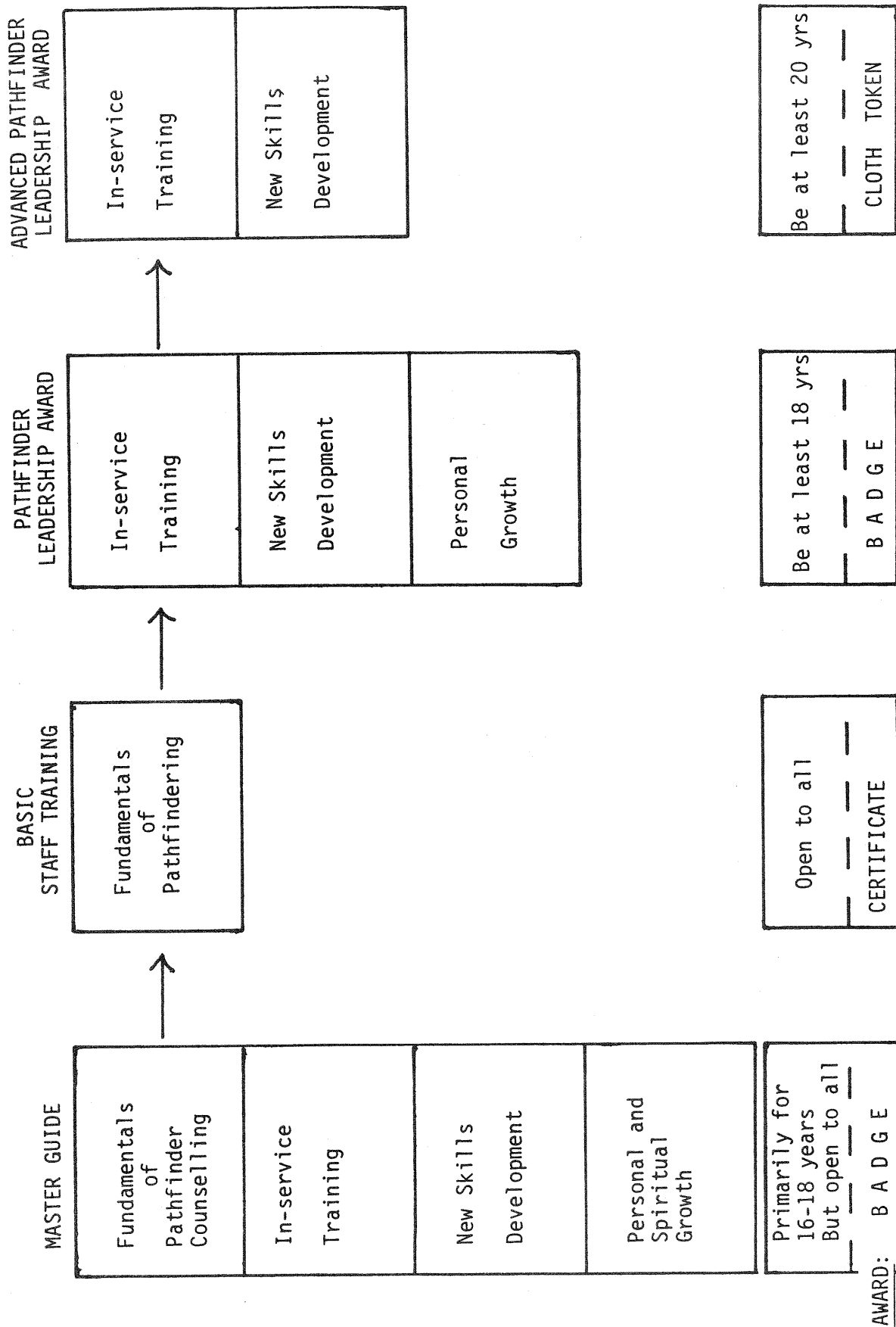
Attend ten hours of seminar training on the Fundamentals of the Pathfinder Club.

The seminar will cover the following areas:

1. History and Philosophy and Purpose of the Pathfinder Club. (30 min)
2. Understanding Pathfinders. (60 min)
3. Club Leadership. (60 min)
4. Club Organisation. (75 min)
5. Club Programming and Planning. (75 min)
6. Teaching the Pathfinder Curriculum. (120 min)
7. Camping and Outdoor Education. (120 min)
8. Drill and Ceremonies. (60 min)

FLOW-CHART

Pathfinder Leadership Ministries



AWARD: B A D G E

PATHFINDER HISTORY

A brief outline of Pathfinder beginnings in the South Pacific Division

At the 1950 General Conference Session of the Seventh-day Adventist Church, action was taken to vote the Pathfinder Club organisation as an integral part of the church organisation.

The publication of "How To" manuals and introduction of a club uniform for junior girls and boys created a tremendous interest world-wide.

The Australasian Division, (now South Pacific Division) was one of the first divisions outside the United States of America to see the advantage of the Pathfinder organisation. It is not surprising to read in the Division Youth Director's report at the 1954 General Conference Session that Pathfinders had been introduced into this division and that it had been enthusiastically accepted.

As a result of Conference Youth Director's promotion, churches began to see the importance and blessing that would come to them if they accepted the challenge of organised Pathfinder clubs.

On tracing the history of Pathfinding in the South Pacific Division we must look to the Church Clerk's reports as the possible source of dates when church boards took action to commence Pathfinding. Our research to date has revealed that the first church to operate a Pathfinder Club was at Preston, in Melbourne, in April 1953. Preston Club gave a series of demonstrations at conference functions which stimulated Pathfinder interest among the church members of other churches in Victoria and inter-state as well.

Between the 11th and 14th of June, 1953, the Tasmanian Conference Youth Department conducted their first Pathfinder Counsellor Training Camp.

In the South New South Wales Conference, Wagga Wagga and Temora churches commenced their Pathfinder Clubs on the 18th December, 1954.

The North New South Wales Conference reported that the Wallsend Church commenced their Pathfinder Club on the 18th December, 1954. In June, 1955, Wallsend reported that 34 fully uniformed members were on parade and that Friend, Companion, Guide and Master Guide classes were being taught.

History records that Adelaide's Centennial Hall was the setting for the first Pathfinder Rally ever to be held in the South Pacific Division. By 8.00pm on October 28, 1954, the large audience was seated awaiting a programme prepared by the South Australian Youth Department.

Around the walls of the big building colourful stalls displayed the results of the work of the Pathfinders for the year. A large central arena gave space for the demonstration and parades organized for this historic occasion.

TEACHER'S GUIDE

TO

PATHFINDER

LEADERSHIP AWARD

SECTION ONE

IN-SERVICE TRAINING

- (A) Take responsibility as a Pathfinder staff member for a minimum of one Pathfinder year.

OBJECTIVE

To encourage participants to further develop their own leadership abilities in Pathfinder ministry through in-service experiences as a Pathfinder staff member.

EXPLANATION

The participant does not have to be a director. He can hold any office that makes him a staff member of a club: a counsellor, instructor etc.

EVALUATION

The Pathfinder Leadership Record Book should be signed by the District Director or the Conference Youth Ministries personnel, at the end of the year of service.

- (B) Teach a Pathfinder Class through to Investiture or for a minimum of five months.

OBJECTIVE

To enable the participant to utilise and sharpen his teaching and relationship skills and also to keep updated with class requirements.

EXPLANATION

The participant is asked to complete a class for Investiture if possible.

EVALUATION

The Pathfinder Leadership Record Book should be signed by the local club Director stating the class taught.

SECTION TWO

NEW SKILLS DEVELOPMENT (Teacher's Resource Material supplied)

- (A) Participants shall develop new skills in Pathfinder Ministry by attending two x ten hour seminars conducted by the Conference Youth Ministries personnel.

OBJECTIVE

To enable participants to discover and expand their own leadership skills by exploring seven basic areas of Pathfinding.

EXPLANATION

These two x ten hour seminars have been designed to cover a wide spectrum of materials relevant to the total Pathfinder programme and will allow participants to give study to seven basic areas:

Administration and Human Relations (7 hours)
Camping (4 hours)
Church and Community Ministry (2 hours)
Creativity (1 hour)
Drill and Marching (1 hour)
Outdoor Education (4 hours)
Recreation (1 hour)

One total seminar of ten hours or portions of both ten hour seminars will be in an outdoor setting, allowing occasions for practical involvement in camping activities, outdoor education and recreation etc.

Further, the seminars may differ at times as to the areas offered. For example, one x ten hour seminar may offer:

Administration (7 hours)
Church & Community Ministry (2 hours)
Creativity (1 hour)

and the other ten hour seminar might offer:

Camping (4 hours)
Recreation (1 hour)
Outdoor Education (4 hours)
Drill and Marching (1 hour)

Teacher's Guide to P.L.A.
Section 2 cont.

However, on another occasion one seminar may offer:

Administration (7 hours)
Creativity (1 hour)
Drill and Marching (1 hour)
Recreation (1 hour)

Participants will need to ensure they complete all seven areas to complete this requirement.

EVALUATION

Upon completion of each ten hour seminar, the participant should have the Pathfinder Leadership Record Book signed by the seminar supervisor.

- (B) Participants shall become proficient in two of the listed seven New Skills Development areas.

OBJECTIVE

To provide opportunities for participants to practise and assess the development of their new skills in two selected areas of Pathfinding.

EXPLANATION

This particular segment of the course will allow P.L.A. participants to make a selection of two new skills areas and become proficient in the practical application of the areas they have studied in the two x ten hour seminars.

EVALUATION

At the completion of the chosen segments, participants should ensure that the Pathfinder Leadership Record Book has been signed by the District Director or appointed supervisor.

- (C) Participants must hold a current First Aid certificate

OBJECTIVE

To ensure participants have a working knowledge of first aid.

Teacher's Guide to P.L.A.
Section 2 cont.

EXPLANATION

The First Aid certificate is valid for a period of three years. Participants will need to ensure that a previously earned First Aid certificate is still current at the time of Investiture.

EVALUATION

Pass a First Aid test and have your Pathfinder Leadership Record Book signed by your first aid instructor, District Director or Conference Youth Ministries personnel.

SECTION THREE

PERSONAL GROWTH

(A) Enrich your devotional lifestyle through one of the following:

1. AY Bible Year (any translation)
2. Complete one year of the AY Encounter series
3. Read Acts to Revelation. After studying any personality from these books write a report of approximately 750 words.

OR

Give a ten minute talk on the contribution he or she makes to your understanding of effective leadership.

OBJECTIVE

To encourage participants to advance their personal growth and leadership skills by further developing their devotional lifestyle through a regular Bible reading programme.

EXPLANATION

Participants are to choose one of the three Bible reading suggestions and use it to enhance their devotional programme.

If no. 3 is chosen, participants will need to choose either to do a 750 word report or a ten minute talk based on their reading. The report should be presented to either the District Director or Conference Youth Ministries personnel. The ten minute talk may be given at a Pathfinder Executive Committee meeting or to the Pathfinders and staff as part of a devotional segment.

Teacher's Guide to P.L.A.
Section 3 cont.

C. cont.

OBJECTIVE

To allow participants the opportunity to strengthen their confidence in the ministry of the church by giving special study to SDA church history, especially in the South Pacific region.

EXPLANATION

Pathfinder leaders will have the opportunity to find personal and spiritual enrichment by having an understanding of the way the SDA church was established, especially in the South Pacific region, and by presenting some of this knowledge to Pathfinders, staff, or local church members on a selected occasion. Pathfinder Leadership Award participants may present their information by the use of a timeline, or through the use of slide, cassette or similar audio-visual method.

EVALUATION

Have your Pathfinder Leadership Record Book signed by the District Director or Church Youth Ministries personnel.

- (D) Develop ten creative Bible study outlines on major Bible doctrines and present two of them to any individual or group.

OBJECTIVE

To encourage leaders to strengthen their personal commitment to the teachings of scripture through the preparation of selected Bible studies.

EXPLANATION

This requirement invites the participant to not only prepare ten Bible study outlines, but to do so with a creative touch. This suggests that thought will need to be given to a variety of ways of outlining the material.

For example: participants may choose to prepare a study outline on Creation by using some symbol or object, as well as an object or symbol of some kind to represent the significant influences the creation has on the life of a Christian.

Participants may choose to make use of collage, macrame,

Teacher's Guide to P.L.A.
Section 3 cont.

D. cont.

paste or paint, cardboard or computer.

Two of these Bible study outlines will need to be presented to an individual or group.

EVALUATION

The Pathfinder Club Director, District Director or Conference Youth Ministries personnel will sign the appropriate section of the Pathfinder Leadership Record Book.

(E) Be a baptised member of the Seventh-day Adventist Church.

OBJECTIVE

To allow participants the opportunity to strengthen their personal and spiritual growth by a commitment to Jesus Christ through baptism.

EXPLANATION

The Pathfinder leader who sets out to fulfil the requirements of the Pathfinder Leadership Award will genuinely commit himself to leadership within the Seventh-day Adventist Church programme. It would therefore, be appropriate that he or she be recognised as a committed member of the church.

The participant who commences the Pathfinder Leadership Award will need to have been baptised by the time of Investiture for the P.L.A.

EVALUATION

The Pathfinder Club Director, District Director, Church Pastor or Conference Youth Ministries personnel will sign the appropriate section of the Pathfinder Leadership Record Book.

RESOURCE MATERIAL

TEACHER'S
RESOURCE MATERIAL
FOR
NEW SKILLS
DEVELOPMENT

SECTION TWO — A

NEW SKILLS DEVELOPMENT TEACHING RESOURCE

NEW SKILLS DEVELOPMENTAdministration and Human Relations (7 hours)

One of the most important skills for Pathfinder leaders is the ability to efficiently administer the club. As a seven-hour seminar on Administration and Human Relations this section of the Pathfinder Leadership Award is designed to enable Pathfinder leaders to develop the skills of organising, planning and managing a local club. The seminar is also designed to encourage leaders to learn the art of communication and discipleship in an effort to minister to Pathfinders in ways that create in them a sense of belonging, identity and commitment.

1. Basic Administrative Skills (2 hours)
 - a. Club Management
 - b. Goal Setting
 - c. The Planning Process
 - d. Problem Solving Process
 2. Communication and Group Skills (3 hours)
 - a. Group Skills
 - i. Understanding How Groups Work
 - ii. Leading a Group Discussion
 - iii. Chairmanship
 - b. Communication Skills
 - i. Verbal/Non Verbal Communication
 - ii. Active Listening Skills
 - iii. Roadblocks to Communication
 - iv. Resolving Conflict
 3. Major Developmental Stages of Pathfinder Growth (1 hour)
 - a. Pre-Adolescent & Adolescent Growth Patterns
 - b. Development of Faith
 4. Discipline (1 hour)
- A.P.S.M. 70 - 72

Administration and Human Relations cont.

1. Basic Administrative Skillsa. Club Management:

Yearly Planning Process	}	(APSM 89-100)
Regular Club Meeting Planning Process		
Staff Job Description (APSM 29-38)		
Club Administration (APSM 39-69)		

b. Goal Setting:MANAGING YOUR TIME

Time Management isn't a magic formula. It does mean, however, that what you do finish will have been the most important to finish. And it does mean that you may have to say no to less important tasks that don't directly meet your goals.

Here are three steps to managing your time:

1. Set Goals

Setting goals is the first step to determining how you will best manage your time.

Each goal should be:

SPECIFIC: Make sure it's detailed enough. For example, don't say simply "I will improve in marching"; say, "I will study marching 15 minutes each Pathfinder Club night."

CONCRETE: Make sure it's down-to-earth. For example, don't say, "I will love my husband/wife more"; say "I will show my love by washing the dishes every night, or I will show more love by washing and vacuuming out the car this week".

ACHIEVABLE: Make sure it's realistic. For example, don't say, "I will never miss another Pathfinder Staff Meeting as long as I'm involved"; say, "I will attend staff meetings each week this month."

MEASURABLE: Make sure you have a specific time frame in which you'll want to have accomplished your goal. For example, don't say, "will write six letters to my friend in New Zealand"; say, "I will write one letter each month to my friend in New Zealand".

PERSONAL: Make sure you're in control of the success or failure of the goal. For example, don't say, "I will get a part-time job before Christmas"; say, "I will apply for a part-time job at the Pizza Hut, or Woolworths before the year end".

Administration and Human Relations cont.

GOAL CHECKLIST:

Write your goal: _____

Is your goal: (Tick if "yes")

Specific? _____

Concrete? _____

Achievable? _____

Measurable? _____

Personal? _____

2. Determine Priorities

If you're feeling overwhelmed by the number of activities and tasks on your schedule, stop and prioritize. Analyse each item and decide whether it's really important.

List your activities and tasks according to:

TOP PRIORITY: These tasks are necessary to meet your goals. For example, if you've made a personal commitment to improve your spiritual life and you set a goal to have a 30-minute daily quiet time, then "daily quiet time" is a top-priority item for you.

MINOR PRIORITY: These tasks would be nice to accomplish, but you could do them later. For example, if you said you would bake a cake for the youth group meeting on Sunday, but today is only Thursday, you could wait until tomorrow or Saturday night.

NOT-IMPORTANT PRIORITY: These tasks do not contribute to your goals, and while you may want to do them, they do not NEED to be done now, tomorrow - or maybe ever. For example, if you would like to rearrange your stamp collection, but you never take the time to do it; or if you would like to re-organise your recipe file, but you never take the time, that's not a big problem.

PRIORITY WORKSHEET:

List tasks and activities

Tick one

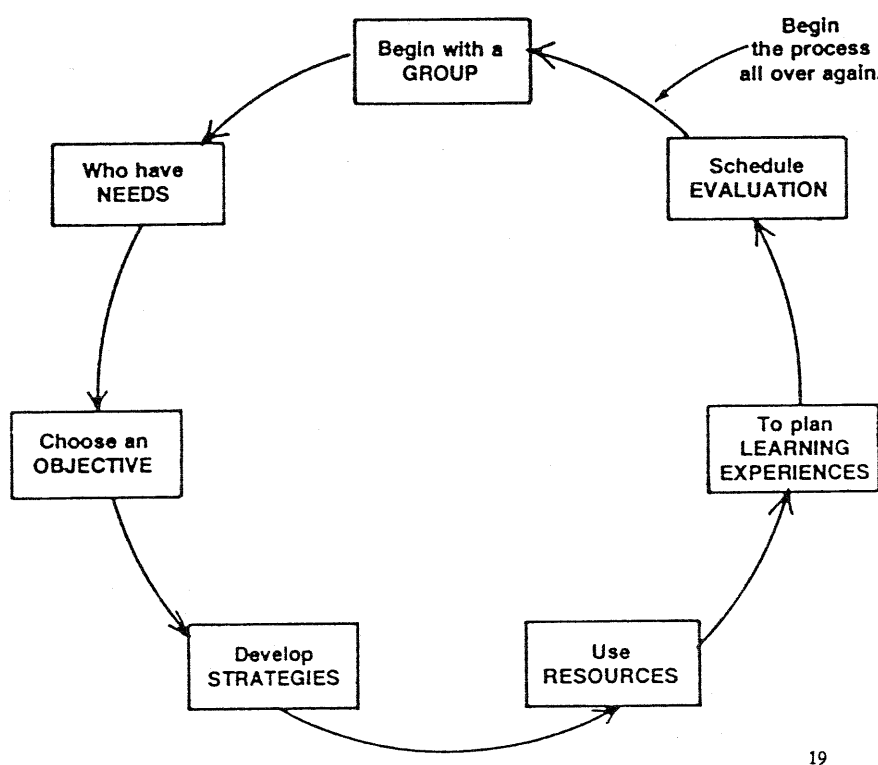
	Top Priority	Minor Priority	Not-Import. Priority

Administration and Human Relations cont.

3. Plan Your Schedule

Adjust your schedule by getting a planning calendar and writing on it weekly and monthly goals. Then also write on it your daily to-do lists with the top priority items needed to accomplish those goals.

Commit yourself to completing as much as possible your daily top-priority tasks. You'll find that when you've carefully set your goals and determined your priorities, it will be easier for you to use your time wisely. ¹⁸

c. The Planning Process

19

¹⁸ Pages 21-23, Reprinted by permission from "Managing Your Time", by Cindy Parolini, copyright 1985. Group Magazine, October 1985. Group Books, Box 481, Loveland, CO 80539.

¹⁹ Page 23, taken from Jan Corbett, Creative Youth Leadership. Used by permission Judson Press, Valley Forge, PA., p 60.

Administration and Human Relations cont.

d. Problem Solving Process

The Six Step Problem Solving Method:

This is known as the "collaborative problem-solving method" and usually has favourable consequences. It's six steps include:

1. DEFINE the problem in terms of NEEDS, not solutions.
2. BRAINSTORM possible solutions.
3. SELECT the solution that will best meet both parties' needs (after having checked out possible consequences).
4. PLAN who will do what, where, and by when.
5. IMPLEMENT the solution.
6. EVALUATE how you worked the problem-solving process and, at a later date, how well the solution turned out.

The 'preliminaries' that take place before people begin the first step of the process are usually of critical importance. If the problem-solving process doesn't work, recheck to make sure you avoided the common traps that are barriers to the effectiveness of this method, look for hidden details, and/or recycle the process.

This method has many applications at home, at work, and in school. It can be used in Pathfinder Club goal setting, as a supplement to listening at a certain stage in helping relationships, in rule setting, and in individual problem solving.

This is a most important skill. As George Prince says, "When you fail to use your creative problem-solving talent, you strike at the quality of your own life." ²⁰

USING CREATIVITY FOR PROBLEM-SOLVING

OBJECTIVE: To demonstrate how, through stimulating creativity, a range of alternatives can be developed in dealing with a problem through the steps of the problem solving sequence.

When and Where to Use:

As an illustration of Step 4 in the six-step problem-solving sequence.

Materials:

Newsprint and marker pens.

Administration and Human Relations cont.

Procedure:

1. Identify some problem that could be given to the group such as:

"How can we improve the letter-box for receiving outgoing mail in our area?"
2. Brainstorm for five minutes - as a group.
3. Divide members into twos and threes and have each subgroup work on one of the following ways of getting new ideas for ten minutes. Have each group identify what they consider to be their best idea and have it reported and recorded on newsprint. These ideas recorded on newsprint become the material for the next exercise.

Developing New Ideas:

- a. Magnifying:
What kind of letter box would you design by making it larger?
- b. Minifying:
What design ideas occur to you if you think of making the box smaller?
- c. Rearranging:
Supposing you change the place of the opening, the place where schedules are posted? Change where you would place the box - three feet from the curb instead of at the curb, etc.
- d. Adapting:
What about using something different, adapted from some other usage. This might be a tube with a suction device that pulls the letter from your fingers as soon as you get it near the opening.
- e. Substituting:
Is there some other way entirely, of getting mail deposited other than a letter box? A slot on the pavement, leading to a sunken cylinder?
- f. Reversing:
Imagine the box turned upside down. What design ideas occur to you? Imagine the lever being pushed inwards, instead of pulled out.
- g. Combining:
Use two boxes side by side - one to receive letters - one to have circulars that residents can help themselves to, instead of requiring postmen to deliver these by mail.

Administration and Human Relations cont.

h. Put to Other Uses:

Imagine the box to contain sections for purchasing stamps, for making use of a pencil on a metal chain and note paper retrievable at one cent a sheet, in case the pedestrian suddenly thinks about a note he must jot down. How about using the lower half as a Suggestion Box for citizens to address the Town Council?

i. Imagining Yourself as a Letter:

Imagine how you could be handled in such a way that you would get yourself to the receiver in the most efficient, satisfactory manner.

Thus you see how you can stimulate the flow of new ideas by using some of the above nine processes. Add others as they occur to you.

Variation:

The group may use the "letterbox" problem merely as an illustration and work on a problem of their own choosing. 21

2. Communication and Group Skills

a. Group Skills

i. Understanding How Groups Work

Group work specialists have discovered that groups, like individuals, have personalities. If you think about it, you will realize that this is true of the groups to which you belong. Some groups seem open and friendly. You seldom feel like a stranger in them for very long. Other groups are intent on getting a job done and seem to value you only if you help with the task. Other groups seem to have no purpose and little concern for each other; they fall apart very easily. Still other groups seem to be made up of a lot of little groups or cliques.

If we are able to determine what factors lead to the development of a group's personality, we can influence these factors and help groups take on the kind of shape which enables them facilitate growth among members. We can help a group become a caring group which emphasizes the Christian

Administration and Human Relations cont.

values of individual worth and concern for one another.

There are some very technical names for the factors which influence a group's personality and, like many other areas we have discussed, whole books have been written about them. In this section we will simply get a brief overview of what these factors are and learn some ways of influencing them to develop a caring group.

THE CLIMATE

We can feel the group climate just as we feel humidity, heat, frost and wind in the out-of-doors. The climate of a group is the overall feeling that permeates the room when the group is meeting.

It can be:

Competitive

OR

Co-operative

People jockeying for position trying to out-talk or outthink each other, possibly some actual physical confrontation, rewarding persons who contribute the most.

People building on each other's ideas, supporting persons who are timid, planning together, working as a team, rewarding those who are good team members.

Hostile

OR

Supportive

Not open to new members, making 'mean' comments about present members, angry, aggressive.

Making new members feel welcome, helping each member find a place, sympathetic when persons fail.

InhibitedOpen

Dependent on one or two leaders to make decisions, not able to carry on a discussion, quiet.

Leadership moves around the group, discussions are vibrant and alive, ideas flow fast and free, sometimes noisy.

You have probably concluded from these descriptions that the climate which is most healthy and which produces a caring group is a climate with the characteristics on the right. You are correct. A group that can be co-operative, supportive, and open is one in which members feel at home, free to be themselves, free to grow.

You can help to develop this kind of climate by meeting in a comfortable room, by encouraging members to co-operate on common goals (and making sure these goals are meeting the needs of the members of the group), and by being supportive and open yourself.

Administration and Human Relations cont.

Most of all, you can encourage this kind of group by sharing in leadership, not making all of the decisions yourself, but letting the group as a whole decide where it wants to go.

RELATIONSHIPS

Within a group, people are concerned about the way they relate to one another in at least three areas: their INCLUSION in group activities, the extent to which they can CONTROL the group's direction, and the level of AFFECTION they can give and receive from other group members. Most people move progressively through these concerns. They are initially concerned with inclusion, then control, and finally with affection. However, there is quite a bit of movement back and forth in these areas as the group changes and as individuals themselves change. These three areas have been labeled ICA* for short.

Inclusion:

When we join a new group we wonder: Who else is here? To whom do I want to relate? Will I be able to say what I want to say? In other words, we wonder if we will be included.

Most new groups - or old groups who take in new members - need to go through experiences which help them become acquainted and help people feel that they are an important part of the group.

Control:

Everyone in the group wants to have some influence on the direction the group goes. We want to be able to put out our own ideas and have them accepted, to have other people agree with us, to feel that we're important to the decision-making process of the group.

We can help everyone feel that they have some control over the direction of the group if we encourage the group to operate democratically. In a democratic group, everyone's views are heard and valued, decisions are made either by majority vote or (preferably) by consensus. The adult leader keeps the group from making harmful decisions but does not make all the decisions for the group. Everyone has some measure of control.

Affection:

When we can feel affection for other members of the group and receive affection from them, relationships within a group have really begun to jell. We actually care what happens to other members of the group; and they care about us. We know immediately when persons are absent and we miss them. We look forward to the group meeting, and we share at a very personal level.

Administration and Human Relations cont.

There is no way that we can program affection into our group. But we can encourage it by providing large blocks of time for persons to relate on a personal, intimate level - retreats, worship experiences and projects on which they work together - and by developing real affection for members of the group ourselves.

We can also encourage affection by providing small groups within a large group in which persons can touch base with a few people and share their deepest concerns. The more relationships a person is subjected to, the less intimate he or she is likely to be. Small groups should be kept to between twelve and fifteen members if we expect real sharing to occur. If members start dropping out, or forming cliques, we should question whether we need to structure more times for small groups to meet.

STAGES OF GROUP DEVELOPMENT

Just as children go through several stages as they grow to maturity, groups go through several stages as they mature.

Stage 1:

Dependence: A new group will be dependent on the designated leader (usually the adult) for direction. There will be little participation unless the leader encourages it.

Stage 2

Reaction: The second stage of development can be a rather negative experience unless we are prepared for it. A new group normally goes through a period in which there is a struggle for control. There may be concern about 'organising' or 'electing officers'. There may be some rejection of the designated leader. Some persons may even reject the group and leave.

Stage 3

Co-ordination: During this phase, the group works on healing any wounds that emerged during the second stage. Members accept responsibility for the life of the group. Everyone seems to care what happens.

Stage 4

Integration: This is the mature phase of a group when members are able to grow, to change their attitudes and ideas. From this stage, the group moves away from exclusive concern about themselves to a healthy balance between concern for tasks outside the group and concern for their own group.

Knowing that these stages normally occur is very important to us as leaders. We will not expect too much interaction in a group which is in the dependence stage. We will not be too alarmed at interpersonal struggles during the second

Administration and Human Relations cont.

stage. And we will not expect a group to move out to serve others in significant ways until it reaches the final stage.

We can help a group be a caring group at each stage without inhibiting its normal development. For example, we can provide a positive model of leadership in stage one, trying to meet the needs of the group as we perceive them. At stage two, we can encourage honest confrontation within the context of caring. We can help the group at stage three keep from becoming cliquish and too self-centred, moving them on to stage four and concern for others.

We should caution that groups do not move from stage one to stage four and remain in comfortable maturity for the rest of their lives as a group. There are many influences on groups: new members join, leadership changes, the group's task becomes routine. All of these influences cause groups to move back and forth between the various stages of development. It is helpful, however, to identify these stages so we can see where a group is at a given time and know where it might go.

CHARACTERISTICS OF A CARING GROUP

We have tried to point out in the above discussion the traits which lead to a group personality which is caring, open, involved and supportive. These can be summarized as:

- ° A group in which "who am I" is more important than "what I can do."
- ° A group where I can open myself to others and let them open themselves to me.
- ° A group where I can learn to care and express this caring.
- ° A group where I can find support for my mission in the world.

We are not describing a therapy group, although some of these elements may be present in such a group. We are describing a group of healthy individuals who meet together to support each other and to grow in the Christian faith.

This may sound like such a harmonious, caring group that the question may arise: Can such a group do anything or will they spend all of their time thinking about each other?

Administration and Human Relations cont.

It is true that the group we have described is not a task-oriented group. They will not "walk over each other" to achieve a goal. However, if they develop as normal groups do to the level of integration described under the stages of group development, they will be able to accomplish tasks very efficiently. And they will do this while maintaining caring relationships. So our objective is to bring them to this point - and not be impatient while they are moving toward it.

THE LEADER'S ROLE

You may be wondering what your role is in the group described above, as well as in the planning process described earlier. Actually, this role is never static. It will change as the group changes.

In the early stages of any group's life, you will have a lot of power. Members of the group will look to you for guidance. You will decide what will be studied, what the activities will be, who will be assigned what tasks. Don't be afraid to accept this position of authority initially. The group expects it of you. They are not sure enough of their own abilities or of their acceptance in the group to take leadership roles themselves. You have been designated as the leader and they expect you to fulfill this responsibility.

As the group develops, you will be called upon to fulfill the following functions:

Tell the group what to do:

Particularly in the first meeting of the group, you will need to give specific directions about what is taking place. You will have developed the plan for the meeting and will be responsible for carrying out this plan. (The plan, however, should be based on your knowledge of the group needs and should provide a high level of group involvement.)

Sell the group on your ideas:

When you are not quite sure of where the group can best move, you will come up with ideas and present them as options, but will try your best to sell the group on them. For example, if you are not sure that the group can develop a worship service on its own, you may strongly suggest some good resource materials.

Test your ideas with the group:

As you become more sure of resources within the group and know that you can depend on leadership within the group, you will test your ideas with the group and change these ideas if they are rejected by the group.

Administration and Human Relations cont.

Consult with the group:

When the group has moved to stage three, or co-ordination, you will depend much more on their ideas. You will ask for their input and the whole group will decide what ideas are accepted.

Join the group:

In stage four, integration, you will be seen as a valuable member of the group, but no longer as the authoritative leader. Your ideas will carry no more weight than those of others in the group.

Of course, your role may shift from time to time. Even when the group has reached stage four in its development, there may be times when you will need to tell them what to do or sell your ideas. But your ultimate goal is to be a contributing member of the group. You will always be an adult member - contributing out of your experience as an adult - but you will seldom take over or use your power as leader to manipulate the direction in which the group goes.

As a contributing member of the group, you may be called upon to fulfill any of the following functions which contributed to group life:

Initiate activity. You will help the group get started, define problems, suggest solutions to problems.

Seek information. You will ask for clarification of ideas which have been proposed, request additional information or facts.

Seek opinions. You will give your own opinion on subjects discussed; state what your beliefs are.

Elaborate. You will clarify points made by others, try to help the group imagine how a proposal would work if adopted.

Co-ordinate. You will try to pull together ideas and suggestions so that they build on each other; try to draw together the activities or ideas of various subgroups or members.

Summarize. You will organize the ideas of the group so it knows what it has said.

Test workability. You will examine the practicality and workability of ideas, helping the group test its ideas in real situations.

It is important to realize that in stage four of group development, and even earlier, any group member may assume any of the above roles. You will hopefully only take on the roles

Administration and Human Relations cont.

which are missing. For example, any member of the group may initiate an idea or summarize information or seek information. However, if someone else doesn't do this when it is needed, you should fill the role.

It is difficult to illustrate how this might be done without printing the entire transcript of a group meeting so you can see what roles are filled and how the leader becomes a part of the group in filling the missing role. To help you understand this further, I would suggest that you tape-record a group session in a group which is in stage four. This could be a peer group to which you belong, or it could be the youth group with which you work if they are far enough along in their development. As you listen to the tape recording, try to identify what role each person is taking. See if there are any roles missing. Would it have been helpful to have someone co-ordinate ideas or ask for more information? If so, as leader, you could have done this. Such an exercise will sharpen your skills in knowing when to come into a group's discussion and what role to fill in order to move the group to its objective.

CHANGING YOUR LEADERSHIP STYLE

Most of us tend to lead as we were led, and for most of us, that means an authoritative style. We are used to classrooms in which the adult teacher made all of the decisions, provided all of the input, determined the direction in which the class moved.

To move to a more democratic style of leadership in which we are a member of the group is difficult. We need to force ourselves to break out of the mold, to be comfortable with an image other than that of adult authority, to try different roles in a group. There is no easy way to accomplish this. It is simply a risky, trial-and-error process. The way can be smoothed, however, by participating in training sessions in which others are also attempting the same thing. Such training sessions are often held by national and regional church education agencies.

Once we've accomplished the transition, we'll find that we enjoy our participation in the group much more. We don't have to take sole responsibility for the success or failure of the group. We don't have to do all of the planning, think of all the ideas, maintain all of the discipline. We are sharing leadership with the rest of the group and everyone comes out ahead.

SUMMARY

Much of what we do in youth ministry is done in groups. So it is important to understand how groups function and how we can encourage the development of a caring group in which individuals can mature in their Christian faith.

Administration and Human Relations cont.

We should be concerned about the climate of our group, encouraging co-operation, support and openness, rather than competition, hostility, and dependence on one or two leaders.

Our group members will be concerned with their inclusion in group activities, the kind of influence or control they have in the group, and the affection they give and receive from other members. We can facilitate positive levels of inclusion, control and affection, by spending a lot of time on relationships within the group and by helping the group make decisions democratically.

Our group will move through four stages as it approaches maturity: dependence, reaction, co-ordination and integration. We should be aware of these stages of development and not expect an immature group to act as a mature group would. Also, we can encourage caring relationships at each stage of development.

Our goal is to develop a redemptive group which accomplishes the church's mission, but does this while maintaining caring relationships.

As leaders, we will find our role shifting as the group moves through its stages of development. In the beginning we will take a strong authoritarian role, but we will gradually move from this into a shared leadership role in which we "fill in the gaps" in the normal group functions. We can move to this shared leadership role by participating in training sessions and by simple trial and error.

Groups are important in youth ministry, and our leadership of groups is the key to their effectiveness. ²²

CHARACTERISTICS OF EFFECTIVE GROUPS

1. Has appropriate leadership and is confident in its leadership.
2. Gives evidence of concern for the welfare and growth of its members; pays attention to group processes which are supportive to the members.
3. Has a clear and shared image of its goals.

²² Pages 26 - 34 are taken from Jan Corbett, Creative Youth Leadership, Judson Press, Valley Forge, PA., pp 61 - 69. Used by permission of Judson Press.

Administration and Human Relations cont.

4. Has group goals compatible with individual goals.
5. Has high production goals - but achievable ones.
6. Has organization appropriate to the goals.
7. Uses the resources of all its members.
8. Has members able to do the tasks.
9. Has appropriate decision-making procedures and authority.
10. Has appropriate problem-solving techniques.
11. Deals openly with conflict.
12. Has a sense of priorities.
13. Has open, frank and honest communication
14. Has members who are open to the influence of each other.
15. Operates on a definite time schedule.
16. Evaluates results and processes periodically.
17. Has 8-12 working members. (This provides sufficient cross fertilization, and allows for occasional breakdown into sub-groups for special situations.) ²³

UNDERSTANDING THE CONCEPT OF GROUP CLIMATE

OBJECTIVE: To gain an operational understanding of the components of climate, openness, understanding, esteem, acceptance, trust, and caring.

When and Where to Use:

This exercise is useful in a group bogged down by interpersonal conflict and lack of trust or caring.

Materials:

Cards as described over the page. Newsprint

Administration and Human Relations cont.

Procedure:

1. Secure six members from the group for a simulated task-oriented meeting. Announce that each person will be given instructions about adopting a specific type of behaviour which may or may not reflect a difference from the way he would usually behave (ie: he might behave in ways directed by the instructions even if he had not received them).
2. Distribute the following directions, one to each member. The directions should be typed on cards for convenience.

Openness:

You have a special assignment: to evidence openness in the meeting; i.e., you are to behave the way you feel. If you are impatient, say so or otherwise so indicate. If you get angry, let it be known. Be as open as you can in your response both to the content of the meeting as it develops and toward the other members.

Understanding:

You have a special assignment to show the quality of empathic understanding. This means that you are to make efforts to understand what others are saying (content) and to try to feel what they are feeling. Don't analyze or diagnose. Do try to tap in on their feelings. You can understand content by being a good listener and asking questions. You can tune in on feelings by being sensitive to all the clues a person gives - tone of voice, posture, colour, etc. Pay heed to your own intuition about how others are feeling. It's all right to probe ("Is something bothering you?") if it seems warranted.

Esteem:

You are to make efforts to communicate that you value other members. This assignment may put you in the position of playing a role. You communicate esteem to others when you pay attention to them, when you make efforts to understand, when you take them (and their feelings) into account when decisions are made, when you respect their views (even though you may not agree). You are to act on the basic assumption about others that each has a contribution to make, that each is a person in his own right: then they are likely to know that you value them.

Acceptance:

You are being asked to show the quality of acceptance toward the other group members. You can also accept, without necessarily agreeing with, views divergent from your own. Even seemingly far-out ideas may have merit. If you can keep the door open on all contributions until they have been

Administration and Human Relations cont.

looked at, and if you can help keep all the members as active participants in the group you will help others feel acceptance.

Trust:

We would like for you to evidence as much trust in this group and its members as you can. Trust in the group can be indicated by faith that it will make a wise decision, by giving evidence to all the members that you believe they are seeking the common good, by showing that you know your views are listened to and taken into account. Trust is evidenced when you dare to be honest, knowing that you won't be punished, when you act without covering up and don't need to become defensive.

Caring:

Often in groups the quality of caring for others is overlooked by task-oriented behaviour. In this meeting we are asking you to express caring (liking, warmth) for others whenever you may have these feelings. Examples of caring behaviour: concern about persons who are being ignored or left out, concern about what is happening to persons whose ideas are not accepted, expressions of warmth addressed specifically toward an individual when you feel it.

3. Give those not involved an assignment as observers focused upon the climate of the sub-group and the behaviour of individuals that is climate-setting. At this stage do not give anything more than a general definition of climate.
4. Improvise a task which will provide interest and stimulation. If the task is an authentic one for the group, it will provide a favourable setting in which the various assignments can be carried out. Example: How can our group become more caring?
5. At the conclusion ask observers to try to characterize the climate of the group. Note on newsprint the terms they use to describe climate.
6. Next have the observers focus upon the six members one at a time. They report what they saw the individual doing which helped to create climate. The individual is then asked to reveal what his assignment has been.
7. Distribute sheets to each person with definition of the six components of climate. Have them compare with the terms they used to describe climate in Step 5.

Administration and Human Relations cont.

8. This concludes the exercise. All that is left to do is to bring home to the training group the purpose of the exercise and to restate briefly the climate concept and its component parts.

VARIATION

1. Ideally, the group member functions in all aspects of climate, not just one. The basic process can be repeated, with members alerted to function in all areas of climate.
2. Instead of giving the improvised task suggested in Step 4, ask the group to work at a problem which requires a decision. The problem should be as real as possible. This is a sterner test of the members ability to effectively carry out assignments. It is under precisely such task-conditions that members forget to be sensitive and caring.

COMMENT

There is some hierarchy among these six components of caring. Openness, for example, takes precedence over others. There is little to be gained by expressing sentiments you don't feel. Studies do show that people begin to feel the way they act. If, for example, a person wants to be more caring, he probably will if he begins to act in more caring ways. ²⁴

Administration and Human Relations cont.

GROUP MATURITY

OBJECTIVE: To have the members assess their group in terms of group maturity scales.

Comment:

Group maturity connotes a direction rather than a stage of development. It is a useful way of assessing how well the group is succeeding in being a group.

When and Where to Use:

Use with any group with some readiness to work at the problem of becoming.

Materials:

Copy of Group Maturity Rating on next page for each member.

Procedure:

1. Distribute copies of the Group Maturity Rating to each member of the group.
2. Discuss the meaning of each item, giving particular attention to how to assess it.
3. Have the members apply the rating to the group. Share and discuss the results.
4. Have volunteers apply it to their own groups after the meeting.
5. At a later meeting share and discuss.
6. Ask the group to suggest ways to modify the rating to make it more appropriate for their own group.
7. Suggest that, used over time, the rating helps to delineate group problems.

..... see over page for
Group Maturity Rating

Administration and Human Relations cont.

GROUP MATURITY RATING

	<u>RANK</u>				
	LOW				HIGH
	1	2	3	4	5
Deals openly with conflict	___	___	___	___	___
Has climate for growth	___	___	___	___	___
Can organise itself to do what it wants to do	___	___	___	___	___
Has appropriate leadership	___	___	___	___	___
Uses the resources of all its members	___	___	___	___	___
Has a clear and shared image of its goals	___	___	___	___	___
Organization is appropriate to goals	___	___	___	___	___
Evidence of concern for the welfare of its members	___	___	___	___	___
Has appropriate and adequate decision making procedures	___	___	___	___	___
Assigns responsibility broadly	___	___	___	___	___
Has a sense of priorities	___	___	___	___	___
Evaluates periodically	___	___	___	___	___
Has adequate problem-solving process	___	___	___	___	___

25

Administration and Human Relations cont.

OBSERVATION GUIDE FOR GROUP BEHAVIOUR

Dimension	Extent Evidenced		
INCLUSION			
Attendance	L	A	H
Communication to absent members	L	A	H
Member's anticipation of meetings	L	A	H
Recognition of members	L	A	H
Acceptance of members	L	A	H
General participation	L	A	H
Clear Goals	L	A	H
Commitment to goals	L	A	H
Groupness or cohesion	L	A	H
Autonomy of members	L	A	H
CONTROL			
Co-operation	L	A	H
Decision-making process	L	A	H
Adequacy of decision-making process	L	A	H
Conflict dealt with openly	L	A	H
Shared leadership	L	A	H
Follow through on commitments	L	A	H
Productivity	L	A	H
Responsibility for actions	L	A	H
Ability to do what it wants to do	L	A	H
Functional structure	L	A	H
Respect for members	L	A	H
Achievement motivation	L	A	H
AFFECTION			
Mutual trust	L	A	H
Friendship among members	L	A	H
Feeling of closeness	L	A	H
Willingness to share	L	A	H
Members are valued	L	A	H
Members give constructive feedback	L	A	H
Expression of positive feelings	L	A	H

"L" - Low; "A" - Average; "H" - High

Administration and Human Relations cont.

GROUP GROWTH SCALE

Place a mark at the number that most accurately describes your feeling.

1. How clear are the group goals?

1.	2.	3.	4.	5.
No apparent goals	Goal confusion, uncertainty, or conflict	Average goal clarity	Goals mostly clear	Goals very clear

2. How much trust and openness in the group?

1.	2.	3.	4.	5.
Distrust, a closed group	Little trust defensiveness	Average trust and openness	Considerable trust and openness	Remarkable trust and openness

3. How sensitive and perceptive are group members?

1.	2.	3.	4.	5.
No awareness or listening in the group	Most members self-absorbed	Average sensitivity and listening	Better than usual listening	Outstanding sensitivity to others

4. How much attention is paid to process? (The way the group is working?)

1.	2.	3.	4.	5.
No attention to process	Little attention to process	Some concern with group process	A fair balance between content and process	Very concerned with process

5. How are group leadership needs met?

1.	2.	3.	4.	5.
Not met drifting	Leadership concentrated in one person	Some leadership sharing	Leadership functions distributed	Leadership needs met creatively and flexibly

6. How are group decisions made?

1.	2.	3.	4.	5.
No decisions could be reached	Made by a few	Majority vote	Attempts at integrating minority vote	Full participation and tested consensus

7. How well are group resources used?

1.	2.	3.	4.	5.
One or two contributed, but deviants silent	Several tried to contribute, but were discouraged	Average use of group resources	Group resources well used and encouraged	Group resources fully and effectively used

8. How much loyalty and sense of belonging to the group?

1.	2.	3.	4.	5.
Members had no group loyalty or sense of belonging	Members not close but some friendly relations	About average sense of belonging	Some warm sense of belonging	Strong sense of belonging among members

by Gordon L. Lippitt and Edith W. Seashore 27

Administration and Human Relations cont.

BROKEN SQUARES: NON-VERBAL PROBLEM SOLVING

Goals:

1. To analyse some aspects of co-operation in solving a group problem.
2. To sensitize participants to behaviours which may contribute toward or obstruct the solving of a group problem.

Group Size:

Any number of groups of six participants each. There are five participants and an observer/judge in each group.

Time Required:

Approximately forty-five minutes.

Materials:

1. A set of broken squares (prepared according to directions following) for each group of five participants.
2. One copy for each group of the Broken Squares Group Instruction Sheet.

Physical Setting:

A table that will seat five participants is needed for each group. Tables should be spaced far enough apart so that no group can see the puzzle-solving results of other groups.

Process:

1. The facilitator begins with a discussion of the meaning of co-operation; this should lead to hypotheses about what is essential to successful group co-operation in problem-solving. The facilitator indicates that the group will conduct an experiment to test these hypotheses. Points such as the following are likely to emerge:
 - a. Each individual should understand the total problem.
 - b. Each individual should understand how he can contribute toward solving the problem.
 - c. Each individual should be aware of the potential contributions of other individuals.
 - d. There is a need to recognize the problems of other individuals in order to aid them in making their maximum contributions.
 - e. Groups that pay attention to their own problem-solving processes are likely to be more effective than groups that do not.
2. The facilitator forms groups of five participants plus the observer/judge. These observers are given a copy of the Broken Squares Observer/Judge Instruction Sheet. The facilitator then asks each group to distribute among

Administration and Human Relations Cont.

its members the set of broken squares (five envelopes). The envelopes are to remain unopened until the signal to begin work is given.

3. The facilitator gives to each group a copy of the Broken Squares Group Instruction Sheet. The facilitator reads these instructions to the group, calling for questions or questioning groups about their understanding of the instructions.
4. He then tells the groups to begin work. It is important that the facilitator monitor tables during the exercise to enforce rules established in the instructions.
5. When all groups have completed the task, the facilitator engages the groups in a discussion of the experience. Observations are solicited from observers/judges. The facilitator encourages the groups to relate this experience to their 'back-home' situations.

Variations:

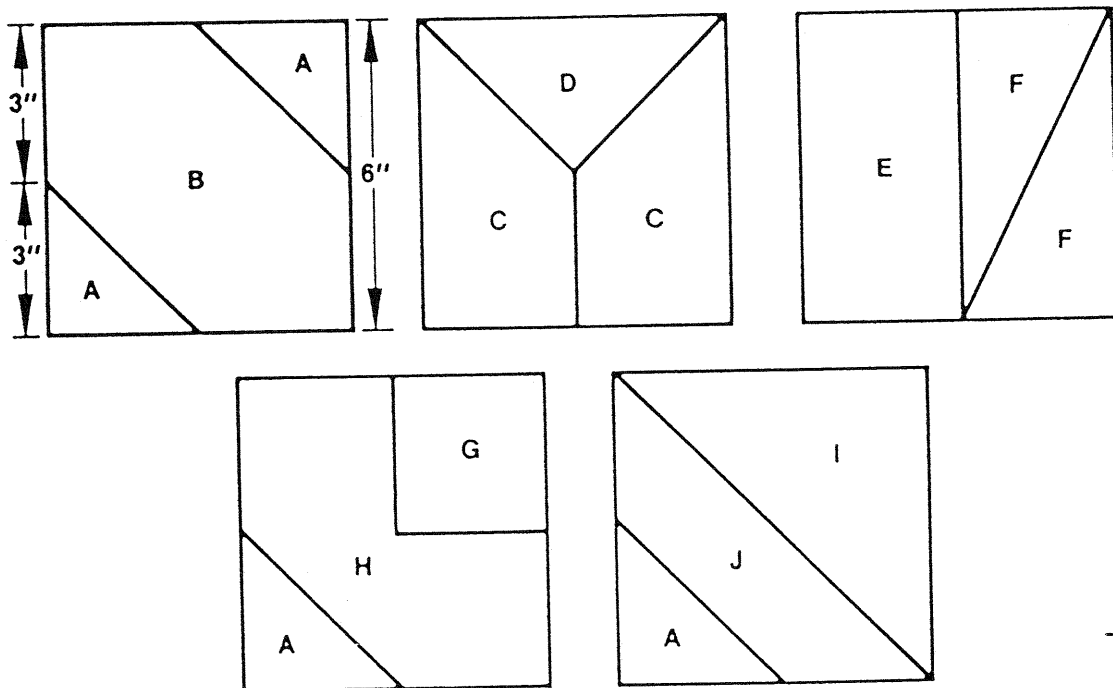
1. When one member makes a square and fails to co-operate with the remaining members, the other four can be formed into two-person subgroups to make squares of the left-over pieces. They discuss their results, and the exercise is resumed.
2. The five-person teams can be given consultation assistance by the observer/judge or by one appointed member of the team. This may be a person who has done the exercise before.
3. Ten-person teams can be formed, with two duplicate sets of five squares each distributed among them. Teams of six to nine persons can be formed; in this case, prepare a broken square set with one square for each person, duplicating as many of the five squares as necessary.
4. An intergroup competition can be established, with appropriate recognition to the group that solves the problem first.
5. Members may be permitted to talk during the problem-solving, or one member may be given permission to speak.
6. Members may be permitted to write messages to each other during the problem-solving.

Administration and Human Relations cont.

DIRECTIONS FOR MAKING A SET OF BROKEN SQUARES

A set consists of five envelopes containing pieces of cardboard cut into different patterns which, when properly arranged, will form five squares of equal size. One set should be provided for each group of five persons.

To prepare a set, cut out five cardboard squares, each exactly 6" x 6". Place the squares in a row and mark them as below, penciling the letters lightly so they can be erased easily.



The lines should be so drawn that, when the pieces are cut out, those marked 'A' will be exactly the same size, all pieces marked 'C' the same size, etc. Several combinations will form all five squares, each 6" x 6". After drawing the lines on the squares and labelling the sections with letters, cut each square along the lines into smaller pieces to make the parts of the puzzle.

Label the five envelopes 1, 2, 3, 4, and 5. Distribute the cardboard pieces into the five envelopes as follows: envelope 1 has pieces I, H, E; 2 has A, A, A, C; 3 has A, J; 4 has D, F and 5 has, G, B, F, C.

Erase the penciled letter from each piece and write, instead, the number of the envelope it is in. This makes it easy to return the pieces to the proper envelope, for subsequent use, after a group has completed the task.

Administration and Human Relations cont.

BROKEN SQUARES GROUP INSTRUCTION SHEET

Each of you has an envelope which contains pieces of cardboard for forming squares. When the facilitator gives the signal to begin, the task of your group is to form FIVE SQUARES OF EQUAL SIZE. The task will not be completed until each individual has before him a perfect square of the same size as those in front of the other group members.

Specific limitations are imposed upon your group during this exercise.

1. No member may speak.
2. No member may ask another member for a piece or signal that another person is to give him a piece. (Members may voluntarily give pieces to other members.)

Administration and Human Relations cont.

BROKEN SQUARES OBSERVER/JUDGE INSTRUCTION SHEET

Your job is part observer and part judge. As a judge, you should make sure each participant observes the following rules:

1. There is to be no talking, pointing, or any other kind of communicating.
2. Participants may GIVE pieces directly to other participants but may not TAKE pieces from other members.
3. Participants may not place their pieces into the centre for others to take.
4. It is permissible for a member to give away all the pieces to his puzzle, even if he has already formed a square.

As an observer, look for the following:

1. Who is willing to give away pieces of the puzzle?
2. Does anyone finish 'his' puzzle and then withdraw from the group problem-solving?
3. Is there anyone who continually struggles with his pieces, yet is unwilling to give any or all of them away?
4. How many people are actively engaged in putting the pieces together?
5. What is the level of frustration and anxiety?
6. Is there any turning point at which the group begins to co-operate?
7. Does anyone try to violate the rules by talking or pointing as a means of helping fellow members solve the problem? 29

Administration and Human Relations cont.

GROUP SELF-EVALUATIONS: A COLLECTION OF INSTRUMENTS

Goals:

1. To help a group evaluate its own functioning.
2. To provide a way to examine objectively the participation of group members.
3. To explore the norms that have developed in a group which has been meeting for some time.

Group Size:

Eight to twelve members.

Time Required:

Varies according to the evaluative procedures used.

Materials:

1. Select one of the following forms and prepare copies of it for all participants.

Group-Climate Inventory.
Group-Growth Evaluation Form.
Feedback Rating Scales.
Postmeeting Reactions Form.

2. Pencils
3. Newsprint and felt-tipped pens.

Physical Setting:

Participants should be seated comfortably for writing, where they can see the posted results.

Process:

Each of the following forms focuses on some aspect of group life which the facilitator may wish to discuss. A general process is suggested for the use of these inventories.

1. After a typical meeting of an ongoing group, the facilitator distributes copies of the form selected. Members are instructed to complete the form individually.
2. As soon as members finish, the data are posted on newsprint.
3. The facilitator leads a discussion of the data, eliciting specific instances of behavioural trends. He may offer appropriate theory material during this analytical stage.

Administration and Human Relations cont.

4. Group members are asked to plan new behaviour for the next meeting in the light of the findings.

Variations:

1. The facilitator may wish to use a different form at the end of each meeting in a sequence. Or the same form may be used several successive times, in order to study trends in the data; a group may thus chart its progress toward effective functioning.
2. Participants can predict the results of the analysis.
3. Forms may be modified to elicit expectations from new group members.
4. Group members can collaborate on designing an instrument to measure the growth of the group.

Scoring Instructions: Group-Climate Inventory

Items 3, 6, 9, 12, and 16 are negative behaviours; they should be scored first: A=0, T=1, U=2, S=3, R=4, and N=5. All other items are scored the reverse: A=5, T=4, U=3, S=2, R=1, and N=0. The ratings in each of the four columns may then be added to obtain scores for each of the following aspects of group climate:

Column 1 - Genuineness

Column 2 - Understanding

Column 3 - Valuing

Column 4 - Acceptance

... see over page for
Group-Climate Inventory

Administration and Human Relations cont.

GROUP-CLIMATE INVENTORY

Directions:

Think about how your fellow group members as a whole normally behave toward you. Within the parentheses in front of the items below place the letter that corresponds to your perceptions of their behaviour.

A - They can ALWAYS be counted on to behave this way.

T - TYPICALLY I would expect them to behave this way.

U - I would USUALLY expect them to behave this way.

S - They would SELDOM behave this way.

R - They would RARELY behave this way.

N - I would NEVER expect them to behave this way.

I Would Expect My Fellow Group Members To:

1. () level with me.
2. () get the drift of what I am trying to say.
3. () interrupt or ignore my comments.
4. () accept me for what I am.
5. () feel free to let me know when I 'bug' them.
6. () misconstrue things I say or do.
7. () be interested in me.
8. () provide an atmosphere in which I can be myself.
9. () keep things to themselves to spare my feelings.
10. () perceive what kind of person I really am.
11. () include me in what's going on.
12. () act "judgemental" with me.
13. () be completely frank with me.
14. () recognize when something is bothering me.
15. () respect me, apart from my skills and status.
16. () ridicule or disapprove of my peculiarities.

Administration and Human Relations cont.

GROUP-GROWTH EVALUATION FORM

Directions:

Rate your group on each characteristic as the group was initially and as it is now. Use a seven-point scale with 7 as the highest rating.

Climate:

	Initially	Now	
1.	---	---	I am treated as a human being, not as just another group member.
2.	---	---	I feel close to the members of this group.
3.	---	---	This group displays co-operation and teamwork.
4.	---	---	Membership in this group is aiding my personal growth.
5.	---	---	I have trust and confidence in the other members of this group.
6.	---	---	Members of this group show supportive behaviour toward each other.
7.	---	---	I derive satisfaction from my membership in this group.
8.	---	---	I feel psychologically close to this group.
9.	---	---	I get a sense of accomplishment from my membership in this group.
10.		---	I am being honest in responding to this evaluation.

Data Flow:

	Initially	Now	
11.	---	---	I am willing to share information with other members of the group.
12.	---	---	I feel free to discuss important personal matters with group members.

Administration and Human Relations cont.

Goal Formation:

- | | Initially | Now | |
|-----|-----------|-----|---|
| 13. | — | — | I am oriented toward personal goals rather than toward group objectives. |
| 14. | — | — | This group uses integrative, constructive methods in problem-solving, rather than a competitive approach. |
| 15. | — | — | I am able to deal promptly and well with the important problems of this group. |
| 16. | — | — | The activities of this group reflect a constructive integration of the needs and desires of its members. |
| 17. | — | — | My needs and desires are reflected in the activities of this group. |

Control:

- | | Initially | Now | |
|-----|-----------|-----|---|
| 18. | — | — | This group has a real sense of responsibility for getting a job done. |
| 19. | — | — | I feel manipulated by the group. |
| 20. | — | — | I think that I manipulate the group. ³⁰ |

Administration and Human Relations cont.

FEEDBACK RATING SCALES

"Feedback" is a communication to a person (or group) which gives that person information about how he affects others. Feedback helps an individual consider and alter his behaviour and thus better achieve his goals.

Below are eight criteria for useful feedback. Rate the feedback that usually occurs in your group by circling the appropriate number on each of the eight scales. You also may want to make some notes for each criterion, such as particular group occurrences.

1. Useful feedback is DESCRIPTIVE rather than evaluative. It merely describes the sender's reaction, thus leaving the receiver free to use it or not. By avoiding evaluative language, it reduces the need for the receiver to respond defensively.

Descriptive 1 2 3 4 5 6 Evaluative

Comments:

2. It is SPECIFIC rather than general. To be told that one is "dominating" will probably not be as useful as to be told: "Just now when we were deciding the issue, you did not listen to what others said, and I felt forced to accept your arguments or to face attack from you."

Specific 1 2 3 4 5 6 General

Comments:

3. It TAKES INTO ACCOUNT THE NEEDS OF BOTH THE RECEIVER AND THE GIVER of feedback. Feedback can be destructive when it serves only the giver's needs and fails to consider the needs of the receiver.

Takes needs
of both
into account.

1 2 3 4 5 6 7

Does not take
needs of both
into account.

Comments:

Administration and Human Relations cont.

4. It is DIRECTED TOWARD BEHAVIOUR THE RECEIVER CAN CHANGE. Frustration is only increased when one is reminded of a shortcoming over which he has no control.

Directed towards
modifiable
behaviour.

1 2 3 4 5 6

Directed toward
nonmodifiable
behaviour.

Comments:

5. It is SOLICITED rather than imposed. Feedback is most useful when the receiver himself asks a question which those observing him can answer.

Solicited 1 2 3 4 5 6 Imposed

Comments:

6. It is WELL TIMED. In general, feedback is most useful when given as soon as possible after the observed behaviour (depending, of course, on the person's readiness to hear it, on support available from others etc.).

Well timed 1 2 3 4 5 6 Poorly Timed

Comments:

7. It is CHECKED with the sender. For example, the receiver can rephrase the feedback he has received to insure clear communication.

Checked
with sender

1 2 3 4 5 6

Not checked
with sender

Comments:

8. It is CHECKED WITH OTHERS in the group. In a training group, particularly, both giver and receiver can check their feedback: Is it only one person's impression or is it shared by others?

Checked
with others

1 2 3 4 5 6

Not checked
with others.

Comments:

Administration and Human Relations cont.

ii. Leading a Group Discussion

ROLE OF THE LEADER IN GROUP DISCUSSION

- A. Analysing the group (What has happened at previous discussions? How much do members know about the topic?)
- B. Explaining the discussion method (this may be photocopied and handed to members):
 1. Remember the discussion is a co-operative venture in serious conversation. It succeeds best when everyone feels free to join in at any time.
 2. Listen thoughtfully to others. Be sure you understand them before you reply. Ask for explanations when you need them.
 3. Speak when you can contribute something to the discussion, but don't monopolize it.
 4. Under usual conditions, don't speak more than a minute at a time.
 5. If you don't understand something, say so; perhaps there are others who don't understand it either. Ask for an example.
 6. If you disagree with what is said, say so frankly, but in a friendly way.
 7. Don't wait to be called on, especially at the beginning of the discussion.
 8. Remain seated while speaking and address other members informally.
 9. Come to the meeting with the intention of taking part. If you don't have information, you can at least ask questions.
 10. Don't expect an important question to be settled in one discussion. Perhaps your opinions need unsettling.
- C. Securing information:
 1. Read and accumulate additional resource material.
 2. Suggest appropriate materials for participants to read.

Administration and Human Relations cont.

D. Planning ways of starting discussion:

1. Distribute brief items of information to be read at the beginning of the meeting.
2. Ask members who have had first-hand experiences related to the topic to speak for two minutes at the end of the leader's opening statement.
3. Provide a member with a short 'situation story' illustrating the problem (topic) or how it was dealt with elsewhere, to be read at the proper place in the discussion.
4. Have two or three members ready to act out (role play) in three or four minutes, a scene illustrating the problem.
5. Occasionally the introduction may be built around a map, graph or picture.
6. Prepare a list of True-False statements about the topic if the purpose is to check the accuracy of the members' information.
7. Prepare a list of Agree-Disagree statements designed to draw out the members' opinions and beliefs about the topic.

- E. Preparing a discussion outline (although the informal group discussion proceeds with a minimum of organization, the leader should have an outline to guide the conversation).

AN IDEAL DISCUSSION LEADER'S PERSONALITY

- A. Ability to think and act quickly.
- B. Ability to get along with others.
- C. Respect for the opinions of others.
- D. Willingness to remain in the background.
- E. Freedom from prejudice.

AN IDEAL DISCUSSION LEADER'S KNOWLEDGE & SKILLS

- A. Knowledge of the discussion method.
- B. Knowledge of evidence and reasoning
- C. Knowledge of the topic

Administration and Human Relations cont.

D. Skill in asking questions (examples of how to ask questions):

1. To call attention to a point that has not been considered:
"Has anyone thought about this phase of the problem?"
2. To question the strength of an argument:
"What reasons do we have for accepting this argument?"
3. To get back to causes: "Why do you suppose Bob takes this position?"
4. To question the source of information or argument:
"Who gathered these statistics that you spoke of?"
"Who is Mr whose opinion has been quoted?"
"Do you know that as a fact, or is it your opinion?"
5. To suggest that the discussion is wandering from the point:
"Can someone tell me what bearing this has on our problem?" "Your point is an interesting one, but can't we get back to our subject?"
6. To suggest that no new information is being added:
"Can anyone add anything to the information already given on this point?"
7. To call attention to the difficulty or complexity of the problem:
"Aren't we beginning to understand why our legislators haven't solved this problem?"
8. To register steps of agreement (or disagreement):
"Am I correct in assuming that we all agree (disagree) on this?"
9. To bring the generalizing speaker down to earth:
"Can you give us a specific example on that point?"
"Your general idea is good, but I wonder if we can't make it more concrete. Does anyone know of a case,?"
10. To handle the impatient, cure-all member:
"But would your plan work in all cases? Who has an idea on that?" "Hadn't we better reserve judgement until we all know more about this problem?"
11. To suggest that personalities be avoided:
"I wonder what bearing this has on the question before us?"

Administration and Human Relations cont.

12. To suggest that some are talking too much:
"Are there those who haven't spoken who have ideas they would like to present?"
13. To suggest the value of compromise:
"Do you suppose the best course of action lies somewhere between these two points of view?"
14. To suggest that the group may be prejudiced:
"Is our personal interest in this question causing us to overlook the interests of other groups?"
15. To draw the timid but informed members into the discussion:
"Jenny, here, lived for quite a while in Fiji, Suppose we ask her whether she ever saw?"
16. To handle a question the leader can't answer:
"I don't know. Who does?"
17. To encourage a speaker to talk with the group, not at the leader:
"Don't you think you'll be heard better if you face the rest of the group?"
18. To cut off a speaker who is too long-winded:
"While we're on this point, let's hear from some of the others. Can we save your other point until later?"
19. To take the play away from a verbose member:
"You've raised a number of interesting points which should keep us busy a good while. Would anyone else like to comment on them?"
20. To help the member who has difficulty expressing himself:
"I wonder if what you're saying isn't this?"
"Doesn't what you've said tie in with our subject like this?"
21. To encourage further questions by friendly comment:
"That's a good question. I'm glad you raised it. Anyone have an answer?"
22. To break up a heated argument:
"I think we all know how Sue and Ken feel about this. Now who else would like to discuss the issue?"

Administration and Human Relations cont.

CONDUCTING GROUP DISCUSSION

The group discussion leader should always be responsible for:

- A. Getting the meeting started (on time). Opening sentences set the stage for the entire discussion. Ask a question you think most likely to start discussion. If this fails, ask another.
- B. Defining the topic. Perhaps discuss what certain key words mean and agree on how they are to be used.
- C. Keeping the discussion on track. If the discussion rambles wherever chance remarks may take it, the leader is no leader. At the same time you should not hold too rigidly to your outlines.
- D. Making occasional summaries:
 1. To check needless repetition
 2. To bring a random conversation back to the subject
 3. To record apparent areas of agreement and disagreement.
- E. Encouraging general participation.
- F. Keeping the discussion from becoming one sided. Sometimes the leader must invite opposing arguments to allow a minority-view member to join in.
- G. Getting at the root of the matter. When the leader feels the discussion is not getting below the surface, he should attempt by probing questions to call attention to the lack of evidence or the weakness in reasoning.
- H. Remaining in the background. Make suggestions instead of giving directions, ask questions instead of answering them.
- I. Concluding the discussion:
 1. When the time announced for adjournment has arrived.
 2. Conclude with a summary, but reflect a consensus only if there is real agreement, and give fair coverage of divergent views, using tentative language to allow members to offer suggestions or corrections.

A GOOD SUMMARY WILL SEND THE MEMBERS HOME WITH THE FEELING THAT THEY HAVE MADE PROGRESS.
- J. Evaluating the discussion. Did it stay on track and if no why not? How many members spoke? Did any try to dominate the meeting? Was the evidence sufficient in quality and quantity? ³¹

³¹Pages 56 - 60 are adapted from The Australian Jaycees "Leadership Dynamics Participants Handbook", pp 3 - 5.

Administration and Human Relations cont.

iii. Chairmanship

CHAIRMANSHIP AND MEETING PROCEDURE

Chairmanship:

From time to time the air of informality that is natural to a group with common interest and a sense of camaraderie must yield way to a more formal conduct, so that a meeting may be held strictly to its purpose.

To this end each leader must have a sound knowledge of what type of control must be exercised at which particular time.

Before dealing with the conduct of meetings we stress the importance of the Chairman being prepared BEFORE he goes to the meeting.

The secretary should consult his Chairman over the preparation of the agenda. If special knowledge or information is required to deal with an issue, prior consultation with that authority or source will speed the work of the meeting.

Conduct of Meetings

How to have successful meetings:

Pathfinder Staff Meetings place much stress on the proper conduct of meetings. A properly-conducted meeting will dispose of the business in hand in the most expeditious fashion.

Successful meetings need good Secretaries to organise them, good Chairman to control them and good audiences to attend them.

The Chairman and Secretary both come initially from audiences, so let us start with:

How to get your audience:

1. First, tell them why they should come, with attractive, carefully-prepared notices. Sell the story whether it is written or verbal. Advertise the meeting as news they can't afford to miss. Remember the five W's of the news: Who, What, Why, Where, When.
2. Secondly, interest them. Make your story snappy. If it's written use a distinctive coloured letterhead, card or ink, plus illustrations.
3. Thirdly, pester them. Use follow-up or reminder notices, personal notes, group tactics, telephone calls.
4. Hold them. Use one meeting to advertise the rest. Send out summaries. Get the good word spread about the last successful meeting and at the same time mention the next.

Administration and Human Relations cont.

But there must be a basis of truth in your advertising; also if your Chairman is poor he will kill enthusiasm, so let us find out, -

What it takes to make a good chairman:

1. First, he must know the complete 'score' - what the meeting is all about, and what his responsibilities are. Some of these are:
 - a. To start on time (fine systems sometimes help).
 - b. To make introductions and introductory remarks - yet not focus attention too much on himself and away from the principal speakers.
 - c. To keep on time (to his private schedule), but not to rush speakers or business.
 - d. To keep the meeting moving and in the right direction (or to give it a break occasionally).
 - e. To eliminate gaps by having fill-ins up his sleeve.
 - f. To start discussions (perhaps with prepared questions), but to stop them before they wander off the point.
 - g. To prevent embarrassment and quell disturbances.

And he must be prepared to do these if the need arises during the course of the meeting - on his own - save, perhaps, for an aside to the secretary. The Chairman should never ask the meeting for advice on procedure, and should never give the persons attending the meeting the impression that he is running the meeting other than for THEIR benefit.

2. Know his order of reference. If it is a small group, an agenda should be circulated as an outline for discussion. Ask for replies; get them before the meeting. The minutes of the last meeting should be circulated at the same time.
3. Determine the feeling of the meeting, sum up, get agreement and conclusions, all without dominating.
4. Assign work, check reports, get all members to contribute something.
5. Prevent anyone from monopolising the meeting, avoid arguments, forbid interruptions, end with crystal clear decisions.

Special rules of Procedures:

The Chairman must know these thoroughly, as a departure from them may render the proceedings of the meeting invalid. The secretary too, must be familiar with those rules which come within his province.

Administration and Human Relations cont.

Obviously both must know the constitution, by-laws and standing orders, if any, of the organisation. These probably define the convening of meetings and indicate the procedure to adopt when sending out notices and agenda.

Agenda: The form of an agenda or order paper would be roughly as follows:

1. Apologies - record persons present.
2. Approval of minutes of previous meeting.
3. Matters arising therefrom.
4. Inward and outward correspondence.
5. Accounts for payment.
6. Committee reports.
7. Other reports.
8. Private motions.
9. General
10. Date and arrangements for next meeting.

Since a meeting occupies both time and space, the secretary must arrange the latter. A suitable venue is important, an unsuitable room or hall can ruin a meeting.

In addition, the secretary may have to arrange for the election of a Chairman and perhaps ensure that a quorum is present. Besides knowing the precise number needed he must know the voting rights. He must also take the minutes.

Minutes

Minutes are not a report of the meeting but just an accurate record of the business done. Generally they follow the agenda and begin with the name of the organisation, date, time, place, persons attending, name of Chairman, apologies, and then follow the matters mentioned in the agenda in that order. Unless specifically requested, it is not necessary to record the names of movers or seconders, nor of details of voting. All resolutions should be recorded.

Quorum:

Once started with a quorum a meeting can continue without one, unless the Chairman's attention is specifically drawn to the absence of a quorum.

Any resolution passed at a meeting when there is no quorum present may be deemed invalid and should be confirmed at a later meeting at which there is a quorum.

Motions and Amendments in General:

The business of a meeting is almost invariably done - and should be done - by way of the passing and recording of resolutions. A motion when passed becomes a resolution. In larger meetings the Chairman will find it best:

Administration and Human Relations cont.

- a. To have all business (except questions) introduced with a motion.
- b. To avoid complicated motions. Divide them into short pieces, or draft them as recommendations with a final motion to be adopted.
- c. To allow no discussions on answers to questions.

These rules do not apply to smaller meetings, which can usually be run on a more informal basis.

There are several rules governing motions:

1. Motions should be clear and unambiguous and the Chairman should refuse to put them before the meeting unless they are so framed.
2. It is desirable to have a seconder in order that the Chairman can be assured that the proposal has at least a certain amount of support and is thus worthy of discussion.
3. The mover and seconder of the motion usually speak to the motion at the time when they rise to move or second. Only the mover has right of reply. This right can be exercised only at the end of the debate on the motion, or, if there is an amendment, at the end of discussion regarding the first amendment. When replying the mover must not introduce new matter.

The seconder may second the motion and reserve his speech until later, providing he states that he is so doing. However, he is thereby running a risk of the debate concluding before he is able to speak.

4. All persons, other than those mentioned in the next sentence, may move, second or speak to amendments. However, neither the mover or seconder of the original motion may move or second any amendments to it. They may however, speak to all amendments. If he speaks to the amendment, the mover loses his right to reply to the original motion.
5. Amendments should be taken in the order in which they affect the terms of the motion. No amendments should be allowed in regard to those parts of the motion which have already been accepted - i.e. later amendments may only be moved to that part of the wording of a motion which comes after the point when an amendment has already been made.
6. Amendments may add to, exclude from or vary the wording of a motion, but they must not be a direct negative or substantially the same as earlier defeated amendments, or irrelevant. No person may move or second more than one amendment.

Administration and Human Relations cont.

7. The Chairman should accept only one amendment at a time for discussion. If a person wishes to move a second amendment while a first is being considered, he should give notice of his intention so to do. Amendments to amendments should not be accepted as a general rule, unless it is to further clarify the first amendment.
8. When an amendment is carried it is incorporated in the motion, and the motion as amended becomes the motion before the meeting. It may then, of course, be subject to further amendment.
9. Motions and amendments are the property of the meeting and can be withdrawn only when majority of those present at the meeting consent. A motion for withdrawal is open to debate. Sometimes it is desirable (as in 5 and 7 above) to withhold discussion on an amendment which has been properly moved and seconded. This is done so that an amendment moved later - but affecting an earlier part of the motion - may be first discussed. In such case the Chairman should ask the mover and seconder of the first proposed amendment - also the meeting - if they consent to the deferment of this amendment.
10. A meeting can go into committee to discuss confidential or complicated matters. Persons present not having speaking or voting rights should withdraw from the meeting.

Motions are necessary to go into and come out of committee and after coming out the Chairman should see that all decisions reached are confirmed by the members in open meeting and proper motions passed.
11. All motions and amendments should be handed to the Chairman in written form before they are accepted. In larger meetings it is practically impossible to conduct business on verbal motions.
12. Time limits should be set for all speakers at the beginning of the meeting - e.g. movers of motions six minutes, seconders and all other speakers four minutes. If a proper motion is moved and seconded and if the meeting approves, any speaker may have his time extended.
13. It is the Chairman's duty to put motions and amendments to the vote. The Chairman must accept any motion which is within the competence of the meeting - provided all the conditions incidental to the submission of the matter to the meeting have been observed.
14. The Chairman should not attempt to sway the meeting. If he think it is desirable to support one side he should

Administration and Human Relations cont.

state clearly that he wishes to speak in this manner and appoint someone else to take the chair until voting is completed. The Chairman's opinion can be expressed by means of his ordinary vote. If the rules so provide, he may also have a casting vote.

Special or formal motions:

These are of various kinds and are used for different purposes to accelerate action, to dispose of the matter, or to avert the making of a decision. It is a characteristic of them all that they cannot be moved or seconded by any person who moved, seconded or spoken on the motion or amendment under consideration. This point should be carefully watched. However, formal motions are new questions and any one may speak to them. The main ones are as follows:

1. The Closure:

This is employed to terminate debate and bring the matter to a vote. The actual form of the motion is "That the question be now put". This motion should not be discussed, amended or adjourned. It may apply to an amendment as well as to a motion. It should not be moved by one who has already taken part in the debate.

The Chairman has a discretion as to whether he will accept any closure motion. If the motion for closure is carried, a vote must immediately be taken on the original motion without further discussion or amendment, subject only to the original mover's right of reply if claimed. The closure may be moved while another person is speaking, and has priority over everything else.

2. Proceed to Next Business:

The text of this motion would be "That the meeting proceed to the next business". The purpose is to shelve for the time being the particular matter then before the meeting. This motion cannot be moved while another person is speaking, but, subject to that restriction, it can be moved at any time by one who has not taken part in the debate. It should be put to the vote at once, without speech, discussion or amendment. If carried, the subject of the motion previously under discussion is considered as disposed of for that meeting. Here, too, the Chairman has a discretion as to whether he will accept the motion.

3. "That the Question (or Communication) Lie on the Table":

This is a motion used where it is not intended to take any further notice of a particular matter, or when there is nothing calling for discussion or no wish for discussion. If the motion is carried, the meeting proceeds to the next business. However, there can be a subsequent motion either at the same or a later meeting, to take the question or communication from the table and discuss it further.

Administration and Human Relations cont.

The Chairman has a discretion as to whether he will accept the motion "That the question lie on the table. It can be moved, even if there are motions and amendments before the meeting. There is no right of reply, and no amendment to such motion is permissible.

4. Adjournment of Debate:

The motion for this may be for an adjournment to a definite date or indefinitely. The effect of it is that the discussion on the particular motion being debated is adjourned, but the meeting still continues to deal with other business. It cannot be moved while another person is speaking. Amendments as to the time, date and place for discussion of the adjourned motion, but no other amendments, are permissible. This adjournment applies equally to motions and amendments.

5. Adjournment of Meeting:

This is similar to the last motion but adjourns the whole meeting rather than just one particular item of business. The same rules apply as to the last motion. The motion to adjourn the meeting has priority over everything else except the closure.

6. The Previous Question:

This is put to the meeting as a motion "That the question be not now put." It can only be moved when the main motion is being discussed and thus cannot be moved when an amendment is before the meeting. It cannot be moved when a person is speaking. The motion for the previous questions may be debated by the meeting. The mover of the previous question has no right of reply. If the motion for previous question is carried, no further discussion on the main motion may take place at the same meeting. The Chairman has a discretion as to whether he will allow the previous question to be moved.

7. Point of Order:

A member may "Rise to a Point of Order" when there is (a) no quorum, (b) a breach of the rules of the organisation or of debate or (c) when a member has been misquoted by the speaker. The Chairman's ruling is final.

Voting:

At the conclusion of a debate the Chairman puts the motion to the vote. This, of course, is the crux of the whole business, and there are certain definite rules which must be followed.

The three usual forms of voting are:

- (a) On the voices
- (b) By show of hands
- (c) By poll (or secret ballot)

Administration and Human Relations cont.

The Chairman first calls for a decision on the voices. After reading the text of the motion as finally amended he will then say "All those in favour of the motion will say 'Aye'," pause, "those to the contrary, 'No'." Then announce the decision.

If there is any shadow of doubt as to the result the Chairman should ask for a show of hands.

In the counting, he is assisted by the Secretary, if in a big meeting, by two scrutineers. In the event of his being doubtful as to the counting of hands he may forthwith take another vote. At the second vote, persons who previously abstained from voting may vote.

After a vote has been taken by show of hands a poll (or written vote) may be demanded by any member. Unless a poll is demanded, the result of the show of hands is binding and the Chairman's declaration thereof conclusive in the absence of fraud or mistake. A poll must be demanded as soon as the result of the show of hands is declared.

It is usual to conduct a poll in the case of elections and other occasions where personal embarrassment can be avoided by a secret ballot. Rulings on voting methods are included in most organisation's constitution or rules, as is the need for the appointment of scrutineers.

It is essential that the Chairman and Secretary know:

- (a) Who may vote.
- (b) How many votes each person has.
- (c) What majority is needed by the rules to carry each type of resolution.
- (d) Who holds valid proxies which may be used in accordance with the rules.

Chairman's Voting:

The Chairman of a meeting has an ordinary or deliberative vote, but has no casting vote unless rules so provide. This casting vote may be exercised only if the valid votes are equal. It is almost always exercised in favour of the retention of the status quo. Where there is a tie in votes and the Chairman has not exercised, or has refused to exercise, a casting vote, the result is that the proposal is rejected.

Summary:

The Chairman's duties at a meeting are:

1. To know the rules and apply them.
2. To start on time.
3. To check that a quorum is present.

Administration and Human Relations cont.

4. To keep the meeting moving.
5. To control the meeting.
6. Conduct it using the rules of debate.
7. To ascertain the sense of the meeting.
8. To give opportunity of voting.
9. To preserve order.
10. To close the meeting.
11. To vouch for the accuracy of the minutes. .

Chairmanship is one of the tools of leadership. Practice, practice, practice, is the answer to developing the skill. ³²

³²Pages 61 - 69 are adapted from Aids to Democratic Leadership, In Voluntary Organisations, New Zealand Jaycees, 1973, pp 33 - 36.

Administration and Human Relations cont.

b. Communication Skills

i. Verbal/Non Verbal Communication

Since so much of interpersonal communication is nonverbal, the reading of body language is one of the most important skills of effective listening. The nonverbal elements of communication are especially important in understanding the other person's feelings. People often try to conceal their feelings by controlling their nonverbals. This is usually less successful than attempts at verbal camouflage; the emotions usually "leak" through our efforts to regulate nonverbal expression. Several guidelines foster improved "reading" of body language:

- Focus attention on the most helpful clues - facial expression, vocal expression, and posture. gestures and "actions".
- Read nonverbals in context.
- Note discrepancies.
- Be aware of your own feelings and bodily reactions.

Body language is sometimes very clear and unambiguous. At other times, however, it can be difficult to decipher. When the listener appropriately reflects her understanding of the sender's body language, communication can be improved significantly.

ii. Active Listening Skills

The importance of listening:

If you are at all typical, listening takes up more of your waking hours than any other activity. A study of persons of varied occupational backgrounds showed that 70 percent of their waking moments were spent in communication. And of that time, writing took 9 percent, reading absorbed 16 percent, talking accounted for 30 percent, and listening occupied 45 percent. Other surveys underscore the large amount of time that people in different walks of life spend in listening. It is important to listen effectively because of the sheer amount of it that you do each day.

Furthermore, many of the most important facets of your life are greatly influenced by your skills (or lack of skill) in listening. The quality of your friendships, the cohesiveness of your family relationships, your effectiveness at work - these hinge, in large measure, on your ability to listen.

Administration and Human Relations cont.

Unfortunately, few people are good listeners. Even at the purely informational level, researchers claim that 75 percent of oral communication is ignored, misunderstood, or quickly forgotten. Rarer still is the ability to listen for the deepest meanings in what people say. How devastating, but how common, to talk with someone about subjects of intense interest to oneself only to experience the stifling realization that the other person was not really listening and that his responses were simply automatic and mechanical. Perhaps it was after an experience like this that Jesus was quoted as saying, "Thou hearest in thy one ear but the other Thou has closed."

Most of us have been trained to be poor listeners. Yet ironically, we spend more time listening than doing anything else, and the quality of our listening greatly affects both the personal and the vocational dimensions of our lives.

Listening defined:

It is helpful to note the distinction between hearing and listening. "Hearing", says Professor John Drakeford, "is a word used to describe the physiological sensory processes by which auditory sensations are received by the ears and transmitted to the brain. Listening, on the other hand, refers to a more complex psychological procedure involving interpreting and understanding the significance of the sensory experience." In other words, I can hear what another person is saying without really listening to him. A teenager put it this way: "My friends listen to what I say, but my parents only hear me talk."

I recall a time when I was talking with someone who seemed to ignore everything I said. "You are not listening to me!" I accused. "Oh, yes I am!" he said. He then repeated word for word what I had told him. He heard exactly. But he wasn't listening. He didn't understand the meanings I was trying to convey. Perhaps you have had a similar experience and know how frustrating it can be to be heard accurately by someone who isn't listening with understanding.

The distinction between merely hearing and really listening is deeply embedded in our language. The word listen is derived from two Anglo-Saxon words. One word is 'hlystan', which means "hearing". The other is 'hlosnian, which means "to wait in suspense." Listening, then, is the combination of hearing what the other person says and a suspenseful waiting, an intense psychological involvement with the other.

Administration and Human Relationships cont.

Listening skill clusters:

Learning to be an effective listener is a difficult task for many people. Our approach simplifies the learning process by focusing on single skills or small clusters of skills so people can concentrate on one skill or one cluster at a time.

Focusing on a single skill when necessary, and on small clusters of skills when possible, enables people to learn most efficiently. This approach helps the reader master one cluster of skills, see himself readily improve in that area, and then move to a more advanced set of skills. When each of the separate listening skill clusters has been learned, the reader can integrate the various skills into a sensitive and unified way of listening.

<u>SKILL CLUSTERS</u>	<u>SPECIFIC SKILLS</u>
Attending Skills	<ul style="list-style-type: none"> - A Posture of Involvement - Appropriate Body Motion - Eye Contact - Nondistracting Environment
Following Skills	<ul style="list-style-type: none"> - Door Openers - Minimal Encourages - Infrequent Questions - Attentive Silence
Reflecting Skills	<ul style="list-style-type: none"> - Paraphrasing - Reflecting Feelings - Reflecting Meanings (Tying Feelings to Content) - Summative Reflections

Effective listening:

A single key tells why effective listening is so difficult. The average person speaks at a rate of 125 or 150 words per minute. Franklin D. Roosevelt's famous fireside chats were at the rate of 135 words per minute. The human mind is capable of conscious thought at a rate much faster than that - at least four or five times faster. That means that only one-fourth of the mind is occupied with listening to the speaker's words...both in the crowded banquet hall and in face to face contact.

Now, here's the problem: 75 percent of the average person's mind is not occupied by the speaker's words. That part of the mind tends to either wander aimlessly to other subjects, or:

1. If you disagree with the speaker, you spend 75% of the time working up counter-arguments and miss half of what the speaker is saying, or

Administration and Human Relations cont.

2. If you agree with the speaker, you spend 75% of the time racing ahead in anticipation of what he is going to say and miss out on where the speaker may disagree with your own ideas.

The average person then listens with only about 25% effectiveness. The question then is, what do you do to improve your listening effectiveness? How can you harness the power and concentration of the here-to-fore unoccupied parts of your mind to listen effectively to what is being said?

Four primary tasks for the unoccupied mind can help you to improve listening skills:

1. Screen out the irrelevant. Analyze what is being heard, picking up points that are relevant to the speaker's topic and discounting those that have no bearing on what he's trying to say.
2. Weigh what is being said against what you know to be fact. Don't allow him to make assumptions that just don't stand up in the light of what you know to be fact. Watch, for example, to see that statistical data on one thing is not used to allegedly support a case on something else to which it has no real bearing.
3. Listen for what the speaker is NOT saying. Is he polishing generalities to avoid explaining how something specific might be accomplished? Is he presenting a good cover, but failing to answer questions that should have a bearing on his entire statement?
4. Be sure to assess the speaker's own emotional commitments in regard to his statements. Is he suggesting, for example, that certain measures will improve everyone's welfare in the long run, when what he really means is that his own position will be improved because of them?

Applying these four tasks to the unoccupied mind in listening will improve your ability to listen and comprehend. It will improve your ability to make decisions; your analysis of what is being said will enable you to separate good material from bad material and to separate evidence from emotional commitment. These are necessary attributes of a leader.

Rules for Listening - One-on-One. Some suggestions or rules for listening to consider when communicating directly with another individual are as follows:

Administration and Human Relations cont.

1. Act like a listener:
 - a. Maintain good eye contact.
 - b. Look like you are enjoying it, smile and nod.
 - c. Ask questions and give encouragement to the speaker.
 - d. Appear alert but not tense, an attitude of interest.
 - e. React to the speaker with attention and recognition and comments like, "Oh," or "I see".
2. Listen to understand:
 - a. Ask questions: How, what, where, who, when and why.
 - b. Get more information - "tell me about that."
 - c. Let the talker know you are not an expert - "I did not know that," etc.
 - d. Give feedback "Is this what you mean?" And then repeat in your own words: "Do I understand this correctly?"

Guidelines for improved reflective listening include:

- Don't fake understanding.
- Don't tell the speaker you know how he feels.
- Vary your responses.
- Focus on the feelings.
- Choose the most accurate feeling word.
- Develop vocal empathy.
- Strive for concreteness and relevance.
- Provide nondogmatic but firm responses.
- Reflect the speaker's resources.
- Reflect the feelings that are implicit in questions.
- Reflect during brief interactions.

People often inquire if there is ever a time when it is OK to do more than exercise listening skills when the other has a problem. Additive responses tend to be risky, but may sometimes be used after a base of trust has been built. Additive responses include responding with a touch, providing factual information, taking action, leading the other through a problem-solving procedure, referral, appropriate self-disclosure, confrontation, and "you-me" talk. After an additive response has been made, further reflective responses are usually advisable.

Administration and Human Relations cont.

There are many occasions that call for reflective listening:

- Before you act.
- Before you argue
- When the other person experiences strong feelings or wants to talk over a problem.
- When the other person is speaking in a "code".
- When another person wants to sort out his feelings and thoughts.
- During a "direct mutual conversation".
- When you are talking to yourself.
- When encountering new ideas in a book, lecture, or at work.

It is important to know when not to listen reflectively:

- When you are not able to be accepting.
- When you do not trust the other to find his own solution.
- When you are not "separate" from the other.
- When you use listening as a way of hiding yourself.
- When you feel very hassled or depleted.

While listening is often a delight, it is also a very demanding activity that should not be entered into lightly. If done well, it can be a burden for the listener; if done poorly, it may be a burden for the speaker.

iii. Roadblocks to Communication

"A barrier to communication is something that keeps meanings from meeting. Meaning barriers exist between all people, making communication much more difficult than most people seem to realize. It is false to assume that if one can talk he can communicate. Because so much of our education misleads people into thinking that communication is easier than it is, they become discouraged and give up when they run into difficulty. Because they do not understand the nature of the problem, they do not know what to do. The wonder is not that communicating is as difficult as it is, but that it occurs as much as it does "

- Reuel Howe
theologian and educator.

Administration and Human Relations cont.

Since there is in most of us a strong desire for effective communication, why is it so rare and difficult to establish? One of the prime reasons is that, without realizing it, people typically inject communication barriers into their conversations. It has been estimated that these barriers are used over 90 percent of the time when one or both parties to a conversation has a problem to be dealt with or a need to be fulfilled.

Communication barriers are high-risk responses - that is, responses whose impact on communication is frequently (though not inevitably) negative. These roadblocks are more likely to be destructive when one or more persons who are interacting are under stress. The unfortunate effects of communication blocks are many and varied. They frequently diminish the other's self-esteem. They tend to trigger defensiveness, resistance, and resentment. They can lead to dependency, withdrawal, feelings of defeat or of inadequacy. They decrease the likelihood that the other will find her own solution to her problem. Each roadblock is a "feeling-blocker"; it reduces the likelihood that the other will constructively express her true feelings. Because communication roadblocks carry a high risk of fostering these negative results, their repeated use can cause permanent damage to a relationship.

What specific barriers are apt to hinder a conversation? Experts in interpersonal communication have pinpointed responses that tend to block conversation. These responses include:

- a) Name-calling: "Putting down" or stereotyping the other person "What a dope!" "Just like a woman . . . "Egghead" "You hardhats are all alike," "You are just another insensitive male."
- b) Diagnosing: Analyzing why a person is behaving as she is; playing amateur psychiatrist. "I can read you like a book - you are just doing that to irritate me", "Just because you went to college, you think you are better than I."
- c) Praising Evaluatively: Making a positive judgment of the other person, her actions, or attitudes. "You are always such a good girl. I know you will help me with the lawn tonight." Teacher to teenage student: "You are a great poet." (Many people find it difficult to believe that some of the barriers like praise are high-risk responses).
- d) Ordering: Commanding the other person to do what you want to have done. "Do your homework right now." "Why?! Because I said so. . ."

Administration and Human Relations cont.

- e) Threatening: Trying to control the other's actions by warning of negative consequences that you will instigate. "You'll do it or else . . ." "Stop that noise right now or I will keep the whole class after school."
- f) Moralizing: Telling another person what she should do. "Preaching" at the other. "You shouldn't get a divorce; think of what will happen to the children." "You ought to tell him you are sorry."
- g) Excessive/Inappropriate Questioning: Closed-ended questions are often barriers in a relationship; these are those that can usually be answered in a few words - often with a simple yes or no. "When did it happen?", "Are you sorry that you did it?"
- h) Advising: Giving the other person a solution to her problems. "If I were you, I'd sure tell him off." "That's an easy one to solve. First . . ."
- i) Diverting: Pushing the other's problems aside through distraction. "Don't dwell on it, Sarah. Let's talk about something more pleasant." Or; "Think you've got it bad?! Let me tell you what happened to me."
- j) Logical argument: Attempting to convince the other with an appeal to facts or logic, usually without consideration of the emotional factors involved. "Look at the facts; if you hadn't bought that new car, we could have made the down payment on the house."
- k) Reassuring: Trying to stop the other person from feeling the negative emotions she is experiencing. "Don't worry, it is always darkest before the dawn." "It will all work out OK in the end."

At first glance, some of these barriers seem quite innocent. Praise, reassurance, logical responses, questions, and well-intentioned advice are often thought of as positive factors in interpersonal relations. Why, then, do behavioural scientists think of these twelve types of responses as potentially damaging to communication?

These twelve ways of responding are viewed as high-risk responses, rather than inevitably destructive elements of all communication. They are more likely to block conversation, thwart the other person's problem-solving efficiency, and increase the emotional distance between people than other ways of communicating. However, at times, people use these responses with little or no obvious negative effect.

Administration and Human Relations cont.

If one or two persons are experiencing a strong need or wrestling with a difficult problem, the likelihood of negative impact from roadblocks increases greatly. A useful guideline to follow is, "Whenever you or the other person is experiencing stress, avoid all roadblocks." Unfortunately, it is precisely when stress is experienced that we are most likely to use these high-risk responses.

The twelve barriers to communication can be divided into three major categories; judgment, sending solutions, and avoidance of other's concerns:

- | | | |
|--|---|-------------------------------|
| 1. Criticizing | } | JUDGING |
| 2. Name-calling | | |
| 3. Diagnosing | | |
| 4. Praising Evaluatively | | |
| 5. Ordering | } | SENDING SOLUTIONS |
| 6. Threatening | | |
| 7. Moralizing | | |
| 8. Excessive/Inappropriate Questioning | | |
| 9. Advising | } | AVOIDING THE OTHER'S CONCERNS |
| 10. Diverting | | |
| 11. Logical Argument | | |
| 12. Reassuring | | |

33

Administration and Human Relations cont.

HOW WELL DO YOU COMMUNICATE?

It is important now that you analyse how well you communicate with people.

Rate yourself on each item by this system. Good 2, Fair 1, Poor 0. Then add up your total for each section on the line indicated. Finally, add these sub-totals for your total score.

A perfect score is 100 for all five parts. On this basis, you are a good communicator with a score of 75 or more. If you are not employed, omit Part 5 dealing with the work scene. A perfect score for the other major sections is 80.

NOTE: Use a pencil to mark your ratings. Then you can erase and test yourself later for improvement.

PART 1 - AS A SPEAKER

	Good (2)	Fair (1)	Poor (0)
1. I have a real desire to communicate			
2. I am listener centered, not selfcentered			
3. I analyse listener differences			
4. I submerge my prejudices			
5. My attitude is positive			
6. I am confident but modest			
7. I analyse the situation at hand			
8. I anticipate my purpose in relation to listener interest and attitude			
9. I consider how to get on some common ground with the other one			
10. I try not to be too opinionated			

Part 1 Total:

Administration and Human Relations cont.

PART 2 - MY MESSAGE

11. Has a definite clear purpose
12. Has introductory remarks adapted to the listener
13. Has clear main points (not too many)
14. Has points logically arranged
15. Has obvious transitions between points
16. Has sufficient facts for proof
17. Uses examples and comparisons for clarity
18. Is concrete for interest and attention
19. Uses appropriate language
20. Adds up to clear thinking

Good (2)	Fair (1)	Poor (0)
-------------	-------------	-------------

Part 2 Total:

PART 3 - IN PRESENTING THE MESSAGE

21. I show enthusiasm and sincerity
22. I look directly at the listener
23. I use correct posture
24. I use appropriate gestures
25. I project my voice sufficiently
26. I speak clearly and distinctly
27. I use visual aids to convey complicated ideas
28. I use emphasis and variety
29. I use notes, if necessary, to keep the facts straight
30. I am alert to listener reaction

Good (2)	Fair (1)	Poor (0)
-------------	-------------	-------------

Part 3 Total:

Administration and Human Relations cont.

PART 4 -- AS A LISTENER

Good (2)	Fair (1)	Poor (0)
-------------	-------------	-------------

31. I am open minded
32. I look at the person speaking
33. I try to understand the other person's point and purpose
34. I help the other person to establish a pleasant climate for understanding
35. I dispel prejudice and emotion
36. I try to sift fact from inference
37. I avoid day dreaming on other matters
38. I do not jump to hasty conclusions
39. I ask questions
40. I try to apply the message to my needs

Part 4 Total:

PART 5 - ON THE JOB

Good (2)	Fair (1)	Poor (0)
-------------	-------------	-------------

41. I always consider the other person's position
42. I give instructions clearly
43. I always tell why
44. I address the other person by name to avoid confusion
45. I keep others informed
46. I welcome suggestions and listen attentively
47. I avoid distractions when discussing work with others
48. I consult others on decisions and problems when appropriate
49. I give praise when due
50. I provide opportunity for questions

Part 5 Total:

Administration and Human Relations cont.

iv. Resolving Conflict

During a conflict, focus on the emotions first. One way of doing this constructively is to use the conflict resolution method:

- treat the other with respect
- listen and restate to the other's satisfaction; and
- briefly state your point of view

This method can be used by you alone or by agreement with the other, or it can be facilitated by a neutral third party. Preparation for a conflict is important and includes mutual consent and agree-upon conditions for the fight. After the conflict a period of evaluation will help you learn from the fight and also learn how to fight more productively the next time. As a result of using this method, emotions are vented and usually subside fairly quickly, one or both parties may change, people can express themselves on values issues and "agree to disagree," and the emotional bonds between people tend to grow stronger. The best human relationships usually exist on the other side of conflict. ³⁴

³⁴ Pages 79 - 82 are adapted from papers written by the Rev. Graham Aschough.

Administration and Human Relations cont.

3. Major Developmental Stages of Pathfinder Growth

a. Pre-Adolescent and Adolescent Growth Patterns

More than one good adult leader has left a training session berating "those rotten kids." They're not rotten - just misunderstood. To know them is to love them. And in order to love them, we have to understand them. What is beneath the masks of these mysterious creatures and how did they get so "messed up"?

Developmental Theory

One solution to the mystery is offered by the developmentalists, a group of psychological theorists who believe that human beings grow in stages. The concept is certainly not new to any parent who has uttered desperately, "I hope he's just going through a phase." The developmentalists have concretized and verbalized that which we have understood instinctively in the past. Developmental theory simply states that we travel through a series of distinct, well-defined stages on the road to personhood. These stages include our emotional, intellectual, moral and faith development.

There are some basic ground-rules for developmental stage theory. In most cases, stages are defined as a series of "cognitive reorganizations," each of which has "an identifiable shape, pattern and organization". As one progresses along the ladder of stages, there is no turning back. He/she cannot revert to an earlier stage, although one may operate from different stages at different times. The individual proceeds from one stage to the next without skipping stages. The length of time one spends in a given stage will vary, but it is impossible to skip a stage. We operate out of our predominant stage only about 50% of the time and we should not stereotype young people at any time. As we mentioned before, each individual is unique and complex and cannot be reduced simply to a series of stages. We should expect any level to come forth from anyone at any time, even though we are operating from the basis of one predominant stage.

Those, in a nutshell, are the ground-rules of developmental stage theory. It is a simplistic presentation of a detailed system of personality development, but it will provide a foundation for our understanding of stages in growth, particularly as applied to the young person. In other words, where is he or she coming from?

Emotional Development

Erik Erikson presented a theory of emotional growth characterized by eight crises. Each individual must face and resolve a crisis before proceeding to the next one. The eight crises and approximate corresponding ages are as follows:

Administration and Human Relations cont.

1. Trust vs. Mistrust	0 - 1
2. Autonomy vs. Shame/Doubt	2 - 3
3. Initiative vs. Guilt	4 - 6
4. Industry vs. Inferiority	7 - 11
5. Identity vs. Role Confusion	12 - 18
6. Intimacy vs. Isolation	18 - 30
7. Generativity vs. Stagnation	30 - 50
8. Ego Identity vs. Despair	50 +

In the earliest stages of infancy a child must face the crisis of Trust vs. Mistrust. If he/she is held, picked up, and affectionately stroked, the infant will learn to trust others. On the other hand, if he/she is never held or stroked, but rather is constantly left to cry in the crib, the infant will trust no one and will travel through life as an emotional cripple. Autonomy vs. Shame/Doubt is a crisis familiar to all parents and relatives who have witnessed the "terrible twos". The child attempts to pull away from total dependence upon parents in the discovery that he/she is a separate human being. If the crisis of Initiative vs. Guilt is resolved positively, the child enters that beautiful, helpful early school period when the refrigerator door is covered with colour-and-paste "gifts" to mummy and daddy. The child who is encouraged and affirmed then resolves the Industry vs. Inferiority crisis by baking biscuits, making model airplanes, and exploding holes in the hardwood floors with a special mixture from the chemistry set. In contrast, the young person who is "put down" continually during this crisis, will, according to Erikson, develop an inferiority complex. As a teenager, the individual faces the crisis of Identity vs. Role Confusion as he/she tries to break away from family and traditional ties in order to establish an identity to truly call his/her own. Once the identity crisis is settled, the young adult searches for Intimacy and shuns Isolation. This is a time for intimate relationships and marriage to another human being or, in the case of the priest/religious, to God. Generativity vs. Stagnation is a crisis involving one's offspring as well as one's creative ideas and abilities. This is the period when many men and women wish to write a book, buy a house, or plant a tree in order to leave behind a little something of themselves when they go. The final crisis of Ego Identity vs. Despair is depicted best by walking into the neighborhood convalescent home. One look at the faces and postures of the residents will indicate those who have achieved an Ego Identity and those who have settled into a final state of Despair.

Administration and Human Relations cont.

Intellectual Stages

Swiss psychologist Jean Piaget outlined four stages of intellectual development that all of us must encounter. They are pictured thus:

- | | |
|-------------------------------------|---------|
| 1. Sensorimotor | 0 - 2 |
| 2. Preoperational | 2 - 7 |
| 3. Subperiod of Concrete Operations | 7 - 11 |
| 4. Formal Operations | 11 - 14 |

During the Sensorimotor stage of intellectual development, the infant operates from a sense of motor activity. He/she learns to control hand movements and crawling techniques by doing. Stimulation in the child's environment, such as rattles or mobiles, can assist the progress of this stage. The pre-school child enters a whole new phase of thinking, so he/she colours, draws, works with shapes, and struggles with sizes. The Preoperational stage is characterized by concrete, literal thinking. Most pre-schoolers, shown two glasses containing equal amounts of water poured into a tall, thin beaker and a low, wide dish, will say that the beaker has more water than the dish. Reality is that which appears on the concrete level. In the Subperiod of Concrete Operations, the child's thinking begins to break out of the literal translation of the universe as abstract thinking evolves slowly into existence. The beaker experiment above will no longer fool the individual in this stage, yet he/she is still incapable of philosophical or theological explanation. At the time of early adolescence, however, the young person enters the period of Formal Operations and is able to think abstractly, theorize, idealize, and dream dreams with the best of us. The adolescent is fully capable of adult thinking and reasoning.

Moral Stages

Assuming we live long enough, all of us will apparently experience the crises and stages outlined above. In our moral development, however, most of us will only make it two-thirds of the way. That's the finding of the father of moral development, Lawrence Kohlberg, who illustrated six stages of progress in moral growth. They are:

1. Fear of Punishment
2. Ego Building
3. Good Boy/Nice Girl
4. Law and Order
5. Questioning the Reasons for Laws and Rules
6. Conscience and Principle

Administration and Human Relations cont.

The terms above are simplified from such titles as the Instrumental Relativist Orientation and the Social-Contract Legalistic Orientation, and ages of moral development are difficult to pin down since people grow in this area at such a variety of speeds.

In the first stage, the child acts rightly out of a Fear of Punishment; he/she will not cross the street for fear of being spanked and sent to bed without tea. The second stage is characterized by "I'll scratch your back if you'll scratch mine." Ego Building is seen when the pre-schooler says that he/she will pick up the toys if there's a lollipop as a reward. The Good Boy/Nice Girl stage is that delightful period (alas, too short!) when the child behaves well to gain approval from authority. The little first-grader is good in church because he/she knows it pleases mummy and daddy. The fourth stage states that the law is uppermost and all law-breakers should be punished despite their reasons for breaking the law, and the sixth stage - one that very, very few individuals reach - operates upon the universal principles upon which laws are based.

Faith Stages

Using the research of Kohlberg's moral stages, James Fowler charted a series of six stages of faith development. Again, to simplify Fowler's technical terms such as Individuating-Reflexive and Paradoxical-Consolidative, we will list them by the titles offered in Alfred McBride's Creative Teaching in Christian Education.

1. Poet
2. Reasoner
3. Ecumenist
4. Personalizer
5. Tension-Bearer
6. Universalizer

The young child begins his/her journey in faith as a Poet who sees life in unified wholes. This is the simple belief that God, people, and the universe are all united. The youngster becomes a Reasoner when things become more complex, and he/she relies upon authority to resolve conflicts. His/her perceptions are very literal (e.g., God is an old man with a long beard who lives "up there" in heaven). The Ecumenist believes whatever the appropriate group believes. The group can be peers, friends, school or anyone who "counts." The Personalizer begins to break away from the group's beliefs and develop a personal faith, personal choices, and personal commitments. A few people move on to the Tension-Bearer stage in which they

Administration and Human Relations cont.

face up to the polarities before them and adopt a new respect for religious symbols and traditions. The very few who reach the stage of Universalizer live espoused principles such as love and justice; they get it all together and possess the simple faith of true believers; they are people, according to Fowler, like Jesus, Martin Luther King, and Malcolm X.

If these stages are too difficult to comprehend, John Westerhoff in Will Our Children Have Faith? suggests four styles of faith. The first style, lasting from pre-school through early childhood, is Experienced Faith in which the child experiences the faith of others. He/she then moves on to Affiliative Faith (childhood to early adolescence) when he/she seeks to act with others in a community that has a strong identity. Searching Faith during adolescence and young adulthood is achieved when one begins to seriously question previous faith. Once the individual has searched he/she has the opportunity to attain an Owned Faith, a faith to call one's own and to share with anyone who will listen.

Adolescent Stage

Now that we have outlined the emotional, intellectual, moral, and faith stages of the individual, we would like to take a cross-section of these, slicing across the period of our lives known as adolescence. If we put all of the stages together correlating to their approximate age groups, we can observe an interesting portrait of the young adult.

By scanning the stages characteristic of the 12-18 group, we see that most young people are experiencing a severe identity crisis at the same time that their intellectual capacities are entering the stage of abstract thinking, while they are breaking away from a conformist approach to morality and searching for a faith of their own by reflecting upon the faith lives of others. No wonder adolescents appear to be off the wall much of the time!

Let's look at some of the implications of the above for those working with peer ministers. The junior or senior in high school is as intellectually capable of abstract reason as any adult, yet he/she is in emotional turmoil. The young person is down on himself/herself just at the time when our society expects such vital decisions as choosing a vocation and moving away from family and friends. Adult leaders of peer ministry can (and should!) talk to young people as adults, but must respect the fact of their emotional tension. Thus, we try to work on points of feeling good about themselves and building self-esteem.

In addition to the emotional upset, their moral and faith development are entering a traumatic period of questioning and searching. For their entire lives, they have envisioned God as a concrete person living in the sky high above the clouds.

Administration and Human Relations cont.

Their moral response to life was sheltered by the security of laws and authority. Now, with grand new capacities of abstract thought, they begin to question a picture of God that doesn't make sense anymore and they search for new answers to the meaning of life and the existence of an Ultimate Being. They can't accept many laws that are promulgated from above, so they question the rationale behind them. The adult leader can facilitate these areas of search by providing an environment for open discussion and assisting the shake-up by prodding the young people with provocative questions. "In stage development movement through the stages is effected when cognitive disequilibrium is created, that is, when a person's cognitive outlook is not adequate to cope with a given moral dilemma. . . When such a disequilibrium is provoked, it causes thinking about the inadequacies of one's reasons and a search for better and more adequate reasons."

This is the method of peer ministry training. Provide an environment for open discussion during weekly sessions or weekend retreats. Then break down the walls of low self-esteem and assist their search for a new faith in Jesus Christ. As these young people open up and put on Christ, they will go into the marketplace and share their owned faith with their peers. 35

AGE	EMOTIONAL	INTELLECTUAL	MORAL	FAITH	
0 - 1	Trust vs. Mistrust	Sensorimotor	Fear of Punishment		
2 - 3	Autonomy vs. Shame/Doubt	Preoperational	Ego Building		Experienced Faith
4 - 6	Initiative vs. Guilt		Good Boy/ Nice Girl		
7 - 11	Industry vs. Inferiority	Subperiod of Concrete Operations	Law & Order	Poet Reasoner	Affiliative Faith
12 - 18	Identity vs. Role Confusion	Formal Operations		Questioning Reasons	Ecumenist Searching Faith
18 - 30	Intimacy vs. Isolation		Conscience & Principle	Personalizer	Owned Faith
30 - 50	Generativity vs. Stagnation			Tension-Bearer Universalizer	
50 +	Ego Integrity vs. Despair				

Administration and Human relations cont.

Developmental Tasks

The "developmental task" concept is a way of looking at human development. It is a framework for structuring ideas about development.

The individual confronts a life task and must work through it to arrive at personal satisfaction and personal adjustment. Passing through the task, the individual arrives at a higher level of maturity. Lack of satisfactory task completion may mean lack of satisfactory personal adjustment and "growth".

Tasks arise out of life's situations and are dependant upon sociological, biological, psychological and cultural forces. This means that tasks differ from person to person, depending upon his own background, "natural equipment", interests and environment. But while the tasks have different levels of involvement for different persons there is a universal set of tasks that can be identified as having particular relevance during childhood, adolescence, young adulthood, etc.

Developmental tasks arise at certain periods of the life span, but are not at rigid chronological points. What we can say is that the task arises at about a certain time of life, and may be satisfied, or may recur later. Biological maturation, demands of society, aspirations and goals help set tasks.

Clarence Moser in "Understanding Boys", Association Press, New York, identifies developmental tasks for youth:

1. Developing a self-image he can respect.
2. Developing a pattern of affection.
3. Achieving independence and self-management.
4. Relating one's self to his social group.
5. Learning one's sex role.
6. Accepting one's body.
7. Accepting society's demand for competence.
8. Finding one's place in work.
9. Finding adventure in joy in living.
10. Developing a value system.

The originator of the concept is Robert J Havighurst, whose descriptions of developmental tasks can be found in Human Development and Education, Longmans, Green and Co., New York, 1953. ³⁶

b. Development of Faith

Faith Shaping: How Youth Acquire Faith

Faith shaping is the task of acquiring one's own faith.

Administration and Human Relations cont.

AFFILIATING: a child's attempt to identify and stand within the values and faith of the important persons in his or her life.

PERSONALIZING: a young person's attempt to claim ownership of his or her own faith, in relation to the faith that has surrounded him or her in the formative years.

INTEGRATING: an adult's attempt to build the faith she or he has recently personalized upon the faith inherited as a child.

FAITH SHAPING: refers particularly to a process during adolescence and young adulthood when most persons actively give shape and substance to their own personal faith; the process of determining one's own faith.

FAITH-SHAPING TASKS: a sequence of tasks through which young persons work as they acquire a personal faith.

EXPERIENCING: spiritual emotions, religious feelings, sacred experiences.

CATEGORIZING: sorting out and consolidating one's religious experiences; making sense of the experiences in understandable terms.

CHOOSING: deciding what is true and important.

CLAIMING: the act of commitment; conversion; giving one's life to something.

DEEPENING: the act of maturing in one's faith commitments.

SEPARATING: pulling away from earlier convictions and decisions; giving oneself space for reflection and consolidation; rebellion.

RESPONDING: gaining a sense of one's life calling; discovering your own giftedness.

READINESS: the next level of growth or maturity to which a person is receptive.

This article focuses upon the sequence and tasks of growth as youth acquire personal faith. Three postures from which to view the patterns of growth will be considered.

First, we will take the posture of a developmental overview of faith. We will sketch the stages of faith as they unfold in the child, the adolescent, and the adult.

The second posture focuses upon the adolescent years to describe the specific tasks through which young persons work as they actively give shape and substance to their own personal faith.

Administration and Human Relations cont.

These tasks form the agenda for adolescents as they pass into this stage of faith-maturity. This second posture describes the choices, experiences, decisions, needs, and ambiguities which they face.

The third and final posture will be a glance beneath the stages and tasks of faith development to that which motivates growth and to that which is the matrix for human maturing: individual readiness.

THE FIRST POSTURE: Stages of Faith Development

In this first posture, we will look at the stages of faith development, from childhood through adolescence into young adulthood. A chart at the end of this article will show the relationship of these stages to one another.

Affiliating with Faith

As children mature, most will want to affiliate themselves with the faith tradition that has been practiced and prized in their home and church.

Affiliating is a normal part of a childhood. Some persons never wish to affiliate with the church, even when their parents are active in it. There can be a variety of reasons for this. Some of the most common are a feeling of unpleasantness associated with the church, rigid parental attitudes toward religion, or a lax, apathetic attitude toward religious nurture.

Affiliating can be symbolized by the child through baptism, or it can simply be a feeling of the child upon which no formal action is taken. It can begin early in childhood or late in adolescence. And affiliating occurs in families whether or not they participate in a church. Parents exhibit faith and values. Children tend to identify with these.

Affiliating is a child's attempt to identify and stand within the values and faith of the important persons in his or her life. There is a developmental tendency within children to affiliate.

Personalizing Faith

At some point, every child begins to personalize the faith of his or her parents. The child creates from this faith something of his or her own. With many persons this personalizing begins to happen in middle childhood, becomes more active in adolescence, and peaks in the young adult years. It is prominent throughout the teen years. For most personalizing is a gradual process. For some it is marked by alienation, hostility, rebellion, and sporadic growth. For others, it is calm, reasoned and cautious. Personality, the surrounding environment, and parental style are the most determinative factors in how personalizing takes place. Two children of the same parents often experience the personalizing of faith in radically different ways.

Administration and Human Relations cont.

Personalizing is the young person's attempt to claim ownership of his or her own faith in relation to the faith that has surrounded him or her in the formative years. There is a developmental tendency within adolescence to personalize.

Personalizing is an attempt to claim ownership.

Affiliating is an attempt to claim membership.

As surely as affiliating requires affirmation and acceptance from important others, so does personalizing. With most young persons, personalizing the faith becomes more distinctive the older the young person becomes, and the more removed the person is from parental authority. Personalizing requires a self-centeredness, because the adolescent is trying to determine what is uniquely her or his own. This is the reason why adolescents sometimes appear "wrapped up" in themselves.

At the height of the personalizing of faith, an older young person might measure her or his growth by how different or opposite it is from the faith traditions she or he affiliated with during childhood years.

Integrating Faith

The surest sign of maturity for a young or middle adult is when she or he measures her or his personal growth not by how different it is from the faith she or he inherited from her or his parents, but by how well her or his growth builds upon the foundations laid during childhood years. The pendulum has begun to swing back into a more mature perspective.

Integration in the adult's attempt to build the faith she or he has recently personalized upon the faith inherited as a child. There is a developmental tendency in the adult years to integrate. Integration is the ability to take the good things from one's past and mold them together into a solid foundation for the facing of the future.

Bill was a young father, getting established in his career, buying a first home. He had grown up in the South in a fundamentalistic religious background. As a child and as an adolescent he was deeply immersed in inherited faith. When he went off to college, he rejected his faith heritage. He had no further contact with the church for years. During these intervening years, he largely avoided questions of faith.

Ten years later, Bill was still rebelling against his earlier memories of faith. However, no longer could he avoid asking questions of his own faith. There was now an emptiness that needed to be filled.

Bill mistakenly assumed that every church shared the same characteristics of the church he attended in childhood. When Bill came to my congregation, he discovered an openness and diversity more

Administration and Human Relations cont.

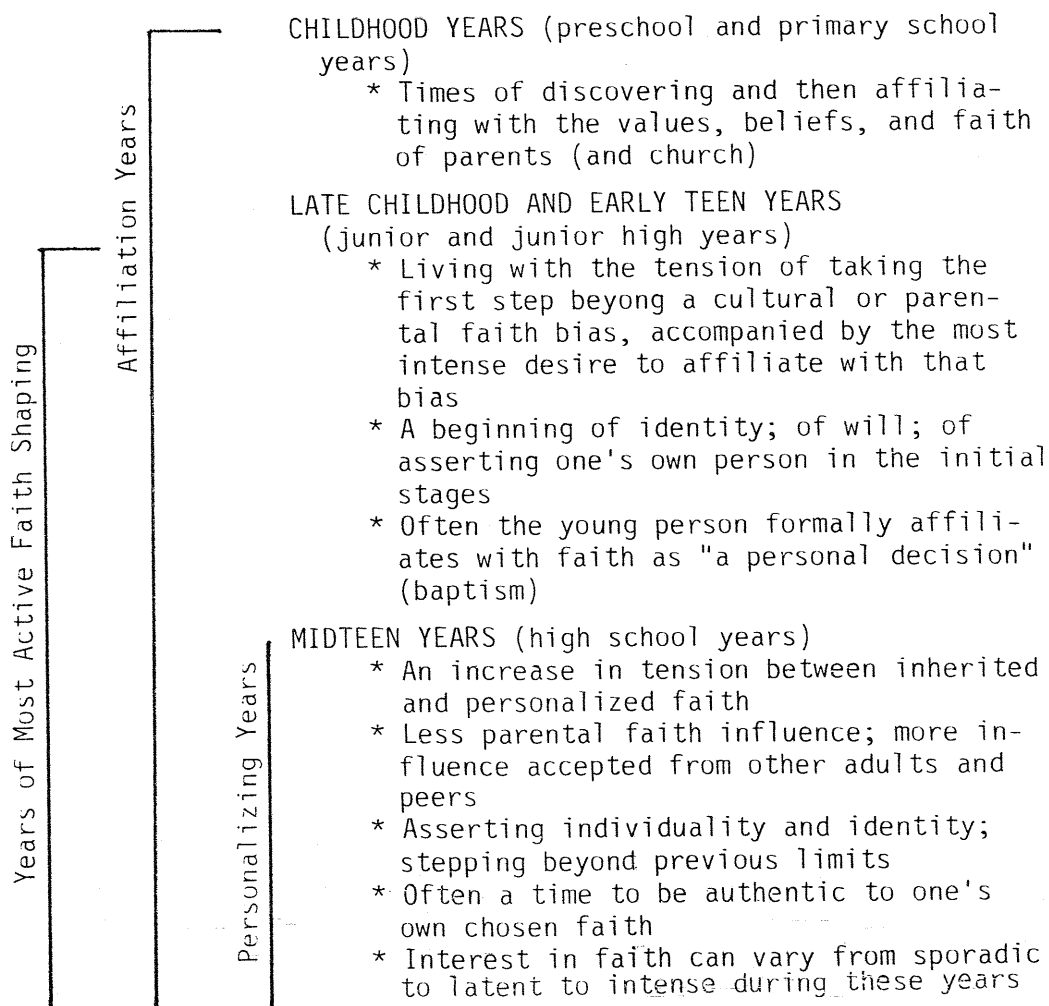
attuned to his present mentality. He was so unprepared for this style that it forced him to face those faith questions he had set aside so long ago.

Now Bill is struggling to reconcile an inherited faith that he sees as uncompromising with a personalized faith that he does not want to compromise. His personalized faith has taken the form of what he does not believe rather than a positive position. Bill is uncomfortable with one "foot" in both worlds. Yet he is worried that the chasm is too great to overcome. This young man is now entering the faith development stage of integrating. To mature fully, Bill must find ways to integrate the best from his affiliated faith with the best from his personalized faith.

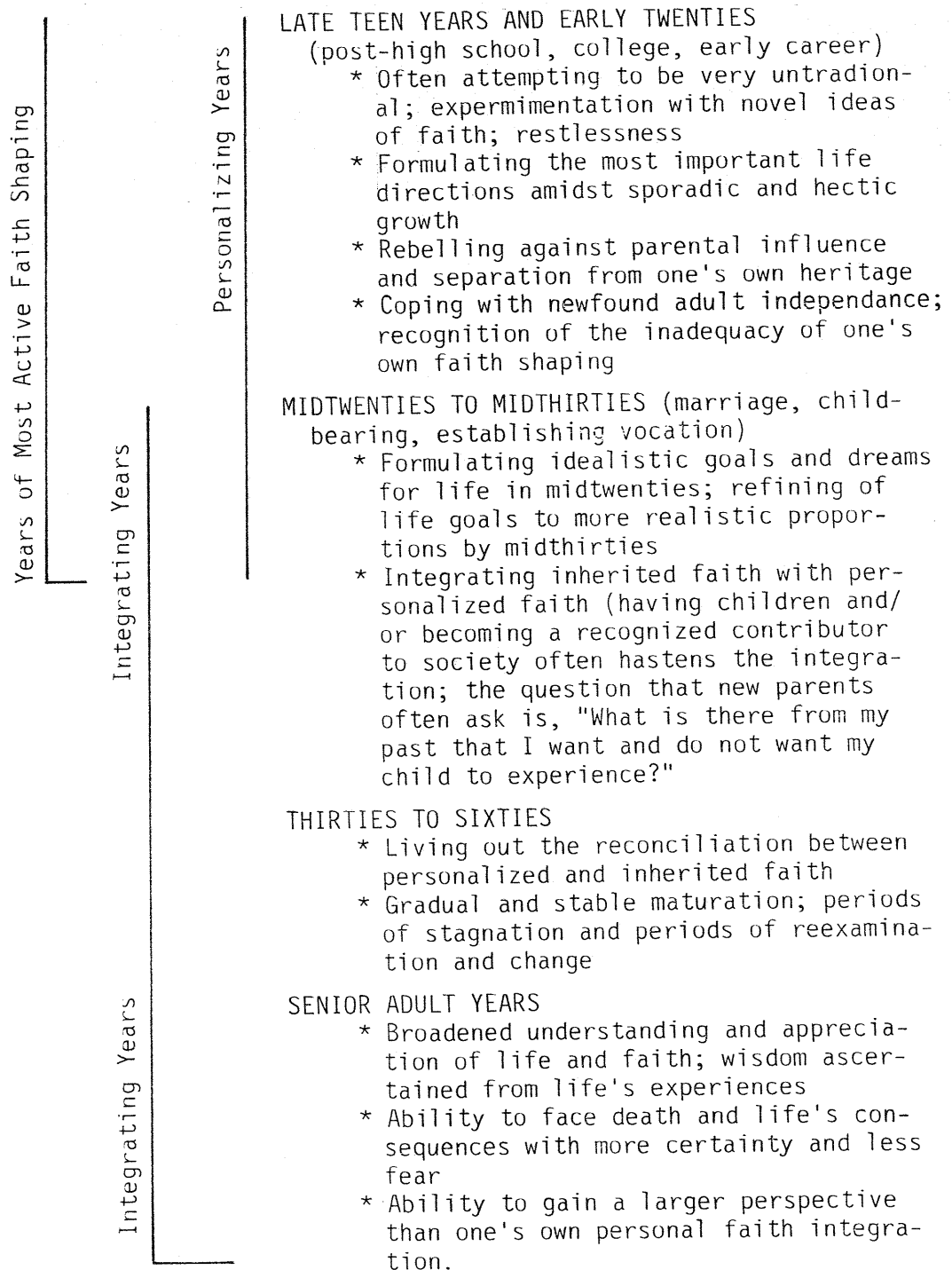
The Broadest Developmental Picture

Let us attempt to stand back for a moment to examine the broadest developmental picture of faith. This chart shows a typical pattern but is not the only pattern of maturing.

TYPICAL PATTERN OF FAITH DEVELOPMENT



Administration and Human Relations cont.



THE SECOND POSTURE: Development Faith-Shaping Tasks of
The Adolescent

"Faith Shaping", as the term is used in this article does not refer to all phases of faith development, but it refers particularly to those adolescent and young adult years when most persons are actively involved in the task of giving shape and substance to their own

Administration and Human Relations cont.

personal faith. Faith shaping is the process of acquiring one's own faith.

Faith shaping includes a sequence of tasks through which young persons pass as they acquire their own faith. These tasks are not unlike the developmental tasks which have been identified by educators:

A developmental task is a task which arises at or about a certain period in the life of an individual, successful achievement of which leads to his happiness and to success with later tasks, while failure leads to unhappiness in the individual, disapproval by the society, and difficulty with later tasks.

Out of my own pastoral and personal experience I have identified seven tasks which I have seen youth encounter as they shape their faith. I call them Faith-Shaping Tasks. These tasks do not describe levels of maturity by, rather, the "work" that one must do to develop personal faith.

The Faith-Shaping Tasks

The seven tasks are in sequence, and most youth will work on the first task before the second and so forth. However, one's passage through the tasks will not occur at an even pace. Some persons will linger longer at one task. Some will delay beginning the faith tasks at all. Some will merge several tasks together while others slide back.

Most adolescents will work forward through these tasks in sequence. However, once they have worked through one task, they will return to that task many more times as they develop and mature in their faith. In truth, these tasks are a continual part of growth, and though faith shaping will lose much of its intensity, many adults work on these faith-shaping tasks throughout their lives. Indeed, if an adult is to keep maturing in the faith, then work on these shaping tasks is essential. No one ever "complete" The only thing final in life's development is death, and Christians don't even feel death is final. We feel that death is only the next step of maturation and development.

1. EXPERIENCING

Youth years are often filled with intense religious feelings. Spiritual emotions can be sporadic, spontaneous, and superficial. They are also the driving force behind the faith development of youth. Without this wellspring of emotions, faith shaping would lack power. Thus, it is important to recognize that providing a continual reservoir of spiritual feelings is an integral aspect of all faith shaping that will occur. A teenager who has had few religious stirrings is one who has not really entered the faith-shaping process. Religious experiences can happen in worship, at camps, on outings, while serving others, while singing together, through personal sharing, or at times of quiet retreat.

Administration and Human Relations cont.

Nearly all youth have such experiences though youth who are open to them will obviously have more.

Warm feelings of belonging, of being a part of a family of faith, of appreciation for being loved and accepted and included are all quite frequently associated with this introductory task. The desire to affiliate with the church is often a spiritual emotion. This desire can often be nothing more than an introductory religious stirring which needs to be complemented by more serious maturation.

2. CATEGORIZING

A person enters adolescence with bits and pieces of experiences, of memories, of ideas, and of thoughts. One of the tasks of adolescence is to make some understandable sense of these fragments by pulling them together into more of a whole. This sorting out is often the work of an inquisitive mind. The categories used by youth in early adolescence are frequently simplistic. Their religious thinking might be definite, yet naive. As individuals mature, they return to the task of categorizing. New experiences will cause more sophisticated thinking.

Categorizing is more than an intellectual exercise. Bits and pieces of emotions, attitudes, values, and intentions are also involved in this task. Any effort to consolidate emotions, clarify values, form a coherent memory, or shape an attitude is an effort to categorize experience.

3. CHOOSING

Choosing is deciding: "What's important to me?" or "I like this and not that." In choosing is the role of valuing, deciding, and shaping a belief.

Choosing is a natural result of categorizing. After a new idea or experience is comprehended, the teenager chooses it, or believes it. Choosing might have long-term consequences, or it might be quite transitory with adolescents. In faith development, choosing is that time when a young person decides what is true for him or her. Yet the young person has not invested himself or herself in this new idea or truth. He or she is still rather detached from it. For example, in choosing, the young person could decide, "God is good," "Life can be trusted," and "God created the world."

4. CLAIMING

In faith development, claiming happens when a young person decides to What or to Whom she or he will be true. Claiming is committing one's self to one's choices. Conversation is an act of claiming, of dedicating one's self to follow through on one's choices.

With an adolescent, choosing, categorizing, and experiencing continue, even after faith has been claimed. The youth is

Administration and Human Relations cont.

still weighing options and valuing. Generally, claiming has quite a cathartic effect. There is a sense of pride and satisfaction at having arrived at an important milestone. It is often a rich, emotional experience. Sometimes, when young people engage in claiming, they gain a feeling that they "have arrived," become overconfident and, therefore, closed.

5. DEEPENING

This is the task of growing in the faith - of deepening conviction, commitment, and understanding. Often a teenager will not advance in this area until some time has intervened from the first act of claiming. When some of the newness of commitment has rubbed off and new questions arise, deepening is the task that confronts the person.

The task of deepening is one of working again through the earlier tasks of choosing and claiming, experiencing and categorizing. One is concerned to "update," or replace, naive thinking and commitment. Sometimes the deepening is called honest doubt; others can cause it to be guilt-ridden doubt. There is a great deal of irregularity in the pace of the deepening of one's faith. People grow in unique ways. When deepening occurs in an older adolescent, the overconfidence and "overcertainty" that might have marked the claiming task begin to take on a more mature perspective. Shades of "gray" are seen as opposed to the straight "black and white".

6. SEPARATING

This task is perhaps most characteristic of older adolescents and young adults. This is the task of setting aside commitments for a time. If an adolescent has worked through the first five tasks, chances are some space will be needed during post-high-school years in which to let one's faith set as well as settle. Distance and perspective are now compared. Rebellion often marks this task. Some youth will swing far away from their roots, as in a pendulum, before resuming a more balanced stance. This distancing is with many young people a necessary task before they can work at synthesizing their rebellion with their roots and enter again the prior faith-shaping tasks.

Rather than being surprised or disturbed by this separating, rather than labeling it apathy or calling into question the earlier religious activity, one needs to recognize it as a legitimate faith task.

7. RESPONDING

This is the task of gaining a sense of one's life calling. Here is where one's mission or unique life purpose is considered. What informs this decision is the successful completion of the earlier faith-shaping tasks. For this to be a mature decision, a great deal of deepening and at least some separating should have occurred.

Administration and Human Relations cont.

At the conclusion of the separating task and the beginning of the responding task, the young person is working hard on developing a new synthesis between newfound ideas and those ideas traditional to his or her upbringing. The synthesis spurs a new intensity of growth. Sometimes people call this a "second conversion," or a rebirth. It is a renewed commitment at a much deeper level. One feels a need to respond with one's life.

As a responder, these questions are considered: "Where is my calling in life? What have I to give? What can I offer to others and to God? What special role is there for me? Where is my giftedness?"

It is a rare adolescent who enters this task. No adolescent should be pushed into this stage. It is a developmental task far more typical of young adults, though some adolescents will venture into responding.

The "Late Bloomers"

The truth is that some youth will never move beyond the task of experiencing, or even very far into the task of experiencing. They have simply not matured to the point where the shaping of faith is a personal priority. I recall one young boy who was an active participant in my church. His parents were active in all facets of the church. But he simply had not reached the stage of religious experiences, even when he was a senior in high school. He wasn't a slow learner, and he was quite popular with other youth. But he was slow to take responsibility, and he wasn't, at this stage of his life, a very thoughtful or deep person. His situation is not all that rare among youth.

We must accept this. These youth will need to wait until young adulthood before they begin to work on the faith-shaping tasks. And that is all right. For what they develop will probably stand more firmly when done at a more mature age. These "late bloomers" may not have to work through the task of separating.

Adult Responsibilities Relating to Faith-Shaping Tasks

Task 1: EXPERIENCING (spiritual feelings)

- Try to provide for open-ended expression of feeling.
- Encourage feelings that lead to something further.
- Allow youth to express themselves openly.
- Provide for rich feeling experiences.
- Model with your own feelings.
- Don't ever let it stop with feelings. As the teenager is ready, encourage him or her to move to the next task.

Administration and Human Relations cont.

- Task 2: CATEGORIZING (sorting out feelings, values, experiences and memories)
 Do concept studies on Christian ideas. Don't do the work for youth, but provide some handles.
 Be a person who can be trusted.
 Never ridicule ideas, no matter how ludicrous they appear.
 Be accepting. Don't take everything too seriously.
 Be affirming, but do provide honest feedback. You don't need to agree dishonestly with everything uttered.
- Task 3: CHOOSING (deciding what is true to me)
 Encourage youth to think. Challenge them!
 Model your own values and choices.
 Focus discussions on beliefs that can be prized.
 Teach youth how to doubt creatively, and they'll arrive at more authentic beliefs.
- Task 4: CLAIMING (deciding to What I will be true)
 Plan many invitations to commitment in a variety of settings.
 Talk to youth individually and intimately about their own decisions of claiming.
 Plan appropriate times of celebration when claiming occurs.
 Be certain to provide follow-up support after claiming.
 Don't treat claiming as an end in itself but as one step in a lifelong process.
 Develop young people's open-mindedness.
- Task 5: DEEPENING (maturing in the faith)
 For youth who are ready, provide appropriate intellectual stimulus.
 Don't have high expectations here.
 Don't push too soon after conversion. Allow for some "settling in" time.
 Share the depth of your faith, your struggles, your questions, your growing edge.
 Be a helping and enabling person, Undergird youth with your prayers and support.
- Task 6: SEPARATING (setting aside faith for a time)
 Don't be disappointed or fret unnecessarily as this occurs.
 You should express honest reactions, but do give freedom and space to the "separated" youth.
 Never let this sever relationships. Open and trusting communication is the greatest witness. Keep in touch!
 Work with parents and others affected by their own sense of guilt, despair, or failure. Help them to see the naturalness of this step.
 Celebrate new growth as it occurs.

Administration and Human Relations cont.

- Task 7: RESPONDING (commitment to a life calling)
 Encourage this when the person is ready. - Initiate only with great sensitivity.
 Portray callings as "glimpses" and "visions" rather than facts or certainties.
 Study gifts and prayer/meditation with youth.
 Always affirm and lift up what you see as a person's gifts, abilities, and talents.
 Provide opportunities for youth to develop their God-given potential and talents.
 Provide a warm and positive atmosphere for persons to experiment with their own mission and purpose in life.

Adults and the Diversity of the Faith-Shaping Tasks

"How do adults relate with young people at widely varied stages?"

What the Faith-Shaping Tasks teach us is to consider youth uniquely. There is no need to become overly concerned that we are not talented enough as adult leaders to attract each person's attention to any given subject. The Faith-Shaping Tasks also teach that we need to have individual and private times with youth. Group times are necessary because youth learn a great deal from socializing with one another. But they also need one-on-one times with adults to work carefully on a personal agenda in a trusting environment.

How do we work with a group of youth at widely varied stages?
 I would suggest five responses:

1. Think of the diversity as being positive. Because of it, youth can learn from one another. More mature youth are often the best
2. Don't fret about it. It would be unusual for members of a group to be at the same stage working on the same tasks. Often adults unknowingly use the pressures of group socialization to force a youth group to function at the level of the group's most active and verbal leaders, or at the level in which the adults are most comfortable.
3. Find private times to be with each young person for authentic and deep conversation. Do it regularly.
4. Help the youth to appreciate the diversity and the different concerns each of them brings to the group.
5. Train adults so that they do not expect or strive for uniformity. Adults need to be able to develop and to be able to experience significant dialogue with adult models. Adults need to be trained to recognize the Faith-Shaping Tasks and to help youth as they work through them.

Administration and Human Relations cont.

THE THIRD POSTURE: Readiness, the Way We Grow and Motivate Growth

In the article we have explored the processes of growth and the seven Faith-Shaping tasks which persons must work through in order to shape a mature faith. We have recognized typical patterns of faith development.

What we have not discussed is what spurs human growth. Our own readiness is what motivates and determines our growth. We desire stability and balance in our lives. We want things to be in order and in perspective. We want to be able to understand, interpret, and react maturely to all of life's experiences. No person ever fully attains this desired level of balance. Because we cannot and do not, we are constantly bumping up against our own limitations and inadequacies. We must develop a faith in Something that fits the "missing pieces" together. We must depend upon Someone to do for us what we cannot do for ourselves. This recognition of limits opens the way for faith.

Interestingly enough, it is awareness of our limitations and inadequacies that not only provides our need for faith but also provides for growth. When our lives get out of balance, when we are most restless and dissatisfied, when we enter into a crisis, when we are striving or seeking after something difficult to attain, when we become most aware of our personal potential or an unexplored ability are the times when growth is likely to occur.

Developmental scientists call this phenomenon "readiness." Reading readiness has to do with the level of reading a student is ready to grasp. Religious readiness has to do with the level of faith a person is ready to grasp. To ascertain one's readiness is to take one's own "growth temperature."

The dictionary defines "ready" as "prepared for use of for action. Prepared in mind; willing." Our readiness determines to what we are open:

- to what and to whom we will be receptive,
- in what we will be prepared and willing to engage ourselves,
- in what ways we will be expectant,
- in what directions our hopes and longings will lie,
- and, for Christians, in what direction is God leading.

Readiness can be seen as a tension, a stirring, a dissatisfaction, a striving, a push from within. Readiness can be determined within a person by developmental limits, intellectual ability, physical ability, emotional maturity, motivation, personal habits, attitude and mood, expectation of others, and spiritual receptivity.

Administration and Human Relations cont.

The growth of faith in youth can be traced to their level of readiness: Is the young person ready to be confronted with this moral question? Is she or he ready to make this faith decision? Does this young person want to learn this biblical concept? What is she or he seeking? What troubles her or him?

Human development is really God's timing. God surely is not constricted to our measures of hours, days, minutes, or years. God's "time" is set within us by the tempo of our own development. The stirrings and proddings within us are divinely created and inspired. It is never wrong or sinful to get in touch with one's own readiness. For to be in touch with the direction of one's growth is to be in touch with God's creative leading.

The danger we encounter in talking of human development is that we have to generalize and talk about what is typical. Readiness balances that danger by focusing upon what the individual is uniquely and peculiarly ready to encounter.

Our task in youth ministry is to help youth envision faith as a lifelong journey of growth and maturation. This is a difficult assignment because they stand at the very beginning of the journey, and from their vantage, it does not seem like a journey. In far too many churches we unconsciously communicate that faith is a onetime decision completed by baptism. Churches of all theological persuasion are guilty.

Since faith and growth both arise as we become more aware of our limitations, faith and growth have a very special relationship to one another. A living faith is one that continually ascertains the next step of growth and attains it. A dead faith is one in which there is no awareness of what one is ready to learn or to experience.

Faith rarely arises out of our feeling adequate about ourselves and in control of our life and world. Faith arises out of our inadequacies, our limits, our finiteness, our seeking something greater than we ourselves are. Faith relates a person or community to their limiting boundaries and to the potential of their experience. A truly faithful community is one that lives at its potential. At the outer limits, faith pushes a person to the tension of readiness, to the tension of growth. Dynamic faith for youth or adults is living on the frontierland of our convictions, hopes and experiences. Moses, Abraham, Isaiah, Amos, Paul, Mary, and Jesus are all remembered because their faith related them to the limiting boundaries of their lives. They lived "on life's edges".

We must be sensitive to the unique readiness of each young person. Not all we do can be tailor-made for each individual. But neither must we lump all youth together and treat them as identical. The faith needs of one youth will vary greatly from those of another. 37

Administration and Human Relations cont.

4. DisciplinePrinciples of Discipline

What are some principles to keep in mind when correcting a child? If discipleship is the goal of discipline, what are some constants we as adults can incorporate? Here are a few:

1. DO NOT BE WHIMSICAL OR CAPRICIOUS. There are two major areas to guard against in this. One is in the rules you make. There are many things that are either unsafe or wrong that you have to deny a child. It is hard to remain positive. Whenever a child asks for something, try to make your initial response yes. Only say no if you have to.

The other area has to do with consistency. The ability to be consistent is both important and difficult, especially if you have a persistent child. Say what you mean and mean what you say.

2. KEEP THE RULES TO A MINIMUM. Many adults have three easy to understand rules for children, namely, three rules that if broken will cause them to be disciplined: They are not to lie, disobey, or be disrespectful. The more rules you have, the harder it is for both you and a child to keep track of them. As much as possible, you want your relationship with a child to be based on the positive. Rules generally deal with what cannot be done.
3. ALLOW A CHILD THE FREEDOM TO BE HONEST. I remember when growing up that this was one thing I appreciated so much in my father. Whenever I felt he was wrong or unfair, I had the freedom to come to him. As long as I was respectful, he heard me out.

The writer of Proverbs says, "He who answers before listening—that is his folly and his shame" (18:13). It is better to hear a child out before the discipline rather than after. To do so will save a lot of grief.

4. BE WILLING TO ADMIT YOU ARE WRONG. All of us make mistakes. When you make one, admit it. You cannot fool a child; he knows when you are wrong. You may find it hard on your pride, but go to him and say, "I am sorry; will you forgive me?" You will not lose a child's respect in doing this - you will gain it. Your willingness to admit when you are wrong will gain you credibility in the discipling process.
5. SEEK TO SOLVE THE BASIC PROBLEM. This is the flip side of saying do not nitpick. I believe Paul had this in mind when he said, "Fathers, do not exasperate your children" (Eph. 6:4).

Let us say for example that a child is habitually late for meetings. Instead of rebuking him each time it happens, ask the Lord to reveal the basic problem. You notice that a

Administration and Human Relations cont.

pattern develops. He butts into people's conversations. He walks away from people as they are talking to him. The root problem is his insensitivity to people. Being late for meetings is a symptom. Rather than attacking symptoms, ask God to give you the wisdom to help him with the root cause.

6. ALLOW A CHILD TO HELP EVALUATE HIS DISOBEDIENCE. Talk the whole problem through with him. Let him cross-examine himself and come up with the solution. Remember, your goal is to help him discipline himself. If he is teachable, the more he is involved in the process, the better the chance for results.
7. NEVER ACCUSE A CHILD; ALWAYS ASK. This is hard to practice when you feel you have the goods on him. Speaking of the Messiah, Isaiah said, "He will not judge by what He sees with His eyes, or decide by what He hears with His ears" (Isa. 11:3b). Often the eyes and the ears deceive. If Jesus refused to judge by using them, we should follow His example.

This is why it is best to ask. If the child lies, pray that the Lord will help him face up to his lie. It is better to have a child know that you trust him, even when that trust may be misplaced than to falsely accuse him and thus communicate a lack of trust. You should teach him that ultimately he must answer to God who knows and understands the heart.

8. MAKE SURE YOU AND YOUR STAFF PRESENT A UNIFIED FRONT. The child may play one leader against another, but to the degree he succeeds, he becomes insecure. Together with your other staff members, you are his authority figures. When you are at cross-purposes with one another, the child feels uncertain.

If you sense that you and your staff are not together, suspend judgment until you can get alone and talk about it. As Jesus said, "Every city or household divided against itself will not stand" (Matt. 12:25).

9. NEVER RIDICULE OR BELITTLE A CHILD. For most people, their sense of self-worth is fragile. As we disciple children, we need to build, not destroy that sense. When we belittle, we communicate rejection, not correction. Correction is for the purpose of restoration. Ridicule defeats this purpose.

Administration and Human Relations cont.

Love Cancels Many Sins

If handled properly, discipline can play a positive role in disciplining. When misused, it can destroy all other efforts in that direction. For this reason it is essential that you be creative as you correct. Pray that the Holy Spirit will deliver you from the trap of being negative, punitive, or reactionary.

All of us make mistakes with children. It would be impossible to record the number of times I have had to go to children and apologize. Fortunately, they somehow realize that I, like they, am fallible. I take great solace and encouragement in Peter's promise that "love covers over a multitude of sins" (1 Peter 4:8b). 38

Understanding Discipline

"The object of discipline is the training of the child for self-government." - Education p. 287.

What is Discipline?

One of the most important lessons for young children to learn is self-reliance and self-control. The methods of discipline used in the Pathfinder program will determine how effectively this lesson can be taught to the children. A teacher disciplines a child to help him improve his behaviour or attitude so that he may become a better and happier person. To discipline is to teach. And in disciplining, the highest objective is for the child to learn how to govern his own behaviour so that he will not have to rely on the discipline from the teacher.

There is a vast difference between discipline and punishment. A good teacher will constantly be disciplining (teaching) the children he is responsible for, but he will not use punishment in the Pathfinder program. Punishment suggests hurting someone either physically or emotionally, or getting even with someone. Teachers punish children in an attempt to prevent the recurrence of undesirable actions or to make them comply with the rules that have been established. But punishment only frightens children or forces them into compliance and has nothing to do with effectively teaching them how to govern their own actions when the threat of punishment has been removed. It usually works for only a short time, and it is upsetting to both teacher and child.

Often a teacher punishes in order to satisfy his own anger. It is very important to realize that effective disciplining can never be done in anger. Anger causes the teacher to say things that destroy the child's self-confidence. An example is, "Can't you do anything right?" Or the teacher does things that destroy the child's self-respect, such as hitting him or isolating him and telling the rest of the children that he has been a naughty child.

Administration and Human Relations cont.

Actions like these do not teach the child self-control and self-government. They teach him (1) that he is not a very good person, (2) that if you are bigger it is all right to say or do hurtful things to others, (3) to harbour hateful feelings toward the teacher, and (4) to plan ways of revenge.

Unjust punishment arouses in the child feelings of anger, hatred, humiliation, disrespect, frustration. Is that how we want a child to feel? Do we want to build these feelings into the child's character?

Effective discipline, on the other hand, teaches the child how to bring his actions under control.

Effective Discipline

1. Establish rapport. Love, warmth, understanding, and acceptance lead to rapport. The first ingredient for effective discipline is the rapport the teacher has established with each individual child. This rapport is developed by showing the child that he is accepted, understood, and loved and that the teacher enjoys being close to him. When a child experiences this warmth, he naturally wants to please the teacher by doing what is asked of him. The child who is unsure about his relationship to the teacher and the teacher's feelings toward him is the child who is often testing the classroom limits in order to see how the teacher will respond to him.
2. Establish yourself as an authority. Most of us think of an "authority" as someone who holds the reins quite tight and who strictly enforces the rules. But another definition of "authority" is "a specialist". For example, a scholar who is known as an authority has made a certain field of study his specialty. The feelings this kind of authority engender in others is respect and confidence. This is the kind of authority we need to become as teachers and parents. We need to become specialists in understanding children so we will treat them in a way that will elicit respect.

If a teacher is having difficulty establishing himself as an authority to a certain child, he should try the following:

- A. At first require the child to do only things that can be enforced.
- B. Make the request only once before enforcing it.
- C. Don't make too many demands upon the child.
- D. After the child has learned to respond to the requests that can be enforced, the adult can begin asking him to do things that are not as easy to enforce.

Administration and Human Relations cont.

As in all other teacher-child relationships, it is most important that disciplining be done in an atmosphere of warmth and love.

3. Be consistent. For a child to feel secure in the Pathfinder program and with the teacher, he must be assured that there is some order to his world; he must have some idea about how the teacher will react in certain situations. Consistency is the keyword, and there are many aspects of consistency that are important.
 - A. Be consistent in following through on the request made of the children.
 - B. Be consistent in the methods of discipline used for a certain misbehaviour.
 - C. The entire staff should work together to maintain limits and to handle behaviour problems consistently.
 - D. As much as possible there should be consistency between the home and club in terms of the expectations parents and teachers have for a child.
4. Avoid conflict. When a teacher is drawn into a conflict with a child, the child is usually the "winner". The only possible way for the adult to "win" in a conflict situation is to rely on his authority and power, for example, to take the child to the director, to raise his voice when speaking to the child, or even ultimately spank the child. When this happens, even though the child may finally comply because there is really no other choice, the teacher is the "winner" only because of force, while the child learns nothing about self-government.

The answer is to try in all possible ways to keep on the child's side while at the same time enforcing a requirement.

In order to prevent as much conflict as possible the teacher should remember the following:

- A. Do not lose control of yourself.
 - B. Intervene only when it is actually necessary.
 - C. Be flexible in the methods of discipline used.
 - D. Win the child's confidence.
 - E. Try humour to relieve a tension-filled situation.
 - F. Do the opposite of what the child expects.
5. Plan the program carefully. A carefully planned program and environment will help children to regulate their own behaviour, while a disorganized, irregular program will only lead to many discipline problems. It is important that the room be organized in such a way that one activity will not interfere with another.

Administration and Human Relations cont.

6. Define limits. Limits should be clearly defined and maintained. The child who knows that behaviour is not accepted will feel more secure and will be better able to control himself. Many teachers are inconsistent in the maintenance of limits because they have made so many limitations on the child that neither they nor the child can remember them all. The fewer the limits the better. Try these three rules: (1) You may not hurt yourself, (2) you may not hurt others, and (3) you may not hurt things. Every limitation can be based upon these easy-to-remember rules.
7. Anticipate difficulties. If the teacher anticipates difficulties and forewarns the child, it will help him to gain control of himself before he loses it.
8. Touch control. Many discipline problems occur because the teacher is not observant enough to notice the tensions rising or possible conflicts starting. Before things explode, sometimes a gentle pat, an embrace, or a simple placing of a hand on a shoulder will serve as a reminder that you are near and will help the child when he needs help. If your touch is properly timed, this may prevent the child's unmanageable aggression. Touch control is effective only if teachers are aware of the gathering storm clouds. But by all means avoid the harsh kind of touch control which leads to such extremes as child abuse.
9. "Hypodermic" affection. A friendly injection of affection may give a child a quick boost over a difficult situation. This can be done verbally by saying, "I love you," or "You look lovely." It can be done non-verbally with a smile, a wink, or a spontaneous hug. Children need adult reassurance that they are loved and accepted. This adult support helps them to establish their own self-control.
10. Diversion. When a child becomes frustrated and cannot seem to handle the situation even with adult help, diversion to an activity he can find success and interest in may help the child to refocus.
11. Point out reality. Teachers are often surprised at how soon it is possible to reason with a child. Many children become frustrated because they want to do something, but there isn't enough time or space, or the right tools are not available. They become angry and aggressive because they do not understand these limitations. Teachers should take the extra time required to explain the reality of the situation and point out what can be done within these limitations.
12. Let children experience natural consequences. Letting children experience the natural consequence of their behaviour is one of the most effective ways for children to learn more

Administration and Human Relations cont.

appropriate ways of behaving. It is important in some situations that the teacher does not step into a conflict or situation too quickly and solve the problem for the child.

Since for some behaviour the natural consequence is more serious, it is good for a teacher to point out the consequences of the behaviour in order to give the child a reason for discontinuing that behaviour.

Isolation is often used as a natural consequence of the child's misbehaviour. If he cannot cooperate with the group or be kind to others, then he loses his right to be with others. It is not necessary for a teacher to make the isolation of a child an unpleasant experience in order for the lesson to be learned. Usually just being deprived of the opportunity to play with his friends is enough. When you isolate a child, it is a good idea to give him something to do.

Withholding privileges from a child is often considered a natural consequence of a child's misbehaviour. In some situations this is justified. For example, if a child does not eat his lunch, he gets no dessert. But in other situations this is not acceptable. For example, it is not good when teachers hold the threat of having a privilege taken away unless the child conforms, when the privilege has no natural relationship to his present behaviour. For example, a teacher should not say to a child, "Stop hitting right now, or I will not allow you to have any dessert." In this situation it would be better to say, "Stop hitting right now or you will not be able to play with Bill for awhile, since you can't get along together."

13. Praise the positive; ignore the negative. This behaviour modification method of teaching a child appropriate ways of behaving is effective, since all children want attention and praise and will pattern their behaviour in the ways that will bring them as much praise and attention as possible. The key is for the teacher to be observant enough and have enough time to spend with children who are happy and behaving in appropriate ways. The child who usually catches the teacher's attention is the misbehaving child, and unfortunately most teachers end up spending most of their time with these children at the time they are misbehaving, which tends only to reinforce this negative behaviour.

Teachers need to realise that not every infringement has to be dealt with immediately.

Before ignoring a child's negative behaviour, it is important that the teacher consider the following questions: (1) Is it destructive to this child to ignore him? (2) Is it destructive to property? (3) Is it destructive to the group? It may be destructive to the child if he thinks he

Administration and Human Relations cont.

is getting away with something; and when this goes uncorrected, this tendency for wrongdoing is strengthened. Of course it would be destructive to the child if there is a chance he might hurt himself. It may be destructive to property if the child is pounding on a table or throwing toys. Finally, it may be destructive to the group if they see a child getting away with disobeying, since this will lower their respect for the teacher as an authority.

This method of disciplining - praising the positive - is based upon the principle that a problem child acts the way he does, not because he was born that way, but because he has learned (you might say he was taught) to behave that way through the rewards or reinforcement he was given.

There are two kinds of reinforcers, the social (a smile, a word of praise, a hug) and the nonsocial (points, raisins, stars, etc.). For most children a social reinforcement is more important than a nonsocial. These are children who have a positive relationship with adults and enjoy pleasing them and having their attention. For a minority of children, it may be necessary to give them something more tangible and something they desire very highly.

14. Omit the moralizing. Teachers must always remember to criticize the act, but never the person. Sermons on what a teacher thinks caused a child to misbehave, or long periods of talking about it, are seldom helpful for the child. He needs to be told clearly and simply that what he did was not allowed, yet at the same time the teacher needs to show that he likes the child. The child should never feel that he is being criticized, but it is only his behaviour that you disapproved of. It is a good policy not to blame a child for his mistakes or to criticize him in front of others.
15. Consider the motives. Most children before the age of six or seven feel that if they do something wrong or break or destroy something, they deserve an amount of punishment related to the amount of destruction, regardless of what their motive for the act may have been.

Teachers and parents are somewhat responsible for a child's feeling this way because so often the amount of discipline they administer depends upon the size of the act. Discipline should be given according to the motives for the act rather than the consequences.

16. Be positive. Make positive requests of children. Instead of saying, "Don't stand on the table," say, "Stand on the floor." This lets the child know what behaviour is acceptable and gives him a directive to follow. "Don't stand on the table," doesn't emphasize to a child an acceptable alternative.

Administration and Human Relations cont.

17. Save face. Don't put either yourself or the child in an impossible situation. Leave him and yourself a gracious way out. Do not threaten the child with something you can't carry out. For example, "If you do it again, I'm going to send you home," only to find out that no one is at the child's home.

Do not extract promises from a child which he isn't likely to remember. For example, "Promise me that you will never hit anybody again."

Do not expect a child to do things he is not likely to do except by your taking him by the scruff of the neck. For example, "Eat every one of those peas."

Do not allow the child to make a choice when you really didn't mean for him to have that choice. Avoid saying, "What would you like to play with?" This gives him the opportunity to choose something you don't have available. Instead, say, "Do you want to play with the blocks, the puzzles, or the paint?"

18. Hands-off policy.

19. Be an example. Ellen White makes the following suggesting: "If parents desire to teach their children self-control, they must first form the habit themselves. The scolding and faultfinding of parents encourages a hasty, passionate temper in their children."

This same counsel holds true for the teacher. He is an example to the child in everything he does. And his example has much to do with the child's formation of character. But it is not enough for the teacher just to live a Christlike life; he must also point out to the child the principles behind living happily and successfully with others. This pointing out of principle is teaching, and the teaching is discipline. Remember the following: "Teach them by precept (Principles) and example that you cannot indulge their wrong desires."

20. Pray. There is power in prayer when all else fails. It is important that teachers pray for guidance concerning the type of discipline and the manner in which it should be administered in order for the child to experience the best learning. Dealing with children is so complex that it is only through a close relationship with Christ that a teacher will gain the wisdom needed in dealing with the many daily situations that, as a whole, will make a child fit for heaven or not. If a teacher takes time out to pray before he disciplines a child, he will often have a clearer insight on the problem and also gain his composure and self-control. ³⁹