Graceful Reconciliation: Cultivating humility in missionary conflict resolution

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Purpose & Peace Solutions

REFERENCES

For the full APA reference details of the articles cited throughout this workshop, see the reference section in the following published dissertation:

Davis, J.K. (2021) *The conflict continuum: Multidimensional perceptions that generate and escalate interpersonal relational conflicts* (Publication No. 30246660) [Doctoral dissertation, California Southern University]. ProQuest Dissertations Publishing.

https://www.proquest.com/docview/2766795461/553C4EA9BEFA43D3PQ/2

The Problem of Conflict

When missionaries find themselves STUCK in conflict....
has something gone wrong?

If so, what?

2

Conflict Resolution

"You can't AVOID conflict.

You can only avoid conflict RESOLUTION."

~ Peace Pursuit

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Understanding Conflict

Differences become **relational** problems when _____ .

At its essence, conflict is a _____ problem.

4

Defining Conflict Resolution

Relational conflicts are **resolved** when _____ .

5

Defining Conflict

Conflict : The presence of incompatible desires between interdependent parties.

Relational Conflict : The point of escalation at which a conflict becomes damaging to the relationship and the way individuals perceive one another.

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As a __circumstance__, conflict is the presence of incompatible desires between interdependent parties. Importantly, we can experience conflict **circumstances __without__** entering into a relational conflict.

Relational conflict signifies a point of escalation where a conflict becomes damaging to the relationship and the way individuals perceive one another.

Interpersonal conflict: The perceived incompatibility of beliefs, preferences, or goals resulting in at least one party experiencing a shift in affect, perspective, or interpersonal dynamics.

Significant interpersonal relational conflict (SIRC): An adverse interpersonal dynamic within a highly valued relationship following an event or interaction that is strongly perceived to threaten or harm a matter of great value, attributed to undesirable motives or morals. The offense is perceived as harmful and intractable by one or both parties, triggers negative emotional arousal, and disrupts further interactions. SIRCs reflect interpersonal perceptions that can residually degrade affective states, mental focus, self-worth, subjective well-being, family stability, job performance, and psychophysiological health (Ilies et al., 2020; Scharp & Curran, 2018).

Conflict Etiology
Five Dimensions of Perception
that Generate and Escalate Relational Conflict

Someone of personal significance → Threatening something of great personal value → Emotional activation fueled by threat → Motive Attributions → Judgments of Gravity and Durability

<u>What influences **personalization**</u> of a topical conflict to a relationship-damaging degree?
From a psychological perspective, there are 5 dimensions of perception that work together to fuel a relational conflict:

The **first two** perceptions that are flipped are:
Perceived threats (committed by someone of **personal significance**) against something of **great personal value** (things we want – whether material objects or other intangible desires, how we want to be perceived or believe about ourself, goals/opportunities/power),

Once those two switches are flipped, the next one flips almost instantaneously:
Automated perceptions of harm or threat can trigger rapid physiological, affective, and behavioral reactions before slower cognitive systems consciously comprehend the nature of the other party's offense

When the conscious part of the brain catches up, the 4th switch gets flipped: **motive attributions**. Interpreting the situation in terms of motives, morals, intentions, and subjective effects, and formulating a narrative about the other person and the self.

As the heat of the moment cools, post hoc ruminations use the motive attributions to build a **moralized narrative** about the interaction, identify possible character patterns about the self or the other party, judge the gravity of the offense, and establish conditions for restoration.

Automated perceptions of harm or threat can trigger rapid physiological, affective, and behavioral reactions before slower cognitive systems consciously comprehend the nature of the other party's offense (Clark & Winegard, 2020; Nobre & Stokes, 2019; Smeijers et al., 2020; Wante et al., 2018). Perceived motivations of the other party play a significant role in the etiology of conflicts. Keser et al.'s (2020) research on conflict and communication addressed the critical impact of inference, attribution, and interpretation on both intrapersonal and interpersonal well-being.

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The Conflict Continuum: Multidimensional Perceptions that Generate and Escalate Interpersonal Relational Conflicts
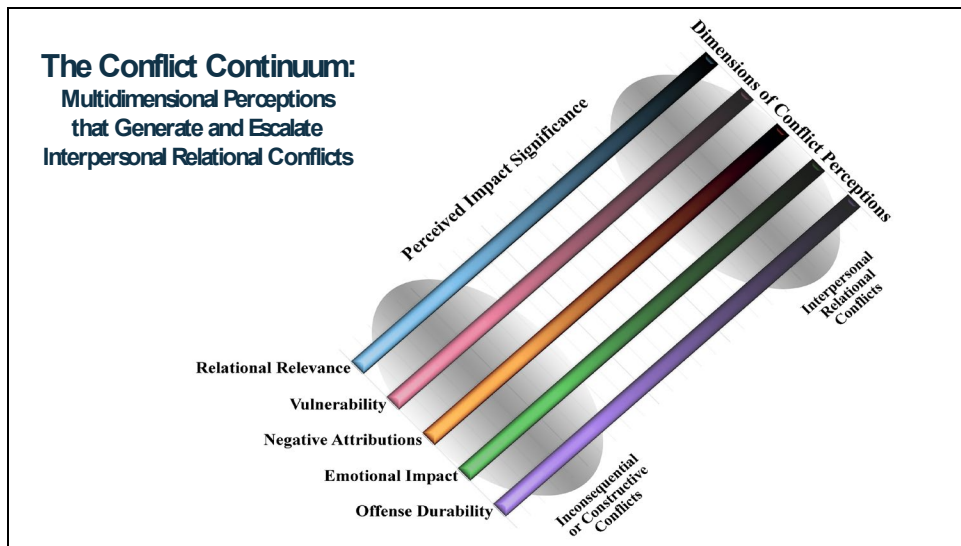
These perceptions create a Conflict Continuum (Davis, 2021), and the stronger the perception along each dimension, the greater the personalized offense and more damaging is the relational conflict.

Biblical Conflict Etiology

James 4:1-3 (CJB)

*What is causing all the quarrels and fights among you? Isn't it **your** desires battling **inside you**? You desire things and don't have them. You kill, and you are jealous, and you still can't get them. So you fight and quarrel. The reason you don't have is that you don't pray! Or you pray and don't receive because you pray with the wrong motive, that of wanting to indulge your own desires.*

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Cognitive biases: Self-favoring patterns of perception and prediction that influence interpretations, assessments, and comparisons, based on inaccurate, intuitive correlations, generalized expectations, and preexisting beliefs. Cognitive biases guide perceptions about self and others in a self-enhancing, coherent way that aligns with and bolsters internal motivations, goals, beliefs, and priorities (Jussim et al., 2018; Lieder et al., 2018; Toma et al., 2016).

Fundamental attribution error: also called correspondence bias. Driven by a universal assumption that personality characteristics are stable and observable through behavior, this is the dominant tendency to evaluate others' character and intentions based on their behaviors, without consideration of circumstances, while conversely evaluating one's own behaviors based on self-assumed honorable and moral intentions and excusing one's mistakes based on circumstantial pretexts (Bowes et al., 2020; Devers & Runyan, 2018; Mata et al., 2019; Mroz & Allen, 2020; Renshon & Kahneman, 2017; Scopelliti et al., 2018).

Magnitude gap: a tendency for offenders to minimize or deny any consequences or harm caused by their behaviors, and the tendency for victims to perceive offenders' actions as intentional and blameworthy (Adams, 2016).

Self-enhancement bias: The powerful and prominent tendency to construct overwhelmingly favorable perceptions of oneself through self-serving interpretations of life experiences, by taking credit for positive life outcomes, blaming negative outcomes on external circumstances, dismissing immoral behaviors as uncharacteristic, isolated events, highlighting positive traits and experiences during memory construction, self-assessments, and formation of autobiographical narratives (Cusimano & Goodwin, 2020; da Silva et al., 2017; Dunaetz & Greenham, 2018; Egorov et al., 2019; Hagá et al., 2018; Mata et al., 2019; Quevedo et al., 2017; Rubin et al., 2019; Spaulding, 2018, 2020; Toma et al., 2016; Zell et al., 2020).

Bias blind spot: also called naïve realism. The tendency to believe oneself immune to biases and trust one's own thoughts and memories as rational, objective, and accurate, even in situations when peers' or colleagues' judgments were proven to be distorted by biases, emotions, and faulty reasoning (Hagá et al., 2018; Jones et al., 2018; Jussim et al., 2018; Klein & O'Brien, 2018; Spaulding, 2018, 2020).

Self-fulfilling prophecies: Confirmation-seeking interpersonal behaviors can generate outcomes and reactions in other people that self-fulfill initial expectations (Adams et al., 2018; Bowes et al., 2020; Clark & Winegard, 2020; Devers & Runyan, 2018; Esnard & Dumas, 2019; Gordon & Chen, 2016; Heltzel & Laurin, 2020; Jussim et al., 2018; Kearney, 2019; Spaulding, 2018; Zell et al., 2020).

Illusion of transparency: the perception that others are sensitive to, and accurately perceive one's motives, thoughts, and emotions (Renshon & Kahneman, 2017).

Illusion of control: A tendency to be overconfident about personal abilities, memory, skills, beyond their actual capabilities, along with overestimations about personal autonomy and control over one's decisions, beliefs, and experiential outcomes (Ellis, 2018; Korteling et al., 2018; Renshon & Kahneman, 2017).

Conflict Psychology		
Schemas	**Heuristics**	**Cognitive Distortions**
Beliefs and expectations about life, self, others, relationships	Principles or rules of thumb that facilitate rapid, intuitive judgments	Irrational or distorted thought patterns related to dysfunctional schemas

Schemas: The internal collection of beliefs, expectations, and rules about self, others, and relationships. Schemas contribute to autobiographical narratives, and both describe and determine an individual's experience of life and the world, which powerfully influences perceptions of events and interactions (Vanderveren et al., 2017; Vranić & Tonkovic, 2017).

Heuristic: A principle or rule of thumb that facilitates rapid decision-making. Heuristics draw upon previous experiences, schemas, and perceived correlations or associations to make intuitive judgments. When inaccurate or incorrect, heuristic rules of reasoning produce cognitive biases (Białek & De Neys, 2017; Tversky & Kahneman, 1974; Vranić & Tonkovic, 2017).

Cognitive distortions: Irrational or distorted thought patterns, related to underlying, dysfunctional schemas. Cognitive reappraisal and cognitive-behavioral therapy techniques strategically target and modify these negative thought patterns (Brazão et al., 2017; Kaplan et al., 2017).

Conflict Psychology

Heuristics	Cognitive Distortions
Reductionism	Assuming the worst
Repetition	Emotional reasoning
	Labeling
	Mind reading
	Overgeneralization

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reductionism: things and people are simple and are basically either good or bad (Seshia et al., 2016).

repetition: the more times something is repeated, the truer it is (Pluviano et al., 2017).

assuming the worst: interpreting situations or others' thoughts in a way that leads to the worst possible conclusions, often far beyond what is warranted or rational based on available evidence or the content of the interaction (Gibbs, 2014; Kaplan et al., 2017; Kramer et al., 2018; Önal & Yalçın, 2017; Oostermeijer et al., 2017).

emotional reasoning: entrusting active emotions to determine objective reality or predict future outcomes. Equating feelings and facts, while also discounting evidence that contradicts emotion-driven assessments or predictions. During the generation of a SIRC, interpersonal teasing might prompt internal feelings of embarrassment, leading one to believe that the interaction was objectively humiliating in the eyes of all witnesses (Egorov et al., 2019; Gautam et al., 2020; Kaplan et al., 2017; Kramer et al., 2018).

labeling: defining oneself or others as one-dimensional caricatures, through valenced labels or nicknames, while ignoring the complexity of emotions, motivations, identity, and circumstances. In SIRCs, one party's failure to RSVP to a special event might prompt the other to label them as rude and selfish (Brazão et al., 2017; da Luz et al., 2017; Gautam et al., 2020; Kramer et al., 2018).

mind reading: a baseless but confident certainty about the inner thoughts, feelings, and intentions of others, often entailing an assumption that others are thinking about and judging oneself, without consideration of more likely, alternate possibilities. In SIRCs, confident attributions about the hostile and belittling intentions of an offender might elevate emotional arousal and offense durability (Brazão et al., 2017; da Luz et al., 2017; Gautam et al., 2020; Kaplan et al., 2017; Kramer et al., 2018; Önal & Yalçın, 2017; Spaulding, 2020).

overgeneralization: negative conclusions and evaluations that extend far beyond the evidence. In SIRCs, a betrayal by one trusted friend might lead to beliefs that all other friends are also untrustworthy (Buschmann et al., 2018; Chahar Mahali et al., 2020; Crum, 2019; da Luz et al., 2017; Gautam et al., 2020; Kramer et al., 2018; Önal & Yalçın, 2017).

Conflict Psychology

Memory Pliability and Rumination Effects

Autobiographical Narratives
* Conflict Narratives

The Rationalist Delusion
* Non-clinical Confabulation

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Memory pliability: Although emotionally salient memories are more vivid, detailed, and available for instant and associated recall, this does not mean the details are necessarily accurate or stable over time (Falzarano & Siedlecki, 2019; Vranić & Tonkovic, 2017). Memory retrieval and rumination place memories in a pliable state, vulnerable to distortions by current moods, information learned after the event that becomes incorporated into the memory, intensified perceptions and conclusions about the previous experience, and unrelated disruptions during recall that become attached to the memory (Doss et al., 2020; Kensinger & Ford, 2020; Korteling et al., 2018). Bowen et al. (2018) and Kensinger and Ford (2020) explained that negative memories produce a stronger neural signature and generate a neurological and sensory state that resembles what was originally experienced when that memory was first encoded. This means that active negative emotional memories stimulate real sensations of reliving or reexperiencing the original event, as is the case with PTSD (Kensinger & Ford, 2020; Mrkva et al., 2020; Scher et al., 2017; Xu et al., 2018).

Each time an episodic memory is retrieved and reactivated, it increases in perceived salience and trustworthiness, but it also becomes malleable for alterations, enhancements, distortions, updating, biases, and additional information—possibly erroneous or inaccurate—obtained from other contexts, all of which may be incorporated into the reconstructed memory when it is returned to storage (Bowen et al., 2018; Kensinger & Ford, 2020; Korteling et al., 2018; Reiheld, 2018).

Rumination effects: Parsons et al. (2020) described rumination as *recovery sabotage*, because it had a powerful effect of strengthening the negative perceptions about the conflict and the other party, increased sensitivity to further offenses, increased depressive symptoms, and solidified the conflict as a definitive element of that relationship. Postconflict reflections, ruminations, and internal analyses are particularly prone to generate erroneous justifications, confabulations, and self-enhancing narratives (Raimundo, 2020; van Helvoort et al., 2020), due to biases amplified by emotional arousal during conflict events (Bowen et al., 2018).

In their research on offense durability, unforgivable offenses, and internal states of unforgiveness and empathy, Stackhouse et al. (2018) described co-occurring continuums of judgment and affect, one reflecting degrees of cognitive evaluation about forgivability and the other reflecting degrees of emotional ruminations of unforgiveness. All such ruminations and evaluations contributed to the overall robustness of the offense, which also indicated internal intentions about forgiveness and resolution. Rumination behaviors were consistently found to increase offense durability, feelings of

anger, and perceived victimhood while also reducing empathy and forgiveness (da Silva et al., 2017; Siem & Barth, 2019; Witvliet, Root Luna, Vlisides-Henry, & Griffin, 2020).

Both shared and private ruminations about significant relational conflicts are found to be consistently self-serving, minimize personal responsibility, emphasize ongoing suffering, suppress detailed reflection and empathy, and contribute to overgeneralized autobiographical self-narratives (da Silva et al., 2017; Vanderveren et al., 2017, 2019).

Autobiographical narratives: Autobiographical memory does not represent any specific stage within the neurocognitive processes of memory formation. Rather, it indicates the overarching self-narrative focus that saturates assessment, interpretation, meaning–making, motivation, and organization of all attentive, perceptive, reflective, affective, and cognitive processes (Rubin et al., 2019; Stanley & De Brigard, 2019; Vanderveren et al., 2017).

Autobiographical implications are centralized and foremost during any momentary experience or generalized contemplation. Each new life experience automatically contributes to an unfolding life story, and those stories are constructed thematically, with valenced casts of supporting characters and belief systems that construct the universe in which the story is told. Each person's autobiographical narrative began with very few clues about the genre of the story, but almost immediately, attachments and formative experiences with caregivers created frameworks for ongoing narrative constructions (Bishop et al., 2019; Özen & Güneri, 2018; Schumann & Orehek, 2019). Autobiographical memories reflect the way that life has been uniquely experienced and understood, which then determines the range of coherent explanations for future events.

Individuals experience and remember single events within a broader framework of their life story. Episodic memories are constructed to foster coherent integration into a self-narrative about life and identity (Rubin et al., 2019). Networked systems of stored memories are automatically organized to emphasize self-relevant themes, create autobiographical narratives, recognize patterns within lived experiences, and then establish expectations and beliefs about personal identity and capability, cultural values, and interpersonal norms, which are the elements of schemas (Vanderveren et al., 2017; Vranić & Tonkovic, 2017).

Once beliefs have been constructed through the consolidation of salient, thematically connected, encoded memories, people have a strong tendency to reject any new information that challenges or contradicts these established beliefs (O'Rear & Radvansky, 2020).

Once early life experiences initiate implicit learning processes, dispositional traits intersect with environmental elements and create a self-perpetuating, self-fulfilling, self-confirming cycle of autobiographical narratives, beliefs, expectations, perceptions, interpretations, and predictions (da Luz et al., 2017; Farmer & Maister, 2017; Rinker & Lawler, 2018).

Rationalist Delusion: Jonathan Haidt incorporated theories of dual processing into his research on intuitive, moral judgments and self-enhancing biases, and his results helped clarify the key concepts associated with dual-processing theory and demonstrated human limitations for objective, unbiased, rational analysis (Greene & Haidt, 2002; Haidt, 2001). Haidt (2006, pp. 4–5) described the dual systems of cognition with an analogy of a man (the rational mind) riding an elephant (the emotional, intuitive mind). Theoretically, the elephant walks wherever it chooses, and the rider is carried along while sincerely claiming that he purposefully intended to travel along the path the elephant chose. The rider's confident sense of self-determined autonomy represents an overconfidence bias and the illusion of control (Ellis, 2018; Renshon & Kahneman, 2017), which Haidt called *the rationalist delusion*.

Non-Clinical Confabulation: The tendency in individuals to spontaneously fabricate sincere, self-believed, post hoc memories and justifications about their preferences, behaviors, and decisions, and their underlying rational or moral motivations, when asked to explain previous choices and behaviors (Bar-Anan et al., 2010; Keeling, 2018). Numerous studies demonstrated this instinctive compulsion to confabulate motivational explanations of past behavior, even when research participants were asked to explain decisions they had not, in fact, made (Bar-Anan et al., 2010; Cochran et al., 2016; Nisbett & Wilson, 1977; Urban et al., 2019; van Helvoort et al., 2020).

Conflict Psychology

Jeremiah 17:9
The heart is deceitful above all things, and desperately sick; who can understand it?

Isaiah 5:21
Woe to those who are wise in their own eyes, and shrewd in their own sight!

(ESV)

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Conflict Psychology

James 3:13-15
*Who is wise and understanding among you? By his **good** conduct let him show his works in the **meekness of wisdom.***

*But if you have bitter **jealousy and selfish** ambition in your hearts, do not boast and be false to the truth.*

*This is **not the wisdom** that comes down from above, but is **earthly, unspiritual, demonic.***

(ESV)

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Cultivating Humility

Romans 12:16 *Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be wise in your own sight.*

1 Peter 5:5b *All of you clothe yourselves with humility toward one another, because God resists the proud but gives grace to the humble.*

Colossians 3:1-3 *If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hidden with Christ in God.*

(ESV) 18

Who is God to you?

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1 Peter 3:8-9 …have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind. Do not repay evil for evil …but on the contrary, bless, for to this you were called

1 Corinthians 1:10 …that all of you agree, and that there be no divisions among you, but that you be united in the same mind and the same judgment

Romans 12:9-10, 14 Let love be genuine. Abhor what is evil; hold fast to what is good. Love one another with brotherly affection. Outdo one another in showing honor. Bless those who persecute you; bless and do not curse them.

Philippians 2:1-4 …be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves

2 Corinthians 13:11 …Aim for restoration, comfort one another, agree with one another, live in peace

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Romans 15:5-6 Now may the God …grant you to live in harmony with one another, according to Christ Jesus, …with one mind and one voice.

Colossians 3:12-15 Put on then…compassionate hearts, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on love…. And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful.

Ephesians 4:1-3, 31-32 …walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.

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Galatians 5:13-14 …do not use your freedom as an opportunity for the flesh, but through love serve one another. …You shall love your neighbor as yourself.

1 John 4:7-8, 11-12 Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God. Anyone who does not love does not know God, because God is love. Beloved, if God so loved us, we also ought to love one another.

1 John 4:19-21 We love because he first loved us. If anyone says, "I love God," and hates his brother, he is a liar; for he who does not love his …cannot love God …. Whoever loves God must also love his brother.

Romans 12:16-19 Live in harmony with one another… Repay no one evil for evil, but …do what is honorable in the sight of all. …so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave it to the wrath of God

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Being
offended

Taking up
an offense

4

Obstacles to Conflict Resolution

We misunderstand the essence of conflict as an **external** rather than **internal** problem, so we try to fix the wrong thing.

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Evidence-based aspects of reconciliation

► Cognitive reappraisal

► Reframing

► Perspective change

► Increased self-awareness

► Increased empathy

► Feeling understood

► Perceived sincerity

► Disconnect person from the problem

► Improved perceptions of forgivability

► Increased interpersonal compassion

► Express apologies and forgiveness

► Repentant and remorseful attitudes

► Attempted atonement and reparation

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Do you want to resolve a relational problem?

PEACE PURSUIT™ *QUICK START GUIDE*

First, choose the one role that best describes your situation.

- You feel that you have been personally hurt or offended by someone.
- It appears that you have offended or hurt someone.
- You believe that a person has offended or hurt someone else other than you.
- Someone has come to you to talk about a conflict between two people, but you are not one of the two people in the conflict.

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Quick Start Guide back page

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Step One: *do you want to resolve a relational problem?*

3

2

increasing love and trust
fruit of repentance

1

The Bounce of Peace:
appropriate
confession and
forgiveness

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Slide 33
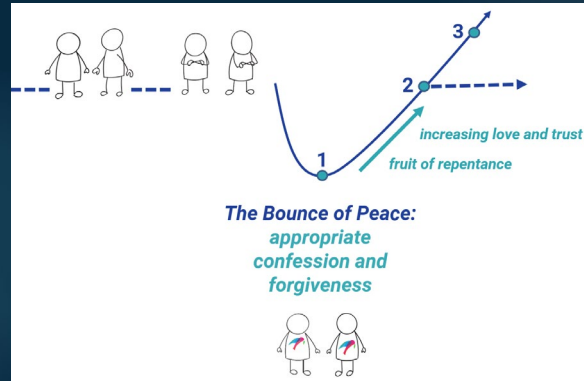
STAGE 1 — **Meet with God**
Pray and complete these steps for your role before you decide to talk or not talk with the other person.

Avoid gossip
Do not speak to anyone inappropriately about any other person.
Proverbs 16:28, 25:8-10, 26:20

Analyze
What is the nature of the relational problem? Is it a cultural or personality difference? Miscommunication? A legitimate disagreement? Can it be called a sin? How can you state the problem in terms of unmet, unclear, or unequal expectations? Are these expectations clearly understood, legitimate, loving, and reasonable?
Proverbs 23:23, Ephesians 4:25

Evaluate
If you can overlook a personal offense, you may decide not to bring it up. But consider how serious the offense might be. How might the person or other people be negatively affected by those words or behavior? Is it harmful to the name of Christ or the church? Is the offense clearly described as a sin in the Bible? Is it a habit or just a one-time mistake? The more serious the offense and its effects, the more you should consider talking with the person.
Proverbs 19:11, 1 Peter 4:8, Colossians 3:12-14,

Take the plank out of your eye
How might you have contributed to the problem? What might be in your heart or mind that could keep you from seeing the problem, yourself, or the other person objectively and from God's perspective?
Matthew 7:3-5, 1 Peter 2:1

Forgive
Have you forgiven the other person in your heart and before God? Are you prepared to grant them forgiveness if they confess and repent to you? Can you honestly pray prayers like these to God? "I want to forgive them as you in Christ forgave me." "I want to see them with your eyes of grace and mercy." "Help me renew my mind; I don't want to keep reliving the offense." "Help me to never speak inappropriately to the person or others about the offense." "Please bless them with your love."
Ephesians 4:31-32; Proverbs 17:9; Colossians 3:13; Philippians 4:8; Matthew 6:14-15, 18:35

Seek appropriate counsel (optional)
How might a wise and impartial person help you process your role more thoroughly?

Repent of your part
If you have contributed to the problem, prepare to confess what you understand to God and the other person. How can you humble yourself, honor the other person, and be honest about what you did? Consider including these elements in your confession: take personal responsibility, name the specific offense, do not excuse yourself or blame others, show sincere sorrow and contrition. If it is sin, describe it with biblical terms. Show you are aware of and sorry for the pain and cost you caused them. Ask them if there is more you need to take responsibility for.
Matthew 5:23-24, 2 Corinthians 7:8-11, Proverbs 28:13, James 4:6

Question your role
Are you the most appropriate person to approach the other party? If you are not, who may be?
Proverbs 26:17, Matthew 7:12

Consider your responsibility
What are the real or potential consequences for you, the other party, and for others if you don't talk with them?

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Analyze: *reframing conflicts as unequal or unmet expectations*

1 **Describe the problem objectively**

What happened?
- words
- actions
- inactions
- reactions

2 **Identify expectations**

What did I expect them:
- to do?
- to say?
- not to do?
- not to say?

3 **Question expectations**

Are these expectations CLLR:

Clearly Understood | Legitimate
Reasonable | Loving

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The "One Anothers"

God's expectations for all believers to one another

- **Be at peace** with one another (Mark 9:50b)
- **Love** one another (John 13:34)
- **Be devoted** to one another (Romans 12:10a)
- **Honor** one another (Romans 12:10b)
- **Live in harmony** with one another (Romans 12:16)
- **Do not pass judgment** on one another (Romans 14:13)
- **Accept** one another (Romans 15:7)
- **Teach** one another (Colossians 3:16)
- **Admonish** one another (Colossians 3:16)
- **Exhort** one another (Hebrews 10:25)
- **Serve** one another (Galatians 5:13)

- **Bear** one another's **burdens** (Galatians 6:2)
- **Forebear (put up with)** one another, in humility (Ephesians 4:2)
- **Be kind and compassionate** to one another (Ephesians 4:32)
- **Forgive** one another (Ephesians 4:32, Colossians 3:13)
- **Submit** to one another (Ephesians 5:21)
- **Don't lie** to one another (Colossians 3:9)
- **Comfort** one another (1 Thessalonians 4:18)
- **Build up** each other (1 Thessalonians 5:11)
- **Don't speak evil** of one another (James 4:11)
- **Don't grumble** against each other (James 5:9)

- **Confess your faults** to one another (James 5:16)
- **Pray** for one another (James 5:16)
- **Have fellowship** with one another (1 John 1:7)
- **Encourage** each other (1 Thessalonians 4:18)
- **Seek to do good** to one another (1 Thessalonians 5:15)
- **Do not provoke** one another (Galatians 5:26)
- **Regard one another as more important than yourselves**; do not merely look out for your own personal interests, but also for the interests of others. (Philippians 2:3-4)

Step One: *Define the goal of peace*
*** *Individuals only*

Step Two: *Reframe the conflict into terms of unmet expectations*

Two Dimensions : *Vertical and Horizontal*

Stage 1 — Vertical: Repent to God

Stage 1 — Vertical: Forgive before God

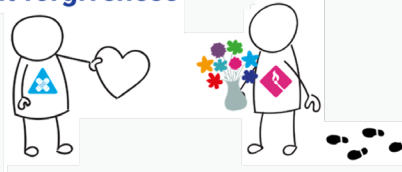Two Dimensions : Vertical and Horizontal

Stage 2
Horizontal:
Repent to the offended

Stage 2
Horizontal:
Grant forgiveness

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Step One: *Embrace the goal of peace*
*** *Individuals only*

Step Two: *Reframe the conflict into terms of unmet expectations*

Step Three: *Seek peace from the Prince of Peace, and then honor Him through obedience*

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A faith-based internal locus of control provides unhindered access to peace and contentment in any and every circumstance. (2 Thessalonians 3:16, Philippians 4:11-13)

Biblical options for conflict resolution:

Go

Galatians 6:1-2
Gently restore someone caught up in a sin.

Matthew 18:15
If someone sins, go and show them their fault.

Luke 17:3
If someone sins, rebuke them

Do Not Go

Proverbs 19:11
It is to a person's glory to overlook an offense.

1 Peter 4:8
Love covers a multitude of sins.

1 Corinthians 13:5
Love is not easily angered or provoked and does not keep a record of wrongs.

Caution

Matthew 7:12
So, whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets.

Philippians 2:4
Let each of you look not only to his own interests, but also to the interests of others.

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One Minute Pause

from Wild at Heart
and Ransomed Heart

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Contact Information and Follow Up

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REFERENCES
For the full APA reference details of the articles cited throughout this workshop, see the reference section in the following published dissertation:

Davis, J.K. (2021) *The conflict continuum: Multidimensional perceptions that generate and escalate interpersonal relational conflicts* (Publication No. 30246660) [Doctoral dissertation, California Southern University]. ProQuest Dissertations Publishing.

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