

1: Benefits of Attending

Organizations are more than routines and structures; they are people. The thinking, decisions, and actions of organizational members in the past created the present-day rules, policies, taken-for-granted truths, and sacred cows.

Online course on Dual Relationships: Only sexual dual relationships with current clients are always unethical and sometimes illegal. Non-sexual dual relationships do not necessarily lead to exploitation, sex, or harm. The opposite is often true. Dual relationships are more likely to prevent exploitation and sex rather than lead to it. Almost all ethical guidelines do not mandate a blanket avoidance of dual relationships. All guidelines do prohibit exploitation and harm of clients

Types of Dual Relationships: A social dual relationship is where therapist and client are also friends or have some other type of social relationship. Social multiple relationships can be in person or online. Other types of therapist-client online relationships on social networking sites may also constitute social dual or multiple relationships. A professional dual relationship or multiple relationship is where psychotherapist or counselor and client are also professional colleagues in colleges, training institutions, presenters in professional conferences, co-authoring a book, or other situations that create professional multiple relationships. A special treatment-professional dual relationship may take place if a professional is, in addition to psychotherapy and counseling, also providing additional medical services, such as progressive muscle relaxation, nutrition or dietary consultation, Reiki, etc. A business dual relationship is where therapist and client are also business partners or have an employer-employee relationship. Communal dual relationships are where therapist and client live in the same small community, belong to the same church or synagogue and where the therapist shops in a store that is owned by the client or where the client works. Communal multiple relationships are common in small communities when clients know each other within the community. Institutional dual relationships take place in the military, prisons, some police department settings and mental hospitals where dual relationships are an inherent part of the institutional settings. Some institutions, such as state hospitals or detention facilities, mandate that clinicians serve simultaneously or sequentially as therapists and evaluators. Forensic dual relationships involve clinicians who serve as treating therapists, evaluators and witnesses in trials or hearings. Serving as a treating psychotherapist or counselor as well as an expert witness, rather than fact witness, is considered a very complicated and often ill-advised dual relationship. Supervisory relationships inherently involve multiple roles, loyalties, responsibilities and functions. A sexual dual relationship is where therapist and client are also involved in a sexual relationship. Sexual dual relationships with current clients are always unethical and often illegal. Digital, online or internet dual relationships that take place online on social networking sites, such as Facebook or Twitter, or on blogs, chats, or LinkedIn, constitute unique dual or multiple relationships. These can be professional i. An additional and rather rare form of dual relationship includes adoption, when a therapist legally adopts a former child client who was put up for adoption. Usually these dual relationships take place in large cities or metropolitan areas where there are many therapists, many places to shop, worship or recreate. Multiple relationships are often unavoidable in rural areas, sports psychology, drug and alcohol recovery inpatient, outpatient or 12 step programs, such as AA, and on Native American reservations. Supervisory relationships inherently involve multiple role and multiple relationships, as supervisors have responsibility to the supervisee, the client, the community, and the profession at large. Dual relationships are sometimes unavoidable in institutions, such as mental hospitals. Multiple relationships are a common part of universities and colleges as well as training institutions, such as psychoanalytic, cognitive-behavioral, somatic and other teaching institutions. Dual relationships can also be a common part of adventure therapy or nature therapy. As time goes by, we witness more acceptance of digital or online multiple relationships, primarily among young therapists and young clients who often tend to blur the line between therapeutic and social boundaries, especially in social media. These dual relationships take place primarily in the military, prisons, jails and in some police department settings. Inherent in these settings is that the mental health professional is mandated to have multiple accountabilities. At times, psychologists in forensic mental institutions are also involved in mandated multiple relationships especially when ordered by a judge to serve in a dual role of

evaluator and treater. Unexpected multiple relationships occur when a therapist is not initially aware that the client they have been working with is also a friend, colleague, co-worker or even an ex-spouse of another client. Digital or online multiple relationships, including social networking, can catch therapists by surprise. These digital or online dual relationships often take place on social networking sites, such as Facebook or Twitter, or on blogs, chats, LinkedIn or even on dating sites. A sequential dual relationship takes place after therapy has ended. For example, after therapy ends a therapist decides to embark on social or business relationships. Level of Involvement Low-minimal level: When a therapist runs into a client in the local market or in the theatre parking lot. When a client and therapist share occasional encounters, as in attending church services every Sunday or occasional PTA meeting. When therapist and client socialize, work, attend functions or serve on committees together on a regular basis. Exploitative therapists will exploit with or without dual relationships. Avoiding all dual relationships keeps therapists in unrealistic and inappropriate power positions, increasing the likelihood of exploitation. The prohibition of dual relationships leads to increased isolation, which has several serious ramifications: Isolation can increase the chance of exploitation of clients by therapists. Not all therapeutic approaches disparage dual relationships. The most practiced and empirically based approaches, such as Behavioral, Humanistic, Cognitive, Family Systems, Group and Existential therapy, at times see dual relationships as an important and integral part of the treatment plan. Most graduate and post-graduate education not only instills fear of licensing agencies and lawsuits, but also delivers inadequate instruction in personal integrity, individual ethics, and how to navigate the complex issues of boundaries, duality, and intimacy in therapy. Introducing dual relationships may alter the power differential between therapists and clients in a manner that can facilitate better health and healing.

2: Human Relations Program

Human Relations can be defined as the term which "covers all types of interactions among people- their conflict, co-operate efforts and group relationship. It is the study of why our beliefs, attitudes and behavior sometimes cause relationship problem in our personal lives and work related situation".

Discipline should not generally come as a surprise to the employee. Try to avoid this situation if possible and attempt to regularly communicate issues to employees rather than wait until the performance problems can no longer be tolerated or until annual performance reviews are conducted. When it becomes necessary to discipline an employee, two principles apply: In most cases, the purpose of discipline is to instruct and correct rather than to punish. It is your responsibility as a supervisor to explain to the employee those areas in which he or she is expected to improve, to make suggestions about how to improve, and to allow time for the employee to make improvements. It is usually only in instances such as theft, physical violence or other serious misconduct that immediate termination may be the proper action. If you believe that you are confronted by such a case, please seek assistance from the Office of Labor Relations. Progressive Discipline In most instances of behavioral problems, supervisors are encouraged to take a progressive approach to discipline. When you become aware of a problem, promptly speak to the employee, taking particular care to specify the deficiencies you wish to see corrected and how corrective action is to be undertaken. Have as many additional discussions with the employee as seems appropriate under the particular circumstances. Usually, at this early stage, the employee should be given advice and guidance rather than a reprimand. It is important to maintain, at a minimum, a log of all discussions of this nature with employees. If the employee seems uncertain of the advice being given, then a confirmation of the discussion s in writing is advisable. Often it is helpful if such a letter makes reference to your earlier discussions with the employee. Ultimately it may be necessary to write to the employee to indicate that he or she will be suspended without pay or terminated if there is insufficient improvement in the conduct. You should specifically state, in a suspension letter, that the employee will be subject to further suspensions without pay or termination if there continues to be insufficient improvement. Before terminating, however, you must give the employee written notification that you are scheduling him or her to attend a Pre-Termination Conference , and attach a draft copy of a letter specifying the reasons for termination. During the Pre-Termination Conference, give the employee an opportunity to respond to the reasons for termination, and consider what he or she says. After the meeting, you may investigate further if you so choose. Nonetheless, at the conclusion of the process, decide whether or not you will terminate or impose some lesser discipline. If you decide to terminate, simply finalize the initial draft letter and issue it to the employee. The sequence outlined in steps 1, 2, and 3 above may not be appropriate in every circumstance. Such a progressive disciplinary approach may not be necessary with performance-based problems i. Please note that this application of the disciplinary process is distinct from the Performance evaluation process. Additional Considerations In regards to discipline, the following principals are important: Be honest, frank, and precise about the sources of your dissatisfaction and about your future expectations for the employee; Keep your criticisms free of non-work related matters and be as unemotional as possible, even though the situation is often stressful to you as a supervisor as well as to the employee. There are also some procedural items to keep in mind: First, the employee should sign the disciplinary letter in order to acknowledge that he or she has read it; if the employee refuses to sign, that should be noted on the letter; Second, provide one copy of the disciplinary letter to the employee and one copy to University Human Resources for placement into the official university personnel file; Third, if the employee is covered by a collective negotiations agreement, you should refer to the applicable collective negotiations agreement to ascertain the requirements for notification of the union. Unionized employees may grieve discipline or termination in accordance with the applicable collective negotiations agreement , but that fact should not deter you as a supervisor from taking appropriate action when necessary. Resources To Help You.

3: Discovering Jesus, Part 3 The Social Relationships of Jesus

Human Relationships Consequences may be constructive or destructive, may produce persons and non persons; health care provider-patient; employee-employer etc. The effects may be positive or negative or any of the degrees in between these extremes.

They are now prepared to help others to achieve their own levels of wholeness. They will not only communicate fully with others struggling to grow and develop, they will also teach the others the skills they need to grow and develop themselves. They will become the models and the agents for the growth of others. They will give their lives meaning through their productivity in living, learning and working arenas. They will create new life through their helping skills. The cycle of life continues. Helping Helping is a process leading to new behavior for the person being helped. An effective helper is initially nourishing or responsive. This nourishment prepares the person being helped for the more directionful or initiative behavior of the helper. Children as they become capable of both nourishing and directionful behavior, they assume the mantle of adulthood and later perhaps parenthood. They can act constructively in the lives of their own and others thus we call them fully adults or they are now helpers for they are capable of helping others as well as themselves. Persons who are fully alive help other persons to become fully alive. Responsive and initiative behaviours are the basic dimensions of helping and development. Potentially all relationships are helping relationships. It depends upon the helping skills one has, the effects of skills depend upon how we sequence them. Thus helping in real sense is a developmental process like child rearing. Effective parenting involves both responsive and initiative skills. Helpers who are fully responsive and fully initiative teach their helpees to be fully responsive and fully initiative. Human Relationships Human Relationships may be facilitative or retarding effects. Like a marriage, the consequences of all human relationships may be for better or for worse. Consequences may be constructive or destructive, may produce persons and non persons; health care provider-patient; employee-employer etc. The effects may be positive or negative or any of the degrees in between these extremes. The effects are seen in physical, emotional and intellectual functioning. With facilitative agents the recipients may be physically energetic, emotionally expansive and intellectually acute; with retarding agents the recipients may be physically listless, emotionally shallow and intellectually dull. Power and human relationships The effects of human relationships depend upon the power relationship. If the person is ceded the power in the relationship is functioning at a high level, then all parties involved can benefit from the relationship. Unfortunately power relations are developed for reasons other than functionality like tradition, politics etc. It makes good sense that if people have not discovered themselves they can only handicap others in finding their own way of life. The effects of the power relationships depend upon the skills. There are two sets of skills which are the basic ingredients of all human relationships in the areas of endeavor. A person must respond to understand himself before initiating an action program or product. There is no effective action that is not based upon a depth of understanding. Responsiveness Responsiveness is the basic ingredient of human relations, which involves empathy. Responsiveness is the most profound variable in the human condition. To know more than that person does of her own experience, to be able to describe and predict and influence that experience constructively, is the test of responsive skills. It involves the other person in a process leading to her own self-exploration and self-understanding. Initiative Initiative is the basic ingredient of human functionality. It involves developing the steps and systems to achieve the goal, it is more than a mechanical process. It begins with a vision of the possible, building upon our own experience to see a goal, further it stimulates the other person to take action to achieve the goal. When people share their problems, what skills do you have to truly show that you are responding to their experience? How do you physically show this? What do you do and say that will assure the people that you are sensitively attuned to their experience? How do you show you heard them? What feedback do you give? When you are wrestling with their problems, how do you share your experience to help them to develop achievable goals that solve their problems? Now that you have responded to their experience, how do you help them to initiate steps to get to their goals. New Behaviour Before we can acquire the skills of helping, we must understand the goals of

helping. New behavior is the overall goal of helping. One must explore where she is, explore herself in relation to herself and in relation to her world. We must know the problems before we can change the behavior. In exploring herself, the person seeking help is attempting to understand where she is in relation to where she wants to be. Self understanding is not real until the individual has acted upon it. In acting the person acts upon how to get from where she is to where she wants to be. The more accurately a person understands herself, the more constructively she can act for herself and others. Evolution of dimensions Before we understand the dimensions, we must understand four things. There are two approaches to helping -insight and action. In order to effectively help human beings to change behaviour the insight and action approaches must be integrated into one effective helping process. In order to demonstrate gain in behaviour, the helpees must act differently from the way they did before. Thus they must have insights or understand accurately the goals and ways to achieve them; in order to understand their goals, the helpees must explore their world experientially. Finally they must act to get from where they are to where they want to be. With the feedback they can recycle the learning process Exploration UnderstandingActionFeedback Real Understandingmodification of action effective action. The historic dimension of empathy was complemented by unconditional positive regard and genuineness, which were then operationalized into accurate empathy, respect and genuineness. These were in turn complemented by other dimensions including specificity or concreteness, self disclosure, confrontation and immediacy; then factored into responsive and initiative dimensions. The dimension of physical functioning was added, to measure fitness and energy; intellectual dimension to measure the intellectual achievement and capabilities. Levels and styles of functioning Carkhuff and Berenson described five levels of dimensions. The dimensions are empathy, respect or regard, genuineness, concreteness, warmth. The attending skills are transitional between responding and initiating. The function of attending is to give them the feelings of security that make their involvement in the helping process. T thus she signals her readiness for the next goal of helping- understanding, which signals the helper to begin personalizing. The purpose is to facilitate helpee self understanding in the areas of concern to her, thus she signals readiness for using initiating. They are used to provide a transition from responding to initiating and from exploring to acting. It involves operationalizing goals and initiating steps, schedules and reinforcements to achieve these goals. Fosters the development and implementation of the mechanical steps required to achieve the personally meaningful goals that the helpee has developed. Other assumption is that one wants to grow, want to be like the facilitative helpers and teachers one has experienced, one wants to become involved in a life long learning process. Voluntary quality of the helping process is a crucial point since many persons wanting to help others have their own helping agenda and seek to meet their own unrecognised needs. The act of helping people with the presumed goal of doing something for them or changing them in some way has an arrogant quality too. The aim of all help is self help and self sufficiency. Each individual behaves in a competent and trustworthy manner if given the freedom and encouragement to do so. Helper must assume some responsibility for creating conditions of trust whereby helpees can respond in a trusting manner and help themselves. Helper must be alert to the impact on the helpee of other people and of the physical environment. Helping takes place over the lifespan. Each developmental period and the transitions between usually require some form of outside help to make life more effective and satisfying. The nature of the informal agreement implies a growth contract, that helpees will try to change under their own initiative, with minimal helper assistance. Responding to feeling and content: Personalizing problem, feelings and goal: Ingredients to secret of success a. Apply the skills then only you recognise the need for more skills. The most of basic of all skills is learning how to learn. Next is the basic skill of teaching. Employ skills with discipline. The accuracy of the discriminations and communications is the effective ingredient. Our real learning in life comes from working very hard, applying skills with disciplines in a variety of human experiences. While working hard they must protect themselves by receiving the maximum return for the minimum investment. Once you understand the response deficits of the helpees they will tend to employ teaching in groups as the preferred mode of treatment. With credentialed counselors and therapists: Aspy and Roebuck demonstrated positive effects of helping skills upon student physical, emotional and intellectual functioning. Staff personnel, such as nurses, hospital attendants, policeman, prison guards, dormitory

counselors, community volunteers were trained and their effects in treatment studied. Lay helpers were able to elicit significant changes in work behaviours, discharge rates, recidivism rates and a variety of other areas including self reports, significant other reports and expert reports. They can work effectively with the populations from which they are drawn.

4: One Client: Many Provider Roles - Dual Relationships in Human Service Settings

Power and human relationships The effects of human relationships depend upon the power relationship. If the person is ceded the power in the relationship is functioning at a high level, then all parties involved can benefit from the relationship.

Abstract Unlike professionals who work with hearing consumers, those of us working with Deaf and Hard of Hearing individuals invariably will encounter our consumers outside of the work environment. Should professionals who work with Deaf and Hard of Hearing clients in vocational rehabilitation, social work, mental health, post-secondary settings or other human service agencies socialize with their clients? How should professionals deal with the number of dual relationship issues that arise on a regular basis? Is the significance of dual relationships different for hearing and Deaf professionals? Whenever we as professionals are operating in more than one role, and when there is potential for negative consequences, it is our responsibility to develop safeguards and measures to reduce if not eliminate the potential for harm.

Introduction Dual or multiple relationships are rarely a clear-cut matter. There is an ongoing debate over the risks and benefits of dual relationships. Some dual relationships are unavoidable and in these cases, professionals need to take appropriate precautions. Herlihy and Corey describe dual relationships as occurring when professionals assume two roles simultaneously or sequentially with a person seeking help. The dual relationship may exist at the beginning of the counseling relationship, it may occur during the time services are provided, or it may develop after the termination of counseling. Ethical codes vary in their statements about the length of time that must pass for another A significantly different relationship, especially a sexual one, to be permissible. Often, professionals need to make judgement calls and to apply the codes of ethics carefully to specific situations. Dual relationships are filled with complexities and ambiguities. Pope and Vasquez indicate that dual relationships are problematic because some dual relationships are clearly exploitative and do serious harm to the helper and professional involved, while others do not cause harm. Dual relationships are not always obvious. It can be difficult to anticipate situations which are not currently conflicts in role, but may become so at a later time. Dual relationships are also the subject of conflicting views and not always avoidable. How does one assess the potential for harm? Kirtchener and Harding identified three factors that counselors should consider. First, there is a greater risk of harm when the expectations of client and counselor are incompatible. When clients have one set of assumptions about the ground rules of the relationship, and the professional has a dissimilar set of assumptions, there is an increased likelihood of vulnerability. Another principle is that when the responsibilities inherent in the dual roles are divergent, there is potential for divided loyalties and a concomitant loss of objectivity. Due to this power differential, it is the responsibility of the professional to ensure that the client in the relationship is not harmed.. Pope and Vasquez asserted that counselors who engage in dual relationships are often skillful at rationalizing their behavior thereby, evading their professional responsibility to find acceptable alternatives to dual relationships. Entering into dual relationships with clients, or even considering entering into them can drastically change the nature of therapy. It can also distort the professional nature of the therapeutic relationship, which needs to rest on a reliable set of boundaries on which both client and counselor can depend. Dual relationships affect the cognitive processes that benefit clients during therapy and help them maintain these benefits after termination. Dual relationships create conflicts of interest, and thus compromise the objectivity needed for sound professional judgement. If a counselor were required to give testimony in court regarding a client, the integrity of the testimony would be suspect if a dual relationship existed.

Sexual Relationships There is clear consensus among the professional associations counselors, psychologists, social workers, etc. Many of the associations agree that a sexual relationship cannot later be converted into a therapeutic relationship. From a legal perspective, non-sexual dual relationships are less likely to produce sanctions than are sexual dual relationships. However, in recent years state licensing boards seem to be addressing the issue of nonsexual dual relationships more vigorously. Most ethical codes draw strong distinctions between sexual and non-sexual dual relationships. Although the codes considered here prohibit the counselor from having a sexual

relationship with a current client, variation occurs in the prohibition of such a relationship with former clients and the length of time that must pass for such a relationship to be permissible American Counseling Association, ; National Association of Alcoholism and Drug Abuse Counselors, All the major professional associations agree that sexual contact less than two years after termination of the professional relationship is unethical. If a sexual relationship occurs after a two-year interval, the burden rests with the therapist to demonstrate that there has been no exploitation. There is disagreement among practitioners about whether a sexual relationship initiated after termination is ever ethical. Some maintain that "once a client, always a client. The transference elements of the therapeutic relationship persist forever, and therefore, romantic relationships with former clients are considered unethical by many professionals. Social Relationships The roles of friend and clinician are not compatible. Friends do not pay their friends a fee for listening and caring. It will be difficult for a counselor who is also a friend to avoid crossing the line between empathy and sympathy. Because a dual relationship will be created, there is always the possibility that one of the relationships -- professional or personal -- will be compromised. It may be difficult for the counselor to confront the client in therapy for fear of damaging the friendship. Imagine the turmoil faced by a professional who is also friends with that client. Is it ethical to counsel a mere acquaintance? A friend of a friend? A relative of a friend? It is going to extreme measures to insist that counselors should have no other relationship, prior or simultaneous, with their clients. Often clients seek us out for the very reason that we are not complete strangers. We need to ask ourselves if the nonprofessional relationship is likely to interfere, at some point, with the professional relationship. For Deaf professionals working with Deaf clients, the issue of social relationships can frequently conflict with their professional roles. This may be impossible to avoid. For example, often Deaf professionals receive their elementary and high school educations in the same mainstream programs and residential schools as their Deaf clients. When former schoolmates become counselor and client, there are many potential conflicts. Some Deaf professionals choose to minimize this quandary by moving to a different state or at least a distance from where they spent their school years. Deaf professionals, like humans everywhere, have their own social needs. It is natural to seek friendships with others who share the same language, culture and values as themselves Even when one takes care not to accept friends, or former classmates into their caseload, conflicts may still occur. Consider a situation in which Jack, who had been thinking about starting counseling, attends a Deaf event, and observes the Deaf counselor, Janet, chatting and laughing with Sue, from whom Jack has had a stormy and ugly divorce. In addition, the partners of Deaf professionals often are Deaf as well. Clients frequently and understandably are concerned about what the spouses share with one another. Again, even when the counselor maintains scrupulous boundaries regarding confidentiality with their mate, how it is perceived by the client remains an issue. As an example, a therapist begins counseling with a new client. During the third session, the client brings in photos of her new boyfriend. Hearing professionals working with the Deaf community, often feel discomfort when attempting to maintain a professional boundary which is meant to provide their clients with privacy and respect. For some, the perception is that the hearing professional is only working with the Deaf community as a means to fulfill their own needs whether financial or professional. The perceptions of some Deaf community members do not necessarily match the true intent of the hearing professional. Professional interpreters for the Deaf often identify the need to categorize their lives and actively avoid allowing the different arenas of their lives to overlap. Some interpreters may attempt to be friendly and supportive with clients, but do not get involved with most Deaf community social activities. This may help with dual relationship issues, but can be viewed negatively by some Deaf people. Interpreters try to socialize with those Deaf individuals who understand their role, but it may be difficult to determine who does and does not understand their role. Some individuals are often put in a position of crossing roles by uninformed hearing community members, but also by individuals from the Deaf community as well. Interpreters who interpret personal situations may also inadvertently find themselves in the role as a counselor, someone who helps hearing members of their families. Hearing professionals need to establish trust and often do this through becoming actively involved in the Deaf community. People get to know these professionals and develop a comfort level with them. And yet, because of the close nature of the Deaf community, remaining active in this community can potentially violate the

ethical standards set by the work environments For both Deaf and hearing professionals, it is a common occurrence that a Deaf person at a social gathering will begin talking openly about what is normally considered confidential. This is commonly dealt with by quickly encouraging the client not to discuss personal issues with them outside the office. Another problem encountered is when a client invites the counselor to a social function such as their wedding. The nature of the social function is also an important consideration. A similar problem occurs when the clinician attends a wedding of a colleague, and a Deaf client is also attending the same event. Avoidable Relationships Professionals serving the Deaf community face a challenge in managing dual roles since it may not be feasible for professionals to avoid social or other non-professional contacts with persons such as patients, clients, students, supervisees or research participants. Within the Deaf community, particularly in more rural communities, professionals may play several roles and are likely to find it more difficult to maintain clear boundaries than do their colleagues who practice in urban or suburban areas. There are situations in which refusing to provide counseling to individuals with whom one has another relationship, would prevent people in need from receiving assistance, which would raise other ethical concerns. For example, a Deaf professional with whom you have occasional professional contact, requests your services because there are no other nearby professionals who are fluent in sign language. Situations occur in which professionals are asked to provide individual services to Deaf consumers who have close associations with each other e. When there are no other referral sources with the necessary communication skills, sensitivity to and awareness of Deaf culture issues, professionals are faced with the dilemma of deciding between treating both, or deciding which client will be referred to a hearing professional via an interpreter. In certain communities, shortages of interpreters raise other difficult dilemmas for a clinician who is trying to set clear boundaries. With the proliferation of the internet, e-mail, and instant messaging, there are other circumstances which are exposing professionals to boundary dilemmas. It has become a relatively simple matter for clients to obtain personal e-mail addresses. Clients may contact their counselors via e-mail on a variety of matters from the innocent Aforwards to emergency situations requiring immediate intervention. It is wise for counselors to set clear and consistent boundaries with clients regarding internet communication which takes into consideration not only the current situation, but anticipating how it could be abused as well. For example, a client may begin by sending Aforwards to you on Deaf community related issues. Then the client sends an e-mail to change an appointment after several days of playing phone tag. Some professionals feel comfortable with the forwards, but draw the line at two-way communication. However, even the innocent Aforwards may cause concern for the professional, from an off-color joke to forwards containing religious proselytization. Many agencies are beginning to develop policies with regard to using the internet, not only directly with consumers, but for sending client-related information within the agency. It may be sufficient to replace the clients name with a code or record number before sending confidential information.

5: The Hawthorne Studies And Human Relations

Human Relations Program Others choose e-learning because they simply learn better this way and don't cope well in a brick-and-mortar institution. Whatever the reason, online higher education is a great option for those who want to pursue higher education in a non-traditional fashion.

Part 3 Jirair Tashjian Introduction In this series of studies we have been looking at Jesus in the world of his own time, that is, the human Jesus, the man of Galilee. We are certainly not denying his deity, but are wanting to know from the gospels how Jesus acted, what he said, what he did as a human being, and more specifically as a Jewish person living in Palestine in the first century AD. If we take the incarnation seriously, we have to consider Jesus as a real human being who was very much part of the world in which he lived. In the previous section Part 2: Jesus, Religion, and Politics we considered the thesis that Jesus was not politically neutral. The kingdom of God in the life and message of Jesus had political implications that ultimately led to his violent death. The politics of Jesus was different from politics as usual. It meant servanthood for him and for his followers. People did perceive political implications in what Jesus said and did. No wonder that Herod wanted to kill him, and Pilate finally decided to get rid of him. Here, we will continue with that general theme, except that we are going to move specifically to the social relationships of Jesus. How well did Jesus fit in the social world of his time? How did he view the social institutions of his day? How did he respond to social boundaries that existed in his culture? What exactly are "social institutions" or "social boundaries"? This simply means the way people organize themselves into groups. For example, who is a family member and who is not? Who is in and who is out? How do we draw the boundaries? With whom can we associate and with whom can we not associate? These are social questions. And it seems that Jesus continually forced people to think about these sorts of questions by the way he lived and the way he spoke. Jesus challenged the social boundaries that people had constructed. So in that sense Jesus was a social misfit. He did not accept the social assumptions with which most people of his day operated. He did not accept the social institutions of the day on face value. For example, what was his attitude toward the institution of the family, what we might today call family values? What did he think about purity laws? Who is pure and who is not? What about the social institution of Sabbath observance? What about gender distinctions? How do men and women fit in the social world? What is acceptable and what is not acceptable conduct? Jesus was constantly challenging the assumptions that people had made in relation to these questions. Luke, more than the other gospels, has given us a number of stories along these lines. In Luke 7 Jesus paid high compliments to John the Baptist and then proceeded to rebuke the people of that generation. He compared them to children who did not want to participate in any game that other children in the marketplace wanted to play, whether it is a wedding dance or a funeral dirge. In the same way, Jesus said, the people of that generation were hard to please. Jesus was accused of being a glutton and a drunkard. He went to dinner parties, but according to his critics it was not with "acceptable" people. He ate with "tax collectors and sinners," that is, with social, moral, and religious outcasts Matt 9: When questioned by the chief priests and religious leaders for his disruptive conduct at the Temple, he said to them, "Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you" Matt On the other hand, Jesus apparently accepted dinner invitations from Pharisees, the very people who were so critical of Jesus for his associations with the wrong crowd. Jesus apparently could just as easily be in the company of a Pharisee as with a despised outcast. On one occasion Jesus was at a banquet at the home of a Pharisee by the name Simon Luke 7: We can safely assume from the social customs of the day that only men were at the table. A woman with an alabaster jar of ointment came into the room to Jesus. Luke deftly describes her as "a woman in the city, who was a sinner," implying that she may have been a prostitute. She stood behind Jesus, bathed his feet with her tears, dried them with her hair, kissed his feet, and anointed them with the ointment. It could not have been much more repulsive than this for the Pharisee. This was a woman of questionable character, who has unashamedly barged into a group of men at dinner. Her hair was down, which indicates that she is a prostitute. Not only that, she is caressing and kissing the feet of Jesus. Even though she was weeping, perhaps out of remorse as well as embarrassment for intruding into this male gathering, the

Pharisee interprets all of this show of affection as seduction and is thinking, "If this man were a prophet, he would have known who and what kind of woman this is who is touching him, that she is a sinner. When they could not pay, he canceled the debts for both of them. Now which of them will love him more? I entered your house; you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair. You gave me no kiss, but from the time I came in she has not stopped kissing my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little. It seems that Simon had invited Jesus with some reservations, to find out what sort of teacher he was. Jesus was on probation, and therefore not worthy of the customary foot-washing, greeting with a kiss, and anointing with ointment. Jesus then turned to the woman and says, "Your sins are forgiven. Your faith has saved you; go in peace" Lk 7: First, Jesus redefined the place of women in society. He treated a woman with the same dignity as a man. Imagine women providing support to a group of men in a patriarchal society! Another way that Jesus challenged social boundaries in this story has to do with holiness or purity laws. How could a holy prophet allow such a filthy woman to touch him? Instead of putting her in her place, Jesus even commended her for her public demonstration of love and offered her forgiveness, salvation, and peace. In doing so, Jesus placed relationships between people above ceremonial laws governing what and who was "unclean. In John 4 Jesus spoke with a Samaritan woman and asked for a drink. She had two things working against her: Because of some past history, Jews and Samaritans had no dealings with each other for centuries. Even she herself was surprised that he, a Jewish man, would speak to her, a woman of Samaria, in broad daylight at the public well. When the disciples returned from purchasing food, they too were surprised that Jesus was speaking to a Samaritan woman. One of the most powerful parables of Jesus is the parable of the Good Samaritan Luke Most people today think that being a Good Samaritan is a wonderful quality, helping someone that has been hurt and stranded, and it is of course an admirable quality. From a first-century Jewish perspective, it could not have been much more offensive than that. Again, Jesus challenged the racial divisions of his day. The social life of Jesus did not fit the norm. People were scandalized by his behavior. Consider what it must have looked like for Jesus to lead the kind of life he did. Here is a man who did not settle down in a place, hold down a job, and become a productive, responsible person in his town. Instead, he was always on the move, surrounded by nobodies who had also quit their jobs and were roaming hither and yon. They were even being supported by women! What did his neighbors think? He even said, "Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay his head" Luke 9: Well, if he would hold down a job, he would have a place! We often fail to understand the social dimension of the message of Jesus about the kingdom of God. The message of Jesus was not simply to restore our broken relationship with God. Most of his message had to do with healing the broken relationships among people who have been separated from each other because of artificial lines of demarcation based on gender, race and religion. Family Relationships In Jewish life the family held a very important place. It was of course a patriarchal society with the father holding the place of authority and power. In a social context like that, some of the most radical statements that Jesus made had to do with family relationships. Here are a few examples that have survived in the gospel tradition. On one occasion Jesus told someone to follow him. The man said, "Lord, first let me go and bury my father.

6: Erfansyah. HR: Helping and Human Relations Theory

Staff from the Community Relations Office set up a booth at the DisABILITY Resource Expo on Saturday April 7. Community Relations Manager Rachel Joy and Administrative Assistant Ashley Stickels were in attendance. The event was held from 9 a.m. to 2 p.m. at the Vineyard Church in Urbana. Human.

In this article we explore the nature of helping relationships – particularly as practised within the social professions and informal education. We also examine some key questions that arise in the process of helping others. In particular, we focus on the person of the helper. It is a familiar part of our vocabulary. Here we try to clear away some of the confusion. What do we mean by helping? For many people within the social professions – social work, youth work and community work Banks The same is probably true of those working within informal education and social pedagogy more broadly. Each of these is based in the needs of the person seeking help. The first relates to those they are helping to manage specific problems. The second helping goal looks to their general ability to manage problems and develop opportunities. As well as being linked to counselling and guidance, helping is often used to talk about specific moments of teaching e. It is also associated with giving direct physical assistance – for example, helping someone to wash or to go to the toilet – or practical aid such as giving clothing or money. However, describing the role exclusively in terms of counselling or teaching or educating narrows things down too much for us. Making sense of what these people are actually doing and expressing entails drawing upon various traditions of thinking and acting. This form of helping involves listening and exploring issues and problems with people; and teaching and giving advice; and providing direct assistance; and being seen as people of integrity. Smith and Smith Helpers are concerned with learning , relationship and working with people to act on their understandings. However, they also step over into the world of counselling. They do this by being experienced as a particular kind of person and drawing upon certain skills, not by taking on the persona of counsellor British Association for Counselling and Psychotherapy ; Higson Counselling entails a more formalized relationship than what we are talking about as helping; and is based in a specific set of traditions of thinking and practice. Thus, the helping relationship in the context of therapy and counselling feels and looks different to the helping relationship in the context of pastoral care or housing support – but more of this later. The helping person – caring, committed and wise To reword Parker Palmer This means that helpers both need to know themselves, and seek to live life as well as they can. They need to be authentic. In a passage which provides one of the most succinct and direct rationales for a concern with attending to, and knowing, our selves Parker Palmer draws out the implications of his argument. As I teach, I project the condition of my soul onto my students, my subject, and our way of being together. When I do not know myself, I cannot know who my students are. I will see them through a glass darkly, in the shadows of my unexamined life – and when I cannot see them clearly, I cannot teach them well. When I do not know myself, I cannot know my subject – not at the deepest levels of embodied, personal meaning. I will know it only abstractly, from a distance, a congeries of concepts as far removed from the world as I am from personal truth. As well as knowing themselves, Smith and Smith argue that helpers also need certain other qualities. When people search for someone to help them reflect upon and improve their lives, they tend to be drawn into relationship with those who are seen or experienced as caring, committed and wise. They are liable to look around for help from people whom they can approach easily and with confidence. Compassion is being in tune with oneself, the other person s and the whole world. It is goodness at its most intuitive and unreflecting. It is a harmony which opens itself and permits the flowing out of love toward others without any reward. It avoids using people as tools. It sees them as complete and without a need to be changed. David Brandon put caring and concern to alleviate suffering at the core of helping. Caring-for someone, according to Noddings, involves sympathy – feeling with. It also entails being open to what the other person is saying and might be experiencing and reflecting upon it. However, there is also something else here. When caring for another we have to be concerned with the interests of the that person. Carers have to respond to the cared-for in ways that are, hopefully, helpful. There must also be some realization on the part of the cared-for that an act of caring has occurred. Caring involves

connection and relationship between the carer and the cared-for, and a degree of reciprocity. Both gain from the relationship in different ways and both give see Smith Caring-about is more abstract. When we talk about caring-about it usually involves something more indirect than the giving immediate help to someone. For example, we may care-about the suffering of those in poor countries. In this we are concerned about their plight. This may lead to us wanting to do something about it “ but the result is rarely care-for. Nel Noddings argues that we learn first what it means to be cared-for “ particularly in families and close relationships. This caring-about, Noddings suggests, is almost certainly the foundation for our sense of justice. Wisdom Smith and Smith It is quality which especially attracts people to them for help. However, while they possess expertise: Rather it is how they are with us, and we with them. We can feel valued and animated and, in turn, value them. Out of this meeting comes insight. It generally means that the person so labelled is seen as having a deep understanding, a regard for truth, and an ability to come to sound judgements. He suggested that a helping relationships could be defined as one in which: In other words, Carl Rogers understood that counselling relationships, for example, were just special instances of interpersonal relationships in general op. Carl Rogers on the interpersonal relationship in the facilitation of learning What are these qualities, these attitudes, that facilitate learning? Realness in the facilitator of learning. Perhaps the most basic of these essential attitudes is realness or genuineness. This means that the feelings that she is experiencing are available to her, available to her awareness, that she is able to live these feelings, be them, and able to communicate if appropriate. It means coming into a direct personal encounter with the learner, meeting her on a person-to-person basis. It means that she is being herself, not denying herself. There is another attitude that stands out in those who are successful in facilitating learning“ I think of it as prizing the learner, prizing her feelings, her opinions, her person. It is a caring for the learner, but a non-possessive caring. It is an acceptance of this other individual as a separate person, having worth in her own right. It is a basic trust “ a belief that this other person is somehow fundamentally trustworthy“ What we are describing is a prizing of the learner as an imperfect human being with many feelings, many potentialities. A further element that establishes a climate for self-initiated experiential learning is emphatic understanding. This said the spirit and direction of what Rogers says, and the framework that these conditions offer, provides us with a good starting point and orientation to exploring and fostering helping relationships. Does helping involve seeing people in deficit? David Brandon was very alive to this possibility in his exploration of helping relationships. Indeed, he looked at some of the different ways in which helpers can hinder the development and flourishing of those they seek to help. One common means is through focusing too strongly on institutional and bureaucratic ways of defining the situations and experiences of people. In order to access resources people often have to either define themselves, or be defined as, in deficit or needy. A current UK example of this is how young people are deemed to be NEET not in employment, education or training so that the agency can get additional funding for the work and meet targets. The labelling and data-sharing involved can quickly work against the interests of the young people involved, invade their right to privacy, and inhibit the creation of the sorts of space and relationships they need to flourish. These concerns led him to be careful when talking of compassion, to distinguish between such caring and pity. The latter, he believed inevitably embodied a tendency to superiority, to looking down on the other. David Ellerman has argued for five principles: Help must start from the present situation of the doers. Helpers must see the situation through the eyes of the doers. Help cannot be imposed on the doers, as that directly violates their autonomy. Nor can doers receive help as a benevolent gift, as that creates dependency. All this does not minimize the expertise and knowledge of helpers “ it simply places them as partners in an endeavour and puts a premium on conversation, relationship and developing shared understandings. Are there different stages to the helping relationship? This is possible when looking at counselling or more formal relationships as they generally involve some sort of specific contract or agreement to work together. This will usually include something about the number, time, duration and frequency of sessions. It is, thus, pretty easy to think about the sorts of steps or stages the helping relationship might involve. For example Gerard Egan structures his influential model around three stages: Helping clients to clarify the key issues calling for change. What solutions make sense for me? Helping clients determine outcomes.

7: Task-oriented and relationship-oriented leadership - Wikipedia

Dogs have a special chemistry with humans that goes back many tens of thousands of years. Researchers investigated this special evolutionary relationship from a number of different angles.

Organizational Health and Safety Management 2. Which of these refers to the temporary, part-time and self-employed workers? Internal labor force c. High-performance work systems d. Which basic function of management includes delegating authority to subordinates and establishing channels of communication? Over the past 25 years, all of these areas of legal environment have influenced HRM except: Equal employment opportunity legislation b. Employees pay and benefits c. Employee competition legislation 5. Which of these is a major dimension of HRM practices contributing to company competitiveness? Compensating human resources b. Acquiring and preparing human resources c. Managing the human resource environment d. All of the given options 7. How has technology changed HRM practices? Recruiting using the web generates smaller, more focused applicant pools. Employee training is offered through scheduled classes rather than on demand. Electronic resumes take less time to evaluate than paper resumes. None of the given options. How do companies facilitate workforce diversity? Rely on external support systems for minority workers. Encourage employees to challenge the beliefs and values of other employees. Build in accountability through surveys and audits. Employee involvement requires extensive additional HRM activity in which of these areas?

Human resources evolved from these older terms as the functions of the field moved beyond paying employees and managing employee benefits. The evolution of the HR function gave credence to the fact that people are an organization's most important resources.

Subjects Description Human beings are an intrinsically gregarious species - our personal relationships are of immense interest to us and are a key factor in achieving happiness and well being. From the moment of birth, humans crave love and intimacy and we devote much energy to creating and maintaining successful personal relationships throughout our personal and our working lives. However, modern industrialized societies present a particularly challenging environment for sustaining rewarding personal relationships. Understanding how people initiate, develop, maintain, and terminate relationships is one of the core issues in psychology, and the subject matter of this book. Contributors to this volume are all leading researchers in relationship science, and they seek here to explore and integrate the subtle influence that evolutionary, socio-cultural, and intra-psychic cognitive, affective and motivational variables play in relationship processes. In addition to discussing the latest advances in areas of relationship research, they also advocate an expanded theoretical approach that incorporates many of the insights gained from evolutionary psychology, social cognition, and research on affect and motivation. The contributions should be highly relevant to researchers, teachers, students, laypersons and to everyone who is interested in the subtleties of human relationships. The book is also highly recommended to clinical, health, and relationship professionals who deal with relationship issues in their daily work. Reviews "This is a marvelous collection of the latest, cutting-edge research and thinking, including contributions by some of the best respected authorities and most vigorous young researchers in the area. Fascinating and informative, it significantly advances the scientific understanding of love and interpersonal connection. Baumeister, Social Psychology Area Director and Francis Eppes Eminent Scholar, Florida State University "This book marks the start of the next stage of relationship research in which the study of human relationships becomes fully integrated which mainstream areas of social and behavioral science. As a result, readers are treated not only to enriching descriptions of cutting-edge research on relationship phenomena but also to new theoretical insights into the fundamental processes that influence our relationships with other people. Introduction and Basic Principles. Rapson, Passionate Love and Sexual Desire: Gonzaga, The Evolution of Love. A Relational Model of Personality Change. Cognitive Processes in Relationships. Fletcher, Is Love Blind? Wilson, Committed To What? Motivational and Affective Processes in Relationships. Brewer, Social Identity and Close Relationships: What is the Connection? Mood Effects on Strategic Relationship Behaviors. Managing Competition and Comparison. Peterson, Punishment and Forgiveness in Close Relationships: An Evolutionary, Social-Psychological Perspective. Theory and Preliminary Evidence. Murray, Realizing Connectedness Goals: The Risk Regulation System in Relationships. Miller, Attending to Temptation: About the Series Sydney Symposium of Social Psychology The aim of the Sydney Symposia of Social Psychology is to provide new, integrative insights into key areas of contemporary research. Held every year at the University of New South Wales, Sydney, each symposium deals with an important integrative theme in social psychology, and the invited participants are leading researchers in the field from around the world. Each contribution is extensively discussed during the symposium and is subsequently thoroughly revised into book chapters that are published in the volumes in this series.

9: Helping human relationships theory

Relationship is a human being's feeling or sense of emotional bonding with another. It leaps into being like an electric current, or it emerges and develops cautiously when emotion is aroused by and invested in someone or something and that someone or something "connects back" responsively.

What are the benefits of attending public conferences, workshops and seminars? Learn new ideas and approaches to make you more effective and efficient at work. Meet experts and influencers face-to-face: Conferences offer the opportunity to meet business leaders and to position yourself as an expert in your field. Learn in a new space: Sitting in the same chair, in the same office or in the same environment, can keep you from fresh thinking and new ideas. Breaking out of the office, sitting in a new space, can help you uncover new approaches that will grow your business. Good conferences offer the opportunity for you to mix and mingle, form new relationships and strengthen existing ones. Explore new ways of working: Get hands-on information that is specific to your business, directly from the experts. A well run conference will help you curate new ideas to help improve your approach. Even though there is lot information on the web, conferences will cut through the clutter to deliver the best content specific to your industry. Break out of your comfort zone: Conferences force you to break out of your comfort zone. Breaking out of your comfort zone is just the type of action that is necessary to break out of old ways of thinking. The flip side of learning new things is relearning classic techniques. Conferences create opportunities for greater focus and reflection that could help you take your business to the next level. Absorb the energy of like-minded individuals: Get access to pre-conference workshops: Pre-conference workshops offer even more learning opportunities that connect attendees in an intimate learning environment. These workshops are specific to conference themes and a great build-up to the main conference. A day out of the office to sharpen your skills, is investing in yourself. It is admitting that you are worth it, that you still have things to learn and that you can get better. It is an investment in yourself, your career and your company. Being in business should be rewarding and fun. Conferences add a layer of enjoyment to managing your career growth by mixing a social aspect into your learning and industry branding efforts. Conferences provide a unique convergence of networking, learning and fun into a single package. A good conference forces you to grow and challenge yourself. For business owners, allowing your employees to get out of the office, gain confidence in their ability, and bring fresh ideas back to the business, is an investment in your own business. Our conferences and workshops When designing our programmes we are continuously aware of the fine balance between theory and practice. The theory component must support and compliment practice. Workshop environments which consist of smaller groups of between 10 - 30 delegates , allow facilitators to deliver the theory component whilst allowing delegates in breakaway groups of about 6 delegates each , to engage in practical exercises. The close interactions with other delegates from differing companies generate conversations and allow the delegates to actively participate in the sharing of powerful information. This type of learning process can be very effective when used over short periods of time for example two to three days. They create an effective learning opportunity for those delegates who learn more effectively from direct interaction. Conference and seminar environments which consist of bigger groups of between 30 delegates upwards , feature a wide variety of both local and international speakers. The content consists of case studies, group discussions and presentations.

Wisdom of the Divine The selection of essential drugs Cinnamon shops, and other stories. Voyage of the Mignonette Familiar letters on important occasions. Vitamins Vera Ion Detection using omnidirectional camera Of three kinds of association The Ballantyne-humbug handled Dreamweaver power The archives and manuscripts collections of the Center for Western Studies Write More! An Intermediate Writing Text Project r-155, central business district school-Franklin urban renewal project: final project report, apl Quality of life in old age Cook Islands Maori dictionary Motion Understanding Financial management for small business Substance style: instruction practice in copyediting Return to Love-1994 Calendar East Rochester, New York Pretest prediction analysis and posttest correlation of the Sizewell-B 1:10 scale prestressed concrete co AN INTERESTING DIZEEZ The Customized No / Search for Joseph Tully MCSE Networking Essentials Exam Guide (2nd Edition) Metabolic engineering of floral scent of ornamentals Natalia Dudareva, Eran Pichersky Rocking-horse land The second shepherds play (anonymous) 0553496417 add a pinch Light Reflection Refraction The Great Canadian Stripper Shortage San Franciscos Potrero Hill (Images of America) A voyage to the eastern part of Terra Firma Meet the muppetbabies Snow White and the seven dwarfts Computer aided data book of vapor pressure Mickeys Christmas carol ; based on the classic by Charles Dickens. The World Almanac and Book of Facts 1997 Persson and tabellini 2000 political economics Intelligently designing a curriculum