

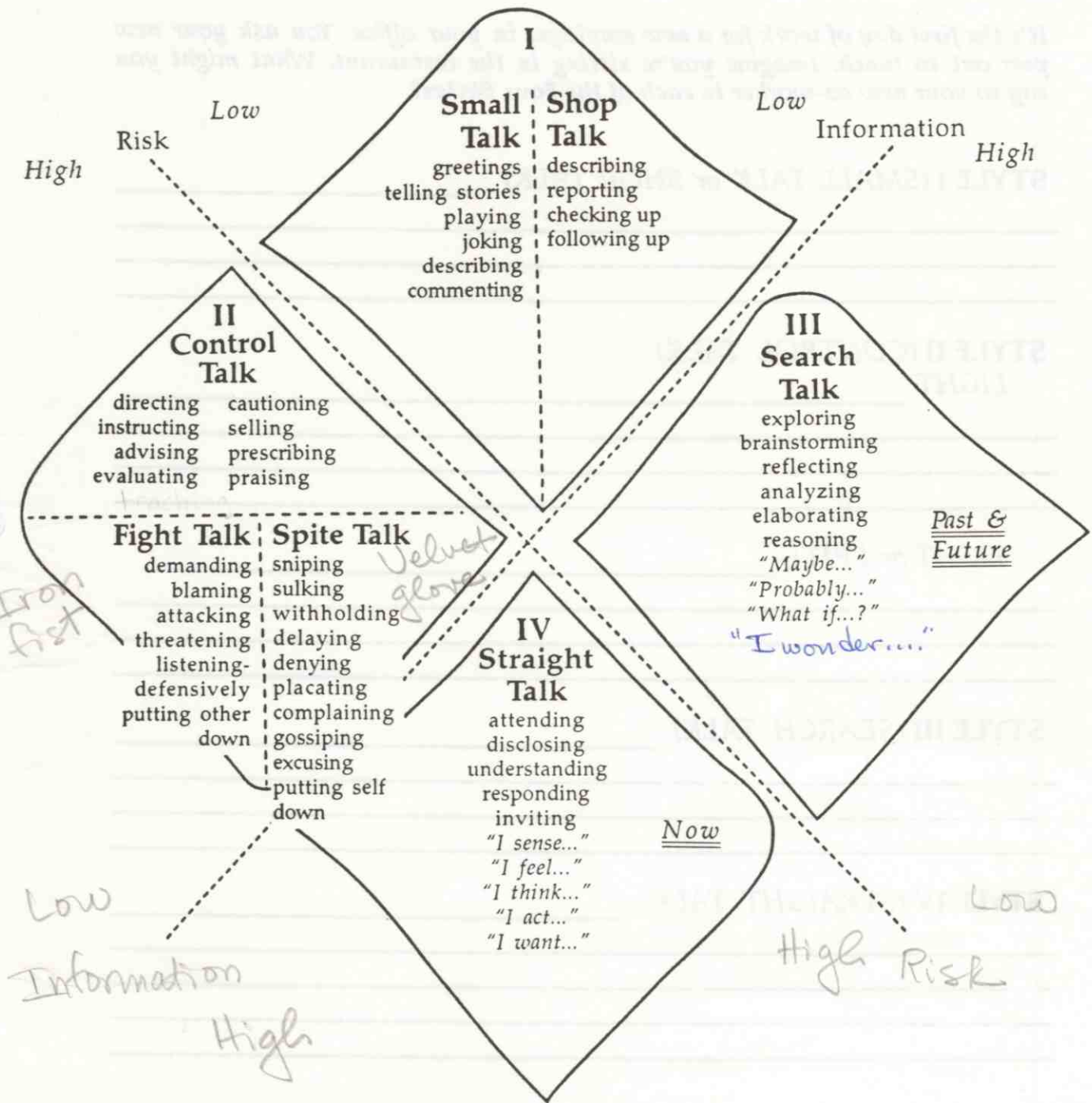
Joanna London

Introduction to Relationship Building

No one is born knowing how to build good relationships. Relationship building is a skill that can be learned. In this course you will learn a method of communication and conflict resolution that, with practice and commitment, can result in more satisfying relationships with friends and family, and in the workplace.

SCHOOL FOR ETHICS
Washington Ethical Society
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Overview of Communication Styles



The Four Styles of Talking

(Exercise)

It's the first day of work for a new employee in your office. You ask your new peer out to lunch. Imagine you're sitting in the restaurant. What might you say to your new co-worker in each of the Four Styles?

STYLE I (SMALL TALK or SHOP TALK) _____

STYLE II (CONTROL TALK)
LIGHT _____

FIGHT or SPITE _____

STYLE III (SEARCH TALK) _____

STYLE IV (STRAIGHT TALK) _____

Speaking Self-Responsibly

Self-Responsible Statements *I, Me, My, Mine*

- Claim ownership of thoughts feelings and actions.
- Identify me as the source, the originator, the author of my own experience.
- Are statements of who I am, what I believe, sense, feel, want.
- Encourage disclosure of differences.
- Aim for clarity and accuracy.
- Use *Small Talk, Light Control Talk, Search Talk, and Straight Talk.*

"My impression is different."

"I want more time to think about it."

"It's important to me."

"I wonder if I'd have the nerve to say 'no'."

Under-Responsible Statements *It, Some People, One, Most People*

- Speak for no-one; claim no ownership.
- Hide my feelings or intentions in generalities.
- Are designed to help me avoid sharing my true self.
- Require others to guess at the source of my opinions.

"Anybody would be furious about this."

"It might help if she calmed down a little."

"One needs to have a boss who can be counted on."

Over-Responsible Statements *You, We, Everybody, All*

- Rely on words that imply universal power.
- By using *yous, alls, and everybodies*, speak for others and establish the speaker as the authority on the the listener's experience.
- Belittle others by assuming "I'm the captain of everybody's ship"[?]
- Cause the listener to feel trapped, since his or her feelings and wants are assumed or disregarded.
- Are a form of *Control Talk*.

"You couldn't possibly understand what I'm going through."

"This class is for you. You know how you've been wanting to meet people."

"We should get the oil checked in the car."

"All men know women hate to get candy on Valentine's Day."

Incidents

An incident is anything that happens to one or both of us that affects the way we are together. After some incidents you may feel closer to the other person. After some you feel more distance. Many depend on the interpretation more than the facts.

- My husband said, "Let's just celebrate our anniversary next week when we're not so busy."
- My brother moved to California.
- The baby-sitter was twenty-five minutes late.
- Jane sent me a funny birthday card.
- Bob said he'd come to my party, but he didn't.
- My mother said, "Your visits are so short; can't you stay another day or so?"
- My boss said, "I've asked Bill to help you with this project."
- Susan called me at 11:30 last night.
- This morning when I opened up the refrigerator to get milk for my cereal, it was all gone.

Going back to an incident, a particular point in time, and describing it by giving "Just the facts, Ma'am," as Jack Webb used to say on *Dragnet*, is the first step in resolving conflict.

You may know when you're having an incident by some physical reaction you have during or after it. Sweaty palms, headaches, blushing, butterflies, etc. could all be signals that something is happening.

When incidents are ignored or "swept under the rug", more and more topics become "off limits" to talk about for fear of bumping into an old incident. This creates boredom and finally death for most relationships. So a regular maintenance program for looking at incidents and resolving conflict helps relationships survive and grow. Setting ground rules—agreements about how you'll treat each other when you talk about disappointments and disagreements—is an important ingredient in resolving conflicts between people who want to build a relationship.

The Awareness Wheel

The Awareness Wheel is a tool for connecting with the one person who can guarantee your success as a communicator: yourself! Doing an Awareness Wheel will help you slow down and develop a more detailed portrait of your experience. At the hub, put the incident, issue, or event you'd like to know more about. The five spokes make up the five parts of any experience:

- **Sensations** Your book, *Straight Talk*, describes sensations as the data that comes in—what I saw or heard. These kinds of sensations provide the background for your interpretations; the sense data, "I saw you wriggling your foot," might lead to the interpretation, "I think you're nervous."

In our years of using the *Awareness Wheel* at WES, we've come to describe sensations to mean the physical sensations experienced in the body because they are such powerful clues to feelings. "I have butterflies in my stomach." Or, "I blushed." Or, "My neck feels as if it is in a vice grip."

- **Feelings** Feelings are spontaneous emotional reactions to an experience. By getting in touch with feelings, you can use them as a resource to more accurately understand what you expect, what you're thinking, and what you want. Expect to find multiple and sometimes conflicting feelings—each one will probably be linked with a different interpretation. A few examples of the hundreds of possible feelings are embarrassment, fear, love, joy, loneliness, excitement, worry, elation, surprise, anger, anxiety, sadness, relief, and pleasure. If you find the word "that" follows a feeling, you are describing an interpretation, not a feeling. ("I feel that you didn't come over because you're mad about the tickets," is an interpretation.)

- **Interpretations** *We see things not as they are, but as we are.* Interpretations are thoughts, expectations, judgments, opinions, beliefs, impressions, conclusions, attitudes, motivations—about yourself and about the other person. They are how you "read" an event or situation. They help you answer the question "Why did she do what she did?" as in "I think you're seeing Jim again because you're scared to be on your own." Or, "I've been wondering if you're embarrassed about our house and that's why you don't want people to come over." Interpretations about *me* help me explain why this is a "big deal" for me, as in, "I should please my mother in order to be a good daughter." Or, "My older brother and I were very competitive and that is spilling over into my relationship with my boss at work."

Interpretations are our best tries at making sense out of our experiences. Since we construct meaning out of a combination of personal history and immediate experience, different people's interpretations of the same event can vary considerably. Interpretations are like onions. Ask, "Why?" and you'll peel back the juicier layers underneath. If you start with a *Control Talk* judgment such as, "I think you're being totally irresponsible with our

money," you can ask yourself, "Why do I think he's being irresponsible with our money?" and come up with a *Straight Talk* interpretation such as, "One thought I've considered is that you're feeling competitive with your brother to see who can be the best provider."

- **Actions** In the Action part of your *Awareness Wheel*, put things you did (turning the radio on, smoking a cigarette, walking away, "forgetting" to call back, etc.), and things you're going to do as a result of your wants.

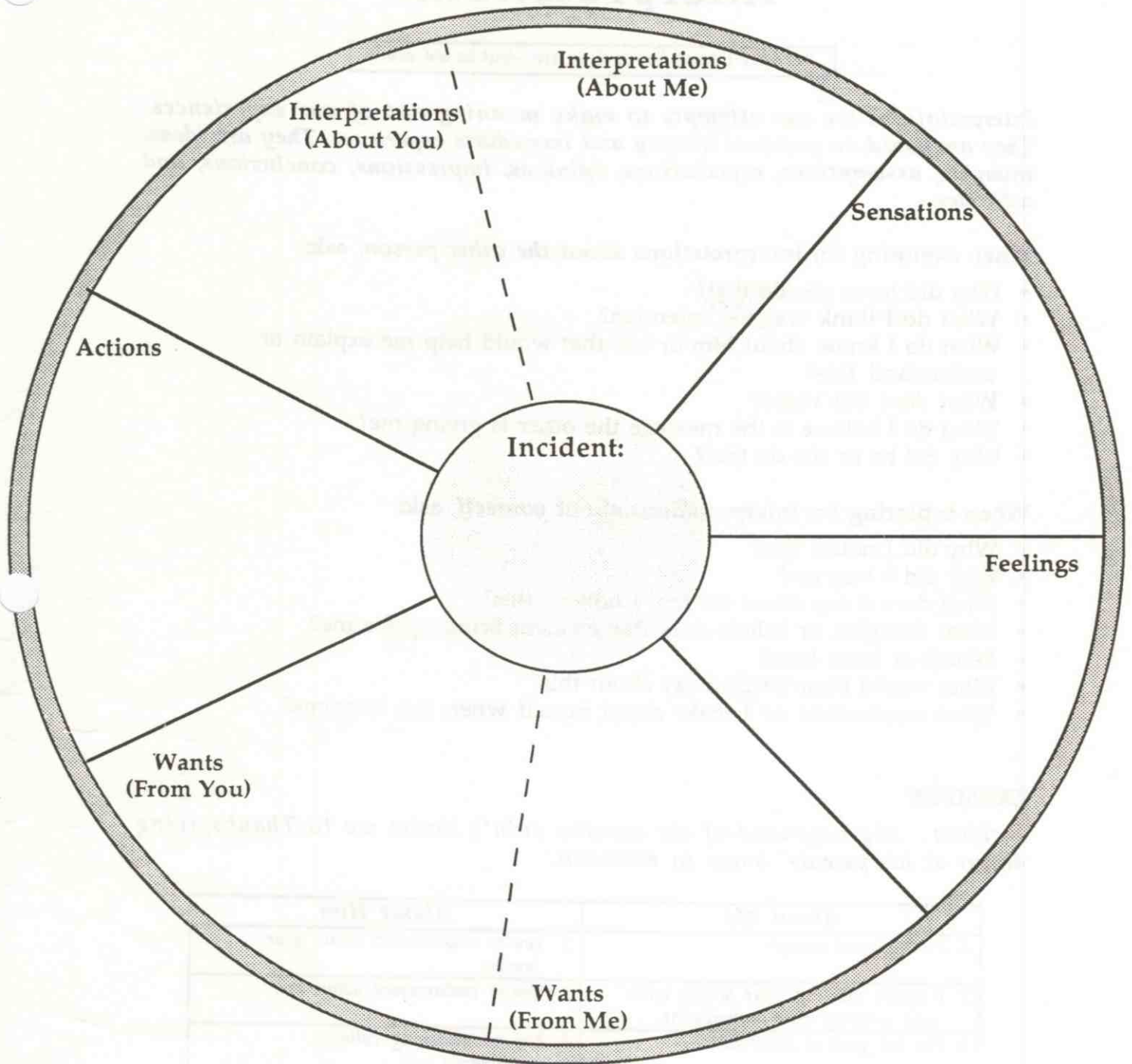
- **Wants** In using the *Awareness Wheel* tool we've identified two kinds of wants. The first kind are things you want to give to yourself as a result of getting in touch with the feelings and interpretations. These are things *only you* can give or do for yourself. You might decide to change your behavior or you might design an affirmation to say that will support a new belief or attitude you want to strengthen in yourself. Examples might be: "I am going to go to a masseuse every week." "I'm going to talk with my parents more often about my professional work life." Or an affirmation such as, "I can have fun without spending lots of money." Or, "I can say 'no' to a friend and still be a friend."

The other kind of wants are things you decide to ask for from the other person. State them in the positive rather than the negative (say, "I'd like you to be on time," rather than, "Don't be late.") Make them specific rather than general (say, "I'd like you to check with me first about a meeting date." rather than, "I'd like you to respect me as a colleague.")

How can you tell if what you would like is a *Control Talk* demand or a *Straight Talk* want? You can check out your own intentions. Is your intention to control, belittle, put down, limit, or be right (*Control Talk*)? Or is your intention to share ^{your} experience and hope that a resolution that brings out the best in both of us can be found (*Straight Talk*)? Does your language and tone of voice match your intention? And, finally, the reaction you get from the other person may be a clue—a defensive angry reaction could be a clue that you're more attached to the outcome—to getting a "yes"—than you are in sharing your experience.

The Awareness Wheel can be a useful communication tool in many ways: to get clear about your wants; to explore old beliefs and attitudes; to send clear messages; to listen more attentively; to tackle tough issues and conflicts and develop mutually acceptable solutions.

Awareness Wheel



An *incident* is something that happens to one or both of us that affects the way we relate to each other

Interpretations

"We see things not as they are—but as *we* are."

Interpretations are our attempts to make meaning out of our experiences. They are based on personal history and immediate experience. They are ideas, thoughts, assumptions, expectations, opinions, impressions, conclusions, and attitudes.

When exploring for interpretations about *the other person*, ask:

- Why did he or she do that?
- What do I think was ^{his or} her intention?
- What do I know about him or her that would help me explain or understand this?
- What does this mean?
- What do I believe is the message the other is giving me?
- Why did he or she do that?

When exploring for interpretations about *yourself*, ask:

- Why did I notice this?
- Why did it bug me?
- What does it say about me that I noticed this?
- What thoughts or beliefs does this incident bring up for me?
- What's at issue here?
- What would Mom or Dad say about this?
- What conclusions do I make about myself when this happens?

EXAMPLE

Incident: My boyfriend of six months didn't invite me to Thanksgiving dinner at his parents' house in Baltimore.

<i>About Me</i>	<i>About Him</i>
1. I'm not good enough.	1. You're embarrassed about your family.
2. I equate meeting your family with your wanting more commitment.	2. You're embarrassed about me.
3. I'm not good at small talk.	3. My not finishing college embarrasses you.
4. I'm worried about getting older.	4. Your brother stole your last girlfriend and you want to keep me a secret.
5. Family is more important to me than it is to you.	5. You don't want to get too serious yet.

Early Childhood Memories

"Events are always followed by decisions.
It's not the events that drive us crazy—
it's the decisions."

- Stewart Emory

"Life isn't one thing after another;
it's the same damn thing over and over."

- Edna St. Vincent Millay

"Trying fails. Awareness cures."

- Frits Perls

Use these steps to explore how decisions you made long ago could have created a pattern that still goes on today, yet may not serve you as an adult. By making unconscious choices conscious, you can choose new actions and responses based on your assessment of today's payoffs and costs.

1. Take time to remember an early childhood memory or incident.
What is the incident?

2. Explore your memory by writing an *Awareness Wheel* about it.
3. See what your pen writes when you ask yourself the following questions:

a. Life/The world is _____

b. Others/Men/Women/ Authority figures are _____

c. Therefore I am _____

d. Therefore I should _____

This is my pattern: _____

4. What are the payoffs or costs of continuing to operate out of this early decision or pattern?

a. Payoffs: _____

b. Costs: _____

5. What incidents in my life today remind me of this early childhood incident?

6. How would I prefer to act or react today?
Describe:



Patterns

What is a pattern?

A pattern is a way of relating that served us well in the past, but may no longer be good for us. Unconscious beliefs form our behavior patterns, the consequences of which we might not choose if we realized we had a choice.

A pattern usually has a life of its own. Reactions to our life situations trigger a response based on past experiences, and that response is circular. Each step of the pattern leads logically to the next step, which ultimately leads back to the beginning of the pattern.

How are patterns formed?

As children we formed patterns of behavior that helped us make sense out of our worlds and deal with our parents and other authority figures in our lives. When we had incidents with these people we discovered strategies that worked to deal with them (to gain acceptance or love, to survive, get our way, or control our lives).

These patterns may have taken the form of crying, withdrawing, placating, or throwing temper tantrums, or some other behavior that generally got us what we wanted.

Why don't I know about them now?

Because these beliefs were formed at a very early age, they became part of our unconscious repertoire of reactions to life. These behavior patterns become reinforced through constant use so they became automatic and unconscious.

What can I do about them?

As adults we now know that we have choices about our patterns. One choice is to blame the situation or person or people who helped us form and who reinforced the pattern—including the unconscious beliefs that underlie it. Or we can reassess the negative consequences we experience if we perpetuate the pattern and choose to find another strategy for coping with similar situations.

Focusing on our early childhood memories can often help to make the old choice more understandable and to make a better choice now more possible.

The attitude from which to look at a pattern is that of the observing, accepting *Inner Witness*, a personality within us that is our nurturing adult. The *Inner Witness* observes our *Inner Critic* which is working to censor pattern observation.

Wants often become clearer and more attainable when we use the *Inner Witness* to help ^{us} make the unconscious pattern conscious.

Payoffs and Costs

Each pattern has payoffs and costs. By becoming conscious of a pattern and weighing the payoffs and costs, we have a chance to evaluate our earlier beliefs and interpretations. We can then choose how to act and react based on today's experience of life.

Some Common Payoffs and Costs of Patterns

Payoffs:

- It's familiar. This pattern is old and a well-known way of coping to me.
- I don't have to be responsible.
- I can blame others. I get to be the victim. My cruelty can be justified—see how they're treating me!
- I get to be right and to be better than the other person. I feel superior.
- This is high, exciting, dramatic energy. Never a dull moment!
- It proves my belief about _____ (life, bosses, men, women, authority figures, intimacy, etc.).

Costs:

- It keeps me from creating closeness and intimacy with the people in my life.
- My self-esteem suffers when I'm cruel or when I see myself as the victim.
- I don't get what I want or need.
- I have a lot of anxiety or uncertainty.
- I miss the opportunities to grow and learn and be the best I can be.
- I drive people away.
- My negative expectations become self-fulfilling prophecies.
- I cause myself to be alone and lonely.

Steps in Sharing an Incident

1. Connect with the five aspects of your experience by going through the *Awareness Wheel*.
2. In a non-blaming, caring way, ask permission to talk about the incident. If not now, make a "date" to talk. When? Where? How long?
3. Decide what you want to say using the following model:

When _____
(describe the incident)

I feel ^{felt} _____
(emotions)

Because _____
(interpretations)

I want _____
(turn your complaints into wants)

4. If you're having trouble being heard, check:
 - Did I just plunge in, or did I ask permission and set a date?
 - Is my intention to blame and prove my case (*Control Talk*), or is my intention to share my experience in a self-responsible way (*Straight Talk*)?
 - Did I state what I want in a negative way (remember the "don't think of a hot fudge sundae" rule), or did I say what I'd like the other person to do?
 - Does the other person have an incident to share that would help clear the air?

Tips For Connecting

(Even When the Other Person Hasn't Read the Book
or Taken the Course!)

1. **Tune in to your own experience by using your *Awareness Wheel*.** By being clear about your feelings, interpretations, and wants, you'll be modeling good communication skills. If you do find something from your wheel that you want to share with the other person, plan the gist of your message ahead of time. If you think you may have trouble staying in *Straight Talk* maybe it's a clue that this incident is fueled by an *Early Childhood Incident* and your behavior is part of a pattern you chose as a small child for coping with life. As an adult you can observe the consequences of your choice and can choose to experiment with new responses.
2. **Use your knowledge of the parts of any experience to help you listen *actively* to the other person.** Ask open ended questions such as, "How did you feel?", "Why do you think this affected you the way it did?", "What are your guesses about why I did what I did?", "Are you aware of anything you'd like from me?" And then listen to the other person's experience without making any judgements or corrections.
3. **Ask permission when you want to talk about something important.** In this way, you give others choices, and choice is central to connecting—"I'd like to talk with you sometime about what happened at the party. Is this a good time?"
4. **Be patient.** It takes time for people to become open and trusting. Start to build your *Straight Talk* skills with the people you think will be most receptive. Save the tough ones for later when it's easier for you to stay in *Straight Talk* rather than "follow the leader" to *Small Talk* or *Control Talk*.
5. **Remember, we humans learn best through imitation and modeling.** You can be the leader and people will follow you into *Straight Talk*. Mark Twain said, "Example is not the main thing that influences people—it's the *only* thing."
6. **Acknowledge, then resist, the temptation to use *Control Talk* to get someone to *Straight Talk*.** Say, "Sometimes I feel like doing *anything*—even if it hurts you—to make you talk to me, (drive slower, send me flowers, do things my way, etc.). I guess that's just a clue for me that this issue is so important to me that I need to give my best to finding a resolution we can both feel good about."

WASHINGTON ETHICAL SOCIETY

Prepared for National Leaders Council
Fall Conference, 1979

CONFLICT RESOLUTION

Donald D. Montagna

The quality of relationships determines the quality of life.

The Washington Ethical Society is a humanistic, educational, and religious community seeking to improve the quality of human relationships through the cultivation of ethical character and a more ethical society. Without relying on a common dogma or creed, we affirm the worth of every human being and we trust that people have the capacity to create a more ethical society. We work to understand ethical principles by participating in Sunday Platform meetings, a weekly children's ethical education program, a high school, and an adult school for ethics and relationship building, as well as a variety of ethical action projects.

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Conflict Resolution

I was angry with my friend:
I told my wrath, my wrath did end.
I was angry with my foe:
I told it not, my wrath did grow.
- Blake, *A Poison Tree*

"Anyone can become angry—that is easy. But to be angry with the right person, to the right degree, at the right time, for the right purpose, and in the right way—that is not easy."

- Aristotle (335 BC) *Nicomachean Ethic*

Introduction

1. **Conflict is inevitable.** We cannot live without colliding with someone else's self-interest. Our collisions with one another are creative or destructive depending on how knowledgeable we are of ways to constructively resolve conflict.
2. **To avoid conflict is to avoid significant relationships.** Whenever we become closely involved in a friendship or work hard at a task, discord arises. What determines the quality of a relationship is the ability to resolve conflict. Great causes and great friendships require such knowledge, or else they self-destruct in the act of being.
3. **At the core of every ethical issue is conflict and anger or, vice versa, at the center of every conflict is an ethical dilemma.** Unless we know how to resolve conflict, we are impotent when confronted by a still smoldering ethical issue.
4. **No one is born knowing how to resolve conflict: we must learn it.** One of the best ways to teach ethics is for the ethical leader and members to role model ethical conflict resolution and for the Ethical Society to be a laboratory in which members learn to become effective ethical agents.

Identifying Conflict

5. **Large conflicts result whenever specific incidents of conflict are not resolved and are allowed to accumulate.** Predictable symptoms are found whenever individual incidents of conflict are not resolved:
 - a. People become "distant" and are unwilling to participate.
 - b. People withdraw completely.
 - c. They look for rational or good "cases" to prove their inner feeling that there is something wrong with the other person. They may disagree philosophically, politically, or act competitively for the sake of opposition.

- d. They usually forget the specific incident, but begin to view their antagonist as bad or incompetent and incapable of reform.
 - e. They look for allies who share this negative view.
 - f. They form political blocks to confront, as a group, people they would like to confront individually.
 - g. Political groups brought together by conflict find it difficult to resolve issues because while they have in common their opposition to a particular person or persons, they often don't share the same incidents of conflict.
 - h. Conflicts are exacerbated when all parties fight for victory rather than resolution. (No victory is possible because the very act of winning creates a fresh incident of conflict. The losers either resign and thereby weaken the relationship or become even more bitterly entrenched in their efforts to sabotage the victors.)
6. **All conflict begins with individual incidents and can only be resolved by individuals.** Of course many people can share a similar experience and all feel satisfaction if the issue is collectively resolved. Still each individual will test to see if the resolution works for him or her.
7. All conflict resolution begins with this **first step: Acknowledging the existence of an incident of conflict.** Obvious, perhaps, but most destructive conflict results from one or both parties avoiding the conflict by denying it until it becomes too big to ignore. Often this is too late.

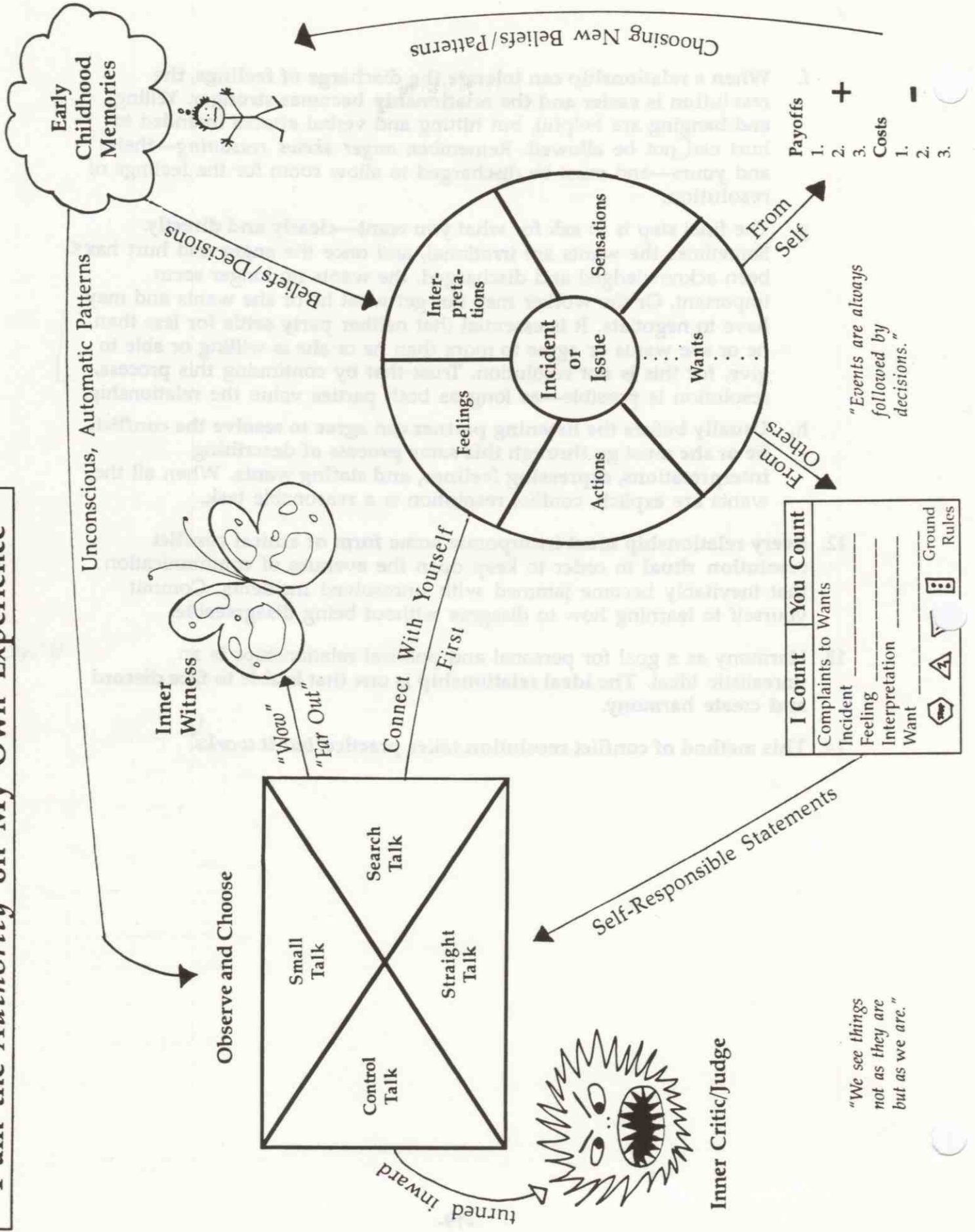
Resolving the Conflict

8. Because all conflicts have their basis in the individual experiences of two people, they must be resolved by the two individuals involved. **The only way to resolve the conflict is for the two people to get together in person with the intention of resolving the conflict.** Even political and labor negotiations are conducted face to face.
9. **The desire to win a conflict is the enemy of resolution.** This does not mean that you must acquiesce or surrender your principles. It only requires seeing the limitations of the desire to win arguments, to be right, or to get your way because you believe it is better. Such strategies only result in polarizing the opposition. Blaming, defending, judging, provoking, concealing, assuming, directing, diagnosing, advising, demanding, competing, praising, persuading, withholding, withdrawing, and rejecting are attempts to control the other which violates their self-worth by attempting to use them for your ends.

10. Effective and ethical conflict resolution **occurs in an environment that respects the worth of all participants** by allowing each to express themselves and by trusting them to find an honest and acceptable resolution within themselves. (*"All significant battles are waged within the self."* - Sheldon Kopp)
11. **Staging a conflict resolution session is more like preparing for a ritual than a brawl.**
- It requires **noticing incidents** that hurt or anger us. When you do not have the habit of noticing incidents ("it's too petty", or "it's not my business anyway"), the incidents accumulate and have the effect of obfuscating the original issues—making them too amorphous to resolve. The feelings eventually rage on blindly, and you find yourself seeking new incidents to corroborate and justify your hurt or anger.
 - It requires announcing that you have an incident and **agreeing on a mutually acceptable time and place to work it out.**
 - Only one person "works" at a time.** The listener *never defends, agrees, disagrees, or explains.* The listener's job is simply to repeat back what he or she hears until both parties have a common understanding of how the "working" party experienced the incident. Later the listener will take a turn communicating.
 - The work begins when **the first party describes the incident as briefly as possible—including when and what happened—**so that the listener can understand and repeat it back.
 - The power of an incident works on a symbolic level and depends upon the interpretation the "worker" has ascribed to the incident. **The "worker" communicates his or her interpretations of what the incident was saying about him/herself:** "I interpreted your not encouraging me to run for the Board and your not thanking me for my committee work to mean I wasn't competent." (This is *not* a time for attacking with interpretations such as, "I interpreted your not returning my call to mean you're insensitive and uncaring." Blaming is a no-no. This is veiled *Control Talk.*) An interpretation is about *yourself*: "I interpreted your not returning my call to mean I was not lovable, not worth calling." (If you are now questioning whether such simple incidents generate such deep seated self doubts, let me assure you that all the evidence indicates they do—although most of hate to admit it.)

- f. **When a relationship can tolerate the discharge of feelings, the resolution is easier and the relationship becomes stronger.** Yelling and banging are helpful, but hitting and verbal attacks intended to hurt can not be allowed. Remember, *anger skews reasoning*—theirs and yours—and must be discharged to allow room for the feelings of resolution.
 - g. The final step is to **ask for what you want—clearly and directly.** Sometimes the wants are irrational, and once the anger and hurt has^e been acknowledged and discharged, the wants no longer seem important. Or the worker may not get what he or she wants and may have to negotiate. It is essential that neither party settle for less than he or she wants or agree to more than he or she is willing or able to give, for this is not resolution. Trust that by continuing this process, resolution is possible—as long as both parties value the relationship.
 - h. **Usually before the listening partner can agree to resolve the conflict, he or she must go through this same process of describing interpretations, expressing feelings, and stating wants.** When all the wants are explicit, conflict resolution is a reasonable task.
12. **Every relationship must incorporate some form of ethical conflict resolution ritual** in order to keep open the avenues of communication that inevitably become jammed with unresolved incidents. Commit yourself to learning how to disagree without being disagreeable.
13. Harmony as a goal for personal and political relationships is an unrealistic ideal. **The ideal relationship is one that is able to face discord and create harmony.** #1'm-
14. **This method of conflict resolution takes practice, but it works.**

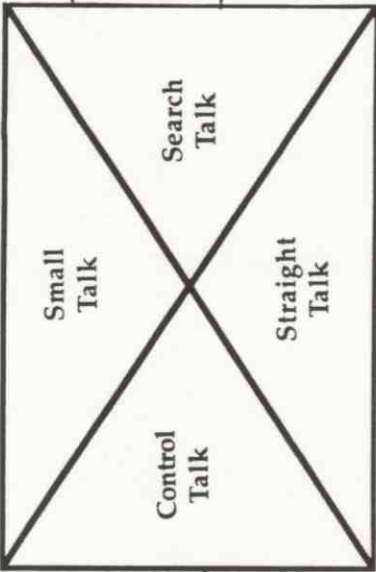
"I am the Authority on My Own Experience"



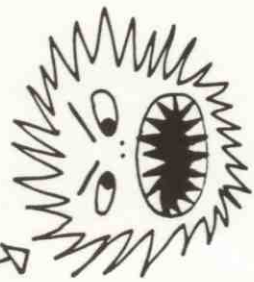
Unconscious, Automatic Patterns

Inner Witness

Observe and Choose



Connect With Yourself First



Inner Critic/Judge

I Count	You Count
Complaints to Wants	
Incident	_____
Feeling	_____
Interpretation	_____
Want	_____

Ground Rules

"We see things not as they are but as we are."

"Events are always followed by decisions."

- Payoffs
- 1.
 - 2.
 - 3.
- Costs
- 1.
 - 2.
 - 3.

From Self

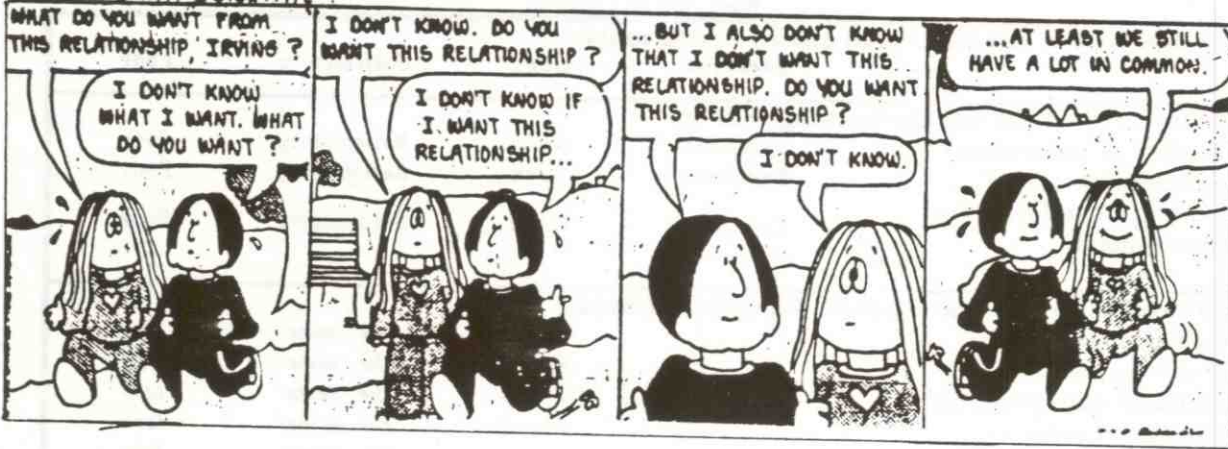
From Others

Choosing New Beliefs/Patterns

Beliefs/Decisions

Early Childhood Memories

CATHY CATHY GUISEWITE



CATHY CATHY GUISEWITE



CATHY CATHY GUISEWITE



WES School for Ethics Course Evaluation Form

(1) Your Name (<i>Optional</i>)	(2) Your Phone Number (<i>Optional</i>)
(3) Name of Course	(4) Teacher(s)

Please circle your response

(5) How do you rate the overall quality of this course?	<i>Excellent</i>	<i>Good</i>	<i>Satisfactory</i>	<i>Poor</i>
(6) How would you rate the teaching staff on:				
mastery of the content?	<i>Excellent</i>	<i>Good</i>	<i>Satisfactory</i>	<i>Poor</i>
presentation skills?	<i>Excellent</i>	<i>Good</i>	<i>Satisfactory</i>	<i>Poor</i>
creating a good learning environment?	<i>Excellent</i>	<i>Good</i>	<i>Satisfactory</i>	<i>Poor</i>
(7) Would you have wanted more, the same or less of:				
theory presentation?	<i>more</i>	<i>the same</i>	<i>less</i>	
group discussion?	<i>more</i>	<i>the same</i>	<i>less</i>	
exercises with partners?	<i>more</i>	<i>the same</i>	<i>less</i>	
individual exercises?	<i>more</i>	<i>the same</i>	<i>less</i>	
other (describe on back)	<i>more</i>	<i>the same</i>	<i>less</i>	
(8) How did you find out about this course?	<i>brochure</i>	<i>registration table</i>	<i>WES newsletter</i>	
	<i>Sunday Singles Seminar</i>	<i>WESingles</i>	<i>a friend</i>	<i>newspaper ad or listing</i>
				<i>other (what?)</i>
(9) Would you recommend this course to a friend or co-worker?		<i>yes</i>	<i>no</i>	

Please write in your response (use back if necessary)

(10) What initially attracted you to this course?
(11) What things about this course did you particularly like?
(12) What things about this course would you change?
(13) What new or follow-up course(s) would you like to see us offer? (describe)