

YASHWANTRAO CHAVAN MAHARASHTRA OPEN UNIVERSITY

# GEN 203: Value Education (through Eight Habits)

Post Graduate Programs under Choice Based Credit System

2016-17

YASHWANTRAO CHAVAN MAHARASHTRA OPEN UNIVERSITY

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UNIVERSITY

# GEN 203: Value Education (through Eight Habits)

Post Graduate Programs under Choice Based Credit System

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Continuing Education, YCMOU

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## **CREDIT 1: UNITS 01 TO 03**

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### **UNIT 01 VALUES AND VALUE EDUCATION**

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Course Name: GEN 203 : Value Education (8 habits)

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#### **1.00 BEFORE WE BEGIN**

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Values are the basis of our lives. Values can be described as principles worth dying for. When a person is highly motivated to undertake certain tasks in his life, he gets galvanized to achieve those goals. These values make possible the existence, survival and growth of our society as a nation or as a cultural group.

In this course we will learn about inculcating values in our lives. We will begin this course through this unit which will help you understand what the concept of 'values' means. We will also learn how different countries and people approach teaching values. We will explain the values as envisaged in the constitution of India. In order to develop values, we need a framework. We have adopted the framework as proposed by Stephen Covey in his books on 7 Habits and on 8<sup>th</sup> Habit. We will learn how we can develop various values chosen by us for the mission of our life using the model of these 'habits' through our this course. This unit will serve as a starting point of the course and also summarises the basic spirit of Value Education.

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#### **1.01 UNIT OBJECTIVES**

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After studying this unit you will be able to

- Describe the concepts of values
- Explain various approaches taken by different countries about value education
- Discuss the approach taken by Stephen Covey on inculcating character through his books
- Describe the values enshrined in the Constitution of India

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#### **1.02 VALUE (ETHICS)**

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(Source: Wikipedia, the free encyclopedia, Value (ethics))

In ethics, value denotes the degree of importance of something or action, with the aim of determining what actions are best to do or what way is best to live (normative ethics), or to describe the significance of different actions (axiology). It may be described as treating actions themselves as abstract objects, putting value to them. It deals with right conduct and good life, in the sense that a highly, or at least relatively highly, valuable action may be regarded as ethically "good" (adjective sense), and an action of low in value, or somewhat relatively low in value, may be regarded as "bad". What makes an action valuable may in turn depend on the ethic values of the objects it increases, decreases or alters. An object with "ethic value" may be termed an "ethic or philosophic good" (noun sense).

Values can be defined as broad preferences concerning appropriate courses of action or outcomes. As such, values reflect a person's sense of right and wrong or what "ought" to be. "Equal rights for all", "Excellence deserves admiration", and "People should be treated with respect and dignity" are representative of values. Values tend to influence attitudes and behavior. Types of values include ethical/moral values, doctrinal/ideological (religious, political) values, social values, and aesthetic values. It is debated whether some values that are not clearly physiologically determined, such as altruism, are intrinsic, and whether some, such as acquisitiveness, should be classified as vices or virtues.

### **Personal versus cultural perspectives**

Personal values exist in relation to cultural values, either in agreement with or divergence from prevailing norms. A culture is a social system that shares a set of common values, in which such values permit social expectations and collective understandings of the good, beautiful and constructive. Without normative personal values, there would be no cultural reference against which to measure the virtue of individual values and so cultural identity would disintegrate.

### **Personal values**

Personal values provide an internal reference for what is good, beneficial, important, useful, beautiful, desirable and constructive. Values generate behavior and influence the choices made by an individual.

Values may help solve common human problems for survival by comparative rankings of value, the results of which provide answers to questions of why people do what they do and in what order they choose to do them. Moral, religious, and personal values, when held rigidly, may also give rise to conflicts that result from a clash between differing world views.

Over time the public expression of personal values that groups of people find important in their day-to-day lives, lay the foundations of law, custom and tradition. Recent research has thereby stressed the implicit nature of value communication.

### **Cultural values**

Individual cultures emphasize values which their members broadly share. One can often identify the values of a society by noting which people receive honor or respect. In the United States of America, for example, professional athletes at the top levels in some sports receive more honor (measured in terms of

monetary payment) than university professors. Surveys show that voters in the United States would not willingly elect an atheist as president, suggesting belief in a God as a generally shared value.

## CHECK YOUR PROGRESS

What is meant by values?

How do values play role in the a person's behavior?

What is mean by cultural values?

Values clarification differs from cognitive moral education:

- Value clarification consists of "helping people clarify what their lives are for and what is worth working for. It encourages students to define their own values and to understand others' values."
- Cognitive moral education builds on the belief that students should learn to value things like democracy and justice as their moral reasoning develops.

Values relate to the norms of a culture, but they are more global and abstract than norms. Norms provide rules for behavior in specific situations, while values identify what should be judged as good or evil. While norms are standards, patterns, rules and guides of expected behavior, values are abstract concepts of what is important and worthwhile. Flying the national flag on a holiday is a norm, but it reflects the value of patriotism. Wearing dark clothing and appearing solemn are normative behaviors to manifest respect at a funeral. Different cultures reflect values differently and to different levels of emphasis. "Over the last three decades, traditional-age college students have shown an increased interest in personal well-being and a decreased interest in the welfare of others." Values seemed to have changed, affecting the beliefs, and attitudes of the students.

Members take part in a culture even if each member's personal values do not entirely agree with some of the normative values sanctioned in that culture. This reflects an individual's ability to synthesize and extract aspects valuable to them from the multiple subcultures they belong to.

If a group member expresses a value that seriously conflicts with the group's norms, the group's authority may carry out various ways of encouraging conformity or stigmatizing the non-conforming behavior of that member. For example, imprisonment can result from conflict with social norms that the state has established as law.

Furthermore, institutions in the global economy can genuinely respect values which are of three kinds based on a "triangle of coherence". In the first instance, a value may come to expression within the World Trade Organization (WTO), as well as (in the second instance) within the United Nations - particularly in the Educational, Scientific and Cultural Organization (UNESCO) - providing a framework

for global legitimacy through accountability. In the third instance, the expertise of member-driven international organizations and civil society depends on the incorporation of flexibility in the rules, to preserve the expression of identity in a globalized world.

Nonetheless, in warlike economic competition, differing views may contradict each other, particularly in the field of culture. Thus audiences in Europe may regard a movie as an artistic creation and grant it benefits from special treatment, while audiences in the United States may see it as mere entertainment, whatever its artistic merits. EU policies based on the notion of "cultural exception" can become juxtaposed with the policy of "cultural specificity" on the liberal Anglo-Saxon side. Indeed, international law traditionally treats films as property and the content of television programs as a service. Consequently, cultural interventionist policies can find themselves opposed to the Anglo-Saxon liberal position, causing failures in international negotiations.

## CHECK YOUR PROGRESS

What is the difference between value clarification and moral cognitive education?

What is the difference between values and norms?

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### 1.03 VALUES EDUCATION

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(Source: Wikipedia, "Value Education")

Value education is the process by which people give moral values to others. It can be an activity that can take place in any organisation during which people are assisted by others, who may be older, in a position of authority or are more experienced, to make explicit those values underlying their own behaviour, to assess the effectiveness of these values and associated behaviour for their own and others' long term well-being and to reflect on and acquire other values and behaviour which they recognise as being more effective for long term well-being of self and others. There is difference between literacy and education. Values education can take place at home and as well as in schools, colleges, universities, jails and voluntary youth organisations. There are two main approaches to values education, some see it as inculcating or transmitting a set of values which often come from societal or religious rules or cultural ethics while others see it as a type of Socratic dialogue where people are gradually brought to their own realisation of what is good behaviours for themselves and their community.

#### **Definitions**

There has been very little reliable research on the results of values education classes, but there are some encouraging preliminary results.

One definition refers to it as the process that gives young people an initiation into values, giving knowledge of the rules needed to function in this mode of relating to other people, and to seek the development in the student a grasp of certain underlying principles, together with the ability to apply these rules intelligently, and to have the settled disposition to do so. Some researchers use the concept values education as an umbrella of concepts that includes moral education and citizenship education. Themes that values education can address to varying degrees are character, moral development, Religious Education, Spiritual development, citizenship education, personal development, social development and cultural development.

There is a further distinction between explicit values education and implicit values education where explicit values education is associated with those different pedagogies, methods or programmes that teachers or educators use in order to create learning experiences for students when it comes to value questions.

Another definition of value education is "learning about self and wisdom of life" in a self exploratory, systematic and scientific way through formal education.

## CHECK YOUR PROGRESS

What is the meaning of value education?

What two approaches to value education?

What is meant by Socratic dialog method of value education?

### **Commonality in many "educations"**

#### **Moral education**

Morals as socio-legal-religious norms are supposed to help people behave responsibly. However, not all morals lead to responsible behavior. Values education can show which morals are "bad" morals and which are "good". The change in behavior comes from confusing questions about right and wrong.

American psychologist Lawrence Kohlberg who specialized in research on moral education and reasoning, and was best known for his theory of stages of moral development, believed children needed to be in an environment that allowed for open and public discussion of day-to-day conflicts and problems to develop their moral reasoning ability.

#### **Multinational school-based values education schemes**

#### **Living Values Education Programme (LVEP)**



This project of worldwide proportions inspired by the new religious movement called the Brahma Kumaris World Spiritual University incorporates twelve values (unity, peace, happiness, hope, humility, simplicity, trust, freedom, co-operation, honesty, courage, love), and has formed the basis of the kiss whole-school ethos approach in schools such as West Kidlington Primary School, Kidlington whose headmaster Neil Hawkes and Values education coordinators Linda Heppenstall used the work and other programmes to help them form a values-based school. The LVEP website lists 54 countries where values education projects are undertaken.

### **Human Values Foundation**

The Human Values Foundation was established in 1995 to make available worldwide, a comprehensive values-themed programme for children from 4 to 12 years entitled EDUCATION IN HUMAN VALUES. Its fully resourced lesson plans utilise familiar teaching techniques of discussion, story-telling, quotations, group singing, activities to reinforce learning and times of quiet reflection. Following the success of "EHV", a second programme was published – SOCIAL AND EMOTIONAL EDUCATION ("SEE"), primarily for ages 12 to 14+ but it has also proved constructive for older children identified as likely to benefit from help getting their lives 'back on track'. The programmes enable children and young people to explore and put into practice a wide spectrum of values with the potential to enrich their lives. Through the experiential learning, over time participants develop a well considered personal morality, all the while gaining invaluable emotional and social skills to help them lead happy, fulfilled, successful lives.

### **Character education**

Character education is an umbrella term generally used to describe the teaching of children in a manner that will help them develop as personal and social beings. However, this definition requires research to explain what is meant by "personal and social being". Concepts that fall under this term include social and emotional learning, moral reasoning/cognitive development, life skills education, health education; violence prevention, critical thinking, ethical reasoning, and conflict resolution and mediation. Lickona (1996) mentions eleven principles of successful character education. It seems to have been applied in the UK and the United States.

### **Science of Living**

Science of Living (Jeevan Vigyan; Jeevan = Life and Vigyan = Science) is a detailed program that complements the current educational approach with spiritual and value based learning. While both mental and physical development is needed for a student's growth, Jeevan Vigyan adds a third pillar – that of emotional intelligence and morality (or values) – to education in schools and colleges. A combination of theory and practice, Jeevan Vigyan draws on the findings of various life-sciences as well as nutritional sciences. Our parasympathetic nervous system and endocrinal system are known to be the drivers of our emotions and our behavior. These biological centers can be influenced Science of Living through a system of yogic exercises, breathing exercises, meditation and contemplation. Science of Living's source

of inspiration is Jain Acharya Ganadhipati Shri Tulsi (1914–1997). His thoughts were further developed and expanded by Acharya Shri Mahapragya (1920 - 2010).

## CHECK YOUR PROGRESS

What the common features among various approaches to value education?  
What is meant by character education?

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## 1.04 THE INTEGRATION OF CONSTITUTIONAL VALUES & PEACE IN EDUCATION

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(Source: WIKIPEDIA, The Constitutional Values of India )

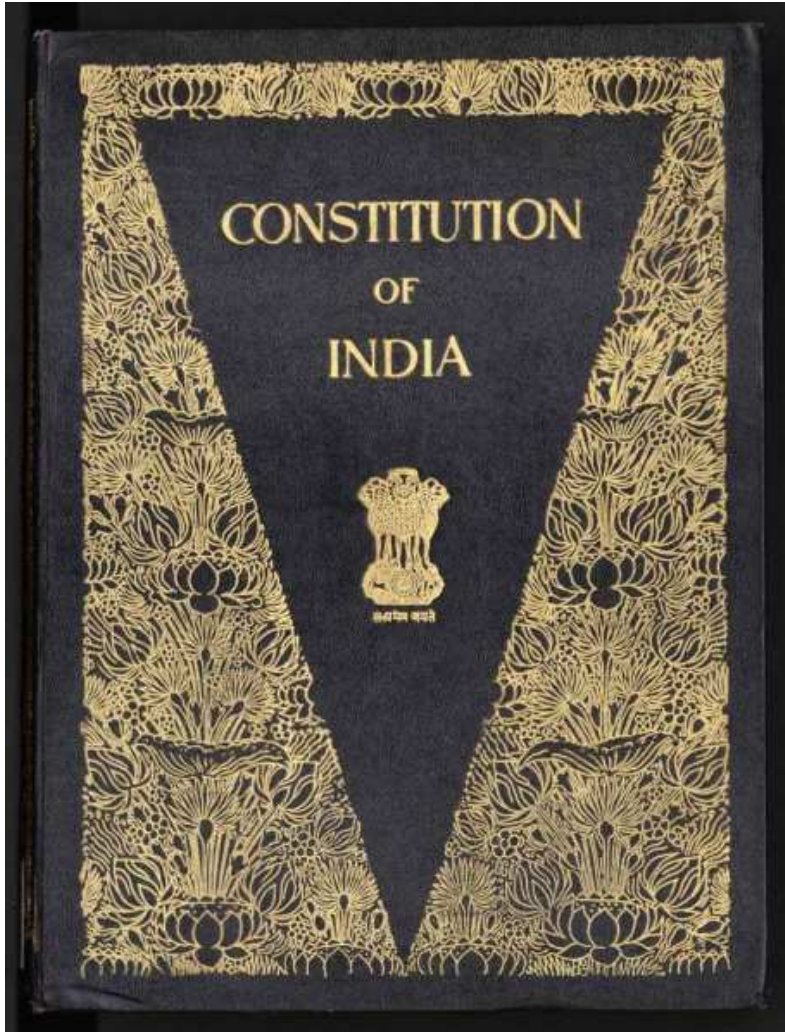


Fig x.xx: Cover of the Constitution of India, Source: Wikipedia)

By NCERT: Indian Constitutional Values In Education:

In its Preamble itself, the Constitution lays down four universal values: JUSTICE, social, economic and political LIBERTY of thoughts, expression, belief, faith and worship EQUALITY of status and of opportunity and to promote among them all FRATERNITY, assuring the dignity of the individual and the unity and integrity of the nation.

**Justice** ensures that the freedom of one does not become tyranny for another. The Justice to be truly meaningful needs sharing of power, compassion towards under-privileged and empathy

towards the disadvantage. An education of rights and duties becomes important to ensure to fight for justice.

**Liberty** of thought and action is a fundamental value embedded in our Constitution. It is the basis for creativity and exploration of new ideas and experiments that can advance social progress. Respecting the rights of others to liberty of thought and action are the hall marks of a civilized society. Ensuring that this liberty of thought and action is not used to belittle or diminish the beliefs and status of others is what constitutes a decent society. Democracy creates opportunity to pursue one's chosen ends as well as respect others' rights to do so. In a diverse country like India, exercising freedom with responsibility is a must for ensuring peace in the nation.

**Equality** is another value enshrined in the Constitution. Freedom and justice remain mere words if equality is not ensured. It implies freedom from exploitation and ensuring to provide opportunities for individual's development, irrespective of the background, gender, cultural or socio-economic identity and status.

**Fraternity** is at the heart of school, society and nation. Social solidarity is a vital part of a society that has place for the aspirations of all members of society. Understanding the importance of fraternity or solidarity and the knowledge that we all belong to a large community, a nation and the globe is also to discover our innate humanity. It is only we recognize our interdependence then we empower to help build a peaceful nation and a world. The citizens need to internalize the principals of equality, justice and liberty to promote fraternity among all, regardless of religious beliefs, regional and local diversity. As the Constitution encompasses the values for living in harmony with self and one's natural and social environment. It provides the baseline in working out the framework of values to be nurtured in students. If values like truthfulness, sense of responsibility, trustworthiness, loyalty, love, peace, respect for others etc. are nurtured right from the beginning, the efforts will go a long way to enable students abide by the Constitution and contribute to larger health of society and nation at large. In fact, promoting values at the school or societal level begins with the individual and the individual in relation to community, larger society, nation and the world.

As desired earlier, value education does not take place in isolation. It must be set in the context of the world in which we live.

Our choice to decide about the key value concerns in schools must also be firmly rooted in the contemporary challenges of society. Where there is terrorist's attack every now and then, women and girls are abused, where theft, murder and violence are so frequent, where many are marginalized and ignored by society as a whole, it is important that education for values is clearly set in the global as well as local contexts. Threats to humanity from climate change, globalization, emergence of technological choices, violence, terrorism, commercialization of

education, the increasingly competitive environment and the aspirations of parents place a tremendous burden and add to the stress and anxiety on children. Schools are the microcosms of the world society. The disorder of the society and the world surfaces in schools in many ways. Further, there are disadvantages in education arising from inequalities of gender, caste, language, culture, religion, disabilities etc. These hierarchies deeply influence access to education and participation of children in schools which range from the high cost 'public' (private) schools to poorly functioning local body run primary schools. These realities tend to reinforce privilege and exclusion in schooling and undermine the constitutional values of equality of opportunity and social justice. All these conditions are detrimental to the personal growth and development of students and distortion of values leading to indiscipline, violence, lack of responsibility, lack of respect etc. Thus our efforts towards value education must be rooted in the context of the problems and issues facing teachers and pupils in the schools.

### **The Fundamental Duties of Indian Constitution**

It shall be the duty of every citizen of India,:

- to abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem;
- to cherish and follow the noble ideals which inspired our national struggle for freedom;
- to uphold and protect the sovereignty, unity and integrity of India;
- to defend the country and render national service when called upon to do so;
- to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women;
- to value and preserve the rich heritage of our composite culture;
- to protect and improve the natural environment including forests, lakes, rivers and wild life, and to have compassion for living creatures;
- to develop the scientific temper, humanism and the spirit of inquiry and reform;
- to safeguard public property and to abjure violence;
- to strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement;
- who is a parent or guardian to provide opportunities for education to his child or ward, as the case may be, between the age of six and fourteen years

## **CHECK YOUR PROGRESS**

What are the fundamental duties of a citizen as per the Constitution of India?

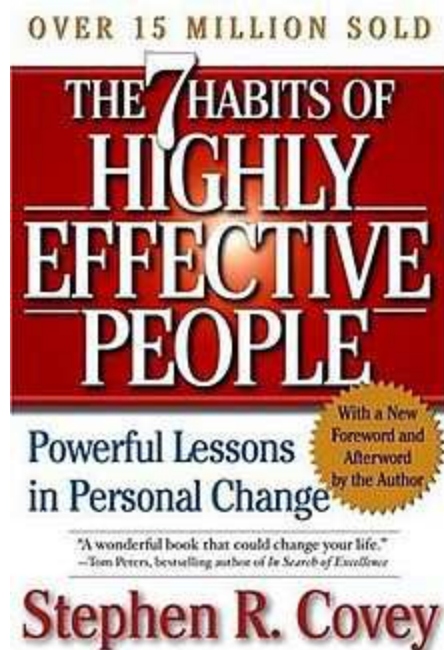
What are the various values described in the Constitution of India?

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## 1.05 STEPHEN COVEY'S APPROACH IN 'SEVEN HABITS' AND 'EIGHTH HABIT' BOOKS

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The 7 Habits of Highly Effective People, first published in 1989, is a business and self-help book written by Stephen R. Covey. Covey presents an approach to being effective in attaining goals by aligning oneself to what he calls "true north" principles of a character ethic that he presents as universal and timeless.



*Fig 1.01: The cover of the seven habit book*

Covey's best-known book has sold more than 25 million copies worldwide since its first publication in 1989. The audio version became the first non-fiction audio-book in U.S. publishing history to sell more than one million copies. Covey argues against what he calls "The Personality Ethic", something he sees as prevalent in many modern self-help books. He promotes what he labels "The Character Ethic": aligning one's values with so-called "universal and timeless" principles. Covey adamantly refuses to conflate principles and values; he sees principles as external natural laws, while values remain internal and subjective. Covey proclaims that values govern people's behavior, but principles ultimately determine the

consequences. Covey presents his teachings in a series of habits, manifesting as a progression from dependence via independence to interdependence.

*The 8th Habit: From Effectiveness to Greatness* is a book written by Stephen R Covey published in 2004. It is an upgrade of *The Seven Habits of Highly Effective People*, first published in 1989. As such, it clarifies and reinforces Covey's earlier declaration that "Interdependence is a higher value than independence."

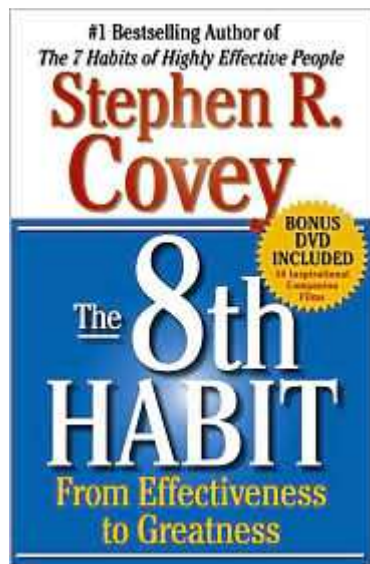


Fig 1.02: The cover of 8<sup>th</sup> Habit (Source: Wikipedia)

8 - Find your voice and inspire others to find theirs

*The eighth habit is "Find your voice and inspire others to find theirs."* Voice is Covey's code for "unique personal significance." Those who inspire others to find theirs are the leaders needed now and for the future, according to Covey.

The central idea of the book is the need for steady recovery and application of the whole person paradigm, which holds that persons have four intelligences - physical, intellectual, emotional and spiritual. Denial of any of them reduces persons to things, inviting many problems. The industrial age is assumed to have been a period dependent on such denial. Covey believed the information age and a foreseen "Age of Wisdom" require "whole" people (in whole jobs).

Some versions of the book come with a DVD, although all the short films on this DVD can be viewed via Covey's website. The book is divided into two sections, with the first few chapters

focusing on finding your voice, while the later chapters are about inspiring others to find their voice. Most of the chapters in the book include a section discussing one of the 'stories' from the DVD, which are intended to illustrate the theme of the chapter (for example the story of Helen Keller and another about the Berlin Wall).

The book talks of "5 Cancerous Behaviors" (page 135) that inhibit people's greatness:

- Criticism
- Complaining
- Comparing
- Competing
- Contending

People can discover their voice because of the three gifts everyone is born with:

1. The freedom to choose
2. The natural laws or principles – those that dictate the consequences of behavior. Positive consequences come from fairness, kindness, respect, honesty, integrity, service and contribution
3. The four intelligences – mental, physical, emotional and spiritual.

Covey talks about great achievers expressing their voice through the use of their intelligences. Achievers for example

- develop their mental energy into vision
- develop their physical energy into discipline
- develop their emotional energy into passion
- develop their spiritual energy into conscience – their inward moral sense of what is right and wrong and their drive towards meaning and contribution

We will be using the contents and ideas put forward by Stephen Covey in these two books to enable putting the values enshrined in Constitution of India to practice. We use Covey's books to provide a framework. These books are secular, non-dogmatic and popular. Hence the approaches you would learn from these books are likely to be understood well by a well-read colleague or superior at your work place. Being essentially self-help books, you can use the principles and concepts used there for building your personality, relationships in personal and professional lives as well as such diverse area as conflict resolution, team working, supervision and leadership.



## CHECK YOUR PROGRESS

What is the approach taken by Stephen Covey in inculcating values through his seven habits?  
What is the 8<sup>th</sup> Habit as per Stephen Covey?

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### 1.06 END QUESTIONS

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The following questions should help you prepare for the End Examinations. These questions are for 5 marks each and should take you 11 minutes under examination conditions.

1. What is meant by values?
2. How do values play role in the a person's behavior?
3. What is mean by cultural values?
4. What is the difference between value clarification and moral cognitive education?
5. What is the difference between values and norms?
6. What is the meaning of value education?
7. What two approaches to value education?
8. What is meant by Socratic dialog method of value education?
9. What the common features among various approaches to value education?
10. What is meant by character education?
11. What are the fundamental duties of a citizen as per the Constitution of India?
12. What are the various values descried in the Constitution of India?
13. What is the approach taken by Stephen Covey in inculcating values through his seven habits?
14. What is the 8<sup>th</sup> Habit as per Stephen Covey?

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### 1.07 REFERENCES

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Wikipedia, Seven Habits of Highly Effective People

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# UNIT 02 INSIDE OUT

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Course Name: GEN 203 : Value Education (8 habits)

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## 2.00 BEFORE WE BEGIN

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In the first unit of the course we got introduced to the concept of value, value education, the values mentioned in our constitution, various approaches to value education and the approach which we have adopted to develop the values in ourselves.

With this unit we will begin our journey as per the approach given by Stephen Covey in his various books on 7 habits and 8<sup>th</sup> habit. We will learn some of the basic concepts which are required to understand the approach of seven habits and the 8<sup>th</sup> habit. We will understand these concepts with the various examples which are drawn from our day to day experiences.

There are two approaches to developing our personality. One is the quick make over which leads us to 'look great' that is we may not have qualities of a great person but we will show the world that we are great persons. This approach is a recent (post 1925) phenomena which given methods of Public Relations and Human relations. It is like a sick person doing make up to look healthy. It may be good for a day or two but it does not make him or her healthy.

The second approach is to transform our character so that we become great. Hence we look, feel and become great. This is the approach of character ethics which we will adopt for this course. We will systematically develop our character in a step-by-step or shall we say in a habit-by-habit manner.

The concepts which we will learn in this unit will be useful foundations for the rest of the course and in making a great person through the 8 habits which we will learn in this course.

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## 2.01 UNIT OBJECTIVES

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After studying this unit you will be able to

- Describe the approaches of personality and catheter ethics
- Explain the concept of paradigm and paradigm shift
- Discuss the importance of principle centered paradigm
- Define habits and how habits can be developed
- Describe the maturity continuum and paradigm shifts according to maturity levels
- Describe the concept of product and production capacity (P/PC) balance

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## 2.02 PERSONALITY AND CHARACTER ETHICS

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If one studied the various books published in 200 years of American history on successes, some patterns emerge. The literature in last fifty years seemed superficial, filled with image consciousness, techniques of “quick fix” solutions. This is similar to addressing only the symptoms of a disease and ignoring the root cause of the malaise. This approach proposes that success is a function of (is dependent on) the personality you have. To be successful, you need to “show” that you are confident, capable and effective. It depends on such sayings (which are valid to some extent) like “your attitude determines your altitude”, “smiling wins” and “whatever mind can believe in, can be achieved”. These sayings are taken to the face values only and the essence and spirits were given a miss. This leads practitioners of such techniques to become deceptive, manipulating, appeasing. The reference to character building is only a lip service. It merely tries to develop either a Positive Mental Attitude (PMA) or human and public relation (HR/PR) techniques.

On the other hand literature of the first 150 years focused on “Character Ethics”, which sought to build foundation of success with developing such things as integrity, humility, loyalty, self-control, courage, justice, patience, hard-working, simplicity, modesty, and Golden Rule (“Do to others what you want others to do to you”). This approach says that if you want to be successful, you need to develop these virtues and be a good human being. Then only you would be able to experience true happiness and success.

The Personality Ethic approach gives undue importance to the ‘image’. You become a victim of your obsession to your ‘image’. Your actions are driven by what would save your image or brighten your image rather than the principles which you stand by. As an example, if your son is not doing well in studies or sports, you become worried more because it is affecting your ‘image’ (of caring, good parent who is control of the affairs of the son) and not so much by his welfare. On the contrary if you are not concerned with your public image, you may take such steps which may not be great to your image but may be best for his well being. You see your son as a ‘problem to be solved’ or ‘a piece to be fixed’ rather than someone who is ‘fundamentally ok’. You don’t see his uniqueness. If you work with him, understand his unique needs, capacities and have patience to have him develop himself (like a bud developing into a flower) and get directed by such understanding, you would have developed the character tailor made to suit his case.

Our criticism to the Personality approach is only to the superficiality of ‘quick fix’ solutions which many practitioners try to preach. The elements of personality growth, communication, strategizing, planning, positive thinking are important and essential. But they are secondary traits. At the foundation lies those virtues which make up our character.

The quick fix approach is as ridiculous as to play all through the year and study only during the month of examination. You may get through the examinations but may not have developed the necessary skills or have digested the information expected of you in the course.

Similarly a person who puts too much makeover to hide his weakness may look great in picture but may not survive rigorous strain of physical activities. Hence importance is on being physically strong (primary trait) rather than looking strong (secondary trait).

## CHECK YOUR PROGRESS

What is meant by the personality ethics and character ethics approach to personality development?

Why building character is more important than the approach to developing personality in a quick-fix manner?

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## 2.03 PARADIGM AND PARADIGM SHIFTS

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A paradigm is a scientific term denoting model, theory, perception, assumption or frame of reference. For example, “earth is stationary and stars revolve round it” is a paradigm called “geo-centrism”. It is a model or theory or assumption which can be used to explain some of the observations. On the other hand “distant stars are stationary and earth spins” is another paradigm which we all “helio-centrism”.

A map is a paradigm which shows relative location of places. Map itself is not place or territory. Map of India is not India itself, but merely a reduced picture showing relative positions of various towns.

We use models to explain how a person (or all the persons) would behave in a situation. “If you offer John money he will do this for you” may be a model for a certain John.

Like maps paradigm differ for different persons. The map of Delhi will be useless if you are trying to find a place at Mumbai.

Paradigms, attitude and behavior are interrelated. If you are searching a place in a town, your paradigms tell you the relative location of places in town, the rules of traffic for a street (whether ‘one way’ or ‘two way’ during afternoon) etc. Your behavior is shown by whether you are meticulous, get easily tired on not finding the place, or quick in driving. Your attitude may be positive or negative.

If you don’t have the right map, the attitude or behavior will not matter. You will not be able to reach the place at all (assuming you don’t have any other source of information than the map). With the positive attitude you would not mind not being at the place, but still you don’t get at the destination. With best behavior like speed, you will reach the wrong place fast.

Hence to have correct map is most important.

The paradigm which we use are about (a) realities (how things are) and (b) values (how things should be). We do not challenge our paradigms often and we may not be even aware of our paradigms. Our attitude and behavior grow out of the paradigms which we have.

An illustration is often used to demonstrate that two persons can have opposite views about the same object or situation and both may be “correct” in their assessment. Look at the picture in Fig 2.00,below.



*Fig 2.01: What do you see in this picture?*

This is a picture which many perceive to be a young girl whose nose, one of the eyes, cheeks can be seen from slightly back view. She is wearing a cap and a fur coat. While others see a very old lady, whose lips, eyes, nose and lips can be seen. Very few persons can see both these ladies at the same time.

Thus there can be two points of views on the same matter and both may be acceptable. You can change your paradigms and see the other side of the story. For example, for centuries man has been watching the sun to rise in the East and set in the West. The paradigm was that the Sun goes up and comes down. This moving Sun model served well for his daily work. After many centuries, people watched the motion of stars and planets and found that a better model was that “Stars are stationary and the Earth spins about its axis, thus making the illusion that the Sun goes up in the morning and sets in the evening”. The facts have not changed, the point of view, the paradigm has.

Other examples of paradigm shift is the ‘germ theory’ (that various germs were responsible for diseases and death) replacing the ‘curse of gods’ theory; ‘democracy’ paradigm replacing the ‘monarchy’ paradigm, and so on.

Paradigms are powerful as they help us understand the world. However, once in a while we need to examine the very lens we use to see the world. That is we should examine our paradigm and see whether they are really doing the justice in explaining the world to us and predicting the future course correctly to us.

## CHECK YOUR PROGRESS

What is meant by the paradigm and paradigm shift?

Describe the young girl/old lady illustration to explain how there may be two opposing points of views and both may be correct?

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## 2.04 PRINCIPLE CENTERED PARADIGM

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At the foundation of the character ethics is the assumption that there are *principles* which govern human behavior and effectiveness. The principles are natural laws like, “You can only harvest what you sow”, “You can harvest only after you have sown the seeds and not the other way round”, etc. The principles are also like ‘values’. For example you have principles like service (making contribution to the society), justice (people are essentially equal and differ only in their unique potentials), human dignity, quality, growth, potential (every person has been endowed with unique gifts or potential), patience (you have to wait for the right season), nurturance (you have to invest into a relationship and take steps to nurture it).

Effectiveness and success can be sustained only if one practices these principles. One can ask oneself if the lasting success and happiness can be obtained through deceit, uselessness, mediocrity, unfairness, or being mean.

If you take such courses on personality developments which try to ‘quick fix’ the personality, it is likely that you are deceiving yourself. If you do not know how to play piano in a concert and merely rehearsed to ‘act like a maestro’ on piano, you are most likely to be caught. It is better to learn to play piano and struggle to become a master than do the quick fix acting. As is said, “A thousand mile journey begins with a single first step and only one step can be taken at a time”. Similarly, you cannot hope to learn without asking a question thus revealing your ignorance. Admitting one’s ignorance is often the first step in gaining knowledge. You cannot pretend to be knowing everything of a subject and still hope to learn.

### *The “Inside out” Paradigm*

As pointed out by Einstein, “The significant problems we face cannot be solved at the same level of thinking we were at when we created them.”

Many problems are created due to superficial adherence to the personality ethics quick-fix solutions, indulging in ‘image’ management at the HR or PR level or forgetting the principles or values we described earlier in this unit. To sort out such problems we need to get at a point which is different than that when we created them.

When we face a problem at the human relationship front, we have a tendency to blame the other party. We believe that the problem is not with us but with the thinking, practices, values and beliefs which the other party is indulging in. We have control only on ourselves and hence the best way should be to meticulously examine our own self. This is called inside out approach. We begin not only with ourselves, but from the very core of our being: the motives, character, principles and paradigms which we profess.

Thus if you want to have a happy marriage, begin with yourself: be a person who generates positive energy, blocks negative thoughts, who professes the right character, principles, paradigms and motives for a healthy relationship. In case of disputes examine your own motives, actions, thought, principles. If you want to be trusted, be trustworthy. If you want to have freedom in your job, be responsible, helpful and contributing employee.

This means that before you set to win others you have to win yourself. Private victory precedes public victory. If you can make and keep promises then only you can hope that others would reciprocate. You have to be a good person first and then try to be a good spouse, father/mother, son/daughter, employee/employer, etc.

## CHECK YOUR PROGRESS

What is meant by the principle centred paradigm ?

Why is it important to begin with ourselves and that too with our core in order to sort out a problem involving interaction between us and others?

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## 2.05 HABITS: DEFINITION

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According to Wikipedia (“Habit”) entry, a habit (or wont) is a routine of behavior that is repeated regularly and tends to occur subconsciously.

In the American Journal of Psychology (1903) it is defined in this way: "A habit, from the standpoint of psychology, is a more or less fixed way of thinking, willing, or feeling acquired through previous



repetition of a mental experience." Habitual behavior often goes unnoticed in persons exhibiting it, because a person does not need to engage in self-analysis when undertaking routine tasks. Habits are sometimes compulsory. The process by which new behaviors become automatic is habit formation. Old habits are hard to break and new habits are hard to form because the behavioral patterns we repeat are imprinted in our neural pathways, but it is possible to form new habits through repetition.

As behaviors are repeated in a consistent context, there is an incremental increase in the link between the context and the action. This increases the automaticity of the behavior in that context. Features of an automatic behavior are all or some of: efficiency, lack of awareness, unintentionality, uncontrollability.

Coming back to Stephen Covey's "7 Habits", it should be noted that habits are very important in building character. It is said that "Watch your thoughts. They become words. Watch your words. They become deeds. Watch your deeds. They become habits. Watch your habits. They become character. Character is everything". The same thing is said like this also: "Sow a thought and you reap an action; sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny."

In this course we would be talking about habits as tendencies of thinking and actions which you may internalize by taking repeated actions consistent with the habit you wish to develop. As per Covey, the 'habit' he is talking about is the culmination or sum of three things: knowledge (what), skill (how to), and desire (want to). In order to form a habit you must have the knowledge (*what to do* and *why*), skill (to perform the necessary habit-forming activities) and desire (to do the activities which will lead to habit formation) about the habit.

If you wish to develop the habit of 'listening actively and with empathy', you should have the following:

**a) Understanding of the term 'listening actively and with empathy'.** We listen many a times without really paying attention. Sometimes, we are paying attention but do not show (to the speaker) that we are paying due attention. If this is what we are doing then we are not listening actively. When our body language shows that 'yes, I am listening with full attention', then we are listening actively.

What about empathy? There are three words: apathy (no feelings), sympathy (similar feelings) and empathy (same feeling). If I do not share your feeling at all or my feelings are opposite to yours then I am apathetic to you. For example, my friend loves football and I think it is a waste of time, or I am dispassionate about it. I am showing apathy.

Sympathy means that I care about your feeling and my feelings are similar to yours. The feelings are similar because I am not placing myself in your place with the intensity to which you are involved. As an example consider that my football-loving friend has been rejected by the selectors of the Club Team. If I have never played football at the Club level or I have never been rejected by a selector, my feelings may be similar to his to understand his pain or feeling but not exactly similar to it. Or, even if I have gone through the same experience, but today I am not pushing myself to that level of intensity and merely "sympathizing" with him for having been rejected, I am only showing the "sympathy".

The last word ‘empathy’ means that I have the same feeling as you do. I may have gone through the same experience or in my mind’s eye I have simulated the situation with so much intensity that your feelings are my feelings.

Thus in order to develop the habit of ‘listening actively with empathy’ you must know what the terms mean.

**b) Have the skills to ‘listen actively and with empathy’.**

You should know how to do it. How to actually listen actively with empathy. You will then be able to practice it so many times that it will become your habit.

**c) Have desire to ‘listen actively and with empathy’**

If you do not have the motivation to practice, you are not likely to do it and hence will not be able to develop the habit.

## CHECK YOUR PROGRESS

What is definition of habit? Explain with examples.

What factors are required to develop a habit? Explain with examples.

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## 2.06 MATURITY SPECTRUM

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The principles and practices elaborated in this course are designed to take you in the spectrum of maturity from being *dependent* to *independent* and from being *independent* to *interdependent*. Let us see what it means.

As you grow and mature, what happens to you? When you are an infant, you are totally **dependent** on the others: your parents, nurses, doctors. You need to be fed, taken to places, and you are taught how to walk, you learn the school work, and start doing things under supervision of others. Then as you grow, you start becoming **independent**. You are able to take care of your daily needs, without help from others. You can feed yourself, travel alone, stay at hotels in other cities alone, start earning and pay for your expenditures without help from others. Once this is achieved, you realize that this is not enough in a society. You need to get in relationships like friendship, marriage, employment, business, social/ political circles, etc. These relationships make you interdependent: you are dependent on them and they are dependent on you in a sort of give-and-take. This is the law of nature. Growth and relationships among species is all over nature you can observe. This journey from being dependent to interdependent (via being independent) brings about significant paradigm shift.

Dependence is the paradigm of “**you**”: *you* feed me, *you* take care of me, *you* did this to me, *you* are responsible for what I am and what I am not.

Independence is the paradigm of “**I**”: I can do this, I am responsible, I am self sufficient, I can chose.

Interdependence is the paradigm of “**we**”: We can do this, we cooperate, we can work together to combine our potentials, competencies and create value and worth.

In this course we would learn to realize full meaning of being independent. Despite being financially or physically “independent” we blame others for whatever is not right about our lives. We think that others are responsible to our problem. With the “inside-out” approach we examine our own self, our actions, our beliefs and values and try to find out if fault lies within us. We learn to be responsible. What others do may not be in our control but how we respond to their actions is certainly in our control. Our reactions are in our control and hence we are responsible for our actions. To any actions by the other party, we have a range of responses to chose from: we may reply in traditional manner which is according to the social image we created for ourselves (‘an eye for an eye’, ‘do what you want to’, ‘I am helpless’, etc) or we may respond according to the strategies which would lead to meeting our mission for life. Whatever way we respond is our choice and we are responsible for that.

For example, a nurse was constantly abused by a patient who was extremely bad tempered and complained about almost everything on very small reasons. The natural response of the nurse was to feel frustrated, offended and thinking of quitting the job. With the lessons of this course, she realized that ‘no one can offend you if you do not permit’. You get offended because you feel you are offended. You may respond by saying to yourself that I am confident that I have done no wrong and I have faithfully discharged my duties and I choose not to feel offended. Such thought is a liberating thought. You are in charge of your emotions and you can choose your options. This nurse thus broke the traditional response which may have been expected from her like quitting the job.

## CHECK YOUR PROGRESS

What paradigm shifts does a person go through as he/she grows from an infant to an adult?

Explain with examples.

Why is it important to become interdependent? Explain with examples.

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## 2.07 EFFECTIVENESS AS P/PC BALANCE

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You may have heard a story in your school days. A farmer had a magic hen. It would give eggs which were of pure gold. The farmer would sell the eggs and became very rich. However he became greedy and

thought that if he kills the hen and take out all the eggs which are inside her, he would be even more rich and within no time. He killed the hen, but could not find any golden eggs within the body of the hen.

We can take this story to understand that there are two things which create value or wealth: what is produced (egg) and the producing agent/asset or capacity to produce (the hen). If you focus on the golden egg too much you may sacrifice the hen.

There is a need to have a balance between “Product” (P) and “Production Capacity” (PC). We will be calling it P/PC balance. If you service your vehicle too much and spend on its maintenance too much, and don’t get the advantage of its service, you would not sustain its maintenance as there will be no money for it. On the contrary if you use cheap oil, lubricant, fuel and do not spend time and money on its maintenance and only try to get maximum income from the service the vehicle provides, the vehicle will not last and soon start malfunctioning. In between these two lies a golden mean, where you would get best service and have to spend relatively less on servicing.

Effectiveness is not merely how much do you get from the life. It is the ratio of how much you produce (P) to much you spend on maintaining your production capacity (PC). It is a sort of cost-benefit analysis.

This principle can be applied to various scenerios: relationship, business, employment, etc. If you want your daughter to have a clean room, what is your focus: a clean room or your daughter cleaning the room cheerfully. If your focus is clean room, you are focusing on the P part. If you neglect the daughter (PC), you may have clean room but may have nagging daughter who does it only to appease you. On the other hand if you focus unduely on the daughter, you may not have clean room as you will accept her excuses of not having cleaned the room due to exam, tiredness etc. The trick is to make her clean the room cheerfully, thus attaining both P and PC with least problems.

In business, an organization which cares much about the customers and neglects the employees completely is not achieving effectiveness. The PC principle is “treat your employees exactly as you want your customers to be treated”. You can buy an employee’s hand, not his heart (where his loyalty and enthusiasm lies). You can buy his back, not his brain (where his creativity, resourcefulness, ingenuity lies). Just as customers are volunteers (they buy your products voluntarily), your employees are volunteers (they put their creativity, enthusiasm and loyalty voluntarily).

## CHECK YOUR PROGRESS

What is meant by P/PC balance? Explain with examples.

What is the importance of P/PC balance in defining the effectiveness? Explain with examples.

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## 2.08 END QUESTIONS

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The following questions should help you prepare for the End Examinations. These questions are for 5 marks each and should take you 11 minutes under examination conditions.

1. Describe the approaches of personality and character ethics
2. Explain the concept of paradigm and paradigm shift
3. Discuss the importance of principle centered paradigm
4. Define habits and how habits can be developed
5. Describe the maturity continuum and paradigm shifts according to maturity levels
6. Describe the concept of product and production capacity (P/PC) balance
  
7. What is meant by the personality ethics and character ethics approach to personality development?
8. Why building character is more important than the approach to developing personality in a quick-fix manner?
9. What is meant by the paradigm and paradigm shift?
10. Describe the young girl/old lady illustration to explain how there may be two opposing points of views and both may be correct?
  - a. What is meant by the principle centred paradigm ?
11. Why is it important to begin with ourselves and that too with our core in order to sort out a problem involving interaction between us and others.
12. What is definition of habit? Explain with examples.
13. What factors are required to develop a habit? Explain with examples.
14. What paradigm shifts does a person go through as he/she grows from an infant to an adult? Explain with examples.
15. Why is it important to become interdependent? Explain with examples.
16. What is meant by P/PC balance? Explain with examples.
17. What is the importance of P/PC balance in defining the effectiveness? Explain with examples.

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## 2.09 REFERENCES

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1. 7 Habits of highly effective people, Stephen R Covey, Franklin Covey Foundation, 1999.

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# UNIT 03 HABIT OF PROACTIVITY

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Course Name: GEN 203 : Value Education (8 habits)

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## 3.00 BEFORE WE BEGIN

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We have learned about values, value education and the approaches to value education in our first unit. We learned the basic concepts of habits, P/PC balance, principles, and effectiveness in the second unit.

We will learn the first steps which we should take in developing our personality through building our character. The first habit which we are going to learn in this unit is called the habit of proactivity. It is the first step in becoming a independent person and achieving our private victory. Most of the times, our response to any circumstance or situation is very predictable; it is a knee-jerk reaction coming from our ego. We do not see our response as a part of our life's goal. We do not care whether our response will contribute to the goals, values and missions which we cherish. When we do that we are acting like a reactive person. On the other hand if our response is measured, calibrated strategically proper which is design to achieve our objectives in life, we are acting in a proactive manner. We will learn about not only responding in a responsible manner but also to take initiatives so that we can make our world a better place to be. We will learn that there are areas where we can contribute (we will call them circle of influence) and there are areas which we feel concerned about but which are too complex for us to influence at the moment. We will learn that with the development of our habit of proactivity we can enhance our ability to influence those areas where we can contribute and make a difference to the society.

Every habit is related to the next habit and is built on the previous habit so you should develop the habits in step by step manner.

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## 3.01 UNIT OBJECTIVES

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After studying this unit you will be able to

- Describe the four human gifts and their importance in developing our habits
- Explain the concept of proactivity
- Discuss the relation between proactivity and choice of response to a stimulus
- Explain how proactive persons take initiatives
- Explain the importance of making and keeping commitments
- Discuss the difference between the language used by reactive and proactive people
- Explain the concepts of circle of concern and circle of influence
- Explain how reactive people shrink their circle of influence while proactive people make it grow

- Describe the situation of direct, indirect and no control.

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### **3.02 FOUR HUMAN GIFTS (ENDOWMENTS)**

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Being human, we pride ourselves to be the most intelligent, technologically advanced species on earth. There are four potentials which each of us possess in varying degrees which make us uniquely human. These four gifts which we possess are: self awareness, imagination, conscience and independent will.

*Self awareness* means that we are aware of our actions and our thought. We can analyse these actions and thoughts.

Imagination gives us the power to see in our mind's eye what can happen in future, if we take a specific action.

Conscious is the gift which enable us to decide what is right and what is wrong.

We have independent will which makes us take actions which we decide irrespective of other influences.

Most animals are 'programmed' to behave through a script which is transmitted through their culture and genes. To follow the instinct like seeking food if hungry, killing if threatened, etc are what is normally expected from animals. They, normally, don't have the ability to change the 'scripts' which is wired in their brains. (We sometimes come across such news from the world of wild which is contrary to the normal behavior of the animals. We are ignoring such exceptional instances)

Many of the times we too behave in predictably according to the animal spirit in tribes or even in so called cultural society. When we merely act on the dogmatic scripts which expect us to hate a particular community or favor a particular segment of society, we are following such scripts. We as human being do have power to change scripts handed over to us through culture, tradition or genes.

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### **3.03 WHAT IS PROACTIVITY?**

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Proactive is sometimes referred to in context of 'reactive'. A reactive person would respond to a situation when it has come up. For example if an engine develops a snag and breaks down the reactive person would attend to it and get the engine repaired. On the other hand a proactive person, who routinely monitors the health of the engine knows that the problem in the engine is about to develop and hence does not wait for the complete breakdown to occur and gets the faulty part repaired before the engine fails completely. Thus, to be proactive means to take care of events before they occur.

In our course, we use the words 'proactive' or 'proactivity' is slightly different manner. It means more than taking initiatives. It means that you respond to a situation based on the principles or mission which you are perusing and not merely on instincts or 'images' which you or the society has created for you. It

means that you are responsible for your actions, your life. Your behavior is due to your decisions and not on the situations or external agents. You have freedom to choose your response to a stimulus based on the four human gifts of imagination, self-awareness, conscience and independent will.

Reactive people give blame to others: they are dependent on others for their affairs. If people treat them well they feel good, if they are not treated well they feel bad. Their emotional lives are thus built by others around them. Their response is dependent on stimulus and their instinct and what they think others would expect them to respond like.

Proactive people take responsibilities of their decisions. They are less dependent on other persons and surroundings. Their response is based on well-thought over values, principles and mission they have chosen for their lives. Other persons can not affect their feelings so much. As Eleanor Roosevelt said, “No one can hurt you without your consent”. You feel hurt by other’s comments because you have allowed their comments to hurt you.

## CHECK YOUR PROGRESS

Explain the concept of proactivity

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### **3.04 PROACTIVITY AND STIMULUS AND RESPONSE:**

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It is said that “Between stimulus and response there is a space. In that space is our power to choose our response. In our response lies our growth and our freedom.”

(<https://www.brainyquote.com/quotes/quotes/v/viktorefr160380.html>)

Let us see in details what it means. A stimulus is the cause of your action. Something has happened and you have to take action. For example, your client has filed a suit against you. Or, Somebody has offered you a job. You have to take action (that is response). Your response comes after a space. You have a space in between the cause and effect. You have that space where you think about your response. You choose and your choice and your decision has the power to change your destiny. Your growth, your potential and your power has its origin in this space which lies between the stimulus and response.

If you are a reactive person your response will be based on your perception on how others expect you to react or your own image about yourself. If you have been sued, you may respond by fighting the case because it is a matter of your ‘prestige’ (your social image) even if you know you have done something wrong.



A proactive person will respond by his value of justice, fraternity, fairness. He may enter into a dialog and try to listen to the other party's concern, feelings and positions and communicate his sympathy and facts and may like to attain a situation which results in both parties ending the dispute happily.

## CHECK YOUR PROGRESS

Discuss the relation between proactivity and choice of response to a stimulus

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### 3.06 TAKING INITIATIVES

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Proactivity is not merely about responding to the stimulus in principled-centred manner. It is also about taking initiatives, to maintain the P/PC balance, to develop good habits, It is to believe that we are responsible for our actions, thoughts and decisions. Hence to make things move is also part of the agenda.

Whenever a person faces problem in getting things done, it is a good practice to remind him to use his R and I (resourcefulness and initiative). You need to be resourceful. During the time when you are not having any pressing problems, you envisage what resources would be necessary in your life and develop such resources. These resources may be a network of friends, relations, or may be physical assets like space, plots, flats, machinery, gadgets, or it may be skills which may be useful to you like communication, use of advanced maths, accountancy, legal drafting, etc. Developing resourcefulness takes initiatives.

Whenever a person approaches you seeking help, you may ask him to help himself by exercising initiative and resourcefulness. By solving his own problem, he becomes more proactive and even more resourceful.

## CHECK YOUR PROGRESS

Explain how proactive persons take initiatives

### ***Making and keeping commitments***

Another way of taking initiatives is to make and keep commitments in the area of our value, mission and principles. We set goals and try to achieve them. As we make and keep commitments we begin to establish inner integrity which gives us awareness of self control, courage and strength to accept more responsibility for our own life. By making and keeping commitment how honor becomes greater than our moods.

This is the essence of our growth. We become aware of our areas of weakness which needs to be improved, and get glimpses of the hidden talents and strengths which can be nourished. It is like doing a physical exercise. When you exert your body to do exercise the body becomes aware of the weakness of the muscle and tries to nourish and build it afresh.

## CHECK YOUR PROGRESS

Explain the importance of making and keeping commitments

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### 3.07 LANGUAGE OF REACTIVE AND PROACTIVE PEOPLE

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The language which we use tells a good deal about the way we think.

Reactive people use such sentences as:

- There is nothing I can do.
- That's the way it is.
- He makes me angry
- They don't allow that!
- I can't
- I must
- If only ...

On the other hand the proactive persons will use such sentences like:

- Let us look at the alternatives we have.
- I can choose a different approach,
- I control my own feelings
- I can create an effective presentation
- I choose,
- I will.

You can very well see why their way of saying things differ in the similar circumstances. Reactive people depend on others for their mood, show helplessness, don't take initiatives, do not exercise their choices. Proactive persons look for alternatives, show confidence, take responsibility, show control over their feelings, look for solutions, and take decisions based on the values, principles and mission.

## CHECK YOUR PROGRESS

Discuss the difference between the language used by reactive and proactive people

There is an incidence reported by Covey in his book. A man came up to him during a seminar on proactivity and told him that he (the man) does not accept Covey's arguments on being proactive. The man felt that his love for his wife has dried up and he does not have the same feeling now. What should he do? (There is nothing you can do if you don't feel the love for your life. There is no solution. Hence proactivity is useless in my situation. So his argument would go.) Covey replied that he (the man) should love her. The puzzled man responded that he does not feel the love hence he cannot love his wife. To this, Covey's reply was, "My friend, love is a verb. It is an action of service, sacrifice, striving to feel, sense and empathize at the same level, listening actively, appreciating, affirming and liking the person with all faults .(The feeling of love is the result of act of love.) Can you do this?"

This shows a paradigm shift. Love as a feeling which just happens and has no logical justification or point of argument. This paradigm harbored by the man got replaced by that propounded by Covey: Love as a deliberate action of service, sacrifice, striving to feel, sense and empathize at the same level, listening actively, appreciating, affirming and liking the person with all faults.

## CHECK YOUR PROGRESS

Discuss the two paradigms of 'love'.

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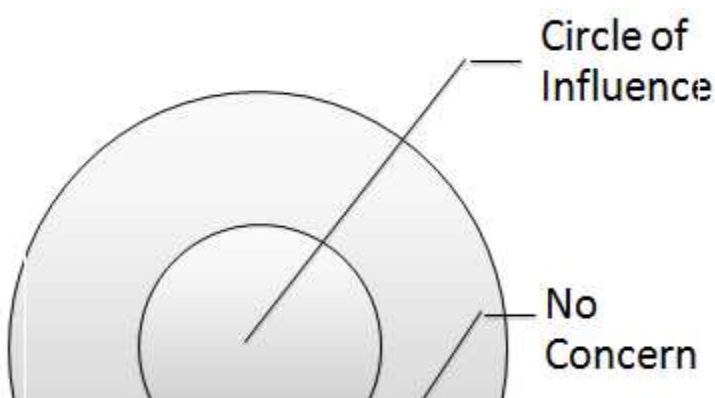
### 3.08 CIRCLE OF INFLUENCE AND CIRCLE OF CONCERN

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In our lives we have so many things which we come across.

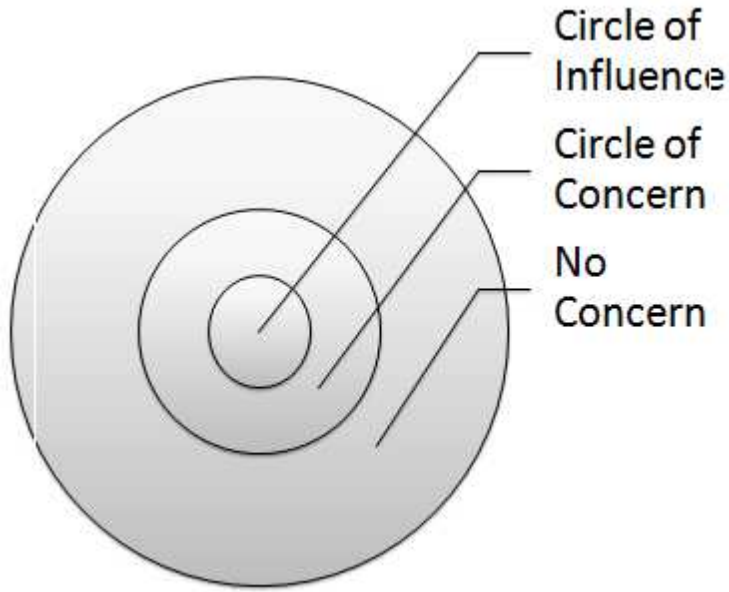
There are many things which we care about and which we feel concerned about. For example, your health, financial situation, your family, your friends, your employer, your state, your country, your world all these may be of your concern with varying degree as per your likings and taste. However you may say that I don't care about what happens to my neighboring city as I don't have time to know and understand their problems. Thus you can divide all things into two parts: things which concern you and things which do not concern you. You can draw a circle, which represent within it all the things which you care about and those things which you do not care about are outside the circle. We call this circle the Circle of Concern for you. See Fig 3.01 for such illustration.

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*Fig 3.01: Circle of Concern*

Now, let us consider those things which are there in your circle of concern. There are two types of concerns: one which you can change and other those things you care about but you don't have right now the resources to influence and change. Thus we have another circle within the circle of concern. We call this the circle of influence. You can see this in Fig 3.02.

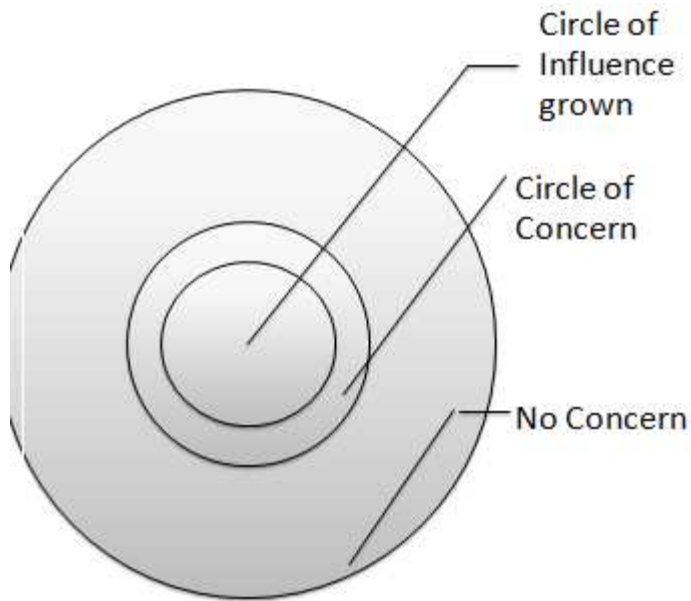


*Fig 3.02: Circle of concern and circle of influence*

## CHECK YOUR PROGRESS

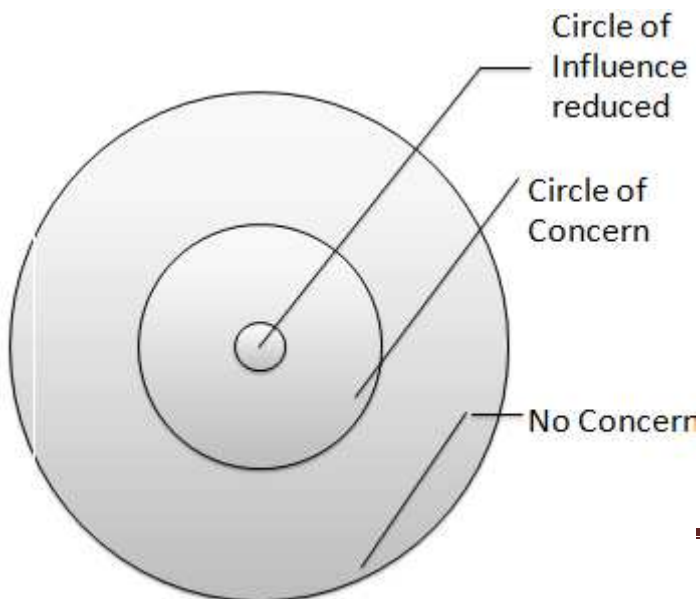
Explain the concepts of circle of concern and circle of influence

If you are a proactive person, you would keep on working on the areas within your circle of influence and try to achieve the results which are consistent with the goals of your mission. By doing this you will become more resourceful as achieving each target will enhance your network of relations, material assets and skills. This will bring into your circle of influence those areas also which were earlier not accessible. Thus proactive focus helps the circle of influence to grow.



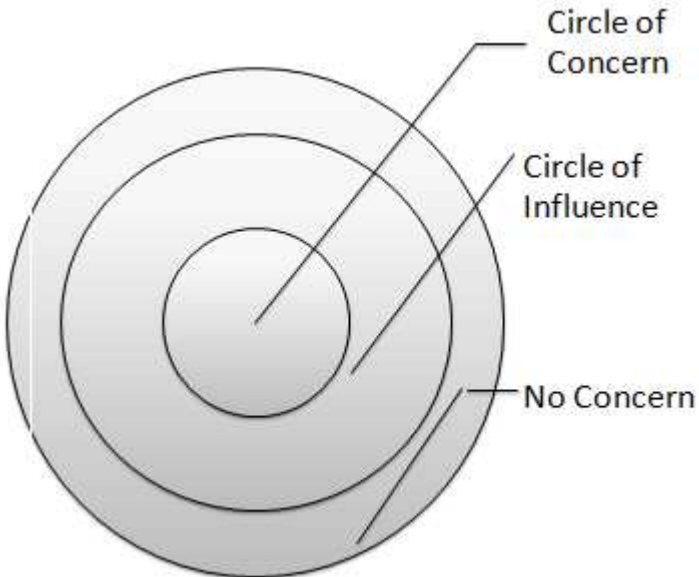
*Fig 3.03: Proactive Focus helps the circle of influence to grow.*

On the other hand, a reactive person does not have the tendency to take responsibilities and feels that the others are in charge of his affairs and hence does not have initiative to change the things which he could have changed. Hence he loses the opportunities to develop the resources like relations, assets and skills. The circle of influence reduces for such people. This can be seen in the Fig 3.04.



*Fig 3.04: Reactive focus reduces the circle of influence.*

Because of position, wealth, role or relationships it is possible for some persons to have circle of influence larger than the circle of concern as seen in Fig 3.05.



*Fig 3.06: Circle of Influence can be larger than the circle of concern for some persons due to their positions, roles, wealth, or relationships*

An example of how proactivity increases the circle of influence has been given by Covey. An organization was headed by a dynamic person who had the habit of micro-management: telling every manager what to do and how as if they did not have any judgment. The net effect of such dictatorial style of working was that he alienated almost all the executive team surrounding him. But one of the executives was proactive. Being driven by values rather than feelings, he took initiatives and anticipated, empathized and read the situation. He knew the weaknesses of his boss but instead of criticizing he compensated for him. When the boss was weak, he would buffer his own people and make the weakness irrelevant. The president appreciated that this executive not only gave information he asked for, but also additional information, with analysis in terms of depth anticipated by the president. With the data, information and analysis being consistent and clear, the president would ask for the executives to do micro-managerial

style of jobs, with exception to this executive. He would ask his opinion and recommendations. Thus this executive had managed to enhance his circle of influence to include his president into it.

## CHECK YOUR PROGRESS

Explain how reactive people shrink their circle of influence while proactive people make it grow

### *Direct, Indirect and No Control*

You can have three kinds of control over the situations: direct control, indirect control or no control. Direct control problems can be solved directly by you using habits of proactivity, time management, prioritization, using first three habits. The indirect control problems may be solved by using your influence with other persons through achieving public victory as shown in Habits 4, 5, 6.

No control problems are those which we have to accept that they are to be lived with peacefully, even though we don't like them. In this way we don't let these problems to get empowered to control our lives, psyche or spiritual developments. As mentioned in the prayer, "God grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference." (<https://www.brainyquote.com/quotes/quotes/r/reinholdni100884.html>)

## CHECK YOUR PROGRESS

Describe the situation of direct, indirect and no control.

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### 3.09 END QUESTIONS

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The following questions should help you prepare for the End Examinations. These questions are for 5 marks each and should take you 11 minutes under examination conditions.

1. Describe the four human gifts and their importance in developing our habits
2. Explain the concept of proactivity
3. Discuss the relation between proactivity and choice of response to a stimulus
4. Explain how proactive persons take initiatives



5. Explain the importance of making and keeping commitments
6. Discuss the difference between the language used by reactive and proactive people
7. Explain the concepts of circle of concern and circle of influence
8. Explain how reactive people shrink their circle of influence while proactive people make it grow
9. Describe the situation of direct, indirect and no control.
10. Explain the wisdom reflected in the prayer, “God grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference.”

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### **3.10 REFERENCES**

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The Seven Habits of Highly Effective People, Stephen R Covey, 1989

<https://www.brainyquote.com/quotes/quotes/v/viktorefr160380.html>

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## CREDIT 02: UNIT 04 TO UNIT 06

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### UNIT 04 HABIT OF PERSONAL LEADERSHIP

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Course Name: GEN 203 : Value Education (8 habits)

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#### 4.00 BEFORE WE BEGIN

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We have learned the basics of values and value education in our first unit. We learned the important foundation of character ethics, paradigms, and inside-out approach in the second unit of the course. We learned the habit of being proactive in the third unit.

We have seen that being proactive is to respond in a responsible way so that the mission of our life may be achieved in each of our transaction. We learned to take initiative so that we can make changes in the areas which concern us and where we have direct control and to exercise our habit of proactivity to influence the events and people in the areas where we have indirect control.

In this unit we will learn further how to take control of our life to become further independent and achieve our personal victory. We will learn the habit of personal leadership. 'Begin with the end in mind'. The key words are 'end', 'mind' and begin. We will learn how to *visualize* the events in the 'eye of our mind', before we act. This is the principle of design. Everything, every event, every action which we contemplate should have roots in what we plan to achieve: the 'end'. Thus our beginning starts with the end!

Every 'end' should be related with the greater picture which may be our mission in life. We will learn how we can define the mission statement in our life. We will learn to examine our scripts our behavior pattern. We will learn that many of our beliefs have roots in other people's agenda and are handed over to us by earlier generations and we follow them blindly without questioning or examining their validity in today's world. In such cases where these scripts need revision, we will have to write our own script by reprogramming ourselves. We then become master of our own destiny, the first creator of our future.

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#### 4.01 UNIT OBJECTIVES

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After studying this unit you will be able to

- Describe what is meant by the 'end' in the second habit.
- Explain the concept of 'all things are created twice'
- Discuss the concept of scripts which are handed over to us by others with examples.
- Explain the difference between leadership and management

- Explain how we can re-script to become our own first creators
- Explain what is meant by the ‘centers’ of our actions, thoughts and decisions
- Describe the four factors which drive our centers
- Discuss how we can write and use the personal mission statement
- Explain the whole brain paradigm
- Describe the areas where the left hemisphere plays dominant role as against the expertise in which the right hemisphere of the brain specializes
- Describe how to develop a affirmation statement
- Discuss the various roles and goals which a person may have to decide for his life

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## **4.02 WHAT IS MEANT BY THE END?**

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To some the end may mean the end of life. Such people may develop the habit of “ Begin with the end in mind” in such a way that any and every activities which they undertake would satisfy their goal as how they should be remembered as when they are no more. If such a person wishes to be a loving father, all the activities which he undertakes should supplement this objective.

Hence first and foremost it is important to decide what is it that you wish to achieve more than any thing else. Otherwise many people struggle all their lives to achieve wealth, position, recognition and other things and after they have achieved these they find such struggles empty and without meaning. If you are climbing the ladder of success, you should know beforehand that your ladder is resting on the right wall. Otherwise you will rise against the wrong wall fast.

When you think of the habit of beginning with the end in mind, you are clear about the ‘big picture’ in the life which may be the goal of the game.

### **CHECK YOUR PROGRESS**

Describe what is meant by the ‘end’ in the second habit.

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## **4.03 ALL THINGS ARE CREATED TWICE**

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All things are created twice. First, things are in the mind of the creator and then in the actual physical world. When you construct a house, the architect creates it on the drawing board in terms of plans and elevation and 2D/3D computer simulation models. It is shown to the client and approved. It is shown to the city authorities and permission is granted to begin construction.

The carpenter's rule is "measure twice and cut once". Before cutting a piece of wood, the carpenter makes sure how exactly he wants the cut to be then only he will cut the piece. If he does not do that and if the measurement turns out wrong he would have wasted a piece of wood.

Planning is important and is undertaken in almost all fields of activities like business, planning a surgery, etc. We have to accept the principle of two creation and take responsibilities of our designing and executions.

## CHECK YOUR PROGRESS

Explain the concept of 'all things are created twice'

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### 4.04 BY DESIGN OR DEFAULT

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Everything is created twice. But many a times we are not the first creators. For example, many of our beliefs, dogmas and parts of our self-awareness is not created by us by conscious design. They are handed over to us by other people and circumstances beyond our control. We involuntarily act reactively as per the scripts developed by other people's priorities and agenda, pressures of circumstances, experience from earlier times.

These scripts come from other people or circumstances and do not come from our conscious thinking or from principles. Whether we are aware of them or not, there is a first creation (plan/script) in all parts of our lives.

Our unique gift of self-awareness, imagination and conscience makes it possible for us to introspect and examine the scripts which we have in our inner core and check whether they are valid and to be continued. We can overwrite these scripts. For centuries, in the name of culture, traditions and history, we have been fed with the scripts of favoring a certain class of people and hating another class of enemy community. As we will learn about the Arab leader (Anwar Sadat) who struggled against the very script which made him the leader of his people and negotiated a peace agreement with Israel, it is possible to change the script and lead to a better tomorrow.

## CHECK YOUR PROGRESS

Discuss the concept of scripts which are handed over to us by others with examples.

## ***Leadership and Management***

We come across two terms: leadership and management. Leadership is about setting goals. Management is about achieving them. Leadership is about ‘doing right things’, management is about ‘doing things right’. With bad leadership and good management we will end up at wrong places fast. With good leadership and bad management we will reach our expected destination late but for sure.

Habit of ‘begin with the end in mind’ is the habit of personal leadership. Leadership is the first creation. Management is the second creation.

We should pause and see within ourselves whether we have got lost in the maze of management and forgotten our mission and values. Due to pressing needs of the circumstances, we often lose sight of what is really important.

## **CHECK YOUR PROGRESS**

Explain the difference between leadership and management

## ***Rescripting to become your own first creator***

With our unique gifts of self-awareness, we become proactive. We analyze our own actions and thoughts and chose our response with responsibility. With the gifts of imagination and conscience we can achieve personal leadership. Through imagination we can visualize the uncreated world of potential which lie within us. We can use conscience to interact with the principles with our talents and possible avenues of contributions and develop guidelines on how to most effectively develop our latent virtues. With such a process we can write our own scripts of beliefs, mission and goals for life.

The process of writing our own scripts is actually a process of rewriting the script because we already have lived our lives according to other people’s scripts handed to us. It is therefore important to examine our scripts given to us by others and check if they are really valid.

In this context, Covey has narrated in the book the autobiography of Anwar Sadat, the president of Egypt. He had been reared, nurtured and scripted deeply in the script of immense hate to Israel. Egypt had fought many wars against Israel and the culture, history and religious dogmas contributed to such scripts of hate. He would make public statements on national television about ‘as long as even an inch of Arab land, I

will not shake hands with an Israeli'. The script was nationalist and independent and arouse sentiments of the Arab people. But Sadat knew that it was foolish to continue with such script in the interdependent world. When he was in jail on charges of involvement in plotting to kill King Farouk, he had time to do introspection. He checked the validity of the script and belief and through meditation worked with his own scripture and rescripted himself. He was ignored during President Nasser's administration. He remained undeterred and became president of Egypt. He confronted the political realities and changed the policies towards Israel. He became instrumental in signing the Camp David Accord, which many feel has been most precedent-breaking peace movement in the history of the world.

Rescripting is also required to be consistent with our deepest values. Through our self-awareness, conscience and imagination we can examine our deepest values and check if the scripts (i.e., the pattern of behavior and the reasons for such pattern of behavior) of our lives are in harmony with the deepest values we have discovered to live by. If we find that the scripts of our lives are not product of the proactive design of our own, but a result of somebody else's design, we change our scripts. We can thus become our own first creators. We become responsible for this design which flows from the deep convictions and beliefs in values and principles.

## CHECK YOUR PROGRESS

Explain how we can re-script to become our own first creators

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### 4.05 OUR CENTERS

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When we examine our scripts, our thoughts and actions, we realize that there are certain areas which we value more than others. These areas (like family, work, spouse, social service, money) which drive our actions, thoughts and decisions can be called as centers. For example, I may be money-centred. All my life's decisions are then focused on whether my decisions lead to increase in my bank account or long term profit in my life or least loss in my financial status. Accordingly my life and destiny would unfold.

This center of our lives is the source of our security, guidance, wisdom and power.

**Security** means our sense of worth, identity, emotional anchor, self esteem, basic personal strength.

**Guidance** is our source of direction in life, our map, our frame of reference which interprets for us what is happening around us.

**Wisdom** represents our perspective of life, sense of balance (what is right and what is wrong), understanding of how things work, judgment and comprehension.

**Power** is the capacity to act, strength to take initiatives and accomplish something by taking decisions and making choices.

Let us see a concrete example to understand what we have just learned. Suppose you are friend-centered, meaning most of your decisions are on the basis of pleasing friends. This is because friends give you security (you feel worthless if friends don't meet you), guidance (your map of life is based on 'what my friend will think', you may believe in maxims and principles which essentially mean that friendship is the supreme, loyalty to a friend is priceless and to be preserved at all costs), wisdom (you see the world through social lens) and power (friend is the source of power, hence your power is limited by the social comfort zone and will be unable to take decision in the absence of your friends).

Similarly, If you are Family Centered, the family is the source of

#### SECURITY

(Because, your security is founded on family acceptance and fulfilling family expectations. Your sense of personal security is as volatile as the family. Your feelings of self-worth are based on the family reputation.

#### GUIDANCE

(As Family scripting is your source of correct attitudes and behaviors. Your decision-making criterion is what is good for the family, or what family members want. WISDOM You interpret all of life in terms of your family, creating a partial understanding and family narcissism.)

#### POWER

(This is because your actions are limited by family models traditions.)

The various common centers for most people include: spouse, family, money, work, possession, pleasure, friend, enemy, religion, self.

It is possible that a person has a number of centers. That is, his life has a combination of centers. In such case his life may be a roller coaster ride fluctuating between various centers and his decision may be unpredictable. There is no consistency in his direction, no persistence wisdom, no intrinsic sense of worth, no steady source of power.

It is desirable to have one clear centre for direction of the life. In this course we try to develop as an ideal centre. This is called principle-center.

When principle is the source of all your decisions we have created a solid foundation for our lives. This is because principles are the source of our security, wisdom, guidance and power.

Your security is based on principles which do not change and are independent on external conditions and circumstances. The principles give you sense of worth, identity, emotional anchor, self esteem, basic personal strength.

Principles give you guidance by acting like a compass telling you where you are heading and how far you have come in pursuit of your goal. You can consistently, consciously and proactively choose the best from a variety of solutions using the principle as guiding tool.

Principles are sources of your wisdom. You view world through fundamental paradigm for effective, provident living.

Principles as your source of power offer the advantage that your decisions are not driven by the current financial or circumstantial status.

## CHECK YOUR PROGRESS

Explain what is meant by the ‘centers’ of our actions, thoughts and decisions

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### **4.06 WRITING AND USING PERSONAL MISSION STATEMENT**

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As we go deeply within ourselves, as we understand and realign our basic paradigms to bring them in harmony with correct principles, we create both an effective, empowering center and a clear model through which we can see the world. We can then focus that model on how we, as unique individuals, relate to that world

Viktor Frankl was a Jew who was imprisoned in Nazi concentration camp where he suffered bone-chilling persecution, hardship and terrifying experience. Despite these, he used these tormenting experiences as his guide and wrote an objective account of his concentration camp experience as a psychologist. He put forth a new theory in psychotherapy called logotherapy, which is a form of existential analysis, the “Third Viennese School of Psychotherapy”.



He says ‘we detect rather than invent our missions in life’. Note and appreciate the choice of words. Each of us has an internal monitor or sense, a conscience that gives us an awareness of our own uniqueness and the singular contributions that we can make. In Frankl's words, “ Everyone has his own specific vocation or mission in life. Therein he cannot be replaced, nor can his life be repeated. Thus, everyone's task is as unique as is his specific opportunity to implement it. In seeking to express that uniqueness, we are again reminded of the fundamental importance of proactivity and of working within our Circle of Influence. To seek some abstract meaning to our lives out in our Circle of Concern is to leave aside our proactive responsibility, to place our own first creation in the hands of circumstance and other people.

A mission statement is not something which you develop in a day. You need deep introspection, careful analysis, thoughtful expression, and often many rewrites to produce it in final form. It may take you several weeks or even months before you feel really comfortable with it, before you feel it is a complete and concise expression of your innermost values and directions. Despite this, you will want to review it regularly and make minor changes as the years bring additional insights or changing circumstances.

Finally, your mission statement becomes your ‘constitution’, ‘personal law’ or ‘guiding spirit’, the solid expression of your vision and values. It becomes the criterion by which you would analyze and measure everything in your life.

You may note that the ‘process of writing the mission’ is as important as the ‘product’ (the mission statement itself). Writing or reviewing a mission statement transforms you because it forces you to think through your priorities deeply, carefully, and to align your behavior with your beliefs. As you do, other people begin to sense that you're not being driven by everything that happens to you. You have a sense of mission about what you're trying to do and you are excited about it.

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<h2>CHECK YOUR PROGRESS</h2> <p>Discuss how we can write and use the personal mission statement</p>
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### **4.07 USING OUR WHOLE BRAIN**

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As you may know the brain is composed of two hemisphere: the right hemisphere which is responsible for our imagination, visualization, intuition, creativity and the left hemisphere is the more logical/verbal one. The left deals with words, the right with pictures; the left with parts and specifics, the right with wholes and the relationship between the parts. The left deals with analysis, which means to

break apart; the right with synthesis, which means to put together. The left deals with sequential thinking; the right with simultaneous and holistic thinking. The left is time bound; the right is time free.

Although people use both sides of the brain, one side or the other generally tends to be dominant in each individual. Of course, the ideal would be to cultivate and develop the ability to have good crossover between both sides of the brain so that a person could first sense what the situation called for and then use the appropriate tool to deal with it. But people tend to stay in the “comfort zone” of their dominant hemisphere and process every situation according to either a right- or left-brain preference. We live in a primarily left-brain-dominant world, where words and measurement and logic are enthroned, and the more creative, intuitive, sensing, artistic aspect of our nature is often subordinated. Many of us find it more difficult to tap into our right-brain capacity.

Our self-awareness empowers us to examine our own thoughts. This is particularly helpful in creating a personal mission statement because the two unique human gifts that enable us to practice Habit 2 -- imagination and conscience -- are primarily functions of the right side of the brain. Understanding how to tap into that right brain capacity greatly increases our first-creation ability.

Management, remember, is clearly different from leadership. Leadership is primarily a high-powered, right-brain activity. It's more of an art; it's based on a philosophy. You have to ask the ultimate questions of life when you're dealing with personal leadership issues.

But once you have dealt with those issues, once you have resolved them, you then have to manage yourself effectively to create a life congruent with your answers. The ability to manage well doesn't make much difference if you're not even in the "right jungle." But if you are in the right jungle, it makes all the difference. In fact, the ability to manage well determines the quality and even the existence of the second creation. Management is the breaking down, the analysis, the sequencing, the specific application, the time-bound left-brain aspect of effective self-government. My own maxim of personal effectiveness is this: Manage from the left; lead from the right.

## CHECK YOUR PROGRESS

Describe the areas where the left hemisphere plays dominant role as against the expertise in which the right hemisphere of the brain specializes.

### *Two Ways to Tap the Right Brain*

If we use the brain dominance theory as a model, it becomes clear that the quality of our first creation is significantly modified by our ability to use our creative right brain. The more we are able to draw upon our right-brain capacity, the more fully we will be able to visualize, to synthesize, to project a complete (holistic) picture of what we wish to do and to be in life.

### ***One way is to Expand Perspective***

Sometimes we are knocked out of our left-brain environment and thought patterns and into the right brain by an unplanned experience. The death of a loved one, a severe illness, a financial setback, or extreme adversity can cause us to stand back, look at our lives, and ask ourselves such hard questions as “What's really important? Why am I doing what I'm doing?”

But when you're proactive, you don't have to wait for circumstances or other people to create perspective-expanding experiences. You can consciously create your own.

There are a number of ways to do this. Through the powers of your imagination, you can visualize so many things which may happen in future (including your own death, what people will say and do when that happens). You can visualize promotions, resignation, your retirement from your present job. What contributions, what achievements will you want to have made in your field? What plans will you have after retirement? Will you enter a second career?

When you do the visualization, expand your mind. Visualize in rich detail. Involve as many emotions and feelings as possible. Involve as many of the senses as you can.

A teacher tells his students as an activity of visualization: “Assume you only have this one semester to live, and that during this semester you are to stay in school as a good student. Visualize how you would spend your semester.”

Things are suddenly placed in a different point of view. Values quickly surface that before weren't even recognized. They start writing to parents to tell them how much they love and appreciate them. They made friends with a brother, a sister, a friend where the relationship has deteriorated.

The dominant, central theme of their activities, the underlying principle, is love. The futility of bad-mouthing, bad thinking, put-downs, and accusation becomes very evident when they think in terms of having only a short time to live. Principles and values become more evident to everybody.

## **CHECK YOUR PROGRESS**

Explain the whole brain paradigm.

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## **4.08 DEVELOPING AN AFFIRMATION STATEMENT WHICH IS PERSONAL, POSITIVE, PRESENT TENSE, VISUAL AND EMOTIONAL**

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The visualization activity which expanded your mind and made those values surfaced which you thought were lost somewhere is the beginning of an ongoing process of keeping your vision and values before you and aligning your life to be consistent and in harmony with those most important things.

We can use our right-brain power of visualization to write an “affirmation” that will help us become more in-touch with our deeper values in our daily life.

A good affirmation has five basic ingredients: it's personal, it's positive, it's present tense, it's visual, and it's emotional.

For example, suppose I am a parent who deeply loves my children. I identify that as one of my fundamental values in my personal mission statement. But, on a daily basis, I have trouble overreacting.

So I might write something like this: “ It is deeply satisfying (emotional) that I (personal) respond (present tense) with wisdom, love, firmness, and self-control (positive) when my children misbehave.”

Then I can visualize it. I can spend a few minutes each day and totally relax my mind and body. I can think about situations in which my children might misbehave. I can visualize them in rich detail. I can see her do something very specific which normally makes my temper start to flare. But instead of seeing my normal response, I can see myself handle the situation with all the love, the power, the self-control I have captured in my affirmation.

And if I do this, day after day my behavior will change. Instead of living out of the scripts given to me by my own parents or by society or by genetics or my environment, I will be living out of the script I have written from my own self-selected value system.

One of the main things that research on peak performers showed was that almost all of the world-class athletes and other peak performers are visualizers. They see it; they feel it; they experience it before they actually do it. They Begin with the End in Mind.

Your creative, visual right brain is one of your most important assets, both in creating your personal mission statement and in integrating it into your life.

Affirmation and visualization are forms of programming, and we must be certain that we do not submit ourselves to any programming that is not in harmony with our basic center or that comes from sources centered on money-making, self interest, or anything other than correct principles.

### **CHECK YOUR PROGRESS**

Describe how to develop a affirmation statement.

## ***Identifying Roles and Goals***

The logical/verbal left brain becomes important also as you attempt to capture your right-brain images, feelings, and pictures in the words of a written mission statement. As you know, breathing exercises help integrate body and mind. Similarly, writing is a kind of psycho-neural muscular activity which helps bridge and integrates the conscious and subconscious minds. Writing makes our thoughts clear, and helps break the whole (of the problems or concepts) into parts (sub-problems or sub-concepts).

We each have a number of different roles in our lives. We work on different areas or in different capacities in which we have responsibility. You may, for example, have a role as an individual, a husband, a father, a teacher, and a businessman. Each of these roles is important. We should not lose the sense of proportion, the balance, the natural ecology necessary to effective living. If you get consumed by work, you may neglect personal health.

You may find that your mission statement will be much more balanced, much easier to work with, if you break it down into the specific role areas of your life and the goals you want to accomplish in each area.

Writing your mission in terms of the important roles in your life gives you balance and harmony. It keeps each role clearly before you. You can review your roles frequently to make sure that you don't get totally absorbed by one role to the exclusion of others that are equally or even more important in your life.

After you identify your various roles, then you can think about the Long Term Goals for each of your roles. We're into the right brain again, using imagination, creativity, conscience, and inspiration. If these goals are the extension of a mission statement based on correct principles, they will be vitally different from the goals people normally set.

An effective goal focuses primarily on results rather than activity. It identifies where you want to be, and, in the process, helps you determine where you are.

Roles and goals give structure and organized direction to your personal mission. If you don't yet have a personal mission statement, it's a good place to begin. Just identifying the various areas of your life and the two or three important results you feel you should accomplish in each area to move ahead gives you an overall perspective of your life and a sense of direction.

### **CHECK YOUR PROGRESS**

Discuss the various roles and goals which a person may have to decide for his life.

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## **4.09 END QUESTIONS**

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The following questions should help you prepare for the End Examinations. These questions are for 5 marks each and should take you 11 minutes under examination conditions.

1. Describe what is meant by the 'end' in the second habit.
2. Explain the concept of 'all things are created twice'
3. Discuss the concept of scripts which are handed over to us by others with examples.
4. Explain the difference between leadership and management
5. Explain how we can re-script to become our own first creators
6. Explain what is meant by the 'centers' of our actions, thoughts and decisions
7. Describe the four factors which drive our centers
8. Discuss how we can write and use the personal mission statement
9. Explain the whole brain paradigm
10. Describe the areas where the left hemisphere plays dominant role as against the expertise in which the right hemisphere of the brain specializes
11. Describe how to develop a affirmation statement
12. Discuss the various roles and goals which a person may have to decide for his life

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## **4.10 REFERENCES**

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The Seven Habits of Highly Effective People, Stephen R Covey, 1989

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# UNIT 05 HABIT OF PERSONAL MANAGEMENT

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Course Name: GEN 203 : Value Education (8 habits)

Habit 3: Put First things first.

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## 5.00 BEFORE WE BEGIN

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We have been developing our character through the various habits so that we may develop in us the values and principles enshrined in our constitution. The values and principles like equality or fairness, kindness, contribution, patience, service are universal, self evident principles. We cannot break them.

We started to develop our character through habits which take us from being dependent to independent in our quest to achieve our personal victory. We learned the habit of proactivity, to feel and know that we are responsible and able to respond according to the vision and mission which we set ourselves for. We have seen in the last unit the importance of design. All things are created twice. It is created in the mind of the creator and on the drawing board and then in the actual physical world of action. We are many a times not our own creator but carry out the scripts handed over to us by others and we blindly serve their agenda. We learned to question the scripts given us by the others and examine the validity. We learned the importance of rescripting and becoming our own first creators.

In the present unit we will learn about putting to practice the vision and mission which we have set ourselves for. We will learn that time management is a misnomer. We don't manage time, we manage ourselves and place our activities in time. Every person has got 24 hours in a day. He or she has to decide what he has to do and when.

We will learn that the way we spend our most times decides what kind of person we become or are. We will categorize activities in four categories according to whether the activity is 'urgent' (needs to be done immediately) and whether it is 'important' (it helps in advancing our mission and vision). Importance and Urgency are not dependent. An activity may be 'urgent' but not important. For example when phone rings out you take the call. Otherwise it keeps irritating you. The call may or may not be important. The trick is to spend most of our time in activities (called QII activities) which are important but not urgent.

We will learn how to balance our time so that we do justice to all the roles and goals for the roles.

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## 5.01 UNIT OBJECTIVES

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After studying this unit you will be able to

- Explain the relation between Habit 2 (begin with the end in mind) and Habit 3 (Put first things first)
- Describe the role of 'independent will' in executing the habit of putting first things first.
- Describe briefly the four generations of time management.
- Describe the results of working heavily in each of four quadrants
- Explain various ways in which we can say 'no' to activities which we do not wish to undertake as they are not 'important' from perspective of our mission.
- Describe the various tools developed in each of the four generations of time management
- Describe how Quadrant II tool helps us in carrying forward our goals for the various roles in our life's mission
- Discuss the various steps in becoming a QII self manager.
- Describe the various issues in living in Quadrant II as a lifestyle.
- Describe the advantages of using the Fourth Generation (QII) tool.
- Describe how delegation increases the P/PC balance.
- Explain what is meant by 'gofer delegation'.
- Discuss the principles of 'stewardship delegation'
- Explain the essence of QII paradigm

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## 5.02 Introduction

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Let's just a moment and write down a short answer to the following two questions. Your answers will be important to you as you begin work on Habit 3.

Question 1: What one thing could you do (which you aren't doing now) that if you did on a regular basis, would make a tremendous positive difference in your personal life?

Question 2: What one thing in your business or professional life would bring similar results?

The answer to these questions may be called as 'doing right things' or 'the first things' or 'important things' as they contribute tremendously to the goals which you have set for yourself. Habit 3 is 'put first things first'. Do the important activities with priority. Isn't this obvious? We always do the first things first. Don't we? We will learn in this unit that it is not always the case for most of us. We spend lot of time doing things which we feel are urgent and don't bother to examine whether they are really important.

Habit 3 is the personal fruit, the practical fulfillment of Habits 1 and 2.

Habit 1 says, "You're the creator. You are in charge." It's based on the four unique human endowments of imagination, conscience, independent will, and particularly, self-awareness. It empowers you to say, "That's an unhealthy program I've been given from my childhood, from my social mirror. I don't like that ineffective script. I can change."

Habit 2 is the first or mental creation. It's based on imagination -- the ability to envision, to see the potential, to create with our minds what we cannot at present see without eyes; and conscience -- the



ability to detect our own uniqueness and the personal, moral, and ethical guidelines within which we can most happily fulfill it. It's the deep contact with our basic paradigms and values and the vision of what we can become.

Habit 3, then, is the second creation -- the physical creation. It's the fulfillment, the actualization, the natural emergence of Habits 1 and 2. It's the exercise of independent will toward becoming principle-centered. It's the day-in, day-out, moment-by-moment doing it.

Habits 1 and 2 are absolutely essential and prerequisite to Habit 3. You can't become principle-centered without first being aware of and developing your own proactive nature. You can't become principle-centered without first being aware of your paradigms and understanding how to shift them and align them with principles. You can't become principle-centered without a vision of and a focus on the unique contribution that is yours to make.

But with that foundation, you can become principle-centered, day-in and day-out, moment-by-moment, by living Habit 3 -- by practicing effective self-management.

## CHECK YOUR PROGRESS

Explain the relation between Habit 2 (begin with the end in mind) and Habit 3 (Put first things first)

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### 5.03 THE POWER OF INDEPENDENT WILL

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In addition to self-awareness, imagination, and conscience, it is the fourth human endowment -- independent will -- that really makes effective self-management possible. It is the ability to make decisions and choices and to act in accordance with them. It is the ability to act rather than to be acted upon, to proactively carry out the program we have developed through the other three endowments.

The human will is an amazing thing. Time after time, it has triumphed against unbelievable odds. The Helen Kellers of this world give dramatic evidence to the value, the power of the independent will.

But as we examine this endowment in the context of effective self-management, we realize it's usually not the dramatic, the visible, the once-in-a-lifetime, up-by-the-bootstraps effort that brings enduring success. Empowerment comes from the learning how to use this great endowment in the decisions we make every day.

The degree to which we have developed our independent will in our everyday lives is measured by our personal integrity. Integrity is, fundamentally, the value we place on ourselves. It's our ability to make and keep commitments to ourselves, to "walk our talk." It's honor with self, a fundamental part of the character ethic, the essence of proactive growth.

Effective management is putting first things first. While leadership decides what "first things" are, it is management that puts them first, day-by-day, moment-by-moment. Management is discipline, carrying it out.

Discipline derives from disciple (which means student or follower) -- disciple to a philosophy, disciple to a set of principles, disciple to a set of values, disciple to an overriding purpose, to a super-ordinate goal or a person who represents that goal.

In other words, if you are an effective manager of your 'self', your discipline comes from within; it is a function of your independent will. You are a student, a follower, of your own deep values and their source. And you have the will, the integrity, to subordinate your feelings, your impulses, your moods to those values.

There is a beautiful essay called "The Common Denominator of Success," written by E. M. Gray. He spent his life searching for the one denominator that all successful people share. He found it wasn't hard work, good luck, or astute human relations, though those were all important. The one factor that seemed to transcend all the rest embodies the essence of Habit 3: Putting First Things First.

"The successful person has the habit of doing the things failures (those who fail) don't like to do," he observed. "They don't like doing them either necessarily. But their disliking is subordinated to the strength of their purpose."

That subordination requires a purpose, a mission, a Habit 2 clear sense of direction and value, a burning "Yes!" inside that makes it possible to say "no" to other things. It also requires independent will, the power to do something when you don't want to do it, to be a function of your values rather than a function of the impulse or desire of any given moment. It's the power to act with integrity to your proactive first creation.

## CHECK YOUR PROGRESS

Describe the role of 'independent will' in executing the habit of putting first things first.

### *Four Generations of Time Management*

In Habit 3 we are dealing with many of the questions addressed in the field of life and time management. After studying the area of time management Stephen Covey says that he is persuaded that the essence of the best thinking in the area of time management can be captured in a single phrase: Organize and execute around priorities. That phrase represents the evolution of three generations of time-management theory, and how to best do it is the focus of a wide variety of approaches and materials.

Personal management has evolved in a pattern similar to many other areas of human endeavor. Major developmental thrusts, or "waves" as Alvin Toffler (the author of the "Third Wave") calls them, follow

each other in succession, each adding a vital new dimension. For example, in social development, the agricultural revolution was followed by the industrial revolution, which was followed by the informational revolution. Each succeeding wave created a surge of social and personal progress.

Likewise, in the area of time management, each generation builds on the one before it -- each one moves us toward greater control of our lives. The first wave or generation could be characterized by notes and checklists, an effort to give some semblance of recognition and inclusiveness to the many demands placed on our time and energy.

The second generation could be characterized by calendars and appointment books. This wave reflects an attempt to look ahead, to schedule events and activities in the future.

The third generation reflects the current time-management field. It adds to those preceding generations the important idea of prioritization, of clarifying values, and of comparing the relative worth of activities based on their relationship to those values. In addition, it focuses on setting goals -- specific long-, intermediate-, and short-term targets toward which time and energy would be directed in harmony with values. It also includes the concept of daily planning, of making a specific plan to accomplish those goals and activities determined to be of greatest worth.

While the third generation has made a significant contribution, people have begun to realize that "efficient" scheduling and control of time are often ineffective or counterproductive. The efficiency focus creates expectations that clash with the opportunities to develop rich relationships, to meet human needs, and to enjoy spontaneous moments on a daily basis.

As a result, many people have become turned off by time management programs and planners that make them feel too scheduled, too restricted, and they "throw the baby out with the bath water," reverting to first- or second-generation techniques to preserve relationships, to meet human needs, and to enjoy spontaneous moments on a daily basis.

But there is an emerging fourth generation that is different in kind. It recognizes that "time management" is really a misnomer -- the challenge is not to manage time, but to manage ourselves. Satisfaction is a function of expectation as well as realization. And expectation (and satisfaction) lie in our Circle of Influence.

Rather than focusing on things and time, fourth-generation expectations focus on preserving and enhancing relationships and accomplishing results -- in short, on maintaining the P/PC Balance.

## CHECK YOUR PROGRESS

Describe briefly the four generations of time management.

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## 5.04 FOUR CLASSES OR QUADRANTS OF ACTIVITIES

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The essential focus of the fourth generation of management can be captured in the Time Management Matrix diagrammed in Fig 5.01. Basically, we spend time in one of four ways. As you see, the two factors that define an activity are urgent and important. Urgent means it requires immediate attention. It's "Now!" Urgent things act on us. A ringing phone is urgent. Most people can't stand the thought of just allowing the phone to ring. You could spend hours preparing materials, you could get all dressed up and travel to a person's office to discuss a particular issue, but if the phone were to ring while you were there, it would generally take precedence over your personal visit.

If you were to phone someone, hardly anybody would say, "I'll get to you in 15 minutes; just hold." But those same people would probably let you wait in an office for at least that long while they completed a telephone conversation with someone else.

Urgent matters are usually visible. They press on us; they insist on action. They're often popular with others. They're usually right in front of us. And often they are pleasant, easy, fun to do. But so often they are unimportant!

Importance, on the other hand, has to do with results. If something is important, it contributes to your mission, your values, and your high priority goals. Thus, we have four quadrants (Q's) Q I (Important, Urgent), Q II (Important, not Urgent), QIII(not Important, Urgent), and Q IV (not Important, Not Urgent) as you can see in Fig 5.01.

### *Nature of Activities in the four quadrants and how to manage them*

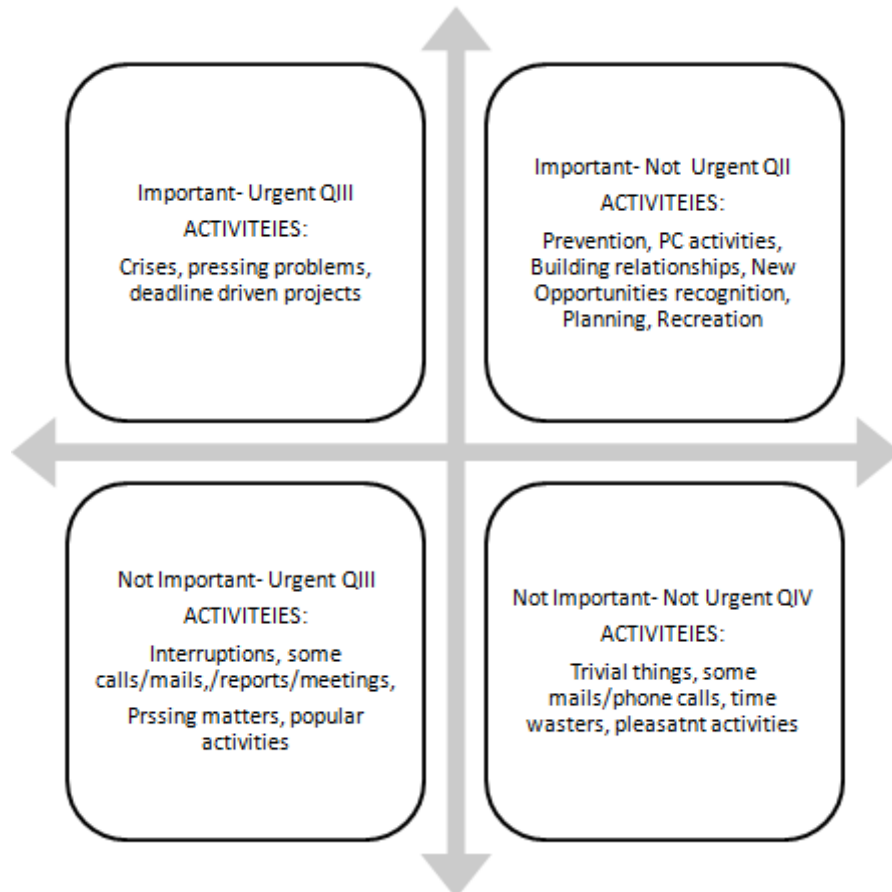
The examples of activities in "Q I" includes crisis, deadline driven projects, immediate health issues. In Q II we have preventive, PC activities, building relationships, seeking new opportunities, planning, recreation. In Q III we have interruptions (like phone calls), some mails, reports, meetings, pressing matters, popular activities, etc. In Q IV we may have trivial things, time wasters, etc. We see these in Fig 5.01.

The Q I deals with crises and pressing demands and necessities. They tend to make you a person who does fire fighting on daily basis. Hence they need to be **managed** by delegating to others as quickly as possible, so that you will have more time for Q II.

The Q II is the quadrant to be spent most time at. It deals with strategies and values, opportunities and planning. It makes you think critically. You need to **focus** on this quadrant. You can consider the

Q III is the quadrant of illusion and deception because you get confused between urgency and importance. You carry out somebody else's urgency, which does not figure in your mission, vision and values. You need to minimize investing your time into such quadrant.

Q IV is the quadrant of trivial and wasteful activities. It comprises of activities which are escapes and 'waste'. You may consider it for purpose of entertainment and stress-buster only and minimize investments in them.



*Fig 5.01: Time Management Matrix*

We react to urgent matters. Important matters that are not urgent require more initiative, more proactivity. We must act to seize opportunity, to make things happen. If we don't practice Habit 2, if we don't have a clear idea of what is important, of the results we desire in our lives, we are easily diverted into responding to the urgent.

Look for a moment at the four quadrants in the Time Management Matrix (Fig 5.01). Quadrant I is both urgent and important. It deals with significant results that require immediate attention. We usually call the activities in Quadrant I "crises" or "problems." We all have some Quadrant I activities in our

lives. But Quadrant I consumes many people. They are crisis managers, problem-minded people, the deadline-driven producers.

As long as you focus on Quadrant I, it keeps getting bigger and bigger until it dominates you. It's like the pounding surf. A huge problem comes and knocks you down and you're wiped out. You struggle back up only to face another one that knocks you down and slams you to the ground.

Some people are literally beaten up by the problems all day every day. The only relief they have is in escaping to the not important, not urgent activities of Quadrant IV. So when you look at their total matrix, 90 percent of their time is in Quadrant I and most of the remaining 10 percent is in Quadrant IV with only negligible attention paid to Quadrants II and III. That's how people who manage their lives by crisis live.

There are other people who spend a great deal of time in "urgent, but not important" Quadrant III, thinking they're in Quadrant I. They spend most of their time reacting to things that are urgent, assuming they are also important. But the reality is that the urgency of these matters is often based on the priorities and expectations of others.

People who spend time almost exclusively in Quadrants III and IV basically lead irresponsible lives.

Effective people stay out of Quadrants III and IV because, urgent or not, they aren't important. They also shrink Quadrant I down to size by spending more time in Quadrant II.

Quadrant II is the heart of effective personal management. It deals with things that are not urgent, but are important. It deals with things like building relationships, writing a personal mission statement, long-range planning, exercising, preventive maintenance, preparation -- all those things we know we need to do, but somehow seldom get around to doing, because they aren't urgent.

To paraphrase Peter Drucker, effective people are not problem-minded; they're opportunity-minded. They feed opportunities and starve problems. They think preventively. They have genuine Quadrant I crises and emergencies that require their immediate attention, but the number is comparatively small. They keep P and PC in balance by focusing on the important, but not the urgent, high-leverage capacity-building activities of Quadrant II.

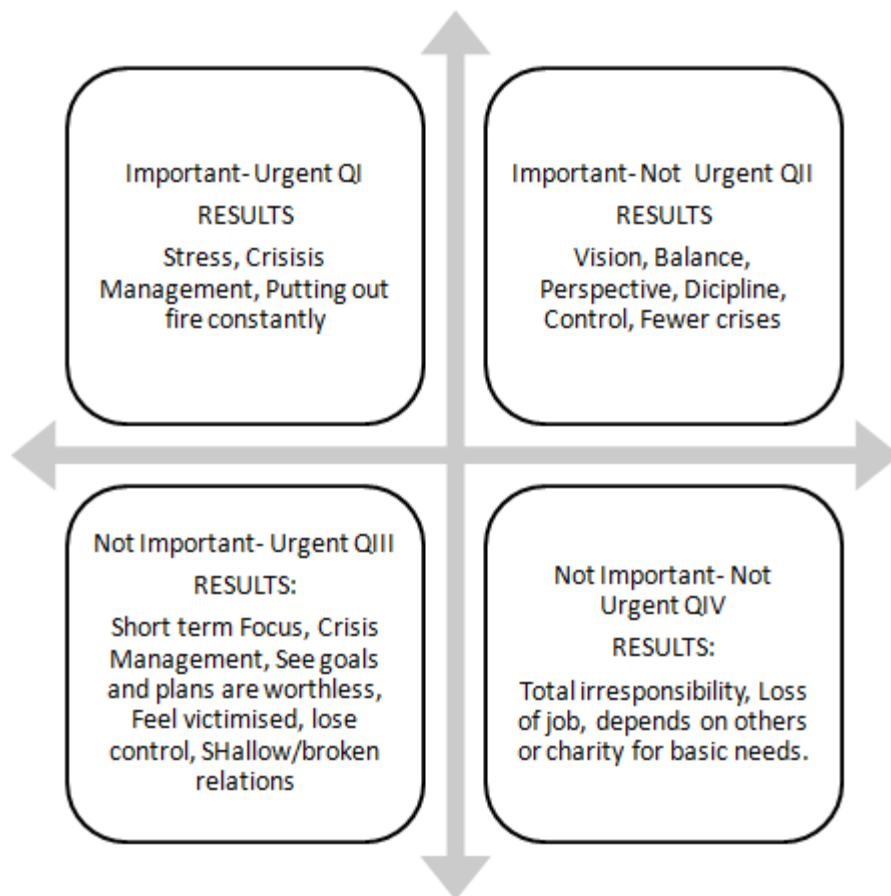
With the Time Management Matrix in mind, take a moment now and consider how you answered the questions at the beginning of this Unit. What quadrant do they fit in? Are they important? Are they urgent?

We hope that they probably fit into Quadrant II. They are obviously important, deeply important, but not urgent. And because they aren't urgent, you don't do them.

You can see in Fig 5.02, the result which various quadrants have on your personality. Recollect that Plato has said "Quality is not an act. It is a habit". What we do repeatedly shapes our habit, our character and our destiny. If we spend lot of our time in Q I, (Important, Urgent), we will feel stress, we will be on fire on continuous basis and it will take its toll in terms of our physical, mental, emotional and spiritual health. If we spend most of our time in Q III (not important, urgent), we will only have short term focuss, we will not get satisfaction on achieveing goals, feel victimized and may have shallow, superficial or broken

relationships. Those who do Q IV (not important, not urgent) activities most of the times are probably not properly employed and become irresponsible and survive on charity or on other's mercy.

If you spend most of your time in QII (Important, not Urgent) activities, you would develop vision, will have balance, discipline, control and fewer crises. You would be doing the right things without hurry (no urgency) and hence will get good health, less stress and balance in various roles.



*Fig 5.02: Results of working in various quadrants*

Now look again at the nature of those questions: What one thing could you do in your personal and professional life that, if you did on a regular basis, would make a tremendous positive difference in your life? Quadrant II activities have that kind of impact. Our effectiveness takes the quantum leaps when we do them.

When a similar question is asked to a group of shopping center managers. "If you were to do one thing in your professional work that you know would have enormously positive effects on the results, what would it be?" Their unanimous response was to build helpful personal relationships with the tenants, the owners of the stores inside the shopping center, which is a Quadrant II activity.

We did an analysis of the time they were spending on that activity. It was less than 5 percent. They had good reasons -- problems, one right after another. They had reports to make out, meetings to go to, correspondence to answer, phone calls to make, constant interruptions. Quadrant I had consumed them.

They were spending very little time with the store managers, and the time they did spend was filled with negative energy. The only reason they visited the store managers at all was to enforce the contract -- to collect the money or discuss advertising or other practices that were out of harmony with center guidelines, or some similar thing.

The store owners were struggling for survival, let alone prosperity. They had employment problems, cost problems, inventory problems, and a host of other problems. Most of them had no training in management at all. Some were fairly good merchandisers, but they needed help. The tenants didn't even want to see the shopping center owners; they were just one more problem to contend with.

So the owners decided to be proactive. They determined their purpose, their values, their priorities. In harmony with those priorities, they decided to spend about one-third of their time in helping relationships with the tenants.

After about a year and a half, it is seen that they climb to around 20 percent, which represented more than a fourfold increase. In addition, they changed their role. They became listeners, trainers, consultants to the tenants. Their interchanges were filled with positive energy.

The effect was dramatic, profound. By focusing on relationships and results rather than time and methods, the numbers went up, the tenants were thrilled with the results created by new ideas and skills, and the shopping center managers were more effective and satisfied and increased their list of potential tenants and lease revenue based on increased sales by the tenant stores. They were no longer policemen or hovering supervisors. They were problem solvers, helpers.

Whether you are a student at the university, a worker in an assembly line, a homemaker, fashion designer, or president of a company, we believe that if you were to ask what lies in Quadrant II and cultivate the proactivity to go after it, you would find the same results. Your effectiveness would increase dramatically. Your crises and problems would shrink to manageable proportions because you would be thinking ahead, working on the roots, doing the preventive things that keep situations from developing into crises in the first place. In the time management jargon, this is called the Pareto Principle -- 80 percent of the results flow out of 20 percent of the activities.

## CHECK YOUR PROGRESS



Describe the results of working heavily in each of four quadrants

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## 5.05 WHAT IT TAKES TO SAY "NO"

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The only place to get time for Quadrant II activities in the beginning is from Quadrants III and IV. You have to forgo the QIII and QIV activities as much as you can. You can't ignore the urgent and important activities of Quadrant I, although it will shrink in size as you spend more time with prevention and preparation in Quadrant II. But the initial time for Quadrant II has come out of III and IV.

You have to be proactive to work on Quadrant II because Quadrant I and III work on you. To say "yes" to important Quadrant II priorities, you have to learn to say "no" to other activities, sometimes apparently urgent things.

Covey narrates an incidence about his wife (Sandra) being invited to serve as chairman of a committee in a community endeavor. She had a number of truly important things she was trying to work on, and she really didn't want to do it. But she felt pressured into it and finally agreed.

Then she called one of her dear friends to ask if she would serve on her committee. Her friend listened for a long time and then said, "Sandra, that sounds like a wonderful project, a really worthy undertaking. I appreciate so much your inviting me to be a part of it. I feel honored by it. For a number of reasons, I won't be participating myself, but I want you to know how much I appreciate your invitation."

Sandra was ready for anything but a pleasant "no." She said to Stephen Covey, "I wish I'd said that."

It is not to imply that you shouldn't be involved in significant service projects. Those things are important. But you have to decide what your highest priorities are and have the courage --pleasantly, smiling, non-apologetically -- to say "no" to other things. And the way you do that is by having a bigger "yes" burning inside. The enemy of the "best" is often the "good."

Keep in mind that you are always saying "no" to something. If it isn't to the apparent, urgent things in your life, it is probably to the more fundamental, highly important things. Even when the urgent is good, the good can keep you from your best, keep you from your unique contributions, if you let it.

Another incidence which Stephen Covey has mentioned in "7 Habits" is when he was Director of University Relations at a large university, he hired a very talented, proactive, creative writer. One day, after he had been on the job for a few months, Covey went into his office and asked him to work on some urgent matters that were pressing on me.

He said, "Stephen, I'll do whatever you want me to do. Just let me share with you my situation." Then he took Stephen over to his wall board, where he had listed over two dozen projects he was working on, together with performance criteria and deadline dates that had been clearly negotiated before. He was highly disciplined, which is why I went to see him in the first place. "If you want to get something done, give it to a busy man."

Then he said, "Stephen, to do the jobs that you want done right would take several days. Which of these projects would you like me to delay or cancel to satisfy your request?"

Stephen Covey didn't want to take the responsibility for that. He didn't want to put a cog in the wheel of one of the most productive people on the staff just because he happened to be managing by crisis at the time. The jobs he wanted done were urgent, but not important. So Covey went and found another crisis manager and gave the job to him.

We say "yes" or "no" to things daily, usually many times a day. A center of correct principles and a focus on our personal mission empowers us with wisdom to make those judgments effectively.

The essence of effective time and life management is to organize and execute around balanced priorities. You can ask this question to yourself: if you were to fault yourself in one of three areas, which would it be: (1) the inability to prioritize; (2) the inability or desire to organize around those priorities; or (3) the lack of discipline to execute around them, to stay with your priorities and organization?

Most people say their main fault is a lack of discipline. On deeper thought, we believe that is not the case. The basic problem is that their priorities have not become deeply planted in their hearts and minds. They haven't really internalized Habit 2.

There are many people who recognize the value of Quadrant II activities in their lives, whether they identify them as such or not. And they attempt to give priority to those activities and integrate them into their lives through self-discipline alone. But without a principle center and a personal mission statement, they don't have the necessary foundation to sustain their efforts. They're working on the leaves, on the attitudes and the behaviors of discipline, without even thinking to examine the roots, the basic paradigms from which their natural attitudes and behaviors flow.

A Quadrant II focus is a paradigm that grows out of a principle center. If you are centered on your spouse, your money, your friends, your pleasure, or any extrinsic factor, you will keep getting thrown back into Quadrants I and III, reacting to the outside forces your life is centered on. Even if you're centered on yourself, you'll end up in I and II reacting to the impulse of the moment. Your independent will alone cannot effectively discipline you against your center.

There is a saying in architecture, "form follows function". It means that the shape (form) of a device or building is determined by the work (function) which it has to carry out. For example, a scooter is light-weight because it has the function to transport one or two persons without traffic problems. On the other hand a truck is heavy because it has to carry heavy goods. Likewise, management follows leadership. The way you spend your time is a result of the way you see your time and the way you really see your priorities. If your priorities grow out of a principle center and a personal mission, if they are deeply planted in your heart and in your mind, you will see Quadrant II as a natural, exciting place to invest your time.

It's almost impossible to say, "no" to the popularity of Quadrant III or to the pleasure of escape to Quadrant IV if you don't have a bigger "yes" burning inside. Only when you have the self-awareness to examine your program -- and the imagination and conscience to create a new, unique, principle-centered

program to which you can say "yes" -- only then will you have sufficient independent will power to say "no," with a genuine smile, to the unimportant.

## CHECK YOUR PROGRESS

Explain various ways in which we can say 'no' to activities which we do not wish to undertake as they are not 'important' from perspective of our mission.

### *Moving Into Quadrant II*

If Quadrant II activities are clearly the heart of effective personal management -- the "first things" we need to put first -- then how do we organize and execute around those things

The first generation of time management does not even recognize the concept of priority. It gives us notes and "to do" lists that we can cross off, and we feel a temporary sense of accomplishment every time we check something off, but no priority is attached to items on the list. In addition, there is no correlation between what's on the list and our ultimate values and purposes in life. We simply respond to whatever penetrates our awareness and apparently needs to be done.

Many people manage from this first-generation paradigm. It's the course of least resistance. There's no pain or strain; it's fun to "go with the flow." Externally imposed disciplines and schedules give people the feeling that they aren't responsible for results.

But first-generation managers, by definition, are not effective people. They produce very little, and their life-style does nothing to build their Production Capability. Overwhelmed by outside forces, they are often seen as undependable and irresponsible, and they have very little sense of control and self-esteem.

Second-generation managers assume a little more control. They plan and schedule in advance and generally are seen as more responsible because they "show up" when they're supposed to.

But again, the activities they schedule have no priority or recognized correlation to deeper values and goals. They have few significant achievements and tend to be schedule-oriented.

Third-generation managers take a significant step forward. They clarify their values and set goals. They plan each day and prioritize their activities.

As we noted earlier, this is where most of the time-management field is today. But this third generation has some critical limitations. First, it limits vision -- daily planning often misses important things that can only be seen from a larger perspective. The very language "daily planning" focuses on the urgent -- the "now." While third generation prioritization provides order to activity, it doesn't question the essential importance of the activity in the first place -- it doesn't place the activity in the context of

principles, personal mission, roles, and goals. The third-generation value-driven daily planning approach basically prioritizes the Quadrant I and III problems and crises of the day.

In addition, the third generation makes no provision for managing roles in a balanced way. It lacks realism, creating the tendency to over-schedule the day, resulting in frustration and the desire to occasionally throw away the plan and escape to Quadrant IV. And its efficiency, time-management focus tends to strain relationships rather than build them.

While each of the three generations has recognized the value of some kind of management tool, none has produced a tool that empowers a person to live a principle-centered, Quadrant II life-style. The first-generation note pads and "to do" lists give us no more than a place to capture those things that penetrate our awareness so we won't forget them. The second-generation appointment books and calendars merely provide a place to record our future commitments so that we can be where we have agreed to be at the appropriate time.

Even the third generation, with its vast array of planners and materials, focuses primarily on helping people prioritize and plan their Quadrant I and III activities. Though many trainers and consultants recognize the value of Quadrant II activities, the actual planning tools of the third generation do not facilitate organizing and executing around them.

As each generation builds on those that have preceded it, the strengths and some of the tools of each of the first three generations provide elemental material for the fourth. But there is an added need for a new dimension, for the paradigm and the implementation that will empower us to move into Quadrant II, to become principle-centered and to manage ourselves to do what is truly most important.

## CHECK YOUR PROGRESS

Describe the various tools developed in each of the four generations of time management

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### 5.06 THE QUADRANT II TOOL

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The objective of Quadrant II management is to manage our lives effectively -- from a center of sound principles, for a knowledge of our personal mission, with a focus on the important as well as the urgent, and within the framework of maintaining a balance between increasing our Production and increasing our Production Capability

This is, admittedly, an ambitious objective for people caught in the thick of thin things in Quadrants III and IV. But striving to achieve it will have a phenomenal impact on personal effectiveness.

A Quadrant II organizer will need to meet six important criteria.

**Coherence:** Coherence suggests that there is harmony, unity, and integrity between your vision and mission, your roles and goals, your priorities and plans, and your desires and discipline. In your planner,

there should be a place for your personal mission statement so that you can constantly refer to it. There also needs to be a place for your roles and for both short- and long-term goals.

**Balance:** Your tool should help you to keep balance in your life, to identify your various roles and keep them right in front of you, so that you don't neglect important areas such as your health, your family, professional preparation, or personal development.

Many people seem to think that success in one area can compensate for failure in other areas of life. But can it really? Perhaps it can for a limited time in some areas. But can success in your profession compensate for a broken marriage, ruined health, or weakness in personal character? True effectiveness requires balance, and your tool needs to help you create and maintain it.

**Quadrant II Focus:** You need a tool that encourages you, motivates you, actually helps you spend the time you need in Quadrant II, so that you're dealing with prevention rather than prioritizing crises. The best way to do this is to organize your life on a weekly basis. You can still adapt and prioritize on a daily basis, but the fundamental thrust is organizing the week.

Organizing on a weekly basis provides much greater balance and context than daily planning. There seems to be implicit cultural recognition of the week as a single, complete unit of time. Business, education, and many other facets of society operate within the framework of the week, designating certain days for focused investment and others for relaxation or inspiration. The basic Judeo-Christian ethic honors the Sabbath, the one day out of every seven set aside for uplifting purposes.

Most people think in terms of weeks. But most third-generation planning tools focus on daily planning. While they may help you prioritize your activities, they basically only help you organize crises and busywork. The key is not to prioritize what's on your schedule, but to schedule your priorities. And this can best be done in the context of the week.

**A "People" Dimension:** You also need a tool that deals with people, not just schedules. While you can think in terms of efficiency in dealing with time, a principle-centered person thinks in terms of effectiveness in dealing with people. There are times when principle-centered Quadrant II living requires the subordination of schedules to people. Your tool needs to reflect that value, to facilitate implementation rather than create guilt when a schedule is not followed.

**Flexibility:** Your planning tool should be your servant, never your master. Since it has to work for you, it should be tailored to your style, your needs, your particular ways.

**Portability:** Your tool should also be portable, so that you can carry it with you most of the time. You may want to review your personal mission statement while riding the bus. You may want to measure the value of a new opportunity against something you already have planned. If your organizer is portable, you will keep it with you so that important data is always within reach.

Since Quadrant II is the heart of effective self-management, you need a tool that moves you into Quadrant II. Stephen Covey's work with the fourth-generation concept has led to the creation of a tool specifically designed according to the criteria listed above. But many good third-generation tools can easily be adapted. Because the principles are sound, the practices or specific applications can vary from one individual to the next.

## CHECK YOUR PROGRESS

Describe the various features of Quadrant II tool.

### *Becoming a Quadrant II Self-Manager*

Although our effort here is to teach principles, not practices, of effectiveness, we believe you can better understand the principles and the empowering nature of the fourth generation if you actually experience organizing a week from a principle-centered, Quadrant II base. Quadrant II organizing involves four key activities.

**Identifying Roles:** The first task is to write down your key roles. If you haven't really given serious thought to the roles in your life, you can write down what immediately comes to mind. You have a role as an individual. You may want to list one or more roles as a family member -- a husband or wife, mother or father, son or daughter, a member of the extended family of grandparents, aunts, uncles, and cousins. You may want to list a few roles in your work, indicating different areas in which you wish to invest time and energy on a regular basis. You may have roles in church or community affairs.

**Selecting Goals:** The next step is to think of two or three important results you feel you should accomplish in each role during the next seven days. These would be recorded as goals.

At least some of these goals should reflect Quadrant II activities. Ideally, these short-term goals would be tied to the longer-term goals you have identified in conjunction with your personal mission statement. But even if you haven't written your mission statement, you can get a feeling, a sense, of what is important as you consider each of your roles and two or three goals for each role.

**Scheduling:** Now you look at the week ahead with your goals in mind and schedule time to achieve them. For example, if your goal is to produce the first draft of your personal mission statement, you may want to set aside a two-hour block of time on Sunday to work on it. Sunday (or some other day of the week that is special to you, your faith, or your circumstances) is often the ideal time to plan your more personally uplifting activities, including weekly organizing. It's a good time to draw back, to see inspiration, to look at your life in the context of principles and values.

If you set a goal to become physically fit through exercise, you may want to set aside an hour three or four days during the week, or possibly every day during the week, to accomplish that goal. There are some goals that you may only be able to accomplish during business hours, or some that you can only do on Saturday when your children are home. Can you begin to see some of the advantages of organizing the week instead of the day?

Having identified roles and set goals, you can translate each goal to a specific day of the week, either as a priority item or, even better, as a specific appointment. You can also check your annual or monthly calendar for any appointments you may have previously made and evaluate their importance in the context of your goals, transferring those you decide to keep to your schedule and making plans to reschedule or cancel others.

As you study the following weekly worksheet, observe how each of the 19 most important, often Quadrant II, goals has been scheduled or translated into a specific action plan. In addition, notice the box labeled "Sharpen the Saw™" that provides a place to plan vital renewing Quadrant II activities in each of the four human dimensions that will be explained in Habit 7.

Even with time set aside to accomplish 19 important goals during the week, look at the amount of remaining unscheduled space on the worksheet! As well as empowering you to Put First Things First, Quadrant II weekly organizing gives you the freedom and the flexibility to handle unanticipated events, to shift appointments if you need to, to savor relationships and interactions with others, to deeply enjoy spontaneous experiences, knowing that you have proactively organized your week to accomplish key goals in every area of your life.

Daily Adapting: With Quadrant II weekly organizing, daily planning becomes more a function of daily adapting, or prioritizing activities and responding to unanticipated events, relationships, and experiences in a meaningful way.

Taking a few minutes each morning to review your schedule can put you in touch with the value-based decisions you made as you organized the week as well as unanticipated factors that may have come up. As you overview the day, you can see that your roles and goals provide a natural prioritization that grows out of your innate sense of balance. It is a softer, more right-brain prioritization that ultimately comes out of your sense of personal mission.

You may still find that the third-generation A, B, C or 1, 2, 3 prioritization gives needed order to daily activities. It would be a false dichotomy to say that activities are either important or they aren't. They are obviously on a continuum, and some important activities are more important than others. In the context of weekly organizing, third-generation prioritization gives order to daily focus.

But trying to prioritize activities before you even know how they relate to your sense of personal mission and how they fit into the balance of your life is not effective. You may be prioritizing and accomplishing things you don't want or need to be doing at all.





Can you begin to see the difference between organizing your week as a principle-centered, Quadrant II manager and planning your days as an individual centered on something else? Can you begin to sense the tremendous difference the Quadrant II focus would make in your current level of effectiveness?

Having experienced the power of principle-centered Quadrant II organizing in his own life and having seen it transform the lives of hundreds of other people, Stephen Covey says he is persuaded it makes a difference -- a quantum positive difference. And the more completely weekly goals are tied into a wider framework of correct principles and into a personal mission statement, the greater the increase in effectiveness will be.

## CHECK YOUR PROGRESS

Discuss the various steps in becoming a QII self manager.

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### 5.07 LIVING IN QUADRANT II

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Returning once more to the computer metaphor, if Habit 1 says "You're the programmer" and Habit 2 says "Write the program," then Habit 3 says "Run the program," "Live the program." And living it is primarily a function of our independent will, our self-discipline, our integrity, and commitment -- not to short-term goals and schedules or to the impulse of the moment, but to the correct principles and our own deepest values, which give meaning and context to our goals, our schedules, and our lives.

As you go through your week, there will undoubtedly be times when your integrity will be placed on the line. The popularity of reacting to the urgent but unimportant priorities of other people in Quadrant III or the pleasure of escaping to Quadrant IV will threaten to overpower the important Quadrant II activities you have planned. Your principle center, your self-awareness, and your conscience can provide a high degree of intrinsic security, guidance, and wisdom to empower you to use your independent will and maintain integrity to the truly important.

But because you aren't omniscient, you can't always know in advance what is truly important. As carefully as you organize the week, these will be times when, as a principle-centered person, you will need to subordinate your schedule to a higher value. Because you are principle-centered, you can do that with an inner sense of peace.

Consider the example of a person who is deeply into scheduling and has planned a lot of activities including a telephone call with his daughter. Considering the importance of the other activities he has earmarked a time of 10 to 15 minutes for the call.

Everything goes on according to schedule until it comes to calling his daughter. Among other things he wanted to get a report on how her rehearsal on singing is going on. So, congruent with his efficiency mode, he had scheduled a 10- to 15-minute telephone call to talk to her.

But she has had a very bad day with her instructor and fellow singers and has a lot to emit her emotions, frustration and stress to him. One-and-a-half hours later, he was still deeply involved in a very intense conversation with her. Even then, the one call was not enough. The situation was a very frustrating experience for them both.

Again, you simply can't think in terms of 'efficiency' with people. You think effectiveness with people and efficiency with things. I've tried to be "efficient" with a disagreeing or disagreeable person and it simply doesn't work. I've tried to give 10 minutes of "quality time" to a child or an employee to solve a problem, only to discover such "efficiency" creates new problems and seldom resolves the deepest concern.

We see many parents, particularly mothers with small children, often frustrated in their desire to accomplish a lot because all they seem to do is meet the needs of little children all day. Remember, frustration is a function of our expectations, and our expectations are often a reflection of the social mirror rather than our own values and priorities.

But if you have Habit 2 deep inside your heart and mind, you have those higher values driving you. You can subordinate your schedule to those values with integrity. You can adapt; you can be flexible. You don't feel guilty when you don't meet your schedule or when you have to change it.

## CHECK YOUR PROGRESS

Describe the various issues in living in Quadrant II as a lifestyle.

### ***Advances of the Fourth Generation***

One of the reasons why people resist using third-generation time management tools is because they lose spontaneity; they become rigid and inflexible. They subordinate people to schedules because the efficiency paradigm of the third generation of management is out of harmony with the principle that people are more important than things.

The fourth-generation tool recognizes that principle. It also recognizes that the first person you need to consider in terms of effectiveness rather than efficiency is yourself. It encourages you to spend time in Quadrant II, to understand and center your life on principles, to give clear expression to the purposes and values you want to direct your daily decisions. It helps you create balance in your life. It helps you rise above the limitations of daily planning and organize and schedule in the context of the week. And when a

higher value conflicts with what you have planned, it empowers you to use your self-awareness and your conscience to maintain integrity to the principles and purposes you have determined are most important. Instead of using a road map, you're using a compass.

The fourth generation of self-management is more advanced than the third in five important ways. First, it's principle-centered. More than giving lip service to Quadrant II, it creates the central paradigm that empowers you to see your time in the context of what is really important and effective

Second, it's conscience-directed. It gives you the opportunity to organize your life to the best of your ability in harmony with your deepest values. But it also gives you the freedom to peacefully subordinate your schedule to higher values. Third, it defines your unique mission, including values and long-term goals. This gives direction and purpose to the way you spend each day.

Fourth, it helps you balance your life by identifying roles, and by setting goals and scheduling activities in each key role every week.

And fifth, it gives greater context through weekly organizing (with daily adaptation as needed), rising above the limiting perspective of a single day and putting you in touch with your deepest values through review of your key roles.

The practical thread running through all five of these advances is a primary focus on relationships and results and a secondary focus on time.

## CHECK YOUR PROGRESS

Describe the advantages of using the Fourth Generation (QII) tool.

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### 5.08 DELEGATION: INCREASING P AND PC

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We accomplish all that we do through delegation -- either to time or to other people. If we delegate to time, we think efficiency. If we delegate to other people, we think effectiveness.

Many people refuse to delegate to other people because they feel it takes too much time and effort and they could do the job better themselves. But effectively delegating to others is perhaps the single most powerful high-leverage activity there is.

Transferring responsibility to other skilled and trained people enables you to give your energies to other high-leverage activities. Delegation means growth, both for individuals and for organizations. The late J. C. Penney was quoted as saying that the wisest decision he ever made was to "let go" after realizing that he couldn't do it all by himself any longer. That decision, made long ago, enabled the development and growth of hundreds of stores and thousands of people.

Because delegation involves other people, it is a Public Victory and could well be included in Habit 4. But because we are focusing here on principles of personal management, and the ability to delegate to others is the main difference between the role of manager and independent producer, I am approaching delegation from the standpoint of your personal managerial skills.

A producer does whatever is necessary to accomplish desired results, to get the golden eggs. A parent who washes the dishes, an architect who draws up blueprints, or a secretary who types correspondence is a producer.

But when a person sets up and works with and through people and systems to produce golden eggs, that person becomes a manager in the interdependent sense. A parent who delegates washing the dishes to a child is a manager. An architect who heads a team of other architects is a manager. A secretary who supervises other secretaries and office personnel is an office manager.

A producer can invest one hour of effort and produce one unit of results, assuming no loss of efficiency. A manager, on the other hand, can invest one hour of effort and produce 10 or 50 or 100 units through effective delegation. Management is essentially moving the fulcrum over, and the key to effective management is delegation.

## CHECK YOUR PROGRESS

Describe how delegation increases the P/PC balance.

### *Gofer Delegation*

There are basically two kinds of delegation: "gofer delegation" and "stewardship delegation." Gofer delegation means "Go for this, go for that, do this, do that, and tell me when it's done." Most people who are producers have a gofer delegation paradigm. Remember the machete wielders in the jungle? They are the producers. They roll up their sleeves and get the job done. If they are given a position of supervision or management, they still think like producers. They don't know how to set up a full delegation so that another person is committed to achieve results. Because they are focused on methods, they become responsible for the results.

As an example of gofer delegation consider this situation. Stephen Covey describes the incidence when his son who was an excellent skier was being pulled by a boat driven by Covey. He wanted a the boy to be photographed by Sandra, Stephen's wife. She was not very familiar with working on camera and as Stephen was driving the boat, he could not have taken the snaps.

At first, Stephen told her to be selective in her picture taking because he didn't have much film left. Then he realized she was unfamiliar with the camera, so I became a little more specific. He told her to be

sure to wait until the sun was ahead of the boat and until thier son was jumping the wake or making a turn and touching his elbow.

But the more Stephen thought about our limited footage and her inexperience with the camera, the more concerned he became. He finally said, "Look, Sandra, just push the button when I tell you. Okay? He spent the next few minutes yelling, "Take it! -- Take it! -- Don't take it! -- Don't take it!" He was afraid that if he didn't direct her every move every second, it wouldn't be done right.

That was true gofer delegation, one-on-one supervision of methods. Many people consistently delegate that way. But how much does it really accomplish? And how many people is it possible to supervise or manage when you have to be involved in every move they make?

There's a much better way, a more effective way to delegate to other people. And it's based on a paradigm of appreciation of the self-awareness, the imagination, the conscience, and the free will of other people.

## CHECK YOUR PROGRESS

Explain what is meant by 'gofer delegation'.

### *Stewardship Delegation*

Stewardship delegation is focused on results instead of methods. It gives people a choice of method and makes them responsible for results. It takes more time in the beginning, but it's time well invested. You can move the fulcrum over, you can increase your leverage, through stewardship delegation.

Stewardship delegation involves clear, up-front mutual understanding and commitment regarding expectations in five areas.

**Desired Results:** Create a clear, mutual understanding of what needs to be accomplished, focusing on what, not how; results, not methods. Spend time. Be patient. Visualize the desired result. Have the person see it, describe it, make out a quality statement of what the results will look like, and by when they will be accomplished.

**Guidelines:** Identify the parameters within which the individual should operate. These should be as few as possible to avoid methods delegation, but should include any formidable restrictions. You won't want a person to think he had considerable latitude as long as he accomplished the objectives, only to violate some long-standing traditional practice or value. That kills initiative and sends people back to the gofer's creed: "Just tell me what you want me to do, and I'll do it."

If you know the failure paths of the job, identify them. Be honest and open -- tell a person where the quicksand is and where the wild animals are. You don't want to have to reinvent the wheel every day. Let

people learn from your mistakes or the mistakes of others. Point out the potential failure paths, what not to do, but don't tell them what to do. Keep the responsibility for results with them -- to do whatever is necessary within the guidelines.

**Resources:** Identify the human, financial, technical, or organizational resources the person can draw on to accomplish the desired results.

**Accountability:** Set up the standards of performance that will be used in evaluating the results and the specific times when reporting and evaluation will take place.

**Consequences:** Specify what will happen, both good and bad, as a result of the evaluation. This could include such things as financial rewards, psychic rewards, different job assignments, and natural consequences tied into the overall mission of an organization.

As an example suppose you have a bungalow, with a lawn in its front yard. Your lawn is not as green as your neighbor's. What you want is that your son should take up the responsibility. You are capable of doing the job, but you want to delegate the task of having a lawn as green as that your neighbor.

If you are doing gofer delegation, you would breath against the shoulders of your son and tell each and every thing like watering, applying manure, mowing the grass, etc.

If you are doing the stewardship delegation, you communicate the desired result (what exactly you want), guidelines (what is allowed and what is not), give resources, set parameters to evaluate the results to hold accountable, and communicate the consequences.

**Desired Results:** You tell your son you want your lawn green and clean. What is green? That is the color of neighbor's lawns. What is clean? It means no mess, no garbage, no paper, etc.

**Guidelines:** What can I do to make it look green and clean? Anything short of applying paints on the lawns. Use sprinkler, use manure, use fertilizer. Who is the boss? The son is the boss. Who is the helper? The father offered to help if the son asks and if he (father) has time. The father asks the son to go through literature, advises of the other persons so that he does not reinvent the wheel.

**Resources:** Give the son the money and time to do the job..

**Accountability:** Who's the judge? The son is the judge. This is stewardship delegation. It is delegation with trust that he will deliver and do the job. Every once in a week, he will compare with the state of lawn last week and compare with the state of neighbor's lawn and see how we have progressed.

**Consequences:** If the results do not come it means that the father cannot trust the son for keeping his words. The son would and should feel that he has failed to meet the need of the household. On the other hand if the son is able to meet the challenge and have a green and clean lawn within three months, it will strengthen the bond between the father and son.

Trust is the highest form of human motivation. It brings out the very best in people. But it takes time and patience, and it doesn't preclude the necessity to train and develop people so that their competency can rise to the level of that trust.

We can be convinced that if stewardship delegation is done correctly, both parties will benefit and ultimately much more work will get done in much less time. It can be said that a family that is well organized, whose time has been spent effectively delegating on a one-to-one basis, can organize the work so that everyone can do everything in about an hour a day. But that takes the internal capacity to want to manage, not just produce. The focus is on effectiveness, not efficiency.

Certainly you can pick up that room better than your child, but the key is that you want to empower the child to do it. It takes time. You have to get involved in the training and development. It takes time, but how valuable that time is downstream! It saves you so much in the long run.

This approach involves an entirely new paradigm of delegation. In effect, it changes the nature of the relationship: The steward becomes his own boss, governed by a conscience that contains the commitment to agree upon desired results. But it also releases his creative energies toward doing whatever is necessary in harmony with correct principles to achieve those desired results.

The principles involved in stewardship delegation are correct and applicable to any kind of person or situation. With immature people, you specify fewer desired results and more guidelines, identify more resources, conduct more frequent accountability interviews, and apply more immediate consequences. With more mature people, you have more challenging desired results, fewer guidelines, less frequent accountability, and less measurable but more discernible criteria.

Effective delegation is perhaps the best indicator of effective management simply because it is so basic to both personal and organizational growth.

## CHECK YOUR PROGRESS

Discuss the principles of 'stewardship delegation'

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### 5.08 THE QUADRANT II PARADIGM

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The key to effective management of self, or of others through delegation, is not in any technique or *tool* or extrinsic factor. It is intrinsic -- in the Quadrant II paradigm that empowers you to see through the lens of importance rather than urgency.

As you work to develop a Quadrant II paradigm, you will increase your ability to organize and execute every week of your life around your deepest priorities, to walk your talk. You will not be dependent on any other person or thing for the effective management of your life.

Interestingly, every one of the Seven Habits is in Quadrant II. Every one deals with fundamentally important things that, if done on a regular basis, would make a tremendous positive difference in our lives.

## CHECK YOUR PROGRESS

Explain the essence of QII paradigm

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### 5.09 END QUESTIONS

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The following questions should help you prepare for the End Examinations. These questions are for 5 marks each and should take you 11 minutes under examination conditions.

1. Explain the relation between Habit 2 (begin with the end in mind) and Habit 3 (Put first things first)
2. Describe the role of 'independent will' in executing the habit of putting first things first.
3. Describe briefly the four generations of time management.
4. Describe the results of working heavily in each of four quadrants
5. Explain various ways in which we can say 'no' to activities which we do not wish to undertake as they are not 'important' from perspective of our mission.
6. Describe the various tools developed in each of the four generations of time management
7. Describe how Quadrant II tool helps us in carrying forward our goals for the various roles in our life's mission
8. Discuss the various steps in becoming a QII self manager.
9. Describe the various issues in living in Quadrant II as a lifestyle.
10. Describe the advantages of using the Fourth Generation (QII) tool.
11. Describe how delegation increases the P/PC balance.
12. Explain what is meant by 'gofer delegation'.
13. Discuss the principles of 'stewardship delegation'
14. Explain the essence of QII paradigm

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### 5.10 REFERENCES

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The Seven Habits of Highly Effective People, Stephen R Covey, 1989

<http://www.diyplanner.com/node/6060>

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# UNIT 06 PUBLIC VICTORY

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Course Name: GEN 203 : Value Education (8 habits)

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## 6.00 BEFORE WE BEGIN

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We have seen till now that in order to inculcate the values like service, equality, justice, patience, etc, we have to develop our character in two steps: become independent and then to become interdependent. The first three habits of being proactive, beginning with end in mind, and putting the first things first are designed to make us independent. These habits mostly are concerned with ourselves.

In the societal environment where we live, being independent is not sufficient. We have to work in teams as families, as organizations, as nations and as humanity. We need to work in peaceful coexistence within these strata. How do we conduct ourselves in such groups so that the harmony is not disturbed and we achieve our goals without interfering with the interests of the others is to become interdependent?

We will learn some basic concepts in this unit which will be helpful in understanding the remaining three units. We will introduce a concept of emotional bank account. Just as we have a bank account in which we deposit money, we have an account in which we deposit faith. We make deposits in this account through actions like appreciating, doing acts of kindness, apologizing sincerely and by making and keeping commitments.

The concepts which you will learn in this unit would be very useful in understanding the various ideas covered in the next three units.

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## 6.01 UNIT OBJECTIVES

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After studying this unit you will be able to

- Explain why it is not possible to achieve Public Victory without being independent
- Discuss the concept of emotional bank account.
- Describe how 'understanding a person' helps in creating a deposit in the emotional bank account.
- What is meant by attending to little things in order to develop a rapport with other persons.
- Explain what is meant by keeping commitment and how it is important to make deposit in the emotional bank account.
- Discuss the importance of clarifying expectation in building lasting relationships.
- Explain what is meant by personal integrity with examples.
- Elaborate the importance of apologizing sincerely if you fail to keep commitments.

- Explain how violating laws of love derails into defeating the laws of life.
- Explain how P problems are PC opportunities
- Explain the importance of concept of emotional bank account in achieving interdependence.

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## 6.02 INTRODUCTION

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Before moving into the area of Public Victory, we should remember that effective interdependence can only be built on a foundation of true independence. Private Victory precedes Public Victory. Algebra comes before calculus.

As we look back and survey the terrain to determine where we've been and where we are in relationship to where we're going, we clearly see that we could not have gotten where we are without coming the way we came. There aren't any other roads; there aren't any shortcuts. There's no way to parachute into this terrain. The landscape ahead is covered with the fragments of broken relationships of people who have tried. They've tried to jump into effective relationships without the maturity, the strength of character, to maintain them.

But you just can't do it; you simply have to travel the road. You can't be successful with other people if you haven't paid the price of success with yourself.

We're dealing with a very dramatic and very fundamental Paradigm Shift here. You may try to lubricate your social interactions with personality techniques and skills, but in the process, you may truncate the vital character base. You can't have the fruits without the roots. It's the principle of sequencing: Private Victory precedes Public Victory. Self-mastery and self-discipline are the foundation of good relationships with others.

Some people say that you have to like yourself before you can like others. I think that idea has merit, but if you don't know yourself, if you don't control yourself, if you don't have mastery over yourself, it's very hard to like yourself, except in some short-term, psych-up, superficial way.

Real self-respect comes from dominion over self, from true independence. And that's the focus of Habits 1, 2, and 3. Independence is an achievement. Interdependence is a choice only independent people can make. Unless we are willing to achieve real independence, it's foolish to try to develop human-relations skills. We might try. We might even have some degree of success when the sun is shining. But when the difficult times come -- and they will -- we won't have the foundation to keep things together.

The most important ingredient we put into any relationship is not what we say or what we do, but what we are. And if our words and our actions come from superficial human-relations techniques (the personality ethic) rather than from our own inner core (the character ethic), others will sense that duplicity. We simply won't be able to create and sustain the foundation necessary for effective interdependence.

The techniques and skills that really make a difference in human interaction are the ones that almost naturally flow from a truly independent character. So the place to begin building any relationship is inside ourselves, inside our Circle of Influence, our own character. As we become independent -- proactive, centered in correct principles, value driven and able to organize and execute around the priorities in our life with integrity -- we then can choose to become interdependent -- capable of building rich, enduring, highly productive relationships with other people.

As we look at the terrain ahead, we see that we're entering a whole new dimension. Interdependence opens up worlds of possibilities for deep, rich, meaningful associations, for geometrically increased productivity, for serving, for contributing, for learning, for growing. But it is also where we feel the greatest pain, the greatest frustration, the greatest roadblocks to happiness and success. And we're very aware of that pain because it is acute.

We can often live for years with the chronic pain of our lack of vision, leadership or management in our personal lives. We feel vaguely uneasy and uncomfortable and occasionally take steps to ease the pain, at least for a time. But the pain is chronic, we get used to it, we learn to live with it.

But when we have problems in our interactions with other people, we're very aware of acute pain -- it's often intense, and we want it to go away.

That's when we try to treat the symptoms with quick fixes and techniques -- the band-aids of the personality ethic. We don't understand that the acute pain is an outgrowth of the deeper, chronic problem. And until we stop treating the symptoms and start treating the problem, our efforts will only bring counterproductive results. We will only be successful at obscuring the chronic pain even more.

Now, as we think of effective interaction with others, let's go back to our earlier definition of effectiveness. We've said it's the P/PC Balance, the fundamental concept in the story of the Goose and the Golden Egg.

In an interdependent situation, the golden eggs are the effectiveness, the wonderful synergy, the results created by open communication and positive interaction with others. And to get those eggs on a regular basis, we need to take care of the goose. We need to create and care for the relationships that make those results realities.

So before we descend from our point of reconnaissance and get into Habits 4, 5, and 6, I would like to introduce what I believe to be a very powerful metaphor in describing relationships and in defining the P/PC Balance in an interdependent reality.

## CHECK YOUR PROGRESS

Explain why it is not possible to achieve Public Victory without being independent.

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## 6.03 THE EMOTIONAL BANK ACCOUNT

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We all know what a financial bank account is. We make deposits into it and build up a reserve from which we can make withdrawals when we need to. An Emotional Bank Account is a metaphor that describes the amount of trust that's been built up in a relationship. It's the feeling of safeness you have with another human being.

If I make deposits into an Emotional Bank Account with you through courtesy, kindness, honesty, and keeping my commitments to you, I build up a reserve. Your trust toward me becomes higher, and I can call upon that trust many times if I need to. I can even make mistakes and that trust level, that emotional reserve, will compensate for it. My communication may not be clear, but you'll get my meaning anyway. You won't make me "an offender for a word." When the trust account is high, communication is easy, instant, and effective.

But if I have a habit of showing discourtesy, disrespect, cutting you off, overreacting, ignoring you, becoming arbitrary, betraying your trust, threatening you, or playing little tin god in your life, eventually my Emotional Bank Account is overdrawn. The trust level gets very low. Then what flexibility do I have?

None. I'm walking on mine fields. I have to be very careful of everything I say. I measure every word. It's tension city, memo heaven. It's protecting my backside, politicking. And many organizations are filled with it. Many families are filled with it. Many marriages are filled with it.

If a large reserve of trust is not sustained by continuing deposits, a marriage will deteriorate. Instead of rich, spontaneous understanding and communication, the situation becomes one of accommodation, where two people simply attempt to live independent life-styles in a fairly respectful and tolerant way. The relationship may further deteriorate to one of hostility and defensiveness. The "fight or flight" response creates verbal battles, slammed doors, refusal to talk, emotional withdrawal and self-pity. It may end up in a cold war at home, sustained only by children, sex, and social pressure, or image protection. Or it may end up in open warfare in the courts, where bitter ego-decimating legal battles can be carried on for years as people endlessly confess the sins of a former spouse.

And this is in the most intimate, the most potentially rich, joyful, satisfying and productive relationship possible between two people on this earth. The P/PC lighthouse is there; we can either break ourselves against it or we can use it as a guiding light.

Our most constant relationships, like marriage, require our most constant deposits. With continuing expectations, old deposits evaporate. If you suddenly run into an old high school friend you haven't seen for years, you can pick up right where you left off because the earlier deposits are still there. But your accounts with the people you interact with on a regular basis require more constant investment. There are sometimes automatic withdrawals in your daily interactions or in their perception of you that you don't even know about. This is especially true with teenagers in the home.

Suppose you have a teenage son and your normal conversation is something like, "Clean your room. Button your shirt. Turn down the radio. Go get a haircut. And don't forget to take out the garbage!" Over a period of time, the withdrawals far exceed the deposits.

Now, suppose this son is in the process of making some important decisions that will affect the rest of his life. But the trust level is so low and the communication process so closed, mechanical, and unsatisfying that he simply will not be open to your counsel. You may have the wisdom and the knowledge to help him, but because your account is so overdrawn, he will end up making his decisions from a short-range emotional perspective, which may well result in many negative long-range consequences.

You need a positive balance to communicate on these tender issues. What do you do?

What would happen if you started making deposits into the relationship? Maybe the opportunity comes up to do him a little kindness -- to bring home a magazine on skateboarding, if that's his interest, or just to walk up to him when he's working on a project and offer help. Perhaps you could invite him to go to a movie with you or take him out for some ice cream. Probably the most important deposit you could make would be just to listen, without judging or preaching or reading your own autobiography into what he says. Just listen and seek to understand. Let him feel your concern for him, your acceptance of him as a person.

He may not respond at first. He may even be suspicious. "What's Dad up to now? What technique is Mom trying on me this time?" But as those genuine deposits keep coming, they begin to add up. That overdrawn balance is shrinking.

Remember that quick fix is a mirage. Building and repairing relationships takes time. If you become impatient with this apparent lack of response of his seeming ingratitude, you may make huge withdrawals and undo all the good you've done. "After all we've done for you, the sacrifices we've made, how can you be so ungrateful? We try to be nice and you act like this. I can't believe it!

It's hard not to get impatient. It takes character to be proactive, to focus on your Circle of Influence, to nurture growing things, and not to "pull up the flowers to see how the roots are coming."

But there really is no quick fix. Building and repairing relationships are long-term investments.

## CHECK YOUR PROGRESS

Discuss the concept of emotional bank account.

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### 6.04 SIX MAJOR DEPOSITS

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Let me suggest six major deposits that build the Emotional Bank Account

### ***Understanding the Individual***

Really seeking to understand another person is probably one of the most important deposits you can make, and it is the key to every other deposit. You simply don't know what constitutes a deposit to another person until you understand that individual. What might be a deposit for you -- going for a walk to talk things over, going out for ice cream together, working on a common project -- might not be perceived by someone else as a deposit at all. It might even be perceived as a withdrawal, if it doesn't touch the person's deep interests or needs.

One person's mission is another person's minutia. To make a deposit, what is important to another person must be as important to you as the other person is to you. You may be working on a high priority project when your six-year-old child interrupts with something that seems trivial to you, but it may be very important from his point of view. It takes Habit 2 to recognize and recommit yourself to the value of that person and Habit 3 to subordinate your schedule to that human priority. By accepting the value he places on what he has to say, you show an understanding of him that makes a great deposit.

I have a friend whose son developed an avid interest in baseball. My friend wasn't interested in baseball at all. But one summer, he took his son to see every major league team play one game. The trip took over six weeks and cost a great deal of money, but it became a powerful bonding experience in their relationship.

My friend was asked on his return, "Do you like baseball that much?"

"No," he replied, "but I like my son that much."

I have another friend, a college professor, who had a terrible relationship with his teenage son. This man's entire life was essentially academic, and he felt his son was totally wasting his life by working with his hands instead of working to develop his mind. As a result, he was almost constantly on the boy's back, and, in moments of regret, he would try to make deposits that just didn't work. The boy perceived the gestures as new forms of rejection, comparison, and judgment, and they precipitated huge withdrawals. The relationship was turning sour, and it was breaking the father's heart.

One day I shared with him this principle of making **what is important to the other person as important to you as the other person is to you**. He took it deeply to heart. He engaged his son in a project to build a miniature Wall of China around their home. It was a consuming project, and they worked side by side on it for over a year and a half.

Through that bonding experience, the son moved through that phase in his life and into an increased desire to develop his mind. But the real benefit was what happened to the relationship. Instead of a sore spot, it became a source of joy and strength to both father and son.

Our tendency is to project out of our own autobiographies what we think other people want or need. We project our intentions on the behavior of others. We interpret what constitutes a deposit based on our

own needs and desires, either now or when we were at a similar age or stage in life. If they don't interpret our effort as a deposit, our tendency is to take it as a rejection of our well-intentioned effort and give up.

The Golden Rule says to "Do unto others as you would have others do unto you." While on the surface that could mean to do for them what you would like to have done for you, I think the more essential meaning is to understand them deeply as individuals, the way you would want to be understood, and then to treat them in terms of that understanding. As one successful parent said about raising children, "Treat them all the same by treating them differently."

## CHECK YOUR PROGRESS

- Describe how 'understanding a person' helps in creating a deposit in the emotional bank account.
- Explain the principle of "making what is important to the other person as important to you as the other person is to you" with suitable examples.

### *Attending to the Little Things*

The little kindnesses and courtesies are so important. Small discourtesies, little unkindnesses, little forms of disrespect make large withdrawals. In relationships, the little things are the big things.

Stephen Covey narrates an event when his family was having fun on a weekend, when they went out for fun drives and movies. During the movie, the younger son of Stephen falls asleep and the older one watches the movie with him. After the movie is over, Stephen lifts the younger son in his arm, takes him to the car and as it was very cold in the night, put his coat around the sleeping boy. The older son watches this all. They go back home and Stephen notices that the older son is a bit uneasy and does not talk naturally as if something is bothering him. When Stephen notices tears in the eye of the older son, he asks the reason for his disturbed position. The older son asks, "Dad, if I were cold, would you have put your coat around me too?"

We notice a number of aspects of the human nature through this example. One, the father shows an act of kindness to his younger son when he so caringly puts his coat over him when he is sleeping. The young boy is sleeping and hence not able to watch this act himself and his feelings cannot be seen by us. This act of kindness (though Stephen Covey would not boast too much about it in his own narration) is watched by the older son. Since the act of putting the coat happens naturally out of love by the father, the father is also almost unmindful of the act in himself. This act of showering care, love and kindness is watched by the older son who feels the love which would have been generated in his heart, had he been receiving similar treatment. But as the care, love and kindness was not received by the older son, he is moved by the love shown by father to his brother. He is without words and unsure about how to express



the feeling. He asks the simple question, “Dad, if I were cold, would you have put your coat around me too?” This question does not necessarily reflect the sibling rivalry or doubt by the son about his father. A response in actions and words and gesture by the father which would say “Yes, I do care about you too” would doubtless evoke the sense of security and affirmation in the son. Covey treats this as an example of love shown by his elder son to his little brother as he says, “Of all the events of that special night out together, the most important was a little act of kindness -- a momentary, unconscious showing of love to his little brother.”

What a powerful, personal lesson that experience was to me then and is even now. People are very tender, very sensitive inside. I don't believe age or experience makes much difference. Inside, even within the most toughened and calloused exteriors, are the tender feelings and emotions of the heart.

## CHECK YOUR PROGRESS

What is meant by attending to little things in order to develop a rapport with other persons.

### *Keeping Commitments*

Keeping a commitment or a promise is a major deposit; breaking one is a major withdrawal. In fact, there's probably not a more massive withdrawal than to make a promise that's important to someone and then not to come through. The next time a promise is made, they won't believe it. People tend to build their hopes around promises, particularly promises about their basic livelihood.

I've tried to adopt a philosophy as a parent never to make a promise I don't keep. I therefore try to make them very carefully, very sparingly, and to be aware of as many variables and contingencies as possible so that something doesn't suddenly come up to keep me from fulfilling it.

Occasionally, despite all my effort, the unexpected does come up, creating a situation where it would be unwise or impossible to keep a promise I've made. But I value that promise. I either keep it anyway, or explain the situation thoroughly to the person involved and ask to be released from the promise.

I believe that if you cultivate the habit of always keeping the promises you make, you build bridges of trust that span the gaps of understanding between you and your child. Then, when your child wants to do something you don't want him to do, and out of your maturity you can see consequences that the child cannot see, you can say, "Son, if you do this, I promise you that this will be the result." If that child has cultivated trust in your word, in your promises, he will act on your counsel.

## CHECK YOUR PROGRESS

Explain what is meant by keeping commitment and how it is important to make deposit in the emotional bank account.

### *Clarifying Expectations*

Imagine the difficulty you might encounter if you and your boss had different assumptions regarding whose role it was to create your job description.

"When am I going to get my job description?" you might ask.

"I've been waiting for you to bring one to me so that we could discuss it," your boss might reply.

"I thought defining my job was your role."

"That's not my role at all. Don't you remember? Right from the first, I said that how you do in the job largely depends on you."

"I thought you meant that the quality of my job depended on me. But I don't even know what my job really is."

"I did exactly what you asked me to do and here is the report."

"I don't want a report. The goal was to solve the problem -- not to analyze it and report on it."

"I thought the goal was to get a handle on the problem so we could delegate it to someone else."

How many times have we had these kinds of conversations?

"You said..."

"No, you're wrong! I said..."

"You did not! You never said I was supposed to..."

"Oh, yes I did! I clearly said..."

"You never even mentioned..."

"But that was our agreement..."

The cause of almost all relationship difficulties is rooted in conflicting or ambiguous expectations around roles and goals. Whether we are dealing with the question of who does what at work, how you communicate with your daughter when you tell her to clean her room, or who feeds the fish and takes out the garbage, we can be certain that unclear expectations will lead to misunderstanding, disappointment, and withdrawals of trust.

Many expectations are implicit. They haven't been explicitly stated or announced, but people nevertheless bring them to a particular situation. In marriage, for example, a man and a woman have implicit expectations of each other in their marriage roles. Although these expectations have not been

discussed, or sometimes even recognized by the person who has them, fulfilling them makes great deposits in the relationship and violating them makes withdrawals.

That's why it's so important whenever you come into a new situation to get all the expectations out on the table. People will begin to judge each other through those expectations. And if they feel like their basic expectations have been violated, the reserve of trust is diminished. We create many negative situations by simply assuming that our expectations are self-evident and that they are clearly understood and shared by other people.

The deposit is to make the expectations clear and explicit in the beginning. This takes a real investment of time and effort up front, but it saves great amounts of time and effort down the road. When expectations are not clear and shared, people begin to become emotionally involved and simple misunderstandings become compounded, turning into personality clashes and communication breakdowns.

Clarifying expectations sometimes takes a great deal of courage. It seems easier to act as though differences don't exist and to hope things will work out than it is to face the differences and work together to arrive at a mutually agreeable set of expectations.

## CHECK YOUR PROGRESS

Discuss the importance of clarifying expectation in building lasting relationships.

### *Showing Personal Integrity*

Personal integrity generates trust and is the basis of many different kinds of deposits.

Lack of integrity can undermine almost any other effort to create high trust accounts. People can seek to understand, remember the little things, keep their promises, clarify and fulfill expectations, and still fail to build reserves of trust if they are inwardly duplicitous.

Integrity includes but goes beyond honesty. Honesty is telling the truth -- in other words, conforming our words to reality. Integrity is conforming reality to our words -- in other words, keeping promises and fulfilling expectations. This requires an integrated character, a oneness, primarily with self but also with life.

One of the most important ways to manifest integrity is to be loyal to those who are not present. In doing so, we build the trust of those who are present. When you defend those who are absent, you retain the trust of those present.

Suppose you and I were talking alone, and we were criticizing our supervisor in a way that we would not dare to if he were present. Now what will happen when you and I have a falling out? You know I'm

going to be discussing your weaknesses with someone else. That's what you and I did behind our supervisor's back. You know my nature. I'll sweet-talk you to your face and bad-mouth you behind your back. You've seen me do it.

That's the essence of duplicity. Does that build a reserve of trust in my account with you.

On the other hand, suppose you were to start criticizing our supervisor and I basically told you I agree with the content of some of the criticism and suggest that the two of us go directly to him and make an effective presentation of how things might be improved. Then what would you know I would do if someone were to criticize you to me behind your back?

For another example, suppose in my effort to build a relationship with you, I told you something someone else had shared with me in confidence. "I really shouldn't tell you this," I might say, "but since you're my friend..." Would my betraying another person build my trust account with you? Or would you wonder if the things you had told me in confidence were being shared with others? Such duplicity might appear to be making a deposit with the person you're with, but it is actually a withdrawal because you communicate your own lack of integrity. You may get the golden egg of temporary pleasure from putting someone down or sharing privileged information, but you're strangling the goose, weakening the relationship that provides enduring pleasure in association.

Integrity in an interdependent reality is simply this: you treat everyone by the same set of principles. As you do, people will come to trust you. They may not at first appreciate the honest confrontational experiences such integrity might generate. Confrontation takes considerable courage, and many people would prefer to take the course of least resistance, belittling and criticizing, betraying confidences, or participating in gossip about others behind their backs. But in the long run, people will trust and respect you if you are honest and open and kind with them. You care enough to confront. And to be trusted, it is said, is greater than to be loved. In the long run, I am convinced, to be trusted will be also mean to be loved.

Stephen Covey mentions that his son would frequently ask me a soul-searching question. Whenever the father overreacted to someone else or was the least bit impatient or unkind, his son was so vulnerable and so honest and their relationship was so good that the son would simply look me in the eye of his father and say, "Dad, do you love me?" If he thought that father was breaking a basic principle of life toward someone else, he wondered if I wouldn't break it with him.

As a teacher, as well as a parent we may say that have found that the key to the ninety-nine is the one -- particularly the one that is testing the patience and the good humor of the many. It is the love and the discipline of the one student, the one child, that communicates love for the others. It's how you treat the one that reveals how you regard the ninety-nine, because everyone is ultimately a one.

Integrity also means avoiding any communication that is deceptive, full of guile, or beneath the dignity of people. "A lie is any communication with intent to deceive," according to one definition of the word. Whether we communicate with words or behavior, if we have integrity, our intent cannot be to deceive.

## CHECK YOUR PROGRESS

Explain what is meant by personal integrity with examples.

### *Apologizing Sincerely When You Make a Withdrawal*

When we make withdrawals from the Emotional Bank Account, we need to apologize and we need to do it sincerely. Great deposits come in the sincere words

"I was wrong."

"That was unkind of me."

"I showed you no respect."

"I gave you no dignity, and I'm deeply sorry."

"I embarrassed you in front of your friends and I had no call to do that. Even though I wanted to make a point, I never should have done it. I apologize."

It takes a great deal of character strength to apologize quickly out of one's heart rather than out of pity. A person must possess himself and have a deep sense of security in fundamental principles and values in order to genuinely apologize.

People with little internal security can't do it. It makes them too vulnerable. They feel it makes them appear soft and weak, and they fear that others will take advantage of their weakness. Their security is based on the opinions of other people, and they worry about what others might think. In addition, they usually feel justified in what they did. They rationalize their own wrong in the name of the other person's wrong, and if they apologize at all, it's superficial.

"If you're going to bow, bow low," say Eastern wisdom. To be a deposit, an apology must be sincere. And it must be perceived as sincere. Leo Roskin taught, "It is the weak who are cruel. Gentleness can only be expected from the strong."

Stephen narrates one occasion when he was in his office at home one afternoon writing. I could hear his boys running up and down the hall making loud banging noises, and Stephen was losing his own patience. Suddenly, one of his sons, David, started pounding on the bathroom door, yelling at the top of his lungs, "Let me in! Let me in!"

Stephen went out of his office and scolded his son. It is very difficult to concentrate on the work as creative as that of writing. He demanded that his son should go to his room and stay there. His son goes to his room, dejected, and shuts the door.

Suddenly Stephen realized that the boys were playing and one of his sons had hurt himself while playing and his brother (David) wanted to take him to the bathroom which was occupied by his sister who was taking bath at that time. That is why he was shouting 'Let me in! Let me in!'

Stephen realized that he had scolded his son who was trying to help his brother to wash the wound. Stephen felt really sorry for what he had done. And he immediately went in to apologize to David. When Stephen said sorry, David said he won't forgive him because 'you did the same thing last week'. In other words, he was saying. "Dad, you're overdrawn, and you're not going to talk your way out of a problem you behaved yourself into."

Sincere apologies make deposits; repeated apologies interpreted as insincere make withdrawals. And the quality of the relationship reflects it.

It is one thing to make a mistake, and quite another thing not to admit it. People will forgive mistakes, because mistakes are usually of the mind, mistakes of judgment. But people will not easily forgive the mistakes of the heart, the ill intention, the bad motives, the prideful justifying cover-up of the first mistake.

## CHECK YOUR PROGRESS

Elaborate the importance of apologizing sincerely if you fail to keep commitments.

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### 6.05 THE LAWS OF LOVE AND THE LAWS OF LIFE

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When we make deposits of unconditional love, when we live the primary laws of love, we encourage others to live the primary laws of life. In other words, when we truly love others without condition, without strings, we help them feel secure and safe and validated and affirmed in their essential worth, identity, and integrity. Their natural growth process is encouraged. We make it easier for them to live the laws of life -- cooperation, contribution, self-discipline, integrity -- and to discover and live true to the highest and best within them. We give them the freedom to act on their own inner imperatives rather than

react to our conditions and limitations. This does not mean we become permissive or soft. That itself is a massive withdrawal. We counsel, we plead, we set limits and consequences. But we love, regardless.

When we violate the primary laws of love -- when we attach strings and conditions to that gift -- we actually encourage others to violate the primary laws of life. We put them in a reactive, defensive position where they feel they have to prove "I matter as a person, independent of you."

In reality, they aren't independent. They are counter-dependent, which is another form of dependency and is at the lowest end of the Maturity Continuum. They become reactive, almost enemy-centered, more concerned about defending their "rights" and producing evidence of their individuality than they are about proactively listening to and honoring their own inner imperatives.

Rebellion is a knot of the heart, not of the mind. The key is to make deposits -- constant deposits of unconditional love. Stephn Covey narrates the case of a friend who was dean of a very prestigious school. He planned and saved for years to provide his son the opportunity to attend that institution, but when the time came, the boy refused to go.

This deeply concerned his father. Graduating from that particular school would have been a great asset to the boy. Besides, it was a family tradition. Three generations of attendance preceded the boy. The father pleaded and urged and talked. He also tried to listen to the boy to understand him, all the while hoping that the son would change his mind.

The subtle message being communicated was one of conditional love. The son felt that in a sense the father's desire for him to attend the school outweighed the value he placed on him as a person and as a son, which was terribly threatening. Consequently, he fought for and with his own identity and integrity, and he increased his resolve and his efforts to rationalize his decision not to go.

After some intense soul-searching, the father decided to make a sacrifice -- to renounce conditional love. He knew that his son might choose differently than he had wished; nevertheless, he and his wife resolved to love their son unconditionally, regardless of his choice. It was an extremely difficult thing to do because the value of his educational experience was so close to their hearts and because it was something they had planned and worked for since his birth.

The father and mother went through a very difficult rescripting process, struggling to really understand the nature of unconditional love. They communicated to the boy what they were doing and why, and told him that they had come to the point at which they could say in all honesty that his decision would not affect their complete feeling of unconditional love toward him. They didn't do this to manipulate him, to try to get him to "shape up." They did it as the logical extension of their growth and character.

The boy didn't give much of a response at the time, but his parents had such a paradigm of unconditional love at that point that it would have made no difference in their feelings for him. About a week later, he told his parents that he had decided not to go. They were perfectly prepared for his response and continued to show unconditional love for him. Everything was settled and life went along normally.

A short time later, an interesting thing happened. Now that the boy no longer felt he had to defend his position, he searched within himself more deeply and found that he really did want to have this educational experience. He applied for admission, and then he told his father, who again showed unconditional love by fully accepting his son's decision. My friend was happy, but not excessively so, because he had truly learned to love without condition.

Dag Hammarskjöld, past Secretary-General of the United Nations, once made a profound, far-reaching statement: "It is more noble to give yourself completely to one individual than to labor diligently for the salvation of the masses."

We may take that to mean that I could devote eight, ten, or twelve hours a day, five, six, or seven days a week to the thousands of people and projects "out there" and still not have a deep, meaningful relationship with my own spouse, with my own teenage son, with my closest working associate. And it would take more nobility of character -- more humility, courage, and strength -- to rebuild that one relationship than it would to continue putting in all those hours for all those people and causes.

In 25 years of consulting with organizations, I have been impressed over and over again by the power of that statement. Many of the problems in organizations stem from relationship difficulties at the very top -- between two partners in a company, between the president and an executive vice-president. It truly takes more nobility of character to confront and resolve those issues than it does to continue to diligently work for the many projects and people "out there."

Stephen Covey was working in an organization where there were unclear expectations between the individual who was his right-hand man and himself. He simply did not have the courage to confront his differences regarding role and goal expectations and values, particularly in our methods of administration. So he worked for a number of months in a compromise mode to avoid what might turn out to be an ugly confrontation. All the while, bad feelings were developing inside both of us.

After reading (Hammerskjöld) that it is more noble to give yourself completely to one individual than to labor diligently for the salvation of the masses, Stephen was deeply affected by the idea of rebuilding that relationship.

Stephen had to strengthen himself for what lay ahead, because he knew it would be hard to really get the issues out and to achieve a deep, common understanding and commitment. He remembers actually shaking in anticipation of the visit. Stephen's friend seemed like such a hard man, so set in his own ways and so right in his own eyes; yet I needed his strengths and abilities. I was afraid a confrontation might jeopardize the relationship and result in my losing those strengths.

Stephen went through a mental dress rehearsal of the anticipated visit, and he finally became settled within himself around the principles rather than the practices of what I was going to do and say. At last I felt peace of mind and the courage to have the communication.

When they met together, to Stephen's total surprise, he discovered that this man had been going through the very same process and had been longing for such a conversation. He was anything but hard and defensive.



Nevertheless, their administrative styles were considerably different, and the entire organization was responding to these differences. They both acknowledged the problems that their disunity had created. Over several visits, they were able to confront the deeper issues, to get them all out on the table, and to resolve them, one by one, with a spirit of high mutual respect. They were able to develop a powerful complementary team and a deep personal affection which added tremendously to our ability to work effectively together.

Creating the unity necessary to run an effective business or a family or a marriage requires great personal strength and courage. No amount of technical administrative skill in laboring for the masses can make up for lack of nobility of personal character in developing relationships. It is at a very essential, one-on-one level, that we live the primary laws of love and life.

## CHECK YOUR PROGRESS

Explain how violating laws of love derails into defeating the laws of life.

### ***P Problems are PC Opportunities***

This experience also taught Stephen another powerful paradigm of interdependence. It deals with the way in which we see problems. He had lived for months trying to avoid the problem, seeing it as a source of irritation, a stumbling block, and wishing it would somehow go away. But, as it turned out, the very problem created the opportunity to build a deep relationship that empowered us to work together as a strong complementary team.

Stephen suggest that in an interdependent situation, every P problem is a PC opportunity -- a chance to build the Emotional Bank Accounts that significantly affect interdependent production.

When parents see their children's problems as opportunities to build the relationship instead of as negative, burdensome irritations, it totally changes the nature of parent-child interaction. Parents become more willing, even excited, about deeply understanding and helping their children. When a child comes to them with a problem, instead of thinking, "Oh, no! Not another problem!" their paradigm is, "Here is a great opportunity for me to really help my child and to invest in our relationship." Many interactions change from transactional to transformational, and strong bonds of love and trust are created as children sense the value parents give to their problems and to them as individuals.

This paradigm is powerful in business as well. One department store chain that operates from this paradigm has created a great loyalty among its customers. Any time a customer comes into the store with a problem, not matter how small, the clerks immediately see it as an opportunity to build the relationship with the customer. They respond with a cheerful, positive desire to solve the problem in a

way that will make the customer happy. They treat the customer with such grace and respect, giving such second-mile service, that many of the customers don't even think of going anywhere else.

By recognizing that the P/PC Balance is necessary to effectiveness in an interdependent reality, we can value our problems as opportunities to increase PC.

## CHECK YOUR PROGRESS

Explain how P problems are PC opportunities

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### 6.06 THE HABITS OF INTERDEPENDENCE

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With the paradigm of the Emotional Bank Account in mind, we're ready to move into the habits of Public Victory, or success in working with other people. As we do, we can see how these habits work together to create effective interdependence. We can also see how powerfully scripted we are in other patterns of thought and behavior.

In addition, we can see on an even deeper level that effective interdependence can only be achieved by truly independent people. It is impossible to achieve Public Victory with popular "Win-Win negotiation" techniques of "reflective listening" techniques or "creative problem-solving" techniques that focus on personality and truncate the vital character base.

## CHECK YOUR PROGRESS

Explain the importance of concept of emotional bank account in achieving interdependence.

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### 6.07 END QUESTIONS

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The following questions should help you prepare for the End Examinations. These questions are for 5 marks each and should take you 11 minutes under examination conditions.

1. Explain why it is not possible to achieve Public Victory without being independent
2. Discuss the concept of emotional bank account.

3. Describe how ‘understanding a person’ helps in creating a deposit in the emotional bank account.
4. What is meant by attending to little things in order to develop a rapport with other persons.
5. Explain what is meant by keeping commitment and how it is important to make deposit in the emotional bank account.
6. Discuss the importance of clarifying expectation in building lasting relationships.
7. Explain what is meant by personal integrity with examples.
8. Elaborate the importance of apologizing sincerely if you fail to keep commitments.
9. Explain how violating laws of love derails into defeating the laws of life.
10. Explain how P problems are PC opportunities
11. Explain the importance of concept of emotional bank account in achieving interdependence.

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## **6.08 REFERENCES**

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The Seven Habits of Highly Effective People, Stephen R Covey, 1989

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## **CREDIT 03: UNIT 07 TO UNIT 09**

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### **UNIT 07 INTERPERSONAL LEADERSHIP (WIN-WIN)**

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Course Name: GEN 203 : Value Education (8 habits)

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#### **7.00 BEFORE WE BEGIN**

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Stephen Covey narrates a case in which he was consulting a corporation whose president was very concerned about the lack of cooperation among people. He would say that the staff would not cooperate. If the staff cooperated the corporation could make a lot of money. Stephen found that there was low trust, depleted Emotional Bank Account. People did not cooperate, had defensive communication, resistance to authority, etc. Looking deeper into why they behaved in this way, he asked the president what the reward for not cooperating is. The president replied there was no reward for non-cooperation but the reward was too much if they cooperated. He had placed a poster in his office which showed each manager as a horse in a race course track. Whoever wins the race would have opportunity to go to Bermuda for a vacation on company account.

It was like telling one flower to grow and watering another, like saying "firings will continue until morale improves." He wanted cooperation. He wanted his people to work together, to share ideas, to all benefit from the effort. But he was setting them up in competition with each other. One manager's success meant failure for the other managers

As with many, many problems between people in business, family, and other relationships, the problem in this company was the result of a flawed paradigm. The president was trying to get the fruits of cooperation from a paradigm of competition. And when it didn't work, he wanted a technique, a program, a quick-fix antidote to make his people cooperate.

But you can't change the fruit without changing the root. Working on the attitudes and behaviors would have been hacking at the leaves. So we focused instead on producing personal and organizational excellence in an entirely different way by developing information and reward systems which reinforced the value of cooperation.

Whether you are the president of a company or the janitor, the moment you step from independence into interdependence in any capacity, you step into a leadership role. You are in a position of influencing other people. And the habit of effective interpersonal leadership is Think Win-Win.

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## 7.01 UNIT OBJECTIVES

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After studying this unit you will be able to

- Describe what the characteristics of people who think win-win are.
- Discuss why win-lose thinking may be required in some situations.
- Explain why both win-lose and lose-win are weak positions.
- Discuss why some people try lose-lose positions in life.
- Describe what is meant by 'win' position and how it is different from 'win-win' or 'win-lose' position.
- Explain what is meant by third alternative.
- Discuss 'win-win or no deal' position in details.
- Describe the three traits of character required for win-win position.
- Discuss how character, relations and agreement play roles in building a 'win-win' mentality.
- Discuss an example of putting 'win-win' agreement in practice.
- Explain Win-win performance agreement.
- Explain how we arrive at a win-win solution.

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## 7.02 SIX PARADIGMS OF HUMAN INTERACTION

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Win-win is not a technique; it's a total philosophy of human interaction. In fact, it is one of six paradigms of interaction. The alternative paradigms are win-lose, lose-win, lose-lose, win, and Win-Win or No Deal

### ***Win-Win***

Win-win is a frame of mind and heart that constantly seeks mutual benefit in all human interactions. Win-win means that agreements or solutions are mutually beneficial and mutually satisfying. With a win-win solution, all parties feel good about the decision and feel committed to the action plan. Win-win sees life as a cooperative, not a competitive arena. Most people tend to think in terms of dichotomies: strong or weak, hardball or softball, win or lose. But that kind of thinking is fundamentally flawed. It's based on power and position rather than on principle. Win-win is based on the paradigm that there is plenty for everybody, that one person's success is not achieved at the expense or exclusion of the success of others.

Win-win is a belief in the Third Alternative. It's not your way or my way; it's a better way, a higher way.

## CHECK YOUR PROGRESS

Describe what the characteristics of people who think win-win are.

### ***Win-Lose***

One alternative to win-win is win-lose, the paradigm of the race to Bermuda. It says "If I win, you lose.

In leadership style, win-lose is the authoritarian approach: "I get my way; you don't get yours." Win-lose people are prone to use position, power, credentials, possessions, or personality to get their way.

Most people have been deeply scripted in the win-lose mentality since birth. First and most important of the powerful forces at work is the family. When one child is compared with another -- when patience, understanding or love is given or withdrawn on the basis of such comparisons -- people are into win-lose thinking. Whenever love is given on a conditional basis, when someone has to earn love, what's being communicated to them is that they are not intrinsically valuable or lovable. Value does not lie inside them, it lies outside. It's in comparison with somebody else or against some expectation. And what happens to a young mind and heart, highly vulnerable, highly dependent upon the support and emotional affirmation of the parents, in the face of conditional love? The child is molded, shaped, and programmed in the win-lose mentality.

"If I'm better than my brother, my parents will love me more."

"My parents don't love me as much as they love my sister. I must not be as valuable."

Another powerful scripting agency is the peer group. A child first wants acceptance from his parents and then from his peers, whether they be siblings or friends. And we all know how cruel peers sometimes can be. They often accept or reject totally on the basis of conformity to their expectations and norms, providing additional scripting toward win-lose.

The academic world reinforces win-lose scripting. The "normal distribution curve" basically says that you got an "A" because someone else got a "C." It interprets an individual's value by comparing him or her to everyone else. No recognition is given to intrinsic value; everyone is extrinsically defined.

"Oh, how nice to see you here at our PTA meeting. You ought to be really proud of your daughter, Caroline. She's in the upper 10 percent."

"That makes me feel good."

"But your son, Johnny, is in trouble. He's in the lower quartile."

"Really? Oh, that's terrible! What can we do about it?"

What this kind of comparative information doesn't tell you is that perhaps Johnny is going on all eight cylinders while Caroline is coasting on four of her eight. But people are not graded against their potential or against the full use of their present capacity. They are graded in relation to other people. And grades are carriers of social value; they open doors of opportunity or they close them. Competition, not cooperation, lies at the core of the educational process. Cooperation, in fact, is usually associated with cheating.

Another powerful programming agent is athletics, particularly for young men in their high school or college years. Often they develop the basic paradigm that life is a big game, a zero sum game where some win and some lose. "Winning" is "beating" in the athletic arena.

Another agent is law. We live in a litigious society. The first thing many people think about when they get into trouble is suing someone, taking him to court, "winning" at someone else's expense. But defensive minds are neither creative nor cooperative.

Certainly we need law or else society will deteriorate. It provides survival, but it doesn't create synergy. At best it results in compromise. Law is based on an adversarial concept. The recent trend of encouraging lawyers and law schools to focus on peaceable negotiation, the techniques of win-win, and the use of private courts, may not provide the ultimate solution, but it does reflect a growing awareness of the problem.

Certainly there is a place for win-lose thinking in truly competitive and low-trust situations. But most of life is not a competition. We don't have to live each day competing with our spouse, our children, our co-workers, our neighbors, and our friends. "Who's winning in your marriage?" is a ridiculous question. If both people aren't winning, both are losing.

Most of life is an interdependent, not an independent, reality. Most results you want depend on cooperation between you and others. And the win-lose mentality is dysfunctional to that cooperation.

## CHECK YOUR PROGRESS

Discuss why win-lose thinking may be required in some situations.

### ***Lose-Win***

Some people are programmed the other way -- lose-win.

"I lose, you win."

"Go ahead. Have your way with me."

"Step on me again. Everyone does." "I'm a loser. I've always been a loser."

"I'm a peacemaker. I'll do anything to keep peace."

Lose-win is worse than win-lose because it has no standards -- no demands, no expectations, no vision. People who think lose-win are usually quick to please or appease. They seek strength from popularity or acceptance. They have little courage to express their own feelings and convictions and are easily intimidated by the ego strength of others.

In negotiation, lose-win is seen as capitulation -- giving in or giving up. In leadership style, it's permissiveness or indulgence. Lose-win means being a nice guy, even if "nice guys finish last."

Win-lose people love lose-win people because they can feed on them. They love their weaknesses -- they take advantage of them. Such weaknesses complement their strengths.

But the problem is that lose-win people bury a lot of feelings. And unexpressed feelings never die; they're buried alive and come forth in uglier ways. Psychosomatic illnesses, particularly of the respiratory, nervous, and circulatory systems often are the reincarnation of cumulative resentment, deep disappointment, and disillusionment repressed by the lose-win mentality. Disproportionate rage or anger, overreaction to minor provocation, and cynicism are other embodiments of suppressed emotion.

People who are constantly repressing, not transcending, feelings towards a higher meaning find that it affects the quality of their self-esteem and eventually the quality of their relationships with others.

Both win-lose and lose-win are weak positions, based in personal insecurities. In the short run, win-lose will produce more results because it draws on the often considerable strengths and talents of the people at the top. Lose-win is weak and chaotic from the outset.

Many executives, managers, and parents swing back and forth, as if on a pendulum, from win-lose inconsideration to lose-win indulgence. When they can't stand confusion and lack of structure, direction, expectation, and discipline any longer, they swing back to win-lose -- until guilt undermines their resolve and drives them back to lose-win -- until anger and frustration drive them back to win-lose again.

## CHECK YOUR PROGRESS

Explain why both win-lose and lose-win are weak positions.

### ***Lose-Lose***

When two win-lose people get together -- that is, when two determined, stubborn, ego-invested individuals interact -- the result will be lose-lose. Both will lose. Both will become vindictive and want to "get back" or "get even," blind to the fact that murder is suicide, that revenge is a two-edged sword.

I know of a divorce in which the husband was directed by the judge to sell the assets and turn over half the proceeds to his ex-wife. In compliance, he sold a car worth over \$10,000 for \$50 and gave \$25 to



the wife. When the wife protested, the court clerk checked on the situation and discovered that the husband was proceeding in the same manner systematically through all of the assets.

Some people become so centered on an enemy, so totally obsessed with the behavior of another person that they become blind to everything except their desire for that person to lose, even if it means losing themselves. Lose-lose is the philosophy of adversarial conflict, the philosophy of war.

Lose-lose is also the philosophy of the highly dependent person without inner direction who is miserable and thinks everyone else should be, too. "If nobody ever wins, perhaps being a loser isn't so bad.

## CHECK YOUR PROGRESS

Discuss why some people try lose-lose positions in life.

### ***Win***

Another common alternative is simply to think win. People with the win mentality don't necessarily want someone else to lose. That's irrelevant. What matters is that they get what they want.

When there is no sense of contest or competition, win is probably the most common approach in everyday negotiation. A person with the win mentality thinks in terms of securing his own ends -- and leaving it to others to secure theirs.

## CHECK YOUR PROGRESS

Describe what is meant by 'win' position and how it is different from 'win-win' or 'win-lose' position.

### ***Which Option Is Best?***

Of these five philosophies discussed so far -- win-win, win-lose, lose-win, lose-lose, and win -which is the most effective? The answer is, "It depends." If you win a football game, that means the other team

loses. If you work in a regional office that is miles away from another regional office, and you don't have any functional relationship between the offices, you may want to compete in a win-lose situation to stimulate business. However, you would not want to set up a win-lose situation like the "Race to Bermuda" contest within a company or in a situation where you need cooperation among people or groups of people to achieve maximum success.

If you value a relationship and the issue isn't really that important, you may want to go for lose-win in some circumstances to genuinely affirm the other person. "What I want isn't as important to me as my relationship with you. Let's do it your way this time." You might also go for lose-win if you feel the expense of time and effort to achieve a win of any kind would violate other higher values. Maybe it just isn't worth it.

There are circumstances in which you would want to win, and you wouldn't be highly concerned with the relationship of that win to others. If your child's life were in danger, for example, you might be peripherally concerned about other people and circumstances. But saving that life would be supremely important.

The best choice, then, depends on reality. The challenge is to read that reality accurately and not to translate win-lose or other scripting into every situation.

Most situations, in fact, are part of an interdependent reality, and then win-win is really the only viable alternative of the five.

Win-lose is not viable because, although I appear to win in a confrontation with you, your feelings, your attitudes toward me and our relationship have been affected. If I am a supplier to your company, for example, and I win on my terms in a particular negotiation, I may get what I want now. But will you come to me again? My short-term win will really be a long-term lose if I don't get your repeat business. So an interdependent win-lose is really lose-lose in the long run.

If we come up with a lose-win, you may appear to get what you want for the moment. But how will that affect my attitude about working with you, about fulfilling the contract? I may not feel as anxious to please you. I may carry battle scars with me into any future negotiations. My attitude about you and your company may be spread as I associate with others in the industry. So we're into lose-lose again. Lose-lose obviously isn't viable in any context.

And if I focus on my own win and don't even consider your point of view, there's no basis for any kind of productive relationship.

In the long run, if it isn't a win for both of us, we both lose. That's why win-win is the only real alternative in interdependent realities.

Stephen narrates the story of a client, the president of a large chain of retail stores, who said, "Stephen, this win-win idea sounds good, but it is so idealistic. The tough, realistic business world isn't like that. There's win-lose everywhere, and if you're not out there playing the game, you just can't make it."

"All right," Stephen said, "try going for win-lose with your customers. Is that realistic?"

"Well, no," he replied.

"Why not?"

"I'd lose my customers."

"Then, go for lose-win -- give the store away. Is that realistic?"

"No. No margin, no mission."

As they considered the various alternatives, win-win appeared to be the only truly realistic approach.

"I guess that's true with customers," he admitted, "but not with suppliers."

"You are the customer of the supplier," Stephen said. "Why doesn't the same principle apply?"

"Well, we recently renegotiated our lease agreements with the mall operators and owners," he said.

"We went in with a win-win attitude. We were open, reasonable, conciliatory. But they saw that position as being soft and weak, and they took us to the cleaners."

"Well, why did you go for lose-win?" Stephen asked.

"We didn't. We went for win-win."

"I thought you said they took you to the cleaners."

"They did."

"In other words, you lost."

"That's right."

"And they won."

"That's right."

"So what's that called?"

When he realized that what he had called win-win was really lose-win, he was shocked. And as they examined the long-term impact of that lose-win, the suppressed feelings, the trampled values, the resentment that seethed under the surface of the relationship, they agreed that it was really a loss for both parties in the end.

If this man had had a real win-win attitude, he would have stayed longer in the communication process, listened to the mall owner more, then expressed his point of view with more courage. He would have continued in the win-win spirit until a solution was reached and they both felt good about it. And that solution, that Third Alternative, would have been synergistic -- probably something neither of them had thought of on his own.

## CHECK YOUR PROGRESS

Explain what is meant by third alternative.

### *Win-Win or No Deal*

If these individuals had not come up with a synergistic solution -- one that was agreeable to both -- they could have gone for an even higher expression of win-win, Win-Win or No Deal.

No deal basically means that if we can't find a solution that would benefit us both, we agree to disagree agreeably -- no deal. No expectations have been created, no performance contracts established. I don't hire you or we don't take on a particular assignment together because it's obvious that our values or our goals are going in opposite directions. It is so much better to realize this up front instead of downstream when expectations have been created and both parties have been disillusioned.

When you have no deal as an option in your mind, you feel liberated because you have no need to manipulate people, to push your own agenda, to drive for what you want. You can be open. You can really try to understand the deeper issues underlying the positions.

With no deal as an option, you can honestly say, "I only want to go for win-win. I want to win, and I want you to win. I wouldn't want to get my way and have you not feel good about it, because downstream it would eventually surface and create a withdrawal. On the other hand, I don't think you would feel good if you got your way and I gave in. So let's work for a win-win. Let's really hammer it out. And if we can't find it, then let's agree that we won't make a deal at all. It would be better not to deal than to live with a decision that wasn't right for us both. Then maybe another time we might be able to get together."

Some time after learning the concept of Win-Win or No Deal, the president of a small computer software company shared with Stephen the following experience:

"We had developed new software which we sold on a five-year contract to a particular bank. The bank president was excited about it, but his people weren't really behind the decision.

"About a month later, that bank changed presidents. The new president came to me and said, 'I am uncomfortable with these software conversions. I have a mess on my hands. My people are all saying that they can't go through this and I really feel I just can't push it at this point in time.'

"My own company was in deep financial trouble. I knew I had every legal right to enforce the contract. But I had become convinced of the value of the principle of win-win.

"So I told him 'We have a contract. Your bank has secured our products and our services to convert you to this program. But we understand that you're not happy about it. So what we'd like to do is give you back the contract, give you back your deposit, and if you are ever looking for a software solution in the future, come back and see us.'

"I literally walked away from an \$84,000 contract. It was close to financial suicide. But I felt that, in the long run, if the principle were true, it would come back and pay dividends.

"Three months later, the new president called me. 'I'm now going to make changes in my data processing,' he said, 'and I want to do business with you.' He signed a contract for \$240,000."

Anything less than win-win in an interdependent reality is a poor second best that will have impact in the long-term relationship. The cost of the impact needs to be carefully considered. If you can't reach a true win-win, you're very often better off to go for no deal.

‘Win-Win or No Deal’ provides tremendous emotional freedom in the family relationship. If family members can’t agree on a video that everyone will enjoy, they can simply decide to do something else -- no deal -- rather than having some enjoy the evening at the expense of others.

I have a friend whose family has been involved in singing together for several years. When they were young, she arranged the music, made the costumes, accompanied them on the piano, and directed the performances.

As the children grew older, their taste in music began to change and they wanted to have more say in what they performed and what they wore. They became less responsive to direction.

Because she had years of experience in performing herself and felt closer to the needs of the older people at the rest homes where they planned to perform, she didn’t feel that many of the ideas they were suggesting would be appropriate. At the same time, however, she recognized their need to express themselves and to be part of the decision-making process.

So she set up a Win-Win or No Deal. She told them she wanted to arrive at an agreement that everyone felt good about -- or they would simply find other ways to enjoy their talents. As a result, everyone felt free to express his or her feelings and ideas as they worked to set up a Win-Win Agreement, knowing that whether or not they could agree, there would be no emotional strings.

The Win-Win or No Deal approach is most realistic at the beginning of a business relationship or enterprise. In a continuing business relationship, no deal may not be a viable option, which can create serious problems, especially for family businesses or businesses that are begun initially on the basis of friendship.

In an effort to preserve the relationship, people sometimes go on for years making one compromise after another, thinking win-lose or lose-win even while talking win-win. This creates serious problems for the people and for the business, particularly if the competition operates on win-win and synergy.

Without no deal, many such businesses simply deteriorate and either fail or have to be turned over to professional managers. Experience shows that it is often better in setting up a family business or a business between friends to acknowledge the possibility of no deal downstream and to establish some kind of buy/sell agreement so that the business can prosper without permanently damaging the relationship. Of course there are some relationships where no deal is not viable. I wouldn’t abandon my child or my spouse and go for no deal (it would be better, if necessary, to go for compromise -- a low form of win-win). But in many cases, it is possible to go into negotiation with a full Win-Win or No Deal attitude. And the freedom in the attitude is incredible.

## CHECK YOUR PROGRESS

Discuss ‘win-win or no deal’ position in details.

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## 7.03 FIVE DIMENSIONS OF WIN-WIN

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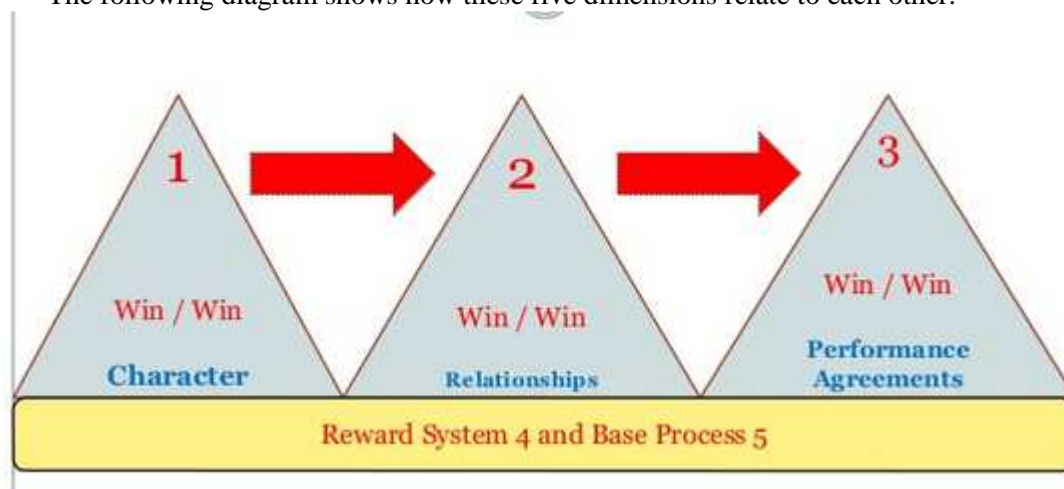
Think Win-Win is the habit of interpersonal leadership. It involves the exercise of each of the unique human endowments -- self-awareness, imagination, conscience, and independent will -- in our relationships with others. It involves mutual learning, mutual influence, mutual benefits.

It takes great courage as well as consideration to create these mutual benefits, particularly if we're interacting with others who are deeply scripted in win-lose.

That is why this habit involves principles of interpersonal leadership. Effective interpersonal leadership requires the vision, the proactive initiative, and the security, guidance, wisdom, and power that come from principle-centered personal leadership.

The principle of win-win is fundamental to success in all our interactions, and it embraces five interdependent dimensions of life. It begins with character and moves toward relationships, out of which flow agreements. It is nurtured in an environment where structure and systems are based on win-win. And it involves process; we cannot achieve win-win ends with win-lose or lose-win means.

The following diagram shows how these five dimensions relate to each other.



*Fig 7.01: Five dimensions of win-win*

Now let's consider each of the five dimensions in turn.

### ***Character***

Character is the foundation of win-win, and everything else builds on that foundation. There are three character traits essential to the win-win paradigm.

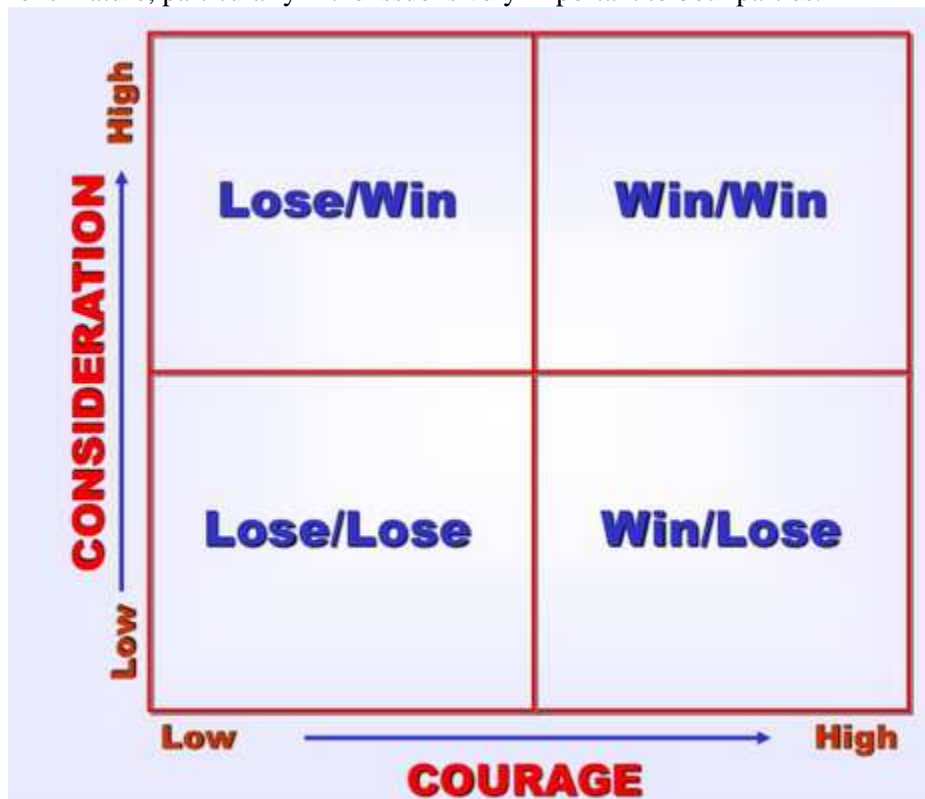
#### ***INTEGRITY.***

We've already defined integrity as the value we place on ourselves. Habits 1, 2, and 3 help us develop and maintain integrity. As we clearly identify our values and proactively organize and execute around those values on a daily basis, we develop self-awareness and independent will by making and keeping meaningful promises and commitments.

There's no way to go for a win in our own lives if we don't even know, in a deep sense, what constitutes a win -- what is, in fact, harmonious with our innermost values. And if we can't make and keep commitments to ourselves as well as to others, our commitments become meaningless. We know it; others know it. They sense duplicity and become guarded. There's no foundation of trust and win-win becomes an ineffective superficial technique. Integrity is the cornerstone in the foundation.

***MATURITY.***

Maturity is the balance between courage and consideration. If a person can express his feelings and convictions with courage balanced with consideration for the feelings and convictions of another person, he is mature, particularly if the issue is very important to both parties.



*Fig 7.02: Win-win mentality requires balance between courage and consideration*

If you examine many of the psychological tests used for hiring, promoting, and training purposes, you will find that they are designed to evaluate this kind of maturity. Whether it's called the ego strength/empathy balance, the self confidence/respect for others balance, the concern for people/concern for tasks balance, "I'm okay, you're okay" in transactional analysis language, or 9.1, 1.9, 5.5, 9.9, in management grid language -- the quality sought for is the balance of what I call courage and consideration.

Respect for this quality is deeply ingrained in the theory of human interaction, management, and leadership. It is a deep embodiment of the P/PC Balance. While courage may focus on getting the golden egg, consideration deals with the long-term welfare of the other stakeholders. The basic task of leadership is to increase the standard of living and the quality of life for all stakeholders.

Many people think in dichotomies, in either/or terms. They think if you're nice, you're not tough. But win-win is nice...and tough. It's twice as tough as win-lose. To go for win-win, you not only have to be nice, you have to be courageous. You not only have to be empathic, you have to be confident. You not only have to be considerate and sensitive, you have to be brave. To do that, to achieve that balance between courage and consideration, is the essence of real maturity and is fundamental to win-win.

If I'm high on courage and low on consideration, how will I think? Win-lose. I'll be strong and ego bound. I'll have the courage of my convictions, but I won't be very considerate of yours.

To compensate for my lack of internal maturity and emotional strength, I might borrow strength from my position and power, or from my credentials, my seniority, my affiliation.

If I'm high on consideration and low on courage, I'll think lose-win. I'll be so considerate of your convictions and desires that I won't have the courage to express and actualize my own.

High courage and consideration are both essential to win-win. It is the balance that is the mark of real maturity. If I have it, I can listen, I can empathically understand, but I can also courageously confront.

## ***ABUNDANCE MENTALITY***

The third character trait essential to win-win is the Abundance Mentality, the paradigm that there is plenty out there for everybody.

Most people are deeply scripted in what I call the Scarcity Mentality. They see life as having only so much, as though there were only one pie out there. And if someone were to get a big piece of the pie, it would mean less for everybody else. The Scarcity Mentality is the zero-sum paradigm of life.

People with a Scarcity Mentality have a very difficult time sharing recognition and credit, power or profit -- even with those who help in the production. They also have a very hard time being genuinely happy for the successes of other people -- even, and sometimes especially, members of their own family or close friends and associates. It's almost as if something is being taken from them when someone else receives special recognition or windfall gain or has remarkable success or achievement.



Although they might verbally express happiness for others' success, inwardly they are eating their hearts out. Their sense of worth comes from being compared, and someone else's success, to some degree, means their failure. Only so many people can be "A" students; only one person can be "number one." To "win" simply means to "beat."

Often, people with a Scarcity Mentality harbor secret hopes that others might suffer misfortune -- not terrible misfortune, but acceptable misfortune that would keep them "in their place." They're always comparing, always competing. They give their energies to possessing things or other people in order to increase their sense of worth.

They want other people to be the way they want them to be. They often want to clone them, and they surround themselves with "yes" people -- people who won't challenge them, people who are weaker than they.

It's difficult for people with a Scarcity Mentality to be members of a complementary team. They look on differences as signs of insubordination and disloyalty.

The Abundance Mentality, on the other hand, flows out of a deep inner sense of personal worth and security. It is the paradigm that there is plenty out there and enough to spare for everybody. It results in sharing of prestige, of recognition, of profits, of decision making. It opens possibilities, options, alternatives, and creativity.

The Abundance Mentality takes the personal joy, satisfaction, and fulfillment of Habits 1, 2, and 3 and turns it outward, appreciating the uniqueness, the inner direction, the proactive nature of others. It recognizes the unlimited possibilities for positive interactive growth and development, creating new Third Alternatives.

Public Victory does not mean victory over other people. It means success in effective interaction that brings mutually beneficial results to everyone involved. Public Victory means working together, communicating together, making things happen together that even the same people couldn't make happen by working independently. And Public Victory is an outgrowth of the Abundance Mentality paradigm.

A character rich in integrity, maturity, and the Abundance Mentality has a genuineness that goes far beyond technique, or lack of it, in human interaction.

One thing I have found particularly helpful to win-lose people in developing a win-win character is to associate with some model or mentor who really thinks win-win. When people are deeply scripted in win-lose or other philosophies and regularly associate with others who are likewise scripted, they don't have much opportunity to see and experience the win-win philosophy in action. So I recommend reading literature, such as the inspiring biography of Anwar Sadat, *In Search of Identity*, and seeing movies like *Chariots of Fire* or plays like *Les Miserables* that expose you to models of win-win.

But remember: If we search deeply enough within ourselves -- beyond the scripting, beyond the learned attitudes and behaviors -- the real validation of win-win, as well as every other correct principle, is in our own lives.

## CHECK YOUR PROGRESS

Describe the three traits of character required for win-win position.

### *Relationships*

From the foundation of character, we build and maintain win-win relationships. The trust, the Emotional Bank Account, is the essence of win-win. Without trust, the best we can do is compromise; without trust, we lack the credibility for open, mutual learning and communication and real creativity.

But if our Emotional Bank Account is high, credibility is no longer an issue. Enough deposits have been made so that you know and I know that we deeply respect each other. We're focused on the issues, not on personalities or positions.

Because we trust each other, we're open. We put our cards on the table. Even though we see things differently, I know that you're willing to listen with respect while I describe the young woman to you, and you know that I'll treat your description of the old woman with the same respect. We're both committed to try to understand each other's point of view deeply and to work together for the Third Alternative, the synergistic solution, that will be a better answer for both of us.

A relationship where bank accounts are high and both parties are deeply committed to win-win is the ideal springboard for tremendous synergy (Habit 6). That relationship neither makes the issues any less real or important, nor eliminates the differences in perspective. But it does eliminate the negative energy normally focused on differences in personality and position and creates a positive, cooperative energy focused on thoroughly understanding the issue and resolving them in a mutually beneficial way.

But what if that kind of relationship isn't there? What if you have to work out an agreement with someone who hasn't even heard of win-win and is deeply scripted in win-lose or some other philosophy?

Dealing with win-lose is the real test of win-win. Rarely is win-win easily achieved in any circumstance. Deep issues and fundamental differences have to be dealt with. But it is much easier when both parties are aware of and committed to it and where there is a high Emotional Bank Account in the relationship.

When you're dealing with a person who is coming from a paradigm of win-lose, the relationship is still the key. The place to focus is on your Circle of Influence. You make deposits into the Emotional Bank Account through genuine courtesy, respect, and appreciation for that person and for the other point of view. You stay longer in the communication process. You listen more, you listen in greater depth. You express yourself with greater courage. You aren't reactive. You go deeper inside yourself for strength of character to be proactive. You keep hammering it out until the other person begins to realize that you

genuinely want the resolution to be a real win for both of you. That very process is a tremendous deposit in the Emotional Bank Account.

And the stronger you are -- the more genuine your character, the higher your level of proactivity, the more committed you really are to win-win -- the more powerful your influence will be with that other person. This is the real test of interpersonal leadership. It goes beyond transactional leadership into transformational leadership, transforming the individuals involved as well as the relationship.

Because win-win is a principle people can validate in their own lives, you will be able to bring most people to a realization that they will win more of what they want by going for what you both want. But there will be a few who are so deeply embedded in the win-lose mentality that they just won't Think Win-Win. So remember that no deal is always an option. Or you may occasionally choose to go for the low form of win-win -- compromise.

It's important to realize that not all decisions need to be win-win, even when the Emotional Bank Account is high. Again, the key is the relationship. If you and I worked together, for example, and you were to come to me and say, "Stephen, I know you won't like this decision. I don't have time to explain it to you, let alone get you involved. There's a good possibility you'll think it's wrong. But will you support it?"

If you had a positive Emotional Bank Account with me, of course I'd support it. I'd hope you were right and I was wrong. I'd work to make your decision work.

But if the Emotional Bank Account weren't there, and if I were reactive, I wouldn't really support it. I might say I would to your face, but behind your back I wouldn't be very enthusiastic. I wouldn't make the investment necessary to make it succeed. "It didn't work," I'd say. "So what do you want me to do now?"

If I were overreactive, I might even torpedo your decision and do what I could to make sure others did too. Or I might become "maliciously obedient" and do exactly and only what you tell me to do, accepting no responsibility for results.

During the five years I lived in Great Britain, I saw that country brought twice to its knees because the train conductors were maliciously obedient in following all the rules and procedures written on paper.

An agreement means very little in letter without the character and relationship base to sustain it in spirit. So we need to approach win-win from a genuine desire to invest in the relationships that make it possible.

## ***Agreements***

From relationships flow the agreements that give definition and direction to win-win. They are sometimes called performance agreements or partnership agreements, or shifting the paradigm of productive interaction from vertical to horizontal, from hovering supervision to self-supervision, from positioning to being partners in success.

Win-Win Agreements cover a wide scope of interdependent interaction. We discussed one important application when we talked about delegation in the "Green and Clean" story in Habit 3. The same five elements we listed there provide the structure for Win-Win Agreements between employers and employees, between independent people working together on projects, between groups of people cooperatively focused on a common objective, between companies and suppliers -- between any people who need to interact to accomplish. They create an effective way to clarify and manage expectations between people involved in any interdependent endeavor.

Desired results (not methods) identify what is to be done and when. Guidelines specify the parameters (principles, policies, etc.) within which results are to be accomplished

Resources identify the human, financial, technical, or organizational support available to help accomplish the results.

Accountability sets up the standards of performance and the time of evaluation.

Consequences specify -- good and bad, natural and logical -- what does and will happen as a result of the evaluation.

These five elements give Win-Win Agreements a life of their own. A clear mutual understanding and agreement up front in these areas creates a standard against which people can measure their own success.

Traditional authoritarian supervision is a win-lose paradigm. It's also the result of an overdrawn Emotional Bank Account. If you don't have trust or common vision of desired results, you tend to hover over, check up on, and direct. Trust isn't there, so you feel as though you have to control people.

But if the trust account is high, what is your method? Get out of their way. As long as you have an up-front Win-Win Agreement and they know exactly what is expected, your role is to be a source of help and to receive their accountability reports.

It is much more ennobling to the human spirit to let people judge themselves than to judge them. And in a high-trust culture, it's much more accurate. In many cases people know in their hearts how things are going much better than the records show. Discernment is often far more accurate than either observation or measurement.

## CHECK YOUR PROGRESS

Discuss how character, relations and agreement play roles in building a 'win-win' mentality.

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### 7.04 WIN-WIN MANAGEMENT TRAINING

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Several years ago, Stephen was indirectly involved in a consulting project with a very large banking institution that had scores of branches. They wanted us to evaluate and improve their management training program, which was supported by an annual budget of \$750,000. The program involved selecting college graduates and putting them through twelve two-week assignments in various departments over a six-month period of time so that they could get a general sense of the industry. They spent two week in commercial loans, two weeks in industrial loans, two weeks in marketing, two week in operations, and so forth. At the end of the six-month period, they were assigned as assistant managers in the various branch banks.

The assignment was to evaluate the six-month formal training period. As they began, they discovered that the most difficult part of the assignment was to get a clear picture of the desired results. They asked the top executives the key hard question: "What should these people be able to do when they finish the program?" And the answers we got were vague and often contradictory.

The training program dealt with methods, not results; so Stephen suggested that they set up a pilot training program based on a different paradigm called "learner-controlled instruction." This was a Win-Win Agreement that involved identifying specific objectives and criteria that would demonstrate their accomplishment and identifying the guidelines, resources, accountability, and consequences that would result when the objectives were met. The consequences in this case were promotion to assistant manager, where they would receive the on-the-job part of their training, and a significant increase in salary.

They had to really press to get the objectives hammered out. "What is it you want them to understand about accounting? What about marketing? What about real estate loans?" And they went down the list. They finally came up with over 100 objectives, which were simplified, reduced, and consolidated until they came down to 39 specific behavioral objectives with criteria attached to them.

The trainees were highly motivated by both the opportunity and the increased salary to meet the criteria as soon as possible. There was a big win in it for them, and there was also a big win for the company because they would have assistant branch managers who met results-oriented criteria instead of just showing up for 12 different activity traps.

So they explained the difference between learner-controlled instruction and system-controlled instruction to the trainees. They basically said, "Here are the objectives and the criteria. Here are the resources, including learning from each other. So go to it. As soon as you meet the criteria, you will be promoted to assistant managers.

They were finished in three and a half weeks. Shifting the training paradigm had released unbelievable motivation and creativity

As with many Paradigm Shifts, there was resistance. Almost all of the top executives simply wouldn't believe it. When they were shown the evidence that the criteria had been met, they basically said, "These trainees don't have the experience. They lack the seasoning necessary to give them the kind of judgment we want them to have as assistant branch managers."

In talking with them later, Stephen found that what many of them were really saying was, "We went through goat week; how come these guys don't have to?" But of course they couldn't put it that way. "They lack seasoning" was a much more acceptable expression.

In addition, for obvious reasons (including the \$750,000 budget for a six-month program), the personnel department was upset.

So Stephen responded, "Fair enough. Let's develop some more objectives and attach criteria to them. But let's stay with the paradigm of learner-controlled instruction." They hammered out eight more objectives with very tough criteria in order to give the executives the assurance that the people were adequately prepared to be assistant branch managers and continue the on-the-job part of the training program. After participating in some of the sessions where these criteria were developed, several of the executives remarked that if the trainees could meet these tough criteria, they would be better prepared than almost any who had gone through the six-month program.

Stephen had prepared the trainees to expect resistance. He took the additional objectives and criteria back to them and said, "Just as we expected, management wants you to accomplish some additional objectives with even tougher criteria than before. They have assured us this time that if you meet these criteria, they will make you assistant managers."

They went to work in unbelievable ways. They went to the executives in departments such as accounting and basically said, "Sir, I am a member of this new pilot program called learner-controlled instruction, and it is my understanding that you participated in developing the objectives and the criteria."

"I have six criteria to meet in this particular department. I was able to pass three of them off with skills I gained in college; I was able to get another one out of a book; I learned the fifth one from Tom, the fellow you trained last week. I only have one criterion left to meet, and I wonder if you or someone else in the department might be able to spend a few hours with me to show me how." So they spent a half a day in a department instead of two weeks.

These trainees cooperated with each other, brainstormed with each other, and they accomplished the additional objectives in a week and a half. The six-month program was reduced to five weeks, and the results were significantly increased.

This kind of thinking can similarly affect every area of organizational life if people have the courage to explore their paradigms and to concentrate on win-win. We get amazed at the results that happen, both to individuals and to organizations, when responsible, proactive, self-directing individuals are turned loose on a task.

## CHECK YOUR PROGRESS

Discuss an example of putting 'win-win' agreement in practice.

## ***Win-Win Performance Agreements***

Creating Win-Win Performance Agreements requires vital Paradigm Shifts. The focus is on results; not methods. Most of us tend to supervise methods. We use the gofer delegation discussed in Habit 3, the methods management Stephen used with Sandra when he asked her to take pictures of their son as he was waterskiing. But Win-Win Agreements focus on results, releasing tremendous individual human potential and creating greater synergy, building PC in the process instead of focusing exclusively on P

With win-win accountability, people evaluate themselves. The traditional evaluation games people play are awkward and emotionally exhausting. In win-win, people evaluate themselves, using the criteria that they themselves helped to create up front. And if you set it up correctly, people can do that. With a Win-Win Delegation Agreement, even a seven-year-old boy can tell for himself how well he's keeping the yard "green and clean."

Stephen says that his best experiences in teaching university classes have come when he created a win-win shared understanding of the goal up front. "This is what we're trying to accomplish. Here are the basic requirements for an A, B, or C grade. My goal is to help every one of you get an A. Now you take what we've talked about and analyze it and come up with your own understanding of what you want to accomplish that is unique to you. Then let's get together and agree on the grade you want and what you plan to do to get it."

Management philosopher and consultant Peter Drucker recommends the use of a "manager's letter" to capture the essence of performance agreements between managers and their employees. Following a deep and thorough discussion of expectations, guidelines, and resources to make sure they are in harmony with organizational goals, the employee writes a letter to the manager that summarizes the discussion and indicates when the next performance plan or review discussion will take place.

Developing such a Win-Win Agreement is the central activity of management. With an agreement in place, employees can manage themselves within the framework of that agreement. The manager then can serve like a pace car in a race. He can get things going and then get out of the way. His job from then on is to remove the oil spills.

When a boss becomes the first assistant to each of his subordinates, he can greatly increase his span of control. Entire levels of administrations and overhead are eliminated. Instead of supervising six or eight, such a manager can supervise twenty, thirty, fifty, or more.

In Win-Win Agreements, consequences become the natural or logical results of performance rather than a reward or punishment arbitrarily handed out by the person in charge.

There are basically four kinds of consequences (rewards and penalties) that management or parents can control -- financial, psychic, opportunity, and responsibility. Financial consequences include such things as income, stock options, allowances, or penalties. Psychic or psychological consequences include

recognition, approval, respect, credibility, or the loss of them. Unless people are in a survival mode, psychic compensation is often more motivating than financial compensation. Opportunity includes training, development, perks, and other benefits. Responsibility has to do with scope and authority, either of which can be enlarged or diminished. Win-Win Agreements specify consequences in one or more of those areas and the people involved know it up front. So you don't play games. Everything is clear from the beginning.

In addition to these logical, personal consequences, it is also important to clearly identify what the natural organizational consequences are. For example, what will happen if I'm late to work, if I refuse to cooperate with others, if I don't develop good Win-Win Agreements with my subordinates, if I don't hold them accountable for desired results, or if I don't promote their professional growth and career development.

When my daughter turned 16, we set up a Win-Win Agreement regarding use of the family car. We agreed that she would obey the laws of the land and that she would keep the car clean and properly maintained. We agreed that she would use the car only for responsible purposes and would serve as a cab driver for her mother and me within reason. And we also agreed that she would do all her other jobs cheerfully without being reminded. These were our wins.

We also agreed that I would provide some resources -- the car, fuel, and insurance. And we agreed that she would meet weekly with me, usually on Sunday afternoon, to evaluate how she was doing based on our agreement. The consequences were clear. As long as she kept her part of the agreement, she could use the car. If she didn't keep it, she would lose the privilege until she decided to.

This Win-Win Agreement set up clear expectations from the beginning on both our parts. It was a win for her -- she got to use the car -- and it was certainly a win for her mother and father. Now she could handle her own transportation needs and even some of ours. We didn't have to worry about maintaining the car or keeping it clean. And we had a built-in accountability, which meant I didn't have to hover over her to manage her methods. Her integrity, her conscience, her power of discernment and our high Emotional Bank Account managed her infinitely better. We didn't have to get emotionally strung out, trying to supervise her every move and coming up with punishments or rewards on the spot if she didn't do things the way we thought she should. We had a Win-Win Agreement, and it liberated us all.

Win-Win Agreements are tremendously liberating. But as the product of isolated techniques, they won't hold up. Even if you set them up in the beginning, there is no way to maintain them without personal integrity and relationship of trust.

A true Win-Win Agreement is the product of the paradigm, the character, and the relationships out of which it grows. In this context, it defines and directs the interdependent interaction of which it was created.

Win-win can only survive in an organization when the systems support it. If you talk win-win but reward win-lose, you've got a losing program on your hands.



You basically get what you reward. If you want to achieve the goals and reflect the values in your mission statement, then you need to align the reward system with these goals and values. If it isn't aligned systematically, you won't be walking your talk. You'll be in the situation of the manager mentioned earlier who talked cooperation but practiced competition by creating a "Race to Bermuda" contest.

Stephen worked for several years with a very large real estate organization in the Middle West. His first experience with this organization was at a large sales rally where over 800 sales associates gathered for the annual reward program. It was a psych-up cheerleading session, complete with high school bands and a great deal of frenzied screaming.

Out of the 800 people there, around 40 received awards for top performance, such as "Most Sales," "Greatest Volume," "Highest Earned Commissions," and "Most Listings." There was a lot of hoopla - excitement, cheering, applause -- around the presentation of these awards. There was no doubt that those 40 people had won; but there was also the underlying awareness that 760 people had lost.

Stephen immediately began educational and organizational development work to align the systems and structures of the organization toward the win-win paradigm. He involved people at a grass-roots level to develop the kinds of systems that would motivate them. He also encouraged them to cooperate and synergize with each other so that as many as possible could achieve the desired results of their individually tailored performance agreements.

At the next rally one year later, there were over 1,000 sales associates present, and about 800 of them received awards. There were a few individual winners based on comparisons, but the program primarily focused on people achieving self-selected performance objectives and on groups achieving team objectives. There was no need to bring in the high school bands to artificially contrive the fanfare, the cheerleading, and the psych up. There was tremendous natural interest and excitement because people could share in each others' happiness, and teams of sales associates could experience rewards together, including a vacation trip for the entire office. The remarkable thing was that almost all of the 800 who received the awards that year had produced as much per person in terms of volume and profit as the previous year's 40. The spirit of win-win had significantly increased the number of golden eggs and had fed the goose as well, releasing enormous human energy and talent. The resulting synergy was astounding to almost everyone involved.

Competition has its place in the marketplace or against last year's performance -- perhaps even against another office or individual where there is no particular interdependence, no need to cooperate. But cooperation in the workplace is as important to free enterprise as competition in the marketplace. The spirit of win-win cannot survive in an environment of competition and contests.

For win-win to work, the systems have to support it. The training system, the planning system, the communication system, the budgeting system, the information system, the compensation system -- all have to be based on the principle of win-win.

Stephen did some consulting for another company that wanted training for their people in human relations. The underlying assumption was that the problem was the people.

The president said, "Go into any store you want and see how they treat you. They're just order takers. They don't understand how to get close to the customers. They don't know the product and they don't have the knowledge and the skill in the sales process necessary to create a marriage between the product and the need."

So Stephen went to the various stores. And he was right. But that still didn't answer the question in my mind: What caused the attitude?

"Look, we're on top of the problem," the president said. "We have department heads out there setting a great example. We've told them their job is two-thirds selling and one-third management, and they're outselling everybody. We just want you to provide some training for the salespeople."

Those words raised a red flag. "Let's get some more data," Stephen said.

He didn't like that. He "knew" what the problem was, and he wanted to get on with training. But I persisted, and within two days we uncovered the real problem. Because of the job definition and the compensation system, the managers were "creaming." They'd stand behind the cash register and cream all the business during the slow times. Half the time in retail is slow and the other half is frantic. So the managers would give all the dirty jobs -- inventory control, stock work, and cleaning -- to the salespeople. And they would stand behind the registers and cream. That's why the department heads were top in sales.

So we changed one system -- the compensation system -- and the problem was corrected overnight. We set up a system whereby the managers only made money when their salespeople made money. We overlapped the needs and goals of the managers with the needs and goals of the salespeople. And the need for human-relations training suddenly disappeared. The key was developing a true win-win reward system.

In another instance, Stephen worked with a manager in a company that required formal performance evaluation. He was frustrated over the evaluation rating he had given a particular manager. "He deserved a three," he said, "but I had to give him a one" (which meant superior, promotable).

"What did you give him a one for?" Stephen asked.

"He gets the numbers," was his reply.

"So why do you think he deserves a three?"

"It's the way he gets them. He neglects people; he runs over them. He's a troublemaker."

"It sounds like he's totally focused on P -- on production. And that's what he's being rewarded for. But what would happen if you talked with him about the problem, if you helped him understand the importance of PC?"

He said he had done so, with no effect. "Then what if you set up a win-win contract with him where you both agreed that two-thirds of his compensation would come from P -- from numbers -- and the other one-third would come from PC -- how other people perceive him, what kind of leader, people builder, team builder he is?"

"Now that would get his attention," he replied.

So often the problem is in the system, not in the people. If you put good people in bad systems, you get bad results. You have to water the flowers you want to grow.

As people really learn to Think Win-Win, they can set up the systems to create and reinforce it. They can transform unnecessarily competitive situations to cooperative ones and can powerfully impact their effectiveness by building both P and PC.

In business, executives can align their systems to create teams of highly productive people working together to compete against external standards of performance. In education, teachers can set up grading systems based on an individual's performance in the context of agreed-upon criteria and can encourage students to cooperate in productive ways to help each other learn and achieve. In families, parents can shift the focus from competition with each other to cooperation. In activities such as bowling, for example, they can keep a family score and try to beat a previous one. They can set up home responsibilities with Win-Win Agreements that eliminate constant nagging and enable parents to do the things only they can do.

A friend once shared with me a cartoon he'd seen of two children talking to each other. "If mommy doesn't get us up soon," one was saying, "we're going to be late for school." These words brought forcibly to his attention the nature of the problems created when families are not organized on a responsible win-win basis.

Win-win puts the responsibility on the individual for accomplishing specified results within clear guidelines and available resources. It makes a person accountable to perform and evaluate the results and provides consequences as a natural result of performance. And win-win systems create the environment which supports and reinforces the Win-Win Agreements.

## CHECK YOUR PROGRESS

Explain Win-win performance agreement.

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### 7.05 PROCESSES

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There's no way to achieve win-win ends with win-lose or lose-win means. You can't say, "You're going to Think Win-Win, whether you like it or not." So the question becomes how to arrive at a win-win solution.

Roger Fisher and William Ury, two Harvard law professors, have done some outstanding work in what they call the "principled" approach versus the "positional" approach to bargaining in their

tremendously useful and insightful book, *Getting to Yes*. Although the words win-win is not used, the spirit and underlying philosophy of the book are in harmony with the win-win approach.

They suggest that the essence of principled negotiation is to separate the person from the problem, to focus on interests and not on positions, to invent options for mutual gain, and to insist on objective criteria -- some external standard or principle that both parties can buy into.

In my own work with various people and organizations seeking win-win solutions, I suggest that they become involved in the following four-step process: First, see the problem from the other point of view. Really seek to understand and give expression to the needs and concerns of the other party as well as or better than they can themselves. Second, identify the key issues and concerns (not positions) involved. Third, determine what results would constitute a fully acceptable solution. And fourth, identify possible new options to achieve those results.

Habits 5 and 6 deal directly with two of the elements of this process, and we will go into those in depth in the next two chapters. But at this juncture, let me point out the highly interrelated nature of the process of win-win with the essence of win-win itself. You can only achieve win-win solutions with win-win processes -- the end and the means are the same.

Win-win is not a personality technique. It's a total paradigm of human interaction. It comes from a character of integrity, maturity, and the Abundance Mentality. It grows out of high-trust relationships. It is embodied in agreements that effectively clarify and manage expectations as well as accomplishments. It thrives in supportive systems. And it is achieved through the process we are now prepared to more fully examine in Habits 5 and 6.

## CHECK YOUR PROGRESS

Explain how we arrive at a win-win solution.

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### 7.06 END QUESTIONS

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The following questions should help you prepare for the End Examinations. These questions are for 5 marks each and should take you 11 minutes under examination conditions.

1. Describe what the characteristics of people who think win-win are.
2. Discuss why win-lose thinking may be required in some situations.
3. Explain why both win-lose and lose-win are weak positions.

4. Discuss why some people try lose-lose positions in life.
5. Describe what is meant by 'win' position and how it is different from 'win-win' or 'win-lose' position.
6. Explain what is meant by third alternative.
7. Discuss 'win-win or no deal' position in details.
8. Describe the three traits of character required for win-win position.
9. Discuss how character, relations and agreement play roles in building a 'win-win' mentality.
10. Discuss an example of putting 'win-win' agreement in practice.
11. Explain Win-win performance agreement.
12. Explain how we arrive at a win-win solution.

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## **7.07 REFERENCES**

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The Seven Habits of Highly Effective People, Stephen R Covey, 1989

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# UNIT 08 PRINCIPLES OF EMPATHIC COMMUNICATION

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Course Name: GEN 203 : Value Education (8 habits)

**(Habit 5: Seek First to Understand, Then to Be Understood )**

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## 8.00 BEFORE WE BEGIN

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Consider a case when you are not able to see things properly. Things look blurred to you, you get occasional head ache. You go to a optician or eye specialist. He tells you not to worry, he had a similar problem and he got spectacles which helped him see things properly. He says he has extra spectacles and gives you his spectacles. You wear the spectacles (glasses) and find that things are looking more blurred than earlier. When you tell him, your vision has not improved but has gone worse, he exclaims that it is not possible and that he has been using those glasses for many years and they have given him excellent results.

In our lives similar things happen. Whenever we see a friend going through a problem, we get into an autobiographical mode. We give him the advices on how we had solved our problems. Our friend may be a different individual than we are and hence his requirements may be uniquely different than ours. The solution which worked for us may not work for him. Considering the case of the eye specialist, the concept of glasses is something which represent a principle and hence may work for you. But the glasses need to be specifically designed to suit the design of your specific eye. One eye of the same person is different than the other eye and hence glasses for each of the eyes are different. You need glasses alright but not the same specification as that of the eye specialist.

When we communicate we are in a hurry to prescribe a solution to a problem and we don't have time to really diagnose. This unit is on this theme. A physician must take tests of the patient first so that he knows the exact cause of the problem and then only prescribe the solutions. In communication we must seek to understand first then only try to make ourselves understood.

But how often do we diagnose before we prescribe in communication?

"Come on, honey, tell me how you feel. I know it's hard, but I'll try to understand."

"Oh, I don't know, Mom. You'd think it was stupid."

"Of course I wouldn't! You can tell me. Honey, no one cares for you as much as I do. I'm only interested in your welfare. What's making you so unhappy?"

"Oh, I don't know."

"Come on, honey. What is it?"

"Well, to tell you the truth, I just don't like school anymore."

"What?" you respond incredulously. "What do you mean you don't like school? And after all the sacrifices we've made for your education! Education is the foundation of your future. If you'd apply yourself like your older sister does, you'd do better and then you'd like school. Time and time again, we've told you to settle down. You've got the ability, but you just don't apply yourself. Try harder. Get a positive attitude about it."

Pause

"Now go ahead. Tell me how you feel."

We have such a tendency to rush in, to fix things up with good advice. But we often fail to take the time to diagnose, to really, deeply understand the problem first.

If we were to summarize in one sentence the single most important principle in the field of interpersonal relations, it would be this: Seek First to Understand, Then to Be Understood. This principle is the key to effective interpersonal communication.

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## **8.01 UNIT OBJECTIVES**

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After studying this unit you will be able to

- Explain how the character is communicated by our conduct.
- Describe how emphatic listening plays important role in communication.
- Discuss with example the principle of 'diagnose before you prescribe'.
- Explain the four steps in developing the skill of emphatic listening.
- Describe why it is important to understand the other person's perspective in order to communicate and arrive at a solution.
- Describe why it is important to understand the other person's perspective in order to communicate and arrive at a solution.
- Discuss the process of 'making ourselves understood'.
- Explain how habit of 'seeking first to understand, then being understood' opens the door for the third alternative.

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## **8.02 CHARACTER AND COMMUNICATION**

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Right now, you're reading a book I've written. Reading and writing are both forms of communication. So are speaking and listening. In fact, those are the four basic types of communication. And think of all the hours you spend doing at least one of those four things. The ability to do them well is absolutely critical to your effectiveness.

Communication is the most important skill in life. We spend most of our waking hours communicating. But consider this: You've spent years learning how to read and write, years learning how

to speak. But what about listening? What training or education have you had that enables you to listen so that you really, deeply understand another human being from that individual's own frame of reference?

Comparatively few people have had any training in listening at all. And, for the most part, their training has been in the personality ethic of technique, truncated from the character base and the relationship base absolutely vital to authentic understanding of another person.

If you want to interact effectively with me, to influence me -- your spouse, your child, your neighbor, your boss, your coworker, your friend -- you first need to understand me. And you can't do that with technique alone. If I sense you're using some technique, I sense duplicity, manipulation. I wonder why you're doing it, what your motives are. And I don't feel safe enough to open myself up to you.

The real key to your influence with me is your example, your actual conduct. Your example flows naturally out of your character, of the kind of person you truly are -- not what others say you are or what you may want me to think you are. It is evident in how I actually experience you.

Your character is constantly radiating, communicating. From it, in the long run, I come to instinctively trust or distrust you and your efforts with me.

If your life runs hot and cold, if you're both caustic and kind, and, above all, if your private performance doesn't square with your public performance, it's very hard for me to open up with you. Then, as much as I may want and even need to receive your love and influence, I don't feel safe enough to expose my opinions and experiences and my tender feelings. Who knows what will happen?

But unless I open up with you, unless you understand me and my unique situation and feelings, you won't know how to advise or counsel me. What you say is good and fine, but it doesn't quite pertain to me.

You may say you care about and appreciate me. I desperately want to believe that. But how can you appreciate me when you don't even understand me? All I have are your words, and I can't trust words.

I'm too angry and defensive -- perhaps too guilty and afraid -- to be influenced, even though inside I know I need what you could tell me.

Unless you're influenced by my uniqueness, I'm not going to be influenced by your advice. So if you want to be really effective in the habit of interpersonal communication, you cannot do it with technique alone. You have to build the skills of empathic listening on a base of character that inspires openness and trust. And you have to build the Emotional Bank Accounts that create a commerce between hearts.

## CHECK YOUR PROGRESS

Explain how the character is communicated by our conduct.



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## 8.03 EMPATHIC LISTENING

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"Seek first to understand" involves a very deep shift in paradigm. We typically seek first to be understood. Most people do not listen with the intent to understand; they listen with the intent to reply. They're either speaking or preparing to speak. They're filtering everything through their own paradigms, reading their autobiography into other people's lives.

"Oh, I know exactly how you feel!"

"I went through the very same thing. Let me tell you about my experience."

They're constantly projecting their own home movies onto other people's behavior. They prescribe their own glasses for everyone with whom they interact.

If they have a problem with someone -- a son, a daughter, a spouse, an employee -- their attitude is, "That person just doesn't understand."

A father once told me, "I can't understand my kid. He just won't listen to me at all."

"Let me restate what you just said," I replied. "You don't understand your son because he won't listen to you?"

"That's right," he replied.

"Let me try again," I said. "You don't understand your son because he won't listen to you?"

"That's what I said," he impatiently replied.

"I thought that to understand another person, you needed to listen to him," I suggested.

"OH!" he said. There was a long pause. "Oh!" he said again, as the light began to dawn. "Oh, yeah! But I do understand him. I know what he's going through. I went through the same thing myself. I guess what I don't understand is why he won't listen to me."

This man didn't have the vaguest idea of what was really going on inside his boy's head. He looked into his own head and thought he saw the world, including his boy.

That's the case with so many of us. We're filled with our own rightness, our own autobiography. We want to be understood. Our conversations become collective monologues, and we never really understand what's going on inside another human being.

When another person speaks, we're usually "listening" at one of four levels. We may be ignoring another person, not really listening at all. We may practice pretending. "Yeah. Uh-huh. Right." We may practice selective listening, hearing only certain parts of the constant chatter of a preschool child. Or we may even practice attentive listening, paying attention and focusing energy on the words that are being said. But very few of us ever practice the fifth level, the highest form of listening, empathic listening.

When I say empathic listening, I am not referring to the techniques of "active" listening or "reflective" listening, which basically involve mimicking what another person says. That kind of listening is skill-based, truncated from character and relationship, and often insults those "listened" to in such a way. It is also essentially autobiographical. If you practice those techniques, you may not project your

autobiography in the actual interaction, but your motive in listening is autobiographical. You listen with reflective skills, but you listen with intent to reply, to control, to manipulate.

When I say empathic listening, I mean listening with intent to understand. I mean seeking first to understand, to really understand. It's an entirely different paradigm.

Empathic (from empathy) listening gets inside another person's frame of reference. You look out through it, you see the world the way they see the world, you understand their paradigm, you understand how they feel.

Empathy is not sympathy. Sympathy is a form of agreement, a form of judgment. And it is sometimes the more appropriate emotion and response. But people often feed on sympathy. It makes them dependent. The essence of empathic listening is not that you agree with someone; it's that you fully, deeply, understand that person, emotionally as well as intellectually.

Empathic listening involves much more than registering, reflecting, or even understanding the words that are said. Communications experts estimate, in fact, that only 10 percent of our communication is represented by the words we say. Another 30 percent is represented by our sounds, and 60 percent by our body language. In empathic listening, you listen with your ears, but you also, and more importantly, listen with your eyes and with your heart. You listen for feeling, for meaning. You listen for behavior. You use your right brain as well as your left. You sense, you intuit, you feel.

Empathic listening is so powerful because it gives you accurate data to work with. Instead of projecting your own autobiography and assuming thought, feelings, motives, and interpretation, you're dealing with the reality inside another person's head and heart. You're listening to understand. You're focused on receiving the deep communication of another human soul.

In addition, empathic listening is the key to making deposits in Emotional Bank Accounts, because nothing you do is a deposit unless the other person perceives it as such. You can work your fingers to the bone to make a deposit, only to have it turn into a withdrawal when a person regards your efforts as manipulative, self-serving, intimidating, or condescending because you don't understand what really matters to him.

Empathic listening is, in and of itself, a tremendous deposit in the Emotional Bank Account. It's deeply therapeutic and healing because it gives a person "psychological air.

If all the air were suddenly sucked out of the room you're in right now, what would happen to your interest in this book? You wouldn't care about the book; you wouldn't care about anything except getting air. Survival would be your only motivation.

But now that you have air, it doesn't motivate you. This is one of the greatest insights in the field of human motivations: Satisfied needs do not motivate. It's only the unsatisfied need that motivates. Next to physical survival, the greatest need of a human being is psychological survival -- to be understood, to be affirmed, to be validated, to be appreciated.

When you listen with empathy to another person, you give that person psychological air. And after that vital need is met, you can then focus on influencing or problem solving.

This need for psychological air impacts communication in every area of life.

Stephen taught this concept at a seminar in Chicago one time, and instructed the participants to practice empathic listening during the evening. The next morning, a man came up to him almost bursting with news.

"Let me tell you what happened last night," he said. "I was trying to close a big commercial real estate deal while I was here in Chicago. I met with the principals, their attorneys, and another real estate agent who had just been brought in with an alternative proposal.

"It looked as if I were going to lose the deal. I had been working on this deal for over six months and, in a very real sense, all my eggs were in this one basket. All of them. I panicked. I did everything I could - I pulled out all the stops -- I used every sales technique I could. The final stop was to say, 'Could we delay this decision just a little longer?' But the momentum was so strong and they were so disgusted by having this thing go on so long, it was obvious they were going to close.

"So I said to myself, 'Well, why not try it? Why not practice what I learned today and seek first to understand, then to be understood? I've got nothing to lose.'

"I just said to the man, 'Let me see if I really understand what your position is and what your concerns about my recommendations really are. When you feel I understand them, then we'll see whether my proposal has any relevance or not.'

"I really tried to put myself in his shoes. I tried to verbalize his needs and concerns, and he began to open up.

"The more I sensed and expressed the things he was worried about, the results he anticipated, the more he opened up.

"Finally, in the middle of our conversation, he stood up, walked over to the phone, and dialed his wife. Putting his hand over the mouthpiece, he said, 'You've got the deal.'

"I was totally dumbfounded," he told me. "I still am this morning.

He had made a huge deposit in the Emotional Bank Account by giving the man psychological air. When it comes right down to it, other things being relatively equal, the human dynamic is more important than the technical dimensions of the deal.

Seeking first to understand, diagnosing before you prescribe, is hard. It's so much easier in the short run to hand someone a pair of glasses that have fit you so well these many years.

But in the long run, it severely depletes both P and PC. You can't achieve maximum interdependent production from an inaccurate understanding of where other people are coming from. And you can't have interpersonal PC -- high Emotional Bank Accounts -- if the people you relate with don't really feel understood.

Empathic listening is also risky. It takes a great deal of security to go into a deep listening experience because you open yourself up to be influenced. You become vulnerable. It's a paradox, in a sense, because in order to have influence, you have to be influenced. That means you have to really understand.

That's why Habits 1, 2, and 3 are so foundational. They give you the changeless inner core, the principle center, from which you can handle the more outward vulnerability with peace and strength.

## CHECK YOUR PROGRESS

Describe how emphatic listening plays important role in communication.

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### 8.04 DIAGNOSE BEFORE YOU PRESCRIBE

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Although it's risky and hard, seek first to understand, or diagnose before you prescribe, is a correct principle manifesting many areas of life. It's the mark of all true professionals. It's critical for the optometrist, it's critical for the physician. You wouldn't have any confidence in a doctor's prescription unless you had confidence in the diagnosis

Consider an infant of two months suffering from vomiting and diarrhea. The mother of the baby wanted to visit the doctor but he has gone to watch a game of football in which the local team is participating. The doctor was called in the middle of the game. He was informed about the symptoms and he arranges to have the pharmacy prepare the medicines according to the symptoms. After the phone call the mother realizes that she had not given him the full data, as she thought she had disturbed the physician in the middle of an interesting game. The father of the baby insists that she calls the doctor again and tell him about the age and other important data of the patient. She is reluctant to disturb the doctor again in the middle of the game. But finally makes the second call. When the physician comes to know that the patient is a baby of two months, he changes his prescription and thanks the mother about telling the vital information. Had the mother not made the second call the wrong medicine may have caused more problems than cure.

If you don't have confidence in the diagnosis, you won't have confidence in the prescription.

This principle is also true in sales. An effective salesperson first seeks to understand the needs, the concerns, the situation of the customer. The amateur salesman sells products; the professional sells solutions to needs and problems. It's a totally different approach. The professional learns how to diagnose, how to understand. He also learns how to relate people's needs to his products and services. And, he has to have the integrity to say, "My product or service will not meet that need" if it will not.

Diagnosing before you prescribe is also fundamental to law. The professional lawyer first gathers the facts to understand the situation, to understand the laws and precedents, before preparing a case. A good lawyer almost writes the opposing attorney's case before he writes his own.

It's also true in product design. Can you imagine someone in a company saying, "This consumer research stuff is for the birds. Let's design products." In other words, forget understanding the consumer's buying habits and motives -- just design products. It would never work.

A good engineer will understand the forces, the stresses at work, before designing the bridge. A good teacher will assess the class before teaching. A good student will understand before he applies. A good parent will understand before evaluation or judging. The key to good judgment is understanding. By judging first, a person will never fully understand.

Seek first to understand is a correct principle evident in all areas of life. It's a generic, common-denominator principle, but it has its greatest power in the area of interpersonal relations.

## CHECK YOUR PROGRESS

Discuss with example the principle of 'diagnose before you prescribe'.

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### 8.05 FOUR AUTOBIOGRAPHICAL RESPONSES

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Because we listen autobiographically, we tend to respond in one of four ways. We evaluate -- we either agree or disagree; we probe -- we ask questions from our own frame of reference; we advise -- we give counsel based on our own experience; or we interpret -- we try to figure people out, to explain their motives, their behavior, based on our own motives and behavior.

These responses come naturally to us. We are deeply scripted in them; we live around models of them all the time. But how do they affect our ability to really understand?

If I'm trying to communicate with my son, can he feel free to open himself up to me when I evaluate everything he says before he really explains it? Am I giving him psychological air?

And how does he feel when I probe? Probing is playing 20 questions. It's autobiographical, it controls, and it invades. It's also logical, and the language of logic is different from the language of sentiment and emotion. You can play 20 questions all day and not find out what's important to someone. Constant probing is one of the main reasons parents do not get close to their children.

"How's it going, son?"

"Fine."

"Well, what's been happening lately?"

"Nothing."

"So what's exciting at school?"

"Not much."

"And what are your plans for the weekend?"

"I don't know."

You can't get him off the phone talking with his friends, but all he gives you is one- and two-word answers. Your house is a motel where he eats and sleeps, but he never shares, never opens up. And when you think about it, honestly, why should he, if every time he does open up his soft underbelly, you elephant stomp it with autobiographical advice and "I told you so's."

We are so deeply scripted in these responses that we don't even realize when we use them. I have taught this concept to thousands of people in seminars across the country, and it never fails to shock them deeply as we role-play empathic listening situations and they finally begin to listen to their own typical responses. But as they begin to see how they normally respond and learn how to listen with empathy, they can see the dramatic results in communication. To many, seek first to understand becomes the most exciting, the most immediately applicable, of all the Seven Habits.

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Can you see how limited we are when we try to understand another person on the basis of words alone, especially when we're looking at that person through our own glasses? Can you see how limiting our autobiographical responses are to a person who is genuinely trying to get us to understand his autobiography?

You will never be able to truly step inside another person, to see the world as he sees it, until you develop the pure desire, the strength of personal character, and the positive Emotional Bank Account, as well as the empathic listening skills to do it.

The skills, the tip of the iceberg of empathic listening, involve four developmental stages.

The first and least effective is to mimic content. This is the skill taught in "active" or "reflective" listening. Without the character and relationship base, it is often insulting to people and causes them to close up. It is, however, a first-stage skill because it at least causes you to listen to what's being said

Mimicking content is easy. You just listen to the words that come out of someone's mouth and you repeat them. You're hardly even using your brain at all

"Boy, Dad, I've had it! School is for the birds!"

"You've had it. You think school is for the birds."

You have essentially repeated back the content of what was being said. You haven't evaluated or probed or advised or interpreted. You've at least showed you're paying attention to his words. But to understand, you want to do more.

The second stage of empathic listening is to rephrase the content. It's a little more effective, but it's still limited to the verbal communication

"Boy, Dad, I've had it! School is for the birds!"

"You don't want to go to school anymore."

This time, you've put his meaning into your own words. Now you're thinking about what he said, mostly with the left side, the reasoning, logical side of the brain.

The third stage brings your right brain into operation. You reflect feeling.

"Boy, Dad, I've had it! School is for the birds!"

"You're feeling really frustrated."

Now you're not paying as much attention to what he's saying as you are to the way he feels about what he's saying. The fourth stage includes both the second and the third. You rephrase the content and reflect the feeling.

"Boy, Dad, I've had it! School is for the birds!"

"You're really frustrated about school."

Frustration is the feeling; school is the content. You're using both sides of your brain to understand both sides of his communication.

Now, what happens when you use fourth stage empathic listening skills is really incredible. As you authentically seek to understand, as you rephrase content and reflect feeling, you give him psychological air. You also help him work through his own thoughts and feelings. As he grows in his confidence of your sincere desire to really listen and understand, the barrier between what's going on inside him and what's actually being communicated to you disappears. It opens a soul-to-soul flow. He's not thinking and feeling one thing and communicating another. He begins to trust you with his innermost tender feelings and thoughts.

"Boy, Dad, I've had it! School is for the birds!" (I want to talk with you to get your attention.)

"You're really frustrated about school." (That's right! That's how I feel.)

"I sure am. It's totally impractical. I'm not getting a thing out of it."

"You feel like school's not doing you any good." (Let me think -- is that what I mean?)

"Well, yeah. I'm just not learning anything that's going to help me. I mean, look at Joe. He's dropped out of school and he's working on cars. He's making money. Now that's practical."

"You feel that Joe really has the right idea." (Well...)

"Well, I guess he does in a way. He's really making money now. But in a few years I bet he'll probably be ticked off at himself."

"You think Joe's going to feel he made the wrong decision."

"He's got to. Just look at what he's giving up. I mean, if you don't have an education, you just can't make it in this world."

"Education is really important."

"Oh, yeah! I mean, if you don't have a diploma, if you can't get jobs or go to college, what are you going to do? You've just got to get an education."

"It's important to your future."

"It is. And, you know what? I'm really worried. Listen, you won't tell Mom, will you?"

"You don't want your mother to find out."

"Well, not really. Oh, I guess you can tell her. She'll probably find out anyway. Look, I took this test today, this reading test. And, Dad, they said I'm reading on a fourth-grade level. Fourth grade! And I'm in junior high school!"

What a difference real understanding can make! All the well-meaning advice in the world won't amount to a hill of beans if we're not even addressing the real problem. And we'll never get to the problem if we're so caught up in our own autobiography, our own paradigms, that we don't take off our glasses long enough to see the world from another point of view.

"I'm going to flunk, Dad. I guess I figure if I'm going to flunk, I might as well quit. But I don't want to quit."

"You feel torn. You're in the middle of a dilemma."

"What do you think I should do, Dad?"

By seeking first to understand, this father has just turned a transactional opportunity into a transformational opportunity. Instead of interacting on a surface, get-the-job-done level of communication, he has created a situation in which he can now have transforming impact, not only on his son but also on the relationship. By setting aside his own autobiography and really seeking to understand, he has made a tremendous deposit in the Emotional Bank Account and has empowered his son to open, layer upon layer, and to get to the real issue.

Now father and son are on the same side of the table looking at the problem, instead of on opposite sides looking across at each other. The son is opening his father's autobiography and asking for advice.

Even as the father begins to counsel, however, he needs to be sensitive to his son's communication. As long as the response is logical, the father can effectively ask questions and give counsel. But the moment the response becomes emotional, he needs to go back to empathic listening.

"Well, I can see some things you might want to consider."

"Like what, Dad?"

"Like getting some special help with your reading. Maybe they have some kind of tutoring program over at the tech school."

"I've already checked into that. It takes two nights and all day Saturday. That would take so much time!"

Sensing emotion in that reply, the father moves back to empathy.

"That's too much of a price to pay."

"Besides, Dad, I told the sixth graders I'd be their coach."

"You don't want to let them down."

"But I'll tell you this, Dad. If I really thought that tutoring course would help, I'd be down there every night. I'd get someone else to coach those kids."

"You really want the help, but you doubt if the course will make a difference."

"Do you think it would, Dad?"



The son is once more open and logical. He's opening his father's autobiography again. Now the father has another opportunity to influence and transform.

There are times when transformation requires no outside counsel. Often when people are really given the chance to open up, they unravel their own problems and the solutions become clear to them in the process.

At other times, they really need additional perspective and help. The key is to genuinely seek the welfare of the individual, to listen with empathy, to let the person get to the problem and the solution at his own pace and time. Layer upon layer -- it's like peeling an onion until you get to the soft inner core.

When people are really hurting and you really listen with a pure desire to understand, you'll be amazed how fast they will open up. They want to open up. Children desperately want to open up, even more to their parents than to their peers. And they will, if they feel their parents will love them unconditionally and will be faithful to them afterwards and not judge or ridicule them.

If you really seek to understand, without hypocrisy and without guile, there will be times when you will be literally stunned with the pure knowledge and understanding that will flow to you from another human being. It isn't even always necessary to talk in order to empathize. In fact, sometimes words may just get in your way. That's one very important reason why technique alone will not work. That kind of understanding transcends technique. Isolated technique only gets in the way.

I have gone through the skills of empathic listening because skill is an important part of any habit. We need to have the skills. But let me reiterate that the skills will not be effective unless they come from a sincere desire to understand. People resent any attempt to manipulate them. In fact, if you're dealing with people you're close to, it's helpful to tell them what you're doing.

"I read this book about listening and empathy and I thought about my relationship with you. I realized I haven't listened to you like I should. But I want to. It's hard for me. I may blow it at times, but I'm going to work at it. I really care about you and I want to understand. I hope you'll help me." Affirming your motive is a huge deposit.

But if you're not sincere, I wouldn't even try it. It may create an openness and a vulnerability that will later turn to your harm when a person discovers that you really didn't care, you really didn't want to listen, and he's left open, exposed, and hurt. The technique, the tip of the iceberg, has to come out of the massive base of character underneath.

Now there are people who protest that empathic listening takes too much time. It may take a little more time initially but it saves so much time downstream. The most efficient thing you can do if you're a doctor and want to prescribe a wise treatment is to make an accurate diagnosis. You can't say, "I'm in too much of a hurry. I don't have time to make a diagnosis. Just take this treatment."

I remember writing one time in a room on the north shore of Oahu, Hawaii. There was a soft breeze blowing, and so I had opened two windows -- one at the front and one at the side -- to keep the room cool. I had a number of papers laid out, chapter by chapter, on a large table.

Suddenly, the breeze started picking up and blowing my papers about. I remember the frantic sense of loss I felt because things were no longer in order, including unnumbered pages, and I began rushing around the room trying desperately to put them back. Finally, I realized it would be better to take 10 seconds and close one of the windows.

Empathic listening takes time, but it doesn't take anywhere near as much time as it takes to back up and correct misunderstandings when you're already miles down the road, to redo, to live with unexpressed and unsolved problems, to deal with the results of not giving people psychological air.

A discerning empathic listener can read what's happening down deep fast, and can show such acceptance, such understanding, that other people feel safe to open up layer after layer until they get to that soft inner core where the problem really lies.

People want to be understood. And whatever investment of time it takes to do that will bring much greater returns of time as you work from an accurate understanding of the problems and issues and from the high Emotional Bank Account that results when a person feels deeply understood.

## CHECK YOUR PROGRESS

Explain the four steps in developing the skill of emphatic listening.

### *Understanding and Perception*

As you learn to listen deeply to other people, you will discover tremendous differences in perception. You will also begin to appreciate the impact that these differences can have as people try to work together in interdependent situations.

You see the young woman; I see the old lady. And both of us can be right.

You may look at the world through spouse-centered glasses; I may see it through the money-centered lens of economic concern.

You may be scripted in the Abundance Mentality; I may be scripted in the Scarcity Mentality.

You may approach problems from a highly visual, intuitive, holistic right-brain paradigm; I may be very left brain, very sequential, analytical, and verbal in my approach.

Our perceptions can be vastly different. And yet we both have lived with our paradigms for years, thinking they are "facts," and questioning the character or the mental competence of anyone who can't "see the facts."

Now, with all our differences, we're trying to work together -- in a marriage, in a job, in a community service project -- to manage resources and accomplish results. So how do we do it? How do we transcend

the limits of our individual perceptions so that we can deeply communicate, so that we can cooperatively deal with the issues and come up with win-win solutions?

The answer is Habit 5. It's the first step in the process of win-win. Even if (and especially when) the other person is not coming from that paradigm, seek first to understand.

This principle worked powerfully for one executive who shared with me the following experience.

"I was working with a small company that was in the process of negotiating a contract with a large national banking institution. This institution flew in their lawyers from San Francisco, their negotiator from Ohio, and presidents of two of their large banks to create an eight-person negotiating team. The company I worked with had decided to go for Win-Win or No Deal. They wanted to significantly increase the level of service and the cost, but they had been almost overwhelmed with the demands of this large financial institution.

"The president of our company sat across the negotiating table and told them, 'We would like for you to write the contract the way you want it so that we can make sure we understand your needs and your concerns. We will respond to those needs and concerns. Then we can talk about pricing.'

"The members of the negotiating team were overwhelmed. They were astounded that they were going to have the opportunity to write the contract. They took three days to come up with the idea.

"When they presented it, the president said, 'Now let's make sure we understand what you want.' And he went down the contract, rephrasing the content, reflecting the feeling, until he was sure and they were sure he understood what was important to them. 'Yes. That's right. No, that's not exactly what we meant here...yes, you've got it now.'

"When he thoroughly understood their perspective, he proceeded to explain some concerns from his perspective. . .and they listened. They were ready to listen. They weren't fighting for air. What had started out as a very formal, low-trust, almost hostile atmosphere had turned into a fertile environment for synergy.

"At the conclusion of the discussions, the members of the negotiating team basically said, 'We want to work with you. We want to do this deal. Just let us know what the price is and we'll sign.'"

## CHECK YOUR PROGRESS

Describe why it is important to understand the other person's perspective in order to communicate and arrive at a solution.

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### **8.06 THEN SEEK TO BE UNDERSTOOD**

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Seek first to understand...then to be understood. Knowing how to be understood is the other half of Habit 5, and is equally critical in reaching win-win solutions.

Earlier we defined maturity as the balance between courage and consideration. Seeking to understand requires consideration; seeking to be understood takes courage. Win-win requires a high degree of both. So it becomes important in interdependent situations for us to be understood.

The early Greeks had a magnificent philosophy which is embodied in three sequentially arranged words: ethos, pathos, and logos. I suggest these three words contain the essence of seeking first to understand and making effective presentations.

Ethos is your personal credibility, the faith people have in your integrity and competency. It's the trust that you inspire, your Emotional Bank Account. Pathos is the empathic side -- it's the feeling. It means that you are in alignment with the emotional trust of another person's communication. Logos is the logic, the reasoning part of the presentation.

Notice the sequence: ethos, pathos, logos -- your character, and your relationships, and then the logic of your presentation. This represents another major Paradigm Shift. Most people, in making presentations, go straight to the logos, the left-brain logic, of their ideas. They try to convince other people of the validity of that logic without first taking ethos and pathos into consideration.

Stephen had an acquaintance who was very frustrated because his boss was locked into what he felt was an unproductive leadership style.

"Why doesn't he do anything?" he asked Stephen. "I've talked to him about it, he's aware of it, but he does nothing."

"Well, why don't you make an effective presentation?" Stephen asked.

"I did," was the reply.

"How do you define 'effective'? Who do they send back to school when the salesman doesn't sell -- the buyer? Effective means it works; it means P/PC. Did you create the change you wanted? Did you build the relationship in the process? What were the results of your presentation?"

"I told you, he didn't do anything. He wouldn't listen."

"Then make an effective presentation. You've got to empathize with his head. You've got to get into his frame of mind. You're got to make your point simply and visually and describe the alternative he is in favor of better than he can himself. That will take some homework. Are you willing to do that?"

"Why do I have to go through all that?" he asked

"In other words, you want him to change his whole leadership style and you're not willing to change your method of presentation?"

"I guess so," he replied.

"Well, then," Stephen said, "just smile about it and learn to live with it."

"I can't live with it," he said. "It compromises my integrity."

"Okay, then get to work on an effective presentation. That's in your Circle of Influence."

In the end, he wouldn't do it. The investment seemed too great.

Another acquaintance, a university professor, was willing to pay the price. He approached Stephen one day and said, "Stephen, I can't get to first base in getting the funding I need for my research because my research is really not in the mainstream of this department's interests."

After discussing his situation at some length, Stephen suggested that he develop an effective presentation using ethos, pathos, and logos. "I know you're sincere and the research you want to do would bring great benefits. Describe the alternative they are in favor of better than they can themselves. Show that you understand them in depth. Then carefully explain the logic behind your request."

"Well, I'll try," he said.

"Do you want to practice with me?" Stephen asked. He was willing, and so we dress rehearsed his approach.

When he went in to make his presentation, he started by saying, "Now let me see if I first understand what your objectives are, and what your concerns are about this presentation and my recommendation."

He took the time to do it slowly, gradually. In the middle of his presentation, demonstrating his depth of understanding and respect for their point of view, a senior professor turned to another professor, nodded, turned back to him and said, "You've got your money."

When you can present your own ideas clearly, specifically, visually, and most important, contextually; in the context of a deep understanding of their paradigms and concerns, you significantly increase the credibility of your ideas.

You're not wrapped up in your "own thing," delivering grandiose rhetoric from a soapbox. You really understand. What you're presenting may even be different from what you had originally thought because in your effort to understand, you learned.

Habit 5 lifts you to greater accuracy, greater integrity, in your presentations. And people know that. They know you're presenting the ideas which you genuinely believe, taking all known facts and perceptions into consideration, that will benefit everyone.

## CHECK YOUR PROGRESS

Discuss the process of 'making ourselves understood'.

### *One-on-One*

Habit 5 is powerful because it is right in the middle of your Circle of Influence. Many factors in interdependent situations are in your Circle of Concern -- problems, disagreements, circumstances, other people's behavior. And if you focus your energies out there, you deplete them with little positive results.

But you can always seek first to understand. That's something that's within your control. And as you do that, as you focus on your Circle of Influence, you really, deeply understand other people. You have accurate information to work with, you get to the heart of matters quickly, you build Emotional Bank Accounts, and you give people the psychological air they need so you can work together effectively.

It's the Inside-Out approach. And as you do it, watch what happens to your Circle of Influence. Because you really listen, you become influenceable. And being influenceable is the key to influencing others. Your circle begins to expand. You increase your ability to influence many of the things in your Circle of Concern.

And watch what happens to you. The more deeply you understand other people, the more you will appreciate them, the more reverent you will feel about them. To touch the soul of another human being is to walk on holy ground.

Habit 5 is something you can practice right now. The next time you communicate with anyone, you can put aside your own autobiography and genuinely seek to understand. Even when people don't want to open up about their problems, you can be empathic. You can sense their hearts, you can sense the hurt, and you can respond, "You seem down today." They may say nothing. That's all right. You've shown understanding and respect.

Don't push; be patient; be respectful. People don't have to open up verbally before you can empathize. You can empathize all the time with their behavior. You can be discerning, sensitive, and aware and you can live outside your autobiography when that is needed.

And if you're highly proactive, you can create opportunities to do preventive work. You don't have to wait until your son or daughter has a problem with school or you have your next business negotiation to seek first to understand.

Spend time with your children now, one-on-one. Listen to them; understand them. Look at your home, at school life, at the challenges and the problems they're facing, through their eyes. Build the Emotional Bank Account. Give them air.

Go out with your spouse on a regular basis. Have dinner or do something together you both enjoy. Listen to each other; seek to understand. See life through each other's eyes.

Our daily time with our spouse should be something we wouldn't trade for anything. As well as seeking to understand each other, we may take time to actually practice empathic listening skills to help us in communicating with our children.

We may share our different perceptions of the situation, and we role-play more effective approaches to difficult interpersonal family problems.

You may act as if you are a son or daughter requesting a special privilege even though you haven't fulfilled a basic family responsibility, and your wife may play herself.

You may interact back and forth and try to visualize the situation in a very real way so that you can train yourselves to be consistent in modeling and teaching correct principles to our children. Some of our most helpful role-plays come from redoing a past difficult or stressful scene in which one of us "blew it."

The time you invest to deeply understand the people you love brings tremendous dividends in open communication. Many of the problems that plague families and marriages simply don't have time to fester and develop. The communication becomes so open that potential problems can be nipped in the bud. And there are great reserves of trust in the Emotional Bank Account to handle the problems that do arise.

In business, you can set up one-on-one time with your employees. Listen to them, understand them. Set up human resource accounting or Stakeholder Information Systems in your business to get honest, accurate feedback at every level: from customers, suppliers, and employees. Make the human element as important as the financial or the technical element. You save tremendous amounts of time, energy, and money when you tap into the human resources of a business at every level. When you listen, you learn. And you also give the people who work for you and with you psychological air. You inspire loyalty that goes well beyond the eight-to-five physical demands of the job.

Seek first to understand. Before the problems come up, before you try to evaluate and prescribe, before you try to present your own ideas -- seek to understand. It's a powerful habit of effective interdependence.

When we really, deeply understand each other, we open the door to creative solutions and Third Alternatives. Our differences are no longer stumbling blocks to communication and progress. Instead, they become the stepping stones to synergy.

## CHECK YOUR PROGRESS

Explain how habit of 'seeking first to understand, then being understood' opens the door for the third alternative.

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### 8.07 END QUESTIONS

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The following questions should help you prepare for the End Examinations. These questions are for 5 marks each and should take you 11 minutes under examination conditions.

1. Explain how the character is communicated by our conduct.
2. Describe how emphatic listening plays important role in communication.
3. Discuss with example the principle of 'diagnose before you prescribe'.
4. Explain the four steps in developing the skill of emphatic listening.
5. Describe why it is important to understand the other person's perspective in order to communicate and arrive at a solution.

6. Describe why it is important to understand the other person's perspective in order to communicate and arrive at a solution.
7. Discuss the process of 'making ourselves understood'.
8. Explain how habit of 'seeking first to understand, then being understood' opens the door for the third alternative.

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## **8.08 REFERENCES**

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The Seven Habits of Highly Effective People, Stephen R Covey, 1989



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# UNIT 09 PRINCIPLES OF CREATIVE COOPERATION

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Course Name: GEN 203 : Value Education (8 habits)

## Habit 6: Synergize

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### 9.00 BEFORE WE BEGIN

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When Sir Winston Churchill was called to head up the war effort for Great Britain, he remarked that all his life had prepared him for this hour. In a similar sense, the exercise of all of the other habits prepares us for the habit of synergy.

When properly understood, synergy is the highest activity in all life -- the true test and manifestation of all the other habits put together.

The highest forms of synergy focus the four unique human endowments, the motive of win-win, and the skills of empathic communication on the toughest challenges we face in life. What results is almost miraculous. We create new alternatives -- something that wasn't there before.

Synergy is the essence of Principle-Centered Leadership. It is the essence of principle-centered parenting. It catalyzes, unifies, and unleashes the greatest powers within people. All the habits we have covered prepare us to create the miracle of synergy.

What is synergy? Simply defined, it means that the whole is greater than the sum of its parts. It means that the relationship which the parts have to each other is a part in and of itself. It is not only a part, but the most catalytic, the most empowering, the most unifying, and the most exciting part.

The creative process is also the most terrifying part because you don't know exactly what's going to happen or where it is going to lead. You don't know what new dangers and challenges you'll find. It takes an enormous amount of internal security to begin with the spirit of adventure, the spirit of discovery, the spirit of creativity. Without doubt, you have to leave the comfort zone of base camp and confront an entirely new and unknown wilderness. You become a trailblazer, a pathfinder. You open new possibilities, new territories, new continents, so that others can follow.

Synergy is everywhere in nature. If you plant two plants close together, the roots commingle and improve the quality of the soil so that both plants will grow better than if they were separated. If you put two pieces of wood together, they will hold much more than the total of the weight held by each separately. The whole is greater than the sum of its parts. One plus one equals three or more.

The challenge is to apply the principles of creative cooperation, which we learn from nature, in our social interactions. Family life provides many opportunities to observe synergy and to practice it.

The very way that man and a woman bring a child into the world is synergistic. The essence of synergy is to value differences -- to respect them, to build on strengths, to compensate for weaknesses.

We obviously value the physical differences between men and women, husbands and wives. But what about the social, mental, and emotional differences? Could these differences not also be sources of creating new exciting forms of life -- creating an environment that is truly fulfilling for each person, that nurtures the self-esteem and self-worth to each, that creates opportunities for each to mature into independence and then gradually into interdependence? Could synergy not create a new script for the next generation -- one that is more geared to service and contribution, and is less protective, less adversarial, less selfish; one that is more open, more giving, and is less defensive, protective, and political; one that is more loving, more caring, and is less possessive and judgmental?

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## **9.01 UNIT OBJECTIVES**

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After studying this unit you will be able to

- Explain the concept of Synergy with example.
- Discuss how synergy can be developed in a classroom.
- Describe the importance of Synergy in business.
- Discuss the relation between trust and synergy.
- Explain the various ways in which the third alternative may be hunted.
- Explain the concept of negative synergy.
- Explain the concept of valuing the difference with examples.
- Discuss how force field analogy can be used to explain how synergy can be achieved between two people of opposing views.
- Explain the way synergy works in nature.

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## **9.02 SYNERGISTIC COMMUNICATION**

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When you communicate synergistically, you are simply opening your mind and heart and expressions to new possibilities, new alternatives, new options. It may seem as if you are casting aside Habit 2 (to Begin with the End in Mind); but, in fact, you're doing the opposite -- you're fulfilling it.

You're not sure when you engage in synergistic communication how things will work out or what the end will look like, but you do have an inward sense of excitement and security and adventure, believing that it will be significantly better than it was before. And that is the end that you have in mind.

You begin with the belief that parties involved will gain more insight, and that the excitement of that mutual learning and insight will create a momentum toward more and more insights, learning, and growth.

Many people have not really experienced even a moderate degree of synergy in their family life or in other interactions. They've been trained and scripted into defensive and protective communications or into

believing that life or other people can't be trusted. As a result, they are never really open to Habit 6 and to these principles.

This represents one of the great tragedies and wastes in life, because so much potential remains untapped -- completely undeveloped and unused. Ineffective people live day after day with unused potential. They experience synergy only in small, peripheral ways in their lives.

They may have memories of some unusual creative experiences, perhaps in athletics, where they were involved in a real team spirit for a period of time. Or perhaps they were in an emergency situation where people cooperated to an unusually high degree and submerged ego and pride in an effort to save someone's life or to produce a solution to a crisis.

To many, such events may seem unusual, almost out of character with life, even miraculous. But this is not so. These things can be produced regularly, consistently, almost daily in people's lives. But it requires enormous personal security and openness and a spirit of adventure.

Almost all creative activities are somewhat unpredictable. They often seem ambiguous, hit-or-miss, trial and error. And unless people have a high tolerance for ambiguity and get their security from integrity to principles and inner values they find it unnerving and unpleasant to be involved in highly creative enterprises. Their need for structure, certainty, and predictability is too high.

## CHECK YOUR PROGRESS

Explain the concept of Synergy with example.

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### 9.03 SYNERGY IN THE CLASSROOM

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As a teacher, I have come to believe that many truly great classes are on the very edge of chaos. Synergy tests whether teachers and students are really open to the principle of the whole being greater than the sum of its parts.

There are times when neither the teacher nor the student know for sure what's going to happen. In the beginning, there's a safe environment that enables people to be really open and to learn and to listen to each other's ideas. Then comes brainstorming where the spirit of evaluation is subordinated to the spirit of creativity, imagining, and intellectual networking. Then an absolutely unusual phenomenon begins to take place. The entire class is transformed with the excitement of a new thrust, a new idea, a new direction that's hard to define, yet it's almost palpable to the people involved.

Synergy is almost as if a group collectively agrees to subordinate old scripts and to write a new one.

Stephen relates experience on leadership class at the university level. They were about three weeks into a semester when, in the middle of a presentation, one person started to relate some very powerful personal experiences which were both emotional and insightful. A spirit of humility and reverence fell upon the class -- reverence toward this individual and appreciation for his courage.

This spirit became fertile soil for a synergistic and creative endeavor. Others began to pick up on it, sharing some of their experiences and insights and even some of their self-doubts. The spirit of trust and safety prompted many to become extremely open. Rather than present what they prepared, they fed on each other's insights and ideas and started to create a whole new scenario as to what that class could mean.

Stephen was deeply involved in the process. In fact, he was almost mesmerized by it because it seemed so magical and creative. And he found himself gradually loosening up my commitment to the structure of the class and sensing entirely new possibilities. It wasn't just a flight of fancy; there was a sense of maturity and stability and substance which transcended by far the old structure and plan.

He abandoned the old syllabus, the purchased textbooks, and all the presentation plans, and they set up new purposes and projects and assignments. They became so excited about what was happening that in about three more weeks, we all sensed an overwhelming desire to share what was happening with others

They decided to write a book containing their learnings and insights on the subject of our study -- principles of leadership. Assignments were changed, new projects undertaken, new teams formed. People worked much harder than they ever would have in the original class structure, and for an entirely different set of reasons

Out of this experience emerged an extremely unique, cohesive, and synergistic culture that did not end with the semester. For years, alumni meetings were held among members of that class. Even many years later, when they see each other, they talk about it and often attempt to describe what happened and why.

One of the interesting things was how little time had transpired before there was sufficient trust to create such synergy. It may be largely because the people were relatively mature. They were in the final semester of their senior year, and they wanted more than just another good classroom experience. They were hungry for something new and exciting, something that they could create that was truly meaningful. It was "an idea whose time had come" for them. In addition, the chemistry was right. Experiencing synergy was more powerful than talking about it. Producing something new was more meaningful than simply reading something old.

Times that were almost synergistic, times that hung on the edge of chaos and for some reason descended into it. Sadly, people who are burned by such experiences often begin their next new experience with that failure in mind. They defend themselves against it and cut themselves off from synergy.

It's like administrators who set up new rules and regulations based on the abuses of a few people inside an organization, thus limiting the freedom and creative possibilities for many -- or business

partners who imagine the worst scenarios possible and write them up in legal language, killing the whole spirit of creativity, enterprise, and synergistic possibility.

As Stephen thinks back on many consulting and executive education experiences, he feels that the highlights were almost always synergistic. There was usually an early moment that required considerable courage, perhaps in becoming extremely authentic, in confronting some inside truth about the individual or the organization or the family which really needed to be said, but took a combination of considerable courage and genuine love to say it. Then others became more authentic, open, and honest, and the synergistic communication process began. It usually became more and more creative, and ended up in insights and plans that no one had anticipated initially.

As Carl Rogers taught, "That which is most personal is most general." The more authentic you become, the more genuine in your expression, particularly regarding personal experiences and even self-doubts, the more people can relate to your expression and the safer it makes them feel to express themselves. That expression in turn feeds back on the other person's spirit, and genuine creative empathy takes place, producing new insights and learnings and a sense of excitement and adventure that keeps the process going.

People then begin to interact with each other almost in half sentences, sometimes incoherently, but they get each other's meanings very rapidly. Then whole new worlds of insights, new perspectives, new paradigms that insure options, new alternatives are opened up and thought about. Though occasionally these new ideas are left up in the air, they usually come to some kind of closure that is practical and useful.

## CHECK YOUR PROGRESS

Discuss how synergy can be developed in a classroom.

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### **9.04 SYNERGY IN BUSINESS**

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Stephen narrates an experience when he worked with my associates to create the corporate mission statement for our business. Almost all members of the company went high up into the mountains where, surrounded by the magnificence of nature, we began with a first draft of what some of us considered to be an excellent mission statement.

At first the communication was respectful, careful and predictable. But as we began to talk about the various alternatives, possibilities, and opportunities ahead, people became very open and authentic and simply started to think out loud. The mission statement agenda gave way to a collective free association, a spontaneous piggybacking of ideas. People were genuinely empathic as well as courageous, and we moved from mutual respect and understanding to creative synergistic communication.

Everyone could sense it. It was exciting. As it matured, we returned to the task of putting the evolved collective vision into words, each of which contains specific and committed-to meaning for each participant.

The resulting corporate mission statement reads:

Our Mission is to empower people and organizations to significantly increase their performance capability in order to achieve worthwhile purposes through understanding and living Principle-Centered Leadership.

The synergistic process that led to the creation of our mission statement engraved it in all the hearts and minds of everyone there, and it has served us well as a frame of reference of what we are about, as well as what we are not about.

Another high-level synergy experience took place when I accepted an invitation to serve as the resource and discussion catalyst at the annual planning meeting of a large insurance company. Several months ahead, Stephen met with the committee responsible to prepare for and stage the two-day meeting which was to involve all the top executives. They informed him that the traditional pattern was to identify four or five major issues through questionnaires and interviews, and to have alternative proposals presented by the executives. Past meetings had been generally respectful exchanges, occasionally deteriorating into defensive win-lose ego battles. They were usually predictable, uncreative, and boring.

As Stephen talked with the committee members about the power of synergy, they could sense its potential. With considerable trepidation, they agreed to change the pattern. They requested various executives to prepare anonymous "white papers" on each of the high priority issues, and then asked all the executives to immerse themselves in these papers ahead of time in order to understand the issues and the differing points of view. They were to come to the meeting prepared to listen rather than to present, prepared to create and synergize rather than to defend and protect.

We spent the first half-day in the meeting teaching the principles and practicing the skills of Habits 4, 5, and 6. The rest of the time was spent in creative synergy.

The release of creative energy was incredible. Excitement replaced boredom. People became very open to each other's influence and generated new insights and options. By the end of the meeting an entirely new understanding of the nature of the central company challenge evolved. The white paper proposals became obsolete. Differences were valued and transcended. A new common vision began to form.

Once people have experienced real synergy, they are never quite the same again. They know the possibility of having other such mind-expanding adventures in the future.

Often attempts are made to recreate a particular synergistic experience, but this seldom can be done. However, the essential purpose behind creative work can be recaptured. Like the Far Eastern philosophy, "We seek not to imitate the masters, rather we seek what they sought," we seek not to imitate past creative synergistic experiences, rather we seek new ones around new and different and sometimes higher purposes.

## CHECK YOUR PROGRESS

Describe the importance of Synergy in business.

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### 9.05 SYNERGY AND COMMUNICATION

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Synergy is exciting. Creativity is exciting. It's phenomenal what openness and communication can produce. The possibilities of truly significant gain, of significant improvement are so real that it's worth the risk such openness entails.

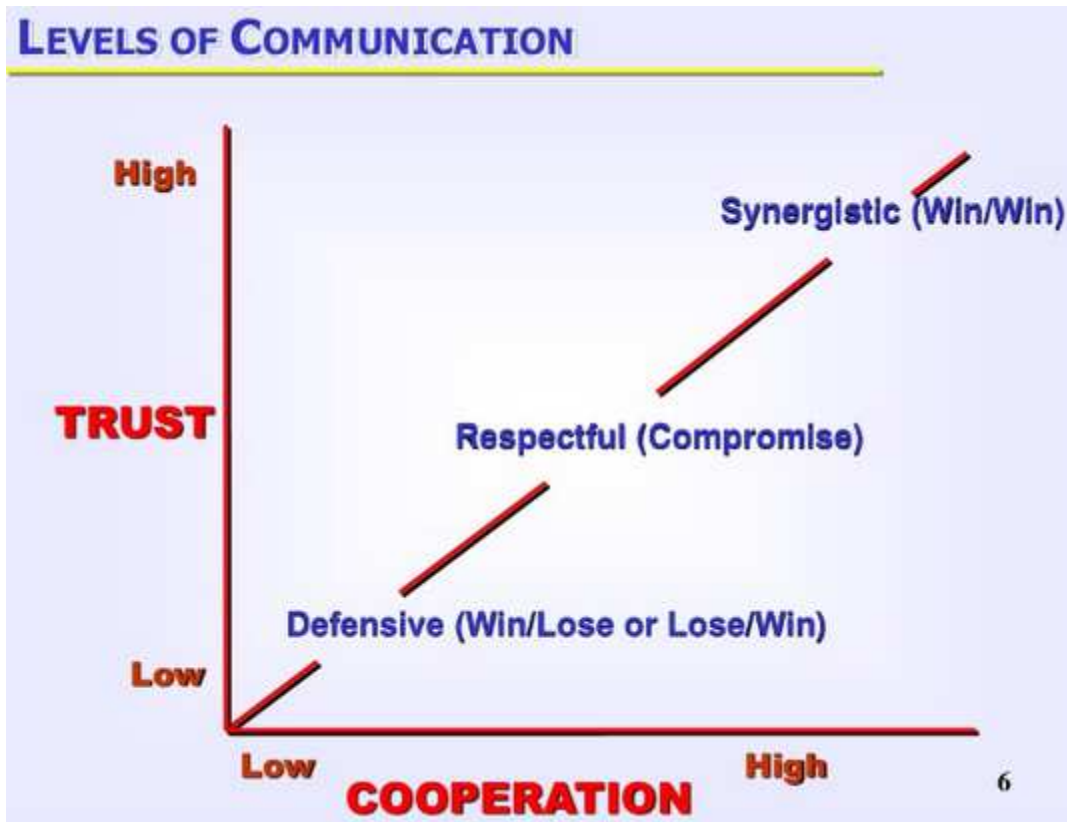
After World War II, the United States commissioned David Lilienthal to head the new Atomic Energy Commission. Lilienthal brought together a group of people who were highly influential - celebrities in their own right -- disciples, as it were, of their own frames of reference.

This very diverse group of individuals had an extremely heavy agenda, and they were impatient to get at it. In addition, the press was pushing them.

But Lilienthal took several weeks to create a high Emotional Bank Account. He had these people get to know each other -- their interests, their hopes, their goals, their concerns, their backgrounds, their frames of reference, their paradigms. He facilitated the kind of human interaction that creates a great bonding between people, and he was heavily criticized for taking the time to do it because it wasn't "efficient."

But the net result was that this group became closely knit together, very open with each other, very creative, and synergistic. The respect among the members of the commission was so high that if there was disagreement, instead of opposition and defense, there was a genuine effort to understand. The attitude was "If a person of your intelligence and competence and commitment disagrees with me, then there must be something to your disagreement that I don't understand, and I need to understand it. You have a perspective, a frame of reference I need to look at." Nonprotective interaction developed, and an unusual culture was born.

The following diagram (Fig 9.01) illustrates how closely trust is related to different levels of communication.



*Fig 9.01: Relation between trust and cooperation*

The lowest level of communication coming out of low-trust situations would be characterized by defensiveness, protectiveness, and often legalistic language, which covers all the bases and spells out qualifiers and the escape clauses in the event things go sour. Such communication produces only win-lose or lose-lose. It isn't effective -- there's no P/PC Balance -- and it creates further reasons to defend and protect.

The middle position is respectful communication. This is the level where fairly mature people interact. They have respect for each other, but they want to avoid the possibility of ugly confrontations, so they communicate politely but not empathically. They might understand each other intellectually, but they really don't deeply look at the paradigms and assumptions underlying their own opinions and become open to new possibilities.

Respectful communication works in independent situations and even in interdependent situations, but the creative possibilities are not opened up. In interdependent situations compromise is the position usually taken. Compromise means that  $1 + 1 + 1 = 1/2$ . Both give and take. The communication isn't



defensive or protective or angry or manipulative; it is honest and genuine and respectful. But it isn't creative or synergistic. It produces a low form of win-win.

Synergy means that  $1 + 1$  may equal 8, 16, or even 1,600. The synergistic position of high trust produces solutions better than any originally proposed, and all parties know it. Furthermore, they genuinely enjoy the creative enterprise. A miniculture is formed to satisfy in and of itself. Even if it is short-lived, the P/PC Balance is there.

There are some circumstances in which synergy may not be achievable and no deal isn't viable. But even in these circumstances, the spirit of sincere trying will usually result in a more effective compromise.

## CHECK YOUR PROGRESS

Discuss the relation between trust and synergy.

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### 9.06 FISHING FOR THE A THIRD ALTERNATIVE

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To get a better idea of how our level of communication affects our interdependent effectiveness, envision the following scenario.

It's vacation time, and a husband wants to take his family out to the lake country to enjoy camping and fishing. This is important to him; he's been planning it all year. He's made reservations at a cottage on the lake and arranged to rent a boat, and his sons are really excited about going.

His wife, however, wants to use the vacation time to visit her ailing mother some 250 miles away. She doesn't have the opportunity to see her very often, and this is important to her

Their differences could be the cause of a major negative experience.

"The plans are set. The boys are excited. We should go on the fishing trip," he says.

"But we don't know how much longer my mother will be around, and I want to be by her," she replies. "This is our only opportunity to have enough time to do that."

"All year long we've looked forward to this one-week vacation. The boys would be miserable sitting around grandmother's house for a week. They'd drive everybody crazy. Besides, your mother's not that sick. And she has your sister less than a mile away to take care of her."

"She's my mother, too. I want to be with her."

"You could phone her every night. And we're planning to spend time with her at the Christmas family reunion. Remember?"

"That's not for five more months. We don't even know if she'll still be here by then. Besides, she needs me, and she wants me."

"She's being well taken care of. Besides, the boys and I need you, too."

"My mother is more important than fishing."

"Your husband and sons are more important than your mother."

As they disagree, back and forth, they finally may come up with some kind of compromise. They may decide to split up -- he takes the boys fishing at the lake while she visits her mother. And they both feel guilty and unhappy. The boys sense it, and it affects their enjoyment of the vacation.

The husband may give in to his wife, but he does it grudgingly. And consciously or unconsciously, he produces evidence to fulfill his prophecy of how miserable the week will be for everyone.

The wife may give in to her husband, but she's withdrawn and overreactive to any new developments in her mother's health situation. If her mother were to become seriously ill and die, the husband could never forgive himself, and she couldn't forgive him either.

Whatever compromise they finally agree on, it could be rehearsed over the years as evidence of insensitivity, neglect, or a bad priority decision on either part. It could be a source of contention for years and could even polarize the family. Many marriages that once were beautiful and soft and spontaneous and loving have deteriorated to the level of a hostility through a series of incidents just like this.

The husband and wife see the situation differently. And that difference can polarize them, separate them, create wedges in the relationship. Or it can bring them closer together on a higher level. If they have cultivated the habits of effective interdependence, they approach their differences from an entirely different paradigm. Their communication is on a higher level.

Because they have a high Emotional Bank Account, they have trust and open communication in their marriage. Because they Think Win-Win, they believe in a Third Alternative, a solution that is mutually beneficial and is better than what either of them originally proposed. Because they listen empathically and seek first to understand, they create within themselves and between them a comprehensive picture of the values and the concerns that need to be taken into account in making a decision.

And the combination of those ingredients -- the high Emotional Bank Account, thinking win-win, and seeking first to understand -- creates the ideal environment for synergy.

Buddhism calls this "the middle way." Middle in this sense does not mean compromise; it means higher, like the apex of the triangle.

In searching for the "middle" or higher way, this husband and wife realize that their love, their relationship, is part of their synergy

As they communicate, the husband really, deeply feels his wife's desire, her need to be with her mother. He understands how she wants to relieve her sister, who has had the primary responsibility for their mother's care. He understands that they really don't know how long she will be with them, and that she certainly is more important than fishing.

And the wife deeply understands her husband's desire to have the family together and to provide a great experience for the boys. She realizes the investment that has been made in lessons and equipment to prepare for this fishing vacation, and she feels the importance of creating good memories with them.

So they pool those desires. And they're not on opposite sides of the problem. They're together on one side, looking at the problem, understanding the needs, and working to create a Third Alternative that will meet them.

"Maybe we could arrange another time within the month for you to visit with your mother," he suggests. "I could take over the home responsibilities for the weekend and arrange for some help at the first of the week so that you could go. I know it's important to you to have that time.

"Or maybe we could locate a place to camp and fish that would be close to your mother. The area wouldn't be as nice, but we could still be outdoors and meet other needs as well. And the boys wouldn't be climbing the walls. We could even plan some recreational activities with the cousins, aunts, and uncles, which would be an added benefit."

They synergize. They communicate back and forth until they come up with a solution they both feel good about. It's better than the solutions either of them originally proposed. It's better than compromise. It's a synergistic solution that builds P and PC.

Instead of a transaction, it's a transformation. They get what they both really want and build their relationship in the process.

## CHECK YOUR PROGRESS

Explain the various ways in which the third alternative may be hunted.

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### 9.07 NEGATIVE SYNERGY

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Seeking the Third Alternative is a major Paradigm Shift from the dichotomous, either/or mentality. But look at the difference in results.

How much negative energy is typically expended when people try to solve problems or make decisions in an interdependent reality? How much time is spent in confessing other people's sins, politicking, rivalry, interpersonal conflict, protecting one's backside, masterminding, and second guessing? It's like trying to drive down the road with one foot on the gas and the other foot on the brake.

And instead of getting a foot off the brake, most people give it more gas. They try to apply more pressure, more eloquence, more logical information to strengthen their position.

The problem is that highly dependent people are trying to succeed in an interdependent reality. They're either dependent on borrowing strength from position power and they go for win-lose or they're dependent on being popular with others and they go for lose-win. They may talk win-win technique, but they don't really want to listen; they want to manipulate. And synergy can't thrive in that environment.

Insecure people think that all reality should be amenable to their paradigms. They have a high need to clone others, to mold them over into their own thinking. They don't realize that the very strength of the relationship is in having another point of view. Sameness is not oneness; uniformity is not unity. Unity, or oneness, is complementariness, not sameness. Sameness is uncreative...and boring. The essence of synergy is to value the differences.

I've come to believe that the key to interpersonal synergy is intrapersonal synergy, that is synergy within ourselves. The heart of interpersonal synergy is embodied in the principles in the first three habits, which give the internal security sufficient to handle the risks of being open and vulnerable. By internalizing those principles, we develop the Abundance Mentality of win-win and the authenticity of Habit 5.

One of the very practical results of being principle-centered is that it makes us whole -- truly integrated. People who are scripted deeply in logical, verbal, left-brain thinking will discover how totally inadequate that thinking is in solving problems which require a great deal of creativity. They become aware and begin to open up a new script inside their right brain. It's not that the right brain wasn't there; it just lay dormant. The muscles had not been developed, or perhaps they had atrophied after early childhood because of the heavy left-brain emphasis of formal education or social scripting.

When a person has access to both the intuitive, creative, and visual right brain, and the analytical, logical, verbal left brain, then the whole brain is working. In other words, there is psychic synergy taking place in our own head. And this tool is best suited to the reality of what life is, because life is not just logical -- it is also emotional.

One day I was presenting a seminar which I titled, "Manage from the Left, Lead from the Right" to a company in Orlando, Florida. During the break, the president of the company came up to me and said, "Stephen, this is intriguing. But I have been thinking about this material more in terms of its application to my marriage than to my business. My wife and I have a real communication problem. I wonder if you would have lunch with the two of us and just kind of watch how we talk to each other?"

"Let's do it," I replied.

As we sat down together, we exchanged a few pleasantries. Then this man turned to his wife and said, "Now, honey, I've invited Stephen to have lunch with us to see if he could help us in our communication with each other. I know you feel I should be a more sensitive, considerate husband. Could you give me something specific you think I ought to do?" His dominant left brain wanted facts, figures, specifics, parts.

"Well, as I've told you before, it's nothing specific. It's more of a general sense I have about priorities." Her dominant right brain was dealing with sensing and with the gestalt, the whole, the relationship between the parts.

"What do you mean, 'a general feeling about priorities'? What is it you want me to do? Give me something specific I can get a handle on."

"Well, it's just a feeling." Her right brain was dealing in images, intuitive feelings. "I just don't think our marriage is as important to you as you tell me it is."

"Well, what can I do to make it more important? Give me something concrete and specific to go on."

"It's hard to put into words."

At that point, he just rolled his eyes and looked at me as if to say, "Stephen, could you endure this kind of dumbness in your marriage?"

"It's just a feeling," she said, "a very strong feeling."

"Honey," he said to her, "that's your problem. And that's the problem with your mother. In fact, it's the problem with every woman I know."

Then he began to interrogate her as though it were some kind of legal deposition.

"Do you live where you want to live?"

"That's not it," she sighed. "That's not it at all."

"I know," he replied with a forced patience. "But since you won't tell me exactly what it is, I figure the best way to find out what it is is to find out what it is not. Do you live where you want to live?"

"I guess."

"Honey, Stephen's here for just a few minutes to try to help us. Just give me a quick 'yes' or 'no' answer. Do you live where you want to live?"

"Yes."

"Okay. That's settled. Do you have the things you want to have?"

"Yes."

"All right. Do you do the things you want to do?"

This went on for a little while, and I could see I wasn't helping at all. So I intervened and said, "Is this kind of how it goes in your relationship?"

"Every day, Stephen," he replied.

"It's the story of our marriage," she sighed.

I looked at the two of them and the thought crossed my mind that they were two half-brained people living together. "Do you have any children?" I asked.

"Yes, two."

"Really?" I asked incredulously. "How did you do it?"

"What do you mean how did we do it?"

"You were synergistic!" I said. "One plus one usually equals two. But you made one plus one equal four. Now that's synergy. The whole is greater than the sum of the parts. So how did you do it?"

"You know how we did it," he replied.

"You must have valued the differences!" I exclaimed.

## CHECK YOUR PROGRESS

Explain the concept of negative synergy.

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### 9.08 VALUING THE DIFFERENCES

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Valuing the differences is the essence of synergy -- the mental, the emotional, the psychological differences between people. And the key to valuing those differences is to realize that all people see the world, not as it is, but as they are.

If I think I see the world as it is, why would I want to value the differences? Why would I even want to bother with someone who's "off track"? My paradigm is that I am objective; I see the world as it is. Everyone else is buried by the minutia, but I see the larger picture. That's why they call me a supervisor -- I have super vision.

If that's my paradigm, then I will never be effectively interdependent, or even effectively independent, for that matter. I will be limited by the paradigms of my own conditioning.

The person who is truly effective has the humility and reverence to recognize his own perceptual limitations and to appreciate the rich resources available through interaction with the hearts and minds of other human beings. That person values the differences because those differences add to his knowledge, to his understanding of reality. When we're left to our own experiences, we constantly suffer from a shortage of data.

Is it logical that two people can disagree and that both can be right? It's not logical: it's psychological. And it's very real. You see the young lady; I see the old woman. We're both looking at the same picture, and both of us are right. We see the same black lines, the same white spaces. But we interpret them differently because we've been conditioned to interpret them differently.

And unless we value the differences in our perceptions, unless we value each other and give credence to the possibility that we're both right, that life is not always a dichotomous either/or, that there are almost always Third Alternatives, we will never be able to transcend the limits of that I conditioning.

All I may see is the old woman. But I realize that you see something else. And I value you. value your perception. I want to understand.

So when I become aware of the difference in our perceptions, I say, "Good! You see it differently! Help me see what you see."

If two people have the same opinion, one is unnecessary. It's not going to do me any good at all to communicate with someone else who sees only the old woman also. I don't want to talk, to communicate,

with someone who agrees with me; I want to communicate with you because you see it differently. I value that difference.

By doing that, I not only increase my own awareness; I also affirm you. I give you psychological air. I take my foot off the brake and release the negative energy you may have invested in defending a particular position. I create an environment for synergy.

The importance of valuing the difference is captured in an often-quoted fable called "The Animal School," written by educator Dr. R. H. Reeves.

Once upon a time, the animals decided they must do something heroic to meet the problems of a "New World," so they organized a school. They adopted an activity curriculum consisting of running, climbing, swimming, and flying. To make it easier to administer, all animals took all the subjects.

The duck was excellent in swimming, better in fact than his instructor, and made excellent grades in flying, but he was very poor in running. Since he was low in running he had to stay after school and also drop swimming to practice running. This was kept up until his web feet were badly worn and he was only average in swimming. But average was acceptable in school, so nobody worried about that except the duck.

The rabbit started at the top of the class in running, but had a nervous breakdown because of so much makeup in swimming.

The squirrel was excellent in climbing until he developed frustrations in the flying class where his teacher made him start from the ground up instead of from the tree-top down. He also developed charley horses from over-exertion and he got a C in climbing and a D in running.

The eagle was a problem child and had to be disciplined severely. In climbing class he beat all the others to the top of the tree, but insisted on using his own way of getting there.

At the end of the year, an abnormal eel that could swim exceedingly well and also could run, climb and fly a little had the highest average and was valedictorian.

The prairie dogs stayed out of school and fought the tax levy because the administration would not add digging and burrowing to the curriculum. They apprenticed their children to the badger and later joined the groundhogs and gophers to start a successful private school.

## CHECK YOUR PROGRESS

Explain the concept of valuing the difference with examples.

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### 9.09 FORCE FIELD ANALYSIS

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In an interdependent situation, synergy is particularly powerful in dealing with negative forces that work against growth and change.

Sociologist Kurt Lewin developed a "Force Field Analysis" model in which he described any current level of performance or being as a state of equilibrium between the driving forces that encourage upward movement and the restraining forces that discourage it.

Driving forces generally are positive, reasonable, logical, conscious, and economic. In juxtaposition, restraining forces are often negative, emotional, illogical, unconscious, and social/psychological. Both sets of forces are very real and must be taken into account in dealing with change.

In a family, for example, you have a certain "climate" in the home -- a certain level of positive or negative interaction, of feeling safe or unsafe in expressing feelings or talking about concerns, of respect or disrespect in communication among family members.

You may really want to change that level. You may want to create a climate that is more positive, more respectful, more open and trusting. Your logical reasons for doing that are the driving forces that act to raise the level..

But increasing those driving forces is not enough. Your efforts are opposed by restraining forces --by the competitive spirit between children in the family, by the different scripting of home life you and your spouse have brought to the relationship, by habits that have developed in the family, by work or other demands on your time and energies.

Increasing the driving forces may bring results -- for a while. But as long as the restraining forces are there, it becomes increasingly harder. It's like pushing against a spring: the harder you push, the harder it is to push until the force of the spring suddenly thrusts the level back down.

The resulting up and down, yo-yo effect causes you to feel, after several attempts, that people are "just the way they are" and that "it's too difficult to change."

But when you introduce synergy, you use the motive of Habit 4, the skill of Habit 5, and the interaction of Habit 6 to work directly on the restraining forces. You unfreeze them, loosen them up, and create new insights that actually transform those restraining forces into driving ones. You involve people in the problem, immerse them in it, so that they soak it in and feel it is their problem and they tend to become an important part of the solution.

As a result, new goals, shared goals, are created, and the whole enterprise moves upward, often in ways that no one could have anticipated. And the excitement contained within that movement creates a new culture. The people involved in it are enmeshed in each other's humanity and empowered by new, fresh thinking, by new creative alternatives and opportunities.

I've been involved several times in negotiations between people who were angry at each other and hired lawyers to defend their positions. And all that did was to exacerbate the problem because the interpersonal communication deteriorated as it went through the legal process. But the trust level was so low that the parties felt they had no other alternative than to take the issues to court.



"Would you be interested in going for a win-win solution that both parties feel really good about?" I would ask.

The response was usually affirmative, but most people didn't really think it was possible.

"If I can get the other party to agree, would you be willing to start the process of really communicating with each other?"

Again, the answer was usually "yes."

The results in almost every case have been astounding. Problems that had been legally and psychologically wrangled about for months have been settled in a matter of a few hours or days. Most of the solutions weren't the courthouse compromise solutions either; they were synergistic, better than the solutions proposed independently by either party. And, in most cases, the relationships continued even though it had appeared in the beginning that the trust level was so low and the rupture in the relationship so large as to be almost irreparable.

At one of our development programs, an executive reported a situation where a manufacturer was being sued by a longtime industrial customer for lack of performance. Both parties felt totally justified in the rightness of their position and perceived each other as unethical and completely untrustworthy.

As they began to practice Habit 5, two things became clear. First, early communication problems resulted in a misunderstanding which was later exacerbated by accusations and counteraccusations. Second, both were initially acting in good faith and didn't like the cost and hassle of a legal fight, but saw no other way out.

Once these two things became clear, the spirit of Habits 4, 5, and 6 took over, the problem was rapidly resolved, and the relationship continues to prosper.

In another circumstance, I received an early morning phone call from a land developer desperately searching for help. The bank wanted to foreclose because he was not complying with the principal and interest payment schedule, and he was suing the bank to avoid the foreclosure. He needed additional funding to finish and market the land so that he could repay the bank, but the bank refused to provide additional funds until scheduled payments were met. It was a chicken-and-egg problem with undercapitalization.

In the meantime, the project was languishing. The streets were beginning to look like weed fields, and the owners of the few homes that had been built were up in arms as they saw their property values drop. The city was also upset over the "prime land" project falling behind schedule and becoming an eyesore. Tens of thousands of dollars in legal costs had already been spent by the bank and the developer and the case wasn't scheduled to come to court for several months.

In desperation, this developer reluctantly agreed to try the principles of Habits 4, 5, and 6. He arranged a meeting with even more reluctant bank officials.

The meeting started at 8 A.M. in one of the bank conference rooms. The tension and mistrust were palpable. The attorney for the bank had committed the bank officials to say nothing. They were only to

listen and he alone would speak. He wanted nothing to happen that would compromise the bank's position in court.

For the first hour and a half, I taught Habits 4, 5, and 6. At 9:30 I went to the blackboard and wrote down the bank's concerns based on our prior understanding. Initially the bank officials said nothing, but the more we communicated win-win intentions and sought first to understand, the more they opened up to explain and clarify.

As they began to feel understood, the whole atmosphere changed and a sense of momentum, of excitement over the prospect of peacefully settling the problem was clearly evident. Over the attorney's objections the bank officials opened up even more, even about personal concerns. "When we walk out of here the first thing the bank president will say is, 'Did we get our money?' What are we going to say?"

By 11:00, the bank officers were still convinced of their rightness, but they felt understood and were no longer defensive and officious. At that point, they were sufficiently open to listen to the developer's concerns, which we wrote down on the other side of the blackboard. This resulted in deeper mutual understanding and a collective awareness of how poor early communication had resulted in misunderstanding and unrealistic expectations, and how continuous communication in a win-win spirit could have prevented the subsequent major problems from developing.

The shared sense of both chronic and acute pain combined with a sense of genuine progress kept everyone communicating. By noon, when the meeting was scheduled to end, the people were positive, creative, and synergistic and wanted to keep talking.

The very first recommendation made by the developer was seen as a beginning win-win approach by all. It was synergized on and improved, and at 12:45 P.M. the developer and the two bank officers left with a plan to present together to the Home Owners' Association and the city. Despite subsequent complicating developments, the legal fight was aborted and the building project continued to a successful conclusion.

I am not suggesting that people should not use legal processes. Some situations absolutely require it. But I see it as a court of last, not first, resort. If it is used too early, even in a preventive sense, sometimes fear and the legal paradigm create subsequent thought and action processes that are not synergistic.

## CHECK YOUR PROGRESS

Discuss how force field analogy can be used to explain how synergy can be achieved between two people of opposing views.

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## 9.10 ALL NATURE IS SYNERGISTIC

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Ecology is a word which basically describes the synergism in nature -- everything is related to everything else. It's in the relationship that creative powers are maximized, just as the real power in these Seven Habits is in their relationship to each other, not just in the individual habits themselves.

The relationship of the parts is also the power in creating a synergistic culture inside a family or an organization. The more genuine the involvement, the more sincere and sustained the participation in analyzing and solving problems, the greater the release of everyone's creativity, and of their commitment to what they create. This, I'm convinced, is the essence of the power in the Japanese approach to business, which has changed the world marketplace.

Synergy works; it's a correct principle. It is the crowning achievement of all the previous habits. It is effectiveness in an interdependent reality -- it is teamwork, team building, the development of unity and creativity with other human beings.

Although you cannot control the paradigms of others in an interdependent interaction or the synergistic process itself, a great deal of synergy is within your Circle of Influence.

Your own internal synergy is completely within the circle. You can respect both sides of your own nature -- the analytical side and the creative side. You can value the difference between them and use that difference to catalyze creativity.

You can be synergistic within yourself even in the midst of a very adversarial environment. You don't have to take insults personally. You can sidestep negative energy; you can look for the good in others and utilize that good, as different as it may be, to improve your point of view and to enlarge your perspective.

You can exercise the courage in interdependent situations to be open, to express your ideas, your feelings, and your experiences in a way that will encourage other people to be open also.

You can value the difference in other people. When someone disagrees with you, you can say, "Good! You see it differently." You don't have to agree with them; you can simply affirm them. And you can seek to understand.

When you see only two alternatives -- yours and the "wrong" one -- you can look for a synergistic Third Alternative. There's almost always a Third Alternative, and if you work with a win-win philosophy and really seek to understand, you usually can find a solution that will be better for everyone concerned.

## CHECK YOUR PROGRESS

Explain the way synergy works in nature.

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## **9.11 END QUESTIONS**

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The following questions should help you prepare for the End Examinations. These questions are for 5 marks each and should take you 11 minutes under examination conditions.

1. Explain the concept of Synergy with example.
2. Discuss how synergy can be developed in a classroom.
3. Describe the importance of Synergy in business.
4. Discuss the relation between trust and synergy.
5. Explain the various ways in which the third alternative may be hunted.
6. Explain the concept of negative synergy.
7. Explain the concept of valuing the difference with examples.
8. Discuss how force field analogy can be used to explain how synergy can be achieved between two people of opposing views.
9. Explain the way synergy works in nature.

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## **9.12 REFERENCES**

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The Seven Habits of Highly Effective People, Stephen R Covey, 1989

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## **CREDIT 04: UNIT 10 TO UNIT 12**

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### **UNIT 10 PRINCIPLES OF BALANCED SELF-RENEWAL**

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Course Name: GEN 203 : Value Education (8 habits)

#### **Habit 7: Sharpen the Saw**

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### **10.00 BEFORE WE BEGIN**

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Suppose you were to come upon someone in the woods working feverishly to saw down a tree.

"What are you doing?" you ask.

"Can't you see?" comes the impatient reply. "I'm sawing down this tree."

"You look exhausted!" you exclaim. "How long have you been at it?"

"Over five hours," he returns, "and I'm beat! This is hard work."

"Well, why don't you take a break for a few minutes and sharpen the saw?" you inquire. "I'm sure it would go a lot faster."

"I don't have time to sharpen the saw," the man says emphatically. "I'm too busy sawing!"

Habit 7 is taking time to Sharpen the Saw. It surrounds the other habits on the Seven Habits paradigm because it is the habit that makes all the others possible.

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### **10.01 UNIT OBJECTIVES**

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After studying this unit you will be able to

- Describe various ways in which the physical dimension of our personality can be rejuvenated.
- Explain the ways in which the spiritual dimension can be improvised.
- Discuss various methods to rejuvenate the mental dimension.
- Describe the fundamental difference in renewal of emotional dimension and the renewal of the physical, mental and spiritual dimensions.
- Explain, with the help of an example, how our images about the other people, scripts our relationship with them and affect their personality development.

- Describe the importance of balance in renewal.
- Explain the concept of synergy in renewal.
- Explain the concept of 'Upward Spiral' for renewal with examples.

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## 10.02 FOUR DIMENSIONS OF RENEWAL

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Habit 7 is personal PC. It's preserving and enhancing the greatest asset you have -- you. It's renewing the four dimensions of your nature -- physical, spiritual, mental, and social/emotional.

Although different words are used, most philosophies of life deal either explicitly or implicitly with these four dimensions. Philosopher Herb Shepherd describes the healthy balanced life around four values: perspective (spiritual), autonomy (mental), connectedness (social), and tone (physical). George Sheehan, the running guru, describes four roles: being a good animal (physical), a good craftsman (mental), a good friend (social), and a saint (spiritual). Sound motivation and organization theory embrace these four dimensions or motivations -- the economic (physical); how people are treated (social); how people are developed and used (mental); and the service, the job, the contribution the organization gives (spiritual).

"Sharpen the Saw" basically means expressing all four motivations. It means exercising all four dimensions of our nature, regularly and consistently, in wise and balanced ways.

To do this, we must be proactive. Taking time to sharpen the saw is a definite Quadrant II activity, and Quadrant II must be acted on. Quadrant I, because of its urgency, acts on us; it presses upon us constantly. Personal PC must be pressed upon until it becomes second nature, until it becomes a kind of healthy addiction. Because it's at the center of our Circle of Influence, no one else can do it for us. We must do it for ourselves.

This is the single most powerful investment we can ever make in life -- investment in ourselves, in the only instrument we have with which to deal with life and to contribute. We are the instruments of our own performance, and to be effective, we need to recognize the importance of taking time regularly to sharpen the saw in all four ways.

### CHECK YOUR PROGRESS

Explain how different philosophers have used different words to describe the rejuvenation of the physical, mental, emotional and spiritual dimensions of our being.

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## 10.03 THE PHYSICAL DIMENSION

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The physical dimension involves caring effectively for our physical body -- eating the right kinds of foods, getting sufficient rest and relaxation, and exercising on a regular basis.

Exercise is one of those Quadrant II, high-leverage activities that most of us don't do consistently because it isn't urgent. And because we don't do it, sooner or later we find ourselves in Quadrant I, dealing with the health problems and crises that come as a natural result of our neglect.

Most of us think we don't have enough time to exercise. What a distorted paradigm! We don't have time not to. We're talking about three to six hours a week -- or a minimum of thirty minutes a day, every other day. That hardly seems an inordinate amount of time considering the tremendous benefits in terms of the impact on the other 162-165 hours of the week.

And you don't need any special equipment to do it. If you want to go to a gym or a spa to use the equipment or enjoy some skill sports such as tennis or racquetball, that's an added opportunity. But it isn't necessary to sharpen the saw.

A good exercise program is one that you can do in your own home and one that will build your body in three areas: endurance, flexibility, and strength.

Endurance comes from aerobic exercise, from cardiovascular efficiency -- the ability of your heart to pump blood through your body.

Although the heart is a muscle, it cannot be exercised directly. It can only be exercised through the large muscle groups, particularly the leg muscles. That's why exercises like rapid walking, running, biking, swimming, cross-country skiing, and jogging are so beneficial.

You are considered minimally fit if you can increase your heart rate to at least 100 beats per minute and keep it at that level for 30 minutes.

Ideally you should try to raise your heart rate to at least 60 percent of your maximum pulse rate, the top speed your heart can beat and still pump blood through your body. Your maximum heart rate is generally accepted to be 220 less your age. So, if you are 40, you should aim for an exercise heart rate of 108 ( $220 - 40 = 180 \times .6 = 108$ ). The "training effect" is generally considered to be between 72 and 87 percent of your personal maximum rate.

Flexibility comes through stretching. Most experts recommend warming up before and cooling down/stretching after aerobic exercise. Before, it helps loosen and warm the muscles to prepare for more vigorous exercise. After, it helps to dissipate the lactic acid so that you don't feel sore and stiff.

Strength comes from muscle resistance exercises -- like simple calisthenics, push-ups, and sit-ups, and from working with weights. How much emphasis you put on developing strength depends on your situation. If you're involved in physical labor or athletic activities, increased strength will improve your skill. If you have a basically sedentary job and success in your life-style does not require a lot of strength, a little toning through calisthenics in addition to your aerobic and stretching exercises might be sufficient.

I was in a gym one time with a friend of mine who has a Ph. D. in exercise physiology. He was focusing on building strength. He asked me to "spot" him while he did some bench presses and told me at a certain point he'd ask me to take the weight. "But don't take it until I tell you," he said firmly.

So I watched and waited and prepared to take the weight. The weight went up and down, up and down. And I could see it begin to get harder. But he kept going. He would start to push it up and I'd think,

"There's no way he's going to make it." But he'd make it. Then he'd slowly bring it back down and start back up again. Up and down, up and down.

Finally, as I looked at his face, straining with the effort, his blood vessels practically jumping out of his skin, I thought, "This is going to fall and collapse his chest. Maybe I should take the weight. Maybe he's lost control and he doesn't even know what he's doing." But he'd get it safely down. Then he'd start back up again. I couldn't believe it"

"Almost all the benefit of the exercise comes at the very end, Stephen," he replied. "I'm trying to build strength. And that doesn't happen until the muscle fiber ruptures and the nerve fiber registers the pain. Then nature overcompensates and within 48 hours, the fiber is made stronger."

I could see his point. It's the same principle that works with emotional muscles as well, such as patience. When you exercise your patience beyond your past limits, the emotional fiber is broken, nature overcompensates, and next time the fiber is stronger.

Now my friend wanted to build muscular strength. And he knew how to do it. But not all of us need to develop that kind of strength to be effective. "No pain, no gain" has validity in some circumstances, but it is not the essence of an effective exercise program.

The essence of renewing the physical dimension is to sharpen the saw, to exercise our bodies on a regular basis in a way that will preserve and enhance our capacity to work and adapt and enjoy.

And we need to be wise in developing an exercise program. There's a tendency, especially if you haven't been exercising at all, to overdo. And that can create unnecessary pain, injury, and even permanent damage. It's best to start slowly. Any exercise program should be in harmony with the latest research findings, with your doctor's recommendations and with your own self-awareness.

If you haven't been exercising, your body will undoubtedly protest this change in its comfortable downhill direction. You won't like it at first. You may even hate it. But be proactive. Do it anyway. Even if it's raining on the morning you've scheduled to jog, do it anyway. "Oh good! It's raining! I get to develop my willpower as well as my body!"

You're not dealing with quick fix; you're dealing with a Quadrant II activity that will bring phenomenal long-term results. Ask anyone who has done it consistently. Little by little, your resting pulse rate will go down as your heart and oxygen processing system becomes more efficient. As you increase your body's ability to do more demanding things, you'll find your normal activities much more comfortable and pleasant. You'll have more afternoon energy, and the fatigue you've felt that's made you "too tired" to exercise in the past will be replaced by an energy that will invigorate everything you do.

Probably the greatest benefit you will experience from exercising will be the development of your Habit 1 muscles of proactivity. As you act based on the value of physical well-being instead of reacting to all the forces that keep you from exercising, your paradigm of yourself, your self-esteem, your self-confidence, and your integrity will be profoundly affected.



## CHECK YOUR PROGRESS

Describe various ways in which the physical dimension of our personality can be rejuvenated.

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### 10.04 THE SPIRITUAL DIMENSION

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Renewing the spiritual dimension provides leadership to your life. It's highly related to Habit 2.

The spiritual dimension is your core, your center, your commitment to your value system. It's a very private area of life and a supremely important one. It draws upon the sources that inspire and uplift you and tie you to the timeless truths of all humanity. And people do it very, very differently.

I find renewal in daily prayerful meditation on the scriptures because they represent my value system. As I read and meditate, I feel renewed, strengthened, centered, and recommitted to serve.

Immersion in great literature or great music can provide a similar renewal of the spirit for some. There are others who find it in the way they communicate with nature. Nature bequeaths its own blessing on those who immerse themselves in it. When you're able to leave the noise and the discord of the city and give yourself up to the harmony and rhythm of nature, you come back renewed. For a time, you're undisturbable, almost unflappable, until gradually the noise and the discord from outside start to invade that sense of inner peace.

Arthur Gordon shares a wonderful, intimate story of his own spiritual renewal in a little story called "The Turn of the Tide." It tells of a time in his life when he began to feel that everything was stale and flat. His enthusiasm waned; his writing efforts were fruitless. And the situation was growing worse day by day.

Finally, he determined to get help from a medical doctor. Observing nothing physically wrong, the doctor asked him if he would be able to follow his instructions for one day.

When Gordon replied that he could, the doctor told him to spend the following day in the place where he was happiest as a child. He could take food, but he was not to talk to anyone or to read or write or listen to the radio. He then wrote out four prescriptions and told him to open one at nine, twelve, three, and six o'clock.

"Are you serious?" Gordon asked him.

"You won't think I'm joking when you get my bill!" was the reply.

So the next morning, Gordon went to the beach. As he opened the first prescription, he read "Listen carefully." He thought the doctor was insane. How could he listen for three hours? But he had agreed to follow the doctor's orders, so he listened. He heard the usual sounds of the sea and the birds. After a while, he could hear the other sounds that weren't so apparent at first. As he listened, he began to think of

lessons the sea had taught him as a child -- patience, respect, an awareness of the interdependence of things. He began to listen to the sounds -- and the silence -- and to feel a growing peace.

At noon, he opened the second slip of paper and read "Try reaching back." "Reaching back to what?" he wondered. Perhaps to childhood, perhaps to memories of happy times. He thought about his past, about the many little moments of joy. He tried to remember them with exactness. And in remembering, he found a growing warmth inside.

At three o'clock, he opened the third piece of paper. Until now, the prescriptions had been easy to take. But this one was different; it said "Examine your motives." At first he was defensive. He thought about what he wanted -- success, recognition, security, and he justified them all. But then the thought occurred to him that those motives weren't good enough, and that perhaps therein was the answer to his stagnant situation.

He considered his motives deeply. He thought about past happiness. And at last, the answer came to him.

"In a flash of certainty," he wrote, "I saw that if one's motives are wrong, nothing can be right. It makes no difference whether you are a mailman, a hairdresser, an insurance salesman, a housewife -- whatever. As long as you feel you are serving others, you do the job well. When you are concerned only with helping yourself, you do it less well -- a law as inexorable as gravity."

When six o'clock came, the final prescription didn't take long to fill. "Write your worries on the sand," it said. He knelt and wrote several words with a piece of broken shell; then he turned and walked away. He didn't look back; he knew the tide would come in.

Spiritual renewal takes an investment of time. But it's a Quadrant II activity we don't really have time to neglect.

The great reformer Martin Luther is quoted as saying, "I have so much to do today, I'll need to spend another hour on my knees." To him, prayer was not a mechanical duty but rather a source of power in releasing and multiplying his energies.

Someone once inquired of a Far Eastern Zen master, who had a great serenity and peace about him no matter what pressures he faced, "How do you maintain that serenity and peace?" He replied, "I never leave my place of meditation." He meditated early in the morning and for the rest of the day, he carried the peace of those moments with him in his mind and heart.

The idea is that when we take time to draw on the leadership center of our lives, what life is ultimately all about, it spreads like an umbrella over everything else. It renews us, it refreshes us, particularly if we recommit to it.

This is why I believe a personal mission statement is so important. If we have a deep understanding of our center and our purpose, we can review and recommit to it frequently. In our daily spiritual renewal, we can visualize and "live out" the events of the day in harmony with those values.

Religious leader David O. McKay taught, "The greatest battles of life are fought out daily in the silent chambers of the soul." If you win the battles there, if you settle the issues that inwardly conflict, you feel

a sense of peace, a sense of knowing what you're about. And you'll find that the Public Victories -- where you tend to think cooperatively, to promote the welfare and good of other people, and to be genuinely happy for other people's successes -- will follow naturally.

## CHECK YOUR PROGRESS

Explain the ways in which the spiritual dimension can be improvised.

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### 10.05 THE MENTAL DIMENSION

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Most of our mental development and study discipline comes through formal education. But as soon as we leave the external discipline of school, many of us let our minds atrophy. We don't do any more serious reading, we don't explore new subjects in any real depth outside our action fields, we don't think analytically, we don't write -- at least not critically or in a way that tests our ability to express ourselves in distilled, clear, and concise language. Instead, we spend our time watching TV.

Continuing surveys indicate that television is on in most homes some 35 to 45 hours a week. That's as much time as many people put into their jobs, more than most put into school. It's the most powerful socializing influence there is. And when we watch, we're subject to all the values that are being taught through it. That can powerfully influence us in very subtle and imperceptible ways.

Wisdom in watching television requires the effective self-management of Habit 3, which enables you to discriminate and to select the informing, inspiring, and entertaining programs which best serve and express your purpose and values.

In our family, we limit television watching to around seven hours a week, an average of about an hour a day. We had a family council at which we talked about it and looked at some of the data regarding what's happening in homes because of television. We found that by discussing it as a family when no one was defensive or argumentative, people started to realize the dependent sickness of becoming addicted to soap operas or to a steady diet of a particular program.

I'm grateful for television and for the many high-quality educational and entertainment programs. They can enrich our lives and contribute meaningfully to our purposes and goals. But there are many programs that simply waste our time and minds and many that influence us in negative ways if we let them. Like the body, television is a good servant but a poor master. We need to practice Habit 3 and manage ourselves effectively to maximize the use of any resource in accomplishing our missions.

Education -- continuing education, continually honing and expanding the mind -- is vital mental renewal. Sometimes that involves the external discipline of the classroom or systematized study

programs; more often it does not. Proactive people can figure out many, many ways to educate themselves.

It is extremely valuable to train the mind to stand apart and examine its own program. That, to me, is the definition of a liberal education -- the ability to examine the programs of life against larger questions and purposes and other paradigms. Training, without such education, narrows and closes the mind so that the assumptions underlying the training are never examined. That's why it is so valuable to read broadly and to expose yourself to great minds.

There's no better way to inform and expand your mind on a regular basis than to get into the habit of reading good literature. That's another high-leverage Quadrant II activity. You can get into the best minds that are now or that have ever been in the world. I highly recommend starting with a goal of a book a month then a book every two weeks, then a book a week. "The person who doesn't read is no better off than the person who can't read."

Quality literature, such as the Great Books, the Harvard Classics, autobiographies, National Geographic and other publications that expand our cultural awareness, and current literature in various fields can expand our paradigms and sharpen our mental saw, particularly if we practice Habit 5 as we read and seek first to understand. If we use our own autobiography to make early judgments before we really understand what an author has to say, we limit the benefits of the reading experience.

Writing is another powerful way to sharpen the mental saw. Keeping a journal of our thoughts, experiences, insights, and learnings promotes mental clarity, exactness, and context. Writing good letters - - communicating on the deeper level of thoughts, feelings, and ideas rather than on the shallow, superficial level of events -- also affects our ability to think clearly, to reason accurately, and to be understood effectively.

Organizing and planning represent other forms of mental renewal associated with Habits 2 and 3. It's beginning with the end in mind and being able mentally to organize to accomplish that end. It's exercising the visualizing, imagining power of your mind to see the end from the beginning and to see the entire journey, at least in principles, if not in steps.

It is said that wars are won in the general's tent. Sharpening the saw in the first three dimensions -- the physical, the spiritual, and the mental -- is a practice I call the "Daily Private Victory." And I commend to you the simple practice of spending one hour a day every day doing it -- one hour a day for the rest of your life.

There's no other way you could spend an hour that would begin to compare with the Daily Private Victory in terms of value and results. It will affect every decision, every relationship. It will greatly improve the quality, the effectiveness, of every other hour of the day, including the depth and restfulness of your sleep. It will build the long-term physical, spiritual, and mental strength to enable you to handle difficult challenges in life.

In the words of Phillips Brooks:

Some day, in the years to come, you will be wrestling with the great temptation, or trembling under the great sorrow of your life. But the real struggle is here, now. Now it is being decided whether, in the day of your supreme sorrow or temptation, you shall miserably fail or gloriously conquer. Character cannot be made except by a steady, long continued process.

## CHECK YOUR PROGRESS

Discuss various methods to rejuvenate the mental dimension.

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### 10.06 THE SOCIAL/EMOTIONAL DIMENSION

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While the physical, spiritual, and mental dimensions are closely related to Habits 1, 2, and 3 -- centered on the principles of personal vision, leadership, and management -- the social/emotional dimension focuses on Habits 4, 5, and 6 -- centered on the principles of interpersonal leadership, empathic communication, and creative cooperation.

The social and the emotional dimensions of our lives are tied together because our emotional life is primarily, but not exclusively, developed out of and manifested in our relationships with others.

Renewing our social/emotional dimension does not take time in the same sense that renewing the other dimensions does. We can do it in our normal everyday interactions with other people. But it definitely requires exercise. We may have to push ourselves because many of us have not achieved the level of Private Victory and the skills of Public Victory necessary for Habits 4, 5, and 6 to come naturally to us in all our interactions.

Suppose that you are a key person in my life. You might be my boss, my subordinate, my co-worker, my friend, my neighbor, my spouse, my child, a member of my extended family -- anyone with whom I want or need to interact. Suppose we need to communicate together, to work together, to discuss a jugular issue, to accomplish a purpose or solve a problem. But we see things differently; we're looking through different glasses. You see the young lady, and I see the old woman.

So I practice Habit 4. I come to you and I say, "I can see that we're approaching this situation differently. Why don't we agree to communicate until we can find a solution we both feel good about. Would you be willing to do that?" Most people would be willing to say "yes" to that.

Then I move to Habit 5. "Let me listen to you first." Instead of listening with intent to reply, I listen empathically in order to deeply, thoroughly understand your paradigm. When I can explain your point of view as well as you can, then I focus on communicating my point of view to you so that you can understand it as well.

Based on the commitment to search for a solution that we both feel good about and a deep understanding of each other's points of view, we move to Habit 6. We work together to produce Third Alternative solutions to our differences that we both recognize are better than the ones either you or I proposed initially.

Success in Habits 4, 5, and 6 is not primarily a matter of intellect; it's primarily a matter of emotion. It's highly related to our sense of personal security.

If our personal security comes from sources within ourselves, then we have the strength to practice the habits of Public Victory. If we are emotionally insecure, even though we may be intellectually very advanced, practicing Habits 4, 5, and 6 with people who think differently on jugular issues of life can be terribly threatening.

Where does intrinsic security come from? It doesn't come from the scripts they've handed us. It doesn't come from our circumstances or our position.

It comes from within. It comes from accurate paradigms and correct principles deep in our own mind and heart. It comes from Inside-Out congruence, from living a life of integrity in which our daily habits reflect our deepest values.

I believe that a life of integrity is the most fundamental source of personal worth. I do not agree with the popular success literature that says that self-esteem is primarily a matter of mindset, of attitude -- that you can psyche yourself into peace of mind.

Peace of mind comes when your life is in harmony with true principles and values and in no other way.

There is also the intrinsic security that comes as a result of effective interdependent living. There is security in knowing that win-win solutions do exist, that life is not always "either/or," that there are almost always mutually beneficial Third Alternatives. There is security in knowing that you can step out of your own frame of reference without giving it up, that you can really, deeply understand another human being. There is security that comes when you authentically, creatively, and cooperatively interact with other people and really experience these interdependent habits.

There is intrinsic security that comes from service, from helping other people in a meaningful way. One important source is your work, when you see yourself in a contributive and creative mode, really making a difference. Another source is anonymous service -- no one knows it and no one necessarily ever will. And that's not the concern; the concern is blessing the lives of other people. Influence, not recognition, becomes the motive.

Viktor Frankl focused on the need for meaning and purpose in our lives, something that transcends our own lives and taps the best energies within us. The late Dr. Hans Selye, in his monumental research on stress, basically says that a long, healthy, and happy life is the result of making contributions, of having meaningful projects that are personally exciting and contribute to and bless the lives of others. His ethic was "earn thy neighbor's love."

This is the true joy in life -- that being used for a purpose recognized by yourself as a mighty one. That being a force of nature, instead of a feverish, selfish little clod of ailments and grievances complaining that the world will not devote itself to making you happy. I am of the opinion that my life belongs to the whole community and as long as I live it is my privilege to do for it whatever I can. I want to be thoroughly used up when I die. For the harder I work the more I live. I rejoice in life for its own sake. Life is no brief candle to me. It's a sort of splendid torch which I've got to hold up for the moment and I want to make it burn as brightly as possible before handing it on to future generations.

N. Eldon Tanner has said, "Service is the rent we pay for the privilege of living on this earth." And there are so many ways to serve. Whether or not we belong to a church or service organization or have a job that provides meaningful service opportunities, not a day goes by that we can't at least serve one other human being by making deposits of unconditional love.

## CHECK YOUR PROGRESS

Describe the fundamental difference in renewal of emotional dimension and the renewal of the physical, mental and spiritual dimensions.

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### 10.07 SCRIPTING OTHERS

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Most people are a function of the social mirror, scripted by the opinions, the perceptions, the paradigms of the people around them. As interdependent people, you and I come from a paradigm which includes the realization that we are a part of that social mirror.

We can choose to reflect back to others a clear, undistorted vision of themselves. We can affirm their proactive nature and treat them as responsible people. We can help script them as principle-centered, value-based, independent, worthwhile individuals. And, with the Abundance Mentality, we realize that giving a positive reflection to others in no way diminishes us. It increases us because it increases the opportunities for effective interaction with other proactive people.

At some time in your life, you probably had someone believe in you when you didn't believe in yourself. He or she scripted you. Did that make a difference in your life.

What if you were a positive scripter, an affirmer, of other people? When they're being directed by the social mirror to take the lower path, you inspire them toward a higher path because you believe in them. You listen to them and empathize with them. You don't absolve them of responsibility; you encourage them to be proactive.

Perhaps you are familiar with the musical, *Man of La Mancha*. It's a beautiful story about a medieval knight who meets a woman of the street, a prostitute. She's being validated in her life-style by all of the people in her life.

But this poet knight sees something else in her, something beautiful and lovely. He also sees her virtue, and he affirms it, over and over again. He gives her a new name -- Dulcinea -- a new name associated with a new paradigm.

At first, she utterly denies it; her old scripts are overpowering. She writes him off as a wild-eyed fantasizer. But he is persistent. He makes continual deposits of unconditional love and gradually it penetrates her scripting. It goes down into her true nature, her potential, and she starts to respond. Little by little, she begins to change her life-style. She believes it and she acts from her new paradigm, to the initial dismay of everyone else in her life.

Later, when she begins to revert to her old paradigm, he calls her to his deathbed and sings that beautiful song, "The Impossible Dream," looks her in the eyes, and whispers, "Never forget, you're Dulcinea."

One of the classic stories in the field of self-fulfilling prophecies is of a computer in England that was accidentally programmed incorrectly. In academic terms, it labeled a class of "bright" kids "dumb" and a class of supposedly "dumb" kids "bright." And that computer report was the primary criterion that created the teachers' paradigms about their students at the beginning of the year.

When the administration finally discovered the mistake five-and-a-half months later, they decided to test the kids again without telling anyone what had happened. And the results were amazing. The "bright" kids had gone down significantly in IQ test points. They had been seen and treated as mentally limited, uncooperative, and difficult to teach. The teachers' paradigms had become a self-fulfilling prophecy. But the scores in the supposedly "dumb" group had gone up. The teachers had treated them as though they were bright, and their energy, their hope, their optimism, their excitement had reflected high individual expectations and worth for those kids.

These teachers were asked what it was like during the first few weeks of the term. "For some reason, our methods weren't working," they replied. "So we had to change our methods." The information showed that the kids were bright. If things weren't working well, they figured it had to be the teaching methods. So they worked on methods. They were proactive; they worked in their Circle of Influence. Apparent learner disability was nothing more or less than teacher inflexibility.

What do we reflect to others about themselves? And how much does that reflection influence their lives? We have so much we can invest in the Emotional Bank Accounts of other people. The more we can see people in terms of their unseen potential, the more we can use our imagination rather than our memory, with our spouse, our children, our co-workers or employees. We can refuse to label them --we can "see" them in new fresh ways each time we're with them. We can help them become independent, fulfilled people capable of deeply satisfying, enriching, and productive relationships with others.



Goethe taught, "Treat a man as he is and he will remain as he is. Treat a man as he can and should be and he will become as he can and should be."

## CHECK YOUR PROGRESS

Explain, with the help of an example, how our images about the other people scripts our relationship with them and affect their personality development.

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### 10.08 BALANCE IN RENEWAL

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The self-renewal process must include balanced renewal in all four dimensions of our nature: the physical, the spiritual, the mental, and the social/emotional. Although renewal in each dimension is important, it only becomes optimally effective as we deal with all four dimensions in a wise and balanced way. To neglect any one area negatively impacts the rest.

I have found this to be true in organizations as well as in individual lives. In an organization, the physical dimension is expressed in economic terms. The mental or psychological dimension deals with the recognition, development, and use of talent. The social/emotional dimension has to do with human relations, with finding meaning through purpose or contribution and through organizational integrity.

When an organization neglects any one or more of these areas, it negatively impacts the entire organization. The creative energies that could result in tremendous, positive synergy are instead used to fight against the organization and become restraining forces to growth and productivity.

I have found organizations whose only thrust is economic -- to make money. They usually don't publicize that purpose. They sometimes even publicize something else. But in their hearts, their only desire is to make money.

Whenever I find this, I also find a great deal of negative synergy in the culture, generating such things as interdepartmental rivalries, defensive and protective communication, politicking, and masterminding. We can't effectively thrive without making money, but that's not sufficient reason for organizational existence. We can't live without eating, but we don't live to eat.

At the other end of the spectrum, I've seen organizations that focused almost exclusively on the social/emotional dimension. They are, in a sense, some kind of social experiment and they have no economic criteria to their value system. They have no measure or gauge of their effectiveness, and as a result, they lose all kinds of efficiencies and eventually their viability in the marketplace.

I have found many organizations that develop as many as three of the dimensions -- they may have good service criteria, good economic criteria, and good human-relations criteria, but they are not really committed to identifying, developing, utilizing, and recognizing the talent of people. And if these

psychological forces are missing, the style will be a benevolent autocracy and the resulting culture will reflect different forms of collective resistance, adversarialism, excessive turnover, and other deep, chronic, cultural problems.

Organizational as well as individual effectiveness requires development and renewal of all four dimensions in a wise and balanced way. Any dimension that is neglected will create negative force field resistance that pushes against effectiveness and growth. Organizations and individuals that give recognition to each of these four dimensions in their mission statement provide a powerful framework for balanced renewal.

This process of continuous improvement is the hallmark of the Total Quality movement and a key to Japan's economic ascendancy.

## CHECK YOUR PROGRESS

Describe the importance of balance in renewal.

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### 10.09 SYNERGY IN RENEWAL

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Balanced renewal is optimally synergetic. The things you do to sharpen the saw in any one dimension have positive impact in other dimensions because they are so highly interrelated. Your physical health affects your mental health; your spiritual strength affects your social/emotional strength. As you improve in one dimension, you increase your ability in other dimensions as well.

The Seven Habits of Highly Effective People create optimum synergy among these dimensions. Renewal in any dimension increases your ability to live at least one of the Seven Habits. And although the habits are sequential, improvement in one habit synergetically increases your ability to live the rest.

The more proactive you are (Habit 1), the more effectively you can exercise personal leadership (Habit 2) and management (Habit 3) in your life. The more effectively you manage your life (Habit 3), the more Quadrant II renewing activities you can do (Habit 7). The more you seek first to understand (Habit 5), the more effectively you can go for synergetic win-win solutions (Habits 4 and 6). The more you improve in any of the habits that lead to independence (Habits 1, 2, and 3), the more effective you will be in interdependent situations (Habits 4, 5, and 6). And renewal (Habit 7) is the process of renewing all the habits.

As you renew your physical dimension, you reinforce your personal vision (Habit 1), the paradigm of your own self-awareness and free will, of proactivity, of knowing that you are free to act instead of being

acted upon, to choose your own response to any stimulus. This is probably the greatest benefit of physical exercise. Each Daily Private Victory makes a deposit in your personal intrinsic security account.

As you renew your spiritual dimension, you reinforce your personal leadership (Habit 2). You increase your ability to live out of your imagination and conscience instead of only your memory, to deeply understand your innermost paradigms and values, to create within yourself a center of correct principles, to define your own unique mission in life, to rescript yourself to live your life in harmony with correct principles and to draw upon your personal sources of strength. The rich private life you create in spiritual renewal makes tremendous deposits in your personal security account.

As you renew your mental dimension, you reinforce your personal management (Habit 3). As you plan, you force your mind to recognize high-leverage Quadrant II activities, priority goals, and activities to maximize the use of your time and energy, and you organize and execute your activities around your priorities. As you become involved in continuing education, you increase your knowledge base and you increase your options. Your economic security does not lie in your job; it lies in your own power to produce -- to think, to learn, to create, to adapt. That's true financial independence. It's not having wealth; it's having the power to produce wealth. It's intrinsic.

The Daily Private Victory -- a minimum of one hour a day in renewal of the physical, spiritual, and mental dimensions -- is the key to the development of the Seven Habits and it's completely within your Circle of Influence. It is the Quadrant II focus time necessary to integrate these habits into your life, to become principle-centered.

It's also the foundation for the Daily Public Victory. It's the source of intrinsic security you need to sharpen the saw in the social/emotional dimension. It gives you the personal strength to focus on your Circle of Influence in interdependent situations -- to look at others through the Abundance Mentality paradigm, to genuinely value their differences and to be happy for their success. It gives you the foundation to work for genuine understanding and for synergetic win-win solutions, to practice Habits 4, 5, and 6 in an interdependent reality.

## CHECK YOUR PROGRESS

Explain the concept of synergy in renewal.

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### 10.10 THE UPWARD SPIRAL

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Renewal is the principle -- and the process -- that empowers us to move on an upward spiral of growth and change, of continuous improvement.

To make meaningful and consistent progress along that spiral, we need to consider one other aspect of renewal as it applies to the unique human endowment that directs this upward movement -- our conscience. In the words of Madame de Sta'l, "The voice of conscience is so delicate that it is easy to stifle it: but it is also so clear that it is impossible to mistake it."

Conscience is the endowment that senses our congruence or disparity with correct principles and lifts us toward them -- when it's in shape

Just as the education of nerve and sinew is vital to the excellent athlete and education of the mind is vital to the scholar, education of the conscience is vital to the truly proactive, highly effective person. Training and educating the conscience, however, requires even greater concentration, more balanced discipline, more consistently honest living. It requires regular feasting on inspiring literature, thinking noble thoughts and, above all, living in harmony with its still small voice

Just as junk food and lack of exercise can ruin an athlete's condition, those things that are obscene, crude, or pornographic can breed an inner darkness that numbs our higher sensibilities and substitutes the social conscience of "Will I be found out?" for the natural or divine conscience of "What is right and wrong?"

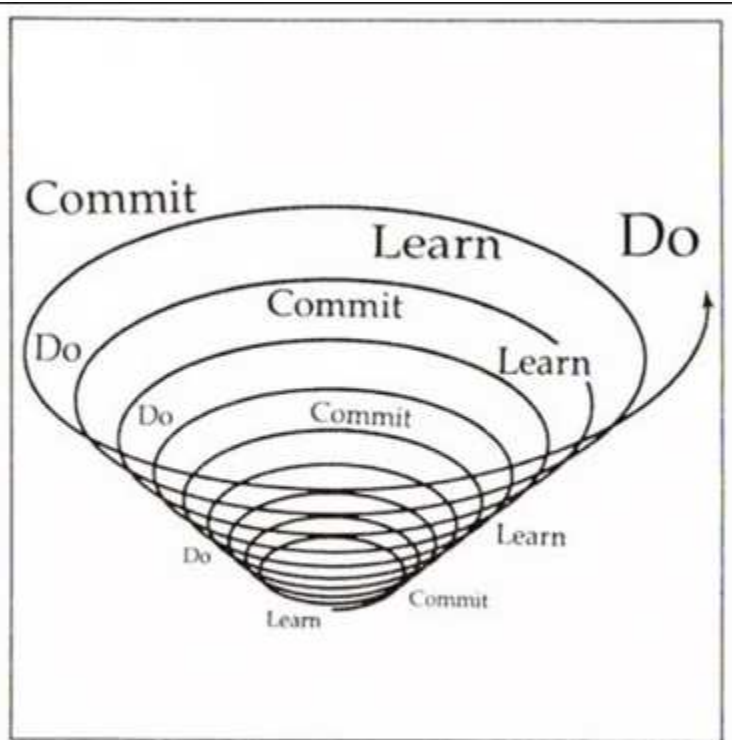
In the words of Dag Hammarskjold,

You cannot play with the animal in you without becoming wholly animal, play with falsehood without forfeiting your right to truth, play with cruelty without losing your sensitivity of mind. He who wants to keep his garden tidy doesn't reserve a plot for weeds.

Once we are self-aware, we must choose purposes and principles to live by; otherwise the vacuum will be filled, and we will lose our self-awareness and become like groveling animals who live primarily for survival and propagation. People who exist on that level aren't living; they are "being lived." They are reacting, unaware of the unique endowments that lie dormant and undeveloped within.

And there is no shortcut in developing them. The Law of the Harvest governs; we will always reap what we sow -- no more, no less. The law of justice is immutable, and the closer we align ourselves with correct principles, the better our judgment will be about how the world operates and the more accurate our paradigms -- our maps of the territory -- will be.

I believe that as we grow and develop on this upward spiral, we must show diligence in the process of renewal by educating and obeying our conscience. An increasingly educated conscience will propel us along the path of personal freedom, security, wisdom, and power.



THE UPWARD SPIRAL

*Fig 10.01: The upward spiral*

Moving along the upward spiral requires us to learn, commit, and do on increasingly higher planes. We deceive ourselves if we think that any one of these is sufficient. To keep progressing, we must learn, commit, and do -- learn, commit, and do -- and learn, commit, and do again.

## CHECK YOUR PROGRESS

Explain the concept of 'Upward Spiral' for renewal with examples.

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### 10.11 END QUESTIONS

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The following questions should help you prepare for the End Examinations. These questions are for 5 marks each and should take you 11 minutes under examination conditions.

1. Describe various ways in which the physical dimension of our personality can be rejuvenated.
2. Explain the ways in which the spiritual dimension can be improvised.
3. Discuss various methods to rejuvenate the mental dimension.
4. Describe the fundamental difference in renewal of emotional dimension and the renewal of the physical, mental and spiritual dimensions.
5. Explain, with the help of an example, how our images about the other people, scripts our relationship with them and affect their personality development.
6. Describe the importance of balance in renewal.
7. Explain the concept of synergy in renewal.
8. Explain the concept of 'Upward Spiral' for renewal with examples.
  
9. Explain the concept about the benefit of physical exercise coming at the very end, when we are at the verge of break-down. Also explain how it applies to our 'emotional muscles' as well.
10. Explain the meaning of the four slips given to a person as an exercise to build and renew the spiritual dimension.

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## **10.12 REFERENCES**

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The Seven Habits of Highly Effective People, Stephen R Covey, 1989

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# UNIT 11 INSIDE-OUT AGAIN

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Course Name: GEN 203 : Value Education (8 habits)

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## 11.00 BEFORE WE BEGIN

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We have completed our study of the seven habits which took our life from dependent to interdependent via independence. We will look back and reconsider the issues and concepts which we learned in our unit on Inside out. We will get a summary of what this book is all about through the narration by Stephen Covey as he concluded his best-selling book on 7 Habits for highly effective people. We will also learn about living in trans-generational plane. The author of 7 Habits (Covey) had written a personal note on '7 Habit' book which we will study at the end of this unit.

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## 11.01 UNIT OBJECTIVES

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After studying this unit you will be able to

- Explain what is the essence of 7 Habits through the experience narrated by Covey
- Discuss what is meant by intergenerational living
- Narrate the personal note expressed by Covey in your own words
- Explain the sentiments expressed in the expression used by Emerson, "That which we persist in doing becomes easier -- not that the nature of the task has changed, but our ability to do has increased."
- Explain the meaning of the thoughts of T.S. Eliot, "We must not cease from exploration. And the end of all our exploring will be to arrive where we began and to know the place first time." In your own words

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## 11.02 A SUMMARY OF THE 7 HABIT

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Stephen Covey in his book on seven habits shares with us a personal story which he feels contains the essence of that book.

Some years ago, his family took a sabbatical leave (to spend time at Laie on the north shore of Oahu, Hawaii) from the university where he taught so that he could write. We lived for a full year.

Shortly after getting settled, they developed a living and working routine which was not only very productive but extremely pleasant.

After an early morning run on the beach, they would send two of their children, barefoot and in shorts, to school. Stephen went to an isolated building next to the cane fields where he had an office to do his writing. It was very quiet, very beautiful, very serene -- no phone, no meetings, no pressing engagements.

His office was on the outside edge of the college, and one day as he was wandering between stacks of books in the back of the college library, he came across a book that drew my interest. As he opened it, his eyes fell upon a single paragraph that powerfully influenced the rest of my life.

He read the paragraph over and over again. It basically contained the simple idea that there is a gap or a space between stimulus and response, and that the key to both our growth and happiness is how we use that space.

The impact of that paragraph was phenomenal and extremely intense. The concept that you have the freedom to choose the response was very liberating. Because of the impact of this paradigm shift, Stephen and his wife Sandra began a practice of deep communication. They would talk on the their way home from the school of their children on a bicycle and on a beach. They did it for one year around two hours a day every day. They talked about people, ideas, events, the children, writing, their family at home, future plans, and so forth. As their communication deepened, they began to talk more and more about their internal worlds -- about their respective upbringing, scripting, feelings, and self-doubts. They observed themselves and observe these feelings, self-doubts, scripting in their inner selves. They used the space between stimulus and response in new and interesting ways, causing them to think about how they

They gradually evolved two unspoken ground rules. The first was "no probing." As soon as one of them unfolded the inner layers of vulnerability, the other one was not to question. Probing was simply too invasive. It was also too controlling and too logical. The other person could only empathize with the discovered feelings of the first individual.

The second ground rule was that when it hurt too much, when it was painful, they would simply quit for the day. Then they would either begin the next day where they left off or wait until the person who was sharing felt ready to continue. They carried around the loose ends, knowing that they wanted to deal with them.

The most difficult, and eventually the most fruitful part of this kind of communication came when Stephen's vulnerability and Sandra's vulnerability touched. Then, because of their subjective involvement, they found that the space between stimulus and response was no longer there. A few bad feelings surfaced. But their deep desire and their implicit agreement was to prepare themselves to start where they left off and deal with those feelings until they resolved them.

Stephen and Sandra had very different personality. Stephen's father was a very private individual -- very controlled and very careful. His mother was and is very public, very open, very spontaneous. Stephen had both sets of tendencies. When he felt insecure, he tended to become private, like his father. Sandra was more like Stephen's mother -- social, authentic, and spontaneous. Many times Stephen felt her openness was inappropriate, and she felt my constraint was a weakness, both socially and as an



individual. This was because he would become insensitive to the feelings of others due to his private, constrained behavior. All of this and much more came out during those deep visits. He came to value Sandra's insight and wisdom and the way she helped him to be a more open, giving, sensitive, social person.

Another of the issue was that Sandra had (what Stephen calls) obsession with appliances of brand 'Frigidaire' which irritated Stephen. She would not go for any other brand and insisted on driving fifty miles to other towns just to buy the appliances. Whenever a situation of purchasing of an appliance came up, it would become a stimulus triggering hot response from Stephen causing all irrational thinking, and it generated a whole range of negative feelings within him. He would get back to his non-functional private behavior pattern. He would reason to himself that the only way to deal with the situation was not to deal with it at all otherwise he would lose control and say things he didn't wish to.

During the sabbatical leave they had had lot of meaningful interaction. Susequent to these interactions, again an occasion to purchse an appliance came up and she wanted to buy a Frigidaire product again. All their prior communication had prepared them. The ground rules had been deeply established -- not to probe and to leave it alone if it got to be too painful for either or both.

They discussed the issue with deep conviction and involvement. Sandra and Stephen were amazed at what they had learned through the interaction. It was truly synergistic. It was as if Sandra were learning, almost for the first time herself, the reason for her so-called hang-up. She started to talk about her father, about how he had worked as a high school history teacher and coach for years, and how, to help make ends meet, he had gone into the appliance business. During an economic downturn, he had experienced serious financial difficulties, and the only thing that enabled him to stay in business during that time was the fact that Frigidaire would finance his inventory.

Sandra had an unusually deep and sweet relationship with her father. When he returned home at the end of a very tiring day, he would lie on the couch, and Sandra would rub his feet and sing to him. It was a beautiful time they enjoyed together almost daily for years. He would also open up and talk through his worries and concerns about the business, and he shared with Sandra his deep appreciation for Frigidaire financing his inventory so that he could make it through the difficult times.

This communication between father and daughter had taken place in a spontaneous way during very natural time, when the most powerful kind of scripting takes place. During those relaxed times guards are down and all kinds of images and thoughts are planted deep in the subconscious mind. Perhaps Sandra had forgotten about all of this until the safety of that year of communication when it could come out also in very natural and spontaneous ways. Sandra gained tremendous insight into herself and into the emotional root of her feelings about Frigidaire. Stephen also gained insight and a whole new level of respect. He came to realize that Sandra wasn't talking about appliances; she was talking about her father, and about loyalty -- about loyalty to his needs.

Both of them became tearful on that day, not so much because of the insights, but because of the increased sense of reverence they had for each other. They discovered that even seemingly trivial things often have roots in deep emotional experiences.

Thomas Wolfe was wrong. You can go home again -- if your home is a treasured relationship, a precious companionship.

## CHECK YOUR PROGRESS

Explain what is the essence of 7 Habits through the experience narrated by Covey

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### 11.03 INTERGENERATIONAL LIVING

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As Sandra and Stephen discovered that wonderful year, the ability to use wisely the gap between stimulus and response, to exercise the four unique endowments of our human nature, empowered us from the Inside-Out.

They had tried the outside-in approach. They loved each other, and had attempted to work through their differences by controlling attitudes and behaviors, by practicing useful techniques of human interaction. But the band-aids and aspirin only lasted so long. Until they worked and communicated on the level of our essential paradigms, the chronic underlying problems were still there.

When they began to work from the Inside-Out, they were able to build a relationship of trust and openness and to resolve dysfunctional differences in a deep and lasting way that never could have come by working from the outside in. The delicious fruits -- a rich win-win relationship, a deep understanding of each other, and a marvelous synergy -- grew out of the roots they nurtured as they examined their programs, rescripted themselves, and managed their lives so that they could create time for the important Quadrant II activity of communicating deeply with each other.

And there are other fruits. We were able to see on a much deeper level that, just as powerfully as our own lives had been affected by our parents, the lives of our children were being influenced and shaped by us, often in ways we didn't even begin to realize. Understanding the power of scripting in our own lives, we felt a renewed desire to do everything we could to make certain that what we passed on to future generations, by both precept and example, was based on correct principles.

I have drawn particular attention in this book to those scripts we have been given which we proactively want to change. But as we examine our scripting carefully, many of us will also begin to see beautiful scripts, positive scripts that have been passed down to us which we have blindly taken for granted. Real self-awareness helps us to appreciate those scripts and to appreciate those who have gone

before us and nurtured us in principle-based living, mirroring back to us not only what we are, but what we can become.

There is transcendent power in a strong intergenerational family. An effectively interdependent family of children, parents, grandparents, aunts, uncles, and cousins can be a powerful force in helping people have a sense of who they are and where they came from and what they stand for.

It's great for children to be able to identify themselves with the "tribe," to feel that many people know them and care about them, even though they're spread all over the country. And that can be a tremendous benefit as you nurture your family. If one of your children is having difficulty and doesn't really relate with you at a particular time in his life, maybe he can relate to your brother or sister who can become a surrogate father or mother, a mentor, or a hero for a period of time.

Grandparents who show a great interest in their grandchildren are among the most precious people on this earth. What a marvelous positive social mirror they can be! My mother is like that. Even now, in her late 80s, she takes a deep personal interest in every one of her descendants. She writes us love letters. I was reading one the other day on a plane with tears streaming down my cheeks. I could call her up tonight and I know she'd say, "Stephen, I want you to know how much I love you and how wonderful I think you are." She's constantly reaffirming.

A strong intergenerational family is potentially one of the most fruitful, rewarding, and satisfying interdependent relationships. And many people feel the importance of that relationship. Look at the fascination we all had with Roots some years ago. Each of us has roots and the ability to trace those roots, to identify our ancestors.

The highest and most powerful motivation in doing that is not for ourselves only, but for our posterity, for the posterity of all mankind. As someone once observed, "There are only two lasting bequests we can give our children - one is roots, the other wings."

## CHECK YOUR PROGRESS

Explain what is meant by intergeneration family.

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### 11.04 BECOMING A TRANSITION PERSON

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Among other things, I believe that giving "wings" to our children and to others means empowering them with the freedom to rise above negative scripting that had been passed down to us. I believe it means becoming what my friend and associate, Dr. Terry Warner, calls a "transition" person. Instead of

transferring those scripts to the next generation, we can change them. And we can do it in a way that will build relationships in the process

If your parents abused you as a child, that does not mean that you have to abuse your own children. Yet there's plenty of evidence to indicate that you will tend to live out that script. But because you're proactive, you can rewrite the script. You can choose not only not to abuse your children, but to affirm them, to script them in positive ways.

You can write it in your personal mission statement and into your mind and heart. You can visualize yourself living in harmony with that mission statement in your Daily Private Victory. You can take steps to love and forgive your own parents, and if they are still living, to build a positive relationship with them by seeking to understand.

A tendency that's run through your family for generations can stop with you. You're a transition person -- a link between the past and the future. And your own change can affect many, many lives downstream.

One powerful transition person of the twentieth century, Anwar Sadat, left us as part of his legacy a profound understanding of the nature of change. Sadat stood between a past that had created a "huge wall of suspicion, fear, hate and misunderstanding" between Arabs and Israelis, and a future in which increased conflict and isolation seemed inevitable. Efforts at negotiation had been met with objections on every scale -- even to formalities and procedural points, to an insignificant comma or period in the text of proposed agreements.

While others attempted to resolve the tense situation by hacking at the leaves, Sadat drew upon his earlier centering experience in a lonely prison cell and went to work on the root. And in doing so, he changed the course of history for millions of people.

He records in his autobiography: It was then that I drew, almost unconsciously, on the inner strength I had developed in Cell 54 of Cairo Central Prison -- a strength, call it a talent or capacity, for change. I found that I faced a highly complex situation, and that I couldn't hope to change it until I had armed myself with the necessary psychological and intellectual capacity. My contemplation of life and human nature in that secluded place had taught me that he who cannot change the very fabric of his thought will never be able to change reality, and will never, therefore, make any progress.

Change -- real change -- comes from the Inside-Out. It doesn't come from hacking at the leaves of attitude and behavior with quick-fix personality ethic techniques. It comes from striking at the root -the fabric of our thought, the fundamental, essential paradigms, which give definition to our character and create the lens through which we see the world. In the words of Amiel:

Moral truth can be conceived in thought. One can have feelings about it. One can will to live it. But moral truth may have been penetrated and possessed in all these ways, and escape us still. Deeper even than consciousness there is our being itself -- our very substance, our nature. Only those truths which have entered into this last region, which have become ourselves, become spontaneous and involuntary as well as voluntary, unconscious as well as conscious, are really our life -- that is to say, something more

than property. So long as we are able to distinguish any space whatever between Truth and us we remain outside it. The thought, the feeling, the desire or the consciousness of life may not be quite life. To become divine is then the aim of life. Then only can truth be said to be ours beyond the possibility of loss. It is no longer outside us, nor in a sense even in us, but we are it, and it is we.

Achieving unity -- oneness -- with ourselves, with our loved ones, with our friends and working associates, is the highest and best and most delicious fruit of the Seven Habits. Most of us have tasted this fruit of true unity from time to time in the past, as we have also tasted the bitter, lonely fruit of disunity -- and we know how precious and fragile unity is.

Obviously building character of total integrity and living the life of love and service that creates such unity isn't easy. It isn't quick fix. But it's possible. It begins with the desire to center our lives on correct principles, to break out of the paradigms created by other centers and the comfort zones of unworthy habits.

Sometimes we make mistakes, we feel awkward. But if we start with the Daily Private Victory and work from the Inside-Out, the results will surely come. As we plant the seed and patiently weed and nourish it, we begin to feel the excitement of real growth and eventually taste the incomparably delicious fruits of a congruent, effective life.

Again, I quote Emerson: "That which we persist in doing becomes easier -- not that the nature of the task has changed, but our ability to do has increased."

By centering our lives on correct principles and creating a balanced focus between doing and increasing our ability to do, we become empowered in the task of creating effective, useful, and peaceful lives...for ourselves, and for our posterity.

## CHECK YOUR PROGRESS

Explain the sentiments expressed in the expression used by Emerson, "That which we persist in doing becomes easier -- not that the nature of the task has changed, but our ability to do has increased."

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### 11.05 A PERSONAL NOTE BY COVEY

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Stephen Covey says in his 7 Habits for highly successful people while concluding it:

“As I conclude this book, I would like to share my own personal conviction concerning what I believe to be the source of correct principles. I believe that correct principles are natural laws, and that God, the Creator and Father of us all, is the source of them, and also the source of our conscience. I believe that to

the degree people live by this inspired conscience, they will grow to fulfill their natures; to the degree that they do not, they will not rise above the animal plane.

“I believe that there are parts to human nature that cannot be reached by either legislation or education, but require the power of God to deal with. I believe that as human beings, we cannot perfect ourselves. To the degree to which we align ourselves with correct principles, divine endowments will be released within our nature in enabling us to fulfill the measure of our creation. In the words of Teilhard de Chardin, "We are not human beings having a spiritual experience. We are spiritual beings having a human experience."

“I personally struggle with much of what I have shared in this book. But the struggle is worthwhile and fulfilling. It gives meaning to my life and enables me to love, to serve, and to try again.

“ Again, T. S. Eliot expresses so beautifully my own personal discovery and conviction: "We must not cease from exploration. And the end of all our exploring will be to arrive where we began and to know the place first time."

## CHECK YOUR PROGRESS

Explain the meaning of the thoughts of T.S. Eliot, "We must not cease from exploration. And the end of all our exploring will be to arrive where we began and to know the place first time." In your own words

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### 11.06 END QUESTIONS

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The following questions should help you prepare for the End Examinations. These questions are for 5 marks each and should take you 11 minutes under examination conditions.

1. Explain what is the essence of 7 Habits through the experience narrated by Covey
2. Discuss what is meant by intergenerational living
3. Narrate the personal note expressed by Covey in your own words
4. Explain the sentiments expressed in the expression used by Emerson, "That which we persist in doing becomes easier -- not that the nature of the task has changed, but our ability to do has increased."
5. Explain the meaning of the thoughts of T.S. Eliot, "We must not cease from exploration. And the end of all our exploring will be to arrive where we began and to know the place first time." In your own words

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## **11.07 REFERENCES**

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The Seven Habits of Highly Effective People, Stephen R Covey, 1989

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# UNIT 12 HABIT OF GREATNESS

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Course Name: GEN 203 : Value Education (8 habits)

Find Your Voice and Help Others Find theirs.

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## 12.00 BEFORE WE BEGIN

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For individuals and organizations, effectiveness is no longer merely an option — survival requires it. But to thrive, excel and lead in the Knowledge Worker Age, we must move beyond effectiveness to greatness, which includes fulfillment, passionate execution and significant contribution. Accessing a higher level of human genius and motivation requires a sea change in thinking: a new mind-set and skill set — in short, an additional habit to those featured in The 7 Habits of Highly Effective People. The crucial challenge is to find our own voice and inspire others to find theirs. This is the 8th Habit.

The 8th Habit shows you how to tap the limitless value-creation promise of the Knowledge Worker Age. It shows you how to solve the major contradictions inherent in organizational life — most of which are a carryover from the Industrial Age. This summary will transform the way you think about yourself, your purpose in life, your organization and other people. It explains how to move from effectiveness to greatness.

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## 12.01 UNIT OBJECTIVES

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After studying this unit you will be able to

- Explain the importance of putting to practice the concepts, methods and principles learned.
- Explain the various mindsets which we inherited from the industrial age and apply in the knowledge worker era and have become in valid.
- Describe how pain and problems coupled with one's talent leads to a creative solution which revolutionizes the society
- Explain voice as a nexus between talent, need, conscience and passion.
- Explain the whole person paradigm.
- Discuss the concept of talent.
- Describe the four assumptions which are capable of changing your life.
- Explain the two roads of greatness and of mediocrity.
- Discuss the three birth gifts we possess.
- Explain how we express our voice through Discipline, Vision, Passion and Conscience.
- Explain how great people develop their physical, mental, spiritual and emotional energies.
- Explain the importance of the various characteristics of a leader.
- Describe the various roles which leaders have to play.



- Explain the four disciplines of execution.
- Describe the execution gap and its sources.
- Explain how we can summarize the essence of 8<sup>th</sup> habit.
- Explain how we can use our voice to serve others.

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## **12.02 IMPORTANCE OF APPLICATION OF WHAT WE LEARN TO PRACTICE**

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It is said that: “To know and not to do, is really not to know, To learn and not to do is not to learn, To understand something and not apply it is really not to understand it.” It is only in the doing, the applying that knowledge and understanding are internalized. If we learn something as a principle and when we believe that it is a correct, true and valid principle, we apply it in our day to day life. If we find it difficult to apply it we find where things are wrong. We may have not understood the principle correctly or not applied it properly. We do not challenge the principle to be at fault and get around it. Suppose a farmer has learned the principle of growth and has evaluated his soil and found that the farm is good for farming tomato. He will apply the principles of horticulture to do the farming. If there are problems like pests, bad weather, etc which lead to bad yield, he does not blame the principles of horticulture which he had learned. On the contrary if he learned the principles of horticulture and passes examinations but does not practice them in his farming, his understanding of the horticulture will not improve beyond the book knowledge and we can as well say that he does not understand the principles.

Similarly a school teacher is taught to teach nicely to the students by motivating them, to have patience with them and use punishment only as the last resort. Suppose a teacher learns her books and courses well and gets good marks in the examination. But if she feels that these courses and examinations and contents in the courses are only for getting degrees and get the job, she does not believe in the principles which she learned as a student of teacher education. We can very well say that she has not understood the contents and principles of education of motivating the students to undertake learning activities.

We have to put to practice what all we learn. Then only we can truly say that we have learned.

### **CHECK YOUR PROGRESS**

Explain the importance of putting to practice the concepts, methods and principles learned.

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## **12.03 THE PAIN, THE PROBLEM AND THE SOLUTION**

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More than 25 years ago, Muhammad Yunus was teaching economics at a university in Bangladesh when he met a woman making bamboo stools for two U.S. pennies a day.

She explained that because she didn't have the money to buy the bamboo to make the stools, she had to borrow from a trader who imposed the condition that she had to sell the product to him alone, at a price that he decided.

Yunus made a list of 42 similar workers around the village who could use very small loans to improve their lives. The total needed by all those people was \$27. After loaning them the money, he was paid back every penny.

### ***Grameen Bank***

After making many more loans and proving that poor people would pay back every cent, Yunus struggled unsuccessfully to find a local bank that would lend small amounts of money to the poor people in nearby villages. He then spent two years setting up a formal, independent bank to do just that. On Oct. 2, 1983, Grameen Bank was created.

Grameen Bank now works in more than 46,000 villages in Bangladesh, has 1,267 branches and more than 12,000 staff members, and has lent more than \$4.5 billion, in loans of \$12 to \$15. A housing loan is \$300. At the heart of this empowerment are individuals who chose to become self-reliant, independent entrepreneurs producing goods out of their own homes or neighborhoods to become economically viable and successful. They found their voices.

### ***The Pain***

Most people in organizations today are neither fulfilled nor excited. They're frustrated and uninvolved in their organization's goals. That's why our high-pressure, 24/7 era requires more than effectiveness (the "7 Habits"). To achieve greatness, we need an "8th Habit": Find your voice and inspire others to find theirs.

### ***The Problem***

Our basic management practices come from the Industrial Age. These include:

- The belief that you must control people;
- Our view of accounting (People are an expense; machines are assets.);
- The carrot-and-stick motivational philosophy; and
- Centralized budgeting, which creates hierarchies and bureaucracies to drive "getting the numbers" — a reactive process that produces "kiss-up" cultures bent on "spending so we won't lose it next year."

As people consent to be controlled like things, their passivity only fuels leaders' urge to direct and manage. There's a simple connection between the controlling, Industrial Age, "thing" paradigm that dominates today's workplace and the inability of managers and organizations to

inspire people's best contributions in the Knowledge Worker Age: *People choose how much of themselves to give to their work, depending on how they're treated.* Their choices may range from rebelling or quitting (if they're treated as things), to creative excitement (if they're treated as whole people).

### ***The Solution***

Most great organizations start with one person who first changed him- or herself, then inspired others. Such people realize that they can't wait for their boss or organization to change. They become an island of excellence in a sea of mediocrity. They learn their true nature and gifts, then use them to envision what they want to accomplish. *They find and use their voice.*

Greatness involves transcending the negative cultural "software" of ego, scarcity, comparison and competitiveness, and choosing to become the creative force in your life.

All of us can choose greatness — we can cultivate a magnificent spirit in facing a serious disease, make a difference in the life of a child, be a catalyst inside an organization, or initiate or contribute to a cause.

## CHECK YOUR PROGRESS

- Explain the various mindsets which we inherited from the industrial age and apply in the knowledge worker era and have become invalid.
- Describe how pain and problems coupled with one's talent leads to a creative solution which revolutionizes the society

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## 12.04 WHAT IS THE EIGHTH HABIT?

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Stephen Covey wrote a series of books on the 7 Habit principles. He later realized that there is an eighth habit which got missed. This habit comes as a habit of greatness. We have seen that we start our journey as dependent persons as infants and children. As we grow, we become independent. To be effectively dependent, to achieve our personal victory we had seen that three habits of being proactive, putting first things first and beginning with the end in mind are important. After we learn these habits we put them to practice. Mastering these habits make us achieve personal victory. This takes us one step higher to begin our search for the public victory, from being independent to being interdependent. In this connection we

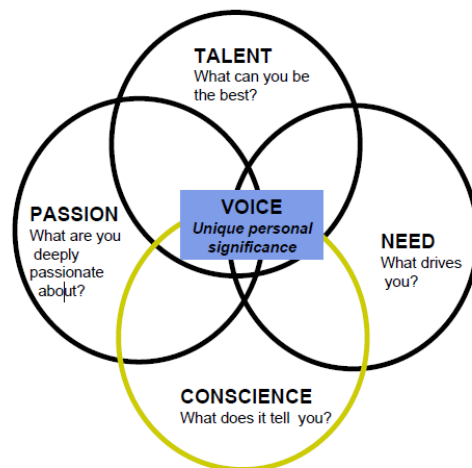
learned about the habits of seeking first to understand then to be understood, thinking win-win and that of synergizing. The seventh habit encompasses all the areas of our lives and is the habit of rejuvenation.

Practicing the seven habits makes us highly effective persons who have balanced his four dimensions (physical, mental, emotional and spiritual) and the various roles like husband, employee, businessmen, social activist, etc. We have leaned the principle of trust, sustenance through the P/PC balance.

These habits may be clubbed with the eighth habit of “Finding Your Voice and Helping others find theirs” to make persons achieve another frontier: from effectiveness to greatness.

Let us now learn what is meant by Voice.

### ***What is Voice?***



*Fig 12.01: The Voice is at the nexus of talent, need, conscience and passion.*

We all have voices which we use to communicate facts, information as well as our feelings, emotions, concerns.

The deeper meaning of the word voice is that it is at the intersection of our talent, needs, conscience and passion. Here talent is the latent potential which you may have. This is what you are best at. You may

have potential as an artist, a scientist, a teacher, a communicator, or similar other areas. Need is something which drives you. The conscience is the inner compass which tells the right from wrong for us, it is our sense of direction. Passion refers to the areas which you feel very deeply committed to and the combinations of all the four gives us the voice.

For example, a writer is good at writing (talent), he feels the need of the society to write about some inspiring stories which will make the suffering of the poor and need bearable (need) , his conscience tells him that it is the need of the hour that he should write such inspirational literature (conscience), he writes passionately forgetting his own problems (passion). The result is a great literature which shows his heartfelt desire, his knowledge and technique and the literature so produced is valuable to the society at large. This writer has found his voice in the literature which is relevant to the needs of the society.

Thus, with the right balance of talent, need, conscience and passion, we can achieve greatness.

## CHECK YOUR PROGRESS

Explain voice as a nexus between talent, need, conscience and passion.

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## 12.05 ABOUT TALENT

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Talent is something which you are good at. Sometimes the hidden abilities are also referred to as talent. Talent is the natural predispositions that makes us particularly effective. When this recurrent pattern of thinking, feeling and behavior is applied to the right role, superior performance is generated. We have some innate (by birth) gifts. Some person may learn drawing effortlessly. We say that he has a talent in art. The talent needs to be further developed by learning and practice.

You can learn anything and everything if you try hard enough. There is a debate called nature-nurture debate. This means that some people think and believe that some traits like creativity, administration, etc are something you are born with and cannot be effectively taught or learned. “Great artists are born, not made”. On the other hand some other thinkers believe that you can develop any skills if you try hard enough.

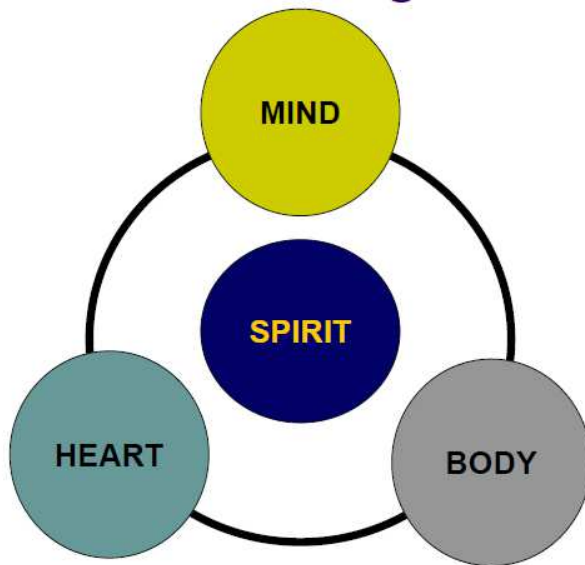
We cannot say for sure that such propositions can be proven conclusively. In any case, the belief that you can develop skills by learning and practice is an ‘empowering proposition’. That means it empowers you it adds strength in you. You would feel that what you are passionate about can be achieved through tireless work. Suppose you wish to be novelist and you are not seen to be very good. Your efforts do not show the expected quality. You will, if you believe in hard work and learning, keep trying various

methods and techniques and get inspiration from others and ultimately you would be successful. Your paradigm of continuous improvement and learning has made the difference.

On the other hand if you believe that certain skills like artistic skills can not be taught, you have to be borne with it, this will take out courage and strength out of you. If you wish to be an artist and your efforts do not show the quality as expected from you, you would think that I am not borne with the gift of artistic talent. Hence there is no point in trying. No matter how hard I work, my work will never have the expected quality. The paradigm of 'born with gift' dis-empowers you.

Great organizations know the difference between knowledge, skill and talent. Talent, channeled through the right job, is the one constant required for superior performance. Intelligence is not a reliable indicator or superior performance, talent consistently is. Such organizations believe that high achievers are made and not born. With enough information, knowledge and training they will be productive.

The whole person paradigm.



*Fig 12.02: The whole person paradigm seeks to see a person with his physical, mental, emotional and spiritual dimensions.*

We all are living being. That means we have a body (physical aspect of our personality), which needs food, air, water, protection from illness and weather, etc. We need to keep fit by regular physical exercise, sleep, and proper diet. In addition to this physical aspect of our personality, we have a mental aspect. Our brain need to do thinking, calculation, planning, reading and other similar activities for its well being. The third aspect is emotional aspect (heart). We seek validation, love, support, courage and other such things for our emotional dimension. And finally there is a spiritual dimension. By spirit, we mean the faculty of

our being which tells us what is right thing to do. It is our sense of justice. It is something which tells our body what to do, it tells our mind what to think and it tells our heart how to feel. It may tell itself (as an internal dialog),“Come on, I have had enough of the work today. Let me play”. It makes you clear your desk of the work you were doing and your body, mind and heart gets prepared for a game of badminton.

We see a person not as a body but also as a thinking, emoting person who has his sets of beliefs and principles and has a sense of justice (spirit). This paradigm is called whole person paradigm. When we talk about the well being of an employee in our organization, we are talking about their physical/financial, mental, emotional and spiritual growth.

In accordance with the whole person paradigm, we see that a person has four needs or goals for each of the four dimensions: to live (body), to love (heart), to learn (mind) and to leave a legacy (spirit).

To live you need food, protection, exercise, sleep and finances. To fulfill your emotional needs you need love, status, honor and assertion. To feed your brains, you need to have challenges, mental exercises, learning experiences. To have your spirit grow you need to read the inspiring literature, constantly search for the meaning of life through your life experiences and take such actions which will have your contribution stand out even after your life.

If you wish to enhance the quality of your life you may take following simple assumptions which may change your life for good.

For your physical life styles, assume that you have had a heart attack and now you have to live accordingly. That means you can not take your body for granted. You have to give up bad habits which destroy your body. Your body is temple where your heart, mind and spirit resides. Keep it clean. You would not like the incidence of heart attack to occur. Hence you need balanced diet, moderate exercises and quality sleep and relaxation.

For your mind, assume that you have two years to spend in your profession. Accordingly you have to achieve your learning needs and fulfill your objectives.

For your heart you have to assume that everything you say about other persons, they can learn through magic (telepathy). Hence if you wish to speak about a person who is absent, you would speak about their good things. You can speak about the bad things about the absent persons only if you can dare to speak those things in their presence also. Most likely you would speak good things about those who can not defend themselves (being absent).

For your spiritual well being, you can assume that you have seen the almighty or have understood the ‘meaning of your life’ and live accordingly. If you have met God, there would be nothing left to be done. If you have solved the mystery of your life, there are no questions remaining to be answered. Hence your life would be that of a satisfied person, free of greed, guilt and negativity.

## CHECK YOUR PROGRESS

- Explain the whole person paradigm.
- Discuss the concept of talent.
- Describe the four assumptions which are capable of changing your life.

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### **12.06 TWO ROADS IN LIFE: ROAD TO GREATNESS AND THAT OF MEDIOCRITY.**

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At any juncture in life you would find yourself at a cross road. You have two choices. One of these is leading a convenient path which most persons chose, 'road travelled by many'. This path is that of mediocrity (medium achievers). This path tends to lose your voice and keeping others from finding their voice. When you compromise for financial gain and do something which is not in the best interest for the society, the needy and poor, you have chosen this path. It does not satisfy your conscience or passion. It may bring an unbalancing act in your whole personality. You do it because you think this is how most people work.

The second path is that of greatness. This is not a convenient path which most persons chose, it is 'road travelled by few'. This path tends to find your voice and helping others from finding their voice. When you do not compromise for financial gain and do something which is in the best interest for the society, the needy and poor, you have chosen this path. It satisfies your conscience or passion. It brings a balancing act in your whole personality. You do it because you think this is what needs to be done in the interest of the larger society.

## CHECK YOUR PROGRESS

Explain the two roads of greatness and of mediocrity.

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### **12.07 FINDING YOUR VOICE**

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There are two parts in finding your voice part of the eighth habit. One of these is to 'discover' your voice. And the other is to express it.



Discovering our voice means that voice is there but we have to remove the curtain and uncover so that we can see it and recognize it. We 'dis-cover' our voice by recognising and getting familiarised with our birth gifts and feeling the potentials locked in these untapped sources.

The birth gifts are

Freedom and power to choose.

Principles (Natural Laws)

- Universal
- Timeless
- Self-Evident

The 4 Intelligences

- PQ
- IQ
- EQ
- SQ

We have seen in the discussions on the habit of proactivity that we have freedom and capacity to choose our response to a stimulus. We are many a times ignorant about this fact and act by impulses and end up making decisions which does not serve our mission for the life. As we learned, there is a space between stimulus and response and within that space lies our opportunities and our growth. We can take difficult decisions which can shape our detiny.

Second factor which we should be well aware of is the existence of principles which are timeless, self-evident and universal. We should be connected to these principles and have strong belief in them. These principles include Fairness, Kindness, Respect, Integrity, Honesty, Service, Contribution.

Just as we have four dimensions of our personality, we have four corresponding measures of their quality. We can call them PQ, EQ, IQ and SQ corresponding to our physical, emotional, intelligence and spiritual quality of life. These four factors are also our birth gifts which can be enhanced through continuous process of sharpening the saw.

The second part of the 'finding your voice' technique is to 'Express Your Voice'. You can express your voice through various actions which show your Discipline, Vision, Passion and Conscience for the physical, mental, emotional, and the spiritual dimension of the whole person paradigm. When you are

disciplined you are punctual, your conduct is structured, to-the-point and makes full use of the time you spend on the activities. It comes from your physical quality and builds your physical and financial well being. Your interaction with people conveys your vision about the things which are there in your circle of influence and circle of concern. Your vision expresses your far-sightedness, your concern about the social phenomena, your values and how you propose to achieve your goals and mission. This shows the mental depth of application. Your emotional fiber is expressed by how passionately you pursue your goals, do your work, convince people, put your arguments, able to sacrifice your conveniences for the greater good of society or family.

## CHECK YOUR PROGRESS

- Discuss the three birth gifts we possess.
- Explain how we express our voice through Discipline, Vision, Passion and Conscience.

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## 12.08 EXPRESS YOUR VOICE

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***Great achievers develop their mental energy into vision.*** Vision is applied imagination. Everything is created first as a mental creation, then as a physical reality. Vision also means affirming others, believing in them and helping them realize their potential.

***Great achievers develop their physical energy into discipline.*** They don't deny reality. They accept the sacrifice entailed in doing whatever it takes to realize their vision. Only the disciplined are truly free. Only a person who has disciplined him- or herself for decades to play the piano is free to create magnificent art.

***Great achievers develop their emotional energy into passion*** — desire, conviction and drive. Passion appears as optimism, excitement, emotional connection and determination, and is deeply rooted in the power of choice. Passionate people believe in creating their own future.

***Great achievers develop their spiritual energy into conscience*** — their inward moral sense of what's right and wrong, and their drive toward meaning and contribution. Moral authority makes formal authority work toward positive ends. Hitler had vision, discipline and passion, but was driven by a mad ego. Lack of conscience was his downfall.

Conscience — the small voice within us — is quiet and peaceful. It deeply reveres people and sees their potential for self-control. It empowers, understands the value of all people, and affirms their power and freedom to choose. It values feedback and tries to see the truth in it.

But our ego is a tyrant. It micromanages, disempowers and excels in control. It is threatened by negative feedback. It punishes the messenger, interprets all data in terms of self-preservation, censors information and denies reality.

We must control our ego and let our conscience guide our moment-to-moment behavior. As we develop the four intelligences — physical, mental, emotional and spiritual — in their highest manifestations, we find our voice.

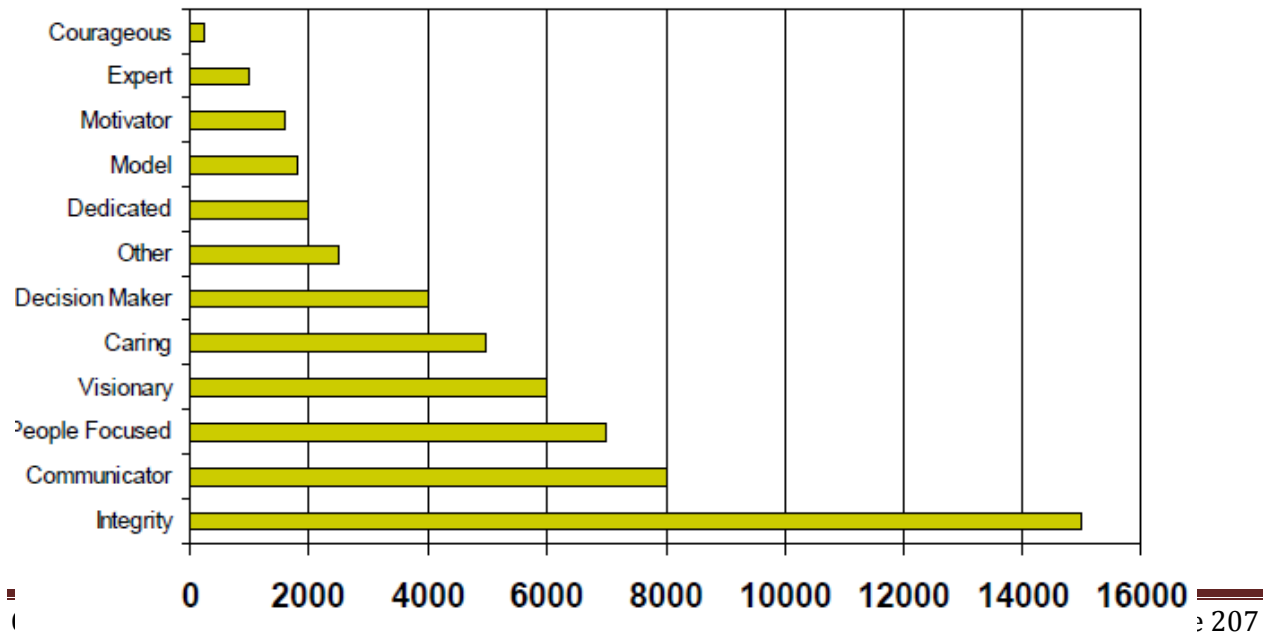
## CHECK YOUR PROGRESS

Explain how great people develop their physical, mental, spiritual and emotional energies.

### 12.09...HELP OTHERS TO FIND THEIR VOICE

It takes leadership to inspire others to find their voice. We have seen that leadership is doing the right things. It is to recognize what things need to be done. Management is to things right. Needless to say, leadership and management are intertwined in such a way that unless both are achieved the final result would not be achieved. If you are good manager and bad leader, you will end up doing wrong things in systematic, effective and efficient manner. If you are bad manager and good leader, you may do it in such unplanned manner that the whole purpose of doing right things may get defeated.

We have to translate the vision into reality by doing right things. This is leadership.



*Fig 12.04: Importance of various characteristics of a leader*

According to one survey the leaders should possess various skills or characteristics. The importance of these characteristics is shown in Fig 5.04. You can see that the most important feature is the integrity of a leader. His skill of communication, his focus on people, etc are also important but they are secondary. If the leader shows integrity, he transmits his unwavering faith in the values and vision. This is reflected in the behavior of his followers. He can lead by example-setting. His followers will have unconditional support to him

A leader has to play four roles.

Modeling

Path finding

Aligning

Empowering

A leader has to set example to his followers. He should become a role model, which his followers try to imitate. This is called modeling. When in doubt, the followers visualize in the eye of their mind how their role model or leader would behave in the given situation. Many leaders exist in the literature. They become the role model for their followers even after their death. Jesus Christ, Budha, Ram or Krishna are such leaders. Their stories inspire millions of their followers and they take them as their role model and try to live their lives according to the standards set by the leaders. A leader inspires trust without expecting any reciprocity. This enhances his personal moral authority.

A leader helps his followers to find their paths. In the beginning, he may guide them in person. At later stages, he may leave a plan of action to be followed in cases of difficulties and doubts. The scriptures and books written by the leaders or their disciples are examples of how path findings can be achieved by following advises of the leaders. Their biographies, preaching and arguments inspire their disciples and followers to take appropriate path in times of testing. The leaders explain the principles through examples, incidences and arguments. Their teaching may be in the form of dialog where the disciples ask doubts on their teaching and the doubts are clarified by the masters. In this manner he creates 'order' without demanding it. This strengthens the visionary moral authority of the leader.

A leader has a vision and his vision is shared by his followers. This is called aligning. Recall our discussion on 'all things are created twice'. An architect plans a house on the drawing board. The team of workers including structural engineers, civil engineer, contractor, electricians, plumbers, labors etc follows the plan outlined by him. His vision is carried out by all these people. Unless they understand and believe his design, they will not be able to carry out the plan properly. Similarly a leader has to

communicate his vision to his followers to such a clarity that the design would be faithfully carried out to the satisfaction of the designer or leader. In this manner he nourishes the vision he had planted in follower (like a farmer nourishes the seed he plants in the soil). He also empowers the followers without formal proclamation, thus strengthening his institutional moral authority. His values and principles become institutionalized (rather than person dependent). Even in his absence the values and mission promoted by the leader will survive because they have become life style cherished by the followers.

Another role a leader has to undertake is that of enabler. He should empower his followers so that they can undertake their respective roles in a confident, effective and efficient manner. It may require communication, skilling, training and other learning activities. The result of these activities is that the follower becomes an effective executor and a future leader. Hence the human potential in the followers multiply like cascades. Because each follower becomes leader to many other persons and it unleashes the human potential without external motivation. Hence a cultural revolution may take place and the leader gets cultural moral authority.

The leadership challenge is to enable people to sense their individual innate worth and potential for greatness, and contribute their talents and passion — their *voice* — to accomplish the organization's highest priorities in a principled way. Leaders must model the four intelligences, so that the organization won't neglect them.

If an organization neglects its *spirit and conscience*, the result is low trust; backbiting; in-fighting; victimism; defensiveness; information hoarding; and defensive, protective communication.

If it neglects its *mind*, it has no shared vision or common value system. If there's an ambiguous, chaotic culture, people act with hidden agendas, play political games and use different criteria in decision-making.

When there's widespread neglect of *discipline*, there's no execution or systemic support for the priorities of the organization. Processes, culture and rules replace human judgment. Bureaucracy, hierarchies and regulations replace trust and produce the codependent "wait until told" mentality.

When *the heart* is neglected, there's profound disempowerment. Thus, a great deal of moonlighting, day-dreaming, boredom, escapism, anger, fear, apathy and malicious obedience results.

Where there's no trust, "servant leaders" model trustworthiness. Where there's no common vision or values, they try to create them. Where there's misalignment, they align goals, structures, systems and processes. Where there's disempowerment, they empower individuals and teams at the project or job level. This kind of leadership affirms people's worth and unites them as a team.

To model conscience, set a good example. To engage in path-finding, jointly determine the course. To

achieve alignment and discipline, set up and manage systems to stay on course. And to empower and evoke passion, focus on results, not methods — and then get out of people’s way and give help as requested.

These modeling roles are sequential. We must first strive to find our voice personally before attempting to build high trust relationships and practice creative problem solving.

## CHECK YOUR PROGRESS

- Explain the importance of the various characteristics of a leader.
- Describe the various roles which leaders have to play.

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## 12.10 FOCUS AND EXECUTION

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Focus is concentrating on ‘what matters most’ while execution is to make it happen. Focus is carried out by the roles of modeling and pathfinding. Execution is achieved by empowerment and aligning. Focus is similar to leadership (doing the right things) and execution is related to management (doing it right).

There are four disciplines of execution:

Focus on the wildly important

Create a compelling scoreboard

Translate lofty goals into specific goals

Hold each other accountable – all the time

**1. Focus on the Wildly Important.** People are naturally wired to focus on only one thing at a time and still do an excellent job. The more goals, the lower the chance of achieving them all. Focus intensely on a few crucial goals.

**2. Create a Compelling Scoreboard.** People play differently when they’re keeping score. Without crystal-clear measures of success, they are never sure what the goal truly is. The same goal may be understood by different people in different ways. Your scoreboard should identify your key measures and represent them visually. For each priority, provide three elements: the current result, the target result, and the deadline for hitting the target.

**3. Translate Goals Into Specific Actions.** All the top people may know what the goals are, but that doesn't mean that the front line knows what to do. Goals will never be achieved until everyone knows exactly what he or she is supposed to do about them.

Ultimately, the front line produces the bottom line. Translate your organization's goals into weekly and daily tasks.

**4. Hold Each Other Accountable, All the Time.** A self-empowering team focuses and refocuses in frequent accountability sessions that move key goals forward. There's "triage reporting" that quickly covers the vital few issues, leaving the less important ones for later, followed by finding third alternatives for moving goals forward. Managers agree to do things that only they can do, and to enable workers to achieve.

## CHECK YOUR PROGRESS

Explain the four disciplines of execution.

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### 12.11 EXECUTION GAP

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Despite good leadership in terms of vision, there may be bad execution. This is because of a gap in execution. Following are some of the reason why this happens

Lack of Clarity – not knowing clearly the goals and priorities of the team or organization

Lack of Commitment – not buying into the goals

Lack of Translation – not knowing what they need to do to help the team or organization achieve its goals

Lack of Enabling mechanism – not having the proper structure, systems or freedom to do their jobs well

Lack of Synergy – not getting along or work together

Lack of Accountability – not holding each other accountable.

## CHECK YOUR PROGRESS

Describe the execution gap and its sources.

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## 12.12 SUMMARY OF 8<sup>TH</sup> HABIT

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- ✓ The power of win-win thinking. When you're willing to suspend your own interests long enough to understand what the other person wants most, you can collaborate on a new, creative solution.
- ✓ How to increase your influence. Find out how to work on these three dimensions of yourself: ethos (your ethical nature, personal credibility, and the trust that others have in your integrity and competence); pathos (your empathy — knowing how others feel and how they see things); and logos (the power and persuasion of your own presentation and thinking).
- ✓ There is a connection between leadership style and success. The very top people in truly great organizations are “Servant Leaders.” They are the most humble, the most reverent, the most open, the most teachable, the most respectful and the most caring. They model moral authority through service, humility and contribution.
- ✓ The importance of the Balanced Scorecard. It is concerned not only with the traditional bottom line, but also with the quality of the organization's relationships with all its key stakeholders. These are predictors of future results.
- ✓ How to create 8th Habit leadership. The 8th Habit leader has the mindset and the skill set to constantly look for the potential in people. This kind of leadership communicates to people their own worth so clearly that they come to see it in themselves.

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### CHECK YOUR PROGRESS

Explain how we can summarize the essence of 8<sup>th</sup> habit.

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## 12.13 USING OUR VOICES WISELY TO SERVE OTHERS

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The 8th Habit enables us to expand and develop our freedom to choose. We grow personally when we give ourselves to others, and our relationships deepen.

We begin our search for wisdom by admitting how little we know, and how much we need others.



Wisdom also requires the courage to live by unchanging principles when they're contrary to social norms. Wisdom plus an "abundance mentality" produce the kind of empowering, noncontrolling leadership that operates in terms of third alternatives.

***Moral authority exponentially increases the effectiveness of formal authority.*** People are extremely sensitive to a leader's use of patience, kindness, empathy and gentle persuasion. Such characteristics activate the consciences of others and create emotional identification with the leader and the cause or principles for which he or she stands.

***Finding your voice*** is a synergistic concept: It's greater than the sum of the parts. When you respect, develop and integrate the four parts of your nature, you realize your full potential and achieve lasting fulfillment.

As you continually apply the 8th Habit and find your own voice — and inspire others to find theirs — you'll increase your own power and your freedom of choice to solve your greatest challenges and serve human needs.

## CHECK YOUR PROGRESS

Explain how we can use our voice to serve others.

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### 12.14 END QUESTIONS

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The following questions should help you prepare for the End Examinations. These questions are for 5 marks each and should take you 11 minutes under examination conditions.

1. Explain the importance of putting to practice the concepts, methods and principles learned.
2. Explain the various mindsets which we inherited from the industrial age and apply in the knowledge worker era and have become invalid.
3. Describe how pain and problems coupled with one's talent leads to a creative solution which revolutionizes the society
4. Explain voice as a nexus between talent, need, conscience and passion.
5. Explain the whole person paradigm.
6. Discuss the concept of talent.
7. Describe the four assumptions which are capable of changing your life.

8. Explain the two roads of greatness and of mediocrity.
9. Discuss the three birth gifts we possess.
10. Explain how we express our voice through Discipline, Vision, Passion and Conscience.
11. Explain how great people develop their physical, mental, spiritual and emotional energies.
12. Explain the importance of the various characteristics of a leader.
13. Describe the various roles which leaders have to play.
14. Explain the four disciplines of execution.
15. Describe the execution gap and its sources.
16. Explain how we can summarize the essence of 8<sup>th</sup> habit.
17. Explain how we can use our voice to serve others.

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