

grieving, confused man. On the other hand, I am equally certain there are people who would have been far more sensitive in the first place, who may have recognized that a deeper problem existed and reached out to understand and help before I did.

Paradigms are powerful because they create the lens through which we see the world. The power of a Paradigm Shift is the essential power of quantum change, whether that shift is an instantaneous or a slow and deliberate process.

The Principle-Centered Paradigm

The character ethic is based on the fundamental idea that there are principles that govern human effectiveness -- natural laws in the human dimension that are just as real, just as unchanging and unarguably "there" as laws such as gravity are in the physical dimension.

An idea of the reality -- and the impact -- of these principles can be captured in another paradigm-shifting experience as told by Frank Kock in *Proceedings*, the magazine of the Naval Institute.

Two battleships assigned to the training squadron had been at sea on maneuvers in heavy weather for several days. I was serving on the lead battleship and was on watch on the bridge as night fell. The visibility was poor with patchy fog, so the captain remained on the bridge keeping an eye on all activities.

Shortly after dark, the lookout on the wing of the bridge reported, "Light, bearing on the starboard bow."

"Is it steady or moving astern?" the captain called out.

Lookout replied, "Steady, captain," which meant we were on a dangerous collision course with that ship.

The captain then called to the signal man, "Signal this ship: We are on a collision course, advise you change course 20 degrees."

Back came a signal, "Advisable for you to change course 20 degrees."

The captain said, "Send, I'm a captain, change course 20 degrees."

"I'm a seaman, second class," came the reply. "You had better change course 20 degrees."

By that time, the captain was furious. He spat out, "Send, I'm a battleship. Change course 20 degrees."

Back came the flashing light, "I'm a lighthouse."

We changed course

The A Paradigm Shift is the "a-ha" experience associated with finally perceiving or understanding some aspect of the world (or a circumstance) in a different way. Paradigm Shift experienced by the captain -- and by us as we read this account -- puts the situation in a totally different light. We can see a reality that is superseded by his limited perceptions -- a reality that is as critical for us to understand in our daily lives as it was for the captain in the fog.

Principles are like lighthouses. They are natural laws that cannot be broken. As Cecil B. deMille observed of the principles contained in his monumental movie, *The Ten Commandments*, "It is impossible for us to break the law. We can only break ourselves against the law."

While individuals may look at their own lives and interactions in terms of paradigms or maps emerging out of their experience and conditioning, these maps are not the territory. They are a "subjective reality," only an attempt to describe the territory.

The "objective reality," or the territory itself, is composed of "lighthouse" principles that govern human growth and happiness -- natural laws that are woven into the fabric of every civilized society throughout history and comprise the roots of every family and institution that has endured and prospered. The degree to which our mental maps accurately describe the territory does not alter its

give you a piece of gum."

"I don't want gum!" she exploded.

Now I was becoming exasperated. For my fourth attempt, I resorted to fear and threat. "Unless you share, you will be in real trouble!"

"I don't care!" she cried. "These are my things. I don't have to share!"

Finally, I resorted to force. I merely took some of the toys and gave them to the other kids. "Here, kids, play with these."

But at that moment, I valued the opinion those parents had of me more than the growth and development of my child and our relationship together. I simply made an initial judgment that I was right; she should share, and she was wrong in not doing so.

Perhaps I superimposed a higher-level expectation on her simply because on my own scale I was at a lower level. I was unable or unwilling to give patience or understanding, so I expected her to give things. In an attempt to compensate for my deficiency, I borrowed strength from my position and authority and forced her to do what I wanted her to do.

But borrowing strength builds weakness. It builds weakness in the borrower because it reinforces dependence on external factors to get things done. It builds weakness in the person forced to acquiesce, stunting the development of independent reasoning, growth, and internal discipline. And finally, it builds weakness in the relationship. Fear replaces cooperation, and both people involved become more arbitrary and defensive.

And what happens when the source of borrowed strength -- be it superior size or physical strength, position, authority, credentials, status symbols, appearance, or past achievements -- changes or is no longer there?

Had I been more mature, I could have relied on my own intrinsic strength -- my understanding of sharing and of growth and my capacity to love and nurture -- and allowed my daughter to make a free choice as to whether she wanted to share or not to share. Perhaps after attempting to reason with her, I could have turned the attention of the children to an interesting game, taking all that emotional pressure off my child. I've learned that once children gain a sense of real possession, they share very naturally, freely, and spontaneously.

My experience has been that more times to teach and times not to teach. When relationships are strained and the air charged with emotion, an attempt to teach is often perceived as a form of judgment and rejection. But to take the child alone, quietly, when the relationship is good and to discuss the teaching or the value seems to have much greater impact. It may have been that the emotional maturity to do that was beyond my level of patience and internal control at the time.

Perhaps a sense of possessing needs to come before a sense of genuine sharing. Many people who give mechanically or refuse to give and share in their marriages and families may never have experienced what it means to possess themselves, their own sense of identity and self-worth. Really helping our children grow may involve being patient enough to allow them the sense of possession as well as being wise enough to teach them the value of giving and providing the example ourselves.

The Way We See the Problem is the Problem

People are intrigued when they see good things happening in the lives of individuals, families, and organizations that are based on solid principles. They admire such personal strength and maturity, such family unity and teamwork, such adaptive synergistic organizational culture.

And their immediate request is very revealing of their basic paradigm. "How do you do it? Teach me the techniques." What they're really saying is, "Give me some quick fix advice or solution that will relieve the pain in my own situation."

I may be ineffective in my interactions with my work associates, my spouse, or my children because I constantly tell them what I think, but I never really listen to them. Unless I search out correct principles of human interaction, I may not even know I need to listen.

Even if I do know that in order to interact effectively with others I really need to listen to them, I may not have the skill. I may not know how to really listen deeply to another human being.

But knowing I need to listen and knowing how to listen is not enough. Unless I want to listen, unless I have the desire, it won't be a habit in my life. Creating a habit requires work in all three dimensions.

The being/seeing change is an upward process -- being changing, seeing, which in turn changes being, and so forth, as we move in an upward spiral of growth. By working on knowledge, skill, and desire, we can break through to new levels of personal and interpersonal effectiveness as we break with old paradigms that may have been a source of pseudo-security for years.

It's sometimes a painful process. It's a change that has to be motivated by a higher purpose, by the willingness to subordinate what you think you want now for what you want later. But this process produces happiness, "the object and design of our existence." Happiness can be defined, in part at least, as the fruit of the desire and ability to sacrifice what we want now for what we want eventually.

The Maturity Continuum TM

The Seven Habits are not a set of separate or piecemeal psyche-up formulas. In harmony with the natural laws of growth, they provide an incremental, sequential, highly integrated approach to the development of personal and interpersonal effectiveness. They move us progressively on a Maturity Continuum from dependence to interdependence.

We each begin life as an infant, totally dependent on others. We are directed, nurtured, and sustained by others. Without this nurturing, we would only live for a few hours or a few days at the most.

Then gradually, over the ensuing months and years, we become more and more independent -- physically, mentally, emotionally, and financially -- until eventually we can essentially take care of ourselves, becoming inner-directed and self-reliant.

As we continue to grow and mature, we become increasingly aware that all of nature is interdependent, that there is an ecological system that governs nature, including society. We further discover that the higher reaches of our nature have to do with our relationships with others -- that human life also is interdependent.

Our growth from infancy to adulthood is in accordance with natural law. And there are many dimensions to growth. Reaching our full physical maturity, for example, does not necessarily assure us of simultaneous emotional or mental maturity. On the other hand, a person's physical dependence does not mean that he or she is mentally or emotionally immature.

On the maturity continuum, dependence is the paradigm of you -- you take care of me; you come through for me; you didn't come through; I blame you for the results.

Independence is the paradigm of I -- I can do it; I am responsible; I am self-reliant; I can choose.

Interdependence is the paradigm of we -- we can do it: we can cooperate; we can combine our talents and abilities and create something greater together.

Dependent people need others to get what they want. Independent people can get what they want through their own effort. Interdependent people combine their own efforts with the efforts of others to achieve their greatest success.

If I were physically dependent -- paralyzed or disabled or limited in some physical way -- I would need you to help me. If I were emotionally dependent, my sense of worth and security would come from your opinion of me. If you didn't like me, it could be devastating. If I were intellectually

And leadership is even more lacking in our personal lives. We're into managing with efficiency, setting and achieving goals before we have even clarified our values.

Rescripting: Becoming Your Own First Creator

As we previously observed, proactivity is based on the unique human endowment of self-awareness. The two additional unique human endowments that enable us to expand our proactivity and to exercise personal leadership in our lives are imagination and conscience.

Through imagination, we can visualize the uncreated worlds of potential that lie within us. Through conscience, we can come in contact with universal laws or principles with our own singular talents and avenues of contribution, and with the personal guidelines within which we can most effectively develop them. Combined with self-awareness, these two endowments empower us to write our own script.

Because we already live with many scripts that have been handed to us, the process of writing our own script is actually more a process of "rescripting," or Paradigm Shifting -- of changing some of the basic paradigms that we already have. As we recognize the ineffective scripts, the incorrect or incomplete paradigms within us, we can proactively begin to rescript ourselves.

I think one of the most inspiring accounts of the rescripting process comes from the autobiography of Anwar Sadat, past president of Egypt. Sadat had been reared, nurtured, and deeply scripted in a hatred for Israel. He would make the statement on national television, "I will never shake the hand of an Israeli as long as they occupy one inch of Arab soil. Never, never, never!" And huge crowds all around the country would chant, "Never, never, never!" He marshaled the energy and unified the will of the whole country in that script.

The script was very independent and nationalistic, and it aroused deep emotions in the people. But it was also very foolish, and Sadat knew it. It ignored the perilous, highly interdependent reality of the situation.

So he rescripted himself. It was a process he had learned when he was a young man imprisoned in Cell 54, a solitary cell in Cairo Central Prison, as a result of his involvement in a conspiracy plot against King Farouk. He learned to winoray from his own mind and look at it to see if the scripts were appropriate and wise. He learned how to vacate his own mind and, through a deep personal process of meditation, to work with his own scriptures, his own form of prayer, and rescript himself.

He records that he was almost loath to leave his prison cell because it was there that he realized that real success is success with self. It's not in having things, but in having mastery, having victory over self.

For a period of time during Nasser's administration Sadat was relegated to a position of relative insignificance. Everyone felt that his spirit was broken, but it wasn't. They were projecting their own home movies onto him. They didn't understand him. He was biding his time.

And when that time came, when he became president of Egypt and confronted the political realities, he rescripted himself toward Israel. He visited the Knesset in Jerusalem and opened up one of the most precedent-breaking peace movements in the history of the world, a bold initiative that eventually brought about the Camp David Accord.

Sadat was able to use his self-awareness, his imagination, and his conscience to exercise personal leadership, to change an essential paradigm, to change the way he saw the situation. He worked in the center of his Circle of Influence. And from that rescripting, that change in paradigm, flowed changes in behavior and attitude that affected millions of lives in the wider Circle of Concern.

In developing our own self-awareness many of us discover ineffective scripts, deeply embedded habits that are totally unworthy of us, totally incongruent with the things we really value in life. Habit 2 says we don't have to live with those scripts. We are response-able to use our imagination and

creativity to write new ones that are more effective, more congruent with our deepest values and with the correct principles that give our values meaning.

Suppose, for example, that I am highly overreactive to my children. Suppose that whenever they begin to do something I feel is inappropriate, I sense an immediate tensing in the pit of my stomach. I feel defensive walls go up; I prepare for battle. My focus is not on the long-term growth and understanding but on the short-term behavior. I'm trying to win the battle, not the war.

I pull out my ammunition -- my superior size, my position of authority -- and I yell or intimidate or I threaten or punish. And I win. I stand there, victorious, in the middle of the debris of a shattered relationship while my children are outwardly submissive and inwardly rebellious, suppressing feelings that will come out later in uglier ways.

Now if I were sitting at that funeral we visualized earlier, and one of my children was about to speak, I would want his life to represent the victory of teaching, training, and disciplining with love over a period of years rather than the battle scars of quick-fix skirmishes. I would want his heart and mind to be filled with the pleasant memories of deep, meaningful times together. I would want him to remember me as a loving father who shared the fun and the pain of growing up. I would want him to remember the times he came to me with his problems and concerns. I would want to have listened and loved and helped. I would want him to know I wasn't perfect, but that I had tried with everything I had. And that, perhaps more than anybody in the world, I loved him.

The reason I would want those things is because, deep down, I value my children. I love them, I want to help them. I value my role as their father.

But I don't always see those values. I get caught up in the "thick of thin things." What matters most gets buried under layers of pressing problems, immediate concerns, and outward behaviors. I become reactive. And the way I interact with my children every day often bears little resemblance to the way I deeply feel about them.

Because I am self-aware, because I have imagination and conscience, I can examine my deepest values. I can realize that the script I'm living is not in harmony with those values, that my life is not the product of my own proactive design, but the result of the first creation I have deferred to circumstances and other people. And I can change. I can live out of my imagination instead of my memory. I can tie myself to my limitless potential instead of my limiting past. I can become my own first creator.

To Begin with the End in Mind means to approach my role as a parent, as well as my other roles in life, with my values and directions clear. It means to be responsible for my own first creation, to rescript myself so that the paradigms from which my behavior and attitude flow are congruent with my deepest values and in harmony with correct principles.

It also means to begin each day with those values firmly in mind. Then as the vicissitudes, as the challenges come, I can make my decisions based on those values. I can act with integrity. I don't have to react to the emotion, the circumstance. I can be truly proactive, value driven, because my values are clear.

A Personal Mission Statement

The most effective way I know to Begin with the End in Mind is to develop a personal mission statement or philosophy or creed. It focuses on what you want to be (character) and to do (contributions and achievements) and on the values or principles upon which being and doing are based.

Because each individual is unique, a personal mission statement will reflect that uniqueness, both in content and form. My friend, Rolfe Kerr, has expressed his personal creed in this way:

Succeed at home first.

Seek and merit divine help.

Never compromise with honesty.

Remember the people involved.

Hear both sides before judging.

Obtain counsel of others.

Defend those who are absent.

Be sincere yet decisive.

Develop one new proficiency a year.

Plan tomorrow's work today.

Hustle while you wait.

Maintain a positive attitude.

Keep a sense of humor.

Be orderly in person and in work.

Do not fear mistakes -- fear only the absence of creative, constructive, and corrective responses to those mistakes.

Facilitate the success of subordinates.

Listen twice as much as you speak.

Concentrate all abilities and efforts on the task at hand, not worrying about the next job or promotion.

A woman seeking to balance family and work values has expressed her sense of personal mission differently:

I will seek to balance career and family as best I can since both are important to me.

My home will be a place where I and my family, friends, and guests find joy, comfort, peace, and happiness. Still I will seek to create a clean and orderly environment, yet livable and comfortable. I will exercise wisdom in what we choose to eat, read, see, and do at home. I especially want to teach my children to love, to learn, and to laugh, and to work and develop their unique talents.

I value the rights, freedoms, and responsibilities of our democratic society. I will be a concerned and informed citizen, involved in the political process to ensure my voice is heard and my vote is counted.

I will be a self-starting individual who exercises initiative in accomplishing my life's goals. I will act on situations and opportunities, rather than to be acted upon.

I will always try to keep myself free from addictive and destructive habits. I will develop habits that free me from old labels and limits and expand my capabilities and choices.

My money will be my servant, not my master. I will seek financial independence over time. My wants will be subject to my needs and my means. Except for long-term home and car loans, I will seek to keep myself free from consumer debt. I will spend less than I earn and regularly save or invest part of my income.

Moreover, I will use what money and talents I have to make life more enjoyable for others through service and charitable giving.

You could call a personal mission statement a personal constitution. Like the United States Constitution, it's fundamentally changeless. In over 200 years, there have been only 26 amendments, 10 of which were in the original Bill of Rights.

The United States Constitution is the standard by which every law in the country is evaluated. It is the document the president agrees to defend and support when he takes the Oath of Allegiance. It is the criterion by which people are admitted into citizenship. It is the foundation and the center that enables people to ride through such major traumas as the Civil War, Vietnam, or Watergate. It is the written standard, the key criterion by which everything else is evaluated and directed.

The Constitution has endured and serves its vital function today because it is based on correct

Your source of security provides you with an immovable, unchanging, unfailing core enabling you to see change as an exciting adventure and opportunity to make significant contributions.

GUIDANCE

You are guided by a compass which enables you to see where you want to go and how you will get there.

You use accurate data which makes your decisions both implementable and meaningful.

You stand apart from life's situations, and circumstances and look at the balanced whole. Your decisions and actions reflect both short and long-term considerations and implications.

In every situation, you consciously, proactively determine the best alternative, basing decisions on conscience educated by principles.

WISDOM

Your judgment encompasses a broad spectrum of long-term consequences and reflects a wise balance and quiet assurance.

You see things differently and thus you think and act differently from the largely reactive world.

You view the world through a fundamental paradigm for effective, provident living.

You see the world in terms of what you can do for the world and its people.

You adopt a proactive lifestyle, seeking to serve and build others.

You interpret all of life's experiences in terms of opportunities for learning and contribution.

POWER

Your power is limited only by your understanding and observance of natural law and correct principles and by the natural consequences of the principles themselves.

You become a self-aware, knowledgeable, proactive individual, largely unrestricted by the attitudes, behaviors, or actions of others.

Your ability to act reaches far beyond your own resources and encourages highly developed levels of interdependency.

Your decisions and actions are not driven by your current financial or circumstantial limitations. You experience an interdependent freedom.

Remember that your paradigm is the source from which your attitudes and behaviors flow. A paradigm is like a pair of glasses; it affects the way you see everything in your life. If you look at things through the paradigm of correct principles, what you see in life is dramatically different from what you see through any other centered paradigm.

I have included in the Appendix section of this book a detailed chart which shows how each center we've discussed might possibly affect the way you see everything else. But for a quick understanding of the difference your center makes, let's look at just one example of a specific problem as seen through the different paradigms. As you read, try to put on each pair of glasses. Try to feel the response that flows from the different centers.

Suppose tonight you have invited your wife to go to a concert. You have the tickets; she's excited about going. It's four o'clock in the afternoon.

All of a sudden, your boss calls you into his office and says he needs your help through the evening to get ready for an important meeting at 9 A.M. tomorrow.

If you're looking through spouse-centered or family-centered glasses, your main concern will be your wife. You may tell the boss you can't stay and you take her to the concert in an effort to please her. You may feel you have to stay to protect your job, but you'll do so grudgingly, anxious about her response, trying to justify your decision and protect yourself from her disappointment or anger.

If you're looking through a money-centered lens, your main thought will be of the overtime you'll get or the influence working late will have on a potential raise. You may call your wife and simply tell her you have to stay, assuming she'll understand that economic demands come first.

If you're work-centered, you may be thinking of the opportunity. You can learn more about the job.

to do the rest.

And finally, you'll feel comfortable about your decision. Whatever you choose to do, you can focus on it and enjoy it.

As a principle-centered person, you see things differently. And because you see things differently, you think differently, you act differently. Because you have a high degree of security, guidance, wisdom, and power that flows from a solid, unchanging core, you have the foundation of a highly proactive and highly effective life.

Writing and Using a Personal Mission Statement

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 lens through which we can see the world. We can then focus that lens on how we, as unique individuals, relate to that world.

Frankl says we detect rather than invent our missions in life. I like that choice of words. I think 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 give verbal expression to 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 abdicate our proactive responsibility, to place our own first creation in the hands of circumstance and other people.

Our meaning comes from within. Again, in the words of Frankl, "Ultimately, man should not ask what the meaning of his life is, but rather must recognize that it is he who is asked. In a word, each man is questioned by life; and he can only answer to life by answering for his own life; to life he can only respond by being responsible."

Personal responsibility, or proactivity, is fundamental to the first creation. Returning to the computer metaphor, Habit 1 says, "You are the programmer." Habit 2, then, says, "Write the program." Until you accept the idea that you are responsible, that you are the programmer, you won't really invest in writing the program.

As proactive people, we can begin to give expression to what we want to be and to do in our lives. We can write a personal mission statement, a personal constitution.

A mission statement is not something you write overnight. It takes 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. Even then, you will want to review it regularly and make minor changes as the years bring additional insights or changing circumstances.

But fundamentally, your mission statement becomes your constitution, the solid expression of your vision and values. It becomes the criterion by which you measure everything else in your life.

I recently finished reviewing my own mission statement, which I do fairly regularly. Sitting on the edge of a beach, alone, at the end of a bicycle ride, I took out my organizer and hammered it out. It took several hours, but I felt a sense of clarity, a sense of organization and commitment, a sense of exhilaration and freedom.

I find the process is as important as the product. Writing or reviewing a mission statement changes 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

Husband -- my partner is the most important person in my life. Together we contribute the fruits of harmony, industry, charity, and thrift.

Father -- I help my children experience progressively greater joy in their lives.

Son / Brother -- I am frequently "there" for support and love.

Christian -- God can count on me to keep my covenants and to serve his other children.

Neighbor -- The love of Christ is visible through my actions toward others.

Change Agent -- I am a catalyst for developing high performance in large organizations.

Scholar -- I learn important new things every day.

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 are plans you make that support the principles described in your Mission Statement. These goals should represent areas you want to focus on in the near future. Typically, Long Term Goals take longer than a week to complete, but are most specific than the lifetime goals of your Mission Statement. long-term goals you want to accomplish in each of those 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. They will be in harmony with correct principles, with natural laws, which gives you greater power to achieve them. They are not someone else's goals you have absorbed. They are your goals. They reflect your deepest values, your unique talent, your sense of mission. And they grow out of your chosen roles in life.

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. It gives you important information on how to get there, and it tells you when you have arrived. It unifies your efforts and energy. It gives meaning and purpose to all you do. And it can finally translate itself into daily activities so that you are proactive, you are in charge of your life, you are making happen each day the things that will enable you to fulfill your personal mission statement.

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.

As we move into Habit 3, we'll go into greater depth in the area of short-term goals. The important application at this point is to identify roles and long-term goals as they relate to your personal mission statement. These roles and long-term goals will provide the foundation for effective goal setting and achieving when we get to the Habit 3 day-to-day management of life and time.

Family Mission Statements

Because Habit 2 is based on principle, it has broad application. In addition to individuals, families, service groups, and organizations of all kinds become significantly more effective as they Begin with the End in Mind.

Many families are managed on the basis of crises, moods, quick fixes, and instant gratification -- not on sound principles. Symptoms surface whenever stress and pressure mount: people become cynical, critical, or silent or they start yelling and overreacting. Children who observe these kinds of behavior grow up thinking the only way to solve problems is flight or fight.

The core of any family is what is changeless, what is always going to be there -- shared vision and values. By writing a family mission statement, you give expression to its true foundation.

No involvement, no commitment.

Now, in the early stages -- when a person is new to an organization or when a child in the family is young -- you can pretty well give them a goal and they'll buy it, particularly if the relationship, orientation, and training are good.

But when people become more mature and their own lives take on a separate meaning, they want involvement, significant involvement. And if they don't have that involvement, they don't buy it. Then you have a significant motivational problem which cannot be solved at the same level of thinking that created it.

That's why creating an organizational mission statement takes time, patience, involvement, skill, and empathy. Again, it's not a quick fix. It takes time and sincerity, correct principles, and the courage and integrity to align systems, structure, and management style to the shared vision and values. But it's based on correct principles and it works.

An organizational mission statement -- one that truly reflects the deep shared vision and values of everyone within that organization -- creates a great unity and tremendous commitment. It creates in people's hearts and minds a frame of reference, a set of criteria or guidelines, by which they will govern themselves. They don't need someone else directing, controlling, criticizing, or taking cheap shots. They have bought into the changeless core of what the organization is about.

Application Suggestions

1. Take the time to record the impressions you had in the funeral visualization at the beginning of this chapter. You may want to use the chart below to organize your thoughts.
2. Take a few moments and write down your roles as you now see them. Are you satisfied with that mirror image of your life?
3. Set up time to completely separate yourself from daily activities and to begin work on your personal mission statement.
4. Go through the chart in Appendix A showing different centers and circle all those you can identify with. Do they form a pattern for the behavior in your life? Are you comfortable with the implications of your analysis?
5. Start a collection of notes, quotes, and ideas you may want to use as resource material in writing your personal mission statement.
6. Identify a project you will be facing in the near future and apply the principles of mental creation. Write down the results you desire and what steps will lead to those results.
7. Share the principles of Habit 2 with your family or work group and suggest that together you begin the process of developing a family or group mission statement.

Habit 3: Put First Things First TM -- Principles of Personal Management

Things which matter most must never be at the mercy of things which matter least
-- Goeth

* *

Will you take 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 (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?

We'll come back to these answers later. But first, let's put Habit 3 in perspective

it is management that puts them first, day-by-day, moment-by-moment. Management is discipline, carrying it out.

Discipline derives from disciple -- disciple to a philosophy, disciple to a set of principles, disciple to a set of values, disciple to an overriding purpose, to a superordinate 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 disciple, 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.

One of my favorite essays is "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 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.

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. As a longtime student of this fascinating field, I am personally 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 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.

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 chapter. What quadrant do they fit in? Are they important? Are they urgent?

My guess is 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.

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.

I asked a similar question 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.

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. In my opinion, 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. My 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.

Becoming a Quadrant II Self-Manager

Although my effort here is to teach principles, not practices, of effectiveness, I 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.

methods, they become responsible for the results.

I was involved in a gofer delegation once when our family went water skiing. My son, who is an excellent skier, was in the water being pulled and I was driving the boat. I handed the camera to Sandra and asked her to take some pictures.

At first, I told her to be selective in her picture taking because we didn't have much film left. Then I realized she was unfamiliar with the camera, so I became a little more specific. I told her to be sure to wait until the sun was ahead of the boat and until our son was jumping the wake or making a turn and touching his elbow.

But the more I thought about our limited footage and her inexperience with the camera, the more concerned I became. I finally said, "Look, Sandra, just push the button when I tell you. Okay? And I spent the next few minutes yelling, "Take it! -- Take it! -- Don't take it! -- Don't take it!" I was afraid that if I 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.

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, in-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.

"Who?"

"You judge yourself."

"I do?"

"That's right. Twice a week the two of us will walk around the yard and you can show me how it's coming. How are you going to judge?"

"Green and clean."

"Right!"

I trained him with those two words for two weeks before I felt he was ready to take the job. Finally, the big day came.

"Is it a deal, Son?"

"It's a deal."

"What's the job?"

"Green and clean."

"What's green?"

He looked at our yard, which was beginning to look better. Then he pointed next door. "That's the color of his yard."

"What's clean?"

"No messes."

"Who's the boss?"

"I am."

"Who's your helper?"

"You are, when you have time."

"Who's the judge?"

"I am. We'll walk around two times a week and I can show you how it's coming."

"And what will we look for?"

"Green and clean."

At that time I didn't mention an allowance. But I wouldn't hesitate to attach an allowance to such a stewardship.

Two weeks and two words. I thought he was ready.

It was Saturday. And he did nothing. Sunday...nothing. Monday...nothing. As I pulled out of the driveway on my way to work on Tuesday, I looked at the yellow, cluttered yard and the hot July sun on its way up. "Surely he'll do it today," I thought. I could rationalize Saturday because that was the day we made the agreement. I could rationalize Sunday; Sunday was for other things. But I couldn't rationalize Monday. And now it was Tuesday. Certainly he'd do it today. It was summertime. What else did he have to do?

All day I could hardly wait to return home to see what happened. As I rounded the corner, I was met with the same picture I left that morning. And there was my son at the park across the street playing.

This was not acceptable. I was upset and disillusioned by his performance after two weeks of training and all those commitments. We had a lot of effort, pride, and money invested in the yard and I could see it going down the drain. Besides, my neighbor's yard was manicured and beautiful, and the situation was beginning to get embarrassing.

I was ready to go back to gofer delegation. Son, you get over here and pick up this garbage right now or else! I knew I could get the golden egg that way. But what about the goose? What would happen to his internal commitment?

So I faked a smile and yelled across the street, "Hi, Son. How's it going?"

"Fine!" he returned.

"How's the yard coming?" I knew the minute I said it I had broken our agreement. That's not the

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.

Six Major Deposits

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 mindless. 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

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 Misérables* 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.

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

"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 specific 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.

Processes

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 are 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

"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.

I take as my guide the hope of a saint
 in crucial things, unity --
 in important things, diversity --
 in all things, generosity
 -- *Inaugural Address of President George Bush*

* *

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?

Synergistic Communication

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 endeavors 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.

Synergy in the Classroom

As a teacher, I have come to believe that many truly great classes teeter 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.

I'll never forget a university class I taught in leadership philosophy and style. We 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.

I was deeply involved in the process. In fact, I was almost mesmerized by it because it seemed so magical and creative. And I found myself 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.

We abandoned the old syllabus, the purchased textbooks, and all the presentation plans, and we set up new purposes and projects and assignments. We 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.

We decided to write a book containing our 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 today, many years later, when we see each other, we talk about it and often attempt to describe what happened and why.

One of the interesting things to me was how little time had transpired before there was sufficient trust to create such synergy. I think it was largely because the people were relatively mature. They were in the final semester of their senior year, and I think 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. I felt that experiencing synergy was more powerful than talking about it, that producing something new was more meaningful than simply reading something old.

I've also experienced, as I believe most people have, 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 I think back on many consulting and executive education experiences, I can say 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

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?"

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

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.

Scripting Others

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.

deep communication. I would pick her up a little before noon on an old red Honda 90 trail cycle, and we would take our two preschool children with us -- one between us and the other on my left knee -- as we rode out in the canefields by my office. We rode slowly along for about an hour, just talking.

The children looked forward to the ride and hardly ever made any noise. We seldom saw another vehicle, and the cycle was so quiet we could easily hear each other. We usually ended up on an isolated beach where we parked the Honda and walked about 200 yards to a secluded spot where we ate a picnic lunch.

The sandy beach and a freshwater river coming off the island totally absorbed the interest of the children, so Sandra and I were able to continue our talks uninterrupted. Perhaps it doesn't take too much imagination to envision the level of understanding and trust we were able to reach by spending at least two hours a day, every day, for a full year in deep communication.

At the very first of the year, we talked about all kinds of interesting topics -- people, ideas, events, the children, my writing, our family at home, future plans, and so forth. But little by little, our communication deepened and we began to talk more and more about our internal worlds -- about our upbringing, our scripting, our feelings, and self-doubts. As we were deeply immersed in these communications, we also observed them and observed ourselves in them. We began to use that space between stimulus and response in some new and interesting ways which caused us to think about how we were programmed and how those programs shaped how we saw the world.

We began an exciting adventure into our interior worlds and found it to be more exciting, more fascinating, more absorbing, more compelling, more filled with discovery and insight than anything we'd even known in the outside world.

It wasn't all "sweetness and light." We occasionally hit some raw nerves and had some painful experiences, embarrassing experiences, self-revealing experiences -- experiences that made us extremely open and vulnerable to each other. And yet we found we had been wanting to go into those things for years. When we did go into the deeper, more tender issues and then came out of them, we felt in some way healed.

We were so initially supportive and helpful, so encouraging and empathic to each other, that we nurtured and facilitated these internal discoveries in each other.

We gradually evolved two unspoken ground rules. The first was "no probing." As soon as we unfolded the inner layers of vulnerability, we were not to question each other, only to empathize. Probing was simply too invasive. It was also too controlling and too logical. We were covering new, difficult terrain that was scary and uncertain, and it stirred up fears and doubts. We wanted to cover more and more of it, but we grew to respect the need to let each other open up in our own time.

The second ground rule was that when it hurt too much, when it was painful, we would simply quit for the day. Then we would either begin the next day where we left off or wait until the person who was sharing felt ready to continue. We carried around the loose ends, knowing that we wanted to deal with them. But because we had the time and the environment conducive to it, and because we were so excited to observe our own involvement and to grow within our marriage, we simply knew that sooner or later we would deal with all those loose ends and bring them to some kind of closure.

The most difficult, and eventually the most fruitful part of this kind of communication came when my vulnerability and Sandra's vulnerability touched. Then, because of our subjective involvement, we found that the space between stimulus and response was no longer there. A few bad feelings surfaced. But our deep desire and our implicit agreement was to prepare ourselves to start where we left off and deal with those feelings until we resolved them.

One of those difficult times had to do with a basic tendency in my personality. My father was a very private individual -- very controlled and very careful. My mother was and is very public, very open, very spontaneous. I find both sets of tendencies in me, and when I feel insecure, I tend to become private, like my father. I live inside myself and safely observe.

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 unwholesome 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.

A Personal Note

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

why you are using this approach and how it will benefit them as well. In doing so, you are beginning to train your people to think long-term, to be responsible for completing staff work or other desired results, to creatively interact with each other in interdependent ways, and to do a quality job within specified deadlines.

Product "X" and quality control. Now let's look at item number eight regarding product "X," which didn't pass quality control. The Quadrant II approach would be to study that problem to see if it has a chronic or persistent dimension to it. If so, you could delegate to others the careful analysis of that chronic problem with instructions to bring to you a recommendation, or perhaps simply to implement what they come up with and inform you of the results.

The net effect of this Quadrant II day at the office is that you are spending most of your time delegating, training, preparing a board presentation, making one phone call, and having a productive lunch. By taking a long-term PC approach, hopefully in a matter of a few weeks, perhaps months, you won't face such a Quadrant I scheduling problem again.

As you go through this analysis, you may be thinking this approach seems idealistic. You may be wondering if Quadrant II managers ever work in Quadrant I. I admit it is idealistic. This book is not about the habits of highly ineffective people; it's about habits of highly effective people. And to be highly effective is an ideal to work toward.

Of course you'll need to spend time in Quadrant I. Even the best-laid plans in Quadrant II sometimes aren't realized. But Quadrant I can be significantly reduced into more manageable proportions so that you're not always into the stressful crisis atmosphere that negatively affects your judgment as well as your health.

Undoubtedly it will take considerable patience and persistence, and you may not be able to take a Quadrant II approach to all or even most of these items at this time. But if you can begin to make some headway on a few of them and help create more of a Quadrant II mind-set in other people as well as yourself, then downstream there will be quantum improvements in performance.

Again, I acknowledge that in a family setting or a small business setting, such delegation may not be possible. But this does not preclude a Quadrant II mind-set which would produce interesting and creative ways within your Circle of Influence to reduce the size of Quadrant I crises through the exercise of Quadrant II initiative.

Sky, Land, River.

