

"SEVEN HABITS" FOR CAMPUS MINISTERS

Part II: Habits *Toward* Interdependence

By

Jim Greene

This is the second in a three-part series based on what the author sees as a personal/ management classic, Stephen R. Covey's *7 Habits of Highly Effective People*. The intention in these paragraphs is not to provide a review of the book primarily, but to encourage purchase and personal "digestion" of the book, to focus some of Covey's insights specifically on the role and work of the campus minister, *and* to offer Greene's thoughts on that role in light of Covey's stimulus.

The first three "Habits" (discussed in the last issue of *The Campus Minister*) are those which grow the person who is becoming "effective" from *dependence* toward *independence*. Inner focus is primary, Covey would have us believe; then one can and probably will focus on interpersonal relationships. This growth from *independence* toward *interdependence* **IS** the essence of maturing! We will touch on two of the three "Habits Toward Interdependence" in this article.

Several years ago I said to a prospective campus minister, "Tell me about the spiritual dimensions of your life." I heard about church attendance and church-related activities. Good. I did *not*, however, recommend that person for ministry with students and

University personnel whom I loved. Why? I was deeply bothered by the exclusive focus on institution and activity. It has nothing to do with my commitment to the church, but rather my concern for the *character* and *discipline* out of which spiritual sensitivity develops. Throughout his treatise, Covey emphasizes that it is *not* primarily what *one does* or the words *one speaks*, but *who one is* -- and is becoming -- which communicates most clearly to those nearby. This is the *character ethic* which he espouses.

The hospital where I am working now has developed a number of "teams" made up of a cross-section of personnel to address many of the issues which face this particular health care institution. It is very difficult for some of the individuals to understand that "team techniques" are no substitute for being persons who *believe and act out of* a "team mind-set." This is illustrative of the "paradigm shift" which is being talked easily (and walked with difficulty) these days. As campus ministers encourage students to prepare for "real world" living and help university personnel function effectively in that world, we *must* have a clear understanding of the difference between techniques or skills and the deep character (which in this increasingly crowdedly isolated society must include discipline) out of which individuals live. The one thing which strikes me most vividly and repeatedly about many of the people with whom I am working in this hospital/medical school setting is the "*disconnection*" between

their (often very) religious activities and beliefs and their work styles or experienced resources. My question to campus ministers is simple: *Are you consistently intentionally living out of and focusing your creative energies on growing persons toward integrated wholeness, toward integrated Christian wholeness?*

Within the "frame" of that question, we turn to one of the relatively minor points which Covey makes -- in terms of pages invested in the concept. This, however, is a *very significant idea*. It has to do with what he terms . . .

The Emotional Bank Account:

Intense and long-term relations with *any* other persons require constant and heavy "deposits" into the "account." We will talk in a moment about how such an account is replenished. A "reserve" of trust, says Covey, can be built up. This "reserve of trust" is the only thing which will provide richness, openness, joy, satisfaction, and productivity in a marriage, a friendship, or a working relationship. Maintenance of this type of trust is *essential* if you as a campus minister are to do your work effectively -- with church folk, university personnel or students! The everyday mistakes and frustrations of working or being together will make some "withdrawals" from the "account." Activities such as keeping confidences, cooperative thinking or mutual problem-solving usually provide off-setting "deposits." Trust accounts of friends or colleagues, then, are well supplied with "reserve."

When, through disrespect, betrayal, irresponsible behavior, or an arbitrary spirit, the account is "overdrawn," the partners are at best tolerant of each other and -- at worst -- bitter, hostile and defensive. One must begin again the laborious process of "deposits" if trust and openness are to be regained. In the system where I work now, many powerful people seem never quite satisfied with the reserve in any account which has ever been overdrawn. Trust, in short, once betrayed in *any* manner, is almost impossible to rebuild!

The one major difference between an emotional bank account and your financial one is that one big deposit will *never* provide significant reserve in the emotional account. Building or repairing *any* relationship takes *time, work, consistency and patience*. According to Covey, six major types of "deposits" will enrich the account and provide that "feeling of safeness" which allows people to grow toward interdependence. I want to discuss them in some detail because of their importance to your effective playing out of the campus minister role with its many facets.

1. *Understanding the individual*: This is more clearly delineated in Covey's Habit 5; here the emphasis is on *whether or not you care enough about* the person in your focus to *discipline yourself* to understand that individual. This does not "come naturally." The bottom line is if you really value a person, you *value and act to understand* what that person is attempting to

communicate. Covey puts it succinctly: "What is important to another person must be as important to you as the other person is to you" (p. 191). The reverse, I think, is also revealingly accurate; *If you do not invest yourself specifically in understanding what a person is saying, he or she will, at that time, perceive that you are not valuing -- that you are discounting -- him or her. Whether or not you "see" yourself as holding that attitude is irrelevant! (The sole exception which comes to mind is when two people or a group are discounting each other; we may then have concurrent monologues and little perception of each other's devaluation.)* Let me reword my conclusion positively: *when you invest yourself specifically in understanding another, what is communicated is your valuing of that individual.* This is a significant "deposit" in your emotional bank account with him or her *How well do you understand your supervisor, a "difficult" University administrator, or a pastor who consistently "gives you difficulties?"* Could limited understanding be one cause of strained relationships?

2. *Attending to Little Things:* Remember the words ". . . the one who has been faithful in little things...?" (check Luke 16.) John Wooden, legendary basketball coach, writes about the importance of having no wrinkles in the athlete's socks. I am not talking here about the compulsiveness which *must* control all details. I *am* underlining the disrespect which locates *important*

details "beneath my radar" and says to another, "Your concern is not important to me!" Think a moment! In trust-building, the little things *are* THE BIG THINGS! A crass illustration is the story of a department head here who foolishly told his supervisor, regarding a report that the supervisor insisted was important, "That is not an alligator hanging on my -- rear end -- right now!" Major "withdrawal!" *In your relationship with an important other, when have you signaled, by inattention to "little things" which were important to that one, a discounting of that person her/himself?* (See "deposit #6" below.)

3. *Keeping commitments*: The standard sentence used by one of the most well-intentioned men at the hospital is, "No problem; I'll do it!" . . . but he seldom follows through. He really wants to please people. Other personnel, although they like him, do not take him seriously. We promised, in an *Extra* edition of the hospital *Bulletin*, that we would announce in the next issue dates of employee meetings to explain restructuring; nothing was published. Unavailability of leadership schedules because of vacations has made keeping that promise impossible. Employees may understand -- *but we have made a "withdrawal"* from our reserve of trust with them! Let me confess something which may strike you as humorous or unhealthy: I feel a little guilty if I promise my dog a walk and do not take her. (I do, you see, feel strongly about keeping promises, although I am not always able to

accomplish my intent.) *Don't make promises unless respect for the other, intentional desire to help, control over the circumstances, and discipline will combine to keep those promises! Think about all of those components when you are tempted to say, "Yes, I will . . ."* This dimension of an emotional bank account is built up v-e-r-y s-l-o-w-l-y! One or two lapses will be immediate MAJOR overdraft! (Do you remember how many "attaboys" are negated by one "awh____?") *Think honestly for a moment: What story do those who work closely with you tell about YOUR keeping of commitments?*

4. *Clarify expectations:* A few days ago, a supervisor who has just been given responsibility for a new section was talking about her frustration with a unit manager. Earlier in the conversation, she had lamented the fact that it was "hard to read" her supervisor. My question: "Have you clarified *your* expectations -- more adequately than your supervisor has done?" Similarly, an administrator complained about an individual who was "not a good manager." Further conversation revealed that no one had ever been explicit with the person about job expectations. This simply is not fair! The ambiguity of unclear expectations -- in a marriage, a team, a work unit, a council or *any* relationship -- becomes a *recurring* withdrawal from the "account" because of the *drain* and uncertainty involved. Think major embezzlement -- or, if the analogy is shifted to your engine's lubrication, major oil leak!

No matter *how* distasteful the expectations really are, lack of clarity is worse! (But I would hope for a win/win mind-set and negotiation, even in a very powerfully positioned person.) *Name to yourself three times in the last year when you expected another person to "read your mind" concerning your expectations for him or her.*

5. *Showing personal integrity:* Honesty is important; it means saying what you think (which may be wrong or communicated in an unloving manner). Personal integrity is even more important; it has to do with who one really *is*. *Showing* who you are involves yet another step, communication. Many people "just know" whether your core spiritual being is communicating itself or attempting to remain hidden -- *and respond to you accordingly!* The "mixed messages" which each of us has received are one signal of this duplicity. Consistent congruence between *is* and *saying* or *doing* is a significant deposit toward trust. *We do not like the term, "duplicity." Can you think of one which makes you more comfortable with not communicating your real self through your actions and decisions? Good. . . now be CERTAIN that term is always a "red flag" when you use it to describe your own action!*

Check your Biblical knowledge: remember at least once when Jesus acted in each one of the five ways described here as "building up one's emotional bank account."

6. *Apologizing sincerely when you "make a withdrawal":*

One of the most disturbing people with whom I have worked in my "hospital years" is an individual who, in my presence at least, has *always* claimed loudly to be right and to have acted appropriately. Others subjected to this person's oaths, accusations and angry exits have never heard any acknowledgment of mistake. My recent conversation with the individual's supervisor dealt with therapy and termination -- for the good of all involved. The person's style of interaction -- absolute communication of absolute correctness with absolute consistency -- is rapidly poisoning that entire section. This degree of insecurity/arrogance is unusual, but the temptation to refuse acknowledgment of "withdrawals" and/or express any degree of contrition is always present. All of us can and will on occasion, consciously or unconsciously, "cut into" the reservoir of trust we have built up with a group or an individual. An *honest* apology, pro-actively given, can minimize the damage. Open, everyone-valuing apology requires levels of self-esteem which some persons may not possess. *Think about how you have experienced God's valuing of you. Pretty impressive? Is that valuation sometimes NOT translated into sufficient self-esteem to allow apology? What are the reasons?*

7. *Respect, evidenced by provision of timely information:*

Lack of information, information offered only reactively, or tardily provided information *will* be interpreted by those who are

dependent upon the communicator as *disrespect* and *devaluation*. Once or twice an apology for inadequate information may provide a helpful "redeposit," but that overdraft protection is limited. Consistent lack of information undermines morale and creates apathy; occasional lapses will probably be greeted with anger or alienation. Even preliminary and limited information, if accompanied by honest explanation and a promise of further data when it is available, will say clearly, "I value and include you." This is a *big* deposit into the personal and institutional emotional bank account!

Habit Four -- Think Win/Win

"Is there a way to sit down with them, *hear* their concerns and desires, *understand* the basic issues which are important to them, *express* your basic values -- and together work it out so that you each are able to do what is really important to you?" I was asking a "win/win" question to a friend who has substantial differences with his son and daughter-in-law. "Think win/win" seems -- as is true about the other habit of interdependence -- to be predicated on or, at least, intricately intertwined with Covey's Habit Five: seek to understand, *then* to be understood.

Win/ Win is a Mind Set

We are talking here again -- for most of us -- about a *major* paradigm shift, about self-pause, about thoughtful, perhaps "unnatural" re-orientation. Three of the more significant culture-

makers in our society -- academics, sports and business -- predispose us toward a "win/lose" mind-set. "Win/lose" is the basic assumption held by most in our society that only one of those seeking it can get something which is in short supply! Much of our culture proclaims that this is the *only* way to be successful in life. There may be times when win/lose, lose/win or a lose/lose approach to an exchange is valid, but effective people have loosed themselves from the "blindness" of their culture, are living out of a new paradigm, *and can choose which style they utilize!* This change is *tough!* New skills can be learned over a relatively short time, but new mind-set must be intentionally grown, consistently cultivated and hopefully nurtured.

Before we consider the win/win mind-set, let me underline an important insight which Covey simply notes there are times when a "win/win or no deal" approach is the best possible. The "no deal" dimension admits simply, "If we cannot find a solution which will benefit us both, we *agree to disagree agreeably.*" There is a reason why I feel this is important: neither person in such a relationship has any reason to manipulate the other! (Let me remind the reader of Covey's insistence that it is *very* valuable to *s-p-e-l-l o-u-t* one's "mission statement" or "core values" in order to keep daily living in focus. (A value which is *crucial* for me is non-manipulation of persons; I have tried to embody it since theological school days when I prayerfully got rid of a number of

books which I was using to sharpen my technique of "manipulating people for Jesus' sake." Whether or not I have effectively "lived out" that value can be assessed most accurately by my family, friends and those who have worked with me.) *The clear possibility of "no deal,"* then, is an important dimension of a truly trusting mature relationship.

Living Out of a Win/Win Paradigm

It starts with personal self-valuing. Remember Jesus' warning about "laying up treasures?" That addresses our mistaken need to pile up enough "stuff" to make ourselves "visible," to feel somehow that we are valuable, to give ourselves enough "weight" to show up on somebody's "scale." The first three of Covey's habits deal with what he terms, "independence" and I venture to describe additionally as self-worth; a win/win style of living *is not possible* without some degree of that independence or self-valuation!¹

Dimensions of Win/Win

Covey names the elements of character which undergird the win/win mind-set as *integrity* (the value we place on ourselves), *maturity* (that unique balance of courage and consideration for others) and *an abundance mentality*. This last is a mind-set which assumes that there is "enough" to "go around." It springs in part from the self-value noted above, but requires a thoughtful exploration of the actual options for seeing the world -- followed

by conscious decision to develop this paradigm; the fruit of a lived out abundance mentality are sharing, creativity and power!

My generation and the one just prior to it may have led our American culture into a *scarcity mentality*, that orientation which assumes that there is not enough of anything "to go around." Genuine joy in another's success, then, is almost impossible -- after all, if s/he is "winning," the only possible position for me is "losing." I am not certain whether the difficulty in developing real team work in many sectors of our culture stems from that mind-set, the habits of action which have grown out of the paradigm, the facts of human nature.

The Investment of Time:

It could be primarily a matter of time! Agreements in which *all* participants feel successful are possible with a win/win mentality, but *that agreement takes time!* A couple "hammer out," negotiate or "talk through" an arrangement in which *both* do some tasks earlier seen as gender-specific; Council members and campus minister struggle toward agreement on how the NQAs will make decisions about program or missions efforts, personal priorities or keeping the Center straight -- and live with those decisions. Such a process is messy; tension seems to rule; nice people are in actual conflict; relationships are stretched; leaders face not getting their way; the time investment may seem inordinate and "non-productive." The outcome, however, is *worth every bit of the cost*

-- because people grow, trust is built, knowledge of each other (and self) is enhanced, deep satisfactions are possible -- and *the end result will probably be superior!*

It Takes Two -- Three Is Better

Even the individual who is *absolutely* and *completely* committed (the word really is converted) to the Win/Win orientation must have a partner -- *the system!* There is a certain naivete in this approach to the world which can cause a great deal of *long term* heartache and real pain for a person who attempts to live it out in a system which places no actualized value on the paradigm. (This is yet another reason why campus ministers, I feel, *must* help students develop and "operationalize" a healthy assessment of all the institutions which are *and will be* major components of their lives!)

In addition to a system in which the Win/Win approach is valued, development of that mind-set in the persons alongside whom one works or lives is very, very valuable. Especially in the *short term*, even within a system which provides support for the Win/Win approach, consistent relationships with those who still live in a Win/Lose world may produce frustration and a sense of failure. (Here, by the way, is yet another reason why *community*, a diversity of *persons who share* operative values and perspective, is crucial to living by faith -- which is really a paradigm for life! I sit at my computer during the lunch hour editing this document after a

90-minute time of “renewal” with a group of managers here who have become such a significant community for me. We talked about -- in so many words -- how to remain “salt” in this institution, how to be certain that “business health care” does not rob us (and the system) of *who we are.*)

The Win/Win Process always separates the problem from the person. One's discipline, creativity, intellectual honesty and compassion must be sufficient to look dispassionately at the issue and the best possible action. Are those not elements (with the possible exception of creativity) of Christian living which are a "natural" part of what you as campus ministers help students address anyway? I plead with you to *help students sharpen these tools* for daily living in God's non-church world! Specific application will include 1) *compassion* and security to understand the issue from the other's point of view, 2) *intellectual honesty* to identify the key issues and concerns (rather than the *position* another has taken), 3) *mutual discipline* to agree upon acceptable results, and *creativity* to discover new options for accomplishing mutually beneficial goals.

Habit Five -- Seek First to Understand, Then to be Understood

Most of us listen -- but *not* to understand; we listen *in order to reply!* We hear, then, what we want to hear; we select what we hear, that to which we can reply or with which we feel some connection. One of the first things which "grabbed" me about

Covey's presentation was this habit; I feel it is *the most important* paradigm shift discussed in the book!

I have known it all along, but here in the rough and tumble of institutional life, I see it more real-ly than ever -- *the powerful significance of offering another person the clear intention to understand him or her is an incredibly irresistible symbol of respect!*

Out of Your Character . . . Techniques of listening alone will not elicit trust. One with whom I worked some years ago knew and practiced the best techniques -- but I felt uncomfortable around him. I sensed self-serving, manipulation and duplicity. His name *still* brings me sadness and some anger. If you wish me well (the Win/Win mind-set), your character (growing out of integrity, maturity and an abundance mentality) will communicate to me and encourage my trust -- assuming that you also have the skill to listen!

Listening to Understand . . . Think about what has, at various times, gone on in your head as you heard someone's words. If you are like me, you sometimes obviously *ignore* the other person. Or *pretend* to listen. Or practice *selective listening*, hearing only what interests you. Sometimes you have worked at *attentive listening*, really focusing on the words. There is yet a deeper dimension of listening: Covey terms this part of the habit "empathic listening," *listening with intent to understand*

What communicates? Research has demonstrated that ten percent (10%) of our communicating is through words. Thirty percent (30%) comes through our sounds and *sixty* percent (60%) through *body language*. Real listening is accomplished not only through use of your ears, but through your eyes and heart! (This may be part of the reason why I prefer "in person" discussion to the telephone -- and why we all MUST work diligently on crafting and sharpening E-mail verbiage if we are to be understood with any depth.)

Let me make an observation about *those who, like campus ministers, are "known" to have the skills and on most occasions practice "empathic listening."* When people -- in your case, students, university personnel and church folk *and always family* -- have seen you listen to understand and heard from others what a good listener you are, *anything less than real listening is magnified in their experience as rejection or lack of respect!* Honest! It is as if you have a sign around your neck or "wear" a bumper sticker which proclaims "I listen!" -- that is your reputation; people know you possess the skills. Then, when you ignore a person, pretend to listen, listen selectively or hear only the words, *you have signaled to the speaker that you don't care about what he or she is saying* -- and by extension, about the *person himself or herself!* I have known a couple of campus ministers who are exceptional listeners -- but, when certain topics come up, they seem to "turn off the

listening switch” and are apparently unable to hear the students’ concerns. Because they are known for their ability to listen, the *disrespect and devaluation* experienced by those who are not now being heard is *doubly powerful!*

One goal first! The empathic listener is not preparing to reply, not evaluating, not calculating, but *simply trying to understand*. Like an ophthalmologist who quickly offers *his* glasses to a patient because they help *the doctor* see, we often give back to the individual who is trying to communicate with us our own autobiographies instead of actually listening. The speaker's need, however, is to be understood. It is difficult to refuse to assume anything as you listen. How do you feel when a person regularly completes your sentences? Think about it! That individual assumes that s/he knows what you are getting ready to express. That's at least a bit discounting, isn't it?

It is HARD to listen -- but listening is a major "deposit" into your Emotional Bank Account with the one who is heard.

It is *hard* to listen -- and it is also *smart* to listen. I was a college debater; the best of us knew our opponent's case more thoroughly than s/he did. Only when you understand thoroughly can you express yourself so that *you* can be understood clearly!

It is also dangerous to listen deeply; you *could* be influenced! You could be *changed!* It is hard and risky, but real listening is an *earmark of actual maturity, a symbol of actual*

respect! It "earns you the *right to be heard*" when little else may provide that privilege.

During my "missionary days" when my work was on the campus of a Korean university, I had many opportunities to "share with" Korean students. I attempted communication in their language; they knew little English and I was learning Korean. It was very clear to me in those encounters that my command of the language was limited to the expression of what *I* wanted to say. I could not even decipher much of what I "heard" because I did not have the vocabulary or the "ear" to hear words rapidly spoken! That meant that my supposedly good Korean was actually directive *and even paternalistic*; all I was capable of doing was fitting what I heard into the very narrow confines of the portion of the language I could understand! When I admitted that I could not really hear anything except what "fit" into my limited knowledge and hearing of the language, I realized something -- there was little way in which *I* was able to open myself up to being influenced by those conversations! In my prayer and reflection time, something even more powerful hit me -- when I was closed off from the possibility of *being* influenced, there was little real *influence* which I could offer! Think about this as you consider effective evangelism! Argue with me; talk about this idea with your peers. Does it not "ring true?"

Out of MY story! The usual patterns for most of us,

including me, as we listen to others rise out of *our personal* stories. I *evaluate*, agreeing or disagreeing in light of *my* experience. I *probe*, pushing questions from *my* frame of reference. I *advise* -- always out of *my* wisdom! I *interpret*, figuring out the puzzle from *my* point of view. This is what Covey terms "the autobiographic response."

Probing, by the way, is the typical parent's style -- or the approach of the insecure spouse. Within the family or anywhere else where relationships need emotional investment, the one who probes instead of listening with empathy inserts logic rather than *heart* into the exchange, control instead of nurture, invasion in place of respect. The "object" of that probing feels like a THING!

Growing toward real listening: As we begin to learn to listen, our first lessons or attempts teach us to *mimic the content*. This is reflective listening, a good -- but not sufficient -- technique. Then we learn to *rephrase*, which is more effective, but still content-oriented. Some develop the skill to reflect another's feeling -- but in this process *content* is often lost. As we mature, we may bend our efforts to understand another. The skills involved here are rephrasing of content *and* reflecting of feeling. Real listening *may* change lives -- yours and the other person's. Real listening *will probably* result in better problem-solving. Real listening **WILL** change relationships!

Listening out of a LEARNER character: As you listen

deeply *in order to understand*, you will learn anew the fact that *perceptions vary greatly. Our tendency still is to be convinced that what we see are the facts.* The exercise of the habit of seeking to understand -- with the necessary mind-set, discipline *and* skills -- allows us to begin to see the world from another point of view. We thus begin to know -- really believe -- that our perception is only partial. Maturing people then become, at heart, learners. *Seek first to understand . . . then to be understood.*

Seeking to understand requires *consideration*, an actualized respect and sensitivity to what is important to the other. Seeking to be understood demands *courage*. Words -- all communications between people -- are supposedly intended and used to *reveal oneself*, not to hide from the other. Many times, however, we do not *want* to reveal ourselves; we do not *want* to be understood clearly. We are afraid of the potential for conflict, afraid of not being "liked," afraid of the investment of time necessary for dialog -- if the other person understands us. We often prefer ambiguity to clarity; we can hide ourselves in the fog of verbosity or fuzziness most comfortably. It takes courage to be understood.

A quick Greek lesson -- about communication: Three Greek words, Covey teaches us, point toward a better way, toward actual communication. Those words are *ethos, pathos, and logos*. *ETHOS*, he suggests, is personal credibility -- the faith people have in an individual; it is the person's reserve of *trust*. *PATHOS* is the

feeling, being aligned with the emotional thrust of the other person's communication. *LOGOS* is the reason, the rational dimension of your presentation to another. The effective progression for being understood is from *character* to *relationship* and then to the *logic* -- the clear articulation of your view.

It is impossible to convince people of your logic until they have "bumped into" an open you, until they have experienced your character as trustworthy and your empathy as real. Think about a time when what an individual was trying to communicate to you just did not "ring true." *Would adherence to the character, relationship, logic progression have been more effective in communicating with you?*

Clarity of presentation is crucial. The place to begin, in growing yourself toward effectiveness in this habit -- as in the others -- is within *your Circle of Influence*. There are two areas here which *you* can *choose* to control: your decision to seek *first* to understand the other person and *then* your decision to do whatever it takes *to be understood*. If you think that you have the courage sufficient to decide to be understood, Covey has several suggestions. Make your point simply. Do your homework. Help the one with whom you are in dialog to *visualize* your emphasis *in the context of his or her concerns*. This requires that you *understand* the other's alternative as well as s/he does -- and demonstrate that fact through your own response. The rule is this: *when you present*

your idea clearly -- in context of the other's paradigms and concerns -- your idea has "earned the right" to be considered. It has great credibility --IF, in addition, the other person senses that you are sincerely seeking his or her benefit as well as your own. You may not gain the other's agreement, but your demonstrated understanding of the other's view and real clarity in presentation of your own ideas will, in most cases, provide the basis for actual dialog.

These are the first two of what I am terming Covey's "Habits Toward Interdependence:" Think Win/Win (and allow that thought to permeate your whole being) and, in part because of that embodied paradigm, Seek First to Understand *and then* To Be Understood. These, I might argue, position you as *Lover*, as *Learner* and, at the point of dialog, as *Self-Revealer*. Others can usually relate to that type of person!

We deal in the next issue with Habits Six and Seven, Synergy and Sharpening the Saw. In the meantime, I am embroiled in systems restructuring -- which, to succeed, *must* include both, it seems to me. There certainly should be some learning for me on that journey.

NOTES

1. This *strong sense of personal worth* may be the only basis for real humility *because it allows one to ascribe to the other a comparably high value!* I am convinced that perceived humility has much more to do with one's attitude toward and perception of

There was no page 64 printed

In vol 17 #2