

CONTENT SUMMARY

# PARADIGMS

If you want to make small improvements, work on behavior and attitudes; if you want to make major improvements, shift your paradigm (how you see the situation and your role in it).

A paradigm is a model, pattern, or set of ideas that describes some aspect of the world. Paradigms usually explain cause-and-effect relationships that scientists use to make predictions, which they then test. If what they observe doesn't match what they predicted, they revise their paradigms. Over time, their paradigms—and their predictions—become more accurate and more useful.

We also think in paradigms. Our mind constructs models, or ideas, about the world and uses them to make sense of things. Our decisions are judgments and predictions given to us by our paradigms. The more closely our paradigms match reality, the better our decisions.

A paradigm is like a map. A map shows us where things are and how they relate to one another. When we move to a new city, a map helps us to get around. After a while, we may throw the map away, replacing it with a mental map, more complicated and detailed than the paper one. And the more we move around, the more complete our mental maps, our paradigms of the city, become. Likewise, we create paradigms of people, companies, ethnic groups, countries, governments, political parties—of everything, in fact, even of ourselves.

***Our paradigms are never complete and never identical.***

Paradigms are not as complex as the reality they represent. They show

us only an approximation of the world. What they show us is just an idea, never accurate in every detail. So our paradigms, like maps, are incomplete.

As we grow, our paradigms become more and more complete, just as the scientists' do. Compared to life itself, however, our paradigms are incomplete.

No two of us have the same paradigms, because our experiences are different, but we do have common elements in our paradigms. These common experiences facilitate communication. The subtle differences between our paradigms—and those not so

oceans were impassable below Cape Bojador, a point on the West African coast. When sailors set aside their fears and moved past Cape Bojador, they found that their fears were groundless—that their limitations were imaginary.

We all have our own Cape Bojadors. We fear things that we need not fear. We draw boundaries around areas of our life and decide that we can't go past them. And as long as we believe these false paradigms, we'll stay within their artificial boundaries and lose whatever experiences we might have found outside them.

## ***When we act on the basis of wrong paradigms, we limit ourselves.***

***Our paradigms of self can come from the Social Mirror.***

Some of our most important paradigms are the ones we hold of ourselves. These paradigms come, in part, from the Social Mirror.

The Social Mirror reflects other people's responses to us and to our thoughts and behaviors. But the Social Mirror can show us a distorted picture. Because people often criticize and judge more readily than they praise and support, we can end up with a one-sided picture of ourselves that emphasizes the negative. By developing the habits of effectiveness, we develop new paradigms of self, new ways of viewing who we are that move us beyond the limitations that the Social Mirror may have shown us.

subtle—make our communication and understanding less than perfect.

***Our paradigms can be wrong.***

Since our paradigms are not faithful reflections of reality, they are, to some degree, wrong. We may think we see the world as it is when, in fact, we see the world as we are. The map is not the territory. Stereotypes are not reality.

***Our paradigms can limit us.***

When we act on the basis of wrong paradigms, we limit ourselves. The early Portuguese explorers believed that the

***The major changes in life come from changing our paradigms.***

When we don't achieve what we want, we typically think that we must do something different. That is true, no doubt, but it is also misleading. Often, the best way to do something different is to think something different, to change paradigms.

Ineffective behaviors and attitudes are often signs of wrong or incomplete paradigms. We behave ineffectively because we don't see clearly. As long as our paradigms remain ineffective, so will our behavior. By the same token, if we change our paradigms, our behaviors and attitudes will almost surely change as well.

***Live more from imagination than from memory.***

Memories are restatements of our experience. They can't show us anything new or move us beyond where we have been. Imagination, in contrast, expands on experience. It's a creative process, a tool for exploring our potential. Imagination gives potential its first tangible and observable form. We imagine what we would like to be, and this image gives us a target to move toward. As long as we live in memory, we have no target, other than to stay where we are or to revisit where we've been.

***Paradigm "breakthroughs" are also "break-withs."***

Paradigm shifts might be described as "breakthroughs," because they often come as a new insight, much like the solution to a challenging problem.

Paradigm shifts are also "break-withs." They are breaks with old ways of thinking, reorganizations of thought that lead us to different, even opposite, conclusions.

Breaking with old ideas isn't always easy. We often must move from ideas that we've grown comfortable with to ideas that are unfamiliar and uncertain. We may resist paradigm

shifts, feeling more secure with the old ideas, perhaps even to the point that we become unwilling to change.

***Paradigm shifts are often caused by crises.***

If we cling to a weak paradigm, we run the risk of acting weakly and creating problems for ourselves. If we persist, the problems may multiply into a crisis. Although crises aren't pleasant, they can be informative. They can be a "wake-up call"—a notice to ourselves that we are asleep to some aspect of our circumstance. Big crises often come from ignoring smaller ones.

***We experience paradigm shifts most easily when we are open-minded and willing to risk.***

Two qualities of character create a

expand their limits rather than live within them.

If we live from memory only, if we remember and reflect people's mistakes and weaknesses, we may influence them to repeat them. On the other hand, if we see their potential and reflect what we see, we may help them move toward it.

***Our paradigms may cause problems that we blame on people.***

Whenever we have problems with another person, it's wise to consider the possibility that our paradigm of them could be contributing to the problem. Because paradigms create their own evidence and filter our understanding, we may be seeing problems that aren't there or seeing them as bigger than they really are.

The virtue of focusing on our own paradigms is that we control them, and changing them is bound to have a positive effect. In addition, changing to a more positive paradigm will probably allow the other person to be more willing to hear our point of view.

***Relationships work best when we have faith in people.***

When we seek to resolve a relationship problem, we must believe that there's a way to solve the problem, or we wouldn't make the effort. The approach we take toward the problem depends, in large measure, on what we have faith in.

On the one hand, we can have faith in our ability to manipulate other people. We can believe that we are able to control them and get them to do what we want. If that's our faith, we'll look for ways to control and manipulate.

On the other hand, we can have faith in other people. We can believe that they have goodwill toward us, that they want to solve the problem in a mutually satisfying, win-win way, that they are capable of self-management and don't need us to tell them

---

## ***If we change our paradigms, our behaviors and attitudes will almost surely change as well.***

---

particularly favorable climate for paradigm shifts: open-mindedness and willingness to risk.

Being open-minded means that we hold to our paradigms loosely and that we consider new ideas freely. Being willing to risk means that we accept cheerfully the possibility that we may make mistakes or look foolish.

These two conditions allow us to grow regularly, in small increments of understanding. When we close our mind and avoid risk, we stunt our growth.

***We affect other people through the paradigms that we hold of them.***

The Social Mirror is a two-way mirror. As other people are our Social Mirror, so we are theirs. By being aware of this, we can use the principle of the Social Mirror to encourage people to

what to do, that they may see things that we don't see, and that seeing what they see might help us make a wiser choice or allow them to more clearly understand our point of view.

By exercising faith and trust in the other person, we shift our focus from controlling the negative things in the relationship to freeing, or releasing, the positive things. This shift in focus creates a huge shift in tone. The positive tone that we create when we have faith in the other person lubricates the relationship, releases its positive qualities, and helps it move productively through the problems that challenge it.

These ideas may enrich and refine your understanding of paradigm shifting.

**Effort and attitude don't mean much if our paradigms are wrong.**

If we go back to the idea that paradigms are like maps, we can see that having a wrong paradigm is like looking for treasure in the wrong hole. Digging deeper or being more enthusiastic about our digging won't help. We need a paradigm shift (a change of maps) to show us where to dig.

**Societies and organizations also go through paradigm shifts.**

Fashion trends, music styles, medical philosophies, and political dogmas are paradigms that people adopt as a group. These social paradigms change, just as individual paradigms change.

Some social movements that seem like paradigm shifts are actually promotional campaigns by people who would benefit from the shift. But others are genuine, meaning that they lead toward a more accurate representation of the world. For example, medical experts once believed that nutrition had little to do with illness. Experience now shows otherwise. The fitness and nutrition movement, there-

fore, is genuine—a product of experience rather than of propaganda.

**Paradigm shifts depend on personal effort.**

Paradigm shifts come when we learn more about something. We learn more about things that we become personally and actively involved in. For example, we learn more about a city by driving around in it than by being driven by someone else. That's true of anything. When we make a personal effort in an area, we make our mind more aware of it and attentive to it. And by actually doing things with the information that we learn, we test it and get to see for ourselves whether or not it works.

**Paradigm shifts can show us a new world.**

*seen any of it before. The streets, the trees, the houses, dogs chasing each other, and the men and women, all looked different, and the noise of the great city—I was fascinated by it all. Life seems beautiful and worth living, even in a prison or in a hospital, as long as you look at it that way."*

What he suddenly saw was that he was responsible for his own happiness, and happiness was a simple matter of not demanding that life be a certain way. As he put it, "I discovered the secret of happiness, and I still cherish it: Love life, for better or for worse, without conditions."

Paradigm shifts are like being in a room lighted by a red light, and then a white light comes on. The room looks different, and we see things that we couldn't see before. But the room hasn't changed, only what we are able to see of it. Sometimes the white light comes on in an instant; other times it comes on gradually. But the effect is the same. We "see everything with new eyes," and that's what allows us to become more effective.

---

**Life seems beautiful and worth living, even in a prison or in a hospital, as long as you look at it that way.**

---

Paradigm shifts do more than give us new information. They can cast even old information in a new way that completely alters its meaning. They literally show us a new world.

The great concert pianist Arthur Rubinstein wrote about this in his autobiography, *My Young Years*. He was nineteen years old, living in Berlin, and depressed. He tried to commit suicide, but the belt he was hanging himself with broke, and he fell to the floor in a heap. He played his emotions out on the piano and then felt hungry and walked into the street:

*"A sudden impulse made me stop. Something strange came over me, call it a revelation or a vision. I looked at everything around me with new eyes, as if I had never*

**The four leadership paradigms describe different views we can have toward people and how these views relate to our leadership style.**

Four basic paradigms describe qualitatively different ways we can look at people. They also help illustrate how flawed or incomplete paradigms can violate people's natures and result in low or sub-potential productivity.

First, the authoritarian paradigm. Using this paradigm, we see people primarily as stomachs (economic beings). If that's my view of my people, my task as a leader is to motivate them through the great jackass method: the carrot and the stick—the carrot in front to entice and intrigue them, to lead them to their benefits, and the

stick behind. Notice that I am in control. I am the authority. I am the elite one. I know what is best. I will direct them where to go, and I will do it through the carrot and stick. Of course, I must be fair with the economic rewards and the benefit package. But it's all designed to meet the needs of their stomachs.

Second, the human relations paradigm. In this paradigm we acknowledge that people are not only stomachs but also hearts (social beings). We see that people have feelings. Hence, we treat people not only with fairness but with kindness, with courtesy, with civility, with decency. But this paradigm shift may only mean a shift from being an authoritarian to being a benevolent authoritarian because we are still the elite few who know what's best. The power still lies with us, but we are kind to people as well as fair.

Third, the human resources paradigm. Here we work not only with fairness and kindness but also with efficiency. We see that people have minds in addition to stomachs and hearts. In other words, people are cognitive, thinking beings. With this larger understanding of people's nature, we begin to make better use of their talent, creativity, resourcefulness, ingenuity, and imagination. We begin to delegate more, realizing that people will do what's necessary if they're committed to a particular goal. We begin to see people as the main resource. Not capital assets, not physical properties, but people—who have hearts and minds. We begin to explore ways to create an optimal environment, a culture that taps their talents and releases their creative energy. We recognize that people want to make meaningful contributions. They want their talents identified, developed, used, and recognized.

Fourth, the principle-centered paradigm. Now we work with fairness, kindness, efficiency, and effectiveness.

We see that people are not just economic, social, and psychological beings but also spiritual beings. They want meaning, a sense of doing something that matters. People do not want to work for a cause with little meaning, even though it taps their mental capacities to their fullest. There must be purposes that lift them, ennoble them, and bring them to their highest self.

Using this paradigm we manage people by a set of proven principles. And what are those principles? They are the natural laws and governing social values that have gradually surfaced in every great society, every responsible civilization over the centuries. They can be found in the form of values, ideas, ideals, morals, and teachings that uplift, ennoble, inspire, fulfill, and empower people.

---

## *There must be purposes that lift them, ennoble them, and bring them to their highest self.*

---

Most surveys in organizations show that people want to be managed by the human resource and the principle-centered paradigms. They want meaning and purpose in their life. They want their bosses to treat them as whole people. But they want to manage the people who report to them by the human relations paradigm. In other words, "I want you (up there) to ask for my opinion, but I want you (down there) to go along with my opinion like a good soldier. Be cooperative and helpful and go along."

The scientific management paradigm (stomach) says, "Pay me well." The human relations paradigm (heart) says, "Treat me well." The human resource paradigm (mind) says, "Use me well." The principle-centered paradigm (spirit) says, "Let's talk values and goals.

I want to make a meaningful contribution."

***The Principle-Centered Leadership paradigm transcends transactional relationships. It recognizes the intrinsic worth of the individual over and above his or her usefulness as an asset.***

Teilhard de Chardin expressed well the transcendence of this last paradigm: "We are not human beings trying to have a spiritual experience; we are spiritual beings having a human experience." There is an important implication to the principle-centered paradigm's recognition that people are also spirits. Spirits have intrinsic worth. The human resources paradigm is, like the previous ones, still limited in the worth it places on

the individual. If people have minds, their minds are useful only so long as they perform as we would have them do. Spirits are not valuable because they perform well; they are valuable because they are, simply because they exist. Their worth is intrinsic to their very nature.

This expanded paradigm brings us to the level that we can experience

transformational relationships—relationships characterized by deep commitment, warm, spontaneous relations, and synergistic complementarity. It is transformational because in this leadership experience both parties are influenced deeply and grow from their shared commitment to worthwhile purposes. Without this paradigm, relationships are limited because so much effort and energy are spent trying to prove worth. Such relationships are transactional—we barter and trade for one another's commitment, getting all the dedication available from the stomach, heart, and mind. We end up benefiting from all that can be bought and missing that which cannot be bought—the strength of a committed spirit.

***Principle-Centered Leadership replaces rule by position or personality with rule by correct principles.***

The principle-centered approach to leadership is also transformational because it gives people the conviction that they (and their respective fates in the company) are not a function of arbitrary personalities but of timeless,

correct principles—particularly if principles are embedded in the mission statement and emanate out to management style, practices, procedures, policies, strategy, structure, systems, and so forth. People then gain confidence that “this place is run by principles” and that everyone, including the top people, is accountable to those principles.

In fact, one could actually envision a new organizational chart: in the center of the chart are correct principles and on the perimeter are the different stewardships. The chairman and everyone else are accountable to those principles as well as to each other. ▲

**CAPTURE/EXPAND**

# PARADIGMS

Behavior flows from our paradigms, or mental maps, of the world around us. Minor improvements come about by working on behavior and attitudes. Major increases in effectiveness come through working on paradigms.

<b>Capture</b> (purposes, main points, validations, applications, value)	<b>Expand</b> (evaluation, insights, illustrations)
<ul style="list-style-type: none"> <li>• A paradigm is a mental representation.</li> </ul>	
<ul style="list-style-type: none"> <li>• Our paradigms can be wrong and can limit us.</li> </ul>	
<ul style="list-style-type: none"> <li>• Paradigm “breakthroughs” are also “break-withs.”</li> </ul>	
<ul style="list-style-type: none"> <li>• Our paradigms may cause problems that we blame on people.</li> </ul>	
<ul style="list-style-type: none"> <li>• Societies and organizations also go through paradigm shifts.</li> </ul>	
<ul style="list-style-type: none"> <li>• The four leadership paradigms describe different ways we can look at people and how these paradigms relate to our leadership style.</li> </ul>	

<p style="text-align: center;"><b>Capture</b> (purposes, main points, validations, applications, value)</p>	<p style="text-align: center;"><b>Expand</b> (evaluation, insights, illustrations)</p>
<ul style="list-style-type: none"> <li>• The Principle-Centered Leadership Paradigm transcends transactional relationships. It recognizes the intrinsic worth of the individual over and above his or her usefulness as an asset.</li> </ul>	
<ul style="list-style-type: none"> <li>• Principle-Centered Leadership replaces rule by position or personality with rule by correct principles.</li> </ul>	
<p><b>Apply</b> (application from your three-person teaching)</p>	

# Paradigm Shifting

*We all see the world, not as it is, but as we are. We look through the frame of reference, the pair of glasses, the paradigm of our whole past background and experience.*

Stephen R. Covey

*Key Point: If you want to make small improvements, work on behavior and attitudes; if you want to make major improvements, shift your paradigm (how you see the situation and your role in it).*

---

## The power of Paradigms

"Paradigm" is a word that means a model, pattern, or set of ideas that describes some aspect of the world. Paradigms usually explain cause-and-effect relationships that scientists use to make predictions, which they then test. If what they observe doesn't match what they predict, they revise their paradigms. Over time, their paradigms--and their predictions--become more accurate and more useful.

We also think in paradigms. Our mind constructs models or ideas about the world and uses these to make sense of things. Our decisions are judgments and predictions resulting from our paradigms. The more closely our paradigms match reality, the better our decisions.

A paradigm is like a map. A map shows us where things are and how they relate to one another. When we move to a new city, a map helps us to get around. After a while, we may throw the map away, replacing it with a mental map, more complicated and detailed than the paper one. And the more we move around, the more complete our mental maps, our paradigms of the city, become. Likewise, we create paradigms of people (family members, neighbors, working associates, etc.), companies, ethnic groups, countries, governments, political parties--of everything, in fact, even of ourselves.

Ineffective behaviors and attitudes are often signs of wrong or incomplete paradigms. We behave ineffectively because we don't see clearly. As long as our paradigms remain weak, so will our behavior. By the same token, if we change our paradigms, our behaviors and attitudes will almost surely change as well.

## The "Social Mirror."

Some of our most important paradigms are the ones we hold of ourselves. These paradigms come, in part, from the "Social Mirror."

The Social Mirror is what other people say

about us and how they react to us. It is their perceptions, opinions, and paradigms about us. From this Social Mirror come -- to some degree at least -- our self-maps, or our images and judgements of ourselves: ideas like, "I'm not a creative person," or "I'm good with numbers." The idea that we should "live from imagination rather than memory" refers, among other things, to the Social Mirror. The Social Mirror is based on our memory of how other people have treated us or reacted to us. It is sometimes confused for our self-concept.

Our potential, on the other hand, is what we imagine that we might become. Since the information that we obtain from the Social Mirror is based on what other people think about us, it can be wrong, or at best only partially correct. So in a sense, what we see in our imagination as our potential can actually be a more correct picture of what we're like than reflections of the Social Mirror are.

## Our Paradigms affect others

*We affect other people through the paradigms that we hold of them.*

The Social Mirror is a two-way mirror. As other people are our social mirror, we are also theirs. By being aware of this, we can use the principle of the Social Mirror to encourage people to expand their limits rather than live within them.

If we live from memory only--if we remember and reflect people's mistakes and weaknesses--we may influence them to repeat them. On the other hand, if we see their potential, and reflect what we see, we may help them move toward it.

*Our paradigms of others may cause the problems that we blame on them.*

Whenever we have problems with another person, it's wise to consider the possibility that our paradigm of them could be contributing to the problem. Because paradigms create their own



evidence and filter our understanding, we may be seeing problems that aren't there, or seeing them as bigger than they really are.

The virtue of focusing on our own paradigms is that we, not others, control them, and changing them is bound to have a positive effect. In addition, changing to a more positive paradigm will probably allow the other person to be more willing to hear our point of view.

On the other hand, we can have faith in the other person. We can believe that they have goodwill toward us, that they want to solve the problem in a mutually-satisfying, win-win way. We can believe they are capable of self-manage-

ment and don't need us to tell them what to do, that they may see things that we don't see, and that seeing what they see might help us make a wiser choice, or allow them to more clearly understand our point of view.

By exercising faith and trust in the other person, we shift our focus from controlling the negative things in the relationship to freeing or releasing the positive things. This creates a huge shift in tone. The positive tone that we create when we have faith in the other person lubricates the relationship, releases its positive qualities, and helps it move productively through the problems that challenge it.

---

---

### APPLICATION EXERCISE: Significant Life Events

This line represents your life. You will use it to mark when certain events occurred. Make little hash marks along it and write a number above them representing ages--perhaps every five or ten years--so that you can use the line to visualize the time structure of your life. Mark on the timeline two or three events or circumstances that caused you to experience a paradigm shift. (i.e., marriage, first child, promotion, etc.)

#### Your Timeline



When you finish marking your events, pick one of the events and reflect on the impact it had on your life.

1. What was the event or circumstance? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
2. What did it show you that changed your paradigm? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. How did the paradigm shift affect your life? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
4. What can this paradigm shift tell you about the likelihood that your current paradigms are correct?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## APPLICATION EXERCISE: Your Social Mirror

From the Social Mirror come--to some degree at least--our self-maps, or our images and judgments of ourselves: ideas like, "I'm not a creative person," or "I'm good with numbers." We should "live from imagination rather than memory" since our potential is often not accurately reflected by the Social Mirror. The information that we obtain from the Social Mirror is based on what other people think about us, and it can be wrong, or at best only partially correct. In that sense, what we see in our imagination as our potential can actually be a more correct picture of our nature than our memories, or the Social Mirror.

Recognizing the potential incompleteness or inaccuracy of the Social Mirror, take a moment to reflect on how the Social Mirror has affected you. Use the following questions as a guide.

1. What beliefs do you have about yourself that limit you? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
2. How might these beliefs have been created by your Social Mirror? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. Since it's possible--perhaps even likely--that these "weaknesses" or "limitations" are more apparent than real, what could you do to turn them into strengths?  
\_\_\_\_\_  
\_\_\_\_\_

---

---

## APPLICATION EXERCISE: Your Paradigm of Others

Consider Stephen's comment:

*"Think about the key relationships of your life--with your loved ones or with your working associates. What paradigm do you have of that person? Is it possible that that is the source of the problem? We all see the world, not as it is, but as we are."*

With that in mind, take a few moments to reflect on a relationship of yours that isn't going as smoothly as you'd like. Consider the following questions:

1. Describe your paradigm of the other person. Have you labeled him or her? In what way?  
\_\_\_\_\_  
\_\_\_\_\_
2. Is it possible that your paradigm could be the source of the problem?  
\_\_\_\_\_  
\_\_\_\_\_
3. How might you change your paradigm to allow the relationship to improve?  
\_\_\_\_\_  
\_\_\_\_\_
4. How might you alter your actions in the relationship so that the other person might also grow and change?  
\_\_\_\_\_  
\_\_\_\_\_

## THE POWER OF PARADIGMS

PARADIGMS are \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

The map is not the \_\_\_\_\_.

A PARADIGM SHIFT is \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Most breakthroughs are first break-withs. \_\_\_\_\_  
\_\_\_\_\_

Historical examples of major paradigm shifts: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Characteristics of major paradigm shifts \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Because paradigms are of necessity individual (a function of each individual's background, experience, character, etc.) and incomplete (not a perfect map of reality because of each person's limitations), they are also inaccurate, misleading, and sometimes wrong.

To make dramatic changes in ourselves and others, rather than focus on changing \_\_\_\_\_ and \_\_\_\_\_, focus on changing \_\_\_\_\_.

CONDITIONS necessary to change personal paradigms:

1. \_\_\_\_\_  
\_\_\_\_\_
2. \_\_\_\_\_  
\_\_\_\_\_
3. \_\_\_\_\_  
\_\_\_\_\_
4. \_\_\_\_\_  
\_\_\_\_\_
5. \_\_\_\_\_  
\_\_\_\_\_

Examples of my personal paradigm shifts in life: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

We see the world not as it is, but \_\_\_\_\_

Our paradigms influence our view of others and their view of themselves.



**# A&I:** Enter into the Actions & Ideas pages the names of one or more people in you professional or private life with whom you are experiencing difficulty. Commit to assessing your own paradigms concerning that individual and to using the Seven Habits to improve the relationship.

# NEW LEVELS OF THINKING

*The significant problems we face cannot be solved at the same level of thinking we were at when we created them.*

*Albert Einstein*

Our paradigms, thinking, attitudes and behavior must reflect new and yet timeless approaches to leadership, management, and interpersonal effectiveness.

1. Principle-centered means \_\_\_\_\_

---

---

2. Character-based means \_\_\_\_\_

---

---

3. Inside-out means \_\_\_\_\_

---

---

When we empower the weakness in others, we \_\_\_\_\_

---

---

---

## PARADIGM SHIFTING

---

Ptolemy, a great Egyptian astronomer, defined the earth as the center of the universe. Breaking with this view, Copernicus fixed the sun at the center. In viewing the sun as the universe's center, Copernicus experienced a paradigm shift.

Man's mind once stretched  
by a new idea, never regains  
its original dimension.

**Oliver Wendell Holmes**

Briefly, a paradigm is the way an individual perceives, understands, and interprets the surrounding world. An easy way to explain paradigms is to see them as maps. By any reasoning, maps or other representations are never complete. For one, they lack dimension. Two, they lack completeness. Three, they lack accuracy.

Paradigms likewise lack dimension, completeness, and accuracy. Individuals never fully understand another's frame of reference, know all details, and have all of the facts straight. Why? The reason is that individuals are products of learning and experience, and no two individuals share the same knowledge base nor the same set of experiences. Consequently, no two people share identical paradigms.

Because the human asset is so important, wise individuals try to understand others' paradigms. Empathically, they open their minds and allow others to enjoy freedom of expression. Often they improve understanding, completeness, and accuracy. Their view changes. Like Copernicus's new way of viewing the universe, this change in thinking or perceiving is called a paradigm shift.