

The Seven Habits of Highly Effective Counselors

*A Guide to Jewish Leadership
for Summer Camp Counselors-in-Training*

By Erin Ellis Mason

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Rationale

This curriculum guide focuses on leadership growth and development through the application of *The Seven Habits of Highly Effective People* by Stephen R. Covey to Biblical leadership. Midrash, modern commentary and interpretation, self-reflection and on-the-job training all combine to help participants learn how to be the best people they can be, and, in turn, how to be the best leaders they can be. Other writing about leadership is also referenced as leadership is characterized and described when it is supported by or tied to a Jewish source or teaching.

Counselors-in-training at many Jewish summer camps are entering 12th grade. This is a time filled with milestones and transitions, as they prepare to apply to college and take on new leadership roles at camp, in youth group, at school, and in extracurricular activities. They are in a constant process of self-exploration. A teen at this stage is examining his or her own experiences. According to James Fowler's *Stages of Faith* (1995), "as contradictions emerge between ideal theological teachings and real life and the practice of these teachings... [teens] begin to seek what is true for them as individuals..."¹ Teens begin to be introspective, figuring out what is important to them as they look toward the next stage in their lives,

¹ Fowler, James. "Stages of Faith." Adapted by Diane Tickton Schuster from *Focus*, May 2004.

whether that is attending college or beginning a career.² Exploring Jewish leadership allows them also to explore their own leadership. Through analyzing the development, successes, and challenges of Biblical leaders through the lens of the Seven Habits, teens can develop an ability to look critically at their own leadership and lifestyle. They can analyze their own behavior, look inside themselves for the answers, and, having identified principles on which they would like to center their lives, make decisions based on these principles. They will understand what it means to take responsibility for their actions, think about the choices they make, and view their relationships in a way that will sharpen their focus.

These teenage CITs are at a critical stage in their lives in which reflection and questioning happens on a regular basis. Whether or not they do so consciously, they are continually making decisions about their lives: which peer group to join, into which pressures to succumb, how to spend their time. Learning about their ability to lead effectively can only strengthen their ability to make good decisions and to lead better lives as Jews.

Throughout their summer as counselors-in-training, these teens will learn lessons that are applicable both to their lives at camp and to the lives to which they return when the summer ends. They will learn how to lead, who they are as

² Schuster, Diane Tickton. "Exploring Identities: Tasks of Emerging Adulthood." Based on *Emerging Adulthood: The Winding Road from Late Teens Through the Twenties* by Jeffrey Jensen Arnett (New York: Oxford University Press, 2004).

leaders, what their personal leadership styles are. Stephen R. Covey's *Seven Habits of Highly Effective People* help the participant learn about his or her own leadership through learning about him or herself. Covey's son, Sean, realized this too; he has written a book specifically for teens called *The Seven Habits of Highly Effective Teens*, referenced throughout this guide.

Playing a leadership role at camp, being surrounded by other Jews also exploring their identities, and learning together – both in structured learning time together and throughout daily life at camp – these learners will continue to understand their place in the long line of the Jewish people. The Habits speak to them about who they are as Americans; the integration created by layering upon this teaching Biblical leadership and Jewish tradition helps them learn about who they are as American Jews.

This guide begins with the teaching of The Leadership Character Model. Turknett and Turknett (2005) state that integrity is “the incorruptible foundation authentic leadership must rest on.”³ Integrity is like the base of a scale; the platforms that balance the scale are respect and responsibility. In Jewish tradition, we also learn that integrity (*tememut*), respect (*kavod*), and responsibility (*achrayut*) are keys to effective leadership. For example, Martin Buber teaches that leaders

³ Turknett, Robert L. and Carolyn N. Turknett. “The Leadership Character Model.” *Decent People: How to Lead with Character at Work and in Life*. Davies-Black Publishing, 2005, 27-46. P. 29.

should “Do what they say, and say what they mean,” providing insight into what it means for a leader to have integrity.

After this introduction to leadership, this guide moves on to an in-depth exploration of the Seven Habits and Biblical leaders. The first three of the Seven Habits, known as Private Victories, focus on the participant as an individual: be proactive, begin with the end in mind, and put first things first. Joseph stands out as a proactive leader who can also teach us about putting first things first. The story of creation is a wonderful example of how God began with the end in mind. These Biblical narratives are explored through the lens of the Habits and through the use of text study (including Torah and midrash) and real-world applications, including the writing of a CIT mission statement.

Only after the participant has learned about the Private Victories can he or she move on to the Public Victories, which focus on relationships with others. This unit begins with The Relationship Bank Account, taught through the story of Esther, who made more deposits than withdrawals to make sure she had a substantial balance before withdrawing from the account she held with the king. The narrative of Moses provides a paradigm through which the habits in Public Victories can be understood: Win/Win thinking is used on a number of occasions, but so are the negative ways to approach situations of conflict; seeking first to understand, then to be understood is studied through examining Moses’ relationship with the

Israelites; synergizing is used when Yitro observes Moses as judge and suggests a way for Moses to be more effective in that position.

Concluding this curriculum guide is the seventh habit, which focuses on taking care of one's self. It is important that a leader refresh her mind, body, soul and heart. Our tradition has a built-in way to do this: Shabbat can be used to understand how we can take care of ourselves. A synthesis activity of creating their own book of modern commentary on the habits, the Biblical leadership studied, and the participants' experiences with leadership at camp this summer brings the curriculum guide to a close.

Driving this guide are the following Enduring Understandings:

1. Biblical models of leadership can shape how we think about our own leadership.
2. Modern writing about leadership, especially Stephen Covey's *Seven Habits of Highly Effective People*, provides a congruous paradigm for understanding Biblical leadership, often corresponding to the way in which our Biblical leaders related to others, acted with forethought, and set priorities.
3. There are also instances when Biblical leadership is in tension with the Seven Habits paradigm, thus presenting challenges to our relationship with these Biblical leaders.

Biblical leadership is often congruous with modern thinking about leadership.

By critically analyzing Biblical leadership and exploring the ways in which these leaders were effective and not so effective, learners can develop a relationship with them. By looking to Biblical leaders for direction on how to lead, learners can

establish or strengthen a connection to the Bible and our heritage. Our Biblical leaders have much to teach us about effective and ineffective leadership. It is interesting to note that when the Biblical leaders are using the Seven Habits, their leadership is successful. When times are challenging for the Biblical leaders, they are often not using the habits.

Dear Educator,

When the director of the Rhea Hirsch School of Education assigned *The Seven Habits of Highly Effective People* as summer reading in preparation for our Leadership and Management course, I was shocked and a bit taken aback. I did not understand why we were reading a self-help book. It was only after reading the book and learning about it with my classmates and professor that I realized that it provides a new, effective, and exciting paradigm about living and leading. I also found it compelling when taught in conjunction with Jewish sources and decided that it could be appropriate and beneficial if taught as part of a leadership curriculum for high school students.

The Seven Habits of Highly Effective Counselors is geared toward teens the summer before they become seniors in high school but can be adapted for use with younger high school students in a supplementary school setting, youth group, or informal educational setting. It can also be adapted to college students who work in summer camps. Of course, feel free to change and adapt as you see appropriate to your age group and setting.

As the basis for this curriculum guide is Stephen R. Covey's *Seven Habits of Highly Effective People* and Sean Covey's *Seven Habits of Highly Effective Teens*, I highly recommend that you read one or both before implementing this curriculum guide. If you are unable to read it beforehand, it is imperative that you have one or

both of these books with you as you use the curriculum guide. You may even want to consider providing your learners with *The Seven Habits of Highly Effective Teens* or the workbook that is written for it. I have provided detailed summaries of the habits, integrating both the original work and the teen version; however, they are no substitutes for the original works. The summaries provided in this guide can also be used as a direct resource for your students; at the back of the guide is a copy of each summary separate from any other work. (See Appendix A)

As you use this guide, please note that in each unit, the habit or main leadership idea is taught before applying it to Biblical characters. The exception to this is the first unit, which does not teach any Covey habits; rather, this unit introduces leadership concepts and integrates Jewish ideas and values into the teaching.

When you come across a direct quote by or reference to a Covey, Stephen R. Covey will be referred to as SRC and Sean Covey will be cited as SC.

You will notice a number of different fonts as you use this guide. Below is a key that will repeat at the beginning of each unit:

- Chalkboard – Curriculum guide writer’s voice (me!)

- Times New Roman – Any Covey idea or material that I have summarized or cited directly from either *The Seven Habits of Highly Effective People*, by Stephen R. Covey, or *The Seven Habits of Highly Effective Teens*, by Sean Covey.
- *Handwriting* – Any anticipated student-generated ideas or examples of possible student work
- **MM** indicates an activity that creates a “Memorable Moment”

I hope you find this guide useful. It is meant to be fun to use, easy to apply, and informative for both the learner and the educator. Enjoy!

Sincerely,

Erin Ellis Mason

Unit I - Starting from the "Inside-Out"

Unit Understandings

1. Modern writing about leadership, such as the Leadership Character Model by Robert and Carolyn Turknett, provides a paradigm for understanding leadership that can be congruous with teachings about integrity, respect and responsibility in our tradition.
2. Thinking "inside-out" provides a paradigm shift to the way leadership is typically described; we must start by working on ourselves before we can begin to work on relationships with others.

Essential Questions

1. What is the paradigm shift that must take place to think about leadership as beginning with ourselves?
2. What does Buber mean when he says, "Do what you say, say what you mean?"

Goals

1. To help the participants' identify the principles around which their lives are centered
2. To teach the Leadership Character Model
3. To help the participants uncover how the elements of the Leadership Character Model - integrity, respect, and responsibility - are rooted in Jewish tradition

Objectives

1. To identify the principles around which their lives are centered
2. To list the names of the Seven Habits and describe their purpose in their lives this summer
3. To engage in a text study using the writing of Martin Buber and explore the meaning of "Do what you say, say what you mean"

4. To analyze the Leadership Character Model and examine how its elements are rooted in Jewish tradition
5. To create a CIT brit (covenant)
6. To learn about tallitot and decorate their own according to who they are as individuals
7. To study using the PaRDeS method, ultimately with themselves as the text

Font guide:

- a. chalkboard - original information/activities by EM
- b. Times New Roman - Covey information
- c. *Handwriting* - notes to the teacher/examples/potential answers

Suggested Activities

1. Paradigm Shift

a. Divide the participants into two groups. Give one group a copy of the first picture found in the resource section at the end of this unit (young woman). Give the other group the second picture found in the resource section (old woman). It is important that the members of each group see ONLY their group's picture. After about 30 seconds, display the picture that is a combination of these two pictures (the third picture in the resource section at the end of this unit). Ask each group what they see. (Each group will automatically respond to the picture they were given.) Allow a discussion about the picture to unfold; hopefully, by the end of the discussion, each group will be able to see the other group's picture in the combination picture.

Ask:

- How did seeing the picture that was given to you first affect your impression of the second picture? (*It was hard to see the other picture, I could only see my picture*)
- Have you ever had an immediate reaction to something because of previous experience or knowledge? What was it? (*When my friend's parents got divorced, I thought I knew exactly what she was going through because my parents divorced a few years ago; My younger sister was able to stay out past curfew without getting into trouble, and I was so angry because I had a very strict curfew and got in trouble when I was late*)
- This previous experience and knowledge helps shape your paradigm on life – the way you see things and react to things. These paradigms are the source of our attitudes and behavior. For example, at the beginning of this exercise you were given a picture. This became your paradigm of how to view the picture, making it so that seeing the other picture inside of it was difficult.

This summer, we will be challenging our paradigms and looking deep within ourselves to make sure the way we act is in line with our values and our intentions.

b. Principle-centered life

Pass out the principle circle (found in the resource section at the end of this unit). In the outer circle, the participants should write down the things on which they tend to spend most of their time (friends, school, family, synagogue, etc.). The inner circle is for principles. Ask them to identify which principles guide their lives

(e.g. honesty, loyalty, love, patience, etc.). Explain that identifying our principles and beginning to think about how they can guide our lives is the beginning of our paradigm shift. As we identify what is at our center, we can try to make sure that everything we do is in alignment with our principles. Only by knowing what is important to us and being able to articulate this can we begin to allow this to guide our lives and our leadership.

2. Introducing the 7 Habits

Ask the participants what they consider to be a habit. What would they use as examples? Explain that this summer we will be studying the Seven Habits of Highly Effective Counselors. But really, we will be studying what it means to be a leader, and at the heart of that is being a good person. There are seven "habits" that Stephen Covey identified that we will be focusing on. The first three start with ourselves, the latter three have to do with relationships, and the final habit centers around taking care of ourselves. Pass out the Habit tree found in the resource section at the end of this unit. In chevruta, have them discuss what they think it means. (Suggested questions: Why do they think it is ordered in the way it is? What is the foundation? Trees are significant in Judaism, as well; the Torah is often called the "Tree of Life." Why do they think Sean Covey placed them on a tree instead of another natural or man-made object? How might they have ordered them? What would they have used as the object?)

3. "Do as you say, say what you mean" – A Text Study with Martin Buber

Use any of the Buber excerpts found at the end of this unit from "The Way of Man According to the Teachings of Hasidism" (1964) for a text study about integrity and beginning with oneself when faced with conflict. The bolded texts are essential to understanding the message of "Do what you say, say what you mean".

4. Integrity = Respect + Responsibility

- a. Ask the participants to create a definition of the word "integrity."
- b. Pass out copies of Turknett and Turknett's visualization of the Leadership Character Model (the scale found in the reference section of this unit, as is an outline from their website of the elements of this model and explanations). Explain that this is a model of leadership that likens integrity in a leader to the base of a scale. The scale is balanced by respect and responsibility. As they can see, each of the balances on the scale is comprised of weights. Tell them that the wall is a continuum – with one end representing the heaviest weights on the scale, and the other end representing the lightest weights. (For example, is does the quality of having more empathy than humility make

one more respectful? Or does emotional mastery carry the most weight? How do the qualities of respect and responsibility balance out the scales?) Divide them into two groups: respect and responsibility. In their groups, they should assign the different weights to people and place themselves on the continuum of which are heavier and which are lighter. Tell them it is their decision as to the weight each is assigned.

- c. Ask: What do they think of this model? Why do you think the creators of this model used respect and responsibility?

5. *Achrayut* (Responsibility) Ladder (*Note: this activity is also found in the Scripted Lesson at the end of this Unit.)

a. The Hebrew word for Responsibility is *Achrayut*. Congregation B'nei Akiva in Cleveland⁴ ran a program and used the following break-down of the word:

A (א) – one is responsible for himself and his actions, to every action there is a consequence.

Ach אה (brother) – a man is responsible for his sibling and family (he's part of them).

Acher אחר (else, surroundings) – a person's responsibility for his surroundings.

Acharei אחרי (after, following) – a leader wants people to follow him, and therefore he must deserve it, with *Dugma Ishit*, etc.

Acharav אחריי (after him) – a good leader needs to know that she, too, is following somebody, and needs to know to trust other people and to step aside at times.

Achrayut אחריית (responsibility) – one who knows to take care of herself, his family and his surroundings, is able to say "follow me" and at the same time "I follow him", understand the true and fullest extent of responsibility.'

Give the interpretations (i.e. only "a person's responsibility...") to the participants, one per person. Have them arrange themselves in the order they think the statements best fit. Once they have put them selves in an order, give them the definition that matches their statement. Does it change the order? Why or why not? Finally, give them the Hebrew that fits their statement. Discuss it with the

⁴ www.bneiakivacleveland.org/Resources/AGE%20DIVISION-2/Ninth%20Grade/leadership%20-%20responsibility.doc

participants. Do they agree with it? What would they change? (*Note: Each of these lists is found in the resource section of this unit.)

b. Rabbi Dov Marmur writes, describing his visit to the Arab territories in Israel to plant olive trees with 200 people, "I went to the Arab village because I'm a Jew. The Hebrew for "brother" is *ach* (*achot* for "sister"), the Hebrew for "the other" is *acher*, and the Hebrew for "responsibility" is *achrayut*. Perhaps for the first time in history, we Jews are among the strong in the world while others are weak, sometimes the victims of our strength. Though I don't yearn for the bad times of Diaspora powerlessness, I believe that the good times of Jewish power demand of us to be sisters and brothers, to care for the other (whoever she or he may be) and thus try to discharge our responsibilities as Jews."⁵

Discuss:

What is the message Rabbi Marmur is sending about our responsibility as Jews?

How does he tie together *ach*, *acher*, and *achrayut*? Does it correlate to the levels we studied earlier?

How are we supposed to view our responsibility to others? What does that mean for us as Jews in America? As CITs at camp?

6. **MM** *Kavod* (Respect, honor) in our tradition – Creating a CIT *Brit*

Begin by discussing the meaning of names. In our tradition, names are incredibly important: Abram's name was changed to Abraham when he decided to follow only God (the "h" or "hay" is representative of God's name) and his wife's name was changed from Sarai to Sarah; Yitzhak (Isaac) was given his name, which means he laughed, after his mother's laughter at the thought of having a son at such an advanced age; the name Yaakov (Jacob) comes from the word *ekev*, meaning heel of the foot, because he emerged from the womb holding on to his brother's heel. Read the poem "Everyone has a Name" by Zelda (included in the resource section of this unit). Do the participants know where their names are from? In *chevruta*, ask them to share the story of their names with each other. (*Named for someone, named after a Biblical character, parents liked the meaning of the name, etc.*)

Explain that they are going to be creating a *brit*, a covenant with each other. Our tradition has used *britot* in numerous ways: God made a *brit* with Noah after the flood that God would never destroy the earth through flood again; the

⁵ <http://www.reformjudaism.org.uk/news/israel-news/ach-acher-achrayut-.html>

symbol of this *brit* was the rainbow (Genesis 6-9). God made a covenant with Abraham that God would be the God of Abraham, his people, and his descendants and that God would cause Abraham and his family to prosper (Genesis 17:1-14); the sign of this covenant is circumcision. God made a covenant with Moses and the Israelites when God gave the Torah at Sinai. Some say that when God revealed Godself to Jacob in his dream, God affirmed the covenant God made with Abraham.

A *brit* is made between two or more people. The conditions are agreed upon by all involved. By signing the covenant, those involved are promising to uphold the covenant they created.

Ask the participants to think back to the principles they identified as their centers. Most times, people list *kavod* as one of the first things in a *brit*. Use this opportunity to discussing the meaning of *kavod* – respect or honor. What do these words mean? What does it mean to have respect for yourself? For others? How does this factor into the *brit* they are creating? What about responsibility? Integrity? What other principles should be at the center of this document?

In their chevruta pairs, ask them to each create a sentence they think should be included in the *brit*. Come back together, share sentences, and put them all together. Discuss what is in the *brit*. Is there anything missing? Does everyone agree? Why or why not?

When all are in agreement, have each person sign his or her name, sealing the *brit*. This is now their covenant with each other for the time they are at camp together. It should guide their interactions with each other and give them something to come back to when they are having challenges with each other. Display it prominently where all CITs have access to it.

7. **MM** Integrity and knowing who you are – What color is your tallit?

(*Note: This may take two sessions.)

Begin with the story of the coat Jacob gave to his favored son, Joseph (Genesis 37:3). The coat is said to be beautiful, made of many colors and of fine fabrics. It made his brothers jealous, as they saw it as a symbol of the love Jacob felt for Joseph over them.

Ask the participants to think of a favorite item of clothing. What makes it so? (*Sentimental – given to them by a loved one, favorite color, soft, comfortable, well-worn...*) In Judaism, one of the garments we have often have these same feelings about tallitot. Ask how many received a tallit for their bar or bat mitzvah. Do they feel a connection? If so, what is it? Why? If not, why not?

Bring in a tallit to use as a guide for the next part. Explain the different parts of a tallit. (Fact sheet included in the resource section at the end of this unit.) Explain that a tallit has four corners. At each corner is a set of tzitzit or fringes that represent the 613 commandments. Each of these corners, too, can represent who we are. For example, some people have the four matriarchs on each corner. Other have made their tallitot truly personal: in one corner is a depiction of their bat mitzvah Torah portion, another corner has ballet slippers, another represents family, and the fourth is a picture of the sunset at camp. Have them think about four things in their lives that are important to them. Why are these things important? What significance do they have in the lives of the participants?

Tell them that they will be making their own tallitot. They should think carefully about what goes in the corners; they will be decorating them with these things. They will also be tying the tzitzit and decorating the attarah or collar. This tallit will be theirs to use for the rest of camp, and for however long in their lives they want to use it.

8. Integrity – PaRDeS

Introduce the concept of PaRDeS in Jewish learning. It is like a building with different levels:

Pshat (Simple, plain meaning) – This is the ground floor, the straightforward, context-sensitive interpretation of a text.

Remez (Hint) – This is the second floor, a somewhat mystical interpretation of a text.

Drash (Expounding) – This is the third floor, using the story and details to help us to understand the text in modern-day terms, relevant to our lives today.

Sod (Secret) – This is the top floor, the hidden meaning of a text or a story, often interpreted through allegory.

Take the participants through a PaRDeS reading of a text. (This method is used with Lech L'cha in the resource section of this unit.) Once they understand the levels, have them apply it to their own lives:

Pshat (Simple, plain meaning) – Who are you? What makes you who you are? What is the basic text of your life?

Remez (Hint) – What has influenced your life to this point? Who are some of the leaders with whom you identify? What circumstances have helped form your opinions?

Drash (Expounding) – How do you want to be seen by other people? How do you think you are seen?

Sod (Secret) – This is the secret of your life. What direction do you see yourself going in? Where would you like to be? How would you like to be seen?

9. What makes a leader?

Ask the participants to take a few moments and write down the name of someone they consider a leader. When they have identified that person, ask them to write down the characteristics that make the person a leader. How do these characteristics compare to what they have learned about integrity, respect and responsibility?

Achrayut (Responsibility) Ladder – SCRIPTED LESSON

Essential Questions

- A. What is the meaning of *achrayut*?
- B. How does this word break down into smaller segments, each with a deeper meaning for responsibility?
- C. What are the implications of being responsible?
- D. What does a modern rabbi have to contribute to our understanding of *achrayut*?

Objectives

- A. To articulate the meaning of *achrayut*.
- B. To organize statements about responsibility in order of building blocks (which is needed first, which is the final product?)
- C. To analyze this order
- D. To discuss the implications of each level of the order
- E. To become familiar with other Hebrew words found in *achrayut*
- F. To compare Rabbi Dov Marmur's understanding of this order with their own understanding

Materials (found at the end of this unit):

Each level of *achrayut*, cut into its own piece, without the Hebrew or translation

Each level of *achrayut*, cut into its own piece, with just the translation

Each level of *achrayut*, cut into its own piece, with Hebrew and translation

Timeline

0:00 – 0:05 Introduction

0:05 – 0:10 Organizing the statements

0:10 – 0:15 Reorganization, discussion

0:15 – 0:20 Final reorganization, discussion

0:22 – 0:32 Understanding the levels

0:32 – 0:40 Sharing our examples

0:40 – 0:50 Rabbi Dov Marmur's understanding of *achrayut*

0:55 – 1:00 Synthesis: Looking again at the Responsibility side of the scale

Detailed program outline

0:00 – 0:05 Introduction

Say: "According to one model of leadership, the Leadership Character Model (2005), responsibility is made of self-confidence, accountability, focus on the whole, and courage. In our tradition, responsibility has been broken down into levels, much like a ladder, with one level at the bottom, and building until we reach the top. There are 6 levels of this ladder. I am going to pass out the six statements that make up the ladder, and I would like you to arrange yourselves in the order you think they go."

0:05 – 0:10 Organizing the statements

Pass out the six statements. If there are more than six CITs, the others can help arrange the statements.

0:10 – 0:15 Reorganization, discussion

Now, pass out the statements with the English definition (no Hebrew; if they see the Hebrew, they will better know how the ladder is built. This is not to say that they will not figure it out on their own.) Discuss: Does having this translation change the order? Why or why not?

0:15 – 0:22 Reorganization, discussion

Finally, pass out the statements with the Hebrew. Organize the ladder in the correct order if they are not already there. Discuss: Do the participants agree with this interpretation? Why or why not? What would they change? Do they agree with the levels? Why or why not?

0:22 – 0:32

In small groups, ask them to create a real-life example for each statement.

A (א) – one is responsible for himself and his actions, to every action there is a consequence. (*I chose to stay out late last night and only got 5 hours of sleep. I am exhausted today, but I did it to myself. Tonight I will go to sleep right after I put the kids to bed.*)

Ach אָח (brother) – a perso is responsible for his sibling and family (he's part of them). (*I make sure to call home on a regular basis; I know my family is excited I am here, but they also want to know what's going on. I call them*

to touch base, check in, and fill them in on all the great things I am doing this summer.)

Acher אָחַר (else, surroundings) – a person's responsibility for her surroundings.

(Camp is such a beautiful place. I know we have a maintenance staff, but I try to pick up every piece of trash I see on the ground because I take pride in camp and want it to remain clean. It is my responsibility to clean up after myself, not the responsibility of the maintenance staff. I wish everyone felt the same way.)

Acharei אַחֲרָי (after, following) – a leader wants people to follow him, and therefore he must deserve it, with *Dugma Ishit*, etc. *(The camp director sits with kids at meals, doesn't talk during programming or services often, and always seems to have time for people to talk to him. I try to follow his lead as a staff member.)*

Acharav אַחֲרָיו (after him) – a good leader needs to know that she, too, is following somebody, and needs to know to trust other people and to step aside at occasions. *(The camp director listens to other people's input to challenging situations. Also, she doesn't try to automatically fix a problem that arises in the bunk unless it has to do with health and safety; she tries to help us come to a solution on our own.)*

Achrayut אַחֲרָיוּת (responsibility) – one who knows to take care of himself, his family and his surroundings, is able to say "follow me" and at the same time "I follow him", understand the true and fullest extent of responsibility. *(I really respect the camp director. She seems to understand what role responsibility plays in her leadership.)*

0:32 – 0:40 Share examples

Ask if there were any interesting examples that people want to share, or if there are any questions or concerns that arose when discussing examples.

0:40 – 0:52 Rabbi Dov Marmur's understanding of *achrayut*

Say: "Rabbi Dov Marmur writes, describing his visit to the Arab territories in Israel to plant olive trees with 200 people, 'I went to the Arab village because I'm a Jew. The Hebrew for "brother" is *ach* (*achot* for "sister"), the Hebrew for "the other" is *acher*, and the Hebrew for "responsibility" is *achrayut*. Perhaps for the first time in history, we Jews are among the strong in the world while others are weak,

sometimes the victims of our strength. Though I don't yearn for the bad times of Diaspora powerlessness, I believe that the good times of Jewish power demand of us to be sisters and brothers, to care for the other (whoever she or he may be) and thus try to discharge our responsibilities as Jews.'"⁶

Discuss:

What is the message Rabbi Marmur is sending about our responsibility as Jews?

How does he tie together *ach*, *acher*, and *achrayut*? Does it correlate to the levels we studied earlier?

How are we supposed to view our responsibility to others? What does that mean for us as Jews in America? As CITs at camp?

0:52 - 1:00 Synthesis: Looking again at the Responsibility side of the scale

Bring out the scale again. Ask the participants if the meaning of responsibility we studied today correlates with the Leadership Character Model. Why or why not? What would they add or remove from the balance?

⁶ <http://www.reformjudaism.org.uk/news/israel-news/ach-acher-achrayut-.html>

Resources – Unit 1

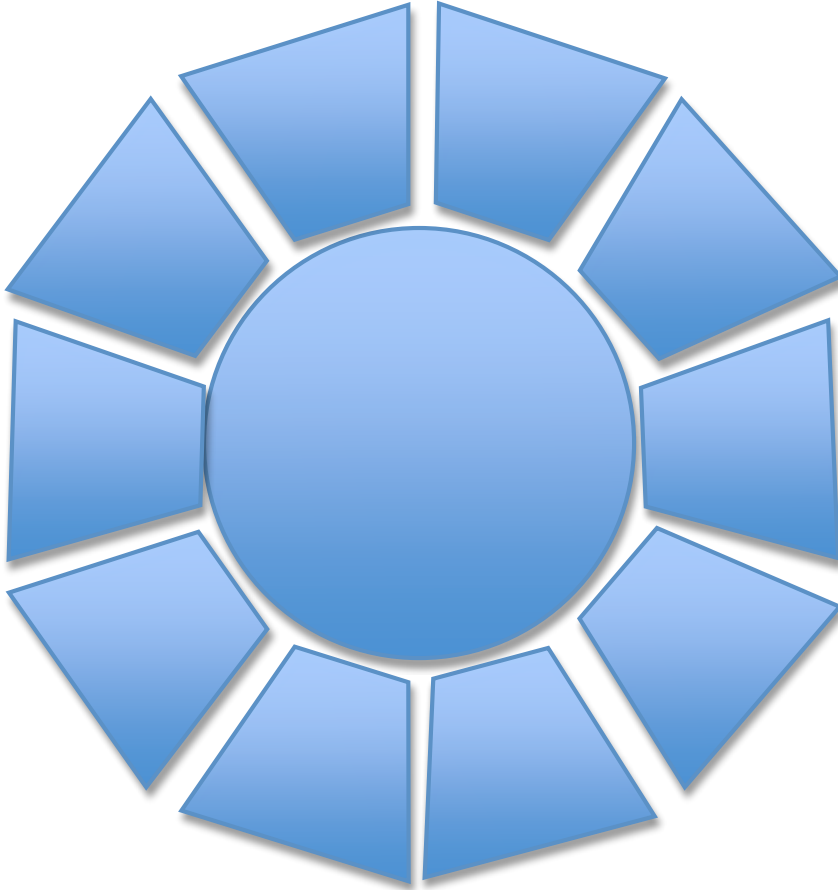
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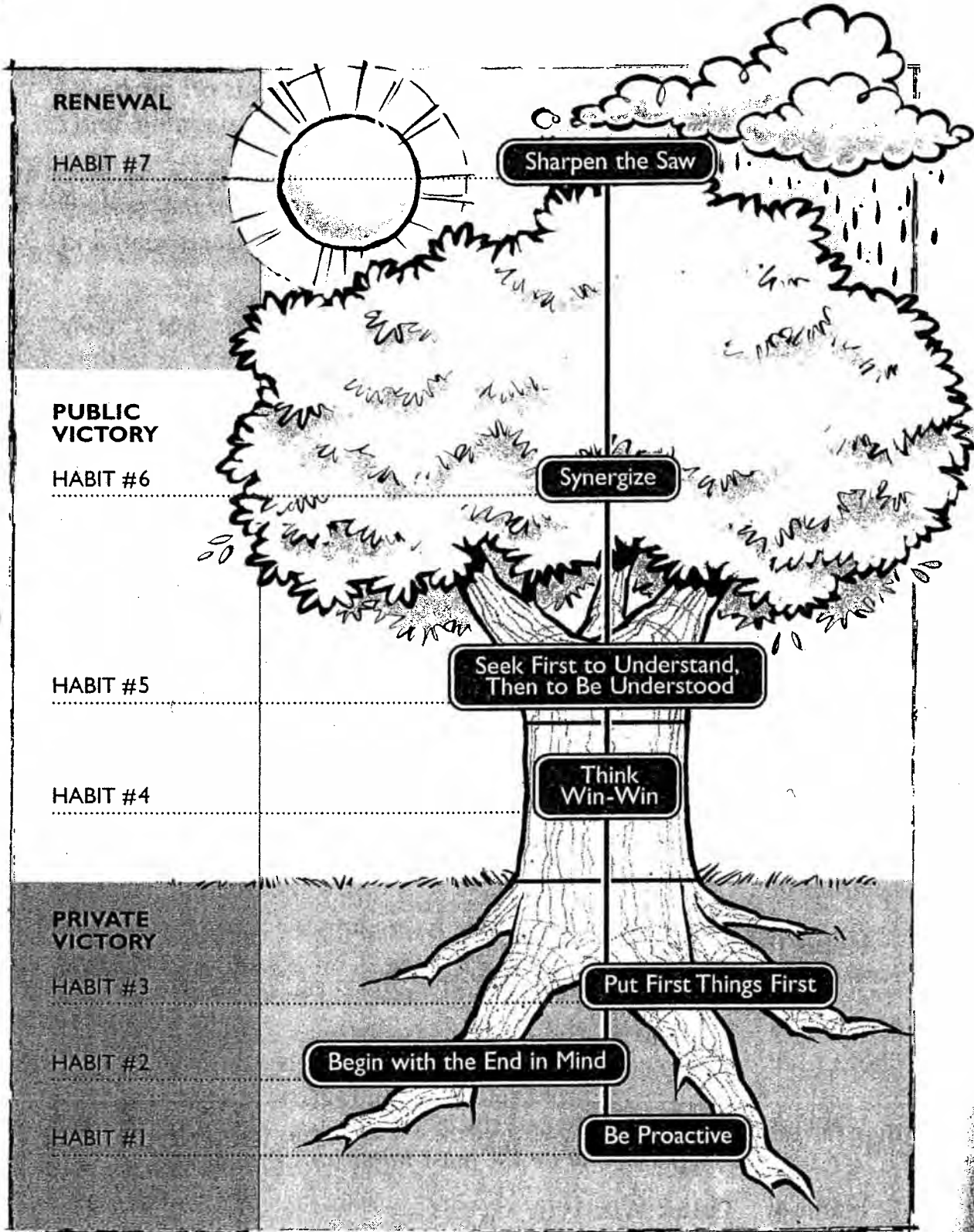




Principles at the Center



THE 7 HABITS OF HIGHLY EFFECTIVE TEENS



Martin Buber Quotes

*(*Note: The bolded quotes are essential for understanding his message.)*

1. Once when Rabbi Yitzhak was playing host to certain prominent men of Israel, they discussed the value to a household of an honest and efficient servant. They said that a good servant made for good management and cited Joseph at whose hands everything prospered. Rabbi Yitzhak objected. "I one thought that too," he said. "But then my teacher showed me that everything depends on the master of the house. You see, in my youth my wife gave me a great deal of trouble, and though I myself put up with her as best I could, I was sorry for the servants. So I went to my teacher, Rabbi David of Lelov, and asked him whether I should oppose my wife. All he said was, 'Why do you speak to me? Speak to yourself!' I thought over these words for quite a while before I understood them. But I did understand them when I recalled a certain saying of the Baal-Shem: 'There is thought, speech, and action. Thought corresponds with one's wife, speech to one's children, and action to one's servants. Whoever straightens himself out in regard to all three will find that everything prospers at his hands.' Then I understood what my teacher had meant: everything depends on myself."
2. **[I]n Hasidism man is not treated as an object of examination but is called upon to "straighten himself out". At first, a man should himself realize that conflict-situations between himself and others are nothing but the effects of conflict-situations in his own soul; then he should try to overcome this inner conflict, so that afterwards, he may go out to his fellow-men and enter into new, transformed relationships with them.**
3. The essential thing is to begin with oneself, and at this moment a man has nothing in the world to care about than this beginning. Any other attitude would distract him from what he about to begin, weaken his initiative, and thus frustrate the entire bold undertaking.
4. Rabbi Bunam taught: Our sages say: "Seek peace in your own place." You cannot find peace anywhere save in your own self. In the psalm we read: "There is no peace in my bones because of my sin." When a man has made peace within himself, he will be able to make peace in the whole world.
5. **The origin of all conflict between me and my fellow-men is that I do not say what I mean, and I do not do what I say. For this confuses and**

poisons, again and again and in increasing measure, the situation between myself and the other man, and I, in my internal disintegration, am no longer able to master it but, contrary to all my illusions, have become its slave. By our contradiction, our lie, we foster conflict-situations and give them power over us until they enslave us. From here, there is no way out but by the crucial realization: Everything depends on myself, and the crucial decision: I will straighten myself out.

6. [Man] must find his own self, not the trivial ego of the egoistic individual, but the deeper self of the person living in relationship to the world.
7. Rabbi Hanokh told this story: "There was once a man who was very stupid. When he got up in the morning it was so hard for him to find his clothes that at night he almost hesitated to go to bed for thinking of the trouble he would have on waking. One evening he finally made a great effort, took paper and pencil and as he undressed noted down exactly where he put everything he had on. The next morning, very well pleased with himself, he took the slip of paper in his hand and read: 'cap' - there it was, he set it on his head; 'pants' - there they lay, he got into them; and so it went until he was finally dressed. 'That's all very well, but now where am I myself?' he asked in great consternation. 'Where in the world am I?' He looked and looked, but it was a vain search; he could not find himself." And that is how it is with us, said the rabbi.
8. One need only ask one question: "What for? What am I to choose my particular way for? What am I to unify my being for?" The reply is: "Not for my own sake. This is why the previous injunction was to *begin* with oneself. To begin with oneself, but not to end with oneself; to start with oneself, but not to aim at oneself; to comprehend oneself, but not to be preoccupied with oneself.
9. Rabbi Mendel of Kotzk once said to his congregation: "What, after all, do I demand of you? Only three things: not to look furtively outside yourselves, not to look furtively into others, and not to aim at others." That is to say: firstly, everyone should preserve and hallow his own soul in its own particularity and in its own place, and not envy the particularity and place of others; secondly, everyone should respect the secret in the soul of his fellow-man, and not, with brazen curiosity, intrude upon it and take advantage of it; and thirdly, everyone, in his relationship to the world, should be careful not to set himself as his aim.

The Leadership Character Model™⁷



Leadership is about character - who you are not what you do. And today when leadership is needed at all organizational levels, it is critical that leadership character be developed and enhanced in all individuals. It is those with leadership character who will contribute to others in powerful ways and help their organizations achieve bottom line results and long-lasting success.

But today's leadership is hard work. Even those accustomed to power and responsibility will have to lead in ways that support and bring forth leadership from all employees. And those who have not yet accepted the challenge of leadership will have to assume a higher level of responsibility for their company's success. Those who succeed at leadership, whatever their level, will have developed strong leadership character.

As an aid to leadership development, this guide outlines the core qualities that create the kind of underlying character all leaders need. Notice that integrity is the foundation of leadership. Without integrity, leadership behavior rings hollow. Also notice that the leadership scale is balanced between the qualities of respect and responsibility. When there is respect in an organization, everyone feels a sense of partnership, equality and fairness. When responsibility is prevalent, each person is willing to take initiative and act for the good of the entire organization.

INTEGRITY

Character is grounded in integrity. Leaders must be honest, credible and completely trustworthy. A person with integrity doesn't twist facts for personal advantage, is willing to stand up for what is right, keeps all promises, and can be counted on to always tell the truth. A person with integrity makes sound decisions, especially when faced with moments of indecision, temptation and conflict. Without integrity, no leader can be successful.

⁷ <http://www.leadershipcharacter.com/model.php>

RESPECT

Respect helps create a culture of partnership and teamwork. Leaders who demonstrate respect show an unconditional high regard for others, acknowledging their values and people, regardless of their behaviors. Respect comes through in all situations, even during times of conflict or criticism. Leaders must develop and refine the following qualities of respect: Empathy, Lack of Blame, Humility, and Emotional Mastery.

Empathy

Leaders earn trust by relating to everyone in the organization with understanding. Empathetic leaders create strong bonds and are seen as less political. A person who demonstrates the core quality of empathy:

- * Understands others' points of view including those that are different from his or her own.
- * Shows genuine concern for others.
- * Listens with understanding.
- * Exhibits respect even when he or she has nothing to gain from the relationship.

Lack of Blame

Good leaders reflect honestly on their own behavior and can admit their mistakes. They don't become defensive and blame others when things go wrong. Rather than spending time assigning blame, leaders spend time fixing problems. A person who demonstrates the core quality of lack of blame:

- * Admits fault when appropriate.
- * Doesn't look for a scapegoat in a crisis.
- * Spends time fixing problems, not assigning blame.
- * Avoids "us vs. them" thinking.

Humility

Leaders with humility sun pompous and arrogant behavior. They realize that we are all fallible – a combination of strengths and weaknesses. People who demonstrate humility don't think less of themselves; they just think more of others. A person with the core quality of humility:

- * Listens to others with an open mind.
- * Doesn't brag or name-drop.
- * Clearly sees and admits his or her limitations and failings.
- * Shows vulnerability without fear.

Emotional Mastery

More than 2000 years ago, Epictetus said, "It is not the facts and events that upset man but the view he takes of them." Leaders who have developed emotional mastery recognize that. Controlling anger may be the most important aspect of emotional mastery for those in powerful positions. Outbursts of anger can quickly destroy a sense of organizational equity and partnership. A person with the core quality of emotional mastery:

- * Says what he or she thinks but never berates others.
- * Stays calm even in crisis situations.
- * Doesn't let anxiety interfere with public speaking or other critical tasks.
- * Reflects before reacting and consciously chooses an appropriate response.

RESPONSIBILITY

Great leaders accept full responsibility for personal success and for the success of projects, teams, and the entire organization. Becoming responsible requires developing and refining the following core qualities of Accountability, Self Confidence, Courage, and Focus on the Whole.

Accountability

Leaders who are accountable do what needs to be done, no matter where in the organization they have to go. They never say, "It's not my job." They hold themselves 100% accountable for making relationships work. They don't say, "Well, I'll go halfway if they will." Accountable leaders ask, "What can I do?" not, "Why don't they..." A person with the core quality of accountability:

- * Takes the initiative to get things done.
- * Is not afraid to hold others accountable.
- * Crosses departmental boundaries to help with important projects.
- * Takes personal responsibility for organizational success.

Self-Confidence

Self-confidence allows people to feel that they are equal to others, even when others are in positions of much greater formal power. Self-confident leaders recognize the value of building that same self-confidence in others throughout their organizations and aren't threatened by confident followers. This widespread self-confidence builds a sense of partnership and helps to maximize energy and efforts at all levels. A person with the core quality of self-confidence:

- * Has a self-assured bearing.
- * Exhibits flexibility and a willingness to change.
- * Gives credit to others easily.
- * Tells the truth without fear.

Courage

Leaders with courage assert themselves and take risks. They ask forgiveness rather than permission and try even though they might fail. These leaders risk conflict to air their ideas but balance that with respect, which makes constructive conflict possible. A person with the core quality of courage:

- * Champions new or unpopular ideas.
- * Talks to others, not about them, when there is a problem.
- * Accepts feedback and truly hears what others say.
- * Takes the ball and runs with it, even when there are obstacles.

Focus on the whole

Leaders who focus on the big picture think in terms of what's good for the entire organization, not in terms of what's good for their own team or department. They have an understanding of and enthusiasm for the business as well as an understanding of their industry. They consider the implications of entire projects and commit to outcomes that work best for their customers rather than just focusing on their piece of the project a person who demonstrates the core quality of focus on the whole:

- * Realizes he or she represents the company to its customers.
- * Understands how work in individual areas affects the entire project and the whole organization.
- * Gathers information from all stakeholders when making decisions.
- * Shares information throughout the company and understands the value of a knowledgeable workforce.



Achrayut Ladder - Complete

A (א) – one is responsible for himself and his actions, to every action there is a consequence.

Ach אה (brother) – a person is responsible for his sibling and family (he's part of them).

Acher אחר (else, surroundings) – a person's responsibility for his surroundings.

Acharei אחרי (after, following) – a leader wants people to follow him, and therefore he must deserve it, with *Dugma Ishit*, etc.

Acharav אחריי (after him) – a good leader needs to know that he, too, is following somebody, and needs to know to trust other people and to step aside at occasions.

Achrayut ייתאחר (responsibility) – one who knows to take care of herself, her family and her surroundings, is able to say "follow me" and at the same time "I follow him", understand the true and fullest extent of responsibility.

Achrayut Ladder - No Hebrew

One is responsible for himself and his actions, to every action there is a consequence.

Brother - a person is responsible for his sibling and family (he's part of them).

Else, surroundings - a person's responsibility for his surroundings.

After, following - a leader wants people to follow him, and therefore he must deserve it, with *Dugma Ishit*, etc.

After him - a good leader needs to know that he, too, is following somebody, and needs to know to trust other people and to step aside at occasions.

Responsibility - one who knows to take care of herself, her family and her surroundings, is able to say "follow me" and at the same time "I follow him", understand the true and fullest extent of responsibility.

Achrayut Ladder – Interpretations Only

One is responsible for himself and his actions, to every action there is a consequence.

A person is responsible for his sibling and family (he's part of them).

A person's responsibility for his surroundings.

A leader wants people to follow him, and therefore he must deserve it, with *Dugma Ishit*, etc.

A good leader needs to know that he, too, is following somebody, and needs to know to trust other people and to step aside at occasions.

One who knows to take care of herself, her family and her surroundings, is able to say "follow me" and at the same time "I follow him", understand the true and fullest extent of responsibility.

Everyone Has a Name
by Zelda

Everyone has a name
given to him by God
and given to him by his parents

Everyone has a name
given to him by his stature
and the way he smiles
and given to him by his clothing

Everyone has a name
given to him by the mountains
and given to him by his walls

Everyone has a name
given to him by the stars
and given to him by his neighbors

Everyone has a name
given to him by his sins
and given to him by his longing

Everyone has a name
given to him by his enemies
and given to him by his love

Everyone has a name
given to him by his feasts
and given to him by his work

Everyone has a name
given to him by the seasons
and given to him by his blindness

Everyone has a name
given to him by the sea and
given to him
by his death.

TZITZIT 101

In ancient Egypt, priests wore fringes on the bottom of their robes to indicate their chosen status, but when Adonai delivered the Jewish people from their oppression in Egypt, He commanded them to likewise wear such “fringes” (*tzitzit*) ([Numbers 15:38-9](#)) -- to indicate *their* priestly status before Him as “a kingdom of priests”.

However, since most modern Jew's do not wear robes around, a special piece of clothing called the *Tallit Katan* (the little tallit) was developed to allow them to fulfill the commandment given in the Torah.



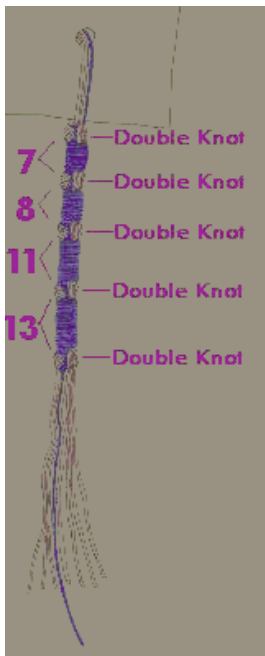
The Tallit Katan is a piece of rectangular cloth (with a hole large enough for your head to go through) that has tzitzit on each of the four corners. Traditional Jews wear it like a T-shirt under their clothing (but *not* directly next to their skin). Highly observant Jews will not take four steps without wearing the tzitzit because it is a mitzvah to wear it all the time. The wearing of tzitzit is meant as a constant reminder to Jews and others that they are servants of the God of Israel. Tradition considers the tzitzit to be a powerful shield against immoral behavior, because wearing such holy symbols reminds one to think twice about breaking God's commandments.

The Torah contains many reference to the importance of this symbolic garment: The Lord said to Moses as follows: Speak to the Israelite people and instruct them to make for themselves fringes (Tzitzit) ציצית on the corners (Kanphei) כנפוי of their garments throughout the ages; let them attach a cord of blue to the fringe at each corner. That shall be your fringe; look at it and recall all the commandments of the Lord and observe them, so that you do not follow your heart and eyes in your lustful urge. Thus you shall be reminded to observe all my commandments and to be holy to your God. I the Lord am your God, who brought you out of the land of Egypt to be your God: I, the Lord your God (Numbers 15:37-41)

¹ Program provided by Student Rabbi Gersh Lazarow.

Tzitzit Today:

- Remind us not only of the commandments, but of the many attempts over the ages to reform the commandments to make them more relevant to each age
- Remind us of our obligation as reform Jews to commit to continue the practice of turning over the commandments and all of Torah to see how it can help us lead better lives.



A Fun Activity:

Today, when we try and remember things we might write a note on our hand or in our planner. Sometimes we might also use an object to remind us of something - a piece of jewelry for a family member or a friendship bracelet from a classmate, are just two examples.

For centuries Tzitzit have been the same things for Jews. Really in a way they're the ultimate friendship bracelet reminding us our friendship and commitment to God.

For fun, why not tie your own Tzitzit to wear as a bracelet so as to remind you to lead a better lives.

One Last Blessing:

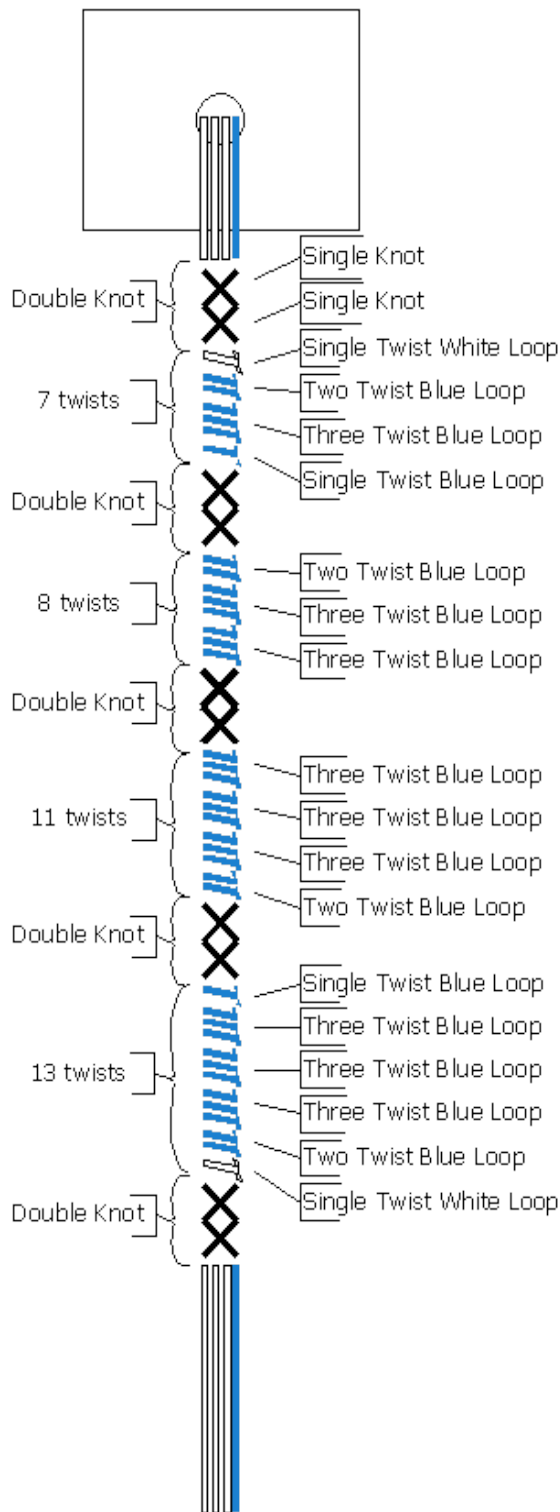
Once you have tied your Tzitzit, the following is the blessing you would say when putting it on. It is the same blessing we say when we put on a Talit. It is this blessing which makes your new bracelet holy.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית.

Baruch ata Adonai elohaynu melech ha'olam asher kidshanu bemitzvotav l'hitatef ba'tzitzit.

Praised are you, Lord our G-d, Sovereign of the Universe, who has made us holy with the Mitzvot and instructed us to wrap ourselves with tzitzit.

Tzit Tzit –The Ultimate Jewish Friendship Bracelet¹



1) A “Single Knot” is made by taking the four strands from one side of the garment and the opposing four strands from the other side of the garment and tying a simple knot.

2) A single white twist loop is made by taking one white strand from the eight strands, wrapping it once around the remaining seven strands, and then tucking in the end in the wrap. This “wrapping” strand is designated “Shamash” and is used for the both the first and final white wrap (though it is not halachically imperative that the same Shamash be used).

3) A single blue twist loop is made the same as a white one, but just using a blue strand.

4) A two or three twist loop is made as follows: hold the seven “core” strands in the left hand (with the thumb extended out to the right), Take the blue shamash in the right hand and wrap it under and around the left thumb, then over the seven “core” strands, and then bring it up through the open “triangle” created by the blue shamash. Wrap the shamash around the seven strand “core” once more to make a two twist loop or two more times to make a three twist loop. Now pull all the strings tightly together (this will require some play). Note: it helps to pull tight from the bottom first.

¹ Program provided by Student Rabbi Gersh Lazarow.

second year Ex. 40:17).⁷⁰ Proof of the above⁷¹ is found in *And they went forth...to go into the land of Canaan* (v. 31). When Terah came to Haran, the place found favor in his eyes. He settled there and eventually died there. The general rule thus is that the Bible does not always list events in chronological order.

* sources compiled by Sarah Katal 2002, for a program originally run Camp Ram

CHAPTER 12

LEKH LEKHA

1. GET THEE OUT. God commanded Abraham while he was yet in Ur of the Chaldees to leave his country, his place of birth and also his father's house. The reason God told Abraham to leave his father's house is that the Lord knew that, although he set out for Canaan, Terah would settle in Haran.¹

Terah did not die until sixty years after Abraham left his father's house in Haran.² However, the Bible does not tell us how old he was when he left Ur of the Chaldees.³

After telling Abraham to go unto the land that I will show thee, God revealed his secret to him,⁴ for we read: *and they went forth to go into*

⁷⁰ *Prima facie* this is a difficult comment. Num. 1:1 follows Ex. 40:17; hence the verses are in chronological sequence. I.E. probably intended to cite Num. 9:1, rather than Ex. 40:17. The former literally reads: In the second year...in the first month. He apparently cited from memory and misquoted. Perhaps he wanted to note that Num. 7 records the setting up of the Tabernacle and the sacrifices then offered by the princes of the tribes. However, Ex. 40:17 tells us that the tabernacle was erected on the first day of the first month in the second year following the Exodus. We thus see that what is described in Num. 1 occurred after what is described in Num. 7 (Krinsky).

⁷¹ That *Get thee out*, etc., was told to Abraham before *And Terah took*, etc. If God had not yet told Abraham to go to Canaan, why did Terah take his family there? I.E. apparently believes that the impetus behind Terah's journey to Canaan was God's command to Abraham, recorded in Gen. 12:1 (Weiser).

¹ Ibn Ezra implies that had Terah gone to Canaan then God would not have commanded Abraham to separate himself from his father.
² Terah was 70 when Abraham was born (Gen. 11:26). Abraham was 75 when he left Haran (Gen. 12:4). Terah was thus 145 when Abraham left him. Terah lived 205 years (Gen. 11:32). Hence Terah lived another 60 years after Abraham left Haran. Thus the command "Get thee out" could not have come after Terah's death, as a cursory reading of Scripture would indicate (Krinsky).
³ He refers to Abraham (Cherez). The Bible tells us how old Abraham was when he left Haran (v. 4) but does not tell us his age when he left Ur of the Chaldees. Had the Bible told us this, we would then know how long Abraham dwelt in Haran. Weiser explains *he* as referring to Terah. I.E.'s point remains the same.
⁴ He told him which land He had in mind.

hor's wife—Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. "But Sarai was barren; she had no child. "And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and abode there. "And the days of Terah were two hundred and five years: and Terah died in Haran.

12. Now the Eternal had said unto Abram, Go out of thy land, and from thy kindred, and from thy father's house, unto the land that I will shew thee: "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt

רָשָׁה
 name Sarah (שָׂרָה) has an allusion to "ruling" (שָׂרָה) (31) וַיֵּצֵא אֹהֶם וַיֵּצֵא אֹהֶם וַיֵּצֵא אֹהֶם AND THEY WENT FORTH WITH THEM — Terah and Abram went forth with Lot and Sarai. (32) (as related in the next chapter) and had come to the land of Canaan and had been there more than sixty years. For it is written, (Gen. XII. 4) "And Abram was seventy five years old when he left Haran", and Terah was seventy years old when Abram was born (XI. 26), making Terah 145 years old when Abram left Haran, so that there were *then* many years of his life left (i. e. he lived many years after that — as a matter of fact, 60 years, as he was 205 years old when he died). Why, then, does Scripture mention the death of Terah before the departure of Abram? In order that this matter (his leaving home during his father's lifetime) might not become known to all, lest people should say that Abram did not show a son's respect to his father, for he left him in his old age and went his way. That is why Scripture speaks of him as dead (Gen. R. 39). For indeed the wicked even while alive are called dead and the righteous even when dead are called living, as it is said, (2 Sam. XXIII. 20) "And Benaiah the son of Jehoiada the son of a living man".¹ בָּרַחַם אֵלֶּיךָ אֲבֹתֶיךָ אֲבֹתֶיךָ אֲבֹתֶיךָ to tell you that until the time of Abraham, the fierce anger (חַרֵּן) of the Omnipotent was kindled against the world.

12. (1) GET THESE OUT (lit., go for thyself) — for your own benefit, for your own good: there I will make of you a great nation whilst here you will not merit the privilege of having children. Furthermore, I shall make known your character throughout the world (Tanach.) (2) וַיֵּצֵא אֹהֶם וַיֵּצֵא אֹהֶם AND I WILL MAKE OF THESE A GREAT NATION — Since travelling is the cause of three things—it decreases (breaks up) family life, it reduces one's wealth and lessens one's renown, he therefore needed these three blessings: that God should promise him children, wealth and a great name (Gen. R. 39).

NOTES

- 1) Cf. Ber. 18a.
- 2) According to some authorities this should be so.

נחור מלכת פת-ח-אברהם-מלכת-ואלה-יספה: לוחמי-
 אשרי-עקרה-אין-לך-ולך: לא-ויפח-תרח-אמת-אברהם-
 בנה-ואמת-לוח-פורה-לך-בנה-ואמת-אשרי-פלה-ואמת-
 אברהם-בנה-ויצאו-איתם-מאור-פשוטים-ללכת-ארצה-
 פלגוז-ובכאו-ער-תרח-וישבו-לשם: לב-ויהיו-ימי-תרח-
 חמש-שנים-ומאתים-שנה-וימת-תרח-בחרן:
 קנ"ב. 555. מן-למי-ויפח-למע-ומפתי-רע-עקרה-נעטע-מן-למי-ר.

פ פ פ

יב א ויֵצֵא תרח ויהוה אלהי-אברהם-לך-לך-מארה-
 ובמלו-לדו-תרה-ומבית-אביו-אל-הארצה-
 אשר-ארצה: ב-ויצאו-איתם-מאור-ואמת-אשרי-
 אונקלים

ושום-אפה-נחור-מלכה-בה-תרח-אברהם-מלכה-ואברהם-ויספה: ל-ותו-
 אשרי-עקרה-לית-לח-ולך: לא-ויפח-תרח-ויפח-תרח-אמת-אברהם-
 ב-תרח-ויפח-תרח-אמת-אברהם-בנה-ואמת-אשרי-פלה-ואמת-
 אברהם-בנה-ויצאו-איתם-מאור-פשוטים-ללכת-ארצה-
 חמש-שנים-ומאתים-שנה-וימת-תרח-בחרן:
 א-ותמר-וי-אברהם-אונקלים-מארה-ויפח-תרח-אמת-אשרי-
 ב-ויצאו-איתם-מאור-ואמת-אשרי-אונקלים-מארה:

רש"י

ותפוח-במה-שנה-לשון-פורה: (לא) ויצאו אהם. ויצאו תרח ואברהם עם לוח ואשרי:
 (לכ) יומת תרח בחרן. לאמר שפחה אברהם מרחקו ובה לארץ קנזק ויהיה עם יומת משפחה
 שנה: שפחה כתיב: ואברהם בן חמש שנים ויפחם שנה בנאוה מקורו ונחור בן שבטם
 שנה בשנה אברהם בנה משה תרח: וישפחה אברהם מקורו שריו ואשרי משפחתו בניה.
 וקרה הקרים בחרוב מיטתו של תרח ליצאו של אברהם ושל תרח ויהי תרח בחרוב מיטתו של
 ויאמר: לא קרים אברהם את חבר אביו שהיו וזמן ויפח לו. לבידק קרה בחרוב מיטתו של
 שפחה שנה ארבעים קרים מתים והוא קים את בניהם קרים חיים שפחה: ויבנה
 בן ויהיה בן חמש ימים (שמואל ב כ"ט): (בחרן). הווינו הפורה. לומר לך, עד אברהם חיון
 אהי-של-מקום:
 יב (א) לך-לך. לנאמר ולחזקה, שם אפילו לני נחור, פאן או אמה ויהיה לבניה.
 ותו: שפחה מוכנה בשלם: (ב) ואפס לני נחור. לפי שפחה נחור לא שלשה רבנים:
 מקמחן פורה ויבנה ומקמחן את הפמן ומקמחן את השם, לכך דומק לשלשה
 ברכות הללו שיהביטו על הבנים ושל הפמן ושל השם: ומכנה. בקמן (בכ"ט):

tapped him [jeeringly] on the head, and said: What a great and bitter shame! This son of yours, who you have been bringing was to inherit both this world and the world-to-come—Nimrod is burning him in fire!

At once the Holy One's mercies crested and He came down and saved Abraham.

Now, Haran, Abraham's brother, was standing there undecided. If Abraham is victorious, he thought, I will say that I share Abraham's belief. Should Nimrod win, I will say that I share Nimrod's belief. So after Abraham went down into the open fire and was saved, and Haran was asked, "Whose side are you on?" he replied, "Abraham's." He was immediately seized and thrown into the fire. His innards were scorched, so that, upon emerging, he died in the presence of his father, as is said, "Haran died in the presence of his father Terah" (Gen. 11:28).¹

9. When wicked Nimrod cast our father Abraham into the open fire, Gabriel² spoke up to the Holy One, "Master of the universe, may I go down and cool the fire, to save the righteous man from burning in it?" The Holy One replied, "I am the Unique One in My world, even as he is the unique one in his. It is fitting that the Unique One deliver the unique one." But since the Holy One does not hold back the reward of any creature, he said to Gabriel, "Yours will be the privilege of saving three of his descendants."³

10. "I was with thee when thou didst offer thyself willingly" (Ps. 110:3).⁴ The verse is to be understood as the Holy One's saying, "I was with you when for My Name's sake you willingly consented to enter the open fire. 'In the day of thy hosts'⁵ [ibid.]—the day you gathered unto Me all those hosts of people [who, following your trial in the open fire, became converted]. 'In beauties, holiness' [ibid.]—out of the beauties of the [eastern part of the] world,⁶ I [God] hallowed you; 'from the very creation ['womb'] of the world I sought you out.'⁷ Let it be the dew of your childhood to you' (ibid.). Abraham was afraid and said, "Perhaps I bear guilt all those years I [seemingly] worshiped idols." Hence the Holy One went on, "'Let it be the dew of your childhood to you'—even as dew evaporates, so have your sins evaporated. Even as dew is a sign of blessing for the world, so are you a sign of blessing for the world."⁸

11. When the Holy One said to Abraham, "Get thee out of thy country and from thy kindred" (Gen. 12:1), what

did Abraham resemble? A vial of scent with a tight-fitting lid put away in a corner so that its fragrance could not go forth. As soon as it was moved from that place [and opened], its fragrance began to go forth. So the Holy One said to Abraham: Abraham, many good deeds are in you. Travel about from place to place, and the greatness of your name will go forth in My world. "Get thee out . . . and I will have thee acclaimed a great nation."⁹

12. "And I will make thy name great" (Gen. 12:2). That is, coinage with Abraham's name was current in the world. And what symbols did his currency bear? An old man and an old woman on one side, and a young man and a young woman on the other.¹⁰

13. "Walk [before Me], in My very presence" (Gen. 17:1). To whom may Abraham be likened? To a king's friend, who saw the king walking about in dark alleys¹¹ and began lighting the way for him through a window. When the king looked up and saw him, he said: Instead of lighting the way for me through a window, come out and light the way for me in my very presence. So, too, the Holy One said to our father Abraham: Instead of lighting the way that leads to Me from Mesopotamia and neighboring territories, come down here and light the way to Me in My very presence—in the Land of Israel.¹²

14. R. Levi said: When Abraham was traveling through Aram-naharaim and Aram-nahor, he saw the inhabitants eating and drinking and reveling. "May my portion not be in this land," he exclaimed. But when he reached the Ladder of Tyre¹³ and saw the people there engaged in weeding at weeding time, and in hoeing at hoeing time, he exclaimed, "Would that my portion be in this land." At that, the Holy One said, "Unto thy seed will I give this land" (Gen. 12:7).¹⁴

15. "The souls that they had made in Haran" (Gen. 12:5). The verse implies: Our father Abraham would bring people into his home, give them food and drink, befriend them, and thus attract them, and then convert them and bring them under the wings of the Presence. Hence you learn that a man who brings a single creature under the wings of the Presence is accounted as if he had created him, shaped him, and articulated his parts.¹⁵

16. "And Abraham planted an *eshel*"¹⁶ (Gen. 21:33). R. Judah said; *Eshel* means a fruitful orchard, the word implying, "Ask (*she'al*) of it anything you wish—figs, grapes, or pomegranates." R. Nehemiah differed: *Eshel* means a

¹ TdE, pp. 27–28; Gen. R. 38:13.

² Gabriel is the angel who ordinarily executes God's judicial decrees.

³ Hananiah, Mishael, and Azariah. Dan. 3; B. Pes 118a.

⁴ The commentator assumes that Ps. 110 refers to Abraham and so makes the following change: Since Abraham had no "people," he reads *ammekha* ("thy people") as *immekha* ("[I was] with thee"). JV: "Thy people offer themselves willingly."

⁵ The word *hel* can mean "warfare, retinue, hosts of people." Babylon.

⁶ JV: "from the womb of the dawn." But *mishhar* ("dawn") can also be read as a form of *shhr* ("seek out").

⁷ Gen. R. 39:8; Yalkut, Ps., §869.

⁹ Gen. R. 39:2; Song R. 1:3, §3.

¹⁰ Abraham and Sarah, Isaac and Rebekah. Gen. R. 39:11; B. BK 97b.

¹¹ Where people steeped in idolatry lived.

¹² Gen. R. 30:10.

¹³ Scala Tyriorum, a promontory south of Tyre.

¹⁴ Since the Land requires constant care and cultivation, allowing no time for idleness which leads to drinking and reveling, Abraham hoped that his children would settle in it. Gen. R. 39:8.

¹⁵ Sif Deut., §32; Gen. R. 39:14; Song R. 1:3, §3; PR 43:6 (YJS 2:764).

¹⁶ JV: "tamarisk tree."

5. "Get you out," for your sake

A Synopsis

All the supernal forces that govern the various countries and cities of our world are brought to light by the Zohar. Avraham masters the knowledge concerning all these diverse metaphysical intelligences that rule and administer over the cosmos. However, the Creator tells him not to direct his mind towards these supernal matters. Rather, Avraham should focus upon his spiritual work in this physical realm, placing his trust in the Creator regarding the workings of the metaphysical dimension.

The Relevance of this Passage

The ability to trust the Creator above the level of our rational mind and logic, radiates throughout this passage. Often, we mistake the pursuance of otherworldly mystical knowledge for the real spiritual work in this mundane world. This truth is understood through a story concerning the great sage Hillel, who was asked to reveal all the supernal mysteries and secrets of the Torah in the short time that he can remain balanced on one leg. "Love thy neighbor as thyself. All the rest is commentary. Now and go and learn," the sage replied.

21. וַיֹּאמֶר ה' אֶל אַבְרָם לֵךְ לְךָ. אָמַר ר' אֶלְעָזָר, לֵךְ לְךָ: לְגַרְמַךְ, לְאַתְקַנָּא גַרְמַךְ. לְאַתְקַנָּא דְרַגְלָךְ. לֵךְ לְךָ. לִית אַנְתָּ פְדָאי לְמַיְקַם הַבָּא, בֵּין חַיִּיבֵין אֵלֵין.

21. "Now Hashem said to Avram, Get you out (lit. 'go for you')..." According to Rabbi Elazar, the phrase "Go for you," means "for yourself." IN OTHER WORDS, go out for yourself, to fulfill yourself and complete your grade. "Get you out," for you must not stay here among the wicked.

22. וְרָזָא דְמַלְהָ, לֵךְ לְךָ, דְהָא קוּדְשָׁא בְרִיךְ הוּא, יְהִיב לֵיה לְאַבְרָהָם, רוּחָא דְחַכְמַתָּא, וְהוּה יָדַע וּמְצַרְחָ סְטְרֵי דִישׁוּבֵי עַלְמָא, וְאַסְתַּפַּל בְּהוּ. וְאַתְקַל בְּתִיקְלָא, וְיָדַע חֵילֵין דִּי מְמַנָּן עַל סְטְרֵי יִישׁוּבָא.

22. The secret BEHIND THE WORDS "Get you out" is that the Holy One, blessed be He, inspired Avraham with the spirit of wisdom. He knew how to judge the spirits (also winds) of the civilized world. He observed them,

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weighed them in the scales, and knew how to connect them to the powers entrusted to govern the inhabited places on earth.

23. כִּד מָטָא לְגוּ נְקוּדָה דְאִמְצָעִיתָא דִּישׁוּבָא, תְּקִיל בְּתִיקְלָא וְלֹא הָוָה סְלִיק בְּיַדֵּיהּ, אֲשַׁגַּח לְמַנְדַּע חֵילָא דִּי מִמְנָא עָלָה, וְלֹא יָכִיל לְאַתְדַּבְקָא בְּרַעוּתֵיהּ.

23. When he reached the middle point of civilization, he weighed it in the scales, but could not reach any conclusion. THIS MEANS THAT HE ELEVATED MAYIN NUKVIN (FEMALE WATERS) IN ORDER TO DRAW DOWN THE SPIRIT OF WISDOM TO THAT PLACE, BUT DID NOT SUCCEED. He tried to see and to know what sort of power governed that place, but could not conceive it.

24. תְּקִיל כַּמָּה זְמַנִּין, וְחָמָא, דְהָא מִתְמַן אֲשַׁתִּיל כָּל עֲלָמָא. אֲשַׁגַּח וְצִרְף וְתַקַּל לְמַנְדַּע, וְחָמָא, דְהָא חֵילָא עֲלָא, דְעָלָה לִית לִיהּ שְׁעוּרָא עֲמִיק וְסִתִּים. וְלֹאֵו אִיהוּ כְּגוֹנֵי דְסִטְרֵי דְרַגְי דִּישׁוּבָא.

24. He weighed a few more times before realizing that the whole world sprouts from that place and is established upon it. He observed carefully, and measured, so as to understand the subject, and concluded that the supernal force above it could not be measured, that it is deep and hidden, and that it does not resemble the different parts of the inhabited land.

25. אֲשַׁגַּח וְתַקִּיל, וַיֵּדַע, דְהָא כַּמָּה דְמַהֲהִיא נְקוּדָה אִמְצָעִיתָא דִּישׁוּבָא, מְנִיָּה אֲשַׁתִּיל כָּל עֲלָמָא, לְכָל סִטְרוּי. הֲכִי נְמוּ יָדַע, דְהָא חֵילָא דְשָׂרֵי עָלָה, מִתְמַן נִפְקוּ כָּל שְׂאֵר חֵילִין, דְמִמְנָן עַל כָּל סִטְרֵי עֲלָמָא, וְכִלְהוּ בֵּיהּ אֲחִידָן. כְּדִין וַיֵּצְאוּ אֶתָם מֵאוּר כְּשָׂדִים לְלָכֶת אֶרְצָה כְּנַעַן.

25. He watched attentively, weighed, and realized that the middle point of the inhabited world is the point from which the whole world moves out to all its corners, WHICH MEANS THAT THE POINT GOVERNS ALL THE SFIROT OF ZEIR ANPIN AND ALL THE SFIROT OF NUKVA, WHICH ARE NAMED THE

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CORNERS OF THE WORLD, SINCE THE POINT IS PLACED ABOVE THEM. Similarly, he knew the power that now prevails over the point. AS A RESULT, all other powers that govern the corners of the world originate from that point and all THE SFIROT hold to it. Then "they went out with them from Ur Casdim, to go to the land of Cna'an."

26. עוד אִשְׁגַּח וְתִקֵּיל וְצָרִיף, לְמִיָּקָם עַל בְּרִירָא דְּמַלְהָ, דְּהָהוּא אַתְרָ, וְלֹא הָוָה יָדַע, וְלֹא יָכִיל לְמִיָּקָם עָלֶיהָ לְאַתְדַּבְּקָא. בֵּינוּן דְּחָמָא תּוֹקְפָא דְּהָאִי אַתְרָ, וְלֹא יָכִיל לְמִיָּקָם עָלֶיהָ, מִיָּד וַיָּבֹאוּ עַד חָרָן וַיֵּשְׁבוּ שָׁם.

26. He continued to observe, weigh, and examine in an effort to determine the nature of that place, but he was unable to understand it so as to cleave to it. He saw the strength of that place and realized that he could not understand it, and therefore immediately, "they came to Charan, and dwelt there." (Beresheet 11:31).

27. מַאי טַעְמָא דְּאַבְרָהָם. אֱלֹא, דְּאִיהוּ הָוָה יָדַע וְצָרִיף בְּכָל אֵינוֹן שְׁלִטְנִין מְדַבְּרֵי עֲלֵמָא, בְּכָל סְטָרוֹ דִּישׁוּבָא. וְהָוָה תִּקֵּיל וְצָרִיף אֵינוֹן דְּשְׁלִטְנִין בְּסְטָרֵי דִישׁוּבָא מְדַבְּרֵי כְּכַבְּיָא וּמְזַלְיָהוֹן, מֵאֵן אֵינוֹן תִּקְיָפִין, אֱלִין עַל אֱלִין, וְהָוָה תִּקֵּיל כָּל יִשׁוּבֵי דְּעֲלָמָא, וְהָוָה סְלִיק בִּידוּיוֹ. כַּד מָטָא לְהָאִי אַתְרָ, חָמָא תִּקְיָפוֹ דְּעַמִּיקִין, וְלֹא יָכִיל לְמִיָּקָם בֵּיהָ.

27. HE ASKS: Why did Avraham DELAY IN CHARAN AND NOT LEAVE THERE IMMEDIATELY, "TO GO TO THE LAND OF CNA'AN," AS IT IS WRITTEN: "AND THEY DWELT THERE"? AND HE ANSWERS: Avraham knew and checked all the governors and rulers of the world that had dominion over the entire civilized world. And he was examining all those who govern and rule over the directions of the world's inhabited land, all those that have dominion over the stars and the constellations. He learned how they exercise their power over one another. In considering all the inhabited places in the world, he did well. But when he reached that place, THE POINT OF MALCHUT, he saw the force of the depths. And he could not withstand it.

28. בֵּינוּן דְּחָמָא קוֹדְשָׁא בְּרִיךְ הוּא, אַתְעָרוּתָא דִּילֵיהָ, וְתִיאֻבְתָּא

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דיליה, מִיַּד אֲתַגְלִי עָלֶיךָ, וְאָמַר לִי, לָךְ לָךְ. לְמַנְדַּע לָךְ, וּלְאַתְקָנָא גְרַמְךָ.

28. As soon as the Holy One, blessed be He, noticed his awakening and his passion, He immediately revealed Himself to Avraham and said: "Get you out" in order to learn about and perfect yourself.

29. מֵאַרְצֶךָ. מֵהָהוּא סֵטְרָא דִּישׁוּבָא דְהוּיָת מִתְדַבֵּק בֵּיהּ. וּמְמוֹלְדָתְךָ מֵהָהוּא חֲכָמָה, דְּאֵת מְשַׁגָּח, וְתָקִיל תּוֹלְדָתָא דִּילָךְ, וְרַגְעָא וְשַׁעֲתָא וְזִמְנָא, דְּאֵתִיילִידָת בֵּיהּ, וּבִהָהוּא כּוֹכְבָא, וּבִהָהוּא מְזָלָא.

29. The words "Your country," AS USED WHEN HE SAID TO HIM, "GET YOU OUT," referred to that side of the inhabited world to which he was attached. THIS IS THE RIGHT SIDE ONLY; THE LEFT SIDE IS NOT INCLUDED. THE WORDS "and from your kindred," MEAN THAT HE TOLD HIM, "GET YOU OUT" from that Wisdom with which you study your horoscope, determined by watching and examining the moment, hour, and time of your birth, and the planet and the sign under which you were born. ALL OF THIS IS RELATED TO THE ILLUMINATION OF THE LEFT SIDE AND IS NOT INCLUDED WITHIN THE RIGHT.

30. וּמִבֵּית אָבוֹיךָ. דְּלֵא תִשָּׁח בְּבֵיתָא דְּאָבוֹיךָ. וְאֵי אֵית לָךְ שְׂרָשָׂא לְאַצְלָחָא בְּעֵלְמָא, מִבֵּיתָא דְּאָבוֹיךָ, בְּגִין כֵּן לָךְ לָךְ, מִחֲכָמָה דָּא וּמֵאַשְׁגָּחוֹתָא דָּא.

30. The verse, "And from your father's house," MEANS THAT HE TOLD HIM "GET YOU OUT" and never look upon your father's house again, REFERRING TO CHARAN, AND NEVER SEEK TO DISCOVER if the root of your success in the world is from your father's house. Therefore, "Get you out" of this wisdom and this observance.

31. הָא חֲזִי. דְּהָכִי הוּא, דְּהָא נִפְקוּ מֵאוּר כְּשָׂדִים, וְהוּוּ בְּחֻרָן, אֲמָאֵי יִימָא לִיָּה לָךְ לָךְ מֵאַרְצֶךָ וּמְמוֹלְדָתְךָ. אֶלָּא עֲקָרָא דְּמִלְתָּא, בְּמָה דְּאֵתְמוּר. אֶל הָאֲרֵץ אֲשֶׁר אֲרָאָךְ. אֲרָאָךְ, מַה דְּלֵא וּכְיִלָּת לְמִיקָם עָלֶיךָ,

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וְלֹא יִבְיֹלַח לְמִנְדַּע חֵילָא דְהָהִיא אֶרֶץ, דְּאִיהוּ עֲמוּק וְסֻתִּים.

31. Come and behold: It is indeed so! Because they had already left Ur Casdim and were in Charan, why should He say to him, "Get you out of your country, and from your kindred?" FOR HE HAS ALREADY LEFT UR CASDIM, WHICH IS HIS COUNTRY AND FAMILY. Therefore, the main point has to be, as previously stated, THAT THE MEANING OF "YOUR COUNTRY" IS THE ILLUMINATION OF THE RIGHT WITHOUT THE LEFT, AND "YOUR KINDRED" IS THE ILLUMINATION OF THE LEFT WITHOUT THE RIGHT. "To the land that I will show you" MEANS THAT "I will show you" what you were not able to conceive--BECAUSE OF THE JUDGMENTS OF THE ILLUMINATION OF THE LEFT--and were not able to know about the power of that land, NAMELY MALCHUT, which is deep and hidden.

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Unit II - Being True to Myself

Unit Understandings

1. Biblical models of leadership, such as that of Joseph, a proactive leader, can help shape how we think about our own leadership.
2. Because they are in parallel, Stephen Covey's Private Victories provide a method of understanding aspects of the models of leadership used by Joseph and God.
3. Biblical leaders sometimes model how not to lead, presenting a challenge to the analysis of their leadership and the application of these models to our own leadership.

Unit Goals

1. To teach what it means to be proactive, to begin with the end in mind, and to put first things first.
2. To relate these Coveyan ideas to Biblical models of leadership, for example: Joseph as a proactive leader, God's use of forethought in creation, and Joseph as a quadrant 2 thinker.
3. To provide opportunities for the CITs to relate these ideas to their leadership role at camp.
4. To facilitate the writing of a CIT mission statement.

Summary of Unit

This unit focuses on what SRC calls Private Victories, which occur within ourselves. The habits in this unit focus on who we are as people, how we think, how we respond to situations and people, and how we prioritize the elements in our lives. We must begin with ourselves before we can work on our relationships with other people.

We begin with Habit 1, being proactive. We take responsibility for our words and action, choosing our responses. As we will see, Joseph is a model of proactive leadership in the Bible.

Habit 2 is beginning with the end in mind. We learn how to envision where we want to be and work toward that end. In creating the world, God began with the end in mind.

This unit concludes with Habit 3, putting first things first. By prioritizing what is important, but not necessarily urgent, we are able to decide how to spend time doing both what needs to be done and what we want to do. We will look at a four-quadrant time matrix and discuss how Joseph spent time in each of the four quadrants.

Each habit has a number of activities in it. You might want to allow for approximately two sessions per habit, sometimes three. The scripted lesson in this unit is for Habit 1, being proactive. However, I suggest using this lesson in conjunction with some of the other activities for that habit.

Font guide:

- a. chalkboard - original information/activities by EM
- b. Times New Roman - Covey information
- c. *Handwriting - notes to the teacher/examples/potential answers*

Habit 1 - Be Proactive

Essential Questions

1. What is involved in being proactive?
2. What can Joseph teach us about being a proactive leader?
3. How can we be more proactive in our lives at camp this summer?

Objectives

1. To identify and explain the meaning of proactive and reactive language.
2. To apply proactivity to their role as CITs.
3. To retell the story of Joseph in their own words.
4. To analyze the ways in which Joseph was proactive in his leadership.
5. To explain what it means to be "response-able."

Summary of Habit

In life, we determine how we act; we can't blame our actions on genetics, our parents, or our environment. We choose how we are going to respond to stimuli around us. Self-awareness allows the freedom to choose. This freedom to choose lies between the stimulus and our response to the stimulus.

Being proactive involves taking initiative and acting in anticipation of a response, but it also involves taking control of our lives. When we take responsibility for things, we are acting with response-ability. We have the ability to choose our response. In fact, it is our responsibility to do so! Our decisions and actions are based on a conscious choice, based on values. They are not based on conditions, feelings, or other people.

The difference between proactive people and reactive people is that reactive people allow the physical or social environment to control their actions. It is not that external stimuli do not affect or influence proactive people, but their response to the stimuli is value-based and is their choice.

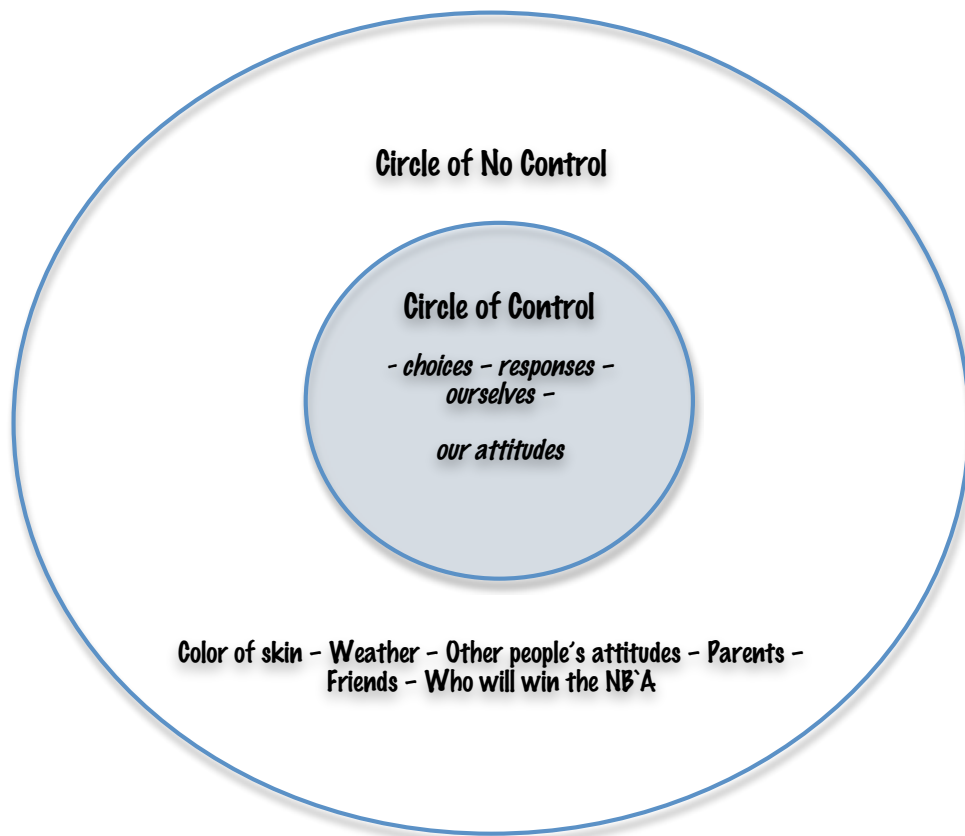
Take initiative – look ahead to what needs to be done to better a situation, and move in that direction. Use what is in your power to get to that point. Look to the resources available to you to help you out. This is how you improve and grow – use your "R and I" – resource and initiative.

Circle of Control/Circle of No Control

One way to become more aware of our own proactivity is to look at where we focus our time and energy – our health, environment, friends, family, national politics, Israel, etc. Picture two circles. In the outer circle are all the things in life we care about, but may not have any control over. In the inner circle are those things over which we DO have control – mostly, ourselves and our actions. We have no control over things that other people do. We have no control over the weather. We have no control over the words other people speak. But we CAN control what we say, what we do, how we act, and how we respond.

Reactive people focus most of their energy in the Circle of No Control. They focus on the weaknesses of other people, the problems of the environment, and circumstances over which they have no control. This focus causes them to spend a lot of time blaming and accusing other people, using reactive language, and feeling like the victim a lot of the time.

Proactive people focus their energy in the Circle of Control. They worry about things over which they know they can have an effect. Because of this, they feel better about themselves and their actions. They do not blame and accuse other people for things they have chosen to do themselves. They do not act like victims. They use proactive language.



Language of “have” and “be”

Often, we think things will improve when we have something:

“I’ll be happier once I have my co-counselor.”

“If only I had a nicer/cooler/more patient unit head...”

“If only I had better behaved kids...”

“If I could just have an hour more off a day...”

These statements refer to our Circle of No Control. However, we are more productive when we focus on our Circle of Control, when we concentrate what we are or can be – more patient, more cooperative, more loving, more open.

Whenever we think the problem is outside of ourselves, **that is the problem!** We should focus on who we are, on improving our character, rather than trying to changing that which is outside of ourselves. **This is the paradigm shift of thinking from outside-in to inside-out.**

Consequences and Mistakes

Consequences are part of the Circle of No Control. While we can choose our actions, the consequences to our actions are natural responses. We have no control over them. Therefore, they lie outside our Circle of Control. Past mistakes work the same way. As Stephen R. Covey (SRC) says, “We can’t control them, we can’t undo them, we can’t control the consequences that came as a result” (p. 91). However, it is within our control to reflect on these consequences and mistakes and learn from them. We are response-able for applying what we learn.

Suggested activities

1. Circles of Control and No Control

Ask the participants to draw two concentric circles on a piece of paper. In the outer circle, ask them to list all the things in their life that they think about, things that concern them to any extent, but over which they have no control. Then, ask them to write in the inner circle all of the things in their life over which they have control.

Draw two similar circles on a large piece of paper. Ask them to share some of the things in their outer circle. *(Some of these things may be: the weather, their siblings, campers, friends, other counselors, unit head, parents, car, boyfriend/girlfriend, camp)* Explain that this circle is called the Circle of No Control. The things in this circle are things over which we have no control. Pick one or two and discuss why this is so.

Do the same exercise for the inner circle. *(Some of the things in this circle should be: choices, responses, attitudes, ourselves.)* This circle may be tricky. CITs may think that their campers, peers, or co-counselors fall in this circle, as well. Explain that this is the Circle of Control. This circle contains ONLY those things over which they have control. Ultimately, we have control only over ourselves and the things that we do; we have no control over other people, what is happening around us, the weather, etc.

2. What it means to be proactive – A Discussion

Using the summary of Habit 1, explain what it means to be proactive. *(We determine how we act, without laying blame on others; we choose our responses to people and situations; involves taking initiative and acting in anticipation of a response; response-ability; decisions based on values, not conditions, feelings, or other people)*

Ask the participants what they think it means to be reactive. *(Reactive people allow others and the environment to decide for them; they look outside themselves for how to respond; proactive people look inside themselves to their values as a guide for responding.)*

Ask the participants in which circle they think proactive people spend most of their time. Why? *(Circle of Control because this is where they are able to*

look inside themselves and make choices. It is about them; the Circle of No Control is about things happening around them.)

3. Proactive and reactive language (Concept attainment)

Below are two lists, one of reactive language and one of proactive language. Remove the titles from the lists, make copies and share the lists with the participants. In chevruta or small groups, ask the participants to create a title for each list and add a few statements to each category that are relevant to their role at camp this summer. Come back together afterward to share their titles and extra statements. (*This list is also found in the resource section at the end of this unit.)

Reactive Language	Proactive language
There's nothing I can do.	Let's look at our alternatives.
That's just the way I am.	I can choose a different approach.
He makes me so mad.	I control my own feelings.
They won't allow that.	I can create an engaging program.
I have to do that.	I will choose an appropriate response.
I can't.	I choose.
I must.	I prefer.
If only.	I will.
It's not my fault!	I will do that right now.
That's unfair.	Can we talk about this first?
Who does he think he is, anyway?	I didn't see it that way. Thanks for letting me know.
Leave me alone. It's none of your business!	I'm sorry. I didn't mean that.

Ask:

- What do you notice about the two lists? (*Reactive language is about other people; Proactive language focuses on I and We statements. Reactive statements give up any control, taking the situation out of our hands;*

proactive language focuses on what I can do in a situation, even if the situation is not ideal.)

- How do we use reactive and proactive language at camp? Which is easier? Why?

(Often, it is easier to use reactive language because it takes the responsibility out of our hands and places it in someone else's. But, proactive people are able to take what is given to them and learn from it. That much IS in our hands. Example of reactive language: I can't believe Suzy is my co-counselor. I have such bad luck with pairing! Proactive language: Suzy is my co-counselor. I'm not happy about it, but I can make the most of the situation by...)

- How can we begin to be more proactive in our everyday lives at camp? At home?

(Use proactive language with our peers, campers and colleagues, act within our Circle of Control and be self-aware when we act and when we speak, be response-able - know that we are choosing to respond to situations in a certain way, learn from our responses)

Joseph as proactive leader – SCRIPTED LESSON

*(*Note: This lesson is designed to take up to an hour and a half. If you have strictly one hour in which to work, you may want to act out some parts and read others. Or, you may want to make this a two-part lesson.)*

Objectives

1. To retell the story of Joseph in their own words.
2. To analyze the ways in which Joseph was proactive in his leadership.
3. To explain what it means to be “response-able.”

Time table

0:00 – 0:15 Set induction

0:15 – 0:20 Explain activity

0:20 – 0:35 Divide into groups, prepare section of story

0:35 – 0:40 Regroup

0:40 – 1:30 Tell the story of Joseph through movement, stopping to analyze after each part

1:20 – 1:30 Putting it all together

Materials

Story of Joseph, cut into sections

Program outline

0:00 – 0:15 Set Induction

Say: “This week we learned about being proactive, using circles of concern and no concern, and proactive and reactive language. I am passing out sheets of paper to you now. On these sheets, draw circles of concern and no concern. Now, take a moment to think about the past few days. What has happened that was in their circle of concern? Circle of no concern? Write these down in the appropriate circles.”

After a few minutes, ask the students to pair into chevruta to discuss what was in their circles. What did they write down? How were they proactive in the situations they listed in their circles? When did they use proactive and reactive language?

Come back together as a large group and share any insights gained in chevruta.

Say: "Did anyone think something was in your circle of concern that was actually in your circle of no concern? What was it?"

Follow up questions:

How did you respond?

Did you use proactive or reactive language? How?

Say: "Being proactive is all about being responsible for ourselves. This may also be thought of as being response-able – able to respond in the moment. We have control over this! Being proactive means listening to our conscience and acting in a way that will better the situation; acting in a way that allows you to take response-ability for your OWN actions, knowing that you have NO CONTROL over the actions of other people. You DO have control over how these things affect your subsequent actions and responses to them."

0:15 – 0:20 Explanation of activity

Say: "Today, we are going to be looking deeply at the life of Joseph. Before we begin, let's get acquainted with him. Joseph was one of the sons of Jacob (also known as Israel for his wrestling an angel). He was not the youngest, and he was not the oldest, but he was one of two sons of Jacob's beloved wife, Rachel. (Jacob had two wives, who were sisters – Rachel and Leah – and two maidservants who also bore him children, but did not hold the status of wife that the sisters did.) Benjamin was Rachel's other son, and Jacob also loved him very much, but Joseph was his favorite above all his other children, and especially among all twelve of his sons.

"We are going to divide into three groups. Each group is going to get a section of the story to act out. You can do this by creating a skit or by having one narrator and a few silent actors. As you act out your parts, I may stop you to talk about Joseph's actions and how they are proactive. Are there any questions?"

If there are questions, answer them before dividing the group. At the end of this unit is both the divided story, ready to be copied and handed out, and a full story with notes about how Joseph is proactive.

0:20 – 0:35 Divide into groups, work on skit

0:35 – 0:40 Regroup

0:40 – 1:20 The story of Joseph

Begin with the first group. As they act it out, follow along in the full story version found in the resource section the end of this unit. Stop them at the breaks indicated. Keep an eye on the time to make sure that you get through the whole story within the allotted time.

1:20 – 1:30 Putting it all together

Recap how Joseph used his Circle of Control and proactive language.

Ask:

- “Were there any examples of reactive language?” (*Joseph’s brothers’ jealousy, Potiphar’s wife’s accusation of rape, the baker in jail*)
- “How might things have turned out differently had Joseph not been proactive?” (*He might have been killed, he might have remained a slave*)
- “What can we learn from this about our own proactivity?” (*If we act on things in our control, it may have positive consequences, even if we don’t see them right away. How we talk to and about people can have positive or negative repercussions. Using resource and initiative is important! It is necessary to remember what is in our Circle of Control and what is in our Circle of No Control.*)

Say: “As we move throughout the summer, remember the story of Joseph and how his being proactive benefited both him and his family. Think about how your own proactivity can benefit your summer as a CIT and your whole being. I am going to leave you with the following question. How can we strive to be proactive in our lives this summer?”

“Thanks for a good session. Have a proactive rest of your day!”

Habit 2 – Begin with the End in Mind

Essential Questions

- A. What does it mean to begin with the end in mind?
- B. How does God use this habit when creating the world?
- C. Why is it important to begin with the end in mind at camp?

Objectives

- A. To articulate what it means to begin with the end in mind
- B. To understand how God began creation with the end in mind
- C. To interact with Midrash and use it to better understand the creation story
- D. To create a CIT mission statement

Summary of Habit

SRC teaches that “to begin with the end in mind means to start with a clear understanding of your destination. It means to know where you are going so that you better understand where you are now and so that the steps you take are always in the right direction” (p. 98). Every part of your life can be examined in the context of the whole of what really matters to you. By keeping that clearly in mind, you can direct your actions toward that criteria, making sure that everything you do is working in synch with your character.

All things are created twice

This habit is based on the principle that all things are created twice. First, there is a mental creation. Second, there is a physical creation. Take, for example, the building of a house. First, the architect draws up the blueprint. Then, she goes over it with the construction manager. Together, they make the final decisions that will allow the foundation to be physically laid into the ground. Until that point, everything is only in the conception process. The laying of foundation is the physical creation.

Let’s think about summer camp. The camp directors plan all year for senior staff week. During senior staff week, the camp administration prepares for the general staff to arrive. The summer does not really physically begin until the campers arrive and we are on the ground running; everything else is the mental creation. This is the physical creation of the summer.

We take charge of this first creation in our daily lives through self-awareness, imagination and conscience. Habit 1 told us that we are the creators. Habit 2 is the first creation.

Leadership and Management

This habit is based on the principles of personal leadership. Leadership is the first creation.

Management	Leadership
Bottom line focus	Top line focus
Asks, “How can I accomplish certain things?”	Asks, “What are the things I want to accomplish?”
Doing things right	Doing the right things
Efficiency in climbing the ladder of success	Determines whether the ladder is leaning against the right wall

- chart from SRC, p. 101

Leadership takes visioning, stepping back and surveying the entire environment for whether we are on the right track. Management is the day-to-day activities that propel us forward toward a goal. We often get so caught up in the management of our lives that we forget to clarify our values to begin with.

Conscience and imagination help us to visualize what we can do with the talents we already have. They are strongest when combined with self-awareness. Using these three, we can examine our deepest values and decide whether or not the way we are acting is in line with those values. If it is not, we can decide to change. We can recreate the script of our lives, becoming our first creator; in this way, we determine our path in life. This path is NOT determined by our environment or the people in our environment. If you approach every role in life with a clear understanding of your values and direction, you will be able to take responsibility for your actions. As long as you are clear, you can meet challenges head on and with integrity, being truly proactive and value-driven.

The mission statement

In order to write a mission statement, we must begin at the center of our Circle of Control. We create the end we desire with this statement, which embodies our vision and our values. Whatever is at the center of our lives will be the source of our **security** (Sense of worth, identity, emotional anchor, self esteem, basic personal strength), **guidance** (source of direction in your life), **wisdom** (your perspective on life, sense of balance, integrated wholeness), and **power** (capacity to act, strength to accomplish something, energy to make choices).

Identifying your center

Many people have one of the following as their center: synagogue, work, money, spouse/partner/boyfriend/girlfriend, family, pleasure, possessions, friends, enemy, or self. Any one of these on its own is probably not healthy. On the other hand, your center may be made up of a number of these; depending on the situation at hand and the environment, one or another may take precedent at any given moment until underlying needs are satisfied. This can feel like a roller coaster, with fluctuating highs and lows. There is no consistency. Ideally, though, our center should give us a good sense of security, guidance, wisdom and power, allowing us to be more proactive in all parts of our lives.

A Principle Center

By putting principles at the center of our lives, we give ourselves a solid foundation in all areas. We are able to identify what, not who, is important to us. These principles do not change depending on the situation, so they enable us to consistently be in touch with our base. As SRC says, “principles don’t react to anything. They don’t get mad and treat us differently. They won’t divorce us or run away with our best friend. They aren’t out to get us... They don’t depend on the behavior of others, the environment, or the current fad for their validity. Principles don’t die” (p. 122).

The wisdom and guidance that accompany a principle-centered life are found in the correct maps we have to guide us through life, allowing us to see and experience things as they really were, are, or will be. The power that comes from this type of living is that of being self-aware, knowledgeable, and proactive. You are not tied to the behavior or judgments of others, circumstances, or the environment. (See chart p. 124, 125)

Writing your mission statement

It might be helpful, as you write your mission statement to imagine the various roles you play in life, and your goals for each of those roles. How will you maintain the principles outlined in your mission statement for each role? You may find that this helps give you clarity, harmony and balance, keeping the role and goal clearly before you. What are the long-term goals you would like to achieve for each role? “An effective goal focuses on results rather than activity... These roles and goals will give structure and organized direction to your personal mission” (p. 137).

When you write your mission statement, it is good to know who you are. What are your talents and skills? What are your likes and dislikes? What is possible for you to put your mind to, and what may not be worth the effort later?

One of the hardest things about writing a mission statement is just getting started. Sometimes, quotes, pictures and looking at other people’s mission statements helps. SC gives a few different examples as he outlines Habit 2.

Be careful not to fall into some dangerous traps as you write, and as you begin to live proactively:

- Labeling – many of us have been labeled by other people. Sometimes, we are OK with the label we are given, other times we are not. How we choose to react to other people’s

impressions of us is in our control. However, we sometimes fall into the trap of labeling ourselves. Be careful that these labels do not become self-fulfilling prophecies!

- Giving up – sometimes, when one thing goes wrong, we may decide to completely throw in the towel. But, we have learned that we can choose how we respond to adversity! Don't let one thing ruin your sense of drive. Keep the end in mind!
- Make sure your ladder is leaning against the right wall – is what you are doing the right thing? Make sure that what you do feels like the right thing, both inside and out. Here is where your principles come in. If you are sticking to the things that are at the very core of your being, chances are, they are the right things.

Setting Goals

Once you have written your mission statement, it is time to set your goals.

1. Make sure they are realistic and reachable. Can you devote the time and energy necessary to fulfilling the goals you are setting for yourself?

2. Write it down! When we put things in writing, there is more likelihood that we will do them, especially if they are placed prominently so we can see them again and again.

3. Again, getting started is half the battle. Once you have put your mind to it, just do it!

4. Use momentous occasions, both joyous and sorrowful, to help drive you. If you have to go through something hard, try to find the upside. For example, if you have to break up with a long-time love, it will be emotional and upsetting. But, imagining all the possible dating opportunities you now have may be exciting.

5. Use your support system! Together, we can be stronger. Think of those around you as your support system. Your friends and family want to help you succeed; you just have to remember that they are there to support you, even when you need to ask for their help.

Suggested Activities

*(*Note: The activities outlined for this habit are also designed to take two periods of one hour each: The newspaper article and story of creation one day, and creation of the mission statement the next day. However, feel free to modify to fit the time you have allotted.)*

1. The Newspaper Article

Ask the participants to close their eyes, take a few deep breaths and relax. Their minds should be clear. Ask them to focus on your next words.

"Picture yourself five years from now. You have just picked up the newspaper on your way home for the day. The lead story is about you. You are excited. You knew this day was coming. The newspaper interviewed you and a number of other people for the story. The first one to be interviewed was from your family, the next was a close friend of yours, and the third was someone with whom you had worked.

Think deeply. What do you want these people to say about you and your life? What kind of child, grandchild, cousin, brother, sister, would you like your family's words to reflect? What kind of friend? What kind of counselor?

What character traits would you like them to have seen in you? What contributions and achievements would you want them to remember? Look carefully at the people around you in your mind's eye. What difference would you like to have made in their lives?

Open your eyes. Take a few moments and write down the key points of that article.

Now, think about the way you are currently living your life. Are you living in a way that will ensure that this article will be written as you want it to be? Do the choices you have made reflect the outcome you would like to see five years from now? Do you behave in a way that will be reflected the way you would like? If the answers to these questions is yes, what is it that you are doing to make it so? If the answers are no, what do you think you can change in your life to make sure you get there?

Explain that this visioning is what habit 2 is all about. Beginning with the end in mind is a way of life. It is thinking about how your actions affect not just the here and now, but what their effect will be tomorrow, next week, next month, next year, five years from now, and so on. It is looking toward that end result and making sure that you are doing everything you can to live your life with your values at the center.

2. The story of Creation – The Ultimate Example of Beginning with the End in Mind

a. In small groups or chevuta, read the creation story, using either the direct Torah text (Parashat Bereshit, Genesis 1:1 – 2:4) or read the “Targum” (translation) in the Fields commentary (this is more like a summary of the Torah text). (**Note: Please refer to the bibliography located at the end of this guide for reference information for the Fields commentary.**)

Discuss:

- What happens during creation? (i.e. What does creation entail?)

Thought, planning, vision, an end goal/idea of what God wants to see in the end, things are made/put together/put in their place

- Do you think God had a vision? What was it?

e.g. To create the world and everything in it. God had a plan in creation – the order, the days, the people, our responsibility to the earth. All this is supposed to help sustain the earth and maintain the care and effort God put into creation.

- Why do you think God created in the order that God did?

It is logical, need the basics before you can get complex, everything builds upon the thing that came before it

b. Using midrash

Jewish tradition was the first to present a story of creation that focused on one God, instead of many Gods. The Torah also teaches that God saw that God’s creation was good. Rabbi Harvey Fields teaches that “the world and the galaxy of stars in which it spins are not a random accident but have a unique design and purpose.”⁸ Humans are created in God’s image and are partners with God in maintaining and preserving the world God created. God created the whole world and made humankind responsible for our actions in this preservation of the life (human and otherwise) God created.

⁸ Fields, Harvey J. *A Torah Commentary for Our Times*. New York, NY: UAHC Press, 1990. (Genesis, p. 22)

Our tradition, in interpreting this story, has a few opinions regarding the story of creation. A few different *midrashim* are located in the resource section of this unit. They can be used together or separately, depending on your focus.

3. ■■■ Writing the CIT mission statement

*(*Note: This activity is designed to synthesize this habit and should take one or two sessions. Their completed mission statement should be displayed somewhere prominently for them to see on a daily basis, perhaps photocopied at pocket size for them to carry with them, or posted in the guys' and girls' living quarters.)*

Developing a personal mission statement is the most effective way to begin with the end in mind – a statement, on paper, of your values. The mission statement created by this group of CITs will be unique to them and the standard to which they will hold themselves. Just as the Constitution is the standard to which all Americans are held, so too can our mission statement become the standard to which we are held personally. *(*Note: A few examples of individuals' mission statements can be found in the resource section at the end of this unit.)*

a. Getting started

Explain:

As Covey teaches, in order to write a mission statement, we must begin at the center of our Circle of Control. We create the end we desire with this statement, which embodies our vision and our values. Whatever is at the center of our lives will be the source our **security** (Sense of worth, identity, emotional anchor, self esteem, basic personal strength), **guidance** (source of direction in your life), **wisdom** (your perspective on life, sense of balance, integrated wholeness), and **power** (capacity to act, strength to accomplish something, energy to make choices).

Earlier this summer, the participants identified the principles at our centers. Ask them to bring out their principle circles and use them as a guide in writing the mission statement.

In preparation for writing the mission statement, pass out the "Great Discovery" found in the resource section of this unit. Have them identify what is personal to themselves and what they can bring to the table for their CIT mission statement.

b. Writing the mission statement

Use the sample mission statements in the resource section as samples for the participants. Check to see if the camp has a mission statement; if so, you should use this as a sample, as well. Quotes are also a great source of inspiration. Ask the participants to identify quotes that are meaningful to them. Share some quotes that

are meaningful to you. Some quotes can also be found in the resource section of this unit.

Start by identifying what the end result is that the participants are looking toward. Next, record the collective principles of the group. Outline these in a way that the entire group can see them.

Habit 3 - Putting First Things First

Essential Questions

1. What are the characteristics of the four quadrants in which we spend our time?
2. Why is it important to try and be a prioritizer?
3. How did Joseph spend time in each of the four quadrants? How does this support his role as a proactive leader?

Objectives

1. To identify the four quadrants in which we spend our time
2. To describe the characteristics of each quadrant
3. To explain the importance of prioritizing
4. To consider how to spend time in quadrant 2 at camp
5. To identify ways to move out of the comfort zone and into the courage zone
6. To analyze how Joseph spent time in each of the quadrants and used this to support his role as a proactive leader

Summary of the Habit

Habit 3 is the direct result of Habits 1 and 2. Habit 1 identified the self as the creator, based on the characteristics of imagination, self-awareness, conscience and independent will. Habit 2 was the first creation – the mental creation – and is based on imagination and conscience. SRC defines imagination as “the ability to envision, to see the potential, to create with our minds what at present we cannot see with our minds” (p. 147) and conscience as “the ability to detect our own uniqueness and the personal, moral, and ethical guidelines within which we can most happily fulfill it” (p. 147).

Habit 3 is the physical creation of Habits 1 and 2. It is based on independent will to live a principle-centered life. It is the day-to-day actualization of this kind of living. We do this by practicing self-management. Independent will allows us to make choice about our action on a daily basis. It is measured by our personal integrity – the value we place on ourselves. It is our

ability to put first things first; leadership allowed us to lay out our plan for being principle-centered, and management allows us to put that plan into action.

Managing our time is a misconception. When we think about planning our day, week, month, year, we should think not about managing our time, but managing ourselves. We should focus not on time and things, but on enhancing relationships and accomplishing results.

Below is a time management matrix, divided into four quadrants. Each quadrant corresponds to a degree of urgency and importance. Those things that are important are your most important things, your first things, activities that contribute to your missions and your goals. Those things that are urgent are pressing things, activities that require immediate attention (SC, p. 107). SC added labels to each quadrant to help us understand the kinds of people we are being when we act in that particular quadrant.

	<i>Urgent</i>	<i>Not urgent</i>
<i>Important</i>	Q1– The Procrastinator Activities: Crises Pressing problems Deadline-driven projects Exam tomorrow Friends gets injured Late for Work Project due today Car breaks down	Q2 – The Prioritizer Activities: Prevention Relationship building Recognizing new opportunities Planning, recreation Planning, goal setting Essay due in a week Exercise Relationships Relaxation
<i>Not important</i>	Q3 – The Yes-Man Activities: Interruptions, some calls Some mail, some reports Some meetings Proximate, pressing matters Popular activities Unimportant phone calls Interruptions Other people’s small problems Peer pressure	Q4 – The Slacker Activities: Trivia, busy work Some mail Some phone calls Time wasters Pleasant activities Too much TV Endless phone calls Excessive computer games Mall marathons Time wasters

Most people spend most of their time in one of the above quadrants. We have a tendency to put off the important things until they become urgent; and even then, we find that we spend most of our time doing urgent and unimportant things. Let’s explore each of these four quadrants.

Quadrant 1 – The Procrastinator

Things in Quadrant 1 happen; we will not always be able to control what happens around us. But, when we contribute to expanding the activities in Q1 is the problem. The Procrastinator continually leaves things until the last moment – studying for a test the night before, planning an evening program the night before, creating a bunk activity on the fly. The procrastinator thrives under the pressure of having to get things done now.

Results of spending too much time in the Procrastinating Quadrant are stress and anxiety, burnout, and mediocre performance.

Quadrant 3 – The Yes-Man

This quadrant represents those things that are urgent but not important. Urgent things often appear to also be important, but are not. The person who spends most of his time in this quadrant has a hard time saying “No” to people. People may ask you to do things that are important to THEM; that does not mean you should do them! According to SC, results of spending too much time here are “reputation for being a pleaser, lack of discipline, and feeling like a doormat for others to wipe their feet on” (p. 110).

Quadrant 4 – The Slacker

Activities in this quadrant are neither urgent nor important. They are the time wasters of life. They are things we may enjoy doing, but should refrain from doing in excess. According to SC, results of spending too much time in this quadrant are “lack of responsibility, guilt, and flakiness” (p. 111).

Quadrant 2 – The Prioritizer

This quadrant represents those things that are important, but not urgent. This is the quadrant we want to spend most of our time in. By managing ourselves, we can maintain what is important in our lives, preparing for those unexpected urgent matters, and living in balance. The person who lives in Quadrant 2 is able to say “No” when she needs to, but can say “Yes” confidently knowing that she has made the time/energy/effort to gain control of those things over which she has control. According to SC, the results of living in Quadrant 2 are “control of your life, balance, high performance” (p. 112).

Identify in which area you spend most of your time. While we all spend time in all four quadrants, we should strive to spend as much time as possible in Quadrant 2. How do you become more of a Prioritizer?

- Procrastinate less
- Say “No” to Q3 activities – Saying “No” is not always easy, especially if it involves peer pressure. But, doing so will allow you to become more productive and more balanced. “When you say “No” to unimportant things, you are really saying “Yes!” to more important things” (S. Covey, p. 112).

- Spend less time doing Slacker activities – this doesn't mean cut them out completely, just spend less time doing them, to free yourself up to spend more time doing Q2 activities!

The Importance of Planning

So how do we do this? We plan. Set aside 15 minutes each week to review your goals for the week. You may want to start by identifying the various roles you play in your life: family member, friend, counselor in training, self, etc. What needs to happen that week in each of those areas?

Once you have identified what needs to happen, make sure you block off time during your week to accomplish all these tasks. These tasks can include program planning, noticing something positive about each of your campers, spending time with friends, calling home, exercising, or working with your mentor. If you identify these things first and block off time for them, you will free yourself up to have room in your schedule for all the unexpected things that come at you at camp – the camper who is homesick and needs to talk with you, the camper who unexpectedly has an asthma attack and needs to see the nurse, the counselor who gets sick and needs a stand-in, etc.

Once these have been scheduled, you can put in everyday tasks and appointments (CIT hour, helping your cabin with wake-up or bed-time, etc.).

Each week, look over your plan. Identify your big tasks, and go!

The Comfort Zone and the Courage Zone

Putting first things first will sometimes require you to step outside your comfort zone and do things that may make you uncomfortable. But this action will ultimately make you a stronger person and bring you closer to living your principle-centered life.

Don't let yourself be ruled by your fears. YOU are in charge of your actions, which means YOU decide what you will and won't do. Stepping into the courage zone every now and then lets you take charge of your fears, instead of allowing them to take charge of you.

Part of this, and part of living as a proactive person in the prioritizing zone, is not letting your fears make your decisions. YOU make your decisions. Acting in the face of fear may just make you feel like a stronger person. As Sean Covey says, "The next time you want to:

- Make a new friend
- Resist peer pressure
- Break an old habit
- Develop a new skill
- Try out for the team
- Audition for a play
- Ask out the one and only
- Change your job
- Get involved

- Be yourself

... Do it!... even when all your fears and doubts scream out ‘You stink!’ ‘You’ll fail.’ ‘Don’t try.’ Never let your fears make your decisions. You make them” (p. 121).

And remember, even if you do fail, try, and try again. Many people who became very successful later in life failed at some point: Babe Ruth struck out 1,330 times. Albert Einstein didn’t speak until age 4. Michael Jordan was cut from his high school basketball team as a sophomore.

Suggested activities

1. The Time Management Matrix

Give each participant a copy of the time management matrix and the descriptions of the quadrants. Discuss what each of the quadrants represents, including the characteristics of the type of person associated with that quadrant.

Pass out a blank copy of the matrix. In chevruta, have the participants identify what actions at camp are associated with each quadrant.

	<i>Urgent</i>	<i>Not Urgent</i>
<i>Important</i>	<p><i>Q1 - The Procrastinator</i></p> <ul style="list-style-type: none"> - <i>Planning a program the night before</i> - <i>Late for activities and meals</i> 	<p><i>Q2 - The Prioritizer</i></p> <ul style="list-style-type: none"> - <i>Planning a program a few days in advance and getting feedback for revisions</i> - <i>Getting to know all your campers</i> - <i>Making time to exercise</i>
<i>Not Important</i>	<p><i>Q3 - The Yes-Man</i></p> <ul style="list-style-type: none"> - <i>Trying to deal with the problems of all your friends at camp</i> - <i>Peer pressure (staying out really late/past curfew, trying things that you are not comfortable with)</i> 	<p><i>Q4 - The Slacker</i></p> <ul style="list-style-type: none"> - <i>Talking on your cell phone at every free moment</i> - <i>Hanging out in the staff lounge constantly</i> - <i>Spending all free time on computer</i>

Pass out another blank time matrix. This time, have them fill identify in which quadrant they think they spend most of their time. In chevruta, have them discuss one way in which they can be more of a prioritizer. (Example: If you find yourself saying "Yes" to everything that is asked of you and it is becoming detrimental to your proactivity, have the courage to say "No" to something when it is the right thing to do. If you find yourself spending time doing excessive slacking, perhaps by spending a lot of time on the phone, try to limit

yourself to only 30 minutes a day of phone time. If you have a program coming up on which you are working, take the initiative to begin the planning process a week in advance.)

2. Joseph in the four quadrants

Throughout his life, Joseph spent time in each of the four quadrants. Using the knowledge of the story from Habit 1, identify how Joseph acted in each quadrant his life. Explain that this is a great example of the fact that we all spend time in each quadrant, but the goal is to spend most of our time in Q2.

	<i>Urgent</i>	<i>Not urgent</i>
<i>Important</i>	<p>Q1 - Joseph as Procrastinator</p> <ul style="list-style-type: none"> - Putting off telling Potiphar about his wife and getting thrown in jail 	<p>Q2 - Joseph as Prioritizer</p> <ul style="list-style-type: none"> - Working diligently in Potiphar's house to get promoted - Working hard in jail and getting promoted - Being honest with Pharaoh and rising through the ranks in Egyptian royalty - Building relationships: Potiphar, prison guard, Pharaoh
<i>Not important</i>	<p>Q3 - Joseph as Yes-Man</p> <ul style="list-style-type: none"> - Going to meet his brothers in the field because his father asked him to - Trying to appease Potiphar's wife without being disloyal to Potiphar 	<p>Q4 - Joseph as Slacker</p> <ul style="list-style-type: none"> - Telling his brothers each dream he has about them - Not working in the field with his brothers

3. The Importance of Planning

Start by asking the participants to identify the various roles they play in life: family member, friend, counselor in training, self, etc. What needs to happen that week in each of those areas? At camp, it is sometimes more difficult to do this because of the unexpected nature of the beast, but it is important to try.

You might want to purchase fun planners for the group, or take time to make their own (this would add another session to this habit). Spend some time looking at the week ahead and planning, both individually and as a group. Perhaps they can try asking themselves: what are the group responsibilities? When can those get done? What are their individual responsibilities? With whom do they need to meet? How much time do they need for program planning? When can they plan that "something special" they have been wanting to do with their campers?

Once they have identified what needs to happen, make sure they block off time during the week to accomplish all these tasks. These tasks can include program planning, noticing something positive about each of your campers, spending time with friends, calling home, exercising, or working with a mentor. If they identify these things first and block off time for them, they will free up room in their schedule for all the unexpected things that happen at camp – the camper who is homesick and needs to talk with their counselor, the camper who unexpectedly has an asthma attack and needs to see the nurse, the counselor who gets sick and needs a stand-in, etc.

Once these have been scheduled, they can put in everyday tasks and appointments (CIT hour, helping your cabin with wake-up or bed-time, etc.). Each week, have them look over their plan, identify their big tasks, and go!

4. The Comfort and Courage Zones

Ask participants to identify a fear that has been holding them back from reaching their goals. Have them write it down on a piece of paper. Ask them to decide right then how to jump outside their comfort zone and stop letting the fear get the best of them. Have them write that down, too, and any steps they need to take to get into the courage zone. Have them paperclip this inside their planner as a reminder of the importance of stepping outside the comfort zone.

5. Peer Pressure at Camp

Ask the participants to identify a scenario they have witnessed at camp that involved peer pressure. Have them write it down on a piece of paper and pass it to you. In a fishbowl activity, have them act out the scenarios and try to overcome the peer pressure. Debrief each scenario, discussing the implications of peer pressure and their role as CITs.

Resources – Unit 2

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Proactive and Reactive Language

Reactive Language	Proactive language
There's nothing I can do.	Let's look at our alternatives.
That's just the way I am.	I can choose a different approach.
He makes me so mad.	I control my own feelings.
They won't allow that.	I can create an engaging program.
I have to do that.	I will choose an appropriate response.
I can't.	I choose.
I must.	I prefer.
If only.	I will.
It's not my fault!	I will do that right now.
That's unfair.	Can we talk about this first?
Who does he think he is, anyway?	I didn't see it that way. Thanks for letting me know.
Leave me alone. It's none of your business!	I'm sorry. I didn't mean that.

The story of Joseph – Educator Version

Group 1

Joseph was his father's favorite, enjoying gifts and praise his brothers coveted. He shared his dreams, which often alluded to his family bowing down to him, with his father and brothers, which only served to worsen his situation. His brothers came to resent him more and more. They eventually plotted his death, ultimately throwing him in a pit, selling him to passing traders, and bringing his cloak, bloody with animal blood, back to their father as "evidence" of his "demise." These traders sold Joseph to Potiphar, an Egyptian courtier of Pharaoh and his chief steward. (Genesis 37)

--- STOP ---

Ask: "How is Joseph using his Circles of Control/No Control?"

Circle of No Control - father, brothers, being thrown in a pit, being sold to traders, being sold to Potiphar

Circle of Control - response to father, response to brothers, response to being thrown in the pit, response to being sold to traders, response to being sold to Potiphar, response to his place in Potiphar's household

--- CONTINUE ---

Joseph was successful in Potiphar's household, and Potiphar put Joseph in charge of the household. Joseph ran everything; Potiphar concerned himself with nothing but the food he ate.

--- STOP ---

Ask: "How is Joseph being response-able?"

Response-ability - If you have not yet taught about response-ability, use this opportunity to do so. Joseph is able to respond in a way that allowed him to become successful in Potiphar's house. He used his R and I (resource and initiative)

- He did not use the language of "have" - If only I had not been sold... If I just had my freedom... If I could only have my family back...*

- *Rather, he simply "was" - he was able to be himself. Using his character, he endeared himself to Potiphar and made himself invaluable. He did not focus on what he did or did not have; he focused on who he was and what was within his Circle of Control- his ability to do his job to the best of his ability, his actions as a servant in the household. As he did so, his Circle of Control grew to include everything that went on in Potiphar's house.*

--- CONTINUE ---

After a while, Potiphar's wife took a liking to Joseph and tried to seduce him. He refused, but she tried day after day. Finally, one day, when no one else was around, she became forceful with him and demanded that he sleep with her. He refused again, and she grabbed his coat as he turned to leave. She then accused Joseph of trying to rape her, and Joseph was thrown in jail.

--- STOP ---

Ask: "How is Joseph being proactive now?"

Once again, Joseph had to revisit his Circles of Control and No Control. And once again, he did not get the two confused:

Circle of No Control - Potiphar's wife, her false accusations, being thrown in jail for something he did not do

Circle of Control - his response to Potiphar's wife - Joseph could have succumbed to her advances. Instead, he was true to his character and refused. The consequence of this was the false accusation. This, like all consequences, falls into his Circle of Concern. However, he did not dwell on the circumstance and mope in jail, blaming Potiphar and his wife for his state. Rather, he was able to work hard and endear himself to the jailer.

--- CONTINUE ---

However, in jail, as in Potiphar's house, Joseph was successful. The chief jailer favored Joseph and eventually placed the dealings within the prison in Joseph's hands. (Genesis 39)

--- STOP ---

Ask: "How is Joseph using his response-ability now?"

Response-ability - Joseph's response made him able to succeed. He responded proactively, not reactively, to this situation, as he had before. His success was his own doing; he took responsibility and acted in a way that would help him better his situation. Again, his Circle of Control was expanding as he put himself in control of things that were within his control - his own actions.

Say: "Thank you, group 1. Group 2, it's your turn!"

Group 2

Some time later, Pharaoh sent his cupbearer and baker to prison. While they were there, each dreamed a dream. They each told the dream to Joseph, who interpreted them (in the name of God; only God could interpret the dreams, not Joseph) correctly. (Genesis 40)

--- STOP ---

Say: "How is Joseph acting proactively?"

Here, too, Joseph stayed true to himself. The cupbearer and the baker wanted Joseph to interpret their dreams. Joseph could have taken credit. Rather, he gave the credit to God. In doing so, he did not elevate himself to a level that was not appropriate or warranted. His Circle of Control continued to expand.

--- CONTINUE ---

Two years later, Pharaoh had a dream in which seven sturdy and healthy cows came out of the Nile and grazed in the grass. Then, seven ugly and gaunt cows came out of the Nile behind them and ate the seven sturdy cows.

He then dreamed another dream. This time, seven ears of grain, solid and healthy, grew on a stalk. Close behind them, seven thin ears grew, scorched by the wind. These thin ears swallowed up the healthy ears.

The next morning, Pharaoh asked for someone to interpret his dreams. The cupbearer (who had been restored to his position), remembered Joseph and recommended him to Pharaoh. Pharaoh called for Joseph, who interpreted the

dreams (in the name of God) as indicative of what was to come agriculturally for Egypt. Seven good, healthy years would be followed by seven years of famine.

Pharaoh believed Joseph and put him in charge of all of Egypt. He gave Joseph an Egyptian name and his daughter as Joseph's wife. Joseph then traveled throughout the land securing food for the famine, so that when the seven lean years were upon them they would not worry about food. When the famine was upon them, Egyptians came to Pharaoh to ask for help, and he directed them to Joseph. When the famine spread to the rest of the world, they, too, were directed to Joseph and told to do whatever he said. (Genesis 41)

--- STOP ---

Ask: "What is going on now in Joseph's life of proactivity?"

Joseph's Circle of Control continues to expand as he is true to himself, and as he takes control of his own actions. With God's help, he is able to secure himself a position in the court of Pharaoh and become a trusted advisor, ruling over the land.

--- CONTINUE ---

Jacob and his family, too, were affected by the famine, and Jacob sent 10 of his sons to Egypt to get grain rations. (He did not send Benjamin for fear that something would happen to him.) They came before Joseph and bowed to him, as he was the vizier of the land, and did not recognize him; but Joseph recognized them. Yet, he acted like a stranger to them and was harsh toward them. He accused them of being spies in the land. When they explained that they were 10 of 12 brothers, 1 of whom was dead and 1 of whom was with their father, Joseph told them he would have pity on them, and gave them grain for their families in exchange for them bringing Benjamin back with them. One brother would have to remain in Egypt until their return. Simeon remained, and was bound in front of them before they left. They took their grain and returned home. They explained the situation to Jacob, but Jacob was unwilling to let Benjamin go. (Genesis 42)

--- STOP ---

Ask: "How did Joseph use his R and I here?"

He did not want his brothers to immediately know that it was he; he was able to respond in a way that concealed his identity and revealed the brothers' characters.

Say: "Thank you, group 2. Group 3, you're up, and you will be finishing out the story of Joseph as a proactive leader."

Group 3

When they ran out of the grain rations, Jacob again urged the brothers to go to Egypt. They refused to go without Benjamin, and finally Jacob relented. When they arrived in Egypt, they were shown to Joseph's house where they were to dine with Joseph. Simeon was returned to them. But, after speaking with them about their father and seeing Benjamin alive, Joseph was overcome with emotion and ate on his own. The brothers were treated to a marvelous meal; Benjamin's portions were greater than everyone else's. (Genesis 43)

The next day, the brothers' sacks were filled with rations. Joseph instructed his steward to place his silver goblet in Benjamin's sack. As the brothers were departing the city, Joseph instructed his steward to run after them and accuse them of stealing the goblet. The brothers were astonished at this accusation, and declared that the one in whose sack the goblet was found would be put to death, and the rest would become servants (thinking that, for sure, there was no way the goblet would be in any of their sacks). The steward replied that only the one in whose sack the goblet was found would become a slave. Alas, the steward searched each sack, beginning with the oldest brother, Reuben, and ending with the youngest, Benjamin. And the goblet was found in Benjamin's sack. The brothers, dumbfounded, repacked their belongings and returned to Joseph. When they returned, they threw themselves on the ground and pleaded with Joseph not to enslave Benjamin. They offered themselves up as slaves, taking collective responsibility for the goblet. But Joseph would only have Benjamin as his slave.

Judah then approached Joseph with an impassioned speech about how much Benjamin means to his father, especially now with Joseph gone (as Joseph and Benjamin were the only two sons of Jacob's beloved, Rachel). He ends the speech by relaying that he, Judah, has taken responsibility for the boy; "Let me not be witness to the woe that would overtake my father!" (Genesis 44:34) (Genesis 44)

Joseph, at this point unable to restrain himself any longer, excuses the guards and reveals himself to his brothers. His sobs were so loud that they could be heard outside; the news reached Pharaoh's palace. He makes peace with his brothers, telling them that it was for the best that they sold him. Otherwise, he would not be in the position he was in, and everyone would be suffering from famine. "God has sent me ahead of you to ensure your survival on earth, and to save your lives in an extraordinary deliverance" (Gen. 45:7). He then instructs them to return

to their father and share the news of Joseph's life with him. He further instructs them to live in a certain land where they will be near Joseph, and he will provide for them and their families throughout the rest of the 5 years of the famine. He then embraced his brothers, beginning with Benjamin, and wept with them. And Pharaoh found out, and gave them silver and clothing, and bade them return; he would give them choice land on which to live.

When they told Jacob of Joseph's life and his station in Egypt, Jacob rejoiced at the news. (Genesis 45)

--- STOP ---

Say: "Thank you, group 3. In this last part of the story, how was Joseph proactive?"

By being proactive, Joseph was able to create a situation in which his family was reunited. He used his proactivity to advance his state of life, not reacting to situations but working within his Circle of Control to better his situation. He used initiative and resourcefulness. He worked with what he was able to within himself, not concerning himself with the environment or other circumstances that befell him, ultimately landing on his feet in a secure position.

The story of Joseph – Participant Version

Group 1

Joseph was his father's favorite, enjoying gifts and praise his brothers coveted. He shared his dreams, which often alluded to his family bowing down to him, with his father and brothers, which only served to worsen his situation. His brothers came to resent him more and more. They eventually plotted his death, ultimately throwing him in a pit, selling him to passing traders, and bringing his cloak, bloody with animal blood, back to their father as "evidence" of his "demise." These traders sold Joseph to Potiphar, an Egyptian courtier of Pharaoh and his chief steward. (Genesis 37)

Joseph was successful in Potiphar's household, and Potiphar put Joseph in charge of the household. Joseph ran everything; Potiphar concerned himself with nothing but the food he ate.

After a while, Potiphar's wife took a liking to Joseph and tried to seduce him. He refused, but she tried day after day. Finally, one day, when no one else was around, she became forceful with him and demanded that he sleep with her. He refused again, and she grabbed his coat as he turned to leave. She then accused Joseph of trying to rape her, and Joseph was thrown in jail.

However, in jail, as in Potiphar's house, Joseph was successful. The chief jailer favored Joseph and eventually placed the dealings within the prison in Joseph's hands. (Genesis 39)

Group 2

Some time later, Pharaoh sent his cupbearer and baker to prison. While they were there, each dreamed a dream. They each told the dream to Joseph, who interpreted them (in the name of God; only God could interpret the dreams, not Joseph) correctly. (Genesis 40)

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Jacob and his family, too, were affected by the famine, and Jacob sent 10 of his sons to Egypt to get grain rations. (He did not send Benjamin for fear that something would happen to him.) They came before Joseph and bowed to him, as he was the vizier of the land, and did not recognize him; but Joseph recognized them. Yet, he acted like a stranger to them and was harsh toward them. He accused them of being spies in the land. When they explained that they were 10 of 12 brothers, 1 of whom was dead and 1 of whom was with their father, Joseph told them he would have pity on them, and gave them grain for their families in exchange for them bringing Benjamin back with them. One brother would have to remain in Egypt until their return. Simeon remained, and was bound in front of them before they left. They took their grain and returned home. They explained the situation to Jacob, but Jacob was unwilling to let Benjamin go. (Genesis 42)

Group 3

When they ran out of the grain rations, Jacob again urged the brothers to go to Egypt. They refused to go without Benjamin, and finally Jacob relented. When they arrived in Egypt, they were shown to Joseph's house where they were to dine with Joseph. Simeon was returned to them. But, after speaking with them about their father and seeing Benjamin alive, Joseph was overcome with emotion and ate on his own. The brothers were treated to a marvelous meal; Benjamin's portions were greater than everyone else's. (Genesis 43)

The next day, the brothers' sacks were filled with rations. Joseph instructed his steward to place his silver goblet in Benjamin's sack. As the brothers were departing the city, Joseph instructed his steward to run after them and accuse them of stealing the goblet. The brothers were astonished at this accusation, and declared that the one in whose sack the goblet was found would be put to death, and the rest would become servants (thinking that, for sure, there was no way the goblet would be in any of their sacks). The steward replied that only the one in whose sack the goblet was found would become a slave. Alas, the steward searched each sack, beginning with the oldest brother, Reuben, and ending with the youngest, Benjamin. And the goblet was found in Benjamin's sack. The brothers, dumbfounded, repacked their belongings and returned to Joseph. When they returned, they threw themselves on the ground and pleaded with Joseph not to enslave Benjamin. They offered themselves up as slaves, taking collective responsibility for the goblet. But Joseph would only have Benjamin as his slave.

Judah then approached Joseph with an impassioned speech about how much Benjamin means to his father, especially now with Joseph gone (as Joseph and Benjamin were the only two sons of Jacob's beloved, Rachel). He ends the speech by relaying that he, Judah, has taken responsibility for the boy; "Let me not be witness to the woe that would overtake my father" (Genesis 44:34)! (Genesis 44)

Joseph, at this point unable to restrain himself any longer, excuses the guards and reveals himself to his brothers. His sobs were so loud that they could be heard outside; the news reached Pharaoh's palace. He makes peace with his brothers, telling them that it was for the best that they sold him. Otherwise, he would not be in the position he was in, and everyone would be suffering from famine. "God has sent me ahead of you to ensure your survival on earth, and to save your lives in an extraordinary deliverance" (Gen. 45:7). He then instructs them to return to their father and share the news of Joseph's life with him. He further instructs them to live in a certain land where they will be near Joseph, and he will provide for them and their families throughout the rest of the 5 years of the famine. He then embraced his brothers, beginning with Benjamin, and wept with them. And

Pharaoh found out, and gave them silver and clothing, and bade them return; he would give them choice land on which to live.

When they told Jacob of Joseph's life and his station in Egypt, Jacob rejoiced at the news. (Genesis 45)

Midrashim on the Creation Story

Midrash 1

“Why was the world created with the letter *bet*? Just as *bet* is closed on three sides and open only in front, so you are not permitted to investigate what is above [the heavens] and what is below [the deep], what is before [the six days of creation] and what is [to happen] after [the world’s existence] – you are permitted only from the time the world was created and thereafter [the world we live in]. (Genesis Rabbah 1:10)

Guiding questions:

- Why does the text start with a *bet*?
- Why do you think we cannot explore what came before creation? (*There is no right answer to this one. Examples: It does not concern us – it is God’s concern; what came before does not pertain to us – if God wanted us to be part of that, we would have been, but we are not; we can only explore and attempt to understand that which we have experienced at some level.*)

Midrash 2

“Rav Hoshia Rabbah began his discourse with the verse “Then I was by Him as a nursling (*amon*)” (Proverbs 8:30). The word *amon* may be read *umman*, meaning “overall design” – I was in the mind of the Holy One, says the Torah, like the overall design in the mind of a craftsman. In the way of the world, when a king of flesh and blood builds a palace, he builds it not according to his own whim, but according to the idea of the architect. Moreover, the architect does not build it out of his own head, he has [a design] – plans and diagrams to know how to lay out the chambers and where to put in... doors. Even so the Holy One looked into the Torah as He created the world.” (Genesis Rabbah 1:1)

Guiding questions:

- What was the role of Torah in creation?
- How did God act like an architect in the creation of the world?

Midrash 3

“Rav Zutra bar Tobiah said in the name of Rav: The world was created by means of ten capacities and powers: By wisdom, by understanding, by reason, by strength, by rebuke, by might, by righteousness, by judgment, by loving-kindness, and by compassion.” (Book of Legends, p. 7)

Guiding questions:

- Why these ten “capacities and powers”?
- Which of these are important qualities to be found in a leader? Why?
- Which is not essential to effective leadership? Why?

Midrash 4

“The Lord God made earth and heaven” (Genesis 2:4). A parable of a king who had cups made of delicate glass. The king said: If I pour hot water into them, they will [expand and] burst; if cold water, they will contract [and break]. What did he do? He mixed hot and cold water, and poured it into them, and so they remained unbroken. Likewise, the Holy One said: If I create the world with the attribute of mercy alone, how could the world be expected to endure? So I will create it with both justice and mercy, and may it endure! (Genesis Rabbah 12:15; Yalkut, *Bereshit* 19)

Guiding questions:

- How do justice and mercy balance each other out?
- How are justice and mercy important for effective leadership?
- Can an effective leader have one but not the other? Why or why not?

Sample Mission Statements¹

First and foremost, I will remain faithful always to my God.

I will not underestimate the power of family unity.

I will not neglect a true friend, but I will set aside time for myself, as well.

I will cross my bridges as I come to them (divide and conquer).

I will begin all challenges with optimism, rather than doubt.

I will always maintain a positive self-image and high self-esteem, knowing that all my intentions begin with self-evaluation.

- Beth Haire

I will live by my own policies.

*I will sleep with a clear
conscience.*

I will sleep in peace.

*- Mary Beth Sylvester, borrowing
from Sinéad O'Connor's "Emperor's
New Clothes"*

¹ Sample mission statements found in Covey, Sean. *The Seven Habits of Highly Effective Teens*. NY, NY: Simon & Schuster, 1998. P. 81-91.

Religion

Education

Succeeding

Productive

Exercise

Caring

Truthful

- Steven Strong

- Have confidence in yourself and everyone else around you.
- Be kind, courteous, and respectful to all people.
- Set reachable goals.
- Never lose sight of these goals.
- Never take the simple things in life for granted.
- Appreciate other people's differences and see their differences as a great advantage.
- Ask questions.
- Strive each day to reach interdependence.
- Remember that before you can change someone else, you must first change someone else.
- Speak with your actions, not with your words.
- Make the time to help those less fortunate than yourself or those who are having a bad day.
- Read the 7 Habits every day.

- Adam Sosne

Care

- about the world
- about life
- about people
- about myself

Love

- myself
- my family
- my world
- knowledge
- learning
- life

Fight

- for my beliefs
- for my passions
- to accomplish
- to do good
- to be true to myself
- against apathy

Rock

- the boat, don't let the boat rock me
- be a rock

Be remembered

- Whitney Noziska



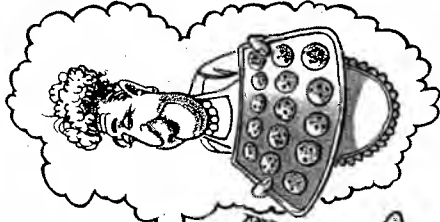
Nothing less.

- Katie Hall

Start here!

1

Think of a person who made a positive difference in your life. What qualities does that person have that you would like to develop?



2

Imagine 20 years from now—you are surrounded by the most important people in your life. Who are they and what are you doing?

3

If a steel beam (6 inches wide) were placed across two skyscrapers, for what would you be willing to cross? A thousand dollars? A million? Your pet? Your brother? Fame? Think carefully ...



6

Describe a time when you were deeply inspired.



5

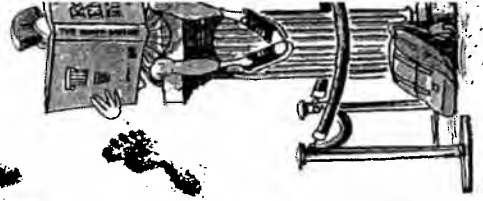
List 10 things you love to do. It could be singing, dancing, looking at magazines, drawing, reading, daydreaming ... anything you absolutely love to do!



- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10

4

If you could spend one day in a great library studying anything you wanted,





7

Five years from now, your local paper does a story about you and they want to interview three people ... a parent, a brother or sister, and a friend. What would you want them to say about you?

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.....

.....

8

Think of something that represents you ... a rose, a song, an animal ... Why does it represent you?



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.....

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9

If you could spend an hour with any person who ever lived, who would that be? Why that person? What would you ask?



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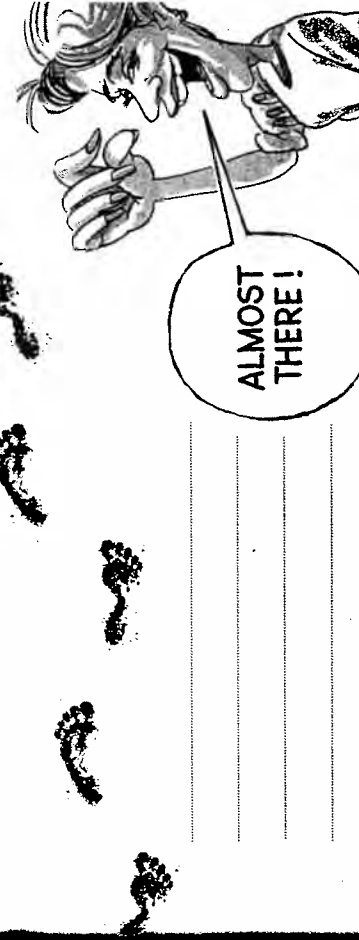
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- Good with numbers
- Good with words
- Creative thinking
- Athletics
- Making things happen
- Sensing needs
- Mechanical
- Artistic
- Working well with people
- Memorizing things
- Decision making
- Building things
- Accepting others
- Predicting what will happen
- Speaking
- Writing
- Dancing
- Listening
- Singing
- Humorous
- Sharing
- Music
- Trivia

10

Everyone has one or more talents. Which of the ones above are you good at? Or write down ones not listed.



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.....

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Some Inspirational Quotes

There are events without which life is unimportant
- *Hannah Senesh*

If I am not for myself,
who will be for me?

If I am only for myself,
what am I?

If not now, when?

-Hillel

*Life by itself is worth little unless it serves something greater than
itself*
- *Eldad Pan*

Never consider yourself greater than the
next man
- *William Schulder*

Your good character will earn you your way
- *Rosie Rosenzweig*

What is important is to make each day good
- *Nitzah Marsha Jospe*

Better keep yourself clean and bright;
you are the window through which you see the whole world.
- *George Bernard Shaw, English playwright*

*If who I am is what I have and what I have
is lost, then who am I?*
- *Anonymous*

Whether I succeed or fail shall be no man's doing
but my own.
I am the force.
-*Elaine Maxwell*

*Two roads diverged in the wood,
and I -*

*I took the one less
traveled by.*

*And that has made all the
difference.*

-*Robert Frost, poet*

Listen, or your tongue will make you deaf.
-Native American proverb

I'm starting with the man in the mirror
I'm asking him to change his ways
And no message could have been any clearer
If you want to make the world a better place
Take a look at yourself and make a change.

- "Man in the Mirror" by Siedah Garrett and Glen Ballard

The real tragedy is the tragedy of the man who never in his life braces himself for his one supreme effort – he never stretches to his full capacity, never stands up to his full stature.

- Arnold Bennett

It's not the mountain we conquer, but ourselves.

- Edmund Hillary, the first person to climb Mt. Everest

One kind word can warm three winter months.

-Japanese saying

Always be a first-rate version of yourself,
instead of a second-rate version of somebody else.

-Judy Garland, singer-actress

Let no one ever come to you without leaving better and happier. Be the living expression of God's kindness:

kindness in your face,

kindness in your eyes,

kindness in your smile.

-Mother Teresa

Time Management Matrix - TEMPLATE

	<i>Urgent</i>	<i>Not Urgent</i>
<i>Important</i>	Q1 – The Procrastinator	Q2 – The Prioritizer
<i>Not Important</i>	Q3 – The Yes-Man	Q4 – The Slacker

Unit III: Being Part of a Team

Unit Understandings

1. Biblical models of leadership, such as those of Esther, who was diligent in building and maintaining relationships, and Moses, who is seen as one of the great Biblical leaders, can help shape how we think about our own leadership.
2. Stephen Covey's *Seven Habits of Highly Effective People* provides a congruous paradigm for understanding Biblical leadership, corresponding to aspects of leadership presented by Esther, Moses and God.
3. Biblical leaders sometimes model how not to lead, presenting a challenge to the analysis of their leadership and the application of these models to our own leadership.

Goals

1. To familiarize the participants with Covey's Public Victories
2. To relate Habits 4, 5, and 6 with the leadership of Esther, Moses and God
3. To teach the idea of the relationship bank account through the leadership of Queen Esther
4. To familiarize the participants with win/win thinking, what it means to seek first to understand, then be understood, and to synergize
5. To facilitate the exploration of Moses' leadership through win/win thinking, seeking first to understand, and synergizing

Summary of Unit

Public victories are those that happen in relationship. Where the previous unit focused on how we can improve ourselves from the inside-out, this unit focuses on how we bring ourselves into our relationships. By thinking about how we interact with people on all levels, at a variety of times, and in a number of different situations, we can improve the quality of the life we lead and of the relationships we have.

The habits and ideas contained in this unit will again be taught through the lens of Biblical leadership. Each idea or habit has enough activities to last between one and three one-hour sessions. For some habits, the activities are sequential,

building upon one another to teach the habit and the Biblical leadership; others, you have more freedom to put together what is most interesting to you and your learners.

Font guide:

a. chalkboard - original information/activities by EM

b. Times New Roman - Covey information

c. *Handwriting* - notes to the teacher/examples/potential answers

The Relationship Bank Account

Essential Questions

1. What is the relationship bank account?
2. How do I use the relationship bank account?
3. How did Esther successfully keep a positive balance in her bank account, ensuring that she was more than covered when she needed to make a withdrawal?

Objectives

1. To summarize the story of Esther
2. To analyze the story of Esther using the idea of a relationship bank account
3. To contrast deposits and withdrawals in a relationship bank account
4. To identify deposits and withdrawals that are made at camp in a variety of relationship bank accounts: friend, camper, co-counselor, supervisor, etc.

Summary of the Idea

The Relationship Bank Account is like a checking account. But, instead of having one primary checking account into which you make most of your deposits and withdrawals, you have accounts for each person with whom you have a relationship, no matter how cursory that relationship may be. Just walking across camp and smiling (or not smiling) at that camper who is not in your bunk is making a deposit (or withdrawal) into that newly opened account. You can never close these accounts; even if you lose touch with someone for 10 years, the next time you see them, the account will still contain whatever deposits or withdrawals you have made.

Here's the tricky part. Usually, we can easily balance our checkbooks. We just need to make sure that our deposits and withdrawals even out. But in a relationship bank account, we need to make many deposits to allow for any withdrawals we make. Furthermore, our deposits tend to evaporate, while our withdrawals tend to become like concrete blocks that are hard to get rid of. Deposits into this bank account include things like genuine compliments, forgiveness, an unexpected phone call, or simply saying "Hi!" Below is a list of common deposits and withdrawals.

Deposits	Withdrawals
Keep Promises	Break Promises
<i>Gmilut hasadim</i> (Acts of loving kindness)	Keeping only to yourself
Being loyal	<i>Lashon Hara</i> (Gossip)
Listening	Not listening
Apologizing	Arrogance
Setting clear expectations	Setting false expectations

Suggested Activities

**Note: Activities A and B are planned to be run as separate sessions. Activity 2 builds on what was learned in Activity 1. If you would like to run both sessions, I would suggest allotting three sessions of one hour each to be sure to accomplish everything.*

1. Explain the Relationship Bank Account to the Participants. (**Note: The summary above may be given to the students. It would be beneficial to give them at least the list of deposits and withdrawals.*)

2. Queen Esther and the Relationship Bank Account

Ask the participants what they remember about the story of Queen Esther. Remind them that this is the story of Purim, which many have heard time and again since they were young children. Try to summarize the story, filling in the blanks for them as they tell what they remember. You may want to read the Book of Esther in TaNaKh for your own review prior to this lesson.

Tell the students that the story of Esther can be related to the Relationship Bank Account. Queen Esther understood this system of banking. She knew that in order to make the biggest withdrawal of her life, she would need to make some pretty hefty deposits. Ask the participants to brainstorm a list of deposits and withdrawals they think Esther made.

Deposits	Withdrawals
<i>When she first went to see the king, all she asked for was what the king's eunuch advised; she could have taken anything she wanted! She impressed King Ahashuerus so much that he made her queen the first time he saw her.</i>	<i>Asking the king to save the Jews and reverse his royal decree.</i>
<i>Esther did not reveal her heritage upon becoming queen, respecting the wishes of Mordecai.</i>	
<i>When Mordecai reported to Esther that two eunuchs plotted to kill the king, she passed on this information to the king in Mordecai's name.</i>	
<i>Esther risks her life to invite the king and Haman to a feast. When asked, at the</i>	

<i>feast, what she wishes, she simply invites them to yet another feast. She promises to then do the king's bidding.</i>	
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Have the participants create their own lists, specific to camp. Perhaps they can identify one relationship into which they have been making many deposits, and another from which they have made numerous withdrawals. Have them brainstorm ways they can put more deposits into the account that is lacking.

Think about asking: does it matter whether the other person in the relationship is a camper, counselor, or senior staff? Why? How does the dynamic change? Where does this fit into your Circle of Control and Circle of No Control?

Deposits	Withdrawals
<i>Listening to a camper's feelings about friends/person of interest/activities at camp</i>	<i>Blowing a camper off to do something that you deem is "more important"</i>
<i>Keeping your promise to plan your next bunk activity</i>	<i>Breaking your promise to sit nighttime shmira (bunk duty) for your co-counselor</i>
<i>Apologizing for not paying attention when a camper was telling a story</i>	<i>Gossiping about the camper who annoys you most</i>
<i>Spending time with each and every camper/not playing favorites</i>	<i>Playing favorites/ignoring those campers with whom you do not feel that instant connection</i>

3. Unpacking Esther's suitcase

Put together a suitcase of primary documents from Esther's relationship bank accounts: a picture of Mordecai in sackcloth outside the palace gates, the document that outlined the king's decree against the Jews, an invitation from Esther to the king and Haman for a feast, the royal ledger with Mordecai's report of the assassination plot, Esther's crown, and a picture of a gallows. Place the suitcase in front of the participants and allow them to go through it. Ask them to identify the items contained in the suitcase.

Discuss:

- a. What story do these artifacts tell? (*The story of Esther*)

b. Place these artifacts into the two categories of deposits and withdrawals. How do the artifacts represent deposits and withdrawals from the account?

- picture of Mordecai in sackcloth outside the palace gates (*Esther's communication with Mordecai through one of her servants was a deposit in her bank account with Mordecai; his bringing attention to her could be seen as a withdrawal that could do potential harm to her status*)
- the document that outlined the king's decree against the Jews (*this was a deposit by the king into his bank account with Haman; it was a withdrawal from his account with Esther (though he was not aware of that) and from his account with the Jews who lived in the kingdom*)
- an invitation from Esther to the king and Haman for a feast (*this was a deposit into her accounts with both of them*)
- the royal ledger with Mordecai's report of the assassination plot (*his subsequent honoring was a deposit into his account with Mordecai; Haman may have felt like it was a withdrawal from his account, as he thought that Haman would be the one being honored*)
- Esther's crown (*making Esther queen and not just another girl in the king's harem was a huge deposit into her account*)
- a picture of a gallows (*By hanging Haman, the king made a deposit into the Esther's account and the account of the Jewish people as a whole*)

c. Why was it important for Esther to make deposits before the big withdrawal? (*It let the king know that she wasn't only looking to get more stuff; she gained his trust; she gained the respect of those around her*)

d. How might the story have been different without her withdrawals? (*Perhaps Haman would have gotten his wish and the Jews could have been slaughtered; perhaps the king wouldn't have allowed her to invite them to a banquet; perhaps the king wouldn't have listened to her*)

e. What does this story teach us about the importance of the relationship bank account? (*Deposits make our withdrawals more manageable - Esther was able to make the withdrawal without the king being concerned about an "overdraft"*)

Habit 4 – Thinking Win-Win

Essential Questions

1. What does it mean to think Win/Win?
2. When you are not thinking Win/Win, how are you thinking?
3. How do the characters in the Exodus narrative think Win/Win, Win/Lose, Lose/Win, and Lose/Lose?

Objectives

1. To compare Win/Win thinking to what it is NOT (Win/Lose, Lose/Win, Lose/Lose)
2. To analyze how the characters in the Exodus narrative use the Win/Win, Win/Lose, Lose/Win, and Lose/Lose mentalities.
3. To explore the Exodus text through interacting with commentary
4. To identify situations in which Win/Win is not used
5. To articulate steps needed to think Win/Win
6. To create a vision for camp that centers around Win/Win and correlate this with characters in the Exodus narrative

Summary of the Habit

Thinking win-win may seem counter-intuitive, but then again, so may have many things we have been discussing so far. Thinking win-win is allowing yourself to be not in competition with those around you, but on the same side of a negotiating table, looking forward to the possibilities that are available to everyone involved. It is letting yourself be yourself, and letting others be themselves, too, and not feel like anyone is in competition. It is living life with the belief that, as SC says, “we are all equal, that no one is inferior or superior to anyone else, and no one really needs to be” (p. 147). As SRC teaches, “Win/win is a frame of mind and heart that constantly seeks mutual benefit in all human interactions... with a win/win solution, all parties feel good about the decision and committed to the action plan. Win/win sees life as a cooperative, not a competitive arena” (p. 207). It is saying that I can win, and so can you! It does not have to be one or the other, it can be both of us. We live in a society that has ingrained competition into everything we do, from getting the best grades in school, to being the best in a sport, to looking better than the next guy or girl, to making the most money. But, if we think about what we just learned about relationships and try to apply competition, it would be silly. Can you imagine always comparing yourself to everyone and trying to be better than them? It would be exhausting, and not healthy for any relationship. Ultimately, win/win is believing in a

third alternative solution: it's not my way, and it's not your way; rather, it is a better way, a higher way.

It is hard to change our thinking and realize that we can all win. To help us understand the concept better, let's look at what win/win is not: win/lose, lose/win, and lose/lose.

Win/Lose

Win/lose that "I win, and you lose." This is represented by an authoritarian leadership style. People who are authoritarian in their leadership use power, their position, possessions, or personality to get their way. Think of a totem pole. The higher a person is on the totem pole, the "better" they are. As long as there is someone below them on the totem pole, they feel better about themselves. Unfortunately, we see this at camp when one camper is compared to another, when counselors give one camper more attention and affection than another based on these comparisons. It manifests for these campers in the belief that the love and attention from their counselors must be earned; it is conditional on something. They constantly have to strive for it. This develops into a win/lose mentality as they learn that there is a hierarchy in their cabin.

"If I'm better than my bunkmates, my counselors will like me more."

"My counselors don't like me as much as they like the other campers. I must not be as important/worthwhile/cool/friendly as they are."

Another area we see this at camp is within the peer groups. Unfortunately, children learn from their peers the same lessons. If they are not accepted into the bunk clique, or if they feel like they are the only ones who are not interested in sex, they may feel devalued. All of these examples are win/lose. Someone is winning – in popularity, in love, in gaining your attention. Win/lose is based in competition, not cooperation.

Lose/Win

Lose/win is the opposite of win/lose. It is the mentality of "I lose, you win." People who think lose/win are often quick to appease or please another person. Sometimes, they just want to "keep the peace." Other times, they want to be popular and cool. Still other times, they simply lack the strength to not be a doormat for other people. Giving in to peer pressure is an example of lose/win. Not expressing your feelings and simply capitulating is lose/win.

Lose/Lose

Someone with a lose/lose mentality thinks that if they are going to lose, so should everyone else. They feel better when they are not alone in their misery. War is an example of lose/lose, as is revenge. Neither side is actually happy about what is going on, but cannot stand to be miserable on their own. When people are stuck in a lose/lose mentality, no one is winning.

Lose/lose usually happens when two win/lose people get together. Because neither wants the other to win, both lose. Highly dependent people are also often lose/lose. As SRC says, "If nobody ever wins, perhaps being a loser isn't so bad" (p. 210).

Win/win

Win/win is the belief that everyone can win. It is not about competition or being better than someone else. It is not looking for someone to lose – you or the other person. It is truly looking for the solution that will cause both parties involved to come out winners. There is always enough of this to go around.

When you think win/win, you truly are looking for the best possible solution. You are not looking to compromise or negotiate, because in both of those circumstances, someone is still likely to give up something. Think about a negotiating table. The people involved are on either side, looking to each other to give them what the other wants. In a win/win situation, both people are on the same side of the table, looking forward together to create a mutually beneficial solution.

Thinking win/win begins with the self. If you are confident in who you are, if you have identified your principles and values, you will be able to do the right thing. You will not feel the need to be higher on the totem pole than someone else. Nor will you be willing to be someone's doormat. You will be able to sit next to someone and look together toward your third solution – the one in which no one loses. The more you have been in touch with habits 1-3, the more you are true to yourself, the easier thinking win/win will be.

You may not always be able to find a win/win solution. In those cases, go for win/win or no deal. Be willing to walk away from a situation if you cannot do the right thing.

Suggested activities

**Note: If you choose to do all of these activities, please allot two to three sessions for this habit.*

1. Teaching the Habit (**Note: This activity will take between 30 and 40 minutes to complete*)

Post the following signs around the room: Win/Lose, Lose/Win, Lose/Lose. Divide the participants into three groups and assign to one of the three areas around the room. Give them each a copy of the Habit Summary with their particular area indicated. Have them discuss what it means. When they are finished, ask them to move to Win/Win, discuss it, and compare it to their initial negative habit. Bring the group back together and have the small groups present what they discussed, including the comparison to Win/Win. Leave time for questions and clarifications.

2. Thinking Win/Win and the Exodus narrative (**Note: Elements of this activity are used in the scripted lesson found at the end of this Habit. The scenarios and Extra Info can be found in the resource section at the end of this unit.*)

Divide the participants into groups of three or four participants each. The educator will present a part of the Exodus narrative, and the groups must decide whether those involved are thinking Win/Win, Win/Lose, Lose/Win, Lose/Lose or Win/Win Or No Deal. The first team to “buzz in” (you can get creative with this – bring in buzzers, raise hands, etc.) must not only name what was used but also in what way and by whom.

3. Applying the Habit to Camp

In chevruta, ask the participants to identify a situation at camp in which the participants were not thinking win/win. To what in the Exodus narrative can this be compared? (Is their heart hardened? Are they lacking confidence? Are they being too humble?) Write down the first three steps they need to take to move their thinking away from the negative strategy and toward thinking win/win.

4. Win/Win and the Big Camp Picture

Imagine a camp structure in which everyone thought win/win. What would that look like? Create a vision for camp in which this is reflected on a variety of levels: bunk, unit, camp, staff, CIT, etc. Identify which characters in the Exodus narrative correspond with your vision.

5. Win/Win and You

Both Moses and God experienced many levels of this habit. Neither of them was always win/win. Do you think it is possible to always be win/win? Are there times when being win/lose, lose/win, or lose/lose is also valuable? Why or why not?

Spend a day at camp recording situations the CITs confront or are part of. The next day, discuss (either as a whole group or in small groups): Which were win/win? Why? What allowed for the win/win approach to be successful? For those that were not, what were they? How could they have been handled in a win/win fashion?

Thinking Win/Win and the Exodus Narrative – SCRIPTED LESSON

Essential Questions

1. What does it mean to think Win/Win?
2. When you are not thinking Win/Win, how are you thinking?
3. How do the characters in the Exodus narrative think Win/Win, Win/Lose, Lose/Win, and Lose/Lose?

Objectives

1. To analyze how the characters in the Exodus narrative use the Win/Win, Win/Lose, Lose/Win, and Lose/Lose mentalities.
2. To explore the Exodus text through interacting with commentary.

Materials

Signs to post at four positions around the room: Win/Win, Win/Lose, Lose/Win, Lose/Lose

List of scenarios

Copies of texts for participants

Time Table

- 0:00 – 0:05 Set induction
0:05 – 0:10 Explain activity
0:10 – 0:30 Four Corners Game
0:30 – 0:40 Text study
0:40 – 0:55 Modern Day Plagues
0:55 – 1:00 Wrap up

E. Detailed outline

0:00 – 0:05 Set induction

As the participants enter the room, divide them evenly amongst the four positions indicated by the signs on the walls: Win/Win, Win/Lose, Lose/Win,

Lose/Lose. When evenly separated, give them the following scenario and ask them to respond in the manner indicated by their sign.

Scenario: Your co-counselor returns 15 minutes late from his/her day off. While he/she was away, the campers were unruly and disrespectful to you. You are tired and ready for an hour off to rejuvenate. However, when your co-counselor walks in, he/she tells you that because he/she is running tonight's program, you will have to manage with the campers on your own for another night. How do you approach the situation?

0:05 – 0:10 Explain activity

"The Exodus narrative can be used to help us understand the habit of Win/Win. Believe it or not, there are examples of Win/Win, Win/Lose, Lose/Win and Lose/Lose all in this story. I am going to present you with a scenario that happened in the narrative. When I am finished presenting the scenario, please move to the area of the room that indicates whether you think that the characters are acting with a mentality of Win/Win, Win/Lose, Lose/Win or Lose/Lose. (This activity is called Four Corners because there is an option in each corner of the room.) When everyone has moved to the area they think is best acted upon, we will discuss together which characters were acting in which ways. Just a hint: in many scenarios, there is more than one way of thinking being used. For example, one person may be trying to act Win/Win while another is Lose/Lose. When you tell us your answer, please let us know which characters are acting in which roles. For example, did Moses win and Pharaoh lose? Are there any questions?" (Pause for questions.)

0:10 – 0:30 Four Corners

(*Note: You may want to read the scenarios twice to make sure everyone hears and understands.)

"Everyone ready? Scenario 1:

"Moses' mother, Yocheved, put Moses in a basket and sent him down the Nile after hiding him for the first three months of his life. His sister watched while the Pharaoh's daughter took him from the river. His sister then arranged for Yocheved to be his wet nurse." (from *Parashat Shemot*)

"Is this an example of Win/Win, Win/Lose, Lose/Win or Lose/Lose?"

Habits:

a. *Win/win* - Moses lived, Yocheved was able to raise him, and Pharaoh's daughter adopted a son.

b. Win/Lose - The Israelites won (Moses was not killed), Pharaoh lost (his rule was defied, and his daughter was part of it!)

"Scenario 2:

"When God approached Moses to lead the people, Moses protested because of his speech impediment. God then appointed Aaron as his spokesperson to alleviate Moses' anxiety."

"Is this an example of Win/Win, Win/Lose, Lose/Win, or Lose/Lose?"

Habit - Win/win: Moses agreed to lead the people (God won), and Aaron became his spokesperson (Moses won).

"Scenario 3:

"Each time that Pharaoh denies the Israelites freedom to worship God, Egypt is visited by a plague sent by God. This happens 10 times, with the plagues becoming progressively worse, and culminating in the plague of the death of the first-born." (from *Parshiot VaEra, Bo, B'shalach*)

"Is this an example of Win/Win, Win/Lose, Lose/Win, or Lose/Lose?"

Habits:

a. Lose/lose: The Israelites could not go into the wilderness to worship God (Israelites lose), Plagues are visited upon Egypt (Egyptians Pharaoh, and Israelites lose)

b. Lose/win: Plagues are visited upon Egypt (Egyptians, Pharaoh, and Israelites lose), the Israelites and the Egyptians are witness to the power of God (God wins)

"Scenario 4:

"When the Israelites safely crossed the Sea of Reeds, they rejoiced on the other side as Miriam led them in the Song of the Sea, which includes Mi Chamocha. Once they were safely across, the sea closed in over the Egyptians who were in pursuit of the Israelites." (from *Parashat B'shalach*)

"Is this an example of Win/Win, Win/Lose, Lose/Win, or Lose/Lose?"

Habit - Win/lose: The Israelites crossed to safety and the Egyptians' pursuit of them was ended (the Israelites won, God won), Egyptians were drowned in the sea (Egyptians lost, God lost)

0:30 - 0:40 Text study/Modern-Day Plagues

"As we saw in these scenarios, things are not always clear cut. Sometimes, one person involved in a situation will refuse to think Win/Win, as was clear with Pharaoh. The Win side of the plagues was that the Israelites and Egyptians alike began to see the power of God and began to be in awe of God.

"The plagues themselves are so miraculous in that they seem to go against nature. For the next 15 minutes, we are going to look at some texts about the plagues. They may help give us better understanding about both the plagues and about Pharaoh's behavior.

"We are going to remain in these teams to study together. I will distribute a text to every person."

(Distribute texts. Text sheets can be found in the resource section at the end of this unit.)

0:40 - 0:55 Modern-Day Plagues

Bring the group back together. Ask:

"How might the outcome of the story have been different had Pharaoh thought win/win?"

"What role does stubbornness play in win/win thinking?"

When they have shared, continue:

"There are some who equate many peoples' responses to modern-day plagues of hunger, homelessness, AIDS, cancer, pollution and more to Pharaoh's hardening of heart. They say that our unresponsiveness to these plagues is as if we are hardening our hearts."

Discuss the following questions:

- What do you think are some modern day plagues?"
- How do you respond to these plagues?
- Do you think that doing nothing about a modern-day plague is like hardening your heart?

- How can you soften your heart and think win/win in order to help stamp out these plagues?

0:55 – 1:00 Wrap-up

Thank the participants for their insights. Reflect some of what they said over the past hour. Charge them with trying to think Win/Win in their interactions, beginning with today.

Habit 5 – Seek First to Understand, Then to be Understood

Essential Questions

1. What are the five common styles of poor listening?
2. When we listen, how might we seek first to understand?
3. How did Moses listen to the people of Israel?
4. What role did listening play in Sarah’s finding out she would have a son?

Objectives

1. To identify five negative styles of listening through the acting out of scenarios: spacing out, pretend listening, selective listening, word listening, and self-centered
2. To analyze Moses’ communication with the Israelites according to the principle of “seeking first to understand, then be understood”
3. To analyze the type of listening happening when Sarah finds out she will have a son
4. To assess their own listening challenge and identify steps toward becoming a genuine listener

Summary of the Habit

Many of us have the tendency to try and fix problems as soon as we hear about them. Instead of listening to what is going on, we jump in and offer the solution we think is appropriate, based on our experience, something we have heard, something we have observed, or something we have been taught. This habit encourages us to first try to understand the other person, then to be understood. In other words, listen to what they have to say, completely, before deciding that we know how to fix the problem and beginning to tell the other person what that solution is. SC lists five common poor listening styles:

- Spacing out when someone is talking – we are so caught up in our own thoughts, that no matter how important what the other person is saying is, we will not have heard it
- Pretend listening – we are not actually paying attention, but we are making all the right noises and gestures to make them think that we are: “uh huh,” “yeah,” “mmm,” nodding our heads all the while.
- Selective listening - we only listen for key words that echo something we want to talk about. When those words are said, we continue the conversation in a direction we think it

should go; this may not necessarily be where the other person intended it to go.

- Word listening – we listen to the words coming out of someone’s mouth, but miss the actual intention because we are not paying attention to the gestures and body language that go with the words. We are apt to miss what someone actually means when we do this, as we miss the message behind the words.
- Self-centered listening – we hear the other person, but we see what they are saying from our point of view. We don’t know how they feel, but we assume that they feel like we feel or felt in a similar situation. This is also known as one-upping.

When we listen from our point of view, we tend to reply in a way that either judges, advises or probes. None of these responses will encourage the other person to open up. When we judge people, even if it happens in the back of our minds, we are so busy figuring out this judgment that we often miss what they are saying. When we advise, we immediately give people advice based on our own experience, regardless of whether or not it is actually relevant to what the other person is going through. When we probe, we try to get people to talk about their feelings before they are ready to do so. Because of this, many people feel like the prober is being intrusive and self-serving. In each one of these circumstances, the listener is missing chances to make deposits into their relationship bank account with the speaker. In fact, they may be making withdrawals and be completely unaware that they are doing so!

A genuine listener truly seeks to understand the other person. She listens with her whole body, not just her ears. Only 7% of communication is verbal. The rest is body language (53%) and the feeling or tone with which we say our words (40%). (SC p. 171)

A genuine listener takes time to stand in the other person’s shoes. He tries to see the world as the other person sees it instead of selfishly thinking he knows what the other person is thinking, feeling, and experiencing.

A genuine listener mirrors the other person’s words, tone, and body language. When you mirror, you show the person that you are trying to understand the meaning behind their words. They feel as though you are truly listening to them, which often leads to a deposit in the relationship bank account. Essentially, mirroring is repeating back to the other person what was said, but in your words, not theirs. However, mirroring is not to be confused with mimicking, as the following chart shows:

Mimicking is...	Mirroring is...
Repeating words	Repeating meanings
Using the same words	Using your own words
Cold and indifferent	Warm and caring

- from SC, p. 173

Mirroring must be used when you really desire to listen to others. If you try to mirror but are stuck in one of the five poor listening styles, the other person will feel it and will shut down. Be

prepared for conversations in which you are genuinely listening to take time and energy. It is hard work, but the investment will pay off in the end.

Once we have sought to understand, then we can seek to be understood. With understanding the other person, we are in a position to communicate your message with their feelings and words in mind. We are not giving advice, probing, or judging. We have listened with your whole person, have tried to stand in their shoes, and through mirroring, have shown them that we understand. Because of this, they are in a position to hear us. We have made deposits into their bank account. They are now willing to make deposits, as well.

Suggested activities

1. Listening... through the Telephone game

Play a game of telephone. (One person starts with a sentence, then whispers it in the ear of the next person, who whispers it to the person next to him, and so on until it gets to the last person, who repeats what they heard out loud. If one person does not understand, they can say "Operator" for a repetition.) Inevitably, the original message has been changed by the time it gets to the last person. Repeat this game two or three times. Discuss why the message is never the same at the end. (*spacing out, pretend listening, selective listening, self-centered listening, word listening, can't hear/understand the other person*)

2. Acting out our listening styles

On a piece of scrap paper, ask the participants to write down a topic of conversation with which their campers often approach them. Collect the topics and quickly look through them. Choose a couple of topics to use as scenarios for speaking and listening. Ask for a couple volunteers to act out a topic. One will be the speaker and one will be the listener. Ask the listener to use one of the five common poor listening skills. (Describe it to the listener... the terminology and explanation to the large group will happen in the debrief.) Ask them to act out the scenario for one or two minutes before asking the group to comment on the listening. ("What did you notice?") Explain the listening style to the group, and ask if anyone would like to try again NOT using that style. (This may go a number of ways. You may find that the next participant in the listening role uses another poor listening style. If this is the case, use the opportunity to teach it. You may find that he or she uses genuine listening or mirroring, seeking first to understand. If this is the case, use the opportunity to teach this.)

Continue the exercise, perhaps changing the topic and definitely changing participants, until you have covered all five poor listening styles. At the end, explain what it means to seek first to understand then to be understood.

3. Seeking first to understand, then to be understood - in the Wilderness

Throughout their time in the wilderness after leaving Egypt, the Israelites complained to Moses and Aaron on numerous occasions, mostly about food and water. Many times, Moses intercedes on behalf of the people and appeals to God for them. This is how they began to receive manna from heaven (Exodus 16), sweet water from bitter water (Exodus 15:23-25), and water from a rock (Exodus 17). Each time the

people complain, God provides for them, but the pressure mounts for Moses. In Exodus 17, there is a confrontation between Moses and the people.

“Give us water to drink,” they said. And Moses replied to them, “Why do you quarrel with me? Why do you try the Lord?” But the people thirsted for water, and the people grumbled against Moses and said, “Why did you bring us up from Egypt, to kill us and our children and our livestock with thirst?” Moses cried out to the Lord, saying, “What shall I do with this people? Before long, they will be stoning me!” (Exodus 17:2-4)

Discuss: How did Moses respond to the people? Was he seeking to understand? Follow Moses’ interactions with the people from the time they leave Egypt. At what point, if ever, does Moses seek to understand? How would you characterize the relationship between the people and Moses? What is God’s role in this narrative?

4. Putting yourself in Moses’ shoes

Pretend you are Moses and the Israelites are constantly complaining. Try seeking to understand them before trying to be understood. Discuss: What techniques do you use? Which do you choose not to use? What does this do to your understanding? What might Moses’ relationship with the Israelites have been like had he sought first to understand? Do you think Moses made deposits into that relationship bank account? Why or why not?

5. Seeking first to understand, then to be understood... with Abraham and Sarah (Text study)

In parashat VaYera (Genesis 18:1-15), Abraham and Sarah receive three visitors. Abraham takes great care to be hospitable to the visitors, and one of them informs Abraham that Sarah will have a son within the year. Abraham and Sarah are quite old by this point, and Sarah, who had overheard this conversation, laughed to herself at the thought of having children at Abraham’s age.

“Sarah was listening at the edge of the tent... Now Abraham and Sarah were old, advanced in years; Sarah had stopped having the periods of women. And Sarah laughed to herself saying, “Now that I am withered, am I to have enjoyment, with my husband so old?” Then the Lord said to Abraham, “Why did Sarah laugh, saying, Shall I in truth bear a child, old as I am?” Is anything too wondrous for the Lord? I will return to you at the same season

next year, and Sarah will have a son." Sarah lied, saying, "I did not laugh," for she was frightened. But God replied, "You did laugh." (Exodus 18:10-15)

Discuss:

- What kind of listening was happening in this passage? (*self-centered listening; word listening*)
- What words were being said? Are they consistent?
- What understanding is happening here? (*Sarah is beginning to understand that her initial reaction was offensive and inappropriate. She was so caught up in her own reaction to God's words that she did not stop to think about the speaker.*)

6. What kind of listener am I?

Have the participants identify which poor listening style they struggle with the most. Ask them to try not to do this for one full day. OR Have them identify one person with whom they have not been a genuine listener and identify steps toward becoming one. Have them journal about their experience and share with a chevruta the next day. With their chevruta, have them create a list of specific ways they can try genuine listening.

Habit 6: Synergize

Essential Questions

1. What does it mean to synergize?
2. How does Yitro help Moses learn the value of synergy?
3. How is an Action Plan used?

Objectives

1. To create a list of strengths and challenges with a group of like-minded people
2. To analyze how a variety of personal strengths come together to form a group with complementary skills
3. To explain how this variety helps us synergize
4. To identify synergy in Parashat Yitro.
5. To assess how Yitro also practiced first to understand, then to be understood, and how that helped him synergize.
6. To write a new verse to the poem "Puzzle Pieces" that reflects the participant's understanding of synergy

Summary of the Habit

Synergy is the idea that the whole of something is greater than the sum of its parts. As SC defines it, "synergy is achieved when two or more people work together to create a better solution than either could alone. It's not your way or my way but a better way, a higher way" (SC, p. 182). Synergy includes teamwork, being open minded, celebrating differences, and finding new and better ways of doing things. Any time you have been on a team, you have probably experienced synergy. A great band is the essence of synergy, as the drummer, guitar player, pianist, saxophonist, and vocalist all work together to create music. Each person in the band must work together to make the music work.

Learning to synergize is a process. We must learn to celebrate the differences of people, not merely tolerate them; we must recognize and appreciate that each person has different strengths to offer. A person may not look like what we think they should look like, or act like

what we think they should act like, or talk like we think they should talk like. It is our responsibility (response-ability!) to see beyond the physical, to overcome what our peers may think, and look deeper into what the person has to offer. It may very well be different that what we have to offer. That is the beauty of diversity!

There are many roadblocks to synergy. Ignorance is one of the most common. Being ignorant about a person's background, religious beliefs, disabilities, etc. greatly hinders a group's ability to synergize. Cliques are another set of roadblocks. Many times, cliques require a person to become like the other people in the clique. While there is nothing wrong with having a core group of people with whom you like to spend your time, closing this group off to other people or only spending time with those people does not allow you to appreciate anyone other than those who are part of the clique. Prejudice is yet another roadblock to synergy. Being labeled, judged, or stereotyped because of the color of our skin, our accent, our religion, or the amount of money our parents have is not a good feeling. This is a learned behavior, and can be unlearned, as well. Just as we do not enjoy being the object of prejudice, nor should we be the one to promote it.

Synergy is more than compromise. Think about the following equations:

Compromise is $1 + 1 = 1 \frac{1}{2}$.

Cooperation is $1 + 1 = 2$.

Synergy is $1 + 1 = 3$ or more. It is creative cooperation. The whole is greater than the sum of its parts.

SC proposes an **Action Plan** for getting to the synergy level. It has five steps:

1. Define the problem or the opportunity.
2. Their Way (Seek first to understand the ideas of others.)
3. My way. (Seek to be understood by sharing your ideas.)
4. Brainstorm (Create new options and ideas. Get creative. Avoid Criticism. Piggyback on other ideas.)
5. High way (Find the best solution.)

These steps don't have to be followed in order to work. Remember, they are just a suggestion. Sometimes, the people with whom you are working are not willing to synergize. In these cases, keep making deposits into their bank accounts, thinking win/win, and seeking to understand and be understood.

Suggested activities

(*Note: If you choose to use all of the following suggested activities, please allot two sessions for completion.)

1. What type of fruit are you?

Distribute the exercise about what type of fruit you are. (Found in the resource section at the end of this unit, "What type of fruit are you?") Have the participants fill it out individually, add up their numbers, and figure out what type of fruit they are.

Divide into groups according to fruit. Have each group discuss the characteristics of their group. What are their strengths? With what do they struggle? Make a list of each.

Mix the groups, so that each group has representatives of each fruit, creating a diverse fruit salad. Have them share what their fruit represents. Compare the lists of strengths and challenges. How can they best work together to utilize everyone's strengths? How do they complement each other?

Come back together as a whole group. Ask each group to share one or two ways they thought of to best work together. Write these on a white board or large piece of paper. Introduce the idea of synergy as the whole being MORE THAN the sum of its parts. How does this fit with their ideas of working together?

2. Synergizing in the Wilderness

Read Exodus Chapter 18. (While the Israelites were in the wilderness, Moses' father-in-law Yitro brings Moses' wife Zipporah and their two sons to Moses. After observing how Moses settles disputes among the people, Yitro advises Moses to delegate responsibility to the chiefs of the tribes to judge all but the most difficult of cases. He agrees, and Yitro returns home. Yitro is not an Israelite, yet he declares the greatness of God and has the respect of Moses.)

Discuss:

- What is synergistic in this *parsha*?
- How did Yitro practice Habit 5 (Seek first to understand, then to be understood) before synergizing? (*Yitro observed the situation before making suggestions, tried to make things easier for all involved*)

- What other habits do you find in this *parsha*? (*Win/Win thinking, genuine listening*)

3. Yitro and the Action Plan

Outline the Action Plan described in the summary of this habit. (You may want to have this on a poster board or white board to show the group.) Ask: Did Yitro use this? How? How might the participants have utilized the Action Plan in this situation? Write down your action plan for Moses in this scenario.

4. Concluding activity – Puzzle Pieces

Distribute Lawrence Kushner's poem, "Puzzle Pieces," to the participants. (Found in the resource section at the end of this unit.) Read it together. Discuss what the meaning of the poem is. (*We are each part of each other's lives. We bring contributions of ourselves whenever we meet someone new, offering parts of ourselves to them, sometimes without even being aware we are doing it.*) Ask the participants to explain how this poem represents synergy.

Have the participants create their own verse to add to the poem, starting with the line, "Each lifetime is the pieces of a jigsaw puzzle..." Their verses should reflect their understanding of synergy.

Hold a poetry reading, complete with Martinelli's sparkling cider and cheese, in which the participants are invited to share their poetry with each other. Have them bring versions to share with the other participants. Together, put each new verse in order after the original poem, creating a newer, longer version unique to this CIT class.

Resources - Unit 3

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Puzzle Pieces	142

Exodus Scenarios for Win/Win thinking

After some of the scenarios that follow you will find “extra info.” You can use this as trivia or as a discussion prompt. There are questions provided for three of the four “extras.”

1. Moses as a baby

Scenario

Moses’ mother, Yocheved, put Moses in a basket and sent him down the Nile after hiding him for the first three months of his life. His sister watched while the Pharaoh’s daughter took him from the river. His sister then arranged for Yocheved to be his wet nurse. (*Parashat Shemot*)

Habit

Win/win – Moses lived, Yocheved was able to raise him, and Pharaoh’s daughter adopted a son.

Extra info

“*Exodus Rabbah* teaches that Pharaoh’s daughter went down to the Nile to cleanse herself from idol worship. Other *midrashim* suggest that God sent a great heat upon Egypt at the time of Moses’ birth. Seeking relief, Pharaoh’s daughter went to bathe in the Nile. It was at this time she discovered the infant whom she named Moses. Philo, a Jewish thinker and historian, explained her actions in light of her father’s decree [to kill all newborn Hebrew sons]: she was Pharaoh’s only child and was thus much loved. She was also childless, and when she had the opportunity to become an adoptive mother, Pharaoh could not say no” (*Legends of the Jews*, by Louis Ginzberg, Vol. II, p. 266; as read in *Teaching Torah*, by Sorel Goldberg Loeb and Barbara Binder Kadden, p. 88).

2. God asks Moses to lead the people

Scenario

When God approached Moses to lead the people, Moses protested because of his speech impediment. God then appointed Aaron as his spokesperson to alleviate Moses’ anxiety.

Habit

Win/win: Moses agreed to lead the people (God won), and Aaron became his spokesperson (Moses won).

Extra info

Moses has long been lauded as a humble person, a quality cherished in a leader. However, there are times that self-confidence is necessary in a leadership position.

In this *parsha*, God tells Moses that there will be divine signs to convince Pharaoh and the Israelites of the power of God. Lawrence Kushner and Kerry Olitzky suggest that these signs were actually there to bolster Moses' confidence in himself for the work he had ahead of him; having signs that God was with him was designed to give him this confidence. (*Teaching Torah*, p. 89F)

- How can humility and self-confidence exist in the same person?
- What are the benefits of each in a leader?
- What are some situations in which confidence serves you better? What are some situations in which being humble serves you better?

3. The Plagues

Scenario

Each time that Pharaoh denies the Israelites freedom to worship God, Egypt is visited by a plague sent by God. This happens 10 times, with the plagues becoming progressively worse, and culminating in the plague of the death of the first-born. (*Parshiot VaEra, Bo, B'shalach*)

Habits

Lose/lose: The Israelites could not go into the wilderness to worship God (Israelites lose), Plagues are visited upon Egypt (Egyptians and Pharaoh lose)

Lose/win: Plagues are visited upon Egypt (Egyptians and Pharaoh lose), the Israelites and the Egyptians are witness to the power of God (God wins)

Extra info

The ten plagues are miraculous in that they seem to go against nature. Some commentators find value in the educational nature of the story, while others look to the legend that it tells. Both these groups ignore the question of historicity. In Exodus 12:12, God says, "I will mete out punishments to all the gods of Egypt." The plagues are symbolic of God's overpowering these gods of Egypt: frogs were a symbolic of fertility; insects, particularly the scarab and dung beetle, were symbols of rebirth; cattle disease plagued the sacred bull, considered to be the god Apis, and the sacred ram, considered to be the god Amon; darkness defeated the sun god Ra. (*Teaching Torah*, p. 95E)

- Why might the plagues have been for both the Israelites and the Egyptians?
- How does learning about the plagues affect your understanding of Jewish history?
- How does power and confidence play into this account of God's leadership?

More extra info

Pharaoh hardened his own heart in the first few plagues, but it was God who hardened Pharaoh's heart in the later plagues. If God is responsible for hardening Pharaoh's heart, how can we hold Pharaoh responsible for his actions? Some say that the refusal to let the Israelites go was so abnormal that it can only be explained as an act of God. Others say that the intent of the story is to glorify God. Therefore, God used Pharaoh to prove God's greatness. The commentator Rambam taught that there are times when a person's wrongdoing is so intense that they are not granted the opportunity to repent and turn from their ways. Pharaoh sinned so many times and so egregiously that he gave up any opportunity he may have had to repent.

Yaacov Culi taught that there are four instances in which repentance is difficult:

1. When a person has committed many serious sins.
 2. When a sin has been purposely repeated many times.
 3. When one wishes to repent, but stubbornly refuses to do so.
 4. When one sins against another human being.
- Is Pharaoh's resistance logical? Was he thinking win/win, win/lose, lose/win, or lose/lose? Why?
 - How might the outcome of the story have been different had Pharaoh thought win/win? What about Moses? God?
 - What role does stubbornness play in win/win thinking?

Something to think about

Some people equate many peoples' responses to modern-day plagues of hunger, homelessness, AIDS, cancer, pollution and more to Pharaoh's hardening of heart. Our unresponsiveness to these plagues is as if we are hardening our hearts. What do you think are some modern day plagues? How do you respond to them? How can you soften your heart and think win/win in order to help stamp out these plagues?

4. Rejoicing after safely crossing the Sea of Reeds

Scenario

When the Israelites safely crossed the Sea of Reeds, they rejoiced on the other side as Miriam led them in the Song of the Sea, which includes Mi Chamocha. Once they were safely across, the sea closed in over the Egyptians who were in pursuit of the Israelites. (*Parashat B'shalach*)

Habit

Win/lose: The Israelites crossed to safety and the Egyptians' pursuit of them was ended (the Israelites won, God won), Egyptians were drowned in the sea (Egyptians lost, God lost)

Text Sheet – Thinking Win/Win

Pharaoh hardened his own heart in the first few plagues, but it was God who hardened Pharaoh's heart in the later plagues.

I. If God is responsible for hardening Pharaoh's heart, how can we hold Pharaoh responsible for his actions? Some say that the refusal to let the Israelites go was so abnormal that it can only be explained as an act of God. Others say that the intent of the story is to glorify God. Therefore, God used Pharaoh to prove God's greatness. The commentator Rambam taught that there are times when a person's wrongdoing is so intense that they are not granted the opportunity to repent and turn from their ways. Pharaoh sinned so many times and so egregiously that he gave up any opportunity he may have had to repent.

Discuss:

- Is Pharaoh's resistance logical? Was he thinking win/win, win/lose, lose/win, or lose/lose? Why?
- How might the outcome of the story have been different had Pharaoh thought win/win? What about Moses? God?
- What role does stubbornness play in win/win thinking?

What Type of Fruit are You?⁹

The following exercise is not meant to be an in-depth diagnosis but a fun look at some of your general characteristics and personality traits. This exercise was developed by the Legislator's School in North Carolina and was adapted from *It's All in Your Mind* by Kathleen Butler.

Read across each row and place a 4 in the blank that best describes you. Now place a 3 in the blank next to the second word that next describes you. Do the same for the final words using a 2 and a 1. Do this for each row.

Example:

<i>Imaginative</i>	2	<i>Investigative</i>	4	<i>Realistic</i>	1	<i>Analytical</i>	3
--------------------	---	----------------------	---	------------------	---	-------------------	---

Column 1		Column 2		Column 3		Column 4	
Imaginative		Investigative		Realistic		Analytical	
Adaptable		Inquisitive		Organized		Critical	
Relating		Creating		Getting to Point		Debating	
Personal		Adventurous		Practical		Academic	
Flexible		Inventive		Precise		Systematic	
Sharing		Independent		Orderly		Sensible	
Cooperative		Competitive		Perfectionistic		Logical	
Sensitive		Risk-taking		Hard-working		Intellectual	
People-person		Problem solver		Planner		Reader	
Associate		Originate		Memorize		Think through	
Spontaneous		Changer		Wants direction		Judger	
Communicating		Discovering		Cautious		Reasoning	
Caring		Challenging		Practicing		Examining	
Feeling		Experimenting		Doing		Thinking	

Now add up your totals (don't include the example, of course!) for each column and place the total in the blanks below:

Column 1 GRAPES		Column 2 ORANGES		Column 3 BANANAS		Column 4 MELONS	
---------------------------	--	----------------------------	--	----------------------------	--	---------------------------	--

If your highest score was in column 1, consider yourself a grape.

If your highest score was in column 2, consider yourself an orange.

If your highest score was in column 3, consider yourself a banana.

If your highest score was in column 4, consider yourself a melon.

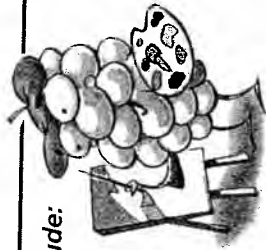
On the next pages, find your fruit and review what this may mean to you.

⁹ Covey, Sean. *The Seven Habits of Highly Effective Teens*. New York, NY: Simon & Schuster, 1998.

GRAPES

Natural abilities include:

- Being reflective
- Being sensitive
- Being flexible
- Being creative
- Preference for working in groups



Grapes may have trouble:

- Giving exact answers
- Focusing on one thing at a time
- Organizing

Grapes learn best when they:

- Can work and share with others
- Balance work with play
- Can communicate
- Are noncompetitive

To expand their style, Grapes need to:

- Pay more attention to details
- Not rush into things
- Be less emotional when making some decisions

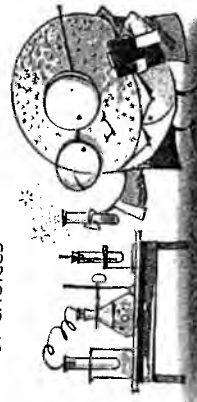
ORANGES

Natural abilities include:

- Experimenting
- Being independent
- Being curious
- Creating different approaches
- Creating change

Oranges learn best when they:

- Can use trial and error
- Produce real products
- Can compete
- Are self-directed



Oranges may have trouble:

- Meeting time limits
- Following a lecture
- Having few options or choices

To expand their style, Oranges need to:

- Delegate responsibility
- Be more accepting of others' ideas
- Learn to prioritize

BANANAS

Natural abilities include:

- Planning
- Fact-finding
- Organizing
- Following directions

Bananas learn best when they:

- Have an orderly environment
- Have specific outcomes
- Can trust others to do their part
- Have predictable situations

To expand their style, Bananas need to:

- Express their own feelings more
- Get explanations of others' views
- Be less rigid



Bananas may have trouble:

- Understanding feelings
- Dealing with opposition
- Answering "what if" questions

MELONS

Natural abilities include:

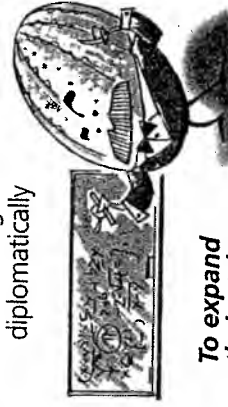
- Debating points of view
- Finding solutions
- Analyzing ideas
- Determining value or importance

Melons learn best when they:

- Have access to resources
- Can work independently
- Are respected for intellectual ability
- Follow traditional methods

Melons may have trouble:

- Working in groups
- Being criticized
- Convincing others diplomatically



To expand their style, Melons need to:

- Accept imperfection
- Consider all alternatives
- Consider others' feelings

Conroy, Sean (1998) p 108-81

Puzzle Pieces

By Harold Kushner

Each lifetime is the pieces of a jigsaw puzzle.

For some there are more pieces.

For others the puzzle is more difficult to assemble.

Some seem to be born with a nearly completed puzzle.

And so it goes.

Souls going this way and that

Trying to assemble the myriad parts.

But know this. You do not have within yourself

All the pieces to your puzzle.

Like before the days when they used to seal

jigsaw puzzles in cellophane. Insuring that

All the pieces were there.

Everyone carries with them at least one and probably

Many pieces to someone else's puzzle.

Sometimes they know it.

Sometimes they don't.

And when you present your piece

Which is worthless to you,

To another, whether you know it or not,

Whether they know it or not,

You are a messenger from the Most High.

Unit IV - Taking Care of Myself

Unit Understandings

1. Biblical models of leadership, such as God resting on the last day of creation, can help shape how we think about our own leadership.
2. Modern writing about leadership, such as Stephen Covey's *Seven Habits of Highly Effective People*, provides a paradigm for understanding leadership that can be congruous with Biblical leadership, as it often directly corresponds to the way in which our Biblical leaders related to others, acted with forethought, and set priorities.

Unit Goals

1. To teach the habit of sharpening the saw
2. To facilitate the exploration of how Shabbat is the Jewish way of sharpening our saws
3. To synthesize the seven habits, Biblical leaders we have studied, and experiences the participants had at camp

Font guide:

a. chalkboard - original information/activities by EM

b. Times New Roman - Covey information

c. *Handwriting* - notes to the teacher/examples/potential answers

Habit 7 – Sharpening the Saw

Essential Questions

1. How do we sharpen our saws?
2. How does our tradition structure time for us to sharpen our saws?
3. What does this mean for us at camp, when we are expected to work most of the time, even on Shabbat?

Objectives

1. To identify ways to sharpen our saws in each of the 4 areas outlined by SC: body, mind, heart, and soul
2. To explore how Shabbat allows us to sharpen our saws.
3. To generate a list of ways to take of ourselves at camp.

Summary of the Habit

Sharpening the Saw, Covey's seventh habit, is all about renewal. It is about taking care of ourselves so that we can best accomplish habits 1-6. Sometimes, we are so busy doing whatever it is that we are doing that we forget about or think we don't have time for this habit, without even realizing that we need this one in order to get things done. SC lists four areas on which we should concentrate when we are sharpening our saw (SC, p. 206):

1. Body – the physical dimension. This includes eating healthy, exercising, getting enough sleep, and taking time to relax. This also means not putting things into your body that are detrimental your health, like cigarettes, drugs, and alcohol.
2. Brain – the mental dimension. This includes reading, educating yourself, writing, and learning new skills. This does not have to mean school learning; find something in which you are interested and learn as much as you can!
3. Heart – the emotional dimension. This is where we focus on relationships, doing *tikkun olam* (helping to repair the world), laughing, and loving. This is the dimension in which deposits add up. Use this quote from Mother Theresa as a guiding principle. “Let no one ever come to you without leaving better and happier. Be the living expression on God's kindness: kindness on your face, kindness in your eyes, kindness in your smile.” Remember to laugh; it loosens us up, reduces stress, relaxes us, and helps us connect with other people.
4. Soul – the spiritual dimension. Meditate, keep a journal, pray, take in quality media, or spend time in nature.

Sharpening the saw in these areas is about balance. We need to do a little sharpening in every area, not focus entirely on one. This habit is about making us feel like our best selves. It is, Oprah Winfrey says, about “caring for yourself on a daily basis.”

Suggested activities

1. Guided meditation on taking care of ourselves

Find a quiet, dark, private space for this activity. When the participants enter, ask them to find a space to lie down, away from anyone else. Take them through a guided meditation about rest, exercise, study, and healthy habits. Perhaps you take them through a day at camp, a day off, or Shabbat.

2. Body, Mind, Heart, and Soul

Divide into two groups (possibly by gender, so each can identify things specific to their own). Give each group a piece of poster board and markers. Ask them to draw a picture of a person.

Explain that this habit is all about taking care of ourselves. When we sharpen our saws, we are making sure that our toolbox (our bodies) are in the best condition possible to accomplish all our goals.

Tell them that SC identifies four areas in which we should concentrate: body, brain, heart, and soul. Discuss what this means to them. (See summary above for explanations.)

On their people pictures, have them identify things they can do in each of the four areas to take care of themselves on a regular basis at camp.

3. Tear-paper midrash on Shabbat

After God finished the work of creation, God rested on the seventh day from all the work that God had done. God blessed this day and called it holy because God had rested from all the creating that God had done. (Genesis 2:1-3) How does God sharpen the saw? What can we learn from this? Create a tear-paper midrash using this part of the creation story and the idea of Sharpening the Saw. (In a tear-paper midrash, the participants have only construction paper and glue or glue sticks. Using only these tools and their imaginations, they will create their own interpretation of this parsha and how it relates to them.)

4. Deepening understanding through midrash

Post the following commentaries on Shabbat around the room. Have the participants walk around the room and choose the one to which they relate most. In those groups, discuss what the quote means and how they can fulfill the meaning at camp. Does it relate to the body, mind, heart, soul, or a combination of them?

- When a man keeps the Sabbath, it is as through he had fulfilled the entire Torah, all of it. – *Pesikta*
- “One who keeps the Sabbath keeps his hand from doing any evil” (Isaiah 56:2). Thus we hear that he who keeps the Sabbath is kept far from sin. – *Mek, Ki Tissa, Shabbata, 1; Yalkut, Ki Tissa, 391*
- As much as the Jews have kept Shabbat, Shabbat has kept the Jews. – *Ahad HaAm*
- It is written of God, who never tires, the He rested on the seventh day. How much the more should man rest on the Sabbath for his weariness. – *Pesikta Rabbati, 23, 5*
- Rabbi Tanhuma said: “From what did God rest on the Sabbath? He rested from ‘saying.’ You also should rest on the Sabbath from speaking worldly words.” Rabbi Aibo said: “Rest yourself on the Sabbath from thinking mundane thoughts.” – *Pesikta Rabbat, 23, 3*
- What was created on the Sabbath day? Contentment, peace of mind, and physical rest. – *Bereshit Rabbah, 10, 12*

5. Deck of Shabbat cards

Create a deck of cards with 52 ways to bring Shabbat into their lives at camp. This can be 52 separate cards, or can be grouped by weeks at camp (one for each day of the week, including Shabbat). Although at this point the summer is almost over, ask them to create cards that they will be able to keep with them and use next year. (OR, they can give the cards to campers or to the senior staff to distribute the next summer to staff.) Or, ask them to think of things they can use the cards for throughout the year, as well. (As a guide or for inspiration, you may want to order a deck of Shabbat cards from URJ Press. The web address to order the cards is <http://press.securesites.net/cgi-bin/hazel.cgi?action=DETAIL&ITEM=658900>.)

Bringing it all Together – SCRIPTED LESSON

Essential Questions

1. How can I synthesize all the habits and Biblical leadership models we have studied this summer?
2. How do the habits fit into my life?
3. What does a page of rabbinic commentary look like?
4. How can participants feel empowered to create their own commentary?

Objectives

1. Using a page of rabbinic commentary as a guide, participants will be able to create their own commentary on the seven habits and Biblical leadership studied this summer
2. To put together everything that was learned this summer, from secular leadership sources, to Biblical leadership, to on-the-ground experiences
3. To critique their own commentary and that of their peers in order to produce a coherent and sophisticated complete commentary of what was learned this summer

Materials

- Copies of a page of rabbinic commentary (**Note: If you have a volume of Talmud available to you, it would be a nice touch to bring in to this lesson. If not, there is a copy of a page of Talmud in the resource section of this unit that you can copy and give to the participants.*)
- Pages of “commentary” for the participants to fill in (found in the resource guide at the end of this unit, along with sample pages)
- Pens
- Post-It note cards
- Poster board of blank “Talmud page”

PREP: Post the seven pages of commentary around the room with a number of pens available at each station. The prompt (similar to the Mishna) should already have been placed in the middle. It should reflect important topics of conversation for the

CITs throughout their time learning together. There are sample pages at the end of this unit. Feel free to use these or to create your own.

Timeline

0:00 – 0:10 Set induction
0:10 – 0:15 Explain activity
0:15 – 0:55 Create commentary
0:55 – 1:00 Wrap up

Program outline

0:00 – 0:10 Set Induction

Ask each participant to identify one thing they learned this summer about leadership from our study of the seven habits and Biblical leadership. Ask them to write it down on a sticky note card (Post-It note) that you will give them. When they are done, ask them to bring it to the poster board that you have displayed at the front of the room and place it around the center. In the center of the posterboard, write something like: MISHNA: The Leadership Character Model places integrity at the foundation of leadership, balanced by respect and responsibility. GEMARA: The achrayut ladder teaches us that a leader is “one who knows to take care of himself, his family and his surroundings, is able to say ‘follow me’ and at the same time ‘I follow her,’ understanding the fullest extent of his responsibility.” (you can certainly choose to write your own statement in the middle; it should reflect the learning they did this summer about leadership, both from secular and Jewish sources. The Mishna is the primary text. The Gemara is the secondary text; it is the commentary on the Mishna.)

Explain that in placing their own commentary around the original text that you have provided, they have begun to create their own commentary on their learning this summer.

0:10 – 0:20 Explain Activity

Say: “This summer, we have learned about the Seven Habits of Highly Effective People and how they relate to our own leadership, our roles as CITs at camp, and to our Biblical leaders. Today, we are going to put all of what we have learned together into a book that we can look back on and pass on to future generations of CITs.”

Pass out the pages/volume of Talmud. Explain that the book they will be creating will be structured like the commentary of the rabbis in our tradition. They understood our tradition through discussion, arguments, and Jewish law. These discussions, arguments, and laws are contained in the Talmud. They span generations, often with a rabbi in one era “conversing” with a rabbi in another one (sometimes hundreds of years apart). These discussions help us today to understand Jewish law and the Bible.

Say: “One of the amazing things about Judaism is how much we value disagreement and discussion. We are taught to question our texts, not to take them at face value. We see the value in challenging our tradition; doing so helps us to find meaning and understanding in what we do and believe.

“Throughout this summer, we have discussed and argued and tried to understand a number of things. Today, we are going to put them all down on paper, reflecting on what we have learned together here and what we have learned when we were out in the field, being counselors on camp. We are going to record our experiences and our thoughts.

“Take a look at the pages of Talmud in your hands. What do you see?” (*Lots of Hebrew, different sections on the page, some print is smaller than others, notations on the sides of the pages, headings, page numbers*)

Explain that a page of Talmud is made of many different elements. Talmud is made of two layers of commentary. *Mishna* is the first layer of Talmud. *Mishna* is itself a volume of work by the rabbis. It was written by the rabbis in Israel between 160 BCE and 210 CE. The *Gemara* is the second layer of the Talmud and is commentary on the *Mishna*. It was written between 200 and 500 CE in Babylonia. (There is also a second Talmud edition written in Israel, called the Jerusalem Talmud. But, when people say “the Talmud,” they are usually talking about the one written in Babylonia.) Surrounding the main text in the middle of the page are commentary by Rashi, a rabbi who lived in France from 1040 to 1105 CE and is considered, as Joel Grishaver calls him, “the dean of Talmudic commentators” (Grishaver, p. 14). Additional insights and commentary can also be found around the main text.

Ask if anyone has any questions about the page in front of them.

Say: “Around the room you will notice pages of commentary. The ‘*Mishna*’ and ‘*Gemara*’ are there ready for you to comment on it. There are different spaces on

each page. You should feel free and are, in fact encouraged, to comment not only on the prompting statement in the middle but also on each other's comments. Please begin each of your statements with 'So-and-so said...' or 'Rabbi X asked...' using your own names. You do not have to comment on every page, but I encourage you to try to. Should your comments take more than the allotted space, or should your combined comments go over the page, there are additional pages for you. Just let me know you need one.

"Does anyone have any questions about what we are going to do?"

(Wait, answer any questions that arise, then continue.)

"We are going to copy and bind your commentary for you to take with you and for future generations of CITs to use, as well. Please write your thoughts with care and an eye toward appropriateness. Feel free to use examples from your summer, but change any names of campers and colleagues when they arise. Please also feel free to bring in any Covey you want and any Biblical references you connected with. If you and someone else have a similar idea and want to write together, that is OK too.

"In our next session, we will do a bit of peer critique. We will post these around the room again, and comment aloud on the commentary. We will focus on whether comments are clear or vague, and you will have the chance to add anything you did not get to the first time through. If we need to, we will rewrite the pages to make them ready for copying and binding.

"Most of all, have fun with this! You are free to write!"

0:20 – 0:55 Create commentary

As the participants are writing, walk around and help them out when necessary. The first time to do something like this is usually a bit tricky; they may get stuck on wording or on trying to figure out an example. Help them out, encourage them, and challenge them.

This activity may take more than the allotted time. If so, you may want to designate another time in the day or another session to completing the task.

0:55 – 1:00 Wrap-up

Thank them for their thoughts and comments. Tell them you look forward to reading their commentary, and will try and have it copied and bound as soon as possible.

Ask if anyone has any thoughts on the day. How did it feel to write commentary? What came easily? What was challenging? Were they able to synthesize, or did the later Covey lessons come easier than the earlier ones?

Say: "As we have learned this summer, each of these habits builds upon one another, but it is sometimes easier to do some habits than others. I hope that what we have learned this summer has not only helped in your skills and abilities as counselors, but has given you a new way to look at life and the choices you make. Thank you for a great summer with Covey and our Biblical leaders!"

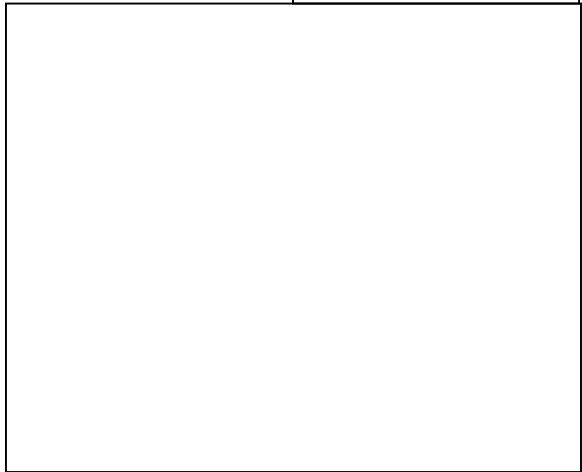
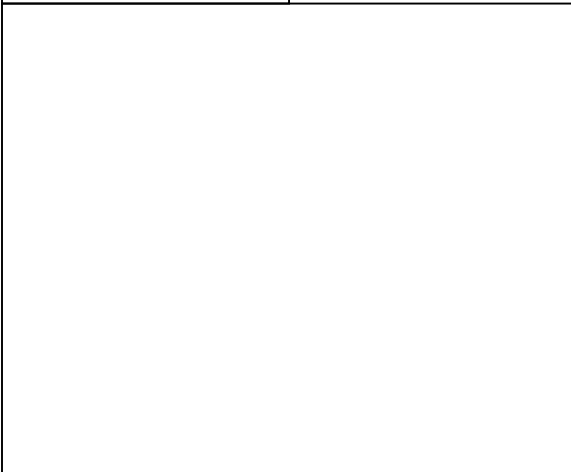
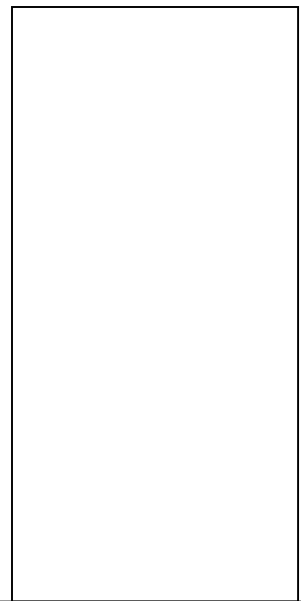
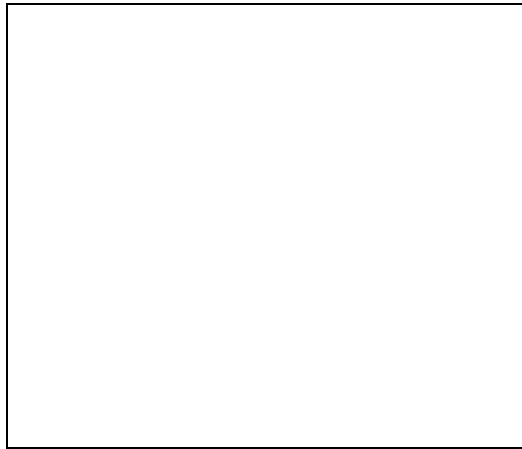
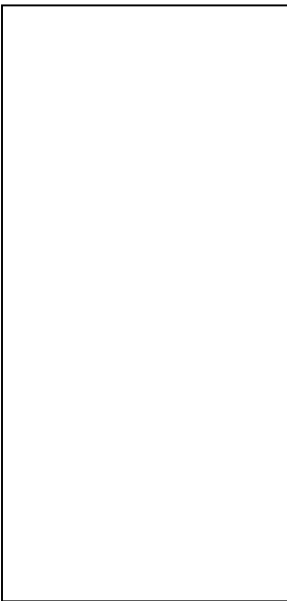
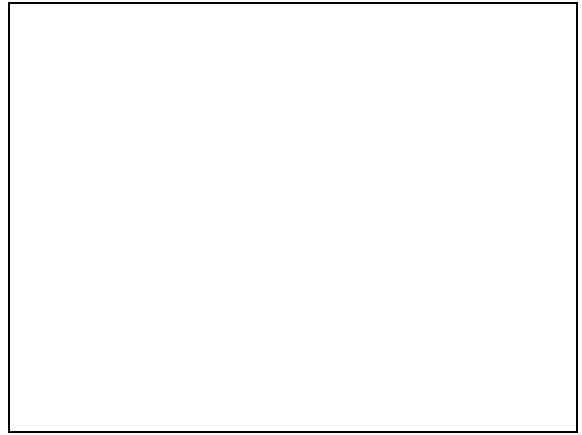
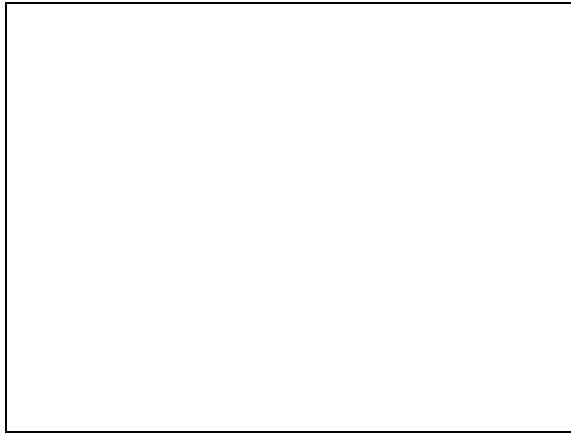
FOLLOW UP ACTIVITY:

Post the pages and have them critique them aloud to each other. Be sure to set guidelines for the critique so that the language remains respectful and productive. You may want to make this part of their culminating activity, with reflection of the summer built in to the program.

Resources – Unit 4

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Daf Talmud - TEMPLATE



SAMPLE Daf Talmud – Relationship Bank Account

Sara confides that she tried this with her most difficult camper. She took time to get to know her, listened to her stories (which were often quite long), and paid attention to her likes and dislikes – both in the bunk and at her activities. The camper previously did not listen to Sara, often talking while she was talking, keeping the other kids up at night, and wandering off during activities. Because Sara developed a rapport with her (i.e. made many many deposits into the account!) she began to listen to Sara and respect her. She was still difficult, but was now at least manageable.

Rabbi Erin teaches that when you support your co-counselor – listening to him, taking time to get to know her, trying to understand him, you make deposits into your account with him. When you need to make a withdrawal, like a quick 15 minute break before you start your evening Shmira duty, he is more likely to be accommodating.

Dan writes that his co-counselor made so many withdrawals from his RBA in the first week of camp that every time after that week that he asked Dan for a favor, Dan's automatic response was to say "No," even before hearing what it was.

MISHNA: Queen Esther understood the Relationship Bank Account. She kept making deposits, so that when she really needed something (like, saving her people!) she could ask for it, knowing there was enough trust built up in her relationship with the king. Had she made many withdrawals, this request may have caused her to be overdrawn. GEMARA: So too is it in our lives. When we are supportive of others, do *gimilut hasadim*, and speak kindly to others, we build up our accounts with them. A healthy account balance makes for a healthy relationship.

So true! adds Rabbi Rena. My co-counselor and I both tried to make deposits into our account. We worked out a system where we each make a withdrawal once a week. Because we expect it, we spend a lot of time making sure our account is balanced.

Yes, but if only our campers also knew about the account! We spend so much time working on making deposits; it would be nice if our

Rav Michael adds that his co-counselor did the same thing. When he told the co-counselor about it and how he didn't want to even hear what the favor was anymore, the co-counselor began putting many deposits into his account with Michael. After a little while, their account was balanced and they were able to ask each other for things without fearing withdrawal because each was putting in deposits.

campers did the same thing. Rachel says that she hopes we can lead by example; hopefully our campers will understand what we are doing and make some deposits, as well.

Rabbi Erin adds that maybe we should teach this to our campers. We have nothing to lose by being explicit about it. And, perhaps it will help them in their relationships with each other, too, and promote bunk unity!

SAMPLE Daf Talmud - Shabbat

Rabbi Erin writes that her mentor always called camp the "Shabbat of the year." As such, it can renew our souls, fill our hearts with joy, stimulate our minds through learning and relationships, and keep our bodies healthy through running around all day. However, we often work so hard that we have to actively find time to rest. Sometimes it means telling our friends "No" or

Micol reports that her campers have the same problem. She has so much trouble getting them to rest; nobody wants to miss anything! But everyone needs to take care of themselves, especially at camp. What fun is camp if everyone is sick?

Rav Sean adds that Shabbat is his favorite time of the week. Sure, he has to plan activities for the kids, but they are usually chill and fun. The campers love the relaxed nature of the day, and everyone gets to renew themselves. He thinks that a little creativity can go a long way..

missing out on a cool activity like a night climb. But most times, if we take care of ourselves, we will have time to do all of this... in moderation.

Rabbi Michael counters that part of why he is at camp is to spend time with his friends. Because he

MISHNA: When we work to sharpen the saw, we make sure that we are in good shape to do our jobs and to be the best people and leaders we are capable of being. God created Shabbat to allow Godself time to renew and to rest from the work that God had done. **GEMARA:** At camp, we often take for granted that our bodies will renew themselves - even without rest. We should balance our time hanging out with our friends late at night with things that will keep us healthy - eating right, sleeping, exercising, and enjoying ourselves in healthy ways.

spends so much of the day with his kids, he wants to take advantage of the nighttime to develop his relationships, continually adding to his RBA. He can sleep on his day off.

Danny agrees, but says that he got sick last summer because he did not rest. Shabbat is a built in way for us to rest. Because we work on Shabbat, we have to find time for ourselves. He is a better friend because he is awake and in a good mood now when he is with his friends instead of being tired and cranky.

Appendix

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Habit 1 – Be Proactive

In life, **we** determine how we act; we can't blame our actions on genetics, our parents, or our environment. We choose how we are going to respond to stimuli around us. Self-awareness allows the freedom to choose. This freedom to choose lies between the stimulus and our response to the stimulus.

Being proactive involves taking initiative and acting in anticipation of a response, but it also involves taking control of our lives. When we take responsibility for things, we are acting with response-ability. We have the ability to choose our response. In fact, it is our responsibility to do so! Our decisions and actions are based on a conscious choice, based on values. They are not based on conditions, feelings, or other people.

The difference between proactive people and reactive people is that reactive people allow the physical or social environment to control their actions. It is not that external stimuli do not affect or influence proactive people, but their response to the stimuli is value-based and is their choice.

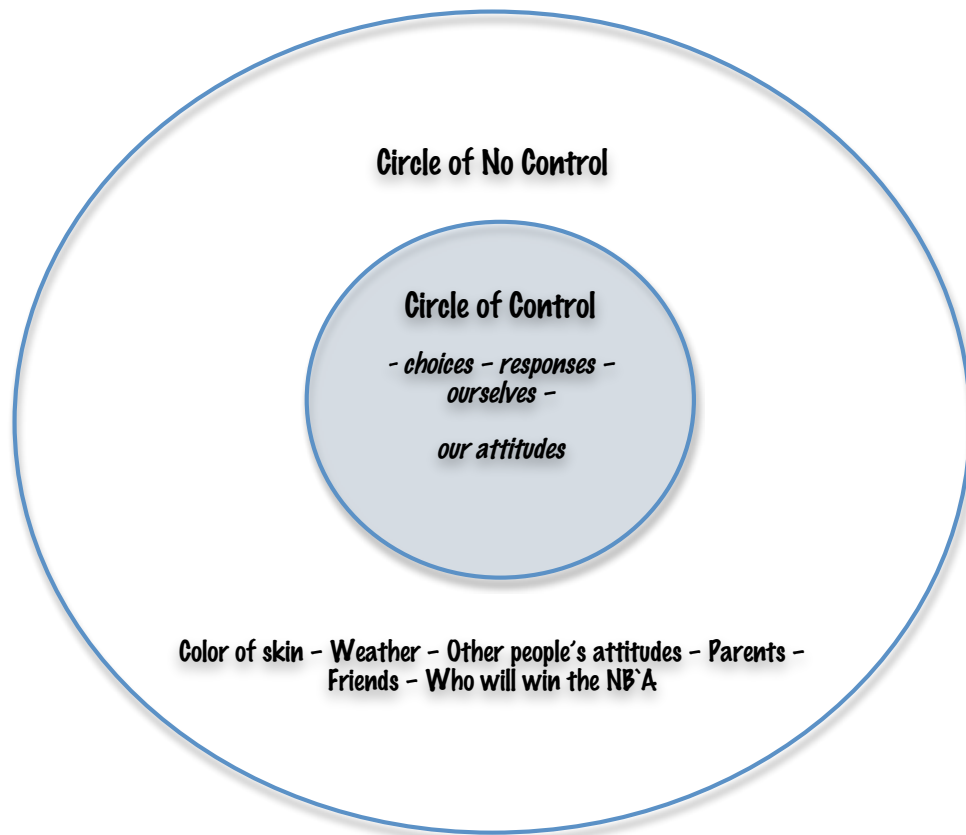
Take initiative – look ahead to what needs to be done to better a situation, and move in that direction. Use what is in your power to get to that point. Look to the resources available to you to help you out. This is how you improve and grow – use your “R and I” – resource and initiative.

Circle of Control/Circle of No Control

One way to become more aware of our own proactivity is to look at where we focus our time and energy – our health, environment, friends, family, national politics, Israel, etc. Picture two circles. In the outer circle are all the things in life we care about, but may not have any control over. In the inner circle are those things over which we **DO** have control – mostly, ourselves and our actions. We have no control over things that other people do. We have no control over the weather. We have no control over the words other people speak. But we **CAN** control what we say, what we do, how we act, and how we respond.

Reactive people focus most of their energy in the Circle of No Control. They focus on the weaknesses of other people, the problems of the environment, and circumstances over which they have no control. This focus causes them to spend a lot of time blaming and accusing other people, using reactive language, and feeling like the victim a lot of the time.

Proactive people focus their energy in the Circle of Control. They worry about things over which they know they can have an effect. Because of this, they feel better about themselves and their actions. They do not blame and accuse other people for things they have chosen to do themselves. They do not act like victims. They use proactive language.



Language of “have” and “be”

Often, we think things will improve when we have something:

“I’ll be happier once I have my co-counselor.”

“If only I had a nicer/cooler/more patient unit head...”

“If only I had better behaved kids...”

“If I could just have an hour more off a day...”

These statements refer to our Circle of No Control. However, we are more productive when we focus on our Circle of Control, when we concentrate what we are or can be – more patient, more cooperative, more loving, more open.

Whenever we think the problem is outside of ourselves, **that is the problem!** We should focus on who we are, on improving our character, rather than trying to changing that which is outside of ourselves. **This is the paradigm shift of thinking from outside-in to inside-out.**

Consequences and Mistakes

Consequences are part of the Circle of No Control. While we can choose our actions, the consequences to our actions are natural responses. We have no control over them. Therefore, they lie outside our Circle of Control. Past mistakes work the same way. As Stephen R. Covey (SRC) says, “We can’t control them, we can’t undo them, we can’t control the consequences that came as a result” (p. 91). However, it is within our control to reflect on these consequences and mistakes and learn from them. We are response-able for applying what we learn.

Habit 2 – Begin with the End in Mind

SRC teaches that “to begin with the end in mind means to start with a clear understanding of your destination. It means to know where you are going so that you better understand where you are now and so that the steps you take are always in the right direction” (p. 98). Every part of your life can be examined in the context of the whole of what really matters to you. By keeping that clearly in mind, you can direct your actions toward that criteria, making sure that everything you do is working in synch with your character.

All things are created twice

This habit is based on the principle that all things are created twice. First, there is a mental creation. Second, there is a physical creation. Take, for example, the building of a house. First, the architect draws up the blueprint. Then, she goes over it with the construction manager. Together, they make the final decisions that will allow the foundation to be physically laid into the ground. Until that point, everything is only in the conception process. The laying of foundation is the physical creation.

Let’s think about summer camp. The camp directors plan all year for senior staff week. During senior staff week, the camp administration prepares for the general staff to arrive. The summer does not really physically begin until the campers arrive and we are on the ground running; everything else is the mental creation. This is the physical creation of the summer.

We take charge of this first creation in our daily lives through self-awareness, imagination and conscience. Habit 1 told us that we are the creators. Habit 2 is the first creation.

Leadership and Management

This habit is based on the principles of personal leadership. Leadership is the first creation.

Management	Leadership
Bottom line focus	Top line focus
Asks, “How can I accomplish certain things?”	Asks, “What are the things I want to accomplish?”
Doing things right	Doing the right things
Efficiency in climbing the ladder of success	Determines whether the ladder is leaning against the right wall

- chart from SRC, p. 101

Leadership takes visioning, stepping back and surveying the entire environment for whether we are on the right track. Management is the day-to-day activities that propel us forward toward a goal. We often get so caught up in the management of our lives that we forget to clarify our values to begin with.

Conscience and imagination help us to visualize what we can do with the talents we already have. They are strongest when combined with self-awareness. Using these three, we can examine our deepest values and decide whether or not the way we are acting is in line with those values. If it is not, we can decide to change. We can recreate the script of our lives, becoming our first creator; in this way, we determine our path in life. This path is NOT determined by our environment or the people in our environment. If you approach every role in life with a clear understanding of your values and direction, you will be able to take responsibility for your actions. As long as you are clear, you can meet challenges head on and with integrity, being truly proactive and value-driven.

The mission statement

In order to write a mission statement, we must begin at the center of our Circle of Control. We create the end we desire with this statement, which embodies our vision and our values. Whatever is at the center of our lives will be the source of our **security** (Sense of worth, identity, emotional anchor, self esteem, basic personal strength), **guidance** (source of direction in your life), **wisdom** (your perspective on life, sense of balance, integrated wholeness), and **power** (capacity to act, strength to accomplish something, energy to make choices).

Identifying your center

Many people have one of the following as their center: synagogue, work, money, spouse/partner/boyfriend/girlfriend, family, pleasure, possessions, friends, enemy, or self. Any one of these on its own is probably not healthy. On the other hand, your center may be made up of a number of these; depending on the situation at hand and the environment, one or another may take precedent at any given moment until underlying needs are satisfied. This can feel like a roller coaster, with fluctuating highs and lows. There is no consistency. Ideally, though, our center should give us a good sense of security, guidance, wisdom and power, allowing us to be more proactive in all parts of our lives.

A Principle Center

By putting principles at the center of our lives, we give ourselves a solid foundation in all areas. We are able to identify what, not who, is important to us. These principles do not change depending on the situation, so they enable us to consistently be in touch with our base. As SRC says, “principles don’t react to anything. They don’t get mad and treat us differently. They won’t divorce us or run away with our best friend. They aren’t out to get us... They don’t depend on the behavior of others, the environment, or the current fad for their validity. Principles don’t die” (p. 122).

The wisdom and guidance that accompany a principle-centered life are found in the correct maps we have to guide us through life, allowing us to see and experience things as they really were, are, or will be. The power that comes from this type of living is that of being self-aware, knowledgeable, and proactive. You are not tied to the behavior or judgments of others, circumstances, or the environment. (See chart p. 124, 125)

Writing your mission statement

It might be helpful, as you write your mission statement to imagine the various roles you play in life, and your goals for each of those roles. How will you maintain the principles outlined in your mission statement for each role? You may find that this helps give you clarity, harmony and balance, keeping the role and goal clearly before you. What are the long-term goals you would like to achieve for each role? “An effective goal focuses on results rather than activity... These roles and goals will give structure and organized direction to your personal mission” (p. 137).

When you write your mission statement, it is good to know who you are. What are your talents and skills? What are your likes and dislikes? What is possible for you to put your mind to, and what may not be worth the effort later?

One of the hardest things about writing a mission statement is just getting started. Sometimes, quotes, pictures and looking at other people’s mission statements helps. SC gives a few different examples as he outlines Habit 2.

Be careful not to fall into some dangerous traps as you write, and as you begin to live proactively:

- Labeling – many of us have been labeled by other people. Sometimes, we are OK with the label we are given, other times we are not. How we choose to react to other people’s impressions of us is in our control. However, we sometimes fall into the trap of labeling ourselves. Be careful that these labels do not become self-fulfilling prophecies!
- Giving up – sometimes, when one thing goes wrong, we may decide to completely throw in the towel. But, we have learned that we can choose how we respond to adversity! Don’t let one thing ruin your sense of drive. Keep the end in mind!
- Make sure your ladder is leaning against the right wall – is what you are doing the right thing? Make sure that what you do feels like the right thing, both inside and out. Here is where your principles come in. If you are sticking to the things that are at the very core of your being, chances are, they are the right things.

Setting Goals

Once you have written your mission statement, it is time to set your goals.

1. Make sure they are realistic and reachable. Can you devote the time and energy necessary to fulfilling the goals you are setting for yourself?

2. Write it down! When we put things in writing, there is more likelihood that we will do them, especially if they are placed prominently so we can see them again and again.

3. Again, getting started is half the battle. Once you have put your mind to it, just do it!

4. Use momentous occasions, both joyous and sorrowful, to help drive you. If you have to go through something hard, try to find the upside. For example, if you have to break up with a long-time love, it will be emotional and upsetting. But, imagining all the possible dating opportunities you now have may be exciting.

5. Use your support system! Together, we can be stronger. Think of those around you as your support system. Your friends and family want to help you succeed; you just have to remember that they are there to support you, even when you need to ask for their help.

Habit 3 – Putting First Things First

Habit 3 is the direct result of Habits 1 and 2. Habit 1 identified the self as the creator, based on the characteristics of imagination, self-awareness, conscience and independent will. Habit 2 was the first creation – the mental creation – and is based on imagination and conscience. SRC defines imagination as “the ability to envision, to see the potential, to create with our minds what at present we cannot see with our minds” (p. 147) and conscience as “the ability to detect our own uniqueness and the personal, moral, and ethical guidelines within which we can most happily fulfill it” (p. 147).

Habit 3 is the physical creation of Habits 1 and 2. It is based on independent will to live a principle-centered life. It is the day-to-day actualization of this kind of living. We do this by practicing self-management. Independent will allows us to make choice about our action on a daily basis. It is measured by our personal integrity – the value we place on ourselves. It is our ability to put first things first; leadership allowed us to lay out our plan for being principle-centered, and management allows us to put that plan into action.

Managing our time is a misconception. When we think about planning our day, week, month, year, we should think not about managing our time, but managing ourselves. We should focus not on time and things, but on enhancing relationships and accomplishing results.

Below is a time management matrix, divided into four quadrants. Each quadrant corresponds to a degree of urgency and importance. Those things that are important are your most important things, your first things, activities that contribute to your missions and your goals. Those things that are urgent are pressing things, activities that require immediate attention (SC, p. 107). SC added labels to each quadrant to help us understand the kinds of people we are being when we act in that particular quadrant.

	<i>Urgent</i>	<i>Not urgent</i>
<i>Important</i>	Q1– The Procrastinator Activities: Crises Pressing problems Deadline-driven projects Exam tomorrow Friends gets injured Late for Work Project due today Car breaks down	Q2 – The Prioritizer Activities: Prevention Relationship building Recognizing new opportunities Planning, recreation Planning, goal setting Essay due in a week Exercise Relationships Relaxation
<i>Not important</i>	Q3 – The Yes-Man Activities: Interruptions, some calls Some mail, some reports Some meetings	Q4 – The Slacker Activities: Trivia, busy work Some mail Some phone calls

	Proximate, pressing matters Popular activities Unimportant phone calls Interruptions Other people's small problems Peer pressure	Time wasters Pleasant activities Too much TV Endless phone calls Excessive computer games Mall marathons Time wasters
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Most people spend most of their time in one of the above quadrants. We have a tendency to put off the important things until they become urgent; and even then, we find that we spend most of our time doing urgent and unimportant things. Let's explore each of these four quadrants.

Quadrant 1 – The Procrastinator

Things in Quadrant 1 happen; we will not always be able to control what happens around us. But, when we contribute to expanding the activities in Q1 is the problem. The Procrastinator continually leaves things until the last moment – studying for a test the night before, planning an evening program the night before, creating a bunk activity on the fly. The procrastinator thrives under the pressure of having to get things done now.

Results of spending too much time in the Procrastinating Quadrant are stress and anxiety, burnout, and mediocre performance.

Quadrant 3 – The Yes-Man

This quadrant represents those things that are urgent but not important. Urgent things often appear to also be important, but are not. The person who spends most of his time in this quadrant has a hard time saying “No” to people. People may ask you to do things that are important to THEM; that does not mean you should do them! According to SC, results of spending too much time here are “reputation for being a pleaser, lack of discipline, and feeling like a doormat for others to wipe their feet on” (p. 110).

Quadrant 4 – The Slacker

Activities in this quadrant are neither urgent nor important. They are the time wasters of life. They are things we may enjoy doing, but should refrain from doing in excess. According to SC, results of spending too much time in this quadrant are “lack of responsibility, guilt, and flakiness” (p. 111).

Quadrant 2 – The Prioritizer

This quadrant represents those things that are important, but not urgent. This is the quadrant we want to spend most of our time in. By managing ourselves, we can maintain what is important in our lives, preparing for those unexpected urgent matters, and living in balance. The person who lives in Quadrant 2 is able to say “No” when she needs to, but can say “Yes” confidently knowing that she has made the time/energy/effort to gain control of those things over

which she has control. According to SC, the results of living in Quadrant 2 are “control of your life, balance, high performance” (p. 112).

Identify in which area you spend most of your time. While we all spend time in all four quadrants, we should strive to spend as much time as possible in Quadrant 2. How do you become more of a Prioritizer?

- Procrastinate less
- Say “No” to Q3 activities – Saying “No” is not always easy, especially if it involves peer pressure. But, doing so will allow you to become more productive and more balanced. “When you say “No” to unimportant things, you are really saying “Yes!” to more important things” (S. Covey, p. 112).
- Spend less time doing Slacker activities – this doesn’t mean cut them out completely, just spend less time doing them, to free yourself up to spend more time doing Q2 activities!

The Importance of Planning

So how do we do this? We plan. Set aside 15 minutes each week to review your goals for the week. You may want to start by identifying the various roles you play in your life: family member, friend, counselor in training, self, etc. What needs to happen that week in each of those areas?

Once you have identified what needs to happen, make sure you block off time during your week to accomplish all these tasks. These tasks can include program planning, noticing something positive about each of your campers, spending time with friends, calling home, exercising, or working with your mentor. If you identify these things first and block off time for them, you will free yourself up to have room in your schedule for all the unexpected things that come at you at camp – the camper who is homesick and needs to talk with you, the camper who unexpectedly has an asthma attack and needs to see the nurse, the counselor who gets sick and needs a stand-in, etc.

Once these have been scheduled, you can put in everyday tasks and appointments (CIT hour, helping your cabin with wake-up or bed-time, etc.).

Each week, look over your plan. Identify your big tasks, and go!

The Comfort Zone and the Courage Zone

Putting first things first will sometimes require you to step outside your comfort zone and do things that may make you uncomfortable. But this action will ultimately make you a stronger person and bring you closer to living your principle-centered life.

Don’t let yourself be ruled by your fears. YOU are in charge of your actions, which means YOU decide what you will and won’t do. Stepping into the courage zone every now and then lets you take charge of your fears, instead of allowing them to take charge of you.

Part of this, and part of living as a proactive person in the prioritizing zone, is not letting your fears make your decisions. YOU make your decisions. Acting in the face of fear may just make you feel like a stronger person. As Sean Covey says, “The next time you want to:

- Make a new friend
- Resist peer pressure
- Break an old habit
- Develop a new skill
- Try out for the team
- Audition for a play
- Ask out the one and only
- Change your job
- Get involved
- Be yourself

... Do it!... even when all your fears and doubts scream out ‘You stink!’ ‘You’ll fail.’ ‘Don’t try.’ Never let your fears make your decisions. You make them” (p. 121).

And remember, even if you do fail, try, and try again. Many people who became very successful later in life failed at some point: Babe Ruth struck out 1,330 times. Albert Einstein didn’t speak until age 4. Michael Jordan was cut from his high school basketball team as a sophomore.

The Relationship Bank Account

The Relationship Bank Account is like a checking account. But, instead of having one primary checking account into which you make most of your deposits and withdrawals, you have accounts for each person with whom you have a relationship, no matter how cursory that relationship may be. Just walking across camp and smiling (or not smiling) at that camper who is not in your bunk is making a deposit (or withdrawal) into that newly opened account. You can never close these accounts; even if you lose touch with someone for 10 years, the next time you see them, the account will still contain whatever deposits or withdrawals you have made.

Here's the tricky part. Usually, we can easily balance our checkbooks. We just need to make sure that our deposits and withdrawals even out. But in a relationship bank account, we need to make many deposits to allow for any withdrawals we make. Furthermore, our deposits tend to evaporate, while our withdrawals tend to become like concrete blocks that are hard to get rid of. Deposits into this bank account include things like genuine compliments, forgiveness, an unexpected phone call, or simply saying "Hi!" Below is a list of common deposits and withdrawals.

Deposits	Withdrawals
Keep Promises	Break Promises
<i>Gmilut hasadim</i> (Acts of loving kindness)	Keeping only to yourself
Being loyal	<i>Lashon Hara</i> (Gossip)
Listening	Not listening
Apologizing	Arrogance
Setting clear expectations	Setting false expectations

Habit 4 – Thinking Win/Win

Thinking win-win may seem counter-intuitive, but then again, so may have many things we have been discussing so far. Thinking win-win is allowing yourself to be not in competition with those around you, but on the same side of a negotiating table, looking forward to the possibilities that are available to everyone involved. It is letting yourself be yourself, and letting others be themselves, too, and not feel like anyone is in competition. It is living life with the belief that, as SC says, “we are all equal, that no one is inferior or superior to anyone else, and no one really needs to be” (p. 147). As SRC teaches, “Win/win is a frame of mind and heart that constantly seeks mutual benefit in all human interactions... with a win/win solution, all parties feel good about the decision and committed to the action plan. Win/win sees life as a cooperative, not a competitive arena” (p. 207). It is saying that I can win, and so can you! It does not have to be one or the other, it can be both of us. We live in a society that has ingrained competition into everything we do, from getting the best grades in school, to being the best in a sport, to looking better than the next guy or girl, to making the most money. But, if we think about what we just learned about relationships and try to apply competition, it would be silly. Can you imagine always comparing yourself to everyone and trying to be better than them? It would be exhausting, and not healthy for any relationship. Ultimately, win/win is believing in a third alternative solution: it’s not my way, and it’s not your way; rather, it is a better way, a higher way.

It is hard to change our thinking and realize that we can all win. To help us understand the concept better, let’s look at what win/win is not: win/lose, lose/win, and lose/lose.

Win/Lose

Win/lose that “I win, and you lose.” This is represented by an authoritarian leadership style. People who are authoritarian in their leadership use power, their position, possessions, or personality to get their way. Think of a totem pole. The higher a person is on the totem pole, the “better” they are. As long as there is someone below them on the totem pole, they feel better about themselves. Unfortunately, we see this at camp when one camper is compared to another, when counselors give one camper more attention and affection than another based on these comparisons. It manifests for these campers in the belief that the love and attention from their counselors must be earned; it is conditional on something. They constantly have to strive for it. This develops into a win/lose mentality as they learn that there is a hierarchy in their cabin.

“If I’m better than my bunkmates, my counselors will like me more.”

“My counselors don’t like me as much as they like the other campers. I must not be as important/worthwhile/cool/friendly as they are.”

Another area we see this at camp is within the peer groups. Unfortunately, children learn from their peers the same lessons. If they are not accepted into the bunk clique, or if they feel like they are the only ones who are not interested in sex, they may feel devalued. All of these examples are win/lose. Someone is winning – in popularity, in love, in gaining your attention. Win/lose is based in competition, not cooperation.

Lose/Win

Lose/win is the opposite of win/lose. It is the mentality of “I lose, you win.” People who think lose/win are often quick to appease or please another person. Sometimes, they just want to “keep the peace.” Other times, they want to be popular and cool. Still other times, they simply lack the strength to not be a doormat for other people. Giving in to peer pressure is an example of lose/win. Not expressing your feelings and simply capitulating is lose/win.

Lose/Lose

Someone with a lose/lose mentality thinks that if they are going to lose, so should everyone else. They feel better when they are not alone in their misery. War is an example of lose/lose, as is revenge. Neither side is actually happy about what is going on, but cannot stand to be miserable on their own. When people are stuck in a lose/lose mentality, no one is winning.

Lose/lose usually happens when two win/lose people get together. Because neither wants the other to win, both lose. Highly dependent people are also often lose/lose. As SRC says, “If nobody ever wins, perhaps being a loser isn’t so bad” (p. 210).

Win/win

Win/win is the belief that everyone can win. It is not about competition or being better than someone else. It is not looking for someone to lose – you or the other person. It is truly looking for the solution that will cause both parties involved to come out winners. There is always enough of this to go around.

When you think win/win, you truly are looking for the best possible solution. You are not looking to compromise or negotiate, because in both of those circumstances, someone is still likely to give up something. Think about a negotiating table. The people involved are on either side, looking to each other to give them what the other wants. In a win/win situation, both people are on the same side of the table, looking forward together to create a mutually beneficial solution.

Thinking win/win begins with the self. If you are confident in who you are, if you have identified your principles and values, you will be able to do the right thing. You will not feel the need to be higher on the totem pole than someone else. Nor will you be willing to be someone’s doormat. You will be able to sit next to someone and look together toward your third solution – the one in which no one loses. The more you have been in touch with habits 1-3, the more you are true to yourself, the easier thinking win/win will be.

You may not always be able to find a win/win solution. In those cases, go for win/win or no deal. Be willing to walk away from a situation if you cannot do the right thing.

Habit 5 – Seek First to Understand, Then to Be Understood

Many of us have the tendency to try and fix problems as soon as we hear about them. Instead of listening to what is going on, we jump in and offer the solution we think is appropriate, based on our experience, something we have heard, something we have observed, or something we have been taught. This habit encourages us to first try to understand the other person, then to be understood. In other words, listen to what they have to say, completely, before deciding that we know how to fix the problem and beginning to tell the other person what that solution is. SC lists five common poor listening styles:

- Spacing out when someone is talking – we are so caught up in our own thoughts, that no matter how important what the other person is saying is, we will not have heard it
- Pretend listening – we are not actually paying attention, but we are making all the right noises and gestures to make them think that we are: “uh huh,” “yeah,” “mmm,” nodding our heads all the while.
- Selective listening - we only listen for key words that echo something we want to talk about. When those words are said, we continue the conversation in a direction we think it should go; this may not necessarily be where the other person intended it to go.
- Word listening – we listen to the words coming out of someone’s mouth, but miss the actual intention because we are not paying attention to the gestures and body language that go with the words. We are apt to miss what someone actually means when we do this, as we miss the message behind the words.
- Self-centered listening – we hear the other person, but we see what they are saying from our point of view. We don’t know how they feel, but we assume that they feel like we feel or felt in a similar situation. This is also known as one-upping.

When we listen from our point of view, we tend to reply in a way that either judges, advises or probes. None of these responses will encourage the other person to open up. When we judge people, even if it happens in the back of our minds, we are so busy figuring out this judgment that we often miss what they are saying. When we advise, we immediately give people advice based on our own experience, regardless of whether or not it is actually relevant to what the other person is going through. When we probe, we try to get people to talk about their feelings before they are ready to do so. Because of this, many people feel like the prober is being intrusive and self-serving. In each one of these circumstances, the listener is missing chances to make deposits into their relationship bank account with the speaker. In fact, they may be making withdrawals and be completely unaware that they are doing so!

A genuine listener truly seeks to understand the other person. She listens with her whole body, not just her ears. Only 7% of communication is verbal. The rest is body language (53%) and the feeling or tone with which we say our words (40%). (SC p. 171)

A genuine listener takes time to stand in the other person's shoes. He tries to see the world as the other person sees it instead of selfishly thinking he knows what the other person is thinking, feeling, and experiencing.

A genuine listener mirrors the other person's words, tone, and body language. When you mirror, you show the person that you are trying to understand the meaning behind their words. They feel as though you are truly listening to them, which often leads to a deposit in the relationship bank account. Essentially, mirroring is repeating back to the other person what was said, but in your words, not theirs. However, mirroring is not to be confused with mimicking, as the following chart shows:

Mimicking is...	Mirroring is...
Repeating words	Repeating meanings
Using the same words	Using your own words
Cold and indifferent	Warm and caring

- from SC, p. 173

Mirroring must be used when you really desire to listen to others. If you try to mirror but are stuck in one of the five poor listening styles, the other person will feel it and will shut down. Be prepared for conversations in which you are genuinely listening to take time and energy. It is hard work, but the investment will pay off in the end.

Once we have sought to understand, then we can seek to be understood. With understanding the other person, we are in a position to communicate your message with their feelings and words in mind. We are not giving advice, probing, or judging. We have listened with your whole person, have tried to stand in their shoes, and through mirroring, have shown them that we understand. Because of this, they are in a position to hear us. We have made deposits into their bank account. They are now willing to make deposits, as well.

Habit 6 – Synergize

Synergy is the idea that the whole of something is greater than the sum of its parts. As SC defines it, “synergy is achieved when two or more people work together to create a better solution than either could alone. It’s not your way or my way but a better way, a higher way” (SC, p. 182). Synergy includes teamwork, being open minded, celebrating differences, and finding new and better ways of doing things. Any time you have been on a team, you have probably experienced synergy. A great band is the essence of synergy, as the drummer, guitar player, pianist, saxophonist, and vocalist all work together to create music. Each person in the band must work together to make the music work.

Learning to synergize is a process. We must learn to celebrate the differences of people, not merely tolerate them; we must recognize and appreciate that each person has different strengths to offer. A person may not look like what we think they should look like, or act like what we think they should act like, or talk like we think they should talk like. It is our responsibility (response-ability!) to see beyond the physical, to overcome what our peers may think, and look deeper into what the person has to offer. It may very well be different that what we have to offer. That is the beauty of diversity!

There are many roadblocks to synergy. Ignorance is one of the most common. Being ignorant about a person’s background, religious beliefs, disabilities, etc. greatly hinders a group’s ability to synergize. Cliques are another set of roadblocks. Many times, cliques require a person to become like the other people in the clique. While there is nothing wrong with having a core group of people with whom you like to spend your time, closing this group off to other people or only spending time with those people does not allow you to appreciate anyone other than those who are part of the clique. Prejudice is yet another roadblock to synergy. Being labeled, judged, or stereotyped because of the color of our skin, our accent, our religion, or the amount of money our parents have is not a good feeling. This is a learned behavior, and can be unlearned, as well. Just as we do not enjoy being the object of prejudice, nor should we be the one to promote it.

Synergy is more than compromise. Think about the following equations:

Compromise is $1 + 1 = 1 \frac{1}{2}$.

Cooperation is $1 + 1 = 2$.

Synergy is $1 + 1 = 3$ or more. It is creative cooperation. The whole is greater than the sum of its parts.

SC proposes an **Action Plan** for getting to the synergy level. It has five steps:

6. Define the problem or the opportunity.
7. Their Way (Seek first to understand the ideas of others.)

8. My way. (Seek to be understood by sharing your ideas.)
9. Brainstorm (Create new options and ideas. Get creative. Avoid Criticism. Piggyback on other ideas.)
10. High way (Find the best solution.)

These steps don't have to be followed in order to work. Remember, they are just a suggestion. Sometimes, the people with whom you are working are not willing to synergize. In these cases, keep making deposits into their bank accounts, thinking win/win, and seeking to understand and be understood.

Habit 7 – Sharpening the Saw

Sharpening the Saw, Covey's seventh habit, is all about renewal. It is about taking care of ourselves so that we can best accomplish habits 1-6. Sometimes, we are so busy doing whatever it is that we are doing that we forget about or think we don't have time for this habit, without even realizing that we need this one in order to get things done. SC lists four areas on which we should concentrate when we are sharpening our saw (SC, p. 206):

5. Body – the physical dimension. This includes eating healthy, exercising, getting enough sleep, and taking time to relax. This also means not putting things into your body that are detrimental your health, like cigarettes, drugs, and alcohol.
6. Brain – the mental dimension. This includes reading, educating yourself, writing, and learning new skills. This does not have to mean school learning; find something in which you are interested and learn as much as you can!
7. Heart – the emotional dimension. This is where we focus on relationships, doing *tikkun olam* (helping to repair the world), laughing, and loving. This is the dimension in which deposits add up. Use this quote from Mother Theresa as a guiding principle. “Let no one ever come to you without leaving better and happier. Be the living expression on God's kindness: kindness on your face, kindness in your eyes, kindness in your smile.” Remember to laugh; it loosens us up, reduces stress, relaxes us, and helps us connect with other people.
8. Soul – the spiritual dimension. Meditate, keep a journal, pray, take in quality media, or spend time in nature.

Sharpening the saw in these areas is about balance. We need to do a little sharpening in every area, not focus entirely on one. This habit is about making us feel like our best selves. It is, Oprah Winfrey says, about “caring for yourself on a daily basis.”

Annotated Bibliography

Bialik, Hayim Nahman and Yehoshua Hana Ravnitzky, eds. *The Book of Legends*. New York, NY: Schocken Books, 1992.

The Book of Legends is a collection of aggadah, oral stories of our tradition. The editors have collected midrashim from a number of sources and have divided them by topic, virtue, Biblical story, and more. It is very helpful when looking for additional sources in our tradition for Biblical stories or values.

Buber, Martin. "Beginning with Oneself." *The Way of Man According to the Teaching of Hasidism*. Citadel Press, 1964, 26-30.

Buber, Martin. "Not to be Preoccupied with Oneself." *The Way of Man According to the Teaching of Hasidism*. Citadel Press, 1964, 31-35.

These two chapters from Buber are insights into his definition of integrity. Through Hasidic storytelling and personal drash, he delves into how we should "Do what we say, say what we mean," thinking of ourselves in our life endeavors, but not getting so caught up in ourselves that we are unable to think about anything else.

Covey, Sean. *The Seven Habits of Highly Effective Teens*. New York, NY: Simon and Schuster, 1998.

Covey, Sean. *The Seven Habits of Highly Effective Teens Workbook*. Salt Lake City, UT: Franklin Covey, 1999.

Sean Covey took his father's successful book on the Seven Habits and adapted it to teen-speak. It is an easy read, and puts the habits in a way that is easily palatable for teens. The workbook that accompanies it helps bring the habits to life, though Sean does include activities at the end of each habit.

Covey, Stephen R. *The Seven Habits of Highly Effective People*. New York, NY: Free Press, 1989.

*Stephen Covey's highly successful book is a perfect base for leadership development. While this book is geared toward adults, the concepts are universal. Not only has his son created a teen version, but Stephen and his wife, Sandra, created *Seven Habits of Highly Effective Families*. There is a whole line of *Seven Habits* paraphernalia, workbooks, and planners. This book helps the reader understand him or herself, how to be a better person, better co-worker, friend, and spouse, and how to ensure that he or she remains at his or her best through self-renewal and reflection.*

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This three volume work includes simple summaries of the parshiot, essays on the text, and questions to consider, all in language easily understood by adolescents.

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Grishaver has published a book that introduces the study of Talmud to adults, giving the adult learner tools to become comfortable and familiar with how to study Talmud. It is a great resource for teaching those with no Talmud-study experience the joys of Talmud study.

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Hebrew and English text of the books of Torah, Neviim and Ketuvim.

Loeb, Sorel Goldberg and Barbara Binder Kadden. *Teaching Torah*. Denver, CO: ARE Publishing, Inc., 1997.

Organized by parshiot, this book is written for the Jewish educator. The authors provide a basic summary of the parsha, interpretations of the text, commentary on the text, activities related to the text, and discussion questions. It is a great resource for the educator who is teaching Torah.

Newman, Louis I., ed. *The Talmudic Anthology*. West Orange, NJ: Behrman House, Inc., 1945.

A collection of aggadic parables, fables, anecdotes and more from Talmud, Zohar and Midrash. It is arranged by theme and provides a glance into this arena of our tradition.

Turknett, Robert L. and Carolyn N. Turknett. "The Leadership Character Model." *Decent People: How to Lead with Character at Work and in Life*. Davies-Black Publishing, 2005, 27-46.

Turknett and Turknett outline the Leadership Character Model, which states that Integrity is the foundation of leadership, much like the foundation of a scale. Each of the balances on the scale are Respect and Responsibility. Each of these characteristics has a number of weights on the scale which makes it balanced. Their premise is that leadership is learned; if a leader has these qualities and works on developing them, he or she will be successful.