

sky4.0



Soft skills in Industry4.0

TOWARDS SUCCESS - INITIATIVE

INDUSTRY 4.0 Soft Skills Work & Text Book



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Initiative

BAD news! INITIATIVE CANNOT BE TAUGHT

No fear though, because...

IT CAN BE TAUGHT AND NURTURED!

So, fasten your seatbelt because we will speed with **WONDER** towards **WISDOM**

1 Let's start!

Here goes a few interesting facts about initiative:

- **From thought to action, idea to word**, initiative is a necessary competence to generate ideas, solutions.
- **Means to be self-starting, proactive, and persistent.**
- **Implies that something is changed:** A process, a procedure, or a task is added or modified.

Do you agree with the above?

What about your **Factbook**? Write below 3 facts about your own, individual initiative, and no worries, there is no correct or wrong answer in this entire handbook!

1.1 Ice breakers

Getting interested?

Let's see... Initiative, a lot of times, starts with ideas to solve some actual problems. Thus is of utmost important that we **do not hesitate to try**.

Time for a small exercise: write 3 solutions to problems that you want to clear up, and explore each of them for 5' on the net.

What were the feelings that you experienced when searching for these? Write 5 words below:

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1.2 What is initiative for you?

Try to build a definition of initiative, what do you think is to show it? What does this concept mean? What characterize to people with it?

Build a definition of initiative:

Let's an example! Next case illustrates a child who shows initiative, watch it and reflect about it.

www.youtube.com/watch?v=l-w8w1QVKqY

What do you think?

1.3 Time for some reading!

Now, **WHAT IS INITIATIVE?**

From thought to action, idea to word, this is how we define initiative: if we act, we create and therefore initiative is a necessary competence to generate ideas, solutions. On average both men and women watch TV three hours a day according to the National Institute of Statistics. The remaining 21 hours are for work, sleeping and tasks such as personal hygiene, eating or going to the bathroom. Finally, there's a bit of time left to do whatever we want to do. This shows that most of our leisure time is more passive than active, more reactive than proactive. So television, the greatest enemy of active leisure, deprives us of great many things. One of them is going out. Out anywhere, but out of the house. Locking yourself at home to think is highly recommendable, but on the other hand, the unexpected will never enter your life, we have to go looking for it, and all in all, we have to take initiative.

Showing PI means to be self-starting, proactive, and persistent. Note that we think of PI as behaviour. People exhibit a class of behaviour that we call personal initiative. We shall address the issue of personality below. At present, it is sufficient to conceive our use of PI as active behaviour.

Self-starting implies that a person does something without being told, without getting an explicit instruction, or without an explicit role requirement. Thus, PI is the pursuit of self-set goals in contrast to assigned goals. An example is a blue-collar worker who attempts to fix a broken machine even though this is not part of his or her job description. Frequently, initiative deals with subproblems of an assigned task or with issues that are not obviously related to the task. It may be useful to discuss briefly the conceptual issues for high- and low-level jobs. Initiative in high-level jobs is difficult to define, because high-level managers are often required to show initiative as an external task; in this case, PI seems to be part of the job description. Can we still speak of self-starting, if the chief executive officer who initiates both process and product innovation is really *"doing his or her job"*? *"To take the initiative"* is a highly abstract task requirement, because it does not really structure the activities by the manager.

Initiative can be shown in dealing with subtasks and in doing subtasks that are not obvious to the job. Therefore, the chief executive may, indeed, show PI if he or she self-starts to change the strategy of his or her firm. Of course, this can only be viewed as PI, if the chief executive does not just follow the example of many other chief executives. In low-level jobs, PI is usually not prescribed as an external task.

For example, PI on the assembly line is often unwelcome because an assembly line is based on standardization and PI always implies some degree of no standardization of actions. Furthermore, there is

little worker autonomy and control and, therefore, little room for PI. Again, one resolution is to look at the subtasks. There is room for blue-collar workers on the assembly line to think of and suggest quality improvement measures (although they are not allowed to implement them immediately themselves).

Similarly, they may perform additional checks on the quality of prior work, and this may well have positive effects. For example, in one study, we observed that the task of drilling a hole in an automobile could damage cables located below the drilling surface. In such a case, the worker may think of the danger of drilling too far and tell others about it. This is part of PI. Taking initiative requires self-setting a goal. This goal can be based on a personally developed idea, but we also consider that someone is showing PI when they take charge of an idea or a project that is known but has not been put into action in this context before.

Thus, PI often requires that somebody takes charge of an idea that has been around for a while. It can be shown with regard to big and small issues alike. For example, a secretary who buys mineral water for a guest speaker shows initiative, even if this is a small matter. Personal initiative is also shown by the blue-collar worker who presents a suggestion that helps a company reduce its production costs by half a million dollars. Proactivity means to have a long-term focus and not to wait until one must respond to a demand. The long-term focus on work enables the individual to consider things to come (new demands, new or reoccurring problems, and emerging opportunities) and to do something proactively about them. Thus, problems and opportunities are anticipated, and the person prepares to deal with them immediately.

Imagine, for example, a secretary in a university department who books travel tickets for her boss. Her formal task is to phone the travel agency with which the university has negotiated discounts. Perhaps she is not satisfied with the service and finds the discount unattractive. She decides to find out whether she can get a better deal somewhere else. She phones different agencies, checks options on the Internet, negotiates, and finally comes up with a better agency. This secretary has taken initiative: She self-started an activity, because she went beyond the job's formal requirements. She acted in a proactive manner, because she anticipated having to take care of travel arrangements in the future and that service and prices will not improve by themselves. This example also illustrates that PI leads to changes in the environment.

When taking initiative, persistence is usually necessary to reach one's goal. Generally, PI implies that something is changed: A process, a procedure, or a task is added or modified. Changes usually do not work out perfectly from the very beginning; they often involve setbacks and failure. People affected by the changes may not like having to adapt to something new and being forced to abandon their routines. This requires persistence from the person taking initiative in order to get past technical barriers and to overcome other people's resistance and inertia. Sometimes, persistence also has to be shown toward supervisors who do not like their subordinates going beyond the boundaries of their jobs. The three aspects of PI—self-starting, proactive, and overcoming barriers—reinforce each other. A proactive stance leads to the development of self-started goals, because a proactive orientation toward the future makes it more likely to develop goals that go beyond what one is expected to do. Self-started goals lead to the need to overcome barriers because of the changes inherent in their implementation. Overcoming barriers also leads to self-starting goals, because unusual solutions often require a self-start. Finally, self-starting implies that one looks at potential future issues, and, therefore, there is a higher degree of proactivity. Thus, there is a tendency for these three aspects of PI to co-occur (Frese et al., 1997).

1.4 Let's gonna strengthen the concept

Do you understand what initiative is and which are its fundamental pillars? Learn more about initiative, for this, read the next two stories and think about them:

The Eagle and the Chickens – A story about being who you are meant to be

A long time ago in a remote valley, there lived a farmer. One day he got tired of the daily routine of running the farm and decided to climb the cliffs that brooded above the valley to see what lay beyond.

He climbed all day until he reached a ledge just below the top of the cliff; there, to his amazement was a nest, full of eggs. Immediately he knew they were eagle's eggs and, even though he knew it was profoundly un-ecological and almost certainly illegal, he carefully took one and stowed it in his pack; then seeing the sun was low in the sky, he realized it was too late in the day to make the top and slowly began to make his way down the cliff to his farm.

When he got home he put the egg in with the few chickens he kept in the yard. The mother hen was the proudest chicken you ever saw, sitting atop this magnificent egg; and the cockerel couldn't have been prouder.

Sure enough, some weeks later, from the egg emerged a fine, healthy eagle. And as is in the gentle nature of chickens, they didn't balk at the stranger in their midst and raised the majestic bird as one of their own.

So it was that the eagle grew up with its brother and sister chicks. It learned to do all the things chickens do: it clucked and cackled, scratching in the dirt for grits and worms, flapping its wings furiously, flying just a few feet in the air before crashing down to earth in a pile of dust and feathers.

It believed resolutely and absolutely it was a chicken.

One day, late in its life, the eagle-who-thought-he-was-a-chicken happened to look up at the sky. High overhead, soaring majestically and effortlessly on the thermals with scarcely a single beat of its powerful golden wings was an eagle!

"What's that?!", cried the old eagle in awe. *"It's magnificent! So much power and grace! It's beautiful!"*

"That's an eagle", replied a nearby chicken, *"That's the King of the Birds. It's a bird of the air... not for the likes of us. We're only chickens; we're birds of the earth".*

With that, they all cast their eyes downwards once more and continued digging in the dirt.

And so it was that the eagle lived and died a chicken... because that's all it believed itself to be.

Application of the story: *Many people live their lives not knowing who they really are because of their limited environment. They allow their environment and people around them to shape how they think, act and live their lives.*

What this story tell us about initiative? What do you learn with it?

The three questions – There is always a way

King Akbar was very fond of Birbal. This made a certain courtier very jealous. Now this courtier always wanted to be chief minister, but this was not possible as Birbal filled that position. One day Akbar praised Birbal in front of the courtier. This made the courtier very angry and he said that the king praised Birbal unjustly and if Birbal could answer three of his questions, he would accept the fact that Birbal was intelligent.

Akbar always wanting to test Birbals wit readily agreed. The three questions were:

1. How many stars are there in the sky?

2. Where is the centre of the Earth?

3. How many men and how many women are there in the world?

Immediately Akbar asked Birbal the three questions and informed him that if he could not answer them, he would have to resign as chief minister.

To answer the first question, Birbal brought a hairy sheep and said, *“There are as many stars in the sky as there is hair on the sheep’s body. My friend the courtier is welcome to count them if he likes.”*

To answer the second question, Birbal drew a couple of lines on the floor and bore an iron rod in it and said, *“This is the center of the Earth, the courtier may measure it himself if he has any doubts.”*

In answer to the third question, Birbal said, *“Counting the exact number of men and women in the world would be a problem as there are some specimens like our courtier friend here who cannot easily be classified as either. Therefore if all people like him are killed, then and only then can one count the exact number.”*

Application of the story: *There is always a way.*

And this one?

1.5 Self-evaluation

In this point, you are starting to be more self-aware about your initiative, so let’s take it to the next level! We will use a questionnaire to evaluate what is your starting point in terms of initiative characteristics and behaviours and get deeper into analysing you! Complete the self-evaluations below.

Use the scale below to indicate the degree to which these statements accurately describe you. There are no rights or wrong answers.

1 – Definitely disagree | 2 – Mostly disagree | 3 – Somewhat disagree | 4 – Somewhat agree | 5 – Mostly agree | 6 – Definitely agree

		1	2	3	4	5	6
1.	I know how to change specific things that I want to change in my life.						
2.	I have a good sense of where I am headed in my life.						
3.	If I want to change something in my life, I initiate the transition process.						
4.	I can choose the role that I want to have in a group.						
5.	I know what I need to do to get started toward reaching my goals.						
6.	I have a specific action plan to help me reach my goals.						
7.	I take charge of my life.						
8.	I know what my unique contribution to the world might be.						
9.	I have a plan for making my life more balanced.						
TOTAL							



Great! That was a good reflection, the more questions you answer higher scores the higher your level of initiative is.

But if your level is low, don't bewilder you! With this course you will improve your initiative, understanding its process, developing its main characteristics and breaking the obstacles that avoid you to show it.

2 What I need to develop my Initiative?

2.1 Patience VS Perseverance

"Welcome to the fight tonight, we are proud to present two rivals who have long wanted to meet. At last, today we will see what they are capable of. And now, on my right, with middleweight and full of stoicism with the golden combat belt "Waiting for prince charming", patience. And to my left, with middleweight, full of determination, strong-minded as always and a tough and unwavering look, with the golden combat belt "Looking for Prince Charming," perseverance."

We could start a hypothetical battle between patience and perseverance. But why bring them face to face? In fact two concepts that are easily mistaken, which as a result confuses the person and make him act producing an adverse effect on the objectives. Maybe since patience has never been one of my virtues, I never liked it and in a act of self-deceit I have humiliated it and little by little destroyed it. But in my defence I will say that it is mostly because of the meaning of the word it, evokes aversion. But what is patience? It can be defined as

- 1) Ability to endure with resignation misfortune, jobs, insults ...
- 2) Tranquillity to wait.
- 3) Calmness to perform detailed or entertaining work.
- 4) Excessive slowness.

All these definitions can be classed into a passive category or being standby. Patience is more waiting than doing, more idleness than action, and serendipity does not like that at all. It's like saying: I don't work because I play the lottery. If I don't win today, tomorrow I will. And waiting idly for the next day. We all remember Picasso working day and night and not waiting for the muse while sipping whiskey in his great Parisian studio. Thus he would always be ready and for sure he was presented with several serendipities this way. Even though patience is certainly a great virtue, the only thing it does for serendipity is not despairing if our fortunate accidents come later rather than sooner. On the contrary, perseverance has more to do with effort.

What characteristics does a persevering person have?

We can define perseverance as:

Firmness and steady persistence in resolutions, purposes or actions. So perseverance is more closely related to action than to reaction, to persevering rather than waiting. And for those reasons alone, it is more likely to win the combat we presented earlier. Perseverance, together with other aspects such as having a goal, learning from failures, will always be rewarded with a serendipitous accident.

2.2 How to develop your perseverance?

Let's an example! Next cases illustrate people with use perseverance to show initiative. Read the threer stories and think about the perseverance that shows their main characters.

The Japanese bamboo

You don't have to be a farmer to understand that a good harvest requires a good seed, good fertilizer and constant watering. It is also obvious that those who work the land do not wait impatiently in front of the sown seed, cheering it on, shouting with all their might: *"Grow, come on grow!"*

There is a very curious fact about Japanese bamboo, which makes it unsuitable for the impatient: You sow the seed, you fertilise it and take care of watering it constantly.

During the first few months nothing significant happens. As a matter of fact, nothing happens to the seed for the first seven years, to the point that an inexperienced farmer would be convinced that he bought infertile seeds.

However, in the seventh year in a period of six weeks the bamboo plant grows over 30 meters! Does it only take six weeks to grow? No, the truth is that it took seven years and six weeks to develop. During the first seven years of apparent inactivity, this bamboo was creating a complex root system that would allow it to sustain the growth after seven years.

In everyday life, we often want quick solutions and immediate triumphs, without understanding that success is simply the result of internal growth and that that takes time. Similarly, it is necessary to understand that we are often in situations where we believe that nothing is happening. And that can be extremely frustrating.

In those moments (that all of us have), remember the ripening cycle of the Japanese bamboo, and accept that while we don't give up or abandon because of not *"seeing"* any of the results we expected, something is happening inside us: we are growing, maturing.

Those who do not give up, gradually and imperceptibly create habits and the spirit that will enable them to sustain success when it finally materialises. If you do not get what you desire, do not despair. Maybe you are just taking root.

What do you learn about perseverance with this story?

The woman with the three hairs

A very wise woman woke up one morning, looked in the mirror and noticed she had only three hairs on her head.

"Hmmm" she thought.... *"I think I'll braid my hair today."* So she did and had a wonderful day.

The next day she woke up, looked in the mirror and noticed she had only two hairs on her head. She said: *"I think I'll part my hair down the middle today."*

So she did and had a grand day. The next day she woke up, looked in the mirror and noticed that she had only one hair on her head. *"Well,"* she said ... *"Today I'm going to wear my hair in a ponytail"* So she did, and had a fun, fun day.

The next day when she woke up, she ran to the mirror and noticed that there wasn't a single hair on her head. *"Great!"* she exclaimed... *"I don't have to fix my hair today!"*

YOUR ATTITUDE IS EVERYTHING. LIFE IS NOT ABOUT WAITING FOR THE STORM TO PASS BUT LEARNING TO DANCE IN THE RAIN.

How she exhibits perseverance?

Jack the young surfer

This is the story of Jack, a young surfer, who just 17 was one of the promises in the world of surfing. That same year, a giant wave shattered his dreams; a serious accident left him out of all competitions. While he was getting better, he spent whole days playing guitar and writing songs on the beach. But surfing was still on his mind, and he had to do something to pursue his passion. So one day he decided to travel to California to study film in order to make a film about the world of surfing.

After some 5 years, together with some friends he made his first film which was critically acclaimed in the surf scene. Perseverance was eventually rewarded. Although the fact that he achieved his objectives was already a success to him, more surprise was yet to come.

The soundtrack he had used was still to come. The soundtrack he used were precisely the songs he composed on the beach after the terrible accident. These songs with deep feelings about those times attracted the attention of famed musician Ben Harper, who signed Jack to his label: this was only the first record of a career that still continues today. We're talking about Jack Johnson.

How does perseverance help him to show initiative?

Finally, watch a final example in which a deaf girl learns to play the violin, **so if she can overcome her barriers, you too! The perseverance is the key!**

<https://www.youtube.com/watch?v=Y6ZofxnWwZ4>

2.3 Time managing in the Paris Dakar

Sometimes we must take into account that to be able to develop a competence such initiative, we must work on other kind of aspects that we will help us to develop it. In this case, initiative has a component of *"to have time enough to"*. There are so many things to do and so little time. Have you not felt this way on more than one occasion, overwhelmed by so many responsibilities, tasks, projects and roles to assume? And, looking at it from a much broader perspective, how many important issues do we stop doing, or activities that we let go, because we don't have time? We have rarely taken a very small time to reflect on how we could *"get the best out of the time we have"*. The truth is that *"24 hours a day"* is a natural law that reaches us all. However, why don't we all feel the same about the management of our time? A critical factor is to distinguish the terms from the urgent versus the important, since there will always be multiple requirements to meet, which implies what we will have to prioritize. Sometimes lack of time is a hindrance to develop initiative.

Now, imagine you are chief of a team in the Paris Dakar and, suddenly, in the middle of the race, they get a puncture which must be fixed as soon as possible. To do this, all actions necessary to fix the puncture are available; besides a time limit must be assigned to the performance explaining the reasons. SO GO AHEAD!

1. How long do you think it will take to change the wheel?**2. Decide who will help changing the wheel and why (driver, co-driver or both):****3. Put the tasks in order and allocate times to each one (e.g.: put on handbrake: 2 seconds):**

Compare the time you had estimated necessary in point 1 and the result under paragraph 3. Is it the think happened?

And you can see the time managing is so important. You have to become aware that implementing action provides results and that it is worth insisting, as finally things get sorted.

2.4 What motivates you?

Conduct is the way human beings behave in their life and during all actions they undertake. Therefore, it can be used as a synonym for behaviour. In this sense, behaviour refers to actions of individuals with respect to their environment or with the world of stimuli. Arguably, conduct is the set of observable behaviours in a person. It is divided into three areas: mind (which includes activities such as thinking, dreaming, etc...), body (eating, talking) and the external world (to attend an appointment, talk to friends). There are different types of conducts, conducts that are determined by our behaviour, therefore it is important to know what kind of behaviour plays a role in us throwing in the towel and that we do not persevere in our actions. Being aware of the cause can help develop reconstruction techniques to guide us.

Perseverance is emphasized and is achieved when we act on behaviours that hinder addressing effort and Perseverance. There are certain dynamics that help to generate behaviour that boost proactive behaviour, which is the necessary base to work from perseverance. Time management helps generate proactive behaviour. Time management forces us to differentiate between what can and can't plan. To this end the concept of importance and urgency affects serendipity. Experts tell us: the longer the way the better. That is to say, working with urgency is not something that will help generate serendipities. Nobody knows why coincidences happen and besides it is not something that worries us because we cannot control it. But on the other hand, coincidences happen when we get involved in something, which in one way or another forces us to plan. The more complex, more challenging and the more long term our objective, the more opportunities for serendipity there are.

If a long-term goal is important, keeping it in time is no less important. And without motivation and perseverance to maintain an objective in our head, it is normal that it falls flat, and it is difficult to resuscitate it. That is why it is important to remain constant in our personal battle and to have the difference between the often confused concepts of patience and perseverance clear and time management is something that can help us lots.

So what motivates you? What's your self-motivation? Let's watch the next scene from the film *"The Legend of Bagger Vance"*:

What is the main idea that you get from the scene?

How do you think the idea that the scene transmits can help you in your life?

After watching the video and relating it to life, how important do you think it is to be self-motivated?

2.5 Time for some reading!

Why self-confidence?

Self-confidence is one of the main pillars of initiative. The importance of "*having confidence in oneself*" is an important point to address, since it generates and provides security when we seek, undertake and generate ideas. The business person, philanthropist and writer Clement Stone said: "*Whatever the mind can conceive, it can achieve.*" That is the spirit of **self-confidence**, that of confident people who arouse admiration from others. Someone who does not feel confident can hardly expect others to trust him or her. It's hard to trust someone who comes across as nervous and awkward; instead those who show confidence and answer firmly, attract attention. It is not necessary to know everything in life; it is enough to keep an interest in learning and willingness in improving your knowledge. **Self-confidence** is the difference between feeling unstoppable and feeling scared to use talent and do different things.

Symptoms of **self-confidence**. **Self-confidence** is transmitted through the tone of voice, body language and what is being said. People who feel confident are more daring and not afraid to take risks to achieve something different, they are realistic but not fatalistic, and do not look back remembering bad times, do not care what others think of them and struggle to achieve their goals even though they may seem unreachable, they do not give up and seek alternative routes when they are faced with problems, have the capacity to overcome periods of emotional pain (resilience), consider that the problems are not an obstacle but a new challenge to become stronger, they believe in their abilities and accept compliments without forgetting they have exerted themselves to achieve their goals.

Self-confidence promotes coping skills, solution-finding and the full potential of every person regardless of their situation. **Self-confidence** is displayed in resilient individuals who show resourcefulness, perseverance, optimism, determination and creativity.

Confidence is a state of being certain either that a hypothesis or prediction is correct or that a chosen course of action is the best or most effective. Confidence comes from a Latin word "*fidere*" which means "*to trust*"; therefore, having self-confidence is having trust in one's self. Arrogance or hubris in this comparison is having unmerited confidence – believing something or someone is capable or correct when they are not. Overconfidence or presumptuousness is excessive belief in someone (or something) succeeding, without any regard for failure. Confidence can be a self-fulfilling prophecy as those without it may fail or not try because they lack it and those with it may succeed because they have it rather than because of an innate ability.

The concept of self-confidence is commonly used as self-assurance in one's personal judgment, ability, power, etc. One's self confidence increases from experiences of having satisfactorily completed particular activities. It is a positive belief that in the future one can generally accomplish what one wishes to do. Self-confidence is not the same as self-esteem, which is an evaluation of one's own worth, whereas self-confidence is more specifically trust in one's ability to achieve some goal, which one meta-analysis suggested is similar to generalization of self-efficacy. Abraham Maslow and many others after him have emphasized the need to distinguish between self-confidence as a generalized personality characteristic, and self-confidence with respect to a specific task, ability or challenge (i.e. self-efficacy). Self-confidence typically refers to general self-confidence.

This is different from self-efficacy, which psychologist Albert Bandura has defined as a *“belief in one’s ability to succeed in specific situations or accomplish a task”* and therefore is the term that more accurately refers to specific self-confidence.

Psychologists have long noted that a person can possess self-confidence that he or she can complete a specific task (self-efficacy) (e.g. cook a good meal or write a good novel) even though they may lack general self-confidence, or conversely be self-confident though they lack the self-efficacy to achieve a particular task (e.g. write a novel). These two types of self-confidence are, however, correlated with each other, and for this reason can be easily conflated.

2.6 Classification of the skills to build self-confidence

Self-confidence is based on self-efficacy and self-esteem.

Self-efficacy is necessary to achieve objectives. It is based on the belief that one can learn and work hard on something to achieve success. Having self-efficacy means accepting increasingly difficult challenges and to not lose one's composure when something goes wrong. Self-esteem is the value given to the very existence, the right to be happy and feeling you have when you know it is working properly. To gain a high self-esteem it is necessary to acquire knowledge and skills that will be the basis of that self-esteem.

A journey to self-confidence.

Self-confidence must be founded on a firm appreciation of reality and can be accomplished in three steps:

- 1) Knowing where you are, where you are going and what you want to achieve. Take stock of everything you have achieved, a list of things that can be considered finished. Write everything down. This is for future reference to compare current progress with what still has to be done.
- 2) It is important to have strengths and weaknesses clear. Think about actual important things you want to achieve. Set yourself goals, small challenges that will be met gradually. It is important to take small steps so that the fall is not so hard and a new approach can be chosen to reach the same place.
- 3) You have to be absolutely sure that you want to undertake the journey to self-confidence because once you set off, you must promise yourself that you will do everything possible to reach your destination, no matter the difficulties.

The secret is in the middle.

Having a low self-confidence is an inconvenience to succeed in life, but having too much self-confidence is not ideal either because you make take unnecessary risks based on fantasy, not reality. If you have some basic knowledge to perform some activity on your own, it is interesting to widen this knowledge so as not to remain stagnant. When you have gained more knowledge, it's time to put it into practice and new challenges arise, which are increasingly more specific and require more effort to meet them.

It is essential to keep your feet on the ground so as not to feel overconfident when a challenge is met, you may relax and think you can handle anything, forgetting that you should not stop preparing and working to improve.

People who have self-confidence:

- Have a realist and positive vision of themselves and their abilities.
- Overcome personal problems or difficulties, persevere in their goals.
- Encourage creativity.
- Are more independent, do not need the approval of others.
- Are quick in establishing relationships, where they show initiative.
- Show their feeling and emotions freely.
- Defend their values and principles even when they encounter opposition from others.
- Do not feel guilty for being who they are.

Tips for improving self-confidence:

Although our society has taught us for many years to act with modesty, not boasting of our achievements, the fact is that *"liking oneself"* is the key to personal development.

Phrases like *"I'm fine"*, *"I am smart"*, *"I can do it"* ... should occupy our minds more often; that's why you should:

Think this is a good day and trust your ability to face it in a positive way:

- Feel important, for what you are and what you do.
- Love yourself unconditionally, with your strengths and your weaknesses. Think no one is perfect.
- Bring out the best out of yourself.
- In the course of the day, adopt a decisive approach. Think you're not passive, but a person who takes action:
 - Set attainable goals.
 - Face the problems; feel that you are fully capable of solving them.
 - Do not be afraid to take responsibilities or make certain decisions. If something goes wrong, learn from mistakes and try again.
 - Do not lose your sense of humour and keep a sense of perspective about events.

At the end of the day, take stock and reward yourself for everything you've accomplished:

- Train yourself to be alone with your thoughts and feelings. Learn to enjoy your own company.
- Go over the day and congratulate yourself for your accomplishments, however small they may be, don't wait for others to do so.

Pay more attention to yourself, doing things that satisfy you.

2.7 Why is so important that you have a positive attitude?

Let's examples! In the next scenes you are going to watch several characters showing initiative, having a positive attitude and being responsible. Overview the skills of these characters to address to built self-confidence:

Scenes from the films *"Mondays in the Sun"*, *"What Dreams May come"*, *"The Pursuit of Happiness"*.

What you saw and understood?

Analyze the skills that the characters have deployed and on what basis they base themselves on those skills:

As you can see the *"endeavour"* is a key factor to build your self-confidence. In addition, it is one of the pillars to show initiative as perseverance and proactive behaviour

3 What keeps me back?

3.1 Time for some reading!

We question how we act, and challenge the beliefs that drive us normally.

What are beliefs?

A belief is a feeling of certainty about the meaning of something. It is a personal affirmation we believe to be true. Beliefs, which in many cases are subconscious, affect our perception of ourselves, of others and things and situations around us. Many people tend to think that their beliefs are universally true and expect that they are shared by others. They do not realise that their system of beliefs and values is something exclusively personal and often times differs from others. We do not live the reality itself, but an intellectual perception of it. That makes life a constant source of hope and rich alternatives or an inevitable source of suffering. Our experience as we live it, depends more on the representation and development of our mind map than the "real" territory itself. Therefore, the map is not the territory.

Our system of beliefs and values helps us to give meaning and coherence to the world the way we see it and to which we are deeply linked. Questioning one of our beliefs may unbalance the whole system as it may affect other beliefs related to it in any way. And as a rule, we are very reluctant to modify any of our beliefs.

Beliefs are based on ideas that are proven, or we think so at least, through our personal experiences. When a belief is instilled in us, our mind cancels or ignores the experiences that do not agree with it. Our beliefs are a powerful force in our behaviour. It is common wisdom that if someone really believes he can do something he will do it, and if he believes something is impossible no amount of effort will convince him that it can be accomplished.

All of us have beliefs that serve as resources as well as beliefs that limit us. Our beliefs can shape, effect or even determine our degree of intelligence, health, relationships, creativity, even our degree of happiness and personal success.

These ideas came to us at some time in our lives and we believed in them, like somebody believes that the sun will rise tomorrow. Beliefs have taken a shape, occupied a space, act as an energy, and have gradually turned into deep-rooted concepts. They are inspired by what we have been told, what we have lived, they are manners we believe we have. Many of our beliefs were instilled in us as children by parents, teachers, social upbringing, and the media before we were aware of their impact or able to have a choice about them. Beliefs are sometimes hidden in our unconscious, and they have an extraordinary impact on our lives; what's more, it is difficult to gain access to them.

Types of beliefs:

There are two types of believes:

Global beliefs:

These are general observations about life, the world, people, etc. Examples: Life is great. Life is hard. People are friendly. Dogs are dangerous. Women, men are a disaster ...

Rules:

These are guidelines that govern our behaviour. Examples: If I have a good car people will respect me. If I learn from my experience and my development, I will have success in life. If I have a fixed income, I will have security. If I assert my personality, I will be rejected.

Beliefs, on the other hand, can be boosters or barriers. The first help us boost our confidence in ourselves and in our capabilities, enabling us to successfully address complex situations. The second drains our energy and inhibits us to cope with certain situations.

If we think ourselves incapable of learning or too old to learn new things, we are obstructing any new opportunity to develop competencies and skills.

It can also happen that it takes a great effort from us to learn many skills, because if we were swift learners we'd prove ourselves wrong (and in the former case we can uphold our own belief). To achieve full control of our lives, we must know what our core beliefs are, change those that hinder us and resolve any contradictions that may exist between different beliefs.

When we can see our own shadows and accept our parts we are able to shine a light on our path. It is important to know our beliefs. I believe something that I hear, see, live, do. I can say the same thing to lots of different people, and everybody may understand something different, because we all have different beliefs.

"How are they shaped?"

Belief has to do with education, and early childhood, where we fell in love with our parents, and practically believed everything they said. That I was good or bad, that it is difficult to communicate with others, that men don't cry, that disease is due to suffering and guilt ... We have not only heard it, but we've also seen it.

When I see that the idea is materialised, for example, that the world is a dangerous place or that it is difficult to make money, because my father is home late, because I see him suffer, I see him worried, because there is a lack of money at home, which in the end is a lack of energy shortage, because I see what was said at one point, and immediately assimilate it in my life, I will turn it into a belief, and consequently I will make it real. That is why it is so important that we are aware of the thoughts that occupy us and of the place these thoughts are taking up in our psyche, in our unconscious.

If I have adopted the belief *"Life is hard"*, somehow I am materialising or searching the hard life. I'm going to turn my life into something difficult, because underneath there is a belief. If you believe that life is hard, your life will be hard. People with this belief don't have an easy life. One puts in practice what one believes.

"Men are aggressive", and I tell you: *"no, that's a belief"*, and you say: *"no, it's true, because I in my life I only see aggressive men: my father beat me, my husband beats me, and that of course backs your belief. I believe what I think, and the power of my mind is extraordinary"*. If I believe that men are aggressive, I am not going to hang out with gentle, respectful and sensitive men. Beliefs have taken shape in our first stage. If you were told when you were small *"you are no good"* and as an adult you are thrown out of every job, underneath there is a belief that you are a no good and do not deserve to hold a job. And therein lies the reason that we relate to people who confirm what you have always believed.

The belief that *"men always leave me"* will always lead to an experience through which I will eventually materialise the idea, that men leave me always.

Types of beliefs:

- Beliefs about the cause:

You can have beliefs about what causes something. What causes me not to lose any weight? Why do men always leave me? Why do I never have any money? Why do I always lose my job? The first answer is the right answer. E.g. to the first question you might answer: *"Because my family is prone to put on weight."* The word *"because"* (explicit or implicit) may mean a belief about the cause.

- Beliefs about the meaning:

You can have beliefs about the meaning. What does it mean that I have a Cancer personality? What does it mean that men leave me? What does it mean that I always lose my job? What does it mean that I never have any money? Does it mean that I am incapable, or that life is hard? That you are a bad person and you deserve punishment or that you must make changes in your lifestyle. Whatever your answer is another belief that you have.

- Beliefs about identity or origin:

Beliefs about identity encompass cause, meaning and limits. When you change your beliefs about your identity, you somehow become a different person. An example of a limiting belief is: I am worthless, I do not deserve to have success or if I get what I want I will lose something else.

Believing you are not able to excel in a subject is not the same as believing you are stupid. It is not the same saying: I cannot control my drinking, as saying: I am an alcoholic and will always stay an alcoholic. Anything we understand to be part of our identity will eventually leave a deep mark on us.

Where does belief come from? What is the root cause of the meaning? Well, I've seen it, in that my father was weak, because my mother said

- *Verbalisation:*

You can't go against your ideas, so it is your mind which is the means through which you adopt a certain type of life. There is a peaceful balance when our mind is in line with what we say and do. Verbalisation is giving strength to the thought, convert the idea into sound. Words are extremely powerful, words become action, you can check by paying attention to the way you speak, or how we communicate with others, to what we say during communication. Every moment I'm talking about myself, when I define my surroundings, and those around me; that link between my thoughts and my words is very important, and that makes me express myself, what I think I know about myself. An "*I'm not going to be able to*" "*it's going to be hard*" "*I'll try but*", is transmitting an energy that will materialise in very specific action. I am going to make it happen what I've said, and I can slow down again and understand that what I thought has become oral speech which has materialised. What I think, what I say and what I do, is the seed of what I will harvest. This is an important awareness, as it may change our lives. I can change from the moment I can locate these thoughts that go against my own freedom. From the moment I am able to listen when I speak, and realize that I'm aware of how I speak, and can change the way I talk, and I become aware of what I transmit to the world. That's where the peace lies, inside out, not outside in, so I can be who I really am, and do what I have been sent to this planet earth for, peace between what I say and what I do .

- *Congruence:*

Congruence is when you consciously and unconsciously fully assume a commitment to reach a goal or specific behaviour. Eating properly and keeping the ideal weight is easy if "*all parts*" in you want to, if you use the proper physiology and if you have good strategies to choose and select food. On the other hand, it will be very difficult if you are afraid that eating healthily will affect your joie de vivre in some way.

- *Incongruence:*

Incongruence is often the reason that some types of behaviour are very difficult to change. Giving up smoking, drinking, weight loss, etc. are problematic because a part of you wants change, but it is somehow beneficial to some other part (often unconscious) in you. For example, a woman may have difficulty losing weight because she might be afraid that if she loses weight, men will be attracted to her, and this could cause her anxiety.

There are a great variety of internal conflicts (incongruence). There may be congruence problems between what you should do and what you want to do. For example, you may think you should quit drugs because

they are bad for your health, but in reality you want to keep taking them because they are the only thing that makes you feel a rebel in this society.

The beliefs "*I can't*" are more difficult to identify than the "*I should*" because the person says: "*I want to but I can't*". The person appears to be perfectly consistent (it seems so) but something prevents her/him from doing what he/she wants. Usually the person thinks he is sabotaged from within (the "*terrorist*" arises). The belief "*I can't*" tends to come from unconscious impressions.

- *Impressions:*

An impression is a significant past event which led to you adopting a belief or a set of beliefs. The most relevant of past experiences is not the experience itself but the mark it left or the belief the person adopted after this experience. For example, women who were beaten during childhood often marry men who abuse them as adults, or men who were beaten as children tend to abuse their children. It is possible that people abused during childhood received the impression that this is the characteristic behaviour of fathers, mothers, husbands or wives.

A woman said: "*Sometimes I feel possessed by my mother.*" As the person grows and the body changes, typically he or she can adopt an adult's behaviour more easily. Impressions are not necessarily logical. This is an intuitive thing, which typically occurs during critical development periods.

Your adult state of being is often largely conditional to the adult models you were exposed to when you grew up.

How to change beliefs:

For example, I think trying to keep my ideal weight is next to impossible. Let's start by asking a series of questions.

What would happen if you slim again? What's stopping you? What does the fact that you haven't been able to lose weight so far say about you? Where does the belief come from? Where have I learned it? Where have I seen it? How did it come to materialise in my life? How did it originate? How do I look for it? What were you told in your childhood? What did you hear your parents or close ones saying about you? What beliefs did you adopt as yours? What ideas did others have of you whom you believed?

Remember that gullibility is typical of childhood. If you only heard, "*you are bad*" you probably tried to live up to your idea of "*being good*" to the extent it interfered with your normal flow of life. And what does *being bad* mean to you? Answering back, shouting, speaking your mind, etc., and like this you don't live life as it is, but as the character you think you should be. But anything that is repressed in the unconscious is trying to find a way out all the time; but a tremendous effort from our conscious mind stops us doing so.

See how many opportunities life gives us at any given time to change the course of events in just a matter of a split second. These small movements are like short manoeuvres driving a car; I drive straight ahead holding on tight to the steering wheel, but just a slight movement of the wheel will take me elsewhere.

3.2 The chained elephant

The first step is becoming aware of the meaning and importance of breaks we have from our childhood. In the next story you will understand why we behave as we do. Watch the video and think about it.

<https://www.youtube.com/watch?v=4gWPDf7u4TU>

Why do we visualize this video?

What has its content to do with initiative?

"You're strong. Your chains are weak. And you can set yourself free anytime you want."

3.3 We moving away to see better

We're going to New Guinea, with Margaret Mead, a daring, unconventional, very interesting, albeit controversial scientist. *"Sex and Temperament"* is a beautiful book about anthropology with which Margaret Mead tries to answer a question: Are the so-called femininity and masculinity biological traits or cultural products? To find out, she went to study three tribes of New Guinea: the Arapesh, the Mundugumor and Tchambuli. Despite living relatively close to each other, less than 200 km, the differences are striking.

Read the next chapter and try to answer the questions.

Sex and temperament, Margaret Mead, Chapter 37

Sex and Temperament in Three Primitive Societies

Margaret Mead

The work of anthropologist Margaret Mead laid the foundation for much of our contemporary sociological research and debate on gender. Are "masculine" and "feminine" traits innate or learned? Do men and women differ because of nature (heredity) or nurture (socialization)? Based on her studies of three "primitive peoples" in New Guinea, Margaret Mead argues that cultural conditioning is more important than biology in shaping women's and men's behavior.

We have now considered in detail the approved personalities of each sex among three primitive peoples. We found the Arapesh—both men and women—displaying a personality that, out of our historically limited preoccupations, we would call maternal in its parental aspects, and feminine in its sexual aspects. We found men, as well as women, trained to be co-operative, unaggressive, responsive to the needs and demands of others. We found no idea that sex was a powerful driving force either for men or for women. In marked contrast to these attitudes, we found

among the Mundugumor that both men and women developed as ruthless, aggressive, positively sexed individuals, with the maternal cherishing aspects of personality at a minimum. Both men and women approximated to a personality type that we in our culture would find only in an undisciplined and very violent male. Neither the Arapesh nor the Mundugumor profit by a contrast between the sexes; the Arapesh ideal is the mild, responsive man married to the mild, responsive woman; the Mundugumor ideal is the violent aggressive man married to the violent aggressive woman. In the third tribe, the Tchambuli, we found a genuine reversal of the sex attitudes of our own culture, with the woman the dominant, impersonal, managing partner, the man the less responsible and the emotionally dependent person. These three situations suggest,

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then, a very definite conclusion. If those temperamental attitudes which we have traditionally regarded as feminine—such as passivity, responsiveness, and a willingness to cherish children—can so easily be set up as the masculine pattern in one tribe, and in another be outlawed for the majority of women as well as for the majority of men, we no longer have any basis for regarding such aspects of behaviour as sex-linked. And this conclusion becomes even stronger when we consider the actual reversal in Tchambuli of the position of dominance of the two sexes, in spite of the existence of formal patrilineal institutions.

The material suggests that we may say that many, if not all, of the personality traits which we have called masculine or feminine are as lightly linked to sex as are the clothing, the manners, and the form of head-dress that a society at a given period assigns to either sex. When we consider the behaviour of the typical Arapesh man or woman as contrasted with the behaviour of the typical Mundugumor man or woman, the evidence is overwhelmingly in favour of the strength of social conditioning. In no other way can we account for the almost complete uniformity with which Arapesh children develop into contented, passive, secure persons, while Mundugumor children develop as characteristically into violent, aggressive, insecure persons. Only to the impact of the whole of the integrated culture upon the growing child can we lay the formation of the contrasting types. There is no other explanation of race, or diet, or selection that can be adduced to explain them. We are forced to conclude that human nature is almost unbelievably malleable, responding accurately and contrastingly to contrasting cultural conditions. The differences between individuals who are members of different cultures, like the differences between individuals within a culture, are almost entirely to be laid to differences in conditioning, especially during early childhood, and the form of this conditioning is culturally determined. Standardized personality differences between the sexes are of this order, cultural creations to

which each generation, male and female, is trained to conform. There remains, however, the problem of the origin of these socially standardized differences.

While the basic importance of social conditioning is still imperfectly recognized—not only in lay thought, but even by the scientist specifically concerned with such matters—to go beyond it and consider the possible influence of variations in hereditary equipment is a hazardous matter. The following pages will read very differently to one who has made a part of his thinking a recognition of the whole amazing mechanism of cultural conditioning—who has really accepted the fact that the same infant could be developed into a full participant in any one of these three cultures—than they will read to one who still believes that the minutiae of cultural behaviour are carried in the individual germ-plasm. If it is said, therefore, that when we have grasped the full significance of the malleability of the human organism and the preponderant importance of cultural conditioning, there are still further problems to solve, it must be remembered that these problems come *after* such a comprehension of the force of conditioning; they cannot precede it. The forces that make children born among the Arapesh grow up into typical Arapesh personalities are entirely social, and any discussion of the variations which do occur must be looked at against this social background.

With this warning firmly in mind, we can ask a further question. Granting the malleability of human nature, whence arise the differences between the standardized personalities that different cultures decree for all of their members, or which one culture decrees for the members of one sex as contrasted with the members of the opposite sex? If such differences are culturally created, as this material would most strongly suggest that they are, if the new-born child can be shaped with equal ease into an unaggressive Arapesh or an aggressive Mundugumor, why do these striking contrasts occur at all? If the clues to the different personalities decreed for men and

women in Tchambuli do not lie in the physical constitution of the two sexes—an assumption that we must reject both for the Tchambuli and for our own society—where can we find the clues upon which the Tchambuli, the Arapesh, the Mundugumor, have built? Cultures are man-made, they are built of human materials; they are diverse but comparable structures within which human beings can attain full human stature. Upon what have they built their diversities?

We recognize that a homogeneous culture committed in all of its gravest institutions and slightest usages to a cooperative, unaggressive course can bend every child to that emphasis, some to a perfect accord with it, the majority to an easy acceptance, while only a few deviants fail to receive the cultural imprint. To consider such traits as aggressiveness or passivity to be sex-linked is not possible in the light of the facts. Have such traits, then, as aggressiveness or passivity, pride or humility, objectivity or a preoccupation with personal relationships, an easy response to the needs of the young and the weak or a hostility to the young and the weak, a tendency to initiate sex-relations or merely to respond to the dictates of a situation or another person's advances—have these traits any basis in temperament at all? Are the potentialities of all human temperaments that can be developed by different kinds of social conditioning and which will not appear if the necessary conditioning is absent?

When we ask this question we shift our emphasis. If we ask why an Arapesh man or an Arapesh woman shows the kind of personality that we have considered in the first section of this book, the answer is: Because of the Arapesh culture, because of the intricate, elaborate, and un-failing fashion in which a culture is able to shape each new-born child to the cultural image. And if we ask the same question about a Mundugumor man or woman, or about a Tchambuli man as compared with a Tchambuli woman, the answer is of the same kind. They display the personalities that are peculiar to the cultures in which they were born and educated. Our attention has been

on the differences between Arapesh men and women as a group and Mundugumor men and women as a group. It is as if we had represented the Arapesh personality by a soft yellow, the Mundugumor by a deep red, while the Tchambuli female personality was deep orange, and that of the Tchambuli male, pale green. But if we now ask whence came the original direction in each culture, so that one now shows yellow, another red, the third orange and green by sex, then we must peer more closely. And leaning closer to the picture, it is as if behind the bright consistent yellow of the Arapesh, and the deep equally consistent red of the Mundugumor, behind the orange and green that are Tchambuli, we found in each case the delicate, just discernible outlines of the whole spectrum, differently overlaid in each case by the monotone which covers it. This spectrum is the range of individual differences which lie back of the so much more conspicuous cultural emphases, and it is to this that we must turn to find the explanation of cultural inspiration, of the source from which each culture has drawn.

There appears to be about the same range of basic temperamental variation among the Arapesh and among the Mundugumor, although the violent man is a misfit in the first society and a leader in the second. If human nature were completely homogeneous raw material, lacking specific drives and characterized by no important constitutional differences between individuals, then individuals who display personality traits so antithetical to the social pressure should not reappear in societies of such differing emphases. If the variations between individuals were to be set down to accidents in the genetic process, the same accidents should not be repeated with similar frequency in strikingly different cultures, with strongly contrasting methods of education.

But because this same relative distribution of individual differences does appear in culture after culture, in spite of the divergence between the cultures, it seems pertinent to offer a hypothesis to explain upon what basis the personalities of men and women have been differently stan-

standardized so often in the history of the human race. This hypothesis is an extension of that advanced by Ruth Benedict in her *Patterns of Culture*. Let us assume that there are definite temperamental differences between human beings which if not entirely hereditary at least are established on a hereditary base very soon after birth. (Further than this we cannot at present narrow the matter.) These differences finally embodied in the character structure of adults, then, are the clues from which culture works, selecting one temperament, or a combination of related and congruent types, as desirable, and embodying this choice in every thread of the social fabric—in the care of the young child, the games the children play, the songs the people sing, the structure of political organization, the religious observance, the art and the philosophy.

Some primitive societies have had the time and the robustness to revamp all of their institutions to fit one extreme type, and to develop educational techniques which will ensure that the majority of each generation will show a personality congruent with this extreme emphasis. Other societies have pursued a less definitive course, selecting their models not from the most extreme, most highly differentiated individuals, but from the less marked types. In such societies the approved personality is less pronounced, and the culture often contains the types of inconsistencies that many human beings display also; one institution may be adjusted to the uses of pride, another to a casual humility that is congruent neither with pride nor with inverted pride. Such societies, which have taken the more usual and less sharply defined types as models, often show also a less definitely patterned social structure. The culture of such societies may be likened to a house the decoration of which has been informed by no definite and precise taste, no exclusive emphasis upon dignity or comfort or pretentiousness or beauty, but in which a little of each effect has been included.

Alternatively, a culture may take its clues not from one temperament, but from several temperaments. But instead of mixing together into an

inconsistent hotchpotch the choices and emphases of different temperaments, or blending them together into a smooth but not particularly distinguished whole, it may isolate each type by making it the basis for the approved social personality for an age-group, a sex-group, a caste-group, or an occupational group. In this way society becomes not a monotone with a few discrepant patches of an intrusive colour, but a mosaic, with different groups displaying different personality traits. Such specializations as these may be based upon any facet of human endowment—different intellectual abilities, different artistic abilities, different emotional traits. So the Samoans decree that all young people must show the personality trait of unaggressiveness and punish with opprobrium the aggressive child who displays traits regarded as appropriate only in titled middle-aged men. In societies based upon elaborate ideas of rank, members of the aristocracy will be permitted, even compelled, to display a pride, a sensitivity to insult, that would be deprecated as inappropriate in members of the plebeian class. So also in professional groups or in religious sects some temperamental traits are selected and institutionalized, and taught to each new member who enters the profession or sect. Thus the physician learns the bedside manner, which is the natural behaviour of some temperaments and the standard behaviour of the general practitioner in the medical profession; the Quaker learns at least the outward behaviour and the rudiments of meditation, the capacity for which is not necessarily an innate characteristic of many of the members of the Society of Friends.

So it is with the social personalities of the two sexes. The traits that occur in some members of each sex are specially assigned to one sex, and disallowed in the other. The history of the social definition of sex-differences is filled with such arbitrary arrangements in the intellectual and artistic field, but because of the assumed congruence between physiological sex and emotional endowment we have been less able to recognize

that a similar arbitrary selection is being made among emotional traits also. We have assumed that because it is convenient for a mother to wish to care for her child, this is a trait with which women have been more generously endowed by a carefully teleological process of evolution. We have assumed that because men have hunted, an activity requiring enterprise, bravery, and initiative, they have been endowed with these useful attitudes as part of their sex-temperament.

Societies have made these assumptions both overtly and implicitly. If a society insists that warfare is the major occupation for the male sex, it is therefore insisting that all male children display bravery and pugnacity. Even if the insistence upon the differential bravery of men and women is not made articulate, the difference in occupation makes this point implicitly. When, however, a society goes further and defines men as brave and women as timorous, when men are forbidden to show fear and women are indulged in the most flagrant display of fear, a more explicit element enters in. Bravery, hatred of any weakness, of flinching before pain or danger—this attitude which is so strong a component of *some human* temperaments has been selected as the key to masculine behaviour. The easy unashamed display of fear or suffering that is congenial to a different temperament has been made the key to feminine behaviour.

Originally two variations of human temperament, a hatred of fear or willingness to display fear, they have been socially translated into inalienable aspects of the personalities of the two sexes. And to that defined sex-personality every child will be educated, if a boy, to suppress fear, if a girl, to show it. If there has been no social selection in regard to this trait, the proud temperament that is repelled by any betrayal of feeling will display itself, regardless of sex, by keeping a stiff upper lip. Without an express prohibition of such behaviour the expressive unashamed man or woman will weep, or comment upon fear or suffering. Such attitudes, strongly marked in

certain temperaments, may by social selection be standardized for everyone, or outlawed for everyone, or ignored by society, or made the exclusive and approved behaviour of one sex only.

Neither the Arapesh nor the Mundugumor have made any attitude specific for one sex. All of the energies of the culture have gone towards the creation of a single human type, regardless of class, age, or sex. There is no division into age-classes for which different motives or different moral attitudes are regarded as suitable. There is no class of seers or mediums who stand apart drawing inspiration from psychological sources not available to the majority of the people. The Mundugumor have, it is true, made one arbitrary selection, in that they recognize artistic ability only among individuals born with the cord about their necks, and firmly deny the happy exercise of artistic ability to those less unusually born. The Arapesh boy with a tinea infection has been socially selected to be a disgruntled, antisocial individual, and the society forces upon sunny co-operative children cursed with this affliction a final approximation to the behaviour appropriate to a pariah. With these two exceptions no emotional role is forced upon an individual because of birth or accident. As there is no idea of rank which declares that some are of high estate and some of low, so there is no idea of sex-difference which declares that one sex must feel differently from the other. One possible imaginative social construct, the attribution of different personalities to different members of the community classified into sex-, age-, or caste-groups, is lacking.

When we turn however to the Tchambuli, we find a situation that while bizarre in one respect, seems nevertheless more intelligible in another. The Tchambuli have at least made the point of sex-difference; they have used the obvious fact of sex as an organizing point for the formation of social personality, even though they seem to us to have reversed the normal picture. While there is reason to believe that not every Tchambuli woman is born with a dominating, organizing,

administrative temperament, actively sexed and willing to initiate sex-relations, possessive, definite, robust, practical and impersonal in outlook, still most Tchambuli girls grow up to display these traits. And while there is definite evidence to show that all Tchambuli men are not, by native endowment, the delicate responsive actors of a play staged for the women's benefit, still most Tchambuli boys manifest this coquettish play-acting personality most of the time. Because the Tchambuli formulation of sex-attitudes contradicts our usual premises, we can see clearly that Tchambuli culture has arbitrarily permitted certain human traits to women, and allotted others, equally arbitrarily, to men.

CRITICAL-THINKING QUESTIONS

1. How do female and male personality traits differ among the Arapesh, the Mundugumor, and the Tchambuli?
2. How does Mead explain these differences? What does she mean, for example, when she states that "human nature is unbelievably malleable to cultural conditions"?
3. Most people in the United States still describe men as aggressive, strong, confident, and ambitious while characterizing women as emotional, talkative, romantic, and nurturing. Does this mean that biology is more important than environment in shaping our personality and behavior?



Arapesh:**Behaviour of the tribe:****Beliefs of the tribe:****Emotions of the tribe:****Mundugumor:****Behaviour of the tribe:****Beliefs of the tribe:****Emotions of the tribe:**

3.4

Write three statements each, which we believe are indisputable to us.**Belief:****What behaviour does it lead to? Is it useful to me?****What behaviour acts as an inhibitor?****What emotions are behind these behaviours?****Behaviour:****Emotion:**

3.5

Consider possible alternatives to beliefs....

What does it entail to find alternatives?

How does it affect behaviour? And emotions?

3.6 Hunting tigers

As we know, a certain external stimulus can be understood in different ways. The purpose of this activity is to find different interpretations in a specific incident.

Based on the given action, write down 3 beliefs and single out the most useful one:

1. In the middle of a meeting a colleague says that decisions are always taken by the same people:

2. The manager tells you, in a face to face situation, that your work is poor in some respects:

Beliefs generate behaviours

Interpretations lead to a reaction in the form of behaviour (doing nothing is also interpreted as a behaviour).

Let's gonna reflect the different behaviours that arise from a particular belief. Write two different types of behaviour derived from each of the following beliefs:

Belief 1: Students come to class just to play and waste time.

Behaviour 1:

Behaviour 2:

Belief 2: Initiative is a way to waste time.

Behaviour 1:

Behaviour 2:

Now write down an inhibitor belief and booster belief that generate, respectively:

Belief 3:

Behaviour 1:

--

Behaviour 2:

--

Belief 4:

Behaviour 1:

--

Behaviour 2:

--

4 Hands on, its change time!

Real change can come only through detailed activity plans that will intervene with scheduled aspects in the daily life. This chapter focuses solely on exercises that will establish a “healthy” plan for you, to ignite a fruitful and committed behaviour change plan.

4.1 Empty your cup

The aim of framing this concept inside a theoretical context stems from the need to know the influence of setting objectives to address our self-motivation, something that will help us create and define objectives that are within the potential and attainable capacities of each individual and thus make us take action, what means develop INITIATIVE.

So ultimately, leave the verbal distinction of being as opposed to doing behind.

What do you understand by objectives?

To be result oriented, to achieve the objective, according to NLP "neuro-linguistic programming" a person must believe in three things:

- 1) Possibility: Achieving the objective is possible.
- 2) Capacity: You are able to achieve the goal.
- 3) Worthiness: You deserve to reach it.

Possibility:

First, we must be convinced that achieving the goals is possible. Otherwise, don't even try.

We are all human and not superheroes, we all have our limits. However:

- We do not know what those limits are.
- We will not find out until we face up to them.

Bear in mind that possibility is often confused with competence. We think something is impossible, but really we don't know how to do it.

Capacity:

When a person believes the goal is attainable, at least he doesn't abandon the game and keeps trying. The next barrier that arises is that when a person believes the goal is not attainable. The person himself has set a ceiling on their achievements.

Really, the only way to prove that the goal can be achieved is by actually achieving it. Until then it is not known, so it is best to believe that it is possible which is just as realistic as thinking it is impossible. You can never prove that you cannot reach a goal because proving the opposite in this sense is impossible. At the most you can say that you have not achieved it yet. So it is necessary to keep an open mind in terms of capacity.

Many people cheerfully admit to not being able to do this or that. He/she displays his/her limitations mistaking it for modesty.

First of all, language must be changed to change the way of thinking and consequently belief. In accordance with the message from the previous unit, you should stop making statements or having dialogues with oneself along the following lines:

- I can't do this.
- I can't control myself ...

By instead say:

- At the moment I can't do this, or even better, to do this I need more tools.
- I still can't control myself, but I will...

The problem with broadcasting claims of incompetence is that the outside world will believe them, and will consequently not believe in the success of the speaker, and these statements reinforce the belief in an endless downward spiral. Also, a dialogue with oneself leads to us putting limitations to our capacities.

Another way to limit capacities is making excuses in advance. This is a pattern of behaviour that anticipates why you are going to fail and paves the way for failure. In fact, our whole body is prepared to deal with the failure which prevents us from even trying to reach the goal.

Worthiness:

Very often there is a belief one doesn't deserve the achievement. Often we may think that when something has been achieved it has been thanks to generosity or luck, but not because of one's merits.

Often also some people are convinced that if they are to find success others must fail. This is another way of having no merit in the achievement; simply attribute it to the failure of another.

In reality, achievement is 10% inspiration and 90% of perseverance, as Beethoven said.

4.2 Time for some reading!

An objective is a dream with legs. In this context "*dream*" must be understood as a synonym for a desired state, an aspiration. The objectives are what make us move forward and get moving. They are what we want to achieve. They form the purpose of our actions. What is the difference between having a dream and wanting to achieve an objective?

For a dream to become an objective three conditions should be met:

- **First:** Quantification.
- **Second:** Period of time.
- **Third:** Plan of action.

There are **seven golden rules** that are very useful for setting objectives on both a personal and professional level as well as for business purposes.

- 1) The objective should be expressed in a positive manner.
 - What are you after, what do you desire? Use the present tense.
 - What more do you want than what you have now?
 - What would you rather have?

- 2) The objective must be specific and measurable.
 - What exactly will you see, hear or feel when the objective is reached?
 - How long do you need to achieve it?
 - When do you want to achieve it?
- 3) Decide how and when to measure progress in meeting the objective.
 - How do you measure your progress towards the objective?
 - How often do you measure progress?
 - How do you know you've achieved the objective?
 - How do you check you are on the right track towards the objective?
- 4) Organise the resources you'll need on the way towards the objective.
 - What resources (objects, people, time, models, and qualities) will you need to achieve your objective?
 - Which one do you already have?
 - Where will you find the others?
- 5) Be proactive.
 - To what extent are you in control of meeting the objective?
 - What will you do to meet it?
 - What can you offer others so that they are interested in helping?
- 6) Pay attention to the impact of the consequences beyond yourself.
 - What are the consequences for other significant people?
 - Can you get an idea of the impact from others' points of view?
 - What is the cost in time, money and opportunity?
 - What is it that you may have to give up?
 - How will reaching the objective or the period immediately before that affect the balance between different aspects of your life?
- 7) Work out a plan of action.

An objective, especially a long-term one, may seem daunting. An “*Action Plan*” splits the goal into small steps, each of them clearly tangible, attainable. This is your road map. Your GPS which clearly tells where you are on your journey.

The more ambitious and complex the objective, the easier the tasks can be tackled when it is broken down in bits.

SMART Technique:

Setting objectives is the first of the actions if you want results but setting these objectives without principles does not serve any purpose.

What is S.M.A.R.T.?

SMART is an abbreviation used for a set of principles to aid us in clarifying and setting our goals adequately.

The objective is subject to the following principles:

S - Specific **M** - Measurable **A** - Achievable **R** - Realistic **T** - Time (in time)

Specific: Make sure that when you are setting your objectives, each one has a specific action. Why? Because a generic objective, e.g. to become the leading national brand of a product, must be translated into specific action that specify how to achieve that objective. E.g. to improve characteristics x of the product, improve marketing in a certain area ...

Measurable: How long does it take to travel the galaxy? Can you answer...? An objective that cannot be measured does not serve our purpose as it does not contribute anything quantifiable to reaching our goals and, even worse, we cannot confirm whether the goal is reached or not.

Achievable: How long does it take to travel the galaxy? Setting oneself unattainable objectives does not contribute anything to our planning; it only feeds our frustration. The function of an objective is to enable a goal, not to obstruct it.

Realistic: I want to be the richest man in the world in a month? ... Being unrealistic when setting an objective discourages us and demotivates us to keep fighting for our goals. An objective should be an incentive to us, it should push us towards attaining it, it should challenge us in difficult times and should force us to fight to exhaustion to getting it; setting an unrealistic objective does not evoke the above feelings.

Time: Someday I will start a business? ... Some day ... Working with deadlines is the only way to break the immobility of an eternal goal. If an objective does not have clear deadlines, then it is an open objective and an open objective is an eternal objective.

4.3 Are your emotional states of being a heuristic? Do your emotions affect setting an attaining your objectives and therefore break your initiative?

It is beyond doubt that subjectivity of people plays a significant role in defining and setting out our objectives. The 7 keys to defining objectives we mentioned earlier help us focus on our objectives and avoid making the most common mistakes when working with objectives. There are however some psychological issues that sometimes can distract us.

Research shows that unconsciously we develop routines or heuristics to cope with the complexity inherent in most decisions we make, and somehow result-oriented working one of these decisions can be considered. Some take on the form of wrong sensory perceptions, others take the form of damage, others seem irrational anomalies in our thinking. But what makes them so dangerous is that they are invisible; we don't recognise them before it's too late.

Even when it is not possible to free the mind from these flaws, we can learn to understand and counteract them.

The trap of anchoring: This relates to the fact that we place disproportionate weighting on the first information we receive on a particular issue

Becoming stuck (The status quo trap): We instinctively stay with what seems familiar. Thus we look for decisions that involve the least change.

Protection of previous elections (The sunk cost trap): We all tend to make choices that justify our past decisions, even if these are no longer valid.

See what one wants to see (The confirming evidence trap): This trap leads us to look for information that supports our point of view while avoiding information that contradicts it. This is because we are faced with two fundamental psychological forces at work:

- 1) Tendency to resolve subconsciously what we want to do before thinking about why we want to do it.
- 2) Tendency to be more attracted to what we like than to what we dislike.

Raising the question wrong (The framing trap): How a question is framed can have a marked impact on the answer you select. The same is true in decision-making. If you frame your problem poorly, you're unlikely to make a smart choice.

The overconfidence trap.

Dazzled by dramatic events (The recall ability trap): Because we frequently base our predictions about the future on our memories of the past, we can be overly influenced by dramatic events which leave a strong impression on us. That is why we all exaggerate the probability of rare but catastrophic occurrences. Anything that distorts your ability to remember facts calmly, distorts your assessment of probabilities.

Skip relevant information (The incomplete information trap).

Bias of probability and calculation (The prudence trap).

Mistaking coincidences for miracles (Being surprised by surprised trap): The best protection against all psychological traps is being aware of them. Although it is not possible to totally eliminate distortions rooted in how the mind works, if tests and disciplines to discover and counteract reasoning errors are introduced in the decision-making process you may prevent misjudgements.

In addition, working from seeing failures as mistakes, will help us to address the emotion of frustration and therefore generate behaviour which is conducive to achieving our objectives.

Now watch the next scene from the film "*The Emperor's Club*".

Scenes from film "*The Emperor's Club*".

Which conclusions do you get from this scene?

4.4 You and your frustration

Think back of a situation where you felt frustrated. How do I cope with failure? What went through your head? What did you do to overcome that feeling? What thoughts did you have? And what behaviour? Try to answer the next questions about this situation:

1. Do you remember a situation where you felt frustrated?

2. How do I cope with failure? What went through your head?

3. What did you do to overcome that feeling? And what behaviour?

Watch the video: Results-oriented, which shows that if things are approached from each one's own reality, and despite many obstacles, things can be achieved.

www.youtube.com/watch?v=D-dAFbkMBwc

What has the video made you think about?

4.5 If you had been the Wright brothers advisory, what had you done to implement initiative and avoid them to throw in the towel?

Now let's summarize all concepts develop along the course and analyse all the key aspects necessary to develop initiative. Read the next case about the Wright brothers and answer to all questions that are written in the document.

The Wright brothers. The owners of a bicycle shop who changed the world by building the first plane that flew

The Wright brothers, Wilbur and his four year younger brother Orville. They always got along very well and shared both games and work. Even as children, both of them were passionate about machines, and when they grew up, they opened a bicycle shop which was an overnight success because of their technical skills.

Orville contracted typhus and had to stay in bed for more than three months, but even so, there was no room in his head for anything but flying. During his illness he read ferociously about his passion, and one day, while he was glancing through a newspaper, he was very upset to learn that Otto Lilienthal, who had dedicated a great part of his life to the study of the flight of birds and had made the best gliders of that time, had died when his new glider stalled in mid air and fell from about 15 meters. Lilienthal made more than 2,000 experimental flights, some of which as far as 30 metres.

The Wright brothers were very eager to learn, always setting goals for themselves, and looking for objectives to work towards. When they were little, their father gave them a rubber band powered toy helicopter invented by a Frenchman named Pénau. They were fascinated how this “thingy” made of wood and paper could fly.

-“Let me fly it”, Orville said to Wilbur ... they were excited, throwing it in the air over and over again until it broke. But instead of just forgetting about it, they started to make a replica of the toy but twice as big.

-“I've doubled all the measurements of the one our father gave us”, Wilbur told Orville, yet his invention didn't fly. But instead of getting discouraged, they said: “Let's try again.” And so they did.

The Wright brothers did not know that by making a bigger and heavier device they should have tensed the rubber band that made the propeller spin, they did not know that because the device was twice as heavy, they should have provided it 8 times more power. However, the lack of knowledge did not prevent them from going ahead and they started to study and learn everything that could help them.

As adults, and even with one of the brothers convalescing, remembering their exploits when they made the replica of the flying toy their father gave them, and with the passion they still felt for everything that had to do with flying, they decided to make a glider.

-“That's it, we'll do it”, Wilbur said. However, Orville, more patient, replied, “We must first study and prepare well”, and from then on the submerged in the world of flying.

- *"According to the calculations we've made and I'm sure they're correct, it won't be too difficult to get it up, but the trickiest part is to keep the glider balanced in flight because if it goes down, it can plummet", said Wilbur.*

- *"I don't think that's a major problem, with practice we'll manage to master it", replied Overville.*

- *"I know that sooner or later we will master the flying technique, but don't forget that poor Lilienthal. In spite of the more than 2000 experimental flights he made, and mastering the technique, he lost his balance and fell, which means that the problem is in the fuselage".*

Another problem, which did not make them throw in the towel, but instead they kept on going, asking them the following question: *"What else can we do?"* In spite of the difficulties, they continued to look for solutions instead of waiting for somebody else to give them the solution, and they continued to look for ideas, to study and to be patient.

Wilbur said, *"I guess we'll have to make the wings to give them mobility similar to that of birds, so that they can go up and down as they please",* and his brother Overville added:

- *"Yes, I think it's a good idea, but in that case I'm inclined to put them independently of each other".* Wilbur, however, believed that this wouldn't work, and showed his brother a model using the handlebars of a bike *"It would be impossible to keep the balance"...*

And so, the time went by, and in spite of their mechanical know-how, they were unable to come up with a solution, and they began to despair, but they decided to keep trying things, they continued to observe the flight of the birds, and they discovered that in order to keep their balance, the birds were inclining their wings, but somehow they were not able to materialise this idea into something tangible. One day while Wilbur was in his bike shop, a customer came in to have a puncture repaired, and when he took the inner tube out of the box, he observed the warping of the box and *"voila",* he found the solution to their problem.

Wilbur took his bike and sped to his brother's house:

- *"I have found a way to move the wings",* he said to Orville, *"look at this box and twist it".* Despite him being sceptical, he did what Wilbur told him. His face changed, *"You're right",* he exclaimed. *"Brother, we'll get to work right away".*

- *"Wait, don't be hasty", said Wilbur, "we should make a kite first, and they did, they made a kite, and the test was a great success. But they didn't settle for that and decided to make a glider.*

- *"What material are we going to use?"* Orville asked his brother. *"We'll use a lightweight wood and fabric for the wings, and the material we have in the workshop for the rest",* Wilbur replied.

Our brothers had a clear objective in their heads and would not give up until they achieved it. And without having much money, they managed to make their first glider, using the material from the bike shop.

But another setback came up, *"Where are we going to do the test flight?"* It was clear to them that it had to be a fairly large site with strong stable winds in one direction only. After some research, they found the perfect spot, a hill known as Kitty Hawk in North Carolina, where the wind always blew at a speed of about 50-60 km/hour. And off they went, and completed their first successful test.

In spite of the success, the following year they built another glider achieving a flight of 118 meters but they were unsatisfied with the lack of stability of the model. Wilbur, began to despair, and almost threw in the towel..., but perseverance and patience and study helped him take a step further, creating a test tunnel, studying the aerodynamics with small models and thus obtaining data without having to go to Kitty Hawk. With the results obtained from the tests they discovered that there was a mistake in the calculations of other researchers in lifting power and tried to find the correct calculation.

With these tests they discovered that until now the relationship between the angle, the lifting power and the calculation of the air resistance was not correct.

And finally, the Wright brothers managed to fly their third glider, with the data obtained on the test bench, breaking a series of records: distance flew height and size of the fuselage. However, still not satisfied, they continued advancing and thanks to their initiative, they decided to fit an engine so that it could fly powered by its own force, an airplane.

- *"But in order to fly, we need at least an 8-horsepower engine and a weight of less than 91kilos, but where do we find a place where they make such a special engine?"* Taylor, the bike shop assistant offered to do it: *"I have some experience in these matters"* he told Wilbur, and they got down to business, once again, not throwing in the towel.

Finally, on December 17, 1903 the first motor-powered flight took place. Wilbur flew 37 meters lasting 12 seconds and ..., the Wrights performed 4 more tests that same day, the fourth test lasting 59 seconds over a distance of 260 meters. Four hundred years after Da Vinci made his first sketch, the Wright brothers flew the first motor-powered flight without using the wind.

Let's look at the case:

What characteristics do you think define the Wright Brothers?

Do you consider the Wright Brothers to be people with initiative?

What behaviour did they display that make you think they are people with initiative?

Do you see the perseverance, patience and constancy? Analyse the actions of the Wright brothers that support the claim that they are people with initiative:

Did they act in an orderly fashion? What makes you say that?

What do you think are the main obstacles that at some point made them "throw in the towel"? What makes you say that?

What emotions were behind it?

Write up a Decalogue of behavioural patterns, actions that led the Wright Brothers to invent the first airplane:

5 Closure – Stop making excuses!!

Initiative is so important for both your work and everyday life. INDUSTRY 4.0 IS HERE! You need to commit to change so stop making excuses and go ahead!

Write in the left column the 10 negative behaviours that you have and that have been damaging you in your life. With the knowledge acquired about initiative, self-confidence, breaks (fears), etc.

In the right column you should write a Decalogue, a commitment for each of the behaviours you wrote in the left column, it will be recommended not to make commitments that you cannot fulfil.

At the end, cross out the left column where you wrote your 10 negative behaviours, and compromise to fulfil your commitments.

NEGATIVE BEHAVIOURS	COMMITMENTS