

Full Length Research

Universal Hints for an All Round Development of Human Personality: Vladimir Lenin as a Case Study

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The aim of this study is to investigate universal hints for an all-round development of human personality: Vladimir Lenin as a case study, in the light of Stephen R. Covey's suggested habits, expounded in his books, "The Seven Habits of Highly Effective People" and "The 8th Habit: From Effectiveness to greatness", following the most eminent Russian physiologist and psychologist I. P. Pavlov's theory of classical behaviourism. This paper adopts the popped up chunks of I. P. Pavlov's classical behaviourist theory to analyse how the process of habit formation influences the effective and great human personalities of the world. Thus, the present study will enable the readers and researchers to confront Pavlov's classical behaviourist theory of habit formation through conditioned and unconditioned stimuli and reflexes. Readers are also expected to abandon the bad habits and adopt the good ones. Through infrequent but subtle universal hints which will serve as a model of effective and great human personality of the world. Applying I. P. Pavlov's classical behaviourist theory, this paper concentrates on all round development of gallivanting and history making personality of Vladimir Lenin as a case study, who identified himself with history, and present Vladimir Lenin in novel and innovative perspective.

Keywords: conditioned and unconditioned stimuli and reflexes, personality, effectiveness, greatness

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INTRODUCTION

Stephen R. Covey is a respective name in the fields of organizational behaviour and business management. He is a leadership authority, family expert, teacher, organizational consultant and author. He has dedicated his life to teaching principle-centred leadership for building both families and organizations. Moreover, he is the author of several books, including the international

bestseller book, "The Seven Habits of Highly Effective People" and "The 8th Habit: From Effectiveness to Greatness". While discussing Stephen R. Covey's contribution as a principle-centre leadership, the intellectuals are reminded of his marked concept of habits. He followed behaviourism of Pavlov, which is known as classical behaviourism in modern psychology.

For Stephen R. Covey, human being is a dynamic entity. His/ her personality has been changed with the changing of socio-economic ethos of social formation, in which he/she lives. In this way, human habits are consistently developed by trials and errors. The upbringing, schooling, experience and environment of human being are the vital factors, which help him/her to overcome his/her bad habits and to adopt the good ones. This does not mean that influences of the objective changes and developments on every member of the same social formation imprint equally. However, they are different on every person. The ratio of personal development also varies from person to person because of the individual characters, which differentiate one person to the other in the same social formation and age. Similarly, the ratio of reception of these effects is also varies from person to person.

We find our image of personality as reflected in our social conditions in this situation. The nature of this reflection of our personality is as real as it is. In fact, this reflection of social paradigm makes us believe that we are determined by conditioning and conditions. Therefore, we impose upon us three kinds of determinations: genetic, psychic and environmental determinations. These are based on the stimulus/response theory of classical behaviourism of I. P. Pavlov. I. P. Pavlov's deterministic paradigm comes from his study of animals such as rats, dogs, monkeys, pigeons, and dogs as well as neurotic and psychotic people.

In his study, I.P Pavlov used a term reflex. A reflex, for him is a response to a stimulus. When food comes into our mouths, it becomes enveloped in saliva, which lubricates it. Therefore, the food is made easier to swallow. The relation of food with the mouth starts a series of movements, passing along the nerve fibres to brain and back to the mouth, where it sets in motion the salivary glands. For I. P. Pavlov, reflexes are of two kinds: conditioned and unconditioned. The example just given is of an unconditioned reflex, which is innate. The innate reflexes present in every normal individual of species from birth. These are what psychologists call instincts. However, Pavlov says; "It has had from the beginning a purely scientific connotation" (Pavlov, L. P, 1927, p. 276). Unlike unconditioned reflexes, which are inborn, conditioned reflexes are acquired by trials and errors. Stephen R. Covey developed his idea of eight habits from Pavlov's theory of classical behaviourism.

Stephen R. Covey's suggested Eight Habits

Stephen R. Covey's book "The Seven Habits of highly Effective People" describes seven habits of highly effective people, which are as follows:

Habit 1 = be proactive; habit 2: Begin with the end in mind; habit 3: put first things first. Whereas habit 4: think win/win; habit 5: seek first to understand, then to be understood, habit 6: synergize, and habit 7: sharpens the saw-principles of balanced self-renewal. Similarly, the author described the 8th habit in his other book "The 8th Habit: From Effectiveness to Greatness". This is a principle of greatness and leadership, which moves us from effectiveness to greatness.

Describing habit 1 be proactive, Stephen R. Covey says; "If the only vision we have of ourselves comes from the social mirror- from the current paradigms and from the opinions, perceptions, and paradigms of the people around us- our view of ourselves is like the reflection in the crazy mirror room at the carnival"(R. Covey, Stephen, 1998, p. 67).

The case of normal human being is very different from that of animals, neurotic and psychotic people studied by Pavlov. His/her reactions and responses to the external stimuli are not limited. He/she can fulfil his/her potential. Between the external stimuli and reactions, his/her power of the freedom to choose. In making such a choice either he/ she becomes reactive or proactive. The social environment influences reactive people. Proactive people are also affected by their social conditions. However, their responses to the external stimuli are very different from those of reactive people. Their responses consciously or unconsciously to the external stimuli are always value-based choice or reaction.

The second habit is Begin with the End in Mind-principles of personal leadership. Stephen R. Covey says; "The most effective way I know to begin with the end in mind is to develop a personal statement or philosophy or creed. It focuses on what you want to be (character) and to do (contribution and achievements) and on the values or principles upon which being and doing are based" (R. Covey, Stephen, 1998, p. 106).

The third habit of highly effective people is put first things first-principles of personal management. Habit 1 and 2 are deeply rooted in it. It generates the power of making decision and choices to act in accordance with them. The effective self-management enables us to put first things first. It is a very practical way of using weekly not daily or yearly planner.

"We accomplish all that we do through delegation-either to time or to people. If we delegate to time, we think efficiency. If we delegate to other people, we think effectiveness" (R. Covey, Stephen, 1998, p. 171).

Habit 4 is think win/win-principles of interpersonal leadership. It is a philosophy of human interaction. It moves us from successful independence to successful interdependence. This is a basic principle of interpersonal leadership.

"Win/Win is a frame of mind and heart in all human interactions" (R. Covey, Stephen 1998, p. 207). While win/lose is an authoritarian approach, having no

standards, no demands, no expectations, no vision. It turns the people quick please or appease. These people have no courage, power of expression and no strength. Lose/win also a weak position. Lose/lose is a philosophy of adversarial conflict, war and the highly dependent person.

Habit 5 is 'seek first to understand, then to be understood-principles of empathic communication'. We usually do not develop listening skill in comparison to speaking, reading and writing. Listening, speaking, reading and writing are basic skills of communication. We spend years learning how to read, write and speak however, we do not devote any time to learn to listen. Therefore, we often do very low-level listening. That is why we fail to understand other people's own frame of reference. There are five kinds of listening: ignoring, pretending, selective listening, attentive listening and empathic listening.

The sixth habit is synergize-principles of creative cooperation. It is the highest form of the previous five habits. "The essence of synergy is to value differences-to respect them to build on strengths, to compensate for weaknesses" (R. Covey, Stephen, 1998, p.263).

The seventh habit sharpens the saw-principles of balanced self-renewal, which deals with renewal. This habit takes time to sharpen the saw. The other six habits centre upon this habit, because it makes them possible. It is the way we maintain our physical and mental fitness.

The last chapter of Stephen R-Covey's book cited above tells us how to become a transitional person. Bringing positive chances to family, business, organization, and ourselves, we must be willing to accept that responsibility and possibility that can be done. "Change-real change-comes from the inside out. It does not come from hacking at the leaves of attitude and behaviour with quick fix personality ethic techniques, it comes from striking at the root-the fabric of our thought, the fundamental, essential, paradigms, which give definition to our character and create the lens through which we see the world"(R, Covey, Stephen, 1998, p.317).

The 8th habit- to find your voice and inspire others to find theirs is discovering our voice and expressing our voice-vision, discipline, passion and conscience. In this manner, we inspire others to find their voice, which is the challenge of leadership. The 8th habit represents the pathway to the enormously promising side of today's reality. It stands in stark contrast to the pain and frustration I have describing. In fact, it is a timeless reality. It is the voice of the human spirit-full of hope and intelligence, resilient by nature, boundless in its potential to serve the common good. This voice also encompasses the soul of organizations that will survive, thrive and profoundly impact the future of the world" (R.Covey, Stephen, 2004, pp. 4-5).

LITERATURE REVIEW

There are so many books and dissertations composed on biography of Vladimir Lenin. Out of them, there are a number of older biographies, which retain much interest and information. For example, Christopher Hill's book "Lenin and Russian Revolution" (London, 1947) is very thought provoking book on the subject. Clara Zetkin's book "My Recollections of Lenin" (Moscow, 1956) is based on the German Communist woman Clara Zetkin's memoirs of Vladimir Lenin. N.K.Krupskaya's book "Memories of Lenin" (New York, 1970) is the reminiscences of Vladimir Lenin's wife, N. K. Krupskaya but this book is a political biography than a wife's personal memoir of her husband. Angelica Balabanoff's book "Impressions of Lenin" (Michigan, 1964) is a memoir of an early Communist comrade Angelica Balabanoff. L.Schapiro and P. Reddaway edited a book, entitled "Lenin: Man, Theorist and Leader" (London, 1967), which is very interesting and informative in many respects. David Shub's book, "Lenin" (New York, 1948; revised edition, Harmondsworth, 1966) is much informative biography of Vladimir Lenin.

Valentov's books "Encounter with Lenin" (London, 1968) and "The Early Years of Lenin" (Michigan, 1969) are also part of the memoir, but in these books, the author's Menshevik biased view destroys much of its usefulness. Leon Trotsky's books "Lenin Notes for a Biography" (New York, 1971) and "The Young Lenin" (New York, 1972) are valuable and useful in many respects. George Hanna edited a book entitled "About Lenin" (Moscow, n.d), which is a series of readings from fellow revolutionaries and comrades, published for official purposes and carefully sanitized of all unorthodoxy.

Edmund Wilson's book "To the Finland Station" (New York, 1969) is the classic work and a kind of intellectual history of socialist movement, starting from the chapter: 'Michelet Discovers Vico' and ending with Lenin and the outbreak of the Bolshevik Revolution. Tamara Deutscher edited a book entitled "Not by Politics Alone" (London, 1973), which is more interesting and useful. It is an excellent collection of readings from Lenin himself and many of his contemporaries, about his views on broad range of topics, revealing Vladimir Lenin as casual, informal and great leader as he ever was. It focuses on the emotional and cultural side of Vladimir Lenin.

The same fascination with Vladimir Lenin that prompted the many recollections of those, who knew him, has produced a flood of biographies. In this connection, Louis F.Fischer's book "The Life of Lenin" (New York, n.d) is the best and most definitive work. Adam Ulam's book "Lenin and the Bolsheviks" (London, 1969) is also useful and informative in many respects. Harold Sukman's book "Lenin and Russian Revolution" (New York, 1967) and Robert Conquest's book "V.I. Lenin" (New York, 1972) are straightforward, unbiased, and skilful shorter

biographies of Vladimir Lenin. Isaac Deutscher's shorter book "Lenin's Childhood" (Oxford, 1970) is the separately published first chapter of a proposed definitive biography of Vladimir Lenin. It sheds light on Vladimir Lenin's childhood, seeking to describe the child as father of man.

Biographies of Vladimir Lenin are legion. Out of them, some are still useful and readable. In addition, some items focusing on specific phase of Vladimir Lenin's Life include R.H.W.Theen's book "Lenin: Genesis and Development of a Revolutionary" (Philadelphia, 1973) sheds light on Vladimir Lenin's Youth and influences that formed him as Vladimir Lenin. Robert H. McNeal's book "Bride of Revolution" (Michigan, 1972) is more interesting than Krupskaya's own memoir of Vladimir Lenin. Maria Prilezhayeva's book "V.I. Lenin: The Story of His Life" (Moscow, 1978) is also an interesting and informative biography of Vladimir Lenin. It is written in a form of an interesting story of Vladimir Lenin's life. Bertram Wolfe's book "Lenin and the Twentieth Century" (Stanford, 1984) is a collection of Bertram Wolfe's essays on Lenin, which focuses on different phases of Vladimir Lenin's life and work. A very readable guide to Vladimir Lenin's thought illustrated with many extensive quotations from his work is E. Fischer and F. Marek (eds.), "The Essential Lenin" (New York, 1972).

In addition, some recent biographies of Vladimir Lenin are here worth mentioning. For instance, in the forefront is Robert Service, whose political and personal biographies are starting point of Vladimir Lenin's life and works. These biographies are "Lenin: A Political Life", 3volumes (London, 1985, 1991, and 1994) and "Lenin: A Biography" (London, 2000), which are based upon an unbiased study of Vladimir Lenin's life. Dimitri Volkogonov's books "Lenin: Life and Legacy." (London, 1995) and "Lenin, A New Biography" (New York, 1994) are based on a revisionist account of Vladimir Lenin's personality. G. and H. Weber's book "Lenin: Life and Works" (London and Basingstoke, 1980) is an excellent and more manageable chronology, which incorporates key selected phrases from many of Vladimir Lenin's works. Christopher Read's book "Lenin: A Revolutionary Life" (New York, 2005) is also one of thought provoking and informative political and personal biographies of Vladimir Lenin.

Other excellent recent biographies include Beryl Williams's book "Lenin" (London, 2000), James White's book "Lenin: The Practice and Theory of Revolution" (London, 2001), and Neil Harding's two volumes "Lenin's Political Thought" (London, 1977 and 1981), are path breaking, interesting and informative books on the subject. Richard Pipes's book "The Unknown Lenin: From the Secret Archives" (New Haven and London, 1998) focuses on specific questions.

Savoj Zizek's book "Revolution at The Gates" (London, 2002) is based on Vladimir Lenin's selected writings from February to October 1917, edited with introduction and

afterword by Savoj Zizek. This is a very thought provoking study of Vladimir Lenin in Postmodern Marxist perspective.

Other Recent research papers focusing on specific questions include B. Henderson, 'Lenin and British Museum Library', Solanus, 1991, vol. 4, Lars Lih, 'How a Founding Document was Found, or Hundred Years of Lenin's What is to be Done?' *Kritika: Explorations in Russia and Eurasian History*, 41(1), Winter 2003. Anna Krylova, 'Beyond the Spontaneity-Consciousness Paradigm: Class Instinct as a Promising Category of Historical Analysis', *Slavic Review*, 62 (1), 2003, pp. 1-23, and Leopold Haimson, 'Lenin's Revolutionary Career Revisited: Some Observations on Recent Discussions', *Kritika: Explorations in Russian and Eurasian History*, 5(1), Winter 2004, pp. 55-80.

These recent biographers of Vladimir Lenin and other writers on him made intellectual efforts to analyse his personality from different angles, theories and methods, but no one applied Stephen R. Covey's concept of habits based upon Pavlov's classical behaviourist theory of habit formation by stimuli and responses to his personality. For this reason, the present study is based on an analysis of Vladimir Lenin's personality from a new and innovative perspective. The study is also an attempt to apply the paradigms and principles associated with the eight habits suggested by Stephen R. Covey, to the effective and great personality of Vladimir Lenin.

Vladimir Lenin made the most significant revolution of the modern world. He did not only matter his time, but his deep and far reaching influences are still to be found in modern politics, history, science, philosophy, literature, literary criticism and literary theory. The paper shows how the eight habits based on Pavlov's theory of classical behaviourism were integrated in his personality; and how he had become one of highly effective and great personalities of modern history to integrate these eight habits in his personality.

Data Analysis

Vladimir Lenin was born clumsy child. He learned to walk late because his head was too long. He was four years younger than his brother, Alexander. He used to imitate Alexander. His ideal was Sasha (Alexander's nickname). He used to say every occasion that he would be 'like Sasha'. "To do things, Sasha is so very clever. I want to be like him" (Prilezhayeva, Maria, 1978, p.10). What kind of child was Vladimir Lenin? We find answer of this question from the memoirs of Vladimir Lenin's family, which left behind it a great amount of a written record. His sisters and brother, (Anna, Dmitry and Maria) wrote their memoirs of him. From this record a picture, seem to us of a little energetic, brilliant, charming but also noisy, roguish and aggressive boy. The family called him

Kubyskin, the bellied pot. Vladimir Lenin's sister Anna Yelizarova, six years his senior, recorded the impact he made as a child in the following words:

"He was the third child and very noisy—a great bawler with combative, happy little eyes. He started to walk at almost the same time as his little sister Olya (This is Olga and her nickname was Olya), who was a year and a half younger than he. She began to walk very early and without being noticed by those around her. Volodya (Lenin's nickname), by contrast, learned to walk late; and if his sister tumbled inaudibly (or 'shuffled over', as their nanny put it) and raised herself up independently by pressing her hands down on the floor, he inevitably would bang his head and raise a desperate roar throughout the house" (Service, Robert, 2000, p. 31).

When Vladimir Lenin grew up, he became noisy, prank and energetic. He had usually broken his toys. He was fond of hunting, swimming and skating. He played Piano. He also played chess. However, he had been good in his studies at school. He was bookish in his childhood. He had turned for history, classics and Russian literature. Latin was his favourite subject. He is deeply interested in belles letters. His great pleasure was to engross in books especially fiction and poetry. He read and reread Ivan Turgenev's novels. He had no political leanings. Anna Yelizarova recorded ideas and moods captivated Lenin in summer of 1886, on the eve of his last year at high school as follows:

"There was nothing definitely political in our conversations. I am convinced that with our relations being what they were at that time, Volodya would not have concealed such interests from me. Had he had any...Vladimir remained completely untouched politically and did not show the slightest interest in those economics books that filled Alexander's shelf in their common room. The name of Marx meant nothing to this young man, whose interests were almost exclusively in belles letters. Moreover, he gave himself up to literature with passion. For whole days, he drank in the novels of Turgenev, page by page, lying on his cot and carried away in his imagination into the realm of "superfluous people" and idealized maidens under the linden trees of aristocratic parks. Having read through to the end, he would begin over again. His thirst was insatiable....." (Trotsky, Leon, 1992, pp.169-170).

Nevertheless, he did not take interest in political affairs of

the time. Therefore, we find no trace of the development of his personality in his childhood. Christopher Read writes as follows:

"The first point to make is that in the life of the young Vladimir, known as Volodya within family, there was no sign of the developing Lenin. Volodya's childhood seems to have been entirely conventional for the circle in which he lived" (Read, Christopher, 2005, p. 7).

Vladimir Lenin's first grief was sudden death of his father on 12 January 1886. His death had been caused by a cerebral haemorrhage. A year after the death of his father, he did not come yet out the grief of his father's death that one day he received a letter on 1 March 1887, from his relative, informing the news of his brother Alexander's arrest in Petersburg. He had been arrested for taking a part in a plot to assassinate the emperor Tsar Alexander III. His sister Anna had happened to be calling on him and arrested at the moment, when the police arrived in Alexander's room. In fact, she was innocent, having not been initiated into the plot. At last, Alexander had been hanged on 1 March 1887. At that time; Vladimir Lenin was taking his final school examinations. This event had badly affected him. This naturally aroused in him a sense of hatred for Tsardom and an interest in revolutionary transformation of the existing socio—political system.

The schoolteacher Vera Kashkadamova, who handed him the fateful letter from Petersburg, said, "In front of me there sat no longer a heedless, joyful boy but a grown-up man, thinking deeply about a grave subject and said repeatedly that this is serious, it may end badly for Sasha. He also said that means, then that Sasha could not have acted in any other way" (Deutscher, Isaac, 1970, p. 57).

On hearing of Alexander's execution, Vladimir Lenin reacted not as a younger brother but as a revolutionary in the making. Maria, his younger sister recorded Lenin's words: "No, we must not take that road" (Wilson, Edmund, 1969, p. 363).

This was the turning point in Vladimir Lenin's life. He did not like to be depended on the given conditions and conditionings but he chose the way of freedom of choice. In this respect, he became proactive and he subordinated his feeling to values. His proactivity led him to make and keep commitments and promises to himself, family and the others. He took responsibility of his family on his shoulders. He entered the University of Kazan but soon after three months, he was expelled for taking part in a demonstration against new regulations limiting the autonomy of universities and freedom of students. Then he graduated in Law from St. Petersburg University as an extra-mural student with distinction in January 1892. After that, he was employed as an assistant in legal practice in

late 1893-4.

Up to 1 March, Vladimir Lenin had been deeply absorbed in the books of great poets and novelists, in the masters of Greek and Latin and in history. He had not even begun to devote his attention to politics, political economy and contemporary social affairs. Now, he began to read the books, which filled in his brother's shelf. Out of them, he had read Chernyshevsky's novel "What is to be Done?" "The Novel had a real overpowering influence on him. Once he claimed: "It was Chernyshevsky, who had ploughed me over again completely" (Valentinov, Nikolay, 1968, pp. 63-64). This describes the process of tuning the conventional Volodya into radical Lenin (Valentinov, Nikolay, 1969, p. 135).

Then he had deeply studied the works of Karl Marx, F. Engels and Gorgi Plekhanov. Therefore, he had learned Dialectical and Historical Materialism as a science of society as well as an art of revolution. The study of Marxism led him to begin with the end in mind. The end in his mind was revolution. This added all aspects of independent and interdependent life in his personality. He set his long-and-short goals. He joined Plekhanov's Marxist group, The League of Struggle for the Emancipation of the Working Class. The habit of beginning with the end in mind developed a personal statement, philosophy, or creed in Vladimir Lenin's personality. He spoke and wrote a lot on broad range of topics, concerning Marxism and labour movement. Therefore, he wrote many pamphlets and books in this period, for working classes, describing his role and goal. Out of them "Who the Friends of the People Are and How They Fight the Social Democrats" and "Development of Capitalism in Russia" are worth mentioning books.

In this way, he began at the centre of his circle of influence and expanded it. Krupskaya, his wife says, "Vladimir Ill'ch read with the workers from Marx's Capital and explained it to them. The second half of the studies was devoted to the workers' questions about their work and labour conditions. He showed them how their life was linked up with the entire structure of society, and told them in what manner the existing order could be transformed. The combination of theory and practice was the particular feature of Vladimir Ill'ch's work in the circles. Gradually, other members of our circle also began to use this approach" (Krupskaya, N. K, 1970, p. 7).

Vladimir Lenin had been placed in the cell No. 193 in the House of Preliminary Detention for his political activities. He sketched out a Marxist Party programme in the cell. He had been sentenced in eastern Siberia on 29 January 1897 for three years. Lenin possessed the habit to put first things first. This habit shows his balanced personality. He managed effectively to put first things first, which showed the basic principles of his personal and organizational development of his personality. Robert Service writes about this in the following words:

"Lenin lived life on his own terms. The golden boy at home and in gymnasias retained this status in adulthood. His bookishness; his demands on the attention of others; his regimen of regular exercise, his willingness to give advice on subjects from politics through philosophy to medical care: these features were treated as evidence of his genius. Lenin insisted on absolute silence when he was working and such was his intolerance of distraction that he would not let even himself emit a noise while he worked. Nadezhda Konstantinovna records that he used to move about his study on tiptoe in case he interrupted his train of thought: the cat, when left on its own, was a mouse. Lenin just had to have everything in order-whether it was the array of pencils on his desk or the political and economic policies of the Russian Social-Democratic Labour Party-before he could feel at ease" (Service, Robert, 2000, p. 160).

Vladimir Lenin's habit of putting first thing things first moved him to engage always in his work. He decided to organize well-disciplined Marxist Party. He did not leave his any piece of work pending. Robert Service writes:

"Lenin's father Ilya Nikolayevich had given himself to physical exhaustion while setting up a network of primary schools in Simbirsk province. His brother Alexander omitted to come home for the Christmas vacations from St Petersburg University so as to be able to revise for his biology exams. Nikolai Chernyshevsky devoted himself to research on Russian sociology and economics while serving out years of administrative exile in Siberia. Karl Marx wrote volumes of general social theory in London. These heroes of Lenin had worked till they dropped dead. Lenin had been like them. But suddenly, in his fifty-second year, he no longer felt an automatic compulsion to go on working" (Service, Robert, 2000, p. 438).

Vladimir Lenin also possessed the habit of win/win-principles of interpersonal leadership. This habit moved him from successful independence to successful interdependence. His character was very free from personal ambition and vanity. Simplicity was outstanding feature of his character as the Russian novelist Maxim Gorky opines. He was selfless man. Vladimir Lenin's single aim was the revolution, which to him was the meaning of all human affairs, Ideas and values.

Therefore, Vladimir Lenin outlined the strict-disciplined Marxist Party programme in his booklet "What is to be Done?", announcing it in the second Congress of The Russian Social Democratic Labour Party, which met at

Brussels on 30 July 1903. Vladimir Lenin's group gained small majority in the election to the Central Committee and the Party Council. Therefore, Vladimir Lenin's winning group was called Bolshevik (majority) while the looser group was called Menshevik; (minority). Lenin only gave importance to values of organization, which was to him backbone of well and strict disciplined Marxist Party. It shows that he was prepared to sacrifice anything in the case of personal relationship with his close comrade Julius Martov for his political purpose and well-disciplined Marxist Revolutionary Party.

Vladimir Lenin had the habit of first to understand, then to be understood. However, he spent many years to learn reading and writing from school to the beginning of his political career. His study of classics and Russian literature developed in him the power of lucid logical arguments. Therefore, he became a good reader, writer and impressive speaker. He was not only a good reader, writer and speaker but also a good and empathic listener. He listened empathically to the other people and then talked to them. He tried to understand first to the other people then to be understood. In this way, he evaluated, probed, advised and interpreted. He listened to the other people and discovered unexpressed and unsolved problems, giving the other people psychological air. That is why; he had been affirmed, validated and appreciated. Clara Zetkin writes about his habit of first to understand, then to be understood as follows:

“Lenin found us three woman discussing art, education and upbringing. It happened at that moment to be voicing enthusiastically my astonishment at the unique and titanic cultural work of the Bolsheviks at the unfolding in the country of creative forces striving to blaze new trails for art and education. I did not hide my impression that much of what I observed was still conjectural, mere groping in the dark, just experimental, and that along with zealous searches for new content, new forms and new ways in the sphere of culture one encounter at times an unnatural desire to follow the fashion and blindly imitate western models. Lenin at once plunged with keen interest into the conversation” (Zetkin, Clara, 1956, p. 17).

Vladimir Lenin possessed the habit of synergize-principles of creative cooperation. He always valued and respected differences of opinion and tried to compensate for weakness. In this manner, he dealt with negative forces, opening new possibilities, alternatives and options. Once, Proletkult organization protested against the letter of the Central Committee of Communist Party, which levelled harsh criticism against its negative attitude towards art, literature and culture. A delegation was appointed at a Plenary Meeting of All Russian Union of

Proletkult held from 16 to 20 December 1920, to visit Vladimir Lenin with the aim of defending their position. F. Volgin recalls a valuable account of the meeting of the Proletkult delegation with Lenin in the following words:

“It happened in December 1920. Not long before this, the Central Committee of RCP (B) had published a letter directed against certain ideological deviations in the Proletkult. I now realize that this letter was aimed at against a fairly strong and authoritative non-communist influence within the Proletkult Central Committee itself, but at the time, when we had assembled in Moscow for the Plenary Meeting of the Proletkult Central Committee, we decided this blow to the Proletkult was too severe and unjust and resolved to go and complain to Lenin. Four people were appointed as representatives: Comrade Pletnyov, then head of the literary department of the Chief Committee for Political Education, Blagonravov, from the All-Union Central Council of Trade Unions, Nikitin, a Petrograd worker, and V. Lenin agreed to receive us...

Lenin heard what the delegation had to say, but put his point of view clearly. After talking to him, the delegates agreed that the letter from the Central Committee was basically right. With regard to the Proletkult, Lenin said that ‘it was a good thing. That it was good when our workers wrote plays, composed poetry, published magazines and books, gave theatrical performances in their clubs, that it was good that they should give expression to their creative powers in all forms of the arts and perfect them, but that it was bad when attempts were made to inject a hostile ideological influence through the organization of the Proletkult.’ This was obviously a reference to the ideas of Bogdanov set which carried a fair amount of weight in the Proletkult at that time” (Volgin, F, 1970, pp. 698-699). Similarly, a valuable account of his meeting with Vladimir Lenin is also containing in Lunacharsky's memoirs. He recalls it as follows:

“In 1918 members of Proletkult launched a strong attack against the Alexandrinsky Theatre. I myself was closely connected with the organization, and finally I became somewhat perplexed by their insistent demands to put an end to the “nidus of reactionary art.

I decided to seek counsel from Vladimir Illyich himself.And so, when I came to see him in his office, I do not remember the exact date but anyway it was during the 1918-19 season. I told him that I intended making every effort to preserve the country's best theatres. To

this, I added, "They are still playing their old repertoire, of course, but we will quickly purge it of any filth. Audiences and proletarian audiences in particular, attend their shows readily. Time itself, as well as these audiences, will eventually compel even the most conservative theatres to change. And I think that this change will come about quick soon. In my opinion a radical breaking up would be dangerous here: we have no replacements in this field as yet. And the new that will develop may snap that cultural thread, After all, while taking it for granted that the music of the near future after revolution's victory will be both proletarian and socialist, we cannot, after all, imagine that conservatoires and music schools can be closed down and the old 'feudal-bourgeois' instruments and sheet music be burnt.

Vladimir Illyich listened attentively to what I had to say and then replied that this was the line of adhere to, but that I must also remember to support the new that was born under the influence of the revolution. Never mind if it was weak at first: it must not be judged from the aesthetic point of view alone, otherwise the old, more mature art would retard the development of the new, and though this old art itself would undergo a change the process would be slower the less vigorously it was spurred on by the competition offered by its young rival" (Lunacharsky, A, V, 1932, pp. ix-xii).

These are many examples of Vladimir Lenin's habit of synergize-principles of creative cooperation. After the Bolshevik Revolution, Lenin provided bread and butter to the masses of Russian proletarians and peasants, divided land among the landless peasants and made peace for the Russian people, which he promised in his famous "The April Theses". Making peace, he signed the Brest-Litovsk Treaty to save the Bolshevik Revolution, Russian nation and motherland Russia in spite of the opposition within the Communist Party of Soviet Union, especially the opposition of Leon Trotsky's small group of the Trotskyites. He made creative cooperation with the proletarians as well as Communist parties of the world. He also cooperated with the German Communist Party (Spartacus League) and supported the German Revolution. Unfortunately, the German Revolution failed and its prominent leaders Rosa Luxemburg and Karl Liebknecht were captured and assassinated on 6 July 1919.

Vladimir Lenin possessed the habit of sharpening the saw-principles of balanced self-renewal. He always tried to maintain his physical and mental fitness by exercising and nutrition. He used to walk regularly to maintain his physical health. He used to read, write, visualize and plan to maintain his mental and spiritual health. In this way, he was committed to value system. He spent his time in the lap of nature, listened to music especially Beethoven's sonatas and went to theatre and concerts.

Vladimir Lenin had the habit to find his voice and inspire to others to find their voice. He found his voice,

expressing his voice-vision, discipline, passion and conscience. He listened to the masses of proletarians, peasants and soldiers to find their worth and potential. Tapping into the higher reaches of human genius and motivation, he got a new mind-set, skill-set and tool-set, which was the soul of the organization of the Bolshevik Party. In this manner, he inspired the toiling masses of Russia to find their voice in the process of class struggle and revolutionary transformation of existing feudal-bourgeois socio-political order in Russia. Being effective and great as a Marxist thinker and leader of the toiling masses, he entered the battlefield of class war, surviving, thriving, innovating, excelling and leading in the new reality. Finally, he involved the working people in the Bolshevik Revolution of October 1917.

Therefore, Vladimir Lenin made all-important decisions, concerning the fate of the Bolshevik Party, Revolution, Soviet motherland and its people. He maintained discipline in his personal and political life, holding each party member, worker and leader accountable all the time. He translated lofty goals into specific actions. In this way, he presented a new kind of leadership that served humankind. The habit to find his voice and inspire others to find their voice moved him from effectiveness to greatness. Therefore, he reached beyond the limits of effectiveness and achieved the culmination of greatness. For this reason, his personality achieved culmination of personal, organizational and leadership greatness. No doubt, he was highly effective and great leader of his times.

CONCLUSION

The present study concludes that the eight habits suggested by Stephen R. Covey, have timeless and universal significance. They are based upon Pavlov's theory of classical behaviourism, which is a psychological theory of habit-formation through stimuli and responses. For this reason, these habits are still applicable. They are very necessary for an all-round development of human personality to achieve effectiveness and greatness. Therefore, all these eight habits are typical to highly effective and great personalities of the world.

When we study the biographies of highly effective and great persons of history, we find these eight habits in their personalities. Vladimir Lenin is one of highly effective and great personalities of the modern history of the world. That is why he possessed all these eight habits in his personality. Nevertheless, Stephen R. Covey did not mention the name of Vladimir Lenin as highly effective and great personality of the modern history of the world anywhere in his books cited above.

The present study based upon the description of the eight habits of Vladimir Lenin is a new and innovative perspective and analysis of all-round development of

Vladimir Lenin's personality for readers and scholars on Vladimir Lenin. Many other untapped and unexplored areas of the study of his personality are still waiting to be tapped and explored. Psychoanalysis and genetic study of his personality are some of the examples. The present study may prove helpful in providing clues to the untapped and unexplored areas of Vladimir Lenin's personality for future researchers.

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