

Civility in the Workplace and its Impact on Patient Care

PART TWO: What is Your Theme Tune?

Full Transcript – December 2024

[0:14 - 0:51] Okay, so if we're all right with kind of working through lunch just a wee bit, I was going to start by doing a little bit of table work but people are eating - people are busy stuff - so same as last time, hey there's some learning objectives, there's kind of a page of them – here is the deal - I think the learning objective from this is to recognise that our theme tune, our reputation, determines how we are seen by other other people, and that once we know that we have a theme tune, we can start to think about what you want it to be and how you need to act to get people to hear that theme tune.

[0:51 - 1:24] The Civility Saves Lives stuff is, and I mentioned it last time, it's free to anybody, use it in any way you like, use it commercially if you like...don't care, if you ever use any of our stuff you do not need to attribute it, just use it, there it's free, it's too important to not give away, but sometimes of course, sometimes people value things more when you tell

[1:24 - 1:37] them that it's really valuable and people need to be reminded of that, which is why the story exists and why the data exists. Right, what's your theme tune?

[1:37 - 2:09] We've all got one, in fact we've got different theme tunes for different people, you walk in the room and people hear the music play to your theme tune, and for me, for one of my registrars my theme tune was the theme tune to Jaws, and I would never have known, I would never have known except for Becky who's one of the senior nurses came up to me, and she said

[2:09 - 2:41] Chris, what did you say to the registrar? Nothing, in fact I couldn't remember speaking to the registrar, I said nothing, and Becky said well, you must have said something, because the registrar says that you said that they are a bad doctor and that they cannot run the shop floor, and that seemed crazy to me, because I thought this was a really good registrar, and I thought they ran the shop floor really well, and I

[2:41 - 3:13] thanked Becky, and I thought about it, I thought I need to have a word with her with the registrar, and then I looked to the rota, and I realised that I had been on shift with this registrar, on three of the previous days in the week, and I had never seen them, and I work in a big department, at the time when this happened, we were seeing 700 to 800 patients a day, through our emergency department, but it's big, but it's not so big, as you wouldn't see somebody

[3:13 - 3:44] for a whole shift, unless they were choosing to hide from you, and I realised that was on shift with the registrar the next day, so I went to find them, and I said hey,

how you doing? Listen, can we have a chat? Don't worry, it's nothing bad, because I've long since learned that as a senior person, if you ever say, can we have a chat, it feels like the sword of Damocles hanging over people, even when you say don't worry, it's nothing bad, they still think it's something bad, and that kind of stays with a lot of us

[3:44 - 4:18] through our lives. Said don't worry, it's nothing bad, and we went down to this week coffee room that we've got, and the coffee room is a tiny wee room, and they sat down, and I made a cup of tea for each of us, and I said listen, I've heard that I've given you the impression that I think you're not a good doctor, and that you don't run the shop floor very well, can I tell you I think you're a really good doctor, and you run the shop floor well, but what did I do? How did I leave you feeling that? The first thing that happened

[4:18 - 4:51] was that they didn't believe me, they did not believe that I thought they were a good doctor, they didn't believe that I thought they could run the shop floor. It took quite a lot of conversation before there was even a little crack of them accepting that, they had their truth, and then they described to me what had happened, and it goes like this, so I live in Birmingham and I work in Coventry, they're about 20 miles apart, it's 20 of the crappiest miles

[4:51 - 5:25] on the English motorways that exist, the M6 is a horrible motorway, it's like a car park, and I've long since learned that if I go to work, and I leave for work at quarter past 6, I get to work in half an hour, if I wait until 715, it can take me an hour and a half, so there's no doubt in my mind what the right way to do this, and fortunately Shulia is really cool with this in terms of the kids and also works shifts, so I'm not always doing this, so it's

[5:25 - 6:01] been my practice for as long as I've been in consultant to turn up at work and to get there early, and I get to work about quarter to seven, and I always go in the same way, I go in through the ambulance doors, I don't come in through the back of the department or go in through the ambulance doors, so I can see what's going on, and I go to a rapid assessment area, then I go to resusc and I say hello to folk, and it's a brilliant time to go meet people, quarter to seven in the morning, the nursing shift had been on all night, the doctors had been on all night, everybody is disinhibited, people will tell you all sorts

[6:01 - 6:35] of nonsense, there's no way you should know, and I'll go around and I just go, oh really that's very interesting, tell me more, and I find out all this stuff and I get a head full of gossip, and I like it, and occasionally you can even do some good, but walk through the department, say hello to people, check in on them, see how they're doing, and this is before COVID, and before COVID we used to stack patients on the corridors,

and we've got I think 50 odd cubicles in our department, and we would have a patient every one of those, and then

[6:35 - 7:07] we would have this snake of ambulance trolleys going around the department, and we would have another 40 patients just rammed up against the walls, and you couldn't clean the place, because the cleaners couldn't get at the walls, and you'd see bloody rags and things on the floor, the place looked like a bombsite, it looked like it was part of some kind of major incident, but it was like that every single day, and what I did is I walked through

[7:07 - 7:42] the department, I saw people, I said hello to people, and then saw the registrar, and when I saw the registrar, I walked up to them and I said, how was your night, and they told me, and then I asked a question, and this was a literal, innocent question about time, I said, "when did the wheels fall off", and I just wanted to know when the wheels fell off, I wanted to know if the department had fallen apart before they got on shift, or if I wanted

[7:42 - 8:12] to know if it happened in the middle of the night when we ran out of beds and we just had to stack patients up, because it fell apart every night, but what they heard was, you *let* the wheels follow, you're not a good doctor, you can't run the shop floor... now I think that's a big reach, but when I think about it a bit more, don't think it's a big reach if you've been up all night working your arse off, and you've got to end the night and you're totally primed for the bad stuff that's going on around you and you're listening, and

[8:12 - 8:38] you hear somebody saying something and you hear the worst possible version of that, and I think that's what happened, and what happened was we then, we chatted, we started talking to each other, I made sure I checked in with them on every shift, and eventually we ended up having a good working relationship, and we would be professional friends these days.

[8:38 - 9:09] But going to thinking, going to thinking, how often has this happened? How often have I been misinterpreted? How often have I said something, and somebody else has interpreted it completely differently to how I intended it, and the only reason I found out on this day is because Becky came and talked to me, otherwise that's just, that's become my truth

[9:09 - 9:45] and it's sitting there behind me. So as is my way, I started thinking about what does the evidence say about this, and I read lots of papers, the one I liked probably most of all is a paper by Kruger and Epley in 2005, called Egocentrism Over Email, and I liked it because it made me think, I think they answered quite a lot of the questions I had in my head. And just whilst you're sitting there having your lunch, I want to have a little

[9:45 - 10:15] think, when you are talking to somebody else, like I'm talking just now, but when you're doing it, when you're talking to somebody else, and it's got some emotion, some story, some data, maybe a bit of sarcasm if that's the way you roll, what percentage of that do you think other people are going to understand? And then, what about if I gave it to you in an email? An email with everything there, and you get as long as you like to read it.

[10:15 - 10:51] It's all there, black and white, what percentage of that are you going to understand. Thinking about that for a second or two, and then the flip of this is, this is how much people understand when you send them, but what about when you're the receiver? You're sitting there just now, how much of what I'm saying do you understand...are taking on board? And if I was to send you an email with all the stuff that I'm talking about just now, and you get as long as you like. How much of that are you going to understand? And what Kruger and Epley did was, they started off with

[10:51 - 11:25] that question. What they found was that when we're sending a message to somebody else, whether we are speaking or whether we send an email, we believe that other people will understand about 80% of it. That's what we think they'll understand. When we listen to other people, when we're the recipient or when we get an email, do you know what we think we're a bit smarter than that? Actually, we'll understand about 90%. What you're saying

[11:25 - 12:04] to me, and what the email says, they did the smart next thing, measured how much people really understood. It turns out that when we're talking to people, the recipients understand about 78%, really close to the 80% that we thought they would understand. When we send an email, things change when we send an email, 56%. And a starting place for me then was, well, how

[12:04 - 12:24] come we're so accurate? We think people will understand 80% and they understand about 78%. That's got to be within the margin of error. And I think that we understand, we guess how much people will understand because we get instant feedback. You're talking to somebody, you can tell if they don't understand. In fact, they might ask you a question.

[12:24 - 12:36] You're looking at their face, they're confused, they're not confused, they're taking it on board. And how come we're so rubbish at getting how much people will understand about emails.

[12:36 - 13:08] I think the reason for that is that you simply, we simply, get no instant feedback. It disappears into the ether. And we read across from what it's like to talk to people and assume it must be round about the same thing. And I think this gives us an opportunity to unpack what's going on just a little bit. Right..so a bunch of determinants of communication. The first thing is Words, Tone, Movement

[13:08 - 13:41] Now, I know that lots of you will have heard that 7% of communication is words. That is work done by a guy called Albert Maharebian from the late 1960s. And he was looking at a very specific situation. And it's this. If somebody tells you that they love you, in a highly aggressive, highly threatening fashion - you do not hear this as somebody who loves me. You hear this as

[13:41 - 14:14] somebody who really doesn't love me. And flip around if somebody is behaving in a highly affectionate fashion. You can determine that how you want. And saying, I hate you, we don't hear the hate. We hear something different. Albert Maharebian's work is about what happens when the behaviors are the opposite of what the words say. But most of the time when we're communicating

[14:14 - 14:46] our words and our behaviors are congruent, they match up. So it's not just about words being 7%, it's a lot more than that. And it depends on your situation. So we've got words, we've got tone, we've got movement. And we've got a couple of other things. So the first thing we've got is the mood of the sender. Now I would hope that it's coming across that I'm really, really pleased to be here. I am full of gratitude for the privilege of doing this. And I love being given the

[14:46 - 15:01] opportunity to do it. So I'm in a good place. I hope it's coming across to you guys that I'm in a good place. So the things that I say I say with fondness and respect. Then there's something else.

[15:02 - 15:34] There's the mood that you're in. And we interpret in a mood congruent fashion. That is to say, if you're sitting here and you're in a totally lousy mood, you are likely to, you're likely to hear negative things when I say something because we hear it in the same way. And when I do these sessions in the daytime and through the week with people who are at work

[15:34 - 16:05] who've been taken out of their work that they're doing that day, there's always a few people in the room who are overwhelmed with the amount of stuff that they have to do. They're being made to sit in a room, listen to me talking about this stuff. They have no headspace for it. All they're thinking is about 600 unanswered emails in my inbox. I need to get this stuff done. When you have people who are in that state, it has an impact on their ability to interpret and to understand because we interpret in a mood congruent way. We're going to come back to that. But then there's

[16:05 - 16:42] one other thing. There's the reputation of the person speaking, the music that plays when they walk in the room. And it's incredibly important because if somebody comes in the room and says X statement and their reputation is really good, you're likely to listen to it. If their reputation is as a manipulative unpleasant individual, they say exactly the same thing. You're searching for

[16:42 - 17:15] other meaning within it. Reputation matters so much. It's interesting because there might be people in this room who know me and hopefully you know me and like me. If you know me and like me, you're likely to listen to me. If you know me and think that I'm a complete tosser, I speak the same words you will not hear them the same way. And that's the truth of how we're interpreted by people around us.

[17:15 - 17:28] Now reputation becomes really important. But all of this stuff, all of this stuff together is 78%. Then what happens when we send an email. So when we send an email, we start to strip things out.

[17:33 - 17:57] So the first thing we're going to strip out, tone and movement. So we've got some words. I'm going to strip something else out. My mood. You now don't know if I was smiling or snarling when I sent that email. No idea. And we are left interpreting emails through three things.

[17:59 - 18:31] Words on the page. Every one of which could be sarcasm. And you know that you've read people's emails. I certainly have, I think that's definitely sarcasm. Then there's the mood that we're in when we receive the email. And if we're in a good mood, we're likely to read an email more positively and negative mood negatively. And then there is the reputation of the sender. And you know what it's like everybody in this room has somebody who sends them an email on your heart sinks when you see an

[18:31 - 18:56] email from this person because there's bad stuff coming. Yeah, this is not somebody who brings light into your life. And there will be other people who send you an email and they make you really, really happy. And so I've got, I've got another Shulie story here. I never use this picture as Shulie. It's kind of dark and I like it. Shulie is only one year younger than me by the way.

[18:57 - 19:15] And I feel obligated to say this sometimes because she looks phenomenally young. And her mum, we're at family wedding last weekend. And I sent a picture to my mum. She's never met Shulie's mum for a whole variety of reasons. Mainly they're elderly and they don't travel much.

[19:15 - 19:37] But my mum asked who the young woman with Shulie was. It's her bloody mum. You know, it's just great genetics. So back to the mood that we're in. So Shulie and I were in the kitchen one evening.

[19:37 - 20:09] And you know, this is the work-life balance that everybody dreams of. It's quarter to 11 at night. We're both at the kitchen table with our laptops open. Got our laptops open. We're facing each other and we're looking at our emails and I have done something wrong. I know I've done something wrong because Shulie's told me that I've done something wrong. I don't know what I've done wrong because I should just know. And if I don't know, that's even worse. So this is my little disaster

[20:09 - 20:22] scenario with Shulie. I'm sitting there and she's really angry with me about the thing that I've done wrong, but she's not so angry as she's not speaking to me. We haven't quite got to that stage yet. And we're sitting there with our computers and we're looking at our emails and Shulie,.

[20:23 - 20:37] Shulie is a super talented individual and she writes and she will sometimes write things for magazines and she's written something and she sent it on spec to a magazine. And she gets an email from the magazine.

[20:37 - 20:58] The magazine says, dear Shulie, thank you for sending in this piece of work. We don't normally accept unsolicited articles but we really like yours. So we'd like to pay you £200 and would you like to write for us again? Shirley is in a crap space. My fault, I did something. She's in the crap space.

[20:58 - 21:19] Shulie reads this email. She looks up and she goes, are they being sarcastic? Now I am a middle-aged Scottish man. In the history of all middle-aged Scottish men, nobody has ever offered one of us £200 for something we were prepared to give away for free in a sarcastic way.

[21:19 - 21:54] I just don't understand that at all but Shulie is in a crap space and she's reading this and she's going, what are they on? Are they being sarcastic? And what was happening? She was reading in a mood congruent. Wait, she's in a bad mood. She reads this in a bad way and also she's got because we've had this interaction where I've done something wrong and she's hacked off with me. She is in a, she's a bit more negative and she has this negativity bias and we all have a negativity

[21:54 - 22:34] bias. Negativity bias is actually really quite useful in many ways. It's useful in terms of evolutionary stuff because we should be looking for threat. We should be scanning for threat and if we're walking along on a road and there's 99 sticks on one snake, it makes sense to be aware that there could be a snake in there so as we can avoid it. The negativity bias feeds into our way of looking at the way that people do things around us. But when it comes to us and interpreting,

[22:35 - 23:06] interpreting people's emails, does anybody in the room have somebody who, when they sent some an email, they just always make them happy? Somebody whose name it comes into your inbox and you think this is going to be good? Yeah, yeah, me too. My guy, my guy is this guy. This is Marius Holmes. He is a glorious, wonderful individual. He's a big tall stick insect of a man.

[23:06 - 23:37] He's gigantely tall. He's six feet skinny. He's all the things I would have loved. He's not six foot, he's six-four. He's all the things I wanted to be growing up and he's super smart. He's highly, highly irreverent and he's kind and his emails always

make me happy. And I was talking to him about this because this particular talk I gave, I gave a version of it at a college conference but I knew

[23:37 - 23:47] that Princess Anne was coming to it. Princess Anne, in the front row, right in front of me when I'm giving this talk. And I said to Marius, I'm going to give this talk and I'm going to use your picture.

[23:49 - 24:23] And he's like, why? And I said, well, because you're so funny and Marius sends these emails and they're emails from the college and they could be incredibly dry. I was one or two words and I laugh every single time. Marius's reputation is like that for me. He's just funny and I said to him, so I'm talking about reputation...I'm talking about people who are really funny and you know what Marius, I'm going to say about how every time you send an email, they're just so funny. They're incredibly funny and they always make me laugh and they look me dead in the eye and he said

[24:27 - 24:44] they are not meant to be. I don't know if he was being funny because I interpreted that as being funny at that moment. And it is the power of your reputation. When you have an amazing reputation, you send something to people that kind of love you, whatever whatever it is that you send them because you're seeing it through the lens of somebody that you think is pretty amazing.

[24:46 - 24:58] And that's really cool because we've all got something like Marius who sends the emails and it'd be nice to be like Marius, wouldn't it? It'd be nice if other people saw us like I see Marius.

[25:02 - 25:32] That's words. Just briefly, just briefly, I would like to talk about actions and what happens how we interpret people's actions. I have a story about this. By Birmingham is a city where there's lots of tunnels that go underneath it where you drive your car through and it's messy and there's always somebody driving like a complete idiot. And I harbor really quite

[25:32 - 25:59] unpleasant rage-filled fantasies of what I would do to these guys sometimes. And then I thought about it and I thought ..this road into Birmingham is like a video game. It's just crazy. There's always somebody in an Audi or a BMW with blacked out windows, who's weaving in but there's all these roads/lanes going into it and then they come down into two and it's a long sweeping right-hander.

[26:01 - 26:32] And Birmingham's really hard to navigate. This long sweeping right-hander I used to hate the guys who were moving in and out. And I realized that if you're new to Birmingham and you go into this long sweeping right-hander, by the time you get around the corner and you can see the children's hospital and the children's emergency department, you are past the exit for it. And if you're driving there and you've got a sick kid in your car, it's really stressful to go in.

[26:32 - 27:08] The first time I went to Birmingham I got completely lost and ended up having to go to a fair ground which is really crazy. And if you're going to go in and you've missed this, the stress must be incredible. And I decided that these guys were just bad guys. And that thing that we do, when we watch somebody else's actions, we think they're stupid actions, we then say that therefore that's a stupid person. So we assign the attribute of the actions to the human being doing it - has a name. It's called

[27:08 - 27:24] fundamental attribution error. And it's really quite important. Because when we look at other people's actions, any actions, and we think what they're doing is daft, we think that they're daft.

[27:27 - 28:01] The thing is there's another side to this. And by the way, at this point need to apologize to anybody who has been behind my hire/rental car at any point in the last few days. Because you, would be thinking that I am a complete idiot. Because dear God, I am too old to learn to drive on the other side of the road. It's beyond stressful. Yesterday, Yann was driving me. He was driving me. Well, I was following Yann yesterday. We're coming, we're coming here from Vernon. And at one point we came off

[28:01 - 28:33] the main motorway, the main highway. And Yann took me on this, down this other road. And I was completely convinced the only reason that Yann was doing this was I was so dangerous on the road that he couldn't possibly let me stay there. And I'm sort of clinging on and going, remember, right, remember, right, remember, right, remember. It's really hard. And it turns out he was actually just taking me to an incredible view out over the lakes. And it was absolutely fantastic. At least I think the pictures tell me it was fantastic. I was mostly just a shaking wreck from trying

[28:33 - 28:51] to stay on the right side of the road. And so if you saw me driving around here the last few days, I am that idiot. I'm really sorry. Point is that's fundamental attribution error. We see people doing something. We think that's not so great. And we think that they are, therefore, bad people.

[28:53 - 29:24] The problem with it. Well, firstly, it's wrong a lot of the time. There's a flip side to this. The flip side to it is this. When we do something that we recognise as being possibly not a brilliant thing, but it's the best thing we can do in the circumstances. We have something illusion of transparency. The illusion of transparency works like this. We believe other people will

[29:24 - 29:42] look at us and they will know that Chris only drove that way because that's the best way he could drive it, that particular moment in time in the circumstances with what was going on. The thing about this is fundamental attribution error absolutely trumps the illusion of transparency.

[29:44 - 29:58] If we don't explain to people what is making an act that we are doing right, then the other party is likely to think that we're just a wrong 'un. That's how that works.

[29:59 - 30:26] We don't communicate. People don't understand why we've done something. And this becomes really true. Can I just check. What time am I finishing at this point? All right, yeah, cool. I got a minute or two. We can talk about this. This becomes particularly true when we are talking about interpreting the actions of different professional groups.

[30:28 - 31:02] So you can look at a set of actions. This isn't in the slide deck. So I'm just going to talk for a second or two. A set of actions that you see done by people. People always do the right thing through *their* lens. It is nearly impossible for human beings to say that's the wrong thing to do and I am going to choose to do the wrong thing when there is a better option available. We just can't really do that. And what's interesting about this is over Covid,

[31:02 - 31:12] we talked to people, and there thousands about this, when we're doing lots and lots of online things. You ask people, how often do you see other people deliberately choosing to do the wrong thing?

[31:14 - 31:39] If you ask people, you give them a choice of daily, weekly, monthly, year, never. What happens when you ask about other people? Graph goes like this. Daily, weekly. In fact, on one memorable occasion, somebody wrote in the sidebar, when it's overnight, can I just say hourly? Because that's what it feels like sometimes when you're stressed out overnight. So that's what we think other people are doing.

[31:41 - 32:12] But then when you ask people, how often do you deliberately choose to do the wrong thing? You give them daily, weekly, monthly, yearly, never. Graph goes like this. So we don't think we're doing the wrong thing. But we think lots of other people are doing the wrong thing. And this actually boils the ethics. And this is called the normative ethics of doing the right thing. There are lots of different forms of ethics. We use principlist ethics, primarily in healthcare,

[32:12 - 32:23] beneficence, non-maleficence, justice, autonomy. And depending on which culture you work in, different ones are dominant, so in your culture, my culture, autonomy dominates in there.

[32:24 - 32:58] If you go to my wife's culture, if you go to Bangladesh, autonomy does not dominate. Your family dominates, your own, there are members of Shulie's family, that have been kept alive against their will for years when they'd had enough because the family could dominate. And there's no to say what's right and what's wrong. It feels wrong to us because we live within this culture, but just different cultures are different.

But principlist ethics are only one form of ethics. There are other ways of looking. And this way is the the normative ethics of doing the right thing. Basically, if you ask

[32:58 - 33:31] people about what made something right, and then you, assuming that they're all trying to do the right thing and then you split it into groups, people split into three possibly four groups. The first group are people who will have done the right thing if they get the right end result, no matter how they got there – they are called consequentialists. And consequentialism is — so when you got the kids to school on time, that's all that matters, that you went through

[33:31 - 34:00] three red lights and almost knocked over two cyclists, doesn't matter. You just got the end result. That's consequentialism. We do this. We do this to senior executives. We do this to senior executives when the politicians say you hit this target or else, that drives a set of frequently non-virtuous actions where people say I don't care how we hit the target, hit the bloody target, because otherwise people lose the job. That's what happened in Midstaffes that I you about earlier.

[34:00 - 34:35] That was the culture that we work in and that's why I was asked to leave the cardiac arrest, because the target was the big thing. So that's consequentialism. The next group of people have something that is called deontology. Deontology is when you will have done the right thing if you follow the rules, no matter what the rules say. And I'm going to take out the biggest of broadest brushes here. And within health care, nursing is a primarily deontological

[34:36 - 35:03] profession, certainly in the UK. That is to say, if nurses step outside what the rules say you're meant to be doing, they get hung, drawn and quartered. It's a dreadful situation for them. And the NMC, nursing and midwifery council in the UK, struck off loads of nurses in Midstaffes, because they had gone outside the rules of what they were allowed to do, even though they had no choice, properly no choice.

[35:04 - 35:14] So no, those are the rules and you must follow the rules. So that's deontology. And then the third group. The third group are making what we can call practically wise decisions.

[35:15 - 35:36] That has a name, it's called phronesis, ph-r-o-n-e-s-i-s. And it's an Aristotelian virtue thing. And phronesis, practically wise decisions, says this. That right here, right now, in this situation, with what's going on, what for the patient, with what they value, with what I value.

[35:36 - 35:52] In the situation in the system, this is the right thing to do. And you can see why with the tiniest of changes in a dial, something else becomes the right thing for somebody else who looks at exactly the same situation. And we train doctors to think like this.

[35:53 - 36:04] It's baked into the system. And it's a good thing. It's a good thing to think like this. But what it means is we get into a situation where one person does one thing.

[36:04 - 36:34] Somebody else does something else and somebody else does something different. And we all look at each other and think each other are idiots. And the truth is, we're actually doing the right thing, within the confines of what we're allowed to do. And it won't surprise you to know that the answer to filling this gap between the illusion of transparency and fundamental attribution error..is talking..is communication, is understanding.

[36:35 - 36:55] Because we don't just understand other people's perspectives, we have to hear them. Because we're not party to them. So what does this all mean? It's uncomfortable.

[36:55 - 37:33] But we understand far less than we think we do. And the things that we think we believe, we hold on to with a lot of certainty. And then we do something else, which is we look at other people's actions and we attribute intention to them which just simply doesn't exist. And knowing that's really powerful. So once we know that we get an opportunity to do some stuff, if we can accept that

[37:33 - 38:03] we're going to get this stuff wrong sometimes. We're going to interpret things wrongly...and crucially that other people are going to interpret us wrongly, because it goes both directions, we're going to interpret stuff wrongly, people are going to interpret us wrongly as well,,,then maybe we can do something about that. Maybe we can explain what made that right for us, what was going on for us. And actually in the process of explaining it other people might be able to tell us why they see it differently. And when they see it differently, then

[38:04 - 38:37] we're back to that question of how do we deal with a disagreement. If instead of fighting against it, what we choose to do is we choose to listen and to try to understand, then we get into a much richer place in terms of the choices that we make. And that sometimes, sometimes all we've got to go on when we're communicating with other people is our reputation. Our theme tune. That's worth thinking about because

[38:39 - 39:08] when you send that email, that's the thing that you control. There's some words, but there's the thing that you might have some control over is your reputation. And what would you want your theme tune to be? What music would you like to play in other people's heads when you send them an email or when you walk in the room? Once you've decided what music you want, how would you need to behave with them to hear that? What's your theme tune?

[39:13 - 39:17] And that is 10 past.