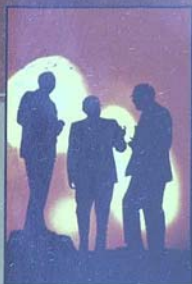


Character & Leadership



A Sacred Trust

Thomas J. Barry, PhD

Author of *How to Nurture the Creative Thinking Organisation*

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Character & Leadership

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**PUSAT PENERBITAN DAN TEKNOLOGI MEDIA
UNIVERSITI UTARA MALAYSIA**

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1000171





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A Sacred Trust

Thomas J. Barry, PhD

Universiti Utara Malaysia Press
Sintok • 2002

iii

ISBN 983-9559-81-8

First Edition, 2002

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Perpustakaan Negara Malaysia Cataloguing-in-Publication Data

Barry, Thomas J.

Character and leadership : a sacred trust/Thomas J. Barry,
PhD.

ISBN 983-9559-81-8

1. Character. 2. Leadership. I. Title
155.2

Foreword

Leadership is an art that is full of its own uniqueness. Organization, societies, countries and the world at large need good – competent and efficient leaders.

History has shown many organizations, societies and countries collapse because of poor leadership. Much has been said about ideal leaders but as the saying goes, it is easier said than done.

A lot of literature was written on leadership traits and styles. Dr. Thomas J. Barry of this book helps to enrich the literance on this subject matter by interestingly analyzes the character which a good leader must possess.

I strongly believe the 14 character put forward by Dr. Thomas J. Barry are highly critical and beneficial and in fact, every leader should internalize them. In order to develop these characters, I strongly suggest that they should be taught at colleges and universities so as to prepare not only students but also practicing managers and leaders to become C & E leaders.

I would like to express my sincere appreciation to Dr. Thomas J. Barry and others whose contributions had made the publication of this book a reality.



Prof. Dato' Ahmad Fawzi Mohd Basri, PhD
Vice Chancellor
Universiti Utara Malaysia



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Author's Profile

Dr. Thomas J. Barry is currently an Independent Consultant, Writer and Adviser to two (2) local Universities. He has worked in the civil and private sectors in the areas of managing change with governments of US and South East Asia, including the Malaysian cabinet. Dr. Barry provides the knowledge and facilitation required for the development and implementation of a strategic plan for excellence with a focus on the overall creative process.

He founded and managed his own international consulting firm located in the United States of America for over seven years. He then returned to Malaysia as a Managing Partner for a local international consulting group for three years. He now resides in Malaysia permanently and he considers Malaysia his home.

Previously with the United States of America President's Commission on Executive Exchange as the Executive Assistant to the Associate Director for Management in the Office of Management and Budgets. He served as the full time consultant in the Federal Government's efforts to create a Federal "Quality" Institute. The Federal "Quality" institute had the responsibility to function as the internal consultant for "Quality" implementation in the Federal Government. He was also a steering committee member for the National Academy of Public Administration study on "Quality" in government.

Prior to his White House temporary assignment, he founded and served as the Director of the IBM "Quality" Institute, responsible to develop instructional material to teach the practical application of White Collar "Quality" to IBM Executives and key government officials in eight Asian Countries. During his Asian assignment, he was recognised by the governments of Indonesia, Malaysia, Singapore, Taiwan and Thailand for his contributions to their "Quality" educational efforts.

Dr. Barry has over 20 years of international experience with the IBM Corporation in staff and line management. His

experience includes three years working with all the major European countries and two years with the Asia Pacific Group countries. He has also been a Programme Manager in the IBM Corporate Middle Management School where he trained over 2,000 middle managers.

He had the honour of introducing the National "Quality" Productivity Month for the government of Taiwan and was previously a foreign correspondent for the government of Singapore. He has also conducted "Quality" Education Programmes at a Prime Minister's level in Asia and for the Executive Office of the President of the United States.

He has been an international key note speaker to over 100,000 executives and managers around the world on the topic of "Quality" Improvement, Strategic Planning, Motivational Environments, Personal Effectiveness/Values, Spirituality and Creativity.

He has received numerous managerial awards including a President's Award for Excellence in Human Resource Management. He was also an Adjunct Professor at a number of Universities in the field of Management, Organisational Behaviour and Industrial Psychology, and has extensive experience in the educational environment.

Dr. Barry is the published author of numerous articles worldwide and seven books: - • "Quality" Circles: Proceed With Caution • Management Excellence Through "Quality", both published by American Society for "Quality" (ASQ). • Excellence is A Habit: How To Avoid "Quality" Burnout published by ASQ, USA and Golden Books Centre Sdn. Bhd. • A Secret Rose: An Inward Spiritual Journey published by RITZ Print Sdn Bhd. Where Will Your Journey Lead To? Developing Personal Effectiveness And Values and • How To Nurture The Creative Thinking organisation, both published by TIMES, Federal Publications Sdn. Bhd. • Total "Quality" Organisation - Balance And Harmony For Excellence (revised edition) published by University Utara Malaysia Press.

Introduction

This book is written in an attempt to communicate to you in some small way my current conclusions on character and leadership. My personal journey has taken me all over the globe and I have had the opportunity to deal with the issue of executive leadership in both the private and public sectors.

In all my management writings, illustrations and lectures, I have focused on leadership first. Whatever you do, whether it be in business or on a personal basis, I have always felt that it all begins and ends with leadership.

My field of knowledge and experience is behavioural science. However, I have also included a strong spiritual focus and will emphasise the overall creative process; sharing important learning experiences which have enlightened me in my personal journey in life and work.

As a researcher, writer and teacher, I have now taken my focus on the issue of character and leadership to the next level. This focus is nothing new to me since I have always believed that a strong relationship exists between character and effective leadership. Both are often closely aligned. I have also arrive at some conclusions to the meaning of character and how it can be defined and developed.

As with all my research and findings, I do not propose that I have found the key to character and leadership, but I feel I may have uncovered a layer that will help you to understand better the strong relationship between the two. It still remains a mystery to me how some key individuals take the strong view that character really does not matter. They have a narrow definition of success and say that what really matters is bottom line performance.

The world defines success as “they that die with the most worldly stuff win.”

If you personally have defined your own measure of success as the accumulation of worldly stuff, I have really no issue with your definition. However, one of the key questions I would ask of you is, “How much of your worldly stuff do you plan to take with

you into the next level of consciousness?"

The accumulation of worldly stuff or material wealth may be a good measure of success as long as the worldly stuff or material wealth brings you true *inner peace*.

I would like to ask you to consider redefining your personal definition of success and reflect on the issue of character as I take you on a short journey of discovery.

Character, leadership and performance should flow as an overall process and they should not be in conflict with each other. However, when we attempt to define character we start to ask the *moral* question. The moral question is an extremely sensitive issue since we start to define *what is right and wrong* based on our personal values.

Our personal values usually comes from our knowledge and the surrounding environment. They shape our attitudes and affect our behaviours. Our strongest values are most likely based on our spiritual path or our belief in a higher power, and the quality of that belief.

It is indeed an extremely sensitive area to focus on since we are all unique and we will go to great lengths to defend what we value most. This holds true especially if our values are given to us by our loved ones and family.

There is an extremely thin line that I must walk as a writer when dealing with the question of right and wrong. At times I may cross the line in my writing and I may approach the level of preaching, and I now apologise for that. However, I will attempt to walk on this thin line and hope for some balance.

I pray and hope that I do not preach to you in this small effort. However, I truly believe with my mind, heart and spirit that we must start to focus and come to a clearer understanding of character.

This understanding of character should be incorporated in some way in the executive's repertoire of competency skills, and a methodology should be developed and a measurement process set in place. Even if the measurement process is

subjective it can become objectively based on the credentials of the subjective observers.

Please understand I am not proposing to you in this effort a complete definition of character. Nevertheless, it is my hope that you will take this research to the next level.

Note To My Reader

This is my *eighth* publication in my journey on this earth. I have chosen to write this small effort due to the specific requests from readers of my previous books and from discussions in my lectures. In addition, this is an attempt to help you discover, at a deeper level, the foundations for true leadership.

My hope is that you will develop the process I recommend and take it to the next level in your own observations of individual leaders. You should also consider creating your own individual mind map for each of the key words I have provided for a definition of character.

In all my previous books and writings, I have tried to be brief and focused. I shall continue to keep this work focused and as brief as possible to meet my readers' request.

It is also my conviction that I would rather say 100 words from my soul than 1,000 words from my mind. I am not a painter showing you my interpretation of reality. What I have tried to accomplish in this book is to assist you in some way to find your own interpretation of reality in your journey of life.

If I have crossed the preaching line in this work then please forgive me since I am still in the process of learning. As with all my previous books, the more I learn, the more I come to the awareness of how little I really know and understand.

This book is dedicated to my special friend and wife, Kuan, my lasting success — who endured when it was difficult for her, and encouraged when it was difficult for us.

Chapter 1

Character and Leadership

In order to define true leadership we must move beyond the traditional measurement of results only. If we focus only on performance measurements to determine leadership we will then leave out the key question of effectiveness.

When we have results based only on performance results, it provides us with an incomplete definition of true leadership. True leadership is an experience that touches our lives at our deepest level. It is an experience that does not happen all that often in our journey and can be a major influence on our chosen path.

The traditional approach of defining leadership usually does not include the question of “What is right and wrong”. Basically, there are two reasons for this; first, the question of right and wrong is a moral issue based on personal values and a majority of individuals will avoid this focus due to its extreme sensitivity. Second, the tendency is to focus on short-term results and only measure performance and efficiency in our determination of leadership.

For us to define and understand what true leadership is we will need to include a definition of some measure of effectiveness. Performance and efficiency are essential elements in determining true leadership, and equally significant is the sensitive moral question of right and wrong. By merely measuring and defining leadership by looking at performance results, we will leave out the basic characteristics that we must come to understand, characteristics which are needed to develop long-term “effective leaders” and “role models”.

As with all my other writings, I have illustrated new concepts introduced in various presentation charts. The feedback I have received from my readers who not only appreciate this approach but has also helped them to share the ideas with others.

I would like to share with you the different stages and levels in my continuous quest for some questions and answers and to communicate effectively by using a process focus on the character and leadership question.

A “process” is a technique that is used to display supplier, key activity, customer and measurement methodology. It is a technique that can help us come to a better understanding of requirements and work flow. Figure 1.1 illustrate one simplified example of a basic process focus.

This approach has been tested and proven in the past two decades in the understanding of strategic excellence and quality. I have also taken the process approach to communicate the overall creative process in one of my books entitled *How To Nurture The Creative Organisation, Beyond Motivation To Nurturing*¹.

In Figure 1.2, I have introduced a process approach to character and leadership. I hope this approach will help you come to a clearer understanding of my findings and conclusions on true leadership.

In Figure 1.2, the first block on the left is character and its functions as an input to leadership, which is the center block. The output of leadership then flows to the performance block, which is on the right. Performance is where we traditionally measure efficiency.

The performance block should also interact with an additional measurement block in the overall process that determines long-term effectiveness. This is where my focus lies and what this book is all about.

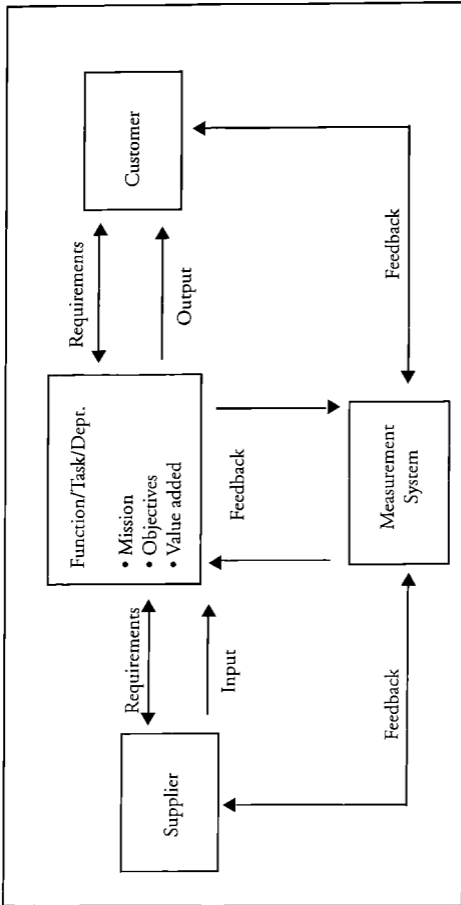


Figure 1.1
Process Focus Outline

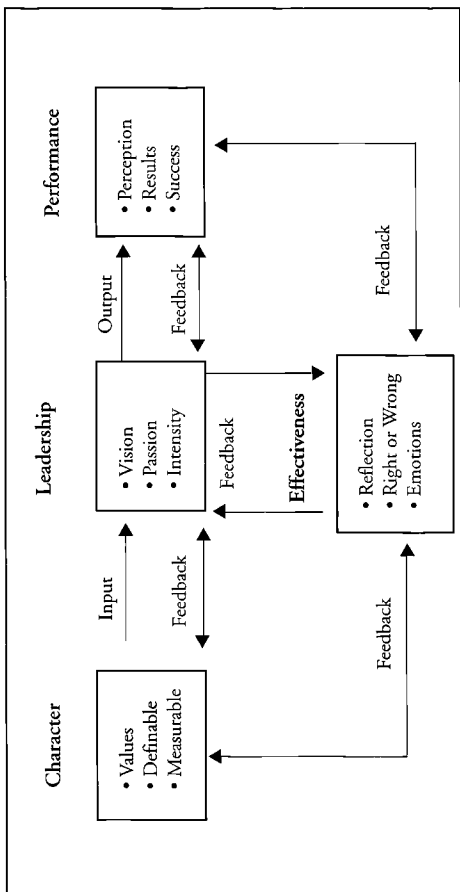


Figure 1.2
Character Leadership Process

For clarity, this additional block on effectiveness and the overall Character Leadership Process will be addressed individually. However, the main focus will be on defining the character block since it is my conclusion that character is the key to developing current and future true leaders and role models.

The character block in the process functions as the input to the leadership block. I am absolutely convinced that it contains the basic traits that can be developed at some level within an individual.

My MalaystÛn personal muse, Kuan, who is also my most nurturing reviewer has always encouraged me to include some practical real world examples in support of the models that I have developed. However, I have always reminded her that I do not write technical know-how books and that my readers will understand the models I have developed and will use these models as a guide to help them develop their own examples.

However, to help clarify my point on the Character Leadership Process, I will briefly provide you with an example from the public sector. In many of my discussions with individuals and seminar participants, one of the question most frequently asked and discussed is “Was Adolf Hitler a leader?”

For discussion purposes, please refer to Figure 1.2: The Character Leadership Process, and start to focus on the left block, character. Adolf Hitler did have a set of values and they were definable and measurable.

It is most likely at this stage that you moved your thought process to the effectiveness block and reflected on Adolf Hitler’s performance. In addition, you are probably asking yourself the right and wrong question, and Hitler’s overall performance has now touched your *sensations, feelings* and *emotions*.

If you could please slow down for a second and go back to the center block on leadership, you will also realise he had a vision with a passion and intensity that is still held in amazement.

The performance block on the right, at the time in history when Hitler first came to power, was also fulfilled. The perception of the average German citizen at that time was that Hitler would return and rebuild the honour and dignity of Germany.

In the early stages of Hitler's leadership the results and success on a short-term basis were achieved and that is what efficiency is all about.

However, when we move to the center bottom block on effectiveness, our true definition of leadership takes on a new level of meaning since we now include the moral question of right and wrong.

As we reflect on the actual performance of Hitler as a leader we are now moving beyond traditional efficiency to effectiveness. Our perception of his true leadership abilities also changes. However, if we only focus on the three blocks of character, leadership and performance, we can define Hitler as a leader at some level.

In this book I propose that we not only include the effectiveness block in our entire definition of a true leader, but have a clearer, more focused understanding and definition of what is character and how it affects our definition of a true leader.

The list in Figure 1.3 defines the basic building blocks for character. This list is based on personal research, observations and conclusions, and each word is accompanied with a brief description. The list is not in any significant order. Once you have read the entire book you may wish to change the order, delete or add new words based on your own experience and research.

However, in order for us to come to some form of agreement on what each of the fourteen words mean, I will now provide you with a basic definition for each word. Please keep in mind that these words are concepts and are not direct experiences. Words such as love and spirituality are experienced through our

sensations, feelings and emotions, and it is extremely difficult to communicate them in writing since they require a personal experience rather than a concept.

I believe the words I have selected will touch many of you at your deepest level and this experience is what creative individuals attempt to accomplish in their work.

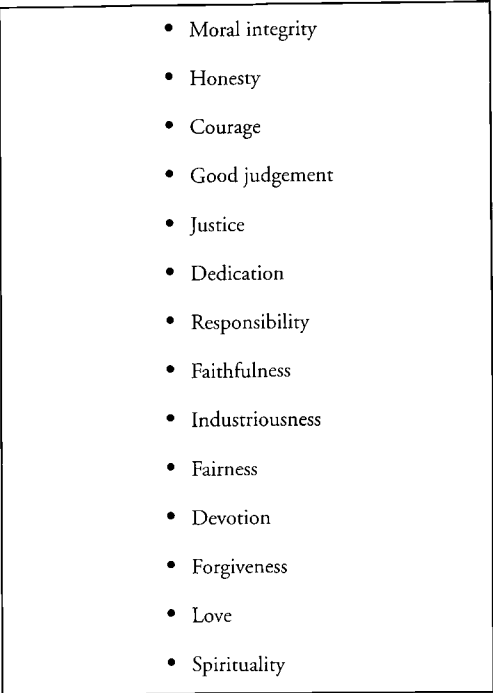
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- Moral integrity
 - Honesty
 - Courage
 - Good judgement
 - Justice
 - Dedication
 - Responsibility
 - Faithfulness
 - Industriousness
 - Fairness
 - Devotion
 - Forgiveness
 - Love
 - Spirituality

Figure 1.3
Sacred Honour / Dignity : Character

CONCEPT DEFINITIONS

- **Moral integrity**
A concern with the principles of right and wrong in conduct and character.
- **Honesty**
Freedom from deceit or fraud; it is also about truthfulness, sincerity and frankness.
- **Courage**
The power to face difficulties. Courage comes from a reserve of mind more powerful than outside circumstances. It is a quality of mind which enables an individual to encounter danger and difficulties with firmness and minimal fear.
- **Good Judgement**
Good judgement that is righteous or virtuous. It is also the act of deciding or passing decision on something with the faculty of judging truly, wisely and skilfully.
- **Justice**
A resolution of a conflict of interest on the basis of moral or legal principles.
- **Dedication**
A devotion to a sacred use or cause as a mark of love or esteem.

- **Responsibility**
Responsibility is about obligation or duty.
- **Faithfulness**
The discipline in the performance of one's duty, promise or commitment.
- **Industriousness**
Being diligent in one's responsibility and effective in what one does.
- **Fairness**
Making a decision in an impartial manner.
- **Devotion**
An attachment, a full commitment to a cause.
- **Forgiveness**
The ability and strength to move beyond resentment and the willingness to overlook an offence.
- **Love**
To have a strong feeling or show deep affection for someone or something.
- **Spirituality**
An awareness that develops from a process, a way of life. Spirituality is about the quality of one's belief in a higher power or God.

Now I would like you to reflect on Figure 1.2 on Character Leadership Process. In the center block on leadership I have included the words vision, passion and intensity.

Traditional definitions of leadership can range from five to over fifty words. The three words included in the leadership block can also include the following components, Five Traits of Leaders (see Figure 1.4).

- **Vision**
The capacity to create a compelling picture of the desired state of affairs that inspires individuals to perform at full potential.
- **Communication**
The ability to portray the vision clearly and in a way that enlists the support of individuals.
- **Persistence**
The ability to stay on course regardless of the obstacles encountered.
- **Empowerment**
The ability to create a structure that harnesses the energies of others to achieve the desired result.
- **Organisational ability**
The capacity to monitor the activities of the group, learn from mistakes, and use the resulting knowledge to improve the performance of the organisation and individuals.

Figure 1.4
Five Traits of Leaders

VISION

Leaders have a vision and they create a vision of potential opportunities for the organisation. They fully understand the environment and move the organisation and individual from

current to future stages. They have the ability to utilise the potential of their sixth sense and listen closely to their inner voice. They have developed the ability to use their experience in combination with their knowledge to take them to a new depth of understanding. Their visions are based on wisdom and their ability to see into the future. Leaders rely heavily on their judgement and judgement is a product of wisdom. Their judgement is based on years of experience and knowledge.

COMMUNICATION

Leaders are excellent listeners and they understand that communication begins with listening. They understand that the greatest percentage of their time at work will be spent on communication. Leaders focus on communication as a continuous process that requires constant improvement. They have the ability to communicate their vision and are able to deliver their message effectively in all forms and manner of communication.

Some leaders rely on large meetings, while others write their message. But nothing is quite as effective as a leader who goes out with small groups, face-to-face and directly transmits their feelings about a vision of the organisation's future and the values inherent in getting there. They have mastered the ability to communicate effectively at all levels of the organisation and society. They are able to modify their message to fit their audience and customer. As prolific communicators, leaders focus on emotional issues that connect them with their followers.

True leaders talk about the high quality of their product, or dedication to customer service, or their commitment to the dignity of all their associates/teammates, enlisting them in a noble cause that gives meaning and purpose to their work and life.

PERSISTENCE

Leaders will persist and do not give up. They understand that quitting can be habit-forming. They hold their course in spite of negative obstacles. They understand that with persistence and determination, even a stone can be worn away by the flow of water. Once they have communicated their vision, they hold their course. They show the way when obstacles block their path. They fully understand that they must surface when organisations are faced with new problems that cannot be solved by unguided evolution. They constantly search deep within themselves and tap hidden resources when they encounter difficulties.

EMPOWERMENT

Leaders understand that people want to be involved in decisions that affect their lives. They understand that by giving people the ability to develop personal ownership, it becomes a developmental experience. They realise that we do not utilise the abilities of people to the maximum and they focus on tapping into this hidden potential. They utilise the self-fulfilling prophecy and get people to become who they can become.

ORGANISATIONAL ABILITY

Leaders have the ability to utilise the current and future organisation. They understand that we must accomplish more with less and they use their organisational ability to achieve new depths of accomplishment.

They can visualise future organisational structures and they have the ability to create effective future organisations. Leaders

instill new cultures and strategies in organisations and have the ability to mobilise and focus energy and resources. They understand how to blend their executive skills with organisational requirements. Leaders understand that the right executive must be matched with the right organisational structure in order to achieve organisational effectiveness and excellence.

The qualities of passion and intensity which I have included in the leadership block (see Figure 1.2) will interact and support the five traits identified. However, I have also discovered that an individual with a passionate intensity for their vision is usually an individual that realises their vision in some form.

The previous and following additional lists on some of the leadership traits (see Figure 1.5) that I have provided you with are also found in one of my books, *Total Quality Organisation, Balance and Harmony for Excellence* ².

- Creative leaders make positive assumptions about human nature.
- They accept that individuals feel a commitment to a decision in proportion to the extent they feel they have participated in making it.
- They believe in and use the power of self-fulfilling prophecy.
- They highly value individuality.
- They stimulate and reward creativity.
- They are committed to a process of continuous positive change and are skilful in managing change.

- They emphasise internal over external motivators.
- They encourage individuals to be self-directing.

Figure 1.5
Behavioural Characteristics of Creative Leaders

Creative leaders make positive assumptions about human nature

Leaders believe that inside each of us is a hidden diamond in the rough. It is simply a matter of finding out what it takes to refine and bring the diamond out for the world to see.

They accept that individuals feel a commitment to a decision in proportion to the extent they feel they have participated in making it

What individuals help create, they support. Leaders understand that in order to have an environment for ownership, individuals must feel they are involved in decisions. They exercise the mind power of everyone in the organisation and empower others to translate intention into reality and sustain it.

“None of us is as smart as all of us”.

They believe in and use the power of self-fulfilling prophecy

Leaders understand that if they treat an individual as they are they will remain as they are. If they treat an individual as they could be and should be they will become what they could be and should be.

They highly value individuality

Leaders understand that each of us is a unique individual and created for a special purpose in life. Each individual is special and what works for one individual may not necessarily work for another.

They stimulate and reward creativity

It has been proven that positive behaviour that is rewarded will be repeated. Leaders understand the power behind a sincere thank you, and they praise in public and criticise in private. They have also come to a complete understanding of the overall creative process and have moved beyond motivation to a nurturing approach.

They are committed to a process of continuous positive change and are skilful in managing change

Leaders fully understand and accept the fact that change is a constant and a paradox of life. They understand that without change there is no growth. They use a process approach when implementing change. They understand that we must challenge our existing paradigms to establish a new model of how things function.

They emphasise internal over external motivators

It is the little things that really make a difference. Leaders understand that satisfaction comes from the things inside us and not the things around us.

They encourage individuals to be self-directing

Leaders preach and practise taking ownership. They encourage individuals to take risks and they fully understand why there are erasers on pencils.

The profile of an effective leader in Figure 1.6 is a list I constantly use in all my writings and presentations. However, it only provides seven key areas and there could be other factors that you may wish to add to your own list.

Leaders maintain respect

Individuals respect leaders. When you think about leaders that impacted your life you remember simple behavioural characteristics of theirs that helped and supported you. The memories of leaders are filled with positive sensations, feelings and emotions. It is this experience that we wish to repeat.

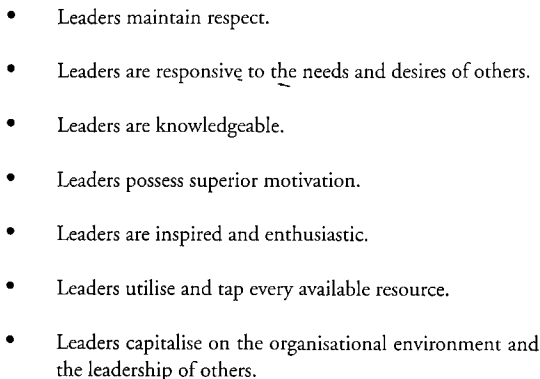
- 
- Leaders maintain respect.
 - Leaders are responsive to the needs and desires of others.
 - Leaders are knowledgeable.
 - Leaders possess superior motivation.
 - Leaders are inspired and enthusiastic.
 - Leaders utilise and tap every available resource.
 - Leaders capitalise on the organisational environment and the leadership of others.

Figure 1.6
Profile of the Effective Leader

Leaders are responsive to the needs and desires of others

Individuals come to work with needs and desires to be fulfilled. Leaders understand individual needs and desires, and create a conducive working environment to satisfy these needs. They understand that you manage motivational environments and that all you can do is create an environment that nurtures the individual.

I have also come to the conclusion that a strategic plan for excellence works when you have an excellent human resource leader driving it. The leader understands and live by the fact that excellence happens through individuals and not through things.

Leaders are knowledgeable

Leaders are knowledgeable in the learning process of life. Learning is a constant and there are no experts. An individual who says that they are an expert is indeed an arrogant individual, learning is a continual process that takes us into new heights and depths. Leaders are the individuals who are constantly developing their minds and going to new depths of understanding. They understand that knowledge without experience is superficial while knowledge with experience is wisdom. The beginning of wisdom is when you accept the fact that you do not have all the answers.

Leaders possess superior motivation

Leaders are persistent in their goals and fully understand that constancy of purpose is success. They have an inner drive to achieve goals and to become successful, and these traits are reflected in their behaviour.

Leaders are inspired and enthusiastic

Their behaviour sets a tone for their followers. They are constantly aware of the fact that they are on stage and that individuals are watching their behaviour. “What you are speaks so loudly, I cannot hear a word you say”.

Leaders utilise and tap every available resource

Leaders understand that you must do more with less in order to survive. They constantly reach within themselves and tap the hidden potential in themselves and others.

Leaders capitalise on the organisational environment and the leadership of others

Leaders constantly find the hidden organisational resource they need to accomplish their goals. They use the leadership of others as a resource rather than a threat, and are constantly searching for role models.

As a summation, as indicated earlier my lists may be incomplete and the definitions are based only on my experience, observations and findings on leadership.

In the profile of the effective leader (see Figure 1.6), the first item listed is the need for leaders to maintain *respect*. Many individuals confuse the word respect with “I should like” or “love you”. One has to keep in mind the fact that respect has to be earned over a period of time. Being liked or loved by everyone is not always possible with leadership. Leaders are often required to make tough decisions that are not liked or supported by everyone. Being liked is an issue of personal self-esteem while being

respected is what leaders hope to accomplish. Thus it is essential that you earn the respect of others.

When we reflect on our journey through life we will be able to identify true leaders based on simple characteristics. Basically, we remember them by their support for us or a loved one and the fact that they nurtured our growth in some small or large way. They touched us at our deepest level resulting in a positive experience.

The performance block (see Figure 1.2) is how we traditionally measure the impact of a leader. We usually take an efficiency approach while focusing on the urgent. However, when we take an effectiveness approach we also include the important and the moral question of right and wrong.

During my years of research and experience, I have requested individuals to close their eyes and recall to memory their personal experiences with individuals that they would define as a leader. What they consistently recall to memory is their experiences based on sensations, feelings and emotions.

The leaders they identify with could be from their immediate family, religious path, educational or organisational environments. How they identify a leader is usually based on their deepest experiences.

Refer to my earlier description of *concept definitions* for character and if you reflect on each brief definition you will be aware that all fourteen concepts touches you in some way at a deeper level than your normal intellectual reasoning process. They are mere words but these words have touched you at a subconscious level and moved you in some way.

When we deal with the personal experience of true leadership we are dealing with the acts of behaviour that touched us at our deepest level. When we attempt to define true leadership we must move beyond our traditional lists of traits and behavioural characteristics, and include some focus on the individual character formation of the leader and its effect on us as individuals.

Typically, efficiency is about accomplishing a mission or objective with the least possible resources. While effectiveness is meeting the agreed upon requirements of the customer or supplier.

In our traditional observations and conclusions about leadership and individual characteristics we mainly focus and evaluate based on performance or efficiency alone.

By including the effectiveness block (see Figure 1.2) in the process we now incorporate a measurement methodology for the total definition of true leadership.

In the performance block (see Figure 1.2) we mainly use a bottom line approach in both our definition of results and success. What will be required is to incorporate a measurement beyond efficiency results and also expand our definition of success.

When I wrote the book *How To Nurture The Creative Thinking Organisation, Beyond Motivation To Nurturing*¹, one of the key questions that I strategically incorporated into the overall creative process was “does it add value to our journey in life?” If we create something we must ask the question “Is the creative output or product beneficial to our lives?” and “whether it is effective?”

When we define leadership we must also first include the word character. This is one of the reasons why I have character before leadership in the title of this book as well as in the key process definition.

When we add character we move to long-term effectiveness and start to focus on the following key issues:

- Understanding and knowing what the right thing is and doing it.
- Focus on the important and not the urgent.
- Come to a complete understanding of how to make a positive difference.

Once you have determined what is required for effectiveness, your next step would be efficiency. However, I also believe that we should heighten our awareness and our focus to include effectiveness in true leadership.

Please understand that although character is a factor in our current definitions of leadership, the emphasis should be taken to a new level on the character issue. My conclusion is that character will become a critical success factor for current and future effective leadership, and critical in the creation of role models.

In the Character Leadership Process diagram (see Figure 1.2) there are feedback lines and arrows that are incorporated to show that each block interacts with each other. No one block should stand alone since it is a process and we are in the continuous search for the roots of true leadership as a process.

If we can display it as a process then only can we possibly understand at a deeper level how all the key components complement each other to create a true leader and role model.

By arriving at this common understanding, we can then develop effective competency skills and the methodology to measure, manage and develop the characteristics in others.

Nevertheless, we have to agree that character is a key component in leadership before we attempt to agree on a definition of true leadership.

If we can define character and display it as a key input requirement of an overall leadership process we can then move on to establishing out feedback and measurement methodology.

A process approach will allow us to step back and reflect on this extremely complex and sensitive issue, besides enabling us to view the interaction of key components on a broader perspective. It can also help us understand clearly the importance of the role that individual character plays in our definition of true leadership.

Since I have attempted to introduce character and leadership in a process approach I am also aware that my work can be taken to a higher level of development. The main objective of this

book is not to provide you with all the answers but to plant a seed in you to seek some key questions.

In my years of research and experience in the field of behavioural science executive leadership I have really used a process approach in an attempt to discover a deeper meaning to the question of “What is truly an effective leader?” However, the issue of character has always been in all my research, writings and teachings. What I have attempted to do in my sharing with you is to put character and leadership together, and focus on the two by using a process approach so that it gives clearer understanding of what true leadership is.

My findings indicate that a majority of large and even some medium size private and public sector organisations have identified competency skills and have a methodology in place to develop and measure them. Since this is already in place at some level they can now enhance and incorporate some key character definitions and include them in their current succession planning model and process.

A majority of senior executives do include character as a requirement in their selection for advancement. However, by taking on scientific approach, we can all comprehend clearly the need to create the environment required for the development of character.

Each of the fourteen words I have selected and provided in the earlier pages may stir and touch you at your deepest level, and now I will take a creative approach in an attempt to expand our understanding of each concept.

The creative approach I am referring to is Mind Mapping. I understand it nothing new but it is one of favourite creative techniques that I use to help me come to a better understanding of a focused word or concept.

If you are already familiar with the creative technique of Mind Mapping then should move on to *Chapter 2 – Moral Integrity and Honesty*. If you are not, then I would like to share with you a brief explanation of Mind Mapping. The discussion

is drawn from one of my books entitled *How To Nurture The Creative Thinking Organisation, Beyond Motivation To Nurturing*¹.

Mind Mapping is a technique I have used since 1960 to enhance my personal creative process. However, I never realised I was mind-mapping until I read Tony Buzan's *The Mind Map*³ book.

Since 1960, in all my note-taking I have been drawing various symbols on one or two pages. I have used this technique at business meetings and in my personal quest for knowledge.

At many of the senior executive and managerial business meetings that I have attended, I would be criticised by the individual leading the meeting or another peer for showing and displaying no sincere interest in the subject of the meeting or lecture.

This was never the case since after the meeting or lecture I was able to refer to my visual notes and accomplish the key objectives and understand the message.

It has never really bothered me personally but I have always wondered why I take visual notes until I read Tony Buzan's book.

Here is a Mind Map (see Figure 1.7) that I have created in order to come to a clearer understanding of Mind Mapping, and I would like to share it with you.

As you can see it is visual display using radiant thinking and free association. The main branches, with three branches on each side of the center, grow into smaller branches. This is the way the brain functions at our current level of scientific understanding.

A Mind Map has to be an individual effort. It should not be a copy of some other individuals' thought process.

Mind Maps can be expanded to include colour and drawings of ideas that flow into our thought process.

I consider Mind Mapping a form of visual brain-storming generated from our subconscious mind and a technique to enhance the overall creative process. It is a technique that any individual can

use to enhance their creative thinking abilities and potential. Group Mind Maps can also be produced just as groups conduct verbal brain storming. However, even with group Mind Maps you should first create an individual Mind Map.

I would now like to expand the Mind Map and provide some definitions of each of the major branches and sub-branches as illustrated in Figure 1.7.

There are six main branches in a mind map, viz :

- Brainstorming
- Association
- Emphasis
- Visual
- Radiant
- Creative

When I mind map, my personal preference is to limit myself to six main branches, three on each side for balance and harmony. I have difficulty when to stop the Mind Mapping process, therefore, I try to limit myself to thirty-three words (see Figure 1.8).

To help you understand better, I would like to expand each word of the six main branches on my Mind Map. I will list each main branch individually and I will highlight as well as explain each of the thirty-three words used.

Below is a list of the thirty-three words on *Mind Mapping*. The words are in no particular sequence.

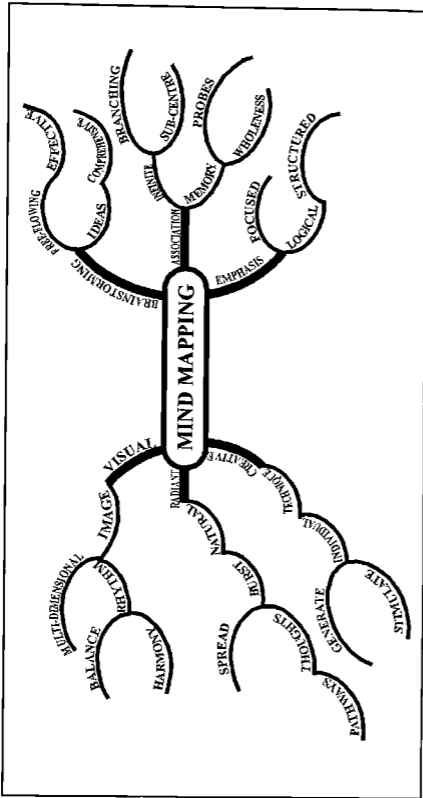


Figure 1.7
Mind Mapping

| | |
|----------------------|-------------------|
| 1. Multi-dimensional | 18. Balance |
| 2. Harmony | 19. Rhythm |
| 3. Image | 20. Visual |
| 4. Spread | 21. Pathways |
| 5. Thoughts | 22. Burst |
| 6. Natural | 23. Radiant |
| 7. Generate | 24. Stimulate |
| 8. Individual | 25. Technique |
| 9. Creative | 26. Brainstorming |
| 10. Free Flowing | 27. Effective |
| 11. Ideas | 28. Comprehensive |
| 12. Association | 29. Infinite |
| 13. Branching | 30. Sub-center |
| 14. Memory | 31. Probes |
| 15. Wholeness | 32. Emphasis |
| 16. Focused | 33. Logical |
| 17. Structured | |

Figure 1.8
List of Words on Mind Mapping

- **Brainstorming**

Brainstorming is probably the best known **technique** for expanding your thinking. It is a **free flowing** approach and allows your mind to create **ideas** without evaluating or judging the idea. Personally, I have used brainstorming for many years in my journey. It is an excellent technique in group problem-solving since all members try to come up with as many ideas on a given topic. However, by using a Mind Map you are actually conducting visual brainstorming on an individual basis.

A Mind Map allows a free flowing of ideas in a **comprehensive** and **effective** manner.

- **Association**

We have unlimited free **association** potential. If you look at the Mind Map in Figure 1.7 you will suddenly realise that you could select any word and create an individual Mind Map of that word.

The interesting point of an individual Mind Map is that if you compare your Mind Map of the same central idea with another individual, you will find that the branches are quite different.

This just reinforces the fact that we are all unique, and have our own **individual** perceptions and thoughts.

When we encourage free association, it is a source of **infinite** ideas. We are accessing the conscious and subconscious mind, while using our **memory** to create a sense of complete **wholeness**.

We are using a technique that **probes** our **sub-center** and allows the **branching** to stimulate additional ideas.

- **Emphasis**

It basically allows us to place an **emphasis** on our **thoughts**, as writing has allowed us to communicate our thoughts to the world.

Focus is one of my favourite words. When you focus your mind, heart and spirit on any task, you can move a spiritual mountain.

Mind Mapping is a **focused, logical** technique that helps us utilise our unlimited potential. It is also a **structured** scientific technique that can be shared with others.

- **Visual**

It allows you to see your thoughts clearly as you have now written them down. There is a psychological connection when you write your thoughts down and they become **visual**.

When you mind map, it produces an **image** that is **multi-dimensional** and it creates **rhythm, balance and harmony**.

- **Radiant**

Our current scientific understanding of how the brain functions is that it utilises a **radiant** flow from the center out when creating thoughts.

Mind-Mapping is a **natural, spread** of thoughts and it follows the **pathways** of the brain. It also assists with awareness when a thought suddenly **burst** into consciousness.

- Creative

It is one of my personal favourite techniques and I will provide you with a practical application of this technique with the fourteen words on the concept definition of character throughout this book.

Mind-Mapping is an individual creative technique that allows you to **stimulate** and **generate** ideas. It displays for us the unlimited potential of the many gifts we have yet to utilise.

The fourteen words on Sacred Honour/Dignity : Character (see Figure 1.3) which was proposed earlier is only the first steps in a long journey of discovery into the process of true leadership and character development.

In order to assist you in some small way on this journey of discovery, and to expand my definitions of character, I will now introduce an individual Mind Map for the fourteen words with short definitions, beginning with moral integrity and honesty in Chapter 2.

Endnotes

- 1 *How To Nurture The Creative Thinking Organisation, Beyond Motivation To Nurturing*, published by Times, Federal Publications Sdn. Bhd., 1997.
- 2 Total Quality Organisation, Balance and Harmony for Excellence, Revised English edition, published by University Utara Malaysia Press, 2001.
- 3 *The Mind Map*, published by BBC books, London, United Kingdom, 1995.

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Moral Integrity And Honesty

MORAL INTEGRITY

The first key word that I will focus on is *moral integrity*. However, before proceeding further, I would first like to take you on a short journey through Tom's method of Mind-Mapping.

Focusing on a key word is a deliberate approach that I take when I create a mind map. I find that if I focus on some aspect of the definition of a word prior to my attempt at a mind map it somehow influences my subconscious mind.

In order to prevent this from happening I first create all my Mind Maps early in the morning before the noise and chaos of the world have a chance to influence my creative center, which is located in my subconscious mind.

I also use colours like blue for spiritual awareness, green for healing and red for emotions.

As you read along, you will notice that I will not use the brief definition of each of the fourteen words I provided in Chapter 1.

I personally find that all my writing and creative abilities flow easily after my early morning prayer. I think this is because I still have a direct connection to a force beyond my reasoning and intellectual abilities, a spiritual muse.

In *How To Nurture The Creative Thinking Organisation, Beyond Motivation To Nurturing*¹, I have managed to describe this experience with my higher power or the God of my understanding. Nevertheless, this description is beyond all words and concepts as it is a spiritual experience.

The following Mind Map on Moral Integrity contains two words as the central focus. In order for me to remain focused, almost all my Mind Maps contain only one word. However, I have difficulty separating the word *moral* from *integrity*. The right side of the following Mind Map (see Figure 2.1) is for the word *moral* while the left side is for the word *integrity*.

In all my Mind Maps, I start with the upper right main branch and in this first Mind Map I have the word *beliefs*. My Mind Maps are developed like the movements of a clock hand in a clockwise direction.

I strongly recommend that your individual Mind Map should not be a replica of the one I have illustrated in this book. In many cases individual Mind Maps are unique, thus showing us the unlimited potential of our free association with our subconscious mind. It is my hope that you would personally create your own individual Mind Map for each of the fourteen words I have provided in Chapter 1 (see Figure 1.3).

Once again, please let me stress the fact that I am only a seed planter. I am planting a seed for you to seek additional questions on the process of true leadership.

In all the definitions that I will develop from the words used in the Mind Maps, the key words provided will be highlighted in bold.

As I have provided fourteen individual Mind Maps that will result in two hundred words or concepts, some repetition of words will be unavoidable. It is a difficult task not to duplicate words when Mind Mapping on the fourteen definitions of character, however, I will try to minimise the repetition in all my narratives.

The following list (see Figure 2.2) of twenty words have come into my consciousness with the Mind Mapping of the two words, *moral integrity*, and these words are not listed in any particular order.

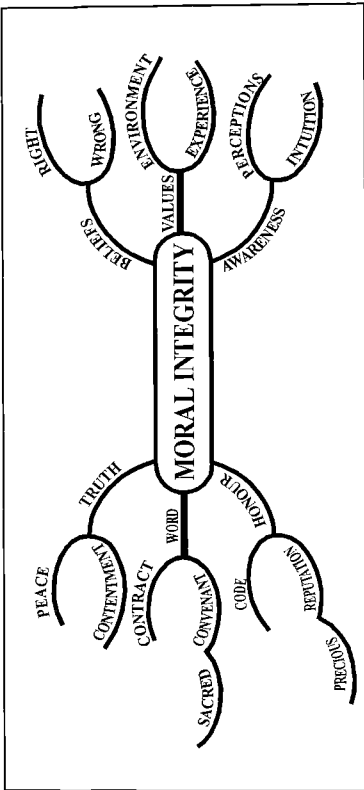


Figure 2.1
Mind Mapping – Moral Integrity

| | |
|----------------|-----------------|
| 1. Beliefs | 11. Code |
| 2. Right | 12. Reputation |
| 3. Wrong | 13. Precious |
| 4. Values | 14. Word |
| 5. Environment | 15. Contract |
| 6. Experience | 16. Covenant |
| 7. Awareness | 17. Sacred |
| 8. Perception | 18. Truth |
| 9. Intuition | 19. Peace |
| 10. Honour | 20. Contentment |

Figure 2.2

List of Words on Mind Mapping – Moral Integrity

This particular Mind Map contained only twenty words, but it was not an outcome that was planned. Depending on the situation, my Mind Maps can range anywhere from ten to thirty-three words.

In the process of mapping these Mind Maps I try not to force my thoughts, rather I allow them to flow from my creative subconscious mind interacting with my sixth sense of awareness, perception and intuition.

Our understanding of what is **right** and **wrong** is usually based on our **beliefs**. Our beliefs are usually passed down to us by our direct family and our environments, and we tend to refine them along our journey through life.

Our strongest beliefs and what we value dearly are usually based on our understanding of our personal relationship with our higher power or the God of our understanding.

In my personal journey around the world and having lived and worked in various cultures, I have accepted the fact that we are at some level attempting to climb a spiritual mountain. The mountain, the difficulties and pain we experience are all connected at some subconscious spiritual level.

The only thing that is really unique is the path we choose to take and that unique path is usually based on a religious belief, a choice that we make.

Through my personal experiences of sharing my own pain with others, many individuals have approached me with the questions of how to understand clearly “what is right and wrong”, and “how to know we are doing the right thing?”

These questions may not be as difficult as it seems, but in the early stages of my life I did have difficulty answering such questions. However, the experiences of life and experiences gained from living in various cultures and environments have equipped me with some religious and spiritual guidance.

I am fully aware how sensitive individuals are with their religious beliefs, therefore, what I share with you are based on personal observations and experiences. I am not assuming I am knowledgeable and experienced in all the world's religions. However, I have personally attempted to walk the path of others at some level to develop a better understanding of their higher power or the God of their understanding, and how they determine right from wrong and by the code they live by.

For me to continue planting seeds of positive change I have deliberately chosen to live my life this way. I have also taken this road to help me to understand how others deal with their pain and suffering.

When I use the word *pain* I am not only addressing physical pain. The pain I focus on is the pain of the spiritual, emotional and physical aspects which are the foundation of our balance and harmony through life, our continuous search for inner peace and our ability to heal.

In order to define my own personal identity, mission and message, and to function as a wounded healer, I must be able to move beyond empathy to compassion.

To identify with sensations, feelings and emotions of another individuals, I must walk in their shoes and in some way follow their path and that is real compassion. Empathy is of the mind while compassion is from the soul.

When individuals asked me the question of right and wrong, I refer them to the following sources:

SOURCES OF WISDOM

- Muslim – Quran
- Hindu – Bhagavad Gita
- Buddhist – Teachings of Buddha; Four Noble truths; Eight fold way
- Jews – Old Testament; Ten Commandments
- Christians – New Testament; Sermon on the Mount

Please understand I refer to many other additional sources in my personal continuous search for wisdom and enlightenment. However, all I attempt to accomplish at this stage of my life is to make the individual aware of the fact that they are not alone and that not only have others searched for this guidance but have left some guidance behind in their writings and teachings. This guidance has been given to us by individuals who have been called to a vocation, a calling. Our deepest values and beliefs are also usually based on the road we have chosen to reach the peak of the mountain.

We also develop our sixth sense of **awareness, perception and intuition** as we travel our road and **experience** a deeper understanding of our higher power or the God of our understanding.

Our sixth sense interacts with our sensations, feelings and emotions when we choose right from wrong. Our conscience being the mirror of our soul interacts with our mind, heart and spirit when we choose right or wrong.

We have been created by some higher power with a built-in feedback mechanism to guide us on our journey in creating moral integrity. We are unique as a species in the overall creation process since we have been provided with the will to choose. We have also been given some guidance on how to choose by those who have functioned as trail blazers and forward scouts.

If we choose based on a sound belief system then our conscience will interact with our sixth sense and our sensations; feelings and emotions will give us an indication that we have done the right thing.

I would like to define the above as the overall creative feedback process that my higher power or the God of my understanding has equipped me with.

The **honour** we establish for ourselves and the **code** we live by is driven by the entire process. It is a level of honour that is **precious** to us since its foundation forms our belief system. However, the code we embrace is also a product of our knowledge and **environment**. In situations of certain vocations and careers, the code is already established and it usually supports our beliefs and what we truly value.

If the code of a vocation or career choice does not support our current beliefs and **values**, we would experience negative sensations, feelings and emotions, and our sixth sense would negatively impact our continuous search for some inner peace.

Our personal reputations are built by the choices we make in our journey and they help to earn us respect. When we give our **word** and commit an act to another we start on a journey of creating our own **reputation** and earning the respect of others.

Our word should not only become a verbal **contract** with another but it should also function as a **sacred covenant**.

When we give our word, we place our reputation on the line. We also provide others with the opportunity to respect us depending on how we live up to our word.

If we speak the **truth** from our deepest center we also allow our gifts of creative feedback to make our journey more peaceful.

My grandfather was born and raised in Ireland. He moved to the United States of America in search of employment so that he could support his family. He was not successful if measured by the world's standard definition of success. The world typically defines success as "they that die with the most toys win". He was not an educated man and as a junk man in the streets of New York city, his career was not recognised in most social standings. However, he always reminded me of the fact "if I was going to lie, I had better have a good memory". He also told me that my personal

reputation was like a piece of crystal. "Once you crack a crystal it is of no value anymore".

Life is truly a wonderful journey if we would only use our creative gifts and listen to the wisdom of others. I think I now understand that the legacy he was giving me is if I do tell the truth and hold my word sacred, I can look in the mirror and like myself.

If I can learn to like myself despite my many character defects, I can also grow to like others despite their faults and shortcomings.

It all flows back to inner peace and contentment, thus making my journey up the mountain a little easier.

HONESTY

I would now like to progress to honesty. While the Mind Map on moral integrity contains twenty words, the following Mind Map on honesty (see Figure 2.3) contains only fifteen words. Moral integrity was an exception since it contained two words as a central focus.

Please understand that this does not mean that I place more weight on honesty over moral integrity or vice versa. In fact, after much thought I have strategically placed moral integrity and honesty at the top of my list of the fourteen words (see Figure 1.3) in attempting to describe the overall character of an individual.

Below is the list (see Figure 2.4) of fifteen words that have come into my consciousness on the Mind Mapping of the word, *honesty*. These words listed below are in no specific order.

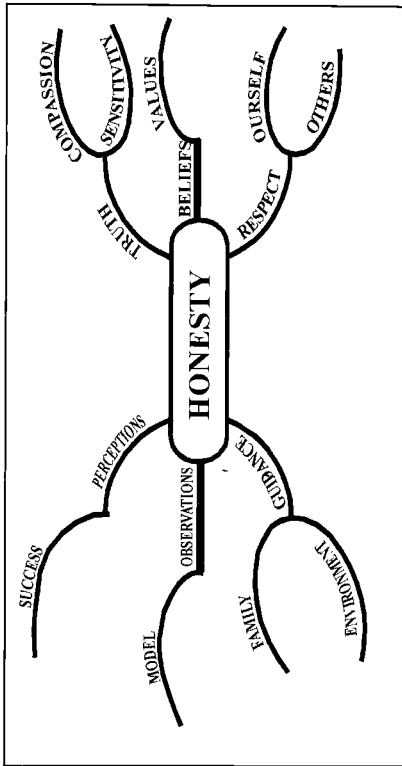


Figure 2.3
Mind Mapping – Honesty

| | |
|----------------|-----------------|
| 1. Truth | 9. Guidance |
| 2. Compassion | 10. Family |
| 3. Sensitivity | 11. Environment |
| 4. Beliefs | 12. Observation |
| 5. Value | 13. Model |
| 6. Respect | 14. Perceptions |
| 7. Ourselves | 15. Success |
| 8. Others | |

Figure 2.4
List of Words on Mind Mapping – Honesty

Honesty is based on knowing and understanding the **truth**, and acting on the basis of this understanding. It requires a high level of **compassion** and **sensitivity** for others.

If we wish others to deal with us in an honest way then we must also realise that others expect us to be honest with them also. Once again, honesty or lack of it is based on our deepest **beliefs** and the **values** we hold dearly.

We must create a good self-image and **respect ourselves** first before we can respect **others**. If we respect ourselves we can function and operate from a base of honesty.

What I have discovered is that individuals who are dishonest usually have poor self-esteem or a poor self-image. I feel it is extremely difficult to be honest if one does not have respect for oneself.

The basis for honesty comes from our knowledge and experience. The best **environment** for this basis is our interaction with our immediate **family** and loved ones seeking their **guidance**.

We go through life by closely observing the actual behaviour of others and in many cases we **model** their behaviour. This is especially true when we are young and we are directly influenced by our immediate environments.

We develop **perceptions** of what honest behaviour really is and depending on our definition of success and what we truly value we then develop our own code of honour.

We continue to observe others during our journey through life and come to understand the following maxim as truth. "What you are speaks so loudly I cannot hear a word you say".

Our actions speak louder than our words, and our actions and behaviour will determine the perceptions others will have of our character.

During my journey in life, many individuals have shared with me the fact that they are finding it extremely difficult to be honest. They share this concern by indicating the fact that many successful people around the world become extremely successful by being dishonest, and families of dishonest individuals reap the benefits and live a better life.

This is especially true when we measure and evaluate **success** by the accumulation of material wealth and power.

I would be lying if I said I don't have the same concerns and sentiments of those individuals. It appears the world does greatly reward dishonesty with an abundance of material wealth and power.

However, I try to live by a code of honesty, integrity and dignity. I try to live this way since it is also my **observation** that a code based on a sound belief system contributes to some inner peace in a troubled world.

It is also my observation that dishonest individuals *do not* experience inner peace. I also believe that at some point and in some way we will all be held accountable for the way we live our life and the choices we have made. Newtons third law of physics is for every action there is an opposite and equal reaction. In Asia it is called *Karma*.

I no longer try to tell others how to live their life. However, I do continue to share with others what I feel at my deepest level, and that is “honesty is still the best policy”.

My experience and observation of moral integrity comes from a global perspective. I have been given the opportunity to travel around the world and to work with senior executives in both the private and public sectors. I would like to share with you some of these experiences.

First, a majority of the senior executives from the public and private sectors do constantly focus on the issue of moral integrity. However, recently, on a personal level, I had the unfortunate experience of dealing with a group of private sector senior executives that have difficulty even spelling the words *moral integrity*, let alone understand their meaning.

In order for me to work on some new ideas in a surrounding of peace and quiet, we temporary moved away from the major city to the seaside in June 1998. The situation is as follows : in all the original marketing, advertisements and sales launch campaign it was communicated as a “world class” facility with a focus on quality and excellence. Since our move we have experienced absolute consistent behaviour on the part of senior executives that have the responsibility for providing a “world class” environment.

I like consistency of behaviour due to the fact that if I can anticipate your behaviour, I can trust you. If I cannot anticipate and know what your reaction and behaviour will be then it is most likely I will not trust you.

The senior executive team of this “world class” facility consistently displays the following behavioural characteristics of A. B. C. (Arrogance, Betrayal and Chaos). Please understand that I do not wish to take you on a journey of all the facts and details, but, as a researcher I have spent a considerable amount of time documenting this personal disaster.

We have a senior executive team that publicly uses the words “honour, integrity and dignity” while their actual personal behaviour is based on deception, greed and “not my job.” When I experience this complete lack for insensitivity from the senior executive team, I document the entire situation. I then attempt to the best of my abilities to eliminate my anger and focus only on the facts. However, when you combine a lack of justice with anger, it becomes a strong motivator. Once the facts are documented in chronological sequence I then refer the entire situation to the highest levels of key government agencies.

My personal story of complete deception will not have closure until a complete review is conducted by the higher authorities. However, it is my personal observation and experienced that “What goes around, comes around”. The scientific law that every action has an opposite and equal reaction applies also to this senior executive team’s deception.

Since moral integrity is such a sensitive issue, I have attempted to use movies as an example of displaying key character defects. One of my favourite movies on displaying moral integrity is “The Verdict” starring Paul Newman.

Paul Newman is also one of my many role models since he lives by a personal code of honour in his own personal life. He is a very caring, sharing and successful individual who constantly reaches out to help others who are less fortunate.

His personal life has been full of painful tragedies and he fully understands from his personal experience the fact that *out of struggle comes strength*.

“The Verdict” is a story about a cynical alcoholic lawyer who becomes a missionary *Don Quixote* or better known as “The Man of La-Mancha” – a classic written by Cervantes. Cervantes *Don Quixote* has also become a role model for my personal behaviour. I have always had a statue of *Don Quixote* in my office and at home, and I absolutely love the song “To Dream The Impossible Dream” your individual quest.

In the movie, “The Verdict,” Paul Newman plays the role of *Don Quixote* in his quest to do the right thing. Unfortunately, the movie contains some four letter words which should be blanked out if you intend to use it as an example.

The next two key areas of character will be *courage* and *good judgement*. Please note that I have not placed the list of fourteen words or concepts in any weighted order, however, I feel that the words *moral integrity* and *honesty* should be placed at the top of my list while *love* and *spirituality* are at the bottom of the list.

Since love and spirituality are such strong key emotions, my thoughts were to finish writing the last section of this book with a lead into the final chapter on “planting a seed”.

Both key words, *courage* and *good judgement* will be developed with individual Mind Maps and with brief narratives in the next chapter.

Chapter 3

Courage And Good Judgement

COURAGE

My personal understanding of courage stems from my observation of the behaviour of others.

On the local front, the person who continuously displays courage is our very own honourable Prime Minister, Datuk Seri Dr. Mahathir Mohamad. He is a man that has displayed consistency of behaviour. He has a vision combined with the ability to communicate his vision.

Reference is made to Chapter 1, Figure 1.4 on Five Traits of Leaders as a definition of leadership (see Figure 3.1).

I have constantly used the Prime Minister of Malaysia, Y.A.B Datuk Seri Dr. Mahathir Mohamad as an example of the above reference figure on leadership. He consistently displays the identified leadership characteristics and continues to lead the nation into the future.

In addition, he constantly displays the courage to move forward in a direction even against the opinions of world economic and political leaders.

As we are given the opportunity to reflect on his decisions and the results, we suddenly become aware of the fact that we are dealing with a true visionary.

In the mid-eighties and early nineties, I had the opportunity to brief the Malaysian cabinet and the honourable Prime Minister, Y.A.B Datuk Seri Dr. Mahathir Mohamad on a number of occasions. I have also spent some private time with the Prime Minister and I always came away from this experience with a complete admiration for his ability to think strategically and to focus on the future. However, if you focus on the future you must have

the courage to implement your vision despite your many negative critics, and the PM has consistently and constantly displayed this courage.

I would also like to share with you another example from the entertainment industry. One of my movie entertainment role models was John Wayne. He is an American who displayed on the movie screen an example of an individual trying to do the right thing. He typically played and accepted roles where he was portrayed as the good guy who would fight for what was right.

- **Vision**
The capacity to create a compelling picture of the desired state of affairs that inspires individuals to perform at full potential.
- **Communication**
The ability to portray the vision clearly and in a way that enlists the support of individuals.
- **Persistence**
The ability to stay on course regardless of the obstacles encountered.
- **Empowerment**
The ability to create a structure that harnesses the energies of others to achieve the desired result.
- **Organisational ability**
The capacity to monitor the activities of the group, learn from mistakes, and use the resulting knowledge to improve the performance of the organisation and individuals.

Figure 3.1
Five Traits of Leaders

My favourite movie of John Wayne was his last movie "*The Shootist*". In this movie he displays the courage of a man who is dying of cancer who makes the choice to end his real life with honour, integrity and dignity. The courage he displays in this movie has a deeper meaning since at this time in his life, his lung cancer had returned and progressed through his system.

Also when I had the temporary assignment of working on the White House staff in Washington, DC under President Reagan's administration, I became aware of the fact that John Wayne was also one of the President's role models. It was common for the President to ask the question "I wonder what John Wayne would do if he was in this situation?"

The former President was attempting to plant a seed so that individuals would ask themselves the key questions "Are we doing the right thing?" and "How do we know it is the right thing?"

Even to this day I still admire John Wayne, not only as an actor but as an individual with a unique way of thinking.

I have researched his life and watched most of his major films, and when I think of courage, an image of John Wayne comes into my consciousness. However, I will not provide you with a Mind Map of John Wayne, but a Mind Map of the concept he displayed that I identified with, *courage*.

The chart entitled *Sacred Honour/Dignity : Character* (see Figure 1.3) has been shared with senior executives in both the public and private sectors. During our discussions on the fourteen characteristics or concepts, they have asked questions like "Is courage teachable and can it be learnt?"

In my answer and explanation I use a universal model that is not only complex but works in different cultures.

If we examine the model used by the military to instill courage in their respective forces, I believe we can learn from an extremely complex approach. However, I will attempt to simplify the military approach to the question of courage.

In order for a military organisation to be successful, there are three basic requirements that have to be met and they are:

1. The mission must be clearly articulated, communicated and supported.
2. Support for the mission must come from a majority of the specific culture, society and nation.
3. The level of quality achieved of the specific military function and its continuous pursuit of excellence.

Under item three, there is a focus on the development of courage by using discipline. The discipline is developed by focusing on constant repetition combined with rules and regulations.

If we combine focused discipline in the direction of overcoming a fear we then develop courage.

We do not eliminate fear completely, however, we develop the ability to become aware and familiar with the fear and learn how to deal with it. Once we become aware of the fear we can then move on to acceptance and take the appropriate actions.

If we become familiar with the resulting sensations, feelings and emotions, as a result of our fears we can then deal with the resulting behaviour leading to courage.

It is a model that results in a form of courage in individuals that adds to the level of quality achieved in performance.

The following Mind Map (see Figure 3.2) on *courage* contains eighteen words and like the previous two Mind Maps, I will highlight and explain the key words in my brief narratives.

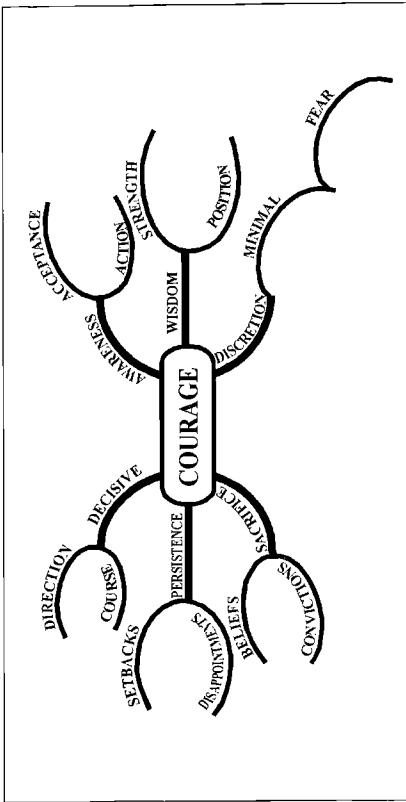


Figure 3.2
Mind Mapping – Courage

The following list contains eighteen words that have come into my consciousness with the mind-mapping of the word, *courage*.

| | |
|---------------|---------------------|
| 1. Awareness | 10. Sacrifice |
| 2. Acceptance | 11. Beliefs |
| 3. Action | 12. Convictions |
| 4. Wisdom | 13. Persistence |
| 5. Strength | 14. Setbacks |
| 6. Position | 15. Disappointments |
| 7. Discretion | 16. Decisive |
| 8. Minimal | 17. Direction |
| 9. Fear | 18. Course |

Figure 3.3
List of Words on Mind Mapping – Courage

Courage requires **awareness**, **acceptance** and **action**. When we become fully aware of a situation or a challenge we are then ready to understand its ramifications and move from awareness to acceptance and are prepared to take the appropriate action.

Courage also requires a level of **wisdom** that comes with experience. The wisdom in combination with our courage provides us with the **strength** to support the **position** or direction we will take. During our journey in life we have already acquired some wisdom from our past experiences which will allow us now

to act with **discretion**. Our fears are not eliminated completely, however, they are reduced to a **minimal** level so that they can move and guide us to some form of action.

Not all fears are bad. For example, our fear of disease has enabled us to progress in the field of medical research and cures. When our fears prevent us from functioning in our everyday life we can label them as bad. However, fear can also protect us from harm and motivate us in the direction of action.

The issue is not our sensations, feelings and emotions, it is how we deal with them and the resulting behaviour.

The world does something to us. This something is a stimulus and we then respond to this stimulus. One of the secrets to inner peace and contentment is to increase the distance between the stimulus and response and add your will to choose.

In order to increase the distance between stimulus and response, one must first become aware of one's typical response based on instinct and conditioning. Once you become aware of your current response you can move to acceptance and action with a new response.

Courage is also the driving force behind our ability to make some form of personal **sacrifice** for our **beliefs** and **convictions**.

Let me stress once again the fact that our strongest beliefs and values are based on our personal relationship with our higher power or the God of our understanding. We will go to great lengths to defend them.

The courage we draw on to defend our spiritual path also provides us with the strength to continue our course despite **set-backs** and **disappointments**.

Our spiritual path also provides us with a level of **persistence** that gives us the strength to get up once more after we have been knocked down again. It is also a level of persistence that allows us to live with a thorn in our flesh and the strength to hold our **course**.

We also become more **decisive** in taking a **direction** since we use this source of strength to provide us with the courage to continue our journey in life.

Wisdom, strength and courage are three key driving forces that are required to pick yourself up again when you are hurt or injured at your deepest level.

Courage is also having the strength to do the right thing when someone wants you to do the wrong thing.

The greatest and the most important teaching lessons of life are also the most painful. However, having the courage to continue to endure will be a key factor in our journey.

Courage is developed as we experience setbacks and disappointments. It comes with the negatives of life and not the positives. I have always reminded others of the fact that in my own personal journey in life, I learnt very little from my success, but instead I learnt great lessons from my failures.

Failure is a part of the continuous learning process of life. If you have experienced no failures then you are most likely only existing, and to live a life of only existing is a terrible way to live.

We learn from our failures and that is one of the key teaching lessons of life. By failing we develop our courage to get up and try again. The key is not how many times you fall down, but how many times you can pick yourself up again.

Quitting can become habit-forming since it is so easy to quit. As I research and deal with individuals who are experiencing a serious painful set-back in their journey, what I have uncovered is that it is easy to die, the difficulty comes in living.

Having the courage to continue our journey and not give up comes as a result of discipline, persistence and patience, the three key driving forces to success.

GOOD JUDGEMENT

I would now like to illustrate another Mind Map with two words, *good judgement*, as the central focus. As with my previous explanation on *moral integrity*, I found it extremely difficult to leave the word good out off judgement.

As I had indicated earlier, when we use words such as moral and good, they touch our sensations, feelings and emotions. If my strategy in any way does cause you to pause at your deepest level then as a writer, I am fulfilled.

The following Mind Map (see Figure 3.4) on *good judgement* contains eighteen words as with the previous Mind Map on courage. In addition, the Mind Map on courage and good judgement are both balanced with nine words on the left and the right.

These words being balanced is not part of a plan. It is only the result of my individual thinking at that moment.

Here is a list of (see Figure 3.5) the eighteen words on Mind Mapping of *Good Judgement* and the words are not arranged in any particular order.

The word good has a **quality** attached to it. When the average individual defines quality, they are defining something that is good.

Good judgement is the ability to make the **right** decision and a selection that is also **supported** by those impacted by the results of your decision.

It is a quality that **contributes** to our **balance** and **harmony** in life. When someone uses good judgement they have made a decision or a selection that makes our journey easier and not more difficult.

Individuals that use good judgement are usually **respected** and we use them for counsel and advice in some way. Their decisions and the results of their decisions are not only accepted but are **embraced** willingly by other individuals, and they become a **model** for us to emulate.

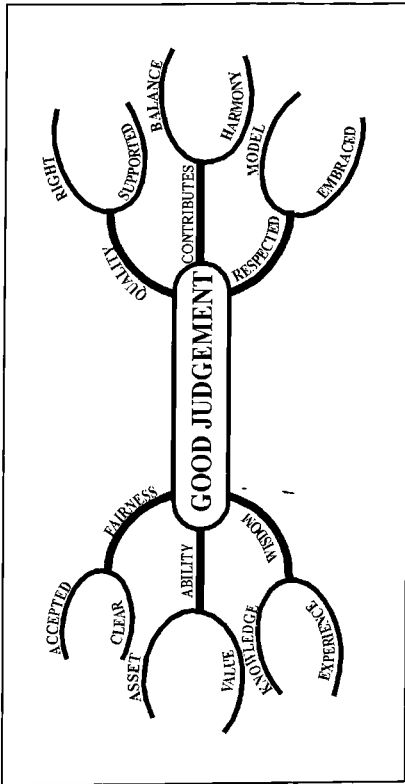


Figure 3.4
Mind Mapping – Good Judgement

| | |
|----------------|----------------|
| 1. Quality | 10. Wisdom |
| 2. Right | 11. Knowledge |
| 3. Supported | 12. Experience |
| 4. Contributes | 13. Ability |
| 5. Balance | 14. Asset |
| 6. Harmony | 15. Value |
| 7. Respected | 16. Fairness |
| 8. Model | 17. Accepted |
| 9. Embraced | 18. Clear |

Figure 3.5**List of Words on Mind Mapping – Good Judgement**

Good judgement is a characteristic that requires **wisdom** based on years of **knowledge** and **experience**. It is my own personal observation and conclusion that it usually comes with maturity and the aging process.

As we journey through life we are exposed to additional learning opportunities. If we live a life of awareness while searching for new knowledge and experience we will develop wisdom. Wisdom is that valued **ability** to differentiate right from wrong and to know the right thing to do.

The ability to learn does not usually decrease with the aging process. On the contrary it is the desire to learn that usually decreases.

The journey of life is one large classroom. We are here not only to learn but to make a difference for others in some small way. By moving beyond knowledge and experience to wisdom we can in some way guide others.

Our good judgement is considered an **asset** and is recognised as having great **value**. Individuals who have developed good judgement over the years become valued not only in their working and vocational environments, but also by their loved ones.

They become valued since their counsel and advice is fair, **clear** and fully **accepted**. Their counsel is sound and they are relied upon as a form of guru. They are the teachers that bring with them years of knowledge, experience and **fairness** to answer the difficult questions and key issues of life.

When individuals possess true wisdom they usually do not always have the right answer. However, they usually know where to go to find the right answers.

Good judgement is based on wisdom. If we are trying to develop good judgement then we should focus on the knowledge and experience that leads to wisdom.

When I use the word knowledge, I include the knowledge we gain from our continuous exposure to our environments. The knowledge we gain in our journey is not only derived from the traditional sources but also stems from the environments we work and live in.

If we attempt to define such characteristics such as good judgement we must also focus on the environments that contribute to nurturing wisdom in our lives.

Our environments play an important role in our learning experiences. They provide a constant source of knowledge and are instrumental in the development of attitudes and behaviours.

In many of my discussions with key individuals on the question of the ability to change attitudes, I have always stressed the fact that attitudes can be changed and also shared, and it all starts

with the knowledge provided and the surrounding environment. The sharing involves a very long process especially if the individuals or teams/groups in question currently possess a negative attitude.

Time and difficulty increase as we move from knowledge and experience to individual and group behaviour. However, the environment the individual is placed in remains the key to the entire process.

In the next chapter, I will focus on *justice* and *dedication*, and will continue to illustrate the two words with an individual Mind Map and brief narratives for each concept.

Chapter 4

Justice And Dedication

JUSTICE

With my various experiences in life, I have come to expect and anticipate *justice* in my dealings with others. It is a level of expectations that at times can lead to disappointment since not everyone will have my interpretation of what is justice.

We must first establish a common understanding and agreement on what justice is. In a majority of cultures we base our foundation on the act of justice of law. Words and concepts that are written, published and agreed upon that function as a guide for our actions and behaviours. However, the act of justice also contains a moral dimension based on our values as an individual and a society.

Justice is an act that we administer or it is administered to us. One of my key personal experiences with justice is based on the reflections of the war in Vietnam.

During the early 1960s, I served in the military and at that time I supported the decision of the United States of America to become involved in a civil war in Asia to protect democracy. However, as I now reflect on that decision, it was not the right decision to assume that one form of democracy in one culture would work in another culture.

The military escalation of the conflict caused untold human suffering on a scale that to this day has destroyed the inner peace of those who were involved. I write this as one who fully identifies with the individuals who are in the last few years of their lives on this earth and who still carry the pain of this conflict in their hearts.

The motive for the US military involvement may have been the right thing at the time, but it appears the right thing has now turned out to be the wrong thing.

The war in Vietnam was first challenged by university students in the United States of America who saw an injustice in the act. In various cultures and in many situations worldwide, it appears the voice of the people is first heard at institutions of higher learning. It also appears that the basis for this voice is a perception that there is a lack of justice. It is not the entire driving force, but, it is one of the key driving forces behind a movement demanding change.

Justice or the lack of it is a key factor that steers us to take some form of action. The magnitude of the action chosen really depends on how we are moved at our deepest level. As in the case of the Vietnam war, in the eyes of many, the perception created was that it was the right decision based on the notions of justice and democracy prevalent at that time. However, now on hindsight, history may have an opportunity to review this decision and it is generally now agreed that a wrong decision was made. The motive may have been right but the execution was wrong.

My own experience with democracy came with the opportunity of having lived in various international cultures. From my conclusion, a democracy carried to the extreme can become as dangerous as a dictatorship. In addition, a pure democracy will not work in some individual cultures and no outsider has the right to dictate their understanding of a democracy to another.

Once we begin to dictate our opinions, beliefs and values to another, we become arrogant. We can plant seeds of change, but we have no right to dictate the change to others.

As an outsider, what appears to be an injustice may be fully acceptable to those involved since the act of justice is based on some form of system or foundation that is unique to that individual culture.

I am not a student of political science and my conclusions are simply based on personal experiences and observations. However, I have now accepted in my own journey that my understanding and definition of justice may not be in agreement with yours and we are probably both right at some level.

The following Mind Map (see Figure 4.1) on *justice* contains thirteen words and similar to the previous Mind Map definitions, I will continue to highlight the key words in my brief narratives.

This list (see Figure 4.2) of thirteen words have come into my consciousness with the Mind Mapping of the word, *justice*. These words are not listed in any particular sequence.

Justice must be seen as fair to those involved with a **respect** for the system it is based on. When we deal with justice we are dealing with administering the **right** thing.

As I indicated earlier in my previous Mind Map, definitions and explanations, the selection of right and wrong is based on our **knowledge, experience and values**.

When we experience a just act we make a comparison with our past. This comparison creates a level of **perception** that we use to determine on an individual basis, the **fairness and goodness** of the act.

As we journey through life, at some level we do store our memories and experiences. When we have a new experience we create a new perception since we have no reference point in our memory. However, with justice we usually have some knowledge and experience in our history so that our perception will be based on our current understanding of right and wrong.

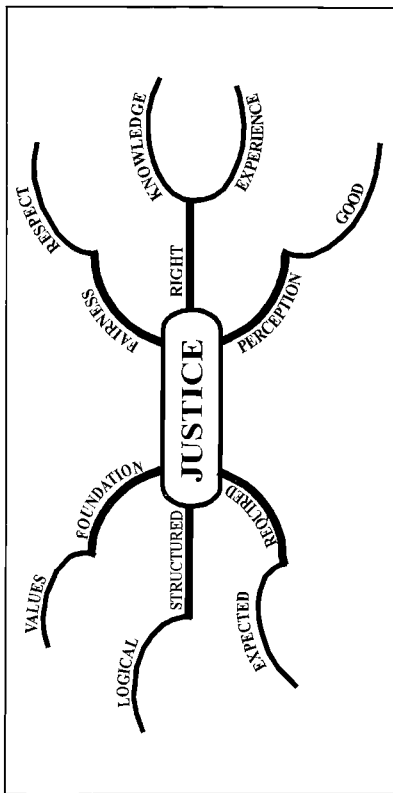


Figure 4.1
Mind Mapping – Justice

| | |
|---------------|----------------|
| 1. Fairness | 8. Required |
| 2. Respect | 9. Expected |
| 3. Right | 10. Structured |
| 4. Knowledge | 11. Logical |
| 5. Experience | 12. Foundation |
| 6. Perception | 13. Values |
| 7. Good | |

Figure 4.2
List of Words on Mind Mapping – Justice

We usually not only expect justice but we require it for ourselves and for others. In fact, in some situations we may even demand justice.

Justice is based on some foundation of guidance from our history. The foundation for justice is usually structured and logical. We value justice since it indicates a level of respect for ourselves and for others.

We will go to great lengths to protect our self-esteem, our self-image. If we feel unjustly treated, it becomes a personal issue and it impacts negatively on our sensations, feelings and emotions.

If we look at our history as a species of this earth, we will see situation after situation where a lack of justice has led to change. The lack of justice was in the perception of those involved and it became one of the driving forces behind change.

When individuals feel wronged on a personal level, in some typical way they attribute it to a lack of justice. A lack of justice

can drive groups or individuals to request some form of minor or major change in the guidance behind the justice system or in a complete change of the entire system.

Our individual and group values are a critical factor in how we determine if justice is fair. We constantly refer to our values as the basis to determine if an act or decision is right or wrong.

DEDICATION

Dedication is one of the characteristics that we admire in others. It is that drive that leads to a form of focus. When we are dedicated to a subject or object we become focused. It is a form of attraction or attention that we focus our energies on. Our level of dedication and how far we are willing to go for our focus will also determine our level of success.

Dedicated individuals clearly have a direction or a goal in mind and their behaviour usually indicates the level of their commitment.

We usually admire someone who demonstrates dedication. They display a willingness to sacrifice for some cause or goal. They demonstrate loyalty. It is a behavioural characteristic that we can all identify with since at some time in our journey of life we do become dedicated to someone or something at some level.

When we observe a dedicated individual in action we first observe a commitment – a commitment to a vision, vocation or a calling.

The level of dedication and focus an individual shows to a subject or object also attracts our admiration and attention. What I also find with dedicated individuals is that they have *passionate intensity*. The intensity comes as a result of their personal dedication.

Their dedication is a total commitment of their mind, heart and spirit, thus resulting in a level of love for the subject or object of their focus.

The following Mind Map (see Figure 4.3) on *dedication* has twenty words and similar to all the previous Mind Map definitions, key words are highlighted in my narratives. There are ten words on the left and right of this mind map. Although unplanned, this pure coincidence happened as a result of my thinking while developing this Mind Map.

The following list (see Figure 4.4.) of twenty words that have come into my consciousness with the Mind Mapping of the word, *dedication*. These words are highlighted and are not listed in any particular sequence.

Attitude is the way we look at things. It is typically defined by the question of “Is the glass half-empty or half-full?”

If we take the position that the glass is half-full we would then display a positive attitude to the glass in question. However, that does not necessarily mean we also have a positive attitude towards life itself.

Attitude leads to some form of individual and group **behaviour** and **action**. In my entire management and executive career in both the public and private sectors, I have focused on attitude as a key to individual and organisational success.

A positive attitude is nurtured by providing the right knowledge and environment. Attitudes take time to develop and form the driving force behind behaviour.

When an individual is dedicated to their calling, vocation or career, they usually think **strategic**. They are in it for long-term and not short-term. They are **focused** and have made a **commitment** at their deepest level.

A dedicated individual is usually driven by a **willingness** to take **ownership** and they will assume **responsibility** for their action.

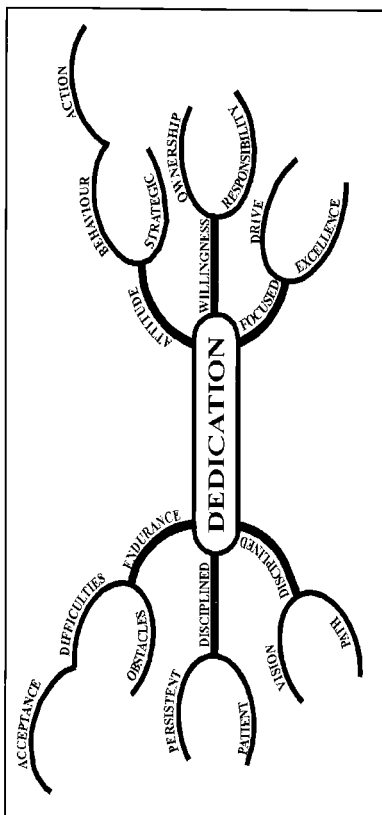


Figure 4.3
Mind Mapping – Dedication

| | |
|-------------------|------------------|
| 1. Attitude | 11. Commitment |
| 2. Behaviour | 12. Vision |
| 3. Strategic | 13. Path |
| 4. Action | 14. Disciplined |
| 5. Willingness | 15. Persistent |
| 6. Ownership | 16. Patient |
| 7. Responsibility | 17. Endurance |
| 8. Focused | 18. Difficulties |
| 9. Drive | 19. Obstacles |
| 10. Excellence | 20. Acceptable |

Figure 4.4
List of Words on Mind Mapping – Dedication

Over and over again, what I find missing is a willingness on the part of some key senior executives and managers to assume ownership and accept responsibility for their decisions and actions. However, if they are truly dedicated individuals then the willingness is there.

I am puzzled and amazed at the efforts and great lengths that some individuals will go to defend their continuous statement of “not my job!”

At this stage of my journey in life, I have little patience nor tolerance for senior executives and managers who are continuously looking for an excuse to “save face” and thus place the blame on others.

The fact that an individual has the right attitude and is willing to take responsibility for their actions does not happen by accident.

A positive attitude towards life or work is not only definable and measurable, but can also be nurtured and that is one of the main functions of true leadership.

A dedicated individual embraces the pursuit of **excellence**. They take personal pride in their work product or creative output. It is a level of personal ownership that comes with an inner focused **drive** at their deepest level.

This inner focused drive leads them to perform to the best of their abilities since they always try to do their best. They are willing to have their personal family name and reputation associated with their results and work output.

Dedicated individuals are totally committed to their task, guided by their **vision**. Their vision is supported by long-term goals that clearly shows them the **path** to take to achieve their dreams.

They are **discipline**, **persistent** and **patient**, and these individuals fully realise that these three characteristics are the prerequisites for success.

Dedicated individuals have come to accept the fact that the journey of life is not easy and they endure their **difficulties** and **obstacles** with patience. However, they also reach a level of **acceptance** that leads to creative **endurance**. They accomplish this by accepting life on life's terms while still having a plan. This allows them to take ownership for their lives.

In addition, their persistence allows them to develop creative endurance by developing different ways to deal with setbacks. It appears that dedicated individuals use their discipline, persistence and patience to minimise the painful experiences of life.

In the next chapter we will discuss the three key concepts of character — *responsibility*, *faithfulness* and *industriousness* and each concept will have its own individual mind map and narratives.

Responsibility, Faithfulness And Industriousness

RESPONSIBILITY

Responsibility can be assigned and delegated to an individual. However, the responsibility that I have identified in character is the willingness to take responsibility and ownership.

It is beyond the concept of job responsibility. It is when we assume or take ownership and move beyond our traditional concept of definitions. It all falls under the attitude of an individual.

One of the behavioural characteristics that I have consistently observed in true leadership is the willingness to assume responsibility. I deliberately use the word “assume” to indicate that one takes responsibility even when the responsibility has not been clearly defined.

Many individuals go through the journey of life going to great lengths to avoid any kind of responsibility. They even take this to the level of justifying why they have not become successful in their own lives.

In their journey through life, they function in the role of a complete victim and are constantly placing blame on others. They will go to great lengths in their justification, but it all falls under complete denial.

They live a life of almost pure paranoia and they are in constant fear of being held accountable for their failures.

I am still in awe of some senior executives who would go to great lengths to deny any responsibility. If they would only redi-

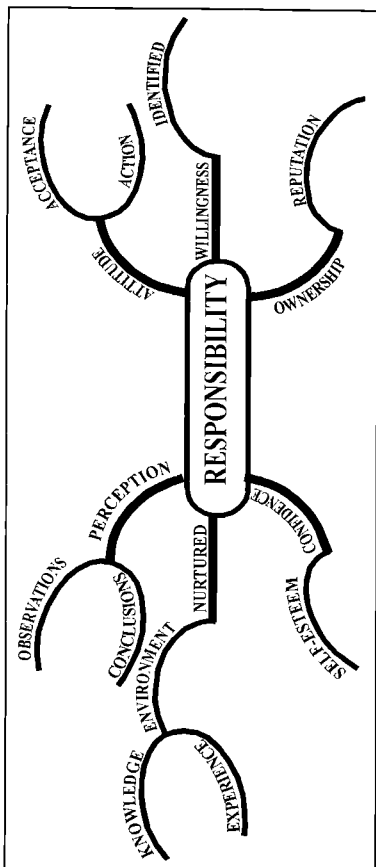


Figure 5.1
Mind Mapping – Responsibility

rect all this energy in a positive direction, they could truly move a mountain.

The Mind Map (see Figure 5.1) on *responsibility* contains sixteen words and these key words are highlighted in the narratives.

The following sixteen words on Mind Mapping, *responsibility* are not listed in any particular order.

| | |
|----------------|------------------|
| 1. Attitude | 9. Self-esteem |
| 2. Acceptance | 10. Nurtured |
| 3. Action | 11. Environment |
| 4. Willingness | 12. Knowledge |
| 5. Identified | 13. Experience |
| 6. Ownership | 14. Perception |
| 7. Reputation | 15. Observations |
| 8. Confidence | 16. Conclusions |

Figure 5.2

List of Words on Mind Mapping – Responsibility

Responsibility is an **attitude** of the mind that leads to a behaviour of acceptance. It is a level of **acceptance** that the individual willingly wants to be **identified**. The involved individual takes **own-**

ership and will place their personal reputation and family name on the decision or action taken.

In a majority of organisations we use some form of job descriptions in an attempt to identify specific responsibilities.

The time has come for organisations to change the job description to a responsibility profile. We should start to focus by communicating effectively to the individual what their specific responsibility is. This small change will refocus the attention from specific tasks to taking responsibility.

Responsibility can be dictated, however, the key question to be asked is "Does the individual take ownership willingly for the responsibility?".

In 1995, I returned to live in Malaysia on a permanent basis, although I had also lived in Malaysia during the mid-eighties. Over the years, I had the opportunity to visit and work in Malaysia in both the public and private sectors. Since my return in 1995, I have become aware of the increasing negative attitude of both senior executives and managers who constantly make the statement "not my job!"

Responsibility comes from within and at times we confuse it with the word accountability. We can hold someone accountable for a task or an act but will they willingly take full responsibility?

If we are willing to have our family name and our personal reputation associated with an action or a decision, it produces one level of commitment. If we are assigned or delegated accountability, it produces an entirely different level.

The willingness to say "it is my job" comes from within. It is a form of **confidence** and it supports our self-image and **self-esteem**.

It appears in my findings that in many cases where an individual refuses to accept ownership and responsibility, it is based on the fact that they have been given accountability with no authority.

An individual requires authority, and the **knowledge** and **experience** to willingly accept responsibility. If the **environment** is not conducive to nurturing a positive attitude then a **willingness** to accept responsibility will not be found in the individual's behaviour.

Accepting responsibility is also based on the **observations** we make of others who have willingly taken responsibility. If our observations are positive then our **conclusions** will be that taking responsibility is a rewarding experience. If our **perception** is that it is not a rewarding experience then we will avoid taking responsibility.

The rewards are not only in the form of worldly materialistic gains but also as a boost to our self-esteem. The environments we function in must **nurture** the fact that taking full responsibility is not only expected, but, it is also recognised and rewarded.

Organisations and environments must nurture the act of taking responsibility willingly. If the reward is a punishment and others are aware of this punishment then a willingness to take responsibility will not be present.

When we delegate a task or an act to another, it must be a process in it self. We should not only delegate the accountability but we should also delegate a full understanding of our expectations of performance and results.

When we assign responsibility to another we must invest the time to fully communicate our expectations and allow inwards and outwards communication to flow.

What I find very common in organisations is a form of dumping and finger-pointing with no flow of communication. If we wish to nurture the willingness to accept responsibility in others then we must take a strategic approach based on a well thought out strategy.

If we are not willing to invest this time and effort then we should accept the fact that what we are dealing with is only assigned responsibility and accountability instead of taking full responsibility as a whole.

A willingness to take responsibility is a drive that comes from within and not from without. When we hear someone say "I take full responsibility", it is a wonderful experience and it steers our attention since we rarely hear those words.

Taking full responsibility for an act or a decision is based on a deep level of confidence. When we place our reputation on the line, our self-image, we are risking the act of failure. The risk we are taking is actually the criticism of others of our act and this is usually what we fear the most in our life.

The average individual fears failure and criticism more than they fear death. Failure and criticism are the highest form of death to an average individual since it destroys who we are. Failure is a key part of the continuous learning process and it is how we basically learn. However, the perception of the individual involved is the lost of face and that is feared most of all.

A willingness to take responsibility is not as easy as it first appears. It is a complex issue that requires extensive understanding. If it was easy to get others to accept responsibility then why is it so difficult to accomplish it? One has to understand that it requires a long-term nurturing approach to create a culture and an environment where individuals are willing to take the risk.

The next key word is *faithfulness*

FAITHFULNESS

Faithfulness is a form of commitment. It is based on our deep values that we use to guide us in our behaviour.

We focus our dedication and commitment to a subject or object, and become faithful to it. When we are faithful we move to a deeper softer level that directly involves our sensations, feelings and emotions.

Faithfulness has a spiritual component since it comes from our deepest level. It is a level deeper than dedication as we are using our inner mirror, our conscience to determine whether our actions are right or wrong.

When we are faithful to a subject or object we are making a spiritual bond, a form of covenant, and we allow our conscience to assess our decisions.

The words or concepts that we use to indicate our level of faithfulness is not the key. The key is the level of commitment of our mind, heart and spirit, which is the very essence of our soul.

Faithfulness is also a discipline which focuses on a specific subject or object. Once again, if we combine discipline, persistence and patience together we have a key factor in success.

The Mind Map in Figure 5.3 on *faithfulness* contains fifteen words that are highlighted with the accompanying narratives.

The following is the list (see Figure 5.4) of fifteen words that have come into my consciousness with the Mind Mapping of the word, *faithfulness* and these words are arranged in no particular order.

Faithfulness is when we are fully committed to a course of action or a decision. It is also an indication of the respect we hold for **others** and **ourselves**.

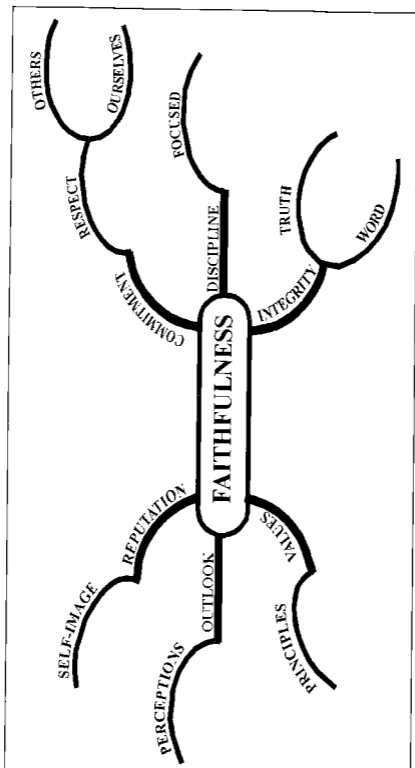


Figure 5.3
Mind Mapping – Faithfulness

| | |
|---------------|-----------------|
| 1. Commitment | 9. Word |
| 2. Respect | 10. Values |
| 3. Others | 11. Principles |
| 4. Ourselves | 12. Outlook |
| 5. Discipline | 13. Perceptions |
| 6. Focused | 14. Reputation |
| 7. Integrity | 15. Self-image |
| 8. Truth | |

Figure 5.4
List of Words on Mind Mapping – Faithfulness

If we truly respect ourselves and others, we will be faithful to them. It is when we lack respect for ourselves and others then we stray from our **commitment**.

Faithfulness requires **discipline** while maintaining a **focus** on the commitment. It is a discipline that is based on a level of **integrity** that we live by our code of honour.

It is a level of integrity built on living with and accepting the **truth**. It also includes a sacred commitment to our word since our **word** has now become our covenant and bond.

As we base our faithfulness on what we **value** most hence how we value things have a direct influence on the **principles** we live by.

Our **outlook** on the journey of life combined with our **perceptions** will also reinforce the choice to be faithful. The fact that faithfulness has become one of the principles we live by is not by accident. It is one of the many products of the **reputation** we have built over time based on a strong positive **self-image**. Our positive self-image reinforces our faithfulness since we are dealing with our reputation. By being faithful to a subject or an object, we display to the world a level of commitment.

Our faithfulness is one additional indication of positive self-esteem. I have always been uncomfortable with self-love. The reason for this is self-love usually leads to self-centeredness. Nevertheless, I have now come to accept the fact that I must love myself before I can love others. In order to love myself at some level I must also like myself.

Having a positive self-image or self-esteem does not necessarily mean I have become self-centered. It is all a matter of extremes and living life in the middle path. If we do not like ourselves or place any real value on who we are then how can we possibly be faithful to others?

A positive self-image or self-esteem is a key driving force in our ability to show faithfulness.

The next key word I will focus on in this chapter is *industriousness*.

INDUSTRIOUSNESS

I have always admired hard-working individuals. However, many years ago, I came to the conclusion that you can be working extremely hard, and yet be losing ground. By this I mean your heart is in the right place but no one to-date has introduced you to the difference between efficiency and effectiveness. You can be

extremely hard working while you are constantly doing work over. If you had focused on doing it right or being effective the first time then there is a likelihood that you need not have to strive so hard.

As with all my understanding of attitudes and behaviour, it starts with the knowledge and environment.

The next Mind Map is on *industriousness* (see Figure 5.5). It has thirteen words (see Figure 5.6) and the words are listed in no particular sequence. In addition, each word is highlighted in the narratives.

When an individual shows industriousness, they are first **effective** and then **efficient**. What I usually hear is they are hard-working. However, I must stress that merely being hard-working is not sufficient if you are doing the same work over again.

First, we must be effective and while maintaining our effectiveness we use the least possible resources to become efficient.

It is an **attitude** that allows the individual to take **pride** in their calling, vocation or career. It is humble pride that leads not only to their **commitment** but a desire to deliver **quality** output.

Industrious individuals are also driven by a need to do their best. They focus all their resources on trying their best and take great pride in the fact that they have given their best.

It is an attitude that is also **nurtured** by the **environments** they are exposed to in their lives.

Industrious individuals are highly **respected** by society and are considered extremely **valued**. They also have the ability to use this **drive** in other areas of their lives by **transferring** this attitude and behaviour to their **journey** on this earth. They are not only industrious in their main work or vocation but they are also industrious in all their undertakings.

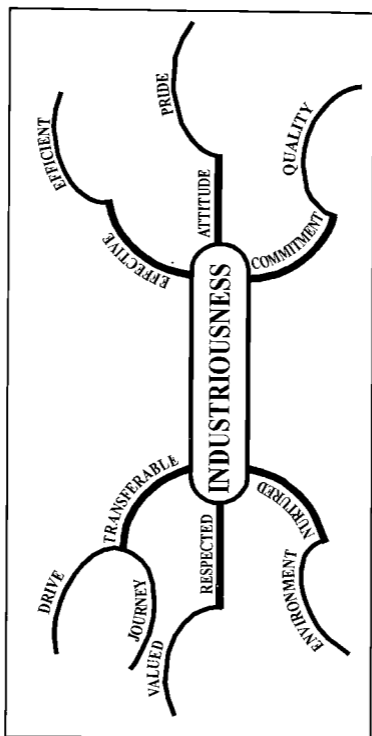


Figure 5.5
Mind Mapping – Industriousness

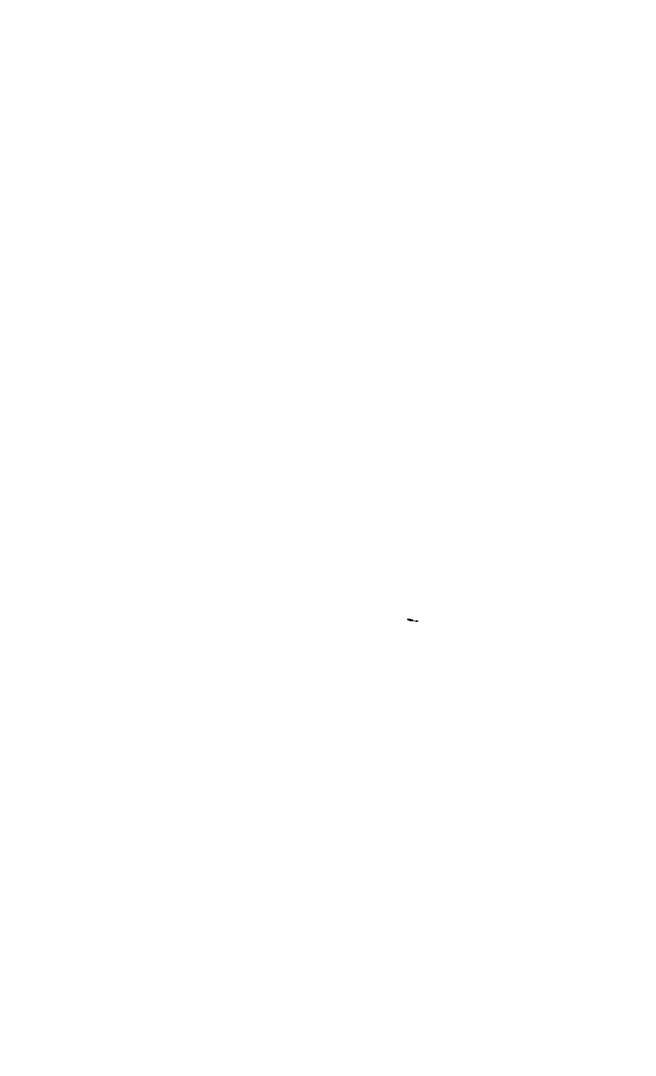
| | |
|---------------|------------------|
| 1. Effective | 8. Environment |
| 2. Efficient | 9. Respected |
| 3. Attitude | 10. Valued |
| 4. Pride | 11. Transferable |
| 5. Commitment | 12. Drive |
| 6. Quality | 13. Journey |
| 7. Nurtured | |

Figure 5.6

List of Words on Mind Mapping – Industriousness

It is a characteristic that is recognised by individuals they touch since it is a characteristic that is highly rewarded. The reward may only come from within, and it is a reward in knowing that you have done your best. However, I also realise that industrious individuals are usually the one who reap materialistic rewards and achieve their visions.

In the following chapter, I will focus on *fairness*, *devotion* and *forgiveness*, the three other key concepts of character building. Each concept will be illustrated with a Mind Map and a brief narrative.



Chapter 6

Fairness, Devotion And Forgiveness

FAIRNESS

Fairness is when we use our own perceptions and experiences to determine if justice was administered. It is a scale that we use to measure the impact of a right or a wrong act.

In most cases, we can agree on the act of fairness since we usually have come to some common understanding of measuring and determining the results of a right or a wrong act.

If it is right we will define it as fair and if it is wrong or a guilty verdict we will define it as unfair.

We seek fairness for ourselves and also for others. When we observe someone else being treated unfairly, it usually moves us to react to some form of action since we feel a wrong has been committed.

The following Mind Map (see Figure 6.1) on *fairness* contains thirteen words (see Figure 6.2) and each word is highlighted and explained in brief narratives. In addition, the words are not listed in any particular order.

Fairness is a **just** and **correct** act. It is the **right** thing to do and it is **accepted** as a **good** act because we are treated as **equals**. We not only **desire** fairness for ourselves, but we expect it for others. In fact during our journey through life we **require** it as one of the factors required for inner peace. If we feel we have not been treated fairly it impacts us at our deepest level and it usually steers us to some other form of action.

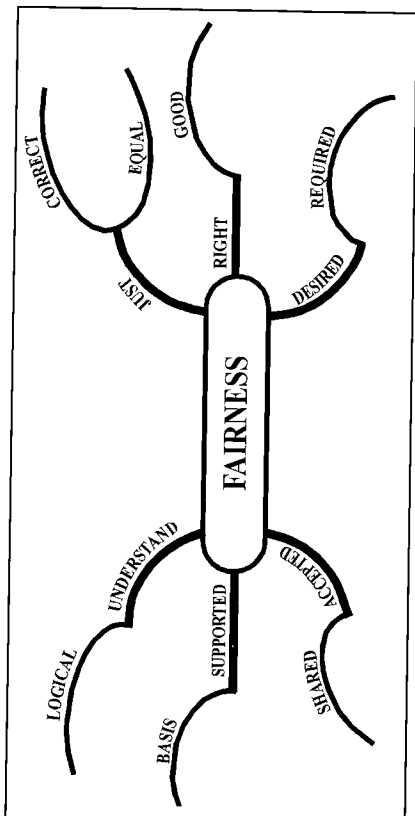


Figure 6.1
Mind Mapping – Fairness

| | |
|-------------|----------------|
| 1. Just | 8. Accepted |
| 2. Correct | 9. Shared |
| 3. Equal | 10. Supported |
| 4. Right | 11. Basis |
| 5. Good | 12. Understand |
| 6. Desired | 13. Logical |
| 7. Required | |

Figure 6.2
List of Words on Mind Mapping – Fairness

When we observe the act of fairness being administered to another we not only accept the act but we fully **support** it. By observing the results of fairness we attempt to **share** it with others.

The act of fairness usually has some structure and **basis** behind it. This allows us to **understand** fairness since it supports logic.

It is a **logical** act based on our experiences and perceptions. We administer fairness to others as a result of our continuous efforts to attempt to do the right thing.

Fairness is an act that flows from us to others, and in the process it helps us to come to a better understanding of what is right and wrong. Our understanding of what is right and wrong enables us to review our actions to ensure the fact that we acted with fairness.

When we are treated fairly we feel a deep level of acceptance and a form of contentment. Our perception is that the right thing has been done to us and we feel justice has been administered in some form.

The justice that we identify as fair is the type of justice that we usually support when dealing with others. If we observe another not being treated fairly it can stir us to anger.

The act of fairness provides us with some form of basis to evaluate equality. When we observe equal treatment it minimises discrimination. When we observe discrimination being administered to another we usually react with some form of empathy. When we are personally discriminated against we react with anger. The anger can lead to rage.

Fairness is used as a form of measurement to determine if we are being treated equally. When we are treated as different in some negative way, it directly touches us at our deepest level and it affects our sensations, feelings and emotions.

Our own measure of fairness in many ways will determine how fair we are to another. Fairness is an act that we can understand. Through this experience we can identify with others who have not been treated fairly at a deeper level.

This identification allows us in some way to treat others as they wish to be treated and I regard this as the silver rule.

The next word will be *devotion* and this will be illustrated with a Mind Map and a short narrative.

DEVOTION

I understand devotion as a softer form of dedication. I have always considered devotion as a way of displaying love. However, I am not saying that dedication does not also include the act of love.

In my observations, devotion is a deeper and softer form of behaviour than dedication. When an individual is devoted to a cause, a purpose in life, they have truly committed their mind, heart and spirit to the focus of their devotion.

The Mind Map for *devotion* (see Figure 6.3) contains fourteen words and the key words are highlighted and explained in what follows. If you observe the left and right sides of the Mind Map, each side is equally balanced with seven words. As I have indicated previously, this was not planned, it was simply the result of my thinking on devotion at the time of constructing this Mind Map.

Below is the list of fourteen words on Mind Mapping, *devotion* and the list of words are not arranged in any particular order.

| | |
|---------------|---------------|
| 1. Attraction | 8. Softer |
| 2. Attachment | 9. Dedication |
| 3. Love | 10. Focus |
| 4. Need | 11. Direction |
| 5. Desire | 12. Shared |
| 6. Drive | 13. Admired |
| 7. Motive | 14. Respected |

Figure 6.4

List of Words on Mind Mapping – Devotion

Devotion is the result of a strong emotional **attraction** to an individual or a career, vocation, cause or a road taken in our journey through life. This strong attraction results in an **attachment** that can be described as a form of **love**. It usually fulfills a **need** or a **desire** at some deep level.

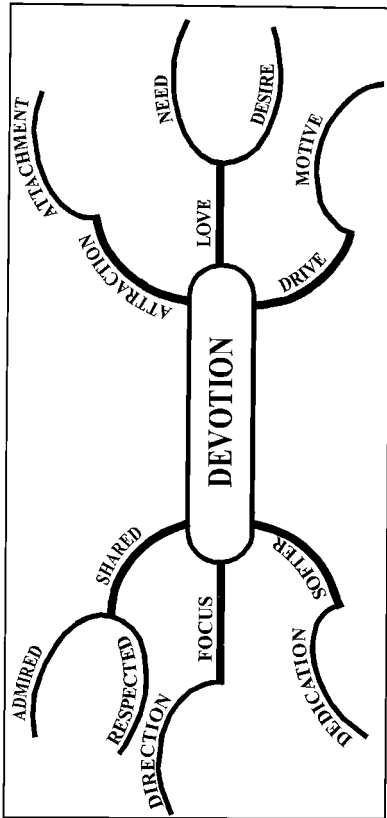


Figure 6.3
Mind Mapping – Devotion

Our level of devotion drives us to this subject or object of deep focus and has thus become a motivating force. The **drive** and **motive** come directly from our deepest level and is shown in our sensations, feelings and emotions.

Devotion is a much **softer** word or concept compared to dedication. While **dedication** is usually more structured and from the intellect, devotion is more of a spiritual drive.

When we combine dedication, love and devotion, it results in “passionate intensity”.

In my journey through life, I discover that when an individual has the three key driving forces of discipline, persistence and patience, such an individual may have achieved some level of success. However, when the individual combines the three key driving forces of dedication, love and devotion with a focused “passionate intensity”, this individual has achieved a much higher level of success.

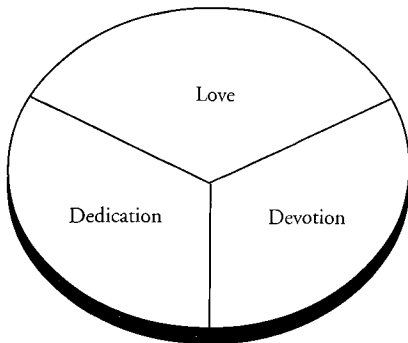


Figure 6.5
Passionate Intensity

The **focus** we use provides a **direction** so that we do not waste our energies in our devotion and dedication. If we focus on a specific calling, vocation or career, we minimise the waste of energy. Once we focus we have prioritised our passion and it will now provide us with the momentum that results in success.

Devotion moves others since it is an observable act and can be **shared** with others. It is also highly **admired** and **respected**.

The admiration we show also comes from our deepest level that touches us at the core of our being.

Our next key character area will be *forgiveness*.

FORGIVENESS

Forgiveness is one of the core universal spiritual values I find in all religious paths. It is a core value that allows us to move forward in life and to finally bury the past.

It is an act that we make as a true sign of our understanding of our spiritual path and it allows the healing process to begin. It is extremely difficult to let go of the memory of a deep wrong that has been committed against us. However, we can never heal until and unless we replace the pain with a form of healing love and that is what the act of forgiveness allows.

For me personally, the act of forgiveness has been quite difficult. I find it extremely difficult to put down the past and to move forward when someone has committed a serious wrong against me. If it is a loved one or a family member, I carry the resentment with me for a considerable period of time. However, once I become fully aware of this fact I can then move on to the next level, which is acceptance and action.

If some key individual has wronged me and if I allow my sensations, feelings and emotions to take control, the result is unfocused anger. The anger is unfocused since I allow myself to rant and a form of rage takes over me. It is an unhealthy situation since my rage places them in a winning position and they destroy my inner peace.

Not having the ability to let go and forgive easily is one of my character defects. However, since no one is a saint and the fact that I am aware of my character defects indicates that I am able to do something about them.

The Mind Map on *forgiveness* (see Figure 6.6) contains thirteen words and the key words will be highlighted and explained in what follows.

Figure 6.7 shows a list of thirteen words that have come into my consciousness with the Mind Mapping on the word, *forgiveness*. I would like to remind readers that the listed words are in no particular sequence.

Forgiveness is an act of the will and it is a gift I give myself.

Forgiveness is also the process of first forgiving myself and then asking my higher power or the God of my understanding to forgive me. Once I have accomplished this step I am ready to forgive another.

We must learn to understand the complete process of forgiveness if we are to minimise our resentments. **Resentment** will never hurt or destroy another, however, it will only destroy ourselves. Resentment can lead to anger directed against oneself which can also result in serious depression.

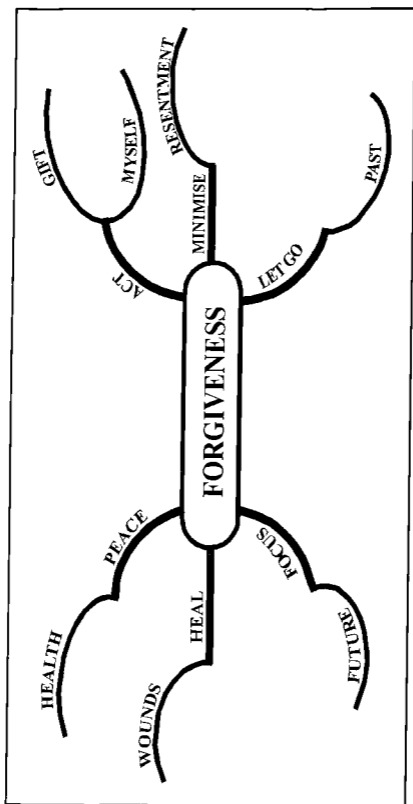


Figure 6.6
Mind Mapping – Forgiveness

| | |
|---------------|------------|
| 1. Act | 8. Focus |
| 2. Gift | 9. Future |
| 3. Myself | 10. Heal |
| 4. Minimise | 11. Wounds |
| 5. Resentment | 12. Peace |
| 6. Let go | 13. Health |
| 7. Past | |

Figure 6.7

List of Words on Mind Mapping – Forgiveness

We must learn to **let go** of the **past** and move forward with a **focus** on the **future**. We should not forget the past since it is usually a learning experience. However, we must relieve ourselves of the past resentments since the greatest teaching lessons in life are undoubtedly the most painful ones. We are provided with many opportunities for resentment. For us to move forward we must learn to move beyond our resentments and allow ourselves to **heal** our **wounds** in the present.

The act of forgiveness results in an inner **peace** that directly contributes to our balance and harmony in life. When we work on developing and establishing inner peace, it will affect our spiritual, emotional and physical **health** in a positive manner.

Forgiveness also requires awareness, acceptance and action. We must first be aware of the resentments that we hold. Then we must accept the fact that it will destroy our inner peace and lastly, we must focus on the entire process of forgiveness, take ownership and act.

The act of forgiveness also allows others to observe our behaviour and it creates a level of awareness, assisting us with the difference between what is right and wrong. By sharing our act of forgiveness we start to show others a core spiritual value that touches all hearts at their deepest level.

In the process of forgiving we learn to forgive ourselves. By forgiving ourselves we give ourselves the gift of self-love. A form of self-love that is not self-centered, but it allows us to love ourselves to enable us to love another.

The next chapter is entirely dedicated to *love* which is one of our strongest and deepest emotions. Love, is a concept that touches us at our deepest level and it provides us with an opportunity for continuous learning.

Love

LOVE

Love is a universal experience and it is one of the most important ingredients for inner peace. Without love, our life echoes emptiness. With the presence of love, our life vibrates with warmth and meaning. However, it is very difficult for an individual to display unconditional love, nevertheless this is how the God of our understanding deals with us. It is a level of love offered with no conditions required apart from what is accepted as an act of faith.

The following twenty-five words on Mind Mapping, *love* (see Figure 7.1) is explained in the narratives. In addition, I will also provide you with some brief quotes of others who have attempted to define love.

There are twenty-five words on the following list (see Figure 7.2) and they are arranged in no particular order. It is extremely difficult to place love into words or concepts. It is one of our strongest emotions and it is key to our long-term happiness and joy, therefore, it is important that we should attempt to define love in our own way.

We choose with our will to love someone or something, and it is a **choice** that we make at a conscious or subconscious level.

The sexual attraction of love is usually first experienced at a subconscious level. However, it touches our **sensations**, **feelings** and **emotions** leading to a conscious **attraction** which we usually define as love.

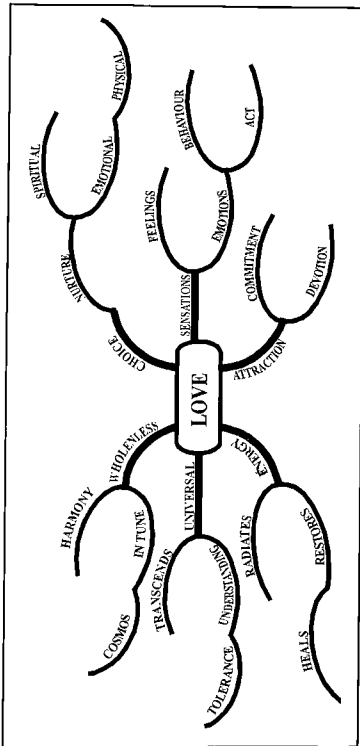


Figure 7.1
Mind Mapping – Love

| | |
|----------------|-------------------|
| 1. Choice | 14. Energy |
| 2. Nurture | 15. Radiates |
| 3. Spiritual | 16. Restores |
| 4. Emotional | 17. Heals |
| 5. Physical | 18. Universal |
| 6. Sensations | 19. Transcends |
| 7. Feelings | 20. Understanding |
| 8. Emotions | 21. Tolerance |
| 9. Behaviour | 22. Wholeness |
| 10. Act | 23. Harmony |
| 11. Attraction | 24. In tune |
| 12. Commitment | 25. Cosmos |
| 13. Devotion | |

Figure 7.2
List of Words on Mind Mapping – Love

Falling in love with another is a natural experience and it is an act of nature to continue the human species. We experience nurturing love when we move to a new **understanding** and definition of love.

Nurturing love is the love that we show to children. It is a conscious decision where we attempt to **nurture** their **spiritual**, **emotional** and **physical** growth.

When we choose with our will and not our instincts to nurture the growth of another, we experience the love of our higher power or the God of our understanding. It is an experience of love at our deepest level and it directly influences our mind, heart and spirit which is the very essence of our soul.

It results in **behaviours** and actions since true love is not only words but can be shown through action. When we experience this deeper form of love we become attracted to the subject or object of our love. This attraction results in a total **commitment** to the subject or object of our love, thus resulting in our complete **devotion**.

It is a conscious decision we have made in this higher form of love since we have moved beyond our instincts.

The **energy** that is radiated in this higher form of love flows from us to the person we love. The person will possess a form of life or energy that will reciprocate our love. This energy and reflection process is the key behind the ability of love to **restore** and **heal**.

It is my observation that life itself is a form energy. This energy functions at various levels and is directly affected by our emotions. Our strongest emotions like love, hate and anger increase this energy level to such an extent that it interacts with the energy of life in the subject or object of our focus. However, it also **radiates** out to interact with all subjects and objects in the cosmos.

It appears on a quantum level that a cosmic force of energy controls the positioning of sub-atomic particles. If this energy source is cosmic then when we radiate emotions we directly interact with this source.

When we focus our emotions such as love at a specific subject or object we also focus the energy we radiate. If we send a form of nurturing love to another, it can assist in the healing process. When we assist in the healing process of another we also contribute to their **wholeness** and ourselves.

Since true love is a process of nurturing the spiritual, emotional and physical growth of another or ourselves, it will directly impact our balance and **harmony**, and it creates an environment for wholeness leading to inner peace.

When we love another at this new level we allow one of our strongest emotions to become a catalyst for the healing process to proceed in them and ourselves.

The energy we radiate to another will also be reflected back to us. When the energy of love from another individual combines with our focused love, we have a direct experience in our sensations and feelings. It creates that overall feeling of complete contentment and peace.

This is one of the reasons why you will hear over and over again that “the mind is the builder.” The energy of the mind interacts with our sensations, feelings and emotions. Our emotions lead to our behaviour and by the addition of the will, our choice, we can at some level manage our responses and behaviours.

“I think and I am” is such a powerful statement since in my own personal journey and experiences it has proven itself.

Thoughts are a form of energy generated by the mind that interacts with our brain. When we take our thoughts to a higher level, like in prayer, we directly interact with the ultimate pure energy source of our higher power.

It is a **universal** energy force that **transcends** our normal intellectual reasoning process since it is an experience at our deepest level. Our normal scientific reasoning process is of the intellect while the experience of love is of the soul and spirit.

Our experience and **understanding** of love allows us to display **tolerance** to others since we now experience our universal connection and identification at a deeper level.

If we move to this higher or deeper form of love we experience wholeness again. The key to wholeness is balance and harmony in our life or the life of another. This balance and harmony is achieved by focusing our spiritual, emotional and physical development and growth, and by sharing it with others.

This focus is accomplished when we choose to nurture someone or something with the life giving and healing energy of love. We then become **in tune** with the original creative force of the **cosmos**. How we define and identify this force is our own personal choice. However, once we connect with this force through love we are in-tune with "it". When we become in-tune with this universal creative force we become co-creators in our journey of life.

Love is the force behind this universal energy and it is the main door that we must open to experience the creative energy of the universe. When we attempt to define our higher power or the God of our understanding in words and concepts, we are also attempting to describe unconditional love which is our deepest experience.

The gift of life, the living breath which comes from a higher power or the God of our understanding, has bestowed upon us the ultimate act of love, that is life itself.

When we choose to show gratitude to our higher power or the God of our understanding, we are in our own way showing gratitude for life itself. The love that we send out in the form of nurturing energy touches another at its level of creation. When we connect with this force it also flows back to us, thus allowing the healing and nurturing cycle to become complete.

An act of love to another or something does not only heal the object of our chosen love, but, it also flows back to heal us. "For every action there is an opposite and equal reaction."

Love is a word that is not very often used in leadership and organisational environments. In fact, when senior executives create their first individual Mind Map of love, they experience great difficulty. However, once they understand the meaning of love at a new level, they usually agree that it should somehow be incorporated into their definition of true leadership.

Since a greater percentage of our waking hours are spent in our working lives, it would be logical to incorporate love in the environments where we spend most of our lives in.

One of the keys to success is "If you do what you love, you will be successful at it". Traditional definitions of leadership do not include love. However, if we add character to our leadership definition and process, then we should include some understanding of love.

I am completely aware of the fact that the majority of my male senior executive participants at my seminars have not been comfortable with my recommendations. However, they have all agreed that we must now move beyond our traditional models of motivation to a nurturing softer approach to leadership and management.

By using the nurturing approach, we are moving to a form of love that forms the foundation of growth and healing.

It has been over ten years now that I have moved beyond the traditional motivational model to a nurturing approach to leadership in all my research, writings and lectures. I have now come to the conclusion that I have only taken the first step in my understanding of how to accomplish this in leadership and organisations. However, at my deepest level I am certain that it is a key step in our uncovering and understanding the characteristics of true leadership.

What I learnt at this stage in my life is that there is so little time and I have so much more to learn. I now accept the fact that I have less days ahead of me than behind me.

My continuous search for the truth and wisdom has led me to uncover some brief definitions of love by others which I wish to share with you.

WORDS OF WISDOM

- Where love is, God is.
– *Leo Tolstoy*
- Where there is love there is life.
– *Mohandas Gandhi*
- Love is something eternal.
– *Vincent Van Gogh*
- The cure for all the ills and wrongs, the cares, the sorrows, and the crimes of humanity, all lie in that one word “*Love*”. It is the divine vitality that everywhere produces and restores life.
– *Lydia Maria Child*
- We have been born for love. It is the principle of existence, and its only end.
– *Benjamin Disraeli*
- Love means the body, the soul, the life, the entire being. We feel love as we feel the warmth of our blood, we breathe love as we breathe the air, we hold it in ourselves as we hold our thoughts. Nothing more exists for us.
– *Guy De Maupassant*

- Take away love and our earth is a tomb.

– *Robert Browning*

- The way is not in the sky. The way is in the heart.

– *Gautama Buddha*

- The moment you have in your heart this extraordinary thing called love and feel the depth, the delight, the ecstasy of it, you will discover that for you the world is transformed.

– *J. Krishnamurti*

- On the last analysis, then, love is life. Love never faileth and life never faileth so long as there is love.

– *Henry Drummond*

- You will find as you look back upon your life that the moments that stand out, the moments when you have really lived, are the moments when you have done things in a spirit of love.

– *Henry Drummond*

- The best portion of a good man's life, – his little nameless, unremembered acts of kindness and of love.

– *William Wordsworth*

- Whether life is worth living depends on whether there is love in life.

– *R.D. Lang*

- Love is life and if you miss love, you miss life.

– *Leo Buscaglia*

MUSIC MASTERS

You that love lovers,
this is your home. Welcome!
In the midst of making form,
love made this form that melts form,
with love for the door,
soul the vestibule.

– *Jalal-uddin Rumi*

WATER FROM YOUR SPRING

What was in that candle's light that opened and consumed me so quickly? Come back, my friend! The form of our love is not a created form. Nothing can help me but that beauty. There was a dawn I remember when my soul heard something from your soul. I drank water from your spring and felt the current take me.

– *Jalal-uddin Rumi*

Love is one of the key elements in our continuous search for answers. We are all on a journey searching for meaning and the love we seek and give is a key factor in our search for meaning (see Figure 7.3).

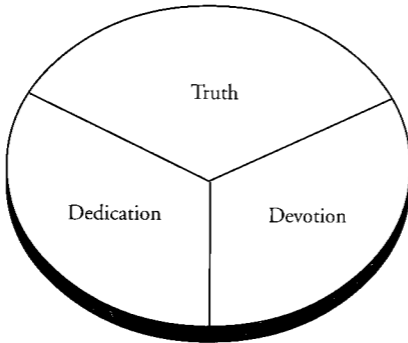


Figure 7.3
In Search For Meaning

True love is beyond definition and it is something we must experience in order to live. Without love there is only an abyss with no end, a life not lived. Once we have learned to love, we will learn to live.

Since love and spirituality usually function together, the last chapter and concept on character will be on spirituality.

Chapter 8

Spirituality

SPIRITUALITY

I have listed *spirituality* as the last concept in my definition of character and I deliberately saved it for last since it is a concept that I have come to understand and experience deeply during my journey in search of the truth. I have been on a continuous journey in search of spiritual truths. I now understand that the destination is the journey and my final question will only be answered when I leave this level of consciousness called life.

My continuous journey will become a little easier if I accept the fact that the ultimate reality is held for last. It is a situation where the best does come last. I must also learn to accept the fact that it is all a mystery.

It is planned to remain a mystery and the key question for Tom is “Do I wish to intellectually understand the ultimate truth, or would I prefer to experience at my deepest level, a wonderful mystery, leading to awe”.

I am in the process of developing this Mind Map on spirituality after my early morning prayer. I am sitting by the poolside, listening to the morning prayer of my little spiritual friends, the birds.

As I allow this Mind Map to flow from my subconscious mind into my conscious mind, I am fully aware of the fact that a higher power other than Tom has started to interact with my mind and thought processes, a spiritual muse.

The following Mind Mapping on *spirituality* (see Figure 8.1) contains eighteen words with the key words highlighted in the narratives.

This Mind Map is completely balanced, with all the main branches having three words each.

The number *three* is a key number in our journey of life. I use the number *three* as a key focus in all my writings and lectures. Please allow me to share with you the rationale for the use of the number *three* and its significance.

The number *three* is a balanced number. It indicates life and harmony. The number *three* also has two extremes and a mid-point. We live our lives and function in *three* dimensions, the past, the present and the future. We live *three* levels of consciousness, the first is in our mother's womb, the second is the life you are aware of and the third and last door is your pure spiritual existence. The key to inner peace and wisdom is a focus on *three* key areas and they are spiritual, emotional and physical. Our planet Earth is the third planet from the sun and it appears it is as far as we know, the only place in the cosmos with life. The word GOD contains three letters. We count one, two, *three*. We rank and evaluate A, B, C. The eternal triangle has *three* sides, indicating balance. A tree undergoes *three* stages in its growth cycle — seed, sapling and tree. Our sixth spiritual sense and the key to creativity is made up of awareness, perception and intuition. The number *three* is a key number in the development path of many spiritual teachers. Spiritual teachers and writers focus on three key areas in their message, namely love, life and faith. Spiritual teachers address *three* key factors in life — they define the human condition, they show a way of improvement and they introduce a new reality. The *three* key steps for a positive self-image are — love yourself, be yourself and forget yourself. The *three* key questions we should answer in life are — identity, mission and message. Who are you? Why are you here? and What is your message?

The following is the list of eighteen words on Mind Mapping, *spirituality* and they are not listed in any particular priority.

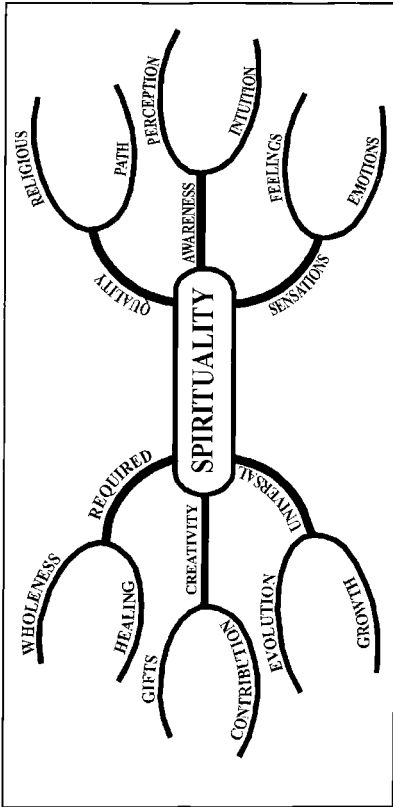


Figure 8.1
Mind Mapping – Spirituality

| | |
|---------------|------------------|
| 1. Quality | 10. Universal |
| 2. Religious | 11. Evolution |
| 3. Path | 12. Growth |
| 4. Awareness | 13. Creativity |
| 5. Perception | 14. Gifts |
| 6. Intuition | 15. Contribution |
| 7. Sensations | 16. Required |
| 8. Feelings | 17. Wholeness |
| 9. Emotions | 18. Healing |

Figure 8.2
List of Words on Mind Mapping – Spirituality

The word spirituality is extremely difficult to describe since it is an experience at our deepest level and like the fragrance of a rose, it must be experienced.

Spirituality is an open ended question. It asks more questions than it answers. However, we must in some small way make an effort to understand the key to inner peace and our creative **gifts**.

Spirituality is the **quality** of our chosen **religious path**. It is the level where we live our life beyond our dogmatic religious teachings. It is when we change who we are, by focusing on the truth of who we have become.

We use the quality of our religious path to deal with others and life. The quality that we develop will eventually lead to an experience of spirituality.

Spirituality is our sixth sense of **awareness, perception and intuition**. However, the experience of our higher power or the God of our understanding comes through our **sensations, feelings and emotions**.

Spirituality is a **universal** experience and it is a key in our **evolutionary growth** as a species. All the major seven religious paths that I have researched and experienced at a personal level describe in some way a higher power.

HIGHER POWER

- Muslim – Allah
- Hindu – Brahman, Vishnu and Shiva
- Buddhist – Buddha and Nature
- Jews – Jehovah
- Sufi Mystic – The Hidden Essence
- Christians – Father, Son, Holy Spirit and God
- American Indian – The Great Spirit and Mother Nature
- Aborigines – Mother Nature and the Universal Dream

In my continuous search for wisdom and the truth, I have discovered that each of these religious paths has some core values common to each other. However, I have only focused on six core spiritual values and I will provide you with a definition for each of them.

Once again, I must point out I am not a student of comparative religion. It is my belief that religion is such a personal and sensitive subject that one can never fully understand the other person's chosen path unless one directly experiences it. However, I have in my own journey come to the conclusion that there are at least six common core spiritual values that have been incorporated into the world's major religions.

UNIVERSAL CORE SPIRITUAL VALUES

- Gratitude
- Humility
- Tolerance
- Compassion
- Patience
- Forgiveness

❖ Gratitude

It means to count your blessings — your gifts. One has to focus daily on what you have and not what you do not have or have lost. It is to live each day with the understanding that “you complain how tight your shoes are until you meet someone with no feet”.

We take our health for granted and health is a gift from God or our higher power. It is a gift that directly affects our balance and harmony, and our inner peace.

The problem with gratitude is that we usually don't appreciate our gifts until we lose them.

❖ Humility

It is knowledge and awareness of oneself as one really is. It is when we come to the full realisation of our place and importance in the overall cosmos.

Humility is not about thinking less of myself, it is all about thinking of myself less.

❖ Tolerance

It is the understanding that we are all different and I accept the difference. It is living by the principle that "I am not okay and you're not okay, and that's okay"

It is moving beyond perfection and absolutes to reality.

We all struggle with the same demons. We all share the same fears and sorrows. We all try to do the best we can with what we have. We are all connected at a deeper level.

❖ Compassion

But for the grace of God, there go I.

Compassion is moving beyond empathy to a stage where we relate and identify directly with the pain and sufferings of another.

It is using *focused listening* — I want to understand and know you. *Focus listening* requires *humility, discipline* and *patience*.

❖ Patience

“The pause in the storm”. It is living on a daily basis with the understanding *that this too shall pass*.

It is living in the now moment, today. Today is yesterday's tomorrow and it is here now. You can never change the past. However, you can learn from the past as the future is yet to come. Use the past to build on the future.

We should never be concerned about the things we had yesterday, but do not have today. Never be disturbed over the opportunities of the past that you have missed. Never be concerned for the years that the locust have eaten. Do not be concerned even for the years of our past sins, or our wasted youth. Do not even regret that we did not know this truth years ago.

Today is the only day in which we live. We cannot live yesterday, and it is a waste of time to try. We cannot live tomorrow because strangely enough, none of us ever sees tomorrow. It is always today, and it is always this minute.

We have to be concerned with the *joy, peace and rest* of this minute which comes as a result of living in balance and harmony in spiritual consciousness. It is living *one day at a time*.

❖ Forgiveness

The opposite of forgiveness is resentment. Resentment will never destroy another, it will only destroy you. Forgiveness is a gift we give ourselves.

Resentment is the poison of a spiritual life. It is looking at ourselves as victims and not as participants. The harder we try to forgive, the more we seem to resent. Forgiveness is a process and it starts when we first forgive ourselves. We do not forgive, we discover forgiveness — *we have been forgiven when we forgive*.

It is a process of first requesting forgiveness from God or our higher power, and then forgiving ourselves. Only then can we forgive another.

In my book *How To Nurture The Creative Thinking Organisation, Beyond Motivation To Nurturing*¹, I have attempted to show the connection between our subconscious creative center and the spiritual focus.

As I continue my universal spiritual journey in search of the truth and wisdom, I see the need to emphasise again the point that the gift of creativity can be nurtured and developed.

We are here for a higher purpose and if we can function as a co-creator in some small way then we can make a difference in our life and the life of others.

We have all been given this ability to co-create since our lives are the direct product of co-creating with the God of our understanding.

For us to become **whole** and to **heal** our wounds we are **required** to trust in a higher power, a force beyond our ego. Our spiritual interaction with our higher power or the God of our understanding assists in the creation of our individual state of wholeness. This newly created state of balance and harmony also enables us to participate in the healing process of others. It is all part of the process of evolution so that we can make a difference and a contribution to the creative cosmic force of goodness.

When we share our deepest pains, anxiety and fears we find that we are all the same. We are directly connected on a deeper level when we focus on the greatest teaching lessons of life, which are also the most painful.

A spiritual focus on a higher power brings with it a reward that I call the gifts. They are gifts provided or given to us as an indication of our spiritual progress.

Some spiritual individuals are provided with all the gifts while others may only be given a few at some level.

It is all part of the ultimate paradox of a higher power or a God that wishes to be understood, and yet remains much a mystery. However, in my personal journey and research I have been able to identify nine spiritual gifts.

| |
|-----------------------------|
| GRACE : THE SPIRITUAL GIFTS |
|-----------------------------|

- Health
- Harmony
- Wholeness
- Vitality
- Youth
- Abundance
- Knowledge
- Intelligence
- Wisdom

In all my previous writings on the journey of life and creativity, I have included a universal spiritual model. I would now like to illustrate the model again (see Figure 8.3) since my readers and participants at seminars have pointed out to me that the illustration has helped them find some answers.

My personal observation is that I provided them with no real answers but lead them to additional questions. If I was allowed to plant a seed in them in search of a spiritual truth and wisdom then I am truly blessed.

The first step in the model is to come to the realisation that consciousness is basically our awareness that we exist. In order to develop our sixth sense or spiritual consciousness, we must first focus on allowing our subconscious to become exposed to our chosen spiritual path.

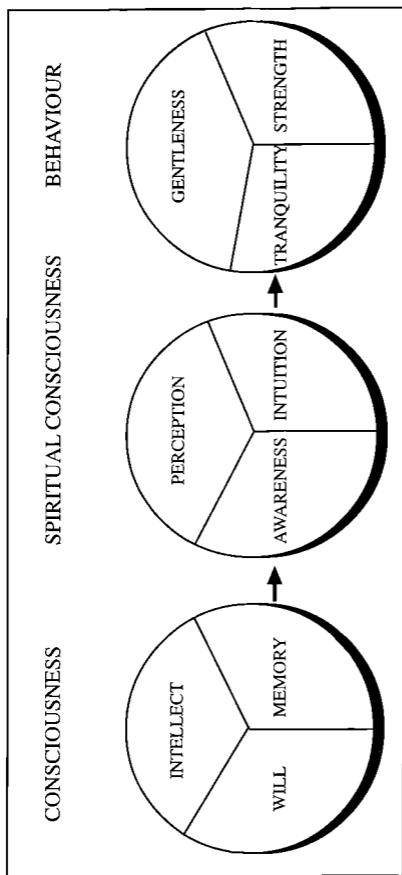


Figure 8.3
Spiritual Consciousness / Behaviour

We have been existing in a world that has programmed our subconscious to the ways of the world. In order to embark on this journey of spiritual development we need to focus our intellect and memory so as to enter the realm of spiritual knowledge and wisdom.

It all starts with our will which is a special gift from God or our higher power. Since we have been given the gift to choose, our will is what makes us unique on this earth.

The responsibility for our spiritual development and true inner peace starts with us. Prayer, solitude and fasting are the three of the key things we should focus on at this stage.

Once we have started to change our level of worldly consciousness to a new level of consciousness we are elevating ourselves to the next stage. This is accomplished by utilising our gifts of spiritual consciousness and they are awareness, perception and intuition. It is at this stage in our journey that we start to perceive the world differently.

Another three key things we should focus on at this stage of our spiritual journey are read, think and pray. However, at the same time we should still focus on solitude and fasting. The common factor of the first two stages is prayer. It can be a public or private prayer. However, I realise that my greatest insights come in contemplative prayer.

This is the prayer state where I listen for the still small voice. It is on a higher plane where I am still in the world but not of the world. Here I achieve absolute silence including the elimination of the thought process. It is a state of prayer where the inner and outer fuse in absolute silence at the still point which is a moment in eternity.

The next step is to orientate our behaviour towards the following three desired states of being: tranquillity, gentleness and

strength. I have deliberately listed strength last since it is my observation of individuals who have achieved spiritual consciousness that they first become icons of tranquillity and gentleness before they show strength of character.

Once we have mastered the first three stages we then move on to the next three stages which are resources, focus and destination (see Figure 8.4).

We first use our resources of the mind, heart and spirit. At this stage of our journey we are focusing on our conscious and subconscious mind. It is my conclusion that the subconscious mind is the mother of the mind and it is our spiritual center. It is also where we will spend approximately thirty percent of our life and it is known as "sleeping".

I have also come to the conclusion that our subconscious mind is the center of our creativity and that the gift of creativity can be nurtured in everyone.

Our heart is essentially a spiritual heart and together with our mind the circle is complete: it is an embodiment of our soul. We then move on to faith, hope and love. Faith is believing in the unprovable. It requires the use of creativity since we utilise a form of positive imagination.

Hope is having a positive attitude towards the future and without hope all life is lost.

Love is the choice we make with our will to nurture the spiritual, emotional and physical growth in others or ourselves.

The ultimate destination of our spiritual model should be to realise and experience peace, rest and joy. When we experience peace, rest and joy we experience true inner peace.

It is a level of inner peace that we are here to experience. The journey is made difficult so we can build the inner strength and wisdom to enjoy the destination.

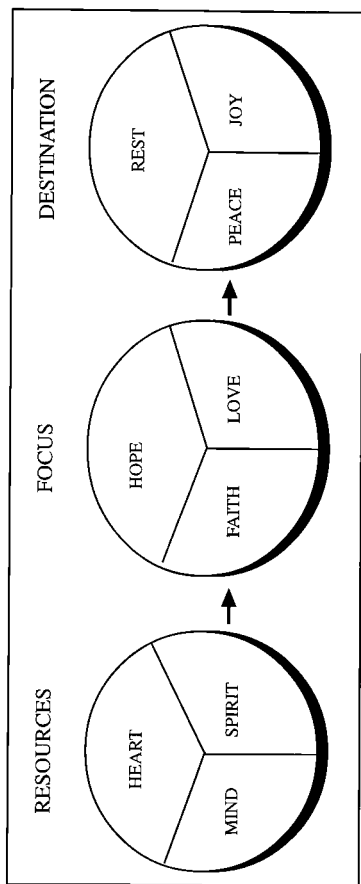


Figure 8.4
Spiritual Journey

True and absolute inner peace will come when we leave this journey and pass through the last door to a spiritual, pure level of existence. However, we have been blessed with certain gifts and the will to choose. We can choose to make the first step in a spiritual journey or we can wait to be chosen. However, if we wait to be chosen, the journey may never begin.

is: "Are you willing to take ownership for your life — are you a victim or an active participant?"

I would now like to share with you how others have defined their personal understanding of spirituality.

PERSONAL UNDERSTANDING OF SPIRITUALITY

- Those who know, do not say; those who say, do not know.

– *Lao Tzu*

- The astrolabe of the mysteries of God is love.

– *Jalal-uddin Rumi*

- Can I explain the friend to one for whom he is no friend.

– *Jalal-uddin Rumi*

- The dog barks; the caravan passes.

– *Arabic Proverb*

- There are few contemplatives, because few souls are perfectly humble.

– *Thomas Kempis*

- They are on the way to truth who apprehend God by means of the divine, light by the light.

– *Philo*

- Man is made by his belief. As he believes, so he is.

– *Bhagavad Gita*

- When goodness grows weak,
when evil increases,
I make myself a body.
In every age I come back,
to deliver the holy,
to destroy the sin of the sinner,
to establish righteousness.
He who knows the nature
of my task and my holy birth is not reborn
when he leaves this body;
He comes to me.
Flying from fear,
from lust and anger,
he hides in me,
his refuge and safety.
Burnt clean in the blaze of my being,
in me many find home.

– *Bhagavad Gita*

- A dog is not considered a good dog because he is a good barker,
A man is not considered a good man because he is a good talker.

– *Chuang Tzu*

- By a man without passions I mean one who does not permit good or evil to disturb his inward economy, but rather falls in with what happens and does not add to the sum of his mortality.

– *Chuang Tzu*

- God requires a faithful fulfillment of the merest trifle given us to do, rather than the most ardent aspiration to things to which we are not called.

– *St Francois De Sales*

- All creatures have existed eternally in the divine essence, as in their examples. So far as they conform to the divine idea, all beings were, before the creation, one thing with the essence of God. (God creates into time what was and is in eternity). Eternally, all creatures are God in God ... So far as they are in God, they are the same life, the same essence, the same power, the same *one*, and nothing less.

– *Suso*

- When the heart weeps for what it has lost, the spirit laughs for what it has found.

– *Sufi Teachings*

- The elements which make up man produce a capacity for pain. The cause of pain is the craving for individual life. Deliverance from craving does away with pain. The way of deliverance is the eight fold path.

– *The Four Noble Truths of Buddhism*

The above spirituality quotes have helped me in some way in coming to a better understanding of the God of my understanding, and I hope my sharing will help you in some way.

The following is a key quote that I frequently shared with others as part of my seed planting.

SPIRITUAL PEACE
READ – THINK – PRAY

“Maybe your words are few, but they are significant and heart warming: the little you utter contains a whole world of wisdom, though it can seem silly to those who depend on their natural wit. Your silence is peaceful, your talk helpful, your prayer secret, your pride proper, your behaviour humble, your laughter kind, your pleasure simple like a child at play. You love to be alone, and sit by yourself, because you suspect that people would be a hindrance, unless they were doing what you were doing. You do not care for reading or listening to books if they are not about this one thing. Then it is that both evidences, outer and inner, agree and fuse into one”.

The Cloud of the Unknowing



I would also like to share with you a new model (see Figure 8.5) I have developed in order to help me understand my constant search for wisdom and the truth.

This is the first time I have shared this model in my writings and as with all my research and findings, you should personalise it and proceed to the next level.

In order to discover a level of truth and reality in our journey on this earth, we are required to make an inner search for wisdom.

If we can come to an understanding of the truth, the truth will lead us to a direct personal experience with the light. The ultimate goal of all knowledge and experience should be to find wisdom and understanding leading us to the truth.

Wisdom is a gift of our higher power or God and our final understanding and experience with the light will come with our ultimate experience of awe as our journey ends.

We can however develop an individual strategy to make an inner journey in search of wisdom. This inner journey will begin with some questions and end with some answers.

The questions require *curiosity* where we start with our *identity*, *mission* and *message*. The entire creative process starts with curiosity where we start to ask the right questions. However, it also requires *courage* to go on a vision quest. Since it is not a one time event but a continuous process it will also require a *commitment*.

We also have to develop the characteristics of *discipline* since the world will have other worldly priorities for us. It will also require *persistence* since the answers will unfold as our consciousness unfolds. Since it is a life long process we must be *patient* enough to allow the process to happen. It is a synthesis of being and becoming.

Since we make the decision to focus on the right questions we are using the power of our *will*. However, in the process of making an inner spiritual journey we are connecting with the will of our higher power or God. Our reasoning process will come into place and our *intellect* will now focus on processing useful knowledge. Our *memories* will release to our resources the com-

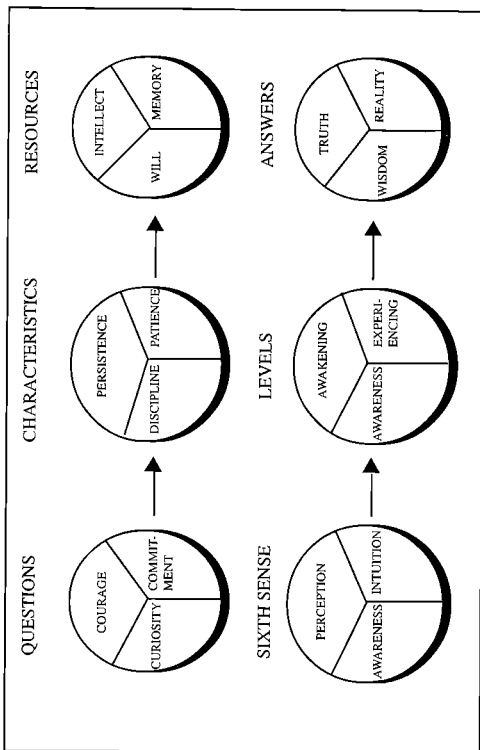


Figure 8.5
In Search of Wisdom : An Inner Journey

bined universal cosmic knowledge and experience of creation since we have now made a connection during our inner journey to the cosmic memory.

A focus on *awareness, perception* and *intuition* of our sixth sense will provide us with the ability to tap into a level of cosmic memory or consciousness that may hold the answers we seek.

We will advance through the spiritual stages of *awareness, awakening* and *experiencing*. With each stage we are taken to a new level of experience and understanding of the journey we have chosen.

As we continue on our search for wisdom we approach the answers. The answers will provide us with the *wisdom* we require to understand the *truth* and to experience *reality*. We also discover that *truth, love* and *wisdom* are attributes of the soul.

Once we enter the stage of answers we also return to our questions of *identity, mission* and *message*. As we return to the beginning we will now understand for the first time who we really are.

Our journey to find the truth will also lead us to understand and experience the light. With this experience the *veil* is removed and we have now come to a stage in our journey where we anticipate our finale experience of awe.

We have made a journey that has lead us to contemplate the divine truth. It is a journey of a mystical nature that has enhanced our *awareness, perception* and *intuition*.

It has taken us also on a journey and experience of *life, love* and the *light*. It has also assisted us in defining *subject, object* and its *relationship*.

We have gone on a journey using a model of reality that will assist us in asking the right questions and finding *some* of the right answers.

It provides us with the experience of attainment. We become in tune with the forces of nature and enter a state of balance and harmony resulting in inner peace.

We allow ourselves the ability to experience intimacy with a shared psychic intensity. The sickness of our spirit is eliminated and we now connect with others on a new level of consciousness. The psychic storms we have experienced are now calmed by the wisdom we have gained.

A vision quest is a journey of self-discovery. We make this journey to define who we are. However, since the journey in search of meaning is a life long process, we and others will benefit in ways beyond our understanding.

The journey will define who we are and it also changes our level of consciousness. We become focused and in tune with all who are on their own individual journey in search of meaning.

As I close this chapter I would also like to share with you some of the truths I have discovered.

WHAT IS A TRUTH?

The simplest words attempt to describe a truth. It is an experience, not a concept.

Here are some words I try to live by:

- There is a force behind goodness.
- Love drives out fear.
- You must nurture the growth of another.
- Forgiveness is a gift I give myself.
- The greatest teaching lessons in life are also the most painful.
- If the eye's don't cry, the organs will.
- Getting old is the price we pay for not having died young.

- Time does heal wounds.
- This too will pass.
- A truth is defined by your sensations, feelings and emotions, not your intellect.
- A truth is the pause between stimulus and response. It allows us to choose a response.
- A truth is based on our deepest beliefs and values.
- A truth becomes universal when it transcends our judgement of others.
- A truth becomes the common ground.

At this stage we have examined all the fourteen key factors that I have defined earlier that form the character of an individual. Now, I would like to leave you with some recommendations in the last and final chapter of this book “Planting the Seed”.

Chapter 9

Planting The Seed

The seed we should all start planting in our discussions on leadership is the character dimension. If we can come to some type of understanding of what character is, we may then be able to focus on character development.

In the foregoing chapters I have mentioned senior executive competency skills, however, I did not provide you with any practical examples.

I would now like to share with you an experience I had with the Office of Personnel Management (OPM), in the United States federal government. My experience lasted for approximately forty days spread over a period of one year. I functioned as a senior executive and management consultant in the facilitation of a strategic plan for excellence for the Career Entry Group (CEG), a group which is the main component of OPM.

Within the CEG is the key function of personnel research. This division is headed by a number of key international industrial psychologists, and has a staff of over twenty key, highly experienced and qualified industrial psychologists, in addition to the many extremely knowledgeable and qualified researchers.

One of the key functions of personnel research is to develop and manage the senior executive core competency skills for the entire United States federal government.

The United States federal government has approximately six thousand senior executives not including flag (Admiral) and star (General) levels in the Department of Defense (DoD).

The senior executive core competency skills also apply to the senior executive candidate program which touches approximately another ten thousand senior managers.

In order to hold a senior executive position, one must qualify and become certified in the competency skills. In addition, they are managed, measured and tracked for an extremely large and diversified population.

During my various consulting functions with the United States federal government, I also functioned as an instructor in the core competency skill areas of leadership, strategic planning, performance measurement and human resource management.

Serving as an instructor and having worked with the staff that develops the senior executive core competency skills has provided me with a unique overview of the entire process. This overview includes the concepts, actual implementation processes and the measurement of results.

I have selected this unique experience due to the fact that I have yet to find in any organisation or culture the complexity of the United States federal government's focus on senior executive core competency skills and the implementation and management of the skills.

Below are some charts on the basic senior executive competency skills developed by the US government that I have shared and used worldwide with other senior executives in both the public and private sectors. Here is a practical example of the fact that the skills can be developed. My recommendation is that we move to the next level and include the agreed upon key core values for developing character.

Figure 9.1 of senior executive service core qualifications indicate five core or macro competency skills. The next five figures (Figure 9.2, 9.3, 9.4, 9.5 and 9.6) will break down each macro skills level into micro skills level for focus purposes. By breaking the core macro skills down into sub-sets we can focus on the key characteristics required for a specific macro competency skill.

- Strategic vision
- Human resource management
- Program development and evaluation
- Resources planning and management
- Organisational representation

Figure 9.1
Senior Executive Service Core Qualifications

- Creative thinking
- Customer orientation
- External awareness
- Leadership
- Oral communications
- Planning and evaluation
- Self-direction
- Team building
- Vision

Figure 9.2
Leadership Effectiveness Framework (LEF) Competencies :
Strategic Vision

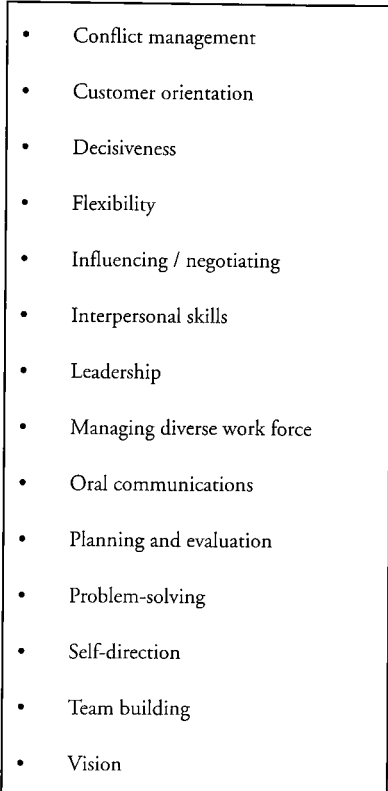
- 
- Conflict management
 - Customer orientation
 - Decisiveness
 - Flexibility
 - Influencing / negotiating
 - Interpersonal skills
 - Leadership
 - Managing diverse work force
 - Oral communications
 - Planning and evaluation
 - Problem-solving
 - Self-direction
 - Team building
 - Vision

Figure 9.3
Leadership Effectiveness Framework (LEF) Competencies : Human
Resource Management

- Creative thinking
- Customer orientation
- Decisiveness
- External awareness
- Flexibility
- Human resources management
- Influencing/negotiating
- Leadership
- Management controls/integrity
- Oral communication
- Planning and evaluation
- Problem-solving
- Self-direction
- Team building
- Technology management
- Vision
- Written communication

Figure 9.4
Leadership Effectiveness Framework (LEF) Competencies:
Program Development and Evaluation

- Conflict management
- Decisiveness
- External awareness
- Financial management
- Flexibility
- Human resources management
- Influencing/negotiating
- Leadership
- Management controls / integrity
- Oral communication
- Planning and evaluation
- Problem-solving
- Technology management
- Written communication

Figure 9.5
Leadership Effectiveness Framework (LEF) Competencies :
Resources Planning and Management

- Conflict management
- Customer orientation
- External awareness
- Flexibility
- Influencing/negotiating
- Interpersonal skills
- Oral communication
- Self-direction
- Written communication

Figure 9.6

**Leadership Effectiveness Framework (LEF) Competencies :
Organisational Representation**

Please understand that the above information I have shared with you is only for an executive overview and would most likely be less complex in your own organisation, function or agency. Nevertheless, it is one of the many models that we can use and learn from in our own search to identify and come to some type of understanding of character development.

It has always been my position that each of us is unique and we have a diamond inside of us. If we can somehow polish the diamond and show it to the world we can then make a difference. If the diamond is the character of an individual then the journey of life for all can be improved by focusing on character development.

My current focus on character development has been received with some negative resistance, similar to my focus on creativity.

Many senior executives have taken the position that my focus on creativity appears to be idealistic and not realistic. They take this position based on the fact that not all individuals have the ability to be creative.

One of the reasons I went on my journey of over twenty years of practical research into innovation and creativity was due to this belief that not all individuals possess the gift of creativity. It is still my conclusion that we all have the potential to be creative and that by focusing on character development, we can also assist in awakening this potential in ourselves and in others.

The position I have always taken and continue to take is that the God of my understanding does not create junk. We create junk when we start out from a negative position adopting the stance that the gift of creativity is only for the chosen few.

The fact that an individual does not use their creative gifts does not mean they do not possess them. It only means that no one has awakened them.

I like to use the media of communications when I am sharing with others. In the area of defining values and creativity, one of my favourite teaching techniques is to use the Waltz Disney movie "The Lion King".

First, I review with my audience the following work assignment prior to allowing them to watch the video tape "The Lion King". The objective of the assignment is to observe the creative process at a new level. After the briefing I then allow them to watch the entire video tape before doing the assignment.

Here is the individual and group assignment :

First — Write your individual answers to each of the following questions.

Second — Discuss your individual answers and observations as a group.

Third — Agree as a group to your answers and appoint a spokesperson to report back on your agreement and findings.

- What were the creative techniques used in this story that attracted your interest and attention?
- What specific emotions and feelings did this story cause you to become aware of?
- What universal spiritual conflict is told in this story and how is it communicated?
- It is said that a story is the shortest path to a truth. How is this accomplished in this story?
- How is fantasy used in this story to help us deal with reality?
- Why do you think more adults would view “The Lion King” than children?

I have used this technique with a large group of university scholars, public and private sector executives and individuals that are searching for some questions and answers.

The feedback has been consistent in that individuals who first viewed “The Lion King” now see it as a method to communicate basic values.

My plans are to include the fourteen key factors on character (see Figure 9.7) in my future seminars/workshops when I use “The Lion King”.

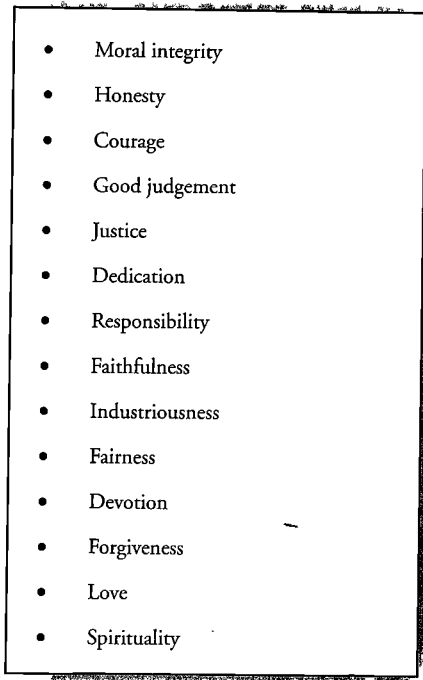
- 
- Moral integrity
 - Honesty
 - Courage
 - Good judgement
 - Justice
 - Dedication
 - Responsibility
 - Faithfulness
 - Industriousness
 - Fairness
 - Devotion
 - Forgiveness
 - Love
 - Spirituality

Figure 9.7
Sacred Honour/Dignity : Character

I will request the individual, team or group to identify where any of the above fourteen characteristics are displayed in "The Lion King" and to identify the number of characteristics displayed by Simba, the main character in the story.

In the past, I have had the experience where teams and groups have taken my original assignment to new levels and depths. The participants have indicated that they now have a clearer understanding of how the overall creative process can be used to enhance our understanding of our sensations, feelings and emotions.

Not only can the overall creative process be defined, but it can also be nurtured. It is the same situation with character development. Once we can agree on the definition of character, then we can develop, measure and manage its development and growth. We can use such techniques as "The Lion King" video tape assignments to help us come to this agreement.

We are a product of our knowledge, environment, values and beliefs. If our value system lacks the building blocks for character then we should hold up the mirror. One of the key ways we can come to understand the character dimension of leadership is by observing the behaviour of others. When a key individual in the public or private sector makes a serious error in judgement, leading to a loss in reputation, we must use this example as a learning lesson. We must constantly ask ourselves the question "What have we learned?"

The entire foundation of the quality focus is *prevention*. We must focus on preventing the defect before it happens. This is nothing new. It is what the medical community has attempted to tell us throughout our history as a species.

When a leader has fallen due to a character defect we must use the experience as a learning lesson. We should return to the process of true leadership and closely examine the character defect issue and how it could have been prevented.

Over and over again, in my journey of life I use a process focus. One must first determine if it is truly a process and can it be displayed as a process. If we can display something as a process, then we have achieved an old truth "A picture is worth a thousand words."

Once we can lay it out as a process we can then make a determination of the steps that take the input to the output, and focus on the steps that have defects in them. If the input is an area, like character, we must first understand the input clearly before focusing on the output of the process or performance results.

Please see Figure 9.8 on Character Leadership Process. This diagram was earlier given in Chapter 1, as Figure 1.2.

Please note that I am not saying the process is complete. What I am saying is that you should take it to the next level and that is what the scientific process is all about.

During my journey on this earth, I have read over three thousand books and continue to learn since I have accepted the fact that I have a lot to learn. I continue to stand on the shoulders of others since all my research is based on the efforts of others.

In all my works I continue to share my knowledge freely. I have donated all my seminar materials to leading universities and have given away most of my books. I continue to tell the world my ideas are not mine, they come from my interaction with a spiritual muse and my journey on this earth.

What I have attempted to accomplish in this book is to create awareness, acceptance and action. Incidentally, this is my eighth book.

If I can help you in some way to make you aware of the fact that we can define the key components of character, then I am one-third of the way there.

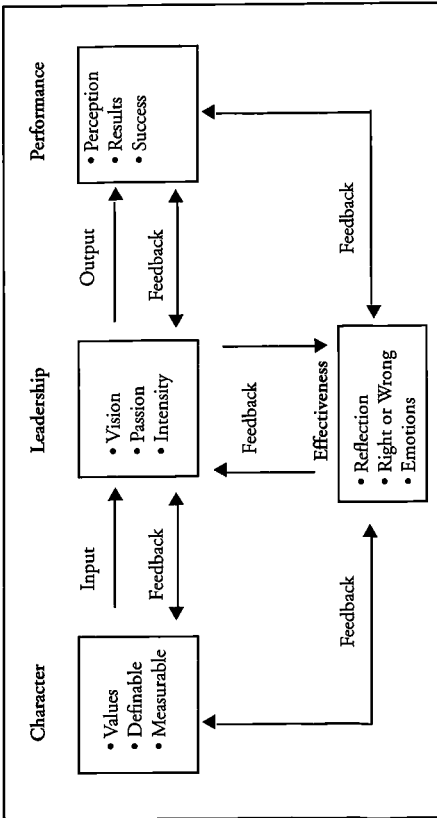


Figure 9.8
Character Leadership Process

If I can get you to accept the fact that Character Leadership is a process and it can be nurtured, measured and managed, then I am two-thirds there.

Finally, if I can get you to take some form of action, then my seed is planted and I am truly blessed.

I would now like to move to one last phase of my seed planting. During my research on the overall creative process and the output of innovation I made a complete circle and returned to the spiritual dimension.

A major part of my life has been spent sharing in the public and private sector environments. One of my focus areas and future visions is "*Spirituality at Work*". I have been planting this seed for over ten years and in some cases I have planted this seed deeply in some individuals and organisations.

I fully accept the fact that I will not be here to see the seed grow. However, I believe there is a direct correlation between spirituality, creativity and character development.

I would like to share with you my current findings and conclusions on "*Spirituality at Work*".

The following is a Mind Map of "*Spirituality at Work*" (see Figure 9.9). It contains thirty-three words and the key words will be highlighted in bold print in the brief narratives.

Here is a list of thirty-three words (see Figure 9.10) that have come into my consciousness with the Mind Mapping — Spirituality at work and the words listed below are not in any particular order.

The first and key factor is **leadership**. It all begins and ends with leadership. It is the ability to have a vision and to articulate that vision to all who are affected by its implementation.

Leadership is about pulling and not pushing. It is getting others to willingly follow your vision as you lay out the path and direction.

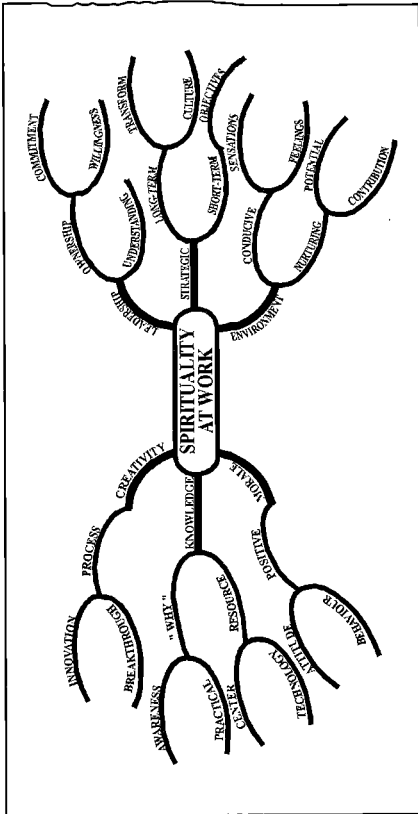


Figure 9.9
Mind Mapping – Spirituality at Work

| | |
|------------------|------------------|
| 1. Leadership | 18. Contribution |
| 2. Ownership | 19. Morale |
| 3. Understanding | 20. Positive |
| 4. Commitment | 21. Attitude |
| 5. Willingness | 22. Behaviour |
| 6. Strategic | 23. Knowledge |
| 7. Long-term | 24. Why |
| 8. Short-term | 25. Awareness |
| 9. Transform | 26. Practical |
| 10. Culture | 27. Resource |
| 11. Objectives | 28. Center |
| 12. Environment | 29. Technology |
| 13. Conducive | 30. Creativity |
| 14. Nurturing | 31. Process |
| 15. Sensations | 32. Innovation |
| 16. Feelings | 33. Breakthrough |
| 17. Potential | |

Figure 9.10
List of Words on Mind Mapping - Spirituality at Work

If the vision is to create a working environment that nurtures spiritual growth then curiosity, courage and commitment, the three key words to creativity will be required.

The leader or leaders in the senior executive team will be required to assume **ownership** with complete **commitment** and authority. The ownership must come with a complete **understanding** of what spirituality is and is not, and a **willingness** to create a unique organisational **environment**. Since it is the responsibility of the senior executive team then it must be approached in a **strategic** manner and it is **long-term**.

It will require a transformation of the current organisational **culture** which should include **short-term** measurable **objectives**. The newly **transformed** organisational culture should become an environment that is **conducive** to a **nurturing** approach to management and the overall creative process.

The leadership in the transformed organisational culture will nurture the development of **sensations**, **feelings** and **emotions** of individuals. The main objective is to develop and nurture the ultimate **potential** of individuals and to further enhance their **contribution** to the organisation and their individual growth and development.

The working environment must be supportive of **positive morale** which in turn has a focus on an understanding of what **attitudes** and **behaviours** are expected.

Appropriate and useful **knowledge** must be provided to the entire organisation, including its customers, suppliers and stakeholders. The knowledge provided should focus on the **why** for this strategic direction before the *how*.

We go through life looking for the *how* and in many cases we never ask the *why*. The *why* is when we completely understand the difference between what is important and what is urgent, and the difference between effectiveness and efficiency. "If you can answer the why, you can deal with any how".

The knowledge provided should be **practical** and it should create a level of **awareness** before acceptance and action. It should also be practical by the incorporation of some type of in-house **resource center** and the use of **technology**.

During my briefings and meetings with senior executives, I continue to recommend the establishment of a national public and private center for leadership, excellence and **creativity** for the nation.

Any organisation can create their own individual center by consolidating knowledge in a central resource location that supports their strategy and unique culture.

This center can be utilised for developmental assignments that would fall under succession planning and competency skills.

If we create a working environment that nurtures spirituality at some level, we will also be focusing on the overall **creative process**. This focus will result in the **innovation** and **break-through** thinking that we require and are expected to achieve.

As I put my thoughts together as to what the title of this book should be, "*A Sacred Trust*" came to mind and this is based on my own spiritual path.

I truly believe that true leadership is a sacred trust since a higher power has for some reason allowed an individual to guide and directly impact the lives of others.

If the selected leader fails in this responsibility then it could be part of the mystery of how God or our higher power deals with us. The failure could be an example for us to learn from the mistakes made by others so that we will come to some level of understanding of what is right and wrong. If we can determine what is the right thing to do and do the right thing, then we have experienced wisdom.

We are all here in the school of life to learn. If the lesson is extremely painful then it should be a great teaching lesson.

Incidentally, the key question that we should ask is “What did we learn?”

I would like to leave you with one last thought. “You came into this world with nothing, and you leave it with nothing, except your *character* and *the lessons you have learned in life*”.





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