The background of the cover is a complex, abstract geometric pattern composed of black lines on a white background. The lines form various shapes, including triangles, squares, and rectangles, some of which are nested or overlapping, creating a sense of depth and structure. The pattern is most dense in the upper left and lower right corners, with more open space in the center.

Routledge Studies in Leadership, Work and Organizational Psychology

ORGANIZATION AND EDUCATION DEVELOPMENT

**RREFLECTING AND TRANSFORMING IN
A SELF-DISCOVERY JOURNEY**

Suresh Nanwani



‘Leadership is influence founded on the process of continuous self-discovery. In this extraordinary book you will learn how to become who you really are, in making the journey you will tap into capacities you did not previously believe possible.’

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to congratulate and thank Prof. Suresh Nanwani for his passion in journeying through his self-discovery and for sharing his solid experiences with the readers.’

Dr. Dolores M. Torres, *Vice Chairman and Management Senior Adviser CARD Bank, Inc., Philippines*

‘The process of self-change is critical for everyone. In sharing his instructive models and fascinating insights, the author has emphasized that a constantly evolving self-reflection leads to more purposeful self-discovery and meaningful relationships with others.’

Marie-Paul B de Luna, PhD, MNSA, *Loyola Institute of Positive Organization Development, Philippines*

‘Having journeyed professionally with Dr. Nanwani through various parts of the world and the complex lives of other cultures, I find it exciting to read his testimony on the integrative journey he has undertaken toward a learning person in mind, body, spirit, and soul. As a blending of memoir and guidebook for others, the book is a *tour de force* that leaves any truth-seeking reader inspired to seek out the sources Dr. Nanwani has found in organizational theory, multiple cultures, and wise people of the past. Whatever your age and experience, this book will give you insights for creating a sense of wholeness in response to inevitable change in ourselves and the world around us.’

Richard E. Bissell, *Former Executive Director of Policy and Global Affairs, US National Academies of Sciences, Engineering and Medicine*

‘Suresh Nanwani has made original contributions to both Organization Development and Educational Theory. These contributions are made through focusing on living values of integrity, professionalism, and spirituality while integrating insights from theories, concepts, and models of Organization Development. In my language of living-educational-theories, the book demonstrates how individuals can explain their own educational influences in learning with values that carry hope for the flourishing of humanity.’

Dr. Jack Whitehead, *Visiting Professor of Education, University of Cumbria, United Kingdom*

‘Professor Nanwani very effectively uses the metaphor of a journey to discuss innovative insights into personal transformation. His approach to writing is as diverse as his educational and professional background (law, finance, and organization development). He creatively uses journaling, vignettes, plays, and poetry to bring new perspectives to topics like Appreciative Inquiry, Positive Psychology, Eastern Philosophies, and Quantum Skills and then translates these

insights into the MICAI intersection model for personal and organizational transformation. Dr. Nanwani's Covid-19 postscript makes this a very timely read for all who are committed to living purposefully and positively during chaotic times.'

Professor Charlotte Shelton, *Helzberg School of Management,
Rockhurst University, Kansas City, USA*

'Suresh Nanwani has embarked on a unique journey to discover and experience his "whole-ness" – his most authentic self in connection with the world around him. In this book, he shares with us invaluable lessons from this journey in the form of his MICAI intersection model. This integrative guide provides examples on how to search for what is best in and around us, and what gives our life true meaning. His approach is multidisciplinary, drawing from organization development, positive psychology, education development; and combines western and eastern models and philosophies. His journey reflects on what can be nurtured within us to flourish through positivity and appreciation. This is an especially valuable read for anyone who is searching for more meaning and purpose in this mysterious and ever-changing world.'

Ronald Fry, PhD, *Professor of Organizational Behavior,
Fowler Center for Business as Agent for World Benefit,
Case Western Reserve University, USA*

'Suresh presents an inspiring story to say the least. This book is brimming with valuable research and insights that are provided in meticulous detail for people of all ages. His MICAI intersection model and analysis will leave you thinking about how to connect the dots in your journey of self-discovery. Bravo!'

Vik Kapoor, *Former United States Federal Emergency
Management Agency Ombuds and Consultant for the
UN Funds and Programmes*

'Organization and Education Development: Reflecting and Transforming in a Self-Discovery Journey is a really interesting account of Suresh's professional and personal journey, and the points of intersection between the two. A valuable read for anyone interested in the principles and process of reflective practice and who wishes to be motivated by his commitment to leave a positive legacy.'

Dr. Simon Milligan, *Consultant and Adjunct
Senior Lecturer, Lund University, Sweden*

'Examining our life helps us become aware of the complexity of human relationships and to be able to recognize the interconnectedness of us all. In Organization Development, coaching, and change, new practitioners will

oftentimes experience pressure to know the field, its techniques, theories, maps, and models. Leading change and leading others though, always starts with leading self. Suresh's book provides an entry door to just that. It is an important step on a lifelong journey, after which comes the here and now, the mastery beyond technique and deep use of self that I've observed among these expert practitioners.'

Lise Bruynooghe, *Founder, Profound Consulting*
(<https://profoundconsult.com/>) and *Cofounder,*
Both& (<https://both-and-partners.org/>)

'The future of education and OD revolves around strengthening and supporting the evolving self both on the level of the individual and the collective. To do that, we need a new approach to research that integrates 1st person, 2nd person, and 3rd person knowledge. In this book, Suresh Nanwani does a wonderful job in integrating these methodologies and thus advancing our understanding of learning.'

Otto Scharmer, *Senior Lecturer, MIT; Founding Chair,*
Presencing Institute, USA

Organization and Education Development

Organization and Education Development combines reflective thinking and practice, action research living theory, and organization development to explore the self-discovery of meaning and purpose. It charts a journey undertaken by the author in pursuit of professional development through self-awareness and self-change as a fully integrated person and a better professor.

This book is about an individual's integrative journey of self-discovery. The author's narrative includes values and organizational development concepts and theories shared with fellow travelers, including supervisors, friends, and students. He shares invaluable insights and examples with the reader, using a model of a six-spoke wheel of final discovery and the MICAI intersection model. These integrative guides provide examples on how to search for what is best in everyday life and what gives us true meaning, encouraging personal reflection and ways of nurturing appreciation for our own lives.

This multidisciplinary book combines western and eastern models and philosophies and draws from organization development, positive psychology, and education development. It will be ideal reading for students, researchers, and academics in the fields of organizational development, organizational psychology, social psychology, and education. It will appeal to any reader interested in learning about self-development.

Suresh Nanwani is Professor in Practice at Durham University, UK, and Honorary Associate Professor at the Australian National University. He is an author, a writer, and an editor and has more than 30 years of development work experience in international organizations.

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To my parents, Radha and Kishin



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Foreword

I have never met Suresh Nanwani in person, but I look forward to it someday. I first encountered him via email when he asked me to be an expert juror and provide comments on his in-process doctoral dissertation. His request was based largely on the topic of his research, organization development (OD), and my relatively long history dating back to the 1960s doing research and writing books and journal articles on this topic. My workload was brimming at the time (and still is), but I reluctantly agreed to help him out (I am a pushover for helping doctoral students). At the time, I expected to give his work a quick read, write a few comments about OD theory and practice, and be done with it.

In reading Suresh's dissertation, my assumptions quickly met a far more compelling reality. Turns out his learning and research about OD serve as a rich and engaging context for a far more personal journey to better understand and improve himself as a person, scholar, and teacher. This piqued my interest. Suresh describes his journey in a way that is intimate and reflective yet explicit and systematic in what readers like me can learn about taking our own self-improvement journey. Indeed, in reading his dissertation, I inadvertently reflected on my own life and what I could learn about becoming a better person.

Suresh anchors the path of his journey to three core values – integrity, professionalism, and spirituality – that when tied together in thought, emotion, and action, guide his self-assessment and learning to become a more “fully integrated person.” Although these particular values make a lot of sense to me, the lesson here is that self-development needs to start with explicit and serious consideration for what values will guide that journey. The values are highly personal, can vary across people, and serve as touchstones to identify how well our behavior enacts them and to craft ways to become more fully integrative with them.

Suresh's research provides a clear and thorough account of how he identified his values, drawing on approaches to OD that reflect them. It describes how he systematically collected data from friends, students, and OD advisors on their perceptions of how well he practices the values. Suresh then explains his top discoveries from this feedback. He ends his dissertation with a conceptual model, laying out the path that can be taken to journey successfully toward becoming a fully integrated person.

I am grateful that Suresh included me in his journey. I am especially thankful that he listened to the advice of many of us to turn his dissertation into a book with broad appeal and relevance to all of us seeking to improve and develop ourselves. He has masterly accomplished this goal. This book is a “good read,” a very good read. It presents a compelling and comprehensive account of what it takes to identify our values, assess our practice of them, and craft a developmental path forward (and keep on doing this as we grow and mature). It draws on Suresh’s personal experience and OD concepts and values. It places them in a broad context that will have a wide appeal and deep personal consequence to anyone interested in learning about self-development.

Thomas G. Cummings
Rolling Hills Estates, CA
November 2020

Preface

This book is about my life-learning journey of self-discovery. Drawing ideas found in organization development (OD), I created a model to guide individuals, groups, and societies to become more self-aware and self-resilient. The monograph stems from the encouragement I received from the dissertation committee on my PhD degree in OD in 2020 at the Southeast Asia Interdisciplinary Development Institute (SAIDI) Graduate School of OD, Philippines. This committee suggested that I consider translating my research into a book, as the insights would be a useful reference for those who are and will be embarking on a similar journey of self-awareness and self-change. They believed that the experience would help nourish the souls and the minds in creating a culture of reflective practitioners.

In my monograph, I (1) present a clear picture of the process involving self-discovery toward becoming a fully integrated person and a better professor (i.e., a better educator); (2) provide a concrete and practical framework for self-awareness and self-change; and (3) highlight a model I developed (the Matter-Ikigai-Creativity-Appreciative Inquiry [MICAI] intersection model) to demonstrate the richness in interweaving various OD concepts.

Through my journaling and feedback from two independent readers, surveys and interviews with 30 respondents (20 friends and 10 students), and insights on feedback questions from nine leading academics and practitioners as expert jurors, I explore what are my top three discoveries and my OD model. The purpose of my model is to view myself as the primary OD practitioner through OD theories – traditional and modern – to see how I fit now and into the future by transforming myself through self-reflection. Rather than referring to the traditional views of OD that many are familiar with, I show how positive thinking, flow, creativity, appreciative inquiry and living, and other new concepts – including ikigai (describing the pleasures and meaning of life) and presencing – apply to both practice and theory.

My monograph focuses on my personal life journey through self-discovery by becoming a fully integrated person and a better professor. The model is not fixed as improvements accrue over time. For example, my dissertation research was completed in March 2020 before Covid-19 brought drastic changes to humankind. Consequently, I added a new chapter to highlight how the model applies to

Covid-19 circumstances, how the impacts of Covid-19 shape our mental maps, and how we can find the opportunity to refresh, innovate, and flourish in uncertain times. The need to reinvigorate oneself through self-discovery has never been more acute in these surreal times. Despite the current state of affairs, individuals can view this opportunity to revitalize themselves as human beings through the ability to maintain connectivity that transcends barriers to self-improvement.

My journey through discovery has taught me how to apply the OD model to better understand purposeful living for both myself and society. If those reading these pages come away with a better knowledge and understanding of human development through ideas found in my OD model and other models I suggest, then my personal journey will have been worthwhile to my fellow readers. This audience includes undergraduate or postgraduate students of OD, individuals wishing to improve themselves upon retirement or when they feel it is time to revisit themselves, interested readers who wish to embark on a similar journey to discover and transform themselves, and OD academics and practitioners.

Acknowledgments

There are many people who have contributed directly to the writing of this book and who have supported me in so many ways. With apologies, I may miss some names, but I know their presence has helped me in the process and I am grateful for this.

I thank the following, without any hierarchical order of importance:

- Dr. Rosalina O. Fuentes, Dr. Dolores M. Torres, and my PhD supervisor, Dr. Marie-Paul B. de Luna.
- My dissertation committee members, for providing valuable support in the defense of my PhD dissertation.
- My friends and students in the survey and my other fellow travelers who joined me and shared their views on the journey.
- My expert jurors – Prof. Jack Whitehead, Prof. Thomas Cummings, Prof. Robert Quinn, Dr. Diana Whitney, Prof. Charlotte Shelton, Prof. Otto C. Scharmer, Prof. Bernard Burnes, Ms. Jacqueline Kelm, and Prof. Ronald Fry – for going through my research and models and providing valuable insights.
- Ms. Kristine Lesaca, Assistant Principal for Academic Affairs (Officer in Charge), Miriam College Lower School, Quezon City, Philippines, and Fr. Dick Rocha, priest incardinated to the Archdiocese of Mount Hagen, Papua New Guinea, for being guiding lights as fellow students.
- Dr. William A. Loxley, for sharing with me his comments and insights on my work.
- Ms. Emilie Coin, Editor, and Ms. Swapnil Joshi, Editorial Assistant, Routledge Taylor & Francis Group, for their unwavering support.
- Ms. Joshene Bersales, for helping me in preparing this book.
- Mr. Ramachandran Vijayaraghavan, Project Manager, Apex CoVantage, India for his assistance.
- My loved ones and friends, for seeing me through my journey and providing moral support.
- Prof. David Cooperrider, Prof. Ronald Fry, Ms. Jacqueline Kelm, and Prof. Charlotte Shelton, for gratefully allowing me to use their figures or tables cited in this book.

I am grateful to each and every one of you for sharing your interests, thoughts, insights, and views, and for encouraging me and enabling my fulfilling journey.

About the author

Suresh Nanwani has more than 30 years of development work experience in international organizations, including the World Bank, Asian Development Bank (ADB), and European Bank for Reconstruction and Development (EBRD). His work covers governance and accountability, policy formulation, public consultations, human resources, accountability mechanisms, project operations, and law and development. He was formerly an Advisor in ADB and Counsel in EBRD.

Suresh has a PhD degree in Organization Development from SAIDI Graduate School of OD – Philippines, an LL.M degree from the University College London, and an LL.B degree (Honors) from the National University of Singapore. He is a Centre for Effective Dispute Resolution (CEDR)–accredited mediator. He is a roster subject expert for the environmental and international law in the Green Climate Fund Independent Redress Mechanism.

Since 2008, Suresh has lectured on international financial institutions, and law and governance in various countries, including Australia, China, Japan, Korea, Singapore, South Africa, Spain, and the United Kingdom. He is a honorary associate professor in the Australian National University, visiting professorial fellow in the University of New South Wales, and honorary research fellow in the Birkbeck University of London.

He has published extensively on international financial institutions, law and development, governance and accountability, Sustainable Development Goals, and Belt and Road Initiative. His latest publications are *The Practice of Independent Accountability Mechanisms (IAMS): Towards Good Governance in Development Finance* (Brill Nijhoff, 2019), as coeditor with Owen McIntyre, and *Covid-19 in the Philippines: Personal Stories* (Amazon Kindle, 2021), as coeditor with William A. Loxley.

Suresh is:

- a member of the Advisory Board of the *International Community Law Review*, a UK peer-reviewed journal;
- a member of the Editorial Board of the *Central European Journal of International and Security Studies*, a Czech Republic peer-reviewed journal;
- an executive council member and secretary of the Society of International Economic Law (SIEL), a global organization for academics, practitioners, government officials, and students on IEL research, practice, and development;

- a member of the International Advisory Group of One World Trust, a United Kingdom independent think tank advocating reform in global governance; and
- a member of the Advisory Board of the African International Economic Law Network (AfIELN).

Dr. Suresh Nanwani

Professor in Practice, Durham University, United Kingdom

Member Practitioner Advisory Board, Global Policy at <https://www.globalpolicyjournal.com/practitioners-advisory-board/suresh-nanwani>

Abbreviations

AI	Appreciative Inquiry
AIA	Appreciative-Imagining-Acting
AL	Appreciative Living
CCU	Chung Cheng University
IE University	Instituto de Empresa University
OD	Organization Development
MICAI	Matter-Ikigai-Creativity-Appreciative Inquiry/Living
SAIDI Graduate School	Southeast Asia Interdisciplinary Development Institute Graduate School
POD	Positive Organization Development
POS	Positive Organization Scholarship



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1 Introduction

Why the journey, the itinerary, and the fellow travelers?

It is never too late to embark on a journey to learn about oneself

Self-discovery at the age of 64 struck me as a bit untimely, but I remember the Fool's comforting words to his master King Lear: "Thou shouldst not have been old till thou hadst been wise" (Shakespeare, 1606, 1.5.41–42). This line was lovingly encountered in reading the play as a school text in 1973, when I was 17, and nearly 50 years later, it still rings true. Have I really learned from this wisdom 50 years on? Do I really know myself at the age of 64? How do I move ahead in my life?

In the past, I have journeyed with a myriad of experiences at home, school, work, and leisure, with my friends, colleagues, family, and students. I was caught up in my own world – my cocooned sphere working as a development practitioner. When I retired in 2016, I decided to pursue a PhD degree that felt like Greek to me: organization development (OD). In a nutshell, OD is about applying knowledge and finding ways to develop, improve, and transform organizations, companies, individuals, and societies through a process of change. I will explain more about OD later.

During the first year of my PhD degree in Southeast Asia Interdisciplinary Development Institute (SAIDI) Graduate School of Organization Development, I was reassured by the assessment of my two mentors, Drs. Rosalina O. Fuentes and Paul-Marie B. de Luna. They said that while OD may seem daunting to me, I had actually been practicing it throughout my past 30 years, except that I was not thinking, speaking, and articulating OD. Their words did not convince me initially as I was intimidated by the pompous-sounding term (overdose?). I sought refuge in thinking that it is difficult to summarize OD succinctly, given that while academics and practitioners feel that "they intuitively know what the field is about," they find it difficult to articulate what OD means to others (Cheung-Judge & Holbeche, 2015).

In simple terms, OD is an evolving subject that is multidisciplinary in nature, drawing on sociology, psychology, learning, and personality to plan and manage an effective change in an organization, team, or an individual. In my early years as a PhD student, I took the time to learn the process of OD systems and analysis

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and accompanying theories, concepts, and models needed to understand the full extent of the discipline.

I became obsessed with finding out how to be more self-aware. I needed to change my life and become a fully integrated person and a better professor. My dissertation was designed to help me accomplish this by first identifying a topic, then applying lessons from OD, and finally embarking on an adventure by using OD theories and applications.

I explain this reasoning to my readers to give them a glimpse of my thoughts. Consequently, the impetus for writing this book draws from the encouragement offered by my Dissertation Committee (2020), suggesting that I consider translating this research into a book. They believed that the insights would be “useful as reference for those who are and will be embarking on a similar journey of self-awareness and self-change” as the experience would “help nourish the souls and the minds in creating a culture of reflective practitioners.” This recommendation stemmed from a need to suit the book to the Philippine context, as well as other countries where fellow readers would hopefully benefit.

The focal context of the OD model is me/myself – the OD benefactor seen through the lenses of self-awareness and self-change as an OD practitioner and as a teacher. As a postgraduate student, I embarked on my journey in my PhD degree at the SAIDI Graduate School of OD, where my mentors opened my eyes to the world of OD and a life journey of discovery.

Two salient events in my life and their effects on me

In 2016, two salient junctures affected my life: The first was the diagnosis and subsequent surgery for my prostate cancer in May 2016. I was diagnosed five months before my retirement, and the cancer and the surgery changed my life, my way of thinking, and myself. The second was my retirement in October 2016, from nearly 30 years of international development work experience in international financial institutions with the World Bank, the Asian Development Bank (ADB), and the European Bank for Reconstruction and Development (EBRD), where I worked in the Philippines, the United Kingdom, and many other countries world-wide. The realization of what I was going through with these two milestone events affected my perspectives in life when I took the PhD degree, as I found myself reflecting consciously and making myself think and act positive.

The PhD degree became the springboard to release the positive core in me, which hitherto was caged and untapped. I learned a subject, which at first bewildered me and then fascinated me with its new abounding theories – all of which suddenly made sense to me as I had been somewhat unaware before. I was thinking but not articulating and speaking OD. Having splendid mentors helped me navigate and gain confidence. I avoided getting stuck in the doldrums and asked myself questions, such as “What is life?”, “What do I do?”, “Who am I?”, and so on, and engaged in behaviors to activate, develop, and recreate myself. My journey and discovery still goes on since life is a continuous learning process.

In 2008, eight years before my retirement, I commenced a new chapter of teaching international development at various universities in Australia, China, Japan, Korea, Malaysia, the Philippines, Singapore, South Africa, Spain, and the United Kingdom. I found out that I needed to assess myself on how I could improve as a professor. (I am currently a professor in practice at the School of Government and International Affairs, Durham University, the United Kingdom, and an honorary associate professor at Australian National University, College of Law.) I also ventured into teaching English to students whose English was essentially a second or foreign language at universities in China and Korea. I thought this was an area where I could challenge myself to teach these students along with other students whose primary language was English. I taught international financial institutions and development at postgraduate level at the Chung Cheng University (CCU) in Chiayi. I taught in English at CCU, but most of the courses offered there were in Mandarin, so the students would not be necessarily familiar with English as a teaching language. I also taught at the Instituto de Empresa University (IEU) in Madrid. The CCU students had English as their second language, while most of the IEU students had English as their first language.

OD is a rich subject offering insights to self-improvement and spreading rapidly in its multidisciplinary nature. Still, I had to go through the ropes to find out where I wanted to start with myself as an OD practitioner. I considered several theories of organization through three specific lenses: schools of thought (Charles Handy, *Understanding Organizations*); theories of organization (classical, neoclassical, and modern organization held by Frederick Taylor, Chris Argyris, Rensis Likert, and Robert Whyte); and organizations as images (Gareth Morgan, *Images of Organizations*).

I was struck by Morgan's unique approach of viewing the images of organizations, as this provided a new window in attributing an image of organization to help make the transition needed to see present-day challenges. I realized OD had made great strides over the decades since its inception in the 1930s in the United States (e.g., Kurt Lewin was traditionally viewed as the founding father of OD and its laboratory education). Alongside, there were similar developments across the Atlantic in the United Kingdom (e.g., socio-technical system thinking by Lewin's peer, Eric Trist, the founding father of the British Tavistock Institute for Social Research).

Historically, the United States was the powerhouse for OD research largely due to Lewin's contributions with his change model of unfreezing, moving, and refreezing. This provided a general framework for understanding organizational change (Lewin, 1951). There were also ripples of OD surfacing in the United Kingdom and in Scandinavian countries, such as Sweden's Volvo experience with its emphasis on the quality of work life and the reflection of local circumstances and norms. This first stage of OD was the age of socio-technical studies (from the 1930s), which flowed into the second stage from 1940s to 1980s – practitioner OD stage of development – where there was a change from group norms and values to organizational culture norms.

The third stage of OD, from late 1980s to 2000s, is the “renaissance of OD” (Burnes & Cooke, 2012), which resulted in a soul-searching debate and

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dispute about the nature and future of OD and its Lewinian heritage. OD spreads its wings and OD practices were increasingly incorporated into Human Resource Management (HRM), Human Resource Development (HRD), and the establishment of long-standing OD bodies, such as OD Network, the OD Institute, and the International Organization Development Association. The most prominent approach to OD during this period was Appreciative Inquiry (AI) by social constructionists/postmodernists D. Cooperrider and S. Srivastva. In 2009, the *Journal of Applied Behavioral Science* had a special edition on OD and showed that OD-type activities were increasing worldwide, especially in economies such as Brazil, Russia, India, and China.

The fourth and present stage of OD is at a crossroads in its evolution (Worley & Feyerherm, 2003). From their interview of 21 thought leaders and pioneers, they gathered that “OD practitioners *in the future* will need to be globally competent, understand a broad range of issues in the workforce and the world, and develop new models of change and organization” (p. 114, emphasis added). In my view, this comment on OD is nothing new or startling – OD must evolve to assure relevancy and resilience. While it was an “aha! moment” for AI to change the landscape in 1987, so, too, OD is (and will be) ready for new developments, such as positive organizational scholarship (POS) and positive organization development (POD) by Kim Cameron, J. Dutton, and R. Quinn; quantum OD (Charlotte Shelton); flow and creativity (Mihaly Csikszentmihalyi); and other developments as they occur (Yuval Harari on algorithms and “know yourself”). The current Covid-19 pandemic has also witnessed revisits of OD thinking, which I will explain in my last chapter.

Given all these trends and directions, I found out that I needed to self-assess, take stock, and ask myself a series of questions I probably should have asked ages ago but never got around to seriously consider. And if I had asked these questions early in life, I would have dismissed them as ephemeral and unanswerable. I seemed to be chugging along on a train of thought that did not ask deeper core questions. Probably my retirement was a catalyst that transformed my life from a work routine of over three decades. I now had free time to dwell on and focus on myself in relation to the world, especially with my cancer – serving as a wake-up call – in remission, after my surgery a few months earlier. These junctures collectively provided the opportunity for a reality check to ask myself questions I should have asked and answered long ago.

Once the PhD degree got underway, the opportunity arose to take a couple of deep breaths and reflect on questions of life in order to situate myself in the world I live in. By reflecting on these basic questions of life, I did not wish to go down the road of definitions, including “morality” and “destiny,” such as “Why am I here?” and “Where am I going?” Ravi Zacharias, the author of more than 30 books on Christianity, including the award-winning book titled *Can Man Live Without God?*, represented this road to self-improvement. Rather, through the world of OD, I chose to examine my interconnection with the everyday world I live in as a way to find wisdom and enlightenment.

Options in mapping out my journey

I had several options in mind when mapping out my journey. First, I could have done a brutal self-analysis of a purely reflective nature and solicited views from others through surveys and interviews about myself. Second, I could have focused on any aspect of OD, such as appreciative living, which might provide me with insights on how often I wear rose-colored glasses and think that everything in life is optimistic to avoid negativity bias. Just how often should I pull back the curtain in front of me to see a more complete view of life (negative and positive) and then train myself to see the positive side of things through an appreciative mindset¹? A third route might be to view self-awareness, self-change, self-improvement, and so on, by whatever nomenclature available to epitomize the importance of OD.

Yet a fourth route might be to concentrate on self-awareness. For example, Jack Whitehead's living theory approach talks about a dynamic educational theory of professional practice constructed from a practitioner's questions of self-inquiry, such as "How do I improve my practice?" (Whitehead, 1988). The living theory approach focuses attention on the experiences and implications of living values that carry hope for the flourishing of humanity. These values are the life-affirming and life-enhancing values that give meaning and purpose to the researcher's life. They are clarified as they emerge in the course of research questions, such as "How am I improving" or "What am I doing?" The living theory uses methods and draws insights from a range of other methodologies and theories, such as action research, narrative enquiry, self-study, and participatory research.

Still a fifth avenue, I might have focused on a particular OD theory such as Theory U, which is a method of relinking the parts to the whole by making it possible for the system to sense and reveal itself (Scharmer, 2009). Scharmer's Theory U focuses on cultivating social fields, where the social field is defined as the quality of relationships that gives rise to patterns of thinking, conversing, and organizing. This, in turn, produces practical results. Theory U uses three persons – first person, second person, and third person – for the individual to take on a journey. First person uses reflection and introspection as an access point to understand experience and have a deeper investigation of oneself. Second person is where the holding space and deep listening come in – the spaces created together to surface deeper levels of meaning, understanding, and resonance. Third person is what we see from observation – basically what we can capture from a video camera. I see myself through the eyes of others through deep listening in dialogue and I will know what is emerging.

Although each avenue provided unique insights, I felt I wanted my own journey, adapting from what I had learned in OD. I wanted to sail my own journey. And so I chose the third route of self-awareness.

What is the "best travel agenda"?

The answer to the question of what is the best travel agenda is simple. It turns out that there is no best travel agenda because the traveler simply cannot know

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initially what route to travel and which direction to head. This agenda requires a plan and other people's help and guidance, just as one would meet fellow travelers on a journey and come across different perspectives that one does not normally think about. For me, I felt the best travel agenda was using a do-it-yourself approach armed with OD theories and making a selection that suited the journey. My central theme was self-change and self-awareness: becoming a fully integrated person and a better professor. I focused on three core values: (1) integrity, (2) professionalism, and (3) spirituality, with no hierarchical order of importance. Though it was a challenge to choose these three core values, I felt that they were the best for me to pursue my journey. I had to have clear-as-can-be definitions. The meaning of these core values may vary from one person or perspective – there are many OD charts available on different websites that illustrate a list of core values – individual and corporate ones.² OD academics also list their own core values, which may or may not match with websites, but give a feel of what leading academics think.

If one looks for the core values of a religious person – say, a Catholic priest – one might find that there are eight core Christian values for him and his society to follow. These values can then be applied to both himself and his society at large. They are not just personal virtues as “they express Christian attitudes that are relevant for a wide range of communal relationships” (Edgar, n.d.). Interestingly, one of the eight virtues is peace, which implies not just the absence of fighting but positive well-being. Looking for core values, I was very taken in by the note on the Tomi Llama (n.d.) website: “Knowing your personal core values is essential to living your most authentic and purposeful life. *Only 1 in 10,000 people* can name their top values” (emphasis added). For me, the lesson learned in determining and selecting my three core values (it could have been more) was that there is no prescribed list of set core values: We all know that a core value is about being good, not being bad; being honest, not otherwise; exercising professionalism in whatever we do; and not being slipshod and unaccountable.

Core values for my research journey of discovery

I defined the following terms in my journey based on my research and their relevance to my work:

- *Fully integrated person (FIP)* – A person characterized by unity in thought, emotion, and action that amounts to “being someone” or having “an integrated self” (Kuhl, Quirin, & Koole, 2015).
- *Integrity* – The quality of being honest and having strong moral principles, such as “To thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man” (Shakespeare, *Hamlet*, 1603, 1.3.78–80).
- *Professionalism* – The methods, characteristics, and attitude of a person through qualities, such as specialized knowledge, competency, honesty, accountability, and self-regulation (Mind Tools Content Team, n.d.).

- *Spirituality* – The state of believing that there is more to the world than the material world; attending to mental and emotional states to gain self-knowledge and have a healthy work–life balance; and valuing and practicing virtues, such as being compassionate, empathetic, and openhearted (Watts, 2017).
- *Values* – The essential characteristics for a person to believe in to be a community member positively contributing to society, such as belief in God or in a spiritual institution, professionalism, and integrity (Examples of core values, n.d.).

Definitions are useful to guide one’s study, but it is difficult to apply clear-cut definitions for some words, such as spirituality or professionalism. For fully integrated persons, it is “the moral condition of a person whose various faculties and powers are united into a harmonious whole, resulting in easy and effective adjustment to the changing circumstances of life” (Catholic Dictionary, n.d.). I did not use this particular definition as I found my own definition chosen from a millennial perspective.

For integrity, I found one particular definition useful but when I looked at the example given, I did not accept it as an obvious instance of integrity: “When it is obvious to you that a relationship is over, don’t drag it out but discuss it openly” (Examples of integrity, n.d.). Of course, this is my view, and there may be others who might disagree with me. Integrity means following your moral or ethical convictions and doing the right thing in all circumstances, even if no one is watching you. Having integrity means you are true to yourself and would do nothing that demeans or dishonors you.

For professionalism, Schön (1991) defines it as having four essential properties: specialized, firmly bounded, scientific, and standardized (p. 23). I defined professionalism from a working perspective to give clarity for all to understand, rather than using the academic and prescriptive description.

Spirituality was more difficult to define. A useful definition given by Amy R. Krentzman (n.d.) of University of Minnesota argued that

[s]pirituality is a broad concept with room for many perspectives. In general, spirituality includes a sense of connection to something bigger than ourselves, and it typically involves a search for meaning in life. As such, it is a universal human experience – something that touches us all.

(par. 1)

I also noted that in AI – where spirituality is discussed – Peter Vaill (1990) noted that “*Spiritual* is [a] really difficult term to be very clear about” (p. 333). Roger Heuser (Quality & Equality, 2020), a professor of leadership studies since 1983 at Vanguard University in California, defined spirituality as “the journey inward that helps us reframe the journey outward so that we see things differently” (Timestamp, 43:17).

I think Hueser’s definition adds an interesting interpretation as he goes on to discuss spirituality in an organization. He refers to social sciences, theology, and

spirituality in leadership programs and notes that he is still on the learning curve when teaching these multidisciplinary studies. I would tease out the definition in rewriting it as the outward journey that helps us reframe the inward journey so we see things differently wherein the spirit is essentially inside us. I came to this conclusion after I've checked with 10 persons separately, and 8 out of 10 thought the same as me. But it really makes no difference, as there can be rich and varying interpretations. Perhaps some see the journey from outward to inward, while some see it the other way around: The net effect is we see things differently from our original thinking. I will discuss more about spirituality in my latter chapters, as it opened my eyes to a wider dimension, not recognizing how much spirituality can truly affect our lives in making us whole and integrated.

Finally, I chose these three core values of integrity, professionalism, and spirituality over a fully integrated person and other values, as I felt these values stood well as the legs of a stool to support me in my journey to become a fully integrated person and a better professor. I could have chosen four or five core values, but to me, the essence was important, and these three constituted the quintessence in mapping out my journey.

What I need to know and discover on my journey: objectives and questions

In my journey, I wanted to find out three things: (1) how I can understand myself better; (2) how I can see visible, positive change in myself; and (3) how I can ensure self-improvement that cascades into better teaching and influence interactions with students. I had the following three objectives in embarking on my research journey:

- 1 Identify in what consistent ways I practice the three values – integrity, professionalism, and spirituality – which will help me to become a fully integrated person (FIP).
- 2 Gain feedback from friends and students on the values I practice.
- 3 Craft a process that will enable me to become a fully integrated person and be a better professor.

With these objectives, the research questions I formulated for answer in my journey are as follows:

- 1 What are the consistent ways in which practicing my three values of integrity, professionalism, and spirituality make me a fully integrated person?
- 2 Through what behavioral lenses do my friends and students perceive me practicing the three values?
- 3 What are the top three discoveries I gained from my practice of the three values?
- 4 What model can I craft toward becoming (1) a fully integrated person and (2) a better professor?

My fellow travelers

Having mapped out my itinerary with objectives and important questions, I thought I might readily find answers from my journey. However, it took me eight months! My fellow travelers on this journey include myself as a younger person (such as at the age of 7 with my primary school report card and at present, at 64, in my journal entries). I had two independent readers of my journal entries and 30 friends and students for my surveys and interviews, who constituted as my initial travelers, for answering my first two research questions. In my third and fourth research questions, I had additional fellow travelers on board: the nine expert jurors. I followed the flow in my journey as there were breaks and adjustments needed, like when I contracted and was hospitalized for dengue when I was teaching in CCU and when I returned to the Philippines to resume my teaching via Skype.

What I learned from the process is in many ways, the journey was more important than the destination, as in every step, there is yet another learning process. I did reach my destination with my model intact and also discovered that the journey had not really ended and there is continuous learning in life. More importantly, I realized that by using my model, I could situate myself within the macrocosm of the universe and see myself as an integral part of human society, where everyone is seeking meaning and purpose.

Notes

- 1 See Kelm, J. B. (n.d.). Learning circle participant guide (Version 1.0). In *Appreciative living*. Retrieved from www.AppreciativeLiving.com. See also Kelm, J. B. (n.d.). The flourishing formula: A step-by-step process for thriving in times of uncertainty. In *Appreciative living*. Retrieved from www.AppreciativeLiving.com
- 2 See example in Trach, E. (n.d.). Examples of core values. *Yourdictionary*. Retrieved November 15, 2020, from <https://examples.yourdictionary.com/examples-of-core-values.html>

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2 Essential items packed for the journey

OD theories and concepts with accompanying studies and literature

Introduction

OD theories and concepts make up a big toolbox for both the intrepid beginner and the skilled OD practitioner. To start with, I use the description of OD in a standard leading text on OD: It is “a process that applies a broad range of behavioral science knowledge and practices to help organizations build their capacity to change and to achieve greater effectiveness . . .” and OD “is both a professional field of social action and an area of scientific inquiry” (Cummings & Worley, 2015, p. 1). The intrepid student beginner is thrown into the world of varying definitions: four definitions in Table 1.1 of *Organization Development and Change* by Cummings and Worley; seven definitions in *Organization Development* by Cheung-Judge and Holbeche; and six definitions in SAIDI Graduate School of OD’s *The Blondin Organization Planning System OPS Training Manual*, revised in 2018. Like the intrepid student beginner, I found refuge in the comforting words that OD is not a well-understood field and even many OD practitioners “feel that while they intuitively know what the field is about, it is hard to articulate what OD is to others” (Cheung-Judge & Holbeche, 2015, p. 9).

For the skilled OD practitioner, it would be a fallacy to assume that OD is static. Rather, it is dynamic. Indeed, in 2014, the long-debated question “Is OD dead?” clearly decided that it is not. The reason is that concepts extending beyond conventional behavioral science have witnessed a revolutionary process in the practice of change over recent decades. New ideas from the arts, spirituality, and chaos and complexity sciences have lent themselves to scholarly practice in the OD field. In short, OD and the accompanying models are a cauldron brewing with new recipes: We know when the cauldron is stirred, and we find that unique strands of OD can provide “more artsy, spiritual, and/off the wall publications” (Mirvis, 2014, p. 1).

The term OD arose in the 1950s in the United States with the following features: system-wide, planned changed efforts, focused on the total system and not any one aspect of it, targeted at the human side of the enterprise, and aimed at improving organization effectiveness (Cheung-Judge & Holbeche, 2015, p. 17). This description comports with the definition used by Cummings

and Worley: OD is “a system-wide application and transfer of behavioral science knowledge to the planned development, improvement, and reinforcement of the strategies, structures, and processes that lead to organization effectiveness” (p. 2). I was truly happy when I was able to mix and match theories and found coherence in the definition of OD. My realization is OD is not rigid but evolving and morphing over the years.

What struck me most was the AI approach in the 1980s, with its foremost proponents, Suresh Srivastva and David Cooperrider. They presented the first creative mask of OD, as stated by Burke (2011) with the memorable tribute to AI: “Essentially, and perhaps arguably, there has been no innovation in the social technology of organization development [OD] since appreciative inquiry originated in 1987” (p. 143). Burke stressed that much work remained “undone” in the OD field. Today, we have spirituality and transcendence included in this field, along with the chaos theory, positive psychology, quantum leaps, appreciative living, flow and creativity, and presencing. The list is growing, and I would add the concepts articulated by Yuval Harari – such as “know yourself” – and algorithms to this evolutionary development.

My travel bag

My travel bag for the journey was rife with several theories of OD models with accompanying literature. To be honest, I cannot say I know everything about the 100 theories¹ and all the 50 models for strategic thinking.² But I had a good feeling that I have gained enough knowledge to make this self-discovery journey. The list was, however, not fixed as items were added in the journey, through accident (serendipity) or otherwise. I covered the areas of reflective practice, AI and appreciative living, flow and creativity, positive organization scholarship, quantum skills, positive psychology, flow and creativity, action research living theory, and other related references to provide help to me in my study.

Along the way, I learned more about theories I had initially missed out as I assumed they were not relevant to my journey. These included presencing of Otto Scharmer’s Theory U and Charles Cooley’s looking-glass self theory. I realized that these were just as relevant as other theories and models that I had in my initial travel bag. At the end, discovering theories is a continual learning process. I realize that there’s a limitless process in this multidisciplinary study of OD, so it was vital to stay relevant to my journey and use concepts that would constitute a useful toolkit.

By the time the journey was over, my travel bag was brimming not only with theories and models but also with all the other things that I came across and picked up as relevant or useful. I found OD as an applied behavioral science field, which enabled me to gain insights from many theories and models, but just as important, it was *I* who had to empower my model with the best ideas regardless of where they came from. Similar to Burke’s view, I discovered there is no single theory or representative model or work that can encompass the practice of OD, as I situated myself alongside the theories, models, and literature I found relevant

for my journey. Inclusive diversity is an important lesson I learned from an OD perspective on my journey, as I will elaborate in the latter chapters.

Reflective practice

The “founding father” of the current reflective practice is Donald Schön, who divided reflective practice into reflection-in-action and reflection-on-action. Schön’s *The Reflective Practitioner: How Professionals Think in Action* is an exploration of professional knowledge gathered from his working life in various capacities, such as industrial consultant, technology manager, policy analyst, and academician. His epistemology of practice is based on professions and professionals with four essential properties: specialized, firmly bounded, scientific, and standardized (Schön, 1991, p. 23).

Reflection-in-action is “the hovering hawk in the mind, enabling us to bring remembered skills, experience and knowledge into play at the right time” (Bolton & Delderfield, 2018, p. 9). Reflection-on-action is “reflection after the event, and increases the effectiveness of reflection-in-action.” Bolton and Delderfield define reflective practice as “a state of mind, an ongoing attitude to life and work” (p. 1) and reflexivity as “finding strategies to question our own attitudes, theories-in-use, assumptions, and habitual actions; to understand our complex roles in relation to others” (p. 10). Reflective practice

enables us to wonder at our own world, work, course, and indeed ourselves, because problems do not present themselves to the practitioner as givens. . . . [H]e must make sense of an uncertain situation that initially makes no sense (p. 11)

These questions postulate the automatic response that a reflexive-minded practitioner would ask oneself: (1) *Why* did this pass me by? (2) *What* were my assumptions that made me not notice? (3) *What* are the organizational pressures or ideologies that obstructed my perception? (4) *How and in what way* were my actions perceived by others? (p. 10, emphasis added). It is interesting to note the why, how, what, as these permeate the various models of reflective practice and reflexivity.

There are various models of reflective practices. The first is the model by Bolton and Delderfield – the six honest serving men model of what, why, when, how, where, and who (based on Rudyard Kipling’s 1902 poem *I Keep Six Honest Serving Men*). The poem serves as a template for starting and writing reflective and reflexive questions and for planning and writing (p. 11). The second is from Kolb and Fry, based on the idea that the learning experience is cyclical or spiral: (1) concrete experience, (2) observation and experience, (3) forming abstract concepts, and (4) testing in new situations. The third model is the Gibbs’ reflective cycle. It is prescriptive and focuses on a single event: (1) *What* was thought and felt, (2) *What* sense can be made, and (3) *What* developmental action can be taken (emphasis added). The Gibbs’ reflective cycle is useful as it can help people

make sense of situations in the workplace, so they can understand what they did well and what they could do better in the future. The fourth model is Rolf et al.'s reflective model based on three simple questions: What? So what? Now what? (Rolf, Freshwater, & Jasper, 2001). This last model is highly useful in the nursing profession and can also be used for other occupations, as a simple approach is used.

I prefer the six honest serving men model as it goes beyond mere “what” of the Gibbs’ reflective cycle and embarks on an exploratory journey for efficacious reflective practice in understanding myself and the world. The Gibbs’ reflective model is forward moving and ends with an action plan. It has six steps: (1) description, (2) feelings, (3) evaluation, (4) analysis, (5) conclusion, and (6) action plan (Bolton & Delderfield, 2018, pp. 57–58). The action plan involves adding steps that can be retraced the next time we find ourselves in a similar cycle. I find this model instructive in applying the reflective practice model, but I have three caveats: (1) it may not apply in every situation as the model is prescriptive and focuses on a single event rather than a repeated cycle; (2) reflective practice is a continuous process that requires analysis; and (3) an action plan may not necessarily provide the most relevant findings because monitoring and evaluating (M&E) is most helpful in seeing how the action plan was carried out during the next reflective practice cycle. M&E is an essential component of an OD cycle. Accordingly, in Figure 2.1, I propose my own reflective cycle plan, modified from

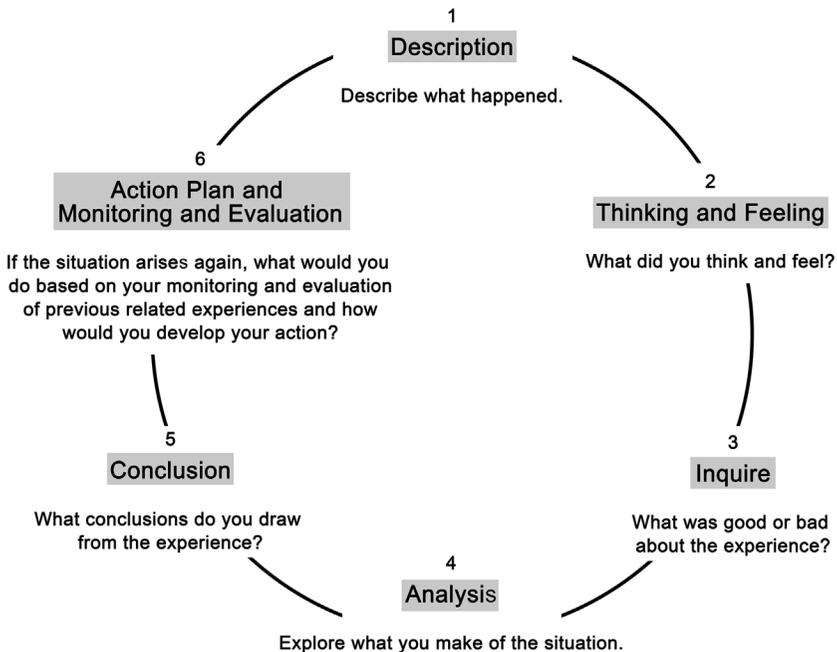


Figure 2.1 Reflective cycle plan (Suresh Nanwani).

the Gibbs' reflective model. I substituted M&E in Step 3 with Inquire and then moved M&E in the final step to ensure tighter impact on overall results.

In an article on reflective practice,³ Parades de la Rosa – drawing from a sampling of 13 Philippine teachers – focuses on professional teachers' revelations about their subjective teaching experiences in becoming excellent at their craft. The findings show that love is the touchstone of excellence in teaching – loving the students, loving knowledge, and loving the teaching process. This was a useful article in my emotional journey of self-awareness and in my teaching. I am uncertain why it only mentioned loving the students. As such, I will take the holistic view that education is more than loving and should include other experiences beyond this. These experiences include connecting with students of different cultural backgrounds to understand their concerns, such as possible language communication barriers that affect their self-confidence to speak in front of the class. It is no wonder that Philippine basic education places a premium on “child-friendly schools” where the school system puts children at the center of education and encourages strong community participation.

In another interesting article, Robson (2019) cites Spanish scientist Morris Villarroel and his recording of all daily life-wide activities so he learns how to live more completely. The article also notes that spending just 10 minutes a day writing a journal entry on the day's activities can boost performance of call center employees undergoing technical training. Also, there is evidence that writing and reflecting in a journal can boost life satisfaction and happiness (based on a study by Francesca Gino, Harvard Business School). This was insightful as it had a definitive bearing on my journaling and the experiences I gained from it.

Li and Shaw (2015) carried out a study focusing on university teaching academics who want to better understand and develop their teaching to help improve student learning. To do this, they used a narrative inquiry approach from two university lecturers – one from China and one from Australia. The study, which provided views on teaching and learning practices within Australia and China, gives readers an opportunity to engage in personal reflection. This article provided perspective on my teaching in various universities in Asia, Africa, Australia, and Europe, and my learning practices.

A dissertation by Russel Lim (2013) considers reflective practice and the living theory in exploring the researcher's own values in dealing with students in a university setting in the Philippines. The researcher crafted an emergent model of reflective practice for his personal use. This provided a helpful perspective for my study with the theme of self-awareness and moving forward as an OD practitioner and in teaching, for example, the use of journaling (not just as reflective practice but for appreciative living and for creativity).

Appreciative inquiry and appreciative living

The beacon of AI is found in the scholarship of Suresh Srivastva and David Cooperrider in the 1980s. Over the years, this area has grown rich from the extension of working in an organization or in community approaches in personal

life, such as Jacqueline Kelm's *Appreciative Living: The Principles of Appreciative Inquiry in Personal Life* (2015). AI does not determine which is correct – a sacred faith or a secular faith. The imperative question is, “[W]hat is one able to *do*, and how one is able to *move* and *develop* in one’s awareness and spiritual condition when the dispiriting experiences [forces and events that take the spirit out or inhibit the experiences] occur” (Srivastva, Cooperrider, & Associates, 1990, p. 335). AI is the “co-evolutionary search for the best in people, their organizations, and the relevant world around them” (Kelm, 2015, p. 3) to become more aware of internal and external dialogues and unleash the positive core that makes up the best in organizations and people.

From AI, there is now appreciative living (AL), which applies AI to everyday life. The key feature of AL is that it is a journey and not a destination because it “requires deliberate effort over time to shift our automatic thinking and open our minds and hearts” (Kelm, 2015, p. 5). AL is simple to describe but hard to define because it is a paradigm of seeing the world where people can express different ways of seeing the world, depending on the principles adopted in AL. Kelm describes AL through a visual metaphor by viewing our life as a movie. A sad movie makes us feel sad and unmotivated. But when we pay more attention to what is being told, aspects can be possible and hopeful so we feel good and become inspired to make change. There is a “negativity bias”⁴ in many of us, where we overfocus on the negative and close the curtain on the more positive aspects. This negativity bias limits our way of thinking because creative ideas and inspiration for change dwell on the positive side. At the overly positive extreme, we wear rose-colored glasses and are blindly optimistic. These constitute denial. We should debate those negative points of view to better learn how to modify our position once we know how to reframe the negative side. The net result is “pulling the curtains wide open” so we can see the complete view of our life – both positive and negative, with a focus to rewire our brain to pay more attention to see the positive side.

According to Hanson (2020), a neuropsychologist, the modern sciences of psychology and neurology have been establishing a body of knowledge about the mind and its relationship to the brain and the body. This emerging “science of mind” is still in its infancy stage. As Hanson puts it simply, “the brain is like Velcro for negative experiences but Teflon for positive ones. [This is] why researchers have found that animals, including humans, generally learn faster from pain than pleasure” (par. 13).

The key principle in AI is the constructionist principle that underlies other principles, such as the poetic principle, the simultaneity principle, the anticipatory principle, the free choice principle, and the positive principle. Kelm has postulated five emergent principles of AI – wholeness, enactment, free choice, awareness, and narrative (Kelm, 2015, pp. 185–187). In my view, the awareness principle is the most relevant for social and personal well-being, as it draws on cycles of action and reflection to gain awareness in everyday activities.

The Appreciating-Imagining-Acting (AIA) process in Figure 2.2, advanced by Kelm, is a useful framework to implement the AI principles in our daily living. We

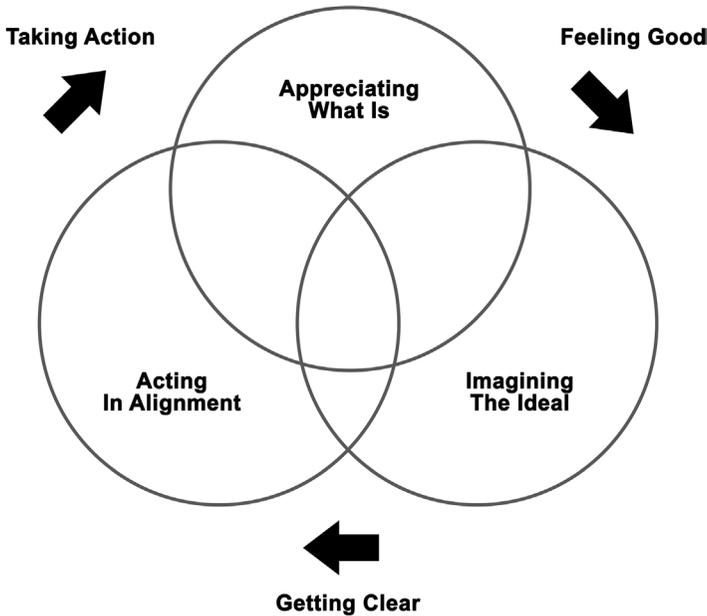


Figure 2.2 The AIA process (Jacqueline Kelm, 2015, www.AppreciativeLiving.com).

ask three things in our daily interactions and experiences so (1) we *feel good* about the current situation or person, (2) we *become clear* about what we want, and (3) we *take action* that aligns with our ideal future (emphasis mine). In my view, appreciative journaling is an excellent way to practice AI: Your thoughts become clearer, you get to know yourself better, and you reduce stress as you write about things that upset you, allowing you to release your feelings and become calmer. By writing, you can search out and focus on positive experiences (Quinney & Slack, 2017, pp. 3–4).

Shawn Achor (2014), a happiness and positive psychology expert, indicates in his research that only 10% of our happiness is shaped by our external world while 90% is influenced by our internal perspective. Once we have accomplished our goal, the target moves and we find ourselves dissatisfied again. We need to flip the formula around – create happiness here and now because that is what will help us achieve our goals. Because stress is the number one killer in the world, we need to destress for our health. Happiness is a choice, and as it spreads, it brings an advantage to all. I found this TED talk by Shawn Achor very uplifting. Happiness needs to be put forward and we have the ability to spread it around. But first, we need to generate happiness within and then spread it. We all gain from this positive approach.

I also found an article by Ilona Bell (1986) – on the writings found in Virginia Woolf's *To the Lighthouse* – interesting from an appreciative living perspective

alongside creativity and flow. Bell explores how Virginia Woolf in this novel could not write, act, or think without measuring herself against her mother. It took her 31 years, up to 44 years old, to express herself freely. Woolf had concealed some very deep-seated emotion, and in expressing the novel, she finally laid it to rest. The trigger for writing the novel was this: One day, while walking round Tavistock Square in London, Woolf came up with her book in “a *great, apparently involuntary rush*. One thing burst into another. . . . But [she] wrote the book very quickly; and when it was written, [she] ceased to be obsessed by [her] mother” (p. 150, emphasis added).

Positive organization scholarship

Positive organizational scholarship (POS) is a new intellectual discipline by key founders Kim Cameron, Jane Dutton, and Robert Quinn (2003). However, these thought leaders were not the only proponents of POS. The other proponents include David Cooperrider (AI), Mihaly Csikszentmihalyi (flow and creativity), Charlotte Shelton (quantum leaps), and Ralph Kilmann (quantum organizations). POS is a fresh set of lenses, which offers new ways of looking at old phenomena that is not value-neutral (Cameron et al., 2003, p. 10). POS’s mission is to investigate the phenomena associated with flourishing, virtue, meaning, and life-giving dynamics (p. 370). It makes no apology for introducing positive psychology (Mihaly Csikszentmihalyi and Martin Seligman), which emerge as “a reaction to the preoccupation with what is wrong with people and their weaknesses instead of what is right with people and building on their strengths” (p. 244). I found the following two works on POS germane to my study: (1) Charlotte Shelton’s seven quantum skills and (2) positive psychology.

Charlotte Shelton’s seven quantum skills

Charlotte Shelton’s (2011) seven quantum skills cover seeing, thinking, feeling, knowing, acting, trusting, and being (pp. 4–5). With these seven skills, we will fundamentally change the way we think and our mental models will become more trusting of change and open to continuous learning. The reason for stressing these seven quantum skills is that the traditional business skills of planning, organizing, directing, and controlling are primarily left brain skills (focusing on language, logic, and mathematics). They leave out the right brain skills (which subsumes the person’s unconscious, parallel mental processes). In her seven quantum skills, Shelton views that human beings are subject to the Newtonian classical laws but at the same time have an invisible, nonmaterial dimension. We should use these seven quantum skills to prepare us for this quantum age to live our quantum potential. Table 2.1 provides us two worldviews: (1) the current and traditional Newtonian perspective and (2) the new and modern quantum perspective.

Table 2.1 Two world views (Charlotte Shelton, *Quantum Leaps*, 2011)

<i>From a Newtonian perspective the world is</i>	<i>From a quantum perspective the world is</i>
1 Material, visible, concrete	1 Intangible, invisible, abstract
2 Static, stable, passive, inert	2 Dynamic, vibrating, continuously changing
3 Predictable, controllable	3 Unpredictable, indeterminate
4 Unaffected by observation; reality is objective	4 Affected by the consciousness of the observer; reality is subjective
5 A machine; things are best understood by reducing them to their simplest parts; the parts determine the whole	5 A system; everything is part of an interrelated whole; the whole determines the parts
6 Controlled locally; cause and effect are clearly discerned	6 Affected by much more than meets the eye; things happen “from a distance”
7 Dependent upon extrinsic energy sources; without external force, things fall apart	7 Filled with energy; energy is intrinsic to life and its systems

Positive psychology, and flow and creativity

On positive psychology, Csikszentmihalyi has seminal works, *Flow* (1990), *The Evolving Self* (1993), *Creativity* (1996), and *Living Well* (1997), covering concepts of happiness, flow, and creativity. These four books were written in a chronological order from 1990 through 1997, and from these works, I highlight the following:

- His interest in “enjoyment” began in 1963 in his doctoral dissertation at the University of Chicago, where his thesis focused on a central issue of creativity.
- He did many studies and research, including observing artists at work: (1) Experience sampling work (ESM), which involved asking people to wear an electronic paging device for a week and to write down their thoughts and feelings whenever the pager signaled; and (2) interviewing 91 highly accomplished creators from a variety of disciplines, including arts and humanities, sciences, business and politics, and inventors, as the groundwork for *Creativity*.
- *Happiness*: This is not something that happens; it is not the result of good fortune or chance. It is how we interpret events, where happiness is a condition that must be prepared for, cultivated, and defended by each person. People who learn to control inner experiences will be able to determine the quality of their lives, which is as close as possible to being happy (Csikszentmihalyi, 1990, p. 2).
- *Flow*: On the rare occasions when we are in control of our actions, we feel a sense of exhilaration, a deep sense of enjoyment. This becomes a landmark in our memory for what life should be like. This state is “flow.”

- *Csikszentmihalyi's definition of "flow"*: The "state in which people are so involved in an activity that nothing else seems to matter; the experience is so *enjoyable* that people will do it even at great cost, for the sheer sake of doing it" (p. 4, emphasis added). He developed the theory of optimal experience based on the concept of flow.
- *Relevance of "flow" to other areas*: Flow is used to generate ideas and practices in clinical psychotherapy and the organization of activities in senior citizens' homes. Indications suggest that the impact of the theory is going to be stronger in the future, given the impetus on positive psychology and the new wave of thinking in OD in the 21st century (p. 5).
- By understanding the theory of flow, we will understand ourselves better and give order and purpose to our lives in the future. As Csikszentmihalyi (1993) states, "To know ourselves is the greatest achievement of our species" (p. xvi). In *The Evolving Self*, he develops this contention of knowing ourselves better and concludes a fellowship with the future where he emphasizes the following tenets of this fellowship: (1) we are a part of everything around us: the air, the earth, and the sea; the past and the future; (2) we should not deny our uniqueness as we are the only center of consciousness in our space-time location; (3) we are responsible for our actions; and (4) we shall be more than what we are: the self is a creative construction and what we will do in the future determines who we are when transcending the limits of a self-centered selfhood is the path of evolution (pp. 289–290). Such positivism augurs well for the development of our purpose in life, which can be translated into creating energy and flow. I am struck by this proposition and explanation as it makes it clear that we have the greatest potential to be creative and to create our own "flow" in our being, doing, and having. Taken to its conclusion, a total transformation of the individual and society is possible.

Csikszentmihalyi (1996) highlights the following five steps of the creative process: (1) period of preparation in issues that are interesting and arouse curiosity; (2) period of incubation, when ideas churn around; (3) insight (also called the "aha! moment"); (4) evaluation, where the person must decide whether the insight is worth pursuing; and (5) elaboration, the hardest part, which is akin to Thomas Edison's reference to creativity consisting of 1% inspiration and 99% perspiration (pp. 79–80).

An interesting article (Virgin, 2020) on the key to happiness focuses on how to find flow to reach happiness. It gives food for thought and asks relevant questions about flow and creativity, for example, What activities or projects am I currently and regularly engaged in, which make me feel "in flow"? These may be simple questions to ask, but they are certainly insightful to act upon.

Another interesting article is by Christopher Bergland (2016), an American athlete, a political activist, and a writer. He examines the findings of a study at McMaster University that showed people listening to music (such as Madonna's "Vogue" and "Like a Prayer") while exercising vigorously for a short burst of time increased their positive work attitudes. This article resonated with me, given

that I am interested in music and I could relate with Madonna's songs. Another stimulating article by Bergland (2018) concerns the driving force that helps us go from "flow" to "superfluidity." He asks interesting questions about the driving force and introduces the concept of "superfluidity" following from "flow." He describes superfluidity from a psychological perspective to mean a transcendent state of consciousness in which you feel as if your mind, body, and brain are operating with absolutely zero friction, viscosity, or entropy.

I found a study by Botticchio and Vialle (2009) interesting as it was about the reflections on the development of talent in women. The writers examine the lives of six creative women in Australia to confirm the value of the contextual theory of creativity developed by Csikszentmihalyi and Gardner. They found out these women experienced creativity differently from the accounts of Csikszentmihalyi and Gardner. A unique feature of this study was that the sampling included only women, in contradistinction to the relative absence of women in the research carried out by Csikszentmihalyi and Gardner in their 1996 and 1999 studies, respectively. It was a worthwhile reminder to me to definitely include in my study a mix of males and females as well as persons of different nationalities to cover a diverse and inclusive background.

A useful article by Csikszentmihalyi and LeFevre (1989) examines whether the quality of experience was influenced more if the person was at work or at leisure, if a person was in flow (i.e., in the midst of a heightened condition of challenges and skills). The study found that regardless of the quality of experience, respondents are more motivated in leisure than in work. At the same time, individuals more motivated in flow than in apathy reported more positive experiences at work. The results suggest implications for improving the quality of life. I was interested in seeing how the article might apply to my quality of experience in my study, which was both work and leisure.

Unlocking Creativity by Michael Roberto (2019) presents six mindsets that block creativity and explores insights needed to shift to supportive mindsets and cultures so that creativity can thrive best. The six creativity-inhibiting mindsets are: linear, benchmarking, prediction, structural, focus, and naysayer. His book offers a perspective on how our creativity can be unlocked if we view events and life through mindsets focused on taking a walk, how role-playing with students can stimulate their thinking, or how venturing to a faraway place on an inspirational journey can result in unlocking our creativity and result in new ideas. These perspectives were incorporated in my study.

Action research living theory

Action research was initially seen as applicable to the social science that Kurt Lewin promoted in his studies, suggesting that workers' greater involvement would probably improve their productivity. Action research went into decline in the United States after a brief spell in the 1950s. In the United Kingdom, it received a new impetus in the 1970s with Jack Whitehead and other researchers, where it is thriving. Whitehead developed a new approach to action research

with the central question, “How do I improve what I am doing?” (Whitehead & McNiff, 2006).

Action research is inquiry based on focusing efforts to improve the quality of a person, organization, or performance. It is typically designed and conducted by practitioners who analyze the data to improve their own practice. Jack Whitehead is the leading authority on the action research living theory. He has been working with and researching about living theory researchers during his professional life in education from 1967. He asked the invariable question, “How do I improve what I am doing?” and highlights that living educational theories are subject to criticisms of objectivity, validity, rigor, and generalizability (Whitehead, 2017).

In his seminal book, Whitehead shortens “Living Educational theory” research to “Living theory” research, as the living theory research is sometimes written as “living theory,” which can be confused with an individual’s living-theory. He writes that the living theory is an approach to research, while the living-theory indicates an individual’s explanation of their educational influences in learning. He clarifies that his understanding of what is educational is not restricted to what happens in education organizations, such as schools, colleges, and universities. Rather, it embraces anyone’s learning in life that includes values that provide hope for the flourishing of humanity (Whitehead, 2018). Whitehead (n.d.) states that “a Living Theory researcher can use methods and draw insights from a range of other methodologies and theories, such as action research, narrative enquiry, self-study, participatory research . . . and case study, as well as various quantitative methods” (par. 3).

Whitehead and McNiff listed several questions in a template for the action research living theory. They cautioned that an organized methodology was needed for the order and discipline to serve the processes of inquiry, including the processes of communicating those inquiries as oral, written, and visual narratives (Whitehead & McNiff, 2006). In my view, there is no cookie-cutter approach to the list of questions one should ask for in action research. It depends on the research, the person, the subject, and the modalities to be used, such as journaling.

The questions are as follows:

- What is my concern?
- Why am I concerned?
- What experiences can I describe to show why I am concerned?
- What can I do about it?
- What will I do about it?
- What kind of data will I gather to show the situation as it unfolds?
- How will I explain my educational influences on learning?
- How will I show that any conclusions I come to are reasonably fair and accurate?
- How do I evaluate the evidence-based account of my learning?
- How do I modify my concerns, ideas, and practices in the light of my evaluations?

Joan Walton (2008) worked on her PhD dissertation at the University of Bath, where Jack Whitehead was her supervisor. Her dissertation explored the journey of the researcher who decided not to become a member of the Methodist Church (her parents were members) and had to struggle to find the reasons in her search for meaning. Her dissertation involved action research and other methods, such as narrative inquiry, where she provided valuable feedback for consideration.

She highlighted the following three salient points in her dissertation:

First, through describing her interweaving of action research and narrative inquiry, she offered a method enabling people to identify a path of discovery and learning for themselves, which can guide them to respond in a meaningful and structured way to challenging core life questions.

Second, she demonstrated that it is in being “true to self” and working through rather than avoiding difficult challenges that one achieves the greatest rewards. We may not have the final answers, but if we know that there can be learning and value in suffering, then that can give us the spiritual resilience to stay strong though our own difficulties and provide us with the patience and strength to support others who are suffering.

Third, the evidence gained through this inquiry supported the notion that any claims made within either science or religion about final or universal truths can be misleading. The greatest learning is that complete knowledge is not possible, and life has mystery at its essence. It is in embracing this mystery rather than denying it that she has been able to create a way of knowing which satisfied her search for meaning.

Her dissertation offers insights to action research, and aspects for further consideration apply to her study, such as “being true to yourself,” meditating, and journaling practice. In 2010, when she was teaching in the Liverpool Hope University, she employed a framework for research on her proposal of “integrating research and practice to improve the well-being of children and young people,” where she invited collaborative research participation (J. Walton, personal communication, September 19, 2010). In that framework, she asked the following questions tailored to suit the specific needs of her research topic:

- What really matters to me? What do I care passionately about? What kind of difference do I want to make in the world?
- What are my values and why?
- What is my concern?
- Why am I concerned?
- What kind of experiences can I describe to show the reasons for my concerns?
- What can I do about it?
- What will I do about it?
- How do I evaluate the educational influences of my actions? What really matters to me? What do I care passionately about?

24 *Essential items packed for the journey*

- How do I demonstrate the validity of the account of my educational influence in learning?
- How do I modify my concerns, ideas, and actions in the light of my evaluation?

With the aforementioned questions, I provide below my own living theory methodology for my study:

- 1 What is my concern?
- 2 Why am I concerned?
- 3 What do I do about it?
- 4 What conclusions are made after my journaling and surveys, etc.?
- 5 How do I evaluate the outcome, particularly the learning influences?
- 6 What evidences are produced to validate those conclusions?
- 7 How do I modify my concerns, ideas, and actions in the light of my evaluation?

I found the action research living theory fascinating as it provided an insight on how I can carry out action research in my study to improve myself on my discovery journey. I apply appropriate tools to map out my journey using narrative inquiry and participatory research. The process of inquiries, along with communicating those inquiries through oral, written, and visual narratives, was an area that piqued my curiosity given my interest in the arts and literature. The aforementioned theories, models, methods, and insights offer a wealth of ideas to guide individuals and organizations in raising self-awareness that could improve society.

Building on my living theory methodology for the study, I framed the research design in Table 2.2.

Eastern perspectives: ikigai, yoga, meditation, and tai chi

I consider ikigai, yoga, meditation such as *vipassana*, and tai chi eastern perspectives as they germinate from the eastern tradition, in contrast with the western articulation of OD. I was fascinated by ikigai (the Japanese word means to describe the pleasures and meaning of life; literally, *iki* is “to give” and *gai* is “to reason”), and the book by Ken Mogi (2017) bowled me over as I had been so used to western thoughts such as AI, creativity, and flow (seen primarily from western lenses). In my work, I was fascinated by the eastern thinking seen through the prism of ikigai. Ikigai resides in the realm of small things – the morning air, a cup of coffee, or a ray of sunshine – and in big things, such as complex projects. We have to recognize the spectrum of things and the richness of ideas to appreciate and enjoy life.

Ikigai has a blend of AI, flow, and creativity, as Mogi cites Csikszentmihalyi in his work. He illuminates various perspectives, such as living in harmony with the environment as an essential element of ikigai. “By appreciating and respecting the individual characteristics of people around [us, we] can realize a ‘golden triangle’ of ikigai, flow, and creativity” (p. 91). This book gives a refreshing perspective of flow, creativity, and AI in a Japanese setting, and opens frontiers to seeing positivism practiced in eastern contexts (such as yoga and tai chi).

Table 2.2 Research design

<i>Action research living theory methodology</i>	<i>Research design</i>
What is my concern?	How do I practice my three values – integrity, professional, and spirituality – that will help me to become a fully integrated person?
Why am I concerned?	I want to become a fully integrated person and a better professor (i.e., educator).
What do I do about it?	I employ reflective practice of the three values.
What are the conclusions made after my journal entries, surveys and interviews, and feedback questions to the jury of experts (expert jurors)?	Conclusions are based on the findings I gather and arrive at during my journey through my instruments (journal entries, surveys and interviews, and feedback questions).
How do I evaluate the outcome, particularly the learning influences?	I evaluate the outcome through feedback from the respondents (friends and students), from the independent readers, from the analysis from my journaling and various feedback received, and from the jury of experts.
What evidences are produced to validate those conclusions?	They can be stories, anecdotes, facts, and feedback from the respondents, independent readers, jury of experts, and discovery from my journaling.
How do I modify my concerns and actions in the light of my evaluation?	I modify through introspection and check on the consistency of practice of the three values.

I indicate some personal notes on yoga and tai chi as I have practiced them for more than 12 years. While they do not constitute OD theories in the strict sense, they have evolved over thousands of years as teachings and means to achieve improvement within oneself. Yoga is derived from the Sanskrit word, meaning the unity of individual with universal consciousness within a system of physical, mental, social, and spiritual development. Apart from its teaching on how to connect to our mind, body, and soul through meditation, poses, and breathing, I see yoga as a tool for tapping into creativity. This is backed by scientific research. Gdanski (2017) shares how “a 2014 study conducted at Leiden University found that mindful-meditation led to an increase in innovative thinking and the generation of new ideas” (par. 2). By clearing the mind, our creative energy becomes more visible and accessible.

Meditation such as *vipassana* (which means to see things as they really are or insight meditation) can be excellent for improving mindfulness and concentration, and weaving positive experiences into the brain and the self. Rick Hanson and Yuval Harari practice *vipassana*, while I do not, but this does not stop me from meditating in my own way, as I have learned from my parents in their prayers and from my yoga teacher. So, too, tai chi is an art form embracing the

mind, body, and spirit. It benefits the mind and body and helps enable the body to flow by clearing the mind to give a fresh perspective on life.⁵

I also found the following references interesting, as they relate to specific topics like mindfulness and self-awareness, along with an amalgamation of topics, including reflection, creativity, and AI and appreciative living.

Mindfulness

Mindfulness (2019) has a collection of chapters that I've found useful. Mindfulness refers to work–life integration, not work–life balance, as “balance” suggests that the two are opposite and have nothing in common. However, mindfulness generates more positive results and creativity; mindful practices such as yoga, mindful breathing, and swimming give greater focus and calm; mindfulness helps one to appreciate why people behave the way they do. This book is laden with various approaches to mindfulness and how mindfulness is positive energy. It offers perspectives of how to view mindfulness in my study.

Self-awareness

Self-awareness (2019) details the dimensionality of the subject, including empathy, passion, and reflection. (1) Self-awareness is knowing one's strengths, weaknesses, drives, values, and impact on others. (2) Empathy is understanding other people's emotional makeup. (3) Passion is the rocket fuel that gives meaning to our work and life, which is critical to reach our potential. (4) Reflection provides the brain an opportunity to pause amid the chaos, untangle, and sort through observations and experience, consider multiple possible interpretations, and create meaning; auto-analytics is the practice of collecting and analyzing data about ourselves in order to improve. The book provides useful references for my study, not only to self-awareness but also on reflection, empathy, and unraveling the chaos around us.

Self: the human being is part of the whole, called the universe

Walter Sullivan's article on *The Einstein Papers* (1972) cites Einstein's reference to an individual being as part of the whole called the universe. This implies that we should not be immersed in the optical delusion of [one's] consciousness but to free ourselves by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty. Haselhurst's article (n.d.) on truth and reality is insightful when expanding on Einstein's idea of human beings' relationship with the universe alongside philosophies relating to the universe. That article touches on Tolstoy (true religion is relationship in accordance with reason and knowledge, which man establishes with the infinite world around him, and to do to others as you would have them do unto you) and on Zeno (all things are parts of a single system, which is called nature; the individual life is good when it is in

harmony with nature). These are thought-provoking views of the self that were explored in the journey.

Know yourself

Yuval Harari's book, *21 Lessons for the 21st Century* (2017), together with *Homo Deus: A Brief History of Tomorrow* (2016), provides various insights on self-discovery and covers wide-ranging topics stemming from homo sapiens (history and the present) and immortality as the new human agenda. A central discourse is to know yourself. Together with knowing oneself, creativity and meditation help to map out a fulfilling journey. Creativity can manifest itself in writing a poem. Meditation is food for the mind. Know yourself is a critical theme I explored in my journey.

While some theories are highly specific, many ideas overlap on the many themes covered, e.g., on flow and creativity, and appreciative living. These materials underscore the richness of the subject of OD, and in the course of my journey, they helped me to become more aware of other themes through lessons I learned by myself and the inputs from my fellow travelers. I have packed my travel bag, and although it is getting full, I am sure I will add more items during my trip. I look forward now to meeting my fellow travelers and learning from them.

Notes

- 1 See p. 28 of Cheung-Judge, M., & Holbeche, L. (2015). *Organization development: A practitioner's guide for OD and HR*. London: Kogan Page Limited.
- 2 See Krogerus M., & Tschäppeler, R. (2017). *The decision book: Fifty models for strategic thinking* (J. Piening, Trans.). Great Britain: Profile Books Ltd.
- 3 See De la Rosa, P. (2005). Toward a more reflective teaching practice: Revisiting excellence in teaching. *Asia Pacific Education Review*, 6(2), 170–176.
- 4 See Hanson, R. (2020). Confronting the negativity bias. *Rick Hanson*. Retrieved November 15, 2020, from www.rickhanson.net/how-your-brain-makes-you-easily-intimidated/
- 5 See Why practice tai chi? (n.d.). *World tai chi day*. Retrieved November 15, 2020, from www.worldtaichiday.org/Why.html. See also What is Tai Chi? (n.d.) *Tai chi for health institute*. Retrieved November 15, 2020, from <https://taichiforhealthinstitute.org/what-is-tai-chi/>

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3 All aboard

My journey travelers who helped me in navigating my route

My ticket for the journey: the research paradigm

I had done the essential readings needed to embark on my journey, just like the essential readings that I highlight in my course syllabus for students in my classes. Of course, these readings can still be beefed up with additional readings. Also, sometimes a reread is a great idea to refresh oneself in order to apply the learnings to my study. With the essential readings as the hardware, I needed the toolkit as the software that would be used as the template to carry out my journey. The software was the ticket: the conceptual framework or research paradigm accompanied with a research design and a population of fellow travelers with whom I would work and interact for eight months.

The research paradigm is presented in Figure 3.1 based on input, throughput, and output. The input is the practice of the three values through journaling. The throughput is the reflection of behavioral feedback from the respondents (friends and students) and the feedback from a jury of experts. Two independent readers (Drs. Rosalina Fuentes and Dolores M. Torres) provided a separate mechanism to validate my journal process and ensure a safety net to protect the study from any possible bias. They were part of the five-member dissertation panel who assessed me during two stages of study: in my research proposal and in the dissertation.

In addition, Dr. Marie-Paul de Luna supervised my research, and I also engaged a researcher, Ms. Dianne Mempin, to provide her objective analysis based on the data sent to her (friend and student surveys, consolidated data collection table from interview protocols with friends and students, and journal entries from November 1, 2019, to December 31, 2019, which were also provided to the two independent readers). The independent readers provided another set of lenses to look into the data, initially separate from my own interpretation and analysis. They accomplished this individually and separately and then discussed and shared their results with each other. Afterward, they conveyed the results and added input to me for my use. The output is the crafting of a model to sustain the three value practices toward becoming (1) a fully integrated person and (2) a better professor.

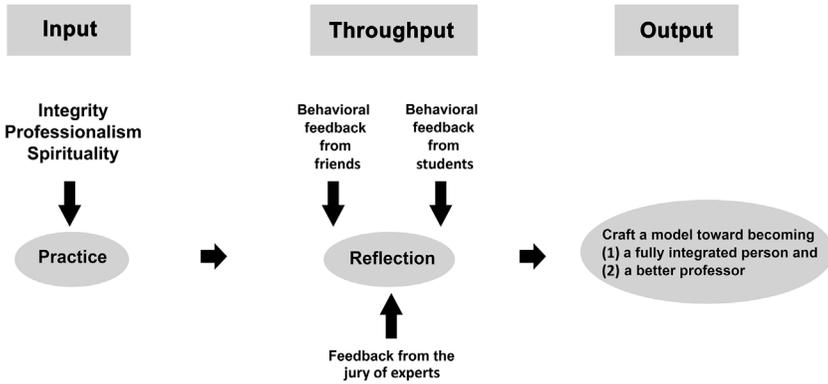


Figure 3.1 Research paradigm (Suresh Nanwani).

Table 3.1 Instruments

<i>Research questions</i>	<i>Instrument</i>	<i>Respondents</i>
1 What are the consistent ways in which practicing my three values of integrity, professionalism, and spirituality make me a fully integrated person?	Journal	Myself Independent reader: Dr. Fuentes Independent reader: Dr. Torres
2 In what behavioral lenses do my friends and students perceive me practicing the three values?	Surveys and interviews	Friends and students (30)
3 What are the top three discoveries I gained from my practice of the three values?	Feedback questions	Jury of experts (nine expert jurors)

Three instruments in my research paradigm

From my research paradigm, I had three instruments: (1) a journal that I filled out daily for a two-month period – from November 1 to December 31, 2019 – where I and the two independent readers served as the respondents; (2) a survey followed by an interview with each of the 30 respondents (20 friends and 10 students); and (3) accompanying feedback questions for the nine-member jury of experts (expert jurors). A breakdown of my respondents is presented in Table 3.1.

Respondents for the surveys and interviews

The respondents participating in my surveys and interviews included a mix of friends and students. There was a good gender balance for both friends and

students. I made a deliberate decision to have a gender mix, as it is important to have representations of both male and female, especially as I was aware of a relative absence of women in the research carried out by Csikszentmihalyi in 1996 and Gardner in 1999. There were 11 females and 9 males for friends and 7 females and 3 males for students, totaling 18 females and 12 males. There was a good mix of female and male students in IEU (total of 28 students). In CCU there were 7 students (1 male and 6 female), and I am glad that the only male student volunteered to be a participant!

I also ensured a diverse background of nationalities as this gave perspectives on different cultural thinking. I further ensured a broad range of work and occupations to ensure diversity and different perspectives. My respondents included a yoga teacher, house helper, IT support officer, call center relationship officer, condominium property manager, engineer, intensive care nurse specialist, travel agent, customer service administrator, executive assistant, development bank officer, librarian, relative, SAIDI Graduate School of OD fellow student, and university lecturer. The background level for the students were as follows: fourth year students of the bachelor of international relations (BIR) degree at IEU, and postgraduate students studying for Master of Law or equivalent degree at CCU. The background level for friends was wide ranging, from high school graduates to PhD graduates, with professionals and nonprofessionals (Table 3.2).

Data collection

I collected data from my journal entries, the surveys and interviews with students and friends, and feedback from the jury of experts.

Journaling

My journaling covered a period of two months, with notes made every day. One session per day was good because it gave me time, space, and consciousness for introspection, reflection, and just being my true self. I wrote about my practice of the three values – integrity, professionalism, and spirituality – each day. I asked myself the following:

- What was the incident or thing that happened?
- What did I observe about myself in that instance?
- How can I have more of this good thing in the future?

If I had negative thoughts about the incident, I penned them as “negative consequences” and focused on the positive. This was the equivalent of “pulling the curtains wide open,” so I could see the complete view of my life or the incident – both the positive and the negative – by rewiring my brain to pay more attention in analyzing the positive side. I summarized my journaling and highlighted the experiences, reflections, and the changes within me. My journaling showed my changes (some good and some bad) in my views, emotions, and perceptions over

Table 3.2 Population of respondents for surveys and interviews

<i>Respondents</i>	<i>Research sample</i>	<i>Age range (years)</i>	<i>Sex</i>	<i>Years known</i>	<i>Nationality</i>	<i>Background level</i>
Friends	20	29–75	11 females and 9 males	1–50	Diverse (including the Philippines, Singapore, United Kingdom, United States)	From high school graduates to PhD graduates
Students	10 (6 from IEU and 4 from CCU)	21 and above	7 females and 3 males	2 months	Diverse (including Belgium, France, Israel, Jordan, Norway, Singapore, Turkey)	Bachelor of international relations fourth-year candidate students at IEU Master of Law or equivalent master degree candidate students at CCU
Total	30		18 females and 12 males			

each day during the two-month period. Each day was a unique experience in reliving my life and experiencing mixed emotions. I had added benefit from my two independent readers, who are Philippine experts in OD, who spared time to go through my journal entries and provided their comments to me separately, sharing with me what they saw were forces in life in my journal entries. Journaling was a unique way to explore and see myself interrelationally. I will revert more on the journal entries in the next chapter.

Survey and interviews

Survey forms were provided individually to friends and students for their completion, and separate interviews were held later. Friends and students were given advance notice to complete the survey. Interviews were done through exchanges (face-to-face, telephone, social media, etc.) or email communications, depending on the best mode possible as the respondents were from different parts of the world. I sought and obtained permission from both IEU and CCU to carry

out the surveys and interviews. I asked my friends and students if they wished to participate in my survey and interview. Their responses would then be added to the inputs of the other respondents, so I could use the information for my dissertation and publication. They were informed that they could opt out of their participation at any time and that no personal information including their names would be stored or collected except what was read or given to them after their participation.

The surveys and interviews were carried out professionally, recording all aspects of the activities and thanking the individuals after the event (submission of survey form and the interview). This was maintained for both friends and students to ensure a professional approach. Students were additionally informed that the surveys and interviews would be carried out only after their grades were submitted, as this ensured objectivity and professionalism in carrying out the exercise. All these parameters were needed for creating a safe and conducive environment for all participants.

My survey form included a list of 10 questions. Each was to be rated strongly agree (SA), agree (A), disagree (D), strongly disagree (SD), or not applicable (NA). The questions covered matters relating to my demonstration of integrity, professionalism, and spirituality, and illustrating characteristics of these values. These included, for instance, demonstrating integrity by being transparent in my actions, demonstrating professionalism by being accountable for my actions, and demonstrating spirituality by being empathetic. The purpose of the survey was to have the respondent gauge me on these three values and say whether I demonstrated the given value through a specific characteristic. The survey form also provided extra space if the respondent wished to add comments on my three values. The interview protocol had the following 10 questions:

- 1 My study is about my practice of three values – integrity, professionalism, and spirituality. On integrity, what are the two nonnegotiable behaviors that demonstrate it?
- 2 On integrity, recall an unforgettable instance when you saw me practicing it.
- 3 In that instance, what behaviors did you see in me when I was practicing integrity?
- 4 On professionalism, what are the two nonnegotiable behaviors that demonstrate it?
- 5 On professionalism, recall an unforgettable instance when you saw me practicing it.
- 6 In that instance, what behaviors did you see in me when I was practicing professionalism?
- 7 On spirituality, what are the two nonnegotiable behaviors that demonstrate it?
- 8 On spirituality, recall an unforgettable instance when you saw me practicing it.
- 9 In that instance, what behaviors did you see in me when I was practicing spirituality?
- 10 Do you have any additional comments to give?

I prepared a data collection table based on the information obtained in the surveys and interviews. It was important to capture the points and notes made by the respondents for a better understanding of how they perceive me through behavioral lenses. This facilitated a quick check analysis. I will discuss more on this data collection table in the next chapter.

Feedback questions

Feedback questions were provided to the following nine members of the jury of experts (expert jurors) who agreed to help me by answering questions in my work on the study. The feedback questions on the two models (my top three discoveries and the initial model crafted toward becoming an FIP and a better professor) were emailed to the jury of experts. The expert jurors (Table 3.3) were given a

Table 3.3 List of members of the jury of experts

<i>S/No</i>	<i>Name of expert juror</i>
1	Prof. Jack Whitehead Visiting Professor of Education, University of Cumbria, United Kingdom
2	Prof. Thomas Cummings Professor of Management and Organization, University of Southern California (USC) Marshall School of Business, the United States
3	Prof. Robert Quinn Emeritus Professor of Management and Organizations and Co-founder and Core Faculty, Center for Positive Organizations, University of Michigan, the United States
4	Dr. Diana Whitney President for Corporation of Positive Change, United States Honorary Board Member Emerita, Taos Institute, the United States
5	Prof. Charlotte Shelton Executive Associate Professor of Management, Rockhurst University, the United States
6	Prof. Otto Scharmer Senior Lecturer, Massachusetts Institute of Management (MIT) Management Sloan School, the United States
7	Prof. Bernard Burnes Management, Work and Organization, University of Stirling, United Kingdom
8	Ms. Jacqueline Kelm Appreciative Living LLC, the United States Taos Institute Associates, South Carolina, the United States
9	Prof. Ronald Fry Department of Organization Behavior, Case Western Reserve University, the United States (In addition to his reply to the feedback questions, he also provided a commentary on the findings of my draft dissertation and on the chapters of my draft dissertation leading to the findings)

range of about 21 calendar days to reply, and at times, the discussion was through telephone calls, Skype, and other suitable means.

The feedback was provided through many forms: comments, insights, track-change comments, and discussions on general and specific discussion, all of which were very enriching for me. I was taken in by the generosity of the expert jurors, none of whom asked for any fee. Their pro bono service speaks to me of how fortunate I was to have these people on my jury of experts, many of whom I did not know at all except through my readings. My initial action in reaching out to them was fear of rejection as they might be too busy to give their time. I was struck by their spirited help of making themselves available to assist me. Some even found time, in addition to email communications, to schedule Zoom and telephone conversations from the United States and the United Kingdom to me in the Philippines. These Zoom and telephone conversations went beyond what I had expected from them in addition to their specific comments and insights.

My three sets of fellow travelers acted as my companions for the accompanying months, and I looked forward to interacting with them and learning from them in navigating my trip. I am sure I have a lot to learn in this life journey. I will now see how they view integration of these three core values in my life and look forward to their insights on my discoveries and model.

4 The journey

What I learned from my initial fellow travelers and myself in relation to the values of integrity, professionalism, and spirituality

Introduction

In this chapter, I focus on what I learned from my initial fellow travelers regarding research questions 1 and 2. These came from feedback I received from my two independent readers on my journal entries and through the quantitative and qualitative data I received from the 30 respondents in the surveys and interviews. Armed with suggestions from my initial travelers and myself on the journal entries, surveys, and interviews and the top three discoveries made therefrom, I continue my journey. I reach my destination by gathering the insights and feedback I've received from my expert jurors and the model I've crafted to reveal myself as a fully integrated person and better professor. I start with the journal entries, as they were the first main activity I undertook while preparing for the second stage of surveys and interviews.

Research question 1: what are the consistent ways in which practicing my three values of integrity, professionalism, and spirituality make me a fully integrated person?

My two-month-long journal entries outline my daily notes on matters related to the three values of integrity, professionalism, and spirituality. I spent time daily to focus on a topic. Eventually, I would spend more time as I became engaged on some topics that required me to check out sources to validate my true revelations. The journaling served as a memory lane as I went back about 55 years – from January 1964 when I was seven years old, all the way to Christmas day 2019 and New Year's Eve 2019. My journaling showed how I grew in self-awareness and how self-awareness can guide me in my journey into the future. I have done journaling before by keeping a diary in my younger days but those entries were day-to-day recordings of how I spent my time each day as a student. That journal entry experience provided me the opportunity to view myself based on the remit of writing about my practice relating to the three values each day. This also provided me with food for thought to introspect and reflect.

In Appendix 1, I provide selected journal entries as samples showing self-reflection. The journal entries are an illustrative template for interested readers

who wish to write or keep a journal (e.g., gratitude journal) that they can tailor to suit their individual needs in focusing on what they perceive as core values or a specific theme useful for their personal development by relaxing, enjoying, and clearing their minds. I remind the readers that the journey is a personal experience. I chose to focus on three core values because that was my focus on the journey. The readers may identify and find their own values and choose what works for them. They may focus on some specific aspects that they wish to concentrate on. Alternatively, instead of values, they may write a gratitude journal or a narration of a specific incident, for example, when they took a holiday or when they went through a grievous or a happy period.

Journaling has a demonstrable and positive effect even if you never read again what you have written. What matters the most is you took the time to write in your journal about your feelings and emotions. This declutters the mind and is the first step in expressing yourself. The writing need not be in words: It could be a combination of words, pictures and images, or anything. The important thing is to write what you feel comfortable with and makes sense. The journaling might range from a gratitude journal to a self-forgiveness journal, which may sound negative. However, within that self-forgiveness, there is self-awareness and mindfulness that will improve the self and connect the person to the community. There is also an expressive form of journaling, which I did at the age of 17 after the school holidays. I sat in my room at home or outside to write to a classmate about myself when I was young. At the time, I was struck by my English teacher who had asked students to consider expressive writing during the long school holidays and later recollected the feeling both good and bad. Overall, I felt great from this expressive writing as there was a gush of emotion released, and there were things I had in my mind but never uttered in a written form. That release of bottled emotions energized me to a fresh new level.

In November 2019, my journal entries were 83% spirituality, 73% integrity, and 57% professionalism. In December 2019, my journal entries were 94% spirituality, 55% professionalism, and 49% integrity. I also list my findings made in the course of my journey, which overall added to my top three discoveries coming from my practice of the three values of professionalism, integrity, and spirituality (Table 4.1).

Table 4.1 Summary of journal entries related to the three core values

<i>My journal instrument</i>	<i>Journal entries related to integrity (%)</i>	<i>Journal entries related to professionalism (%)</i>	<i>Journal entries related to spirituality (%)</i>
November 1–30, 2019	73	57	83
December 1–31, 2019	49	55	94

The themes I found in the journal entries were as follows: self was discussed the most, followed by career and friends, students, and family. In percentage terms, the journal themes were as follows: self with 49% (almost half), followed by career and friends (18% each), students (10%), and family (5%). In terms of occurrences, the journal themes mentioned were as follows: self (30), followed by friends and career (11 each), students (6), and family (3). This demonstrated that I was focusing on myself, followed by attention to my friends, career, and students, with family as the least focus (Figure 4.1). For me, I can understand this configuration as I am single and do not have surviving parents to whom I was very close to throughout their lives.

Finding 1: At the time of journaling, I went with the flow and penned my thoughts on whatever came to my mind on a particular day in the context of the three values. As it turned out, I was focusing largely on myself. This reinforced my thinking of the self as the subject and myself as part of the universe.

I have resonated with the thinking that the self is part of the universe. This thinking goes back to time immemorial, from ancient Greece to ideas articulated by Albert Einstein. It has nuances as to whether the true value of a human being is determined by the measure and the sense in which one has liberated from the self. However, I consider focusing on self as a beginning to explore life's journey with simple daily events such as eating oatmeal porridge and drinking coffee.¹

I found myself experiencing activities to free myself by widening activities and embracing connections with fellow human beings (like cab drivers and persons whom I met in a coffee shop, such as the barista). Also, I spent time walking in urban Metro Manila, experiencing the traffic on the arterial highway EDSA and reflecting on the winding Pasig River. These events are enumerated in Table 4.4.

Other findings result from my journal entries in terms of valuable inputs provided by the two independent readers, Drs. Fuentes and Torres: There was honesty in thought, speech, and action in integrity; good organization and planning

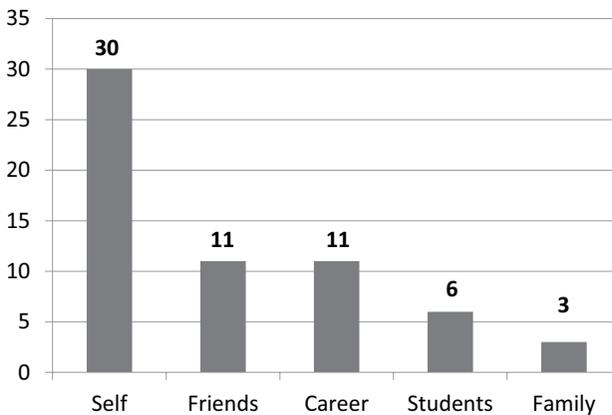


Figure 4.1 Journal themes: occurrences (total).

in professionalism; and openheartedness and acceptance in spirituality. It is important to note that terms such as being honest and being openhearted can also be manifested in values, such as professionalism and integrity. They highlighted the consistent repetition in my entries of the dominant thoughts and feelings associated with these characteristics.

Finding 2: According to my journal entries, there were consistent ways in which I practiced the three values. The comments from the independent readers highlighted their oft-repeated qualities of honesty, good organization and planning, and openhearted and acceptance in the journal entries.

What I found interesting was that the results from the interviews with friends and students correlate with Finding 2, given certain adjustments such as noting that the students know me as a professor first and foremost, rather than as a friend (which may/can happen later in the course or after the course). The overall finding from the two independent readers and the interviews with friends and students are presented in Table 4.2.

Finding 3: There is an overall congruity in the traits covering the three core values identified by the two independent readers and friends with integrity, demonstrating the trait of honesty as most often, while students identified my professionalism as the most demonstrated core values highlighting the traits of competence, fairness, and objectivity.

The student assessment results may well be explained by my interactions with the students vis-à-vis the two independent readers and friends, following the

Table 4.2 Overall results of the three core values viewed by the respondents (independent readers, friends, and students) with the traits most observed

<i>The three core values</i>	<i>Traits most observed by</i>			
	<i>Independent reader: Dr. Fuentes</i>	<i>Independent reader: Dr. Torres</i>	<i>Friends in interviews</i>	<i>Students in interviews</i>
Integrity	<i>Integrity is the most demonstrated of all the three values: honesty</i>			Honesty
Professionalism	Good organization and planning	Good organization and planning	Competence	<i>Professionalism is the most demonstrated of all the three values: competence, fairness, and objectivity</i>
Spirituality	Openhearted and accepting	Openhearted and accepting	Compassion	Compassion and seeing the reality beyond the material world

professional nature of interaction with students during my teaching. In contrast to the two independent readers and friends, there are social and other relationships that stretch over a far longer period than with students connected to me mainly through my teaching.

The action research living theory adapted to exploring my journey through journal entries confirmed my belief that I must be true to myself. To find meaning in life, I had to discover myself through a narrative inquiry based on daily events that helped me discover who I am. The salient lesson that I learned in the process was to be true to myself, write with passion to find meaning in life, and understand myself better through the three core values (Walton, 2008). I found the journal a good way to practice AI as my thoughts get clarified. Through journaling, I get to know myself better and I free up my mind and focus on positive experiences (Kelm, 2015; Cooperrider & Godwin, 2012). Also, being true to myself in journaling brings the greatest rewards that allow me to look inward to articulate my thoughts and free expression. Through journaling my events over a two-month period, I found insights and experiences that contributed to strengthening my resilience and positive outlook in life (Cameron, Dutton, & Quinn, 2003).

Finding 4: There were similar life forces coming from my daily life.

The independent readers also made references to the life forces emanating from my daily life as echoed in my journal entries. I note in many cases that there were similar life forces mentioned even though both readers analyzed separate readings and made their own individual notations. The summary of the journal entries is provided in Table 4.3.

In addition, Dr. Fuentes also flagged the following ideas, which were helpful in understanding myself and practicing to be a better person and professor:

- I get a deep sense of guilt when destabilized (e.g., when distracted or when rushing), so I need to balance myself and exercise the virtues of patience and calmness to improve and strengthen myself.
- The simple joys highlighted in my journal entries show that mindfulness can result in calmness (as an antidote to rushness). These include activities such as:
 - Drinking and smelling the aroma of coffee
 - Eating slowly and tasting the gently stirred oatmeal porridge I cooked and topped with blueberries
 - My reflections are my unique platforms for connecting the dots in improving life (past, present, and future).

The journal entries gave me time to reflect and search for the meaning of life by viewing events, such as admiring and appreciating nature while sitting down by the swimming pool whereupon I learned to improve myself through feedback. Again, I must be true to myself and value the feedback without feeling guilty and distracted by the fast pace of life. These lessons offer me perspective to better assess myself when considering views from those around me. Reflection gained from journaling gave me satisfaction and happiness, as I was able to recall and

Table 4.3 Comments on life forces coming from my daily life from the two independent readers

No.	Journal entries	Independent reader Fuentes's comment	Independent reader Torres's comment	My comment
1	November 5, 2019: An actress (Vanessa Redgrave) refused me her autograph on the <i>Three Sisters</i> theatre program the first time, but on the second occasion, she provided it. She was acting in this production at the National Theater, London, UK. I was excited as I love the play and she is my favorite actress.	Belief in man's basic goodness	Strong faith in humanity cannot be distracted by any negative occurrence or situation in any encounter or event	The autograph was given the second time when I met the person (she refused the first time as she had to dash off, since the cab she had called already arrived). I need to know that people are intrinsically good, and we need to see the positive side of things (maybe it was just a hectic and bad day for her on the first time when I approached her)
2	November 15, 2019: Swimming in the pool for 1.5 hours nonstop	Joy in the act of swimming – being free to be beyond borders; lost in creativity; sublime experience	Being in control of himself and directing the train of thoughts to higher goodness and well-being	How swimming can affect a person engaging in an activity that results in elation, just going with the flow
3	November 26, 2019: Sitting by the swimming pool and viewing nature and the pool (green grass and plants, blue sky, and calm water)	The appreciation ventured into calmness of feeling of well-being	Loving the moments of self-reflection leading to better appreciation of the world we live in	Appreciating what is being seen and the colors that go with nature and the surroundings – calming colors for the mind

write down moments of feelings, good and bad, and view both types with positivism needed to improve my emotions. Prof. Ronald Fry, in his commentary on my earlier draft, opined that he would expect reflection to also allow one to review negative experiences with positivity. This holds true in my journaling experience. The negative experiences may trigger negative reactions, but if I look back, take a deep breath, and ask how would I react today, I find such introspection would help me remove the negativity without dwelling on it. I focus on the positive side of the experience, as it helps me to climb out of the well of negativity and stay safe with positivity.

Two reflections I included in two journal entries (December 18, 2019, was about my report card for 1964, when I was seven years old, from my primary school 2 teacher Ms. G. L. Cheam [Figure 4.2]; and December 25, 2019, regarding my examination of Ms. G. L. Cheam's message in her autograph to me in 1968 [Figure 4.3]). By autograph, I refer to a short message or remembrance lines written by a person deeply admired, including their signature, which I saved in a small book called *Autographs* kept from my childhood days. My early reflections serve as platforms for "connecting the dots in life." These reflections created awareness in me, with my teacher acting as a guiding light who, for example, introduced me to Socrates to whom I would never have known or understood at the age of 11. She left me an indelible legacy.

Both events – the primary 2 school report card and the autograph by my teacher Ms. Cheam – have obviously made an impression on me. I can validate that I do dream in the sense of being a reflective person ("tends to dream in class," as mentioned by Ms. Cheam). Furthermore, I connect Socrates to the noble character of absolute sincerity through my remembrance of what Ms. Cheam wrote in 1968. Dr. Fuentes highlighted that the connectivity from Figure 4.3 is "at a deep level." This self-awareness of connection is a new dimension to me as I have never thought about it until Dr. Fuentes highlighted it.

An additional reflection I had was about my friendship with Jerri, an intensive care nurse specialist. We are friends for more than 47 years. In 1981, I asked an autograph from him (Figure 4.4), and till today, I treasure it because of the line he quoted and the reference he made to the past, present, and the future. It was a delight to read his autograph quoting a line from James Clavell's *Shogun* (1975): "How beautiful life is and how sad! How fleeting, with no past and no future, only a limitless *now*" (emphasis added). I read the novel long ago and forgot how the quote comes about, but that is no matter. It is the line itself: the beauty of the line and the image conjured up, which I can relate to – it is "now" that is important and not the past nor the future.

I am "in the here and now" and what I do in the here and now will shape my sense of life, whether it is beautiful or sad. It is like the lotus flower usually found in the murky water – lovely and white against a backdrop of dark flat mud. A positive viewing of this image elicits beauty to the beholder even in what seems an ugly setting and that simplicity generates energy and life. It is 40 years on, and the line resonates in my friendship with Jerri, who flew from the United Kingdom to Singapore in 2016 to provide companionship and special nurse care during my prostate cancer surgery in Singapore. We can make the most of "in the here and

RECORD OF MARKS

Primary II A Year 1964.

Name Suresh Nanwani Age on 1st Jan: 7 yr. 4 mth.

Paying/Free I. of S. No. F 63

FORM MASTER'S REPORT

1st Term A conscientious worker!

2nd Term A pleasant pupil.

3rd Term Tends to dream in class.

PRINCIPAL'S REPORT

1st Term

2nd Term

3rd Term

Final Result Promoted to Pr. III A

Attendance 66 Term 1 66 Term 2 53 Term 3 66

Conduct Good. Term 1 Good. Term 2 Good. Term 3 Good.

General Progress Good. Term 1 Good. Term 2 Good. Term 3 Good.

Teacher's Signature S. Bhagat Term 1 S. Bhagat Term 2 S. Bhagat Term 3 S. Bhagat

Principal's Signature S. Bhagat Term 1 S. Bhagat Term 2 S. Bhagat Term 3 S. Bhagat

Parent's Signature K. L. Nanvi Term 1 K. L. Nanvi Term 2 K. L. Nanvi Term 3 K. L. Nanvi

Subjects	Term 1		Term 2		Term 3	
	Max. Marks	Marks Obtained	Max. Marks	Marks Obtained	Max. Marks	Marks Obtained
ENGLISH	Reading & Comprehension	G.	50	47	50	46
	Language	100	94	100	98	88
	Composition					
	Dictation Spell.	50	48	50	50	50
	Arithmetic	100	96	100	95	100
MATHEMATICS	Algebra					
	Geometry					
	History					
	Geography					
	Hygiene					
LANGUAGE	Gen. Science	100	72	100	71	87
	Writing	50	37	50	39	35
	Art		7.5		G.	
	General Knowledge					
	Maharashtrian Lang.	100	50	100	79	100
TOTAL MARKS		397		514		510
Possible		580		600		600
Percentage		79.4		81.3		85
Position in Class		13		9		6
Position in Standard		43		43		42
Result		Passed		Passed		Passed

Figure 4.2 December 18, 2019, journal entry: 1964 primary 2 school report of Suresh Nanwani by Ms. G. L. Cheam, his teacher.

14th Nov. 1968

Dear Suresh,

Always Remember this:-

"The Foundation of Every Noble Character is Absolute Sincerity"

- Socrates.

With Best Wishes,

Miss G. L. Cheam.
H. B. S. II.

Figure 4.3 December 25, 2019, journal entry: 1968 autograph from Ms. G. L. Cheam (primary 2 school teacher) to Suresh Nanwani.

Dear Suresh,

Here's a quotation from Murgin which I'm currently reading (don't expect me to remember it otherwise):

How beautiful life is and how sad! How fleeting, with no past and no future, only a limitless now!

Hope you remember it when you are in ~~love~~ one of your 'disillusioned' moments.

Love,
Jerri

Figure 4.4 December 27, 2019, journal entry: 1981 autograph from my friend Jerri to Suresh Nanwani.

now” if we find time to surrender ourselves to each other through care and social bonding regardless of distance.

Interestingly, the term *kal* in Hindi means time (*kala*), and also means yesterday and today, while *aaj* means now, today. It made me wonder and I checked with Jerri to share notes on this observation and his autograph written some 40 years ago. We proceed to a different level of understanding the essence of “now” 40 years on. So the “now” in 1981 when the autograph was written becomes the “now” of 2016 when Jerri came to Singapore to support me during my cancer surgery as well as the “now” of 2020 during Covid-19 times. At those junctures of 2016 and 2020, the past and future are not in focus and could be deemed irrelevant because the crucial reference is the limitlessness present in any time when we are experiencing our emotions and living our existence fully.

Finding 5: The journal entries made me relate to the past (and present) as I gained insights on new connections that surface unexpectedly. The past is still with me, the present, and the “dots” of 1964 and 1968 continue with me forever.

For a broader spectrum of interpretation on my journal entries, including dominant thoughts and feelings, and life forces, I have listed in Table 4.4 the comments that I received from independent reader Dr. Torres.

Summary

The journal entries listed in Tables 4.3 and 4.4 record various experiences of creative fulfillment acquired through the acts of swimming nonstop for an hour and a half and taking a three-hour city walk in urban Metro Manila. When swimming for long periods, there is a flow and an elation as the activity gives pleasure. Added benefits include increasing hormones, such as serotonin (a mood stabilizer that bolsters self-esteem and confidence) and endorphin (which causes the runner’s “high” where no pain is felt). There is a sublime experience where I achieve a rush, which brings me to an elevated plane of thought and mindfulness. Swimming has positive effects on the brain, especially the part that allows communication between both left and right sides through precision in arm stroke in which bilateral cross-patterning movements are induced in order to swim. This increased communication between the two sides of the brain allows cognition to increase. At times, I listen to Madonna’s “Vogue” when I swim and it gives me such an experience – I have a burst of positive energy; I feel less stressed and my muscles are relaxed – all of which translates into well-being and a positive attitude to work and life.

There is also the sensation of flow when I practice yoga, which I record in my journaling. The *surya namaskar* (sun salutation pose) is a tribute to the sun, and it embraces energy and positivism with appreciation for life. This meditation is like Harari’s *vipassana* meditation, which gives control and focus to live in harmony with myself and society (Harari, 2017). The search for harmony within the individual and society is universal, whereupon different cultures have devised different perspectives to suit their needs. For example, in Japan, *ikigai* (pleasures and meaning of life) resides in the realm of appreciating small things like the

Table 4.4 Additional comments received from independent reader Dr. Torres on my dominant thoughts and feelings, and life forces coming from my daily life

<i>No.</i>	<i>Date and activity</i>	<i>Dominant thoughts and feelings</i>	<i>Life forces coming from my daily life</i>
1	November 8, 2019: My visit to Quiapo church, Manila (The church dates back to 1586 when it was initially founded during the Spanish colonization and is famous for housing the Black Nazarene, a dark statue of Jesus Christ, believed to be miraculous by many)	Respect for people's faith and belief in God and goodness	Openness and respect in seeing how people strengthen faith in God and empower goodness
2	November 9, 2019: Taking a cab and having a large peso note and disclosing it to the driver in advance	Openness and honesty in making transactions with anyone	Best at being honest and true in every transaction with anyone
3	November 10, 2019: Inconsiderate throwing of trash in the condominium by residents	Self-discipline in performing what is expected of him as a person	Doing what is right even if no one is watching
4	November 14, 2019: Attending a mass and event at SAIDI Graduate School of OD	Being connected and appreciative of what is happening around oneself, especially with the different persons whom one has little or big association in the past	Appreciation of everything that is happening in his life
5	November 15, 2019: Swimming in the pool for 1.5 hours nonstop	Being with oneself and reflecting and recalling in one's mind and going with the flow of thoughts and appreciating the feeling of being inside oneself with tranquility	Being in control of oneself and directing one's train of thought to higher altitudes of goodness and well-being
6	November 19, 2019: Immersing ashes of my parents in the holy river Ganges in India in 1998 and 2007	Importance of fulfilling and complying with traditions despite challenges and reactions of people around the situation	Understanding and commitment to fulfill what is due to beloved parents despite being chastised by others

(Continued)

No.	Date and activity	Dominant thoughts and feelings	Life forces coming from my daily life
7	November 20, 2019: A student wanted a higher grading in the essay and approached me for a better mark	Honesty in explaining and welcoming informal comments made by the student Readiness to explain the criteria and decision-making process	Openness to complaints or queries from students and maybe from anyone
8	November 22, 2019: Interceding when a foreigner was rude to the Filipina cashier at a Coffee Bean and Tea Leaf shop	Being polite and kind in addressing and engaging with anyone	Connects to anyone who shares the same values and culture of kindness, and being appreciative of the cashier's services
9	November 27, 2019: Chatting with a friend on who is one's life partner (Answer: one's own body is the "real" life partner)	Rationalizing thinking and following a common path with good guidance	Reflecting, thinking, integrating, and learning every day
10	December 2, 2019: Teaching in CCU and the challenges	Commitment in accepting teaching with its many challenges	Openness in taking on all the challenges in teaching students with an open heart
11	December 9, 2019: An undergraduate student asked for permission to attend my classes, which are for postgraduate students in CCU (I allowed her after discussing with the school administration)	Being transparent in making decisions and in complying with the school's regulations	Openhearted feelings in seeing things from a holistic perspective
12	December 15, 2019: Attending the novena of <i>simbang gabi</i> (a series of nine masses on the days leading up to Christmas, a Philippine tradition)	Openness to strengthen faith in God	Ardently listening and learning from the homily or messages of the priest during mass
13	December 21, 2019: Taking a three-hour-long city walk in urban Metro Manila (in contradistinction to my country walks elsewhere, e.g., UK)	Enjoying walks and observing the environment up close	Ability to see the usefulness of things even if others see them as useless due to air pollution and the uninteresting aspects of an urban metropolis

morning air or relishing in big things such as a complex project planned in life (Mogi, 2017). Harmony within oneself and the environment can exist if we apply our mind to focus on appreciating and enjoying experiences by giving free rein to our flow and creativity.

When I enter into flow, I am happy, I gain confidence, and I generate positivism. These qualities give me a better understanding of life, e.g., I know I can do something different such as teaching at CCU, with all the challenges in teaching students whose language of instruction is not English. Creativity from flow also emanates from my writing poetry. In my journaling, I spent two different occasions in writing poetry and what I did was to revisit two previous poems 43 years later and rewrite them in 2019 to reflect my thoughts. The two poems, “Leaf” and “Nature,” written in 1976 and in 2019, are presented in Tables 4.5 and Table 4.6, respectively.

The independent readers noted that there occurred maturity of thought when the poem was rewritten in 2019 – 43 years later. Prof. Ronald Fry, in his commentary, stated that the earlier poems are about the nature of an objective phenomenon while the rewritten poems are about my relationship to nature. His observation made me realize my shift in thinking and my present direction and

Table 4.5 Leaf poem (1976 and 2019): journal entry of December 3, 2019

<i>Leaf (1976)</i>	<i>Leaf (2019)</i>
Floating gracefully to the ground	A leaf
Reaching for mother nature's homely soil	Is a human hand with ribbed veins
To rot and decompose	Full of life and verdant
And by the putrefying agents	Luscious and succulent with its bright color
Transcend to another world.	Imagine a field of grass in spring
A natural phenomenon –	Leaves will pass on just like human beings –
A leaf turned into a chip of coal.	from life to decomposition
	And by that process they give added beauty
	to plants and enrich the soil and the
	environment.

Table 4.6 Nature poem (1976 and 2019): journal entry of December 6, 2019

<i>Nature (1976)</i>	<i>Nature (2019)</i>
Let it rain, shine, hail or thunder!	Let it rain, shine, hail or thunder!
For you, nature, are what you represent	For you, nature, are what you are
A symbol of holy innocence	Your own self and I am part of you
Chaste and permanent to the mind	Your dark clouds will dampen my spirits
Of something that is eternal	Your bright blue sky conjoined with fluffy
Happiness and joy in infinity.	white clouds cheer me up all smiling
	We are connected in a bond – nature and
	humankind.

alignment on myself and nature. For me, there was a feeling, a gush of wanting to write, and creativity, which resulted in my revisit of the poems that I wrote in 1976 – one of which won a USD3 equivalent (at that time) cash prize and published in the local newspaper in Singapore. It does not matter if the poem lacks the beautiful connectivity found in William Wordsworth's "I Wandered Lonely as a Cloud." What is important to me is the chance to revisit the past, use it as a point of comparison for viewing myself 43 years on in my present frame of mind, and ponder whether my view was any different. The rewritten poems are the result of mature reflection through a time-bound lens, connecting nature and free spirit as the mountain wind. Each person has unique thoughts that need a stimulus to draw out still deeper and more thoughts in the person to achieve universal harmony.

I was captive to the two poems for 43 years that I had an affinity with the subject, and within 30 minutes in 2019, I rewrote them with a different mindset after such a long period. This feeling I had is similar to the "great, apparently involuntary rush" Virginia Woolf felt that resulted in her penning her creative masterpiece *To the Lighthouse*. I do not know what exactly this great, apparently involuntary rush is – these words are emblazoned beneath her statue in Tavistock Square, Bloomsbury, London (she wrote the novel in Bloomsbury). I am of the view that more can be discerned from expressing actual feelings. The quote gives some idea of a feeling (great and apparently involuntary rush) but this does not tell the complete story: There must be more! What was the exact experience manifested: sensation, emotion, or thought? Were any of the seven quantum skills – seeing, thinking, knowing, acting, trusting, and being – invoked? (Shelton, 2011) The answer is clearly yes in my case, as I peered through a different worldview, 40 years on, and saw, thought, knew, and acted differently.

Having a clearer account of experience is gratifying as it invokes stimulus in the body and mind. I am conscious when I have a powerful feeling or a rush. I try to expound this feeling or rush as it explains myself and my state better. So when I ran a half marathon and a full marathon in the United Kingdom in the winter of 2001, I felt the bitter cold but fresh and crisp air and enjoyed the bright blue sky over the cliffs in Brighton (for the half marathon) and the less cold air on a rainy day in Bungay (for the full marathon). Both events offered distinct experiences in different weather conditions and terrain, and both added to my determination to finish. Also, I had a wondrous mix of feelings and paced myself to enjoy the marathon rather than run for the sake of competing with others. I also had the sensation that I was the Jellicle cat chosen by Deuteronomy for release to heaven, and with that thrill, my aching legs reached my destination.²

In 1999, while ascending Mount Apo in the Philippines, I was on cloud nine – in a state of bliss – in climbing the highest mountain in the country. (Coincidentally, Cloud 9 is a brand of Philippine chocolate bar with caramel, peanuts, and soft nougat wrapped in chocolate, which was provided by the tour guides!) I was thrilled to be a spectator at the rim of the crater, after having mastered climbing over the boulders in the ascent. I overcame my initial fear of climbing boulders and feasted on the delights of the clouds and the crater before descending. My

trek up Mount Apo happened in 1999, well before *Flow* and *Creativity* by Csikszentmihalyi entered my vocabulary, but I see now that I had applied in some way the five steps of the creative process that he has outlined when completing my experience. These are: period of preparation; period of incubation in churning out ideas for the trip; insight; evaluation whether the insight was worth pursuing; and elaboration, which was the hardest part and is 99% perspiration.

Impact of independent readership on my journal entries

The independent readership of both Drs. Fuentes and Torres has been helpful to me. First, their feedback ensured no research bias. There was no sharing of information between them as they came up with their own interpretations, which made their individual and separate contributions highly valuable as I have two separate sets of eyes and perspectives. Second, Dr. Fuentes focused on the macro level, together with observations on the vignettes in my journal entries, while Dr. Torres specifically examined each item on a day-to-day basis over a two-month period. All these steps afforded diversity in views. Third, their comments at times coincided with certain journaling events in terms of describing the similar life forces emanating from my daily life, which were described earlier.

Fourth, their comments provided defining moments for me in realizing that I see different perspectives of myself through their comments. These perspectives allow me to reconstruct myself in new ways. This reconstructed framework becomes my new reality and makes me realize that it is about seeing myself not only through my own image but also from others' views of my actions, which give me additional insights (Rousseau, 2002). Finally, their views reaffirm or revalidate my thoughts or offer insights, which I may now become aware of. These add to my further reflections on awareness, appreciation, and positivism.

Research question 2: through what behavioral lenses do my friends and students perceive me practicing the three values?

Surveys

The survey questions solicited from friends and students answer to 15 questions. These were divided into three main topics based on the three core values of integrity, professionalism, and spirituality. The following specific traits or themes were highlighted in each question. For integrity, the themes were honesty, upholding strong moral principles, trustworthiness, following rules and regulations, and transparency. For professionalism, the traits specified were competence, good engagement, fairness and objectivity, accountability for actions, and good organization. For spirituality, the traits highlighted included seeing the world beyond the material, healthy work–life balance, compassion, empathy, and open-heartedness. Traits in one value could also apply to another value. For example, honesty could apply to all the three values. Likewise, transparency is a clear sign

of integrity but can also be seen as a sign of professionalism, while accountability may seem to be more in the direction of professionalism than in integrity (Figures 4.5–4.7).

There were 20 friends and 10 students who participated in the surveys and interviews. In the survey form, the respondents answered the questions by choosing from the following options: SA, A, D, SD, and NA. The mean data and percentage for the overall results (friends and students) were tabulated in Tables 4.7 and 4.8.

The percentage breakdown of scores between friends and students is presented in Tables 4.9 and 4.10.

I observed that 94% of students rated my professionalism as SA and A, while 95% of friends rated my professionalism as SA and A. In the SA score for professionalism, friends registered a higher percentage (83%), while students registered a lower rate (62%). These data provided me valuable information and allowed me

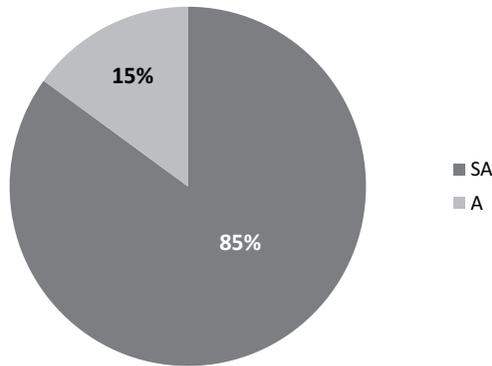


Figure 4.5 Integrity – surveys.

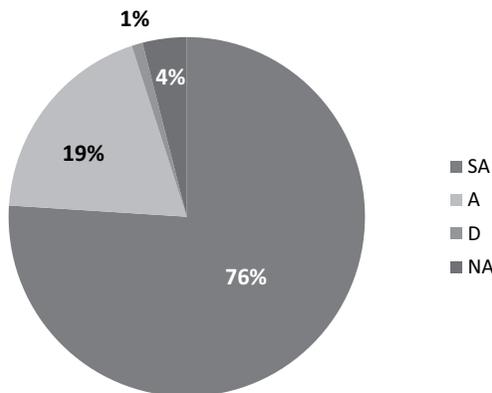


Figure 4.6 Professionalism – surveys.

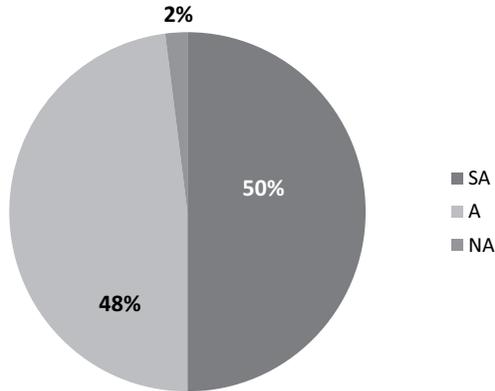


Figure 4.7 Spirituality – surveys.

Table 4.7 Mean survey results from the 30 respondents by core value

Core value	SA	A	D	SD	NA	Total	Average
Integrity	127	23	0	0	0	150	3.85
Professionalism	114	28	2	0	6	150	3.78
Spirituality	75	72	0	0	3	150	3.51

SA = 4; A = 3; D = 2; SD = 1; NA = not applicable

Table 4.8 Percentage survey results from the 30 respondents by core value

Core value	SA	A	D	SD	NA	Total (%)
Integrity	85	15	0	0	0	100
Professionalism	76	19	1	0	4	100
Spirituality	50	48	0	0	2	100

Table 4.9 Percentage survey results from the 20 respondent-friends by core value

Core value	SA	A	D	SD	NA	Total (%)
Integrity	83	17	0	0	0	100
Professionalism	83	12	0	0	5	100
Spirituality	60	40	0	0	0	100

to gather more feedback once I analyzed the interview protocols from students. Their additional qualitative inputs were also useful in making me a better teacher. Likewise, spirituality yielded a lower rating from students (20 %) in the SA category than friends (60%). On the basis of SA and A scores, positive feedback

Table 4.10 Percentage survey results from the 10 respondent-students by core value

<i>Core value</i>	<i>SA</i>	<i>A</i>	<i>D</i>	<i>SD</i>	<i>NA</i>	<i>Total (%)</i>
Integrity	88	12	0	0	0	100
Professionalism	62	32	4	0	2	100
Spirituality	30	64	0	0	6	100

Table 4.11 Traits viewed by respondent-friends and respondent-students by the order of frequency and ranking the number of responses

<i>Frequency</i>	<i>Respondent-friends</i>	<i>Frequency</i>	<i>Respondent-students</i>	<i>Ranking</i>
20	Honesty	8	Competence in work	1
13	Compassion	7	Honesty	2
12	Strong moral principles	7	Fairness and objectivity	3
12	Charitable, calm, God-fearing	6	Compassion and seeing the world beyond the material world	4

worked out to 100% for friends and 94% for students, with the remaining 6% of students noting NA. This finding might be explained by the fact that during the teaching engagements, spirituality does not manifest itself as a quality easily discernible by students over a short-term engagement of one to two months. Nevertheless, the feedback was useful when I analyzed the interview protocols to see how I learn to discover more about myself. The notes from the interview protocols with friends and students were revealing as they also provided additional inputs, which I will discuss later on.

Finding 6: My core value integrity is strongest for both friends (83%) and students (88%). This provides further support for the earlier findings, as my integrity was also assessed as the highest among the three core values by the independent readers.

Interviews

In interviews with 20 friends and 10 students on key traits viewed by them in order of frequency and ranking, the number of responses is provided in Table 4.11.

I prepared Table 4.12 from interview protocols with the respondents, including information from the surveys where some respondents gave additional information that provided a better understanding of patterns found in the table. I provide in Appendix 2 selections from the data collection table reporting interviews with the respondents. I present this data collection table as an

Table 4.12 My behaviors strengthening integrity as seen by respondents (friends and students) in interview protocols

<i>No.-</i>	<i>Friend/ student</i>	<i>Summary</i>	<i>Behaviors seen</i>
1	Friend #8	Faithful and truthful	Suresh keeps promises. He issued a job certificate for a former house help and gave the certificate for 7 months (as that was the actual period) instead of 12 months as requested by the helper.
2	Friend #9	Speaks his mind and gives honest answer	He tells me honestly what he thinks, but never makes me feel that he imposes his opinions or recommendations on me, especially in group discussions. I feel comfortable enough with him such that I feel I can ask any question and know I can expect the best honest answer from him.
3	Friend #14	Respectful	When I came to your home to conduct a one-on-one yoga class, I felt safe as a woman and you provided a safe and comfortable environment for me to practice my profession and fulfill my commitment with you.
4	Friend #16	Gives sound advice to ensure compliance and no dishonesty	He listened carefully and made sure I did not take actions that would have put me outside the law through “lying, cheating, stealing” mentality. He set out arguments with direct pros and cons and made me see more clearly my options in choosing the most logical solution.
5	Student #6	Ensures compliance with rules	Suresh shows integrity in his work as a professor by following the rules. I had to complete a quiz without being with my classmates. He made sure it was done according to the rules and procedures of the university.
6	Student #9	Faithful and determined not to infect students due to his dengue	Despite getting dengue and being out of condition, he still insisted on finishing our class through Skype. He is honest with himself, and he did not cancel the course for the reason of feeling bad.

illustrative template for interested readers who wish to see how the data can be collected in a systematic way for their own use. Again, I wish to remind the reader that there is no definitive approach to maintaining a data collection table as it depends on the information asked in a survey and the questions asked in interviews. It is for the reader to decide how best to collect the data based on the information they seek from their respondents. I found my data collection table useful in accessing information for my use, although it required time and patience to gather all data and comments. Ultimately, it is for the reader to consider what data to collect and how best to present or record it to best serve their purpose.

I highlight in Tables 4.12, 4.13, and 4.14 the following behaviors gleaned from my interview protocols from friends and students, concerning integrity, professionalism, and spirituality, respectively.

In summary, the behaviors supporting my integrity are as follows:

- I speak my mind in giving honest answers.
- I keep promises.
- I adhere to rules and ensure compliance.
- I was determined not to let my students down even though I had dengue and was hospitalized.

My teaching experience tells me that I am happy to teach and I love teaching. I use that opportunity as a positive approach in teaching international financial institutions and development to students to create awareness of how this subject impacts the world, especially developing countries in reducing poverty. My experience shows that when I engage with students and let them speak and discuss among themselves, they find the opportunity exciting as they can articulate among themselves and learn from the process to think out of the box. This teaching process is important as it requires appreciation of what takes place in the classroom to get the best results from the students through creating a positive atmosphere of listening and participating. Participatory teaching makes the students feel good by complimenting their strengths with one another, so in the end, they feel they have learned a subject and understood it better compared to their initial understanding when they were unfamiliar with the subject matter (Kelm, 2015).

The AIA process helps me feel good about the current teaching protocols with students. I become more focused on what I want and I take actions to align what is needed by allowing the students to role-play. In addition, teaching-learning requires mindfulness to be creative, e.g., giving students the opportunity to role-play as civil society representatives, government officials, or a multilateral development bank staff. Good teaching requires building rapport with students to strengthen social skills that they need to move in positive directions.³ By enabling the students to role-play different scenarios, I create an atmosphere where students articulate their thoughts in more informed ways, and in the process, get them to let their creative juices flow. As a teacher, I take the opportunity to

Table 4.13 My behaviors on professionalism as seen by respondents (friends and students) in interview protocols

No.	Friend/ student	Summary	Behaviors seen
1	Friend #9	Listens to different views, organizes thoughts, and explains concepts	Suresh allows me to give my own opinions and contributions to what is being discussed, even if I am a beginner. He makes me feel respected and valued as someone who wants to learn and be good at what I do. He has skills in organizing thoughts and explaining concepts clearly.
2	Friend #13	Committed in work, good professional conduct, respectful, and values contribution from colleagues	Suresh does what he says. He conducts himself well in the office and is respectful of people outside the office. He recognizes and sincerely values the inputs, help, and contribution of people working with him, regardless of whether those are small or substantial.
3	Friend #16	Resourceful in reinventing himself, gives good advice, fair and professional, and respects all parties	Suresh prepared for his second career after retiring by reinventing himself in a wider field than he initially held. He carefully prepares his options. He kept me grounded through his good advice on legal matters between company and government. He remained fair and professional in looking at issues, and this has added to his professional stance on respecting all parties.
4	Student #3	Meticulous and organized, engages with students to stimulate discussion and learning, seeks student feedback to improve himself	Suresh's course guide was meticulous and organized. In the past, I had syllabi with literally just the session title and the readings. His approach to lessons showed his competence in the subject as well as his ability to convey it effectively to the class. He engaged us actively by asking questions that pushed us, as well as engaging in discussions before the session, after it, or during breaks. In addition, his active seeking of feedback – particularly in printing out the final course survey, which I've never experienced a professor do over my entire time at IE – really spoke to his will to be accountable for his teaching and his course. That action in particular made a lasting impression on me, because I've had the odd professor in the past who didn't even mention a reminder about the survey.

(Continued)

Table 4.13 (Continued)

No.	Friend/ student	Summary	Behaviors seen
5	Student #6	Fair and objective	Suresh took procedures to make sure it is fair. He made sure that whatever applies to the class applies to me.
6	Student #7	Explains in other ways when students do not understand	Suresh explained to us some concepts or vocabulary. For example, when we don't understand his questions in the beginning, he always used another way to explain the meaning again.

provide moral support for those who are too shy to speak or have different values or articulate different perspectives (as a government official, as a civil society representative, or as a multilateral development bank staff member).

In summary, the behaviors reported about my professionalism are as follows:

- I show consistency by being respectful to all parties and valuing contribution from everyone.
- I engage with students to stimulate discussion and learning and in the process improve myself through student feedback.
- I am fair and objective.
- I explain in various ways to make sure students understand me (especially when English is not their language of instruction).

I found that engaging with the students stimulated my need to understand and love them as students – at both IEU and CCU. My experience was more intense at CCU as I had contracted dengue during my term as a teacher and had to return to Manila to rest after my hospitalization. Yet I could still teach – through a different medium: Skype – while at the same time ensure a smooth recuperation. Though I love teaching and I'm committed to not let down my students once the course had already started, I had to return to the Philippines to recuperate from my illness. Digital technology allowed me to fulfill my obligations to my students and to the university.

Similarly, my experiences in IEU and CCU afforded me opportunities to connect with students from diverse cultural backgrounds. This made me appreciate the feedback I got from them. One clear example showed that I made sure students in CCU understood what I taught during class. English is not their language of instruction. With my limited Mandarin, I rephrased and spoke key terms and phrases such as “development,” “poverty,” “environment,” “project,” “civil society organization,” and “corruption” – all these resulted in a harmonious connect with the students.

Student #6 cited in Table 4.13 commended my fairness and objectivity to each student, including her. She referred to my decision to allow her to take the test ahead of the other students. It turned out that she had to attend a special interview

Table 4.14 My behaviors on spirituality as seen by respondents (friends and students) in interview protocols

<i>No.</i>	<i>Friend/ student</i>	<i>Summary</i>	<i>Behaviors seen</i>
1	Friend #9	Has well-rounded sense of self	<p>Whatever Suresh does must have meaning – for his work, for his personal life, for his well-being, and for his spirituality.</p> <p>He wears his heart on his sleeve and brings feelings and emotions into discussions, which I think reflect his holistic and well-rounded sense of self.</p> <p>Not everyone is as expressive as he is, and it takes a certain spiritual confidence to do that.</p>
2	Friend #13	New insight of me being spiritual and more depth in conversations now	<p>I did not recognize spirituality in Suresh, while we were colleagues in the office. I was just made aware of his being spiritual as he shared to me stories of his post-Asian Development Bank involvement.</p> <p>Frankly, it makes more sense talking to him now than previously when all we did at the office was to talk about work. And even if we do talk about work-related matters these days, there is some depth to it and a new perspective when looking at it.</p>
3	Friend #15	Helpful, kind, and generous	<p>Suresh is very helpful and shows concerns to our service personnel, e.g., cleaners, coffee servers, IT contractors.</p> <p>He is generous in giving financial assistance and advice to them.</p>
4	Friend #16	Aligns his body and mind with higher order thought	<p>I have experienced Suresh holding Hindu blessing ceremonies at his house, open to all, and designed to bring people closer to themselves and others.</p> <p>He followed ritual and ensured his parents' remains were immersed in a holy place in India.</p> <p>He pays special attention to body–health–food by ensuring a proper regimen to align his body and mind with higher order thought.</p> <p>He has a love of nature shown through mountain and hill climbing that puts him in close contact with nature.</p>

No.	Friend/ student	Summary	Behaviors seen
5	Friend #19	Work-life balance, openhearted, self-aware, and finds ways to improve self	<p>Suresh can manage his life and work well and balance these things. He is very openhearted and tries to understand students. He is thinking of how to help them and support them.</p> <p>I think his spirituality may also include his self-awareness in his life and work as well as researching the meaning of life. I am impressed with his insistence on teaching and improving himself. He keeps himself in teaching, researching, and training to find the value of his life.</p>
6	Friend #20	Respectful and generous	<p>Suresh has respect for all of us, a ready smile to anyone – from the housekeeping up to our managers. He is also generous.</p> <p>I like the way he treats his house help. They are friends but he knows when to back off and remind his house help that he is the boss.</p>
7	Student #3	Compassionate and well-balanced in views and gives encouragement	<p>I had conversations with Suresh while he was my professor. He showed an ability to be compassionate and very balanced in his views and wanted to talk about many different issues and share insights. He also demonstrates active interests beyond his work, such as writing.</p> <p>He gave me encouraging insights about my own creative pursuits using the analogy of a candle, which I believe demonstrates his spiritualism too.</p> <p>I put “agree” for empathetic – this is rather a reflection of where he was when I first met him than where he is now, as I believe over the weeks of the course his empathetic capacity grew in a positive way.</p>

(Continued)

Table 4.14 (Continued)

No.	<i>Friend/ student</i>	<i>Summary</i>	<i>Behaviors seen</i>
8	Student #10	Kind, open-minded, and creates positive atmosphere with students and gives them confidence in public speaking	<p>Suresh was always kind and tried to understand what people needed or if they got any problem. For example, one student had an injury to her leg and could not walk to school as she needed walking sticks, so he allowed her to Skype from her home.</p> <p>Suresh was always open-minded and willing to exchange different opinions with students. This provided a positive atmosphere as it made students speak up their thoughts and also encouraged students to have confidence in public speaking.</p>

with the government authorities. After discussing with the school administration about the appropriate alternative arrangements, I agreed to let her take the test in advance. She made a small comment in her feedback as follows: When dealing with a student's specific question in certain cases, the teacher's responses were not provided in a professional manner. For example, it is not enough to respond to a student's question by simply saying "Refer back to the reading material," especially since the students should do the readings and come prepared to class. However, she noted that I must take into consideration that my course was accelerated over a short period of time (a one-month intensive course), so students got overwhelmed given their other obligations at the university.

From this observation, it is clear to me that students must be guided in a more encouraging and supportive way by giving them an answer regardless of whether they read the materials or not. I view this comment as a desired behavior and appreciate it. There is always room for improvement, and while students are required to do advance reading, perhaps I could help them out by being more encouraging rather than telling them they should refer to the assigned reading. By encouraging them to read the material or suggesting alternative ways, they would learn. This would provide an opportunity for thorough interactive discussion in class, thereby benefitting all students.

I also view this comment in the context of the looking-glass self theory by Charles Cooley (Rousseau, 2002) and the three-step process of discovering oneself through the looking-glass self. I imagine how I appear to others; I imagine the student's view or judgment of me; and I develop feelings, etc., in response to the view or judgment. Through Student #6's comments, I have gained an

opportunity to see myself enriched by society's interpersonal interactions, which create consistency between my internal world and the external world needed to achieve equilibrium in my life.

My reflective practice in dealing with students at both IEU and CCU provided me insights on how to improve myself and my teaching as an OD practitioner and as a professor, given perspectives gained from a SAIDI Graduate School of OD student in my search for self-change. I found I had more positive experiences in work than in leisure as I faced more challenges at work and realized that I had to improve the quality of my life, such as doing brisk physical activity (like walking or swimming) necessary to appreciate these positive experiences.

In summary, the behaviors practiced in my spirituality are as follows:

- I am helpful and generous.
- I am open-minded with students and create a positive atmosphere with students to give them confidence in public speaking.
- I align my body and mind with higher order thought.

Finding 7: The behaviors associated with spirituality are complex as it is not an easy term to define. The terms “integrity” and “professionalism” have simpler explanations as they lend to easier attribution of characteristics, like how a person is honest (for integrity) or competent (for professionalism).

Conversely, spirituality embraces binary or multiple meanings and could be distinguished as spiritual from a religious perspective or spiritual from a nonreligious perspective (such as work–life integration). I view spirituality from both religious and secular contexts as I feel that there is goodness within us. How we become better can be through religious or nonreligious routes.

Summary

The findings from the surveys and interviews based on behavioral traits my friends and students perceived in me were interesting. Competence in work (professionalism) was ranked first, followed by honesty (integrity and somewhat as professionalism), fairness and objectivity (integrity and could also be viewed as professionalism), and compassion (spirituality) as the fourth. My spirituality was not discernible to students as much as it was to some of my friends, for obvious reasons – students would view me first and foremost as a teacher in the intensive courses that I taught from one week to one month. Spirituality is a quality that manifests itself in a long-term relationship with a person (such as a friend of many years and possibly with a student where there was engagement only after the class if the situation arose). In contrast, journal entries highlighted my spirituality aspects the most (about 89%, with 56% related to professionalism and 61% related to integrity).

With these valuable findings from my initial fellow travelers, I take the opportunity to reflect on them and see how I compare their perceptions of me and how I can improve myself to be a better person and a better professor. There has to be ready and free-flowing communication available to get honest feedback

and information useful to better myself and extend my journey with additional research questions. I will meet additional fellow travelers during the next stretch of my journey when I reveal my top three discoveries and the final OD model.

Notes

- 1 See Sullivan, W. (1972, March 29). The Einstein papers. A man of many parts. *New York Times*. Retrieved November 15, 2020, from www.nytimes.com/1972/03/29/archives/the-einstein-papers-a-man-of-many-parts-the-einstein-papers-man-of.html
- 2 See T. S. Eliot's 1939 poetry book *Old Possum's Book of Practical Cats* and the *Cats* musical.
- 3 See *Mindfulness*. (2019). Boston, MA: Harvard Business Review Press and Harvard Business School Publishing Corporation. See also *Self-Awareness*. (2019). Boston, MA: Harvard Business Review Press and Harvard Business School Publishing Corporation.

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5 The journey continues

What I learned from my additional fellow travelers and myself on my top three discoveries and on my final model

Introduction

I have in my previous chapter explored the first two research questions. In this chapter, I continue my journey with the third and fourth research questions. Having employed reflective practice of the three values through my journaling, surveys, and interviews with my initial fellow travelers of friends, students, and independent readers (and myself!), I evaluate the outcome through feedback and further reflection. I use anecdotes, narratives, and search for answers for my top three discoveries.

Research question 3: what are the top three discoveries I gained from my practice of the three values?

The top three discoveries are: know yourself, share yourself, and love yourself. These are explained below and presented in Figure 5.1.

- 1 *Know yourself*: Keep searching for answers to improve oneself, for example, know oneself, maintain calmness and patience when stressed, and exercise more mindfulness.
- 2 *Share yourself*: Keep practicing these three core values (integrity with honesty, professionalism with good organization, and spirituality with openheartedness and acceptance, as these traits manifest strongly from the results of the research and analysis).
- 3 *Love yourself*: Continue to be appreciative, creative, and positive in living life.

I found ways to ascertain the top three discoveries I gained from my practice of the three values. First, what I learn is not only from myself but also from others, with the rider that there is always room to improve myself: I embrace change because change is viewed as good and positive. Second, I need to accept wide-ranging views as diversity and inclusion are good in ascertaining the answer. Diversity and inclusion are two different concepts. Diversity is about empowering people by respecting and appreciating what makes them different, for example, age, gender, and other factors. Inclusion is a sense of belonging where people

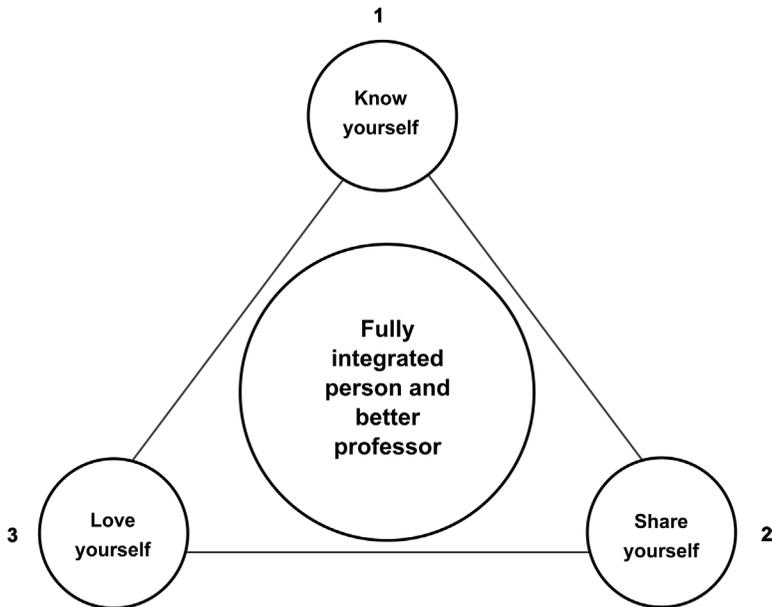


Figure 5.1 Suresh’s top three discoveries before feedback from the jury of experts.

feel respected and valued for who they are as an individual or group. For example, every little bit of an opinion counts, so when I got feedback from one of my respondent – Friend 17 (conciierge) – I learned more when he noted in the interview: “The conciierge appreciated my thanks and felt good as he and his action were acknowledged [in arranging to get a cab for me when it was difficult to find one].” I am glad that my actions made him feel good – there is harmony and positivity in that relationship.

I also gathered an array of perspectives from my independent readers and the 30 respondents who provided me perspectives that I originally may not have thought of or simply assumed. A case in point is the yoga teacher’s candid remark about feeling safe doing a one-on-one yoga class at my residence. In light of the #MeToo movement, I am more sensitive to the situation and her comment. Another one is when my term as a teacher at CCU was cut short as I had to return to Manila to rest and recover from dengue. I resumed the course by Skype in Manila, as I had to continue and complete it, being a conscientious lecturer who did not wish to let the students down (even though it required strength for me to teach the class, I was still doing follow-up tests for complete recovery as dengue has aftereffects that will take time for the body to heal).

Another example is the lesson I learned through building transformative power of reciprocal and healthy relationships: I, my friends, and other people on a personal level and professor–student contact on a professional level. For instance, at

the professional level, I get student reaction in class and conduct student feedback questionnaires after every course I teach so that I can learn from the feedback and improve myself.

Finding 8: My motto in teaching (my “second career,” so to speak, with my retirement), and generally in life, is this: *There is, there can be, and there will always be, room for improvement in teaching and in living life* (emphasis added).

I need to be open to receiving feedback on my teaching or any other emotions, like avoiding panic when in my zeal for good organization and planning, I encounter situations that may upset me. This is something I need to practice more – patience and accepting improvements to my lifestyle. Another clear instance was the feedback provided to me that I develop a deep feeling of guilt when destabilized, for example, when distracted or when rushing, so I need to balance myself and exercise the virtues of patience and calmness to improve and strengthen myself.

I presented two questions to the expert jurors: (1) What insights can you share regarding my top three discoveries? (2) What insights can you share about my initial model toward becoming (a) a fully integrated person and (b) a better professor? I also sent them the top three discoveries and the initial model, with notes on these models, my research objective, research questions, definition of terms, and the chapter I prepared based on inputs with my initial travelers. I think the best way to present the feedback and insights received from the expert jurors on my top three discoveries can be illustrated in Table 5.1, as it gives an overall sense of diverse reactions and specific points made based on their expertise. With two experts (Prof. Otto Scharmer and Ms. Jacqueline Kelm), I had the benefit of Zoom video call and telephone conversation call, respectively, which resulted in an hour-long discussion with each juror. This additional communication also gave me an opportunity to place my notes on file, which I later shared with them before transcribing the key notes in the table. The notes by the remaining expert jurors come from their email responses.

Summary

It was an explosion of feedback and insights I received from my expert jurors who were leading OD academics and practitioners. The feedback was provided through many forms: comments, insights, track-change comments, and discussions on general and specific debate, all of which were very enriching to me. I was overwhelmed by the generosity of the expert jurors, none of whom asked for any fee. Their pro bono service speaks to me of how fortunate I am to have these people on my jury of experts, who I did not know except through my readings and their research. Initially, I was intimidated in approaching the expert jurors – who do I choose, how would I connect with them, why would they even reply to me? But I dived in and hoped for the best. I actually made two connects: one was in September 2019 (before my research proposal hearing in October 2019) and the second time was in January 2020. My first try was good in that I had responses; unfortunately, I had to delay sending out the questions and models as I had to

Table 5.1 Feedback and insights from expert jurors on Suresh's top three discoveries

S/No.	Feedback and insights
1	<p>Prof. Jack Whitehead I like your top three discoveries.</p>
2	<p>Prof. Thomas Cummings <i>General:</i> "Good work" on the material submitted as reference: 1 Research objective, research questions, definition of terms 2 Chapter 4 of results and discussion (This was Chapter 4 of my dissertation.) <i>Specific:</i> Your top three discoveries are fine. Indeed, they line up with the vast literature on humanistic psychology and Carl Rogers' work. However, they are missing an essential dimension of personal growth/integration. People are social animals and live in the context of others. The quality of relationships to others heavily influences the quality of whether a person is fully integrated with self. Thus, I would add elements having to do with (1) developing authentic relationships, (2) active listening to others, and (3) managing self and others' emotions.</p>
3	<p>Prof. Robert Quinn This matter because the success of every social intervention is predicated upon the interior condition of the intervener.</p>
4	<p>Dr. Diana Whitney <i>General:</i> She requested that the questions be phrased to "Does the model have integrity with Appreciative Inquiry?" instead of the two questions I asked the other expert jurors: (1) What insights can you share on my top three discoveries? (2) What insights can you share on my initial model toward becoming (a) a fully integrated person and (b) a better professor? <i>Specific:</i> 1 I very much like the parallel focus on self and being a better professor. It suggests that to be good at our work depends on being a whole person. I agree with this, especially in the humanities and social services, such as education. 2 Your models seem to organize themselves around self-awareness, which again I believe is significant to a being a good person. 3 The challenge I have with your work is that it is individualistic and overlooks the many relational aspects of self-development and identity. AI and the focus of the Taos Institute are social constructionism that locates identity and knowledge and is created in relationships rather than individuals. 4 The other missing piece for me is narrative. Again, from a social constructionist perspective identity, sense of self grows from and is located in the narratives that surround us and we co-create and carry as self-talk. 5 From a social constructionist and AI perspective, much is lacking. From a psychological perspective, I believe you do a good job of describing individualist self-development in your models.</p>

<i>S/No.</i>	<i>Feedback and insights</i>
5	<p>Prof. Charlotte Shelton <i>General:</i> It was a pleasure to read Chapter 4 (of your dissertation) and ponder your research questions. Before reading my comments, please remember that action research is not my specialty. My publications have been theoretical or quantitative. Also, I think I have a different philosophical perspective about the role of relationships in becoming fully integrated. Suresh, I think your top three discoveries reflect the qualitative data collected. However, the data collected all focus on what you do for others. The transformative power of a reciprocal relationship is not reflected. Perhaps that is implied in “sharing yourself?” [My answer: Yes]</p>
6	<p>Prof. Otto Scharmer (Zoom video call) <i>General:</i> My two models are fine, and my research is focusing on something very important in the OD field and has been unattended – self-awareness and self-development. Professor Scharmer is also pushing forward on self-awareness and self-development but from a different angle – at a systems level – while mine is from an individual level. <i>Specific:</i> From my discoveries, he sees what is not there that he wishes to highlight. For example, love yourself is self-centric and there is also love of others. There is interdependency of self and others, and self and world. For example, you cannot know yourself without looking out into the world, and you cannot understand the world without looking at yourself. Mindfulness is self-centric, and it can be strengthened into heightening social capabilities. His Theory U opens and transcends boundaries in the seven steps (downloading, seeing, sensing, presencing, crystallizing, prototyping, and performing), and for this to happen, it is important to cross the threshold of the bottom of U, which is presencing. Without knowing yourself, you cannot know the world. Only by engaging with yourself will you know who you really are. The Theory U is a method of relinking the parts and the whole by making it possible for the system to sense and see itself. His Theory U focuses on cultivating social fields – social field is defined as the quality of relationships that give rise to patterns of thinking, conversing, and organizing, which in turn produce practical results. The Theory U uses these three persons – first person, second person, and third person – which take a person on a journey. First person uses reflection and introspection as an access point to understanding experience and has a deeper investigation of oneself. Second person is where the holding space and deep listening comes in – the spaces created together to surface deeper levels of meaning, understanding, and resonance. Third person is what we see from observation – basically what we can capture from a video camera. I see myself through the eyes of others through deep listening in dialogue and I will know what is emerging.</p>

(Continued)

Table 5.1 (Continued)

S/No.	Feedback and insights
	<p>I mentioned that I am strengthening my models on the relationship with others as I have learnt in my research that there is interdependency of self and others, and I am part of the universe and coexist and interrelate with others.</p> <p>He shared the following four links (accessed on February 19, 2019) with me that can help me on my journey in self-awareness and self-development, as seen from the Theory U perspective and from the Presencing Institute.</p> <ul style="list-style-type: none"> • https://medium.com/presencing-institute-blog • https://medium.com/presencing-institute-blog/social-field-resonance-how-to-research-deep-structures-of-the-social-system-544d68654abf • www.presencing.org • www.presencing.org/resource/tools
7	<p>Prof. Bernard Burnes</p> <p>General on materials sent:</p> <ol style="list-style-type: none"> 1 Research objective, research questions, definition of terms 2 Chapter 4 of my dissertation: of results and discussion, including top three discoveries and initial model. <p>Many thanks for sending me this material. Your work looks very interesting. However, my own area of expertise is on organizational change rather than individual psychology/behavior. As such, I am afraid I cannot be of assistance.</p>
8	<p>Ms. Jacqueline Kelm (telephone conversation)</p> <p><i>General:</i> A “beautiful project,” overall.</p> <p><i>Specific:</i></p> <p>My top three discoveries make up a powerful model as it comes from me and what my experience is. I am framing myself through them. On “knowing yourself,” she cited the parallelism with the free choice principle in her book, <i>Appreciative Living: The Principles of Appreciative Inquiry in Personal Life</i>. To be free, we have to know ourselves.</p> <p>Social constructionism is a bit heavy duty with the purist approach, for example, social constructionists recognize that there is no ultimate truth or meaning that supersedes all others.</p> <p>In summary, my top three discoveries are great as by knowing myself and exploring within, by sharing myself with others, and by loving myself, I am framing myself. I also need to be interrelational. As a figurative expression, the model is a three-legged stool – it is stable and supportive.</p>
9	<p>Prof. Ronald Fry</p> <p>It seems to me that knowing one’s self and being fully integrated also include valuing that one has ego, one has a shadow, one has ugliness, one is a naysayer, etc. Without this, the so-called other side has no meaning. I would caution against suggesting that a fully integrated being is all “good” and “virtuous.” Appreciating my whole self implies (to me, of course) that I know and find value in the incongruencies, as well as the congruencies, in the messiness and in the aligned or patterned, in what I like and do not like.</p>

make adjustments after my research proposal hearing and I suffered a setback with my dengue and hospitalization.

I did get a few rejections but that was not unexpected: One was from Prof. Yuval Harari, but his Public Relations team apologized profusely that he could not participate as “Yuval works to an extremely busy schedule these days: he receives hundreds of requests each week and juggles multiple commitments” and “Yuval’s calendar is now completely booked up for the foreseeable future” (Y. Harari’s Public Relations Team, personal communication, October 16, 2019). I was taken in by the professional response, and after my completion, I emailed his PR Team in May 2020 and included a copy of my PowerPoint presentation on Yuval’s seminal works that I prepared during a learning event in SAIDI Graduate School of OD. Overall, I was struck by the jurors’ public-spirited help by making themselves available, giving me encouragement, and providing direction for safe navigation on my journey.

My top three discoveries are still the same after receiving the feedback. Prof. Thomas Cummings complimented on my good work. The main feedback is that the top three discoveries are fine, and they line up with the literature on humanist psychology and Carl Rogers’ theory of personality of self-concept, with three components: self-worth, self-image, and ideal self. Although the top three discoveries are the same, there are refinements in pursuing them as presented in Figure 5.2.

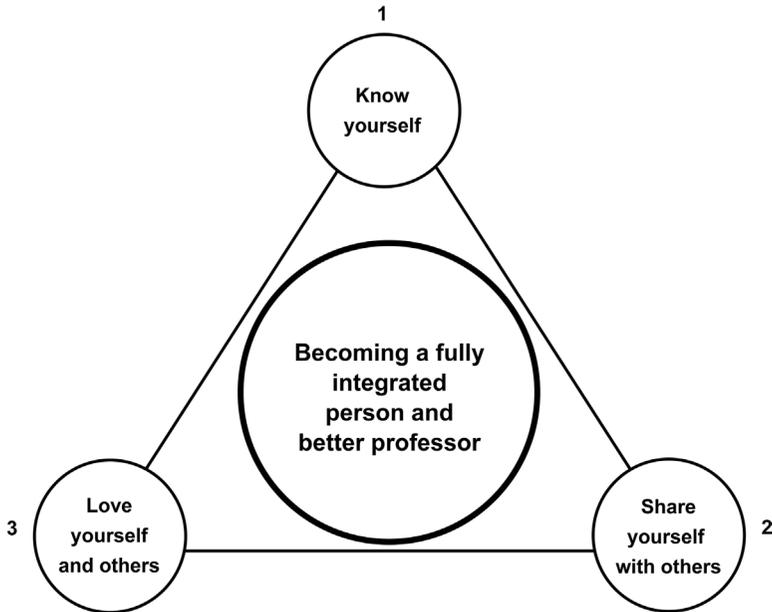


Figure 5.2 Suresh’s top three discoveries after feedback from the jury of experts.

- 1 *Know yourself*: Keep searching for answers to improve oneself, for example, know oneself, maintain calmness and patience when stressed, exercise more mindfulness, develop personal growth, and integration through strengthening relationships with others, for example, friends, students, people in general.
- 2 *Share yourself with others*: Keep practicing these three core values (integrity with honesty, professionalism with good organization, and spirituality with openheartedness and acceptance, as these traits manifest strongly from the results through the research and analysis).
- 3 *Love yourself and others*: Continue to be appreciative, creative, and positive in living life.

There are nuanced differences but significant points with the positive feedback I received from the expert jurors. These made me more aware and conscious concerning the expert jurors' insights relating to the interdependency and interrelationship between myself and the society I live in. We are all social animals and even if we journey alone, for example, on a pilgrimage or retreat to the countryside or a quiet spot to reflect, we know we eventually need to reintegrate with our fellow human beings and society to be whole again. We do not live in a vacuum. This interrelationship factor was what struck me and I had mistakenly assumed it for granted. Now, I have become more conscious of this interconnection.

Research question 4: What model can I craft toward becoming (1) a fully integrated person and (2) a better professor?

My initial model was crafted toward the three values leading to (1) a fully integrated person and (2) a better professor based on my readings, research, and guidance from my adviser, in addition to the reflections from my journal entries, surveys, and interviews.

My initial model focuses on myself as a fully integrated person and a better professor. To help me realize my full potential, I will engage in the following:

- 1 *Question why, what, how, and so on* – By asking people, discussing, and engaging with people.
- 2 *Self-help* – Aside from asking people and carrying out research, I help myself by finding my answers based on scientific evidence, experience, and so on, to validate my findings.
- 3 *Self-awareness* – In finding my strengths, weaknesses, values, and impact on others, I need to exercise qualities such as being empathetic (e.g., climbing into a person's skin to better understand that person's point of view).
- 4 *Self-partner* – The physical body is the best partner for the person (not necessarily a spouse or partner, etc.) as the body and the soul stay together from

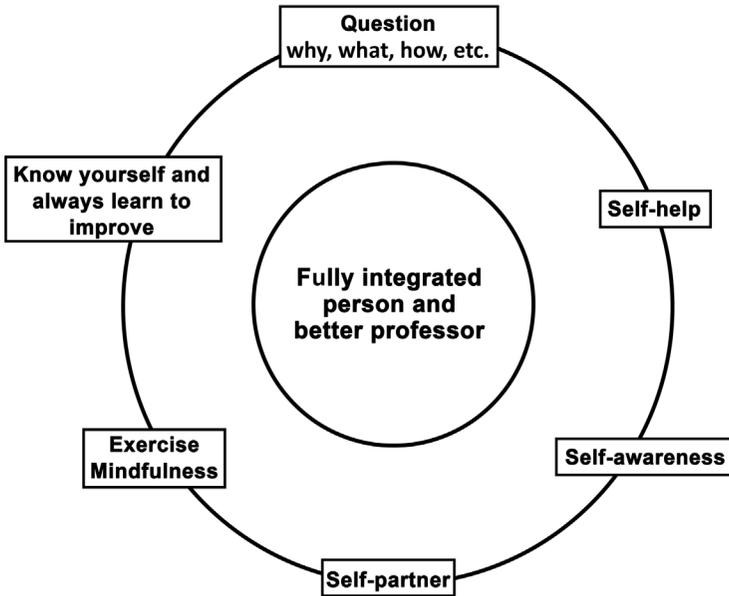


Figure 5.3 Suresh's initial model toward becoming (1) a fully integrated person and (2) a better professor.

birth till death. I have to nourish the body, which in turn gives me the capacity and stimulus to improve myself.

- 5 *Exercise mindfulness* – With mindfulness, I become more creative, appreciative, and positive. Through mindfulness, I become focused and aware.
- 6 *Know yourself and always learn to improve* – Know yourself is oft-repeated – from the Delphic maxim at the Temple of Apollo at Delphi to Shakespeare's time in the 16th century (e.g., Polonius' advice to Leontes in *Hamlet*) to modern times. By knowing myself and learning to improve, I can revitalize myself as there will be changes because change is constant. Life as a journey has twists and turns, and with creativity, appreciation, and positivism, life becomes more loving and meaningful.

The feedback and insights received from the members of the jury of experts to my initial model are presented in Table 5.2 to better illustrate areas of convergence and individual expert thinking based on expertise. All feedback and insights received are food for thought as they shed more light in determining what could be included in the final model.

With the feedback received and my reflection completed, Figure 5.4 represents the final model toward becoming (1) a fully integrated person and (2) a better professor.

Table 5.2 Feedback and insights from expert jurors on Suresh's initial model

<i>S/No.</i>	<i>Feedback and insights</i>
1	<p>Prof. Jack Whitehead When you ask, "What insights can you share on my initial model toward becoming (a) a fully integrated person and (b) a better professor?" I would change the center of your Figure 2, so it stresses the process of becoming a fully integrated person and better professor. So, rather than having the center circle as "fully integrated person and better professor," I would amend it to "becoming a fully integrated person and better professor."</p> <p>One idea you might find helpful in exploring the implications of the question, "How do I become a fully integrated person and better professor?" is to video record yourself in your practice. As you watch the video, you might experience yourself as a living contradiction in the sense that your "I" holds together your commitment to your values of becoming a fully integrated person and a better professor and your experience of their negation in your practice.</p>
2	<p>Prof. Thomas Cummings My reply here is captured in what I said above. Nothing really to add.</p>
3	<p>Prof. Robert Quinn Life is change. When we are purpose driven and whole, we contribute to the dynamic whole of which we are a part. Life then increases in meaning and we enter a virtuous cycle. We experience peak growth.</p>
4	<p>Dr. Diana Whitney Same comments on the top three discoveries.</p>
5	<p>Prof. Charlotte Shelton I had a similar reaction to the second model regarding its egocentric focus. This model focuses solely on the "self" (i.e., self-help, self-awareness, self-partner). It's all "I" and no "we." I am increasingly convinced that we cannot know ourselves in isolation of our relationships with others, and healthy relationships (even professor/student ones) are grounded in giving and receiving. I always learn and grow as much from my students as they seem to from me. Your model seems to underestimate the power of the student to be a catalyst to a professor's development through the creation of an I/Thou connection. Can anyone really be a fully integrated person without a deep sense of mutual connectivity to others? Perhaps this could be raised as a future research question.</p>
6	<p>Prof. Otto Scharmer (Zoom video call) Same comments on the top three discoveries.</p>
7	<p>Prof. Bernard Burnes Same comments on the top three discoveries</p>
8	<p>Ms. Jacqueline Kelm (telephone conversation) The second model is a great way to just get up every day and have a map of myself even if I do not happen to follow all of it. This model gives me the opportunity to look at the different pieces and see what I have been doing less or more, or a little or a lot, and to balance out in moving myself forward.</p>

(Continued)

 S/No. *Feedback and insights*

9

Prof. Ronald Fry

Question why, what, etc.: Live in an inquiring state, not an answer-finding state. Question others to discover, not to answer nor find solution.

Self-help: This is a two-edged sword. If you rely on yourself for final “truth,” you deny that meaning is held in relation with others, not in the single mind. If you deny “ego” or the voice of your mind, then you fall prey to blindly following. I think the essence of this point is more like, “Don’t believe anything anyone else says until you validate it in your own experience.” Maybe call it self-validation.

Self-awareness: Practically, one needs to continuously solicit feedback.

Self-partner: As with most yogic and meditative practices, the sensation of the body is a basic step in becoming aware and present.

Exercise mindfulness: Personally, I prefer Exercise Presence over Mindfulness. The latter connotes too much cognitive emphasis in most circles.

Know yourself and always learn to improve: I like the emphasis here on Learn to Revitalize. Energy flows, like a river and always changes.

Knowing when and how to reenergize with positive life forces is key. Learn to improve is a western construction and suggests some arbitrary or objective judgment of one’s worth or goodness.

Unfortunately, it has also become synonymous with continuous improvement, which is actually gap-reduction, not endless growth.

The spirit of all this is discovering the best in you and others such that you then imagine new possibilities and strive for them. That is what is meant by “be-ing” Appreciative Inquiry, not just doing it.

Common comment to each of the six steps above: Each of the six is actually a discovery process in and of itself.

Summary

My final model focuses on me as a fully integrated person and a better professor. To help me realize my full potential, I will engage in the following:

- 1 *Inquire and discover: Why, What, How, and so on* – This can be done by asking people, discussing and engaging with people, and so on.
- 2 *Self-validation:* Aside from asking people and carrying out research, I need to help myself by finding out my own answers based on scientific evidence and experience to validate my findings. This can include questionnaires from students in evaluating me and recording myself through video in lectures so I can check and test myself in my commitment to becoming a fully integrated person and a better professor.
- 3 *Self-awareness:* In finding my strengths, weaknesses, values, and impact on others. Being empathetic (e.g., climbing into a person’s skin to better understand that person’s point of view) is crucial in understanding people. I see

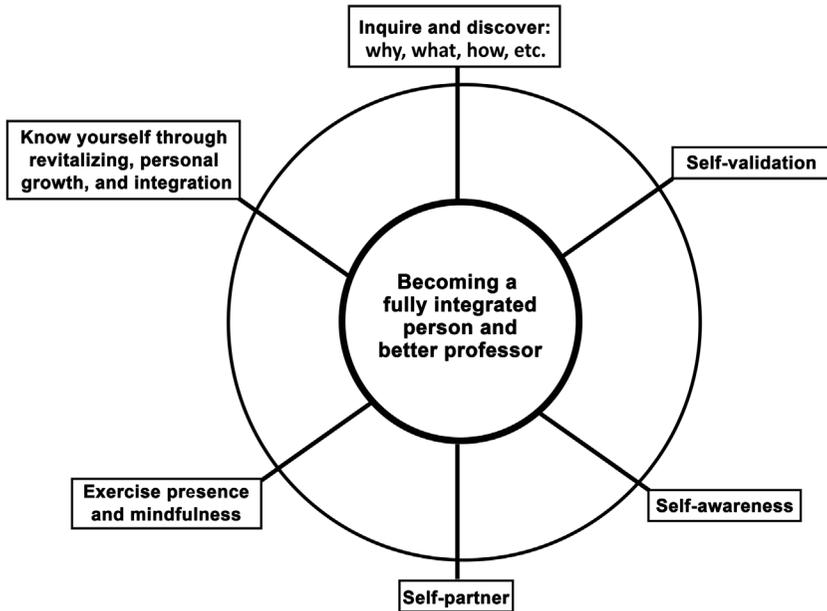


Figure 5.4 Suresh's final model toward becoming (1) a fully integrated person and (2) a better professor.

myself better through the eyes of others by deep listening in dialogue and I will know what is emerging. Cultivating and maintaining connectivity with people are pivotal in nurturing positive relationships.

- 4 **Self-partner:** The physical body is the best partner for the person (not necessarily a spouse or partner, etc.) as the body and the soul stay together from birth till death. I have to nourish the body, which in turn gives me the capacity and stimulus to improve myself – there is a symbiotic and interdependent relationship.
- 5 *Exercise presence and mindfulness:* – I need to exercise presence to heighten my awareness, sense of surroundings with other persons, and my own social capabilities. Through presence and mindfulness in my interactions with people, I become more creative, appreciative, and positive. Mindfulness provides the catalyst in my development as a person and as a better professor, and I become more focused and aware. Mindfulness is self-centric and also interrelational.
- 6 **Know yourself through revitalizing, personal growth, and integration:** Know yourself is oft-repeated – from the Delphic maxim at the Temple of Apollo at Delphi to Shakespeare's time in the 16th century to modern times. By knowing myself, developing personal growth and integration, and

learning to improve, I need to revitalize myself as there can be changes and change is constant. My development is made both personal and integrative with others through relationships of receiving, giving, and sharing that sustain healthy relationships with others, for example, students, academic staff, and administrative staff, to make me a better professor. Through learning to revitalize, I reenergize myself with positive forces in life and am actually “be-ing” appreciative and “liv-ing” out my life as a fully functioning person and a better teacher. I am guided by the self-concept theory by Carl Rogers and the five characteristics articulated by him to become a fully functioning person (open to experience; existential living, trust feelings; creativity; fulfilled life by being happy and satisfied with life; and look for new challenges and experiences; McLeod, 2014). Life as a journey has twists and turns, and with creativity, appreciation, and positivism, life becomes more loving and meaningful.

I realize I received pearls of wisdom from the expert jurors who shared their unique perspectives, including presencing (Otto Scharmer); students being a catalyst to my development as a professor, as I learn from them as much as they learn from me, and when giving honest feedback through questionnaires conducted on an anonymous basis (Charlotte Shelton); living in an inquiring state rather than in an answer-finding state (Ronald Fry); recording myself through a video and experiencing myself as a living contradiction of myself (Jack Whitehead); and balancing the combined six spokes of the wheel to see what I have been doing less or more, or a little or a lot, on a particular day or week and move myself forward (Jacqueline Kelm). The key to the six-spoked final model is positivism, and knowing that as a social animal, I need to ensure and maintain connections with others for personal growth and integration.

The final model is not cast in stone as it can and should be subject to change through evaluation within a few years or sooner. For now, it is a good start that, on the basis of my own search, data collected, and feedback received from friends, students, the independent readers, and the expert jurors, I see myself better and I know I can exercise full potential to become a fully integrated person and a better professor. What is important is to live in the context of others as I am a social animal and to ensure quality relationships within myself.

Four illustrative vignettes

Based on my final model, I illustrate four vignettes taken from my journal entries: one vignette focusing on each of the three values; the fourth on all three values. Through each vignette, I highlight how I can sharpen myself and assess my interrelationships with other fellow beings so I can live in society as a better person and a better professor. I record how I view my responses. These responses can also be used by readers during their own journey, when they undertake recollections of past events or review their daily activities.

Vignette one (on professionalism)

Brief episode

Part of my teaching examination included an essay. I had 28 students in one university course and one student raised a query on the mark I gave him (I gave him 7.8 out of 10 and he said he expected a higher grade). Under the university rules, the lecturer is required to explain to the student why he or she got that grade. If the student is not satisfied by the explanation, the student can file an appeal for review of the lecturer's grading. I met the student and explained my grading.

Extrapolation

I was professional in complying with the university rules and in meeting the student as soon as possible to explain how I objectively awarded the mark based on criteria set out in the examination, which were also circulated in advance to the students. I was honest in explaining how I reached the mark of 7.8 out of 10 and showed my comments on the essay where there were good and not-so-strong points made and where some parts were factually incorrect or not properly substantiated, together with incorrect grammar and expression. I engaged the student and explained at the meeting that he did quite well for the essay as 7.8 out of 10 was better than the average grade that was given.

The student was overall satisfied with my explanation, but I did not understand his request to compensate him as there were some good points he made in the essay. My response was to ask what he meant by "compensation," and that in any event, I gave him 7.8 due to some good points he made. His comment on compensation was not appropriate in my view as he said he thought I could compensate him for the good points that he already made, but I did not wish to make a capital case of it and I treated it lightly by saying he did well overall in my view and it was not a matter of compensation but a matter of marking objectively. I did not want to be judgmental as that would have served no purpose. It was more important to listen to the student, connect with him, and explain the decision-making process to him. In the course of the meeting, I felt that what the student wanted was to have "his day in being heard." I realized that the student had hoped to do better in his overall studies and was hoping for a higher mark. The student was satisfied with the outcome of the meeting in that he could rationalize on the good mark he earned.

To me, this vignette demonstrated the need to be professional through demonstration of traits, such as being fair and objective in marking the essay, engaging well with the student, and being accountable for my work in assessing the essay relative to the assessment criteria. At the same time, I had to exercise the process of inquiry and discovery to see what the student was concerned about (as he had also indicated that he got higher marks in other essays in other subjects) and understand from his point of view, as he had felt this essay put his overall mark down. I assured him that was not the case. Being empathetic and walking

round in the student's skin helped me to understand where he was coming from, as he also felt nervous in requesting for a review. By being mindful of the student and his concerns, I was more focused and aware.

Vignette two (on integrity)

Brief episode

I had seven students in my class at CCU; initially I had eight. In addition to the seven, I had three sit-in students and my coordinator. The three sit-in students are (1) an undergraduate student who was not able to formally attend my class as a registered student since the class is postgraduate; (2) a professor from the North West University of Political Science and Law (NWUPL) who was a visiting fellow at CCU; and (3) a postgraduate student who has already done her courses and would like to attend my course to stimulate her interest in the subject and improve her English (as my course is taught in English). The level of English among the students varies, and communication within the class was a challenge as some students were well-versed in English, so other students felt left out during the class.

Extrapolation

Communication is sometimes a problem as the students are not generally English speaking. However, they are able to communicate slowly, as English is their second language (and some students are better than other students in communicating). I am honest in telling them that effective communication is most important – it is not the use of words but the delivery of ideas and thinking in simple terms – so the students need not feel overwhelmed. They are studying in English, which is a big baby step (like a giant stride, and I demonstrate this for effect so they can laugh, and in the process, understand better the visual), and now they need to build on their confidence, which will come over time. For basic ideas and thoughts, they can communicate and that is what learning is about. I found they appreciate my encouraging comment and I talk more with the students, especially after class, and encourage participation from all students and I tap their potential (some are silent, some are vocal, and some are shy, etc.)

At the same time, as a matter of professionalism, I start classes on time and encourage students to speak up and interact among themselves to create a positive environment, for example, asking them to form subgroups to exchange information and learn from each other; and telling them not to be afraid to speak in English because that may be a natural reaction, but try to think in English or in Mandarin and then translate their thoughts into English. As a small cohort in the class facing similar challenges, the students see the useful opportunity to have subgroup discussions. I take the opportunity to get students to role-play – a government officer, a civil society representative, a bank staff in charge of the development project – and these varied roles make them see the bigger picture

of development projects, that the players and stakeholders are not just the bank and the government but a wider array of stakeholders, such as civil society, public at large, and the private sector. There has to be openhearted communication to make language teaching effective and to find the right medium to have such communication.

For me, any form of teaching comes with challenges – the students may or may not be well-versed in English. It does not matter: What is important is to be honest with the students and let them know that I am not expecting them to be totally conversant in English. However, I wish them to open their minds to the subject and realize that there is no necessary right or wrong answer: The answer depends on learning and exercising objectivity, logic, good reasoning, and simplicity of expression to convey thoughts. Teaching is a process with continued challenges and I welcome them. For example, when I taught in the University of Pretoria, the students were mainly from African countries who saw development from their distinctively African perspectives based on the countries they came from. That made the course more interesting as these students generally came from developing countries and had a distinct advantage of knowing what poverty means. This is in contrast to students from universities in developed countries, who may have a limited understanding of poverty because they do not experience it in their own countries.

Teaching students from different backgrounds is a unique experience because it makes the subject alive and creates awareness of economic development by students from various walks of life. I take the opportunity to inquire and discover how to improve the teaching mode, I heighten my awareness, and I am mindful of my interactions with the students in ensuring engagement and applying techniques to make them more creative in their thinking. By being true to myself as a teacher, I develop both personal growth and integration with the student cohort, and I revitalize myself in each session, knowing whether headway is made with their learning as reflected when they evaluate me at the end of the semester (the overall student assessment was favorable). This evaluation in turn validates my teaching style, for example, having commonly used words defined and explained in Mandarin (with my limited ability of the language) right from the start of the course for better teaching and learning. The golden thread is I need to know that there is always room for improvement.

Vignette three (on spirituality)

Brief episode

On December 15, 2019, I attended the first day of the *Simbang Gabi* (anticipated mass) novena, instead of the first dawn mass the following day. My condominium had posters about the *Simbang Gabi* at Greenbelt chapel in Makati City, Metro Manila. I remember that when I was living previously in a condominium in Pasig City, Metro Manila, there would be a hive of activity and excitement at

the morning mass celebration. I have started attending *Simbang Gabi* only a few years ago. It did not hit me the way it has a few years ago, when my life focus changed and I was out of the country at work. I attended all the nine of the anticipated masses at Greenbelt chapel. On the third evening mass, the Chaplain Rev. Fr. Rufino Sescon Jr. presided and brought good cheer to the audience as he exuded positivity. There was the feel-good of Christmas spirit in the air.

Extrapolation

I was afraid of being bitten by mosquitoes, as I was still recovering after my recent bout with dengue fever. As such, I chose the evening mass (anticipated mass) instead of the dawn mass. I decked myself with a long-sleeve shirt and long pants and sprayed myself with mosquito repellent. The place was crowded – I was glad I went early so I had a good seat and was able to enjoy the mass. It was a spiritual experience for me to attend the first mass for this year’s *Simbang Gabi* – I may not be able to attend all the sessions, but I will try my best. I remembered well Dr. Fuentes’s very sensible advice to me the previous day: It’s best to do what one can and there should be no pressure, given my dengue and the slow recovery. I loved the positive cheer from the priest – the theme was joy in the evening’s third advent, and the priest explained the significance of John the Baptist’s question of whether Jesus was the one to come and of Jesus’ answer.

The priest also called a lady from the audience by the name of Joy, and when Joy approached him at the altar, there was friendly chatting – where she was from (she said she was from Caloocan City, Metro Manila) and he teasingly asked if she was *namamasyal* (strolling, promenading) in Makati, as it was far away from her place. He also asked her to give a message to the audience like a beauty queen, and she said her message was “world peace.” There was laughter all round, which was good, as it generated a lovely and connected congregation. If anything, Father Rufino strengthened the community bond – this is the time when we can cheer ourselves with the coming of Christ, and we should do so during this novena. I seek comfort in knowing that even if I do not attend the morning masses in 2019, I will hear the soft and mellifluous singing of the mass from the Greenbelt chapel in my room and that will give me joy to listen to the good cheer of the forthcoming birth celebration of Christ.

I heard from my Filipino friends that if one attends the full run of the nine sessions of the novena, one can make a wish and this wish will be granted. I am not sure how true this is – but in any event, I stuck to my resolve in being faithfully present in all the nine masses. It required resolution and organization to attend all the evening masses (as I had attended all the nine morning masses in the previous year). I remembered some sessions listening to what the priest had to say in his sermon as he was focused on a particular theme each day. For example, on Day 3, the sermon was about Joseph being informed by the angel that Mary was pregnant and would bear the Son of God, and Joseph stood ready to protect Mary and stay with her. The sermon on Day 6 was the most memorable

for me, with the splendid story of Mary's visit to Elizabeth, with its theme of female empowerment and the strength of these two persons in seeing through their pregnancies. These two themes are spiritually uplifting – they demonstrate character, compassion, and other spiritual qualities.

I am not a Christian, but it does not matter. In my opinion, one does not have to be a Christian to believe and celebrate Christmas. There is a good feeling about the Christmas mass and the novena of the *Simbang Gabi* that precedes it. All these events stimulate in me the need to have moral principles, to the best extent possible, including goodness and other related virtues such as compassion.

Vignette four (on all three values of integrity, professionalism, and spirituality)

Brief episode

I had an interesting conversation with a Grab taxi driver on November 2, 2019. He operated a bakery business and gave it up after five years as there were issues in getting a good employee to manage the cash till. He was concerned that his 34-year-old daughter who is still unmarried and is busy traveling around the Philippines was not “ready to settle down and be married.” (He has a 22-year-old son, still too young to be married, he said, and he focused his discussion on his daughter.) He and his wife wish to have *apo* (grandchildren), and he realizes his children should find their own destiny and partner but, of course, as a parent, he wishes to see his children married and settled down. I was struck by the easy, smooth-flowing conversation, and obviously, this cab driver speaks from the heart and is easy to communicate with. I found myself reflecting on what his concerns were and thought how I would deal with it, reversing the situation and putting myself in his place. This is action research at work, and after noting his reaction, I find my answers as I put myself in his position.

Extrapolation

Though the driver wants to see his daughter married and wishes to have a grandchild, he has strong moral principles and believes that his daughter should find her own destiny and the right person for her. As he said, the daughter said to him: “If you want a grandchild, I will get one for you without being married!” (This was said in a joking way and this showed the love and mature relationship of parent–child.) I would do the same thing by being honest in telling my daughter (if I had one) my wish to have a grandchild. I would probably go further to say that I am a dad and a friend, and please feel free at any time to come to me and your mother if you have any questions – we are here for you, always. By demonstrating their trust, parents can encourage their children to confide in them.

The driver's professionalism is marked by his previous good organization in running the bakery for five years, attending to the bakery from 5 a.m. (when the

shop would open to the local community in his hometown in Cavite) till about 9 p.m. On reflection, I would probably not have the professionalism that the driver has – it requires skill, competence, and good engagement with customers who expect fresh bread daily. But I rationalize my decision on the basis that I am not cut out for doing a business like a bakery. I would not have the competence nor the skills to run a bakery and attend to staffing issues, like having a good salesperson and a good baker.

The driver is openhearted with his children, especially to his daughter, and sees the world in a nonmaterial way. He does not view that his clever daughter should marry a rich man; he is more concerned that she is happy as she is and, of course, hopes the best for his children. On this, I would also be openhearted with my children as I love them. I would probably see them around me as my “eyes” and be grateful that they are still with me as a family, they are happy and healthy, and they can reach out to me when they feel the need.

I would like to experience these random encounters more as they can be telling: These chance meetings and long conversations with a driver who is comfortable enough to tell his story. In the course of that long one-hour ride, we cover so much on how one views human facets of life. In this case, it was the story of a man who gave up his bakery to be a Grab driver and who is a concerned parent for his two children and has his own moral principles, which I can identify with. Human stories like these are an opening to life, to see life from other people’s point of view. It is important to listen to them, to hear them out, because they have a story to tell. I am the listening ear.

In this case, it was a feel-good story that the Grab taxi driver had. Still, in the event that it was not a good story but a story of sadness, it is still important to be receptive, because to me, this means one thing – the driver trusts me enough to tell me his story. Maybe I am a foreigner, so he is less inhibited. Maybe I have something that makes people feel comfortable to speak out freely to me. Because I am listening instead of judging him, he feels safe to tell me his story. Maybe there was something on his mind that he had to tell, and I was his ready ear.

I was empathetic and did more than just walk in another person’s shoes. I put aside my reading and listened to what he had to say for more than an hour. Maybe he had to vent out his thoughts and his life and chose me as the platform: That was fine with me, as being a foreigner, he might have found it helpful to unleash his thoughts. I also had to exercise mindfulness and presence with him in my interactions so we created good interrelations. He actually thanked me for listening to me after the journey was over, and I felt he was feeling good that he could say what was bottled up in his mind. He felt comfortable to articulate his thoughts.

With the model in place, the vignettes and anecdotes are more intense as I am using some (or all) of the spokes of my final model to help me become a better person and a better professor. We learn from everyday events, and if we reflect more on each event – drawing on certain standards such as a final model that has been crafted after research and inputs – we can test and validate our thoughts and

actions, and improve our own well-being, and at the same time, our relationship with our fellow beings.

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6 Completing the journey

The final OD model, the lessons learned, the MICAI intersection model, summaries of reflective practices, and does the journey really end?

A fulfilling journey and the six-spoked wheel model

It has been a fulfilling journey for me – to find myself through self-awareness and self-change, and move forward as an OD practitioner and as a professor. I cannot imagine that when I started the eight-month journey, I would witness so many changes in my life. For a start, I did not even know what my top discoveries (whatever the number) were. I did not see myself in a particular role. Perhaps I was caught up in my own bubble working for 30 years and had no time to view things holistically. The PhD degree made all the difference, and my teachers, fellow travelers, and participants in my life provided inspiration. I knew that I was generally a reflective person, a dreamer, but so what? I had to contextualize myself. My prostate cancer and retirement from 30 years of work were shocks to my well-being. Taking the PhD degree was something I could place in a bucket list. My research made me realize that my journey in life has to be seen in the context of relations with people in every walk of life, as we are all social animals.

The final model of a wheel with six spokes – inquire and discover; self-validation; self-awareness; self-partner; exercise presence and mindfulness; and know yourself through revitalizing, personal growth, and integration – was the ultimate best picture and image of my journey. This final model of a six-spoked wheel has shades of the Buddhist wheel of life that signifies to me the meaning of my life as I see it in my journey. The final model also takes into account key concepts, for example, “knowing oneself,” humanistic psychology (Carl Rogers), social psychology (Charles Cooley), and a realization that life itself is change, requiring constant review to integrate the self with education, growth, and development within society.

General conclusions

I formed general conclusions on my journey. First, I found out that I had more positive experiences in work than in leisure due to more challenges at work. I also realized I had to improve the quality of my after-work life – by doing activities such as brisk physical exercises (like walking or swimming) – to enjoy these positive experiences. This does not necessarily mean I did not have the

creative juices running in me during leisure activities. I just had more creative juices when working. Perhaps it was a consequence of seeking improvements as a better professor through engaging with students of various nationalities and ages, and with the academe, by learning through our collective interactions. Second, the idea of action research was revitalized in the 1970s by research in the United Kingdom, e.g., Jack Whitehead. Also, action research in the Philippines at the SAIDI Graduate School of OD continues with this study. More action research publications provide the impetus for “more artsy, spiritual, and/or off-the-wall publications” (Mirvis, 2014, p. 1) in journal publications such as the *Journal of Applied Behavioral Science*.

Third, and more importantly, an awareness of tapping the right and left sides of the brain can be realized. This journey has given me an opportunity to apply my left brain skills (focusing on language, logic, and mathematics) used in traditional business skills of planning and organizing, and right brain skills for tapping a person’s unconscious yet parallel mental processes. Awareness of both sides makes one complete (Shelton, 2011). The two sides of the brain are also articulated by Harari (2016) – with the left hemisphere playing a significant role in speech and logical reasoning, and the right hemisphere being more dominant in processing spatial information. Both critical and emotional awareness complement each another.

Specific conclusions

Core values

I also made specific conclusions on my journey. To make my model effective, I needed to focus on what core values I have cherished. This is because there can be so many core values. Core values cannot be really selected but are rather discovered, and there are more than 200 of them.¹

The journey I have undertaken has been overwhelming, as it was accompanied by a mixed bag of good and bad discoveries, with self-realizations and others’ realizations about me, and with knowing that there is always room for improvement. I had not intended to collect a goody bag on my journey. The real answers in my journey come from the lessons I learned in self-identity through this study.

A clear process for the route taken

There must be a clear process in distilling the consistencies in the ways my three values make me a fully integrated person and a better professor. The route I chose was through live action research theory where I applied theories and concepts, including AI, appreciative living, flow, creativity, quantum leaps, presencing, and ikigai. There were many others that I touched upon but did not delve into, though wish I had. I did not incorporate the Uffe Elbaek model (Following Z, 2018) though I had come across it as a model of strategic thinking. This model provides a measurement of one’s behavioral traits and tendencies in order to gain

an understanding of oneself and others. The cardinal principle in this model is one is always subject to four different perspectives: How do I see myself, how I would like others to see me, how others actually see me, and how others would like to see me (Krogerus & Tschäppeler, 2017). The model should be based on personal assessment, followed by as many friends whom you wish to assess you. The assumption is, of course, that both you and they are as candid as possible to create a snapshot of the “ultimate you,” which you can analyze and map out to change or redirect yourself.

I was generally very happy with the items I packed in my traveling bag – the bag became full as my mind exploded with additional items I found to be useful for my onward journey. Though it might have been ideal to visit more theories and concepts during the itinerary, they were not essential stops. What was important was that my final model was already providing a strong foundation to build upon.

I made extensive use of J. Kelm’s Appreciative Living three-step process (Appreciating what is, Imagining the ideal, and Acting in alignment), which I found very useful as it gave me a sense of the whole. Each experience pulled back the curtain of reality without any negativity bias or use of rose-colored glasses to provide an appreciative mindset of both negative and positive sides needed to rewire our brain to think more clearly. I also used Csikszentmihalyi’s flow (or happiness) model (Krogerus & Tschäppeler, 2017), which occurs in five situations: (1) when we are intensely focused on an activity; (2) the activity is of our choice; (3) the activity is neither under-challenging (which results in boredom) nor over-challenging (which results in burnout); (4) there is a clear and focused objective; and (5) we receive immediate feedback. Csikszentmihalyi’s five-step creative process was also useful: when preparing a project or thought process; incubating ideas and outcomes; revealing insight (also called the aha! moment); (4) evaluating; and (6) elaborating, which is time-intensive when articulating the project and thought process.

I drew on the models and theories in my everyday activities, such as swimming, and in my project activities, such as writing poetry, a course, or seminar syllabus, or teaching students. For me, people and student interactions offer a double bonus because there is a meeting of minds and an exchange of views and connectivity that help everyone to be engaged and to lead purposeful lives. There is no standard approach in my view. It all depends on the context we live in, and it depends on our feelings and emotions, as well as on those who we engage.

As a counter argument to the route I have taken, I cite Peter Drucker, the leading light on management as a discipline in its own right, who excused himself from Csikszentmihalyi’s research because he could not possibly answer Csikszentmihalyi’s research questions. Drucker explained, “I am told I am creative – I don’t know what that means . . . I just keep on plodding” (Csikszentmihalyi, 1996, p. 14). Drucker also says he does not believe in creativity, although I think his definitions on creativity do not reconcile with those of Csikszentmihalyi’s. In Drucker’s treatise on *Management* (2008), he makes his position clear: To make the future happen, one need not have a creative imagination as it requires work rather than genius. The man of creative imagination will have more imagination

than ideas, but simple ideas have at times been successful. Drucker views creativity or the lack of creativity as not the real problem, but rather identifies the lack of willingness to look beyond products to ideas. Drucker's view of creativity is seen through a far different lens from Csikszentmihalyi, as he views creativity or lack of it from a management perspective. Drucker's perspective does not diminish the creativity seen by Csikszentmihalyi as it offers a different (and something I would not necessarily accept) interpretation seen through a restricted lens. He devotes only two pages on creativity in his 526-page book. To me, I draw on the analogy of a cookie jar – there are lots of cookies, but they come in varying sizes and we choose from the different sizes to suit our appetites.

The road is never neatly defined

There is no neatly defined route: Each person has a journey, each person discovers their core values, and that discovery, while seen within, also has to emanate from outside objectively for validation to triangulate the results in a coherent manner. In my case, my independent readers and friends identified integrity as my most demonstrable quality of all the three values. Students identified professionalism – this was understandable as they knew me primarily as a teacher first, then as a friend. Yet if students had also leaned in a similar direction with the other participants, that would have made me rethink my methodology and reexamine the quantitative data (frequency and mean) and the qualitative data (frequency and ranking by counting the number of responses made).

The journal entries made me relate to the past (and present), as I gained insights on my connections, which now surfaced front and center. Insights provided to me in the past (as far back as 1964 and 1968, when I was 7 and 11, respectively) are still relevant today and tomorrow, such as these insights about daydreaming in class or about my steadfastness in maintaining an expenses account for my postgraduate days in 1981 to 1982. I kept a daily account for the whole year in compliance with my father's instructions that I had to record all money transactions because he was financing my studies and allowances. Though I found it laborious, at the age of 25, I dutifully computed the daily expenses, such as a pint of fresh milk in 1982 for 22 pence (which translated to about USD0.37 and PHP 4.00). At that time, I was meticulous in recording my daily expenditures as there had to be full rendition dutifully provided to my father for his checking to see if his son was spending properly. All this resulted in my good organization and planning skills, which I think is still a character trait, as highlighted by my independent readers in 2019.

A three-legged stool of values

In my journal discovery, I had three values in mind akin to a three-legged stool that could be propped up and supported well. Choosing two values may not have been suitable as it is not a simple either-or situation. Choosing four or five values may be doable, but there is a danger of me not being able to focus well. At the

age of 25, my core values were cast in qualities, such as learning, adventure, and success. At 64, my purposes after retirement were teaching in academic institutions and writing, and with my prostate cancer surgery, I had a need to discover relevant values to guide my behavior. The PhD degree provided the opportunity and the teachings, research, and study, with a focus on the three values of integrity, professionalism, and spirituality. These three strands were not in terms of priority: They were all equal and well anchored.

At the time I wrote my dissertation, my journal themes focused 59% on myself, with 18% on my friends, 18% on my students, 10% on my career, and 5% on my family. I am sure that if I had done a similar journaling at the age of 25, I would not have focused 50% on myself and 10% on my career – the percentage for career would have been very high. I am also sure the journal entry at the age of 25 would have reflected different values, such as success, fun, achievement, and status. In relation to my journal entries for November and December 2019, spirituality had the highest percentage, followed by integrity and professionalism. The terms “integrity” and “professionalism” have simple values as they lend themselves to easier attribution of characteristics, like a person is honest (for integrity) or competent (for professionalism). On the other hand, “spirituality” embraces binary or multiple meanings and could be viewed as spiritual from a religious perspective or from a nonreligious perspective (such as being good as possible and ensuring work–life balance).

There is always room for improvement in teaching and in living life

My motto in teaching (my second career, so to speak, after my retirement) and generally in life, is this: There is, there can be, and there will always be room for improvement any time. I am reminded of a student’s feedback from my response in dealing with her questions, which I did not handle in a professional way: I had replied by saying “refer back to the reading” when I should have answered “in a more encouraging and supportive way.” Likewise, I need to be open to receiving feedback on my teaching or any other areas, like avoiding panic when in my zeal for good organization and planning, I encounter situations that may be upsetting. Self-control is something I need to practice more – patience and acceptance to improvements in my lifestyle.

Another instance is the feedback I received that gave me deep guilt feelings (e.g., when distracted or when rushing, I need to exercise the virtues of patience and calmness to improve and strengthen myself). This is something I value as it shows honesty about the person providing the feedback – and I appreciate it. When looking in a mirror, one sees what they wish to see. The reaction of others is more objective as they often see things differently. If I am honest with myself, I will accept that there can be different views, and I need to understand why there are two or more sides of the coin. From this starting point, I can do introspection. It is like a teacher telling a student, or the parent telling the child that there is always room to improve. To be accepted, such advice must demonstrate clearly

how one has arrived at this view, so everyone will understand the whole picture and view things holistically instead of adopting a self-centered stance. A good model allows inclusive awareness.

I am part of the cosmos and I contribute to the dynamic whole

My final model is based on the feedback from the expert jurors and on further reflection. I am part of the cosmos and I contribute to the dynamic whole. For me, connectivity and relationships are important as a human being (whether it is myself as a social animal or as a professor). I need to accentuate my personal growth or integration to better recognize myself through developing authentic relationships, active listening with others, and managing my own and others' emotions. The final model is not cast in stone as it can and should be subject to change through evaluation every few years or sooner. It is a good start, with the research and findings applied to see myself better, and know I can exercise full potential to become a fully integrated person and a better professor.

The MICAI intersection model

The more I applied the theories and models I studied, the more I felt there was a commonality, a golden thread running through them all. That commonality is what I call the combined MICAI intersection model. On many occasions, I had an incessant surge of delving into these (and other) theories, and I highlight one occasion from my journal entries where I climbed Mount Apo in 1999 with my friend Stephen. Stephen visited the Philippines for the first time, and we thought we would climb Mount Apo. To this day, I remember the climb with fond memories.

The trip and engagement with the two mountain guides was good and that helped make the climb a success. Till today, I am very proud I managed the climb of 2,954 meters. I did not get a certificate of successful completion of climb – I was so excited that I managed to finish the climb, I forgot to ask for it! But memories prevail and these memories are more important than a piece of paper like a certificate of successful completion of climb.

The actual concrete recollections make up the visuals – the mossy swamps that had leeches, volcanic structures and huge boulders that made climbing very difficult at times, and vents of sulfur deposits (one had to steer away from these vents as they are harmful when inhaled). The return journey from the top was equally memorable – staying in a *barangay* (administrative district) in Kidapawan city at the foothills. By the time we arrived there, all our clothes and beddings were wet, so we stayed with locals in their *attap* house (traditional housing named after the attap palm, which provides leaves for the thatched roofs). The house was built on an elevated platform and pigs were reared below, and we could hear the pigs' movements. The folks were very friendly and showed us their homes and surroundings. They also shared their food with us. All these were very exciting in imbibing local culture and the hospitality of the local community.

The trip generated mindfulness and health, and the remembrances thrive with positive energy 20 years on. A pleasurable incident that brings back good reminders with positive images showed me that I can do well against the odds of leeches, occasional wild boars, muddy slopes, and sulfur vents, with the help of the mountain guides, two porters, and a cook. The climb fostered bonding among us all for three nights and four days. I did not know these guides at the start of the journey, but at the end of it, we all shared our joys and frustrations. These included helping each other gingerly remove the leeches in our socks and legs, eating together, chatting and understanding different cultures, bonding together when climbing the boulders, navigating strong currents in river crossings, and sharing each other's experiences.

I applied *ikigai* to the pleasures and meaning of life in this mountain climb trip, resulting in the accomplishment of a goal and achievements. But the *ikigai* started with small things, such as sipping a cup of steaming hot coffee in the early morning or breathing the mountain air. I navigated through the five pillars of *ikigai*: starting small and then realizing that the climb was not a small matter as I had been led to believe, since the organizers had not informed me of the sulfur vents and boulders; releasing myself to the elements and being as free as the mountain wind; going through harmony within myself and in relation to my companions; savoring the joy of little things, such as crossing the river with cold water currents; and finally reaching the summit.

AI or AL was also present as I enjoyed the wholesome experience of feasting and inquiring/living. Through discovery (what is), dreaming (what it might be), design (what it should or could be), and delivery (what it will be), AI helped me understand better the meaning of life. Through appreciating the present, imagining the ideal, and acting in alignment, AL assisted me to achieve the wholesome experience of living.

With respect to flow, the climb fired up my senses at viewing the beauty of nature and improving my cognitive performance. I got stronger with bursts of energy. I felt a surge of good vibes that I was part of everything around me: I was at the top of the Philippines for one night (something I had never imagined I would be able to do), standing by the dormant crater at the summit and peering into the emptiness of the cauldron. I was a part of everything around me: the air, the earth, the lakes, the rivers, my companions, and the hospitable local residents who provided us their basic accommodation. Regarding creativity, I had a period of preparation for the journey; I had an incubation period where ideas churned round the entire trip; I had insight; I evaluated whether the insight was worth pursuing and I decided yes, followed by the journey itself, which was strenuous but definitely enjoyable.

I think the theories of *ikigai*, AI/AL, and creativity are not separate and discrete. Indeed, they overlap as *ikigai*, and AI/AL can result in flow and creativity, and likewise, creativity has elements of these two concepts. With *ikigai*, you *appreciate* the people and environment around you, and you can realize a golden triangle of *ikigai*, *flow*, and *creativity* (Mogi, 2017, emphasis added). I would also add the Theory U into this discussion. The Theory U (Scharmer, 2016) is a method of relinking the parts and the whole by making it possible for the

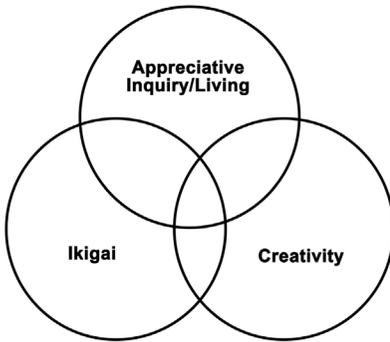
system to sense and visualize itself. It comprises seven steps: downloading, seeing, sensing, presencing, crystallizing, prototyping, and performing. By not knowing yourself, you cannot know the world; only by engaging with yourself will you know who you really are. This theory includes creativity as it is covered in presencing – the most important part of this theory, where you need to cross the important threshold of the bottom of the U. The threshold in presencing needs to be crossed in order to connect to one's real source of presence, creativity, and power. Scharmer goes on to say that “know yourself” is very important to be a good leader. He then cites Goethe, who claimed you can only learn who you are by immersing yourself in the world.

I find these intersections matter significantly in our lives because through them, these theories have greater relevance as they capture the positive side of awareness-based systems in individuals and organizations. The intersection might be joy, happiness, fulfillment, peace, and quality or qualities that we achieve and gives fulfillment and meaning to us in life and in our interpersonal relations. The larger the intersection of characteristics, the more we experience. However, this does not dictate that we should always aim for a broad commonality. What is important is gaining the experience, where a simple experience is good enough, where the quality of the experience in greater numbers allows more openness to engaging in positive values.

We can view these theories as discrete, but in reality, they should be seen in terms of their intersections or commonalities (of any two or more models). Intersections or commonalities show the richness of these theories in pursuing the same goals in OD as indicated in Figure 6.1. There may be other key features, but the essence is to focus on a matter (thought or activity) before delving into your feelings, like peeling the onion layer by layer, to feed and nourish you with positivity.

Each layer peeled off results in a discovery, and the more layers you peel, the more you enhance your discoveries in new areas and derive more pleasure. You can use the toolkit of techniques in Figure 6.1 to aid you in your search when you peel the onion, such as reflecting, feeling, thinking, mental maps, or imaging. The search process ultimately aims to find goodness in human beings and in our surroundings. Many times, the goodness is already there, for example, when a stranger helps an old person cross the street or when you see someone in front of you accidentally trip over a step, your gut and human reaction is to assist the person. It is just that we do not reflect enough to think of these ordinary scenarios and project them into our thought processes for a more meaningful life.

There are innately beautiful qualities in each of us waiting to surface, and if we tap them fully, we see positivity enveloping us and our negativity is diminished. There may be formulaic processes, but it does not matter as there is no ultimate super model. A blend of theories makes the travel and discovery richer, just as blended wines are produced to make the best taste possible. Each model has its own richness for individual pursuits as there is no absolute perfection. This is where journal entries have the most powerful impact: Journaling could be daily, weekly, or as regularly as you see fit.



Five steps on using the model:

- 1. Focus on the matter**
 - topic/activity
- 2. Peel the onion**
- 3. Tool kit of techniques**
 - such as reflecting, feeling, thinking, mental maps, and imaging
- 4. Use any or all of the three models**
 - or any other model(s), such as presencing
 - the more the fusion, the better it gets as silos are merged to enrich your experiences
- 5. Find the intersection**
 - as large as you can, to enjoy more positivity and well-being

Figure 6.1 The MICAI intersection model (Suresh Nanwani).

What is important is you wish to write and be in a position to write. So if it makes sense to write daily even at a specific time that suits you, that is fine. Perhaps you feel some other time would be better to combine a series of journal entries. That is good, too, as it already shows a focus within you, that your thought is directed at the journaling you wish to learn from. You should write a journal (1) being in the present or past; (2) inquire with curiosity; and (3) focus on the essence of your narrative; (4) weave and interconnect with any other related stories or events; and (5) make your journal alive by discovering and sensing pleasure.

Journaling clarifies the mind, the thought processes, and your understandings or misunderstandings by tracking your own impressions, trends, and personal development. You could also write gratitude journals to bring your focus to “what is there to appreciate or enjoy?” instead of “what do I want more” (a utilitarian need). The itemization of a list will make you mindful of small things. And when these are collected together, you will have a better sense of an immense gratitude for life. Journaling could also benefit from drawings, diagrams, scribbles, illustrations, or pictures as a substitute – this is one way to use the left brain for an analytical perspective. Another way to use the right brain is by indulging in art, instinct, or creativity such as writing a blank verse poem, which has no fixed number of lines. Write what you feel makes sense to you such as complete sentences, bullet points, and phrases so that they best summarize your thoughts and feelings. Journaling in Covid-19 times or adversity can also be a source of comfort.

Instances in applying the MICAI intersection model

I have considered two instances in applying the MICAI intersection model: (1) the Mount Apo climb and (2) journaling. My Mount Apo climb offered me a wide range of experiences. Here, I can view the intersections among the three

models (ikigai, creativity, and AI/living) through various lenses. Similarly, journaling can provide us an exhilarating feeling of venting out what we have bottled up (we do not need to share our notes with anyone) and lets us release positive energy in the process.

Journaling can provide peace, quietness, solitude, reflection, inquiry, and creativity by triggering in us the experiences we wish to articulate to better understand them and situate ourselves within the community of fellow beings. We may wish to write alone in a quiet zone where we can best express ideas, but we cannot live alone. Although there are the ascetics who seek refuge in a hermitage or monastery, or others who abstain from engagement with society for religious or other reasons – they are in a different category. Here, I am referring to “us” as social beings attending a retreat or going on holiday (with a limited circle of friends) to unwind, do yoga, or to meditate to revitalize and energize. During these retreats, we write stories or events to share, as our stories are about ourselves and about people, nature, and events.

A third instance could be waking up in the morning with the rising sun, or something simple and natural. Yet within this simple example lies a host of emotions that can be brought out when we peel the onion skin using the various techniques in the toolkit, such as by reflecting, feeling, thinking, mental mapping, and imaging. The huge ball of fire (the sun) is an image. For example, you feel the heat of the sun as its rays streak into your room. You draw a mental map or mind map from the sun in whichever way you view it in relation to the universe or to you. You reflect when you see that the room is lit up from the darkness of the previous night and is now bathed with light. You see colors of different shades, depending on the angle of the sun’s rays. Your heart lifts up with the sun’s greeting and blessing – if you choose to see the sun as a blessing – as it glorifies the power of light, strength, energy, and life.

A final instance is planting and growing a flowering cactus plant in a small pot. You can place the small pot on your writing desk, on your window sill, or on your coffee table, and engage with it by writing, reading, or simply feasting your eyes on the plant in your quiet moments. The act of choosing a particular cactus, the tenderness and care you attach to the plant in the small pot, the way you relate to the plant and watch it grow, the energy you get from looking at *your* plant while doing tasks, and your appreciation of the beauty of the plant and your connectedness with nature – these are all examples of peeling the onion, by using the best approaches you have in your toolkit. Your toolkit can expand to include things you’ve never thought of at the beginning – when you see the cactus flower, you get different sensations (life and beauty of a flower), and that may well change your already good disposition for the better. The more extensive the intersection or commonality of the models, the better you will feel, and you will connect well within yourself, nature, and society.

I hosted a dynamic dialogue session to showcase and discuss the MICAI intersection model in the 4th annual AI Community Jam in October 2020.² At this dynamic dialogue session, the participants discussed ikigai, creativity, and AI/living, expressing their various views of having epiphanies in applying these

theories in their daily lives and their ideas of stopping at an intersection, looking and listening, letting go, implementing, and creating a sacred space in the process as a result of their journeys.

Summaries of reflective practices for a reader to use

I provide summaries of reflective practices a reader can employ, followed by several specific examples of simple daily ones that readers could start with right away. Some people may not practice reflection because they do not have the time nor the discipline to embark on a long self-journey of discovery. Because of this, they may miss the opportunity to attempt something small to get them started. For ease, I offer scenarios as a springboard for starting to experience the power of self-reflection. I remind readers that the journey is my personal experience and offer suggestions on how they might apply it to themselves. For example, I explain why I specifically chose these three values, which were personal to me for my needs to discover myself as a better person and a better professor. Readers may identify and develop their own values, choosing which ones work best for them.

Scenario 1

When I am in a quiet state, I tend to look around my room and notice things I have not seen before even though they are right before me. One clear example is this clock paperweight that I received as a memento from my colleagues in EBRD where I worked 20 years ago. To this day, it sits on my writing table both as a clock and paperweight. It is encased in silver and I buy a coin battery every time the clock stops running. I treasure the clock paperweight with the EBRD logo discreetly placed on the clock.

I see the clock as a functional item to tell me the time, but more importantly, it gives me good vibes. It transports me to my work at EBRD, where I had a truly exciting time engaged in a different cultural context and environment. I also had some very good chapters of my life there – I ran the marathon for the first time in my life (at the age of 45); I met my colleague Tracy, who was also doing a marathon, and we shared notes weekly in the lineup for the marathon on the best running shoes to buy, how to manage our times better through gym exercise and outdoor runs, and anything else that we could share, including training programs and the eternal question on how far do we really need to run when training for a marathon (we decided to run a 20-mile run, less than the 26.2 miles, four weeks before the race). Then in 2000, there was an outbreak of foot and mouth disease (FMD) in the United Kingdom, and this resulted in the cancellation of many marathons in the countryside. We had to exercise caution when running in the countryside. I also met other colleagues who were long distance runners, exercising in the gym or in Battersea Park in London.

The clock also gives me comfort because I know my colleagues appreciated me as a friend and a work partner. Twenty years later, I am still in contact with some colleagues who still work there. Seeing the clock resting solidly on my table gives

me comfort, since I know I went through high-powered work while at the same time enjoyed my time in London, training and running for the marathon.

When I look at the clock, thoughts flood into my mind: London, a new work environment, friends, colleagues, a healthy outlook in marathon training and running, bonding and interconnecting with friends and colleagues 20 years on. The clock still runs, and I treasure this memento with fondness of times past still reverberating with me. I do not wish to consign this old clock to a place where it would not be noticed.

I have employed the stream of consciousness technique style of writing that is organized around my interior flow of thoughts as a narrator. I want the remembrances of the clock to continue into the present and to carry on into the future, giving me hope and confidence (e.g., I was fretful I could not run much less complete a marathon, but I did!). One event, one time leads to another . . . a triggering of thought processes, and if I go with the flow, I relive the past and see what I can build on to project myself into the present and the future (for any endeavor I wish to undertake) if I have confidence and challenge myself to brace the unexpected.

Scenario 2

During the beginning of the Covid-19 outbreak in early 2020, I took the opportunity to track down Owen, one of my friends from the Bahamas, who I met in 1981. I knew him relatively well as a student buddy in our postgraduate days at the University College London, and we shared classes and notes (when I missed some classes). We used to go to the theater at times – the Royal Academy of Dramatic Art (RADA) Theatre in Bloomsbury (very near our college), which showcases great plays, such as Chekhov's *The Seagull* and many other plays.

Seeing these plays at the theater (plus having a companion to exchange views) was a treat for me, as the prices were affordable compared to West End theater tickets. Also, RADA theater performances are generally brilliant, as RADA School is one of the oldest drama institutions in the United Kingdom, with many of its graduates becoming famous actors. I also recollect the Guy Fawkes Night celebration we had at Mecklenburgh Square near London House where Owen stayed. It was my first celebration with bonfire and fireworks of Guy Fawkes, commemorating the failure of the Gunpowder Plot of 1605. Both Owen and I came from opposite sides of the world (the Bahamas and Singapore), and as friends, we bonded in our studies and in social activities. After our one-year postgraduate study, I met him again four times: in 1986 in London, in 1994 in Hong Kong, in 1998 in the Bahamas, and in 2002 in Manila.

We had lost contact in 2002, but lo and behold! Eighteen years later, in 2020, we reconnected! We had a lot to catch up on – it was wonderful that we could connect so easily and reminisce, starting from our postgraduate days in 1981. Next, we looked back to 1986, when we met in London and went to the West End for the theater. Fast forward to 1994, when we strolled in the streets along the harbor in Hong Kong over a weekend (Owen was in Hong Kong on a quick

business trip and I managed to visit Hong Kong for a weekend trip). Further, fast forward to December 1998, on my exciting trip to the Bahamas from Manila. (My mother passed away earlier in the year, and I remember it was the first time I took a personal holiday as I would normally spend quality time with her during the holiday season.) I fell seriously ill in the Bahamas (for a few days) and thankfully, Owen's brother, who was a doctor, attended to me. The last time Owen and I met was in 2002 in Manila – we visited some historic places, including Corregidor Island in Manila Bay, an island heavily bombed during the Second World War, and whose ruins now serve as a military memorial to the American, Filipino, and Japanese soldiers who served and lost their lives on these battlefields.

As these timelines come back to me now, I see myself through a time tunnel of some 20 years by recollecting fondly events associated with these brief times we met. My mind gets wired up and I have joyful memories to treasure, including the company of Owen and my interactions with his family.

The aforementioned scenario illustrates my connection with Owen: When one meets new friends in a foreign land during his studies, it is usually difficult to maintain contact later on. We did, on and off, and the Covid-19 situation provided the opportunity to reconnect. We renewed our contact as if the past 18 years did not matter at all. The timeline from 1981 through 2002 was vividly rekindled, and each juncture of our crossing of paths celebrated cherished memories. Now, in 2020, we had lots to catch up on and we resolved to meet (in the Bahamas or Manila or anywhere) when it is safe to travel again. It was nostalgic to know that over the years, we have not really lost contact. My friendship with Owen shows me that we are all social animals, we interconnect, and quite possibly, Covid-19 is an excellent opportunity to renew connects. We are fortunate to have the Internet and online applications to make contact, so I am glad I did.

In some odd way, I think Covid-19 has had a “benefit” – it opened my eyes wider and reawakened my other senses. I realized I had not reconnected with my friend. Covid-19 gave me the window to remember myself in days gone by, through those close to me. I asked myself: What is life if we do not connect with our past friends who we have lost contact with for some reason? We trouble our daily lives with mundane chores, and this new found opportunity to reconnect has given me more hope in life that we all can nourish ourselves better if we apply ourselves to searching rather than adopting the stance that “we are always busy and we will get round to connecting sometime later (and never do).” I have reconnected with my friend halfway across the world to renew friendship and fellowship, and our meetings in various countries have meant that distance is not an issue. We are just a WhatsApp away!

Owen's daughter Meghan (who I met in 2000 when she was a young girl then) was married in November 2020 in the Bahamas. Her wedding was held by the beach and had 10 attendees due to Covid-19 restrictions. Through WhatsApp, Owen sent me the beautiful wedding pictures including him as the proud and beaming father arranging the train of his daughter's trousseau during the ceremony. I am grateful I have reached out to my friend as the revival of friendship gives more meaning to life, knowing I can keep on enjoying and treasuring the same circle of friends from the past 40 years, despite lapses in communication.

Several specific examples of simple daily reflective practices

I cite several specific examples of simple daily reflective practices. These insights are intended to invigorate us in our daily lives where we are often engaged in our mundane activities and do not make time to just do nothing but absorb our surroundings, chill, and reflect. My core values in the study are integrity, professionalism, and spirituality. These three values are all bound up in reflection about everyday life.

Example 1: morning – the sun rises, we rise, we awaken

When I get up in the morning, I am awakened by the sun's rays streaming into my room. While I might get bothered by the heat of the sun (especially during the hot and humid summer months), I come to realize several things: First, it is the sun that gives life. Without the sun, there is darkness and uncertainty, at least to me. Dawn and sunlight streaking into my room signal to me a new day, a new order, life. Second, in return, as if in greeting, I stretch my arms above my head and do a sun-like posture, and then bringing down the outstretched arms back to my side. I feel fresh, invigorated. It is as if I am greeting the sun and we are communicating: hello sun, hello day, and hello to a new life today.

Third, I ask myself: What will today bring me? If there's something on my to-do list, I go through it and fix my plan for today based on my list. If I do not have a definite list, I go with the flow, like the leaves on a tree, as I have received energy from the sun to spur me on in my daily activities. This connection with the sun is crucial as it can be so many things to different people – from a sunny and radiant smile from the sky, bathed in sunlight and with the clear blue sky as a backdrop, to an energizer, giving life to plants and us, and providing us with mood-lifting benefits. I can rejoice, being mindful that we are at one with nature and what happened the previous night in the darkness has ended with a positive note of good cheer.

The readers are invited to express their opinions and feelings to this example. They are free to articulate views on how they see this daily event. Do they just jump off their beds and go about their daily chores? Do they think and reflect for a few minutes this act of being awakened from their sleep? Or do they prefer not to welcome the sun for some reason and instead draw the drapes to avoid being dazzled by light?

Example 2: a flock of birds flying in the sky

My delight in nature never ceases. I recently observed something that hitherto did not make any sense to me until it just clicked. This happened while I was having breakfast and saw a flock of birds flying past my balcony. It struck me – this beautiful scene of a flock of birds flying in circle, rising above the same place, round and round again. I did not think much of it in the beginning, but as I saw the incident many times, I became curious and did some research. I found out

that the birds were taking advantage of the weather phenomenon of thermals, helping them fly effortlessly in a rising circular pattern without a breeze, without flapping their wings, in graceful choreography. My mind then shifted to machines made by humans (airplanes or a flight of airplanes that you see in a military drill) in contrast to birds who, without reference to mathematics and science, navigate naturally. What are the wonders of nature that I am still learning about after 60 years? Did I ever sit down often enough to spectate, think, and reflect?

I am sure I have seen a flock of birds flying together before. With my friends, we probably heartily exclaimed that the birds flocking together must be connected. Yet after the event, we went back to our usual chores. I am not a bird watcher, but the beauty of nature never ceases to amaze me. The skies are for the birds and others who fly, and because I am on the ground, my interest in the sky is limited. So when I see a flock of birds flying gracefully, I ask myself more questions: Where am I in this world of nature? Does the flight of the birds give me joy to express myself? What would I do if I could gracefully fly? How would I view the ground and the people on it? I then reverse the role with me as the bird. What would I think of the people on the ground looking up at me? The list of questions is a sheer delight for me to ponder.

Example 3: eating slowly and tasting the gently stirred oatmeal porridge you cooked

For breakfast, you can cook oatmeal porridge from oatmeal grains or instant oatmeal available in sachets. When we are mindful of the process, we give ourselves the opportunity to ask many questions: Where did the oatmeal come from? Where did the bananas used as topping come from? How were the oatmeal and bananas grown? How were they shipped from one part of the world to land in our kitchens? When we take time to eat and taste the cooked oatmeal, we become more mindful of the process of eating and actually enjoy the food better, as we have more time to reflect on matters we previously took for granted. The simple pleasures of life give more meaning to us: home-cooked oatmeal and the passion that we put in cooking, to gently stirring the oatmeal to a boil and enjoying the experience.

A poem to sum up my journey and salient pointers I learned

There is the oft-repeated mantra – “could have done better” – which was also what my primary 6 school teacher in 1968 wrote in my report card. There is always room for improvement; one can never be complacent. Accompanying room for improvement is to know oneself better, and this quatrain poem (with aa, bb structure) written in about 30 minutes sums up my journey:

I give meaning to life through reflection and interactions with *others*,
People around me make me realize I live in the context of *others*,

The interconnectivity between me and others is an *energizer*,
This interrelationship offers experiences to improve myself and be a better
teacher.

I have gleaned a number of pointers from my journey that I pen below as highlights to refresh myself upon looking and reading them as a picture or a worksheet pinned on my desk calendar or somewhere that catches my attention. You can generate your own list based on your thoughts and reflections and pin them up on a prominent and suitable spot to provide you with energy and spirit.

- 1 You never know who you are until someone tells you.
- 2 When stressed out and unsure, take a step or two backward, breathe deeply and reflect, then step forward to move on positively.
- 3 Baby steps, baby steps. That's what it takes to complete the journey.
- 4 The alternative may sound ominous and dark, but it can be positive and bright if you understand it better.
- 5 If you overcome your prejudices, if you let go and give full reign to listening other views, you truly become part of the world.
- 6 Life itself is change. I am life and I change. We are all change agents in life.
- 7 When I think I almost know everything, I realize otherwise as the journey has just begun. And I begin to learn more!

Concluding notes and recommendations

Key ingredients in embarking on a journey

If I had to revisit my journey or were asked for suggestions on how to continue the journey of this kind, I would make the following recommendations. First, I recommend that future researchers in the action research living theory embark on a journey involving journal entries, surveys, and interviews with respondents of various nationalities, and with a range of ages and occupations (to the extent possible) for an enriching array of perspectives. Other avenues are also useful as they provide additional insights, for example, through feedback from peers or independent reviewers.

Hard work and especially patience are required in the process as there may be letdowns by respondents, peers, and reviewers for a variety of reasons, such as nonavailability or not wanting to confront friendships. Whatever the reason, one learns from the process, exercises patience, and does not become judgmental. Because through learning, a person improves oneself and realizes that life is a roving experience: We enrich ourselves in the journey. I know I have.

Incorporation of other concepts and theories

I recommend further research and incorporation of concepts and theories like “knowing oneself,” presencing with the Theory U, social constructionism,

self-concept (Carl Rogers), looking-glass self (Charles Cooley), and practicing mindfulness through the AI approach, by being creative and positive. These theories can be useful in developing the self through interrelationships with others to enrich lives and support personal growth and societal integration. One suggestion is to explore the literature on flow, creativity and AI, not from western-articulated lenses but from other perspectives, such as eastern approaches to lifestyles, e.g., yoga, tai chi, and ikigai. There is a lot that one can learn from a fusion of diverse perspectives. There are many theories, concepts, and models out there – there is no right combination: What is important is to be open and receptive, and incorporate what fits best for you.

For instance, the “know yourself” mantra is a thought-provoking concept to me because it harks back to Greece as one of the descriptions at the temple of Apollo at Delphi about the 6th century BCE (the other being the oft-cited maxim “nothing in excess”). This mantra is also attributed to Socrates and has reverberated through ancient Greece to the present with Harari’s know yourself (2016). Harari had been grappling with the truth in his youth, as he had no idea how to find it until he found it in *vipassana* meditation (introspection) in 2000. By capturing the reality of the present moment, he learned more about himself and other people by observing sensations in his breathing and self-meditation. Since 2000, he has been meditating for two hours each day, while every year, he takes a meditation retreat of one to two months. He finds this meditation to be not an escape from reality but rather a way to appreciate reality to understand the human mind (Harari, 2017).

In between Socrates of the 4th century BCE and Harari of this century, there have been many articulations of the know-yourself mantra. The Bhagavad Gita (literally means the Song of God) is an influential treatise in eastern philosophy about the discourse before Arjuna goes to battle between Krishna, a worldly incarnation of Vishnu (one of the three main gods of Hinduism) and Arjuna, his trusted advisor. The message is about spiritual wisdom that cites knowledge as the philosophical pursuit of the absolute truth. Human beings are blessed with the faculty of knowledge needed to contemplate the questions:

Who am I? Why am I here? What is my goal in life? How was this world created? What is my connection with the Creator? How will I fulfill my purpose in life? This philosophic pursuit of the truth sublimates our thinking above the animalistic level and brings us to hear and read about the divine science of God-realization

(Mukundananda, 2014, Commentary par. 21)

Lao Tzu of 6th century BCE, a Chinese philosopher, is credited with the line “knowing yourself is true wisdom” (Weber, 2018). Alexander Pope, regarded as one of the greatest English poets who lived in the 17th century, in his *Essay on Man*, wrote: “Know then thyself, presume not God to scan; The proper study of mankind is man” (Pope, 1734, lines 1–2). To end on a somewhat lighter note, here is a quote by Lewis Carroll, an English writer of children’s stories: “Who in

the world am I? Ah, THAT’S the great puzzle!” Carroll is noted for his word play, logic, and fantasy. This quote is from *Alice’s Adventures in Wonderland* (1865), where Alice wonders at her fluctuations in size and shape and internalizes her thoughts by trying to think about things that she knows and remembers. From a poetic angle, we have the famous words articulated by William Shakespeare in *Hamlet* (1603): “This above all – to thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man” (1.3.77–80). This quote has multiple meanings, for example, you can better judge yourself if you have done what you should or could have done or be honest and committed.

The earlier discussion highlights the long-standing question of knowing oneself and its connection to life, including the meaning of life, which in turn is steeped in religious or spiritual discourses including the human soul (and by extension, whether souls exist in animals). This enigmatic subject invites diverse and complex opinions. I highlighted Harari’s (2016) thoughts as it made me think and rethink about immortality. First, the traditional monotheist answer to the discourse is that only Sapiens (humans) has external souls and animals have none.

Second, monotheist religions also say animals have no souls. Third, there is zero scientific evidence that in contrast to pigs, Sapiens (humans) have no souls. Fourth, Harari clearly expresses his view: “If you really understand the theory of evolution, you understand that there is no soul” (p. 104). I found Harari’s views startling, revealing, and at the same time shocking, but they are food for thought. They made me think, really think, hard. I grappled with my own beliefs, my religious beliefs based on what my parents had taught me, and my own, admittedly limited, actual knowledge of the vast repertoire of religions or my spartan knowledge of Darwin’s theory of evolution.

I struggled to understand why there is no soul. Aristotle refers to the three souls of distinct, hierarchically organized constituents: (1) vegetative soul, found in plants and other animals; (2) appetitive soul, present in other animals but not in plants; and (3) human soul of reason (McKeon, 2001). The powerful refrain in the Bhaktivedanta (2015) resonates in me:

For the soul there is neither birth nor death at any time. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing and primeval. He is not slain when the body is slain

(p. 89)

I extended my fact finding, which included science, and noted that the worlds of biological research and animal rights advocacy are becoming more closely aligned with traditional Hindu views on the relationship among animals, humans, and existence itself. In 2012, the Cambridge Declaration on Consciousness involving prominent international groups of scientists, including cognitive neuroscientists and neurophysiologists, have narrowed gaps in positions to one another (McDermott, 2013). Still, the possibility remains that the Hindu meaning of soul (as *atman*, the spiritual essence in all creatures including human beings, and as *jiva*,

the individual soul) is at variance with the English meaning of soul (the spiritual or immaterial part of a human being or animal, regarded as immortal).

At a learning event held in SAIDI Graduate School of OD in February 2020, I presented Harari's works and ideas in "Expanding Our OD Lens: Expanding Humanity's Future in the 3rd Millennium," where there was active discussion among the participants on whether there was "zero scientific evidence that homo sapiens have souls." Many participants (who were Catholics) questioned whether Christian beliefs were myths in contradistinction to their own beliefs. I have come to realize that there are no clear answers to life (or the meaning of life) and soul. In Madonna's "Like a Prayer," her first line is "life is a mystery." It may be a provoking start to a song but to me, there is directness and truth about it as we cannot easily explain the meaning of life without embroiling ourselves in philosophy, religion, and other disciplines that may offer different and enriching perspectives. Einstein (1955) says this in stark and reassuring terms:

The important thing is not to stop questioning. Curiosity has its own reason for existence. One cannot help but be in awe when he contemplates the mysteries of eternity, of life, of the marvelous structure of reality. It is enough if one tries merely to comprehend a little of this mystery each day.

(p. 64)

Walton (2008), in her dissertation, also refers to life has mystery at its essence.

Harari (2017) is "very aware" that the quirks of his genes, neurons, personal history, and dharma (behaviors or paths to follow and fulfill in life) are not shared by everyone. Still, the important thing to remember is that Harari does provide food for thought. Harari himself notes that Arjuna understood the meaning of life from the discourse given by Krishna. There have been many debates about the meaning of life, including Shelley's well-known and ambiguous poem, his last major work. "The Triumph of Life" is based on Shelley's exploration of nature and reality, and Life is the triumphant figure but that so-called triumph is illusory. Shelley's poem essentially ends with the poet's unanswered question: "Then, what is Life?" The search goes on, possibly on another train journey. The themes of life, the meanings of life, and relations to religion and soul are excellent fodder for the nourishment of further journeys of the self in search of knowledge and truth.

Always revisit your journey

I further recommend a revisit of one's journey, myself included, after a few years, if not sooner: *Things change, the world changes, we change*. It is through evaluation of new journaling and evaluation by others that one can see changes. Many may not perceive change as wise due to the fear of it, but accepting change is important. It is widely agreed that change is and can be good. Life changes with circumstances and adapts to new situations. As remarked by Percy Shelley (1792–1822), "Nought may endure but Mutability" – in today's reading, uncluttered by

the wording written 200 years ago, this quote translates to “Nothing lasts except change itself” (Shelley, 1816). This adage still holds true today. As Harari (2016) had remarked, people are usually afraid of change because they fear the unknown, without realizing that the greatest constant of history is that everything changes.

Put simply, I quote Prof. Robert Quinn succinct and pithy statement, “Life is change,” in the insights he gave me. The journey does not really end: We plod on in life with its mysteries and many unanswered questions, and we alter our path through change of circumstances or other reasons beyond our control. But I know this for certain: In my search for answers, I have learned and changed for the better. My final model is not fixed as I learn more in the process of life’s journey. Through change, we experience growth and greater meaning in life, thereby fulfilling our models of life, and in my case, to better myself both as an OD practitioner and as a professor.

Notes

- 1 See Jeffrey, S. (n.d.). Core values list: Over 200 personal values to discover what’s most important to you. *Scott Jeffrey*. Retrieved November 15, 2020, from <https://scottjeffrey.com/core-values-list/>
- 2 The annual Appreciative Inquiry Community Jam in October 2020 was held at the Positive Pivot: A Global Virtual AI Jam organized by the David L. Cooperrider Center for Appreciative Inquiry in the United States.

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7 Postscript from my journey

Covid-19, the new normal, and ways of rediscovering oneself

Introduction

Chapter 7 applies my research (which ended before the Covid-19 pandemic hit) to the 2020 crisis that transformed the world and billions of people. This chapter can be seen through several lenses. One lens asks whether the final model I had at the end of my journey makes sense in current times. A second lens considers the impacts of Covid-19 on OD models and discusses whether these models can be adapted at the personal level by adding new values to OD. I also discuss whether there are new values that we may not have considered before. The third lens adopts a positive stance: to view the pandemic as a crisis of opportunity, as suggested by Yuval Harari, and become introspective concerning conventional pre-Covid-19 and post-Covid-19 mental maps. Through yet another lens, I brainstorm how pandemics and related crises can unleash the best in us by delving into a review of literature, including plays and poems (past and present) that demonstrate how we can meet these crises through solidarity in building social bonds in communities.

My final model in relation to Covid-19

The current pandemic has given birth to the term “new normal.” This term is not defined in current leading dictionaries, though at some point, I think it must. It would be interesting to see how that definition reads. The word “normal” itself is a social construct fluid in concept: What is considered normal to a particular person may not be so to another person. I asked five persons from different walks of life on the meaning of the term. One said the new normal is “trying to go back to previous situation of society and doing so in a new and different way, e.g., working from home and shopping online.” The second definition was “a new way of behaving socially in the current situation before us.”

The third interpretation was prefaced by distaste for the use of the term, with an explanation that “we cannot predict what the future will be and therefore we will have to be more cautious and to restrict what we can do in our everyday lives.” The fourth explanation was “many behavioral aspects of our lifestyle will now become the new norm as we will never go back to what it was before in every

respect,” for example, our utility bills and communications are now processed more online than before, including our shopping needs and social and work meetings. The fifth person argued that “the change that has taken place now is our new normal; and work, home, and our social lives have all been altered.”

I agree with the aforementioned narrative articulations as they describe people’s thoughts and views on how they view the new world. Personally, I like the explanation of the new normal found in a newspaper (Rampersad, 2020), which postulated that it was about social distancing and other safety protocols, resulting in a sense of restriction, heightened uncertainty and anxiety, withdrawal when we feel overwhelmed, and a sense of disorientation, impatience, and being unanchored. It ended on a positive note: to look at new normal as “an opportunity that life is giving us” and focus on ways of coping, such as meditating, engaging in mindful practices, eating healthy and exercise, connecting with people who you trust, and reconnecting with things you enjoy. By May 2020, Europol issued safety guides based on trust, to enforce the new normal after Covid-19 on public awareness and prevention, including protecting children, house, finances, and data, because data show that confinement measures are starting to relax and criminals are still looking for victims.

Upon inspection, my final model on reflection was premised in times of a nonglobal crisis. SARS in 2003, H1N1 swine flu in 2009, together with the Asian financial crisis in 1997 and the global financial crisis in 2008, were health and financial crises that did not reach pandemic proportions as Covid-19 did. I was infected with the H1N1 swine flu and recovered. I also had prostate cancer in 2016 and luckily had a successful operation and am still fine through regular monitoring. Life goes on. I factored health into my model under self-awareness, self-partnering, and exercising mindfulness.

The Covid-19 pandemic is the first of its kind since 1918, more than a hundred years ago. It has visibly affected all human lives, the economy, and academic disciplines including OD. If my discovery journey had happened during the pandemic, there would have been structural additions, such as online communication (which was part of teaching but more so if dictated by a lockdown). Nothing is better than a face-to-face meeting, where you get the feeling of connectivity, the human touch, and the realization that we are all interconnected in our lives and work. Students go to university to be part of the university life, to share with new friends and begin a new chapter. But in the pandemic, there is a restructuring to adapt. Life can go on but in an altered behavioral state.

If I were to start afresh my self-discovery now, I wonder, would my core values be any different? Probably not, as they would still include integrity, professionalism, and spirituality. But in the final model, I might have considered values that I would not have considered before: resilience, determination (or grit), and care. They may not be directly applicable to my self-discovery journey but would have been relevant as behavioral attributes especially needed during the pandemic. Like everyone, I must adjust to the new normal, whatever the uncertainty, and find ways to adapt, such as using blended learning.

Blended learning has its roots in the 1990s. In 2018, the OECD (2018) noted that blended learning uses the potential of new technology to offer more

individualized teaching and direct instruction. OECD also noted that it is part of the main global trends that shape education environments and has become increasingly important in higher education. With Covid-19, blended learning became the focus of all forms of education. My classes now take the form of remote teaching through online and Zoom or Microsoft Teams. These opportunities allow schools to offer students online courses at the universities or other schools in their cluster, although this would depend on the learning institutions sharing resources. The downside of online teaching is students will miss out on university life, which marks a new chapter for learning to socially interact with their fellow students to become better persons. As *The Economist* (“The absent student,” 2020) noted, Covid-19 will be painful for universities generally, and universities will have to rethink what they teach and how. In fact, some universities that are proud of their centuries-old traditions with their ancient pedigrees will have no excuse to resist change.

Impact of Covid-19 on OD models and new values in OD

With Covid-19 and the new normal, new values in OD thinking have arisen everywhere, which would not, in my view, have surfaced otherwise, such as resilience, grit, and care for others. These values do not feature in Scott Jeffrey’s list of over 200 personal values (n.d.). A further list of 500 basic examples of core values is available on Threads Culture (n.d.) – it does not feature “grit,” but it features “caring” and “resilience.” In my view, I find new values have arisen at both corporate and individual levels. Debra Emory (2020), a thought leader, has opined that trust, empathy, understanding, and care are what we need in these Covid-19 times. The Dalai Lama sees the deeper human values of compassion surfacing when we see the suffering of our brothers and sisters (BBC News, 2020). AI, like Appreciative Living, is not about being or thinking positively or negatively. AI transcends this polarity of positive versus negative human experience. In AI, we search for what is around us and what gives life and meaning. It is found in all the tiers of AI, including AI in Tragedy, located at the apex of the pyramidal developmental level for the practice of AI, as shown in Figure 7.1 (the other two levels are AI Extraordinary and AI Ordinary).¹

At the apex level covering AI in Tragedy, we need to develop ourselves further to embrace the new normal. Using the Cynefin framework developed by David Snowden (Snowden & Boone, 2007) – that is, five domains: simple or obvious, complicated, complex, chaotic, and disorder – I would categorize the decision-making situations in the current Covid-19 situation in October 2020 by leaders of countries as anything but simple or obvious and uncomplicated (as we know what the good practices include). Countries are moving back and forth between complex and chaotic, as resurgence of a second wave of Covid-19 hits many countries, while the search for an effective vaccine continues. As an illustration, Bill Gates pointed out in July 2020 that it is “insane how confused the trials here

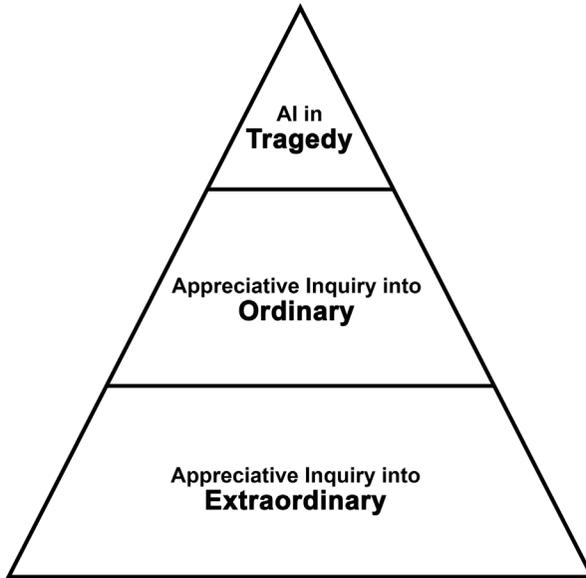


Figure 7.1 Levels of AI (David Cooperrider & Ronald Fry, 2020).

in the US have been” and the “majority of all US tests are completely garbage” (Levy, 2020, par. 14, 17).

It is in times of disruption, uncertainty, emotionally difficult times that the best in human systems can bloom. This is where resilience is critical as a head start in moving forward. Daily practice is, in my opinion, the best way to create a purposeful meaning of life and to forge ahead. Big things start small, with baby steps and daily practice constituting a regular routine. When focused, individuals can apply their minds to daily tasks at hand with bursts of appreciation, energy, and creativity to lead normal lives.

The three levels of AI are from the easiest (extraordinary) to the most profound (tragedy), with the middle level (ordinary) as exemplified by William Wordsworth in his quest for AI when seeking a deep relationship with nature to unite the human spirit as one. That oneness is manifested in “I Wandered Lonely as a Cloud” (Wordsworth, 1802) with piercing inquiry, that is, if we care to love nature and the world around us. We open our eyes and feast on the beauty surrounding us through flowers (the host of golden daffodils):

For oft when on my couch I lie
 In vacant or in pensive mood,
 They flash upon that *inward eye*
 Which is the *bliss of solitude*,

And then *my heart with pleasure fills,*
 And *dances with the Daffodils.*
 (emphasis added)

Indeed, Jacqueline Kelm (n.d.) in her appreciative living paradigm also came up with her flourishing formula, which prescribes that we all really want the same thing – to be happy and flourish. Her steps to thrive in this pandemic (she refers the pandemic as “times of uncertainty”) include finding one’s pain threshold; naming that feeling (negative followed by positive feeling); dreaming further to rewire the brain to release any negative patterns in return for positive emotions; and following it with an emotion, for example, a gratitude list or meditation. Every small step is important because each step is incremental in enabling one to reach a better state of happiness. There is power within everyone to reach that state, but it is we who have to work out the baby steps involved to make us better and feel better. Practicing gratitude consistently can be beneficial as gratitude reduces our stress, makes us happier, and helps us reach our goals (Porath & Porath, 2020).

A published study (Sweeny et al., 2020) in March 2020 examined whether flow or mindfulness might be a useful coping resource during the stressful lockdown period of the pandemic. The study is based on its findings from 5,115 participants in China. The salient finding showed flow and, not mindfulness, made a significant difference in well-being based on the participants in Wuhan, China, and other affected cities. The study included an online survey assessing experiences of flow, mindfulness, and well-being. It was found out that flow, not mindfulness, moderated the link between the quarantine length and well-being, so people who experienced high levels of flow showed little or no association between the quarantine length and poorer well-being. The survey found that engaging in flow-inducing activities may be a particularly effective way to protect against the deleterious effects of the quarantine period. Flow reduces self-awareness and awareness of one’s external environment, while mindfulness draws one’s attention to internal and external experiences. This happens because by becoming self-conscious, the flow experience subsides (Csikszentmihalyi, 1990).

Covid-19 as a crisis of opportunity

I view the apex level “tragedy” to be the most profound of the three levels of AI concerning opportunity. Covid-19 has unleashed its harshness on billions of people, including us, our friends, and neighbors. In the midst of uncertainty, fear, and the unknown, one may find the “good” side of the pandemic by viewing it as an “opportunity,” just as Yuval Harari (Financial Times, 2020) suggested. For example, Albert Einstein is attributed with the comment: “in the midst of every crisis, lies great opportunity” (Dickens, 2020). Harari also correctly identifies that these times are not normal times, and optimistically, the “storm will pass, humankind will survive, most of us will still be alive – but we will inhabit a different world” (Financial Times, 2020, par. 1). This pronouncement comes with

the World Health Organization statement in August 2020 that the effects of the pandemic “will be felt for decades to come” (The Straits Times, 2020, par. 8). Personally, I respond to this bleak outlook with optimism – that after the dark storm and heavy rain comes the glorious sun. We have to reinvigorate ourselves to tap the best that is in all of us.

The world has gone through previous health crises, such as the Black Death of 1348 that ravaged Europe and the global Spanish influenza epidemic of 1918. What is important, according to Harari (UNESCO, 2020), is we need “to act from the head rather than the heart” (par. 6). With this comment on social and physical distancing needed to address the situation, Harari makes it clear that the intention of action must be to reduce our level of physical contact. Physical distancing is alien to human behavior because as social animals, we people love contact and need to interact and demonstrate compassion and kindness by helping others.

Mental maps: conventional and new normal

The pandemic offers us every reason to evaluate ourselves: (1) in patterns of thought; (2) in social relations – how we as individuals behave as social animals among friends, neighbors, relatives, and strangers; and (3) in assessments of whether new or hardly discussed values should be given weight and focus in our daily lives and in our work place and organizations. I think the scope for human connectivity has never been more pronounced than ever, and knowing this, we should affirm the positivity of life that alters our conventional mental map to a positive mental state. The pre-Covid-19 conventional mental map has specific aspects that get refocused into a post-Covid-19 mental landscape presented in Table 7.1. I use the deep learning and mental maps paradigm articulated by Robert Quinn (2015), which I think is a very useful way to redirect myself toward the new normal situation.

My pursuit of self-interest now moves toward the common good of material, cultural, and institutional facilities that a community provides to all members to fulfill a relational obligation they have to care for common interests. Bracing for the new world requires learning how to help and cooperate within the community and to be mindful of new needs for the betterment of all (e.g., for the neighborhood to thrive in provision of key services, such as education, health, and social welfare).

This “support for the common interests” was manifested clearly in my condominium, with its three towers of about 1,003 flats, when Covid-19 broke down barriers. Owners, tenants, and administrative personnel, such as concierge, maintenance engineers, gardeners, security guards, and housekeepers suddenly formed one big cluster and a big family, sharing the same basic concerns of care and support. The flat owners and tenants provided the administrative personnel with food, care, and accommodation during the three-month lockdown, when no physical movements were allowed save for essential services such as buying medicine and groceries.

My move from individual ambition to team focus is a realization that far more group benefits and interests are reaped than adopting a self-centered approach.

Table 7.1 Mental maps: before and after Covid-19 (Suresh Nanwani)

<i>Assumptions</i>	<i>Conventional mental map (before Covid-19)</i>	<i>Positive mental map (after Covid-19)</i>
People	Pursue self-interests Prefer status quo of the good old days with minimum change	Support the common good Brace for the new world, including the new normal, and adapt to changes as often needed
Organization	Individualistic Workers are important and key team members	Team or group focused Workers must realize that team members' inputs are equally important so they can positively contribute their valuable inputs to advance the common goal
Existing personal values	Individuals look after themselves Patience Daring	Individuals learn to cooperate and be inclusive Patience and calmness Be daring (have courage to face challenges) but be aware of health and safety standards
New personal values	N/A	Resilience, grit, care

Learning to cooperate and be inclusive results in more than just personal growth but also growth within organizational relations. Patience and calm address needs of affection, connection to family, friends, neighbors, and colleagues by creating a sense of belonging to one community. There is awareness that work matters may take longer to process in trying times with new schedules and revised health standards. My being daring gives me courage to challenge myself to carry on while moving forward with compliance to health and safety standards for all.

This “daring” applies to maintaining my health through a religious commitment – a daily exercise of a walk, light jog, or swim (at certain times when the swimming pool was allowed to be opened). After sheltering myself in my accommodation for two months, I seemed to be in a “cabin fever” state, still healthy but being worried and unfocused. I checked my options on what to do and received guidance from my colleagues who shared their experiences through their own lockdowns (including teachers and students in China where I taught at the South West University of Political Science and Law in 2019 and teachers and students in Australia where I taught at the University of Wollongong in 2019), saying that I should exercise regularly and maintain a disciplined regime during the prolonged Covid-19 lockdown in the Philippines.

In November 2020, after the initial two months of worry and not being in focus, I clocked on my Apple Watch my longest calorie count streak (a minimum of 650 calories a day) and the longest exercise streak (a minimum of 30 minutes a day) for 210 straight days (till I missed on the 211th day and I had to restart again). My trips outside my residence were for essentials (like buying medicines and groceries) and the farthest I've traveled during the nine-month period was walking half a kilometer away from my residence, always wearing a face mask and a face shield, as mandated by the Philippine authorities. When I could not step out of my flat due to rain or other reasons, I would exercise at home.

I revisited Maslow's Hierarchy of Needs. I realized that in Covid-19 times we have to better understand human motivation in personal development and see how individuals identify their basic human needs to achieve self-actualization (see Figure 7.2). We self-actualize through a journey that requires practice of the qualities found in the positive mental map paradigm, needed to access and integrate greater individual potential. The bottom four levels of the pyramid include "basic needs" because once satisfied, we do not think about them anymore. The challenge in uncertain times is to rise above these basic needs that can be addressed through values such as resilience, grit, calmness, and care. The top level of the pyramid is characterized by "personal growth needs" because our necessity to self-actualize obliges us to go beyond our limited selves to fulfill our maximum potential as human beings. Self-actualization is the apex of the five-level hierarchy, which enables us to achieve our full potential once our basic needs have been met.

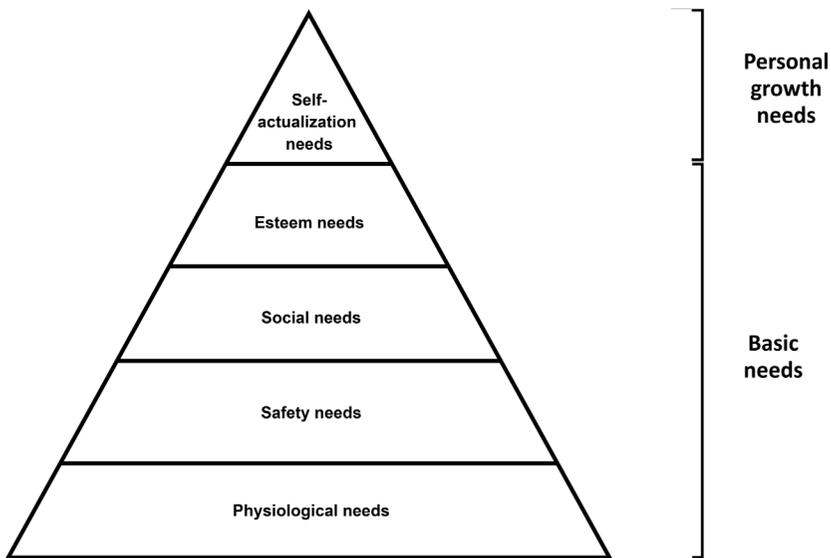


Figure 7.2 Maslow's hierarchy of needs in Covid-19 times (Suresh Nanwani).

Covid-19 has changed our need to reassess ourselves, starting from the bottom of the pyramid as we assess deficiencies in our basic needs given life's uncertainty (Geher, 2020). Are we getting enough sleep now? Are we as safe now as we were pre-Covid-19? We become more concerned about social needs that these challenging times impose upon us, including isolation due to travel restrictions. I reassessed my basic needs and settled for a disciplined regime of exercise, which included the wish to be sure that I was as safe as can be. Our esteem levels may not be a high priority as we realize we need to focus on other competing needs. When basic and deficiency needs are not met sufficiently, many people may not focus on the personal growth or higher order needs. Priority may then shift to survival followed by a downward slide to safety and basic physiological needs for human survival, such as good health and sleep. When this occurs, new values resurge, including resilience, grit, and care for others. Each of us needs to overcome the basic needs deficits before achieving higher order accomplishments.

I would also add these new values of resilience, grit, and care for others to embrace, in line with Cooperrider and Fry who see such values becoming prominent during the pandemic. These values apply to both the individual and the organization. Resilience implies coping in spite of setbacks, barriers, or limited resources. Resilience must also adapt to change, to suit to new situations. Grit, according to Merriam-Webster (2020), is about "firmness of mind or spirit: unyielding courage in the face of hardship or danger." There has been considerable discussion on this in Angela Duckworth's book *Grit*.² Grit is defined as passion and sustained persistence applied toward long-term achievement, with no particular concern for rewards or recognition along the way. Perseverance is the common denominator in both definitions, and people with grit seek excellence over perfection.

Care for others is a behavioral pattern that surprisingly emerges as a gentle reminder for us all to be mindful because organizations and human beings can be seen both as unresponsive and selfish, respectively. Everyone needs to realize that by caring for others, we make ourselves more human. An illustrative example is taken from the European Bank for Reconstruction and Development (EBRD), where Hannah Meadley-Roberts (2020), Managing Director, Human Resources and Organizational Development, posted a "human voice" on LinkedIn in May 2020, stating that there was a

need to *demonstrate compassion [and] make time for our people* when needed, Need to take seriously our wellbeing, mental health [and] responsibility for supporting those we work with. Asking people to: locate the "off switch" time to disconnect; . . . encourage discussion on work pressures, opportunities to be innovative [and] support activities; be a good listener, [asking] "Are you ok?" makes a difference; know your people, [as the Covid-19 situation] can be difficult for people with pre-existing/past mental health problems; encourage work time exercise, [as this is a] way of relieving stress . . .
(emphasis added)

I was struck by the reference to “our people” and not “staff”; it was a oneness where people and the organization merged as a unit, and the human delivery of values, such as care and compassion from an organization for their most important asset, the people within who make up the organization.

In May 2020, EBRD, through another LinkedIn post by Hannah Meadley-Roberts, continued delivering the human development message that

Covid-19 is not just a physical health issue. It has potential to be a mental health pressure cooker for people who worry. . . . Fear, uncertainty, [and] nonstop media coverage [and] increase people’s anxiety. . . . Daily commute gone but replaced by other concerns: sense of helplessness; having no control; isolation; [and] loneliness caused by separation; . . . struggling to define boundaries of work, family, [and] personal time . . . April [2020] was Stress Awareness month.

EBRD’s president also gave the whole bank a day off in July, which provided the opportunity for its people to wind down.

On September 30, 2020, Hannah Meadley-Roberts updated and posted on LinkedIn that “Six months ago [March 2020], the way [EBRD] worked changed, and probably *changed forever* . . .” and EBRD “concentrated on [its] employees’ health and wellbeing, with a *particular emphasis on mental health*. This involved advice and guidance in the form of internal communications . . . and increased access to experts where specialist support is needed” (emphasis added). This update ends with uplifting values that underscore the care and compassion I highlighted earlier: “If we’ve learned one thing, it’s that supporting each other is essential in these times. . . . Supporting each other personally and putting in place the systems and processes to ensure the organization’s needs are supported.”

The aforementioned positions taken by the EBRD is a testament to uphold the values of resilience, grit, and care, where in the end, both employees and the organization are in a win–win situation, despite the change that comes at a great cost for individuals in managing their work and personal lives in Covid-19 times.

The messages resonate on resilience to function, grit on firmness of mind and courage, and care on support provided by the organization and among fellow colleagues.

The World Bank,³ through its Health and Safety Directorate, has issued very helpful advice for staff, spouses, domestic partners, dependents, and retirees by listing general preventive measures and additional information, such as tips on how to manage fear and anxiety over Covid-19, and counseling resources and guidance to cope with coronavirus-related stress. These include practicing mindfulness and staying connected by practicing spiritual rituals, such as prayer, meditation, yoga, and other religious practices that can help us to feel connected to a higher power, if that is something meaningful to the person. The Asian Development Bank⁴ hosted a Health and Wellness, Safety and Resilience Month in October 2020 to cover the following aspects of well-being: physical, mental, mindful, safety, and resilience, and extended this program beyond its staff and

their dependents to consultants, retirees, and contractors. Webinars, training, and meditation classes were provided online in this program.

Many other organizations, companies, schools, and other entities (international and local) are also offering support – including coaching – to those who need help. This initiative demonstrates care for employees, members, students, clients, and those in need. The need for coaching emerges as cogent for those who may need help and care, such as extra support to move forward with a work-related challenge: to help one from becoming depressed and seeing things from a negative perspective; being laid off from work; and many other reasons in these uncertain times. As for me, I am training to become a certified coach. I provide coaching sessions to those who may need help to maximize their personal, work, or professional potential. I help them map out a strategy or plan to achieve their goals. Various schools of coaching now provide courses for those who wish to help others through training programs, including Jacqueline Kelm's Appreciative Living: The Flourishing Formula and Lise Bruynooghe's School of Change.⁵

The public pronouncements offered by the aforementioned organizations demonstrate leadership skills in organizations taking a proactive stance. Pre-Covid-19 could have celebrated a month-long program to champion the young and vulnerable as a corporate event as part of its public image. Perhaps they could host events to promote the marking of the International Day Against Homophobia, Transphobia, and Biphobia (IDAHOT), supporting LGBT+ inclusion within and outside its organization. Now, the focus has fallen squarely on the organization's people crossing boundaries and categories to demonstrate harmonization and bonding of relations between the organization and its people as one family unit, with articulation of simple, back-to-basics values for all-within-a-family nucleus.

The response by many organizations confirms that the most precious asset of the organization are its people, where there is a need to do more when members are badly impacted. A recent study by Cigna (Loh, 2020), a worldwide health services organization headquartered in the United States, found anxiety levels increased among workers in places like Singapore and Thailand after their governments closed parts of the economies and telecommuting became the norm. The survey covered 10,200 respondents overall and this number also applied to Spain, UAE, China, the United Kingdom, and the United States.

One may contrast this with a study by IGES Research Institute in Germany, where 7,000 employees in the country were surveyed before and after the Covid-19 crisis (The Localb, July 2020). The study found that people reported feeling less stress while being more productive, during the enforced period of working from home (WFH). In fact, WHF is termed as "home office," as part of the new normal. The benefits of WHF or home office showed reduction of risk of viral infections and better mental health. At the same time, the study noted the negative aspects, such as missing the clear separation between job and private life, and missing direct contact with colleagues. A middling ground might be that the crisis has created an opportunity for organizations to find ways agreeable to both sides for their personnel to cope better with their workload by not having to go to the office daily.

Other WFH measures can improve productivity and morale for the employees while at the same time revitalizing organizational relationships with their most important asset. Germany's Labor Minister Hubertus Heil (The Local, April 2020) has stated he wants to introduce a "right to work from home" law for those who wish to do so after the country's Covid-19 lockdown has ended. He highlighted a proactive stance on care and well-being by stating that he wishes to ensure protections are in place so working from home "doesn't eat into the private sphere," and home office must have a closing time and not at 10 p.m.

It is timely to note that during the Covid-19 onslaught 2020, leadership expert Brigitte Hyacinth reiterated F. Scott Fitzgerald with the quote "to be kind is more important than to be right. Many times, what people need is not a brilliant mind that speaks but a special heart that listens." She flags empathy as the most important leadership skill needed today. It is the missing link for employees who feel unappreciated and undervalued and is aggravated in Covid-19 times with the uncertainty, fear, and helplessness by employees who need a caring attitude from their employers.

I put it another way: Ordering coffee from a Starbucks shop that is operating with skeletal staff during Covid-19 times requires empathy that each coffee customer should extend to the barista. The empathy and extra care and smile go a long way to make the baristas feel their value in working at the outlet during difficult times. Empathy is a two-way relationship of bonding between the client buying coffee and the barista serving coffee. Two-way empathy equally applies to caregivers, government workers, sales personnel, teachers – all who should receive appreciation for rendering their services.

Personally, I learn more about people through compassion and empathy and see the current situation as a renewed opportunity for my own growth and integration. By pursuing my literary activities through rereading Shakespeare, Woolf, or Wordsworth, I gain fresh insights to sharpen my mind and gain mental acuity. I also engage in different forms of physical exercises to gather a fresh outlook on life: walking around my neighborhood or exercising in my own condominium in the car park (as the gym is closed) makes me well. In the past, I just took things for granted, such as noticing fish swimming in the pond, the gardeners trimming the overgrown plants or growing new ones. Even through my shopping and other routine activities, I renew human connectivity with society, friends, and colleagues that strengthen the common good.

In an attempt to keep OD colleagues – students and practitioners alike and those interested – informed during the Covid-19 times, a mini-series for OD practitioners and clients was set up by Quality-Equality, a consulting firm (Just In Case, n.d.). This miniseries is freely available on YouTube and made available on LinkedIn in the form of lecturette, pair dialogue, etc., for low-key continuous development of OD Practitioners. Thirty-six miniseries became available by December 2020, the first one starting in April 2020. Topics included anxiety and change, thriving in uncertainty, and leading through crisis in AI. This outreach miniseries generated interest among a wide audience and was very helpful in maintaining connectivity within the OD community through YouTube and other social media.

Unleashing the best in us

I think Covid-19 has brought about a lockdown unanticipated, stretching for months, which is altering behavioral patterns in daily life far beyond our ability to cope with family, work, school, and business. These changes include mental and physical abilities, and our attempt to reconcile how best to manage them.

Introspection about what has happened since the pandemic is a good starting point to analyze changes in behavior. Past practices have dealt with adversities of pandemics far worse than today. Yet life went on: Artistic creativity flourished as great plays and poetry were written that alluded to the pain of crises impacting characters in the plays and how they overcame or addressed them. The same holds true for scientists, business people, and even politicians. One might even playfully imagine converting story and theatrical lines from past dialogues and poetic rhyme into modern day language and likeness.

Pandemics can release the best in individuals through their works when they are challenged to overcome adversity that interrupts the status quo in favor of the new normal. In return, by our reading such *oeuvres* or engaging in activity promoting intellectual stimulation – reading lines from a play or a poem, or seeing a theatrical performance on the television – we afford ourselves the pleasure of releasing our impulses to connect better with the new normal. We realize that life goes forward with beauty and hope.

Shakespeare and the black plague: creativity sparked in dramatic plays

In 1564, some 500 people, a quarter of the population of Stratford-upon-Avon, United Kingdom, died of the plague (the Black Death). William Shakespeare was born in April of that year and survived. The plague was one of the hazards of life in Britain beginning in 1348. The *Bills of Mortality* began to be published regularly in 1603, in which year 33,347 deaths were recorded from the plague. Queen Elizabeth I died in that year, and while the exact cause of death was not revealed, it could be blood poisoning caused by the toxins in the heavy makeup she wore. In 1603, a fresh outbreak of the plague hit London, and in August, the height of the outbreak, 3,000 deaths out of a population of about 200,000 were reported a week (Shapiro, 1899).

Despite the harsh times, this period saw a profusion of English literature that has carried over for hundreds of years and made universal stories, such as *Romeo and Juliet*.

It is in this Shakespeare play that we hear of “the *infectious pestilence*” (Shakespeare, 1595, 5.2.10, emphasis added) that made a friar unable to deliver a crucial message about Juliet to the exiled Romeo and caused the friar to be in quarantine (which means be in seclusion for 40 days). As a result, the fake news of Juliet’s death did not reach Romeo, which ultimately led to the dramatic deaths of the star-crossed lovers. The infectious pestilence is none other than the black plague, which reared its ugly head in Europe for several centuries.

According to historian J. Leeds Barroll III, in the years 1606 and 1610, when Shakespeare wrote some of his greatest plays, from *Timon of Athens* and *King Lear* to *Pericles*, *The Winter's Tale*, and *The Tempest*, London playhouses were not likely to have been open for more than a total of nine months (Greenblatt, 2020). Between 1603 and 1613, a period which covers Shakespeare's latter plays commencing with *Timon of Athens*, the London playhouses were closed more than 60% of the time over 78 months (Dickson, 2020). Shakespeare refers to the plague in actual terms or refers to it indirectly in his plays. In *Timon of Athens*, the eponymous hero tells Alcibiades to destroy the city of Athens that has been so ungrateful to Timon. In clear words, he said: "Be as a planetary *plague* when Jove, Will o'er some high-vic'd city hang his poison, In the sick air" (Shakespeare, 1607, 4.3.107–110, emphasis added).

In *King Lear*, the plague is also painted in the bleakest terms possible with a curse meted out to one's own child, when Lear confronts his wicked daughter Goneril and brands her as "a boil, a *plague-sore*, or embossed carbuncle, in my corrupted blood" (Shakespeare, 1609, 2.5.222–223, emphasis added). In *Coriolanus*, the eponymous hero curses the Romans with this invective:

All the contagion of the south light on you,
 You shames of Rome! you herd of—Boils and *plagues*
 Plaster you o'er, that you may be abhorr'd
 Further than seen, and one infect another
 Against the wind a mile!

(Shakespeare, 1609, 1.4.29–34, emphasis mine)

The contagion is the plague and the hero curses the Romans in hopes that the disease may spread to them so people will smell them before seeing them, as the disease spreads for a mile. The plague was used by Shakespeare (together with his peers Ben Jonson and Thomas Dekker) in creating powerful plays with vivid imagery and as device plots that still live to this day. The times were hard and bleak, yet out of that, we see a flourish of creative and artistic literature. For example, Albert Camus, who won the Nobel Prize for Literature, wrote *La Peste* (The Plague) using the cholera epidemic that killed a large proportion of the population in Oran, Algeria, in 1849 for his famous novel set in the 1940s.

Moving to the present, it is a tribute to these painful times that one sees a nostalgic celebration in the arts. For example, the Stratford Festival in Stratford, Canada showcased, for the first time, a free Shakespearean film festival of 12 performances with four themes, relevant to the current times: (1) isolation (such as *The Tempest*), (2) social order and leadership (such as *King Lear* and *Coriolanus*), (3) relationships (such as *Romeo and Juliet*), and (4) minds pushed to the edge (such as *Pericles*) (Belt, 2020). The first rollout was on April 23, 2020, Shakespeare's presumed birthday and death day. The festival showcased *King Lear*, which was written during quarantine from the black plague in 1605 to 1606. By the fifth film (of the 12 films presented free at the festival), there were already 450,000 views, which is equivalent to the number of people attending the festival

in person every year! It appears that Covid-19 can draw in hordes of people worldwide – Shakespeare fans, students, the curious, the family, and all! – and not just persons in Canada, to connect in various ways such as to enjoy, appreciate, communicate online, and learn.

The response to the festival was enormous. The festival's artistic director Antoni Cimolino stated that the global reach of the series had inspired discussions about how much content the festival will offer online in the future, even when audiences are able to return to the theater in person (Montanini, 2020). Covid-19 has seen closure of playhouses in the United Kingdom, the United States, Canada, Singapore, and other places worldwide. The celebration and connection with the public through the free livestreams by theaters, such as National Theatre, United Kingdom; Shakespeare Globe, United Kingdom; Wild Rice, Singapore; and the Metropolitan Opera, United States, have shown how the theater can be brought to a worldwide audience, including students studying Shakespeare plays, in addition to audiences attending in person. This format has raised appreciation of the theatrical performances in film mode, which in turn engenders creativity as people engage in the arts and subscribe to pre-show interviews (whether seen prior to or after viewing the actual film) to understand, learn, appreciate, and to be creative.

Chekhov in isolation: creativity released in the wilderness

Creative impulses are also common in lockdown or solitary times. An example is Anton Chekov who became a doctor and trekked across Siberia to Sakhalin island (north of Japan) in 1890 in a perilous journey even though he was ill with tuberculosis (Poppin, 1992). He volunteered to survey prisoners and publicize their conditions for three months after ending his journey. His travel was “enormously eccentric” that he justified his trip first as an attempt to erase a portion of his life (when he knew he was ill with tuberculosis), then in a pressing need to run away from a romantic entanglement, engage in a scientific enterprise, and explore eastern Russia through participating in the “Sakhalin mania.”

The conditions in this remote part of Russia, including forced prostitution of women, made an impact on him and colored his view of authority. He redoubled his commitment to describe life as it was, which he recorded in his book *Sakhalin Island*. This book had a huge impact both on his subsequent writings castigating Russian society. Before his visit to the island, his play *The Wood Demon* failed badly, but after Sakhalin, he rewrote the play as *Uncle Vanya*, which turned hugely successful. Chekhov died of tuberculosis in 1904. He is recognized, together with Henrik Ibsen, as the founding father of modern drama with his other famous works: *The Seagull*, *Three Sisters*, and *The Cherry Orchard* (“Chekhov in Siberia,” 2020).

Wordsworth as a solitary person: creativity unlocked through poetry

Another instance tells us about William Wordsworth, who was an “immensely solitary man” (Dickstein, M., 1987, p. 260), though he spent most of his life

staying with his family and his sister, who was essentially his alter ego and in many ways influenced his love for nature and writing poetry. Wordsworth saw the untimely death of his brother John who died by shipwreck, fathered five children of whom three died in his lifetime, had a bitter rivalry with Samuel Coleridge in 1810–1812 after their joint launch of the *Lyrical Ballads* that ushered in the romantic age in English literature, and finally had to grapple with the recurrent mental illness of his sister Dorothy, his guide and nurse, during her later life (Gill, 2000). I cited part of his 24-line poem, “I Wandered Lonely as a Cloud,” referred to earlier. This poem starts off with the line “I wandered lonely as a cloud,” signifying Wordsworth as the solitary man – the lone cloud. In the last six lines below, he sees through his “inward eye,” which is now “bliss of solitude,” and finds that there is pleasure in dancing with the daffodils.

For oft, when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure fills,
And dances with the daffodils.

What a transformation! The loneliness is connected and married with natural beauty to the bright and yellow host of golden daffodils. The poem is about humanity and nature, a bonding, where our nature and natural world is linked to our happiness. The poem expresses positive outlooks and beaming outcomes, even though it starts off on a somewhat dismal note of someone lost and wandering. Wordsworth, for all his solitary outlook and being a lonely person, saw positivism through simple things like nature and flowers (daffodils), which gave connectivity to humankind and nature.

The simple but powerful words in “Lines Composed a Few Miles Above Tintern Abbey” demonstrate how nature could be, if only we see it. To Wordsworth, nature is “the nurse, the guide, the guardian of my heart, and soul of all my moral being” (1798, pp. 111–113). This is the *ikigai* experience of having pleasure from small things, appreciating nature, and being creative with a positive outlook. His experience falls within the MICAI intersection paradigm, and he experiences beauty, intensity, and oneness with nature, just as we can in our search for more connections with nature to nourish our mind, body, and soul.

In Covid-19 times, particularly during the early lockdown period in the Philippines in the first quarter of 2020, I was grateful to see the glorious sun streaming in my bedroom window, and I felt blessed with warmth, even though it was summer and insufferably hot. It was the smiling sun greeting “hello” that woke me from slumber to tell me that a new day has dawned. In return, I was grateful to be alive and energized by the sun, and I reconnected with my friends and colleagues.

The miracle of Robben Island: creativity uncaged through imprisonment and confinement

Another instance of how crises in suffering and misfortune make people stronger and offer hope is the case of 34 prisoners in South Africa's Robben Island prior to 1994. Nelson Mandela and Billy Nair, during their political imprisonment, shared with other fellow prisoners a common book, *The Complete Works of Shakespeare*. These prisoners made notations or scribbles in the page margins on this book that they shared. This book was originally brought into the prison by a prisoner, Sonny Venkatrathnam, where it would have been confiscated. He placed Diwali (Hindu new year) greeting cards on the outside of the book to make it look like his Hindu Bible (this book later gave rise to the Robben Island Bible that was showcased at the Folger Shakespeare Library in Washington, DC, in 2013 (which I was very fortunate to have visited). These now famous prisoners penned their thoughts and scribbles concerning the 37 plays and the sonnets of Shakespeare in the book, as part of their creative exercise in liberating themselves from solitude and confinement.

By doing this, they shared their personal and communal thoughts on particular lines of the Shakespeare texts, for example, "If music be the food of love, play on, Give me excess of it" (*Twelfth Night*, 1602, 1.1.1–2). Billy Nair, a long-serving political prisoner on Robben Island, chose Caliban's statement from *The Tempest*, "This island's mine by Sycorax, my mother, which thou tak'st from me." This entry can be viewed as Nair equating Caliban's island prison, where the play is set, to both Robben Island and South Africa itself. He died in 2008, having served two terms as a member of parliament for the African National Congress in his country South Africa till 2004.

I myself have a personal copy of this book that I bought more than 40 years ago and to this day, I still use it and mark my notes on the pages. I relished very much their markings and notations. I relate to the lines they quoted as they express joy, fear, frustration, and hope, using lines written 500 years ago to relate to their experiences in the 1990s, in a prison that in effect has become a university for learning and hope. When they left the island "prison university," they became heroes and served their country. Nelson Mandela was an anti-apartheid revolutionary and served as president of South Africa from 1994 to 1999.

Nelson Mandela and his compatriots experienced cruelty in the prison, which likely impacted their intellectual growth (BBC News, 2013). Mandela was in prison for 27 years, 18 of which were spent in Robben Island. As he said, "I went for a long holiday for 27 years." In his initial years at Robben Island, he was not allowed reading materials. He said he "found solitary confinement the most forbidding aspect of prison life. There was no end and no beginning; there is only one's own mind, which can begin to play tricks." This humor and profound comment makes me realize that my own lockdown of nine months (so far) with a disciplined exercise regime is nothing in comparison to Mandela's 27 years. Chekhov spent three months in isolation in remote eastern Russia. All of us have our own lockdowns in isolation. Significantly, we each have to handle the experience in our own way, as there are so many variables interacting with confinement that affects our physical condition and mental well-being.

The smuggled literary works of the past gave Mandela and his fellow companions new understandings of the human condition, including compassion, altruism, and forgiveness. It is striking that Mandela marked this passage from Julius Caesar: “Cowards die many times before their deaths: The valiant never taste of death but once” (Shakespeare, 1599a, 2.2.32–33). True to this line, Mandela gave all and died heroically. These newly acquired core values refined during incarceration undoubtedly influenced Mandela’s decision to insist on a Truth and Reconciliation approach rather than revenge after apartheid ended.

An exercise in reinterpreting lines from *As You Like It*, 1599: as rewritten in 2020, the new normal

Before I turn to my epilogue, I revisit a poem by Shakespeare interpreted through the lenses of Covid-19, that is, 17 lines of Act 2.1 of Shakespeare’s *As You Like It* (1599b). The new interpretation of the original poem in 2020 is not meant to mar the original text written about 1599, but rather to give a picture of a different life style as we might call it – comparing the old normal with the new normal.

The duplicitous court and the pastoral Forest of Arden revealed in *As You Like It* is contrasted by Duke Senior, who has been exiled unjustly from the scheming court (the old normal) to the nearby safe haven of a forest (the new normal). In the Duke’s life, the new normal can render horrendous fear in us all, as it did with him and his group of exiled co-mates. But the underlying essence of change shows that his new normal can present a safe and restorative situation if we permit ourselves to see positivity through the lens of new behaviors.

Shakespeare’s famous and oft-quoted line, “All the world’s a stage” from *As You Like It* was spoken by Jacques, a melancholic character and cynical observer of the world living in exile. While in isolation, Jacques reflects and delivers his beautiful line in the play with meaning, as he recounts to us the seven stages of man. These seven stages of man are playfully revisited through a new prism called the seven modes of communication in the 2020 new normal landscape: (1) chats through WhatsApp, (2) intellectual discussion in webinars, (3) education online, (4) meetings through Microsoft Teams, (5) prayers and masses on YouTube, (6) food delivery through Grab, and (7) pilates and yoga by Zoom. There is good in everything, and there can be goodness if we use positive lens.

The moral of both time periods is there is good in everything, if only we choose to see it. The proud achievements of the internet and connectivity can be rightfully used by all to interconnect lives that are relational. Zoom is a lousy substitute for classrooms, according to *The Economist* (“Covid-19 and schools,” 2020), although it is used by many countries. For distance learning, the debate on how effective classroom teaching can be in Covid-19 times continues with suggestions about home schooling or distance learning via radio. We may be lonely but we are not necessarily alone. It is for us social human beings to adapt, to survive, and to flourish, by relishing the past and eagerly awaiting a “new normal” future that may change our lives for the better through our daily activities at work, study, or home.

Table 7.2 Lines from *As You Like It*: in 1599 and in 2020, old and new normal (Suresh Nanwani).

<i>As You Like It (dated about 1599)</i>	<i>The old normal and the new normal (dated September 2020)</i>
Now, my co-mates and brothers in exile, Hath not old custom made this life more sweet Than that of painted pomp? Are not these woods More free from peril than the envious court? Here feel we not the penalty of Adam, The seasons' difference; as the icy fang And churlish chiding of the winter's wind, Which when it bites and blows upon my body, Even till I shrink with cold, I smile and say "This is no flattery. These are counsellors That feelingly persuade me what I am." Sweet are the uses of adversity; Which, like the toad, ugly and venomous, Wears yet a precious jewel in his head; And this our life, exempt from public haunt, Finds tongues in trees, books in the running brooks, Sermons in stones, and good in everything.	Now, my friends and colleagues in this new normal, Has not the old normal made this life more different Than that of yesterday's world? Are not these lockdowns More secure and regulated than that of old times where we felt unsafe with an unregulated environment? Here we do not feel Adam's exile from the garden of Eden, The quarantine's effects, as the chilling uncertainty And diabolical fear of the virus's wrath, Which when it hits me and when I make any accidental body contact Even till I shrink with trepidation, I smile, and say "This is not cruelty. These are times That tell me I must practice caution to don a mask and stay healthy." Resilience and adaptability are the effects of changed situations Which, like the virus, contagious and lethal, Wears its name with a false crown; And this our new life, with new normal rules, Finds chats through WhatsApp, intellectual discussion in webinars, education online, meetings through Microsoft Teams, Prayers and masses on YouTube, food delivery through Grab, pilates and yoga by Zoom, and good in everything.

Epilogue

I end this book on a positive note, with this postscript to the chapter on the Covid-19 new normal. There is no doubt the current situation has had an indelible impact on my personal journey of self-discovery and change. Covid-19 has altered all our lifestyles, our ways of thinking, our OD models and concepts, and our future development as individuals, with just two words: NEW NORMAL.

The pandemic has been described as uncertain, difficult, challenging, surreal, unreal, monumental, unprecedented, unpredictable, and febrile. The new normal is a jolt: It is new and yet normal. It can be viewed as a renewed opportunity if we wish to refresh and reinvigorate ourselves from sleepwalking through the old normal.

The old normal was never in any sense real as the status quo never remains constant. Humans must come to grips with the reality of what is normal at any given moment. What is clear is that normal is only a snapshot of present reality and can change suddenly. Think about when a train reaches its destination and the conductor announces on the loudspeaker that everyone needs to switch to another train for onward travel. Everyone listens intently to not go to the wrong platform. Similarly, a change in direction should be viewed as positive despite the inconvenience or the magnitude of the change involved. Changing platforms or behaviors always cause apprehension and resistance to move away from the present due to fear of the unknown future.

The core qualities we learned from the past are reshaped in the present by frequent references to possessing resilience, grit, care, support, gravitas (where comments are taken seriously, personal contributions are considered important, and individuals trusted and respected), and other values we would not “usually” (I hesitate to use the word normally) hear and mention. International organizations such as the World Bank and EBRD, national governments, companies like Cigna, and the Stratford Festival Canada have all gotten the message to be caring. EBRD has set its sights on a resilient post-Covid-19 future in its annual meeting in October 2020 (Williams, 2020). The World Bank, in its newsletter of November 6, 2020, advocates that Covid-19 “gives us a chance to build a more inclusive society” and economy with priority to vulnerable people who are the arbiters of whether the global recovery has been truly inclusive. There is a mindset shift for organizations and human beings with a renewed focus on caring, inclusivity, and resilience.

During these difficult times, a paradigm shift has occurred with a discernible move from the “old new world” to the “brave new world.” OD models are being revisited in response to these changing times. I offer the MICAI intersection paradigm as a vehicle for renewed hope and positivism to our onward life journey. Values are being reassessed as new characteristics come to the fore, such as empathy and well-being. Elevator etiquette during Covid-19 has seen a discernible change, where we now stand separately and rudely apart from other passengers and silently gaze away. Zoom meeting etiquette has stirred up questions on eating during meetings and surprise appearances by children and other nonparticipants. Yet these behaviors may change in due course. Still, core aspects will not change radically our realization that as human beings, we will survive.

In this discovery process, we inculcate values that we have deep within us, which are now a step forward – the will to survive, our ability to be resilient and cope as we share the beauty and joy of life with our fellow beings. We are all ultimately interconnected by one common factor: We are social animals that thrive on being connected. Humans have survived over the millennia, and with the technological advances today, we will harness more mental energy to new uncharted areas where we renew life with vigor.

OD models can be instruments to promote self-discovery and offer meaning from dissecting past memories. At higher levels of psychological awareness, analyzing flashback memories of experiences found in the mind tell us something about how we addressed issues in the past. Reconstructing these memories allow us to recreate our better selves that lead to proof of life of an existence well-lived.

When we take the time to stop and think about our life journey, we reflect upon to see ourselves in a new dimension of who we were, who we are, and who we can be. This is the quintessence of life. We take things for granted, and when we come across events in our life that reshape our thinking, our models change. Our paradigms change for the better because when we focus on the positive, and not on the negative, we see more meaning for life to be productive and in harmony within us and throughout our communities, as part of the universe.

The discovery voyages awaiting exploration in the future require models and mindsets with positive values to meet new goals to sustain hope in the future. I sincerely hope my journey of self-discovery in building OD models and paradigms has provided nourishment to the souls and minds of those who embark on a similar journey. May this book carry us forward into a better future in understanding of the self in the new normal to become aware citizens of the world. As global citizens, we become more aware and understand the wider world and our place in it.

Notes

- 1 See Cooperrider, D. L., & Fry, R. (2020) Appreciative inquiry in a pandemic: An improbable pairing. *The Journal of Applied Behavioral Science* 2020, 56(1), 266–271. <https://journals.sagepub.com/doi/full/10.1177/0021886320936265>
- 2 See Duckworth, A. (2016). *Review of Grit: The power of passion and perseverance*. New York: Simon & Schuster. See also Kaufman, S. B. (2016, May 10). Review of Grit: The power of passion and perseverance. *Beautiful Minds*. Retrieved November 15, 2020, from <https://blogs.scientificamerican.com/beautiful-minds/review-of-grit-the-power-of-passion-and-perseverance/>
- 3 See World Bank. (n.d.). *Health and safety directorate*. Retrieved November 15, 2020, from www.worldbank.org/en/work-with-us/hsd/home/hsd_2019_ncov. See also World Bank. (2020). *Managing fear and anxiety over COVID-19*. Retrieved November 15, 2020, from <http://pubdocs.worldbank.org/en/622851580759348468/2019-nCoV-Managing-Fear-and-Anxiety-over-the-Novel-Coronavirus-WBFD-IMFFA.pdf>
- 4 See Asian Development Bank. (2020). *Health and wellness, safety and resilience month*. Retrieved November 15, 2020, from <https://adb.eventsair.com/health-and-wellness-safety-and-resilience-month/>
- 5 See Jacqueline Kelm's Appreciative Living the Flourishing Formula through a step-by-step process for thriving in times of uncertainty. <https://appreciative-living.com/ffworkshop/>. See also Lise Bruynooghe's School of Change, which provides a program for change makers to develop resilience, mindset and skills to promote impact and sustainable change. www.profound-consulting.com/.

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Appendix 1

Selected journal entries as samples showing self-reflection

Notes

- 1 My journaling lasted for a period of two months, with notes made every day, from November 1, 2019, to December 31, 2019.
- 2 Writing in my journal once a day (e.g., 30 minutes or more) was enough because it gave me free time in my own space and consciousness for introspection, reflection, and being true to myself. I reminded myself to just go with the flow. I disciplined myself in writing journal entries – maybe at an appropriate moment during the day, while having coffee, when I could find time to reflect.
- 3 I wrote about my practice of the three values – integrity, professionalism, and spirituality – each day.
- 4 I asked myself the following:
 - What was the incident or thing that happened?
 - What did I observe about myself in that instance?
 - How can I have more of this good thing in the future?
- 5 If I had negative thoughts of the incident, I still recorded them as “negative consequences” and then focused on the positive.
- 6 I summarized my journaling and highlighted the experiences, reflections, and changes in my behavior and attitude. I added a note on any other observations, jotting down something akin to a takeaway or checkout.

Integrity

Professionalism

Spirituality

November 1, 2019

Preface:

Today, November 1, 2019, I begin my journaling entries for a period of two months till December 31, 2019. I have written diaries years ago when I was 18 years old for about 10 years, but the things written then were what I did in the day, without focus on specific themes like integrity, professionalism, and spirituality. So here goes . . . This journaling will be tough as I think it will, but I’ll see it through – I regard journaling as an adventure and journey, and with encouragement from reading my previous experiences and guidance from my supervisor, I am sure I can do it: think and reflect!

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*Integrity**Professionalism**Spirituality***Incident and context:**

I had to lie when I told my friend I could not meet him up for coffee the following day, saying I was not feeling well. I felt bad I lied, but the real answer was I needed to be away from him as he was giving me bad vibes and I had to be on my own to give myself space.

1 I rationalized my action, thinking that I did not hurt him by my answer. I had to deal with my own demons in being honest. Well, that happens a lot, I guess. Better to lie within myself than to hurt him by speaking the truth.

1 I was not professional in the way I handled the response to my friend. I was not showing good ethics and was not being fair to him. Well, at least I was honest. Maybe next time, I can think of a (better) reason, but something tells me I should be honest and engage well with my friends.

1 My behavior was not openhearted. I clearly did not want to hurt him by saying the truth. In that sense, I was “kind” by telling a lie that I was not feeling well. At least, telling the truth – that I needed to be away from him as he was giving me bad vibes and I had to be on my own to give myself space – did not hurt him.

Any other observations–**[Date]****Incident and context:**

I was on time for my appointment with a person whom I had an engagement to discuss some work-related matter. I waited for two hours, and finally the person turned up, apologizing that there was traffic on the roads and the MRT (Mass Rapid Transport) was choked with passengers, running slow, etc. He said he could not text or call me as he had no load on his cell phone. I was upset and told him he could well have charged his cell phone beforehand and managed his time better in making his way to meet on time. After a while, I calmed down and decided the best thing to do was just to move forward.

1 I was transparent in my actions in the way I behaved and reacted to his lateness. I am fine if there is some delay – but the delay has to be explained and substantiated. In this case, a call or text in the two-hour intervening period would have helped. The only reason why I did not leave was I knew we had to meet up and I did not want to reschedule another meeting.

1 I am not sure if I was professional in my behavior. Yes, I have standards of being punctual and prepare in advance reasonable time, etc., but in this case, I could have taken two steps back and seen from his point of view – maybe he was truly doing his best; it’s just his best is not my best (and I should not judge him and be severe by measuring him by my yardstick).

1 I reacted badly initially to his lateness, which was not a good thing as I was not compassionate.
2 If I put myself in his shoes and walk in his steps, I realize this scenario: he did turn up, he could have made his journey back, he was embarrassed by his lateness, and he must have had a tough time in the MRT with passengers sardined in the cars. I should be compassionate, and life is not to be measured by one such incident – things happen and can happen, so it is best not to be judgmental. By hearing him out, I may well show myself to be a better person.

*Integrity**Professionalism**Spirituality*

Any other observations

1 This incident is definitely something I do not wish to see repeated. But history repeats itself, and I learn this lesson: Try to learn from the past and through time, patience prevails, and hopefully I become a better person, more relaxed and less stressed. A good laugh and a time to chill out with coffee or a drink may well be the antidote because there is calmness and there can be focus on the task at hand.

[Date]**Incident and context:**

I met an ex-work colleague, also a friend, at the acupuncture clinic after four years since we last met. My acupuncture treatments previously helped. I have tingling nerve sensations from the left of my back shoulder through the left arm running down to the fingers. She has trigeminal neuralgia (TN), a chronic pain condition that affects the trigeminal or 5th cranial nerve, one of the most widely distributed nerves in the head. TN causes extreme, sporadic, sudden burning or shock-like facial pain that lasts anywhere from a few seconds to as long as two minutes per episode. She had gone through surgery and is having medication and lately has been having acupuncture treatments, which have considerably helped her.

1 I was very concerned and we exchanged cards because she could not speak as she was in a bad disposition and could not talk. We met again two days later at the acupuncture clinic, and this time, she had improved and could speak.

1 We had good engagement in the conversation and tried to learn more about ourselves after our retirement four years ago and how to manage our situations better.

1 Through empathy and being openhearted, we both learned more about each other.
2 We also realized that there is a need for healthy work-life balance (though we are retired now, but carry on activities that we wish to pursue). Life is to be taken as it is – be prepared and grateful for the blessings (in this case, Sister Juan Liu, the acupuncturist, who is treating us is very caring).

2 I (as well as she) was honest about disclosing our conditions.

Any other observations

I hope I do not meet another friend in this manner again. But this serendipitous encounter gave us the opportunity to reconnect and renew our contact, and in the process, create a common bond. That bonding is good because it creates empathy and “fellowship” akin to Tolkien’s *Lord of the Rings*, where there is bonding on a certain event (our needs for acupuncture treatment and our past connection over work for more than 20 years).

[Date]**Incident and context:**

I gave the cab driver a P1000 (about USD20) note as I had no change and the fare was only P83 from Panay Avenue, EDSA to the acupuncture clinic further up Panay Avenue. I felt bad as he had no ready change to give me, so I approached the guard of the acupuncture clinic who readily took my P1000 note and sorted out the fare by getting loose change from the receptionist at the acupuncture clinic.

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<i>Integrity</i>	<i>Professionalism</i>	<i>Spirituality</i>
<p>I I was honest enough to inform the driver that I had no loose change with me to pay the fare as I only had a P1000 note, but that I could arrange for payment on arriving at the destination. He believed me and I think that was why he accepted me in his taxi. Honesty begets courtesy and good treatment by both sides.</p>	<p>I I could have been better organized in my finance but obviously I was not. I knew I could make arrangements at the destination, as I knew the receptionist was resourceful and helpful.</p>	<p>I I was being openhearted as I thought it was best to be honest with the driver, and for his pains, I gave him an extra P20 tip for making him wait for a while till he got his fare.</p>

Any other observations–

[Date]

Incident and context:

I was swimming in the condominium pool as part of my regular exercise, designed to make me feel good and to improve my left arm as it has a tingling nerve sensation running from the lower back of my shoulder down the left arm to the fingers. Importantly, I feel refreshed and reinvigorated during and after each swim of say, 20–30 minutes. After my swim, while drying myself, I was asked by a fellow resident if I could teach him how to swim and he would pay for my lesson. I said I am not an instructor and he could contact the condominium Concierge on possible contacts for swimming. He said he meant the particular stroke I did in addition to the general swimming, referring to what I call the “torpedo” or “twirl” stroke. My strokes are usually freestyle and backstroke, and I end up with some so-called torpedo or twirl stroke, because a friend in 1998 called that stroke by that name as the stroke includes flipping the body over and over each lap, clockwise and counterclockwise. I do not know how I learned that stroke but I remember I taught it myself, after a swimming pool attendant taught me how to swim in 1996. Before 1996, I could not swim and if I managed one length of 25 meters, I was basically struggling with myself without any sense of proper breathing or stroke to reach one point, so I counted it a blessing that I managed 25 meters without stopping. This incident made me realize how I have improved myself since 1996, when at the age of 40 I felt embarrassed that I could not swim, till I was given instruction from a swimming pool attendant at a condominium I lived in then.

<i>Integrity</i>	<i>Professionalism</i>	<i>Spirituality</i>
<p>1 It would have been dishonest if I had offered “professional” swimming services for a type of stroke not listed as a proper swimming category, such as butterfly, frog-style, freestyle, or backstroke (I do not know the first two strokes at all). I was honest to say I could not be a proper swimming instructor.</p>	<p>1 I learned how to swim thanks to the kindness of the swimming pool attendant at the condominium I lived in. He hardly spoke English but that was fine, as one learns by the feel and style of the teaching and the swimming aids used, not by language alone. (Prior to his teaching, I was taught by a professional English-speaking swimming instructor for 10 sessions and learned nothing – his style was to teach by giving instructions standing at the ground level and not entering into the pool! I still remember his style and recollect swallowing lots of chlorinated water and trying to listen to him and learning how to swim at the same time. Though, of course, I smile when I think of this now!) The swimming pool attendant was in a corner observing all this and approached me after my 10 sessions had ended. His teaching was in the night when the professional swimming instructor was not around! A good teacher who feels the pulse of the student and the environment like my fear of the water is the one who in my opinion is a guiding light for a student. I will always be thankful to him and still remember him with fondness as he opened the swimming world to me with confidence. It was through him that I learned and developed this “torpedo” or “twirl” style.</p>	<p>1 I narrated the incident of how I developed and learned the “torpedo” style to the fellow resident and he was encouraged that he, too, could one day learn if he had a proper swimming instructor.</p> <p>2 The fellow resident was intrigued by my story and appreciated my sharing of information with him. He said he would learn swimming first and then share notes with me later on his learning the “torpedo” style.</p> <p>3 It was a good bonding session between the fellow resident and me – all due to an unusual style. I saw him a few days later, swimming with a proper swimming instructor. I hope one day we will connect again on this unusual style!</p>

(Continued)

Any other observations

I appreciate this incident as it is a feel-good factor. In fact, it has arisen several times over the past years. It creates bonding and discussion of a passion between me and the inquirer, and in the process, I learn more about swimming experiences of would-be or good swimmers.

[Date]

Incident and context:

I was walking in the English countryside with my friend Stephen – we were doing the “Cotswold Way” walk about 102 miles for 11 days in July 2019, starting from Chipping Camden in the north to Bath (literally the entrance of Bath Abbey) in the south. This time, it was unfortunately raining most of the time, unlike the other National Heritage countryside walks we had in previous years. On one particular day, it rained copiously, so both Stephen and I were guarded in that we treaded carefully along the route stomping our boots on mud, mud slats, slippery grass, and water puddles along the way. Stephen was walking ahead of me. In front of me were two ladies and a man: One of the two ladies had walking sticks and an expensive camera slung over her shoulder. The trio seemed sure-footed, but at one point, the lady with the walking sticks lost her grip and slipped and fell flat on the mud and ground. Her walking sticks flew out and she was trying to clutch her precious camera while falling to the muddy ground. I hastened my pace to her and her companions, and tried lifting her from the ground. She appeared to be in her 60s. She was okay in that she did not have any fracture or injury, but certainly she was in shock. Stephen saw the incident and rushed back to us. The trio, Stephen, and I thereafter walked slowly together in an Indian file in the heavy rain, and we reached a spot where we could make a cell phone call under a tree in the rain to get help for the lady who was obviously still in shock. A car came to pick up the trio, and Stephen and I continued our journey in the rain, drenched in our wet clothes even though we had rainproof trousers and jackets, walking warily toward our destination for that day.

I It was important for both Stephen and me to help the lady who fell as the accident could also happen to us at any time in the miserable rainy weather and wet terrain. We deviated from the walk and our route but that was of no consequence as helping a fellow traveler was important – we could well be in her shoes.

I I am generally a good walker, but on this trip, with the inclement weather, I was weary and I myself had slipped earlier on some mud in the ground but luckily my fall was not injurious.

I Assisting fellow travelers in this walking route is crucial – there is a bonding of fellow travelers walking a path at different paces, and when a fellow traveler falls, it is only natural to lend a helping hand to the lady and to lend her two friends moral support.

*Integrity**Professionalism**Spirituality*

2 I wondered why the lady was clutching her precious camera during the fall – perhaps that was a gut instinct on her part, but in my view, I would have thought placing her own body first for protection was more important. I wondered: Do human beings treasure our possessions more than own selves? It may be a small point but when accidents happen, we show our immediate concern. Maybe the impressive camera that she had with tripod was not hers and she was protecting the camera from damage. (When we met the trio two days later in the walk, the lady told us she was fine now after taking a full day rest and that the expensive camera did indeed belong to her brother.) I was relieved to see her fine, and it was lovely to reconnect with a healed fellow traveler.

Any other observations

During a walk, I meet people and may meet them again at some stage later in the walk. In life, this can happen if we equate life as a country walk. I could meet a friend one day in a bus or in the tube or in a conference after a lapse of say 5 or 20 years: this connectivity and re-connectivity nourishes me to know that we are social animals and live together as part of human society.

[Date]**Incident and context:**

When my mother and father passed away in 1998 and 2007, respectively, I brought their ashes immediately after their demise to India together with my relatives. We had the ashes in the urn and placed them in Hardwar in the holy and sacred river Ganges. The river flows from the high Himalayan mountains to Rishikesh, also a holy site in the mountain, then down to Hardwar at ground level where the waters are still cold and then flows gently to the Bay of Bengal for the next 1,500 miles on relatively flat land. We placed the ashes in the river after engaging a priest to perform special rites.

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<i>Integrity</i>	<i>Professionalism</i>	<i>Spirituality</i>
<p>1 As a son, it was my sacred duty to place the ashes in the holy river by traveling to India.</p>	<p>1 Having to engage with a priest is one of the many stressful events. This was a difficult task as many priests were desperate for business. Being at this holy site is an experience of mixed emotions: spiritual, emotional, and nightmarish. There were throngs of people bringing ashes, washing and cleansing themselves in the holy waters, and mendicants begging in the streets. The journey there required organization and good engagement otherwise it would have been very difficult to manage the mission of placing the ashes in the river and contending with the bureaucratic channels in dealing with the priests who offer services for money, etc.</p>	<p>1 The trip was a mixed bag of emotions for me, including spiritual, feel good, and feel sad experiences. Apart from my sad feelings in placing the ashes of my beloved parents in the holy river, it was a happy moment for me to see the final act where their ashes were united by being mixed with the river water to flow to the Bay of Bengal and into the oceans. It was a spiritual experience for me, and I realized the frailty of life – we are come to dust at the end of our lives and journeys in life. We are born in the world naked and when we leave the world, we do not bring any material items with us: We are dust. Worldly possessions mean nothing because we leave the world empty handed. These thoughts had a profound impact on me.</p> <p>2 A friend of mine chastised my actions saying I was polluting the river and oceans by placing the ashes in the river: To a certain extent, he was right. But on reflection, I think cultural and spiritual practices and rituals must mean something though they may appear meaningless to some and may damage the environment through pollution, but I rationalize that respecting traditions was important. To be fair, my friend had a point and I listened to his view. Perhaps the balanced view was striking a note that respected religious views, and in the context of</p>

*Integrity**Professionalism**Spirituality*

Hindus, placing ashes in the river was seen as improving the life of the person in their next lives. I may not have the right answer on this as I also believe protecting the environment is very important, but my sense tells me that respecting and honoring funeral rites are important but may not necessarily be the “right” answer. I need to think further on this.

[Date]**Incident and context:**

I remember this date as it was in 1997 when I was on my way to Pakistan from Manila, transiting in Bangkok for project work in Pakistan. I contacted my friend Lek, a Thai who is Buddhist and operates a food stall with his sister, when in Bangkok and could not get through to him as his sister answered the telephone and I did not understand what she was saying (she spoke in Thai, Lek spoke some English). I got the hotel operator to handle the call for me and the result was a shock: Lek had died a few months ago in a scooter accident on the way from the morning market where he bought vegetables to his food stall. I could not believe the news, but it was true. Lek, who I had known for the past four years and met on and off when I could travel during those days through Bangkok, had passed away.

I I was honest in keeping regular contact with Lek. He spoke some English, and through him, I got to know some aspects of Thai life – his Buddhist religion, his simple way of life operating a food stall with his sister’s assistance.

I I was consistent in always trying to maintain contact with Lek whenever I could in my transit stays in Bangkok.

I Knowing Lek has taught me more about this human person: His way of life and his simplicity. What I found interesting about him was his Buddhist way of life – calm, reassuring, and simple. When we met, we would talk of his work as a cook and how he was doing, and sometimes we would visit places of interest, such as the market he patronized almost daily and Buddhist temples. We also visited some churches and mosques when we could. There was a certain calmness about him, and with his departure from the world, I realize the world has lost a good fellow human, being accidentally killed on the way from the market to his food stall on his scooter.

(Continued)

Any other observations–**[Date]****Incident and context:**

It has been a “bad” week or so from November 27 to December 4, 2019. I have been hospitalized for six nights and seven days, and it all seems a whirlwind for me. I had dengue fever, type 3, and it was a nightmare. But I must move on and record my feelings, my reactions, etc., in order to deal with the matter and fight the demons. I had dengue fever while teaching at CCU and was hospitalized in Dalin Tzu Chi hospital founded by Dharma Master Cheng Yen (she is still living and is presented with the Rotary International Award of Honor in recognition of her humanitarian efforts and contribution to world peace in 2014).

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| <p>1 There is no direct correlation here as the emphasis is on spirituality and mindfulness.</p> | <p>1 There is no direct correlation here as the emphasis is on spirituality and mindfulness. However, there was professionalism on my part in managing myself as best as I could during the hospitalization of six nights and seven days. The first three nights were dreadful as I had to contend with being alone and lonely; poor communication with the nurses and doctor (as English was hardly spoken but thankfully I managed with my smattering of Mandarin); asking myself zillions of questions, such as why I had dengue and when, and giving up on answers; and focusing on my health. I kept to a regime with an order to maintain myself. I had my friend Jerri in the United Kingdom who I could refer to for questions – he is an intensive care unit (ICU) hospital nurse supervisor and was ready to chat with me and that helped a lot. My relatives flew to visit me as soon as they could. I was so grateful to have company. After seven days of hospitalization, I was discharged.</p> | <p>1 It seems odd but the whole world collapsed on me – my teaching in CCU was put to an end as I had to return to Manila for rest and recovery rather than continue teaching.</p> <p>2. I had three days reading of the book <i>Mirror of the Heart – The Power of Mindfulness</i> (2018) by Shih Cheng Yen. The book is about how Dharma Master Cheng Yen teaches how to implement the Buddha Dharma in our daily living and how we must have deep faith in the law of karma (acts and deeds) and we must put the power of our hearts and minds to good use.</p> <p>3 My spirits were low but lifted in reading this book and I cite two specific examples from the book:</p> <p>(a) Every action we take, no matter how subtle, creates karma. Therefore, we must always be vigilant and mindful. (page 51)</p> <p>(b) As a human being, if we live our life without purpose, then what is the difference between us and animals? (page 265)</p> <p>I am aware of my actions creating karma and I have been born and trained by my parents to believe that karma shapes our lives like “as we sow, so shall we reap.”</p> |
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*Integrity**Professionalism**Spirituality*

But part (b) affected me most – maybe it was a reality check, being in a Buddhist-run hospital with Buddhist-style cooking of vegetables, no onions, no meat, basically bland food, with a constant stream of volunteers (distinct from the professional nurses and doctors) who would pray for me and ask me if I wished warm water, etc. – the solemnity of the place with Buddhist-run TV channels on the television made me rethink and assess myself.

4 I realized I was closer to meditation than at any point of my life. I remembered someone experiencing depression that took him into deep despair for almost a year and he pulled himself out through appreciating life. This incident was my wake-up call to make me appreciate life. I do acknowledge it will take me time to recover but I tell myself – all in good time for recovery; belief in myself is most important for my own energy and determination; and see the overall context around me – I am only part of the microcosm and need to view things holistically and with friends and the environment for support. I am sure I can see things through completion as there is balance (also in mindfulness, thinking positive, and appreciative living; where the nomenclature may vary but the essence is the same).

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Any other observations

I hope never to experience this incident again – having dengue while teaching, being exposed to loneliness, and being alone, etc. With so many challenges, it was my faith in myself, my faith in the Buddhist-run hospital, and the volunteers there who cheered me up in their unique and selfless ways. I still remember their gestures of prayer-like cupped hands to me, and I voluntarily return the same message – that prayer and acknowledgment from one person to another shows humility and respect for life for all of us sharing that sentiment.

24 December 2019**Incident and context:**

I attended the Christmas mass at Greenbelt chapel in Makati City in Metro Manila.

Though I am not a Catholic Christian, it does not matter – religion is open to all as I see it and religion practices love, kindness, goodness, and other spiritual qualities. There is excitement in the air. I can feel it. Jesus is said to have been born midnight hence the celebration – whatever the reason, the message of love and goodness is spread by the priest presiding the mass.

I I am not a Christian, but honestly, it does not matter: One does not have to be Christian to believe and celebrate Christmas in my personal view. There is a good feel about the Christmas mass and the novena of the *Simbang Gabi* that precedes it. All these events stimulate in me the need to have moral principles practicing, to the best extent possible, goodness and other related virtues, such as honesty.

I I have over the past 20 years tried to attend Christmas mass whenever and wherever I can, e.g., Manila, Singapore, London. I think I should organize myself to make sure that I attend Christmas mass wherever I am as there is so much goodness to be derived from the attendance.

I Once in London about five years ago, I attended a high mass at All Saints Margaret Street. This is a Church of England and the church's style of worship is Anglo-Catholic wherein high mass is celebrated. It was a unique mass service where the priests brought the crib from the back of the church to the front of the church at the altar and there was incense with singing – all spectacular in presentation and devotion. It was my first realization of a high mass performed in a Church of England. I was overwhelmed by the intensity and solemnity of the event. When I left the church and stepped out into the material world, I realized how spiritual, simple, and beautiful the celebration of the nativity was.

Any other observations

Attending a Christmas mass especially in Manila (or elsewhere such as Singapore or London) is for me an event I would like to do every year if I can. There is a cleansing feel, a feel-good that life renews itself (with the birth of Jesus). This event is in my view not to be confused with the commercial aspects of Christmas where festivities are seen by companies as ways to promote sales.

Appendix 2

Selections from the data collection table reporting interviews with the respondents

Notes

- 1 This data collection table reports surveys and interviews with the respondents in my study about my practice of three values – integrity, professionalism, and spirituality.
- 2 *Nonnegotiable behaviors* refer to the nonnegotiable behaviors that demonstrate the value (integrity, professionalism, and spirituality).
- 3 *Recall instance* refers to an unforgettable instance when a respondent saw me practicing the value (integrity, professionalism, and spirituality).
- 4 *Any other observations* refer to additional observations the respondent made during the interview relating to the three values and general comments, and incorporates observations made in the survey form completed by the respondent.

	<i>Integrity</i>	<i>Professionalism</i>	<i>Spirituality</i>
Friend No. 1 [Date] Nonnegotiable behaviors	1 Being responsible for one’s actions 2 Being consistent with one’s values and practicing them	1 Being present and ready to deliver when needed 2 Delivering what is needed with the expected quality determined by the client	1 Listening to oneself and to others 2 Reflecting internally and externally
Recall instance	The way I handle a personal problem.	Drafting and preparing the Asian Development Bank (ADB) policy on accountability mechanism (for project-affected people to be able to file claims against the bank), for it to be finalized and approved by the Bank’s board of directors.	Respecting my house help named Tina.

	<i>Integrity</i>	<i>Professionalism</i>	<i>Spirituality</i>
Behaviors seen	I consistently looked for ways to settle the issue legally, according to the rules, without giving tea money to persons and taking shortcuts.	I had tenacity and was thorough and focused in drafting the policy and delivered what was expected from me by my supervisor and the bank's management.	<p>1 The way I talk about Tina, my house help, to my respondent friend and my other colleagues in the workplace shows that she is not only a house help but also a part of my life.</p> <p>2 I provided assistance to my house help and her family that enabled them to have a better life – she bought land in Taguig City and her children got education at college level. I also consoled Tina when her husband passed away suddenly.</p> <p>3 I am a good listener and am a person whose actions are based on moral compass, such as helping Tina and her family.</p>

Any other observations

1 *Integrity*: Suresh is very clear when it comes to abiding by the rules and policies, particularly in an organization. He won't do anything that will, in effect, bend the rules for his personal gain. It gives me comfort to discuss things that relate to the application or operationalization of institutional policies (in the context of our organization), knowing that his stance will always be in accordance with the rules and what is right, and without looking at the position of the person involved or the situation.

	<i>Integrity</i>	<i>Professionalism</i>	<i>Spirituality</i>
	<p>2 <i>Professionalism</i>: He does what he says. He tries to be as competent in his work as he can. He focuses on tasks assigned to him and performs as expected. He conducts himself well in the office and is respectful of people outside the office. He recognizes and genuinely and sincerely values the inputs, help, and contribution of people working with him, regardless of whether those are small or substantial. He's honest in dealing with people both in his work and outside of it.</p> <p>3 <i>Spirituality</i>: I noticed his spirituality only when he retired, during my rare visits to his residence. I didn't recognize this trait in him while we were colleagues in the office. I was just made aware of his being spiritual as he shared to me stories of his post-ADB involvement. Probably, he now has the luxury of time and the right mix of stimulus and support systems to cultivate more his spirituality than before. Frankly, it makes more sense talking to him now than previously when all we do at the office is to talk about work. And even if we do talk about work-related matters these days, there's some depth to it and a new perspective when looking at it.</p> <p>4 <i>General</i>: Glad to be part of your journey and growth! Certainly, this will take you to a new level of touching people's hearts and souls.</p>		
Friend No. 2 [Date] Nonnegotiable behaviors	<p>1 Being honest</p> <p>2 Be morally upright</p>	<p>1 Good manners and engagement</p> <p>2 Good quality of work</p>	<p>1 Recognition of a Supreme Being higher than us who is the source of everything</p> <p>2 Understanding your relationship with Him as His servant</p>
Recall instance	<p>When I came to your home to conduct one-on-one yoga class, I felt safe as a woman even when I'm alone with you because you are very decent and friendly.</p>	<p>When you invited me and Pio [another yoga teacher] to do a voice-over for one of your projects for the Asian Development Bank (ADB), you made sure we knew what the task was and what was expected of us to do. You were also thorough in making sure all the materials were prepared to not waste time.</p>	<p>You organized a spiritual program at your home to sanctify your environment and gave charity through sharing the practice with your friends, supporting such spiritual programs through your presence and sharing your blessings through charity in the form of donation.</p>

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	<i>Integrity</i>	<i>Professionalism</i>	<i>Spirituality</i>
Behaviors seen	You showed respect to me and my profession as a yoga teacher by providing a safe and comfortable environment for me to practice my profession and fulfill my commitment with you.	You are very formal and always courteous in your dealings and speech, and very skillful in your field of work.	You showed gratitude and detachment by sharing the practice to your friends and supporting such spiritually uplifting programs with your presence and monetary support.
Any other observations			
1 <i>Integrity</i> : Suresh is a very sincere person and even when he is very busy, he promises to spend time to accommodate an invitation, shows up, and makes time for it.			
2 <i>Professionalism</i> : He is very keen on details. When he organizes programs, he makes sure every item on the checklist is covered from start to finish.			
3 <i>Spirituality</i> : When Suresh does something good like charity work or helping others, he chooses to stay anonymous and does not expect anything in return. That shows a lot of spiritual maturity and a heart of gratitude that speaks of his level of spirituality, detachment, and being kindhearted.			
4 <i>General</i> : Suresh is one of those I've met who you feel comfortable talking to right away because he is very approachable, down to earth, and has such a gentle soothing energy to be around with.			
Friend No. 3 [Date] Nonnegotiable behaviors Recall instance	1 Be honest 2 Have respect for laws and rules How I provide guidance to staff in the office when they update or revise administrative guidelines.	1 Being efficient 2 Being timely and meeting deadlines Preparing the workforce analysis for my department in the bank in 2015.	1 Be compassionate 2 Be helpful to people I joined a group of staff from ADB, which gave assistance to the [Typhoon] Yolanda victims in 2013 when the displaced persons were brought from Tacloban to Manila by military planes.

	<i>Integrity</i>	<i>Professionalism</i>	<i>Spirituality</i>
Behaviors seen	I was thorough in ensuring that there were no gray areas in the revised guidelines so they were easy to apply and interpret.	1 I was passionate and a perfectionist to produce high-quality outputs on time. 2 I sought views from stakeholders in the department to contribute to the department's product.	1 I showed care and concern for less fortunate people. 2 I gave time caring for the Yolanda victims as the assistance was given in the early hours of the morning, plus financial assistance.
Any other observations			
1 <i>Integrity</i> : Mr. Nanwani's integrity can be seen in his work ethics. He is very knowledgeable of ADB's Administrative Orders and is very cautious and thorough in his interpretation and application of ADB's policies and regulations. He ensures that rules are normally applied and followed. However, there may be a few instances that made him agree to be flexible in applying these rules – these all depend on the situation, issue, urgency, and case on hand.			
2 <i>Professionalism</i> : Mr. Nanwani is very professional and committed to his profession. He starts his day in office early and works long hours to finish the assigned task. He also regularly comes to office on Saturdays. Thus, his work–life balance suffers.			
3 <i>Spirituality</i> : I am a living witness of Mr. Nanwani's kindness. He is very helpful and shows concerns to our service personnel, e.g., cleaners, coffee servers, IT contractors. I admire his generosity in giving financial assistance and advice to them.			
4 <i>General</i> : Mr. Nanwani empowers his staff. He respects our views and suggestions. We may have different views at times but what is important to us is the respect he gives to us and listens to what we have said.			
Friend No. 4 [Date] Nonnegotiable behaviors	1 Be trustworthy 2 Be truthful	1 Have expertise 2 Preparedness	1 Have empathy 2 Be nonjudgmental
Recall instance	My legal case caused me much concern. He listened and offered sincere advice, which I perceived to be sincere. I felt his advice trustworthy and truthful.	During our missions to prepare education projects in Pakistan, Maldives, and Sri Lanka on three projects in the 1990s, he provided wise counsel on all legal matters involved in structuring good project design and implementation.	I always remember visiting his house on two occasions where he held Hindu blessings in which all guests participated in the presence of music and dance where Suresh acted as the host.

(Continued)

	<i>Integrity</i>	<i>Professionalism</i>	<i>Spirituality</i>
Behaviors seen	The strength of his conviction to offer me the best advice and take seriously my plight.	Suresh always kept calm and directly and succinctly asked pertinent questions that forced me to think through carefully my answers. Pushing through continued questioning was essential for a better understanding of options in crafting the project.	1 Concern for everyone to enjoy and participate to their liking. 2 Suggesting that a healthy lifestyle requires a mental freeing of the mind involving the chants of the blessings.
Any other observations			
1 <i>Integrity</i> : Suresh helped give guidance to me during my legal problems. He listened carefully and made sure I did not take actions that would have put me outside the law through “lying, cheating, stealing” mentality. He set out arguments with direct pros and cons, and made me see more clearly my options in choosing the most logical solution.			
2 <i>Professionalism</i> : Suresh prepared for his second career after retiring by reinventing himself in a wider field than he initially held. This helped him gain social connections for short-course delivery in Australia, South Africa, and the United Kingdom higher education institutions. He carefully prepares his options. On work-related matters, my work has kept me grounded through his good advice on legal matters between company and government. In all cases, he has remained fair and professional in looking at issues, and this has added to his professional stance on respecting all parties.			
3 <i>Spirituality</i> : I have experienced Suresh holding Hindu blessing ceremonies at his house, open to all, and designed to bring people closer to themselves and others. I noted he followed ritual and ensured his parents’ ashes were placed in holy places in India. He pays special attention to body-health-food by ensuring a proper regimen to align his body and mind with higher order thought. He has a love of nature shown through mountain and hill climbing, which puts him in close contact with nature.			
Friend No. 5 [Date] Nonnegotiable behaviors	1 Be truthful 2 Be responsible	1 Professional personal behavior (e.g., good organization skills) 2 Competence	1 Having a healthy work–life balance 2 Being openhearted
Recall instance	Promising to provide comments on my paper. You promised and took this matter seriously, and you returned your comments with valuable suggestions.	Every time I contact you either via call or email, you record and summarize key points and important matters. It impressed me a lot.	You manage your life and work well. You organized your teaching and schedule, including ensuring healthy work–life balance in

	<i>Integrity</i>	<i>Professionalism</i>	<i>Spirituality</i>
			South West University of Political Science and Law (SWUPL), Chongqing, China in March 2019. Also, when you taught at SWUPL, you were openhearted to students and to the friends you met there.
Behaviors seen	Responsibility and truthfulness, that is, you kept your word and commitment; you took responsibility for your comments.	Reliability, competence, and good organization skills.	You have a good balance between your work and life. You are always openhearted to your students and friends, and gave useful suggestions or guidelines to help them.

Any other observations

- 1 *Integrity*: When you are teaching, you always care about the rules and regulations in that country and that university. You do not mind sharing your plan or what you are doing and what you will do. You can keep your promise in teaching and research. You always clarify things before you make a promise.
- 2 *Professionalism*: When you are teaching, attending a conference, or discussing research, you usually have good engagement and useful communications with everyone. You do not mind providing comments or suggestions. You also keep yourself well prepared before engaging. The way you interact or communicate with your students or colleagues is usually professional, well-prepared, and clear. You also think about how your behavior or the way you choose words and ideas can help your students. I am very impressed with the way you reply or send your email. It is well written and clear with key points.
- 3 *Spirituality*: I feel that you can manage your life and work well, and balance these things. You organize your schedule well. You are very openhearted to my feeling and also in the conversations with the students you taught. You try to understand students, and you think of how to help and support them.
- 4 *General*: For me, I think spirituality also includes self-awareness in your life and work as well as researching the meaning of life. I am impressed with your insistence on teaching and improving yourself. I also feel that you keep yourself in teaching, researching, and training yourself to find the value of your life.

(Continued)

	<i>Integrity</i>	<i>Professionalism</i>	<i>Spirituality</i>
Student No. 1 [Date] Nonnegotiable behaviors	1 Honesty 2 Moral resilience	1 Have accountability for actions 2 Have good organization	1 See the world as more than just material 2 Be compassionate
Recall instance	We (the respondent student and I) were talking about people having more than one passport. Some countries do not allow their nationals to have dual nationalities yet some people have two passports even when this is not allowed. There is dishonesty in circumventing the country's law, and there is an ethics issue as they are dishonest in having more than one passport for nefarious reasons.	I printed out at the end of the class my survey questionnaire forms for students to fill in so I could get student feedback.	After class, we were talking of general matters like arts and writing.
Behaviors seen	I emphasized that it is both illegal and unethical to have more than one passport in such a case where dual nationality is not allowed.	1 It showed commitment to my work in the respondent student's experience, as her previous professors did not have survey questionnaire form prepared. 2 This also shows my accountability for my teaching and my keenness to improve my professional development and performance.	Talking about art is a hallmark of a spiritual person for the respondent student – it showed I could connect with this subject and could engage in things beyond the material. Also, the student and I talked about the importance of literature in life so it showed I value beyond the physical world.

*Integrity**Professionalism**Spirituality***Any other observations**

- 1 *Integrity*: For this case, I cannot think of any specific incidents, but I found that Suresh's focus on communication, making sure there was clarity in how we understood him, demonstrated this. For me, this communication and constant clarification not only on content but also on his conduct in carrying out exams and upon his moral stances (e.g., I remember him speaking about women's leadership in IFIs [international financial institutions] and CSOs [civil society organizations] and his support for equality in this regard) demonstrated his integrity as a professor and a person.
- 2 *Professionalism*: I found Suresh's approach to the planning and execution of our course on global development institutions aptly demonstrated his professionalism. The first thing I noticed was how meticulous and organized the syllabus was, including topics, discussions, and questions. In the past, I've had syllabi with literally just the session title and the readings, so this was a good first impression (if a bit daunting from a studying point of view!). His approach to lessons showed his competence in the subject as well as his ability to convey it effectively to the class. He engaged us actively by asking questions that pushed us and engaging in discussions before the session, after it, or during breaks. In addition, his active pursuit of feedback – particularly in printing out the final course survey – really spoke to his will to be accountable for his teaching and his course. That action in particular made a lasting impression on me, because I've had the odd professor in the past who didn't even mention a reminder about the survey.
- 3 *Spirituality*: Personally, the main indicator here was the conversations I have had with Suresh while he was my professor. The specific moments that come to me are our discussion following one of the classes and our conversation on the phone prior to my doing this survey. He showed an ability to be compassionate and very balanced in his views, to want to talk about many different issues and share insights, and to demonstrate active interests beyond his work, such as with writing. I consider art very much a spiritual exercise, an exploration of material and immaterial through creativity. He also gave me encouraging insights about my own creative pursuits using the analogy of a candle, which I believe demonstrates his spiritualism too. The only reason I marked "agree" for the work-life balance is simply because of the course load during class and certain expectations, which I felt may not have accounted for students' own pursuit of this balance outside the classroom. Further, while I put "agree" for empathetic, this is rather a reflection of where he was when I first met him than where he is now, as I believe over the weeks of the course his empathetic capacity grew in a positive way.

Student No. 2
[Date]
Nonnegotiable
behaviors

1 Be able to set goals
and work hard to
accomplish them
2 Being honest and
having strong
moral principles

1 Having moral
principles and
caring about the
quality of the work
performance
2 Being respectful
to your colleagues
and clients
(internal and
external)

1 Seeking
knowledge to
know more
about the
world
2 Have belief
in anything –
people, God,
etc.

(Continued)

	<i>Integrity</i>	<i>Professionalism</i>	<i>Spirituality</i>
Recall instance	Some students who would not be present on the day of the examination asked if they could be excused and have a special examination set for them since I, as the course lecturer, have discretion for them to be excused. I said they should report their request to the school administration office.	My teaching in the class was organized and structured.	Discussed in class about how the development of country through projects financed by international organizations can change over time.
Behaviors seen	I was being honest with the students and informed them they should approach the school administration office. The school administration office sets the guidelines, and it is not for the course teacher to allow students to have special examinations except in extenuating circumstances (in this case, the students had a wedding to attend and knew the examination dates well in advance).	1 I showed good organization in teaching. 2 I was fair and objective in the grading process and respected all students in the class because only student ID numbers were on the papers (not the names).	I showed passion about the topic of development and on other related topics, demonstrating I have an inquiring mind.

Any other observations

1 *Integrity*: From my brief experience, Suresh had shown strong determination to achieve various goals that he set for himself and worked hard to achieve them. It can be seen when he talks about his professional experiences and work.

	<i>Integrity</i>	<i>Professionalism</i>	<i>Spirituality</i>
	2 <i>Professionalism</i> : Suresh showed great professionalism, sticking to the rules even when tempted to bend the rules by others. He showed others that he is professional while trying to be compassionate toward others' feelings. When he was asked to change a date for an exam because some students will not be in class, he followed the rules and kindly asked the students to talk to the relevant people.		
Student No. 3 [Date] Nonnegotiable behaviors	1 Have strong moral principles 2 Practice strong moral principles	1 Competence 2 Know how to organize to be efficient	1 Have belief that there is a higher power to influence the world either through religion or not through religion 2 Have faith that there is a better future for the world
Recall instance	Delivery of class lessons.	Teaching and behavior in the class.	Cannot recall.
Behaviors seen	I was punctual and that reflects to the respondent student my respect for students and for the class, and shows my moral framework.	My approach to the students is professional because I understand that there is a professor–student relationship.	Cannot recall instance so no behaviors seen.
Any other observations–			
Student No. 4 [Date] Nonnegotiable behaviors	1 Being honest 2 Being responsible for one's actions	1 Being fair and objective 2 Competence	1 Be balanced in life, for example, maintain work–life balance 2 Be compassionate around oneself
Recall instance	The respondent student had to complete a quiz on a special basis and without being with her classmates. I made sure the quiz was done according to the rules and procedures of the university.	The respondent student had to complete a quiz on a special basis and without being with her classmates.	Delivery of teaching.

(Continued)

	<i>Integrity</i>	<i>Professionalism</i>	<i>Spirituality</i>
Behaviors seen	<p>1 I followed the rules and procedures of the University.</p> <p>2 I was responsible for the action I took.</p> <p>3 I was honest when dealing with the respondent student – I told her I would check with the university and I did. I reverted to her, saying the quiz could be done.</p>	<p>1 I tried to be as fair as possible in administering the quiz for the student respondent, as a special basis.</p> <p>2 I took procedures that were fair, for example, I made sure that whatever applies to the class also applied to the respondent student (like having the same time for the test).</p>	<p>1 Positive attitude to class demonstrated by positive vibes.</p> <p>2 I made effort to know the students and their names at the beginning of the course, which was appreciated by the student respondent and her classmates.</p>
Any other observations			
<p>1 <i>Integrity</i>: Suresh shows integrity in his work as a professor by following the rules as well as being honest when dealing with students. From a personal experience, I was able to observe his integrity. I had to complete a quiz without being with my classmates. He made sure it was done according to the rules and procedures of the university.</p> <p>2 <i>Professionalism</i>: Suresh showed professionalism as well in his classes. From the same experience of doing the quiz separately from the class, he tried to be fair as much as possible. He took procedures to make sure it is fair. He made sure that whatever applies to the class applies to me.</p> <p>However, I would make a small comment. When dealing with a student's question, in some cases, the responses were not dealt with in a professional manner. For example, responding to a question by saying refer back to the reading is not helpful even though the students should do the readings and come prepared to class. However, Suresh must take into consideration that his course was taken over a short period of time and students get overwhelmed with other obligations they have to the university. As a result, the students' questions must be answered in a more encouraging and a supportive way by providing the answer regardless of the completion of the reading or not.</p> <p>3 <i>Spirituality</i>: Suresh showed spirituality as a professor in his classes. He came to class with a very positive attitude and made effort to know the students and their names.</p> <p>4 <i>General</i>: In general, my experience with Suresh was pleasant and positive.</p>			
Student No. 5 [Date] Nonnegotiable behaviors	<p>1 Will do what the person says</p> <p>2 Be honest</p>	<p>1 Have competence and knowledge of the subject</p> <p>2 Be a good organizer</p>	<p>1 Shows positive energy</p> <p>2 Be empathetic</p>
Recall instance	Teaching in the class.	Explaining technical terms and teaching the subject.	Helping students to study the subject.

	<i>Integrity</i>	<i>Professionalism</i>	<i>Spirituality</i>
Behaviors seen	<p>1 As some students want to ask questions after the class, you will encourage them to ask in class so you can answer in the class and everyone will hear the answer together as knowledge sharing. It is an expression of fairness for me.</p> <p>2 You told us the three assessments for the class, that is, two multiple-choice questions, answer test, and one essay at the beginning of the class, which is being upfront. Also, you used this assessment standard when you taught the subject and were transparent.</p>	<p>1 You talked about many things concerning how international development banks work and what problems are being faced when projects are carried out, which we cannot learn in other classes. This is a good learning experience for the students.</p> <p>2 When you talk about some technical terms, you try to explain them using easy words and give examples to make sure we understand.</p> <p>3 What's more, you do the recap to highlight what we have learned from the previous class and you give us the big picture of what we have learned. I think this is important for our learning.</p>	<p>1 You have admitted that even if you are already 63 years old, you don't think you are too old and you are still learning something new. I think this is so exciting for me because it means that age is just a number and there's a lot that can be done by all of us to improve ourselves as we grow old and mature.</p> <p>2 I think you are spiritual because at the beginning of the class and before the examinations, you told us you believe we can do it. That makes me feel good because you are sharing with us your confidence in our abilities.</p>

Any other observations

1 *General:* Even if I had spent a lot of time on the materials and had lots of pressure from reading the materials, I think it is such a good and interesting class. I'm glad I have chosen this class because I learned a lot from it. And if possible, I hope in the future there will be a similar class like this. But I think it is a little unfortunate that in the latter class when you started using Skype for the class, you rarely asked me to answer something so I seldom have conversations with you.

Glossary

aaj today, now

atman the spiritual essence in all creatures, including human beings

ikigai to describe the pleasures and meaning of life

jiva the individual soul

kal yesterday, tomorrow

namamasyal strolling; promenading

timbang gabi a series of nine masses (novena) on the days leading up to Christmas; a Philippine tradition

tai chi an art embracing the mind, body, and spirit for health of mind and body

surya namaskar sun salutation pose in yoga

vipassana to see things as they really are; insight meditation

yoga the unity of individual consciousness with universal consciousness with a system of physical, mental, social, and spiritual development

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