



Inspirationalist

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Prologue

Inspirationalist

Five statements of an Inspirationalist is all it takes to get you going, you won't look back as you progress through the process of becoming an Inspirationalist in your own life and in the lives of those that are closest to you. Written simply and directly Inspirationalist does not shy away from confrontation.

Inspirationalist challenges the status quo and does so with vigour and plenty of character, as it unpacks the five principles of being an Inspirationalist. Do not be shocked and surprised if what you had previously thought was appropriate is dismissed as unnecessary. It's a punchy take-no-prisoners approach to guiding you in accepting the wisdom of Inspirationalist for those times in your life when you have to dig deep because everyone is depending on you. Do not fear the unknown, Inspirationalist is what you need.

From purposeful inspiration comes the means to leverage intention against inertia, making it possible to establish valuable relationships that are weatherproof. Inspiring with purpose is a definite must read for every Inspirationalist in training.

Exhibiting inspirational tendencies and behaviours is highlighted as the means to secure respect for the inspiration and the Inspirationalist as it provides the platform for mutual respect and trust, that is sorely lacking from many other offerings.

A belief in inspirational motivation is cited as the key element in making a lasting difference in someone's life, as opposed to simply lecturing people in the hope of motivating them. It cannot be stressed enough that the approach of Inspirationalist is one of results-driven practicality.

Understanding the necessity of inspirational activities helps bring Inspirationalist into focus as it demands that the means of communicating and internalising not be without inspiration. This is surely the piece of the puzzle that sets Inspirationalist apart.

Delving into the mind to re-orientate both thoughts and actions towards being inspirational, Inspirationalist rounds out a stunning tour de force that will have you asking for more. Undoubtedly, the vast majority of alternatives do not have the vision to compete with this.

FYI

The FYI system is a ground-breaking approach to improving your life, casting aside meaningless rhetoric, it only deals with the nuts and bolts that are actually required. No more nonsense about things you cannot control or, worse still, have to buy. The FYI system is going to equip you with what you need to succeed.

For your inspiration deals with the need to synchronise your mind, body and spirit, to actualise objects of your heart and soul and to realise your ingenuity and potential. A mild introduction that puts all of the components on notice that you want more and better.

Find your integrity addresses the realities of establishing leadership and legitimacy and of determining direction and trajectory. The tasty main course that is intended to separate the serious from the foolish.

Feed your imagination holds out a helping hand as it illustrates how to build creativity for growth and drives an understanding of holistic personality. The grand finale that brings it all home and hands you the reigns.

Part One – Inspirationalist

It is a far greater thing to inspire others, than to merely exist

Chapter One: One who Inspires with Purpose

To inspire is to take part of yourself and give it to another person. It literally means sharing who and what you are with someone outside of yourself. It is a personal and somewhat invasive thing. To inspire without purpose is to waste the opportunity of sharing belief and motivation in a manner that is irreconcilable with intention. However, to mindfully inspire with purpose is to provide momentum and value with the inspiration that you share, enabling the recipient to benefit from the inspiration.

It's that simple. When you inspire, do so with purpose aforethought – making sure that you have considered the possible interpretations and representations. Do so without malice and without machination for manipulation. Do so honestly and with sincerity, but do so with purpose. What is the reason that you are inspiring others? What are the consequences of your inspiring others?

You must ask yourself these questions first and answer these questions carefully, if you are to become an inspiration to others – and if you are to successfully inspire others. The purpose that you have in inspiring others must be one that in itself is valuable. So that when you inspire with purpose, you do so, knowing that you have established a special relationship with those that you have inspired.

This special relationship is predicated upon trust, a trust that the persons who have been inspired have in you and your inspiration. That is the fundamental thing that exists. Without purpose that trust is predicated upon flimsy premises and is subject to the vagaries of influences. With purpose that trust is rooted in intention and guided from the start to fruition and is not subject to being shifted off course by anything.

Therefore, it is most preferable for you to inspire with purpose. In order to do this start by asking yourself why you want to inspire someone, how you want to inspire someone, when you want to inspire someone and where you want to inspire someone. Now ask yourself what is the effect that you are hoping to achieve by inspiring someone. You must decide whether you merely planting a seed of inspiration is comparable to you holding the proverbial hand and guiding the person along the path.

Invariably, you will find that inspiring with purpose is less about you and more about the person that you are inspiring. Each individual will react uniquely to the instance of the inspiration, and each individual will implement the inspiration in a unique manner. With purpose your inspiration will be received with intention and implemented with intention.

That is all you can hope for when inspiring with purpose – that the recipient of the inspiration is bound by the intrinsic intention to realise the full benefit of the inspiration. This is preferable to the other scenario, which is that the inspiration is merely put out there and left to dissipate in and among the stimuli to which the recipient is subjected.

It is obvious then that when inspiring, when providing inspiration, you should do so with purpose, not randomly and haphazardly. The beneficiaries of the inspiration should not be given the choice to waste the inspiration. That would be to waste that part of you that you have given. The beneficiaries of the inspiration should not be allowed to separate the inspiration from the purpose of the inspiration. That would be to disregard the intention of the inspiration.

We can only advise that your inspiration of others must be construed to be part and parcel of your perspective on the role that these other people play in the broader community and society. Inspiring them for the sake of inspiring them is pointless. Inspiring them to elevate or distinguish yourself is vanity without integrity. Inspiring them with purpose is the only way to sustainably ensure that your inspiration of others leads to the improvement of the quality of life enjoyed by all.

Do not forget that you have an obligation to those that you inspire. That obligation is determined to be that you must see the implementation of the inspiration through to its final course of action. That is what inspiring with purpose is, as distinct from simply riling up a mob and inciting them to action, without thought of consequence.

You are responsible for crafting the inspiration to have purpose. The intention must be related to the purpose and the delivery of the inspiration must be sincere and authentic. That is all that an Inspirationalist can be expected to do, when inspiring with purpose.

Chapter Two: One who Exhibits Inspirational Tendencies and Behaviours

To be an inspiration to others, you must first exhibit inspirational tendencies and behaviours. That is that you must inspire without attempting to inspire. It must be natural and freely occurring. There are many ways to be an inspiration to others. Your tendencies and behaviours are predetermined to be the things that are noticed, given that your tendencies and behaviours are products of your actions and intentions.

First and foremostly you must be an example of what you want others to be. That is to be an inspiration to others. To inspire by instruction, and not by example, is not to inspire – it is to set others up for failure. To inspire by example, and not by instruction, is to inspire – it is to provide positive reinforcement to the recipient of the inspiration.

There is no way to be hypocritical and still be an inspiration to others. There must be a co-ordinated message of intention, action, belief and inspiration – that says there is no variance between instruction and implementation. It must be that the recipient of the inspiration is able to understand what the inspiration is all about simply by observing the example.

That observation is key to the understanding of the intention and purpose of the inspiration. That observation is also key to the retention of the inspiration and the practical implementation of the inspiration. You literally have to be an example of what you want others to be in order for them to see you being that thing before they are inspired by your exhibiting inspirational tendencies and behaviours.

There is no short-cut and no part-time solution, you cannot be an example of an inspiration some of the time, or in certain – but not all – circumstances. This is fundamentally important. You cannot exhibit inspirational tendencies and behaviours – without aligning intention, action, belief and inspiration – in a manner that is manifested in you as a person, being an example of the implemented inspiration.

You cannot hold others to a standard that you do not maintain for yourself. You cannot preach one course of action while exhibiting another course of action. You must be the thing that you want others to be. This is difficult but not impossible. Exhibiting inspirational tendencies and behaviours comes naturally when you not only inspire with purpose, but also inspire with sincerity and honest intention.

Do not look at others merely as vessels for your machinations, but rather as potential fellow travellers on the path that you are on. To secure their participation, you must reasonably be an inspiration and reasonably demonstrate that the inspiration is intentionally crafted to be purposefully implemented.

That is that the inspirational tendencies and behaviours – must in of themselves – create the conditions wherein others are able to say to themselves, “I can also do that” and “I can also be that”. Simply and clearly you are working towards a situation wherein the example resonates with the message, in a manner that is naturally and easily taken up by the recipient of the inspiration.

You must stay true to your intention and belief, if you are to successfully manifest the inspiration in yourself, and thus exhibit the inspirational tendencies and behaviours which are observed and perceived by others. That is the only way to be an inspiration to others. That is the only way for the inspiration of others to be effected, sustainably and progressively, in a manner that emboldens the recipient of the inspiration to usefully implement the inspiration in their own life.

With this in mind, we must consider the reciprocal which is that the recipient of the inspiration must become an example of the inspiration; themselves – in a manner that leads to them exhibiting inspirational tendencies and behaviours – and becoming examples of the inspiration themselves.

Holding onto beliefs that are not practically manifested into intention and action, could cause someone who intended to inspire – to not being able to inspire at all. The Inspirationalist by exhibiting inspirational tendencies and behaviours has already conquered the obstacle of worthless belief – simply by insisting on being an example of the intended inspiration.

Chapter Three: One who Believes in Inspirational Motivation

There is a huge difference between motivation and inspirational motivation. Believing in motivation and believing in inspirational motivation are two completely different things. Those are the facts of the matter. You cannot confuse the two things with each other. They stand apart and exist independently of each other.

Simply incentivising people – motivating them – does not ensure that they will realise the intended objectives. Simply directing people – motivating them – does not ensure that they will realise the intended positions. Therefore, it can be seen that simply motivating people does not achieve the desired outcome of the process.

Whereas motivating people in an inspirational manner conveys the intention of the motivation, with the intention of the inspiration, and does so in a manner that lifts the motivation, making it more accessible to the recipient of the motivation. Blending the intentions, and creating an inspirational motivation is regarded as the objective of anyone that believes in inspirational motivation.

It is necessary at this point to illustrate the difference between motivation and inspirational motivation, by simply asking whether you think that telling someone to do something is the same as showing them how to do it. Obviously not, and in the same way – motivating someone and motivating someone inspirationally are not the same things.

Do not approach this from the perspective that inspirational motivation is a redundant term, or that it is an example of tautology, rather consider that if all motivation was inspirational – then all motivation would work and would always produce the results that are expected. However, this is not the case – all motivation does not work – and does not always produce the results that are expected.

Inspirational motivation on the other hand, is intended to work and to always produce the results that are expected. This is possible because inspirational motivation aligns intention and message and cohesively delivers motivation in a manner that is understood, internalised and implemented without exception. Moreover, inspirational motivation does not detract from purposeful inspiration or from manifested inspiration.

Believing in inspirational motivation requires one to suspend cynicism and sarcasm. It requires one to elevate oneself above the fray of personality politics and one-up-manship – in order to divest the motivation of any and all counter-intuitive processes. This means that apart from distinguishing between inspirational motivation and motivation – we must also distinguish between motivation and non-motivating motivation.

Simply saying something that is intended to be inspiring while motivating someone – is not inspirational motivation. Simply separating motivation from non-motivating motivation is not inspirational motivation. Similarly, simply intending to motivate through inspiration is not inspirational motivation. Inspirational motivation leads to a process of understanding from the perspective of the one inspiring – that says that intention, purpose, example and inspiration are fundamentally intertwined with the message of the motivation.

That seems like a lot of work – and it is – to basically guarantee that motivation is successful. However, when considering the reality of inspirational motivation, one is left with the choice of either believing in it and succeeding or not believing in it and risking failure. Those that believe in inspirational motivation do so from their own experience of motivating others and from their own experience of inspiring others.

Those that believe in inspirational motivation cannot be ignored in the consideration of the objective of determining how one should go about inspiring and/or motivating others. The Inspirationalist defies prejudice to be able to effect inspirational motivation from their own belief, simply by focusing their intentions and by demanding that the reality of the recipient of the inspiration be taken into consideration.

No-one can diminish the lucidity of the argument for inspirational motivation. No-one can diminish the rationale of the belief in inspirational motivation. Therefore, it stands that the Inspirationalist is going to achieve success through inspirational motivation, which is a product of their belief in inspirational motivation.

Chapter Four: One who Understands the Necessity of Inspirational Activities

To surround yourself with things that are inspirational, to immerse yourself in things that are inspirational and to hold yourself up against things that are inspirational – is to demand that you are actively involved with inspirational things. There can be no doubt that inspirational activities are necessary.

There also cannot be any doubt about the necessity of inspirational activities, particularly as these things are considered on the whole to be normal. There are some that will say that inspirational activities are things for special events and circumstances – that the ordinary mundane daily chores cannot be inspirational. That is not true. In everything there is the potential for inspiration.

It is in the nature of the Inspirationalist to understand the necessity of inspirational activities – to approach activities from the perspective of purposeful inspiration, of inspiration by example and of inspirational motivation – and to find within each activity something that is inspirational, regardless of how mundane or simple the activity.

This approach of seeing the inspirational potential in all activities cannot be considered to be the normal approach of anyone who inspires or attempts to inspire others. Rather by simply listening and hearing – by simply seeing and looking – the Inspirationalist is able to find within the ordinary that earnest whisper and that bright spark of inspiration.

To choose to understand the necessity of inspirational activities is to choose to appreciate your own life for its own value, it is to conquer the doubt that you have about the value of your own life and to rationalise your actions on the basis of what adds the most value to your existence. Choosing to demand that your activities are inspirational, is to demand that your time is never wasted.

It cannot be considered wise to vacillate between an understanding of the necessity of inspirational activities and a rejection of the necessity of inspirational activities. Therefore, it cannot be considered wise to know that it is possible for all things to be inspirational, depending on the perspective of apprehension, and to still deny the necessity of inspirational activities.

Without inspirational activities, the person becomes withdrawn and introverted. The person, in deficiency of the nourishment of inspiration, becomes a mere shadow of themselves. This is something that you will have observed from simply interacting with people. That those whose approach is to consider the mundane and the ordinary as nothing more than mundane and ordinary, are never as bright and positive as those who seek in all things to find the inspiration.

Therefore, it is obvious that the necessity of inspirational activities determines that a perspective which allows for this understanding takes root and grows organically enabling the person to grow and develop to their full potential. It is inconceivable that one would possess an understanding of the necessity of inspirational activities while at the same time deny that all activities can be, because they are, inspirational.

Choose for yourself those activities that are overtly inspirational, those activities that are seemingly inspirational and those activities that do not appear inspirational. Find within each activity the inspiration that is there – and that wants to be found. Doing this not only avoids a problematic decision-making process of only choosing that which is overtly inspiring, but also avoids having to limit yourself in terms of what you may and may not do.

Do not expect that all things will become the same – that is to say, do not expect that every activity will be equally inspiring and as effusively inspiring as every other activity. Each activity is to be judged on

its own merits. Each activity is to be judged on its own intrinsic potential for inspiration. The Inspirationalist understands the necessity of inspirational activities – and understands the potential in all activities for inspiration.

Find within your time, those activities that nourish you with inspiration, those activities that resonate with your inspirational paradigm and those activities which inspire some parts of you regardless of how small or insignificant. That is the only way to truly apprehend the intention of the Inspirationalist in understanding the necessity of inspirational activities.

Chapter Five: One who Stipulates that both Thoughts and Actions should be Inspirational

If your intentions are unclear it is because your thoughts and actions are disconnected. In order for them to be connected, they need to be sourced from the same place. They must be borne of the same impulse and of the same purpose. Your intentions can only be clear once this has happened. Conversely, if the objective is for your intentions and purposes not to be clear – then keeping your thoughts and your actions separate would be preferable.

However, we are dealing with inspiration. We have already covered purpose, intention, belief, example and manifestation. Now we address the mechanics of inspiration, the thought that generates the intention, the actions that implement the intention and the perception of these things by the recipient of the inspiration.

If neither thought nor action were inspirational then intention would not be inspirational. We have already seen that intention is fundamental to inspiration. Therefore, it is preferable for both thought and action to be inspirational – resulting in intention being inspirational, working with inspirational purpose, inspirational belief, inspirational example and inspirational manifestation.

By stipulating that both thought and action should be inspirational you are demanding that intention is inspirational. By stipulating that both thought and action should be inspirational you are demanding that the person becomes inspirational. Most of all, by stipulating that both thought and action should be inspirational you are demanding that you are inspirational.

It is this personal inspirational nature that is the key to unlocking the potential that you have to inspire others. It is this perspective of yourself – intention, thought and action being inspirational – that will enable you to become an Inspirationalist. Nothing could be more important than inspiring with purpose, exhibiting inspirational tendencies and behaviours, believing in inspirational motivation, understanding the necessity of inspirational activities and stipulating that both thoughts and actions should be inspirational.

That is how one becomes an Inspirationalist. To return to the matter of thought and action – of intention and manifestation, let us suppose that there are separate controllers for thought and action – and that without countenancing hypocrisy – it was possible for one to be inspirational while the other was not; this would create a disconnect between intention and manifestation.

The Inspirationalist, guided by the five principles, does not have this problem of latent hypocrisy and potential instability. The hypocrite has this problem. Therefore, it must be that without wanting to become unstable – without wanting to become irrational – it must be that the impetus for thought and the impetus for action must both, whether together or individually, be inspirational.

Stipulating that both thoughts and actions should be inspirational is a perspective that cannot be acquired temporarily and used intermittently. It is something that either subsists or does not subsist. There is no middle ground. The Inspirationalist stipulates this because it is the unifying phenomena that enables the manifestation of the inspiration, that is to say the implementation of the inspiration, in the manner that it is intended.

We cannot at this time ask that you take some of the principles and not others. It is either all or none – because one interacts with the next to produce five principles for the attainment of the status and position of an Inspirationalist. It cannot be that a piecemeal determination of the chosen attributes is preferred over the whole.

The integrity of the Inspirationalist is dependent on the stipulation that both thoughts and actions should be inspirational. This much is evident from the analysis of what it takes to become an Inspirationalist. Do not disregard the need for these five principles to co-exist and to work in harmony so as to achieve a state of control that resonates with the instances of inspiration.

The Inspirationalist within you is awaiting your decision – whether that Inspirationalist is able to awaken within you the power to inspire or not – depends on whether you are open to being a channel for their entrenchment of the five principles. The Inspirationalist does not fear the extraordinary, the Inspirationalist embraces the extraordinary with a firm grasp on reality.

Part Two – For Your Inspiration
Without inspiration there is no essence

Synchronising Mind, Body and Spirit enables you to be present completely in the moment, from time to time, and for extended periods; allowing you to compete harder and more attentively

Discover the real power of your Mind

Your mind is complex and precise, it is wonderful and amazing – and yet it is underutilised and unappreciated. To discover the real power of your mind you need to test the limits of your mind. Can you for instance solve mathematical problems without writing them out? Can you solve word problems without writing them out?

If you cannot, do not worry – your mind must first be enabled to do these things – and in order to enable your mind, you have to decide to take control of your mind. To do that you must affirm your position in the relationship between your self and your mind. Say out aloud to yourself, “I am in control of my mind”. Say this out aloud, ten times.

Did you notice that each time your voice sounded different? Did you notice that it seemed as though there were ten different people speaking one after the other? This is the reality of your person, it is designed to survive and thrive. The differences between each “voice” or each of the “people” is negligible and for most it will seem that there was only one voice and one person speaking.

Now that you have taken control of your mind, you must enable your mind to work optimally. Say out aloud to yourself, “My mind is all powerful”. Say this out aloud, ten times. Again, did you notice differences in the voices and the people? If not, we are making progress. If you did – do not worry – just keep saying the two phrases, “I am in control of my mind” and “My mind is all powerful” until it sounds like there is only one voice and it sounds like there is only one person speaking.

This is the simplest way to enable your mind to be of great service to you, as you go about your daily tasks. Do not feel embarrassed by the chanting of these two phrases, you need to say them out aloud boldly and assuredly. This is the manner in which the real power of your mind will become evident to you.

Appreciate the actual power of your Body

Your body is one of the most specialised systems known to humankind. It is exacting and precise and yet it is fragile and sensitive. To appreciate the actual power of your body, you must understand what your body is capable of doing. The easiest way to do this, is at a gymnasium. Get onto a stationary cycling machine and cycle until you are sweating. Then keep cycling until you cannot do this anymore – that is until you are tired beyond tired.

You may stop at this point – and return to the gymnasium the next day – to the same machine – and cycle again, repeating what you did the day before. Do this for one month, and you will find that your body becomes attuned to the activity, that the activity becomes easier and that your body develops muscle, reduces fat and strengthens itself – in anticipation of this activity.

That’s how brilliant your body is – it is a living, organic system that responds to stimulus and responds to activity – a body prepares itself for future endeavours. That is so far ahead of concepts like artificial intelligence that it is not funny. Your body does not need to change software, firmware or hardware in order to do this – it does not need to be instructed on what to do by some outside controller.

Your body instinctively prepares itself for the activity that becomes regular. And it is not just physical exercise that proves this point – any repeated activity develops the means to accomplish tasks silently,

quickly and effectively. Without you having to instruct yourself to do so. This power that your body has to adapt itself for optimal functionality is a normal part of how your body exists.

To appreciate the actual power of your body, you must test your body's limits – this is obvious – with the correct training – it is possible to achieve or accomplish any physical task. You must simply decide that you want your body to be healthy and sound – and to be a useful tool for your purposes. It also stands to reason that you must take care of your body – not push it to extremes without consideration for its natural predispositions.

Contextualise the nascent power of your Spirit

Your spirit is one of the most talked about and least understood things in your life. It exists in ephemeral terms and does not lend itself to being observed. However, there is something that exists in your person, that is not your mind and not your body – and is your spirit – that enables the synchronisation of mind, body and spirit in a manner that focuses your intentions and actions.

To contextualise the nascent power of your spirit, go back to the tests of your mind and your body – what makes you continue the affirmations of your mind – until there is only one voice and only one person speaking? And what makes you continue the cycling exercise until you are tired beyond tired? It is your spirit, the sort of guiding force that enables you to keep going – to reach an objective that seems implausible – and yet is necessary.

This is what your spirit does – it invades your mind and pushes your mind to excel. It invades your body and pushes your body to excel. Without the spirit there is no synchronising force that melds mind, body and spirit and fuses intention and action for purpose. It is the first thing that responds to inspiration and the only thing that is said to survive death.

Your spirit must be guarded and nourished, it must be protected and imbued with life. Your spirit must encapsulate the essence of who you are as a person – and it must do so instinctively. You will find that once your mind, body and spirit are synchronised – that competing becomes easier and that you can compete for longer and more intensively – this is a happy by-product of the contextualisation of the nascent power of your spirit.

To synchronise your mind, body and soul, to unleash the full potential of your person, is to achieve the object of inspiration. Inspiration of someone whose mind is not enabled, whose body is not trained and whose spirit is not interconnected – is wasted. You must prepare yourself to be inspired. To do this is to find within yourself the Inspirationalist that has been discussed in the previous chapters.

Actualising Objects of Heart and Soul provides you with the tools to bring into being your goals, dreams, ambitions and desires, enabling you to participate more effectively and more believably

Define Objects of Heart and Soul

The objects of heart and soul are things which exist in manners that support the intentions and purposes of inspiration and the actions and manifestations of mind, body and spirit. Defining them simply as goals, dreams, ambitions and desires enables you to deal, practically, with what is, not literally but rather metaphorically, of your heart and soul.

Your goals, dreams, ambitions and desires must be rooted in the practical reality of your life. They must be predicated on getting from where you actually are to where you actually want to be. If your goals, dreams, ambitions and desires are not practically rooted in your reality – then they are completely worthless other than as a form of wistful escapism.

To align your goals, dreams, ambitions and desires with your current reality, you must first ask yourself where you are. Are you where you want to be? How do you get to where you want to be? Do you even know? Let us break it down, piece by piece. Understand firstly that you are the subject of the process – that we are asking where you are, that we are asking where you want to go and that we are asking you to define the difference.

To find out where you are, ask yourself what is going on in your life? Do you have everything that you need, are you meeting all of your obligations and do you feel happy? If not, then ask yourself what is the most obvious thing that you want to change, what goals should you have to change these things? In asking yourself these questions, try to make your goals as practical and achievable as possible, don't worry if you have to have many goals, that incrementally take you towards where you want to be.

To address your dreams, ambitions and desires – realise that these, unlike your goals, may seem impractical from where you are – but in terms of your goals – should be achievable from where you are going to be. The purpose of dreams, ambitions and desires – is to give your life added value as you struggle through the daily grind. Therefore, don't be alarmed if your goals are going to take you to places that you've never been before and if your dreams, ambitions and desires take you to heights that you've never imagined before.

Listen to and hear your Heart

How you feel at any one time of the day or night is an indicator of the state of your heart. What do you want – what are your goals – what are you trying to achieve – how does that make you feel? Is achieving your goals, one by one, making you feel better or worse? Do you recognise that you are moving steadily towards the place you want to be?

Your goals are driven by your heart – why? Because, ultimately you have to have an honest conversation with yourself about the state of your life. That conversation has to be pre-determined to take into consideration the reality of your life and the difference between where you are and where you had wanted to be at this time – that is, where did you plan to be now versus where you are. That conversation will no doubt tug on your heartstrings as you compare the two – because ultimately you know of what you are capable.

It is this conversation that moderates your approach to achieving your goals, knowing that you are underperforming is both potentially useful and potentially dangerous. It is useful if it spurs you on to catching up, but it is dangerous if it discourages you from attempting to reach your goals. Similarly

knowing that you are overperforming is both potentially useful and potentially dangerous. It is useful if it encourages you to move faster and more assuredly, but it is dangerous if it lulls you into slowing down and becoming careless.

Your goals, your incremental plan to get to where you want to be, are dependent on your honest and concerted effort to achieve them. Don't create goals to impress us, don't create goals to impress other people and don't create goals just for the sake of creating them. Practical and simple, each goal must be something that leads to the next goal. This incremental process must continue successfully until you are where you wanted to be – and then it must continue again – so that you are constantly moving towards where you want to be.

That sounds like a lot of work and a lot of effort, and in truth it is. That's why it is fortunate that your goals are driven by your heart, that is by your courage and your conviction, making it possible for you to feel your way through it. By constantly evaluating how you feel as compared to what you have achieved, you will positively reinforce your determination to complete one goal after the next.

Embrace the ethereal logic of your Soul

The soul is something that some may never understand. It is the unseen thing that connects the dots and makes you whole. It is the driving force behind your dreams, ambitions and desires. It resonates your personality and your predisposition – it is, in essence, you and only you. With this in mind and with the focus squarely on your dreams, ambitions and desires, you must make a conscious decision to embrace the ethereal logic of your soul.

Your dreams are things that range from the practical to the fanciful, that is, from the overtly achievable to the whimsical. However, in this context we are talking about the dreams that you have for yourself, for your life and for the progress that you make in your life. Your dreams should be mindful of your goals because you will have to build on the achievement of your goals to be able to realise your dreams.

Your ambitions should not be guarded and shy. They should not be obvious and dreary. Your ambitions should ignite within you a passion for excellence and a fervent determination to achieve great things. Your soul does not exist without purpose – and once you have defined your ambitions you will find the wherewithal in your life to achieve them. Your ambitions must be mindful of the achievement of your goals – ever recalibrating your position until you are well placed to realise your ambitions.

Your desires are not your tastes and your fancies, but rather the smouldering intentions that you have to be, to achieve, to get and to have. Your desires are not plainly understood – they are borne of your emotions and your appetites – but not directed by them. Your desires do not define you, you define them by being who you are and by choosing what you choose.

Your soul beats with a rhythm that is functionally rooted in the nature of your person. As you live so too does your soul. In driving your dreams, ambitions and desires, your soul becomes alive – and becomes an integral part of the process of building on the achievement of your goals and realising your dreams, ambitions and desires, and to ignore the soul would be to debilitate this process.

Realising Ingenuity and Potential allows you to fulfil your missions and intentions by unlocking the tremendous fortune of Ingenuity and Potential that you have inside you; facilitating your becoming a better version of your best self

Familiarising yourself with Realisation

It's not great moments of epiphany that define your life's journey. It's the gradual achievement of goals, dreams, ambitions and desires that place you on track for realisation. It's the realisation of who and what you are as an individual, that defines your life's journey. That realisation is not scheduled to happen all at once, it, like your life's journey, is an incremental thing.

To bring into being that which exists, but which is not yet realised is an emotional and challenging thing. It requires that you commit yourself to a process that is seemingly intangible and unresponsive. Without fear and without regret, it is your own effort to realise your ingenuity and potential, that is the most rewarding part of your life.

You have to look within yourself to discover what you have stored within yourself. That sounds like a stupid exercise – a little too obvious to be valuable – but how else would you describe the process of finding out of what exactly you are made? You have to be bold and daring in your approach towards your self-discovery of what ingenuity and what potential you have.

Your ingenuity is something you will be familiar with, it shows itself whenever you are in the midst of solving a problem. Your ingenuity is not something that is external to yourself. It is not something that is borrowed or lent from someone else. It cannot be replaced with the ingenuity of another. It is a definite part of your life, and a definite indicator in the estimation of your person.

Your potential by contrast is not so evident, it is the difference between what you are and what you need to be. It doesn't show itself without you having to draw upon it and use it in the process of doing things – that test your personal range and challenge your personal limits. Your potential is like the invisible boost that you have to spur yourself on, as you realise it.

Quantifying your Ingenuity

The extent to which you go in resolving conflicts and solving problems is directly related to your ability to realise your ingenuity, that is that the more familiar you are with realising your ingenuity, the more rapidly you will resolve conflicts and solve problems. This rate is of great importance as we try to quantify your ingenuity so that you always know how much of an effort you are able to make for yourself.

This is a phased process, as it starts with your inward questioning of yourself, progresses with the evaluation of your previous attempts at resolving conflicts and solving problems and terminates with an outward questioning of the manifestation of your ingenuity – that is the exact extent to which your ingenuity has made its mark on the eventualities which have occurred.

Without knowing how much ingenuity you have available, you will not be able to know what conflicts you will be able to resolve and what problems you will be able to solve. This means that you will always go into situations underprepared or worse still unprepared. You cannot compete and/or participate effectively if you do not know, in the first instance, the extent to which you can compete and/or participate.

This means that to quantify your ingenuity you have to know yourself quite well – certainly know your abilities and limits and know the extent to which you are a conflict resolver and/or a problem solver. If you do not know yourself that well, you need to ask inward questions – that probe your personality and probe your temperament, you have to be honest about how you act up, interact with and react to conflicts and problems, and you have to be clear about whether or not your ingenuity has been effective at resolving conflict and solving problems.

Quantifying your ingenuity is an important and essential endeavour that will enable you to realise your ingenuity, whether or not you feel that you are a conflict resolver and/or a problem solver. This means that regardless of your skills as a person – with a little effort – you will be able to bring your ingenuity to the fore in all that you do, resulting in you becoming more effective as a person.

Addressing your Potential

We all have potential, in each of us is a store of energy that as yet has not been tapped. It exists and exists for the purpose of improving your abilities. It is not random and it is not so finite that you could use all of it and be left with none. It is what you have hidden deep within your person, that thing that makes it possible for you to shine and makes it possible for you to be who you are and who you want to be.

In approaching the matter of your potential, it is appropriate to consider that your potential is almost like more of you that you have on tap, awaiting deployment for the purpose of bolstering yourself and embellishing your personality. Your actions from your own abilities, your own ingenuity and your own potential define your experience in your life.

Your actions cannot be considered independently of your potential, because in all of your actions you are able to distinguish between your actions where your potential was not added to your effort and those where your potential was added to your effort. This is clearly the way that you go about investigating the use of your potential and the realisation of your potential.

Addressing your potential requires honesty to distinguish between your actual potential and your perceived potential that may be borne of fanciful delusions. You must be realistic in your estimation, as this is the opportunity that you have to define yourself. To separate your ability from your potential ability and to establish the means to tap into that potential as and when you need it.

Finally, your potential is your own, it's a personal and private matter. Just because there are people that have commended you on your abilities and perceived potential, that does not mean that you have to discuss your potential with them or with anyone. You have an obligation to protect what you have and to protect what you have in reserve – because in the struggle of survival you are on your own.

Part Three – Find Your Integrity

The purpose of integrity is to keep yourself rooted in your belief

Establishing Leadership and Legitimacy achieves for yourself a paradigm of decision making that resonates with your values, coupled with a strong and vibrant support base for your entitlement to make decisions and take positions

Apprehending your status in your own life

In order to determine the status that you have in your own life, you must identify who it is that actually makes decisions for your life. Is it you? Or is it someone else? Are the master of your own destiny, or are you being led and directed by others? To a certain degree, we all are being led and directed by others, and we all are, to some extent, the masters of our own destinies.

This means that while we struggle to decrease the amount that we are led and directed by others, and to increase the amount that we are the masters of our own destinies, we are not completely off field. In fact, we are on course, we just need to improve two positions. That is the position that we are in where we are being led and directed by others – we want to decrease that, and the position that we are in where we are the masters of our own destinies – we want to increase that.

Therefore, we can safely say that a concerted effort to do both these things, could be manifested as you standing up for yourself and you taking greater responsibility for yourself and your life. This sounds simple enough but for many people who have been systematically beaten into submissive positions, subject to the whims of those in command, it is quite difficult. Similarly, people who have never been forced to accept final responsibility for their own lives, would not know how to go about doing this.

Apprehending your status in your own life is quite complicated, you have to understand what it is to apprehend something, you have to be honest about whether you lead your own life or whether you are led, by others, in your life and you have to be honest enough to identify who it is that takes final responsibility for your life.

To apprehend something means to understand it without perception colouring that understanding. To lead your own life, you have to stand up for yourself, stridently demanding your rights in all that you do. Finally, to take responsibility for your own life, you have to be courageous and persistent in demanding that your autonomy and your authority be balanced with your integrity and your obvious role of being responsible for yourself.

Defying herd mentality with resolute Leadership

We all have this difficult issue to deal with, because defying herd mentality is not an easy thing. It's quite reassuring to simply follow the herd in whichever direction it may go, while on the other hand going it alone, is just that - quite lonely. To defy herd mentality requires a special skill and talent, one that cannot be simply learnt and one that is not necessarily innate, it is dependent upon your decision-making techniques.

Decisions that are made in haste and without adequate thought reveal themselves for the cheap fixes that they are. When you have the opportunity to decide something – and in so doing to establish a precedent – why would you be flimsy or less than purposeful in your decision-making? It is a strong and strident resolution that affirms a decision that is worth its weight, and one that will stand the passage of time.

Herd mentality is defined as a glib and senseless willingness to be influenced by one's peers or compatriots in decision-making and actions. Basically, you go where the herd goes and you do what

the herd does. The danger of herd mentality is that you are exposed to other people's susceptibilities and other people's failures. The reality of herd mentality is that it merely adds volumes to group behaviours, without providing any personal experience for any one participant.

Resolute leadership is leadership predicated upon resolute decision-making. Firm decisions, resolute affirmations and an individual perspective that is wholly consumed with doing what and going where it is desired, make for a holistically challenging endeavour that says, "I disagree with these things" and "I agree with these things"; and positions the individual to lead in the best direction, not necessarily the most popular one.

Defying herd mentality with resolute leadership is thus a matter of defying popular predisposition by taking decisions that are grounded in a fervent approach and melding that with a pioneering spirit that says, "We will not follow without question" and "We will go where and do what we choose". Unshakeable and without flaw, the resolute leadership that is required to defy herd mentality is always going to be personal and peculiar to the leader in question.

Avoiding hollow mandates with immersive Legitimacy

Mandates are things that are quantifiable in so far as they empower one to act for others. That is that for as long as a mandate is in force to enable one to represent others, it is defined as a legitimate thing. That is because if it were not, it would not be a mandate, that is that it would be in fact a false-mandate. Mandates are never self-proclaimed, they are always the product of negotiation and agreement.

Legitimacy is that thing that distinguishes between the good and the great. The great always enjoy wide-spread legitimacy, that is an authority that is accepted, respected and venerated. The good may have some legitimacy – but they do not by definition enjoy the same legitimacy as the great. Legitimacy is never contrived, and never false; that is that it either exists or it doesn't, it cannot be something that is foisted upon a leadership or imposed upon an electorate.

Hollow mandates are meaningless authorities that convey neither representation nor any form of consensus, instead simply wasting valuable time in vanity without purpose. If one person awards a mandate to another person, that receiving person cannot be taken as seriously as someone whose mandate is derived from, indeed authorised by a large number of people – or indeed by the popular vote of the electorate.

Immersive legitimacy is legitimacy that is steeped in authenticity and which is made from those that are to be represented and those that accept, respect and venerate the legitimacy. It is not enough to simply enjoy wide-spread legitimacy, because immersive legitimacy is predefined to be a legitimacy that carries with it the best wishes of the majority of the people concerned, in a manner that ensures that the legitimate one is of the people, fundamentally.

Avoiding hollow mandates with immersive legitimacy is a difficult process that requires one to define the incidence of hollowness, that is to define what makes a mandate hollow and to ensure that the mandate in hand is not hollow. Using immersive legitimacy whilst distinguishing between hollow and real mandates brings the leader to a position where the people actively support and pay credence to the legitimate leader.

Determining Direction and Trajectory forces you to acknowledge where you are, from where you have come and to where you are going; while contextualising that acknowledgement with an appreciation of how you are, how you got where you are and how you will get to where you are going

Populating Determinations of Direction and Trajectory

Populating involves distributing necessary things to key points so that those necessary things are available throughout the system. This sounds like a technological act, but in the context of your life's journey the system is the process of from where you have come, where you are and where you are going. This system must be populated with things that are necessary to the process.

Determinations are final assessments of things that change and evolve over time. They do not exist as qualifiers for things that change and evolve over time, but rather as statements of what it is and what it is attempting to be. Determinations cannot be considered in isolation, as they are dependent upon the context of the thing and/or things that are changing and/or evolving over time.

Your direction may not be obvious to you, as it sometimes doesn't appear to you until you have gotten to where you were headed. But nonetheless your direction is vital to your developmental agenda as it plays an important role in enabling or disabling your progress. Without a doubt, it is more instrumental in facilitating your development than most other factors.

Your trajectory is the path that you are on, it is either a good trajectory or a bad trajectory, because it results in you landing or arriving at a point, which when coupled with your direction, may or may not be the intended target of your journey. Your trajectory is not just the shape and the arc of your movement, but also the most obvious indicator of how well you are doing on your journey.

Populating determinations of direction and trajectory requires that you become familiar with your trajectory, the analysis of your trajectory, your direction and the summation of your direction as determinations. Then and only then must you populate the determinations of your direction and trajectory throughout the process of your journey, that is throughout the system.

Mapping out Directional aspirations

Mapping where you are could be the most important thing that you ever do, even though it is a simple matter of drawing a mind-map and deciding where you want to go. Try to be as considerate as is possible for the other people in your life, as you investigate where you are and project where you would like to go, bearing in mind that your journey is shared with your loved ones.

Mapping can also mean a detailed description in words rather than pictures. This method is favoured by some as it provides for the inclusion of greater detail of each component. Again, honesty is key and while it may be possible to draft a position paper or a statement of purpose instead of writing out an analysis in the process of mapping, it is unnecessary to over-embellish the products of this method.

When we say, "directional" we mean the general description of the direction that is stated as the objective. Literally which direction, in general, that you have decided is for you. Directional also refers to the description of the progress that you are making on your journey. Regardless of whether or not you take note of directional ascriptions, you have to be cognisant of direction.

Your aspirations are things that you hope to achieve and, in this context, directional aspirations are those aspirations you have for the direction in which you would like to go. They should not be

whimsical or silly, but rather serious and consistent. Your aspirations are not things that will be readily understood by others, and for this reason it is best if you demonstrate restraint when evaluating your aspirations.

When you embark upon the process of mapping out directional aspirations remember that there is no wrong answer, only realistic answers and delusional answers. The difference between the two is vast and almost overwhelming, but by remembering that this is an honest process, you should feel comfortable being critical of yourself as you interrogate your situation.

Calculating optimal Trajectories

Everyone can calculate the optimal trajectory of their journey. It simply requires that you consider the path you are on, and the path you want to be on; mindful of the fact that your trajectory will determine whether, provided that your direction is correct, you reach your intended target, goal or destination. This is the easiest way, simply decide upon which path you wish to be, and ask yourself whether you will reach your objective.

Alternatively, a more precise approach is to consider the path you are on, and the direction you are taking, and to adjust your trajectory so that you reach your objective. This can be quite easily done, and does not require much effort. In contrast the process of calculating optimal trajectories whilst your direction is wrong is almost impossible.

By optimal we mean most preferable, most efficient and most conducive. Optimal does not necessarily refer to the fastest route or the most subscribed way. In terms of optimal trajectory, it would stand to reason that we mean the most comfortable and most inclusive trajectory. The optimal setting is a personal preference, that cannot be the same for any two people.

Scientifically trajectories are calculable by consideration of the forces acting upon the objects that are moving, where those movements are described as trajectories. In the context of your journey, your trajectory is a description of the movement you achieve whilst being acted upon by given forces. Therefore, consider your trajectory and trajectories carefully.

In calculating optimal trajectories do not be fooled into believing that you can simply switch from one trajectory to another, or that you can simply aspire to a proper or correct direction and that it will be so. Knowing that the path you should be on, is not the path that you are on, doesn't help you to cope with the reality of controlling your direction and trajectory. But by making changes to your direction and trajectory you will be able to reach your objective.

Part Four – Feed Your Imagination
From imagination comes the means to evolve

Building Creativity for Growth equips you with the ability to consolidate and specialise your Creativity in a manner that enables Growth and attendant development, while focusing your intentions and projections onto a timeline that is measurable and manageable

Learn how to learn, and then learn to Build

The first thing in the matter of learning is to learn how to learn. It does not come naturally to anyone. The process of learning differs from person to person, and in most instances each person will have their own way of learning, one that draws on different learning techniques in a blended approach to yield a customised learning process.

Some people learn by seeing, some by hearing, some by touch, some by taste and some by smell. It stands to reason that this is the case, because these are the five senses. But there are other ways of learning, for instance mental pictures and mental sounds. That is seeing an image in your head, when you are exposed to a stimulus, or hearing a sound in your head, when you are exposed to a stimulus. For some people it might be both, or even both at the same time.

Some people learn by memorising things, by reading something that they want to learn, by reciting something that they want to learn or by writing something that they want to learn. Memorised things are available to be repeated upon demand and for the most part it is the most efficient system for non-essential and non-survival learning. That is that when dealing with things that must be learned for essential purposes and for survival purposes, the understated subconscious learns, through the mentioned methods, and automatically implements the learning.

This process of learning things that are non-essential and non-survival orientated, works very well for examinations and scholastic activities, and is useful in the working world. However, these memorisation methods do not equip the learner with an understanding of the subject matter, focusing instead on simply knowing the subject matter. This means that lateral and spatial intelligence is not utilised, as it is with subconscious learning, mental image learning, mental sound learning and sensory learning.

Learning how to learn is an ongoing process, that takes dedication and attention, it cannot be rushed and cannot be fabricated from external sources. That is that it is not possible for you to learn how to learn, without learning, and it is not possible for you to learn how to learn by borrowing or adopting other people's learning techniques. Your blend of learning techniques is your own and it is a product of your experience.

Generating Creativity in any circumstance

Not all of us are considered by ourselves to be creative, to have creativity or to be possessed with the means for creation. It stands to reason that if you are not told by many people that you are creative, and if you do not recognise your own creativity, that you will then not believe that you are creative. This is also the case of the ones whose creativity is stifled and suppressed by those around them, leaving the obsequious and corrupt repetition to find a way to triumph over the stifled and suppressed creativity.

Yet in life it is clear that in every circumstance there is creativity. That creativity is often restrained and understated, but it is there nonetheless. The magic opportunity is for those in the circumstance to generate creativity and to demonstrate that creativity in that circumstance. Not in some other circumstance or at some other time. It is a magic opportunity because in a circumstance where there

is restrained and understated creativity, generating and demonstrating creativity changes the dynamic of the circumstance and undoubtedly will change the outcome of the circumstance for the generator and demonstrator of the creativity.

That is the challenge, for each and everyone to be able to unleash their innate creativity and to be able to recognise their own creativity. If each and everyone was able to do this, it would mean that it would be possible to generate creativity in any circumstance. Nonetheless, let us assume that it is not possible and that not everyone is creative. We do this for the purpose of simplifying the process.

Let us assume that there are techniques to elicit creativity, that these techniques are teachable and that these techniques are learnable. Now let us attempt to elicit creativity. How would we do this? What techniques would we use? Do we reinforce the theory that creativity is not for everyone? No, let us go the other way, let us affirm the obvious and the most likely reality.

You have within you the means to create. You are creative. You must recognise your own creativity. This is true regardless of circumstance. You have the power to draw on your creativity whenever you want and wherever you want. You are more than able to generate creativity in any circumstance and you are more than able to demonstrate creativity.

Chart your Growth and real development

Having learned how to learn, in a manner that allows you to build and having been enabled to generate creativity in any circumstance, the matter of your growth is upon us. Building creativity for growth is a process that requires a stringent adherence to a timeline and an approach that is both measurable and manageable.

You have to maintain a position for yourself that is focused on your personal development. Improvements in building must be measured and managed, improvements in creativity must be measured and managed and improvements in growth must be measured and managed. These improvements must be considered to be the fruits of the process of building creativity for growth.

That does not mean that all you need to do is affirm yourself. Self-affirmations, while useful, are less powerful than actualised affirmations. That is, by demonstrating your improved building, your improved creativity and your improved growth, you will experience actualised affirmations, that positively reinforce the logic of building creativity for growth.

You have to keep track of your efforts in improvement, against challenges that you set for yourself, and you have to do this while considering that your intentions and projections are fundamental to your development process. In order to focus your intentions and projections onto a timeline that is both measurable and manageable, you must first separate yourself from that which inhibited your building, that which stifled and suppressed your creativity and that which disregarded your growth.

In separating yourself from that negativity and that counter-productivity you will feel better and feel stronger. You will be able to measure and manage your improvements, you will be able to maintain a record of your intentions and projections and you will be able to build creativity for growth. But most of all you will be able to achieve the things that you want to achieve.

Chapter Twelve: Understanding Holistic Personality

Understanding Holistic Personality introduces a perspective that says that no individual is just one dimensional; but rather that every individual is a composite of many personalities that are drawn together to create a Holistic Personality in a process that enables you to survive and thrive

Simplifying your process of Understanding

In order to simplify your process of understanding we must consider everything that is of yourself and everything that is not of yourself as being two distinct things. In doing this we create the basis for you to understand that which is of yourself and that which is not of yourself as two separate things. This means that your understanding of what is of yourself is not the same as your understanding of what is not of yourself.

Without any doubt you are predisposed to being more likely to understand that which is of yourself than to understand that which is not of yourself. We are not saying that you do not understand that which is not of yourself, but rather that you will instinctively understand that which is of yourself. Having said this, we must now look at understanding that which is not of yourself, and in order to do this we must ask what is a result of your interaction and what is not a result of your interaction.

That which is a result of your interaction but is not of yourself will be understood quite easily, whereas that which is not a result of your interaction and is not of yourself will be understood as such. Now you have a simple way to understand everything. The purpose of this is to simplify your process of understanding, so that when we deal with understanding holistic personality, you are able to distinguish between that which is and is not of yourself and that which is and is not a result of your interaction.

For many of you, this approach will seem outmoded and irrelevant, however it is necessary and essential and it will present itself as such hereunder. Your understanding is a component of the system that we have created to understand holistic personality and it should be treated with respect, because it is fundamental to your ability and propensity to participate.

Finally, without your simplified process of understanding, you will find that holistic personality seems to be of an external locus to the personable self. Therefore, we urge you to carry the simplified process of understanding into the following arguments in a manner that is conducive to learning.

Catalysing your approach to Holistic existence

A catalyst is something that facilitates an interaction but does not participate in the interaction. Your approach is the manner in which you address something. Holistic existence is a viewpoint that says that the consideration of life cannot be conducted in isolation. That is that life must be considered in the context of the whole of its extent.

The principle of Holistic existence, for the person, demands that mind, body and spirit be considered to be in union with each other, that heart and soul work in symbiosis and that ingenuity and potential strengthen the person to be able to participate effectively. Holistic existence cannot be detracted from, nor can it be diminished.

In order to catalyse your approach to holistic existence we must first inspire within you a desire to question the person as a thing in and by itself. In so doing we arrive at the conclusion that the person exists and it is imbued with personality. However, we have already simplified the process of understanding to distinguish between that which is of yourself, that which is not of yourself, that which is a result of your interaction and that which is not a result of your interaction.

Now we see that in terms of holistic existence the simplified process of understanding provides for the compartmentalisation of the elements of the holistic being. This must be considered in terms of what the principle of holistic existence demands for the person and in terms of the interrogation of the person to yield existence and personality.

Having catalysed your approach to holistic existence it is now time to conclude your instruction with the following premise, that your holistic personality; which is made up of that which is of yourself, that which is not of yourself, that which is a result of your interaction, that which is not a result of your interaction, your mind, your body, your spirit, your heart, your soul, your ingenuity and your potential; must be composed in a constructive manner for it and you to be effective.

Composing your Personality in a constructive manner

Your personality is the first thing that is noticed by other people, because your personality is in your demeanour, in how you carry yourself, in your mannerisms and in your attitude. In order to compose your personality in a constructive manner you must strip it apart into its components and build each component to be constructive before reassembling your personality.

To do this we would begin with that which is of yourself. It must be that this most important of components must be the focal point of the drive to establish a constructive manner in composing personality. This would be the start of where you would have to look for things that need improving. This is followed by that which is not of yourself. While this component is not controllable by yourself, it is a factor in your survival response, which places it quite securely among the most important, you will want to ensure that your responses to the actions of that which is not of yourself demonstrate a constructive approach.

Now let us consider that which is a result of your interaction, and ask whether that interaction was constructive and if so, was the result of the interaction constructive? You would need to ensure that where you are producing outcomes from your interaction, that those outcomes are constructive. Next, we have that which is not a result of your interaction, and here we can only hope that your reputation is one of being constructive.

Finally let us look at your mind, body, spirit, heart, soul, ingenuity and potential and say that these are the fundamental components of your personality, and that you want each of these components to exist in a constructive manner. As they function in concert with each other, that constructive manner must be harmonious and as they represent the person as a whole, and the personality in the holistic sense that they are stridently constructive.

That is the task of composing your personality in a constructive manner. It is simple, as has been all of the instruction thus far, and it is precise. You must now be at the point where both Inspirationalist and FYI have changed your outlook on life and your attitude about yourself. That is the ultimate prize – to hold yourself up to a higher standard and to demand of yourself the very best effort at all times.

Epilogue

Inspirationalist

Having acquired the basic knowledge of the five principles of Inspirationalist, you are all set to become an Inspirationalist in your own life and in the lives of those that are closest to you. From redefining your life to guiding someone onto a better path, Inspirationalist will not let you down.

The five principles are just the beginning of the Inspirationalist journey, as we have structured this book to merely introduce the concepts to you, to get you familiarised with the logic that informs Inspirationalist and to ignite within you an intention to actually make a difference as an Inspirationalist.

For further learning we have developed a seminar entitled, “One who inspires inspiration” that takes the novice Inspirationalist forward by equipping him or her with the tools to create inspiration, measure inspiration and refine inspiration. This intention of the seminar is that each participant becomes a fully-fledged Inspirationalist in their own right.

The seminar is an intensive program and is only for the Inspirationalist that is serious about becoming more adept and comfortable in the role of the Inspirationalist. To continue the Inspirationalist journey with us, please visit our website **shaheenhoosen.com** and find out about our seminars.

FYI

How was that? Was it enough of a wake-up call for you to take yourself seriously and to take your life seriously? Did you see how easy it is to get it right and to have the means to succeed? That’s the FYI system, no frills, no nonsense – just sound advice and practical guidance.

These three FYI’s are the basic starting point of the FYI system. The content of these three FYI’s are intended to introduce the FYI system to you and to provide you with the fundamentals to make adjustments in your life so that the benefits of the FYI system are immediate. The FYI system is a vast array of problem-solving tools that require the FYI system participant to have a firm grounding in the basic elements of the FYI system.

For further learning we have developed a seminar entitled, “FYI” that takes the FYI beginner into the FYI system and customises their experience based on what their individual FYI stands for. The intention of the seminar is that each participant develops their own FYI toolkit to succeed. To continue learning the FYI system with us, please visit our website **shaheenhoosen.com** and find out about our seminars.

About the Author

Shaheen Hoosen firmly believes that, “To live in the hearts of those you leave behind is to never die”. He has been in his lifetime a youth leader, a teacher and a trusted mentor. He describes himself as an entrepreneur by nature and a humanitarian by choice, who values humility and sincerity. Shaheen Hoosen holds a B.Com. degree from the University of Natal, is a SETA accredited facilitator and an International Academy for Leadership graduate.



Shaheen Hoosen has tremendous work experience in the Public Service, the Corporate Sector, as an Entrepreneur, in the Humanitarian and NGO Sector as well as with Youth Skills Development. In terms of professional services, Shaheen Hoosen has worked extensively as a Program Director, a Master of Ceremonies, a Deliverer of Keynote Addresses, a Compere, a Facilitator, a Moderator, a Public Speaker, a Presenter of Talks, a Deliverer of Speeches, a Trainer, a Public Relations Officer and a Communications Practitioner. Most recently Shaheen Hoosen developed the successful FYI system that is detailed in this publication.

For more information please visit shaheenhoosen.com



Masterfully written, *Inspirationalist* will take you on a journey of self-discovery while equipping you with the abilities to thrive. From the mind of Shaheen Hoosen, noted and celebrated Inspirationalist, comes this winning formula for personal growth, self-actualisation, fluent interactivity, dynamic leadership, progressive articulation and rewarding participation. Never seen before, the reality of *Inspirationalist* will literally change your life, leading towards you becoming a better version of your best self.

Without a doubt it is the read of a lifetime, a must read for everyone that has ever wondered about improving their life.

Unpacking and explaining the FYI system, *Inspirationalist* will hand you the tools that you need to overcome any and all obstacles, challenges and distractions – affording you the opportunity to focus on the important things and to disregard the things that do not deserve your attention.

Regardless of your preferences, *Inspirationalist* will become one of your most valued references, causing you to return to its wisdom again and again as you improve the quality of your life by implementing the *Inspirationalist* in your life.