

Influence As Power

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Editor's Notes

About the series—The Perspectives series is a collection of essays written by individuals from Sun Microsystems Laboratories. These essays express ideas and opinions held by the authors on subjects of general rather than technical interest. Sun Microsystems Laboratories publishes these essays as a courtesy to the authors to share their views with interested friends and colleagues. The opinions and views expressed herein are solely those of the authors, and do not in any way represent those of Sun Microsystems Laboratories, nor Sun Microsystems, Inc.



About the author—In 1994, Richard (Rich) Stiller co-authored his first book, *Rightful Termination*, published by Crisp Press, a manager's handbook on how to handle employee performance issues in a lawful manner.

Influence As Power, however, was originally written for the Internet, and is an historic approach to modern business challenges. From the tales and deeds of Lawrence of Arabia, Rich capitalized on his innate love of history to examine influence at the ultimate level.

Rich has been a Human Resources manager with Sun since late 1993. Until May of 1997, he was the HR manager for the Chief Technology Office (CTO) as well as for Sun Microsystems Laboratories (SunLabs). He was also the HR manager for Java during its formative and tempestuous years. With over 20 years of Human Resources experience at companies like Atari, Pacific Telesis, Cellular One, Electronic Arts, and Borland, one could say that he is the “HR man” of Silicon Valley.

When he is not writing, he is running. An insatiable runner, Rich manages to splice this activity into his most intense day. To satisfy his apparent need to face challenges, he succumbs to rock climbing when it beckons to him. And above all, this renaissance man reads voraciously, talks constantly, and remembers, remembers.

Let's just say he has been a splendid character in our midst in the best sense of the word: a town crier spreading announcements and proclamations; a chronicler of events capturing history in his memory and recounting historical events as though they had happened yesterday; but most of all, he is a raconteur extraordinaire, entrancing us with his stories and anecdotes of life around us.

—Ed.

Notes from the Author

I wrote *Influence As Power* to both explore and document the strategy that Lawrence of Arabia used to influence the Arab Revolt during World War One.

My interest in Lawrence dates from 1962 when I first saw the David Lean movie "Lawrence of Arabia" in a theater in San Francisco. During college, I wrote my senior thesis on Lawrence and consequently read every book written by or about Lawrence that I could lay my hands on. By the end of college, I felt that I had a good understanding of what drove Lawrence to influence a major event in history. I was specifically impressed with the fact that an Englishman could gain a position of trust in a society utterly different from the one he had been brought up in.

I promptly forgot all about Lawrence for the next twenty-six years until I was hired at Sun in late November of 1993. One of the groups I was responsible for was called FirstPerson. This group had created a very unique technology called Oak, which unfortunately was mired in a series of charter issues and political infighting that threatened to destroy the project. In trying to help save the group and the technology, I felt that I needed a unique approach.

FirstPerson reminded me of something from my past. It took a few days for me to realize that it rather uniquely resembled a similar situation that Lawrence had faced when he had first landed in Arabia in 1916. I went back to my old Lawrence books and after spending weeks re-reading his strategy, I decided to implement it in regards to dealing with FirstPerson.

Like Lawrence, I had no real official standing and little or no power. All I had was influence.

This strategy played a major role in saving the project which was then rolled into SunLabs and eventually renamed Java.

The rest is history. This paper provides an introduction to the fundamental concepts of strategic influence.

Richard Stiller

Menlo Park, CA
September 1997

Foreword

Strong men do not need power. The weak are destroyed by it.

A line of dialogue from the movie *Nicholas and Alexandria*

Very few people have real power. In reality, the rest of us are followers. If we hold any power at all it is a sort of self empowerment which is a control of our reactions to the power exercised by others as they impress their will upon us either with a soft touch or a hard fist.

We have all felt its pressure.

Our reaction is to posture what little power we believe we have and exercise it over the hapless, or to become victims of the power exerted upon us.

We all know the feeling and helplessness.

It took me many years to understand that there is another power that we all have access to if we are willing to grasp it. In many ways it is more substantial than real power. Real power often acts as a lightning rod and the possessor often ends up being a target for others who desire it. The other power, the one we all can possess, if practiced diligently, draws no attention, and so the practitioner remains safe.

This is the power of influence.

Several years ago while in the very middle of a difficult and challenging situation at work, one which was threatening to sink my career, I happened to come across an old copy of a book about Thomas Edward Lawrence which had been compiled by his good friend David Garnett. It is called *The Essential T.E. Lawrence* and is a compilation of many of his letters and writings. My edition of the book was published in the early 1960s and even though it had been years since I had read it, I remembered that there had been a chapter of guidelines for influencing that Lawrence had written for British officers assigned to the Arabian theater during the First World War.

The chapter was called "The Twenty Seven Articles."

I studied these articles until I felt that I had a good understanding of their meaning and application. Then I put them to use working my way out of the difficult political situation I was embroiled in at the time. I have used them in part or wholly ever since with a great deal of success. Lawrence set them down as guidelines for getting along in the Arab culture of the early twentieth century, but I realized that they stood up regardless of their specific application.

I was able to adopt them to more current situations. The workplace became my desert. My co-workers became my Arabs. A manager became my Prophet.

This book is a review and discussion of those methods as Lawrence applied them to his Arabian campaign. In the reading of this book, I am sure that most of you will begin to see their application to your own situations. The goal of this book is to provide you a key to the art of influence as Lawrence practiced it so many years ago.

Do not think that this is just another history of Lawrence of Arabia. Too many books (and yet never enough) have been written about that epoch of history.

This book is about influence. Lawrence is both the vehicle and inspiration for its message. It took me many years to fully understand that he was one of the foremost practitioners of the art of influencing people and events.

I first became aware of Lawrence in 1962, the year that the movie "Lawrence of Arabia" was released. Unbeknownst to me, Lawrence was already a well known historical individual. The movie revived the public's interest in the man and a number of books were republished about him in a very short time period.

The movie did an excellent job of seizing my interest. When Lawrence was a student, he read Doughty's book on his travels in Arabia, *Arabia Deserta*, and it so fired his imagination that he eventually traveled to and lived in the Middle East. I would have to say that the movie did the same for me. It led to my consuming interest in Lawrence as a historical personality.

As my interest grew, I haunted the local libraries gutting the biographical or historical sections of any books that gave accounts of Lawrence's life. It would be putting it mildly to say that in a period of three years I read every book that I could find that was written about Lawrence.

I eventually wrote my college thesis about Lawrence's motives. I found that I could not even begin to express on paper the volumes of information I had learned about this man. I felt at the time that I knew Lawrence well enough to have some insight into his personality. Had I the stomach, I would have traveled to Europe and sought out and interviewed those of his companions who were still living. His immediate family had all died with the exception of his youngest brother Arnold who was born in 1900 and was only in his mid-sixties at the time. Many of those who had known Lawrence in the war and after were still alive. Some of them might have taken the time to talk to me about him.

But I never went, and so am left to my own interpretations of his life. Sometimes I think that if we had met, we would not have liked each other very much. He had trained himself not to care about things (possessions, position, and power). I have yet to accomplish that same discipline even though when I was younger I cared little about such things. Age and responsibility took that away from me.

What I did know was that outside of Lawrence's intellectual genius, he had a greater genius that centered around his ability to influence people to his will. I also know that emotionally he paid a great price for exercising this power.

That is what this book is about. It is about that genius and the price that Lawrence paid. I do not pretend to be a genius but I have successfully used the philosophy discussed within these pages, so I know it is true.

Whether or not you choose to follow this same path is your own private crucible. Lawrence did not ask others to attempt what he was willing to do, nor will I. If you will dare it, the price is worth the gain.

Those of you who read this book should know that this is really not about Lawrence or a two year campaign in Arabia. If that is what you come away with, you miss the point. Lawrence's experiences are simply the pinnacle or summit of an art form that most of us practice to some extent every day of our lives.

The goal of this book is to give you an insight on how to become better at influencing. That is its sole motive. Hopefully, along the way it will both entertain and challenge you to do things differently.

This book is the result of influence. A woman influenced me to write it. Otherwise it would have existed only in the dusty recesses of my mind.

Influence As Power—The Motive

All men dream: but not equally. Those who dream by night in the dusty recesses of their minds wake in the day to find that it was vanity: but the dreamers of the day are dangerous men, for they may act out their dream with open eyes, to make it possible.

T.E. Lawrence, *Seven Pillars of Wisdom*

In the fall of 1916, an Englishman arrived on the Western shores of Arabia. At the time, the event seemed unimportant. The man was on leave from a map-room job in Cairo, a position he had toiled at almost unnoticed for two years. But then, he wasn't the type of person you would notice anyway, at least not unless he wanted you to.

He was short, slender in a compact way, and rather sloppily dressed in his uniform. He had a manner about him that seemed insubordinate, even though in reality he wasn't. He had the ability, so he had discovered, to be able to turn off the electricity of his personality so that he could go about almost unnoticed if he so wished. For much of the past two years he had left the switch on "off," but that was about to change.

In Europe, the Great War was entering its third year, and Germany and Austria were locked in a life and death struggle with England, France, and Russia. Both sides had already suffered casualties mounting into the millions. The losses were unprecedented in the history of man.

In the Middle East, the war had been raging, too. The old Ottoman Turkish Empire had held sway over much of the area since the 15th century. At one time, its border had stretched from the Danube to the Southern shores of Arabia and from the Adriatic Sea to the Persian Gulf. For years the empire had slowly been shrinking in size until by the beginning of the 20th century it was half its former size. It still was formidable though, holding control over Anatolia, Syria, Palestine, Mesopotamia, and Arabia.

Germany, seeking Allies, had begun to take a special interest in Turkey, modernizing its railroads, industries, and army. It paid off. When Germany went to war, the Turks joined the fight on their side.

The Ottomans were called "the sick old man of Europe," but so far the Turks had repelled Allied invasion attempts on three fronts.

The British attempt to invade the Dardanelles through Gallipoli had met with disaster in 1915. The British attempt to invade Mesopotamia and take Baghdad had resulted in a whole British Army being surrounded and cut off in 1916. Despite Allied attempts at negotiation, the army was forced to surrender. The British and French had twice failed to breach the Turkish defenses in the Sinai.

In late 1916, the Arabs of Western Arabia revolted against the Turks. They had been ruled by the Ottomans for almost 400 years.

The revolt had initially met with success as the Arabs drove the Turkish garrison from Mecca. Shortly thereafter, another Arab force attacked Medina, the second most important city in the area. This force was repulsed with heavy losses.

The Allies had promised the Arabs that if they revolted, the Allies would support them with troops, advisors, weapons, and gold. Now as the Revolt stalled, the Allied command became worried that the Arabs might seek peace with the Turks. Several tribes that had initially rebelled had already gone back over to the Turkish side.

It was for this reason that this Englishman came ashore at the port town of Jidda. He came with one goal. The goal was to get the Revolt going again. In his mind, this required inspiration and visionary leadership, a Prophet who would weld the tribes of Western Arabia into a national force capable of driving the Turks out for good.

He had no mandate from his government to accomplish this task. He had no resources at his call outside of his own vision and intellect. The Allies wanted the Arabs to be successful, but only within the bounds of their own designs for dominating the Middle East after the war was over. The French, Russians, and British had already signed an agreement carving up the area into Allied-governed mandates which would come into effect once the war ended.

But this Englishman had a different picture in his head. He envisioned an Arab state that stretched from Syria to the southern shores of Arabia, ruled by Arabs with strong ties to England. He had decided that he would help create this state.

It was something he had dreamt of and would now make a reality.

If at all possible, he would do it without commanding armies and fighting battles. He would find a Prophet to galvanize and lead the revolt. He would then put himself in a position of supreme influence over this person and his followers.

He was in Arabia to find this person.

He had set himself the goal of doing it in ten days, which was the length of his leave. He would never have a better chance than this ten days, and once he had succeeded he would return to Cairo with his prize. In his vision he would become the British advisor to the Prophet and would become a prime agent in a great national movement.

He would do it all with influence. His intention was to empower himself without permission from any single source other than his own will.

He had dreamt it, and he would do it.

His name was Thomas Edward Lawrence, but later on he would become known by his association with this hot, dry place. The British love to call their heroes by the name of some faraway romantic sounding place they once tread.

Robert Clive, a clerk in the East India Company, became known as “Clive of India” after leading British troops to victory at the Battle of Plassey in 1757.

Gordon was known as “Gordon of Khartoum” because he defended the Sudanese city to the death in 1885.

Forever afterwards, Thomas Edward Lawrence would be known as “Lawrence of Arabia.”

Finding the Project—Strategies of Lawrence of Arabia

I felt at first glance that this was the man I had come to Arabia to seek.

T.E. Lawrence, *Seven Pillars of Wisdom*

The Challenge

One challenge of becoming influential is to find the person of power through whom you can channel your vision. Because you cannot be both a person of power and a trusted person of influence, it is a key step to find your Prophet. The Prophet is the visionary. You must become the one who brings the vision and reality together into a workable plan.

How Lawrence Met This Challenge

Before World War I, Lawrence was a student and an archaeologist. While working on his thesis, he traveled in the Middle East, wandering through much of the area later encompassed by the states of Syria, Lebanon, Jordan, and Palestine (later Israel). He not only fell in love with the area, but also the people. Later on, he spent several years in Southern Anatolia (Turkey) as an assistant to Leonard Woolley excavating the ancient Hittite city of Carchemish.

At the time he traveled in this area, it had been ruled by the Ottoman Turks for almost 400 years. Lawrence found himself developing a strong identification with the peoples of the area and building close friendships among the Arabs who lived there. He learned to speak their language and wear their clothes. This was unusual for a Western European. Many Europeans traveled and lived in the area. Some had learned to speak the Arabic language. But few were like Lawrence who actually began to dream of freeing these people from Turkish domination and making them self governing.

When the war broke out in 1914, Lawrence was assigned to Intelligence in Cairo due to his thorough knowledge and familiarity with the Middle East. For almost two years he languished in map-rooms, with the exception of an assignment to aid in attempting to negotiate the British Army out of a tight spot in what later was known as Iraq. The British Army was cut off by the Turkish Army, and eventually surrendered. The value in the exercise was that it was Lawrence's first real chance to appraise the Turkish Army in person.

In July of 1916, the Sherif of Mecca, Hussein, raised the banner of revolt in Arabia against the Turks. Lawrence began to look for a chance to get involved in the action and make his dream a reality. He soon found it. After some initial successes, the Revolt began to bog down due to superior Turkish weapons and the failure of Arab leadership to fight a war based on strategy which maximized the strengths of the Arab tribesmen and utilized the geography of the desert.

Even from his far off vantage point in Cairo, Lawrence could see that the Arabs needed an inspired leader, a Prophet, and someone who could best influence that same Prophet to fight a war that emphasized the strengths of the Hejaz tribesmen. Lawrence knew that this influencer was himself.

Lawrence understood that he could not simply show up in Arabia and try to lead a revolt. This approach would be doomed to utter failure. It was once said that if Napoleon had wanted to lead the Arabs in a revolt against the Turks, he would have landed in Arabia, declared himself to be Islamic, and have crowned himself King of Arabia.

Lawrence knew he was not a Napoleon. Besides, he faced major obstacles.

1. The Arabs had an instinctive distrust of Europeans.
2. The French wanted to be the power behind the Arab revolt. They had imperialistic designs on Syria.
3. He had no authority to help the Arab revolt.

Lawrence arrived in Arabia in October of 1916. He was on a ten day leave from his duties as an intelligence officer in Cairo. His superiors had found him a bit of a nuisance. He was obviously very pro-Arab and when Hussein, Sherif of Mecca, raised the banner of revolt against the Turkish overlord in July of 1916, Lawrence rather openly began to politic for British support of the revolt.

The British army had failed on several attempts to drive the Turkish army from its lines at Gaza in southern Palestine. Lawrence envisioned a strategy whereby the Arabs, with British help, could outflank the Turkish line by driving up from the Hejaz (or the Western Arabian Peninsula).

Lawrence did not start off by telling his superiors that he wanted to influence the Arab Revolt. A good friend of his, Ronald Storrs, was representing the British Government in an official capacity, and was summoned to Arabia by one of the Sherif of Mecca's sons, Abdullah. Abdullah was looking for British monetary backing to fuel the revolt. Lawrence asked Storrs if he could go along in an unofficial capacity. Storrs was delighted, and Lawrence's superiors were more than glad to get rid of the Arab-loving junior officer for a week or two.

Lawrence had a secret agenda. In October 1916, as Lawrence sailed to Arabia on a converted liner named "Yama," he had little or no power, but he did have a vision and a plan.

Lawrence understood that if you seek to influence, it is best to keep your agenda a secret. There were few people in the British government who really cared or had empathy for the Arab Revolt, and while he had been quite vocal about his support of the Arab cause, he kept his strategy of enabling his vision a secret from all but a few close friends.

Lawrence was granted a leave of ten days. As impossible as it sounded, he had decided that in this ten days he would find his Prophet. Almost immediately he knew that his best choice was to center his efforts on meeting with the four sons of Sherif Hussein, the man who had originally called for the Revolt.

These four men were Abdullah, Ali, Zeid, and Feisal.

Within the next ten days, Lawrence met all four. They all had their strengths and weaknesses. Lawrence had the gift of appraisal. This was the key in his ability to find the Prophet through whom he would make his dream of Arab independence a reality.

Abdullah was friendly, but did not seem at all like a man of action. He threatened to call off the revolt if British aid was not forthcoming. Lawrence did not dislike him, but quickly realized that Abdullah would never be able to marshal the passion necessary to lead Arab armies to Damascus. Strangely, it had been Abdullah who had experienced the greatest military success up to this time in the Revolt. It was he who had thrown the Turks out of Mecca. Recently, he had surrounded and captured a second Turkish garrison in the city of Taif.

But Lawrence had guessed correctly. Abdullah secretly sensed what Lawrence was after, and it was with a great deal of relief that he was able to propel Lawrence in the direction of his other brothers. The plain fact was that Abdullah did not want to be Lawrence's Prophet.

Ali, the eldest son of the Sherif, had many of the characteristics that Lawrence was looking for, but unfortunately he had tuberculosis, which had worn down his resolve and will. After meeting with him, Lawrence felt that he would be his best default candidate, if neither Zeid nor Feisal panned out.

Zeid, Hussein's youngest son simply lacked the maturity to be a great leader. Lawrence could see potential for future leadership, but he needed his Prophet now.

Feisal, the last of the four sons, was at an inland village called Hamra. With Storrs' help, Lawrence received permission from Abdullah to make the three day journey. Lawrence had decided to make the trip because he had heard from the people he had talked to that Feisal not only had great leadership qualities but also had the resolve and willpower to sustain the revolt.

It was a dangerous journey across territory that was only nominally loyal to the Sherif. Lawrence made it in the company of two guides, beginning the trip at night and traveling incognito.

Lawrence had followed specific rules to accomplish the first part of his vision.

1. Keep your agenda a secret from all except those who you can trust.

Lawrence knew that outside of his closest confidants, there were those in the British service who would do whatever they could to ensure that the Arab revolt was little more than a British sideshow. Lawrence understood that this philosophy would almost certainly undermine the potential success of the revolt.

He also knew that both France and Great Britain had imperialistic designs on the Middle East. Realization of these designs would almost certainly breed distrust among the Arab tribes of the Hejaz. Lawrence certainly felt that the Arabs would rather be ruled by other Islamic peoples (the Turks, for example) than be ruled by Christianized Europeans. This would eventually ensure that the Arabs would seek peace with the Turks (for gold or other promises).

2. Identify the person through whom you may carry out your vision.

Lawrence understood that he could not be the focal point for the Arab revolt. He needed a charismatic Arab leader through whom he could carry out his plans. He could influence this leader, but he himself could not be that leader.

3. Drum up support. Without it, your vision will wither and die.

Once Lawrence had identified his Prophet, he knew that he would need British support not only from the military, but also from the diplomatic corps. Ronald Storrs was a good start, but Archibald Murray, the commander-in-chief of the British forces in Egypt was a staunch anti-Arab (or at best, indifferent) who wanted the Middle Eastern campaign to be a British show. Murray had little confidence in the Arabs' ability to act as a force against the Turks.

Lawrence realized early on that to successfully influence the revolt, he would need to neutralize Murray's attitude. Even though he was only a lieutenant, he still found time to network with other British officers and government representatives who were pro-Arab. These included Storrs, Hogarth, Admiral Wemyss, and Sir Reginald Wingate. He also got to know Colonel Gilbert Clayton who headed up the Arab Bureau. In a way, his constant drumming was the key to freeing him up to go to Arabia in the first place. His superiors were only too glad to get rid of him for a week or two.

Lawrence arrived in Hamra on October 23rd, 1916. At 3 P.M., on a blazing hot afternoon, he first saw his Prophet. Years later, he wrote of the moment in the *Seven Pillars of Wisdom*.

I felt at first glance that this was the man I had come to Arabia to seek—the leader who would bring the Arab Revolt to full glory.

It was at this first encounter that Feisal asked Lawrence what he thought of the Arab encampment. Lawrence, speaking of his own agenda, said in response:

Well: but it is far from Damascus.

He was already focusing the revolt on the goal that he knew would galvanize the Revolt.

Feisal, son of Hussein, was the key to Lawrence's plan for the Arab Revolt. Lawrence now believed he could make his plan a reality. He set about making himself indispensable to Feisal.

Lawrence's Pillars of Wisdom

1. You do not need to be in a position of power. You need only be in a position to influence those in power. Few are in the prior and fewer are those who are not in the latter.
2. Find the Prophet. This is the person whom you will influence to make your vision a reality.
3. Keep your agenda a secret from those who would undermine it.
4. Share your agenda with those whom you trust. This will allow you to drum up support when the time is right.
5. Focus your vision by giving it a goal. Give your vision a "Damascus."
6. Do not seek permission to influence those in power.
7. Seize the opportunities to influence events as they come your way.

Influencing the Prophet—A Unique Relationship

The King of all Arabia, crowned in Damascus, and I the Kingmaker.

T.E. Lawrence

The Challenge

Once you have identified the Prophet you must extend your influencing carefully. You cannot dictate. First you must provide help. Then, once you have proved your value and are trusted, you can begin to influence events and people. Move too quickly and it will look as though you are trying to force others to your will. You risk losing everything.

How Lawrence Met This Challenge

Lawrence knew early on that he could not be the leader of the Arab Revolt. He had his vision of what elements would lead to a successful revolt against the Ottoman Empire, but he knew that the tribes of the Hejaz would never knowingly follow a European “Prophet.”

For that reason, his first step was to search for and identify the individual through whom he could effectively transmit his vision. That person was Prince Feisal. He had already, as recounted in an earlier chapter, met Abdullah, Ali, and Zeid. He found that each had strengths and weaknesses and even though he came to like each of these three sons of the Sherif of Mecca, he did not confuse liking with ability. In Feisal he found those qualities that made up the Prophet or the man who would be the focal point of leadership so necessary to ensure the success of the Revolt.

Lawrence wrote of their first meeting in *Seven Pillars of Wisdom*.

I felt at first glance that this is the man I had come to Arabia to seek—the leader who would bring the Arab Revolt to full glory. Feisal looked very tall and pillar-like, very slender, in his long white silk robes and his brown head-cloth bound with a brilliant scarlet and gold cord. His eyelids were drooped; and his black beard and colourless face were like a mask against the strange, still, watchfulness of his body. His hands were crossed in front of him on his dagger.

In a report to the *Arab Bulletin* in November of 1916, Lawrence wrote further of Feisal:

A popular idol, and ambitious, full of dreams and the capacity to realize them, with keen personal insight, and a very efficient man of business.

He further noted these qualities:

His nature grudged thinking, for it crippled his speed in action.

In appearance he was tall, graceful, and vigorous, with the most beautiful gait, and a royal dignity of head and shoulders. Of course he knew it, and a great part of his public expression was by sign and gesture.

His personal charm, his imprudence, the pathetic hint of frailty as the sole reserve of this proud character made him the idol of his followers.

One never asked if he were scrupulous; but later he showed that he could return trust for trust, suspicion for suspicion.

He was fuller of wit than of humour.

His training in Abu Hamid's entourage (Turkish leader) had made him a past master in diplomacy.

His military service with the Turks had given him a working knowledge of tactics.

Careful judge of men.

If he had the strength to realize his dreams he would go very far, for he was wrapped up in his work and lived for nothing else.

The key was that despite any personal weaknesses Feisal might possess, his traits made him the leader whom Lawrence could work through and influence to accomplish his own goals.

Lawrence understood that he needed to develop a unique relationship with Feisal which could not be duplicated by any other advisor representing the Turkish or Allied causes. He did this very carefully, nurturing it so that in time he was indistinguishable from Feisal. His influence was made transparent to those who followed Feisal, and he never sought a position of prominence that might overshadow the Prophet. He readily understood that to do that would ensure enmity and, while in the short term might enhance his own position, would in the longer run undermine his relationship with Feisal and jeopardize the success of the Revolt.

In the *Twenty-Seven Articles* he wrote specifically about the steps he took to ensure that he nurtured his position of influence without overextending scope of control:

Go easy the first few weeks. A bad start is difficult to atone for, and the Arabs form their judgements on externals that we ignore. When you have reached the inner circle in a tribe, you can do as you please with yourself and them.

In matters of business deal only with the commander of the army, column, or party in which you serve. Never give orders to anyone at all, and reserve your directions or advice for the C.O., however great the temptation (for efficiency's sake) of deal-

ing directly with his underlings. Your place is advisory, and your advice is due to the commander alone. Let him see that this is your conception of your duty, and that his is to be the sole executive of your joint plans.

Win and keep the confidence of your leader.

Remain in touch with your leader as constantly and unobtrusively as you can. Live with him, that at meal times and at audiences you may be naturally with him in his tent. Formal visits to give advice are not as good as the constant dropping of ideas in casual talk. When stranger sheikhs come in for the first time to swear allegiance and offer service, clear out of the tent. If their first impression is of foreigners in the confidence of the Sherif, it will do the Arab cause much harm.

Be shy of too close relations with the subordinates of the expedition. Continual intercourse with them will make it impossible for you to avoid going behind or beyond the instructions that the Arab C.O. has given them on your advice, and in so disclosing the weakness of his position you altogether destroy your own.

And finally...

Your ideal position is when you are present and not noticed. Do not be too intimate, too prominent, or too earnest...To do your work you must be above jealousies, and you lose prestige if you are associated with a tribe or clan and its inevitable feuds. Let your name therefore be coupled always with a Sherif's, and share his attitude towards the tribes. When the moment comes for action put yourself publicly under his orders. The Bedu will then follow suit.

Had there been no Feisal, there might have been no Lawrence of Arabia. Lawrence, despite his obvious intelligence and talents, might have languished in map-rooms the rest of the war or at best would have played a much smaller role in the Revolt. Lawrence went looking for the Prophet. He understood the need for that person while the Allied command was concentrating on Sherif Hussein. Lawrence alone understood that for the Revolt to become successful, it had to be more than a sideshow. It needed a leader who could, with his influence, expand the horizons of the revolt so that those horizons extended beyond Arabia into Syria and Damascus.

Lawrence chose Feisal. Lawrence understood what it was to influence but better yet, he understood that one influences best by choosing the best vehicle for one's vision.

Zeid was too young and while brave, was immature.

Ali, though only thirty-seven, was consumed by illness.

Abdullah, while a man of friendship and humor, was not a visionary with the unadulterated loyalty of his men. He was too busy blaming the Allies for not giving enough support and threatening Lawrence (and anyone else who would listen) that perhaps the Turks would pay a better price for Arab fidelity.

Due to his philosophy of influencing, Lawrence knew that he could not make his dream a reality through these men. That's why he chose Feisal, made himself his invaluable advisor, and eventually helped to lead the Arab Army to Damascus. This was far beyond the dreams of the Hejaz Arabs or wishes of the Allies.

In the *Seven Pillars of Wisdom* he wrote:

I believed in the Arab movement, and was confident, before ever I came, that in it was the best idea to tear Turkey to pieces.

Lawrence's Pillars of Wisdom

1. Find a leader (Prophet) that others will follow.
2. Your influence must be transparent to those who follow the Prophet.
3. To successfully influence, keep yourself above jealousies.
4. Be careful in the selection of the Prophet. You cannot wish or hope that a leader will be a Prophet. You must know.
5. Develop a unique relationship with the leader.
6. Go easy at first. Don't push your personal agenda. Penetrate the inner circle and gain their confidence.

On Becoming Indispensable—Seizing the Opportunity

Win and keep the confidence of your leader.

Lawrence in the *Arab Bulletin*,
August 20, 1917

The Challenge

To be of value to the Prophet, you must become indispensable to that person. You must be the person in whom they trust and believe that they can get truth and valuable advice. You may actually manipulate them but they must always be unaware of this fact. You must, in a sense, become one with the Prophet and yet not be considered a threat to their power. Both the Prophet and their followers must trust you without reservation.

How Lawrence Met This Challenge

Lawrence understood that the great secret of influence power is to find the person through whom you may influence the course of events. He had found that person in Feisal. More amazingly he had accomplished this on his very first trip to Arabia and within the ten days he was allotted for personal leave.

Finding the Prophet and becoming an influential advisor to the Prophet were two separate issues.

To become indispensable to Feisal, Lawrence would have to accomplish the following:

1. He would need to have a clear understanding of exactly what the Arabs needed to continue the Revolt. Based on his conversations with Abdullah, he would correctly guess that the key issues were British gold, military advisors, and supplies.
2. He would have to become an Arab to the Arabs but remain British to his superiors back in Cairo. Arabs wanted British gold and weapons but had little respect for Western European customs and motives. Lawrence would have to become a conduit for the gold and weapons but look, feel, and sound Arab.
3. He would have to develop a strategy that would ensure the success of the Arab Revolt. At the time of his arrival in Arabia, the revolt, even though only four or five months old, was already stalled. The Arabs had taken Mecca but had failed to take Medina. The Turks had counterattacked and now the forces of Feisal were out in the desert trying to fight a modern war against the Turks with poor weapons and tactics that did not maximize the fighting qualities of the Arab tribesman.

Lawrence realized that he must become indispensable to Feisal. If he was able to do this, he could possibly accomplish the following:

1. He would be accepted by the Arab tribes.
2. He would become indispensable to the British strategy, thus gaining important military supplies and men.
3. He could mold the strategy of the Revolt.
4. He could free Arabia and eventually the Middle East right up to Damascus from the Turkish yoke.
5. He could influence the formation of free Arab States.

Lawrence knew that the only thing holding the Arab tribes together was the force of Feisal's personality. By the nature of their tribal style of hit-and-run warfare, with the "raid" as the key element, Lawrence could see that the Arabs were doomed to failure in sustained battles and sieges. In other words, it wouldn't work.

Lawrence spent four days with Feisal at Hamra, most of it in intense discussion about what the Arab Revolt needed from the British. He had already begun the process of becoming indispensable. That first step was gaining a clear understanding of exactly what Feisal needed. As expected, it was guns, gold, and British military advisors.

Even though Lawrence still wore the khakis of a British officer, he camped in Feisal's tent and the followers of the Prophet shortly were to become very used to seeing him there sitting to one side or the other of the Prince engaged in conversation. If the tribesmen were still suspicious of this stranger, Feisal was beginning to trust him. As Feisal accepted Lawrence, so did the tribesmen begin to accept Lawrence.

Lawrence left Feisal promising to do his best for him. He knew that delivery of promises was the next key action. A curious chance brought Lawrence to Jidda, the port of Mecca, where Lawrence ran into Admiral Rosslyn Wemyss. Even though Lawrence was headed to Cairo, he decided to travel south along the coast of the Red Sea towards Port Sudan on Wemyss' ship the "Euryalus." He had a very good reason for doing this. Wemyss was a supporter of the Arab Revolt and was heading for a meeting with Sir Reginald Wingate in Khartoum. Wingate was responsible for British military aid to the Arab Revolt. He was also a strong supporter of the Revolt.

Lawrence told both men about his visit to Arabia and his identification of Feisal as the key to the success of the revolt. Both Wingate and Wemyss were impressed enough to give their support to Lawrence who then sailed down the Nile to Cairo. In his report to Clayton, he included the backing of these two influential men which successfully neutralized Murray's objections. As a matter of fact, Murray sent Lawrence's report on to London where it was well received and immediately empowering Lawrence's return to Arabia acting as advisor to Feisal.

Within a period of a month, Lawrence had gone from a map-room intelligence officer to the primary British advisor of the Arab Revolt.

Lawrence returned to Arabia in late 1916. He now had two things he did not have with him during his first trip.

1. He was bringing a concrete promise of British aid. Within a short period of time, other British advisors and military materials and weapons would flow into Arabia. Even more important was the fact that Lawrence was coming without an Allied army. The Arabs, while desirous of British guns and gold, did not want an army of French and British troops stationed in Arabia. Feisal had mentioned to Lawrence in their very first meeting his concern about the British desire for desolate places (like Arabia). Lawrence, in his listening mode, realized that to influence the Revolt would mean that the Arabs would need to be self-empowered.

There were elements in the British military who felt that Allied troops (French and British) were the best chance of driving the Turks from the Hejaz. Lawrence understood, as did Feisal, that if British troops came to Arabia in mass there would be little future hope of an independent Arab state.

2. He had Feisal's confidence. Feisal could not help but be impressed by this Englishman who had come to him at a low point in the Revolt and had listened, gone away, and then returned with much needed support. Lawrence had to deliver because he understood that Feisal was the key for influencing and making his vision of the Revolt become real.

In the *Arab Bulletin* in his *Twenty-Seven Articles* he wrote:

Win and keep the confidence of your leader. Never refuse or quash schemes he puts forward: but ensure that they are put forward in the first instance privately to you. Always approve them, and after praise modify them insensibly causing the suggestions to come from him, until they are in accord with your own opinion. When you attain this point, hold him to it, keep a tight grip of his ideas, and push him forward as firmly as possible, but secretly so that no one but himself (and he not too clearly) is aware of your pressure.

Lawrence's Pillars of Wisdom

1. To become indispensable you must understand what those whom you would influence, need.
2. To become indispensable you must deliver on your promises.
3. First provide help. Then become an advisor.
4. To impart influence you must go to that place that you wish to impact.

5. Those you serve must be unaware of the process you apply to influence them.
6. Avoid criticism of those whom you wish to influence.
7. Your agenda should be ruled by that which is best for the cause, not for you personally.

On Becoming an Arab—Dressing the Part

Handling Hejaz Arabs is an art, not a science.

T.E. Lawrence, *The Arab Bulletin*

The Challenge

To become influential you must have trust. To have trust, you must have acceptance from those whom you would influence. Without trust you have nothing.

How Lawrence Met This Challenge

In August of 1917 Lawrence wrote in *The Arab Bulletin*, a publication of the Arab Bureau, a treatise called *Twenty-Seven Articles*. These articles, written in commandment form for “clarity and to save words” are a summary of his insights on what it takes for an outsider to become influential in the Hejaz Arab culture.

Lawrence states that they are his observations and “not suitable to any other person’s need,” but in actuality they are applicable for any outsider seeking to penetrate another culture or organization—perhaps not in specificity, but certainly in spirit and philosophy.

The following are some of the commandments that specifically apply to outward appearance. Lawrence understood that to be accepted by the Arabs, he would need to dress the part. He had often worn Arab clothes before the war, when traveling about in the Middle East. It had not been a disguise. He simply realized the clothes were more comfortable and appropriate to wear given the culture and the climate of the area. He also knew that by wearing Arab dress, he removed another barrier between himself and the people he wished to influence.

He wrote:

Wear an Arab headcloth when with a tribe. Bedu have a malignant prejudice against the hat, and believe the persistence in wearing it (due probably to British obstinacy of dictation) is founded on some immoral or irreligious principle. A thick headcloth forms a good protection against the sun, and if you wear a hat, your best Arab friends will be ashamed of you in public.

Disguise is not advisable. Except in special areas, let it be clearly known that you are a British officer or a Christian. At the same time if you can wear Arab kit when with the tribes, you will acquire their trust and intimacy to a degree impossible in uniform.

If you wear Arab things, wear the best. Clothes are significant among the tribes, and you must wear the appropriate, and appear at ease in them. Dress like a Sherif if they agree to it.

If you wear Arab things at all, go the whole way. Leave your English friends and customs on the coast, and fall back on the Arab habits entirely.

In this Lawrence was quite successful. Colonel Pierce Joyce who became a lifelong friend of Lawrence, wrote of meeting him at a war cabinet session at Rabegh in early 1917:

On this occasion his appearance was such a contrast to the untidy lieutenant I'd met at Port Sudan, that one suddenly became aware of contact with a very unusual personality. He was beautifully robed in a black "abba" with a deep gold border; a "kaftan" of finest white Damascus silk with wide flowing sleeves, bound at the waist with a belt containing a large curved gold dagger; a "kofia" or headcloth of rich embroidered silk, kept in place by an "agal" (headrope) of white and gold. Sandals on his bare feet. In every detail a truly distinguished picturesque figure indistinguishable from any of the nobles of the royal house of Hussein seated around us.¹

There is a scene in the 1962 movie *Lawrence of Arabia* that illustrates his philosophy about being accepted by the Arabs. Whether this specific event actually took place is unimportant. It sums up what steps and levels of discomfort he was willing to go through to be accepted.

A tribesman guides Lawrence to Feisal's encampment for the first time. As the two riders travel across the hot desert they pause and the guide says to Lawrence that now he may drink. Lawrence (played by Peter O'Toole) takes out his canteen and pours water into a drinking cup. He is about to put the cup to his lips when he notices that the guide is not drinking from his water bag that hangs from the saddle of his camel.

"*You do not drink?*" asks Lawrence.

The guide shakes his head and says proudly, "*I am Bedu.*"

Lawrence pours the water back into his canteen and looks at the guide.

"*I will drink when you drink.*"

Before this incident the guide has been aloof; distant. Afterwards the guide becomes friendlier. He admires Lawrence's side arm, a pistol. Lawrence gives him the pistol. The friendship is sealed.

1. Malcolm Brown and Julia Cave, *A Touch of Genius*, p. 68.

Lawrence, through sheer force of will and determination outdid the Arabs in all they held important in the way of skills and ability to survive in the desert. Dressing like them was just the first step in the process of becoming accepted by the tribes and their leaders. In the *Twenty-Seven Articles* he went on to write:

It is possible, starting thus level with them, for the European to beat the Arabs at their own game, for we have stronger motives for our action and put more heart into it than they.

He eventually came to ride a camel better than they. He came to suffer privation, pain, and hunger better than those he influenced and led. In accomplishing this, he gained their everlasting respect even though at great emotional and physical cost to himself. His normal weight of 126 pounds may have been down to under 90 pounds by the time Damascus was taken from the Turks in October 1918. Emotionally, the war drained him. For two years, his focus and intensity kept the Arab tribes of the Hejaz united and fighting as one force. Once the war was over he found that his desire was to retreat into circumspect obscurity.

He wrote in the *Twenty-Seven Articles*:

If you can surpass them, you have taken an immense stride toward complete success, but the strain of living and thinking in a foreign and half-understood language, the savage food, strange clothes, and stranger ways, with the complete loss of privacy and quiet, and the impossibility of ever relaxing your watchful imitation of the other for months on end, provide such an added stress to the ordinary difficulties of dealing with the Bedu, the climate, and the Turks, that this road should not be chosen without serious thought.

But for Lawrence, the price was worth the vision.

Major Hugh Pearson, sent to the Hejaz to report on conditions there, wrote to the British High Commissioner in Cairo:

Lawrence with Feisal is of inestimable value and an Englishman to take a corresponding place with Ali would immensely increase the cooperation about armies.²

Clayton, Lawrence's friend and shared visionary, replied to the Pearson's report:

The value of Lawrence in the position which he has made for himself with Feisul [Clayton's spelling] is enormous, and it is fully realized that if we could find suitable men to act in the same way with Ali and Abdullah it would be invaluable. Such men, however, are difficult to get...³

2. Ibid., p. 83.

3. Ibid.

Lawrence's Pillars of Wisdom

1. To be accepted by Arabs, dress as they do. Acceptance will come quickly. In appearance you should be indistinguishable.
2. To be accepted by Arabs, learn to understand and speak their language.
3. Learn to understand the culture of those that you wish to influence.
4. Be prepared to surpass those you wish to influence in the skills that are held in high regard by that culture.
5. You may dress like them and speak their language but never claim to be one of them. Your advice, help and influence will be appreciated by them, regardless.

Maximizing Strengths—Influencing Strategy and Tactics

The Hejaz confounds ordinary tactics.

T.E. Lawrence, *Twenty-Seven Articles*

The Challenge

To successfully influence others you must put them in situations that maximize their strengths. Plan your strategy around this factor. Ignore this and your cause will fail.

How Lawrence Met This Challenge

From the beginning, Lawrence understood that the art of influencing the Revolt meant using the Arabs for their strengths and not forcing them into situations that consistently exposed their weaknesses.

The Revolt in Arabia was a sideshow of a sideshow. The sideshow was the war against the Turkish armies in the Middle East. The “show” was the war on the Western Front. Generally, the Turkish fighting man was held in small regard. After all, the Turkish Empire, or the “Sick Old Man of Europe” had been dying for a long time, perhaps since the Turks had failed to take Vienna in 1683.

Both the French and the British general staffs had tried the direct approach three times in an attempt to bring the Ottoman Empire to its knees. The Allies had invaded Turkish territory at Gallipoli in 1915. The Allies had been pinned down and slaughtered. They had eventually pulled out. In 1916, the British had invaded Mesopotamia driving up the Tigris-Euphrates towards Baghdad. The Allied army, initially successful, had been cut off and forced to surrender. Twice the Allied armies in the Sinai had attacked the Turkish armies dug in at Gaza. Both times the Allies had been repulsed with heavy losses.

So much for the Sick Old Man of Europe.

In the summer of 1916, the Arabs in the Hejaz had revolted against the Turks. The Allies thought about helping them by landing regular troops in Arabia with the goal of driving the Turks out. The British high command held the Arab fighting abilities in contempt. The French, particularly Bremond, saw invasion as a way to keep the Revolt localized to the Hejaz.

Lawrence, who had the opportunity to see the British army surrounded and cut off in Mesopotamia firsthand, had long since decided that a better approach could be found for the Arabian Revolt. He formulated a strategy that would maximize the Arab strengths and would aid the Arabs and the Allies in winning their ultimate goals.

His strategy also took into account another serious issue. It allowed the Arab Revolt, especially in its earlier state, to be an Arabian show, not a mere back pocket exercise for the Allied army. As a result, Lawrence could influence events in a big way. Had the Allies landed in Arabia, he would have been little more than a liaison or interpreter to the Arabs rather than an architect of the strategy and tactics that shaped the Revolt.

He wrote in the *Twenty-Seven Articles*:

Do not trade on what you know of fighting. The Hejaz confounds ordinary tactics. Learn the Bedu principles of war as thoroughly and as quickly as you can, for till you know them your advice will be no good to the Sherif.

Keep your unit small. Their raiding parties are usually from one hundred to two hundred men, and if you take a crowd they only get confused.

Don't attempt unusual things, unless they appeal to the sporting instinct Bedu have so strongly, or unless success is obvious.

If the objective is a good one (booty) they will attack like fiends, they are splendid scouts, their mobility gives you the advantage that will win this local war, they make proper use of their knowledge of the country...

Don't take tribesmen to places they do not know...

A sheik from one tribe cannot give orders to men from another tribe...

Do not waste Bedu attacking trenches (they will not stand casualties) or in trying to defend a position, for they cannot stand still without slacking.

The more unorthodox and Arab your proceedings, the more likely you are to have the Turks cold, for they lack initiative and expect you to. Don't play for safety.

Before Lawrence showed up, the Arabs' Revolt had been centered on driving the Turks out of Mecca (SUCCESS!) and Medina (FAILURE!). Feisal's army had attacked entrenched Turkish positions around Medina on numerous occasions with all attacks ending the same way.

The bodies of Arabs littering the desert outside of the town began to pile up. The Turks' counter-attacked with fresh troops brought down the Hejaz railway which ran all the way from Syria to Medina. They also had aircraft. Few if any Arabs had ever flown at all. Airplanes strafing horsemen created fear and panic among horses and their riders. The Arabs appeared to be outclassed in all phases of this war.

The Revolt, off to such a promising start, began to go downhill fast. Eventually, Feisal had to back off or else chance his whole army melting away into the desert. He backed off all the way to Wadi Safra where Lawrence found him in October 1916.

Over the next few months, as he became intimately familiar with the makeup of the Arab army and its leaders, Lawrence began to formulate his strategy. Once he put it into effect, the whole nature of the Arab Revolt changed.

Arab Strengths:

1. The desert
2. Maneuverability
3. Hit-and-run style of warfare or the “raid”
4. Ability to fight in small teams
5. Motive (booty)

Arab Weaknesses:

1. Lack of modern weapons
2. Inability to attack fixed positions
3. Inability to fight in larger battalions or regiments
4. Intertribal conflicts and feuds
5. Inability to maintain a fighting unit year-round
6. No booty, no motive

Lawrence’s strategy:

1. Let the Turks stay in Medina:

The taking of Medina would involve two elements that Lawrence wanted to avoid. Either he would have to convince the Arabs to make a direct assault on the Turkish positions or he would have to request Allied troops to make an assault. The first maximized an Arab weakness and would result in high casualties with no real promise of success. The second chanced losing control of the Revolt to the Allies.

Lawrence convinced Feisal and the British command in Cairo to leave the Turkish forces in Medina. Let them bleed off Turkish men and supplies while the Arab Revolt began to move North toward Damascus.

2. Conduct irregular warfare:

The decision not to take Medina allowed Lawrence to shift Arab tactics toward familiar ground. He based his strategy on “the raid.” This is a concept that the Arabs intimately understood. With Medina acting as a magnet for Turkish supplies and men, the Arabs began incessant warfare against the Hejaz railway, blowing up and looting trains, and destroying tracks and bridges. He successfully got the Arabs out of the assault against entrenchment business. From then on everything, large and small, was a raid.

Lawrence understood what the Arabs would be willing to do on a sustained basis. To the average Arab tribesman, nothing changes. Before the war they raided other Arabs. Now they raided the Turks.

3. Use the desert:

In the movie “Lawrence of Arabia,” Feisal tells the British that they control the sea and can go where they want on that sea with their ships. Lawrence tells Feisal that for the Arabs the desert is their sea and that they can go where they want upon their camels. Whether or not this event actually took place is unimportant. The strategy did take place.

While the Turks had nominal control over towns and the railway, the Arabs controlled the vast desert upon which the Turkish army would not venture. Lawrence conceived of a strategy based on the Arab ability to move as they wished upon that desert, striking where they wished and then melting back into the desert for sanctuary.

4. Take Akaba:

Akaba was a small but important town on the very northern tip of the Gulf of Akaba, an extension of the Red Sea. It was garrisoned by the Turks, plus had large coastal guns pointing out toward the Ocean. Lawrence saw Akaba as the strategic key to ensuring that the Arab Revolt drove northward into Palestine. Akaba stood at a point where the Hejaz joined the Sinai and Palestine. If the Arabs could take Akaba they would be in a prime position to drive northward toward Damascus. A failure to take Akaba would ensure that the Revolt would be limited to the Hejaz and that any push into Palestine and Syria would be a British show bereft of Arab influence.

Lawrence’s strategy was to take a large raiding party into the desert by a circuitous route across the impassable Nefud desert. The Arabs would then descend on Akaba from the north and east (the guns were fixed emplacements and didn’t point in that direction), gathering up other tribes as reinforcements.

Bremond also saw Akaba as a key objective but he supported an Allied attack on the town from the sea. If successful, he could still cap off the Revolt and limit Arab influence (and Lawrence) to Arabia.

5. Link up with the Allies and take Damascus:

Lawrence knew that once the Arabs had taken Akaba that the Turkish positions in Gaza would be flanked from the south and east. This would allow the British army to break the stalemate and drive the Turkish armies back into Palestine. Lawrence felt that for Arabs to obtain Damascus, they would need to link with Allied forces in Southern Palestine and act as a wing of the British army. He was doubtful of Arab ability to “raid” their way to Damascus. Eventually the Turkish forces would need to be defeated by regular armies (the British and French) and the Arabs could be an important part of that victory.

6. Get to Damascus first:

The primary and optimal goal of the Revolt was to free Arabia from Turkish rule. The second, maximal goal was to create an Arab state ruled from Damascus. Both Lawrence and Feisal knew that to accomplish this it would be necessary for the Arab army to get to Damascus first. This would allow Feisal to become the de facto governor of Damascus and Syria before the French could claim that prize for themselves.

Lawrence understood that possession was nine-tenths of the law.

Lawrence’s Pillars of Wisdom

1. Influence people to use their strengths. Do not put them in positions which maximize their weaknesses.
2. Influence your organizations to stay small for the sake of maneuverability.
3. Make sure that the payoffs are motivating to the players.
4. Keep people in familiar territory.
5. Try not to allow the leaders from one group to give orders to another group.
6. Use the style of fighting that your group is familiar with.

Masters—A Man of Many Masters

‘Allenby?’ Lawrence stammered. ‘What’s he doing here?’

‘Oh, he’s in command now. Murray’s gone home.’

Anthony Nutting, *Lawrence of Arabia*

The Challenge

The art of influencing may require you to serve several masters at the same time. It is imperative that you keep the motives that drive the different masters separated, but it is also equally important that you keep the goals unified. In this way, you will arrive at the end of your crusade in one final push. Fail to keep your masters apart and they may clash and you risk losing all. Let them meet, but rarely and best if they meet only at the end.

How Lawrence Met This Challenge

To be truly influential, Lawrence understood that to each of his masters he would have to appear as though he served their interest alone. He also understood that while he could serve each master in turn, he could not appear to be the servant of just that master or else he faced losing the confidence of the other men he served plus the confidence of their followers.

Lawrence had many masters. Among those he served were the British government, the British Arab Bureau, the Allied cause, the Arab cause, Feisal, the Grand Sherif, the other sons of the Grand Sherif, and of course, Allenby.

Field-Marshal Allenby replaced Archibald Murray as commander-in-chief of the Allied army poised to thrust into Palestine in 1917. Lawrence would later refer to him in *Seven Pillars* as a man who could do “enough for his very greediest servant.”

Lawrence’s first encounter with Allenby took place shortly after the successful Arab raid that bagged Akaba. The very fact that the Arabs were able to take Akaba had shocked the Allied high command and made Lawrence (one of the architects and leaders of the raid) instantly credible. Brigadier Gilbert Clayton of the Arab Bureau recommended that Lawrence meet with Allenby, so impressed was he by the Akaba raid.

As related in *A Touch of Genius* by Cave and Brown, Clayton wrote:

I have not yet been able to discuss his journey with Lawrence as he has only just arrived and is somewhat exhausted by 1300 miles on a camel in the last 30 days. Moreover, E.E.F. Intelligence have first call on his information. I think, however,

that you would be interested in...a very remarkable performance, calling for a display of courage, resource, and endurance which is conspicuous even in these days when gallant deeds are a daily occurrence.

So Lawrence and Allenby met in Cairo. As usual, as with Feisal, the physical difference between the two men was self-evident. As always, Lawrence seemed to enjoy pointing it out in *Seven Pillars*:

It was a comic interview, for Allenby was physically large and confident, and morally so great that the comprehension of our littleness came slow to him. He sat in his chair looking at me—not straight, as his custom was, but sideways, puzzled. He was hardly prepared for anything so odd as myself—a little bare-footed, silk-skirted man offering to hobble the enemy by his preaching if given stores and arms and a fund of two hundred thousand sovereigns to convince and control his converts.

Allenby wrote briefly about their encounter in *T.E. Lawrence by His Friends*.

Lawrence was under my command but, after acquainting him with my strategic plan, I gave him a free hand. His cooperation was marked by the utmost loyalty and I never had anything but praise for his work, which, was invaluable throughout the campaign.

At the same time he could still balance his relationship with the Arabs.

At this, as at dozens of other conferences we attended together, Lawrence rarely spoke. He merely studied the men around him and when the argument ended, as they usually did, in smoke, he then dictated his plan of action which was usually adopted and everyone went away satisfied.⁴

Lawrence had to serve two masters: Allenby and Feisal—men, who under normal circumstances would not have been Allies. Allenby did not pretend to understand the Arabs, and Feisal, by nature, distrusted the motives of the British and French. Lawrence, through extraordinary efforts, made an alliance possible by serving the interests of each side individually. This was no middling task, for the Arabs were motivated by loot and an empire with a capital in Syria. The British wanted to defeat Turkey and share postwar Middle East with France. Lawrence was aware of the motives on both sides.

Lawrence wrote about his balancing act in *Seven Pillars*.

The Arab Revolt had begun on false pretenses. To gain the Sherif's help our Cabinet had offered, through Sir Henry McMahon, to support the establishment of native governments in parts of Syria and Mesopotamia 'saving the interest of our

4. Malcolm Brown and Julia Cave, *A Touch of Genius*, Clayton's account.

ally, France.' The last modest clause concealed a treaty by which France, England, and Russia agreed to annex some of the promised areas, and to establish their respective spheres of influence over all the rest.

Once the Arabs took Akaba in July of 1917, Lawrence had his most perfect master in Allenby and his Prophet in Feisal. His alliance with these two men allowed him to coalesce the resources necessary to bring the Arab Army to Damascus in late September of 1918. In August of 1917, Lawrence and Feisal's Arab Army was formally attached to the British Army. This ensured that the Arabs would be in on the drive to take Damascus. At last Lawrence had the elements necessary to make his dream a reality.

Interestingly enough, Feisal and Allenby never met until both arrived at Damascus at the very end of the campaign. Lawrence balanced his relationship with both men so well that he kept them apart so that with Allenby he could be the obedient, if somewhat eccentric, British officer and with Feisal, he could act the part of an Arab Sheik. Both men needed Lawrence to play this role to feel that he best represented their respective interests. From Feisal, Lawrence got the men he needed. From Allenby, he got the arms, advisors, and gold.

But there was another reason to keep Feisal and Allenby apart. Lawrence had got wind of the Sykes-Picot agreement (and in fact may have known about it all along) which divided the Middle East up into states dominated by France, Britain, and Russia. Had the two leaders met, no doubt the issue of Arab sovereignty over Syria after the war would have come up as in fact it did when Feisal and Allenby met in Damascus in September of 1918.

Feisal and his followers had heard rumors of the agreement but Lawrence, because he was trusted, was able to alleviate their concerns by stating that the British kept their promises. In *Seven Pillars* he wrote:

Rumours of the fraud reached the Arab ears, from Turkey. In the East persons were more trusted than institutions. So the Arabs, having tested my friendliness under fire, asked me, as a free agent, to endorse the promises of the British Government. I had no previous knowledge or inner knowledge of the McMahon pledges and the Sykes-Picot treaty...But not being a perfect fool, I could see that if we won the war the promises were dead paper. Had I been an honourable adviser I would have sent my men home, and not let them risk their lives for such stuff. Yet the Arab inspiration was our main toll in winning the Eastern war. So I assured them that England kept her word in letter and spirit.

So well trusted was Lawrence that the Arabs took him at his word. It was enough. The reckoning would come in Damascus.

Lawrence's Pillars of Wisdom

1. Do not allow yourself to be identified too closely with one leader. You will lose the confidence of those whom you seek to influence. You will also rise and fall with that leader.
2. If you serve more than one master then you influence them best by mainly keeping them apart.
3. You must be trusted at your word to influence most effectively.

Napoleon's Rule

The Challenge

There is no question that the best success of influence is assured by the presence of a Feisal and Allenby. It is difficult to imagine how Lawrence would have prospered without these key elements. And yet, these elements may be a luxury. The witness often must face a situation where these elements either do not exist or are of imperfect stature.

Given that these elements are missing or are of dubious quality, is it best that we retreat from the field, avoiding closure?

How Lawrence Met This Challenge

Napoleon was undefeated in battle from 1793 until 1813. The Russian Campaign resulted in the defeat of his army by an element that he did not anticipate: the Russian winter. During this campaign, the Russians twice fought Napoleon in pitched battle. Both times, at Smolensk and Borodino, his army was victorious. He did not lose a major battle until Leipzig in 1813.

No single commander or coalition of European generals had been able to defeat his army on the field of battle.

It was the British who first understood that the best way to defeat Napoleon was to defeat his marshals and avoid battle with the master. The invasion of Spain was part of that strategy. The British, and later all of the Allies, came to realize that Napoleon could not be in two places at once. While Napoleon fought the armies of Russia, Prussia, and Austria in Eastern Europe, the Duke of Wellington, Sir Arthur Wellesley, fought Napoleon's generals in Spain. This campaign, which lasted from 1810 until 1813, resulted in the total destruction of the French Armies south of the Pyrenees Mountains (the border of France and Spain).

During 1814, the Allies invaded France pushing their armies towards Paris. Napoleon, with much reduced but rapidly mobile armies, fought a brilliant campaign of defense. He won numerous small victories over much larger Allied armies but, in the end, lost the war because the Allies were successfully able to defeat his other generals. As Napoleon's flanks gave in, he was forced to retreat in an attempt to protect Paris, the Allied armies' ultimate objective.

Napoleon was forced to abdicate.

Lawrence faced a similar situation in mid-1916.

He was, at the time, a map-room officer in British Intelligence. He had yet to find two crucial elements. Those elements were Allenby and Feisal.

Lawrence already had a vision of his involvement in the Revolt but without a Feisal and an Allenby, his chances of influencing the Revolt seemed remote. Murray, the commanding general of the British Army in Egypt, had openly stated that he had no confidence in the Arabs' ability to wage a successful war against the Turks. Much of the British army, and their governmental representatives, felt the same way.

Even though he lacked the key elements, Lawrence chose to work his agenda through lesser means. He was able to identify those men among his British colleagues who were sympathetic to the Arab cause. Many of these men did not agree with his contention that the Arabs, if well led, could stand up to the Turkish Army. But they all favored helping the Arabs in some major way to aid their fight for independence.

For the time, that was enough for Lawrence.

He formed friendships with people like Sir Reginald Wingate and Admiral Wemyss. Both were high-ranking military leaders who strongly favored the granting of Allied military aid to the Arabs. He also formed a close friendship with Ronald Storrs, who represented the British Government to the Arabs. None of these individuals knew specifically of Lawrence's eventual desire to directly influence the Revolt as a self-appointed advisor to the Arabs. What was important was that Lawrence was able to win small victories in his campaign to reach his eventual goal. He gathered support and built the base of contact that would eventually enable his ability to influence the Revolt.

In his own way, Lawrence worked around Murray and his constituency, patiently waiting for his opportunity. This opportunity came in October of 1916, thinly veiled by a personal leave to go to Arabia with Storrs. Storrs, who knew that Lawrence wanted to help the Arab cause, was glad to take him along.

As has already been related, Lawrence successfully made contact with Feisal and identified him as the person who could unify the Arabs into a cohesive force (under British guidance in the person of Lawrence). The key move Lawrence made after leaving Feisal was to meet with Wemyss and Wingate before coming back to Cairo. They then sent on their strong recommendation to Murray backing Lawrence's play.

Murray, who up to now had been no friend to the Arabs or Lawrence, had no choice but to back down. He sent on a recommendation to the British government in England for approval to send arms and funds to the Arabs under Lawrence's direction.

Lawrence, who had studied military history including the campaigns of the Napoleonic War, well understood the strategy he had applied to this situation. He didn't challenge Murray directly, but instead made friends among those who were sympathetic to his cause. Once he was given the chance to involve himself directly in the Revolt, he already had the support necessary to ensure that he could be effective.

Lawrence simply fought a campaign that allowed him to win victories where his enemies were least in evidence.

Lawrence's Pillars of Wisdom

1. When you do not have the support of the leader, then gain the support of the subordinates.
2. Be patient. The leader will hear good things about you through the subordinates and eventually you will gain a position of trust.
3. Your enemy cannot be in two places at once. Win your battles against the forces that they cannot command.
4. In carrying out this process, ensure that no one is aware of your agenda. All this must be accomplished without the knowledge of either the leader or the subordinates.

Damascus—Influencing the Goal

Feisal: “And do you like our place here in Wadi Safra?”

Lawrence: “Well, but it is far from Damascus.”

T.E. Lawrence, *Seven Pillars of Wisdom*

The Challenge

You must have a goal in your vision. There must be a focal point that all can envision. A place of arrival. The end of the road. It is important that the goal be shared equally with those whom you seek to influence. The goal will carry you through the difficult times. Without the goal there can be no vision. It will be empty and people will suspect its validity.

How Lawrence Met This Challenge

In *Seven Pillars of Wisdom*, Lawrence recounts the above quoted conversation as the first that took place between Feisal and himself. In the darkness of the room in which it took place, other Arab leaders had gathered to hear the English lieutenant who had just come from Cairo. So Lawrence pushed it out there right away. They all heard it and at first were silent.

In response, Feisal reminded Lawrence that there were numerous Turks between them and Damascus for the Arabs still to overcome.

It broke the tension and the quiet with laughter, but Lawrence had accomplished his initial goal by stating his vision simply. Feisal was impressed.

Lawrence understood from the beginning that the Arabs would need an important goal that would focus their efforts. By nature they were tribal and so their warfare was not of a sustaining type. Lawrence’s fear was that the Revolt would simply become another hit-and-run raid that the Arabs would eventually lose interest in once they had obtained booty.

There might be some question about why Lawrence chose Damascus as the focal point for the Arab Revolt. The question revolves around a subtle issue. Was a united Arab nation with a capital in Damascus Lawrence’s vision or a shared vision of all Arabians?

There is little question that Damascus was a tantalizing journey’s end to Feisal. Certainly more than Hussein’s other sons, Feisal had been a virtual hostage in Damascus (a hostage to ensure the Grand Sherif’s continued loyalty) throughout the early years of the war. So he had come to know the place and to feel its seduction. Also, because he had been a hostage in that city, the thought or vision of returning to its gates as a conqueror was attractive.

Lawrence had taken several walking tours through Syria in the years before the war and had first-hand knowledge of what he called the “Turkish Tyranny.” He came to like the Syrian people and began to dream of an Arab state with its capital in Damascus. If a question into his motives might exist, it is what European power would have an extended sphere of influence over that Arab state. It must be assumed that Lawrence wanted that influence to be British. Too much time has passed to really understand exactly what that influence would have consisted of.

Whether Lawrence planned it or whether it was mere coincidence, his choice of a Prophet fell upon the one Arabian who knew Damascus intimately. That of course was Feisal. Abdullah, Ali, and Zeid would have cared less about the Syrian City. They would care about Arab freedom but only as it extended to the Hejaz. Lawrence’s vision was not only the Arabian Peninsula but also northward up to and including Syria.

Lawrence also knew that the vision of an Arab state with Damascus as its capital was not readily shared by the French or the British. Bremond’s plan of landing Allied troops in Arabia would have effectively cut the Arabs off from any movement into Syria.

Without Damascus, Lawrence would never have been able to extend his influence over events and people as he came to during the two year period between October 1916 and October 1918. Damascus was the unifying element—the promise at the end of the road that acted as the glue to keep the Revolt in motion. Lawrence’s promise was Damascus. That promise set him apart from any other pretender. It was the binding agent between himself and Feisal and thus, the Arab tribes. The key element in that promise was that he would help the Arabs achieve this goal on their own, without making their cause indistinguishable from that of the Allies.

Lawrence helped to keep Allied troops out of Arabia. He led the Arab armies northward towards Syria. That was the direction he sought from the first, and he kept the flow of the Revolt always going in that direction. He developed a strategy and tactics that facilitated this goal.

This was the genius of his intervention and influence.

Lawrence’s Pillars of Wisdom

1. Make sure that your vision coincides with that of the person or persons you wish to influence.
2. Let them know your vision as soon as possible.
3. Develop your strategy and tactics of obtaining that vision around your goal. Move in that direction.

Deraa—Dealing with Rape

The Challenge

At some time or another we are all raped. Not in the sexual sense, but rather in the sense of having been devastated by events that overtake us. Our natural reaction is to seize control of events in such a way that we become a protagonist. The words revenge, retaliation, or retreat become our guiding principles. We begin to travel the path to power, and in doing so lose our ability to influence.

How Lawrence Met This Challenge

In late 1917, Lawrence was captured by the Turks while reconnoitering the town of Deraa. This might have been a significant event for the Turks except for the fact that they did not know whom they had captured. They mistook him for a Circassian, a tribe of light-skinned people who lived in the Middle East. Lawrence's light complexion naturally led the Turks to draw this conclusion.

Lawrence, realizing that he had been reckless in allowing himself to be captured, let it pass. He was a British officer out of uniform and had the Turks known this, he would have been tortured and no doubt executed. Instead he was tortured and raped. This was due to the fact that he refused the sexual advances of the local Turkish Bey.

In the morning he was allowed to escape. His captors considered him of little importance.

Deraa was a crucial turning point for Lawrence.

It broke Lawrence's will to continue in a role of pure witness to the events of the Revolt. After Deraa he became a protagonist. Lawrence interestingly enough considers the taking of Akaba as the turning point. In retrospect it might be considered as the beginning of the end of his role as a pure witness to events. Deraa ended that role altogether.

It was as though the rape at Deraa gave him permission to follow this course.

The following is a description of the elements that were displayed by Lawrence after Deraa.

1. Trappings of power:

Lawrence assembled a bodyguard. These men were murderers and cutthroats. The worst element of Arab society. He paid them with British gold and they protected him with their lives. He had but to order them to kill and they would leap to the task. Their number fluctuated but eventually totalled over four dozen riders.

2. Leadership in battle:

Lawrence commanded the Arab troops against the Turks at Tafilah, a small mountain village in the Jordanian hills. His tactics, which maximized the tactical strengths of the Arab tribesmen and local villagers, won him the Distinguished Service Order from the British government.

Lawrence called for the massacre of Turkish troops at Tafas. The Turks had just pillaged and raped their way through the small village of Tafas. Lawrence's Arab command caught the Turks just outside the village and destroyed them (almost) to the last man.

Lawrence knew that he was breaking down his own guidelines as expressed in the *Twenty-Seven Articles*. The hardships of the campaign had worn him down to a point where he was beginning to break mentally and physically. There is little question that it would have been best if he had removed himself from an active, frontline role in the Revolt for an extended period of time. Lawrence could not see doing this until he reached Damascus. He doubted the Arab ability to get to Damascus without his leadership. Furthermore, he doubted that the potential of an Arab State would be realized unless he was in Damascus to ensure its birth.

Lawrence could not imagine dropping out. It was easier to surround himself with power, if that's what it took to continue to fuel his efforts, than to deal with the failure of his designs.

The rape at Deraa caused Lawrence to step over the line between influence and power. He had been teetering on the edge for months anyway. Several events had cause to bring him to the brink.

1. The monarchy in Russia had been overthrown in a revolution. Russia was a signer and participant of the Sykes-Picot Treaty. The government that had overthrown the Czar made Russia's participation public. The Arabs, who might have suspected that such an agreement existed, now had this fact validated.
2. Lawrence had stepped from a purely advisory position to one of active leadership when he had helped to design and lead the expedition that resulted in the storming of Akaba in July of 1917.

Lawrence's reaction, in many ways, led to the incident at Deraa.

Lawrence had protested to the Arabs that the British would stand behind their promises of supporting an Arab state (which included Syria). Perhaps Lawrence believed his own words. One may never know for sure. Across the gulf of years, it looks, smells, and tastes like Lawrence flat out lied. There is every chance that Lawrence not only knew of the Sykes-Picot Agreement but also knew that there was little room for Arab sovereignty within its boundaries.

On the other hand, Lawrence began to take a more active role in the Revolt. Along with this effort, he began to take unnecessary chances during campaigns. Some of his companions actually felt that he had become some dark shade of reckless. Deraa was a color within that shade. In retrospect, it might seem that Lawrence, burdened by guilt at having lied to the Arabs, was looking for a way out.

Deraa was an unnecessary risk. His reconnaissance of the town was done in daylight with only one companion. There is little question that Deraa was not the first time Lawrence had slipped into a Turkish stronghold. It was the first time that he had so openly flaunted himself in front of Turkish soldiers. He helped make his detention a certainty.

The Turkish soldiers in the vicinity were always looking for likely candidates for the local Bey who may or may not have been homosexual. Lawrence's account of his capture and subsequent repulse of the Bey's advances make the certainty of a sexual encounter seem inevitable.

Lawrence could have gone into the town at night or sent others. He chose to go by himself in the daylight.

If we follow the string, it looks something like this:

1. Lawrence gains a position of influence with the Arabs.
2. Lawrence helps the Arabs to focus their strategy.
3. The Arabs begin to win the war in the Hejaz.
4. Lawrence deceives the Arabs while covering for his government.
5. He feels guilty.
6. He acts recklessly.
7. He is captured and raped.
8. In response, he takes a position of power.
9. Lawrence states that after Akaba he was no longer a witness.

Crossing the line is not only the step in which a person moves from influence to power. It is also an emotional step. While in a position of influence, Lawrence could maintain his objectivity. After Akaba and Deraa, Lawrence loses objectivity and replaces it with bias. He is no longer advising the Arabs. He leads them and in so doing this leaves himself open for the Deraa experience (or rape).

A key element of influence is objectivity. The detachment that goes with an objective approach allows the witness to influence at the highest level. Once the ability to influence conflicts with an emotional inability to disengage, the witness will almost naturally desire to control events. Once control is desired, the small, precarious step to the utilization of power is inevitable.

Avoidance of rape requires the ability to stay emotionally detached from the events that are being influenced. This does not mean that the person of influence does not care about the events. In the early months of the Revolt, Lawrence actually relinquished becoming part of the Arab movement. Where he lost his objectivity was in his need to cover up the Sykes-Picot agreement. Even if the events of the time required him to stray from the truth, his seeming need to take command of the events of the Revolt, to make good on Allied promises, destroyed his ability to disengage.

Lawrence paid the price in guilt.

Lawrence's Pillars of Wisdom

1. To influence best, you must maintain your objectivity.
2. Emotional guilt will make you take unnecessary chances.
3. Rape may be the result of your inability to disengage emotionally.
4. Secret agreements can destroy your ability to influence.
5. Hide your intentions behind the veil of truth. Then they will be unassailable.
6. Rape can lead down the path to power.
7. Power destroys your ability to influence.

The Art of Failure—Bremond of Arabia

This state of mind could have serious consequences on the development of our plans in the Levant.

General Joffrey,
French Commander-in-Chief

The Challenge

Most people do not know how to be influential. They bring their own agenda and dictate to others on the way a thing should be done. They do not seek a Prophet. They feel that others should recognize their value without proving themselves. They are motivated by their own arrogance and sense of importance. They are blind to the real needs of others who they protest they serve. In the end, these people usually fail or must resort to force to bend people and causes to their will. Their successes, if they may be called that, rarely outlive their occupancy.

How Bremond Failed

Colonel Edouard Bremond was the head of the French military mission to the Hejaz. If Lawrence had never shown up, Bremond might have been the dominating European in the Arab Revolt. It was certainly his goal, but for different reasons.

Bremond's goal was to win Syria for France. He had a very simplified plan for accomplishing this end.

1. Land a coalition of British and French troops in the Hejaz under the guise of helping the Arabs defeat the Turks.
2. Head off the Arabs in occupying Akaba, a major port town on the Red Sea, with the goal of cutting off the Arab advance and keeping the Revolt contained inside of Arabia. This would allow the Allies to eliminate any opposition in carving up the Near East.
3. Drive the Allied force northward into Palestine and Syria, eventually securing Syria under a French mandate.
4. Once Syria was secured for France, he would be made the governor of the mandate.

This plan actually had supporters among the British, including Sir Reginald Wingate who had also been recruited by Lawrence in his efforts to influence the Revolt. In 1915, an accord had been reached between the French and British called the Sykes-Picot agreement. It set up French, British, and Russian mandates throughout the Middle East once the war was successfully concluded. It completely contradicted the Allied pledges given to the Arabs promising their freedom.

Bremond stood squarely in Lawrence's path. By the time Lawrence showed up, Bremond had already been given a slight head start, arriving a month earlier. He had already made contact with Abdullah and was on the verge of convincing the Allies and the Arabs that the best venture was to land Allied troops in the Hejaz as quickly as possible. Naturally, the Arabs were suspicious of any injection of British and French forces into Arabia. After all, there was recent history.

In the 1880s, the Khedive of Egypt had asked for British help to restore political order and the British had never left. In 1898, the British had freed the Sudan from the Mahdists and had remained to rule in their stead. The French had intervened in Algeria and were still there.

Naturally, the Arabs were suspicious.

The Arabs wanted advisors and guns and gold—no invading armies who might never leave. Bremond didn't care a flick about Arabia. He could see that Arabia was the path to Damascus and French domination of Syria. It was an excuse to land French troops and to eventually drive them up the Peninsula into Jordan and the ultimate French goal of Syria.

Bremond had many of the qualifications to carry this off without a hitch. He had the following advantages:

1. He had the mandate of the Sykes-Picot agreement.

Lawrence had heard of the agreement but had no intimate knowledge of its specifics.

2. He headed the French mission to the Hejaz.

Lawrence had no such official status. Storrs and Clayton fulfilled these roles.

3. Being a linguist, he spoke perfect Arabic.

Lawrence also spoke Arabic but a very imperfect and rough version that he constantly worked at perfecting throughout the Revolt.

4. He had prior military experience attending St. Cyr military academy and serving with the French Army in North Africa.

Lawrence had no prior military background. He was an archaeologist and an intelligence officer who spent much of his time in map-rooms in London and Cairo. If he had any experience in this area, it was his through his readings and studies of ancient and medieval warfare.

5. He had a reputation for culture and integrity.

Lawrence was also cultured and a man of integrity but he tended to hide these qualities behind a facade of mild insubordination and sloppiness. Bremond could play the game of making the right impression and enhancing his own chances for advancement. Lawrence did not tend to play these games at all.

6. He had the backing of important elements in the British Army for his plan to land Allied troops in Arabia. As mentioned, General Wingate supported this approach and the Commander-in-Chief in Cairo, Sir Archibald Murray, had actually set aside an Anglo-French brigade for possible future operations in Arabia.

Lawrence had found sympathizers to his own views of backing the Arab Revolt. He had, at the time, no concrete commitments from the British and certainly not the French, to provide aid (not an army) to ensure the success of the Revolt.

So why did Bremond not become the dominating European behind the Arab Revolt? Why don't we read books about Bremond of Arabia?

The reasons were simple. Regardless of his gifts, Bremond broke every rule of influencing.

1. He had a style of communication that was arrogant, blunt, and at the same time, patronizing.
2. He openly showed distrust of his own Allies, the British.
3. He worried a great deal about his own reputation.
4. He could not keep his agenda a secret. He spoke openly, to whomever would listen, about a French Syria.
5. His open arrogance put the French government, his sponsor, in an awkward position which threatened to weaken their ultimate designs.
6. He failed to build a close relationship with the Arab leaders. He thought that the very weight of his righteousness and French prestige would prevail.

Bremond took the opposite approach of Lawrence. He openly sublimated the Arab Revolt to his agenda of a French mandate of Syria. His approach was to tell the Arabs what he would do for them and act antagonistically to any other efforts, including the successful ones provided by the British.

Lawrence was able to outmaneuver Bremond, convincing the British in Cairo that an Allied move to land troops in the Hejaz would infuriate the tribes and cause them to abandon the Revolt altogether. He also influenced Arab tactics to move from the defensive (which seemed to prove

Bremond's premise that the Arab tribesmen could not contend with Turkish troops) to the offensive. The Arabs, who had been forced to retire from Medina to Yenbo, suddenly moved north and took Wejh in a combined operation with the British fleet.

Once this took place, the advantage had passed to the Arabs convincing the British that the Arabs could fight on without the major intervention of an Allied army on Arabian soil.

Bremond, who knew nothing of the Wejh operation, lost it and blew his top to anyone who would listen. The French government was embarrassed by his behavior resulting in Joffrey's comment (at the beginning of this chapter) in a telegram to the French representatives in Cairo. Bremond, who would eventually become a general at 49, spend the rest of the war in the backwaters of Jidda. Eventually the French would get Syria. The British kept to the letter of the Sykes-Picot Agreement.

Poor Bremond would never get the coveted post of Governor.

Lawrence's Pillars of Wisdom

1. If you wish to fail to influence others, talk openly about your personal agenda.
2. If you wish to fail to influence, act in an arrogant manner to those with whom you wish to cooperate.
3. If you wish to fail to influence, tell your Prophet what you will do and expect rather than listening to what they need.
4. If you wish to fail to influence, show open disdain for others who might be Allies.
5. If you wish to fail to influence, openly disparage the success of others on the team.
6. If you wish to fail to influence, choose a Prophet who you might dominate rather than the one who might be the effective leader.

Crossing the Thin Line Between Influence and Power— The Confidence Man

I was continually and bitterly ashamed.

T.E. Lawrence, *Seven Pillars of Wisdom*

The Challenge

To influence well, it is best that you do not cross the line between advisor and witness to a place where you become a protagonist. For then you become a person of power and must carry the attachments that go with that role. Often, loss of trust and the use of deceit must follow.

How Lawrence Met This Challenge

The Arab Revolt culminated with the taking of Damascus at the very end of September, 1918. Allenby's final offensive thrust split and broke the Turkish armies in Palestine, sending them in a disorganized mass falling back in retreat. Lawrence put a whip to the Arab forces intent on keeping his promise to get them into Damascus first so they could establish a government there before the British and French arrived.

Lawrence, fully aware of the meaning behind the Sykes-Picot agreement, had decided to chance getting the Arabs into Damascus before Allenby arrived. If Feisal's representatives (he included himself at this point) could take possession of the city, perhaps the Allies would realize that the Arabs deserved to rule the area without Allied influence. Once again it was this possession issue.

Lieutenant Alex Kirkbride, an intelligence and demolition officer, fought with Lawrence throughout 1918. In *A Touch of Genius* by Brown and Cave he tells of Lawrence's almost maniacal focus on getting to Damascus before the Allies. The first incident happened on September 28th on the way to Deraa which had just been cleared of Turkish forces.

Lawrence forced the pace from the start and he made it unnecessary for me to ask why he was doing so by remarking, 'We must get there before the cavalry' ...Lawrence pressed on with a fixed look on his face and it did not seem that he saw the fugitives at all...

Two days later in the early morning, the Allies were halted just outside of Damascus with a plan of going into the city triumphantly that very day. Kirkbride was with a small force of Arabs under Nuri Said when suddenly...

The source of the noise, a Rolls Royce tender, dashed by us containing only Lawrence and the driver. I waved, but Lawrence did not look around; he was staring ahead in the same fixed way I had noticed a few days before. It was, I told myself, the race to Deraa all over again with even greater problems at its end.

This was Lawrence trying to make it all OK in one swift blow. He had represented British promises of Arab freedom with a state in Syria independent of foreign domination. At the eleventh hour, he was at last facing the doubt that he could deliver on this promise. Along with gold, guns, and advisors, the promise of an Arab state had been a key cornerstone in making the Revolt a reality that extended beyond the Hejaz. But he had known that he would face this moment the year before when word of the Sykes-Picot agreement had fanned flames of discontent and concern among the Arabs. This is when Lawrence had said to the Arabs that the British “kept her word in letter and spirit.”

In *Seven Pillars* he later wrote of his decision to take the gamble that he could make things right for the Arab cause.

In revenge I vowed to make the Arab revolt the engine of its own success, as well as handmaid to our Egyptian campaign: and vowed to lead it so madly in the final victory that expediency should counsel to the Powers a fair settlement of the Arabs moral claims.

Lawrence was not first into Damascus.

THE AUSTRALIAN MOUNTED DIVISION ENTERED OUTSKIRTS OF DAMASCUS FROM THE NORTH-WEST LAST NIGHT. AT 6 A.M. TODAY THE TOWN WAS OCCUPIED BY THE DESERT MOUNTED CORPS AND THE ARAB ARMY.

This telegram had been sent by General Chauvel to Allenby on October 1st, 1918. For Lawrence, it might have been catastrophic, but the Australian Mounted Division (the 3rd Light Horse and a regiment of Indian Cavalry) passed right on through the city in pursuit of the remnants of the retreating Turkish army.

Lawrence had several goals.

1. To be first in Damascus.
2. To establish an Arab governor with allegiance to Feisal.

General Harry Chauvel of Australia, whose Australian Mounted Divisions were closest to Damascus of all non-Arab Allied forces, had his goals.

1. Set up an Allied administration in Damascus.
2. Turn the administration over to France.

Lawrence was in fact assigned to advise Chauvel in this process. But Lawrence disappeared (he had gone ahead to Damascus) and through a series of deft maneuvers had established an Arab governor in Damascus. Two years before, Lawrence, without official approval, had imposed his vision on the Arab Revolt. Now two years later (almost to the month) he was again rolling the dice in a desperate attempt to keep his promises to Feisal of an Arab state free from foreign rule.

Things had changed rather dramatically since two years before.

1. The Allies no longer needed Arab goodwill. The Turks were all but defeated.
2. The Sykes-Picot agreement had been made, defining who would get what in the Middle East.
3. Lawrence was now dealing with Allenby who was a great deal stronger personality than the generals he had dealt with two years before.
4. Lawrence was no longer an obscure officer. His motives and methodology were known both to his friends and his foes.
5. Lawrence had long since crossed the line between influence and power.

Lawrence believed that the essence of influencing men and events is truth. Those who influence without truth, those who use false pretense, risk falling from that same position of influence once they are discovered. For some time Lawrence had known or certainly had suspected that the French were to dominate any Arab administration of Syria; as he had written (and has already been quoted) in *Seven Pillars*.

But, not being the perfect fool, I could see that if we won the war the promises to the Arabs were dead paper.

Lawrence had known, certainly since Akaba, that he was motivating the Arabs with false promises.

He wrote that he should have sent his men home (and perhaps have gone home himself). But he didn't and in that transition he stepped across the line. Before Akaba and before the word leaked out about the Sykes-Picot agreement, he had simply taken the chance of putting himself in a position to influence events and he obviously did this well.

After these events he found it necessary to hide behind a broad fabrication of false promises to maintain the momentum of the Revolt. Years later in *Seven Pillars* he summed it all up.

I was continually and bitterly ashamed.

Lawrence draws the line himself at Akaba.

*After the capture of Akaba, things changed so much that I was no longer a witness of the Revolt, but a protagonist in the Revolt.*⁵

In *Seven Pillars* he wrote:

...after the capture of Akaba I would never again possess myself freely...

This is a contrast to the almost drunken sense of joy he had felt when he first began to involve himself in the Revolt. In a letter home he wrote of his first exciting days in Arabia:

*It is by far the most wonderful time I have had.*⁶

Whether he lied or not, it is clear that he did his job well. The Arabs trusted him all the way to Damascus and even to Versailles where the Allies actually drew up and signed the peace agreement ending the First World War.

The apex of this fraud became most obvious at the end of the road in Damascus.

Allenby had been getting constant communications from the Foreign Office in the latter stages of the campaign telling him to head off any ambitions the Arabs might have in Syria. Wingate received one of these telegrams less than a week before Damascus fell.

*IF ALLENBY ADVANCES TO DAMASCUS IT WOULD BE MOST DESIRABLE IN CONFORMITY WITH THE ANGLO-FRENCH AGREEMENT OF 1916 HE SHOULD IF POSSIBLE WORK THROUGH AN ARAB ADMINISTRATION BY MEANS OF FRENCH LIAISON. WE HAVE TELEGRAPHED HIM IN THIS SENSE.*⁷

Chauvel approached Allenby and asked him what was to be done about governing Damascus once captured.

*You know what we did at Jerusalem. Do exactly the same. Send for the Turkish Wali (Civil Governor) and tell him to carry on, giving him the extra police he requires.*⁸

When Chauvel asked about the Arabs, he was told that they would have to wait until Allenby showed up in Damascus. Allenby further told Chauvel that if the Arabs (Feisal) made any trouble, to have Lawrence deal with them. Even at this late date Allenby still viewed Lawrence as a British officer with British interests. What he did not suspect was that the trouble the Arabs would make would be at Lawrence's provocation.

5. Malcolm Brown and Julia Cave, *A Touch of Genius*.

6. Ibid.

7. Knightly and Simpson, *The Secret Lives of Lawrence of Arabia*.

8. Ibid.

Lawrence's last gamble had been simple.

Another twelve hours and we should be safe, with the Arabs in so strong a place that their hand might hold through the long wrangle and appetite of politics about to break out about our luscious spoil.

The "luscious spoil" of course was Damascus.

On October 3rd, three days after its occupation by Arab and Allied forces, Allenby arrived and already finding himself in the center of French political disapproval, sent for Feisal.

The two met with Lawrence acting as an interpreter. It was the first time the two leaders had met. Lawrence had done a good job of keeping the two men apart, until now. There are many different accounts of this meeting but probably Allenby's letter to Wingate sums it up best.

I've told Feisal that he, personally, has nothing to do with the Civil Government. He is to rest, recruit and refit his army for further advance.

The war still had another month to go.

Feisal objected and Allenby turned to Lawrence. This conversation is related by Chauvel, who was also present. Allenby asked:

But did you not tell him that the French were to have Protectorate over Syria?

Lawrence, acting dumb, responded:

No Sir, I know nothing about it.

Allenby, obviously upset (and turning red) asked:

But you knew definitely that he, Feisal was to have nothing to do with Lebanon?

Lawrence replied by saying:

No, Sir, I did not.

Feisal left the conference at this point in an angry mood.

Lawrence then turned to Allenby and told him that he did not think that he could work as a liaison between the Arabs and the French. He then asked Allenby permission to take a long overdue leave.

Allenby snapped at him saying,

Perhaps you had!

Just like that he was out of the Arabian campaign. He left Syria and immediately went back to England. He had failed to install the Arabs as an independent power in Syria. The Arabs could govern Syria but under a French protectorate. Lawrence felt he had one throw of the dice left. That would be an attempt to influence the Allies to grant the Arabs the things he had promised them by representing their interests at the peace conference at Versailles.

Getting Back across the Line—Recrossing the Rubicon

In the art of influencing, the greatest danger is “crossing the line.” To restate the point: crossing the line is when a person who seeks to influence steps into a position or uses tactics that are based on power. Once a person crosses the line it is very difficult to recross the line again.

Lawrence states that he crossed the line after Akaba in July 1917.

This is the single most difficult point in using the strategy outlined in this book. Power means control and recognition. I am not in any way saying that these elements are immoral or evil. The whole philosophy of this book is based on the singular fact that very few people, especially in a business environment, have real power. Real power is reserved for the select few.

The common elixir that is available to all of us is influence. The type of influence outlined in this book may eventually allow the practitioner to control people and gain recognition but only in a very indirect manner.

Influence as defined in “Damascus” recommends that the user practice this craft by leveraging those who have power. In Lawrence’s case, it was Feisal who was a prince of a royal family. Feisal held the power. Lawrence influenced Feisal. The equation was simple. Lawrence held no status in Arabia and very little status in the British Army. What he held was influence.

As for recognition, Lawrence received recognition worldwide, after he was discovered by an American news correspondent named Lowell Thomas.

Lawrence was almost unknown outside of England until Thomas began to travel around the United States and Europe, lecturing and showing a 1920s version of the picture slides on Lawrence. Later, Thomas wrote a popular book on Lawrence which furthered the fame of both men.

In a sense, the fame was happenstance.

Fame held its allure for Lawrence. He was described by one acquaintance as constantly backing into the limelight. But fame was not his goal when he first sought to influence the Arab Revolt. His vision did not articulate fame but rather influence.

Feisal would be king in Damascus and Lawrence would be the kingmaker. That was enough.

Lawrence crossed the line for two reasons.

1. He knew about the Sykes-Picot agreement and felt that he needed to personally propel the Arabs to Damascus ahead of the Allied army.

2. As the Revolt progressed, Lawrence took on some trappings of power including a squadron of cutthroats as a bodyguard. He also began to directly command tribesmen in battle.

After Akaba, Lawrence's influence and stature among both the Arabs and British had reached such a high level that the act of crossing the line went unopposed and almost unnoticed. Only Lawrence seemed totally aware of the fact and, based on his writings, it tore at his conscience, but he felt that there was no turning back.

Lawrence spend a good deal of the rest of his life compensating for this act. His way of recrossing the line was to bury himself (figuratively) in the most mundane way possible. He joined the army and later the Royal Air Force as a private. In this way, he sought an anonymity he never could quite achieve. In the end, he had to use his influence to ensure that he would not be released from the service.

He would even change his name twice. The second one would stick. To all he became known as T.E. Shaw. From the day his name changed he refused to answer to Lawrence.

In *The Mint* he wrote of the moment of enlistment.

I'm still shaking everyway, but anyhow I've done it...Seven years now before I need to think of winning a meal.

He could have held high level posts in the government and have furthered his career as an author. He was respected by people like Winston Churchill and "Boom" Trenchard (head of the Royal Air Force) among others. His *Seven Pillars of Wisdom*, *Revolt in the Desert*, and *The Mint* made money, but he used the profits to cover the cost of publishing the books. He made very little money on anything he wrote. He chose to live on the pay he received from the military.

This was Lawrence's way of recrossing the line. Unfortunately, he was just too famous to ever be allowed the anonymity he sought. But given the circumstances, it was the best he could do.

He ended up spending 12 years in the military, finally leaving the Air Force in early 1935.

Lawrence wrote to a younger friend:

In retirement there are no ranks...we are all 'have-beens' together: however you will not come to it for some years. For myself, I prefer work.

With almost all the letters that Lawrence wrote in the last months of his life, he included a card which gave him permission to withdraw further. The card is recreated in *Touch of Genius* by Brown and Caves.

It read:

To tell you that in the future I shall write very few letters.

T.E.S.

Lawrence was a genius at getting out of it. He had made an art form of influencing and now he took that same genius and applied it to withdrawal. First the military and then retirement, building an expectation that he would be less and less available to everyone. One must wonder what he really expected to do with his time.

To Lady Astor he wrote a final note:

No: wild mares would not at present take me away from Clouds Hill. It is an earthly paradise and I am staying here until I feel qualified for it. Also there is something broken in the works, as I told you: my will, I think. In this mood I would not take on any job at all. So do not commit yourself to advocating me, lest I prove a non-starter.

He wrote this letter five days before he was catapulted from his motorcycle while returning to Clouds Hill from nearby Bovington Camp. He landed head first, cracking open his skull. He died six days later without ever gaining consciousness.

At last, Lawrence had truly found his Cairo.

On his tombstone above his grave at Moreton appeared his real name at last.

TO THE DEAR MEMORY OF T.E. LAWRENCE FELLOW OF ALL SOULS COLLEGE OXFORD BORN 16 AUGUST 1888 DIED 19 MAY 1935

THE HOUR IS COMING & NOW IS WHEN THE DEAD SHALL HEAR THE VOICE OF THE SON OF GOD AND THEY THAT HEAR SHALL LIVE

Recrossing the line is a needed skill. It takes the utmost discipline to stay on the right side of the line when influencing a situation. Eventually, human error in the form of ego or the need for recognition or as in Lawrence's case, the desire to seize control, corrupts the effort of intervention. Sometimes in the exultation of early success, the interventionist will be carried across the line by the very success they have achieved.

The influential person will know it immediately.

These are some of the signs:

1. You will be assigned specific responsibility for action items by those whom you are seeking to influence.

2. You will take on the trappings that go with power.
3. You will actually begin to lead.
4. You will have people assigned to report to you.
5. You will become less strategic and more tactical.
6. You will become more visible. Others will be more aware of your status and resulting actions.
7. Others will seek your favor. They will court you.
8. Your title and rank will be elevated.
9. You will become polarized in your relationships. Your enemies and Allies will be better defined and they will know it.
10. Your influence will be based almost solely on your power and less so on your intellect.
11. You will become more vulnerable.
12. In failure, you will have no choice but to resign or retreat. There will be no slack.

It requires the greatest discipline to want to recross the line once the initial crossing has been made. You must remember that the eventual success of your intervention requires you to recross the line as soon as possible. To ensure that this can happen, it is best if you have the following elements already in place prior to beginning a campaign of influence.

1. Cairo: This is a place of retreat. Lawrence, when tired of playing Arab, could leave the Hejaz and return to Cairo in Egypt where once again he could be himself. Himself was primarily a rather shoddily dressed British officer given to being a bit insubordinate to his superiors. Lawrence constantly visited Cairo to confer with Allenby and regain his sanity.

In his years of the war, his Cairo was a cottage at Clouds Hill in Dorset.

A successful Cairo must have the following elements.

- a. It must be away from the theatre of action.
- b. When there, you must be able to safely be yourself.
- c. It must be easily accessible to you but relatively inaccessible to those whom you wish to influence.

- d. You must be able to create compelling reasons to go to this place. Those whom you wish to influence must never suspect that you are escaping them.
 - e. Except in rare instances it must not be your home. It must be a place where you can do work that furthers your cause.
2. You must be willing to draw yourself away from the action for a time and if necessary be inaccessible. This will allow you to remove yourself as a focal point. You will need to judge how long this needs to be. Experience will guide you here. It must be long enough to allow you to shed yourself of power but not so long that you cannot return to influence the situation.

The following steps should be your guide:

- a. Go to your Cairo as soon as is expedient. If necessary, invent or create a compelling reason to leave the theatre of action.
- b. Check back now and then to let them know that you are still engaged but just not available.
- c. Return once others (those who want power) have taken up the initiative and have take responsibility for the specific action items that you did not want.
- d. Upon your return, resume your old place of influence. If necessary, be prepared to follow the basic steps described in *The Twenty Seven Articles*. Your ultimate success will rely on you following this path scrupulously.

Doughty and Lawrence—A Comparison of Methods

Doughty is a great member of the second, cleaner class.

T.E. Lawrence: Introduction to Edward Garnett's
abridged version of *Arabia Deserta*

In the latter half of the nineteenth century, a British traveler left Damascus and traveled to North Western Arabia. His final destination was Jidda, a port town on the Red Sea. Forty years later, a younger man, T.E. Lawrence, would arrive in Jidda. His goal would be Damascus. The journeys of both men would take approximately two years.

Both would write classic accounts of their respective journeys and eventually in time come to know each other. The elder man would strongly influence the motives of the younger man. The younger man would travel in the Middle East despite the warnings of the elder man.

But there were comparison ends.

Charles Doughty was an English writer. He knew nothing of the land or the people who inhabited the area. His goal was purely exploration and adventure. The people of Arabia did not welcome him. There was no reason for them to want or desire a foreigner in their midst. In fact, Arabia was afire with a rebirth of Islamic fanaticism fueled by the Wahabi movement which strongly resembled the Mahdist movement of the Southern Sudan.

Doughty never made an attempt to sublimate his westernized, Christian background to the Arab culture. While he came to speak their language and wear their dress, he was always the outspoken Englishman in both politics and religion. Because he was direct but never insulting, the Arabs he encountered came to respect him, but at the same time grew tired of the weight they had to carry socially to be his companion. Culturally he became a liability. Those Arabs who befriended him risked being an outsider in a culture that emphasized the clan and tribe, either threw him out of their homes or simply abandoned him to the elements. Doughty, ever uncompromising, suffered the adversity rather than jeopardize his values.

The Arabs Doughty encountered respected him for the perceived purity and truthfulness of his actions and motives. Forty years later they would love Lawrence for much the same reasons. But Doughty never made the attempt to become indistinguishable from his hosts. He never took that extra step to cross the chasm between his culture and theirs so that the difference became less emphasized. In the end, he was different and he never made the attempt in that hostile and strange environment to lessen that difference.

Lawrence always made that attempt, grinding down the sharp edges of his own cultural breeding, so that he could dovetail it in with the culture of the Arabs he so fervently sought to influence in their (and his) great cause. When Lawrence wished or needed to be Occidental, he escaped to Cairo so that the Arabs did not see it. When he was with the Arabs he acted the part so convincingly that even the British called him “that Arab fellow.”

In the end Doughty almost starved (literally) as he was abandoned by most Arabs who had once been his friends. He was saved only by the generosity of the Sherif of Mecca who practiced the Arab custom of providing hospitality to a foreign visitor no matter how much he differed from oneself.

Like Lawrence, Doughty left Arabia never to return. He went back to England and wrote an account of his travels called *Arabia Deserta*. The book was over 600,000 words and is recognized by many as one of the greatest English travel books ever written.

As a young man Lawrence read Doughty’s book and came to dream of traveling in the Middle East. But his motives were much different.

Lawrence’s agenda was to be accepted by the Arabs as one of them. Doughty did not seek to influence a cause. His motivation was the experience of travel. Lawrence came to Arabia to influence a nationalistic movement that expanded beyond the bounds of Islam and intertribal politics. He sought to free the Arabs from the Turkish yoke. Doughty simply came to observe.

Doughty came back to England broken in health from the pure exertion of two years of hardship in the desert. Lawrence also came back broken but not so much physically. Like Doughty, he suffered physical hardships but in time he recovered his health. The difference was psychological. Lawrence refers to the difference in his “Introduction” to the abridged version of Doughty’s book called *Travels in Arabia Deserta*.

We export two chief kinds of Englishmen, who in foreign parts divide themselves into two opposed classes. Some feel deeply the influence of the native people, and try to adjust themselves to its atmosphere and spirit. To fit themselves modestly into the picture they suppress all in them that would be discordant with local habits and colours. They imitate the native as afar as possible, and so avoid friction in their daily life. However, they can avoid the consequences of imitation, a hollow, worthless thing. They are like the people but not of the people, and their half-perceptible differences give them a sham influence often greater than their merit. They urge people among whom they live into strange, unnatural courses by imitating them so well that they are imitated back again.

Lawrence is, of course, writing about himself and the price he perceived that he had to pay to influence the Arab Revolt.

Doughty is a great member of the second, cleaner class. He says that he was never oriental, though the sun made him Arab; and much of his value lies in the distinction. His seeing is altogether English: yet at the same time his externals, his manners, his dress, and his speech were Arabic and nomad Arabic of the desert.

Lawrence paid a price to influence a great cause. Doughty did not have the great cause and so was himself throughout. Doughty could never have influenced the Arab Revolt. He would have ended up half way between Lawrence and the arrogance of the French Colonel Bremond who approached the Arabs with a studied arrogance evangelizing the superiority of the Western European world. Had Lawrence been a Doughty, he would have fallen transparently into the ranks of most Allied soldiers who fought in the Middle East.

Lawrence could never have afforded the psychological luxury of Doughty's approach. To influence the Arabs he needed their ultimate trust. To do this he needed to become one of them. He did this as a high art form. He paid a price because he felt that in becoming Arab, he was but a sham actor playing a role.

Lawrence could have become a king among the Arabs, so well was he trusted as one of their own. Doughty could only pass through. The Arabs of Lawrence's time would remember Doughty as just another of those erratic and strange European travelers who come for a time, and then leave. The English, like the Americans of our time, specialized in this export.

Lawrence's followers, those tribesmen who fought with him as they marched up the Hejaz railway to Damascus, never forgot him as long as they lived. He returned to Syria and Jordan in 1920 at Churchill's request in an attempt to arbitrate the fate of Syria, Palestine, and Mesopotamia. As he traveled through Syria and Jordan his Arab followers roared his name "Aurens, Aurens, Aurens" as he drove through the streets. To Lawrence's companions he seemed to have the power of a returning prince of Mecca.

For years after he had left the Middle East altogether, Arab tribesmen who lived near one of the Airdromes (airport) greeted the few arriving flights with disappointed shrugs as they rode away saying, "No Aurens. No Aurens."

Lawrence's Pillars of Wisdom

1. Both Lawrence and Doughty adopted Arab manner of dress, speech and transport. For Doughty this was a necessity of travel. For Lawrence it was a necessity of influence.
2. Doughty never sought to sublimate the differences between his philosophy and that of the Arabs. In the end he became a social liability and was cast out. Lawrence sublimated these same differences and as a result became a great leader among the tribes.
3. Both men paid a great physical price to endure the hardships of the Arabian desert. For Doughty this was for the sake of adventure. For Lawrence, it was for the sake of gaining acceptance into the tribes so that he could gain their respect and influence

them. Doughty did not seek their respect except as an end in itself. He had no further motive.

4. Doughty and Lawrence both wrote great books giving accounts of their individual adventures, but only Lawrence sought to affect and change the course of events.
5. It is doubtful that Doughty, were he presented with the chance, could have become a great leader within the tribes. He was an observer of events. Lawrence took the next step which was a conscious choice to influence events.

Lawrence and Wingate

Hayedid.

The word for “friend” in Hebrew.

The common thread of the British empire throughout the 18th, 19th, and 20th centuries was the appearance of a rather unique class of civil servants and military men who were almost mystical in their ability to seize a moment in history and bend it to their will. Orde Wingate might have been the latest.

Wingate was a Captain in the British Army. In 1936 he was posted to Palestine. At the time, Palestine was a British-governed mandate primarily populated by Jewish settlers and Arabs. Most Arab factions wanted the Jewish settlers ousted from the mandate. They also wanted to see the British turn over the government of the area to themselves. The Jewish elements also wanted to see the British leave, but with one difference. They wanted the area to become a Jewish state. As a result, the Arabs were constantly attacking Jewish settlements, conducting a terrorist campaign that forced the Jews to arm themselves and fight back.

Wingate was eccentric, somewhat of a mystic and even a distant relative of T.E. Lawrence. Like Lawrence, he was short, slight of build with the same sort of fanaticism. In Lawrence’s case it had been the Arabs. In Wingate’s case it was the Jewish settlers in Palestine.

In many ways Wingate and Lawrence were similar. Both men felt a strange affinity towards a radically different cultural group of people. With Lawrence it was the Arabs. Wingate felt this same affinity towards the Jewish settlers of Palestine. Lawrence wanted to influence the Arab cause against the Turks. Wingate wanted to do the same with the Jewish settlers in their struggle against the Arabs. Both acted out their vision and made it a reality. Both men were not only superior in their ability to influence the leaders of cultures decidedly different from their own, but also in the ability to sublimate their own cultural background to that of the people they wished to influence.

In Wingate’s case, this was quite a task. He was the child of a very religious family with a strong Puritan background. He had spend time in the Sudan and had a good working knowledge of diverse Arab cultures and dialects. In many ways his background was polarized from that of the people he would come to influence.

Wingate became an avowed Zionist literally within weeks of arriving in Palestine. He wrote of his conversation in a letter recounted in Yigal Allon’s book *Shield of David*.

When I came to Palestine, I found a whole people who had been looked down upon and made to feel unwanted for scores of generations, and yet at the end of it, they were undefeated and building their country anew. I felt I belonged to such a people.

He began to meet with both Jewish and British leaders indicating that Arab terrorist attacks could best be countered by arming and training Jewish settlers who lived in *Kibbutzim*, which by this time were becoming armed settlements. The Jews did not trust Wingate at first, thinking that he was just another British officer. The British forces were commanded by Sir Archibald Wavell. Wingate was able to convince Wavell that he could train the Jews to fight back. Surprisingly, Wavell agreed, and in a sense became Wingate's Allenby.

Wingate went to the Jews and offered himself up as a candidate for commander of a legal, British-backed, Jewish Defense Force. Given that he had delivered British approval for the settlers to officially fight back against their antagonists, Wingate was about to procure their trust and confidence. He became known as "Hayedid" or Friend.

Over the next two and half years he trained and fought with his special "Night Squads." He spoke of himself in terms of being one of them. He was British but rarely called Jewish attention to that fact. They followed him because they came to consider him one of them in both mind and in reality.

He based his strategy on his own concepts of guerilla warfare. The Jewish strength was their willingness to fight and their ability to maneuver. He built his strategy around these concepts. The night attack became Wingate's version of Lawrence's desert. He hammered the doctrine of secrecy and surprise versus numbers of men and equipment (both of which were Jewish weaknesses at this time in their history). Like Lawrence, he knew the art of maximizing strengths and minimizing weaknesses.

The night squads were an unqualified success, eventually curtailing Arab terrorist attacks.

Unfortunately, Wingate had so identified himself with the Jewish cause that eventually his superior officers had him transferred to another post in 1939. On his parting, he made the promise to come back. It was a promise he was unable to keep. The Second World War intervened and he went on to lead irregular troops in Ethiopia and Burma. In 1944 he was killed when his plane crashed in the Burma mountains. At the time of his death he had risen to the rank of Brigadier General. His commander considered him irreplaceable.

His legacy survived anyway. His tactics served as the basis for the badly outnumbered but eventually victorious Israeli Army during the Israeli War of Independence that began in 1947 and ended in 1948.

Lawrence and Wingate used similar means to influence people. Yet they differ in a key area. Lawrence, while strongly attracted to the Arab culture always remained British in intent. That intent was to ensure British dominance in the Middle East after World War One. He hid this well from the Arabs who followed him, but spent the rest of his life running from his own self-inflicted

guilt. Wingate was British but came to identify wholly with the Jewish cause. Had he not been expelled, but had been allowed to stay in Palestine, there is little doubt that he would have stayed on to fight with the Israelis against the Arabs in 1947.

Both men were unqualified masters of irregular warfare. Both men had the personality trait of appearing to be insubordinate to senior officers. Both men were willing to jump the chain of command to get what they needed to reach their goal. Both men had the innate desire to lead a down-trodden people to victory. Both knew the ultimate art of influence and practiced it at its highest level.

The difference perhaps lies in Wingate's willingness to command openly where Lawrence preferred never to appear in command but always positioned himself as the shadowy influence behind the person in command. Wingate went on to command troops in World War Two and eventually was called to India by the very same Wavell who had been so impressed by his efforts in Palestine. Wingate was willing to take influence to the next step which is command. Lawrence avoided this step so that he could forever command only himself. One way is not wrong and the other right. It is simply a choice.

Wingate's path eventually leads to power and therefore by choice must be transitory. Lawrence's path skirts the province of power and therefore may last.

Strangely, the two men attracted the notice of the same people. Churchill, a lifelong friend of Lawrence, considered Wingate the next T.E. Lawrence. Sir Reginald Wingate, a supporter of Lawrence in the Revolt, was Orde Wingate's relative. Both men became friends with Liddell Hart, the esteemed British military historian. Some might believe that Wingate was the natural extension of Lawrence, the next step—the role that Lawrence might have played had he not mortally injured himself on that country road a few miles from Clouds Hill in Dorset.

The difference perhaps is one of motive. Wingate used influence on the path to command and leadership. Lawrence viewed influence as an end in itself.

Lawrence would have referred to Wingate as one whose motives were of a "cleaner class" because there was no sham in Wingate's purpose. No Sykes-Picot Treaty or other agenda lying just out of sight. Yet Lawrence could have led the Zionists and Wingate could have led the Arabs. The commonality was their ability to influence.

Rules of Engagement—Need to Know

There is no question that the strategies that Lawrence used in Arabia can be applied to today's business situations. To appreciate what he succeeded in accomplishing, the reader needs to stop thinking for a moment about Arabs, Allies, and the desert. Lawrence was innately a master of the technique of using influence to gain his end goals. He used these same techniques to influence the eventual territorial settlement that still is the basis for the Middle East in the late twentieth century. Later he utilized the same strategies to get himself enrolled in the Royal Air Force (RAF) when no branch of the services wanted him due to his growing notoriety.

Rescued RAF pilots, downed in the Channel during World War Two, owed their lives to the fact that Lawrence used influence to kick start and improve the air-sea rescue arm of the service.

It was all influence. Lawrence viewed himself as a kingmaker, but in reality he was the master of influence.

In today's business world, influence is still the most viable and accessible and available to all employees. Unfortunately, few understand exactly what makes influence an effective tool. Most of us seek power, but real power, as I explained in the Foreword section of this book, is denied to all but a chosen few.

Influence, as reflected in Lawrence's strategies, is based around the following seven pillars of thought.

Leverage

To successfully influence a situation you must have leverage in the personages of people of power whom you can convince to influence others. Without leverage your attempt at influence is more than likely doomed to failure. The sad thing is that many people misjudge their relationships with those in power and expect help when in fact the relationship does not exist.

Lawrence took time to develop these relationships and had a strong sense of their reliance. Lawrence built many close relationships throughout his life. Some of the more important ones were his relationships with people like:

Prince Feisal—Feisal was his Prophet in the Arabian Revolt. Lawrence won his respect and admiration and as a result was able to influence the course of the Revolt.

General Allenby—Allenby was the man who gave Lawrence the freedom to act plus the supplies, men, and money needed to fuel the Revolt.

Winston Churchill—Churchill gave Lawrence the chance to influence the eventual ter-

ritorial issues that existed in the Middle East after the war.

Sir Hugh Trenchard—Trenchard was the head of the RAF. They had worked closely together in the years right after the war when the Allies were carving up the Middle East. Trenchard had allowed Lawrence to join the RAF in 1923. He protected him while both were in the RAF. When Trenchard retired in the 1930s, Lawrence left the RAF shortly thereafter.

Information

To successfully influence you must be willing to share information. This is one of the single most common mistakes that can be made. Many people who seek power believe that they actually attain and hold it through the hoarding of important information. Because most people do not have real power, the hoarding or withholding of information often gives a person the illusion of power. Actually, the opposite is true.

The constant withholding of information does not give one power. Withholding information weakens the internal fabric of a team. Once information becomes exclusive, members of the team lose their ability to respond to new situations. Information serves as a warning and allows a team to prepare. The withholding of information eliminates this ability.

Once you gain the reputation for being a withholder of information, the team will lose confidence in your abilities and respond by circumventing you, thus taking away your ability to influence. In effect, you will be blockaded.

Lawrence played a dangerous game with information. He shared some information with the Arabs but not all information. He did not share his knowledge of the Sykes-Picot Agreement. The Arabs would have gone home had they known that the Allies planned to carve up the Middle East. He did share tactical and strategic information freely, even going so far as to train the Arabs in the use of modern weapons. To his credit he did try to push the Arabs' forces into Damascus ahead of the British so that they could chance holding Syria by having taken possession of the area first. It just didn't work.

Herein resides Lawrence's guilt. He often wished that he had been completely truthful.

Recognition

One influences best when others are not constantly aware of your actions. Lawrence preferred the position of witness rather than protagonist. He often acted as if the position of advisor to Feisal had been thrust upon him when in actuality he had chosen Feisal as the Prophet. One of his *Twenty-Seven Articles* states that the leader (in this case, Feisal) should not be too aware of your pressure.

Power craves recognition. Influence must not.

Lawrence always strove to push Feisal and other Arab leaders forward as the true heroes while he stayed in the shadows. The very success of the Revolt eventually uncovered him as one of the key players but Lawrence, while attracted by his growing fame, never became seduced by it. His eventual move into the RAF, after the war, was his attempt to suppress this recognition.

It is key to avoid the limelight no matter how much you might crave it. Recognition as a protagonist or star player reduces your ability to influence in the future. Recognition is the stepchild of power, and power is by nature, transitory. Influence lasts. If handled correctly, influence draws little attention to its architect. The recognition of what you accomplish must be privately yours. If shared, it must only be with those whom you trust implicitly. These people must be very few in number.

If you crave recognition, then seek power. Influencing is best done without drawing attention to yourself.

Resoluteness

Resolution is the willingness and patience to weather the storms of change necessary to make the vision a reality. It is also the willingness to endure the same conditions that those you wish to influence face day to day.

Lawrence became an Arab to such a degree that he out "Arab'd" the Arabs. He trained himself to push his body to limits beyond that of which the average tribesmen was willing to endure. He ate their food, wore their clothes, and lived in the desert. He became, in many ways, indistinguishable from the tribesmen.

He did not make the mistake of trying to influence from afar. He went to the place where the people he wished to influence, resided. He was willing to endure the desert to gain his end. He understood that it is a rare individual who can influence continually and successfully from a remote place.

Patience

Power is rarely a patient entity. Power demands arrival at a goal in a time frame that often pushes people to do acts that are against their natural inclination. Influence, if done right, maximizes a person's strengths rather than forcing people to do things that normally they would avoid.

Lawrence used people for their strengths. In this he showed not only foresight but also patience. He did not try to make Arabs fight like Englishmen. He did not try to make Feisal act like a British General. He did not try to make Abdullah or Ali the Prophet of the Revolt. It took months for him to begin to influence the way the Arabs fought the war.

At Medina the Arabs had tried daytime assaults which failed miserably. Patiently, Lawrence convinced the Arabs to abandon European tactics (which the Arabs hated anyway) and to begin conducting a modern version of guerilla warfare which focused on allowing the Turks to hold Medina while the Arabs struck at the railroad and smaller fortresses from the desert (which they naturally controlled).

Akaba, which would have never been taken by an Arab assault from the sea, due to strong gun emplacements, was more easily taken by a small force of Arabs coming out of the Nefud desert. Lawrence showed patience and understanding regardless of the constant rattling of Allies who advocated the taking of Akaba by assault from the sea and of course undertaken by Allied troops.

Lawrence, through influence, convinced the Arabs that they could take Akaba by their own methods.

He knew that he could not push the Arab tribesmen to do what they instinctively did not trust. He knew that they would do heroic things if the tactics were based on Arab strengths, which in this case was the crossing of a terrible desert, fighting in a small team, and existing in these conditions with little water or food.

Permission

Never ask permission to practice intervention. Lawrence understood this from the start. He had no permission to intervene in the Arabian situation. He joined Ronald Storrs on his diplomatic visit to Jidda having already decided that he would identify and seek to influence the Prophet of the Revolt. He did not walk up to the Commanding General of His Royal Majesty's Army in Egypt, Sir Archibald Murray, and ask permission to go to Arabia to influence the Revolt. He simply went to Arabia under the guise of an officer on leave, met with all four sons of Sheriff Hussein, and picked the one best suited for his plan.

Had he asked permission his ability to complete his task would either have been rejected by his superiors outright or so severely reduced in scope as to render his efforts ineffective.

Influence is not a thing that requires any sort of permission. It requires the witness to take the process very seriously and the willingness to commit to following through on the intervention from start to finish. It is not a thing of substantive power and so will rarely threaten those who either desire or actually hold real power.

The human reaction will be to let you go do your best. The beauty of influence is that if practiced correctly, it will be transparent to those whom you seek to influence. Once you ask permission, the process then threatens to become a more solid entity. Solidity threatens power and inhibits your process.

Definition

Never let anyone tell you that a situation cannot be influenced. Any situation can be influenced. Of course you can do a bad job of it or do it wonderfully. The trick is in the objective evaluation of the playing field. You must be able to evaluate your chances of success. The purpose of this book is to give rules for enabling successful intervention.

Lawrence was able to do this rather dispassionately. He understood that the key to influence in Arabia was gaining the trust of a Prophet. Without this trust he was just another junior officer working in a map-room in Cairo. Once he obtained this trust in the person of Prince Feisal, he

became invaluable both to the Allies and the Arabs. His commanding officer, Murray, was not a proponent of Lawrence or the Arabs. He felt that eventually the Allies would have to shore up the Arabs by landing troops in the Hejaz.

Lawrence changed all that. When he came back to Cairo after meeting with Feisal, stopping along the way to garner Wingate's backing, he ceased to be a nonentity. He became a focal point in the Arab and Allied equation. Before Lawrence, the Allies were on the verge of losing complete faith in the Arab ability to throw the Turks out of Arabia. After Lawrence, the Allies began to believe that their direct intervention (which would have seriously threatened the future of Arab self rule) was no longer necessary.

The Ultimate Influence—More Than Power

We all try to influence others because in the end we really have little or no power over other human beings. This is especially true in today's world. In our personal lives people eventually avoid us if they have no wish to follow our lead. In business, people no longer buy the lifetime commitment to a single company. Reductions-in-force and layoffs have gone a long way to destroying that concept. We have all become free agents.

If we don't like what's happening to us we can always move on to another job. Some employees hang on to the old concept of loyalty, but the rest of us change jobs on an average of at least once every two years whether we want to or not.

Power in the workplace has indeed become a fleeting commodity. For power to work there must be a stable employee base, and in today's world that is simply harder to attain. People who seek and eventually exercise power find that the targeted population will not stand it much anymore. Dissatisfied recipients simply move on, taking themselves out of the undesirable sphere of influence.

What do we have left then?

I believe the growing commodity is influence. It is difficult to transfer power but influence is a measure of common currency that can be applied in any situation. The ability to influence is easily transferable if you have a sufficient understanding of its art form. The concepts related in this book illustrate the ability to influence. If you become a master of the concepts, then this book will provide you the guidance to influence ultimately.

Lawrence carried this ability from his days as a student to his years spent as an archaeologist, and eventually to the Arabian Campaign. Even after Arabia, he continued to influence as a lowly aircraftman in the RAF.

Recently a friend of mine was hired as a Director in a small, growing company. He had all the qualities necessary for success, including energy and vision. What he didn't have was patience. He violated the simple principle of coming on too quickly. He didn't spend the time necessary to understand the culture into which he had been allowed access. He was fired in less than a month with little or no explanation. That's often the way things come down in small, growing companies.

He eventually recovered from the shock and found another job in a mature, larger company. This time he had something to prove. His need to reconfirm his capabilities overruled good sense. He came on strongly, violating the same principle.

After about a month he found out that his team members disliked his style intensely. Luckily, this time he received a warning from the senior person in his organization. This manager recognized his innate talent and desire to do a good job. So he was given a chance to repair the damage.

My friend was lucky. Generally, organizations and tribes do not give you a second chance.

Another friend was sitting in my office recently trying to figure out the best way to handle a power struggle that was going against him politically. I recommended that he work his problem out through the use of influence. I began to recount some of the basic elements that he would need to be successful. He had been involved in this struggle for such a long time that he had simply overlooked the use of pure influence. As he began to formulate his new strategy, he made a statement that hit home.

I influence best when people don't know that I'm doing it.

I couldn't help wondering if he had ever read about Lawrence of Arabia.

Afterwards

On May 12th, 1935, Henry Williamson, a novelist with distinct sympathies for fascism wrote to Lawrence asking him if he could come down to Clouds Hill to meet with him the next day for lunch. He wanted to discuss the possibility of Lawrence meeting with Hitler. Williamson had been drawn in by Lawrence's personality and felt that Hitler might be influenced by him too.

Lawrence's reply by telegram was

*LUNCH TUESDAY WET FINE COTTAGE ONE MILE NORTH BOVINGTON
CAMP SHAW.*

The meeting never took place because Lawrence's fatal motorcycle accident took place on the return trip after sending the telegram.

Years later, Williamson, while being interviewed by the BBC, stated that he thought Lawrence would have rejected the opportunity to meet with Hitler. The idea would have intrigued him but he had already been involved in such political actions in his past life.

We'll never know for sure.

Had Lawrence lived, it is hard to believe that he would not have returned to some active post during the Second World War. He was close to Churchill who no doubt would have offered him a Cabinet post once he became Prime Minister in 1940. More than likely though, Lawrence would have sought a more utilitarian type of job like a posting in the home guard, or perhaps he would have rejoined the Air Force and organized the air-sea rescue efforts that had absorbed his interest during his last years before retirement in the early to mid 1930s.

One could imagine Lawrence organizing the evacuation of the trapped British Army at Dunkirk or picking up downed flyers in the Channel during the blitz. It would have suited him.

He returned to the Middle East after Versailles in an attempt, along with Churchill, to carve out a final political solution between the Arabs and Europeans. This was his last trip. After that, he never returned to the desert.

Feisal ruled Syria, but only for a time. He never could get used to the idea of being answerable to the French. In the end they had to run him out of Damascus by force of arms. The Allies, feeling guilty, gave him Iraq. Feisal ruled there until 1933 when he died of heart disease related to his chain smoking Turkish cigarettes. His family ruled Iraq for another couple of decades before being overthrown by a military coup.

Abdullah, Feisal's brother, became King of Jordan. His family still rules there to this day.

Hussein, the Grand Sherif of Mecca, continued to rule in the Hejaz until the early 1920s when he was driven into exile by Ibn Saud and his Wahabi zealots. The family of Ibn Saud, enriched by oil, presently rules the Arabian Peninsula.

There are no monuments to Lawrence in Arabia. A traveler would have little reason to know that he had ever been there. But if that traveler were to drive out along the old Yarmuk Railroad line they would see a relic, a locomotive, preserved by the dry desert climate.

The locomotive lies on its side, blown off the track by an explosion set by a Lawrence-led raiding party almost eight decades ago.

It is a reminder of what influence can do.

It can speed the destruction of a great empire.

It can shape the history of a place.

It can make a dream real to desert tribesmen. They can dream of a place with cool gardens called Damascus and then go there because one man willed it so.

Twenty Seven Articles—In Brief

1. Go easy the first few weeks. A bad start is difficult to atone for. When you reach the inner circle in a tribe, you can do as you please with yourself and them.
2. Learn all you can about the your Ashraf and Bedu. Get to know their families, clans, tribes, friends, and enemies, wells, hills, and roads.
3. In matters of business, deal only with the commander of the army, column, or party in which you serve. Never give orders to anyone at all. Your place is advisory and your advice is due the commander alone. Let him see that this is your conception of your duty.
4. Win and keep the confidence of the leader. Strengthen his prestige at your expense before others when you can.
5. Remain in touch with your leader as constantly and unobtrusively as you can. Live with him, that at meal times and at audiences you may naturally be with him in his tent. Formal visits to give advice are not so good as the constant dropping of ideas in casual talk.
6. Be shy of too close relations with subordinates of the expedition. Continual intercourse with them will make it impossible for you to avoid going behind or beyond the instructions that the Arab C.O. has given them on your advice, and in so disclosing the weakness of his position you altogether destroy your own.
7. Treat the subchief of your force quite easily and lightly. In this way you hold yourself above their level. Treat the leader, if a Sherif, with respect. He will return your manner, and you and he will be alike, and above the rest.
8. Your ideal position is when you are present and not noticed. Avoid being identified too long or too often with any tribal sheikh, even if C.O. of the expedition. To do your work you must be above jealousies.
9. Magnify and develop the growing conception of the Sherifs as the natural aristocracy of the Arabs. Intertribal jealousies make it impossible for any sheikh to attain a commanding position, and then only hope of union in the nomad Arabs is that the Ashraf be universally acknowledged as the ruling class.
10. Call your Sherif “Sidi” in public and private.
11. The foreigner or Christian is not a popular person in Arabia. However friendly and informal the treatment of yourself may be, remember that your foundations are very sandy ones. Wave a Sherif in front of you like a banner and hide your own mind and person. If

you succeed, you will have hundreds of miles of country and thousands of men under your orders, and for this it is worth bartering the outside show.

12. Cling tight to your sense of humor. You will need it every day. Do not cause a laugh at a Sherif except among Sherifs.
13. Never lay hands on an Arab; you degrade yourself. It is difficult to keep quiet when everything is being done wrong, but the less you lose your temper, the greater your advantage.
14. While very difficult to drive, the Bedu are easy to lead, if you have the patience to bear with them.
15. Do not try to do too much with you own hands. Better the Arabs do it tolerably than that you do it perfectly. It is their war, and you are to help them, not to win it for them.
16. If you can, without being too lavish, forestall presents to yourself. Do not let them ask you for things, since their greed will then make them look upon you only as a cow to milk.
17. Wear an Arab headcloth when with the tribe.
18. Disguise is not advisable. Except in special areas, let it be clearly known that you are a British officer and a Christian.
19. If you wear Arab things, wear the best. Clothes are significant among the tribes, and you must wear the appropriate, and appear at ease in them.
20. If you wear Arab things at all, go the whole way. Leave your English friends and customs on the coast, and fall back on Arab habits entirely. If you can surpass them, you have taken an immense stride toward complete success.
21. Religious discussions will be frequent. Say what you like about your own side, and avoid criticism of theirs, unless you know that the point is external, when you may score heavily by proving it so.
22. Do not try to trade on what you know of fighting. The Hejaz confounds ordinary tactics. Learn the Bedu principles of war as thoroughly and as quickly as you can, for until you know them your advice will be no good to the Sherif. The more unorthodox and Arab your proceedings, the more likely you are to have the Turks cold, for they lack initiative and expect you to. Don't play for safety.
23. The open reason that Bedu give you for action or inaction may be true, but there will always be better reasons left for you to divine. You must find these inner reasons....Experience of them, and knowledge of their prejudices will enable you to foresee their attitude and possible course of action in nearly every case.
24. Do not mix Syrians and Arabs, or trained men and tribesmen. You will get work out of

neither, for they hate each other.

25. In spite of ordinary Arab example, avoid too free talk about women.
26. Be careful of your servants as of yourself.
27. The beginning and ending of the secret of handling Arabs is unremitting study of them. Keep always on guard; never say an unnecessary thing: watch yourself and your companions all the time: hear all that passes, search out what is going on beneath the surface, read their characters, discover their tastes and their weaknesses, and keep everything you find out to yourself. Bury yourself in Arab circles, have no interests and no ideas except the work at hand, so that your brain is saturated with only one thing...Your success will be proportional to the amount of mental effort you devote to it.

The Lawrence Glossary of Terms

AKABA: The first significant step towards Damascus. In the spring of 1917, Lawrence's strategy called for the taking of Akaba, an important Turkish-held town on the Gulf of Akaba. The town had defense guns that pointed out to sea, so Lawrence convinced the Arabs to take it from the landward side. Akaba fell in July of 1917 accomplishing the validation of the Arab Revolt, ensuring that the Revolt would not be contained within Arabia, plus it ensured Lawrence's position of continued influence over the course of events. For the individual who desires to influence an event or series of events, an "Akaba" should take place which consolidates and validates his position of influence.

ALLENBY: An Allenby is the person whom will give you the tools to support the Prophet. Allenby, who was Commander-In-Chief of the Allied army in Egypt gave Lawrence the guns, gold, and advisors necessary to assure the success of the Arab Revolt. Lawrence was then able to supply these things to Feisal, his Prophet. The difference between an Allenby and the Prophet is that the Prophet is the visionary, while the Allenby is almost always purely practical.

ANTAGONIST: One who seeks power where the seeking of influence is more appropriate.

ARABS: People who will benefit by intervention. In Lawrence's case, it was the Arabs of Western Arabia (or Hejaz).

BODYGUARDS: Trappings of power. After Akaba, Lawrence hired fifty bodyguards to protect him because the Turks had put a price on his head. Once the person of influence assumes trappings of power he "crosses the line."

BREMOND: A person who tries to influence people and events through dictates. Usually, unless this person is in a position of power, he will fail to influence. Bremond represented French interests in Arabia and tried to gain a position of influence at the same time Lawrence arrived in the Hejaz. Due to his arrogant and superior manner, he failed.

CAIRO: A place of retreat. Often the person of influence will need a place where he can, for a time, escape the influence of the Prophet, especially if he is beginning to move into a position of power. Lawrence often used Cairo as this retreat. Here he did not have to play the role of an Arab.

CIRCLE: See RING.

CROSSING THE LINE: The boundary between influence and power. Once an individual crosses the line it becomes more difficult to influence in the purest sense because he assumes trappings of power and becomes less trusted and often feared. Lawrence admits that he

crossed this line after Akaba.

DAMASCUS: The goal of the vision as in the response that Lawrence gave to Feisal upon their first meeting. He was commenting on the Arab camp at Wadi Safra when he said that it was “Well, but it is far from Damascus,” thereby letting Feisal know that he understood the Arab dream of an Arab state with its capital in Damascus. For the individual to be effective he must understand and communicate his understanding and willingness of the goal of the Prophet.

DERAA: The event that often influences a witness to cross the line and become a protagonist. In late 1917, Lawrence was captured by Turkish troops at Deraa and was subsequently tortured and raped.

ENEMY: One who uses influence to subvert.

GUNS, GOLD, and ADVISORS: The things of value that the person of influence can provide to the Prophet. Generally these things are provided by an Allenby.

HEJAZ: The place of influence. To be successful, the individual must go to the place in which those that he wished to influence reside. In 1916, Lawrence went on a ten-day leave to the Hejaz (or Western Arabia). In those ten days, without official status, he was able to identify and meet with his Prophet, Feisal.

INTERVENTION: The opportunity to influence a situation. The decision or act or series of acts involved with influence. Lawrence intervened when he exceeded his authority and made the decision to aid Feisal in his Revolt against the Turks.

PILLARS OF WISDOM: The rules in the game of influencing. Since the road to being influential often leads to power it is very important that the individual understands the rules so that they do not cross the line. For Lawrence, the crossing of the line happened after Akaba.

PROTAGONIST: The opposite of witness. In this role a person of influence chooses to “cross the line” and actually lead by assuming a position of power. Lawrence became a protagonist after the taking of Akaba in July of 1917. He maintained this role through the taking of Damascus in October, 1918.

Prophet: Feisal was Lawrence’s Prophet. This is the individual who one must work through to make vision a reality. The difference between a Prophet and an Allenby is that the Prophet is a visionary and will allow you to influence events as long as he trusts your motives. An Allenby is usually not a visionary but will give you the bandwidth to supply the Prophet with what that person needs to make the vision real. It is generally a good idea to keep the two separated because often their motives are very different.

RING: This is the circle of power. In Lawrence’s context this was the inner circle of the tribe of the Sherif. Gaining a position as advisor to the person who had power within the ring is something that must be attained to have real influence.

STRATEGY: The methods by which a person intervenes. In Lawrence terms, any strategy would maximize the strengths of the Prophet and minimize corresponding weakness. The decision to avoid pitched battles with the Turks, to allow the Turks to leave their army in Medina, and to conduct irregular warfare was strategic.

TACTICS: The steps or actual moves that a person would make to enable strategy. In Lawrence terms, the decision to attack Akaba was tactical. The end product which allowed the Arabs to expand the Revolt beyond the borders of the Hejaz was strategic.

WITNESS: The role of a person of influence. This is the self-empowering role that Lawrence found himself in from the advent of his arrival in Arabia in October 1916 and climaxing in early July 1917 with the taking of Akaba. In this role, one influences but does not lead. The opposite of this role is one of protagonist.

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