

HERE & NOW

Vol 23 Issue 2

Quarterly Newsletter of the Indian Society for Applied Behavioural Science

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From the Programmes Team

Dear Friends,

It is indeed a pleasure to greet you all again through *HERE & NOW*.

We are glad to share our brief about the Summer Event 2009 held in Goa from 11th May to 23rd May 2009.

There were moments of anxiety at the time of announcement and all through organising because of the air of recession affecting the entire environment. The high point that we want to share through this space is that despite such a challenge, we were joined by over 240 participants (both weeks included) in this event. The individual and organisational clients, reinforcing their faith in human process work, even during recession, added to our belief, commitment and strength.

In the process of organising this event we put in extra efforts in interacting with some of our regular clients. We deeply appreciate their value and respect for our kind of work, which they find rare, and meaningful. The management of Resort Dona Sylvia (the venue) too was very supportive and their services as usual were quite satisfying.

Owing to anticipated reduction in participant numbers, it was tough sending regret notes to so many professional colleagues who had volunteered to serve the community. At the same time, their understanding and best wishes strengthened us further. We once again thank them for their support in such difficult circumstances.

The event also had various learning sessions, which provided cognitive as well as behavioural stimulations for our professional colleagues. The learning session in the opening faculty meeting revolved around the theme of 'Psychological Trauma'. The session dwelt on understanding the implications of the concept in the T-group context apart from applications of its learning especially when trauma is disclosed in the lab. In another session our professional colleagues also spent time developing uniform understanding of 'Professional Excellence' and generated various ideas for taking the same forward.

This event was special with its unique learning environment. The first week was filled with meaningful 'SUNRISE' seminars on all days, including the last day. Infact, day five saw more than one such seminar happening simultaneously. It was great to note that professional members were ready to offer their rich knowledge and experience with abundance and positive anticipation. And the impressive and encouraging turnout made such endeavours even more successful. Week II also had similar moments.

We now look forward to more meaningful action and experiences in the next event. And we take this opportunity to seek your continued support and encouragement.

Best Wishes,

Archana Shrivastava, Lalitha Iyer, Raj Kumar



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from the virtual desk of the Editorial Team



Transitions are interesting phases of life. They bring as much thrill, hope, challenge as they do anxiety, worry and sadness. It is said the words 'change', 'challenge', and 'opportunity' have a common source in language. Well we can't claim to have validated this hearsay from authentic sources but we do certainly agree with its essence, based on our own experience of transition at our team level. We have had a change in our team composition that has affected all of us (exiting, incoming and staying members alike) in varied ways. Nonetheless, true to our ISABSian spirit of experimentation, learning and evolution, we have opened our hearts to this change with mindfulness, positive anticipation, renewed commitment and warm camaraderie.

With this transition, we are now doubly aware and committed to our dream of taking HERE & NOW to a much deserved higher level, beyond its current identity as a newsletter. We aspire to have HERE & NOW recognized as a quality professional periodical of high, unparalleled merit in the field of Human Process Learning & Development. And we look forward to your best wishes, worthy guidance, creative collaboration and caring support so as to make it possible. We are happy to share the ambitious endeavours that we are intending to initiate. These include strengthening HERE & NOW further with added professionalism and enhanced quality; Reviewing and standardizing reading booklets; and Planning Handbook of Process Learning. The details about all these would be out soon and we request you to be on lookout for the same on our website and in the ISABS e-groups. We invite your suggestions, participation, and collaborative role-sharing.

As we are getting geared to add greater meaning, value and vigour to ISABS Publications, we feel encouraged by the inspiring response in terms of enlightening write-ups that our contributors gifted us in a tight time schedule. This issue brings

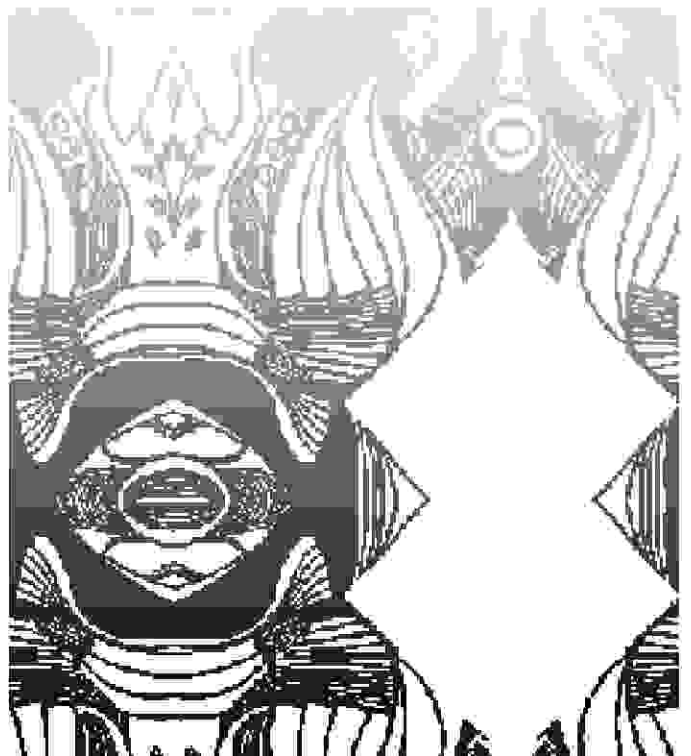
to you qualitative readings of high impact for any learner and practitioner of behavioural science. The uniquely educative reading on 'Ego Defences in Groups' is ably joined by a high practical relevance perspective note on 'Emotional Literacy in Schools'. The book review captivates you with its sensitive understanding of a celebrated fiction from human process perspective. 'Reflection on running a marathon' is at once moving, inspiring and educative. The creative stream is overflowing with four sensitive pieces of poetry. And the various updates connect you with the latest happenings across various parts of ISABS.

Continuing our resolve of achieving greater economy for ISABS and promoting eco-friendly printing, we request you once again to shift to e-copy by registering at ISABS Publications page (<http://www.isabs.org/publica.shtml>). Please also post ISABS Office separately at isabsraj@gmail.com so as to help us take your name off hard-copy postal mail list. Our committed joint efforts in this regard would make a marked impact in supporting a non-profit institution like ISABS create greater funds for much wiser utilization.

We request you to look through the "Invitation for Contributions" on page no. 7 and flood us with your rich contributions. We await your responses with eagerness at isabs.publications@gmail.com

STOP Press – We have just now received the sad news that our dear friend Rusi Engineer has passed away this morning on 23rd July 2009 after a long illness. Rusi was the editor of HERE & NOW during the presidential tenure of Sushma and Sankar. We salute his contributions to HERE & NOW and to humanity whom he served with love and compassion. We dedicate this issue to Rusi with heartfelt grief and love.

Arati, Bhanu, Neena, Sanjib and Teji





Our friend and dear colleague Rusi Engineer is no more on this earth. Yet he smiles at us through the pages of this very newsletter which he edited single-handedly some years ago. He was a fine and graceful

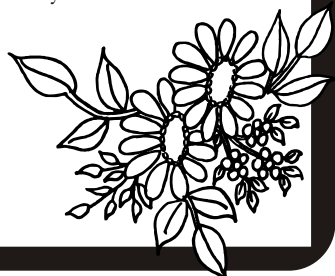
person looking at life with a merry twinkle in his eyes, silently battling cancer, the disease, which he once overpowered but eventually succumbed to.

Deeply spiritual in his outlook, he studied and imbibed many religious teachings. Many of us would remember how tears flowed from his eyes when he heard KK Mehta chant the 'Nirvanashatakam' or when Kumar Gandharv sang Kabir's "Jayega hans akela, Jag darshan ka mela.." Many also remember the wonderful hours spent listening to the 'bees and mariamba' duet he would sing in his mellow baritone with Dilip in the happy hours.

Rusi never hesitated to take a stand or raise his voice when systemic processes appeared askew. I am recalling situations where he must have felt surrounded and pressured due to this. But he always maintained a respectful cordiality in his assertions and taught many of us the true meaning of collegial togetherness, mutual investment and personal integrity.

In addition to his association with ISABS where he became a professional member in the year 2000, he touched the lives of many human beings through his work as a psychotherapist and counsellor. I experienced his embodiment of the values which he facilitated for his clients and participants in the way he was open to relationships, flowed with changes and courage to make decisions which were authentic and rich. I would like to end with a quote of his, "You can take a horse to the water but you can't make him drink".

Manas Shukla



To.....My Mentor, My Friend and My Guiding Light

Ode to Rusi

I dream of a world
Beyond this world
Where all are together
And love abounds

I dream of a world
Beyond this world
Where all are together
And joy knows no bounds

You are gone
And are you arrived
You have left
And you have reached

Are we apart?
Or are you a part
Of the world
Where we depart

Are you with them
Those who are gone
Making them smile
With the twinkle in your eye?

I dream of a world
Beyond this world
Where all will be together
Never to depart

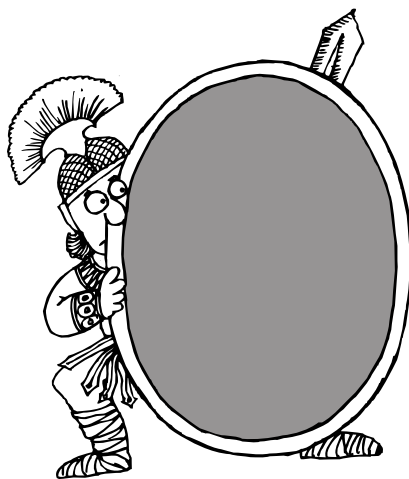
Rachna Sharma



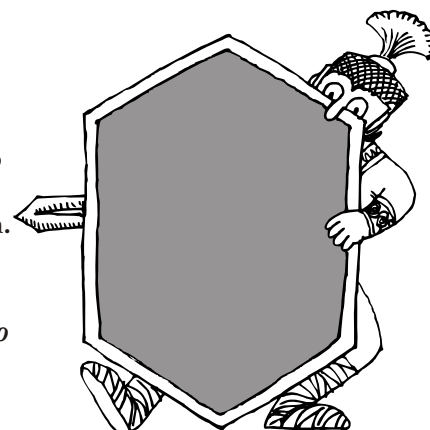
Ego Defences in Groups

Sanjib Basu

Note: This short piece is developed from my slide presentation for the PDP group in Kolkata Region meeting on July 1, 2009.



No concept, in my view, is as central as 'ego defences' to success and failure in T-group work, including participation and facilitation. *My concept of ego defences and my view on its importance, in this outline, are from my experience in T-group work, i.e. in relation to the objective of the T-Group: to understand oneself better, and not from my readings.*



Before I start, I would like to present certain more fundamental concepts, and then lead up to ego defences. Over the years, I have been influenced a lot by the model of the computer in my thinking on the mind. I see the brain as the hardware, and the mind as the software that is loaded on the brain.

One difference is that there is more conscious engineering with the computer hardware and software. In the case of the human being, the brain and the mind – hardware and software – grow simultaneously. The brain is not formatted and loaded with software in the planned and deliberate way the computer is. Hence, mental software has a variety of inputs: genetic, physical-sexual, upbringing, culture, health, immediate surroundings, rationality, etc. Software created from most of these inputs can be termed as either 'id' or 'superego', according to Freud's structure of the mind.

A second big difference is that mental software, once active in the brain, integrates around a sense of singular self-consciousness, an 'I'. No such phenomenon arises in computers. While scientists have determined that the 'I' is a characteristic of higher brain function, and a superior organisation of mental software compared to other living species, the exact nature of the human and mental 'I' remains a scientific mystery. Its nature has attracted not just scientists, including psychologists, but also philosophers and spiritual thinkers over the ages.

Therefore, a computer can perform complex tasks without its software having any 'subjective' sense at all. Mental software of lower order species like a fish or a squirrel have more

developed sense of 'self'-preservation, evident through instinctually integrated responses to stimuli. The 'I' in lower order species seems, generally speaking, to be a mild software driver simply to activate and integrate the instinctive, self-preserving functions. However, there are data in the animal world to suggest existence of deeper, non-rational, thoughtful behaviour, i.e. behaviour that cannot be explained just by criteria of self-preservation and simple pleasure-pain. There have been instances of complex and reflective behaviour in pets kept by humans, and also animals in the wild like elephants, dolphins etc.

When we come to humans, we find a complex 'I' that both integrates existential tasks ('driver') and accommodates a sense of self ('identity') against the rest of the world. The 'I' not only helps the human being to act purposefully, but also the same 'I' becomes a 'field' for a dynamic set of feelings, thoughts, and values that are evident to others as the person's 'nature' or 'personality'.

If 'I' is experienced externally by others as an evident and objective personality, internally its labeling is less certain. From the inside, 'I' can be experienced uniquely as

- Multiple desires, feelings, anxieties, hopes;
- Beliefs and values – always in process of re- or de-validation;
- Adequacy, confidence, capability – increasing or decreasing;
- More or less openness to the world around; and
- Interpretations of past events and experiences.

From the outside, the 'I' has a personality label, a name, a voice, a picture. From the inside, there is no similar 'icon'. 'I' is, at once, the most unique and the most universal of human words, 6 billion in constant use! The question "Who am I?" is always evocative and mysterious, because it is so difficult to answer. From the inside, I am experientially not my name, my picture, my externally observed personality.

In a T-group Lab, for example, participants typically find it easy to focus on others. It's easier to be objective when it comes to others. As soon as the group's focus falls on oneself, there are feelings of awkwardness, confusion, 'self-consciousness', a kind of paralysis and resistance to easy discussion. The Lab is requiring us to collaborate in being objective about our own subjectivity, and our software find this process difficult and stressful in the new group.

Spiritualists from many religious traditions have identified the raw consciousness of self as the touch of Divinity, eg. "The Kingdom of God is within you" (Jesus). In Hindu tradition, the Self is identified with Brahman. It is clearly distinguished from the mind and refers to a primordial Self-consciousness free of thoughts, i.e. free of local software.

What about a less spiritualist point of view? One can say that, from the inside, we have different 'softwares' operating that may not be integrated well enough for a short, simple answer to the question "Who am I?" I see the concept of 'Ego' as a kind of macro-software attempting to integrate the different micro-software (thoughts) that are running inside the brain. 'Attempting' because the integration may not ever be complete or quite successful. 'Integrate' because of the felt need to protect, understand, and present oneself as an entity to the rest of the world.

Therefore, in my view the Ego 'macro-software' has two significant functions: (1) to consider, cohere and to make congruent the different sub-sets of software present in the mind; and (2) to provide a collective 'boundary' around the different sub-sets in order to create a total identification, or 'identity' of the self, adequate to protect and promote its interests at different moments.

The first function is reflective and organising. The second function is protective and coping.

From this point onwards, we approach the concept of ego defences.

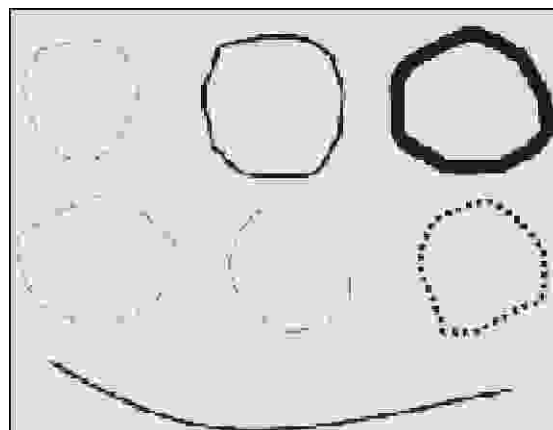
Ego defences arise from the second 'protective and coping' function of the ego. Ego defences are software mechanisms of the ego to guard against various dangers. Dangers could be to ego integrity and self-esteem, at the conscious level, and also at the unconscious level.

However, it's important to note that the first (reflective) and second (protective, viz. ego defence) functions of the ego as a whole are in a kind of dynamic tension with one another. In terms of the first function, the ego integrates the various, sometimes wild, thoughts and feelings of the mind into a

whole, and contemplates the world in relation to itself. In terms of the second function, the ego distances the world and protects itself from sensed dangers. Normally, both functions are operating all the time. Like two hedgehogs in a freezing winter, the two functions can neither be too far nor come too close!

When we participate in a Laboratory, we experience the two functions quite forcefully. On one hand, we are curious to learn about ourselves, about how others see us, and what we can pick up from observing them. On the other hand, we are sensitive to dangers to our self-esteem. The unstructured interactions in the Lab are laden with snipers, ambushes and mine-fields. Withdrawal, unhappy experiences, angry confrontations, grief, loss of self-esteem are not uncommon. Clearly, both functions of the ego – the reflective-integrative and the ego defences – are in operation.

An important concept that covers both ego functions is that of 'boundary'. The purpose of a boundary is to define space. In relation to the first function, the boundary defines 'what I am' vs. 'what I am not', 'what I would like to be' vs. 'not like to be', and 'what belongs to me' vs. 'does not belong to me', etc. The nature of the boundary can be of different types (see figure).



Boundary shapes refer to qualities of ego identification: mainly size, definition, openness, insulation, and rigidity. The boundary of the ego borders one's mental identifications in a certain way – sweeping or small, complete or partial, porous or insular, delicate or rigid. Ego boundaries, though, have to be seen in a dynamic way. They are capable of change, more or less. Their degree of flexibility or mobility is yet another attribute.

Flexibility of boundaries itself can be seen in two different ways: First, in a voluntary developmental or creative sense. Second, in a reflexive, defensive sense. The movement of boundaries for the purpose of defence, whether reflexive or anticipatory, refers to the ego defence mechanisms.

For example, especially during the early days of a Lab., participants often show marked change of behaviour once they are out of the Lab. and into the tea/coffee or lunch and

break. There is relief, more laughter, conversation. Sometimes, participants report they are able to do more sharing outside the Lab than inside, or without the facilitator than with.

One could state differently that the ego defences have differential shape and force between one kind of setting and another.

However, as the Lab evolves, the behaviour of the group changes. Participants find the breaks onerous as the group work gains in meaning and intensity. There is now antipathy for small talk and loose chatter. There are complaints of sleepless nights, feelings of personal disorganisation and confusion. Sometimes, participants claim they have new insights into themselves. Stated differently, mobile or flexible ego defences have permitted the consideration of new and unusual experiences in the Lab, potentially as a way of reshaping ego boundaries more significantly.

The developing T-group is a remarkable laboratory for the study of ego defences. When T-groups succeed and do good work for participants in the life of the group, they are essentially characterised by a reduction in ego defences, on the part of many participants, including the facilitator(s). Conversely, when T-groups fail and do no good work for participants in the life of the group, they are essentially characterised by an increase in ego defences, on the part of many participants, including the facilitator(s).

I use the expression “in the life of the group” because sometimes participants report a lag in their appreciation of Lab experiences. It can happen that the dysfunctional experience of increase in ego defences in the Lab setting is followed, at leisure, when the environment has turned safer, by a more functional reflection and new initiatives.

It also happens sometimes that ego boundaries reshaped functionally under lack of threat in the Lab get back to their old shape when familiar and difficult settings, eg. in the work organisation, re-appear in a participant’s life.

As participants and facilitators in T-groups, we have to aim, in a general way, for palpable success in the life of the group. This will involve understanding: First, how our own ego defences are working in the small group, and why. Second, the effect we are having on the ego defences of others in the group.

Attention to these two factors, and sharing the findings, helps to create a well-informed group of members, who are sensitive to one another, although they may be quite different. Many T-groups do indeed have a happy development because of the ‘structure of the un-structure’ that permits collaborative processes under wise facilitation.

Since the purpose of ego defences is to protect the ego, it is natural to assume that what is protected is vulnerable to hurt. That is clearly the experience also, when we reflect on our own participation in Labs as well as many interpersonal encounters

that have left us feeling weak or injured. However, it is important to note that the ego, as a mediating device between brain-body and environment, is not essentially vulnerable, i.e. the software does not have defined characteristics or measure of vulnerability.

One person may be in panic during a flight in a plane, another snores through the journey. The spouse, who induced ‘butterflies in the stomach’ during courtship, may cause only the boredom of familiarity after years of marriage! Once a certain situation is perceived to be free of threat, the defences are lowered, and the ego resumes a relaxed interaction with its environment. Ego defences lose their tautness and are again capable of mobility and reshaping. That reshaping, in turn, allows new elements of identity to be incorporated in the ego, and old ones to be discarded – at leisure and at will.

When participants join a Lab voluntarily, they are, as I have mentioned, both curious and guarded. The objectives and method of the Lab produce the curiosity while the newness and unfamiliarity of the method signals potential danger. Hence, for all members of the group, including facilitators, the curious ego, one’s own and others’, is an ally in the task of the Lab, while the ego defences are the element that presents the challenge that has to be overcome.

Meeting this challenge is something like the advice that a computer repair specialist once gave me some years back. My computer had crashed, and repair involved rebooting or reformatting of the hard drive that entailed much loss of data – emails, Word documents, spreadsheets, pictures, and the whole lot. The repairman suggested that, in future, my hard drive be partitioned into a C: drive and a D: drive. The C: drive would have the program files in it henceforth, and the D: drive would have the data files. That way, future crashes would not endanger the data files, and repairs would be efficient and direct.

Something similar is helpful in working with ego defences in small groups. For long periods of time in the small group, the defences hold the curious ego in hostage. They create an island of silent or warlike fortresses rather than a laboratory of busy scientists sharing their findings!

If only defences could be ‘partitioned’ and kept on a separate drive, while the egos engage in productive interaction, the group’s task would be so much easier. But how to proceed, how to bell, not the cat, but our own mouse-like defences? Whatever constructive thoughts and practices emerge in the Lab to answer this question greatly merit the label of ‘facilitation’.

Good facilitation, and here I do not refer to the role of the official facilitator but to the function of facilitation which is available to all members, helps to repartition our ego drives into two separate areas: (a) identity; and (b) defences. My reference to the official facilitator would simply be that he or she must be able to practice this with his/her own ego and ego defences, present these for the group’s attention rather

than attempt the procedure privately and silently. That is the pre-condition for successful interventions with others in the group.

When we work with others' defences without reference to our own, the other often perceives the attempt to be a form of attack that has injury as its aim. The reaction usually is a raising of defences rather than a lowering, and further interaction on similar lines is like a siege on a fortress that has decided to lift and seal its footbridges.

However, when we lower our own bridges, scale our own walls and leave our forts and moats, and feel free to stroll in the countryside, the atmosphere of peace receives fresh doses of oxygen. Other forts and fortresses are tempted to do likewise. The leadership role is catching, and is often shared quickly by others.

It happens that sometimes facilitators, for some unconscious reasons, determine that their official 'role' provides a basic armour against unpleasant intrusions into their own identity and feelings. This conception is absorbed by other members of the group as a component of the 'authority' in their midst. I have found such situations extremely dysfunctional for the success of the Laboratory. By contrast, 'official' facilitators, who are able to talk about their own feelings openly, are the ones who help to distribute the facilitation role quickly in the small group and create other leaders beside themselves. In the process, ego defences are repartitioned in the group, and the ego's work of interaction and reflection proceeds apace.

It is almost a spiritual experience to see a successful T-group form out of strangers and very different personalities. The mature T-group treasures differences while simultaneously experiencing a unity in which separateness is transcended. Acceptance replaces judgment, both within and between individuals. Authenticity is practiced without fear or intention of hurting. Authority is accepted as completely human and equal.

Technically speaking, the T-group, in a brief period, suspends the protective function of the ego (the ego defences) while giving freedom to the ego boundaries to reshape in the way the participant desires. Therefore, the twin yearnings of the human ego – to be 'free', 'free to be me', and yet united in love with the world around, and no longer separated – are both fulfilled. The experience seems miraculous for many participants in such T-groups. But what has happened is really the reordering of the ego defences of the participants to permit new discoveries in a safe environment.

How to work with ego defences, one's own and others', is therefore an absolutely vital component of professional development for T-group facilitators.

Sanjib is an independent trainer, facilitator, and coach. He welcomes your feedback at groupdynamix@gmail.com. ■

Invitation FOR CONTRIBUTIONS



We are happy to propose "HERE AND NOW" as the content theme for the next issue. We invite your enriching contributions on the said theme, for any or more of the following sections.

- Theory/Research/Practice based Concept Paper – A write-up with high academic value for the learners and practitioners of 'Applied Behavioural Science'. Preferred length – 2500-3500 words.
- Perspective Note – An article building a new perspective on an existing model/practice/methodology of 'Applied Behavioural Science'. Preferred length – 1500-2500 words.
- Reflection/Reminiscences – Personal experience/reflection sharing with emphasis on learning there from. Preferred length – 1500-2000 words
- Book-Review/Appreciation – Preferably of a book having direct relevance for process learners. Else any other book reviewed from a 'Human Process' perspective. Preferred length – 1200-1500 words
- Creative zone – Cartoons, Illustrations, Sketches, Process-based humour, and of-course poetry
- News & Updates – Preferred length – 200-400 words

We encourage our contributors to send in original, unpublished contributions written in clear, coherent and well-structured English. The contributions received would be immediately acknowledged, however, acceptance would be notified in 2-4 weeks time after due review. We trust our contributors to be available for necessary corrections based on editorial recommendation.

Please mail your contributions for the next issue latest by 15th September, 2009 - only at isabs.publications@gmail.com

With many thanks and warm appreciations.

Playing Hockey in a T-Group

Sonnet 1: The Early Hours

The field is square and springy, painted white
Midfield is where the bottles and toffees lie
The players stalk in a circle, tense and grave
Flexing sticks to hit the ball, or to save.

Tuned to the coach: her words, her slightest sounds.
Four players tap the ball of their aimless talk.
Three wait on the side to trip and mock.
Self declared extras just sulk around.

Soaked in the dense moisture of anxiety,
Passes are missed and balls cross over –
Ill defined side lines of Then and There.
Goal posts shift like shapes in the mist.

"A secret Training Plan?" two dribble at tea,
"The Trainer is as lost as you or me?!"

Tejinder S. Bhogal

Teji consults and trains on HR and OD with social development groups. He can be reached at tejibhogal@gmail.com

Life seeks support

Don't push the river it anyway flows;
Don't dam the river for then it chokes.

Life like this flows uninterrupted,
It baulks when it is forced or corrupted.

Life is often a gentle stream,
Moving forward not backward it seems.

Yet we try to reverse its trend,
A straight flowing river we try to bend.

In so doing only its wrath we face,
Not its love, kindness or gentle grace.

Therefore the request is to flow with the tide,
Align ourselves, be on life's side.

T. T. Srinath

T.T. Srinath is an Organizational and Behavioural Consultant. He can be reached at ttsrinath@vsnl.net

Journey of a smile

I smiled
To say ... Please like me
I smiled
To say ... I have caught you
I smiled
To say ... I am better than you
I smiled
To say ... What a fool you are

I smiled a lot

A smile that only sometimes came from within
A smile outside that left me unhappy inside
A smile with tears in my eyes
A smile to tell everyone I am OK

and then someone said wipe that smile off !

and now

I watch myself struggle to not smile
I watch myself remain with my sadness
I watch myself be with my anger
I watch myself smile less often

but when I smile
I smile
To say ... I accept you as you are
I smile
To say ... I am happy doing things together
I smile
To say ... I caught myself
and
I smile
To say ... I LOVE BEING ME

Poonam Prakash

Poonam Prakash is a Town Planner; and Faculty at School of Planning and Architecture, New Delhi. She can be reached at mrigya13@gmail.com

Dance with me

Come dance with me
Not each of us
moving in our own make believe worlds

Come play with me
Not the mindgames
that serve as our daily dose of entertainment

Come love me
Not the pretence of care
that we ritually shower on each other

For you and I are one
and in dancing with you
I am aware of my being alive

in playing with you
I experience the joy in me

In loving you
I love myself

For you and I are one

Rachna Chawla

Rachna is a Teacher & Independent Consultant working in the Education, Social and Corporate Sectors. She can be reached on rachna.chawla@gmail.com



Reflections on a Fiction Sanjay Dutt

THE WHITE TIGER

By Aravind Adiga
(Harper Collins)

Why a fiction for insights into human processes? That is the first question that ran through my head when starting this piece. Three reasons really. *Firstly*, it is first rate fiction and I believe it deserves every bit of the Man Booker 2008 recently awarded to it. *Secondly*, it is in several years I read a book in one straight gripping sitting of 5 hours. That intense engagement clearly told me that this book means a lot to me personally. It also helped that sheer sarcasm and dark humor of the book appealed instantly to my own sensibilities. *Lastly*, after significant amount of personal development/spiritual/ human process related literature I have been through in past couple of years, I feel a strong urge to connect with the human processes that are there in the ordinariness of daily life. The book is a brilliant synopsis of evolving India and a rich presentation of human processes at individual and social levels.

The story is told in first person by the main character – Munna a.k.a. White Tiger (the name earned from a village school inspector who considers his intelligence as rare as the animal in the hopeless village school environment). The novel unfolds Munna's journey as son of a landless laborer in an obscure naxal-ridden village of Northern India to his cross-over into an entrepreneur running a taxi company for BPO companies in Bangalore. The novel roughly covers his journey from a boy of 7-8 year old to a young man of about 25-30 years. Munna's sheer grit and ambition bordering on greed and exceptional curiosity to learn from the world around are representative of millions of young men continuing to migrate to cities to simply escape the choicelessness faced in the oppressive 'other India' (as Munna calls it). The journey is fascinating as he claws through all the odds and refuses to accept the hand life dealt him to start with. Some of the odds Munna faces are..

...his joint family's enslavement to different power structures – of the ruling Naxalite leader and of the landlords who control resources of the village

...his family's - specially his grandmom's - seductive/guilt-driven iron control over Munna's life as the provider for the large family

...the sheer lack of choices arising out of poverty and enforced caste system in the village

...class and caste divide that continues on his migration to Dhanbad and later to Delhi as the driver to US-retained son of one of the landlord's

... lack of formal education

.... And above all the social conditioning as a 'servant' in the rigid power structures of family, caste, class and the newly-emerging divide of have and have-nots from globalization of India.

This amazing journey brings face-to-face many ethical issues modern India poses. Munna's journey and journey of other characters in the book is replete with instances of bribery, sexual exploitation, marital discord, exploitation within families, child labor, corrupt governance, and marginalization of minorities. The book in its last few chapters, chillingly raises the ethical dilemma Munna himself goes through while he plans - and eventually does – murder his employer (US-retained son of a landlord) to steal a large sum of money and runs off to Bangalore to start a new business. The book in this journey vividly paints the helplessness and struggle of Munna. I surprised myself as I found myself empathizing with Munna even after he had taken a human life. In yet another instance, the slow death of morality of the idealistic US-retained son-in-law at the altar of the corrupt Indian 'system', led me to reflect on value conflicts that I face within my daily life.

These inherent value conflicts in the book have led me to interesting insights and questions about human processes and about my own value systems.

The book insights into how family, social and political structures i.e. social groups can be determinants of life-scripts of individuals – either through acceptance or rejection

of group norms. The contrast between Munna's silent but determined rebellion against the rigidity of these structures and his brother Kishan's surrender to these is stark. Munna goes on to eventually earn social acceptance in the privileged sections of urban India, approval of his family members and money. Kishan on the other hand is reduced to an emaciated sole bread-winner for a large extended family. He silently accepts a life defined by his caste, role as a son and by mostly unsaid rules for a member of a class that has no voice because it has no resources at its command. At one end Munna's success (though ethically tainted) does provide evidence that human spirit can triumph over the immense determinants of life-scripts. On the other hand, for every Munna there seem to be millions of Kishan who seem condemned to lock-in their life-forces to sustain the structures.

From a human process perspective I would like to make the following inferences of the impact of larger group (society, class etc) dynamics and the individual (Reference Article and Model from: Group Dynamics and the Individual, D Cartwright and Ronald Uppitt):

- ***A Group and an Individual can have incompatible interest*** as in case of Munna's rebellion against what he is born into. Similarly the very real threats to Munna's pursuit of personal interests from his family/ employers/ peer groups are the indicators how a group can threaten an individual for violation of group's norms.
- ***At the same time group and individual interests could be compatible*** like Munna meeting his needs of affiliation, recognition and self-esteem as a successful urban business entrepreneur. The norms of the caste/ class groups disappear in the world of modern day Indian business providing Munna an acceptance.
- ***Groups mobilize powerful forces which produce effects of utmost importance to individuals.*** The same circumstances produce a rebellious Munna and a conformist Kishan. Individuals may respond differently to group's powerful influences – but the influence of groups is visible.
- ***Groups can produce both good and bad consequences.*** The urban India dissolves the group conformity imposed by class/ caste providing a sense of opportunity to people like Munna. However, the same urban India has created group norms of economic/ social success that eventually drive Munna to murder another human being and buy his way into this new emerging class.

I am also left with some insights about myself from the way I strongly related to the book and from the way I felt while reading through the book.

- The value of freedom is extremely strong and possibly uppermost for me. My delight and respect for Munna's freedom and his struggle (despite his means) has led me to this realization.
- I personally relate strongly to Munna living his complete potential and pursuing it with utmost passion. I believe my ISABS journey and many personal choices in my life in the last few years have been about this journey.
- It was a delight for me to see Munna learning from the smallest of happenings around him. The author has wonderfully distilled nuggets of information into insights about India. My own passion for learning from every bit of my life and life around me was reinforced by this approach.
- Lastly, I am curious and eager that as I proceed to Phase B/ Internship/ Professional Membership, how will I deal with situations/ individuals where people come to ISABS to find their own spirits but find they don't innately feel they have the freedom of choice. Personal change in these situations may be difficult. Also how will I deal with situations where the here-and-now context/ values/ ethics may clash with individual's personal context/ values.

The experience of writing these reflections has delightfully connected me back with fiction. My disillusionment with many aspects of life started me on my ISABS journey and a spiritual search in 2005. The search for 'meaning' in life led me to non-fiction literature that I believed was more insightful, capable of delivering depth and could give me a path. The return to fiction thrills - for in it is the discovery that it is not 'what' you read but 'how' you read! It has taken opening pages within to experience the pages without.

O Ek Khusbu Aati Thi

Mein Bhatakta Jata Tha,

Reshmi Si Maya Thi

Aur Mein Takta Jata Tha

Jab Teri Gali Aaya, Sach Tabhi Nazar Aaya

Mujhe Mein Woh Khusboo Thi, Jis se Tune Milwaya

Maula Maula Maula Mere Maula

(Courtesy : Arziyan from Delhi-6)

Sanjay is a learner from life and love, which eventually find expression in his work and play. He can be found at sanjay@duits.net. ■

EMOTIONAL LITERACY IN SCHOOLS

A SOCIAL DEVELOPMENT IMPERATIVE

Zeb O. Waturuocha



read and write than whether they'll be alive next week. Inclination towards immorality coupled with incidences of self-immolation and suicide, interpersonal and inter-group clashes, armed conflicts and murder, alcohol and drugs, high rate of drop out from the educational system, prostitution, kidnapping and trafficking are signs of a desperate need for lessons in handling emotions and **emotional illiteracy**.

India today is going through economic boom and moving from the joint to the nuclear family system; from one parent working to both parents working. As a result, child upbringing has taken the form of enrolment into prestigious schools and dependence on housemaids for nurturing the child. The little chance the child will get to spend time with parents is spent either in tuition house or eating homes. We see early symptoms of problems faced by the students in other countries where school violence prevails. In Indian schools today, for example, cases of school violence have been reported from different parts of the country. The aggressive pursuit of wealth, profession and fame by modern parents tends to send wrong message to children. The bent of mind that aggressive children take with them through life is one that almost creates danger to their own safety. Most critical factor is that fabric of the education system focuses too much on IQ and acquiring knowledge through reading, writing and arithmetic. There seems to be no system in place, where teachers or students receive systematic, structured and regular inputs/training on emotional competency to develop their EQ.

Humans beings are social and emotional animals, and, by extension, social and emotional learners. "Educating the mind without educating the heart is no education at all."

"No matter where you are, parents want their children to be safe and secure...that might even precede a quality education..." - (Principal Michael Durso, Springbrook High School, as quoted in the Washingtonian Magazine, September 1997)

As family life no longer offers growing children a sure footing in life, schools and colleges are left as the one-place communities can turn to for correctives to children's deficiencies. But the present emphasis in schools suggests that teachers care more about how well school children can

(Aristotle). Education in its best form is more than science, history, and arithmetic, and students are driven by more than their natural aptitude to acquire knowledge or perform well on standardized tests. Educational programmes that address the underlying emotional skills that foster well-being, improved academic and work performance, and healthy social interaction is the need of the hour. For children to thrive, it is necessary to integrate the teaching of emotional skills into the academic curriculum and provide training and opportunities for students and all stakeholders – school leaders, teachers, and family members – to apply these skills in their daily interactions. Emotional literacy posits that personal, social, and intellectual functioning improves by teaching children and adults how to Recognize, Understand, Label, Express, and Regulate emotions (RULER) (Brackett & Rivers, 2008)¹.

Students encounter a gamut of emotions at school, each of which calls upon their emotional skills. For example, they feel

- pride at having accomplished a difficult task when they do,
- anxiety about taking tests,
- fear when victimized by a bully, and
- rage when treated unfairly by a peer.

Given the myriad vista of emotions that students experience, emotional literacy is central to their success. Look at the case of a student who has not done well in examination. The emotionally literate student: recognizes and labels his feelings of shame and annihilation about the result (by noticing his racing heart and feeling of disappointment about it), understands that he feels this way because he has disappointed himself and his parents and is scared he may not be able to pass it the next time, expresses his feelings to his parents and his teacher, and regulates his feelings by owning up his faults and calming himself as also deciding to skip other distractions to prepare for the re-examination. As a result, this student will secure the attention and support he needs, be more psychologically healthy, and perform better on the test.

Considerable research shows that emotionally skilled children and adolescents

- tend to flourish
- have more positive relationships,
- are less likely to engage in risk-taking behaviours - using drugs and alcohol,
- experience fewer emotional symptoms (e.g., stress, anxiety, and depression), and
- perform better academically

When the adults in students' lives also have the abilities to recognize, understand, label, express, and regulate emotions, they can provide students with positive role models and the resources needed to thrive. For example, emotionally skilled teachers are likely to demonstrate empathic behaviour,

encourage healthy communication, and create more open and effective learning environments where students feel safe and valued (Brackett, Katulak, Kremenitzer, Alster, & Caruso, 2008)². The emotional skills of teachers also influence students' conduct, engagement, attachment to school, and academic performance. Teachers' emotional skills are critical to their own effectiveness and success as their work involves a significant potential for emotionally draining situations (Dorman, 2003)³.

Emotional literacy is at the core of the ability of school leaders to build and maintain positive and trusting relationships, as they spend more time on average. Emotional literacy is foundational to academic performance and facilitates the achievement of the more distal goals of education by equipping students for life, allowing them to develop to their full potential, not only as students, but also as citizens and professionals in a fast changing society. Emotional skills impact success at home, in school, and in society.

Emotionally Literate Schools offer a comprehensive approach to a "whole" child and adult education by offering a set of theoretically grounded programs and curricula for all stakeholders involved in the education of children. Traditionally policy makers have indoctrinated educators to separate emotion from academics, yet in doing so schools have done a disservice to students and educators. While the scientific evidence supporting emotional literacy is new and quickly accumulating, the ideas behind it are shared wisdom among the nation's best educators. Both Aristotle (nearly three millennia ago) and John Dewey (last century) made eloquent pleas for the education of the whole child.

Emotionally Literate Schools take the best aspects of classical education and combine it with rigorous scientific evidence. The result, when applied as proposed, is a whole-school approach that will help children and educators maximize their potential socially, emotionally, and academically.

There is a lot of work going on in the area of Emotional Literacy in India today including the work I am doing under the banner of our organisation. We are willing to extend this service to the different regions under the banner of the Social Development Sector of ISABS. Interested, kindly contact me at zebwats@gmail.com.

Zeb is the Dean, Social Development of ISABS. He can be contacted at zebwats@gmail.com.

¹ Brackett, M.A. & Rivers, S.E. (2008). What is Emotional Literacy?

² Brackett, M.A. & others: Emotionally literate teaching: Port Chester; N.Y. National Professional Resources

³ Dorman J. (2003) Testing a Model for Teacher Burnout – Australian Journal of Education and Developmental Psychology, 3, 35-47. ■



My Reflections on Running a Marathon

Uma Arora

I have been watching Mumbai Marathon for some time and have been intrigued with the spirit and stamina of running and runners and often wondered *'will I be able to do it!'* It was the last week of January when I heard about *runningandliving.com* from a friend and came to know that they organize marathon events right here in my town - Gurgaon. I visited the website and registered for the half marathon when there were exactly two weeks left for the run. I saw the trainer tips on the website and said to myself, *"two weeks practice will be enough for me."*

Declaring the intention

The following week I had two workshops with two different clients (I facilitate training programs for corporates) and I shared in the opening session that I was going to run a Marathon on Feb 22 and that I did not know how. My co facilitator who was with me at the moment was quite surprised. She later told, *"Are you sure? You have no practice. Why are you making a declaration in front of 25 people?"* I dismissed it. Then in the second workshop I did the same. I shared about my intention to run with the participants yet again with a lot of zeal and enthusiasm. My colleague gave up on me. Till then I had practiced only one day that too about three kilometers, which was more of walking than running. The following week which was the last week before the marathon, I had to travel and all I could manage in the name of practice was a bit of stretching and walking whenever I could squeeze in some time.

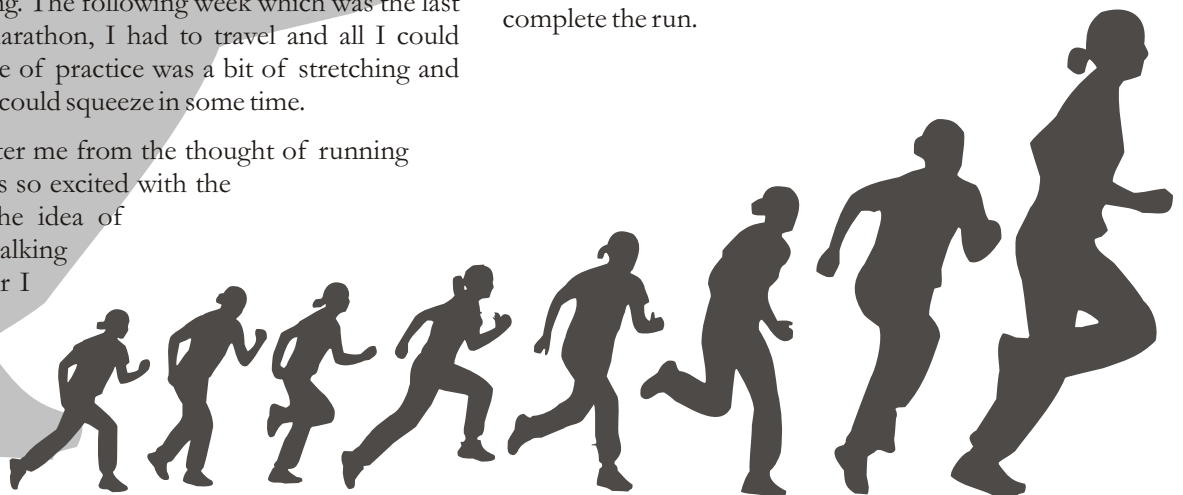
But this did not deter me from the thought of running the marathon. I was so excited with the attractiveness of the idea of running that I was talking about it to whoever I met.

The reality of the beginning

I got tired in the first 3 kilometers and the realization came strongly to me that I was relying too much on the power of my 'mind' and 'intention' to pull this through. I had not prepared my body adequately. A very nice old man in white kurta was standing with the policeman on duty on the track (he must have been a villager from nearby and was there throughout till the end). He watched me running-walking, breathing with such effort. I heard him say *"tumse yeh poori nabin hoga"*. My friend kept following me in the car and offered to pick me up at 3.5 km. She was sure I will not go beyond 5 Km. I had not practiced enough. I just did not have the stamina.

The tipping point

I started having a conversation with my mind what if I 'had' to do it? What if there was no option to stop 'no matter what'? I said to myself I keep talking about the power of 'mind and thoughts' over 'body'. Now was the time to prove it to myself. I had to do it for 'my own sake'. I had to do it to be in 'integrity' with myself. The moment of decision came. I told my friend who was following me in the car *"please go and come after 3 hours to pick me up"*. I wanted no one to distract me. I had to complete the run.



I started counting my steps: 100 steps running, 50 steps walking and kept moving. I managed 7 Km. with this strategy. Then I slowed down, watched my breath and pace. I had to do something different otherwise I would not be able to make it. I realized I was getting tired because I was running with too much effort. I started taking small steps with steady pace and found this was not tiring me. Throughout the journey, the other people kept passing by and kept cheering; *“you are doing well”* and this would reaffirm.

‘Wow’ I discovered a formula for myself: keep running slowly with small steady steps... don’t stop...

Building the strength

At 10 Km, my left knee gave away. By the way, I do not have a very strong left knee. And my doctor has told me not to do any strenuous activity with it. I started running on the power of my right knee. It was getting difficult and I had a choice to stop at 14 when I completed one full round. Then I thought what story would I tell my nieces and nephews? How would it feel? I could just visualize one thing...completing the marathon and the feeling thereafter and there was no way I would compromise on my word.

The journey from 14-17 required just about everything in me to continue. My right knee also started hurting. I could feel pain all over my legs, knees down now. I could not stop or walk. My legs were feeling heavier and heavier with every step. The only option was running at slow pace. Walking was even more effortful. For the first time I experienced running as flying, it required less effort than walking.

Mind over body

At about 17 and a half, both my legs gave away. A volunteer just appeared from nowhere on a cycle and asked *“Do you need a Vovran spray?”*... It was just the help I needed at that point. He also offered me a banana and I welcomed it as I needed some energy at the point. I kept dragging my feet and kept running for another half kilometer till the water station where I took a few sips of water. After that momentary pause for water, the pain in my legs worsened. My legs were not getting enough power and momentum to run and therefore I started walking. At the milestone of 2, a very handsome young boy of 6-7 years came on a cycle and said, *“Keep it up ... You are going good”* and gave me a cheery smile. It brought happy tears in my eyes. *“How did he know I needed those words?”* Then the same old man in white kurta who was giving company to the police man at the crossing, reappeared and I heard him say *“Bahut dam hai !”* Only one kilometer left, scorching heat of the sun, my mind was empty now ... There were no questions, no thoughts now. My body did not exist.

When I was approaching the finish line, I heard *‘Smile and run for the camera’*. I smiled and ran once again. I don’t

know where I got the energy from for that last piece. I crossed the line, tears welled in my eyes, could not believe it was over. I was happy that I kept my word. Despite complete absence of practice I completed the run. I passed my own test of endurance. I reaffirmed my belief to myself that mind and thought drive the body.

My reflections on parallels on leadership

The analogy of the experience came so close to life and leadership. Here are some of my thoughts:

1. It is vitally important to dream and visualize the end point
2. Share the dream, say it aloud... to yourself and others. Had I not shared my goal of running with many people, I might have chickened out the last minute. The fact that I shared it aloud helped me relate to it better and not get out of it. It cemented my relationship with the dream. The dream not shared means nothing. Sharing is important
3. My lack of practice, for whatever reason was a potential roadblock in fulfilling my dream. I realized the areas in my life where I was doing that. Not putting enough effort in planning, finding and nurturing the resources. A major insight for me in this area.
4. Resources... take care of the resources, understand the rules of the game, the technology and follow the processes. It is so helpful. I slept at 12 in the night on Saturday. I did not cut my toe nails and I realized that I had made a mistake. Listen to the wisdom of others too. The role of volunteers, their spirit to help, provides all the necessary support and cheer that was so essential for the runners.
5. **Mind over body**... ultimately, not to give up, no matter what happens, what comes in the way. Everything gets taken care of. Help comes when needed; a boy came with the medicine spray and the food. A young boy cheered me when needed.

Finally, this marathon for me was about me keeping in integrity of my word and endurance. It was about my life, stretching my boundaries, breaking barriers and having fun. In the process, I realized this experience is quite intoxicating and addictive. I am already thinking about preparing for the next one. The only difference being that this time it will be about bettering my speed and stamina which will come with lot of practice.

Miles to go.....

Uma is a Corporate Trainer, specializing in leadership development & executive coaching. She welcomes your feedback at uma.arora@idamlearning.com ■

"Work with Students Continues"

During 2008, we conducted 3 sets of "Human Process Laboratories" for students from medical and allied health professions who had enrolled for MBA in Health Management at IIHMR (India's pioneering and premier institute for specialized health management MBA programmes) in Jaipur and Delhi as well as a 2-day follow-up and review Programme with one of the batches. This was under the Consultancy wing of ISABS.

As a result of the positive impact of these programmes, IHMR contacted Dean (Consultancy) and invited us to conduct the same laboratory Programme for their incoming First year batch, which we gladly accepted.

A team of 12 facilitators was formed by following a process of sharing a set of criteria in an invitation to all professional members, who then wrote in to indicate their interest and commitment to engaging in reflective meetings during the programme (so as to build ISABS' knowledge about students/youth of today). It was heartening to see a good level of interest among our community as 22 members sent in their desire to do this work. The facilitation team comprised: Kirpal Singh, KK Mehta, SM Singh, Paul Siromani, Vignesh Manjrekar, Kakoli Saha, Shridhar Kshirsagar, Archana Shrivastava, Jasmeet Kaur, Ramesh Galohda, Uma Jain, Bhanumurthy Kota.

The Programme was conducted from 14 - 18 July on the lush green and serene IHMR campus in Jaipur. The batch size was 110 and the gender mix was 60% girls and 40% boys, while their educational background ranged from MBBS, MD, Ayurvedic medicine, Dental Sciences, Unani medicine, B.Sc., M.Sc., Physiotherapy, Pharmacological Sc., Nursing, B. Tech, BBA.

The programme followed the same methodology experimented with in 2008, viz. 3 T-group sessions and 1 Full-group session daily. The Full-group session revolved around a different theme each day which was seen as "alive" among the students' community and the methodologies were a mix of experiential, process-oriented activities, role plays and concept inputs. This mix of small-group sessions and Full-group sessions increases the impact of the experience for this target group as the Full-group sessions build their sense of being a community and awareness of the dynamics present in a large group (they will live together for the 2-year period of the MBA programme).

We have returned from the programme feeling satisfied, thoughtful (about dynamics and realities unique to this age group)...and gainfully tired.

Jasmeet Kaur (Dean, Consulting)

ODCP - Leading Edge in Professional OD Education

ODCP is currently running its second batch which has ten candidates pursuing their studies. It is both surprising and encouraging to note that OD awareness and interest in personal investment for continued education seems more pronounced from western region, with 7 out of 10 participants coming from Mumbai, Pune belt. Others hail from Bangalore, Chennai and Gurgaon. In terms of occupation, 4 of them are free lancers and 6 from Corporate background.

The curriculum and course credits have been revised and expanded with more practical inter-phase and experiential learning workshops. The dialogues and conversations of members will soon be facilitated through a chat forum in the website: www.isabsodcp.org. There are plans to introduce e-learning platforms from 2010, for those wanting to sharpen their theoretical understanding behind OD interventions.

The enquiries for the 3rd batch commencing April 2010 are already to the brim, though we can only carry a maximum of 12 candidates for personalised attention and mentoring.

Going forward, the programme needs the support from the practising OD consultants from the ISABS professional membership community. The list of volunteering contributors now comprise of: *Abad Ahmad, Udai Pareek, Ramesh Galboda, JM Radhakrishna, Madhukar Shukla, Manas Shukla, Tony D'Souza, Sushma Sharma, Sankar Subramanian, Wasundhara, Kantba Rao, Aroon Joshi, Rajen Gupta and Vasu.*

The emphasis on documentation and log writing as well as peer level learning partnership is non negotiable. This has helped the candidates consolidate their reflective insights as they proceed in their 18 months journey to face the external examiners. The progress is monitored through a self managing score card predetermined at the start of the programme. The candidates are certified to 5 levels of competence and the process is open for those certified to move ahead to next level by committing to invest on additional work.

For any further clarifications and positive suggestions, please reach us at: isabsodcp@gmail.com

AHMEDABAD REGION

After three years of involvement in reviving the Ahmedabad chapter of ISABS, Archana Shrivastava has completed her tenure in the role of Regional Representative (RR). The new RR is Dr Uma Jain with effect from 22nd June 2009. Dr Uma Jain is a senior member of ISABS and has held various roles, including Presidentship of ISABS. For further details, please reach Dr Uma Jain at (m) 09824098103, ® 079-26742515, umajain53@gmail.com, saharth@gmail.com

BANGALORE REGION

The Bangalore region announces its forthcoming event from 2nd to 6th of October 2009. Brochure will be uploaded on the ISABS website shortly. Among other activities, a half day workshop on "Cognitive Map" is being conducted on 29th August 2009 by Sridhar Venugopal. This workshop is meant for PDP members, aspiring PDP members (those who have done ALHP) and Professional Members. This workshop will be held in Bangalore. Those interested to participate in this workshop please do get in touch with Chitra Puranik chitra.puranik@gmail.com or Roshni Venkatesh roshni.v@gmail.com

On another note, the Region pays its tribute to MM Kumarswamy who was part of ISABS PDP stream way back in 80's and discontinued his journey post Phase A to follow his calling and mission. Yet he was always grateful for what ISABS contributed to his growth. Even at the age of 60, he wanted to continuously learn and hence reconnected with ISABS in recent times to attend special labs.

Though not a professional member of ISABS, he was a process work practitioner who wanted to apply this for the development of the underprivileged. As part of his work with women Panchayat members and other rural development work, he organized process work based training programs including T-Groups and GRCs in Kannada. He further sent them to Kannada T-Groups in ISABS. In his typical visionary style, he dreamt of making these rural women and men professional members. His vision of getting these people to facilitate many more training programs for their communities at grass root levels, still inspires so many of us.

This capacity to dream big, have an inspiring vision, compassion and competence was a signature characteristic of his. This showed in his efforts to take process work to the masses as also his OD work with so many NGOs.

At a personal level, his being a 'facilitative person' with strong compassion, unconditional positive regard, patience, professionalism, etc, made him a much sought after friend and guide. Training was not work for him, being facilitative was the way to be. He believed in innate potential of people & consistently made efforts to bring about the best in all those people who came in contact with him.

**For more information on all the events, please refer to the brochures available at <http://www.isabs.org>
Please send your feedback and contribution to future issues to isabs.publications@gmail.com**

An indicator of all this is the number and diversity of the people who came to his funeral. It is a personal loss of a friend and a guide to us. It is also a great professional loss to the trainer community of an OD and Community Development practitioner.

CHENNAI REGION

Chennai Chapter had two consecutive monthly meetings which were fairly attended by Professional Members and a few associate members. It was really nice to see that there was initiative to organise meetings voluntarily. A need to come together and be part of the ISABS was felt and acknowledged. The spirit of voluntarism and people trying out innovative ways to include others made everyone feel good and optimistic.

Through the forum of HERE & NOW, the Chennai chapter seeks attention of National Event participants belonging to Chennai. It is often seen that people who participate in the National Events lose touch and connectivity. The regional chapter offers a platform and ambience for continuation of their journey. So we look forward to participation of such people in the activities of the region. We invite them to come forward to experience and contribute in any way. This might also create a spirit of voluntarism and initiative coming from the community at large.

The Chennai region is proposing to have an event from 11-15 September 2009 at Mamalla Beach Resort. The E-Brochure would be rolled in soon. We look forward to meaningful participation in large numbers. For further details, please reach Rajeshwari, the Regional Representative at raaji212@yahoo.com

MUMBAI REGION

Mumbai Region has had a dynamic coordinator in Vikram Bhatt and now looks forward to even greater success with Shridhar Kshirsagar taking over as Regional Representative. As ever, the PDP group is busy with expanding/building knowledge and developing connections. The region has announced Barkha-Tarang Event, scheduled to be held from 16th to 27th of September, 2009 at Dr. Mody's Resort, Karjat. For further details, please reach Shridhar, the Regional Representative, at shridhar.ksagar@gmail.com

REGIONAL EVENTS AT A GLANCE

- **Chennai Region** – Sep 11-15, 2009 at Mamalla Beach Resort.
- Contact Rajeshwari at raaji212@yahoo.com
- **Mumbai Region** – Sep 16-27, 2009 at Dr. Mody's Resort, Karjat - Contact Shridhar at shridhar.ksagar@gmail.com
- **Bangalore Region** – Oct 2-6, 2009
- Contact Chitra at chitra.puranik@gmail.com or Roshni at roshni.v@gmail.com