

Here & Now

Quarterly Publication of
Indian Society for Applied Behavioural Science
(ISABS)



www.isabs.org

VOLUME : 24 ISSUE: 2 & 3

JAN-JUN 2011

Table of Contents

	Subject	Page(s)
1	From the Editorial team	3
2	From the President's Desk	4
3	Remembering Oriol	5
4	Children are the Most Spiritual	6
5	Say Yes	7
6	Exploring Compassion Within	8-12
7	Poetry: Sound of the Breaking Bond	13
8	Managing Oneself in Role in the Indian Context	14-22
9	Poetry: Womens' Day	23
10	People Leave their Boss and Not the Organization	24-26
11	Impact of Participating in Labs : Study	27-31
12	Poetry: The Tryst of "I"	32
13	Poetry: A Muse	32
14	Experiencing the T-Group	33-34
15	Do T-Groups Cultivate Artificial Sensitivity?	35-37
16	Book Review: Institutions, Consultants and Transformations: Cases from the Development Sector	38-43
17	Poetry: A Muse About Living HR	44
18	ISABS Global ABS Confluence	45
19	ISABS Professional Development Programme	46-52
20	ISABS Board & Management	53
21	ISABS Committees	54
22	ISABS Regional Updates	55-60
23	A Goodbye and a Welcome	61

From the editorial team..

isabs.publications@gmail.com

Dear friends,

It is after a gap of some time that the quarterly publication of ISABS, "Here & Now" is here. We apologize for this gap.

ISABS has a newly elected board of governing members, with Anuradha Prasad as President. Manas Shukla, erstwhile President and his team are in the process of handing charge to the new members, with whom you will be acquainted in the pages to follow.

For those who may be new to ISABS and its activities, ISABS is a national, non-profit, professional body of voluntary professional members, engaged in enabling the well being of individuals and organizations. It utilizes experience based learning and self analytical group processes as its main methodology. The title of the magazine "Here & Now" also emerges from this methodology: it is through observed behaviors in the "here" and "now" (in learning groups called labs) that the participant gathers objective data to benefit from, rather than through hearsay information or subjective narrations from an invisible past.

Through the pages of this magazine, we endeavor to bring to you experiences and observations of participants, features helpful for personal or organizational growth, creative work and outpourings from the hearts, information related to events and happenings, and also features for entertainment. These pages can only be enriched through contribution from readers (participants and members). Therefore, we invite you to come forth and send in your articles/ writeups/ musings/ reviews/ poetry / cartoons or graffiti. Members can send in pictures of events for publishing. We are also planning one compendium of thematic articles once a year, and members may start planning on the same.

We look forward to hearing from you before the next edition.

Yours truly,
The new editorial team -

PRERANA, PRADEEP, TEJINDER, GAYATHRI, BHANU





Dear Colleagues, Friends,

It is with pleasure that I write this message to you, my first as the President of ISABS. I realize what an honour it is to be writing this to my peers and colleagues. Among the many who called to congratulate is a friend who is not an ISABSian but one who has heard and watched ISABS from far. She really appreciates ISABS for its " sound democratic principles and process of transition practices demonstrated by your election as president". She also said that she would like to learn from ISABS and try to implement these practices in the network that she belongs to. Sometimes it takes an outsider to bring home what one may not be aware of. So I decided to write about this in my first note to the Here and Now.

What we need to appreciate is the sound processes (established by our founders and built by our colleagues) in the last forty years that allowed regular elections to take place without fail every 3 years. Our commitment to flow with the times and use the electronic medium was further commitment to the process. The previous board and the election officers (Harish Raichandani and Snigdha Pattnaik) deserve kudos for this. It is these democratic processes that encouraged dialogue among the presidential nominees to engage with each other to attempt a consensus before we went in to voting. Finally, 113 out of 144 professional members voted from across India and abroad too.

Following these democratic principles I too tried to bring in a wide representation to the Board, with a judicious mix of old and new (both age and membership), region and backgrounds. The members of the board, their portfolios and year of becoming a member is given below :

<i>Anuradha Prasad</i>	<i>President (1995)</i>
<i>Khirod Pattnaik</i>	<i>Secretary (2008)</i>
<i>Sunita Raut</i>	<i>Treasurer (2004)</i>
<i>Manas Shukla</i>	<i>Past President (1998)</i>

<i>Ganesh Anatharaman</i>	<i>co-Dean, Programmes (1998)</i>
<i>Monsoon Bissel</i>	<i>co-Dean, Programmes (2006)</i>
<i>Ramalingam VM</i>	<i>co-Dean, PDP (1998)</i>
<i>Radhakrishna JM</i>	<i>co-Dean, PDP (1997)</i>
<i>Sankara Subramanyam</i>	<i>Dean, Professional Excellence (1993)</i>
<i>Harish Raichandani</i>	<i>Dean, External Linkages (2005)</i>
<i>Prerana Rane</i>	<i>Dean, Research and Publications (2006)</i>
<i>Vikram Bhatt</i>	<i>Dean, Consultancy (2004)</i>
<i>Uma Jain</i>	<i>Regional Coordinator, Ahmedabad (1986)</i>
<i>Shridhar Kshirsagar</i>	<i>Regional Coordinator, Mumbai (2007)</i>
<i>Kakoli Saha</i>	<i>Regional Coordinator, Kolkata (1996)</i>
<i>Sudhir K. Agrawal</i>	<i>Regional Coordinator, Delhi (2004)</i>
<i>Vandana Jha</i>	<i>Regional Coordinator, Hyderabad (2003)</i>
<i>Kishore Gandhi</i>	<i>Regional Coordinator, Bengaluru (2009)</i>
<i>Shyleswari</i>	<i>Regional Coordinator, Chennai (2009)</i>

In the first retreat of the Board in January 2011, a frank and open discussion resulted in a meeting of hearts and minds. This was followed by sharing of expectations of each role on the Board and the broad contours of what this Board expects to do in its term. It was also decided that being a voluntary body, it is difficult to make long term plans. So to be pragmatic, take it six months at a time.

Following this, the Board has decided to focus, among others, on promoting ISABS' involvement in applied behavioural science methodologies in addition to T-Groups, provide space for professional excellence of members, revitalize the social stream of our work, actively encourage PDP and professionalise the management of ISABS. The details of the broad plans of each domain will be shared with our members shortly.

Finally, I invite everyone to contribute in any way that you can and support us to promote the contribution of ISABS to society.

Anuradha Prasad
anueswar@gmail.com

REMEMBERING ORIOL PUJOL

"I met him in early eighties when he was a Catholic priest, full of energy and enthusiasm .We connected instantly . He had this funny Spanish accent, a great sense of humor. There was something about him which was so childlike and innocent.

I remember our Bombay Chapter monthly meetings... Aroon Joshi, Ganoba Date and me... so many times, just three of us holding the space for conversation and dreams.

Then he fell in love and abandoned the robes of priesthood and got married. I admired his courage of following what he believed in.

I co-facilitated with him - it was with a sense of freedom that we held the space . The camaraderie we shared, and the genuine appreciation he had for people was very touching .

I remember the time when I was ready to walk out of ISABS as an Intern . His words still ring in my ears, "No Sushma, we want you here. You are not going to walk out ." I stopped in my tracks and just listened to the affectionate gesture.

He touched many lives with his NLP and Gestalt labs .

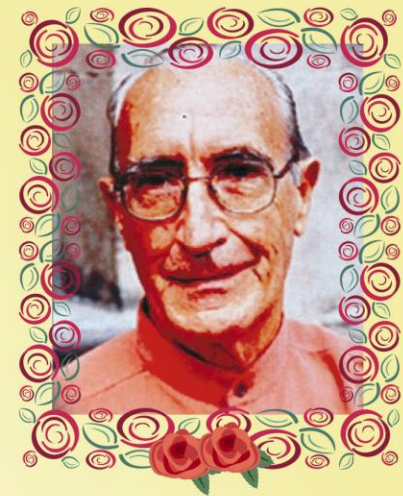


(Written by)

Sushma Sharma

Professional Member

sushmash@yahoo.com



Oriol, Professional Member, passed away on 29/3/11 at his residence in Anjuna, Goa

Early morning you could always find him in the park doing Arica exercises . The abundance of spirit and tremendous joy of life he spread across... He was sangam of Spanish culture and Indian ethos

He was as elusive in his death as he became in life . I bet when ISABSIANS were desperately looking for his whereabouts, he had that twinkle in his eyes shining with mischief as he looked down from his new abode .

I will miss you, Oriol.

You were like the beacon of light
I am sure you will be teaching
NLP and Gestalt in your new life too
I celebrate your undying spirit
Of joy and love
I am glad that we spent
Some wonderful times together ."

CHILDREN ARE THE MOST SPIRITUAL



You might find this hard to believe, but saints, soothsayers or faith healers are not the most spiritual beings on Earth. That singular distinction goes to children and them alone. You might ask why and I could give you a thousand reasons. But above all, it's the incorruptible nature of their innocent minds that makes them one of God's finest creations.

Let's take a simple analogy to illustrate this. As a child you might remember attending family functions, ala a wedding, a housewarming ceremony, the baptism of a cousin and so on. And as is common during such occasions, your parents would've prodded you into saying 'hello' to that distant uncle or a maternal aunt whom you haven't met since God knows how long.

At that age, your response would be pretty natural i.e. if you wanted to greet them, you would instantly do so. And if you didn't feel like it, you wouldn't. But that's not the case when you grow up. The same request would be treated in an altogether different context. A thousand queries begin flooding your mind; like would greeting the person in question open a new avenue for you — personally, professionally or otherwise? Would it raise your bar in the eyes of those around you? With so much of premeditation going on in your mind, a simple act of just greeting a person turns complicated.

Shyleswari M Rao

Professional Member
shylahrd@gmail.com



But children are devoid of this complexity. They don't come with any baggage — mental, psychological, familial, whatsoever. The tendency and ability to scheme and manipulate things according to one's requirement is exclusive to adults, not children. For them, every transaction doesn't begin with the notion 'what's in it for me?' This selfless nature is in itself Godliness, a state where the concern for self is not the highest priority. It's just one among the several things adults can learn from children — in this case not attaching a value proposition to every interaction in life.

In many ways, spirituality is about getting in touch with your inner child. There are some very valid arguments to support this. For starters, look at the harried lives that millions around the world are living these days. You can see a pattern of dysfunction emerge right from the time adults begin supervising the lives of their children in a success-driven manner.

At school, one is expected to be nothing less than perfect. In college, every ounce of imperfection has to be offset by an exceptional achievement in another sphere; otherwise it becomes impossible to be a part of the pack. At least, this is how children are being groomed these days. And the same values get translated to their adulthood as well.

For those overtly concerned about their physical appearance or the fact that they are aging too soon, take some pointers from children. There's nothing more important to a child than living in the now or the present. Sometimes, their need to stay in the present might come across as stubbornness. But have you ever seen children forsaking a game of cricket with their friends, out of fear of dirtying their clothes or of getting injured during play? For them, it's the pleasure of living in the present that's more important; shabby clothes and bruises are just incidental.

It is said that spirituality has an answer to almost every question in life. When you're faced with seemingly insurmountable odds, you look for salvation in God. But then, one doesn't really need to go looking for peace of mind or happiness to reach places. You can find it within yourself, within your inner child.



SAY YES !



Kanika Sehgal

Psychologist &
Participant, Basic Lab

kanicaa8@gmail.com

During an interview with a XI class girl who came up with the queries of masturbation and related act and feelings, she explained how her elders had shut her, friends had discouraged her. However, with due course of time, she realized it was alright to feel what she did.

"I feel I am a bird, I have big wings these days, much courage to do so much, special understanding about the world and specially the love.

My life is different each day as my feelings are emerging each day.

My parents are my best friends yet secrets are not shared with them.

The other day when I asked my mother about masturbation, she said to me that I am crazy and it's a wrong imagination.

I never spoke to anyone about it, I don't know much about it, but no one tells me about me.

I wake up and sit back, I grow and I am pulled back."

Looking at current scenario, parents and other representatives of society need to be more open, understanding as well as vigilant to today's young adult's attitudes, behavior as well as feelings. Every child shares a distinct relationship with his/her parents. Good understanding by parents, their openness and acceptance can bring a good mental state vis a vis feelings of sexuality. Support and warmth is what parents need to share with them. Whether it's a girl or a boy, channelizing the energies is the second goal for them. Acceptance, communication and support are needed for pursuing future lives freely and responsibly.

As a child, we have always been told not to talk about sex because it is bad to even to think of it.

Sexual self concept also gets determined by early teachings about sexuality. For example, a boy being caught masturbating and made to feel guilty for his actions could carry guilt along with sexual act. Low sexual self concept can lead to later difficulties in sexual relationships, as documented in a lot of researches. Also a person with low sexual self concept could have difficulties with body image, making him/ her seek more approval for the same from outside.

It's all about our readiness to say yes and acknowledge the issue as a normal course of life.



EXPLORING COMPASSION WITHIN



Prerana Rane

Professional Member

prerana_rane@yahoo.com

When I was undergoing my first Human Process Lab six-seven years ago, I became deeply aware that the only feelings I expressed spontaneously and intensely were of anger. I remember when people around have told me that my sharp words were more hurting than physical harm. I was trying to live values which were very dear to me, and when I found anyone behaving against those values, I used to eliminate them from my life. But I also intensely felt a need to operate from a place of love and space. It was in this search and exploration I read the book “Non Violent Communication (NVC) A Language of Life” by Marshall B. Rosenberg. I found something that I could put into practice and experience the changes within. NVC taught me to give and receive from heart. I could get in touch with the compassion within.

Marshall B. Rosenberg first developed the NVC process in 1963 and since then, he has been continuously refining it, using it all over the world in violent and conflicting situations.

Marshall had worst experience of violence in his childhood, when race war erupted. At the time he thought of people like Etty Hillesum , who remained compassionate even in the German concentration camp. Since then, Marshall was preoccupied with questions: What happens to disconnect us from our compassionate nature, leading us to behave violently and exploitatively? And conversely, what allows some people to stay connected to their compassionate nature under even the most trying circumstances?

NVC emerged as a specific approach of communicating - speaking and listening - that connects us with ourselves and with each other,



allowing our natural compassion to flow.

Authentic responses based on the awareness of what we are perceiving, feeling and wanting while simultaneously being respectful and empathetic to others, is the method of expression in NVC

The NVC process has four components:

1. Observation of other's saying or doing, and articulation of it without introducing judgment or evaluation as if we are like a video camera just recording what happened.
2. Stating how we feel in relation to what is being observed.
3. Stating what needs of ours are connected to the feelings we have identified.
4. Expressing clearly the concrete actions we request in order to enrich our lives.

EXPLORING COMPASSION WITHIN

As per NVC, we all have universal needs of autonomy, celebration, integrity, interdependence, play, spiritual communion and physical nurturance. Different feelings get created when these needs are met or are unmet. He describes the process of emotional slavery to emotional liberation passing in stages.

Stage 1: Here we believe that we are responsible for feeling of the others. We constantly may strive to keep everyone happy, and will be compelled to do something if they appear unhappy.

Stage 2: We become aware of high costs of assuming responsibility for others' feelings and trying to accommodate them at our own expense. In such circumstances we may get angry.

Stage 3: This stage involves stating our needs clearly and in a way that communicates that we are equally concerned that the needs of others be fulfilled. NVC is designed to support us in relating at this level.

NVC is designed for those of us who would like others to change and respond, but only if they choose to do so willingly and compassionately. The objective of NVC is to establish a relationship based on honesty and empathy.

RECEIVING EMPATHICALLY:

The second part of NVC is application of these

four components to hearing what others are observing, feeling, needing, and requesting. This part of process is referred to as "receiving empathically".

When the faculties of hearing: ears or mind are empty, the whole being listens. True empathy requires listening with the whole being. In such a case, we shed all pre-conceived ideas and judgments about the other person; we give to others the time and space they need to express themselves fully, and feel understood.

The common obstacles in connecting with empathy are quoted as:

Advising, one-upping, educating, consoling, story-telling, shutting down, sympathizing, interrogating, explaining, correcting. Intellectual understanding also blocks empathy - this happens mostly with counselors and psychotherapists.

Even though the other person expresses criticism, attack, insult or judgment; we focus only on feelings and needs. We need to stay with empathy, till we know that the speaker has received adequate empathy which is indicated by a sense of release of tension, or the flow of words halts.

CONNECTING COMPASSIONATELY WITH OURSELVES:

The most important use of NVC may be in developing self compassion. When we are

internally violent towards ourselves, it is difficult to be genuinely compassionate towards others. An important area where the violence can be replaced with compassion, is in our moment-to-moment evaluation of ourselves. NVC helps us in evaluating ourselves in ways that engender growth rather than self-hatred.

Self judgments, like all judgments, are tragic expressions of unmet needs. If we learn, instead, to evaluate ourselves in terms of whether and how well our needs are being fulfilled, we are much more likely to learn from evaluation.

We can train ourselves to recognize judgmental self talk and to immediately focus our attention on the underlying needs. When we connect with the need and its several layers, we will experience feelings that are different from shame and guilt. These feelings have been endowed by nature for a purpose: they mobilize us for action in pursuing and fulfilling what we need or value. This is called "mourning" in NVC: it is the process of fully connecting with the unmet needs and feelings that are generated when we have been less than perfect. It is an experience of regret, but regret that helps us learn from what we have done without blaming or hating ourselves. In such state, we are naturally stimulated towards the creative possibilities of how to get that need met.

Mourning is followed by self forgiveness. We ask ourselves: "when I behaved in the way which I now regret, what need of mine was I trying to

EXPLORING COMPASSION WITHIN

meet? Marshall believes that human beings always act in the service of needs and values; the action may or may not meet the need or we may end up in celebration or mourning. We listen to ourselves empathically, and hear the underlying need. Self-forgiveness occurs the moment this empathic connection is made. We are able to recognize how our choice was an attempt to serve life, and mourning process teaches us how it felt short of fulfilling our needs. Self-compassion is to be able to empathically hold both parts of ourselves - the self that regrets the past action and the self that took the action in the first place. In connecting moment by moment to our needs, we increase our capacity to act in harmony with them.

When we are able to embrace all parts of ourselves and recognize the needs and values of each part, we are truly compassionate with ourselves. Yet another aspect of self-compassion is to make choices motivated purely by our desire to contribute to life rather than out of fear, guilt, shame, duty or obligation. While doing so soul energy motivates us to make life wonderful for others and ourselves, and even hard work becomes a play.

EXPRESSING ANGER FULLY:

Marshall makes a very profound suggestion that killing, hitting, blaming, hurting others whether physically or mentally, all are superficial expressions of what is going on within us when we are angry. If we are truly angry, we need a much more powerful way to

fully express ourselves. He says this understanding gives a great relief to the groups who experience oppression and discrimination, and want to increase their power to effect change.



Marshall says, when we are confronted with a message or behavior that we do not like, and when we choose the option of judging or blaming the other person for being wrong or deserving of punishment, anger is generated. He says, the cause of anger is located in our own thinking. Instead, if we choose to connect to the life that is within us, and focus on what we need in the moment, life energy is accessible. Then we may have strong feelings, but we are not angry. In addition to focusing on our own needs and feelings, we can also become conscious of the other person's needs and feelings.

Four steps in expressing anger:

1. Stop, breathe
- 2 Listen to the judgmental thoughts that

are making you angry

3. Connect with your needs behind those thoughts.
4. Express your feelings and unmet needs.

When we express anger fully, we express our unmet needs and feelings due to unmet needs. Before we express our anger fully, we need to empathize with the other person if we want him or her to hear us. The more we empathize with what leads them to behave in the ways that are not meeting our needs, the more likely it is that they will be able to reciprocate afterwards. When we hear the other person's feelings and needs, we recognize our common humanity.

PROTECTIVE USE OF FORCE:

There could be situations where opportunity for dialogue does not exist, and the use of force may be necessary to protect life or individual rights. We may need to resort to force in such situations. However, NVC differentiates between protective use of force and punitive use of force.

Punitive use of force is intended to cause individuals to suffer for their perceived misdeeds. Protective use of force is intended to prevent injuries or injustice. The focus here is the life or rights that we want to protect without passing judgment either on person or behavior. The assumption in protective use of force is that people behave in ways injurious to themselves and others due to some form of ignorance. The corrective process is that of education and not

EXPLORING COMPASSION WITHIN

punishment. Ignorance includes: (a) lack of awareness of the consequences of our action. (b) an inability to see how our needs may be met without injury to others. (c) belief that we have the “right” to punish or hurt others because they deserve it. (d) delusional thinking.

Punitive action is based on the assumption that people commit offenses because they are bad or evil, and they need to be made to repent to correct the situation. The punitive action is designed to (a) suffer enough to see the error in their ways (b) repent (c) change. Punitive action in reality, rather than learning, is likely to generate resentment and hostility and to reinforce resistance to the very behavior we are seeking.

Punishment also includes judgmental labeling and the withholding of privileges. The withdrawal of caring or respect is most significant threat.

At this stage, Marshall focuses on two fundamental questions that reveal the limitations of the punishment: First is, what do I want this person to do that’s different from what he or she is currently doing? The second is, what do I want this person’s reasons to be for doing what I am asking?.

NVC fosters a level of moral development based on autonomy and interdependence, where we acknowledge responsibility for our own actions and are aware that our own well-being and that of others are one and the same.

EXPRESSING APPRECIATION IN NVC:

Compliments are part of life-alienating communication. Although positive, compliments are judgments of others. Beauty of appreciation is spoiled when people begin to notice the lurking intent to get something out of them. In NVC, appreciation is expressed purely to celebrate.

NVC suggests three components in the expression of appreciation:

1. The actions that have contributed to our well-being,
2. The particular needs of ours that have been fulfilled,
3. The pleasurable feelings engendered by the fulfillment

We sometimes do not receive appreciation gracefully. We are worried whether we deserved it or what is being expected of us, or whether we can live up to the appreciation.

NVC encourages us to receive appreciation with the same quality of empathy we express when listening to other messages. We hear what we have done that has contributed to other’s well being; we hear their feelings and needs that were fulfilled. We take into our hearts the joyous reality that we can each enhance the quality of other’s lives.

Marshall says, usually appreciation is received from one of two polar positions. At one end is egotism; believing ourselves to be superior

because we have been appreciated. At the other extreme is the false humility, denying the importance of the appreciation by shrugging it off. He says the Sufi way showed him that he could receive appreciation joyfully, in the awareness that God has given everyone the power to enrich the lives of others. If we become aware of the power of God working through us, we can avoid both the ego trap and the false humility.

Despite our unease in receiving appreciation, most of us yearn to be genuinely recognized and appreciated. We should not miss the chance of appreciating the people who have been influencing and enriching our life.

CONCLUDING REMARKS:

Since the book is written as a learning material, Marshall has explained the basic principles of NVC with a lot of illustrative examples from his vast experience of NVC practice. The exercises given at the end of each chapter and the actual dialogues given time to time, helped me to understand the concepts with more clarity. I personally found the book extremely helpful in learning to practice NVC.

The steps in NVC are simple, yet they revealed so much of myself to me when I started practicing. I became aware of my needs, others needs; and most importantly universality of the needs and feelings.

I learnt a totally new dimension of anger and

EXPLORING COMPASSION WITHIN

violence in his chapter on “expressing anger fully”. I could trace back the most vulnerable situations in life and see whether it is possible to locate the need behind my anger. In the same way chapters “protective use of force” and “appreciation in NVC” made me to understand much larger perspective of communication. The book left the deepest impression in my heart: that the sole purpose of communication is to fully connect with oneself, others and higher-self. Situations when I would get angry slowly started reducing. While facilitating others, I could listen to the judgments happening in me. This awareness brought in empathetic listening to self and others - which I found quite enriching. The journey is on, work is in progress!!



Damir Sagolj / Reuters

“The Law of Avoiding Oversell”:
When putting cheese in a mousetrap,
always leave room for the mouse.



Chhinno Bandhaner Shobdo Shuddu Nei Kono Khane (Only the sound of the breaking bond exists nowhere)

The bond of three score and two years of a loving
Relationship and fifty six years of marriage
Vanished as though to provide evidence of
How frail the human life with its aspirations and love is.

No trace of the sound of the bond breaking
Exists anywhere out there but it
Resounds time and time again within me –
At times as I miss her fruity laughter
At other times her musical note like voice
Or even the mild breathing that gently touched me
Early in the mornings when I
Turned towards her and regaled in the sight of
The serene beauty in tranquil repose
With light golden hair fringed with silver
Cascading on either side of her face
Waiting for me to whisper the wish of a good morning and
plant a kiss
For her to slowly open her eyes and shower me with the
bounty
Of her smile and open her arms for me to
Gather the essence of beauty in my embrace –
A routine that was also not a routine
Since the here and now experience every time
Was a one off romantic episode to cherish forever.

And then Death intervened
Harshly making mockery of all our love
And snatching her away to its land which is
Both far and very near
Leaving us to mourn and hold her image
Lovingly in our mind.



She loved flowers and music
As though in response yesterday morning
The Bombay Scottish School on its grounds
Across the boundary wall
Organised the singing of psalms
And the white orchid blooms in the vase
Lost their lustre as they began to mourn
Her absence forever.

Gauranga Chattopadhyaya

Professional Member
gipisi2@gmail.com

*Dear friends,
Gauranga recently lost his dear wife.
Our heart felt tributes to her.*



MANAGING ONESELF IN ROLE ¹ IN THE INDIAN CONTEXT

Gauranga Chattopadhyay ²

Professional Member
gjipsi2@gmail.com

ABSTRACT

The principal task of a manager is to provide and maintain boundaries, primarily of task, time and territories, and secondarily of many other resources, in such a way that those within the boundaries, including the managers themselves, can engage with the tasks of the system with least difficulty. Since every person manages some systemic tasks and relations, the concepts dealt with in this article are very real in most person's life. In order to manage systems and their boundaries, each person has to primarily manage oneself in one's various roles. This article focuses on some of the major socio-psychological processes present in India that each individual has to deal with in order to manage oneself in one's role.

Since this article is the revised version of a Convocation Address to postgraduate diploma holders in management, most of whom were going to take up the role of manager within a few days' or a few weeks' time, the subject chosen was managing oneself in one's role (Lawrence: 1979) in the Indian context. However, it is necessary to state, as succinctly as possible, my idea of what management is before dealing with the main focus of the article.

I have come to realise that basically the process of management consists of creating or providing, and maintaining, appropriate boundary conditions so that those within the boundary, including oneself, can engage with the primary task of the system. By primary task I mean that particular task which defines the meaning of the organisation, and unless that task is engaged with, the organisation will eventually cease to be.



A comparatively simple example would be the primary task of an airline. It could be stated as transforming would-be- customers into satisfied passengers as also conveying freight to its destination quickly and safely. The primary tasks of its sub-systems will have to be designed in such a way that all those contribute towards successful engagement with the primary task of the system as a whole.

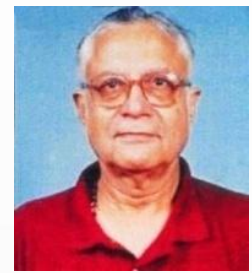
The three most important boundary conditions are time, task and territory. These three are the most important resources for any kind of enterprise. Apart from these, there are a number of other obvious resources like personnel, technology, machinery, money, power etc. and not so obvious resources like skill and commitment to profession, values, attitudes and so on that people bring with

them.

By maintaining boundary conditions I mean allowing only those transactions to take place across the boundary that are appropriate for engaging with the primary task as well as other ancillary tasks. For example, too much time allocated for a task takes that resource away from some other task and also creates a culture of laziness, while too little time is likely to result in slipshod work; too little time also increases anxiety so that mistakes are likely to occur quite often. Providing and maintaining boundary conditions is a very challenging aspect of managerial function since the manager has to deal with pressures of all kinds of external forces that enter the system. Some of these pressures are overt and obvious, such as market conditions. However, some pressures that arise through assumptions that are either not clearly stated or that are not understood at all initially have to be surfaced by using diagnostic skill and only then dealt with •



Let us take the example of a hypothetical educational institution. I would articulate the primary task of an educational institution as engaging in activities that will create new knowledge, which in its turn can be transformed into wisdom by those engaged in the task.



MANAGING ONESELF IN ROLE IN THE INDIAN CONTEXT

This would be a valid task for both students and teachers. If such a primary task is clearly held in the mind, one of the focus areas of the institution will be to make the students conscious of the fact that they are not raw material for transformation as in a production line; they are partners in participating in the task of the system. This could be a great motivator for the students to utilise all the resources for learning that the institution has on offer rather than develop a narrow focus for achieving good grades in examinations. This would also make the teachers research and development oriented. The task of non-academic staff would be to support the academic system through their specialised interventions towards the primary task.

However, let us imagine that a large number of students as well as many teachers in an academic institution have been brought up in families in which the value on education has been changed. Acquiring wisdom that one can utilise in all kinds of situations in one's life has lost its value for various reasons. What is valued in those families is getting good grades in class as some kind of a passport to enter jobs that will ensure survival in a turbulent world. The primary task of such an institution would then change, without anyone being aware of it, into a production centre for people with a huge amount of information. If that happened, the role of the students would then cease to be one of partner into one in which they would have to

try to behave to the best of their ability as empty vessels in which information will be poured. The role of teachers in such a situation would be that of seeing to it that the students can get as much information as possible within the time available. Research would go down in priority to make time for accumulating more and more information produced by others. The educational institution then becomes a production centre for well-informed young people rather than a centre for development of knowledge and wisdom.



In fact this assumption is so strong in India that in my experience many educational institutions have indeed become production centres for well informed people. India has a large number of academic institutions for higher education. Many of those are for technical and professional education. Yet the number of referred research papers that come out in international journals has extremely low Indian presence. The University Grants Commission too unconsciously colludes in this process. Money is available for holding seminars and conferences for developing new knowledge. But funds are almost routinely sanctioned rather late in the financial year so that academics get invited to participate with notice ranging from three months to sometimes three weeks. No one can

produce a paper of value from which other knowledgeable people in the same field can learn something unless one has a long notice.



My experience abroad has been of seminars, conferences and symposia invitations with one to two years' notice. So it is of no wonder that many Indians get international recognition for their contribution to knowledge only after they settle down abroad where the academic institutions by and large manage to keep their focus on the primary task of increasing knowledge and wisdom, whereby the students and teachers can also manage themselves in their role with comparative ease. Of course, we Indians are great in creating the illusion for ourselves that those ethnic Indians who take up foreign citizenship and make a name, even if they are born of people who left India several generations ago, somehow continue to remain Indians. This illusion is a defence against feeling ashamed about our poor performance and not doing something about it. Thus, for example, the Indian media continues to make great noise about V.S. Naipaul, the West Indian Nobel Prize winner in literature, even though for several generations his family have given up Indian citizenship, and for V.S. Naipaul India is an "area of darkness"!

MANAGING ONESELF IN ROLE IN THE INDIAN CONTEXT

This article was first published in
JOURNAL OF INDIAN
ANTHROPOLOGICAL SOCIETY,
2004

The question that can be raised now is why such a shift in the primary task of academic institutions takes place. There can be quite a few reasons that could be researched and established (Chattopadhyay: 1989 & 1989a). I will choose here only one as an example of how roles get mismanaged and consequently the tasks get changed or corrupted.

Most parents try to bring up their children according to the prevalent cultural norm of their generation. Though as a result the norms get somewhat changed in every generation, a good deal of outdated continuity also exists. One of the characteristics of culture is that it sets boundaries on one's behaviour. As a result we all grow up with both conscious and unconscious assumptions about what are prescribed and proscribed behaviours, assumptions about "appropriate" values, attitudes etc.

An important example of an unconscious assumption would be the picture of authority that we tend to carry with us to whichever work organisation we join. In every organisation, all over the world, with only one tribe in North America (Miller: 1955) that has remained an

exception, the belief is that authority is delegated from top downwards. Yet the reality is that when someone joins an organisation, she or he delegates a whole lot of one's personal authority upward by agreeing to follow the rules and norms of the organisation. So, to begin with, one delegates upwards one's personal authority over time, dress, location and many other activities over which that person had far more authority before joining work. The authority delegated upwards includes even that of getting sacked!



I was a professor in Indian Institute of Management Calcutta for almost three decades. During that period I have often felt amused at watching how unconsciously the students anticipate this when they present themselves at the campus interviews. While it seems that during two years of study they use their personal authority to the best of their ability to present themselves as ragamuffins who are doing their utmost to arrive in classroom as and when it suits them, the same young people suddenly become almost unrecognisable ladies and gentlemen bedecked in beautiful saris and smart suits purposefully striding along to be on time for their job interviews. They have already begun to learn to modify the use of their personal author-

ity at the assumed demand of people with greater systemic authority.

This reality of delegating one's authority upwards (Chattopadhyay and Malhotra: 1999) is almost universally denied because our first experience of authority takes place at home where we never got any opportunity to delegate any authority upwards. Our experience at home is that some role holders automatically get high authority or even absolute and unquestionable authority and they are known as parents. In many Indian homes the number is reduced to one and the father is experienced as an autocratic authority figure who has the last word on almost every issue – from the sublime to the utterly mundane, such as at what interval one has to have a hair cut! This gets recorded strongly in our unconscious. We carry this picture of institution in our unconscious and project it on all other institutions that we join in later life. There, if our power position is low, we accept orders from authority figures that are illegitimate in the sense that the order took for granted such authority as we had not delegated upwards, or such authority as have nothing to do with the task we are engaged in for which our service has been hired. We accept the order without thinking that it is illegitimate. We do that because we get out of touch with the reality that we had been initially required to delegate upwards some amount of our personal authority, which were expected to be task relevant.

MANAGING ONESELF IN ROLE IN THE INDIAN CONTEXT



A good example for understanding the relation between task and upward authority delegation will be the difference in authority delegation between the armed services and all other institutions. In the former one delegates upwards the authority over one's life and limbs. Therefore one cannot sue the armed forces for exposing one to danger over one's life and at least in theory if a soldier starts running away from battle, the officer present there has the right to shoot him if necessary. But in most other forms of enterprise one can sue the organisation for exposing one to hazardous situation leading to injury because the initial upward delegation had nothing to do with authority over life and limbs.

In the Indian sub-continent two unconscious processes operate that create quite a bit of difficulty for us in dealing with our personal authority and managing ourselves in role. Both of these processes in many ways support one another. I have named one of the processes as "The Invader in the Mind in Indian Metaculture" (Chattopadhyay: 1991). By metaculture I mean those culture traits that are common to most Indian cultures based on region, religion, language and what have you.

In order to understand this concept of the invader in the mind one has to consider not only the history, but also the proto-history, i.e. the combination of facts and myths about the past beyond the era about which documented history exists.

Invasion of this sub-continent started from a period shrouded in the mist of lack of written history and goes back to several thousand years. Since there were quite a number of invasions, the erstwhile invaders later became the invaded as new sets of invaders poured in. One of the consequences is our carrying in our unconscious pictures of both invading and being invaded. This is behaviourally acted out all the time. Many forms of contemporary behaviour pattern can be cited as evidence to support this hypothesis. Let me record here some of those.

Our country is wedded to the idea of democracy, which means that those who sit in state legislatures and the Parliament are the people's representatives. The laws and the policies that govern the country are made by them as well as by the ministers, who are also people's representatives. The bureaucratic machinery executes these.

However, our experience is that the people's representatives and the senior bureaucrats become VIPs. Use of this terminology

establishes that as human beings they are far more important than those whom they represent and serve.



As a result they invade the rights of the people in various ways. One common example is the custom of travelling in cars fitted with red light, at the sight of which the traffic police interfere with the normal movement of traffic to create passage for them. I have experienced such invasion another country where I spent a couple of years. In that county democracy as a notion is not yet fully understood. But in India, where there are enough educated people who understand the meaning of democracy, this type of invasion of ones rights is also taken for granted. Other forms of invasion would include having to shell out festival subscription, the amount of which is decided by the organisers without consulting the 'donor', the paradox of disrupting traffic flow with rallies and calling general strikes to serve political interests in the name of protest against invasion of rights (!) etc. The list stretches on and on.

At a more mundane level, if anyone wishes to visit a friend or a relative briefly or to stay on for some days when they come from a distant place, it is considered as very poor manners if the host to be finds it very difficult to agree to the visit for whatever reason.

MANAGING ONESELF IN ROLE IN THE INDIAN CONTEXT

Divinity is projected on the role of guest and the hapless host has to put up with the invasion with good grace.

The role of host also has the license to invade the guests' rights in two ways. One is by insisting that one has to fulfill the obligation of that role whether or not it suits one since the other party has issued an invitation. Another way of invasion is the assault on the digestive system of the guest by insisting that they have to eat whatever the host thinks fit to offer.

Thus the invasion game goes on in various ways, in various circumstances. The formula is that whoever is perceived as contextually more powerful invades the contextually less powerful. In the case of the VIPs invading the citizens' rights, the primary task changes from governing a country as people's representatives to ruling a country with unlimited power. This was demonstrated in the recent past when there was media report of the then Prime Minister advising the Chief Minister of Gujarat to "treat all his subjects as equal".

Thus, people's representatives were unconsciously transformed into royalty! In other situations also the primary tasks change, like during festivals joyful participation changes into coerced participation or worse, when joyful participation ends in humiliation and physical assault since some powerful groups decided that such joyful participation amounts to

acceptance of something known as 'decadent culture'. So it is not a sign of barbarian behaviour or decadence when groups indulge in fascistic practices where one invades both the body and the mind of others if one has more contextual power!

This notion of the invader in the mind, existing in the unconscious of the people of the sub-continent, is buttressed by the caste system, which is underpinned by a second unconscious process of projection of a different order that brings in the notion of purity and pollution. This system is so all pervading that it has also penetrated Islam and Christianity in India, as has been documented in numerous anthropological studies published in Indian and in international journals.

The genesis of this system seems to have taken place when those who brought the Vedic culture to this sub-continent sought to create an umbrella organisation to bring some kind of integration among the people of the sub-continent who practised different kinds of religious rituals, had different kinds of food and dress habits, rules of inheritance etc. So they created the fourfold varna system based on occupation. There is evidence to show that this was not an ascriptive by birth system to begin with. People accepted this umbrella organisation because the Vedic people also offered them in return the protection necessary to live in peace. But this also laid the base for the

dependency syndrome in the sub-continent (Bose: 1976).

Communities in those days were comparatively isolated and occupational skills were passed from father to son. Even where there was the need to learn from a teacher, the choice of profession was limited because of comparative isolation. As a result families and communities tended to specialise in particular occupations or professions and this eventually led to a social transformation that gave rise to a system that was based on birth.

As mentioned above, a second process was also involved in creating the dehumanising aspect of the caste system. I am referring here to the purity-pollution basis of the system. This was, I have hypothesised in some of my publications (Chattopadhyay: 1991a), contributed also by the fact of the sub-continent being invaded many times.

Invasions mean killing many people in the process and looting their resources. Those who get killed more often than not include peaceful civilians of all age groups. Further, looting of resources of the invaded country also means denial of access to those resources to people who had developed those. . If the invaders believe that they belong to a civilised society, they usually suffer from a sense of guilt for invading another nation through bloodshed and later staking their right on a large amount

MANAGING ONESELF IN ROLE IN THE INDIAN CONTEXT

of resources that belong to the invaded natives. This sense of guilt is usually repressed and like most repressed experience, the guilt is projected on the invaded in various ways. For example, the European imperialists created three myths for themselves and believed in them to the extent that these were included in school textbooks. In fact, in my personal experience I have found that these myths continue to remain both in the conscious and unconscious of those nations, and are acted out through their behaviour. Some example may be seen in some of my more recent publications (Chattopadhyay: 1999, 1999a & b).

These three myths are, first, that God had placed the duty of saving pagan souls by conquering and proselytising the natives of non-European countries. A second myth was developed to justify their riding roughshod over the native customs and laws and enforcing through the use of brutal means the Whiteman's laws. This myth was that God had further decreed that the white men had been chosen by Him to bring peace and justice to the apparently unruly and chaotic pagans. Finally, to justify at home the human toll of their own people in battles and through diseases against which the invaders had little or no immunity, a third myth was introduced. This was that actually the conquered territories were the "Whiteman's burden" and not colonies that they were sucking dry to increase the wealth of their respective countries.

Thus, guilt was handled by floating the belief in the inferior status of the conquered pagans. In fact they were dehumanised both in the mind and in practice by believing that their souls were impure and had to be saved. Defence against the guilt for large-scale slave trade was made through floating and believing in a more barbaric myth in North America in the early days. This was that African slaves were not quite human, so that when they fell ill, they were treated by veterinary doctors and the illegitimate children born to female slaves sired by a white father were considered to have some human blood.

Thus, the defence mechanism consisted of projecting the guilt resulting from harbouring and satisfying the evil desire to gain riches from other countries at any cost. The evil within one's society was projected on the conquered people in the shape of inferiority that made them impure in the eyes of the conquerors. Thus segregation was blatantly practised in South Africa and the southern states of USA and not so blatantly in other colonies.

The Vedic people, known as the Aryans to the Western scholars, who descended in several streams, were no exception. They also had resorted to bloodshed and in the early days did not hesitate to forcibly take brides since most of them had been men, the soldiers, who intended to settle down in this landscape that presented a soothing picture of plenitude. So by the time

the Vedic culture matured, they also floated the myth of inferiority of the invaded people and added to it the dimension of pollution for good measure. In other words, they retained the sense of purity by projecting the evil in themselves as impurity on the conquered. That is how the caste system became what there is today, a hierarchic system based on purity and pollution that dehumanise the so-called lower orders. The caste system is so much entrenched in the Indian psyche that even democratic Islam and Christianity have not escaped creating caste-like hierarchies, as has been recorded in many anthropological research studies.

Thus the varna and the jati systems, together known as the caste system, continue to be based on an unconscious process of projecting that which is unacceptable within one's group on the next lower order. The nexus of the Brahmins and the Kshatriyas created a terror campaign that led to the internalisation of the projected "badness" or "evil" of the Dwija groups by the lower orders. The Brahmins' weapon of terror was psychological, which in many ways is more powerful than the sword of the Kshatriyas.

This psychological terror was and still is one of capitalising on the basic fear of death, playing on the anxiety about the unknowability about what death really is. And as each successive lower order introject the projected badness, they in their turn project downwards their

MANAGING ONESELF IN ROLE IN THE INDIAN CONTEXT

feelings of badness so that at the bottom come the so-called untouchables who were and still are considered as so impure that one is considered to get polluted by their touch. In the initial phase this system could be introduced because of the dependent state in which the invaded people remained by accepting the umbrella organisation of the varna system.

I have introduced at length the notion of the Invader in the Mind in Indian psyche and the dehumanising aspect of the caste system with its psychological process in order to draw attention to the difficulties that one faces in managing oneself in role in organisations based on hierarchic order in India.

It starts at home. A son or daughter role is expected to remain same in terms of the role relationship with the parents over the years. But that is an absurd thought. Children grow up and develop minds of their own. They can then think very differently from their parents, judge the world in terms of what it is while they are growing up as also what it is becoming in their lifetime and not get stuck to the picture of what it was while their parents were growing up or during their parents' adult life. However, the entrenched idea of hierarchy is not one of skill, knowledge or psychological maturity based difference. It is based on the notion of superiority over the lower echelons of hierarchy because in some way the latter are considered as inferior (and even impure, as in the caste

system). This is also acted out in many ways.

The most blatant example of acting out this phenomenon is the custom of touching the feet of the elders and other 'superiors' to express respect. One has to remember that in our metaculture feet are considered as inferior to hands. In fact, the portion of the body waist downward is known as the inferior part of the body (adhamanga) and trunk upwards as the superior part of the body (uttamanga). Therefore to show respect one has to demean oneself by indicating that one's superiormost part of the body, i.e. the head, is inferior to the inferiormost part, i.e. the feet, of the elder, or others considered as 'superior', when a person touches someone's feet and then brings the hand to one's head to act out the drama of bringing dust from another's foot to one's head.

In work organisations this sense of inherent superiority of the superordinate role holder is expressed in many ways. The commonest way is by standing up when a superordinate role holder enters the room. The superordinate role holder also expects to see evidence of "inferiority" in their subordinates in some ways.

One of the ways of expressing this superior-inferior relationship is not smoking in front of a "superior". This "superior" could be a relative older in age, or belong to an older generation even if such a person is not older in age, or a superordinate role holder in many

work organisations. I remember feeling amused rather than angry when as a university research scholar in the mid-nineteen fifties I had visited a Programme Evaluation Project of Government of India to assess its effectiveness. The Assistant Project Officer was as young as I was. He refused to accompany me to the office club in the evening because the subordinate staff did not hide their cigarettes in his presence, although some of them were much older than him in age! His role, apparently, provided such a halo effect (Nadel: 1968), at least in his mind, that in and out of his role during office hours he considered himself to be a cut above all subordinate role holders!

Another way of expressing this superior-inferior relationship is addressing him or her as "Sir" or "Madam". In government offices, I have often heard a superordinate officer being referred to as 'superior' as though one gains qualitative superiority as a person by getting promoted to a superordinate role! In Anglophone Europe, America and Australia the only people who address others as "Sir" or "Madam" are shop assistants and trades people who serve customers, and in many schools the male teachers are addressed as "Sir"!

In India the British taught us to address male teachers as "Sir" since they represented a modified version of the British education system that the British Government sought to spread in India. Toward the close of the 20th Century,

MANAGING ONESELF IN ROLE IN THE INDIAN CONTEXT

a British social scientist (Bazalgette: 1991) researched the British education system and showed in a well documented paper that their education system is focused on producing good subjects of the Queen or the King rather than in helping young people to develop themselves primarily as good citizens. In India we seem to have internalised this aspect of education of the erstwhile invaders.

The role of subject in a monarchic country, even if the queen or the king has little constitutional authority, is very different from the role of citizen in a democracy. In the former the demand is of unquestioned loyalty to the unreachable superior being called the King or the Queen who assumes office supposedly by God's Grace that cannot be questioned. In the latter the expectation is of responsibility towards the nation in return for the rights of a citizen. In India most people fail to manage themselves in the citizen role since the picture in the mind is one of subject who is at the mercy of the rulers. The other side of the coin is also true, as was demonstrated, for example, by the then Prime Minister when he advised the Chief Minister of Gujarat after the communal riot, to treat as equal all his subjects. I could cite a second example from our experience of offering workshops during three consecutive years at the Lall Bahadur Shastri Academy in Mussorie where the probationers of the top echelon of bureaucracy, the Indian Administrative Service, get trained. During the workshops quite often

we heard the probationers say, "When we become rulers" instead of saying "When we become administrators"!

I have given these examples to highlight the third element in our metaculture that creates enormous problem in managing oneself in role in a country that is trying to develop itself economically, mainly through capitalistic means. This is the entrenched feudal value system that is also not openly examined. Feudal values also strongly support hierarchy where the superordinate role holders remain unquestionable and therefore decisions become centralised and information is guarded at the top. As a result, the lower echelons of hierarchy quite often perceive the decisions coming down to them as based on the whims of the superordinate role holders and are therefore arbitrary, irrespective of the reality.

Incidentally, ingrained feudal values are one of the reasons why corruption is so rampant in this country. In the feudal system, the officials serving a feudal lord were expected to hand over to the treasury a certain amount of money. The means used for raising the sum was by and large their business and so long as they satisfied their feudal lord, it did not matter how much money they retained for themselves. Secondly, there was also the nazrana or bhet giving culture. If one had to see the feudal lord, one had to grease the palms of the officials. This was also a legitimate means of earning money for

the officials. The feudal lord would intervene only if they extracted so much money from the subjects that the estate became endangered by the prospect of rebellion.

When young management graduates join hierarchic organisations of different kinds, more often than not they experience themselves as being placed at the receiving end of both conscious and unconscious pressure to break their role boundary and consequently break the organisations' task and objective boundaries. In the past this was a contributing factor to the country's sluggish economic growth and great disparity between the rich and the poor that must always drag down the economy. Now this process of unconsciously breaking role, task and objective boundaries has assumed far greater threat to the economy because through Globalisation international players in large numbers have entered the Indian business scenario. They have already started taking advantage of the poor performance of quite a few Indian industrial units by making take over bids. The entry of every new player from abroad increases the risk of more of the country's resource being mopped up and sent abroad. The foreign exchange situation of India appears so good today that the term "India Shining" has been coined to establish the idea that the current foreign reserve is a great asset for the country.

However, analysis of foreign exchange earning

MANAGING ONESELF IN ROLE IN THE INDIAN CONTEXT

by India (Venkitaramanan: 2004) and the nature of foreign exchange reserve sends out a message of imminent danger rather than one of great hope. This is because rise in foreign exchange reserve is mainly due to significant contribution in capital resources. This dependence on capital accounts means that India's liabilities rather than resources have increased. That is to say, the rise in foreign exchange reserves is primarily reflected by increase in liabilities rather than through current earnings. To put it even more simply, those who have deposited these foreign currencies in Indian banks also have the right to withdraw those and despatch the lot to their home countries. If that happens in large scale, the Indian economy will perhaps face a depression that it has not tasted for a long time.

Hence I have dwelt at length in this article on the long-term processes that have created conditions for individuals to more easily mismanage themselves in their role than successfully manage themselves in role. And one cannot be an effective manager unless one first learns to manage oneself in role.

While concluding I can only record my hope that the young management postgraduate diploma holders will go out there in the turbulent and uncertain world from the somewhat protected life at home and in academic institutions and remember to manage themselves in whatever role they take

up so that they can break out of the dependency syndrome. It is only then that they will be able to withstand others' effort to invade their personal authority. Nor will they have the urge to waste energy by invading others' boundaries. Instead they will be able to collaborate and cooperate in organisation and nation building tasks. By managing themselves in their various roles they will then create history in their own way.

REFERENCES:

Bazalgette, John "Clean Different Things", Working with Organizations and their Discontents: essays in systemic thinking in contemporary society. A Festschrift for Bruce Reed, Ed. Barry Palmer, The Grubb Institute, London, 1991.

Bose, N.K. The Structure of Hindu Society, Translated by Andre Beteille, Oxford University Press, Calcutta, 1976.

Chattopadhyay, Gouranga P. "Education: The unfulfilled promise", Management & Labour Studies, XIV, 3, Jamshedpur, 1989.

Chattopadhyay, Gouranga P. "Education: the authority to learn or the authority of the Bowl of Hemlock", Decision, XVI, 1, Kolkata, 1989a.

Chattopadhyay, Gouranga P. "The 'Invader in the Mind' in Indian Metaculture", Organisational Culture, Gouranga P. Chattopadhyay, Discovery Publishing House, New Delhi, 111-125, 1991.

Chattopadhyay, Gouranga P. "An Interpretation of the Indian Unconscious vis-a-vis the Underprivileged Communities in India", Organisational Culture, 345-380, 1991a.

Chattopadhyay, Gouranga P. "The Illusion of Identity", Socio-Analysis, I, 1, Melbourne, 65-86, 1999.

Chattopadhyay, Gouranga P. "The Relationship Between Developed and Developing Nations: Speculations on the Nature of Unconscious Dynamics", Managing Organisational Process: The Individual, The Enterprise, The Nation & Beyond, Eureka Publishers, Kolkata, 313-342, 1999a.

Chattopadhyay, Gouranga P. "The Burden of the Internalised Aggressor", Managing Organisational Process, 343-339, 1999b.

Chattopadhyay, Gouranga P. & Ashok Malhotra. "Hierarchy and Modern Organisation: A Paradox Leading to Human Wastage", Managing Organisational Process, 164-209, 1999.

Lawrence, W.G. "A Concept for Today: Management of Oneself in Role", Exploring Individual and Group Boundaries, Chapter 13, W. G. Lawrence Ed., New York, Wiley, 1979.

Miller, W.B. "Two concepts of authority", American Anthropologist, 57, 271-89, 1955.

Nadel, S.F. Theory of Social Structure, Cohen and West, London, (first published in 1957).

Venkitaramanan, S. "Get the Whole Picture", The Telegraph, P. 11, March 8, 2004.

1. Revised version of the Convocation Address at the graduation of MBA students of the Management Development & Research Institute (Pune) delivered on 15.02.04.

2. The author is Professor Emeritus of Academy of HRD, Ahmedabad and CEO, Chattopadhyay Associates: Organisational Consultant & Personal Counsellors, Kolkata. ★

WOMENS' DAY

Mother nature wanted someone to care for progeny
And "she" was created..

The one who had intelligence to choose
The one who could conceive
The one who could care
The one who had strength to protect the progeny
The one who could deeply listen
The one who had patience till they grow
The one whose love was for ever even if they parted from her..

Amazed with her power initially, they worshipped her
Then they felt insecure, what if she.. etc ..etc..
So they started putting boundries around her..
They also tried to tell her, that she is in fact inferior..
They tried to tell her that she is limited too..
They enforced it through law, customs and what not..
They did not realize,
All this was making her still more powerful..

There were a few amongst them,
Who wanted to walk with her,
Share with her everything as one of them..
She too just wanted to be respected as human being..
Just like them..
Exploring horizons..
They got together with her,
And a new journey began...!!

Happy
Womens'
Day



Prerana Rane
prerana_rane@yahoo.com



“pEoPlE LEaVE tHeIr BosS aNd noT tHe OrGanizAtion”

We are very familiar with the saying that “people leave their bosses and not the organisation.” While the resignation letters cite reasons ranging from better pastures to family needs and cultural ethos, the result of many exit interviews presents a not very encouraging result on the role of bosses (leaders) in causing high attrition in organisations.

This article is not intended to justify the above claim but reports a practical evidence of how leaders’ behaviour is responsible for a good proportion of attrition in organisations. It is an experiential sharing of learning from working with a good number of organisations (profit and non-profit oriented) and using typical non-traditional training methodology. The approach used here was as much of giving and



Zeb O. Waturuocha

Professional Member
zebwats@gmail.com

changing assignments as well as forming and changing group members and group leaders from time to time.

The study employed Tuchman’s Group Life Cycle and Self Effectiveness process to understand what happens to the “self” when new groups are formed and when new assignments are given.

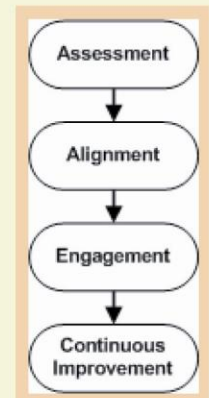


Figure (i)

“pEoPlE LEAvE tHeIr BosS aNd noT tHe OrGanizAtion”

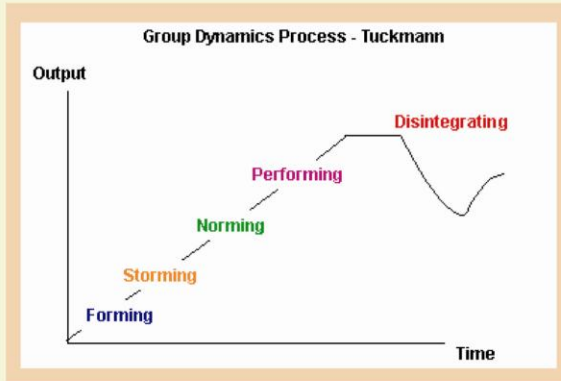


Figure (ii)

The Assessment stage in the SE process is same as the Forming stage in TGLC, during which period the group member is just new wondering what is to be done and who all are in the group, assessing the situation and wanting to understand his/her ability to survive in such environment. The Alignment and Storming stages represent the stages where the group member actually wants to understand as well as reconcile with the power dynamics operating in the group. While these do not have to follow in sequence, it is possible that during these early stages, the group norms (mostly unwritten) are established.

The Engagement (or Performing) stage presented a very interesting dynamic in the observations that are reported here. Figure (iii) indicates that purpose is a function of intention, prioritization and discipline.

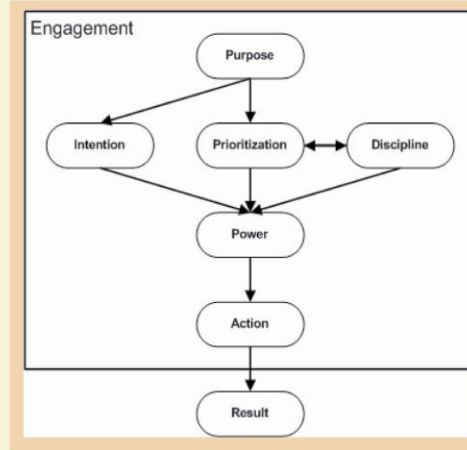


Figure (iii)

As these three align, the individual gains power to act; until this stage, actions may not yield desired results.

1. The stages before the Power stage are all preparatory stages which include the induction and training stages, the rules of engagement and other formalities.
2. People are not confident enough to boldly carry out activities at this stage as they are still tentative as to what would be the outcome (result) and what would happen if the result was not as expected.
3. People have assumed responsibility at this stage but not the commensurate authority that would enable them act. The authority has either not be granted by the authority or not grabbed by the individual.
4. This period can last between a few weeks to some years depending on the nature

of the organisation and its service.

5. Attrition happens more before the “power” stage, i.e. before the result-focused action stage..

The behaviour of the leader prior to this stage holds the key to the continuation or exit of the group member. The language (choice of words, body language), the threats and taunts, the coaching and mentoring, acceptance and rejection, confronting and care-fronting, etc; attitude of the leader (assuming that other rules of engagement by the organisation remain unchanged) play vital role in retention or attrition of the individual.

In the various assignments that formed part of this exercise, more than 75% attrition happened at the stages before the individual became powerful enough to act with boldness.

1. Many people were chunked out for non-performance in an activity where every participant (including the leader) was acting for the first time.
2. Some people were selected to perform the task while others were ignored and it is assumed that they would support the group
3. People were expected to perform as soon as the assignment was given
4. Some leaders started implementing the assignment with the hope that others understood

"pEoPlE LEAvE tHeIr BosS aNd noT tHe OrGanizAtion"

5. Many group members kept asking what the task was all about when others were already in the process of implementation
6. Some people received acknowledgment and appreciation as they moved towards the objective and were encouraged by this
7. Some people did not receive any word of appreciation from the leader or even other group members not only when they were away from the objective but also when they moved towards the objective
8. Those whose initiatives were not even listened to were reluctant to provide more initiatives and this also affected other members' sense of initiatives
9. Some leaders resorted to getting the work done by fair or by foul means
10. Those who crossed the power stage were able to remain in the group though they did not take independent initiative but they had the power to counter powers directed at them.

In interaction with several of the participants of these activities, the overall impression gathered is that the alternative left, in their frustration, was to walk away from the company. When asked if they would include the attitude of the leader in the reason for their quitting, only 18% said "yes", 23% would not want to confront the leader in his/her denial mode and the rest of the participants would not want to state this as the reason as they

might be convinced to stay back with promises that might not be met.

Kindly note that this is not a formal study as it was not designed and subjected to empirical evidences, hence not to be quoted. The result is not quite conclusive but indicative for further investigation and opens scope for study on attrition in various industries.



Background

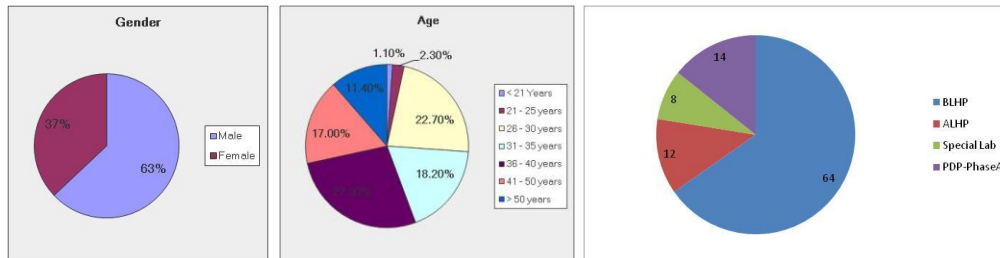
A Survey was initiated after ISABS Summer Event 2010 to understand the impact of participation in labs on the participants - particularly the longitudinal impact in the back home scenario. By this survey we wanted to find out how ISABS lab learnings have helped participants in their day to day life, the impact on relationships, usefulness of facilitator interventions and other suggestions.

The survey was started in June 2010 by Harish Raichandani. with help from Jahnvi. This was an online survey using www.surveymonkey.com. Although originally this impact survey was to be carried out with monthly intervals, it was decided (July'10) that this be an exercise to be held at a frequency of a quarter or more. The second phase of survey has been done in Dec/Jan'11. These findings are based on the feedback received during First Phase June/ July 2010 and Second Phase Dec'10/ Jan'11

Participation

First Phase Survey (June/July 2010)

Participants of Summer Event'10 were invited to respond to this survey. Of 179 invitees 93 participants responded. The demographic is tabulated below.



Longitudinal Survey Ascertaining IMPACT OF PARTICIPATING IN ISABS LABS



Harish Raichandani

Professional Member
harish@potentia.in

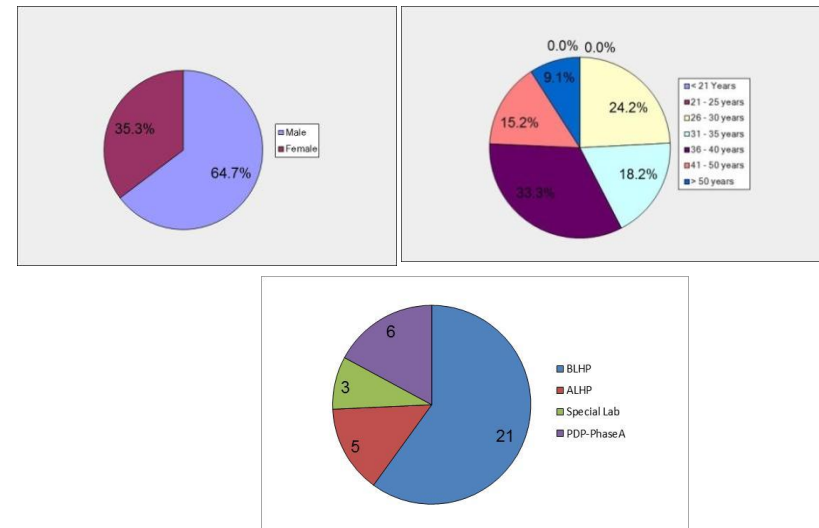


with research assistance from

Jahnvi Rayapati

jahnvi@potentia.in

Second Phase Survey (Dec'10/Jan'11) of 179 invitees 34 participants responded



The Findings

Participants cited the following five pay-offs as most significant (highest voted on top)

Awareness of my own pattern of behavior

Better understanding of the impact of my behavior on others

Better listening and intervention skills and enhanced human process sensitivity

Improved recognition of the impact of others' behavior on me

Improved effectiveness in interpersonal interactions

Improvement in Relationships

Following relationships appear to have significantly improved as a result of insights gained

Colleagues

Friends/ Social

Family Members

Spouse/ Partner

Most impactful interventions in the lab

Experience of emotions/ feelings in 'Here & Now'

Facilitator interventions provoking/ forcing reflection

Inter-personal dynamics which arose during the lab

The detailed statistics for these findings are presented in Annexure 1 for both first phase and second phase surveys

Additionally, the Response to open ended questions was Analyzed (details Annexure 2). Some of the salient findings are

What Helped/ Facilitated (in the lab)

Process Based Approach, Facilitator Style, Facilitator Skills

What hindered

Facilitator Style

What facilitated during the first month after the lab in day-to-day life

Self Improvement/ Motivation

T-group experience

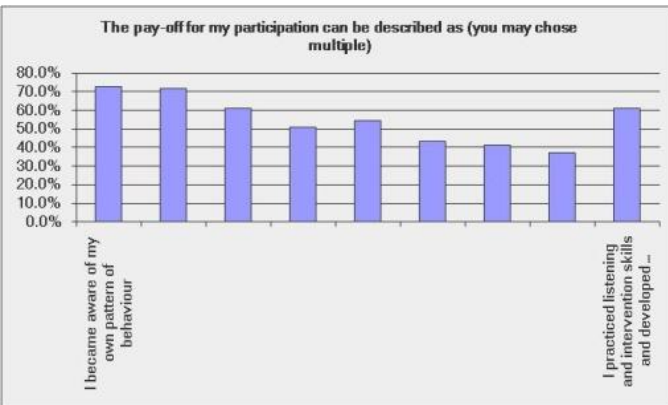
Sensitive Self

Expression of feelings

About 85% of participants have referred others (friends, colleagues & significant others) to ISABS programs. This explains the immense satisfaction they derive from participation and see others benefitting by the same.

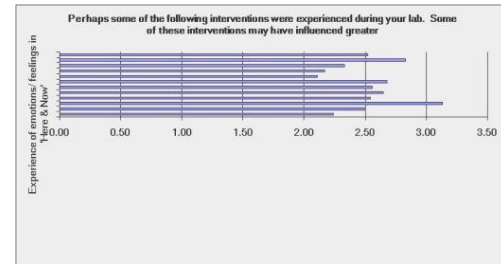
Annexure 1 A

1st Phase Survey (June/July 2010)



The pay-off for my participation can be described as (you may chose multiple)

Answer Options	Response Percent	Response Count
I became aware of my own pattem of behaviour	72.8%	67
I understood better the impact of my behaviour on others	71.7%	66
I better recognize the impact of others' behaviour on me	60.9%	56
I improved my effectiveness in interpersonal interactions	51.1%	47
I developed better understanding of my potential and look forward to a more meaningful life	54.3%	50
I explored options to work on the dilemmas faced in inter and intra-personal situations	43.5%	40
I can identify and develop greater awareness of interdependent human processes	41.3%	38
I understood my latent potential for greater effectiveness in organizations and/ or society	37.0%	34
I practiced listening and intervention skills and developed human process sensitivity	60.9%	56
Other (please specify)		12
answered question		92
skipped question		1



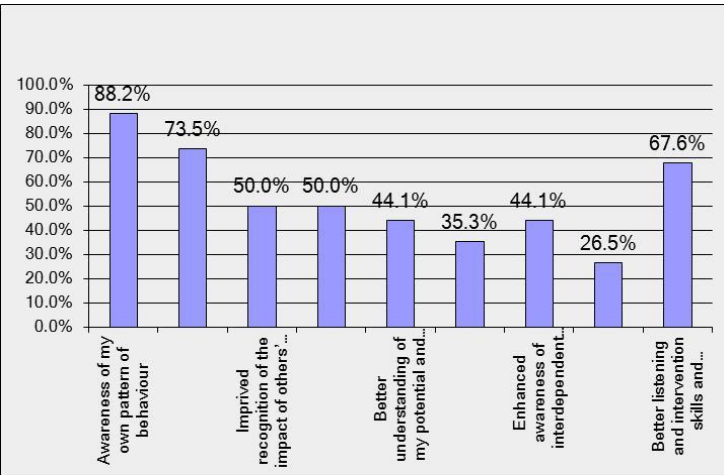
Perhaps some of the following interventions were experienced during your lab. Some of these interventions may have influenced greater realization/ changed behavior/ deeper insight for you. Reflecting back which of the interventions, have impacted the

Answer Options	Most helpful	Very Helpful	Helpful	Somewhat Helpful	Rating Average	Response Count
Experience of emotions/ feelings in 'Here & Now'	20	12	13	10	2.24	55
Expressing my appreciation towards another member of the group	3	8	8	3	2.50	22
Sharing of back home life-experiences by participants	2	4	6	11	3.13	23
Examples used by the facilitator from their life	2	5	3	3	2.54	13
Advice/ Suggestions offered by fellow participants	6	8	8	9	2.65	31
Sharing my negative feelings towards the occurrences in the lab	2	7	3	4	2.56	16
Concepts/ Theories explained by a facilitator/ participant	5	6	6	8	2.68	25
Facilitator interventions provoking/ forcing reflection	17	10	14	4	2.11	45
Inter-personal dynamics which arose during the lab	10	7	9	3	2.17	29
Experimental behavior tried during the lab	12	7	5	9	2.33	33
Expressing my discomfort with the facilitators	1	4	3	4	2.83	12
Exploring my anger	7	10	5	9	2.52	31
Any Other: above list is not exhaustive, if you wish articulate in your own words, pl write below, new line for each thought and within						9

answered question 92
skipped question 1

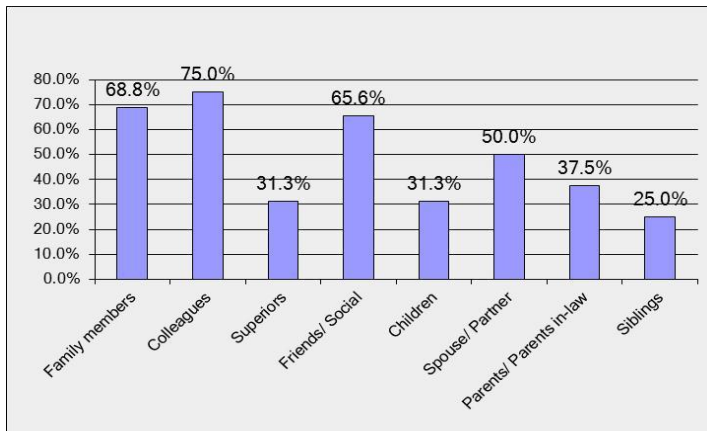
	Response Percent	Response Count
Family members	56.0%	47
Colleagues	73.8%	62
Superiors	36.9%	31
Friends/ Social	60.7%	51
Children	29.8%	25
Spouse/ Partner	40.5%	34
Parents/ Parents in-law	25.0%	21
Siblings	10.7%	9
Other (please specify)		8
answered question		84
skipped question		9

**2nd Phase Survey
(Dec'10/Jan'11)**



The continued pay-off for my participation (in ISABS Lab - SE'2010) can be described as (you may chose multiple)

Answer Options	Response Percent	Response Count
Awareness of my own pattern of behaviour	88.2%	30
Better understanding of the impact of my behaviour on others	73.5%	25
Improved recognition of the impact of others' behaviour on me	50.0%	17
Improved effectiveness in interpersonal interactions	50.0%	17
Better understanding of my potential and more meaningful life	44.1%	15
More options to work on the dilemmas faced in inter and intra-personal situations	35.3%	12
Enhanced awareness of interdependent human processes	44.1%	15
Discovery of latent potential for greater effectiveness in organizations and/ or society	26.5%	9
Better listening and intervention skills and enhanced human process sensitivity	67.6%	23
Other (please specify)		2
answered question		34
skipped question		0



Consequent to participation in SE'10, my following relationships have improved

Answer Options	Response Percent	Response Count
Family members	68.8%	22
Colleagues	75.0%	24
Superiors	31.3%	10
Friends/ Social	65.6%	21
Children	31.3%	10
Spouse/ Partner	50.0%	16
Parents/ Parents in-law	37.5%	12
Siblings	25.0%	8
Other (please specify)		6
answered question		32
skipped question		2

Q1: Anything else you may like to share about what facilitated/hindered your learning during the lab?

Count of Helped/ Hindered		Which lab did you attend?				
Helped/ Hindered	Cat	ALHP	BLHP	PDP-PhaseA	Special Lab	Grand Total
Helped	Cohort group		1			1
	Diversity		2			2
	Facilitator Skills	1	1		1	4
	Facilitator Style		2			3
	Openness		1			1
	Openness of Participants				1	1
	Other					1
	Participant Mix		1			1
	Process Based Approach	3	5		1	10
Helped Total		4	13		3	24
Hindered	Facilitator Skills					1
	Facilitator Style	3	3			6
	Inadequate Time	1	2			3
	Large Group Size		1			1
	Openness of Participants		1			1
	Other				1	1
	Participant Mix		1			1
	Participant Understanding		1			1
	Process Based Approach		1			1
	Program Design					1
	Self Inhibition		2			2
Hindered Total		4	12		1	19
Grand Total		8	25		4	43

Q2: What has facilitated you during last one month to apply the learnings from lab in your day-to-day life?

Count of Cat	Which lab did you attend?				
Cat	ALHP	BLHP	PDP-PhaseA	Special Lab	Grand Total
Expression of Feelings	1	4		1	6
Here & Now			1	1	2
Organizational Environment	1				1
Professional Help	1				1
Sensitive self	1	10			11
Shedding inhibition	2	2		1	5
T Group Experience	1	11			12
Self Improvement/ Motivation	3	9		3	20
Lab Peer Group/ Friends	1	1		1	3
Grand Total	11	38		5	61

THE TRYST OF "I"



SACHIN GUPTA

PDP
sachin@snspl.com

Sometimes I wonder in the rain,
Sometimes I thunder with the pain,
Sometimes when I look towards the sky
I wonder what it would be like , if there was no "I"
Life would be sweet for "I" isn't there,
No jealousy, no hatred, no sadness nor despair,
There would always be the rhythm of "We"
I would be one of the beehives and a Busybee
but then suddenly my lips feels dry and

I ask myself what it would be like , if there was no "I"
I would have enjoyed , I would have cherished,
I wouldn't have been forgotten, I wouldn't just
perish,
I would have been lost in the crowd of "We"
Supported by arms, loving and caring for me,
But somehow I could not still face my own eyes,
When I realised that "We" is made of many "I"s
And then
Sometimes when I look towards the sky
I wonder what the world will be without the "I"

**"MERA GAM BHI
MERA BAHUT
KAAM AAYA ..**

**AAJ BAHUT ROYA
TO AARAM AAYA"**



**CN
(KUMAR)**

Professional Member
newage_94@gmail.com

“EXPERIENCING THE T-GROUP”

One of my goals in this T- GROUP program was to increase my self-awareness. With this goal in mind, I was not sure how deeply I will know myself, and which parts of myself I am not aware of. During the course of the T- GROUP, I was able to see the things that remained hidden from my awareness. I was able to discover some issues which hindered me in my growth. In my realizations, these issues came from past experiences which were left unresolved; and I carried them with me this far.

One concrete example that I see is our human longing to be loved and to love. This is very basic in every human being. Missing this love at the early stage of life would affect us later in life.



Every human being has an instinctive need to be loved and affirmed. When one is not loved, and is discounted instead, as what inevitably occurs in growing up, he or she experiences great pain, hurt and fear. All the unfulfilled needs during the formative and growing up years will somehow affect a person in one way or another. For instance, when the joy of being loved and loving others is lacking, one will tend to work oneself to death trying to appear worthy. He or she becomes afraid of being judged; as being inadequate or unworthy.



Hard, continuous work replaces love as the central goal of life. In other words, in order to survive, a person may adopt a specific defensive stance in life rather than dare being spontaneous in one's expressions at the risk of being hurt. Every one of us has different coping mechanisms for survival. A person is like a piano player who gets stuck playing one note, on the assumption that this is the only note that is safe to play. He gets stuck playing one note rather than expressing the entire symphony of his personality.

Somehow, during this T- GROUP journey, we slowly learned to play the other notes on the piano. We try to remove the obstacles that have become our comfort zones. We've become used to the way we have been, and it pains us to change our ways, attitudes, and patterns of behavior. We've become comfortable with the way we related with people, dealt with events, and faced our challenges and difficulties in life. The challenge for us is to get out of our comfort zones; our difficulties and issues that block us from growing. Everyone is called to grow and thus one must dare to take risk and endure pain. Our daily T- GROUP expression is "How do you feel?" It helps to see what is within us. Our feelings - fear, anger, hurt, and pain - bring our issues to the open. They make us stuck, hindering our growth and forward movement in life. Sometimes, there is pain and fear in looking at certain truths about ourselves; it is painful to become aware of our vulnerabilities. But this is the kind of pain that is normal and even essential if we are to grow. We are familiar with the saying, "No pain, no gain." This kind of pain is like coming out of a dark cave and feeling the painful sensations in our eyes as the first rays of sun hit us. After a while, we become accustomed to the light and the temporary pain is replaced by permanent joy of seeing. Let us face pain, then!

EXPERIENCING THE T-GROUP

The inputs, sessions, interpersonal relationships developed, verbatim reports, individual conferences, processing may have enabled us to become aware of our woundedness, personal issues and difficulties. I have long litany of these and you may also recall yours as well.

My point is that every one of us is a mixture of manipulative styles and character types. We live within the context of our fallen and twisted realities. Once we discover how we make ourselves become blinded, tense, rigid, and controlled in our attitude towards life, then we can begin to reverse the process - that is, the burden of responsibility and the potential of joy for all of us. There is light at the end of the tunnel. There is hope for the troubled, the entangled and the imprisoned individual. Our faith in the Creative Grace will lead us to our wholeness as dynamic persons. But the process of growing out of our psychological ruts is not without risk and pain, and if we take the wrong turn, we must have the courage to back up and try a new road. Strong feelings of fear, anxiety, hostility, guilt, anger, depression, etc. may be a signpost that indicates that one has gotten off the track. If one becomes aware of these feelings, have the courage to look for new and different options.

Dear fellow ISABSIANS... enjoy the journey to the road less traveled – the reality of knowing our vulnerabilities.



Warm regards,
Sachin Gupta
PDP
sachin@snspl.com



DID NOT WORK WELL IN
GROUPS

“Do T-groups cultivate an artificial sensitivity?”

Ajay Kalra

PDP

ajaykalra07@gmail.com



After having experienced a sensitivity lab for two weeks, I want to reflect on the entire T-Group experience, in building sensitivity. My reflections are personal, related to my experience. The question that emerges from my experience is “Does a T-Group create natural sensitivity or induces an artificial sensitivity?”

The other question is “What is sensitivity?”

T-GROUP: PRESSURES AND ASSUMPTIONS

In a T-Group there is pressure on me to be sensitive. Pressure from the facilitators. And pressure from the group. Let me explain.

When I enter a T-Group, I have projected some superior qualities on to the facilitators, as though their ability to perceive is far superior and objective than me and others. There is an assumption that a facilitator’s interpretation of reality is superior to a participant’s interpretation of reality. While this may not be articulated, it is demonstrated in every T-Group. When the facilitators talk everyone listens. There is also pressure to be part of a group. To

be included. To meet my social needs from the group. Which means that I need to demonstrate my sensitivity to group members. A fair exchange. The assumption is that the T-Group process is going to make me more aware of my unconscious patterns and thereby help me relate to others better. It will lead to positive transformation.

On account of these pressures and assumptions, I begin to question my behaviour in a T-Group. Particularly when a facilitator makes an intervention, or the group members give me feedback. In effect, I not only question my behaviour, I question my reality. My perception. With the belief that this will make me a better person. Leading to my transformation.

CULTIVATED SENSITIVITY

It makes me analyse my own psyche. I open myself up psychologically. Try hard to look inside at my unconscious patterns, that are not healthy for me or for relating with others. In effect, it makes me unsure and uncertain of my reality! When I am unsure and uncertain of my reality, I am not naturally spontaneous – an indicator of being in the here and now.

It induces an artificial sensitivity. A “thought-full” and “mind-full” sensitivity. Is this natural?

Or, is it like a cultured artificial specimen of

sensitivity grown in the petridish of a laboratory.

Perhaps it is not a co-incidence that the T-Group is also called a Learning Laboratory. What are the consequences of developing such a “thinking sensitivity”? In the name of being sensitive I learn to manage myself and others. I “try” to put myself into another person’s shoes, try to assess his reality and also get in touch with my reality and then think what would be the most sensitive response in the moment; keeping in mind these two different realities.

Also, there is an unconscious assumption that sensitivity = relating. If I do not wish to relate simply because I find the other person not to my liking or perhaps the other person does not indicate any interest in me; would I be considered insensitive?

In a lab there is a pressure to relate. To continuously push the boundary. A pressure to be sensitive.

IS THIS SENSITIVITY?

What is sensitivity? In case, someone hurts me unreasonably, my most spontaneous response would be to get angry. If I chose to express that anger by hurting the person back, I may not be considered sensitive. Perhaps that is what is happening in the world. You slapped me. Now I slap you back.

“Do T-groups cultivate an artificial sensitivity?”

Yet it would be equally un-natural at that moment to try to figure the reality of that person, where he is coming from. I would call it being insensitive to myself. I have observed myself do that, as a conditioning of sensitivity, that I have cultivated in a T-Group. Like being a “sensitive machine”.

Often when I practise “cultivated sensitivity” I do not know what to feel. My feelings get numbed because I am “trying to be sensitive”, practise a “mindful sensitivity”. Often in such situations, the mind comes up with a numerous ways of feeling and responding. All seem right in their own way.

In my experience, a cultivated sensitivity, de-sensitizes me. Because it makes me out-centric; not in-centric. Something that is cultivated in a lab out of pressure, does not seem natural. Neither is the ensitivity that is cultivated out of the pressure on me to relate.



WHAT IS THE TASK OF A T-GROUP?

In my experience, the task of a T-Group and the methodology it applies varies according to the person(s) facilitating it.

I have experienced T-Groups where the interaction is through feedback giving and story-telling. I have experienced T-Groups where analysis of experiences and building self-concepts is the mode of operating. I have experienced T-Groups where the focus has been on the here and now.

One thing common I have seen in all of the above, is that the facilitator's reality is given precedence over others. In other words T-Groups are controlled by facilitators. Or perhaps control is relinquished to the facilitators. Often a facilitator is not questioned beyond a point. Often facilitators do not welcome their authority being challenged, beyond a point. A T-Group could as well be called a F-Group. A Facilitator Group.

Irrespective of whether a T-Group is functioning in the “here and now” or the “there and then”; depending on who is facilitating it; the point is, that a T-Group evokes “self-analysis”.

DOES SELF-ANALYSIS BRING TRANSFORMATION?

That is the final question. Does analysis of myself bring transformation?

Any kind of self-analysis only strengthens the self. The me. Like a “dog trying to catch his tail”.

A never-ending process.

Does it fool me into believing that I am becoming more aware, because my unconscious patterns are coming to light?

Does it fool me into believing that my perception is more objective (more real?) than others, having undergone this process?

And that, after I have undergone some T-Group or self-analysis process, and being certified by others within the system, I am now ready to facilitate others?

Does this breed an unconscious hierarchy? Does this bring us closer to each other? Or further?

No matter how much I indulge in self-analysis in the name of personal-growth, I will continue to move within the boundaries of my consciousness. Like the mind, trying to figure the mind, by remaining in the mind. A never ending cycle.

WHAT IS HUMAN TRANSFORMATION?

Perhaps being wakeful means to be in the here and now every moment. Am I here and now? Or am I living in the by-lanes of my thoughts all the time.

**“Do T-groups cultivate
an artificial sensitivity?”**

Is a T-Group helping me move out of these by-lanes? Or making me look at these lanes from other lanes? Strengthening the blueprint of my inner city. Making me believe. Have seen the lanes of fear, greed, guilt, anger, grief; I am now more aware. Transformed. Sensitive.

Perhaps true human transformation will not be possible by examining and making changes to the blue-print of myself. Perhaps I need to see the whole of me, at one go. Then discarding it. The whole of it.

What I may be left with then, may be a natural sensitivity. That arises not from “me”. But, from the natural intelligence of every moment.

From the here and now.



**THE ABOVE WERE PERSONAL
REFLECTIONS OF THE
PARTICIPANT.
PERSPECTIVES ON THE ABOVE ARE
INVITED FROM READERS.**

THE EDITORIAL TEAM



"INSTITUTIONS, CONSULTANTS AND TRANSFORMATIONS CASE STUDIES FROM THE DEVELOPMENT SECTOR"



BOOK EDITORS:

LALITHA IYER

SHAIBAL GUHARROY

(RESPONSE BOOKS, NEW DELHI, 2009)

lalithaiyer_13@rediffmail.com

Book Review by

Tejinder S Bhogal

Professional Member

tejibhogal@gmail.com



way through the process, the contract was ended. From a guru, I had become a 'lallu'. Till sometime back, I had no idea what had happened. And then, I came across this book.

This book is for OD practitioners, would-be OD practitioners and those who are simply fascinated by the attractive and risky world of OD practitioners. Reading the book, I found that my experience was not unique: as many as two out of the five consulting teams* featured in this book suffered a fate similar to mine; and another two battled with a variety of overt and covert pressures. Only one escaped unscathed and completely victorious, but it is possible to argue that in this case the challenge was of a distinctly lower order. Working in OD, the book implies, requires you to have a huge heart; a willingness - as purveyors of spin bowling might say - to take punishment.

The book also shows that while you may risk your self-esteem doing OD work, the pay-off of changing institutions for the better, is worth it all - particularly those institutions that are working to benefit the public.

The Nature of organizations intervened with

The five institutions showcased here - the site of the OD interventions - are all there to benefit the public. There is, for instance, a Government

drought hit state; there is a Regional Rural Bank that provides loans to the poor; there are two NGOs that are committed to improving agricultural technologies, and one committed to improving the functioning of village 'panchayats'.

In this book, the work with each of these five institutions is presented in the form of a case. In addition, there are two chapters that 'book-end' the five cases. The introductory one explains the context and the background of this book - how and why the various practitioners decided to get together; the concluding chapter is a reflective one that culls out the key themes from the essays and highlights the key techniques used by the various practitioners.

The challenges faced by the practitioners differ from organization to organization.

Who this book is for

A few years back I was, I thought, making a successful OD intervention with a well known NGO. Employees and senior management routinely congratulated me for the excellence of the workshops that I held, and agreed wholeheartedly with the insights that I provided. The discussions were all about how to take the process forward. I felt like a Guru who had arrived. Then suddenly, without warning, mid-

* I use the word team advisedly - team size ranged from 1 to 3

“INSTITUTIONS, CONSULTANTS AND TRANSFORMATIONS CASE STUDIES FROM THE DEVELOPMENT SECTOR”

One of the reasons for the difference in challenge is the difference in nature of work. For instance, the Government organization is responsible for water supply and drainage in a drought hit state. The organization is both Engineer and Supply led, focusing on exploiting ground water. Not surprisingly for a Government organization, the organization is highly hierarchical, rule bound, and does not encourage any internal discussions.

As a result of its working, there has been over-exploitation of water resources in the state. Also, as this organization has made water management a technical preserve, the community at large has stopped caring for water resources. Not surprisingly, there has been large scale devaluing of traditional water management systems. In response to the situation the Government has come out with a policy which wants the organization to involve the community at large. The OD intervention is made here, therefore, to get the organization to orient itself as per the new Government policy.

Then there is a Regional Rural Bank. This organization could safely be described as slow and bureaucratic. Born during the pre-liberalization era, it is attuned to taking deposits but not extending loans. It is not 'customer', but rather 'rules' oriented. Also, we can guess that though the organization is meant to provide financial services for poverty

stricken customers, it does so with a great degree of resentment against such customers.

Here, an OD intervention is required because in the new liberalized regime*, the Government wants this Bank to become competitive in the open market - which means that it should become both efficient and customer oriented.

The NGOs are not all alike: the ones working on NRM are staffed by professionals working on technical issues of agriculture and watersheds, while the one working on governance is the typical NGO. The technical oriented NGOs work as per targets, do not encourage much internal discussion, and most decisions flow down from the top. Nonetheless, most of the technical staff have a high level of commitment to work.

One of the above two NGOs requires an OD intervention because its senior staff feels neglected: as per them, there is no clear career plan for them, no clear measurement of output and no transparency in decision making. The NGO that works on Governance issues is more like the typical NGO. The NGO fosters debate and discussion within its staff.

The second NGO wants an OD intervention because the founder Head of the organization wants to leave, and is wondering how to develop a culture and method for second line leadership.

The Nature of interventions

This is the core of the book, and it exhibits a range of interesting interventions. The key to the intervention in the first case is the facilitator's use of the concept of Sutra or Organizational principle. The Sutra is the distinctive heartbeat of the organization, which defines the way it works.

Through initial discussions with the leader, the consultant diagnosed that the Sutra of this organization was centralized decision making and decentralized implementation. This principle implied that people in the field accepted central decisions without any discussion. Not that there was no experimentation in the field, but this experimentation was limited to technological and not social issues.

Based on the above diagnosis, the consultant designed and implemented the intervention: an intervention that continued for four long years.

The intervention itself was done by creating and using a pivotal structure: an inter-state Core Management Group (CMG).

** This refers to the liberalization brought in by Narsimha Rao, Manmohan Singh but also specifically to the Financial sector reforms that enjoined the Banking Industry to increase its profitability.*

“INSTITUTIONS, CONSULTANTS AND TRANSFORMATIONS CASE STUDIES FROM THE DEVELOPMENT SECTOR”

This group identified organizational priority issues, as well as took decisions to implement a Revised Performance appraisal, 360 degree feedback and assessment centres etc.

The role of the facilitator was very intensive, spending 8-10 days as a facilitator as well as an administrator running the development centres. Because of his peculiar position, he also ended up by playing the role of ‘Narad Muni’ (the carrier of news from one side to the other)! It is possible that getting into such a role was at least one major reason that the organization gave the Consultant the boot at the end. In other words, the Consultant had overreached himself: he had linked up with everyone, and tried to be many things for many people.

In the second case the pivotal structure created for the intervention was the SMT (Senior Management Team) – similar to the CMG set up in the first case. The intervention consisted of getting the SMT to attend three workshops over a six month period. The 1st workshop helped the group move from a Fear of Failure orientation to a Hope of Success one. The workshop turned out to be successful: evidenced by the fact that the CEO went off mid-way, leaving decision making to the SMT.

The 2nd workshop dealt with competition and rivalry issues – linked to past experiences within the organization. The consultant used the technique of pictorial representation* to get

the participants to understand one another better. All this led to an increase in trust among the members - interestingly evidenced by the release of money for air travel from another’s budget! By the end of the 2nd workshop it seemed that the SMT participants were now quite committed to succeed.

The 3rd workshop tried to broad base the above commitment to succeed. This it did by extending the SMT to the EMT (Extended Management Team). In this, the 2nd line of leadership (below unit heads) shared their expectations and concerns about the collective leadership process. The main challenge at this stage was to get the SMT to take on the role of leaders, and yet recognizing that the 2nd line leadership had a huge sense of being dis-empowered and a feeling that they were being exploited

As in the previous case, the end came suddenly: after the 3rd workshop, the consultants were not invited again for a dialogue, and their offer to share experiences and perspectives with the Board was not taken up.

Subsequent reflection by the Consultants indicates that one possible reason they might have ‘failed’** at the end is because they targeted the CEO as their client. In other words, the problem of these Consultants was, broadly, the opposite of the first one. They had not developed enough linkages with other

important stakeholders in the organization.

In the third case, the consultant took time to understand the organization, before designing the intervention: as much as six months. This may look like too much, but this process did help the consultant to understand that, unconsciously, the organization had a male - as opposed to a female - way of looking at watershed development. The organization thus viewed resources from the view of ‘managing’ them, rather than ‘caring’ for them.

The intervention itself took place in two steps.

In the first step the consultant attempted to strengthen internal learning processes in a very hierarchical environment. To this end three four-day events were organized for the entire organization on inter-personal & group processes, decision making etc. This was followed by other four-day events to build perspectives on gender.

The second step used the *Accompaniment process*. In this, the Consultant went beyond

* Participants of the SMT represented each other pictorially.

** I use the term ‘failed’ in the sense of the Consultants having to leave without having much more. Yet, the work, to the extent it had been completed may still be called a success. The intervention was perceived positively by the organization, and the SMT concept was institutionalized

“INSTITUTIONS, CONSULTANTS AND TRANSFORMATIONS CASE STUDIES FROM THE DEVELOPMENT SECTOR”

the training hall; and accompanied the staff in field situations to see where gender mainstreaming could possibly be done; and where learning could take place together. The focus was on capacity building and role clarity of women staff.

The intervention turned out to be successful. The organization made a shift in its culture. It became more informal; there were more discussions on processes (not just on targets) and participation of women increased. Further, working with women was no longer seen as the responsibility of women. Equally importantly, the organization became hugely sensitive to any misbehavior with women, with all of the women (including the junior most) having direct access to the top management.

Clearly, this intervention was a complete success. The only qualification we may add here is that women constituted only 5% of the staff. Consequently, we may imagine that giving special attention to the women did not disturb the organization.

In other words, we may argue that the challenge to the consultants would have been greater if the organization had a significantly larger number of women on its staff. In such a situation, more nettlesome issues might have arisen, viz., why do women not take more field level responsibilities; what happens when they have young children etc. Should the

organization go out of its way to provide crèche facilities for them, and special transport facilities for them at that time? The organization would then be forced to deal with issues of rivalry and gender differences, a more difficult task. Thus, we may conclude that the consultants succeeded without any controversy because the task was not perceived as upsetting too many people in the organization.

In the fourth case, the consultants were people with an activist and social science background, who were committed to safeguarding public service. As they were not technical people working on water, they expected – correctly – that there would be a great resistance to accepting them within the department. They dealt with this resistance by taking ‘local’ rather than typical consultant fees, and by emphasizing their commitment to achieving results that would benefit public at large.

The broad approach of the intervention emphasized the concept of Koodam – something like a village choupal – to create a space where people could get away from hierarchy and talk as equals.

The intervention itself was done in two phases. In the first phase there were 4 workshops leading to the Triveni declaration. Though hotly contested, ultimately a consensus emerged that was even shared in the 145 project villages.

In the second phase a Change Management Group was formed. This consisted of volunteers which represented different age groups. This CMG subsequently distinguished between, and then took up People, Task and Process oriented projects to implement change. (An example of the People oriented project being Community water supply and sanitation micro plan; that of task oriented being formation of e-groups for promoting discussion; and that of process oriented being having monthly meetings while internalizing the Koodam process.)



The intervention was anything but smooth, and the facilitators had to constantly struggle to ensure their acceptance. Among other things they had to do to ensure the acceptance was to avoid all OD language/jargon (words such as diagnosis or client), and emphasize the public sector view rather than a management perspective. They were also more than willing to accept their own shortcomings, for instance, their lack of technical knowledge.

Efforts such as the above, slowly helped the facilitators to gain the trust of the department, and led to the success of their intervention.

“INSTITUTIONS, CONSULTANTS AND TRANSFORMATIONS CASE STUDIES FROM THE DEVELOPMENT SECTOR”

In the fifth case the design of OD intervention was based on customer and climate surveys. (A lot of the surveys were to do with the content and output of Bank's work - for instance Portfolio analysis & Market Outreach Analysis. This helped to increase the acceptability of the OD analysis with the management.) Particular efforts were taken to broad base the survey - firstly, by using internal people to conduct the survey, and secondly, by getting the survey instruments translated into the local language. Finally, the results used Word Pictures (rather than percentage and bar charts) to convey the nature of the organization, to the management.

The key points of this intervention were as follows:

- *There was shared diagnosis combining an understanding of the changed context and the actual performance – e.g. ranking of branches as per profitability. The analysis used data of performance of other banks as a reference point.*
- *There was a selection and training of change agents.*
- *Branch and head office teams were developed to implement suggested changes.*
- *Video cameras were used to provide real life data on consumer service. Such data sharpened the awareness of staff to such issues,*

and built their enthusiasm for the process.

The intervention was successful. The loan sanction process improved tremendously, down from a month and a half to less than a week. The NPAs * (Non-Performing Assets) – the bane of the Banking Sector in India – have been reduced: thanks to a variety of innovations on how to recover loans. There is far more effective system of tracking files and documents. And, in order to keep up with the competition, the Bank has come out with a new range of products**.

And yet, the Consultants were left with an unease that, it required greater policy level changes – at the level of RBI, as well as at the sponsoring bank level – for the organization to survive***. The changes brought in by the intervention were good, but perhaps not good enough. In a sense, the intervention was dealing with forces it could do nothing about.

To Conclude

What do I say at the end? This book is a treasure trove of riches – highlighting a range of interventions, the thinking behind this, as well as an analysis of why some things worked while others didn't. In some ways, it reminds me of Rolf Lynton's 'Themes on my Guitar': like Lynton's book, this too has exhilarating insights hidden unobtrusively in the text, like raisins in a 'pulao'. For me the take away was the many different ways a consultant may get kicked out,

as well as descriptions of the different kinds of organizations in the social sector, but different people are likely to take different things out of it.

So what is missing? Not much, though there are a few quibbles. An obvious one is that this is a book for one who is already in the know of behavioral sciences. The reader is expected to know what Johari Window and Force Field Analysis are, which, by my rights, is quite ok. However, most OD practitioners may not really know what Gender means for an NGO wallah. For concepts such as these, cute little boxes may have helped.



Three more irritants, and I am through. For one, it is not great to look at. The pages seem cluttered, the boxes and figures are not cute: it is as far it can be from the standard Business books brought out by, say, HBR press. In its relatively dowdy appearance, it seems to say, look, I am from the Social sector!

* *This is Bankese for loans not returned on time.*
** *Another Bankese for different kinds of loans*
*** *Though the text does not specify it, the unease was to do with whether the NPAs would become low enough and the profitability high enough to stop the Govt from merging these banks back with the sponsoring banks.*

“INSTITUTIONS, CONSULTANTS AND TRANSFORMATIONS CASE STUDIES FROM THE DEVELOPMENT SECTOR”

The second is that the organizations where the interventions have been made, have not truly come to life. This didn't matter to me, as I have had the good fortune to work with the range of organizations that are presented here. But, to one who actually wants to work with such organizations, would it not help to know that the even the senior most RRB officer considers that he is, unfairly, inferior to the Nationalized Bank officer who sits above him* ? Would it not help to know that working in a Watershed project implies that the persons working in the field would find that most of their energies would go into dealing with village politics than with the technicalities of constructing gabion structures or check dams? Would it not help to recognize the condescension of the Water Supply engineers in the way they deal with village people, or the meticulousness with which they ensure that the calculations and diagrams of different structures are correct?

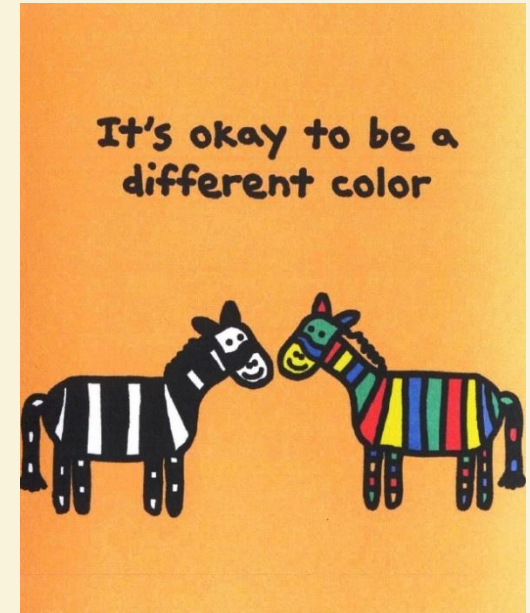
Lastly: there are not enough stories, enough human interest, easy to read stuff that can provide relief to the concepts presented here. Though there are many sections that have been written in the first person, they read like abstract lectures, not interesting person-centred reports.

But perhaps, expecting such a book to read like a Bertrand Russell, a John Kenneth Galbraith or even a Harvey Robbins & Michael Finley** is too much. It is too much to expect that the book

should have been lengthened inordinately just to give juicy accounts of the organizations. And certainly, making the book look like an HBR product would also have meant HBR like costs. In which case, most of those working with the social sector would have simply found it unaffordable. It is enough that it has brought to our notice critical work done for RRBs, a Water Supply Department and some interesting and publicly relevant NGOs. I highly recommend this book for you to read.

** RRBs are promoted by various Nationalized banks such as SBI or BOB. In an RRB promoted by, say SBI, the Chairman and GM would come from SBI. The officers from RRB would, ironically compare the Chairman and GM to colonial officers and themselves as inferior natives.*

***The writers of the highly readable 'Why Change Doesn't Work' and 'Why Teams Don't Work'*



A MUSE ABOUT LIFE AND LIVING HR

Harsh Rai Puri

Professional Member

hrpuri@bhel.co.in



What is Life all about?
Believing - sans a doubt?
And for understanding my inner feeling
To know what's really ailing
I just need to turn myself inside out.

My head tells me its reason first
My heart yet continues to burst
My experiences are so ambiguous
Making me embark on action not very pious
How shall I quench this thirst?

I try and remain positive
Alert and instinctive
Yet negativity has left many a scar
Light extinguishing as in a shooting star
I question: am I dead or am I alive?

Negativity is like the dreaded cancer
Of which my own self is often the sponsor
This chain reaction is difficult to cancel
Cloning itself it continues sans a resting spell
Eroding my option of choosing either or....

So how do I eradicate this disease
Treat it with poison and other threatening therapies?
Yet when my immune system is down and out
How to retain my sanity both inside and without
Such that I return to a feeling of bliss...

It is a continuous struggle
No easy escape route to wriggle
There are forces which restrain and contain
Countered by forces which liberate and sustain
"Life's like this only" I say and continue to juggle...

A note from the author:

*"I'm currently reading "The Emperor of all Maladies" by Siddhartha Mukherjee and this muse is triggered by the analogy of negativity spreading like cancer in one's person... and cancer is treated through a regimen of "poisonous cocktail of molecules through chemotherapy and radiation... and often, despite this, remission is very short lived. And as I've been very fond of limericks *, I've adopted that style here."
PURI*

** In limericks, the first, second and fifth lines rhyme together; the third and fourth together*

GLOBAL ABS CONFLUENCE



ISABS is organizing a Global Applied Behavioral Science (ABS) Confluence on the theme:

“Igniting Conversations on the Emerging Trends in ABS”

The confluence will be held during December 15-17, 2011 at Hotel Novotel, Hyderabad, parallel to the ISABS Winter Event to be held at the same venue.

The event will be attended by professionals from Applied Behavioural Science representing ABS/OD institutions such as NTL,USA; OD Network; Aastha Foundation; Tavistock; Sumedhas; OD Australia; BCODN; SIOP; XING etc. ABS professionals from consulting companies, leadership institutes, NGOs and other Corporate/Government organizations will also be attending the confluence.

This participation fee is US \$750, which includes program fee, board and lodge.

ISABS invites participants visiting India to use the opportunity in some of the following areas:

Explore Indian organizations (e.g. Experience of Indian organizations in using Applied Behavioural Science); Co-facilitate a T-group at the winter event (this is open to partner organizations of ISABS such as NTL, OEGGO).

ISABS members can play one or more of the following roles :

- Suggest names of those who can be invited to play the role of key-note speaker (one); plenary speakers (two); salon (parallel session) hosts (four);
- Contribute essays, articles or white papers towards a special book to be published on the occasion;
- Publicise the event among various ABS/OD and other organizations and help to invite them;
- Get sponsors for the confluence.

The organizing committee of this event include the following professional members:



Anuradha Prasad
anueswar@gmail.com



Sushma Sharma
sushmash@yahoo.com



Madhukar Shukla
madhukar@xlri.ac.in



PROFESSIONAL DEVELOPMENT PROGRAMME (PDP)



The Professional Development Programme (PDP) of the Indian Society for Applied Behavioural Science is aimed at developing professionals capable of facilitating experience-based learning in organisations, societies and institutions.

The professional members who have acquired human process competencies are also the resource persons and facilitators of self-growth among people who volunteer to participate in Human Process Labs.

ISABS has institutionalised the contents and coverage of the PDP curriculum, and also the procedure that lends clarity to both the candidates as well as the facilitators of PDP.

In the current global scenario of fast-paced change, two key competencies seem to have become critical for individuals, groups and organisations. One is the ability to cope with a high degree of ambiguity and provide leadership amidst uncertainty, and the other is the ability to build work-groups or teams and facilitate effectiveness in the human systems.

The Laboratory (T-Group) methodology focuses on 'unstructured,' experiential and non-directive process of facilitation of learning. The PDP process in ISABS needs to focus on developing competencies of group work, which may in turn improve team-work and consensual decision-making processes in organisations. An

integral part of PDP is also an increased self-awareness and focus on personal growth that enriches one's quality of life and interpersonal relationships.

Through in-depth exposure to process competencies at the individual, group and system-wide level as well as the practical experience (especially during the internship phase), the PDP participants are expected to acquire competence both in the areas of personal development as well as group / organisation development.

The participants develop conceptual-base in the field of Applied Behavioural Science through experiential and theory-oriented learning, a commitment to the human process discipline and the professional ethics of ISABS.

The guidelines have been developed over years and the current framework has been mainly evolved during the last tenure 2008-10.

The following description is an outline of the procedure of PDP system of ISABS that, in our view, addresses dynamically the need for self development and acquiring professional competencies of facilitating group development/ processes.

We have tried to incorporate these areas of focus in all the stages of PDP:

1. PHASE A

For whom

1. All those desirous of undertaking the role of a change agent in any organisation either as an internal or an external consultant and helping in individual, organisational and social change and development.
2. OD specialists, managers and consultants working in corporate, NGO or Education sectors.
3. HRD personnel working in Corporates, NGOs, voluntary agencies, and social service organisations and community development workers.
4. Teachers and students of social sciences.

Eligibility

The candidate should have had a recent (within 2 years) experience as participant in ALHP (Advanced Lab in Human Process), with a minimum of 80 hours T-group work conducted by a Professional Member of ISABS, including BLHP (Basic Lab in Human Process) and ALHP. The ALHP facilitator should have cleared the candidate for PDP Phase A. Before applying, candidates must go through "Guidelines for Professional Development System" and contact their respective Regional Coordinators to complete the Pre-Professional Development (PPD) Phase as described below.

Pre-Professional Development (PPD) Stage:

To enter in to Phase-A of PDP the candidates should have cleared their PPD requirements. The candidates who have been cleared in ALHP within a period of two years shall submit the following logs to their respective Regional Co-ordinators:

(i) A write-up of a minimum of two to three pages (1000 words) about what the person has read and understood about the field of knowledge relevant for human / social sciences - such as psychology, sociology, anthropology, education, learning, management, behavioural science etc. The person may refer the academic qualifications or general readings with specific reference. He/she may state the conceptual understanding gained through books, the reading material provided during the BLHP and ALHP, or from articles in "Here & Now". Basic interest and some fundamental exposure to the theories and concepts relevant for applied behavioural science are expected.

(ii) An autobiographical sketch documenting their experiences of growth as a person, their life-goals and their journey as professionals and their expectations about the utility and purpose of their professional development with ISABS.

(iii) A journal (Log) on their experiences in BLHP and ALHP (containing details about the Venue, Period and Facilitators) – their insights about "self" and process of building relationships. They may record their learning

from observations and feedback they received from co-participants and the Facilitators - also about their initiatives and impact they made in the group. The log may be for a minimum of three pages (1000 words).

The Regional co-ordinators will go through the logs and clear the PPD requirements. They will recommend the candidate's admission to Phase-A with their observations. Their communication may be sent to the Dean-Programs, Dean - Professional Development and to the national office of ISABS, with copy to the candidates.

The participants of Phase-A shall carry their logs and other details about their clearance of ALHP viz, Facilitators' Feedback/ Report, Logs, Recommendation from the Regional Coordinator. etc..

Coverage

Phase A will be a two week lab, and, overall it will cover the following:

- i. An awareness of processes within self and interpersonal situations;
- ii. An awareness of behavioural processes in groups and systems; and
- III Development of skills in diagnostic interventions at self, interpersonal and group levels leading to change.

In Phase A, the focus is on developing the following competencies in the candidates:

- 1) Interest in theory and conceptual understanding of experiential learning;
- 2) Interest and involvement in using T-Group method for learning about self and groups;
- 3) Ability to deal functionally with one's emotions, which includes the following:
 - 3.1) *Ability to pick up feeling(s) of other group members that is couched in some behavioural expression.*
 - 3.2) *Ability to articulate and acknowledge emotions and feelings within oneself;*
 - 3.3) *Willingness to explore these emotions and feelings, communicate them and examine their impact on others;*
 - 3.4) *Ability to pick up feeling(s) of other group members that is couched in some behavioural expression.*
- 4) Is in touch with one's own needs for membership of group, visibility, power and influence, affection and approval etc. without negating the needs of the other.
- 5) Willingness and ability to invite feedback on oneself, work on it and make learning out of it; also provide feedback to others
- 6) Ability to distinguish between content and process.
- 7) Ability to observe and articulate some

group level processes such as inclusion/exclusion, competition for leadership, authority issues etc.

- 8) Ability to remain in the here and now and help the group do the same

Readiness for Phase B:

This would imply that the candidate has demonstrated the above competencies in Phase A to a large extent.

The candidate applying for Phase B would also have completed the 'inter-phase' work (a minimum of 120 hours). The mentor of the candidate supervises and certifies that the candidate has fulfilled the Inter-phase requirement.

After clearance from the mentor, the candidate needs to have obtained a clearance from the respective Regional PDP Committee, consisting of at least 3 professional members from the region, or Dean-Professional Development for regions not covered by Regional Coordinators. Completion of logs, documenting the work done during Phase A and the inter-phase work is essential for entry to Phase B.

Inter-phase work for movement from Phase A to Phase B is outlined below:

- 1) 'Book readings' from books related to

behavioural science and T-Groups and connecting the concepts in the book to one's Phase A lab experience, in a write up of about 800-1000 words.

- 2) Observation of a T-Group and writing a log on the experience of observation (800-1000 words), with specifics of the observations made and the assumptions and interpretations behind the observation. The log must also bring out the candidate's ability to distinguish between observations, interpretations and judgements.

- 3) Working on personal issues with the chosen mentor and a log on interactions with the mentor, and the progression of the mentor-mentee relationship

- 4) Cognitive mapping of the candidate's personal growth, with special emphasis on the her/his emotional state of being (800-1000 words).

2. PHASE B

For whom

Those who have completed Phase A as well as the inter-phase work and have obtained a clearance from the respective Regional PDC or Dean-Professional Development for regions not covered by Regional Coordinators. Completion of logs, documenting the work done during Phase A and the inter-phase work is essential for entry to Phase B.

Coverage

Phase B will be a two-week lab, with the following objectives:

- i. Diagnosing human processes in self and the group, and experimenting with interventions that facilitate exploration and learning
- ii. Process diagnoses for systems and organisation as a whole
- iii. Linkage between experience and relevant concepts and theories
- iv. Skills of building a learning climate in the group
- v. Intervention strategies focussing on individual and the group
- vi. Action interventions and their conceptual base

Learning agenda for candidates in Phase B:

Building upon the competence acquired in Phase A, the focus in Phase B is on the candidate acquiring the following competencies:

- 1) Ability to distinguish T-Group learning from other kinds of learning in terms of content, process and facilitation.
- 2) Deeper theoretical and conceptual understanding of experiential and laboratory learning; especially in context of ISABS.
- 3) Demonstrating courage to articulate

behavioural processes in self, others and group
4) Being sensitive to the needs of self and others by:

- a. Intervening
- b. Confronting
- c. Being silent
- d. Responding
- e. Taking a stand on whatever is happening in the group

5) Ability to distinguish between individual focussed work and group focussed work

6) Ability to pick up conscious and unconscious group processes underpinning content and nature of interactions in the group (e.g. issues of leadership, gender, attraction, competition etc.)

7) Ability to contribute to group building through one's interventions.

8) Ability to develop hypotheses about group behaviour and willingness to explore the same

The indicated requirement/s on the part of the candidate will also determine the role, tasks and responsibility of the facilitators of Phases A and B and also of Mentors guiding the candidate through inter-phase work.

Readiness for Internship:

This would imply that the candidate has

demonstrated in Phase B the above competencies to a large extent, as clearly stated by the facilitators in the candidate's feedback form.

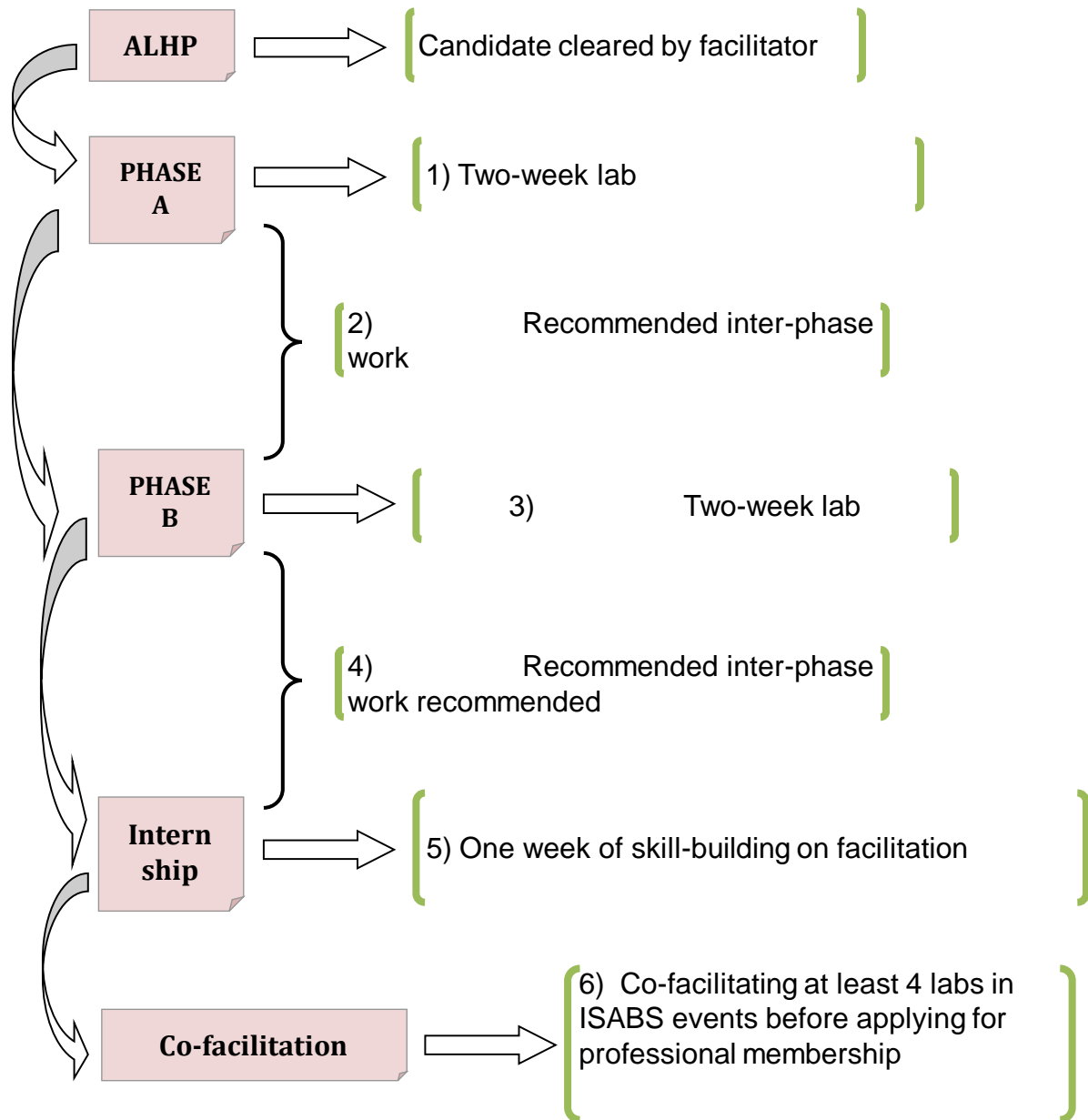
The candidate applying for entry to internship would also have completed the inter-phase work between Phase B and Internship as outlined below.

The Dean-PDP supervises and certifies that the candidate has fulfilled the inter-phase requirement for entering internship. A candidate starts her/ his internship only when specifically invited by Dean-PDP to a national event.

Inter-phase work before starting internship:

- 1) A log on experience and learnings of Phase B
- 2) A log on readings on any two of the following areas (800-1000 words each):
 - i. Gender dynamics in organisations / society
 - ii. Social exclusion and inclusion processes (based on caste, class, gender and other differences)
 - iii. Dealing functionally with attraction and sexuality issues
 - iv. Group dynamics, conscious and unconscious processes in groups.

The PDP journey diagrammatically



3) Any one of the following:

* Log on experimenting with individual and group level interventions in a back home situation or

* Log on observation of group dynamics at a back-home meeting

4) A log on a research project (applying behavioural science approach) undertaken by the candidate that covers briefly the area of research, hypothesis that needed to be tested, methodology used, findings and conclusion. Candidates may contact Dean-Research for assistance in their research project.

* Before applying for professional membership, a candidate should have published at least two of the above logs in the ISABS newsletter "Here & Now".

3 INTERNSHIP

For whom

Those who have completed Phase B as well as the inter-phase work, and have obtained a clearance from the Dean-Professional Development. Completion of logs, documenting the work done during inter-phase B is essential for internship/co-facilitation phase.

Stages in Internship

The Internship phase will be of two stages:

1. One week of working on developing and sharpening skills of T-Group facilitation: observation, diagnosis and practising interventions
2. The co-facilitation requirements towards applying for professional membership will begin after this one week of internship. Stage two will have 4 weeks of co-facilitation experience for each candidate - two in National events and two in Regional events of ISABS.

Outline of Stage 1 of Internship:

The first week of Internship will focus on:

1. Examining the beliefs, values and processes of T-Group facilitation
2. Examining one's understanding of "Here and now" vis-a-vis "there and then" – Valid Information and Informed Choice.
3. Democratic processes vis-à-vis facilitator centric processes in the group
4. Understanding one's own location/s and styles as facilitator
5. Role, Boundaries and Mission (Purpose/ Primary Task)
6. Exploring and experimenting with alternative styles of interventions
7. Diagnoses of processes and

conceptualizing interventions.

8. Sharpening one's skills to make group-level interventions

9. Individual focused and group focused styles of intervention

Depending on number of candidates in an event, the above objectives will be covered either through a full-fledged special lab, or through a combination of some lab sessions and work in the other labs happening during the event.

Stage 2 of Internship: Co-facilitation

Upon completion of the 1st stage of internship, the candidate is given clearance to start the co-facilitation stage. Co-facilitation can be done by the candidate in any regional event of ISABS, or national event as per her/ his convenience (a minimum of two co-facilitations in the national events)

For the purpose of applying for professional membership, a candidate must have acquired three recommendations from the professional members who have worked with her / him in facilitating labs.

For every co-facilitation, a Feedback report (what is usually used for the participants) shall be prepared by the Facilitator and sent to the national office. The co-facilitator shall have the

copies for discussion with Dean-PDP while making application for professional membership along with a minimum of three recommendations from professional members. The application shall be made to the President through the Deans-PDP. Deans-PDP, after discussing with the President, will recommend to the Board for admission. The participants in the Professional Development stream are requested to keep their logs and other connected papers with them as referrals for admission to professional membership of ISABS.

NOTE:
Please contact Dean(s)-PDP for clarifications, if any.

The logs written by participants are for reference and reinforcement of their learning. Participant are required to have them for reference during their phases of learning. They may have to use the logs to engage in dialogues with facilitators and Dean(s)-PDP. Participants may decide about reading books or articles and may also consult Mentors, Facilitators or Dean-sPDP. However, it is essential to read all the materials given from BLHP onwards through the PD phases. For inter-phase learning, the participants may choose to learn through the other methodologies such as Tavistock model programs, T.A (Transactional Analysis) , NLP (Neuro Linguistic Programming), Appreciative Inquiry, Emotional Intelligence etc. Dialoguing with mentor and writing logs on these learning experiences is essential to account for the inter-phase credits.

The Regional Co-ordinators play an important role in promoting, operationalising and institutionalising the PDP system. They arrange for clearing the logs from participants affiliated to their respective regions. For the purpose, they have constituted the Regional PDP committees. There is also a central (national) PDP Committee comprising (1) Ramesh Galohda, (2) Kakoli Saha, (3) Wasundhara Joshi, (4) Eswara Prasad and the two Deans-PDP. Apart from these arrangements, the participants have to choose a mentor to guide them in the PDP phases upto the end of Phase-B.

Deans-PDP for 2011-2003 :

JM Radhakrishna (Radha)
Mob:9810766752,
jmradhakrishna@hotmail.com



VM Ramalingam (Ram)
Mob:9845066919,
ramlingin@yahoo.com, ramling@vsnl.net





Indian Society for Applied Behavioural Science

Board and Management
The Current (2011-2013) Governing Board:

1	Anuradha Prasad	President
2	Manas Shukla	Past President
3	Khirod Pattnaik	Secretary
4	Sunita Raut	Treasurer
5	Ganesh Anantharaman	Deans (Programmes)
6	Monsoon Bissel	
7	Ramalingam VM	Deans (Professional Development Programmes)
8	Radhakrishna JM	
9	Harish Raichandani	Dean (External Linkages)
10	Sankarasubramanyam R	Dean (Professional Linkages)
11	Archana Shrivastava	Dean (Social Development)
12	Prerana Rane	Dean (Research & Publications)
13	Vikram Bhatt	Dean (Consultancy)
14	Sudhir K Aggarwal	Reg ional Coordinator, Delhi
15	Kishore Gandhi	Reg ional Coordinator, Bangalore
16	Vandana Jha	Reg ional Coordinator, Hyderabad
17	Shridhar Kshirsagar	Reg ional Coordinator, Mumbai
18	Kakoli Saha	Reg ional Coordinator, Kolkata
19	Shyleswari M Rao	Reg ional Coordinator, Chennai

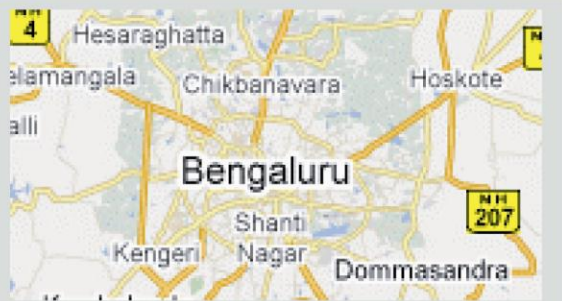


Indian Society for Applied Behavioural Science

**Committees formed by Deans
(2011-2013)**

I	PROFESSIONAL DEVELOPMENT PROGRAMME	Kakoli Saha, Ramesh Galohda, Wasundhara Joshi, Eswara Prasad, DEANS: RADHAKRISHNA, RAMALINGAM
II	PROFESSIONAL EXCELLENCE	Abad Ahmad, Aroon Joshi, Anne Litwin, Lalitha Iyer DEAN: SANKAR
III	SOCIAL DEVELOPMENT	Lalitha Iyer, Shridhar Kshirsagar, Tejinder Bhogal DEAN: ARCHANA
IV	RESEARCH	Gauranga Chattopadhyay, Jimmi Dhabi, Rajen Gupta, Snigdha Pattnaik DEAN (RES & PUB): PRERANA
V	HERE & NOW	Pradeep, Tejinder, Gayathri EDITOR: BHANU DEAN (RES & PUB): PRERANA

regional updates



From GD Kishore

kishore_gd@hotmail.com



Elections:

Feb, 2011 : Elections were announced for the role of Regional Coordinator. **Kishore Gandhi** was elected unanimously by the Professional Members. This was followed by dinner hosted by the region for all Professional & PDP members.

Special events for women change agents:

Mahila Samakhya was initiated in 1989 by Ministry of HRD to promote Gender Equality through Women's Education. Bangalore Region was invited by Mahila Samakhya, Karnataka to

work with all the members in about 15 districts all over Karnataka. Each district has 20-25 members, totalling around 300 (85% women 15% men).

ISABS Bangalore held six 4-day workshops. Each workshop combined structured and experiential approach. Activities included self work, inter-personal work, understanding of system (Institution/Society); theory & concepts (to crystallize and connect their experiential learning with concepts) as well Unconscious Process (to explore their own biases/stereotypes/judgments), Body work and Yoga/Meditation. These were very intense workshops with impactful/transformational work done by the participants.

Dialogue:

On 10th March, 2011, ISABS and HID Forum hosted and invited **Dr. Gouranga Chattopadhyaya** to initiate a dialogue around "Leadership & the Exercise of Personal Authority" - this was open to everyone and was well received/appreciated by people who participated.

PDP process strengthened

5 participants who have done their Advanced Lab (ALHP) have completed the PPD

(Pre-Professional Development) requirement of writing BLHP/ALHP logs, write-up on Readings and Life Sketches. The PDP members of the region have started a PDP Study Group

Committee Formation

Regional Committee: PDP Members: Gayathri Rao, Saparna Jain & MG Jayasimha

Professional Members: Ruchi Tiwari & Kishore Gandhi

PDP Committee: Arati Mohanram, G Rajanna and Kishore Gandhi

Learning Agenda for Professional Members: Sridhar Venugopal & G Rajanna

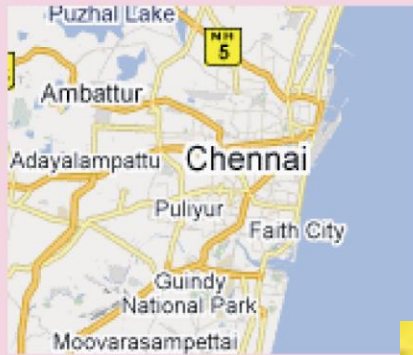
Treasurer: Sukumar M. R.

Communication: Meenakshi Vijayasimha

Miscellaneous:

We are planning a Regional Event in the month of August. Calendar is being prepared and to be circulated with monthly meeting, PDP meeting dates, Regional Event and other events for the whole year

regional updates



shylahrd@gmail.com

“Dear All,

Heartiest greetings to all of you.

In our Region’s first meeting - after I had taken on the Role of Regional Representative – eleven members were present. The meeting started with Paul Siromani giving a talk to us on Large Scale Integrated Processes. This was followed by a celebration of Paul’s 86th birthday. We ended the meeting with brain-storming about the different activities that we could take up in the Region. These ranged from having a Diwali Party to holding guest lectures on concepts for PDP members!

We also zeroed in on the dates for the

Coromandel Event (April 7th -12th 2011). In this event I was supported by TT Srinath, Anuradha Uberoi, Raji, Uday and Tarun. Initially, as the nominations kept pouring in I was overwhelmed with the task, but once I decided to take it one step at a time, and made each task more bite sized, managing the event became magically stress free for me!

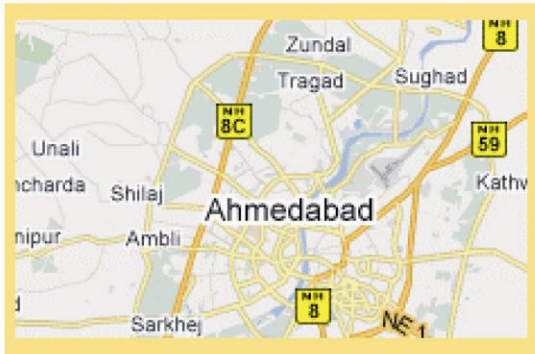
Khirod too helped me with his timely help of the ISABS Pan Card no.

The event itself was held at our nostalgic & fond venue Mamalla Resorts. The 24 participants who benefited were drawn from diverse business sectors. 3 BLHP Labs were held & the entire event was smooth & received well, going by the encouraging feedback shared by most members before closing the final community session. The gender mix was fair with 7 female participants. The Facilitators were Paul Siromoni, Anuradha Uberoi, VLK Sarma, Arati Mohanram, Udayakumar & Shyleswari Rao. We were also able to balance the gender ratio, while deciding on the Faculty for the 3 labs. Tarun Raj, who is currently undergoing PDP, played the role of an Observer in one of the labs. Best Wishes for a wonderful Summer.”



“Lets play school. I’ll be the principal and you be the teacher, or you be the principal and I’ll be the superintendent.”

regional updates



From Uma Jain

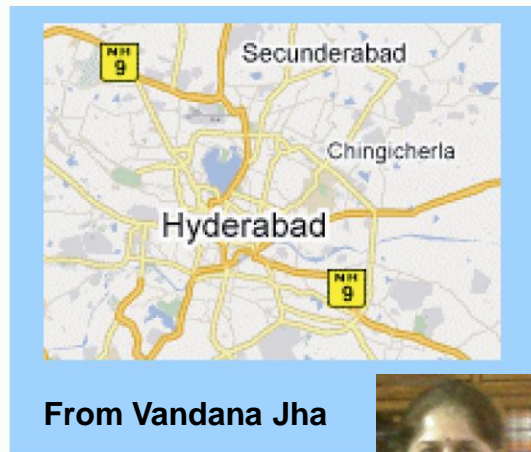
umajain53@gmail.com



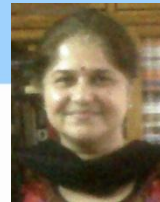
The Ahmedabad region has had two events this year: in April 2010 and February 2011. We have had a mix of participants from corporate, NGO and educational institutions. The recent event in Feb was a special low cost event to facilitate more of NGO participants which did happen and people from Pathama Blood centre, Aravali and Sahjeevan participated. [KK \(Mehta\)](#) and [Uma](#) were the facilitators. Ramana Group provided support for the event administration.

We have had several evening meetings in Ahmedabad – some of which were well attended and people have shared their journey of growth through ISABS and how they are

applying the learnings in their personal and work life spaces. Recently, eight of us met at a meeting organized by [Archana](#) where people shared their own journey of personal growth, challenges and their concerns as well as commitment in taking the work of applied behavioural science to more people through ISABS. We felt that that we need to work together to realise the potential of Gujarat region. My wish is for a little more initiative, voluntarism and passion for continuing personal development from the ISABS community in the region to make this happen.



From Vandana Jha



“Hello from Hyderabad !

What happened

In addition to resuming regular chapter meetings, we had an inspiring session by [David Shaked](#), courtesy [Harish](#), where David shared his

life’s journey and his experience with Appreciative Enquiry as he worked across Europe , USA and the Middle East, at individual and group levels. We also had a PDP review session where those in their PDP journey reflected on their current locations and what they needed to do as a way forward

Planning for the future

A broad plan was chalked out to have chapter meetings where we would have our unstructured time together as well as some sessions like book reviews, theme-based discussions etc. It was also decided to reach out to ISABS professional members in Hyderabad who had been out of touch for some-time now. The Hyderabad region plans to have an autumn event this year, the dates of which will be announced later.



“Law of Impossibility” :
Nothing is impossible for
the person who doesn’t
have to do it
himself/herself.

regional updates



From Sudhir Aggarwal

sudhir0460@gmail.com



The new President of ISABS, [Anuradha Prasad](#) visited 'JEWEL' - the forum of Professional Members of Delhi region. The first meeting of 'JEWEL' had been held last year, and was well attended. A book 'Stones to Milestones: Sensitivity Training in India' authored by two professional members ([Mahaveer Jain](#) and [Parth Sarathy](#)) was released.

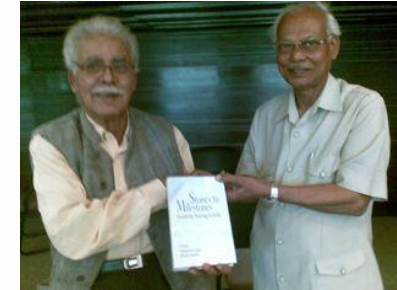
A brief was given in the forum on the regular monthly meetings, meeting of the Professional Development Programme (PDP) committee and efforts made to draw in dormant PDP participants. During previous 14 months, Delhi region had organized four events at different locations, with 12 Basic labs and 2 Advanced labs. About 50% of participants were from the

Social sector. Future plans include structured interactions with clients and client organizations; a regional event to be held in August 2011; and a publication from Delhi region.

Discussions ensued on various aspects. Anuradha briefed about the Annual General Meeting, the recent election process, and the forthcoming international seminar on Applied Behavioral Science (ABS) planned for December 2011 at Hyderabad.

A warm and emotional farewell was accorded to [Raj Kumar](#), who had coordinated the administrative activities of ISABS with dedication and humility for 17 long years.

Photographs from the Delhi region:



regional updates



From Kakoli Saha

saha.kakoli@gmail.com



Hello from Kolkata.

Our Activities:

1. Monthly Meeting:

Monthly Meeting was held on January 2011. The theme was " Application of Applied Behavioural Science in the Organization". [Sanjib](#) and I shared the work that we did for a large Nationalised Bank in Kolkata. The number of participants were six.

2. Programmes conducted:

This region offered two programmes – One in Bhubaneswar and the other in Kesla, MP

2.1 Bhubaneswar Programme:

The programme at Bhubaneswar was held from February 22 to February 26, 2011 at Hotel President. The programme coordinator was [Khirold Pattnaik](#). There were a total of 14 participants coming from the Corporate, Education and Social Sectors. Two BLHP groups were held. The facilitators were [Khirold Pattnaik](#) and [V M Ramalingam](#). The participants from the Corporate sector was mobilized by [KK Jha](#). I thank Khirold, Ramalingam and KK Jha for making this programme happen successfully. Participants have found this programme a great learning experience.

2.2 Kesla Programme:

The Programme at Kesla was held from February 27 to March 03, 2011 at the PRADAN's Training Centre. The Dean of the program was [Ramesh Galohda](#), and the coordinator was [Rashmi Saxena](#). There were 34 participants – a majority being from the Social Sector. Three BLHP Labs were held with 29 participants and one ALHP lab was held with 5 participants. The facilitators were [Ramesh Galohda](#), [Rehana Wajahat](#), [VLK Sarma](#), [VK Jain](#), [Rashmi Saxena](#) & [Tejinder Bhogal](#). I thank all the facilitators for facilitating the labs in a way that participants have found it a meaningful experience. In this programme we have liberally given scholarships to the participants.

I thank all my professional colleagues and other associate members who are helping me to organize the activities of ISABS in this Region.



“Iron Law of Distribution”:
Them that has,
gets.

“Law of Cybernetic Entomology”:
There is
always one
more bug.

regional updates



From Shridhar Kshirsagar

shridhar.ksagar@gmail.com



The 'Tarang 2011' event, conducted between February 1-5, 2011 was very successful in terms of number of labs and participation from professional community. There were 4 BLHPs and 1 ALHP with participants from across India.

The enthusiasm shown by professional members of the region for participation was admirable. As, a large number of members wanted to facilitate in this event, [Sanjiv Sharma](#) and [Sharad Sakorkar](#) willingly withdrew in order to create space for others.

The PDP committee consisting of [Vikram](#), [Sankar](#) and [Sushma](#) is working effectively in order to help PDP aspirants enter in the system and move ahead in their journey of exploration.

[Altaf](#) and [Vignesh](#) wanted to create a space for regional ISABS community to meet regularly and create learning opportunities. Vignesh has offered his office premises, PDP members like [Manisha](#) and [Payal](#) have volunteered to take the charge of monthly connect. Soon the region will be announcing the dates of monthly connect.

The next 'Barkha 2011' event will be announced in May 2011 and we hope that the event will be full and a meaningful experience to all.



♥ L ♥ I ♥ F ♥ E ♥

PTZAM.com

it's all about taking **chances**;
about doing something everyone
said you couldn't do.
it's about being *goofy*;
it's about **NOT** caring
what other people *think*.
it's about **learning** to love
what you have.



goodbye

&

welcome



I came to Holiday Inn, Goa in 1998 to participate in a BLHP as a part of the ISABS Summer event. As I walked into the reception, I was met by a smiling, diminutive man standing there welcoming all comers for the event. He introduced himself as Rajkumar, Programme Executive of ISABS.

Over the years, as I became a regular at ISABS events, I continued to find him at every event, forever with a smile on his face. Although the Role Holders kept changing, he remained the one constant for me, ever ready to respond if I needed some information from the National Office. He had

become as much a friend and colleague as any of our Members.

The new Board of ISABS took over on the 1st of January this year and was looking forward to full support from Rajkumar. However, just a couple of months on, he informed us that he would like to leave the services of ISABS for another opportunity. The reason he gave us for leaving was not money, but his desire to experience other roles and meet other challenges. When he said that, we did not want to persuade him to stay on; after all, ISABS stands for Personal Growth and we thought it best to support him in doing what he had set out to do. Obviously, we were in for a challenging period in finding and training a person to replace Rajkumar, The bigger challenge was in making the transition smooth for him as also the organisation. True to his word, Rajkumar has continued to visit our office on his off days to help our new Programme Manager to settle in and find her feet.

With help from a placement agency in Delhi, we zeroed in on Anuradha Sharma to take over as the Programme Manager at our National Office. She comes with 13+ years of experience in relevant areas and impressed us with her presence and dedication. She has been in the office since the beginning of April and is already wielding a new broom. We look forward to an even more responsive office with Anuradha.

So, Goodbye Rajkumar and Welcome Anuradha. Wish you both all the best.

Khirod Pattnaik
khirodp@yahoo.com



Please send your feedback and contribution of articles for
future issues, to:

isabs.publications@gmail.com

EDITED BY BHANU WITH GAYATHRI, PRADEEP, PRERANA AND TEJI

PUBLISHED BY PRERANA RANE ON BEHALF OF ISABS, B 1/33A,
MEZZANINE FLOOR, HAUZ KHAS, NEW DELHI 110016

EMAIL: isabs@ndf.vsnl.net.in Phone: (011)26850956/26964710