



HERE & NOW

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EDITORIAL

The season for festivities is here. It's been hot and humid these past few months, but all that is slowly going away, as if telling us—*relax, you can now celebrate*. Yes, truly, the season of festivities is upon us. So: Happy Seasons' greetings to our readers!!

Autumn is an intriguing season when life's duality stands in full glory. The fully matured harvest stands gracious to humbly 'let go'. Nature, in that sense, is the best teacher for mindful and flowing connection with self and surroundings. And the way we try to do the same here in ISABS is by living by the mantra of *Here & Now*. Ever since the start of my ISABS journey, the phrase *Here & Now* has become an integral part of my vocabulary. I have been asked to be in the *Here & Now* by my many co-learners and process colleagues. I too have made the same appeal to various people that I have been privileged to work with. But never before did I realize and feel the magical impact of this phrase than while working on this issue.

This issue, as you all know, has *Here & Now* as its theme and I was overwhelmed with the presence of this phrase in all that I read, wrote and edited. The flowing and healing power of these words touched me at a time when I was going through one of the worst health challenges of my life. The more I immersed myself in the deeply inspiring contributions of this issue, the more my mind drifted away from the excruciating pain that the body was suffering. The reading, writing and editing kept me so much in the *Here & Now* of the bliss and strength I derive from this work that the word *pain* almost disappeared from my consciousness and I sailed through with peace and acceptance.

This issue is the first in the series of many thematic issues that we are currently planning and we thank our contributors for giving us such an encouraging response. It is so gratifying and strengthening that we had contributions trickling in even after the issue moved to press. This issue has been a labour of love and close collaboration between contributors and editors with every single theme article being commissioned and written exclusively for HERE & NOW. We are thrilled and extremely grateful for the trust that our contributors are putting in us by sharing their unique thoughts, experiences, practices and models.

The issue is rich with diverse perspectives on *Here & Now* by Sankar (Appreciative Inquiry perspective), Anil (Yogic Perspective) and Pawnesh (NLP Perspective). In addition we have a path-breaking paper on 'Presencing' by Manish and another on 'Mindfulness'. The creative stream is bubbling as ever with rich poetry and the book review on "EQ and Leadership" by Rachna explores new pointers. Moreover, we bring you the second part of the thought-stimulating paper by Nagendra based on his original research. We extend our apology for having mistakenly skipped this in the last issue. To help you resume continuity, the Part I can be found in Vol 23, Issue 1. The concluding part would appear in the next issue. The "Invitation for Contributions" waits for your attention on page 19 and we are sure soon our mail-box would get filled with your invigorating contributions on our next theme—"Diversity & Inclusive Learning". ISABS has announced its Winter Event at a new venue and the warm invite beckons your attention on the back-cover.

This issue has made a humble effort to commemorate memories of our very dear colleagues RUSI and FRED whom we lost recently. Rusi's association with HERE & NOW is special and widely acknowledged and Fred had a pivotal role in founding and developing of ISABS.

We extend our heartfelt thanks to all those readers who responded to our request for conversion to electronic copy of HERE & NOW. This responsive gesture of yours means a lot to ISABS in particular and overall environmental health in general. We invite all our readers once again to register for the electronic copy by visiting our webpage <http://isabs.org/publica.shtml>. Please also post ISABS office separately at isabsraj@gmail.com if you choose to convert to e-copy.

We welcome your feedback and suggestions at isabs.publications@gmail.com.

Happy reading!!

Neena with Teji, Sanjib & Arati

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Fred's contribution to Behavioral Science movement across the globe and especially in India is worth writing in gold.

He was the founder father of ISABS in India. He loved India so much that on any opportunity of traveling to East, he would make it a point to visit India (his last trip in 2007 inspired dreams of having a Global Lab in India). He once seriously told me - 'I feel that in my earlier birth I was a scribe in India', adding he felt warm, loving and caring vibrations from this land.

In a multitude of ways, his very personhood revealed his beliefs – he lived what he believed. He used to invite young teachers and colleagues from various countries to teach and work with him at the UCLA Anderson School of Business, where he was Professor. For example he invited myself and Imre Lovey to teach the Sensitivity Training based course on Leadership and Personal Growth at the UCLA which he used to offer himself. This kind of faith in them is how he groomed young people and promoted 'Applied Behavioural Science' and OD movement in several countries like Japan, Israel, Nepal, Hungary, and India, to name a few.

Fred was not only a brilliant original thinker, scholar and a most perceptive and sensitive T-group trainer, he was also a great teacher and developer of people. A great book lover, he had collections of rare books from all over the world. Once while in Delhi, he went to the Old Delhi markets of Chandni Chowk and bought several old manuscripts. He even had a book autographed by Einstein in his personal library.

Abad Ahmad

ISABS had just acquired its new office location at Delhi during late 2000 when Fred got in touch with me through Abad Ahmed. I was Dean (Prog) during that time with ISABS national board. I had not known him until then. We agreed to have coffee together at Indian International center Delhi as an exploratory meeting.

It was a pleasant surprise to meet such a warm and friendly person whom I hardly knew before. "Hey, Nagen ... it is so wonderful to visit Delhi at a time when ISABS has moved to its own premises. Let me congratulate your team", he hugged me with warmth. I was so joyous to be with a person so relaxed and open with plenty of idea to offer his support for ISABS. As he offered to do some special work for ISABS, I got actively involved with him to finalize a three hours interactive workshop.

During the course of planning for this workshop, we interacted quite closely. What a wonderful guy! Fred had no air of his rich knowledge and depth of experience. Every moment was so refreshing to connect. We became friends for ever. In his demise, we have a lost a global colleague, a well wisher of ISABS and a person whom I discovered in my journey of ISABS transition.

Nagendra P Singh

Remembering Fred Massarik



Fred Massarik was a devoted professional, always ready to be helpful. He was a great friend of India. His visits had become somewhat infrequent but he always took time away from his crowded schedules to write long letters which were always full of ideas and many plans. It is hard to believe that he is no more. Most of us will always remember his friendship.

Ishwar Dayal

Fred Massarik was a true friend of Indian Behavioural Science, particularly of ISABS. It was indeed shocking to know of his demise.

He had visited India on several occasions. I had an opportunity to meet him both in India, in the NTL meetings and in his office and home in Los Angeles. I had visited him last year in July, 2008. We sat and discussed in his library for a long time.

He had so many books from all over the world. He proudly showed me an old manuscript of Gita and wanted me to indicate what was written there. Unfortunately I could not give him much help. But he was eager to find the source and the date of the manuscript. His personal library was a source of inspiration, containing thousands of books on OB etc.

We then walked to the oldest restaurant in the city, which he regularly visited. I along with my brother and his wife had lunch with Fred, and sat talking in the fabulous old restaurant. Fred was also editing a book on the impact of Kurt Lewin.

Fred was eager to come to India for Global OD Summit event being held here in Hyderabad in August, 2009. He already looked a little older when I saw him last year. But he was full of life and was excited with his role to lead a global OD team in ISABS. I have also been involved in that team. We discussed various ways of developing OD profession.

I had hoped to see him in India, but alas this was not to be so. In his demise we have lost a great friend, a great professional, and above all a great human being. ISABS may suitably commemorate his association with ISABS.

Udai Pareek



PRESENCING

A Journey of Individual and Collective Transformation

“A great human revolution in just a single individual will help achieve a change in the destiny of a nation, and further, can even enable a change in the destiny of all humankind.” -

Daisaku Ikeda, Buddhist teacher and poet

Manish Srivastava

‘Aham Brahmasmi’ (I am the absolute of the Universe) is an Indian spiritual expression of profound awareness about the interconnected Universal Whole. Most spiritual practices and indigenous mythologies guide the journey of human soul to realize the universal energy of wholeness. New sciences of quantum-physics or complexity, further “explore the interconnectedness of the universe and the underlying consciousness that gives it order” (Gamble, 1997)

For a child, each moment is whole, transformative, sacred and full of emerging possibilities. As we grow-up, we start losing these connections. But the Universal consciousness (the energy of the interconnected whole) is always seeking to converse with us through dreams, myths, poetry, art, dance, meditation and sometimes accidents.

Sometimes, we come across transformative moments in our daily lives that awaken us to the deep spiritual interconnectedness with the larger field and the Universe around us. It transforms our consciousness and redefines our purpose. It introduces us to the divine in our being and empowers us with life. Whether these transformative moments happens through a life experience (of profound joy or loss) or through a chosen path or practice (like meditation, art etc), the process remains subtle, personal and real.

There is an emerging body of work called “**Presencing**” that attempts to give this subtle and profound experience a language and a process.

Presencing (as described in the book “Presence”) is “*about becoming totally present—to the larger space or field around us, to an expanded sense of self, and, ultimately, to what is emerging through us.*” (Senge, Scharmer, Jaworski & Flowers, 2005)

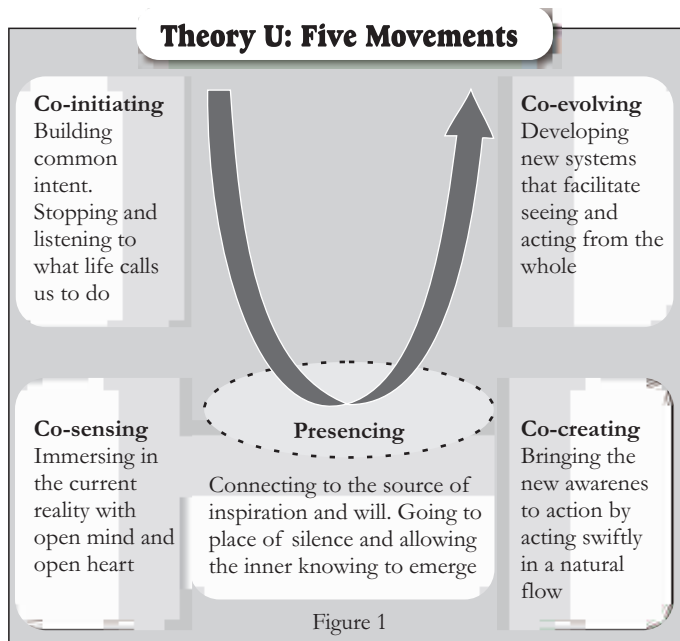
Otto Scharmer (2009) has developed a sophisticated theory and practice called Theory U, based on the concept of Presencing. It helps “*leaders and organizations to shift their awareness, connect with the best future possibility, and gain the ability to realize it*”. Working with Presencing over last four years, I have come across many individuals who have experienced transformative moments that shifted their consciousness. However, the larger question remains: How do you bring such awakened consciousness to the real world? What happens then?

In the following narrative I would, therefore, share some experiences from my life and work¹, highlighting: **the Presencing moments** that transform our consciousness and open doors for emerging future and; **the onward journey** of brining this consciousness to the larger field.

In search of Wholeness

[Path and Practices that enable Presencing]

Theory U gives the broader framework for Presencing, by articulating five movements across the U process (Figure 1). In this article, I would focus on key experiential elements of ‘Presencing moments’ that enabled my transformative journey.



When I first learnt about 'Presencing', it resonated deep with the poet in me.

Poetry is an art of 'Presencing'

*Continuously, immersing self in the phenomenon
Until, the moment...*

when I become one with the phenomenon

*It lives through me,
naked and beautiful,
and manifests itself in a creative form
of poetry, art, theatre, dance...*

*Some of my most creative expressions are not created at all!
They emerge from some deep source within me
Many times, introducing me to a depth that I was unaware of*

*Do I become the field for them to sprout?
Do I touch the Universal soul and they find a language through me?*

*And when I share such expression with other souls,
they connect, cry, laugh...*

*Something shifts in me and in them
'Awakening of a deeper consciousness'*

*Poetry then, is no more a creation
It's an expression of the Universal soul,
A space where we all meet and become one.*

I have come across people who have cultivated unique Presencing practices through poetry, meditation, dance, art, gardening, nature etc. that helps them access their deep sources of inspiration.



Sometimes transformative moments also happen when we reach a different context and immerse ourselves in its being. I experienced it in a community learning journey to a remote tribal village called Mansu-davadi in Maharashtra, India.

Experiencing the Whole

[Transformative moments that shift our consciousness]

"It was as if I visited another time zone in (the) same geographical space. It was shocking to see that just few hundred kms away from the financial capital of India, there exists another India 100 years behind... Living with them in the moment, I felt that we are still not independent... reading about it in The Economic Times editorial & living it firsthand are two different things!"²

We were a team of 7 members traveling and living with the communities to sense their current reality. On second day, I visited a small thatch hut of a poor farmer, who was almost my age. It was just one room with nothing but dark, cold floor, some clothes on wall, his wife and 3 daughters - all below 5 years, skinny and barely dressed. I sat in one corner facing the entrance. He welcomed me and shared his story.

*He was a proud man. Shy to share his misery.
But his struggles and failures were seeping through the thatch roof,
like the sunrays on the floor between us.
We both kept looking at little sun patches.
We couldn't communicate much. Our dialects were too different.*

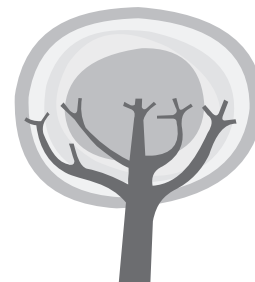
*Then there was silence, a sort of numbness.
Sun rays were on me, sinking through.
I could feel his struggles as mine -
Lost farm, heavy loans, fear, doubt... losing pride!*

*I felt a tear in my eyes and looked at him.
His eyes were wet too.
His wife then brought us lunch - half a chappati, little dal and a glass of water.*

He gave me half of the half and we ate from same plate.

When we left the village, I knew something had shifted in my relationship with these communities but it took me four weeks to articulate it.

"I feel responsible... cause when I looked into the eye of that father who had three malnourished kids, knowingly or unknowingly, I made a promise and I don't feel like running away from that".³



This experience connected me to the larger social field that I was ignorant of. It also brought me face-to-face with my other self in the farmer and awakened a deep interconnection within.

I have come across similar experiences of other friends – where they met a complete stranger, reached a new city or a natural setting and, suddenly felt deeply connected to something larger than self. At subtle levels it inspires us and when it's significant, it transforms our world-view and redefines our purpose.

Being the force of the Universe **[Bringing your awakened consciousness to the community and transforming the whole]**

With such transformed awareness, we become a force of the Universe, bringing it to every conversation we engage in and thereby shifting the collective. I have come across this in many group dialogues. Generally after a conflict or a struggling conversation, there comes a moment, when one member's authentic presence brings the unspoken voices to the entire groups' awareness and shift its consciousness.

I would share some examples from the Cross-sectoral Change Lab group that I was part of. The group had approximately 45-50 members and staff. Members' names have been changed to maintain confidentiality.

A Forum Theatre, triggered a group debate on 'Role Of Women In Addressing Child Malnutrition'. As the discussion grew intense, a young women member, Ganga, began to curl in her chair. When the facilitator invited her to speak, she remained quiet for some time. Then, in almost an outburst, she made the group aware of what was happening in the moment – *"though the topic concerned the role of women, they were largely silent and the issue was mostly debated by the men"*. This prompted other women members to share their emotions and experiences of how men dominated most conversations and excluded women members even in the area of work that focuses on mother and child. This conversation shifted the dynamics of the room. All men remained quiet and reflective for the rest of the evening.

This dialogue became a significant moment that not just transformed the collective awareness of the group members,

but also, how they engaged with the larger social field. As a male member, I owe my awareness of the gender discrimination to this dialogue. It has significantly improved my personal and professional relationships.

In another similar occasion, Shabri, a community health worker and a nurse, shifted the groups' attention from a prolonged egotistic conflict between government officers and staff, to make them aware of their collective purpose. In a plenary, the conflict rose to a level that senior government officers stood up and threatened to quit the group. Shabri and some other group members, requested the officers to sit down and join them in the circle. After some time, she started singing a folk song:

"Garaj baras pyasi dharti par phir pani de maula, Chiriyon ko dana, bachehon ko gudadhaani de Maula" (O Lord! Give this dry land, some water; give its birds and children, some food)

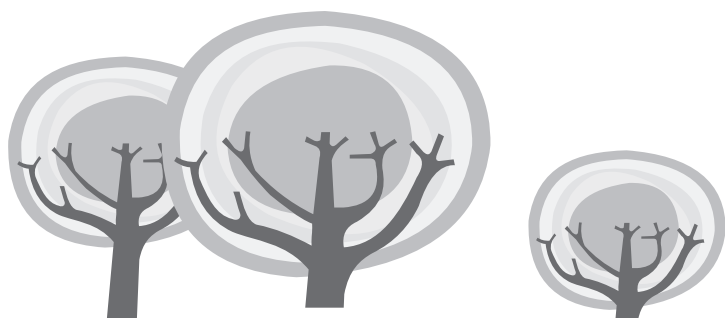
It reminded all of us of hungry children and our collective purpose of eradicating child malnutrition. While singing, she held hands of those sitting next to her. Soon, the entire group was sitting in a circle holding hands and singing the song with her. We were one again, awakened to the unspoken voice of the child, brought in by authentic presence of one member.

Serving the whole **[Letting the field transform itself]**

In above examples, both Ganga and Shabri were present to the 'Here and Now' of the moment, to the larger field and to the emerging possibilities. They became the force of the Universal energy and shifted the group - as a microcosm of the larger community. In my personal experience, as I returned from the learning journey, I brought my new awareness (of interconnectedness with the communities) to every conversation that I engaged in. Over a period of time, I experienced a shift taking place in the larger field. I started connecting with right people and reaching out to right places around the world. The people, I met were on their own transformative Presencing journeys. Our energies combined and new networks, roles and organization came into being. Bhavishya Alliance was established as India's pioneering multi-national, multi-sectoral partnership initiative.

Approximately 2 years after my first learning journey to the tribal villages, I got an opportunity to facilitate a community empowerment program for the same region. To our surprise, the new district authority recommended Mansu-Davadi – (among 100s) for prototyping. It was the same village where I had first experienced the Presencing moment in the farmer's hut. It was my turn now. The intervention led to grass-root leadership development and brought them in the forefront of district development priorities.

In retrospect, I am amazed at the synchronicity of the events. It was as if the consciousness energy of Mansu-Davadi had chosen me to be a force, generate resources, energize the field



and come back to serve the whole. These experiences validate my belief that “*When we become authentically present to the larger field, we become a medium for creativity to emerge, and serve the whole to transform itself*”.

Harvesting insights from experiences

As change practitioners, we often inquire: How can we design presencing experiences and facilitate transformative journeys?

I guess, we cannot design the experiences that are personal, subtle and emergent. However, we can create holding space, develop awareness and leadership capacity to enable the presencing journeys. Based on my experience and research, I would offer some insights and areas for further exploration and refer to Theory U (Scharmer, 2009) as a conceptual framework.

Creating an enabling space:

‘Place’ or a ‘holding space’ has both physical and psychological significance for presencing. It symbolizes the safety and rejuvenative power of a mother’s womb. Individually, I prefer quiet spaces like nature or farmers’ small, dark hut. Groups, on the other hand, experience transformative moments in a reflective dialogue space.

In organizations, enabling environment includes cultivating a culture of dialogue, reflection, inclusion, and tolerance for non-conformity. This is particularly important for the individuals and groups to bring their transformed consciousness to the organizational field.

Being attentive and honoring the process:

Paying attention to the subtle processes and letting them emerge is the key to the presencing experience. Sometimes facilitators themselves come in the way of the processes. Theory U, identifies two inflection points during the presencing movement: Letting go and Letting come. I have observed following subtle processes around these two points:

- **Confronting the shadow:** When we immerse in the context with an open mind and heart, we are often confronted by the dark side of our own reality. Ganga, Shabri and I were confronted with a reality that we have been a part of (gender, power and economic divide). However, unless we are willing to be vulnerable, we may not move to the next stage.
- **Surrendering (Letting-go):** It’s similar to surrendering to the power of a sacred phenomenon and letting go your

¹My experiences come from my Presencing journey as a partner and OD consultant with Bhavishya Alliance- an innovative partnership organization that convened leaders across the sectors to address child malnutrition in India.

²Excerpted from the e-mail note send to my colleagues in Unilever on April, 24, 2006

³Excerpted from Bhavishya Change Lab film, May, 2006

own control, expectations and fears. When I accepted the hospitality and treatment of the villagers, I had simultaneously surrendered my own need to analyze, solve and control my identity. At a group level, we surrendered our ‘male ego’, held hands and sang with Shabri.

- **Stillness- being one:** It’s a very subtle and personal experience. Possibly a moment when we experience oneness with the larger context of the phenomenon. I experienced it when I looked in the eyes of the farmer. In group dialogues such moments are generally marked with silence- brief or long.
- **Awakening and Flow (Letting-come):** After stillness, there is a sense of rejuvenation and connectedness with self, group and the larger field. We embody the new consciousness and start flowing in a natural rhythm. I literally danced with the villagers. Shabri’ singing and groups’ holding hands was a symbolic dance.
- **Returning:** With the new awakened consciousness the individual or the group returns to their world. This is a difficult phase. Fears, doubts, anger may creep in and may stay for long. The challenge lies in embodying the new consciousness in action and moving to the next stage of co-creation.

Developing leadership capacity:

Developing leaders who connect and serve the larger field is the most important challenge of current times. It requires a new leadership capacity for- operating with an open mind (suspending judgment), open heart (empathetic listening) and open will (honoring emergence) (Scharmer, 2009); cultivating practices for deep reflection; thinking systemic and holistic; authentic presencing and; a deep sense of purpose and resilience to be the force of the Universe.

I am experiencing this transformative journey in my own life. It gives me hope that- when more and more leaders operate from a deep sense of Universal interconnectedness, we would have a more peaceful, equitable and sustainable world.

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Inquiring Appreciatively in the Here & Now

“..... from being responsible *for* the group to being responsible *to* the group”
Carl Rogers

R Sankarasubramanyan

Reflections, Musings and Questions from a Struggler



“Here and Now” is the basic tenet of T-Groups and those of us who have experienced this magical power will swear by it to no end.

What is “Here and Now”? Technically it is term that indicates the processes that are generated in a particular moment in the life of a group. These processes include group, inter-personal and intra-personal feelings and thoughts that are expressed and made available for the group to work with. The group is diagnosed to

be in the Here and Now when there is awareness of the moment and transactions are happening based on that awareness.

This article is the outcome of some reflections looking out of my window, watching the bright green and wet trees on a rainy day in September. The words gushed out of the keyboard without any editing or forethought, like the rain. To that extent they may seem rambling, forgive me for that!

Discovery

Many years back when I was an Intern in ISABS, I remember discussing with the then Dean-PDP regarding a particular situation that had happened in my lab. I was feeling disappointed with myself for not having handled the situation well. I felt I didn’t “do” the right things that I became aware of in retrospect. One of my fellow interns turned to me and asked “what were your feelings then?” As I started narrating my feelings I discovered that they were very alive in me. After I shared all that I was feeling, I realized that my disappointment with myself and all the questions that I had about what I could have done in that situation were no longer significant. I believe all I did then was to inquire appreciatively in the here and now and the there and then issue lost its significance.

This incident and many similar ones like that helped me to realize a very significant aspect of being a facilitator in T-groups – “Just be”!! Being with the process in the here and now, stating one’s feelings, sharing one’s observations about what one is sensing is all that there is. There is nothing to be done.

How do we inquire appreciatively in the here and now? It seems impossible since the moment you inquire, the moment has passed! Also by inquiring, one moves from being to doing.

When I started practicing Appreciative Inquiry (AI) as an OD methodology, I used the traditional approach of the 5-D model where the significant discovery was into the past of the organization or group. Soon I became aware that while the group is sharing stories of the past, there are processes happening in the “Here and Now”. Slowly I started bringing those to the attention of the group – the processes, the feelings expressed and even the physical transformations that are visible – both at an individual level and at the group level. These were “Aha” moments for the groups as well for me. I was feeling happy that I have discovered a new way of working with AI.

Recently I have also discovered that beyond the transformations that happen in the group that I’m working with, there are transformations happening to me also as I take them through the process. I have now become acutely aware of them, though I won’t say that I state them in public in the here and now always.

In one of the recent AI programs, I realized in retrospect that I didn’t share some of my feelings in the here and now which impacted the group’s work to a large extent. These feelings

were related to my lack of appreciation of some participants who wanted the theory before they experience the process. I was not appreciative of their request and hence not keen to really understand where they were coming from. I took my Trainer role and told them that I know what is good for them (though not in so many words!). Here was an opportunity for me to have inquired appreciatively in that moment and this could have led to many interesting possibilities.

Dream

Coming back to the question, “How do we appreciatively inquire in the here and now?” I believe that this is possible only if the inquiry is directed at oneself rather than at the other person or the group. The characteristic of an inquiry is that it is always directed at another person or situation, whereas here, the inquiry is directed to oneself and that too verbalized.

Can I do that? Can I ask myself in the moment what is happening to my body, my emotions, my thoughts and my spirit? Can I state the answers that I get, to the group without censure? Can I then be appreciative of the responses or the lack of it? When this happens I believe we are in the here and now and inquiring appreciatively. Any attempt to inquire with the other or the group will create a movement in the group. And we lose the moment.

Applying this approach to my earlier example of participant’s request for theory in an AI program, what we could have done? Shared how we felt listening to the participants request, questioned ourselves as to why we were dismissive of their request, what is our construction of reality that is preventing us from meeting their needs and inviting a dialogue on the same.

Hence inquiring appreciatively in the here and now is basically looking inwards and sharing the processes – it is inquiring inside and not outside. This also means being completely open to oneself and the group in the moment and publishing it, giving it back without any thought about how it is received or not. We have all experienced that magical transformations happen in such moments.

Design

Inquiring appreciatively operates on certain underlying values. One being the belief that what is happening in the here and now is the only thing that can happen. This is easier said than done – as a Facilitator I have certain feelings about what is going on and certain fantasies about what should happen. By inquiring appreciatively in the here and now, we value and trust the process.

Another aspect of this approach is the value of holding the process container. Any attempt to inquire into the system takes the system into a new state of equilibrium. As a facilitator, that is not my role in the T-group. My role is to hold the process container and allow the group to discover its own state of equilibrium(s). By inquiring into myself or stating

how I’m seeing the group in the here and now, I continue to hold the container for whatever new to emerge.

Inquiring appreciatively grounds the group processes in the container of here and now and also opens possibilities for the group to stretch its boundaries.

Further, this approach holds the belief that “group reality” is a social construction of the group and the Facilitator is also an active participant in the creation of that reality. Hence in the process of “Active Observing” in a T-Group, the Observer and the Observation are interlinked.

Let us look at some group situations to understand some of the above principles (please remember that you may not make the exact statements that I have written below. They are mostly mine or what I believe most of us do).

Situation 1

The group is struggling to deal with their dependency on the Facilitator and unable to recognize their own power to make things happen. The data may be as follows:

- Five different activities were initiated by some participants and they all stopped within a few minutes.
- A couple of participants keep looking at the facilitator every few minutes with their body language of seeking help/ support/ intervention.
- Some members make statements like “I can’t tolerate this silence”, “can you say something about yourself”(asks the facilitator) etc.

When this anxiety has reached a point where the group is poignant for change (based on the diagnosis of the Facilitator), the Facilitator may intervene in any of the following manner:

- Ask a question “*what is going on in the group now?*”
- Make a statement “*The group is struggling with its inability to determine its path or “there seem to be an expectation from the group that the Facilitator will do something to make their life less miserable”*”
- Respond to the participant who asked a question by “*I’m not sure whether I want to do that*” or “*why are you asking me to say something about myself?*”

A facilitator who is inquiring appreciatively could do one of the following:

- Make a statement “*I’m experiencing struggle within myself on what I want to do here. I sense the group struggling to find its path. I’m fearful about how my coming in will impact the group*”
- Respond to the participant “*I’m not sure how to respond to you. What is happening to me now is that I am feeling about your interest to know me better*”

Situation 2

The group is struggling to be in the “Here and Now” and participants are sharing stories about their past:

- Three different stories were told and analyzed by the group. All the stories had the theme of the struggles of building and sustaining relationships back home, be it their spouses, bosses or friends.

- A couple of participants seem to be not liking this process and wanting the group to come to here and now. They are making statements like “why are we discussing this?”, “I don’t think we are here to work on our issues” etc.
- The group seems to have ignored the presence of the facilitator and continuing to do what seem to give them energy.

When this process has reached a point where the group is poignant for change (based on the diagnosis of the Facilitator), the Facilitator may intervene in any of the following manner:

- Ask a question “*Can we look at what is happening in the group now?*” or ask the participant sharing “*There and Then*” story “*how are you feeling now after having shared your story*”
- Make a statement “*The group is struggling with its inability to deal with the relationships or the lack of it in the here and now*” or “*the agenda of the group seem to be to resolve back home issues here*” etc.

A facilitator who is inquiring appreciatively could do one of the following:

- Make a statement “*I’m experiencing some strange feelings within myself. On one hand I’m happy that some of us seem to find energy in doing this process. But I’m finding myself having very low energy to be involved. I also experience being ignored, though I seem to be fine with that*”

- Make an observation “*I see the group is sharing stories and doing a problem solving activity. This seem to energize a few of us though not all*”
- Respond to a participant “*I believe this process is helping you to be present in the group and I’m feelingabout it*”

There are two significant differences between our usual approach and the appreciative approach:

- a. There is no attempt here to get the group moving and fully valuing the place where the group is in the here and now.
- b. Acknowledging that the struggle is also one’s own and not just the group. There is also no judgment about the struggle.

I hope I have been able to bring out some of the significant differences between facilitating and inquiring appreciatively in a group.

Destiny

As I have stated in my title, these are musings and reflections. I hope they raise more questions in the minds of the reader than they answer them. At least this is what my writing is doing to me right here and now! I feel elated that I seem to have stumbled on something that is important to me. I’m also confused about how to live this way every moment of my life.

I’m happy that at least I’m living this in the “Here and Now”!

Sankar is an OD Consultant & Trainer; and past President ISABS. Please reach him at rsankara@yahoo.com ■

ODCP Update

ODCP is now maturing into a sought after Corporate Programme as it provides flexibility and paced out investment of personal time of executives to read, reflect, react and rediscover new paradigms about how organisations function and grow as they face challenges of change.

Subjects like ‘Complex Adaptive Systems’ and ‘Business Psychology’ give a new twist to the way traditional thinkers of management have built theories about OB and OD. ODCP is bringing a multidisciplinary approach to the understanding of self, groups and teams as well as leadership and leader behavior.

The case writing workshop and the learning logs are adding perspectives and challenging the participants to unlearn before they can learn. The emphasis is on practice and therefore simulations are part of every workshop module. Another highlight of the rich learning is the learners’ partnership among members, mentoring by ISABS trainers in each region and shadow consulting by the Project director.

The recent Global OD Summit in Hyderabad witnessed the presentation and presence of six ODCP finalists and interns and the general feedback from the Summit administration and the final repoitere is that they made a significant impact among the international community of OD professionals and academicians.

There is move by the President of ISABS to start a process of validating the programme. Plans are ahead to identify external experts both from Academia and OD practitioners to give a frame work for evaluating the worth of the certificate on few rigorous parameters. Hopefully by the end of the Batch II and graduation of those who are recommended for certification, i.e., May 2010 during Summer event, the validation report will also be available for everybody.

We are hopeful that the ODCP participants will start sending articles for the H&N from June 2010.

Vasu

Integrating YOGA & 'HERE and NOW'

Anil Anand Pathak



YOGA – The Meaning and Experience

As per the Katha Upanishad¹, *yoga* has been defined as “the highest state of steadiness of the mind.” As per Bhagwad-Gita², *yoga* has been defined as a state of equipoise (*samatva*) and as a state of separation (*viyoga*) from sorrow. According to Katha Upanishad, “when the mind becomes steady along with the five senses, and the intellect also remains unshaken, the highest state comes into being”. That is called “*yoga*,” whereby one becomes *apramatta*, i.e., unoffending and faultless. Joshi³ describes it as a state in which the mind ceases to be attracted by the objects of desire. The steadiness remains undisturbed, even while the individual apparently seems to be engaged in activity. These definitions indicate that *yoga* is a ‘state’. However, there are numerous definitions where *yoga* is described as a system of practices. These practices vary from exercises related to various body parts, breath and mind. In easy to understand language, exercises of body/ body parts are generally classified under *asanas* whereas exercises of breath are classified under *pranayama*.

Achieving a state where the individual is in the present moment and remains in that state is very important. When an individual is cut-off from either the past glories or difficulties or he is not concerned about future good/bad things, isn't it what we all desire? Doesn't it make us more functional? Some similar aspect has been emphasized in the yogic literature as well. Let us look at some definitions of *yoga* and their emphasis on attaining a ‘state’. This state can be compared with what in process parlance is generally referred to “*Here and Now*”.

Three definitions from Bhagwad-Gita are worth mentioning here. In the first definition, *yoga* is defined as “a state of equipoise (*samatva*) in which opposites like success and failure make little difference.” This is a state where one is impartial and free of the desire to bring about a result in any particular direction. This is because response to a situation arises spontaneously and is not conditioned or colored by the influence of past experience. Generally people's responses arise from the learned (conditioned) way of looking at things but for one who is a practitioner of *yoga* things are seen as they are, without imposing on them “judgments” arising from one's limited store of experience.

In the second definition, *yoga* has been defined as “*yoga* makes for the happiest behavioral adjustment”⁴. This is similar to the above in the sense that we most often behave with certain conditioning whereas *yoga* helps us to attain behavior that is free from prior conditioning, which helps in better adjustment.

Joshi (1965) labels the third definition as a masterpiece of all definitions. According to the third definition, “*yoga* is a state which when attained, no other attainment is ever greater than it; one remains undisturbed even in the wake of severest misery; that state is ever untouched by grief.”

One more definition worth mentioning here is given by the greatest author of *Yoga* philosophy i.e. Patanjali. He has defined *yoga* as “the elimination of the modifications of mind.” The mind is ever caught in desires and thoughts that are colored by our previous experiences and that colors our future perception. *Yoga* helps us in attaining a state where such endless chain of thoughts comes to rest.

One element common in the definitions of *yoga* cited above is emphasis on attaining a state which is purely ‘Here and Now’. In the first definition, *yoga* has been defined as a state which reflects the highest level of steadiness of the mind, which means that the mind is free from any preoccupation and is in a state of high alertness. It is akin to the term ‘*mindfulness*’.

The second definition also looks at *yoga* as a state that has been labeled as “equipoise” or a state which signifies “separation from sorrow”. This state is possible only if the mind is free from prior conditioning (at least till the time it is in that state). Sorrow is experienced when the mind is mostly in the past, either dwelling upon the negative incidents or negative outcomes. The moment the mind is free from the past (or then and there), it separates itself from sorrow. Therefore, a state that signifies “separation from sorrow” ought to be in the ‘*Here and Now*’. People who are experiencing misery are generally stuck in the past. [have created a para from this point]

Misery can also result from excessive obsession with the future. In such a scenario, the mind wanders and wavers into the unknown. There is enough research evidence to demonstrate that uncertainty or ambiguity where the mind wavers, leads to discomfort. This discomfort is more likely to disallow the mind to be in the *'Here and Now'*.

In the first of the three definitions mentioned above, again the state of "equipoise" has been emphasized. The explanation provided tells us that this state is possible because of the mind being free from conditioning.

The second definition defines yoga as that which makes for the happiest behavioral adjustment. Here yoga has been described as a tool or a technique that helps people in their behavioral adjustment in order to be happy. A well-adjusted individual lives in the *'Here and Now'*.

YOGA for "HERE & NOW"

A maladjusted person shows behaviors that are dysfunctional. These disfunctionalities mostly arise from their prior conditioning. More often than not, these individuals find it difficult to break their prior conditioning which makes them dysfunctional. It is here that yoga comes to their rescue by letting them experience a happy behavioral adjustment. This once again indicates that one is able to attain the *'Here and Now'* because well-adjusted behavior is a sign of living without dysfunctional conditioning or ability to live in the *'Here and Now'*. Yoga not only acts at a cognitive level but is effective at the behavioral level too.

The third definition of yoga talks about reaching a state which once attained, no other attainment is ever greater than it because one remains undisturbed in the severest misery. This is possible only when the mind is capable of breaking or cutting out the prior conditioning which more often engulfs the mind and does not allow it to come out of it. Also, mentioned in this definition is "this state is ever untouched by grief." It indicates that there is a tremendous capacity of the mind to disallow any attachments (conditioning) of the past to affect the present.

Let me take an example to explain this further. Suppose, someone has publicly criticized my sincere efforts in the past that has led to me feeling low. The mind may form an association or get conditioned on regular repetition accordingly (public criticism = feeling low). Next time if someone criticizes me in public, I start feeling low because my mind has been conditioned in this manner. Or for that matter, death leads to bereavement and whenever there is a death, we experience bereavement. But a mind that has attained the state of yoga remains undisturbed even in such conditions. It is able to break the conditioning and remain in the *'Here and Now'*.

If we analyze the definition given by Patanjali⁵ i.e., "yoga is the elimination of the modifications of mind", we once again

find that yoga is the art of training our mind so that it is able to keep itself intact and not get modified adversely (from a positivist perspective). Since our mind is continuously caught up with the chain of thoughts and desires, it may not be possible to remain in the *'Here and Now'*. In order to do that the mind must be trained to give rest to the chain of thoughts and desires that helps it to remain in the *'Here and Now'*. This training is possible through yoga. Yoga is once again conceived here as a tool or technique of disciplining the mind.

When we look at Yoga as a system or a set of practices then we find that it is indeed a very vast field or discipline. Eight broad limbs of Yoga have been highlighted by Patanjali; Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi. Asana and Pranayama have become quite popular due to promotion by the media. Asanas deal with body parts and postures whereas Pranayama deals with controlling the breath. All these eight limbs train the body and mind to live in the present moment, which means they help individuals eliminate/break/cut prior conditioning for a healthy living.

Take for example Asanas. There are various Asanas that are focused at different body parts. From lifting of the limbs to stretching, bending and squatting there are innumerable postures all with specific purpose and outcomes. However, the overall outcome remains the same and that is to control the entire body.

Let us discuss a very simple asana called the "Tadasan". In this Asana, we have to stand straight with both the hands by the side. Then slowly we need to inhale, lift the body on the toes, and simultaneously raise both the hands straight and stretch and lift the entire body such that the body is lifted on the toes. The person doing this asana has to stretch such that he is trying to reach the sky. Though it sounds very simple but it is not. Each and every step involved in this asana can be performed if and only if the person is able to concentrate. This concentration is possible only if the attention is held simultaneously as well as together at all the body parts/organs involved. Isn't it *'Here and Now'*? At any point of time if there is any lapse of attention, one fails to complete the asana.

Taking a clue from this, in real life also we have to perform various tasks (just like Asanas) and we have to be conscious of managing all the different elements of the task (just like a posture in an asana). If we are not able to manage some or all of the elements, then the task gets affected adversely (just like ending up doing a wrong Asana).

Similarly there are different kinds of pranayamas like Ujjayi, Anulom-vilom, Kapaal-bhaati, Bhramari, Udghith, Agnisaar etc. each focused at single or multiple organs but the overall outcome is to control the life force/energy through "breath". It is believed that breath is the root to controlling mind.

Whether we do Asanas or Pranayamas, the moment we get to doing it brings us in the present moment or *'Here and Now'*.

The reason being one's first hand experience of being the subject (her/himself) in the whole experience. When I lift my leg, I have to maintain a balance i.e. I have to be in the *'Here and Now'* else I may not be able to control myself and fall down. When I am doing Anulom-vilom (alternate breathing), I have to be continuously alert or else I may not be able to do it correctly.

Therefore, being alert, steady or in the present moment is a priori condition for doing Asanas and Pranayam (or Yoga). And since there are many different types and varieties, one learns a new way of conditioning where unconditioning is in-built in the process. Thus, one lives being in the present moment while performing the act or yoga be it any of the eight limbs.

Impacting life by Integrating YOGA and "HERE & NOW"

Let us take a real life case that the author had dealt with in counseling students doing their post graduate program in Management. Ganesh (name changed) had joined one of the top ranking B-Schools for doing his PGPM (Post Graduate Program in Management). Barely one month into this course, he started feeling bored and out of place. Otherwise, Ganesh had been a very good student all through. He had scored above 80 and 90 percent marks in Xth and XIIth respectively. He had appeared for IIT JEE but failed by a whisker to get admission. Nevertheless he made it to Delhi's top Engineering College from where he graduated with a first division -. He secured admission at one of the top ranking management institutes, situated in the Delhi NCR region.

When I met him, he was experiencing acute loneliness and he felt himself to be completely out of place in that top ranking B-school. Ganesh's classroom behavior intrigued me. He came across as a very rigid person who wanted to put across only his own viewpoint without being open to considering any alternate viewpoint. In one of the classroom discussions I politely requested Ganesh to also listen rather than only talk. He was also asked to live with any disagreement rather than forcing across his viewpoint. It appeared time and again as if Ganesh got stuck with his viewpoint.

One day Ganesh sought an appointment with me and shared his problems on his own. I followed a non-directive approach while listening to Ganesh. Very soon Ganesh realized that he had a tendency to get stuck and that he was stuck on many things of his past. Ganesh was asked to do Yoga and especially Pranayam (a form of Breath control exercise). After 3 months of regular practice, there was a marked change in Ganesh's classroom as well as extra classroom behavior. He was observed to be more involved with his friends and found to be enjoying the PGPM program. He personally experienced the change and shared with me how Yoga brought him the capacity to focus on living in the present rather than vacillating between past and future.

Let us discuss another real life case of Poornima (name changed). Poornima got married to a well-educated person who worked at a fairly good position in a top MNC. She came from a small town in Punjab and due to her marriage shifted to Delhi. She was a very bright student all through up to her post graduation and was pursuing her Ph.D. But ever since she came to live with her in-laws, she found her life to be totally out of her control. Her in-laws would test her on only her culinary and other home making skills. Her husband was very supportive and understanding but helpless in front of his own parents and sisters. He wanted Poornima to complete her Ph.D. but also realized that it was not possible as his wife was burdened with so much of house hold responsibilities.

One thing that intrigued him was his wife's constant fixation with her past. She would always compare the present with her past, her own family members with her in-laws, and her past home environment with the present home environment. She would then feel sad and subsequently sulk. Both Poornima and her husband approached the author for counseling. Their counseling went on for one month and Poornima and her husband chose to do Yoga.

Six months have passed since they both started with Yoga, and there is a sea change in Poornima's perception about her life condition. She does not make comparison with her past anymore, does not sulk anymore, and is doing her Ph.D. work effectively. In her own words, "I was so stupid to spend most of my time thinking and comparing my present with my past without realizing the fact that both are different and I need to accept that and move on. Yoga helped me in breaking all my past conditioning and focus on the present."

Thus we see how the above two individuals have been able to take charge of their life by doing yoga. What does Yoga really do to a person that he starts experiencing a different "state" altogether? If we analyze the processes in Yoga, we will find that for performing either an asana or a pranayam one has to coordinate the body as well as the mind. This requires a lot of effort in terms of keeping the awareness level high. This results in a lot of control over the body as well as mind, which subsequently enables one to experience positive emotions. If one can control the mind and experience positive emotions at will through Yoga then we can probably say that "Nothing could be more 'Here and Now' than Yoga"!!!

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¹Katha Upanishad, II.iii.10, 11.

²Bhagvad-Gita, II.48.

³Joshi, K. S. (Jan., 1965). Philosophy East and West, Vol. 15, No. 1, 53-64

⁴Joshi, K. S. (Jan., 1965). Philosophy East and West, Vol. 15, No. 1, 53-64

⁵Patanjali, Yog Sutra, I.2. ■

The rain tree is full and green

The rain tree is full and green,
But that's how it's to be
It's monsoon time
You see

The stupid late bloomer is alone
Pink and white
A thumb gone sore
Or is it the embarrassed blush of late comer

Admirably is he, standing erect
Against the bashing of rain
Money saved for me
With You at my window
Flower marketing escapes me

- Navtej

Navtej has many names, Nainan, Kaur, Bhutani and K.B. Google her names if you please.

Eternity Wrapped in a Moment

If it wasn't for time
So much would be sublime
If there were no clocks
Lovers' embrace would be eternally locked

The tweet of a bird
The footsteps of a herd
The sway of a tree
The whims of a bee
Oh! What may each of them inspire
If only I looked in and found my fire

Wound up like the dial's spring
Precisely ticking with silicon zing
I count every nanosecond for it may be lost
Not knowing in the counting
It is I who surely is the cost!

Wake up and be the creative fool
Dance on in the universe's limitless pool
Humanity has been a pond frog too long
Singing in rote a lifeless song

I am in you, you in me
Let's joyfully embrace ALL of WE
Let's all be whales that we are meant to be
For the universe in not a pond
But a timeless eternal sea!

- Sanjay Dutt

Sanjay loves the mystery of each moment and each grain of sand. He can be reached at sanjay@dutts.net

Diving into the T-Pool

Sonnet 2: The beginning and the End

Goaded by the prods of the life guards
Ten squelch around the mystery pool
Stubbed toes skid, then are deeply dug
into the certainties of mother earth.

"We hate this pool, this tub", four bewail.
"Why dump the power-point, our safety rail."
One: brasher, younger, braver than most
Says: "I am bored: a guest-less party host".

Six grab him, flinging cries of 'insult'
fall head-long, - jabbing, affixing guilt –
into the pool. Ripples of reflected light
The rough scrub of tough comments. A life

or a week later. Clothes colored gin
and all can see their souls, their hearts, their
sins.

- Tejinder S. Bhogal

Teji provides consultation and training on HR, OD and documentation to social development groups. He can be reached at tejibhogal@gmail.com

here and now

the 'moment' my soul is searching for
has always been ... here and now
to breathe life into my living
as 'whys' dissolve and so does 'how'

with my first wobbly step
a thousand leading paths unfold
the clouds of doubt make way
for 'Truth' to splash its eternal gold

as I fill my senses with its fresh whiff
many a vista emerge on horizon
the 'humbling revelation' graces me
i was neither alone, nor the first one

the path is now alive and awake
with every sense buzzing its essence
this moment fuses my whole self
with meaning and awakened 'presence'

- Neena Verma

Neena is a wanderer on the twisting paths of life, occasionally to be found at drneenaverma@gmail.com

That evening in September 1996 will always remain alive in my mind. I had gone to Lonava to do my ALHP, when this grey-bearded man (he had a beard then) walked in with a cheerful smile. "Hi, I'm Rusi..." It was the start of one of the most wonderful and satisfying relationships that I have shared with another human being.

It was only as we grew closer that I began to realize the sheer depth of his knowledge in so many different fields – economics, psychology, religion, politics, or the development sector. Whenever we attended events, as participants or, later as professional members, we jealously guarded our time together. We used to spend hours talking about the lab, attempting to make some sense of the human processes we were privileged to witness. Even during the many weeks he spent in the hospital, our conversations always veered towards what he was experiencing, and trying to make sense of what was happening to him. In retrospect, I wish he had shared more with the community.

I can never forget the many ways in which we touched each others' lives. Though I am deeply saddened by his passing, I am equally happy that he found with his wife Khursheed, the type of relationship for which he had always yearned.

Stay in peace my friend...

Dilip

When my stomach hurt it was easy to identify a doctor to consult. When my marriage was strained it was not difficult to find a counselor. But when life seemed to have veered off course it was not easy at all to find a wise person.

At one stage in my life I found Fr. Tony de Mello S. J.

After his death, I was fortunate to find Rusi.

During happy hours I asked Rusi to give me some minutes when free. He preferred to go out and sit on a log immediately. He would listen to all I said, and always say something in response, which helped clear the clouds and let a ray of sunshine in.

Rupert

Rusi

your caring touch helped me discover a way to handle my vulnerabilities and ... look at myself in an accepting manner

... thank you for your wholesome presence, whenever we met and spoke ...

Mukul S Joshi

Rusi was with me in Phase B [1996]. His immensely calming influence on me, during Lab and outside, was deeply inspiring. He supported me to confront issues, which held my growth back! He appeared at the right time and made an invaluable difference in my life. I'm grateful that I not only could share space with him but also for enabling me to carry parts of his self, as gifts in my life. I'd certainly savor the life giving moments that I benefited from him. I wish and pray for Khursheed and family, to face life ahead courageously.

Uday [Udayakumar G]

Remembering Rusi

Rusi

And what shall I write about You
Who opened the window to my soul
Stubborn was I
Mindlessly running
Fuming and shouting
Refusing to breath
No learning from ancestors
Or from dreams
No thankous
No togetherness
No bows

And look at me now
I see me in parts
I learn from the history of my tribe
My heart I hear
My eyes tears
Words: no longer a bribe
My soul usher
A million thanks to You

Navtej

Love, Rusi

Rusi's untimely departure feels painful as he was a special colleague.

We felt strongly and similarly for several issues in ISABS and hence we could have meaningful conversations - clinicing, ethics, professional excellence, T-groups values and so on. I cherish our work together on ethics documents. One of the most cherished memories is about 24 hours that Ganesh and me spent at Rusi's home in May 2006 enjoying his caring hospitality and deep conversations about ISABS, our lives -- our past, present and the emerging future. The saddest part is that quite soon after we discovered the scope and joy of immense collegueship, he discovered the recurrence of cancer. And in the couple of years that he lived thereafter, with his diminishing energy, before he actually left us, the possibilities of communication kept decreasing. The moments spent with him progressively became memories.

Maybe in his caring, he made his departure less painful.

Bye for now ...
Uma

Rusi ... in one of his last communications with Uma

... a glimpse of a person who was deeply searching himself, dealing with the polarities in himself, and hoping for the best to happen in the midst of despair...

I have begun to feel ...

I am getting somewhere in this struggle at last.

*I no longer wish to ... sleep all the time
and my days are filled with more brightness and energy.*

*I think, hopefully, that I am slowly discovering a new direction
and as the days pass this sense seems to be becoming stronger.*

Who knows, you may see me again in ISABS one day!

Rusi

Thanks for letting me know you.

Thanks for teaching me to make hay while the Sun is shining.

I know it is late but in the opportunity created to pay tribute to you,
dear Rusi,

I want to tell you that:

If Knowing You Is Wrong, Then, I Do Not Want To Be Right.

Rest in Peace

Zeb

Yes we shall Rusi ...

always ...

through your spirit,
your consciousness,
your HERE&NOW,
and your alive, affable, assuring smiles

... Neena



MINDFULNESS *at Work*

Neena Verma

Imagine planning most diligently for a dream wildlife holiday that your family has been eagerly looking forward to. Imagine reaching the railway station, brimming with excitement and loads of playful energy on the D-day. And imagine being detained just a few minutes short of the departure time. Imagine discovering to your horror (and your children's almost teary disappointment) that your tickets were booked for the same day, next month. And imagine having your self-assured intelligence being humbled by such a silly error that people around can't help laughing at. Imagine being so mindlessly self-absorbed, checking your tickets thrice and still not noticing such a glaring mistake.

Imagine still being able to regain your mindfulness, exploring options and reframing the context. Imagine stepping out of your entrapped mindset, and seeking expert help from a porter (no quick-fixes – just a practical advice about Tatkal booking). Imagine gathering your spirits together and managing Tatkal booking on the next available train and reaching your destination, albeit late by half a day. And imagine the joy of restoring lost cheer on your children's face.

This uniquely enriching experience of my life happened five winters ago.

So what is the moral of the story!

I learnt the importance of one of the most valuable states of human existence – *mindfulness*. I realized I needed to be more mindful while giving details to our travel agent for booking and even more mindful while collecting the tickets from him. The humbling realization dawned upon me – I had only once mentioned 26th Dec to my travel agent as the date for our onwards travel; thereafter I just kept repeating “26th for going and 1st for returning”. I mindlessly assumed he would understand. And he mindlessly assumed both dates pertained to the same month. Much worse, while checking the tickets, I

mindlessly ignored the month and year entries and just looked at the day entry. *Entrapment in categories* – could there be a starker example!

Since that day, my journey for mindfulness has become more mindful. Not that – such errors and slips are not happening any more. But my ability to bring them into awareness, acknowledge them (no matter how embarrassing it gets) and work with the lessons, is showing steady improvement.

Mindlessness

Much about the phenomenon of mindfulness is implicitly clear from the above example of my mindless behaviour. Actually for me the understanding and appreciation of mindfulness started growing gradually, by first looking at aspects of mindlessness and then at the brighter side of the coin. Here is what I now understand of mindlessness. Mindlessness thrives on –

- *Entrapped mindsets* – my embedded tendency that day checked is date checked – and that there was no need for cross-check by another person.
- *Automatic behaviour* – is at work when 26th Jan is repeatedly read as 26th Dec. This tendency was examined by Leon Solomons and Gertrude Stein as early as in 1896 at Harvard University. Their study established that a large number of actions that we think of as intelligence, such as reading and writing, can be done quite automatically. As they noted, “... there is a general tendency on the part of normal people, to act, without any express desire or conscious volition, in a manner (which is) in general accord with the previous habits ...”
- *Premature cognitive commitment* – the implicit assumption that my much tried & efficient travel agent could make no mistake in understanding and also that I could make no mistake in explaining. In short, premature

cognitive commitment that there could be no communication gap.

- **Context** – feeling foolish and helpless upon realization of my mistake. In a mindless state, we tend to create a limited context and unconsciously fail to notice/consider other vital information. Getting stuck in our limited context, we almost had our dream vacation aborted until a wise porter intervened with his practical intelligence and mindfulness.

Obviously while collecting my tickets, my mind was not fully engaged with the process of checking. In my mind I might have been preoccupied with something else, most likely the imagery of exotic tiger sightings. *Not being in the 'Here and Now'*, I had a quick glance at the ticket and assured myself of its correctness by just reading 26 and mindlessly deleting the month and year entries from my consciousness. Once satisfied, I made a premature cognitive commitment in my mind of the correctness of the ticket. Every subsequent checking was just automatic repetition of this premature cognitive commitment.

Had I operated even once from a blank page in mind, without downloading already registered data, I might have been able to notice the mistake. Sounds familiar! Such things happen commonly in everyday life. So how do we deal with them – Get on board the journey to MINDFULNESS.

Mindfulness

To quote Jon Kabat Zinn, *“Mindfulness is the awareness that emerges through paying attention on purpose, in the present moment, and non-judgmentally to the unfolding experience moment by moment”*.

Many of us know the uniquely insightful story of humbling defeat of the invincible Napoleon at the hands of a heavily outnumbered army of an old and weary (but deeply mindful) Russian Commander called Kutuzov. As Napoleon's army kept advancing into Russian territory, Kutuzov kept retreating his own army, deeper into Russia, until nature intervened. The great ally of Russian winter left Napoleon's army cold, hungry, sick and thousands of miles away from base. At the end it was easily conquerable, even with modest Russian resources.

So what worked in Kutuzov's favour – presence of mind, being attentive in the moment, considering information from all angles, exploring seemingly invisible options, and most importantly creating new options by reframing the context. The apparent context conveyed absolute possibility of defeat of Kutuzov's army at the hands of mighty force of Napoleon. But his mindfulness helped him recognize the possibility of changing the context by cleverly drawing Napoleon's army into the perils of the Russian winter that he had neither envisioned, nor bargained for.



The above case establishes the following as the essential elements of mindfulness –

- **Patience & Composure** – ability to view difficulty with calmness. Undaunted by the apparent probability of a crushing defeat, Kutuzov maintained his poise and allowed all possible information to be noticed.
- **Acceptance** – ability to perceive things as they are, *staying attentive in the 'Here and Now'*; and moving a step back to take an impartial observer's stance. Kutuzov stayed in the 'Here and Now' choosing to observe Napoleon's marching forward rather than being a reactive actor. Howsoever difficult it must have been, he neither reacted in panic nor let the urgency to defend, get better of his senses. Staying mindful of the circumstances, he rather stepped out to observe & collect vital information.
- **Trust** – ability to have faith in your own unique personhood and resourcefulness. Kutuzov stayed who he was, the humble, wise and thoughtful protector. He trusted his wisdom to give him the best advice just as he played his role to stay mindful in the moment.
- **Curiosity** – ability to wonder what more is there than what the bodily senses report. Kutuzov's curiosity inspired him to probe for how best to take advantage of Napoleon's aggressive advance. This kind of child-like curiosity becomes an easily waning attribute in our journey towards adulthood. Being mindful and fully present in the “Here and Now” helps us benefit from this unique quality. This is what helped Kutuzov think of ways to cleverly trap Napoleon into the torturous Russian Winter. The French Philosopher Giles Deleuze captured this aspect of mindfulness beautifully when he wrote, “To the answer embedded in every question, answer with a question from a different answer.”
- **Reflection in Action** – ability to reflect on your choices even when you are caught in the thick of action. Kutuzov chose to reflect on his choices, even in the thick of defensive battle. Without hurrying for results, he allowed his mind to brew on available information. And amazingly the best option (in the given circumstances) emerged. It is like being tempted by an inviting apple on an easily reachable branch and yet being able to reflect in the same moment on the appropriateness of plucking it at that time. Reflecting in action, one realizes that when it is ripe, the apple falls on its own and the eater relishes it without damaging the natural growth process.
- **Multiplicity of Perspective** – facilitates mindful reframing. Constantly bothered by his inability to materialize his ideas into successful projects, a young entrepreneur once sought help from the author. With a little bit of help, he looked at his context with new eyes and inquisitive mind. He reframed his “inability to implement” as a “talent for ideation” and started a consulting practice which is picking up fairly well.
- **Influence over the Context** – ability to construct your context mindfully and stay focused on that. Kutuzov

convinced himself that his context was to first and foremost protect and honour his motherland and his forces. Even when Napoleon's intimidating advance created an air of fear and inadequacy, Kutuzov stayed focused on his context and weighed his options with reference to that only.

- **Process orientation** – ability to act upon the belief that every static outcome is preceded by a dynamic process. Even when Kutuzov was under tremendous pressure from extremely trying circumstances, he worked towards his ultimate victory just because he stayed focused on the process.

It gets clear from the above discussion that mindfulness is “balancing being, doing and becoming”. In that sense mindfulness has a far greater role to play in stirring up the chaotic modern work life with consciousness and meaningful presence, more so in view of its growing ethical complexities.

Mindfulness at Work

From Stumbling Blocks to Building Blocks

The organizational life, as of today, is cluttered with both useful as well as useless complexities. We are getting entrapped in compulsive success persuasion, strictly laid processes, linear time concept, stereo-typing, strong cognitive commitments and over-reliance on technology. In such trying circumstances, we often tend to clutch our positions with a sense of certainty, ignoring the finer nuances of differing contexts.

Under pressure from demanding timelines, patience gets mistakenly perceived as slowness, despite being the most desired virtue. Our curiosity and ingenuity tends to get buried under layers of well cultivated intellect and smooth functioning of technology. There are conflicting pressures and dwindling loyalties. While on one side people are under tremendous pressure to perform, on the other side, they are also pampered silly for fears of attrition.

The obvious results are fatigue, burnout, monotony, insecurity, anxiety, conflict, lack of belongingness, manipulation, success addiction, workaholism etc. Processes like employee engagement and talent development, despite being worthy pursuits, just end up becoming fancy fads. We see Employee Engagement endeavours being mindlessly filled up with entertainment activities and Talent Development becoming a business (mostly to be out-sourced) rather than an institutional philosophy and cultural quest.

In the exasperating chaos of the corporate jungle – where performance numbers define identity and worth, where a constant war against time is on, and where productivity and creativity are forever under threat – mindfulness is an unsurprising casualty. Paradoxically *mindfulness is also the only way to grow, to move from stumbling blocks towards building blocks*. In a chaotic world of discontinuous change and paradox we cannot optimize our

personal or organizational potential without greater consciousness. And for this we must become mindful intentionally.

Practicing Mindfulness at Work

The three rules of work followed by Albert Einstein included the following -

- Out of clutter, find simplicity;
- From discord, find harmony; and
- In the middle of difficulty, find opportunity.

The above are both simple leads to as well as natural derivatives of ‘Mindfulness’. Once an individual is able to adopt ‘Mindfulness’ as the core philosophy of life and cultivate an attitude for it, s/he should be able to practice it in any sphere of life. However, the following are more common tenets of ‘Mindfulness at Work’ –

- **When in great hurry, slow down** – At a time when multi-tasking is the prized attribute, the story of Andre Gide who travelled fast through the jungles of Africa, presents a fresh perspective. One morning his native guides sat in a circle and refused to leave the camp. When Gide urged them to get moving they looked at him and with firmness said, *"Don't hurry us - We are waiting for our souls to catch up with us"*.

Many of us are far ahead of our souls. And then the mid-life events stun us out of our well cultivated persona. A mindful journey through life at a natural pace and in a natural rhythm with our inner processes would keep us in touch with our true selves. A meaningful sabbatical, an out-reach association, engagement with community development etc., are ways that more and more organizations have now-a-days started offering as part of their wellness pursuits. It is important to avail these opportunities with sincere intentionality rather than just as a “time-away from work”.

- **Working with the right problem** – Often in earnest search of right solutions, we tend to ignore the very validity of the questions that we are stuck with. This is what Virginia Satir called “bucketing the wrong well”. Mindfulness inspires us to find a solution to the right problem. like Kutuzov did in the face of his looming defeat which by the virtue of his ability to construct the right question, was turned into one of the most dramatic victories of human history.



- **Think in “Loops” not “Lines”** – is what Peter Senge so emphatically urges us to do. With efficient technology and set processes easing our work pressures, sometimes we tend to sleep-walk through our work (like I did, over-relying on my travel agent). He contends that despite uniform processes, even seemingly similar tasks may be creating different contextual tapestry for us to consider differently from our past experience. A mindful handling

of such circumstances would require us to adopt non-linear ways of thinking which bring in a fresh wave of energy.

- **Welcoming the ‘D’ word** – In a process and systems driven organizational life, where deviations and discrepancies are to be deterred with double our energy – we tend to get *entrapped in habitual ways of working*. ‘Follow the process’ seems a constant reprieve from the top. However, deviations also present the *opportunity for creative exploration* of ‘reviewing the process’. This would require an attitude of mindfulness and would also in turn foster greater ‘mindfulness’.
- **Bringing “White Holes” into Awareness** – Tom Heureman urges organizations to make use of their “White Holes” (the know-how that an organization has but is unaware of its presence) into awareness and make them available for wider learning and use.

The author consulted for a glass-making SME that required exceptionally high levels of skills & precision in a particular position. Capitalizing on his nuisance value, the man in this position often blackmailed the management into retaining him at heavy cost. The turn-around came when a rival unit eventually poached him away and another employee volunteered to step in. Left with no other option but to pull through with this stop-gap arrangement, the management reluctantly let this employee step in though under heavy supervision and care. And Lo and behold! This employee turned to be a real promise (*having learnt his skill silently by observing his predecessor what with his Eklavya like sincerity*). With a little bit of mindfulness, management could have actually done a talent hunting and development within rather than spending a fortune on retaining the earlier worker and searching for a skilled hand outside.

In today’s world where individuals and organizations are putting their money on creating knowledge and growing competence, this paper makes a humble case for expanding consciousness and living mindfully. Those who are awake also experience the joy of learning, the integrity of living in reality, and the richness of life. One cannot live a life of integrity or create a sustainable future without being mindful.

The organizations today must be conscious of their organic relationship with people inside and communities outside. The growth processes should be inclusive and respectful of human life to be sustainable. The organizations that are aware of their organization's context and reflect upon them without judgment and self-interest grow meaningfully and sustainably.

And ‘Mindfulness’ carves out a path for that.

Neena Verma has her life, living and livelihood revolving around “Applied Behavioural Science”. She welcomes your feedback at drneenaverma@gmail.com ■



We thank you all for your worthy contributions in the past issues of ‘HERE & NOW’. We are happy to propose “Diversity & Inclusive Learning” as the content theme for the next issue (Vol 23, Issue 4) of “HERE & NOW”. We invite your enriching contributions on the said theme, for any or more of the following sections:

- **THEORY/RESEARCH/PRACTICE BASED CONCEPT PAPER** – A write-up with high academic value for the learners and practitioners of ‘Applied Behavioural Science’. Preferred length – 2500-3500 words.
- **PERSPECTIVE NOTE** – An article building a new perspective on an existing model/practice/methodology of ‘Applied Behavioural Science’. Preferred length – 1500-2500 words.
- **REFLECTIONS/REMINISCENCES** – Personal experience/reflection sharing with emphasis on learning there from. Preferred length – 1500-2000 words.
- **BOOK-REVIEW/APPRECIATION** – Preferably of a book having direct relevance for process learners. Else any other book reviewed from a ‘Human Process’ perspective. Preferred length – 1200-1500 words.
- **CREATIVE STREAM** –
 - **POETRY:** Preferred length - up to 40 lines
 - **CARTOONS, ILLUSTRATIONS, SKETCHES ETC.**
 - **HUMOUR:** Process-based or linked to ISABS events – jokes or anecdotes highlighting the funny, zany or whimsical side of our otherwise serious endeavours. Preferred length – up to 100 words.
- **NEWS & UPDATES** – Preferred length – 200-400 words.
- **SPECIAL ANNOUNCEMENTS** – Please contact Editorial Team with specific details and sufficient time-notice.

We encourage our contributors to send in original, unpublished contributions written in clear, coherent and well-structured English. We request our contributors to carry-out the basic spell-checks and other MS-WORD assisted edits done at their own end so as to help us partner with them for more substantive work like – articulation of thought, content building, language correctness, styling etc.

The contributions received would be immediately acknowledged. However, acceptance would be notified in about 4 weeks time after due review. We trust our contributors to be available for further modifications/corrections based on editorial recommendation, if any.

Please mail your contributions for the next issue (Vol 23, Issue 4) latest by 15th November, 2009only at isabs.publications@gmail.com

With many thanks and warm appreciations

HERE & NOW

A New Perspective

Pawnesh Kumar

"I disagree!" A strong voice echoed in the seminar hall. Every face in that hall turned towards that person. The pleasant hall was filled with 40 people of different backgrounds - Doctors, Advocates, Teachers, and so on.

I was expecting this objection. Every time I begin the opening line of my favorite seminar (named HERE AND NOW) I almost always get a very strong response from at least few people. This one was not new.

I had started the seminar by saying "your present is not dictated by your past, the key to your happiness lies here and now" this gentleman had a strong objection to that.

I smiled and looked at him as if asking him to continue. He continued "I have had an abusive childhood since the age of seven. Even now, I wake up at nights terrified when I remember my father's torturing voice. I can not take any body in authoritative position since then. Had this incident not happened, my life would have been different. But my whole life has been a mess since then. That single incident has ruled my life since then and you have the audacity to say that my past doesn't control my future? Sorry sir, I disagree" he said bitterly.

I looked at the audience to see many heads nodding. I encouraged the people in the audience to find out how many of them had similar experience. Had something happened in the past that still affected them? More than three-fourth of the audience raised its hands. I asked the audience to stay with its issues and turned towards this gentleman.

In my response to the gentleman, I said that his objection to my assertion was quite common. I pointed out that he was not responding to the incident since the fact of the matter was that:

- His father has been dead for 20 years. He can't torture this person any more.
- This gentleman is handling a group of 1500 people in his company, and he is definitely not as weak or defenseless as when he was a seven years old child.

Yet his response was quite like a scared and insecure seven years old. Clearly, it was not the incident that was troubling him. It was the MEMORY of that incident in the THERE AND THEN. He did not have to respond in that way, not at all.

If we put it diagrammatically, his response was

MEMORY (*There and Then*) --- Response (*Here and Now*)

UNDERSTANDING MEMORIES – WHAT ARE THESE

Memories are imprints of what had happened THERE AND THEN. If we see closely we'll find that our memories are a cocktail of five senses. Whenever we think of a memory, we are accessing what we saw, heard or felt at that time. In this case, this man used to:

- See (in his mind) angry face of his father.
- Hear (in his mind) angry tone of his voice.
- Used to feel what he felt when he was seven years old.
- Other two senses (taste and smell) are usually also present some times.

This is not new; we do it all the time. We remember an unpleasant memory and live it again and again; which means we see, hear and feel it repeatedly in our mind. Yet, there is no reason that we have to remain a hostage to that limiting and disempowering memory. To break free from the shackles of the unpleasant memory, we have lots of therapeutic interventions like "**Reparenting**" from TA and "**Reimprinting**" from NLP. These processes help us to recover and remain in the 'HERE AND NOW'. Now we have better options than remaining stuck in THERE AND THEN and feeling miserable.

BEING HERE AND NOW

Richard Bandler, author of book "Structure of Magic" says, "the best thing about the past is that it's over."

With this awareness let us come back to the Gentleman, who was still struggling with the ghosts of the past - ghosts that are actually limiting him in the present - the way to deal with his case was simple - keep him in the 'here and now'. And this is what I did to keep him in the "Here and Now". I asked him to-



- describe the incident as if it was happening to somebody else.
- recall every possible detail of emotions and feelings, what that boy of seven years old was going through at that time.
- narrate that incident as if it was happening to some body else THEN AND THERE. I specifically asked him to use Third person pronoun as that boy and that time.
- explain in these terms only, while himself staying fully present here and now as a grown up & powerful adult as he is today.

As I worked with him, I found that he would, sometimes, go back to the “*There and Then*” sucked by the emotions and feelings of the troubled past. Whenever this happened, I would bring him back to the “*Here and Now*”.

At the end of the exercise a small but powerful shift in perspective had taken place in this gentleman’s mind. The same was the case with other people who subsequently did this exercise. As a consequence of this shift, by the end of the exercise all the people undergoing the exercise were feeling (in their words) relieved, light hearted and at ease with themselves.

Some people required extra assistance to create that distance with their unpleasant feelings. The nature of giving such assistance is described in great details in the book “Using your brain for a change”. For a deeper understanding of the concept of “Re-imprinting”, the reader may refer to “Changing Belief Systems” by Robert Dilts.

This needs to be emphasized though that this process is not advisable for pleasant memories since this creates distance with those feelings also. Another point - we don’t induce amnesia with respect to bad memories. At the end of the exercise people continue to have those memories, but now these memories do not have the same power over them. And there are reasons why it is important to keep those memories: reasons we explore in the next section.

Being “Here and Now” is the pathway to learning

People stuck in ‘Then and There’ usually come to me with the following two misconceptions:

- “I wish my life could have been perfect. I would have been very happy.”
- “I wish I could ERASE/FORGET the memory of incident. Guess that would fix everything.”

Nothing can be farther from truth, because ...

1. Every SO CALLED, BAD/UNFAMILIAR incident teaches us something. It prepares us to cope with the unfamiliar next time. Had everything in our life been perfect, we wouldn’t have been able to cope with any stress/ unfamiliarity.
2. If we forget or erase the memories we will also erase the learning. WE WOULD HAVE LOST OUR TOOL FOR COPING. It would be akin to throwing the baby out with the water.

There is a lesson in every so called Bad memory. The point is – how to work with those lessons! Being “*Here and Now*” is the way to do that. That is where our stumbling stones become our assets ... that’s where we preserve the baby and get rid of the murky water. And to do that, we need to know that we are already learning, always ...

We Can Not, Not Learn

We are always picking up small (or large!!) bits of learning along the way. We are always learning new lessons.

- Some lesson support us;
- Some don’t; and
- Some scar us badly/permanently.

The Gentleman in our example had learnt this from the incident that: ***Authoritative position is a threat - Hence ‘BEWARE’!!*** So he learnt to feel scared when confronting authority. That lesson might have been appropriate “There and Then” as per the consciousness of “There and Then”. That may not be appropriate “*Here and Now*”. (May even be catastrophic)

In the same seminar, there was another person who had been exposed to a similar incident (child abuse). He asserted, ***“I am empowered because of that incident. It taught me the value of being strong and standing up for myself”***. Obviously, his lesson allowed him to learn and grow.

It is not the incident itself that is important, it is the lesson we learn. The difference that made the difference was his way of looking at the memories.

Learning is a matter of perspective

Being “*Here and Now*” helps us in choosing the appropriate perspective, a new way of looking at what had happened “There and Then”. Even decision to deal with the bad memories in the example shared above signifies a shift in PERSPECTIVE.

I am particularly interested and fascinated by someone who had suffered for sometime in past and suddenly made a turnaround, a shift and a change. I am always curious to know how they learned. They come up with different answers like -

I thought I have had enough ...

I found it was time to move on now ...

I found it was the time to leave the past behind and start afresh ...

I thought, it was time to let go of the past ...

And so on and so forth.

The answers are varying but they communicate two messages about the people making the above statements:

- They changed their way of looking at the situation, and
- They chose to operate from “Here and Now” ... which is not surprising because being “Here and Now” gives us power and being “There and Then” takes away our power.

Being “Here and Now” means power and responsibility

Experiencing life and working with awareness in the “Here and Now” shifts the entire consciousness of a person about his life in the “There and Then” and beyond. Just being in the “***Here and Now***” opens gateways to further growth. True that we learn immensely from our past. Yet it is important to remember that the past is like a warehouse of experience which helps us gaining valuable lessons from it. The phenomenon of “*Here and Now*” enables us to retain the precious learning from painful events without associating with the pain experienced “*There and Then*”.

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EQ AND LEADERSHIP

by **PT Joseph SJ**

Published by **Tata McGraw Hill**, Delhi

In a complex, dynamic and competitive business environment, leadership is a challenge requiring extraordinary skill and insight. Globalization, intense competition, New Age technology and an increasingly diverse workforce requires complex competencies to manage effectively. Leadership in the 21st century has a whole new meaning. Management gurus have been waxing eloquent on the New Age Mantra for success. Sun Tzu's "The Art of War", one of the most definitive treatises on military strategy and tactics, and so far considered inspirational for corporate strategy and business management, is being replaced by the Gita as the guiding lesson for management and leadership, to bring in a more humane touch in the corporate world.

A key facet of effective leadership is Emotional Intelligence, first coined by Howard Gardner in a path breaking discovery of multiple intelligences or in late 1990s when it was popularized by Daniel Goleman in a book by the same name.

According to leadership experts, the two concepts are inextricably linked. In his book, *EQ and Leadership*, the author PT Joseph takes cues from his personal experiences as a trainer in various organizations as well as live cases to demonstrate the links.

The book is divided into two parts:

Part I – Emotional Intelligence and Competencies

Part II – Leadership Styles and Leaders

In the first part, Joseph defines leadership and the various leadership styles. The author also describes the various types of intelligences as listed by Goleman; and explains how, of all the intelligences, EQ is the most critical for effective business strategy. And in the second part, he describes the different styles of leadership, quoting live examples from the current world.

The author has based his concept of leadership, on Peter Drucker's definition – "A leader is someone with followers". He expands further to explain what skills a leader needs to have and acknowledges that it is well nigh impossible to find a

person with all the traits: the secret lies in having people with these traits in a team so that they complement each other.

The author identifies several components of leadership and draws up his own definition. According to Joseph, leadership is an interaction between the leader, the group members and the context, as illustrated by the figure¹:

Joseph's description of each of the nine styles of leadership is replete with examples from around the world, from politics, and history, to business and media.

Emotional Intelligence, as defined by Daniel Goleman is "how we handle ourselves and our relationships, how well we work in a team and our ability to lead other people". It is "our ability to recognize our own feelings and those of others, to motivate ourselves, and to manage our emotions".

Salovey and Mayer defined EI as "the ability to monitor ones' own and others feelings and emotions, to discriminate among them and use this information to guide ones' thinking and actions". According to Joseph, EI people are able to delay gratification, and have self-control to optimize pleasure; they neither repress nor over-express emotionality and engage in pro-individual and pro-social activities.

Daniel Goleman says that the five underlying factors of EI are:

- Empathic response – The ability to pick up on others' feelings
- Mood regulation – The capacity to control negative emotions
- Interpersonal skills – Social competence to interact
- Internal motivation – The ability to delay gratification in pursuit of a goal
- Self-awareness – Psychological insights into ones' own true feelings



Joseph identifies 12 competencies which he believes are the underlying factors of EI. He goes on to explain each of the dimensions, giving simple and easy-to-use exercises for the reader to measure and develop themselves on each of the dimension.



Various theories of Business Strategy have been researched, documented and identified as critical to successful business. Academics like Michael Porter and Henry Mintzberg have “established a rich literature on good strategy”. Despite such a body of research, the business world is littered with examples of failed strategy. According to Joseph, the explanation lies in the extremely complex organ called the ‘brain’ which, according to Neurologist Paul Macleans, is divided into three parts

- Instinctual brain
- Emotional brain
- Thinking brain

The “triune” brain is connected to each other through a ‘gated’ system. Elaine Beauport, in her book, the Three Faces of Mind, describes it as:

- Mental intelligence or Neo-cortex
- Emotional intelligence or Limbic brain
- Behavioral intelligence or basic brain

According to the author, though the three brains work together to maintain the equilibrium of the entire brain, decisions are usually made using only one of the three centers, leading to faulty outcomes. The author also describes effective decision-making process and elucidates the steps to good decision-making process.

Fortunately, claims Joseph, EQ can be learned and developed – that’s the good news. The bad news, he laments, is that, despite the fact that the concept of EI was introduced more than 15 years ago; there is no reliable, valid and psychometrically sound EI instrument readily available in psychology literature.

The second part of the book focuses on the different leadership styles, taking examples of leaders from different walks of life from around the world.

¹Source: Joseph, PT, EQ and Leadership: Tata McGraw-Hill, New Delhi, 2007, p 15

According to the author, a judicious amalgamation of all styles makes a transformational leader. For this the triune brain must be used fully in the decision-making process.

Joseph lists characteristics of the different types of leadership styles, which are easy to identify with the examples given by him, as also from our own personal experiences. The author has taken quotes from leaders with different leadership styles, highlighting the competency and its description from real life situations. He also charts the emotional maps of the styles under high performance and stress, which gives an insight into their strengths under high performance and behavior patterns under stressful situations.

The book is interspersed with exercises designed to help the readers evaluate themselves on various parameters of emotional intelligence and leadership. Though at times, it is rather simplistic, it does offer a comprehensive treatise on leadership. Most of us will be able to identify people with these styles from our own lives at the workplace and around us, and the book helps in understanding the styles and therefore, the people.

For facilitators, the book offers excellent insights into their own intervention and facilitation styles, personal needs and process understanding. The book facilitates self-awareness and an understanding of our behavior in groups. We can identify with the various styles in different settings and situations as trainers and facilitators of group processes. The book can help us in evaluating ourselves and to make our interventions more effective.

The book does not tell us anything we don’t already know about leadership and strategic business process. However, it does offer some thought provoking insights into leaders and leadership styles. A must read for all budding managers and facilitators who aspire to be effective leaders.

Rachna Sharma is a trainer and academician. She welcomes your feedback at sansuras@hotmail.com ■

ISABS SOCIAL DEVELOPMENT AGENDA 2009

A Two-Day Brainstorming Session on “ISABS Social Development Agenda 2009” is being arranged to be held in Mysore/Bangalore in November 2009. We are inviting ideas, suggestions, best practices; new initiatives....that would form part of the brainstorming session. Participation in the sessions is limited but contribution of ideas and suggestions is limitless. Kindly send your contribution to the undersigned. The closing date for receipt of such contributions is 5th November 2009. For further details, please contact: Zeb O Waturuocha - Dean Social Development (ISABS) at zebwats@gmail.com

Nagendra P Singh

This is a continuation of the Paper that first appeared in HERE & NOW (Volume 23, Issue 1). The paper is based on the findings of a study taken up to test author's hypothesis – *'If sensitivity training also had an impact to drive a person towards entrepreneurial orientation in search of one's freedom to be'*. Please look out for the concluding part in the next issue.

From 'They' to 'Me'

When the entrepreneurs start, they do so with a lot of pride, with a sense of hope and a surging need to build and leave a legacy. But in a society characterized by traditional values, they experience status deterioration and a certain psycho-social disequilibrium leading to a situation of depletion of self-esteem. Anger, anxiety contributes to a state of 'retreatism' (Kets De Vries – 1977), reflected as it does in instability. This, thus, leads to a gradual change and virtual transformation of their personality.

Social influences and lack of recognition as the entrepreneur makes his initial foray into the world tinged with periods of disorientation, without apparent goals, encountering difficulties in acceptance of his ideas, succinctly almost 'deviant' in behaviour. He turns 'reactive'. People often say that his threshold of tolerance is low, his attention span limited and his need for gratification immediate. What is not available as data to all who comment is the bubbling of frustration, largely because of a sense of perceived deprivation in the formative years, a sense of impulsivity, a persistent feeling of dissatisfaction, rejection and powerlessness and forces contributing to an impairment and depreciation of his sense of self-esteem? I could feel during my chat with many professional members *who did not fall in my sample response list earlier*

It was found in most of the response notes that the preparatory period was thus compromised by authority conflict, difficulty in organizational socialization and predictive job-hopping. One of them responded that the stage was being set to move from being helpless to acting the role of control." The only way of re-establishing contact with his reality, demonstrated by his ability to create meaning is to design his own 'enterprise'. His dealing with the organization is intense. But this very fact of psychological immersion, the key ingredient of initial success leads to a state of dysfunctionality. He becomes autocratic, refuses to delegate, lacks interest in conscious, analytical forms of planning and is often impulsive.

But he is bold, contributing to quickness of action and risk predilection. However, he suffers from an inability to distinguish between operating day-to-day decision-making and more long-term strategic moves. *The horizon became restricted because of a flaky sense of prioritization spending unequal time on trivia and major strategic requirements. Within the organization, power depends on proximity to him and changing mood swings creates an uncertain environment. Subjective and personal criteria become yardsticks for measurement and control.* There is some role conflict and role ambiguity. Withdrawal or avoidance behaviour and reduction in communication among employees also becomes symptomatic. "Whatever may be the dilemma, there has been impact of process training on my being."

Case two: Impact of process on me and my role

It was late eighties that I decided to be on my own. I have been pursuing my entrepreneurial dream for quite some time the right time to venture was not available until I forced myself to jump. It was a short overseas mission that gave me financial backup to make my plan viable.

Somant, my senior colleague at MDI (Management Development Institute, Gurgaon) and veteran Process trainer and one of the founders of ISABS had great impact on my being in carving out my new avatar. Of course, he always discouraged me and Deepankar for such freelancing venture. He sensed my restlessness, *“Do not be in hurry to jump”*, he cautioned me on a personal note. I took my own independent path after my leadership role at EDI Lucknow. Having returned from the long tenure overseas mission, I quit and started floating. It was a final kick to my secured job.

In order to trace the fire within, let me go back to my journey with ISABS. For more than ten years, I remained on the Board of ISABS at different points of time. I was holding roles of different nature in the given organizational structure of ISABS. The urge to work with myself and the passion to explore new meaning of my life was driven by ISABS, provoked by first personal growth lab of 1975 at Bangalore at Hotel Harsha. It was an exhilarating and fascinating experience to walk over the thorny roads of life. It is needless to mention here that the meaning and purpose of my life changed after I became aware of my being.

It was painful but refreshing to discover a new lease of my life as I moved on. A search for freedom, autonomy, and independence and counter dependence in changing the contours of role relationship of workplace turned out to be a place of conflict with coexistence of peace and escape. Of course, I kept moving in my workspace from one role to another. Role relationship in the organizational context has been of varied nature as I grew in my life. I suffered with trauma of abuse and varied tribulations of life at different points of time much before I moved to my entrepreneurial being. I launched an organization of my own with a dream to create my own pace of freedom and autonomy and began testing my own urge to excel. I was like a child with creative feats of high order, always wanted to matter by doing something different through arts, poetry and dramatics. Later, I picked up the path of academic excellence. A restless being with creative mindset could not stay with one role at a time in the workspace. The organization (ASEED) grew by leaps and bounds and has come to stay with its own identity in the last seventeen years. I have begun fading out with my distinct succession planning process on a painful but rewarding journey. My exposure and work in ISABS has been a driving force to help me search my identity, re-establish or re-create myself in a new entrepreneurial being.

Fall Out of Process Learning

However, for the craftsman, it is a struggle to grow up. His aversion to structure, his preference for personalized relationships and his reluctance to accept constructive criticism makes growth, with its implicit need for a more sophisticated

infra and supra-structure and greater decentralization, increasingly difficult to handle. Hoarding of information, inconsistencies in the day-to-day interpretation of company policies, playing of favourites and refusal or reluctance to let people really know where they stand does not contribute to an efficient and effective organization. Mediocrity, thus, becomes an established norm. Many respondents who have set up their own small company or NGO entity have not proved to be great institution builders. Their effort to launch and set up independent organization has, of course, made an impact of varying degrees. Those who have great commercial acumen, have left their focus on process-driven thematic thrust, as part of their organization.

Out of the total 35 respondents, the majority felt they were confronting their own identity during their professional development journey. The search for identity was very deep that gave them clarity of goal and new life roles in their work relationship. The most significant outcome was that most wanted to be a free bird. Hence, accepting dominance of authority and redefinition of their relationship traditional authority system provoked them to take a plunge. *But taking a jump without proper planning and supportive mechanism put them in a real soup that they could not deal with in spite of their knowledge of behavioural skills and understanding of self.*

Therefore, being a successful entrepreneur is so far away a game plan from having deep clarity of process skills as a T-group trainer. One wrote, *“I jumped to become what I wanted to be, but failed to stay as an entrepreneur so decided to look for another crunch and alternative jobs having resigned from my early position”*. Another wrote, *“I thought that T-group competency was added value to my HR skill. So, I jumped into consulting market. It was a foolish idea. I found corporate did not look for T-group training for their executive development. Having completed my professional development programme, I chose to delink myself from secured job. Market needed something else. That is, offering “quick fix” semi-structural HR intervention”*.

The following seemed like a recurring theme –

“I became a loner on my path. As things moved ahead I felt the heat of the run. At times I felt low and started losing my courage. No sooner, I felt the fear of failure has adversely been impacting me to organize my business plan. Impact of process training helped me to plan and redefine my goal. I started my own HR recruitment consulting firm by training component. Today I lead an organization that has made a brand of its own in social sector with more than 350 employees. We keep testing our mode to make a difference to life and living of community for whom we are committed. I feel I have to travel quite far and we have miles to go. I am afraid of losing myself in pursuit of leadership role. Role seems to have taken over me and I am struggling to confront the dualities of me and my role”.

Many lacked organizing skills and delicate crafting vision of the new role, but had taken a plunge to be what they wanted to do. Many decided ‘to do this’ only after they completed their other social and family obligations. Risk-taking orientation and its conflict with their values also arose.

While the craftsman tends to create a rigid enterprise, the opportunistic entrepreneur creates an adaptive organization. The more drastic type of change is, thus, needed for ‘craftsmen’

for continued growth and success of the enterprise. Process trainers have blend of both craftsmanship and adaptive playership. Some of them want to test their power and authority by being independent, confronting their inner counter-dependence. Entrepreneur is placed in his rebel syndrome and lives in a relentless testing frame of others' authority. They make use of that for one's own success. Power equation, leveling authority becomes desired skill for entrepreneur to excel.

It was an interesting moment of working with Somesh Chadha² as a co-trainer who had decided to build his entrepreneurial identity during the late eighties. I was working with him in a lab setting. He shared his fear of being independent and jumping into an unknown territory of career where everyday is unknown, no fixed remuneration on a regular basis. An intense work with another person on his unfounded fear was being dealt with by Oriol in the group through Gestalt mode. I was co-training with Oriol in that group. The same evening, I found Somesh getting in to his nerves. He found things moving for him. He saw an answer for himself. Of course, it took time for him to branch out but there was a breakthrough for him, *in both identity and fear of failure, the two crippling variables.*

Today, he is one of the leading consultants in NLP, who moved out of any dependency syndrome that used to be his escape goat. I have experienced an almost similar struggle for Pradeep Prakash who owned a manufacturing firm. He has recently decided to wind up the manufacturing unit and get into full-fledged process consulting value.

Exhibit: 1. Dimension of process training impacting entrepreneurial skill (N=35)

1	Gave a clarity of my goal setting	9.5
2	Tolerance to deal with uncertainties and ambiguities	8.6
3	Enhanced my risk orientation	8.4
4	Enabled my sensitivity toward handling group dynamics as team leadership	8.1
5	Built my relations management skill	6.1
6	Learnt to synthesise and differentiate content and process issue.	5.9
7	Added my training competencies	5.7

Note: Mean rank score as perceived by respondents themselves

Value addition to entrepreneurial being through Process Training

The study revealed that various dimensions of process training by ISABS has enriched and added value to entrepreneurial skill. The entrepreneurial being demands higher ability of group handling and team leadership coping with unknown and uncertainties in the greater tolerance to ambiguities sharpened the focus of entrepreneurial being.

The implication is the need for attainment of a sense of psychological maturity, a willingness to assess personal strengths and weaknesses to master conflict-ridden behaviour and

overcome and surpass the problems of the past. Separation from the enterprise in one form or the other is perhaps one alternative for survival. While entrepreneurial spirit is one of the countervailing forces preventing decay, in the final analysis, the price he pays in an emotional sense is also the cause of his self-decline and reasons for a sense of ambivalence from society. Adaptation to the present-day reality and forgoing the legacies of his personal history coupled with self-awareness and insight will engender continued survival of the enterprise by overcoming rigid behaviour and bring greater flexibility in operating modes³.

Notwithstanding the business idea chosen by potential entrepreneur, the value addition to evolving entrepreneurial being has been very conspicuous. Analysis as eminent for exhibit I reached that process insight helped in goal clarity and risk orientation of proportional. Tolerance to ambiguities and dealing with uncertainties became critically high to impact the new midst and altitudinal reorientation towards future course of life.

Exhibit:2. Self Perceived Traits of Entrepreneurs and Freelancers

Entrepreneur	Freelancer
Aggressive	Aggressive
Innovative	Unique & creative
Networking	Networking
Organization planner	Poor planner
Strategic & visionary	Focused and selective
Independent and collaborative	Competitive & independent Safe player
High Risk driven Expansive	Limited & choosy

... Part III to appear in next issue

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¹They'has denoted those who become entrepreneurs where as 'Me' refers to touching core of self during self introspective analysis. Significant part of the following paragraph was added by an active professional member who decided to remain anonymous but profusely encouraged me to support on my research.

²Somesh, who is currently a professional member of ISABS, had moved from a full-time employment to self-employment after he started working with himself in his self-exploration and experimentation. There were many friends that I know had taken the same path, but few could confront so deep within. Pradeep Prakash is Regional Representative of ISABS at Delhi currently, who had undergone similar process quite early.

³Brockhaus. R.H.- (1982) The Psychology of the Entrepreneur – Encyclopedia of Entrepreneurship, Englewood Cliffs – N.J: Prentice Hall

Carland, J.W., Hoy, F, and Carland, J (1988) – Who is the Entrepreneur, is a Question worth Asking. American Journal of Small Businesses.

Smith, Norman R. (1967) The Entrepreneur and His Firm: The Relationship between Type of Man and Type of Company, East Lansing: Michigan State University.

Schumpeter, Joseph A, (1931) Economic Theory and Entrepreneurial History, Aufl, Munchen Und Leibzig.

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KOLKATA

We have a bouquet-full of news and connects from Kolkata Region.

PDP SUPPORT GROUP:

This is something we are very happy about, since it is helping 5 or 6 of those who had dropped out of the PDP journey, to regain their motivation, confidence and determination to go ahead and complete the Programme. The participants have been meeting with 2 or more facilitators regularly, once a fortnight in unstructured and partially structured sessions. It also looks like that this Group could act as a Core ginger group in the Region.

MONTHLY MEETINGS: The usual regular Monthly meetings were interrupted during the last few months because of our pre-occupation with the PDP Group and other Programmes. But in September, we are again holding a Meeting when there will be a Presentation of audio CDs on the 'Unconscious' expounded by a number of world experts.

WORKSHOP ON 'UNCONSCIOUS': In August, from 12th to 16th we had a Workshop on 'Understanding Unconscious Dynamics in Groups Through Social Dreaming Matrix and Follow-Up Work in Dyads and Small Groups'. The leader was Dr. Gouranga Chattopadhyay. We also invited a local Management training Institute to collaborate with us on this. Among the participants we also had one Professional Member from Bangalore. It was a new and useful experience for many of us.

AUTUMN EVENT: From September 19th to 23rd, we had the 2nd Event of the year in Kolkata itself. This time we had a Basic Lab, facilitated by myself. The Event was small in scale but deep and rich in meaning.

CONSULTANCY: The Region has been invited to facilitate Human Process Labs for students and the faculty of the Institute for Social Welfare and Business Management attached to the University of Calcutta in the first week of October, 2009.

Warm regards to all of you,

Paul Siromani

Regional Representative – Kolkata Region

MUMBAI

July 23rd 2009 was the day of great loss to us as our dear friend and professional colleague Rusi Engineer departed for his heavenly abode after a long battle with his illness.

To celebrate his life Dilip, Navtej, Rachna, Sanjeev, Vikram, Sushma and Shridhar were invited at the residence of Wasundhara and Sankar on 5th August 2009. Sankar read the article from Business India, which was written about Rusi as tribute by Mr. Advani, the founder of Business India group. Most of us shared our memories related with him. The region is

in the process of conducting a special event in his remembrance which will be announced soon.

We are extremely happy to share that the Barkha-Tarang September 2009 event went HOUSE FULL. We had 2 ALHP and 8 BLHP with participation from almost all parts of India. The event was spread over two weeks from Sep 16th-20th and Sep 23rd-27th, 2009. The other reason of joy is to see the participation of tribal leaders, trans-genders and few participants from minority community. The Event brimmed with loads of learning, creative energy and intense personal growth.

The PDP group is as usual trying to build up knowledge and keeps regular connections.

Shridhar Kshirsagar

Regional Representative - Mumbai Region

CHENNAI

Greetings from the Coromandel Event and Chennai Region!!

As the Regional Coordinator of Chennai chapter I was planning for a larger community for the regional event. I am also a believer that in the end the people who come and participate are the people who are destined to be together. Small, sweet cozy and lively group of members from various walks of life – is what I would like to describe the community that came together and worked enthusiastically through the event organized from 11-15th Sept 09.

The opening community session set a perfect tone for the work to happen in the small groups. We began with igniting the self awareness of each member. The group members were eager, anticipatory and open in their expectations. The sultry noons and evenings saw the groups either huddled together or braving the weather with hand ball and volley ball. During the tea and lunch breaks one could sense the intensity of the work that might be happening in each of the small groups. The mid week community session was a healthy blend of creativity, fun and learning where the community carved the path for itself for a meaningful work for the rest of the week. The closing community session was designed beautifully. It had a lot of meaning and insights for the people to carry along with them and also to leave behind them certain aspects of their behaviour.

Overall I felt a sense of fulfillment and happiness the way the event was conducted, and the way the community bonded. The faculty came together to work with lot of commitment and sharing of the work with one another. I would like to thank the entire community, the faculty Vara and Vignesh, and the interns Shyla and Chitra for their wholehearted participation and contribution towards making this event a meaningful learning experience.

Rajeshwari L.

Regional Representative - Chennai Region

Winter Event Highlights 2009



at **Novotel Hotel, Hyderabad Airport**, Rajiv Gandhi International Airport, Shamshabad, Hyderabad – 500 419. Ph: (040) 66250000, Fax: (040) 66250001 Website: www.novotel.com/asia www.novotelhyderabadairport.com

Programme/Lab Title	Participation fee
Foundation & Professional Accreditation	
First Programme: Dec. 12-17, 2009	
1. Basic Lab on Human Process (BLHP)	25,000/- USD 1000 for international participants
2. Advanced Lab on Human Process (ALHP)	25,000/- USD 1000 for international participants
Second Programme: Dec. 19-24, 2009	
1. Basic Lab on Human Process (BLHP)	25,000/- USD 1000 for international participants
2. Advanced Lab on Human Process (ALHP)	25,000/- USD 1000 for international participants
Professional Development Programme (PDP): Dec. 12-24, 2009	
-Phase A	Concessional Fee 30,000/- USD 1000 for international participants
-Phase B	Concessional Fee 30,000/- USD 1000 for international participants
Internship Stage 1	N.A.
New Programmes: Dec. 12-17, 2009	
1. Cross-Cultural and Diversity Dynamics	25,000/- USD 1000 for international participants
2. Life beyond limits	25,000/- USD 1000 for international participants
Dec. 19-22, 2009	
3. The EQ leadership laboratory	25,000/- USD 1000 for international participants

Organization Development Certification Programme - ODCP

A unique post academic educational initiative of ISABS. The second batch is now in progress. For complete details log on to www.isabsodcp.org

Last date of receipt of nomination : November 30, 2009

Mode of Payment

Demand drafts should be drawn in favour of "Indian Society for Applied Behavioural Science" payable at New Delhi

Fee includes boarding, lodging on twin sharing basis and programme material.

10 or more Basic Labs on Human Processes (BLHP) and 2 - 3 Advanced labs on Human Processes (ALHP) in both the weeks and other PDP labs.

2 or more BLHPs in Hindi. Labs in other regional languages as needed.

Three new programmes.

Special rates for organizations nominating 10 people or more

Possibility of special labs tailored to specific needs.

So please feel free to contact us with your ideas or requirements in this regard.

Scholarships for Participants

(On a first come first served basis.)

- 10 scholarships of Rs. 5000 each for self employed professionals in corporate training and development
- 10 scholarships of Rs 5000 each for participants from the corporate sector not sponsored by their employers
- 10 scholarships of Rs. 8000 each for participants from the development sector
- 3 scholarships for candidates from the Social Sector in of Rs 7000 each instituted to honour the memories of some Professional Members of ISABS deeply committed to social change, who are no longer with us
 - SUJIT BHATTACHARJEE SCHOLARSHIP
 - NITISH R DE SCHOLARSHIP
 - DEEPA KRISHNAN SCHOLARSHIP

The requests will be processed on a first come first served basis.

Child Care Support can be Organised

For more details & brochure log on : www.isabs.org

IMPORTANT: ISABS Administrative Office in Delhi shall close on the evening of 9th Dec. and shall operate at the Venue from 11th Dec. onwards till 24th Dec. 2009. Any Communications during this period may be done at the Venue Address.

For any other clarification, please contact :

Dean (Programmes): Archana Shrivastava (09825405758) or Lalitha Iyer, (09481781804) or National Office Programme Executive Rajkumar (9899028033)

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email: isabs@ndf.vsnl.net.in

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