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Greetings from Editorial Desk!

Another year gone, another leaf shed

Or

Another year got, a new life led

Life is a perpetual game of frames. Whether we continue grieving the by-gones and hold on to past or collect precious lessons and search for new meaning in new morning, is all a matter of the frame we choose to wear. And this is exactly the spirit that ISABS and ISABians continued to have through 2009. The year was punctuated with bereavements for both ISABS as well as ISABians. Many of us struggled with health and other personal challenges and yet the work and spirit of ISABS continued to soar high. While ISABS Consulting has emerged to be a high credibility forum, winter event brought cheer with a new venue and ever improving programme management. The thoughtfully designed and anchored 'Learning Connect' left indelible impact on many. The PDP work remained enthused with purposefulness and focus. The Social Development and Research brainstorming drew meaningful response. ISABS financial management got more professional and efficient. The regions kept adding value through PDP groups and special labs. The readers' encouraging feedback reflects a growing sense of satisfaction with publications work. And the quietly empowering leadership helped us all work with better self-drive and ownership.

All in all, this has been a year of immensely inspiring work by all of us together. We created such deep meaning and value out of our inherent diversity that it felt fitting to have the last issue of 2009, woven around the theme of 'Diversity and Inclusive Learning'.

In each human heart are a tiger, a pig, an ass and a nightingale. Diversity of character is due to their unequal activity.

So, said the great American satirist Ambrose Bierce. With his Mulla Nasruddin like irreverence, and Sufi insight, Bierce indicates that at heart we are so laughably similar. At the same time, he emphasizes how the interplay of similar traits can make us so different.

Yet difference is no laughing matter. While differences or Diversity are a fact of life, what is critical is whether we get beaten down by it, or use Diversity for our growth and learning. The psycho-spiritual writer Anne Wilson Shaef says *"Differences challenge assumptions"*.

As you would discover from the rich scholarly contributions in this issue, Diversity celebrates human capacity to rise above and beyond self and generate collective learning and wisdom out of it. As we went along partnering with our contributors, we were intrigued, humbled as well as inspired by their path-breaking work and personal experience with "Diversity and Inclusive Learning". In her paper of direct relevance for process learners, Uma intricately explores the issues of Diversity and Inclusion in the context of human process labs. Sunita shares her wisdom collected from having lived in multi-cultural settings before returning to India. Shridhar's article shakes us with its implicit message of the horrors of life that the trans-gender community has to live with and their constant struggle with mainstream. It is heartwarming though to know that ISABS, through people like him, has begun to do its bit through inclusive sensitivity training. While Zeb explores Diversity issues in the context of education for children and shares his experience of facilitating Inclusive Learning, Jimmy through his academically rich paper highlights the connect between wide-spread diversity and conflict in South Asia apart from presenting a more holistic perspective of inclusive learning. The Book Appreciation from Sunita rounds it all up with the author's (Rolf Lynton) travails and joys through life in multicultural and diverse settings. The thought-provoking paper of NP emerging from his thorough research on impact of 'Sensitivity Training on Entrepreneurial Growth' comes to an end in this issue. As ever, the creative stream is overflowing with inspiring poetic genius of our contributors. We hope "Invitation for Contributions" catches your attention on Page 27.

We are grateful to all those who support our endeavour to achieve better print economy and environmental responsibility by switching to electronic version of HERE&NOW. With this issue, we are reducing the number of print copies significantly with the trust that more and more readers would join us in this important endeavour.

Wishing all of us health, meaning, connection, joy, gratitude and glory in 2010 and ever after.

Neena with Teji

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The Winter Event 2009

The Winter Event 2009 of ISABS organized in Hyderabad at the Hotel Novotel Airport from 12th to 24th December evoked good response. There were 14 BLHPs, 4ALHPs, 1 new lab on EQ leadership and Phases A and B in the PDP stream. Faculty support came from across the country with 34 professional members and 6 interns staffing the different labs and 2 observers pursuing their professional studies.

The new venue seemed appropriate and the transport system was particularly convenient despite some local political disturbances. Hotel administration also were very accommodative and cooperative to all the requests we made and showed keen interest in understanding our needs since this was first program in their property. We hope to continue with this venue in future as well.

The inclusion of Saturday and Sunday in the Lab schedules was found to be useful.

The ISABS T-shirts on sale were much appreciated as were the delicately crafted Sanji mementos. PDP members and other Professional Members volunteered their time and contribution towards finalising the mementos and t-shirts.

The party theme was masks which alongwith the moment of unmasking were all enjoyable. One party was poolside party while the other one was indoors thanks to the threat of rain.

The ISABS board met on the 17th and 18th and the AGM was also organized. Two new professional members Tejinder Boghal and

Shaileshwari Rao were welcomed into the community and the Executive Board considered the new consultancy policy of ISABS. Several ideas and suggestions to make our programmes more successful were generated. The AGM accepted the annual report and financial statements for the year ended 31st March 2009.

One highlight of this event was the one and half day Learning Connect organized for professional members and interns on 17th and 18th December. Professional members volunteered to present their ideas on themes like Trust to Respect, EQ leadership, Process Graphics and Diversity and Social Justice. There was good scope for fun, sharing and learning with three professional members coming in only for the learning connect. World Cafe methodology used as icebreaker generated high energy and suitable environment for learning and connecting with each other.

We did feel the absence of Manas Shukla the ISABS President, who could not join in owing to some personal reasons even though he has rarely missed an event in the last decade. We particularly acknowledge the volunteers' support from the Hyderabad chapter in helping us land smoothly at a new venue.

Based on the discussions and suggestions coming in from the Professional Members' community and the Board, we are hoping to strengthen our programmes so that we reach at least 500 participants per annum in the national events. As we work towards this goal we seek your continued support and guidance.

warm regards

Lalitha Iyer and Archana Shrivastava

Mumbai Beats

After Barkha-Tarang September 2009 event which kicked off successfully, we at Mumbai region, were busy connecting back with 18 professional members who were not seen or heard for a very long time. They were missing out from action at the Mumbai regional events of ISABS. As all these professional members are from our region and we wish their active involvement in all our endeavors, a group of active members took upon themselves to join hands and show keen interest in looking for whereabouts of their 18 fellow-facilitators. The team: Veena Pinto, Sushma Sharma, Rahoul Joshi, Sankar Subramanian, Vignesh Manjeshwar and Jasmeet Kaur helped in "spotting" these professional colleagues. It's happy news that out

of the 18 professional members two of them have shown interest in connecting back to ISABS.

The regional PDP committee was announced which includes Sanjiv Sharma, Sankar Subramanian, Sushma Sharma and Vikram Bhatt. Sharad Sakorakar is working as the member of national PDP committee and is very actively involved in the PDP work for the region as well.

The PDP group is as usual trying to build up knowledge base and continue its effort to connect on a regular basis.

The forthcoming regional event will be organized in the month of Feb-March 2010. Program brochure will be available by mid December on the ISABS website.

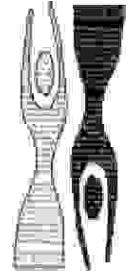
Shridhar Kshirsagar

Regional Representative, Mumbai Region

Valuing Diversity and Inclusive learning

Core values for Human Process Laboratories

Uma Jain



Valuing Diversity (as I would like to put it) and Inclusive learning, I think are values fundamental to the kind of applied behavioural science process work ISABS stands for.

Human process laboratories (labs) and professional development programmes are the primary platform through which ISABS works to enhance these values in organizations and society. In this paper, I am sharing some concepts and perspectives on diversity and inclusion as well as my reflections on how the practice of the values of Diversity and Inclusion is fundamental to learning in the process labs. Also shared are some of the processes/assumptions which make us move away from them and practice the opposite of these values, perhaps unconsciously in pursuit of some other goals and values.

Human Process Laboratories of ISABS primarily use an experiential learning process through T-group methodology. In my understanding, T-group is a learning setting in which individuals work with each other through experiential and collaborative learning processes using primarily the data of their 'here and now' interactions to learn about themselves and their relationships in interpersonal and group situations.

The facilitator's role in this process is to help create a setting in which experiential and collaborative learning processes are fostered and the desired process values are nurtured and validated so that people will apply what they learn not only in the lab but in back home life. Implicit but often forgotten expectation/goal in this context is that the individual learning as well as the process of learning through laboratories needs to be in the direction of promoting some desired values in organizations and

society. Translated in the current context, e.g. one of the desired learning processes will be the one that makes people to cultivate the values of working together in groups as members/leaders needed in the current times moving out of hierarchical functioning and authority dependence.

To facilitate the creation of such setting, certain values need to be held and practiced in the labs at least by the facilitator/s to start with and progressively by the group members and the group. There would be little disagreement that Valuing diversity and inclusive learning are the basic desired values for human process labs.

First of all, let me state what I understand by valuing diversity and inclusion for learning in the process of the laboratories. In this context, I am putting below some work that I have been a part of with NTL, USA. As the steering committee of NTL's community of practice for Diversity, Inclusion and social justice, over the last two years we have developed the definitions of Diversity, Inclusion and Social Justice. I am sharing these definitions below with the consent of the group as these may be of interest to ISABS community.

While the above definitions would apply to a broad spectrum of situations and could be of interest to those who are concerned about utilizing human differences as well as working for social justice, I am giving below how I translate these and understand 'Valuing Diversity and Inclusion' in the context of our laboratories.

Valuing diversity in a human process laboratory to me means being aware, open, receptive and rather eagerly welcoming of different kinds and levels of experiences (including feeling, thoughts, ideas opinions etc.) as they emerge within self, with each other and in the group itself as an entity and utilize them for learning.

Inclusion stands for creating space, respect and acceptance for all irrespective of their backgrounds, orientations, preferences, behavioural styles or any other differences.

Inclusive learning is likely to be possible only if the group practices 'Valuing diversity' as a value. Valuing diversity and inclusion will be the basic values to be held and adhered

DIVERSITY/INCLUSION/SOCIAL JUSTICE

DIVERSITY: Diversity encompasses all the individual and group based differences which impact our behaviors and attitudes and hence our life and work. These cover a broad spectrum from basic components of human identity-- age, ethnicity, gender, gender identity, nationality, physical/emotional/mental ableness, race, sexual orientation and spiritual beliefs to a host of other dimensions such as religion, language, culture, class, geographic location, cognitive style, communication style, learning style, education, family status, income, etc.

This range of differences when recognized, respected and leveraged can foster innovation, teamwork and community. Absence of an acknowledgment and understanding of these differences can cause stereotyping, individual and group conflict, injustice and division.

INCLUSION: Inclusion is the process of engaging the unique human differences, experiences, talents, beliefs, backgrounds, capabilities, and ways of living of individuals in the work and life of groups, organizations, communities, nations, and the world and creating cultures of support and belonging in which people do their best work and are respected, valued, and honored for who they are.

SOCIAL JUSTICE: Social justice as an end state is the vision of a society that upholds the values of equity, inclusion, fairness, human dignity, providing equal access to opportunities and the pursuit of happiness for all the diverse social identity groups. Social justice work promotes/facilitates movement towards this end state at all levels (individual, group, organization, community, nation, and the world) and all segments of our society including education, economics, health care, politics and the environment for harmony and well-being of all on this planet. Social justice work involves disrupting the status quo in favor of a more even distribution of power and influence in order to resist and ultimately eliminate all forms of oppression. This requires being conscious and proactive to ensure that less privileged social identity groups are acknowledged, valued, and visible and that they are compensated for their contributions and have equal access to opportunities.

to if certain other desired laboratory processes and values are to be nurtured. Some of them are enumerated below:

1. One of the expected process of growth of the group in a laboratory is -- participation of all members (not as a mandate but as a likely happening if the group is to fulfill its purpose) both as a learner and contributor so that there is a best utilization of resources of the group and by all members. If this has to happen, the group would practice 'valuing diversity'. If on the other hand, the group gets into conformity and valuing only certain kinds of participation and contributions, the members who are unable to or choose not to fall in line with the majority are likely to be excluded, ignored or not valued.
2. Another most likely process of growth in a lab will be the practice of openness and authenticity and the people choosing to share themselves in a deeper and real way. This again can take place when there is valuing of the differences within self and others and people taking the courage to share those parts of themselves which are unique, different or which come from awareness during group life. This combined with the group not only conveying understanding and acceptance of these but utilizing the said sharing for learning.
3. Several main values of the T-group viz. Awareness, Caring, Authenticity, Personal autonomy need an

underlying process or an umbrella of 'valuing diversity and inclusion' for learning. If we make an attempt to reflect on what these values mean in action in the laboratories and the connection with diversity and inclusion, it will be evident that to practice these values, the facilitator and the group need to move towards valuing diversity and inclusive learning. I am making an attempt below to reflect on some of the connections.

Valuing 'Awareness' to me means *'the practice of noticing and/or experiencing what is happening to self, others and the group at conscious and unconscious level'*. For this to happen, it is necessary that the group values diverse goals, styles and pace of learning of all and creates space for all of these. If it does not, it is likely to get so focused on certain kinds of preferred learning areas or styles that it does not notice the others. This in turn will begin to impact the authenticity of those whose goals or contributions are not noticed, respected or valued. It can also lead to pressures of conformity on members who are different and hence impact the practice of the value of personal autonomy. In such a climate, the practice of the value of 'caring' will be limited to a selected few than to all group members.

While in principle, valuing diversity and inclusion are considered indisputably desired values for our work, in practice, there are conscious and unconscious processes





which hinder the practice of these values and some contrary values take priority as opposed to the desired or stated value.

In my observations, research and own experience of conducting laboratories, I have discovered some operating myths (conscious or unconscious) which cause the dilution of these values:

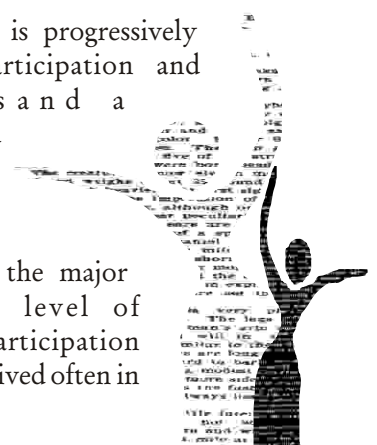
- i. One of the commonly found myth in groups is when in the early stages of the group, the group develops a belief (spoken or unspoken) that if all members will share painful experiences of their back home life and the group will help solve these problems or at least sympathize, it will help the group move forward and develop trust. Starting point of this myth is the belief that the people need to get opportunity to say out their residual feelings of the back home issues that are causing pain for them to be able to focus on the 'here and now' feelings in the group. Operating on this myth, the group begins to develop a process of conformity and the members who are not comfortable with such sharing or are not able to express the feelings of sympathy are not listened to or not appreciated and lose their voice.
- ii. Another myth, which often develops in groups, is that being soft, helping and humane person is the only behaviour which will facilitate and hence discounting the contribution of members or facilitator/s (and hence not valuing diversity and inclusive learning) who do not appear to be so. Or the members begin to conform to be nice even though they do not feel so. In this process, the primary goal of the group or the practiced values become 'being nice' or 'relieving pain of the past happenings' rather than learning from the 'here and now' data about one's behaviour and the values of authenticity, openness, and diversity begin to take a back seat.
- iii. Another process, which often seems to come in the way of valuing diversity and inclusion is a kind of preconceived notions of the outcome state of euphoria after sharing deep personal life issues. When this concept of the process and the end state of the laboratory is held, the participation of certain members which is not in line with this process or not seen as supporting this outcome state is not valued and group begins to demonstrate patterns of exclusion hindering the learning process.
- iv. There are some other assumptions and myths viz. People in their first laboratory are not capable of noticing and voicing group processes meaningfully enough to enhance the objectives of the lab leading to viewing the facilitator/s as the only source of facilitation of group process and in the process ignoring / resenting / discounting the contribution from members particularly

if it is different. Similarly another assumption often found operating is that people learn best when the group focuses on a person and his/her issues at one time. This assumption can create the processes of devaluing and exclusion of all other experiences of the 'here and now' which do not fall in to the focus chosen at that time.

In my experience, the above myths emerge and become operative in groups often due to an unconscious collusion between members and facilitator/s and in the process. In the process, the primary purpose of the laboratory takes a back seat and the goals of relieving pain, developing warm relationships, solving back-home problems, feeling good etc. become the primary pursued goals consciously or unconsciously. Even though some learning still takes place, these processes have a greater likelihood of leading to some undesired outcomes of dependency, pressures of conformity to the group etc. rather than what we really want. Both the facilitators and the clients/participants of ISABS need to reflect on the pay offs, which possibly cause them to collude in this process and move away from the primary learning as well as process outcomes of the laboratories.

How would the group look like if diversity and inclusive learning is being practiced in the laboratory:

- A) That facilitators and group members are progressively more and more welcoming of different parts of themselves and others and begin to view them as pleasant surprises for discovery of unknown directions than a hindrance in some predefined outcomes.
- B) They begin to own up and share their differences and uniqueness to explore self as well as provide a new perspective to others.
- C) There is greater and greater feeling of being valued and respected for who one really is than the need to put up a mask to gain acceptance.
- D) In this process, there is progressively more distributed participation and influence by members and a feeling of respect and appreciation for the varied contributions by all or most members rather than the major differences in the level of contribution and participation which tends to be perceived often in the beginning.



DIVERSITY, INCLUSION, AND SOCIAL JUSTICE (DISJ) COMPETENCIES

1. Ability to name, claim, and work out of their dominant and subordinated social-identity group memberships* to effectively use self.
2. Ability to create a positive learning community and address “isms” in learning groups by tracking and describing diversity, inclusion and social justice dynamics, intervening, and giving effective feedback.
3. Ability to track and describe behaviors, which exclude or disempower members of subordinated groups, at individual, interpersonal, social identity group, organization, community, nation, and world system levels.....and to articulate the difference between intent and impact.
4. Consulting, facilitation, diagnostic, and intervention skills for DISJ work at individual, group, organization, community, nation, and world system levels.
5. A solid base in DISJ theory and practice, including the social construction of differences; theoretical underpinnings of diversity, power, and oppression theory/practice in a U.S. and world historical context; systems theory; change, resistance, and conflict theory; participatory action research; values, ethics, and practitioner competencies.
6. Ability to distinguish between individual prejudice and institutional/societal forms of oppression and to identify social psychological sources of prejudice and internalized oppression.
7. Ability to recognize and address challenges and gaps in their own DISJ personal and professional development. Seeking feedback and being open to the perceptions of others regarding own behavior.
8. Commitment to life-long DISJ learning, growth, and development.
9. A guiding vision of social justice, diversity, and inclusion and their role in working toward the vision at individual, group, organization, community, nation, and world system levels.

*refers to age, ability, gender, gender identity, class, race, ethnicity, sexual orientation, nationality, religion/spiritual practice, and other differences.

E) The group process evolves in newer directions influenced by the participation of various members and even though these directions may be different from the ones desired or expected by any one to start with, they are experienced as meaningful and owned by the group than attributed to the facilitator or a few group members.

F) It is accepted that people need to and will learn different things from the same group and through different paths - some will relieve pain and some will experience pain which they have denied by being insensitive, some will own up the softness and some their firmness and assertion and so on.

Working to take the group towards the values of valuing diversity and inclusive learning requires attitudes, skills as well as some competencies to be developed, in the facilitators to start with and progressively in the group members.

I am sharing below the list of competencies developed by the NTL steering committee on 'Diversity, Inclusion and Social Justice' as one example of what it might take to be a facilitative member in groups, which want to stand for valuing diversity and inclusive learning.

In the progressively global world, the laboratories even in India would require some of these competencies though the form in which they will be practiced and the content of

issues to which they will be applied may be different. We will also need some more exploration of values and build other skills and competencies to specially address and tackle the issues and myths which make us move away from our chosen values.

Uma Jain is Past President & current Dean Professional Excellence, ISABS apart from being an accomplished OD consultant & thought leader. She can be reached at umajain53@gmail.com ■

In Prayer

Last few months were filled with tragic moments in the lives of some of our colleagues.

- ISABS and Menezes family lost Francis Menezes
- The mother of Manas Shukla passed away after a brief coma while he himself was just beginning to recover from his own illness.
- Rajan Johree lost his wife
- The wife of George Menezes “passed on to a better and more peaceful world to keep her tryst with the Lord whom she loved dearly”

Let us join in prayers for the departed souls to rest in peace and the bereaved families to have strength.

Manas, Rajan, Raji and George ... we are all with you in this moment of grief. May God be with you.





My Encounters with Diversity ... AND MY EXPERIMENTS WITH INCLUSION

Sunita Raut

Dear Here and Now,

It was more than a decade back that I first met you. You carried, within you, stories of personal victories, deep self reflection, brilliant research, inspiring transformation of communities. You have been a trusted guide and a forgiving friend when I didn't pay attention to you as, sometimes; I rushed around fixing my life.

Today, you want me to look at Diversity and Inclusion in my life.

Soon after I met you, life whisked me away to several countries. I met several cultures as I moved around the world travelling as well as living in several countries. I saw the richness of cultures expressed in language, food, homes, celebrations, ways of relating, and ways of working. The richness fascinated me and slowly I became very sensitive to the diversity that exists around us all the time.

As I returned back to India and am preparing to build my home here, I see the diversity that had always existed around me even as I was growing up in my unassuming middle class Dilli neighbourhood. It stunned me that I didn't recognize it as diversity, and I am humbled by the years of exposure it took for me to be sensitised to differences and see how it has enriched my life.

It is a wonderful way of looking at life from 1999 to 2009, a decade of wandering that took me from France, to Sweden, to Jamaica and then back. I clearly remember, even today, the winter of 1998-99 and my first visit to the fascinating Paris. In many ways when one knows that one is moving to a city to live in it, the whole approach towards what one experiences changes.

Here I must add that one's personality and attitude plays a big part in how this first phase is encountered. I am a naive optimist, I see good in everything and everybody. When something doesn't work it is always my failing and I have to work harder to get it working again. That is just how I approach life. So, I am constantly working hard, internally and externally.

I recollect the wonder of discovering the new life and country with new friends, new preoccupations and a new language. I went back to school to learn French. I love cooking and buying food in the local market. So trying new recipes became a favorite pastime. Slowly words representing the new language started spilling unconsciously from my mouth. The fish monger no longer looked at me with disdain as he tried to unsuccessfully mask his surprise. The pride of being able to understand and

make myself understood glowed in the smile that now was constantly on my lips. "Oh, how charming!!" was so wonderful to hear as I made my way through the local markets buying my weekly supply of food. As I smiled more, more people smiled back at me. I no longer came home feeling lonely. Actually, I came home later and later, as I discovered the joy of sitting at the neighborhood cafe with my new found friends. And what conversations we had and the laughter punctuated the sentences spoken by people sitting at the other tables. The waiters no longer only served us as they became preoccupied in helping me with the school homework. The teachers at school, surprised at the finesse of the work done, became interested and no longer snubbed up their nose in a show of sophisticated contempt. Little did they know about the glasses of wine last evening that were downed while the pages of the school book got covered with the answers they loved to see!

Without my knowledge I was taking on a new identity and the enthusiasm of being able to handle it was infectious. During my first meeting with Rolf Lynton at the ISABS Winter event of 1999 he would inform me of my distinctly French accent as I spoke English.

It seems like such a cake walk. I encountered diversity and I took on the challenge positively due to my attitude. I learnt a new language and new ways in a fantastic ideal inclusive way, and I emerged as an Indian who is also French. Was it so easy? Is it really so easy? The fact that Diversity and Inclusion is being explored in such depth and through so many angles is evidence of the fact that this is a subject worth consideration and that it is not easy when one has to actually apply it to one's life.

It was not easy for me either. And, it didn't become easier as I encountered diversity on moving to Sweden, yet again on moving to Jamaica and to my utter shock again on moving back to India. The last one, was the most difficult as I didn't expect to find my own countrymen different from me (or rather me different from my countrymen).

The first lesson of 'diversity inclusion' that I wish to share with you is that it is truly a very complex process that needs attention and reflection. Everyone is not successful in it; neither was I all the time. There are explanations of triumph that I see today after 10 years of experimentation with it that I'll come to later. But, first I'd like to show the shadow side of the 'diversity inclusion' process.

Once the initial euphoria of the new land dies down, the frustration of not being efficient hits you first. Then there is the awareness that you are not acceptable to the locals in the same way as you are used to from your home country. The final blow is the blow to your identity. "Who am I?" This is how I experienced the difficult side of encountering diversity and accepting it. Experiences of others I have spoken with regarding this subject, confirms that all these responses are human responses to visible diversity. They may be accentuated or muted based on the specific incident, the support available to the person, the persons own experience and maturity in handling diversity, exposure to theory and methods that are facilitative in handling diversity etc.

Recently, I explored the personal attitudes operative in making individuals succeed when they navigate through the very visible diversity that results from national cultural differences. I presented this work at GODS 09, the Global Organizational Development Summit, held in Hyderabad during August 2009. Apart from my own experiences, I collated the experiences of four successful individuals and the conclusions of the study were a list of attitudes. I present them to you without editing or explaining them:

1. Guided by passion
2. Enjoyment of diversity
3. Openness to other culture
4. Strong sense of own identity
5. Ability to look at a culture from outside
6. Deep interest and no specific goal or plan
7. Powerful need to be accepted by the others
8. Understanding that there is no greater or lesser culture
9. Proficiency in behaving according to the culture's specific ways
10. Ability to integrate the new culture within, without giving up the old culture

As, I look at this list I see the role each one of these attitudes has played in my being able to recognize and accept diversity. I can see the presence of these to greater and lesser degrees within me and how that has impacted the process of including the diversity that I encountered.

Let me illustrate the above described abstract idea through a live example from my life so that it gets real. I came back to India after several years abroad. I came back enthusiastically and expected the familiar 'at home' feeling to greet me with open arms. Instead, the very same people



with whom I could be with without any barriers could not understand half of the experiences I was sharing with them. After I got over the first round of loneliness and isolation I experienced, I realised that I was as different from them as a French person now. My 'ability to look at a culture from outside' that had developed and sharpened through my stays abroad as well as my travels helped me to see my own culture from the outside and realize that I am now very different inside as compared to my Indian friends who had not lived outside India. My 'need to be accepted' helped me find new ways to relate to my Indian friends where I had to focus on that which is similar between us (and obviously I found many aspects). 'Proficiency in behaving according to culture's specific ways' helped me to re-adapt to Indian style of inviting people for dinner and socializing.

I went through the sense of being inefficient and ineffective in getting small tasks done in my hometown, meeting blank stares that I interpreted as non-acceptance at sharing some deeply personal experiences connected to moving back, and wondering "who am I" and will I ever feel at home again anywhere in the world. In those times, I use one or a combination of several of the attitudes I listed above to combat frustration, helplessness, fear and other feelings that I do not want to feel.

These attitudes, today, are resources I have within that help me to recognize elements in my environment that are new and different enough to cause a set-back. Instead, of becoming judgemental and blaming the diversity for my set-back, I convert it into an opportunity of self-development. I can quickly create personal strategies that work for me so that I get included in the new environment. As I experience my own effectiveness in the new environment I find it easier to include others and see the diversity they bring as an enriching gift instead of as a debilitating handicap.

While, I speak largely of diversity arising out of national cultures, the process of diversity recognition, diversity rejection and finally diversity inclusion is applicable to any diversity. I hope that together we are able to contribute to a world where diversity is celebrated for it's enriching quality and welcomed for the possibilities it opens up for all of us.

My warmest wishes
Sunita

Sunita Raut, a professional member of ISABS, with her vast multicultural experience and wisdom, consults and facilitates for Diversity and Inclusion through her organisation Advaiya Diversity Solutions. She can be reached at raut@advaiya.org ■



Ruchi Pathak

The serene beauty of the Himalayas
is still fresh in my two eyes
like the freshly fallen dew drops on a flower petal.

I fell in love at first sight and wondered
if this is the place where I always wanted to be.

Where the grass is lush green
and butterflies play hide and seek.

Where sky is wide and clear
and there are no buildings to clutter the scene.

Where the sun makes its way
gradually through the tall mountain peaks,
showering new life to the planet and its beings.

I could hear the humming bees
and birds sing in their language.

I could feel the music in the waterfall
and the silence in the river and the trees.

I was free from the clutches of a job,
responsibilities and all other things
which had bound me into a mechanistic routine.

Yes, this is where I always wanted to be,
where I and nature were close to each other
and I could dance and sing to its beats.

The beats of freedom, beats of tranquillity,
beats of purity, beats of love, beats of joy,
beats of non-violence, and the beats of unselfish
expression.

These beats make me realise
that we run after materialistic things in life
forgetting to experience little joys of life.

Our minds and souls remaining preoccupied
with our hectic routines.

These beats of nature are like the seven colours in
a rainbow
and their beauty is a treasure for all human beings.

These seven colours are
colours of life in its complete form
for all of us to experience and feel.

Ruchi is an HR Professional with ActionAid India and can be reached at ruchi.pathak75@gmail.com

Beyond the Mainstream

Shridhar Kshirsagar

The journey...

"I remember very well...as a teenager, I use to wear my mom's sari and blouse in absence of elders at home. I have always identified myself as a girl. I liked doing all sort of 'girly' things, helping my mother while she cooked or doing other household work with her. I considered myself a girl from within, as if I was trapped in a man's body. I was subject of both mockery and torture from my siblings and my father. My father was extremely insensitive and cruelty seemed to be his second nature. I was a recipient of his usual thrashings in presence of both family and friends. Father had objections to the undesirable behaviors, which he saw as an aberration to the societal norms. This act of mine was sacrilege and as a payoff, I had to surrender myself everytime. I was prey to this incestuous act ... he must have done this to me for more than a hundred times by now. I felt vulnerable and shivered while he was satisfying his needs. When I saw hijras for the first time, I was glad to see and identify with people like me who loved wearing sari. They were not ashamed as they walked openly in the community ... in pride. I decided to join them, from Krishna, I became Namratha."

The origin

In India we live in the society which is greatly influenced by the brahminical order with gender denial that flouts all sense of common decency and humanism. In the elite paternalistic society, to be born a male has a special significance. Paternalistic society denies acceptance of born males displaying feminine mannerisms. In a society that recognizes only two gender identities, the third gender or the transgender is treated as not an inclusive but an exclusive group of people/community.

This community traces its origin in myths, both in the Ramayana and the Mahabharata with special significance. Transgender community has existed in most parts of the world with their own local identities, customs and rituals. In India, they are known as *Hijra*, *Jogtis*, *Jogappas*, *Jogtas* and *Shiv-Shaktis*. The transgender community in India has a recorded history of more than 4000 years, and was considered to be vested with special powers because of its third gender status.

The community and its marginalization

The community is divided into seven *Gharanas* [houses] each headed by *Nayak* [leader] who appoints *Gurus* or spiritual

leaders to train their wards or *Chelas* in *Badhai*. I have seen them carrying three different vocations for their livelihood. *Basti* [Begging], *Badhai* [Dancing and blessing on auspicious occasions] and *Pun* [sex work]. More than 90% of them, in their young age do sex work. In my experience, transgender in South India do not have the same cultural roles as their counterparts in North India, and most of them resort mainly to sex work as a means to earning a living. Over decades they seemed to have also developed a form of coded language called *Kothi Bhasha* which they generally use to communicate amongst the community members



The third gender group is very vulnerable; they are placed right at the bottom of the hierarchy of sex workers. This results in their having little or no bargaining power and being unable to ensure that their customers practice safe sex, hence this community is considered as high risk population in HIV-AIDS programs.

They are also at risk of constant physical and psychological violence both from their customers and also the police. The lack of resource and the free will of making choices is a luxury for this group. They often have to use public spaces like parks and toilets to entertain their clients. The lack of protection or privacy makes them vulnerable to violence, inflicted largely by state machinery.

State machinery has also not done much towards making an attempt to integrate them into the larger system. The transgender community is at an extreme end of the rights spectrum in India, such that they are practically off it. The reason behind violence committed against them and exploitation is that the considered 'main stream' society is not able to come to terms with the fact that transgender do not conform to the norms of the society in terms of gender division.

The place with large scope of abuse is the police station where the police, on a regular basis, violate all standards of civilized behavior by physically, sexually and verbally abusing and humiliating transgender. The environment inside prisons is no good either, where anyone who is seen as not being 'masculine enough' is harassed and often physically and sexually abused.

Sexuality of the transgender becomes the target of curiosity, which could in its extreme form manifest itself as brutal violence. Sexual abuse and violence, apart from being the most systematic tool for dehumanizing an individual, can be understood as a punishment for not conforming to the gender roles laid by our paternalistic society.

The trials and turbulence

I started working with transgender community in 1998 in order to help them organize around their issues related with human rights and health. The area where I work consists around 1800 transgender living together mostly in groups with their Gurus. The community is based on hierarchy. New entrants and chelas struggle to establish their credibility in the group. Every Chela has to give certain amount to her Guru as the token of love and respect, expecting inclusion, care and support in return. Within the community the 'strong ones' [Gurus] rule and take decisions on even day to day operational issues faced by the members. For chelas, their freedom is denied and they are seldom a part of any decision making process. The Guru's, who are generally old and sometimes even unaware of what is happening in the society make some important decisions unanimously accepted and unquestioned by the group.

I have seen lot of anger in them against the so called main stream society. The society, according to them, has given nothing but non-acceptance, cruelty, mockery and continuously treated them as an object that arouses immense curiosity in passerby in public premises or otherwise.

At unconscious level, Nirvana [castration ceremony] seems to me as an act of protest and castration symbolizes the strong negation of the presence of a paternalistic society. Post nirvana they live in closely knit environment and generally do not mix up with society of male and females. This adds up the fuel to fire by creating barriers between two communities. Because of practically no channel of socialization, fears associated with myths and superstitions, the mainstream community [men and women] is unaware of what all constitutes the third gender community. Hence there is minimal possibility to build the thread of understanding and acceptance amongst the two communities.

The closely knit system that was created to live in peace and harmony with each other but the fact still remains - the exploitation does not stop even after Nirvana. The massive frustration, categorization and societal pressure seems have seeped so deep within each of them, that they have nothing much to give to each other except for anger, ridicule and disrespect.

The Hope

However, over a decade I am pleased to see some headway in a positive direction. From being individuals, who lived by choices made by others to individuals, who have made a foray by creating their own organization to fight for their basic human rights the journey is significant. This organization

called Triveni Samaj Vikas Kendra, is the only setup having mass based leadership of transgender. I have found them very enthusiastic and committed to learn and grow during the various programs that I have conducted on sexuality, group dynamics, leadership development, etc. Seeing their inclination in the process of self development and discovery, few of them have also been sponsored to participate in the ISABS events.

The first exposure for them in ISABS was through diversity lab. The theme of the lab was itself welcoming transgender and no issues were raised by ISABS about their participation. Out of fear of becoming the subject of mockery, they resisted my request and it took me a while to assure them acceptance from ISABS community. In the bartering process I had to participate in the same lab. Fortunately, they enjoyed the process and as they showed willingness some of them participated in few more labs. At Mumbai regional event, it was challenge for both, Vikram and myself to see them in basic lab of human processes. Who will share room with them, how their participation will be taken by faculty community and participants, what will be the reaction of hotel and how will they be treated by them were some of the worries we were carrying. To our surprise, we had to do little, and the process took care of most of our worries. One of them did ALHP twice and could not clear herself for next phase. During party night of her second ALHP, she got drunk and started bothering people around her. I was in the event and was being called to control her. She was frustrated with her experience of ALHP and started abusing me. "Why have you created ISABS....., is it only for men and women? Where is ISABS for us?" were the meaning under her abuse to me.

Though there are a lot of difficulties, it is heartening to see that few of them want to continue their journey in ISABS and wants to become change agents. Sensitivity training helped them to a great extent. I saw the impact of it on their self esteem and awareness. The Positivity has increased considerably which also got reflected in their personal and professional life. The 'T' group work in its way is also helping in bridging the gap between the mainstream community and thereby providing opportunities of knowing each other as human beings. These people who are participating in various training programs and forums have started confronting myths, societal norms, inequality and ill-treatment within and outside their community.

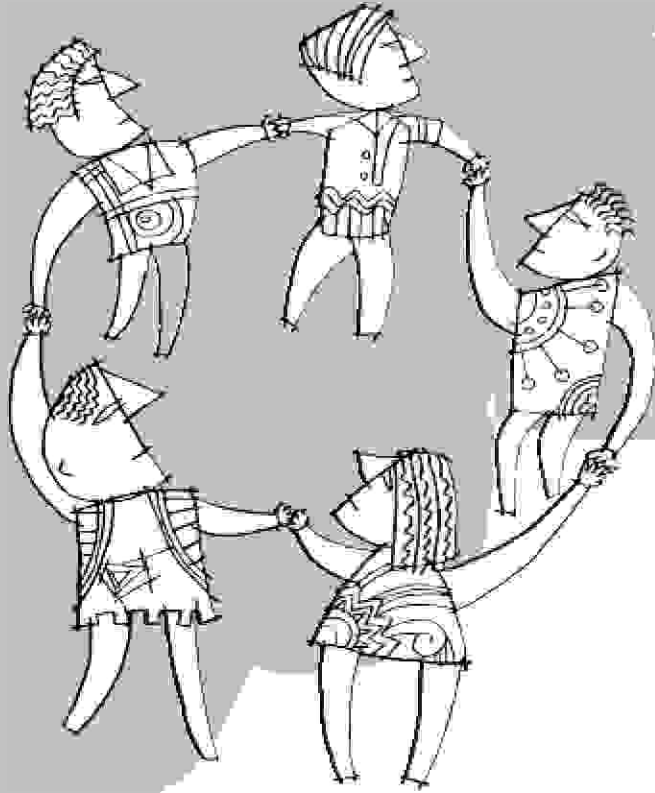
In order to create the world where mutual respect is not an option or a condition to be applied on personal whims and fancies, the transgender community needs their share of empathy and dignity. Like any other normal living entity, they also have the right to lead a healthy and respectful life. This article is a step towards it.

Shridhar Kshirsagar is a trainer, consultant, social activist and Regional Representative of ISABS for Mumbai Region. He welcomes your feedback at shridhar.ksagar@gmail.com ■

Encounter With Diversity and Inclusive Learning

Experience from Schools

Zeb O Waturuocha



Diversity is the collective strength of experiences, skills, talents, perspectives, and cultures that each person brings to the place of work or a place of learning. It is what creates dynamic environment. Inclusion is about respecting and valuing the unique dimension each person adds to the environment, recognizing that people are at their creative and productive best when they work in an inclusive environment.

“Diversity and Inclusion is about fostering a welcoming environment where inclusion is part of the culture; where people are valued for the skills and talents they bring to the table and where they are appreciated for their uniqueness.”

This article is based on the author's experience in working with Schools using his unique programme of ELtER (Enhancing Learning through Enabling Relationship) to help schools build an enabling school and learning atmosphere that has more “pull” than “push” power

All of us have a history of culture, faith, family, survival and education to name a few attributes which offer unique vantage points. Most diversity training programs however are regarded as superficial in nature conveying a basic message of “embrace diversity because it is good for us and it is the future” and this fails to fully resonate with the learners. Getting to know people at a deeper level and finding the

connections that bind us all rather than settling for the labels that we so quickly spout off such as race, caste, gender, college, degree, faith and nationality. These do not define the individual any more than they define our self. Learning about people's likes and dislikes, their traditions, their faith, their family and so on, will provide opportunity to sense a mutually beneficial bridge of trust that will carry you into new realms of possibility.

Human beings are intertwined; dependent on each other locally and internationally and to expand our horizons we need to look across virtual fences of cultural division, political boundaries, gender and educational differences, or even physical limitations. Respecting, honouring and valuing others while gaining an understanding of the trials and successes of our fellow humans is a journey that breeds understanding, growth, peace and fulfilment.

Given the proper nurturing, appreciation and freedom of expression, diversity is one of the most powerful leveraging tools available to mankind.

“How do we live and learn with one another?”

- Inclusion is about learning to live WITH one another.
- Inclusion means “being with.”
- Inclusion means inclusion! It means affiliation, combination, comprisal, enclosure, involvement, surrounding.
- It means WITH... Inclusion means BEING WITH one another and caring for one another.
- It means inviting parents, students and community members to be part of a new culture, a new reality.
- Inclusion means joining with new and exciting educational concepts (cooperative education, adult education, whole language, computer technology, critical thinking, diversity education, whole school programme).
- Inclusion means inviting those who have been left out (in any way) to come in, and asking them to help design new

systems that encourage every person to participate to the fullness of their capacity - as partners and as members.

- Inclusion means Welcome

Inclusion issue cuts directly to the core of our values and beliefs. Inclusion seems so simple, so full of common sense, and yet it is complex. Inclusion sets off fire works in the souls of those involved. Inclusion challenges our beliefs about humanity and cuts deep into the recesses of our hearts.

Inclusion is NOT about placing a child with a disability, a child whose parents are HIV positive ---- in a classroom or a school. That is only a tiny piece of the puzzle. Rather, inclusion is about how we deal with diversity, how we deal with difference, how we deal (or avoid) dealing with our mortality.

The FCC of Diversity and Inclusion

In working with organisations and schools, there seem to be three major factors inhibit inclusion.

1. **Fear:** Will I be able to do this? What will others say? Will I lose my status? Will I be seen as condescending? Will I violate my caste culture? What about my values? Remember, this fear is about us and not about others. In not being inclusive therefore, we are fighting with our own vulnerability rather than others vulnerability.
2. **Control:** If I include this person, it will mean giving up control. I can't do this to myself; I need to be in control at whatever cost...but, please understand that Cooperation and collaboration thrive as control is replaced and fades into oblivion with fear.
3. **Change:** Inclusion is the beginning of change. "I am afraid of change therefore I won't include people." There is no question that inclusion means change. But change is not optional. It is here. Our choices are limited. We can grow with change, or fight a losing battle with the past. Choosing inclusion gives us the opportunity to grow with change. Our motto is: Change is inevitable; growth is optional. We recommend growth.

The values of inclusion are clear: cooperation, not competition; participation, not coercion; relationships, not isolation; interdependence, not independence; friendships, not loneliness.

Illustrative Case Study

When Mrs. Ranjita (Name changed) attended my programme of Emotional Intelligence in 2007, hardly did I know that she was a Founder Principal of a School with more than 1,000 children from KG to 10th Std. This disbelief was a result of the type of beliefs and convictions, character and mannerism that she displayed during the 5-days of the workshop. I found myself unable to accept and

accommodate her irrespective of what my preaching was all about behaviour I loath till date, though I have shared this with her). Another thing that I was not aware of was that she was going to be my Model School of Emotional Literacy in Schools (a programme I have become more than passionate about). Six months after the programme which was sponsored by an MNC, I got a call to visit a School and as I reached the school I met Mrs. Ranjita and can imagine my shock. She made a confession that I would never attribute to the impact of the programme if I heard it from someone else. The rest of this meeting holds the key to what has emerged today as a Model School in Emotional Literacy. One great lesson Cast in Concrete is Best for Tombs.

A preliminary study of the School Environment led to the development of ELtER which takes a whole school approach in teaching Emotional Literacy in Schools. One of the components of ELtER is introducing the concept to the non-teaching staff of the school. In Mrs. Ranjita's School, the non-teaching staffs include office staff, vehicle drivers, Ayyas and peons. The drivers, Ayyas and peons are not that educated so a different session was held for them. It was this session that opened my eyes wider to the strength of 'Diversity and Inclusion.'

At one point during the session, one of the women in the group started humming a tune which I perceived as rude intrusion but was frankly the beginning of ecstasy. The humming tune exploded into singing as the other 8 women joined in a heart-rending melody that the 4 men could not resist providing rhythm by tapping on the seats. To my surprise, the women started dancing and invited me to join. We had an unbelievable 30 minutes of ecstatic dancing.

Talking about the session, there were several positive comments, specific learning, realisations and acceptance. There was a comment that touched my nerves. "In the 15 years of my work experience in this School, this is the first time I felt that I belong to this school, my presence matters, my work is important in fulfilling the goals of the institution." This statement was flowing in the midst of "wet eyes" from all the women. I also experienced the "warmth" of the crystal liquid rolling down my cheeks. Attempts were made to "idolise" me by touching my leg, a state of being that I hate to be dragged into. The work with the School continues and will continue to take every stakeholder along.

We are Diverse in several different ways and it is this diversity that brings uniqueness and uniqueness brings dynamics, no wonder why we are all human. Humans thrive in diversity and Unite in Music for in all our diversity, we all like MUSIC.

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

my brother like no other

George Menezes

Have you ever felt hollowness in the centre of your chest? A gigantic emptiness? I mean physically. As if a living organism, a preciousness had suddenly taken flight leaving a void full of unbearable pain, the kind that even Thecla and I have not experienced during the pain filled days since she started her dialysis in April of this traumatic year.

I feel that pain now, right here as I write.

My mother saved Francis for long years with her prayers especially during his courageous and life threatening march to liberate Goa.

My Dad saved him and made him strong by not allowing "grace marks" to condone his academic failure although he was Under Secretary Education at the time Francis appeared for his Matriculation exam.

Ada, my sister saved him by harnessing all the power of her faith and converting it into beautifully candid and frank letters that she alone could write.

Armida my youngest sister who was Dean of Sion Hospital, saved him by her warm and competent presence in his every illness, big or small.

Louis, Ignatius and Lenny my brothers, were there for him materially some rare times, siblingly most of the time.

And I the eldest, the "morgado" the loved one of the family?

Let me take you to a time when as kids we found ourselves playing on the edge of the river at "Vitagem", a pier off the Mandovi river in our ancestral island village in Goa.

We had come to watch the arrival of the "gazolina", the diesel engine driven boat that made its daily trip to Panjim and back.

Francis dared the river as he dared everything in life that was obstacle to his road less traveled on his journey of self discovery. He dared and he slipped and he fell into the swirling waters of the Mandovi. As he was being carried away I grabbed his outstretched hand and pulled him ashore.

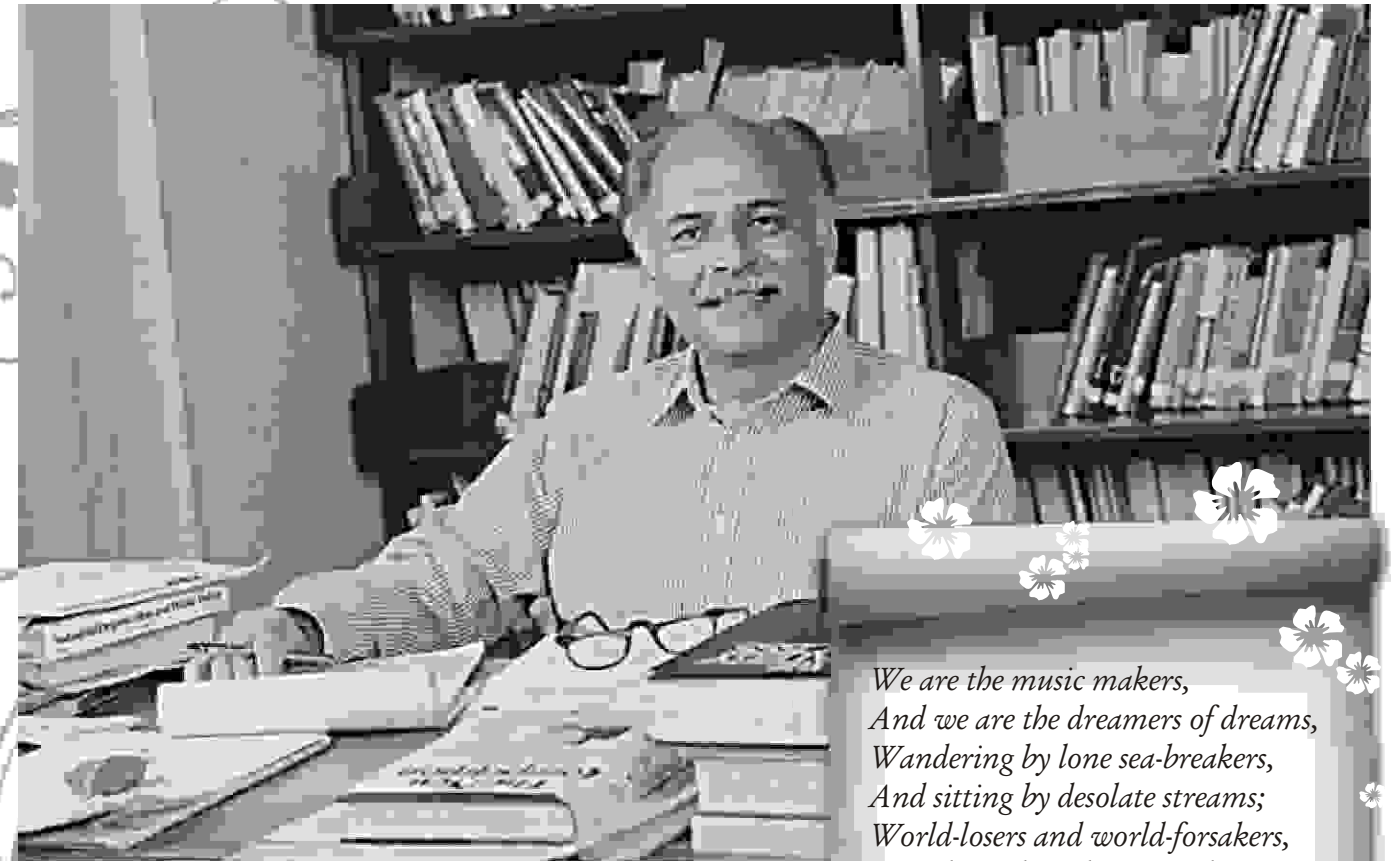
Many years later, differences of opinion led to a slanging match between Francis and me, which was never resolved and ended quickly when my mother started the family rosary earlier than usual.

He asked me later, very seriously, whether I had ever regretted saving his life, denying the great Goan river its genuine victim?

How could I? Could I deny the family, the community and the nation he so loved, years and years of stellar and unaccountable contribution?

Could I let a mere river take him away when the waters of the Arabian sea were inadequate to embrace him and the mountains of the Sahayadiri range could not prevent him from planting the Indian flag on the soil of Portuguese governed Goa?

Francis was and will always remain an enigma. His towering scholarship was at times so childlike. His brilliance was often misunderstood for stubbornness and for inflexibility by pygmy brothers like me who found him uncompromising in his goals and yet gentle when he tried hard to "suffer fools gladly".



Could I have been able to deny his community and his beloved mother land a maverick genius who gave a new meaning and purpose to sensitivity training and the holistic development of people?

A dreamer of his own complex dreams and a ruthless and uncanny interpreter of the dreams of hundreds of disciples who grew tall and strong and hoped in their great love for him that his "guruship" would never end.

They were right. His reluctant guruship will never end.

As we watch in utter amazement, two yellow butterflies settle on two sides of his bier. I hear one say "What manner of men are these who see the world in a grain of sand and heaven in a wild flower?"

"I will tell you" says the other butterfly.

"The poet Arthur William Edgar O'Shaughnessy wrote about them"

George Menezes is a Professional members of ISABS and brother of Late Francis Menezes, founder member, ISABS.

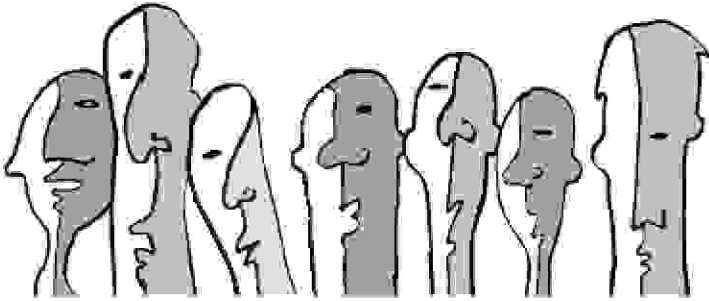
*We are the music makers,
And we are the dreamers of dreams,
Wandering by lone sea-breakers,
And sitting by desolate streams;
World-losers and world-forsakers,
On whom the pale moon gleams:
Yet we are the movers and shakers
Of the world for ever, it seems.*

*With wonderful deathless ditties
We build up the world's great cities,
And out of a fabulous story
We fashion an empire's glory:
One man with a dream, at pleasure,
Shall go forth and conquer a crown;
And three with a new song's measure
Can trample a kingdom down.*

*We, in the ages lying
In the buried past of the earth,
Built Nineveh with our sighing,
And Babel itself in our mirth;
And o'erthrew them with prophesying
To the old of the new world's worth;
For each age is a dream that is dying,
Or one that is coming to birth.*

Diversity and Inclusive Learning

Jimmy Dabhi



Introduction

Global and local violence have heightened and necessitated the debate on diversity, diverse interests; and inclusive development, more so in south Asian countries like Afghanistan and India.

Not all engaged in the debate are there for love of humanity. Some are there because money matters, divisive diversity and violence hurt their business and profits. Wide spread violence, unrest and instability neither help human nor economic development. Unfortunately considerable amount of violence and unrest is induced for political-economic domination of people and control of natural resources.

In the given diverse reality of today learning has a significant role to play in development-interventions, development-management and in the empowerment of people. Learning is vital for mobilising people for human rights, prevention against atrocities, environment protection, resisting anti-poor, anti-women globalisation of economy and promoting humane globalisation of knowledge, information, democracy, secularism and space for civil society (see Stiglitz, 2002; Clark, 2003; Dabhi, 2005).

Development requires participation, assessment, planning, execution, management etc; and these things do not happen without learning. Learning is crucial to comprehend, manage and appreciate human diversity.

This paper deals with human diversity and therefore Inclusive Learning (IL) is examined from various perspectives such as orientation, domains and Human Process Laboratory Training. The article suggests that inclusive learning acknowledges, appreciates and promotes dialogue with people in order to maximise human resourcefulness, empowerment of individuals, groups and communities.

Diversity - Context of South Asia (SA)

South Asia is not only rich with diverse people but it is also rich in natural resources. SA is blessed with rich landscapes, mountains, valleys, rivers, coastal areas, deserts and forests. Diversity includes good human beings and those who are greedy for wealth and power within and outside SA who exploit these resources with no concern for the people whose lives are woven with these resources.

SA is greatly affected by winds of development and no less infected by massive poverty, illiteracy, unemployment, corruption, land grabbing, criminalisation of politics, drug trade and human trafficking. SA has one of the world's most complex social fabric with multi-ethnic and cultural societies, characterised by striking internal divisions along linguistic, regional, communal, castes and sectarian lines, but externally linked to one another across national boundaries (see Berndt, 2006; Dabhi, 2007). Muslims (Sunni and Shi'a), Hindu (divided in various sects, castes and sub-castes and outcastes), Jains, Buddhist, Christian,



Indigenous/tribal faiths, Sikh, Zoroastrian, Jewish, Baha'i and Atheist are people with different faiths and philosophies residing in this part of the globe. South Asian countries carry a past baggage of patriarchy, feudalism, gender discrimination; varna based caste hierarchies (specifically in India), religious and ethnic animosity and intolerance (specifically in Afghanistan) [see Dabhi, 2008a].

With its rich diversity SA is ridden with conflicts and violence; some of it is due to its skewed development. Human diversity and diversity of human needs (see NHDR, 2004) are closely linked in SA, and this not only makes IL challenging but a necessity.

Definition of Terms

Diversity in political arena is described as political entities with members who have identifiable differences in their backgrounds or lifestyles [http://en.wikipedia.org/wiki/Diversity_(politics)].

Diversity means variety - such as opinion, colour, or style. It could be understood as ethnic variety (e.g. Hazara, Tajik), as well as socioeconomic and gender variety, in groups, institutions and society. Diversity is also viewed as discrepancy: a difference from what is normal or expected (http://encarta.msn.com/dictionary_1861605560/diversity.html). Diversity is further described as "The quality of being made of many different elements, forms, kinds, or individuals" (http://www.answers.com/topic/diversity).

Learning, a widely used term is an ability possessed by human being and animals. Learning is seen as something that you do in order to understand the real world (http://www.infed.org/biblio/b-learn.htm). Yet learning as part of education is "a process of acquiring knowledge through experience which leads to a change in behaviour". Here 'learning' is a process, 'knowledge' is the outcome or the result, and 'change in behaviour' is an indicator of learning (Ginwalla and Dabhi, 2004). Learning also refers to concerted activity that increases the capacity and willingness of individuals, groups, organizations and communities to acquire and apply knowledge and skills, to grow and mature and to integrate changes and face challenges. Capacity building of organisations, geographic communities and communities with common interest to respond with understanding and initiative to social and environmental changes that represent threats or opportunities is learning as

Human development is distinguished here from human resource development. Human resource development may consider human being as mere resources like other financial and non human resources at the service of an organization and society. While human development understanding is larger, in brief it considers human beings as subject and not merely objects of development (see Human Development Report 2003 of United Nation Development Program).

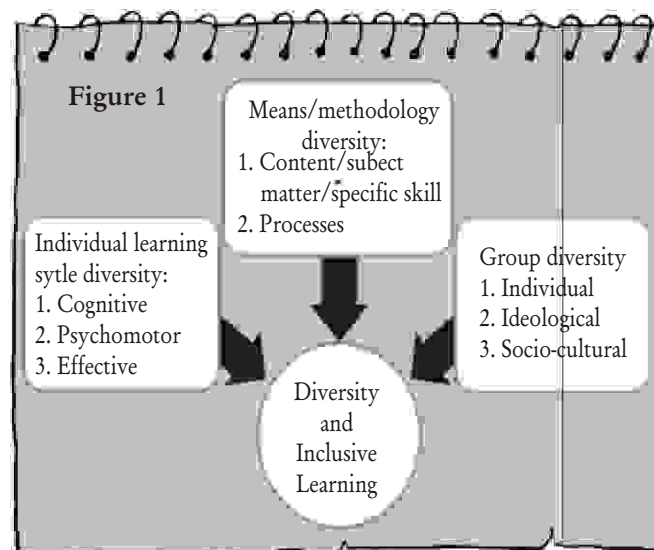
well(http://www.pacificorpoundation.org/Article/Article16920.html).

Inclusiveness is defined as "included, valued" by Cambridge International Dictionary of English, 1995. Include means to contain, to regard (Pathak, 2002). Inclusive learning (IL) therefore recognises commonalities, differences, diverse and common interests; and conflicts. Various types and nature of diversities are looked at with appreciation; responsively and respectfully critiqued to enhance individual, group and community empowerment and human development. Let us now examine IL in some detail.

Inclusive Learning

Differences in Human beings, that do not have a Biological origin, tend to be learnt, and are a product of socialization. Thus, our beliefs, meaning system, our attitude, and approach to people and life are largely socially learnt. As a result, in our daily interactions with people we perceive them differently in terms of their - sex, ethnicity, language, religion, regions, caste, class and culture. Marginalization and social exclusion are part of this process and mutually supportive leading to inequality and possible conflict in society. In Afghanistan and India social diversity often becomes a liability. Diversity and difference are exploited to exclude women and men from various forums. Amartya Sen has pointed out how, particularly in Asia, social exclusion results in deprivation and limits individual opportunities. Being excluded from social relations can lead to other deprivations such as lack of education, employment, and exclusion from markets resulting in economic impoverishment, which limits opportunities (Pai, 2008).

The complexity of SA invites learning to be inclusive in various organisations and at the community level. It is for the purpose of increasing participants' cultural awareness, knowledge, and skills, with the hope that the learning will



benefit organizations by protecting against civil rights violations, increasing the inclusion of different categories/identities of groups, and promoting better teamwork. One should not forget that inclusive training and learning have their share of difficulties and controversies (http://en.wikipedia.org/wiki/Diversity_training).

Inclusive learning (IL) and Social Diversity

IL does not mean including everything in training but training that is inclusive of the existing diversity in the group/organisation/society. Underlying assumption of IL is not only participation, inclusion of all but to address the interests and difficulties of all the stakeholders and negotiating genuine interests of all the divers groups and individuals in training. Figure 1 indicates some ingredients of the IL.

Diversity as a concept encompasses acceptance and respect and therefore IL in an inclusive training or differently put diversity training means recognising that each individual is unique and have individual differences. These can be along the dimensions of race, ethnicity, gender, sexual orientation, socio-economic status, age, physical abilities, religious beliefs, political and other ideologies. IL is exploring differences in a positive, challenging and constructive way. It is about understanding each other and moving beyond simple tolerance to embracing and celebrating the rich dimensions of diversity contained within each individual and group (see <http://gladstone.uoregon.edu/~asuomca/diversityinit/definition.html>). It is aptly said, “Learn not only to find what you like, learn to like what you find” (D'Angelo, Anthony as quoted in <http://www.heartquotes.net/Education.html>).

Table 1 - Learning Orientations

Aspect	Behaviourist	Cognitivist	Humanist	Social and situational
View of the learning process	Change in behaviour	Internal mental process (including insight, information processing, memory, perception	A personal act to fulfil potential.	Interaction/ observation in social contexts. Movement from the periphery to the centre of a community of practice
Locus of learning	Stimuli in external environment	Internal cognitive structuring	Affective and cognitive needs	Learning is in relationship between people and environment.
Purpose in education	Produce behavioural change in desired direction	Develop capacity and skills to learn better	Become self-actualized, autonomous	Full participation in communities of practice and utilization of resources
Educator's role	Arranges environment to elicit desired response	Structures content of learning activity	Facilitates development of the whole person	Works to establish communities of practice in which conversation and participation can occur.
Manifestations in adult learning	Behavioural objectives Competency - based education Skill development and training	Cognitive development Intelligence, learning and memory as function of age Learning how to learn	Andragogy Self-directed learning	Socialization Social participation Associationalism Conversation
Merriam and Caffarella (1991: 138)				

Inclusive learning in Inclusive Ways

IL takes into account the diversity and different orientations to learning people have. Merriam and Caffarella (1991) suggest Behavioural, Cognitive, Humanistic and social/situational orientation to learning (Table 1). These orientations are arbitrary and overlap but they help us enhance the scope of IL. The following table provides schematic presentation of these orientations but also indicates the contrasting ideas as to the purpose and process of learning and education - and the role that facilitators/educators may play.

The schema also suggests that these theories may apply to different sectors of the acquisition-formalized learning continuum outlined by Roger. Let me extensively cite Rogers (2003:41-42) on his critique of adult learning. He suggests “At one extreme lie those unintentional and usually accidental learning events which occur continuously as we walk through life. Next comes incidental learning - unconscious learning through acquisition methods which occurs in the course of some other activity... Then there are various activities in which we are somewhat more conscious of learning, experiential activities arising from immediate life-related concerns, though even here the focus is still on the task... Then come more purposeful activities - occasions where we set out to learn something in a more systematic way, using whatever comes to hand for that purpose, but often deliberately disregarding engagement with teachers and formal institutions of learning... Further along the continuum lie the self-directed learning projects on which there is so much literature... More formalized and generalized (and consequently less contextualized) forms of learning are the distance and open education programmes, where some elements of acquisition learning are often built into the designed learning programme. Towards the further extreme lie more formalized learning programmes of highly decontextualized learning, using material common to all the learners without paying any regard to their individual preferences, agendas or needs. There are of course no clear boundaries between each of these categories”. It seems to me IL must take into account this continuum because it helps encounter and integrate diversity more effectively.

IL must integrate the three domains of learning cognitive (To recall, analyze, problem solve, etc), psychomotor (To dance, swim, drive a car, ride a bike, etc) and affective (To like, love, hate, worship, etc) [<http://en.wikipedia.org/wiki/Learning>]. These domains are not mutually exclusive. Let me illustrate, in learning to play soccer Tania will learn the rules of the game (cognitive domain); but she also will learn how to position herself on the ground and also learn to kick, stop, head, dribble and pass the ball on the field (psychomotor). It is likely that later in the game she may even learn to like the game itself, values its applications in life, and also appreciate the history of the game (affective domain).

Inclusive learning - actors and factors

The figure 2 highlights IL components yet from a different angle. It shows that there must be interactions among the human and non-human factors in an inclusive training as in education (see Ginwalla and Dabhi, 2004; Dabhi, 2005). The process is grounded in dialogue and in praxis.

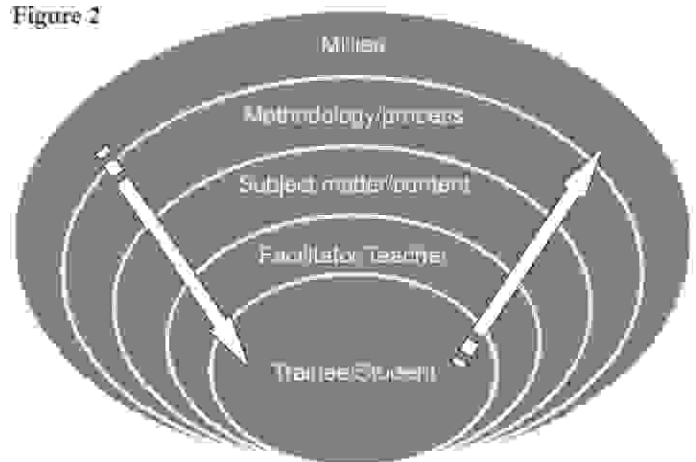
- ▶ Dialogue between the facilitator/teacher and the participant/taught,
- ▶ Praxis,
- ▶ Transformation of both the facilitator/teacher and the participant/taught,
- ▶ Dynamic (as opposed to static or one time),
- ▶ It is a perspective (a spirit of learning) not an end in itself.

The facilitators of IL are expected to have adequate quality-knowledge of diversity of the group and society at large. S/he is expected to have competence blended with right attitudes and values which are people oriented, which exhibit respect, dignity and equality for human beings, their cultures and diversities. In the context of diversity, conflict is a possible reality the facilitator will deal with in IL and create learning for inclusiveness.

The ways/means utilised in IL are important and will vary from unstructured to structured learning. The means reflect the creativity and spirit of experimentation of the individual and of the institution. The means on their own, without the spirit of the facilitator and the learner may not bear much fruit. However the means can motivate, the dynamics in-built in them can stimulate and facilitate learning and inclusion.

The human 'outcome' of IL - trainees, students are expected to exhibit high degree of self acceptance and acceptance of others, people who value human diversity and continue to work for greater humanisation of diversity. Such a person has healthy criticality and ability to analyse the environment, examine its diversity and learn from it. S/he is one who does not take the observed at face value but explores the 'how' and the 'why' of what is observed. S/he

Figure 2



does not politicise issues but understands the politics of inclusion and exclusion, accumulation and deprivation, who benefits and at whose costs.

Inclusive learning in a Human Process Laboratory

The Human Process Laboratory Learning (HPLL) anchored in T-group methodology (for details see Dabhi, 2008b) may well be utilised for inclusive learning in diversity of SA. A T-group learning has two major goals of the group: 1) that group members become more aware of the enabling and disabling factors in decision making in groups and of their own behaviours and feelings in groups; 2) that group members utilize the group as a crucible for increasing their repertoire of skills in managing group processes and their own behaviours in groups (Steiner, 1995). Both these goals support inclusive learning and can help translate diversity into a resource and strength of the group. The Here and Now emphasis of HPLL will help participants from taking a flight in the past and speculation about future. It will encourage the group focus on the here and now reality and enable the members to face the diversity within. It is easy to talk of the diversity there and there than to face it here and now, HPLL provides that opportunity.

Diversity is exploited to exclude individuals and groups through misuse of power and power relations. Power at the same time has the ability to influence others. Max Webber [Weber, 1947] looked at power as the possibility of imposing one's will upon the behaviour of other people. It is rightly said that power is double edged sword that when used properly leads to human wellbeing but misused can create alienation and hamper wellbeing of people (see Dabhi, 2005). The philosophy, emotions and behaviour the facilitator exhibits have power and influence participants either facilitating group-building or promoting dysfunctionality and disintegration of the group. HPLL has the potential to help people use power to empower and cultivate inner sense of security. Individual and groups with sense of empowerment and inner security are in a better position to include others and join hands in inclusive development.

Interactive feedback is part of HPLL. Argyris and Schön, (1978) suggest, learning involves the detection and correction of error. HPLL as an IL therefore has the prospective to help people detect error in their perception of diversity within the group as inferior or superior and thus behave more responsively and equitably with one another and develop norms to foster democracy in the group.

The forgone discussion has adequately demonstrated that inclusive leaning is complex with the continuum of informal to formal, orientations and domains. Comprehending, managing and drawing from human diversity through

inclusive learning is uphill task in the context of Afghanistan and India. It needs will to learn, courage to face differences, appreciate and critically examine them; and freedom to change and be transformed.

Absence and implication of Inclusive learning

Organizations are inherently political and it is important to recognize this. Organizations can be seen as coalitions of various individuals and interest groups. It is said (Bulman and Deal, 1997:175) "Organizational goals, structure and policies emerge from an ongoing process of bargaining and negotiation among major interest groups". Differences and diversities of people; and interests are almost inherent in organisations and therefore IL is more of a necessity than a training fad.

Groups, organisations and society at large not willing to be inclusive and use IL in various processes of empowerment of people and development are at risk of destructive and violent conflict. Those of us who are not socialised to appreciate differences will have serious impediments in including people who are different from us. The blocks to include others may be different for different people some may find it difficult to include women/men in their social gatherings, events, conversations, games, rituals, cultic practices, management and governance, organisations. Some may have serious blocks to include people from a particular ethnicity, caste, class, disability or/and religion or even nationality.

Often religious and traditional teachings and ideologies promote and perpetuate these blocks by making differences among people conceived as God-given, natural and unchangeable, thus further attributing value judgements to these differences (Dabhi, 2005). The situation becomes very dangerous when these blocks have religio-cultural approval ascribed to them (Talibanisation in Afghanistan and Hindutavaisation in India).

Leaders, Managers, Organisational Development Practitioners, consultants and Training Facilitators with no awareness of diversity, appreciation and sense of inclusion can do a great disservice to the members of the organisations they work for. The same is valid for politicians and bureaucrats. Afghanistan and India have ample examples in the recent past of social exclusion, bloody violence and severely torn social fabric.

Conclusion

Exploited and ignored diversity and diverse interests encourage and promote social exclusion, conflict, often leading to bloody violence. The crux of the matter is to overcome social exclusion and domination through empowerment of all. The curriculum for inclusive development is IL and education in action and reflection.

We discussed the diversity in SA and explained the terms diversity, learning and inclusive learning. The article discussed the meaning, the components and various perspective of inclusive learning. It argued how inclusive learning is important and necessary for empowerment of individual, groups, communities and Human Development. The article argued that the absence of IL can be detrimental to group, organisation and society at large.

Let us call this discussion to close by stating that IL is a process and not an end in itself. How successful it is and will be can be debated. Success and failure are normal parlance we use in our work - what does not happen/take place is called failure and what does is called success. Human communities, nations are much more than what happens and does not happen. The multiple processes, actions, inactions, support, resistance, games people play, manipulation, motivations people have and stated are all part of change. Some hog the credit for change as if it is their doing social transformation requires good will and efforts of a large section of society and not a few individuals (however great may be these personalities). IL facilitates transformation of society by seeing diversity as strength and not liability. IL challenges to grow, learn and enhance human development within a group, organisation and nation and region at large. Our hope is that such inclusive endeavours will slowly and gradually change the face of South Asia so that her people enjoy peace, prosperity and right to live a dignified human life.

We have the opportunity to create a new South Asia where there is celebration of diversity. We have the courage to muster that faith to shun the tainted practice of hegemony and oppression in the name of religions, ethnicity, caste, class and culture. Let us who are in the business of education and training commit ourselves to a new SA with unleashing of pluralistic democracy - a democratic, decentralised, political system, for enjoying essence of full citizenship for all amidst diversity.

Jimmy Dabhi is a Professional Member of ISABS, currently serving as Dean (PDP) and an accomplished Social Scientist and Academician. Please reach him at jimmydabhi@gmail.com

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Udai Pareek connecting with Update about work on "Process Critiquing of Human Development Goals"

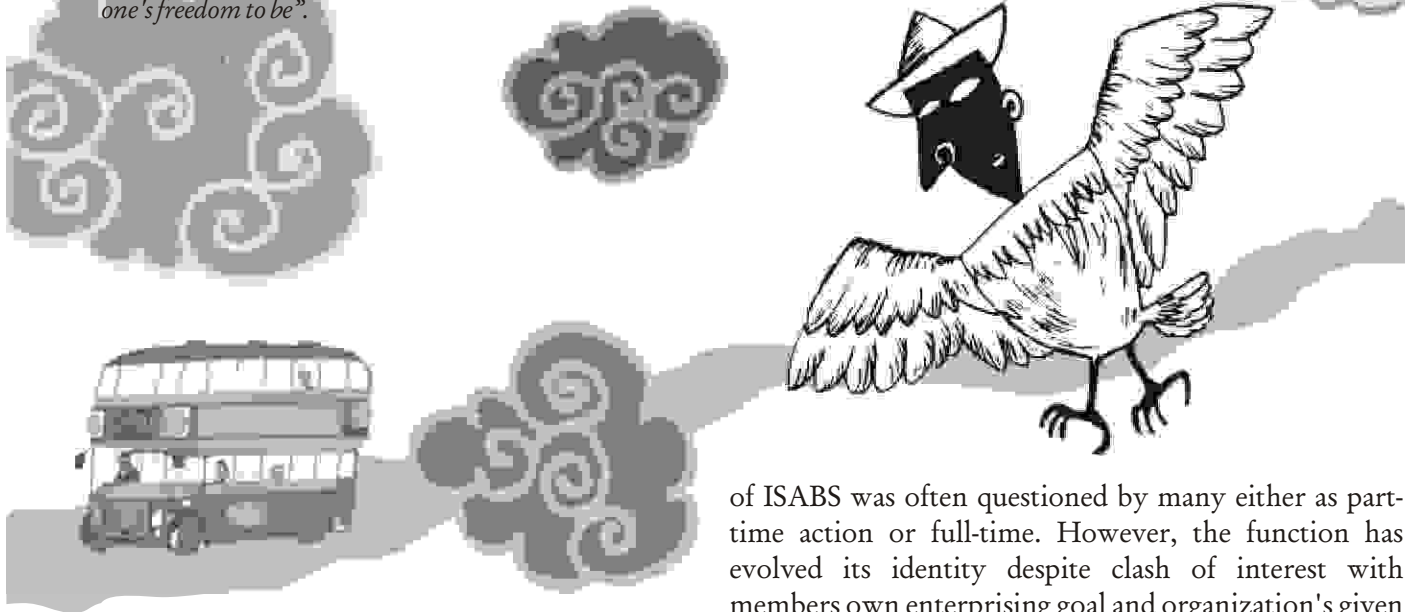
The first two numbers of volume 11 of the Journal of Health Management, edited by myself and published by SAGE, are devoted to Critical Perspectives on MDGs. (MDG is the acronym for Millennium Development Goals, formulated by the UN on human development) The special numbers contain 20 papers, 1 short report, 2 interventions and 1 invited commentary, in addition to book reviews on the subject. The numbers contain 443 pages. Manasi Kumar and Erica Burman from UK are the guest editors of the special numbers. The contributions of various authors from all over are stimulating and provide new perspectives on MDGs.

Entrepreneurial Being IN SEARCH OF FREEDOM TO BE

Part 3

Nagendra P Singh

This is the concluding Part (III) of the Paper continued from last issue of HERE & NOW (Volume 23, Issue 3). 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".



Entrepreneurial Types Freelancers

Difference between the two is only of a thin line. However, the entrepreneur tries to expand its outreach, network and moves ahead to build organization identity. Freelancers operate within his limit with less coping ability to deal with the uncertainties. Study has not differentiated between entrepreneur and freelancers of course, conceptually it does differ. A large number of professionals have seemingly been of entrepreneurial type. Their mindset and basic orientation has been to stand out with strong personal goal. Overall, sensitivity of professional members has been, visibly of high order, so they operate very carefully with each other but in work life they are very often caught up with their own world and own entrepreneurial pursuit beyond ISABS. I found it very painful to deal with moments while carrying both responsibilities on my shoulders as a key role holder of ISABS and running my own. Somewhere, it was clashing with my own interest. This was not my own view, but quite a few shared such an opinion at different points of time in EB as well. Hence, consulting function

of ISABS was often questioned by many either as part-time action or full-time. However, the function has evolved its identity despite clash of interest with members own enterprising goal and organization's given thrust areas. Synergy between the two has not been a very comforting experience till date. Current attempt to streamline the consulting functions with clear guideline has encouraged more clarity to satisfy the entrepreneurial urge of members. Entrepreneurial being is a crazy creature. The search for freedom on one hand and concern for economic security versus growth on the other.

Entrepreneur is the one who runs and manages an enterprise of his own while a freelancer never creates an enterprise or any structure. However they are free to take up any professional service at their own. Freelancers do not like to tie their knots with structural entities and organizational responsibilities. They avoid getting caught into norms and boundaries of organizational umbrella. Freelancers have trained their mindset like wage earners, self-employed consultant who may like to join with other members as network. They also offer their substantial time to ISABS for consulting as and when it makes them commercially lucrative. I guess idea of hiring full time Director for ISABS, agreed several times by the different Board, has not seen the then light of the day, largely due to such unstated fear.

NOTE *Freelancers are defined as those who are not employed by anyone or nor have their own firm. Part-timers are those who are employed, but have also been indulging in freelance consulting job frequently. A study by Srinath and Nagen could not furnish the clear picture of remaining members since many did not respond nor we have data of such a nature that describes the current occupational profile of each member, except their addresses. The current status (2006) of professional members describes more than 125 memberships in full standing. Trend of freelancing might have increased over the years. Of course present economy might discourage a few that have badly hit many training consultants.*

Nature of Freelancers and Entrepreneurship

Studies have shown that many freelancers have moved out of their organizational role boundary after they could work hard through process exposure in search of their identity and good clarity. Majority felt that they had already set their goal to be independent and their entry to ISABS professional journey was source to strengthen their belief and goal setting process. Some of them confided that they had created a situation of no return back to their employers. Employers had invested so much by nominating them to process training programme so

Exhibit: 3. Emergence of Freelancing Pattern over the Years

Years	Number of Professional Members	Freelancers%
Until 1980	30	12 FT, (40%) 16 Part-time
1985	45	20 FT 44.4% 18 Part-time
1990	60	27 FT 45% 28 Part-time
1995	87	35 FT 40.2 % 38 Part-time
2000	113	56 FT 44.5 % 41 Part time

many times over the years, but my craze 'to be a master of my own' had driven me to a point of testing my ability and confronting my fears. A senior professional member shared that his early days were full of challenge and creative options ahead of him. "I used to spend my freelancing actions for consulting mission on several

¹ Excerpts from detailed interview, database of different ISABS' President from Viren Sisodia. Report on such an interview is still in a pre-synthesis stage (Nagendra Singh and Viren "walking unknown territory" occasional paper 2009)

grounds by taking leave. The frequent demand by the client and limited freedom available to me had forced me to choose an independent career. Of course, it was great fun with a variety of jobs on hand. My specialization of T-group, clinical and process exposure had vast job opportunities. "It was difficult, at the outset, to look for my umbrella support. ISABS by itself gave me a bigger network platform to find avenues to serve my interest. However, as I grew my workplace, tentacles and developed my competency, demand of my services increased. Today, I am hardly available to ISABS National and regional event." A very senior professional number responded in anonymity. Sankar and Sushma appeared to be more adventurous in their journey and launched themselves with clear strategic move from freelancing to setting an enterprise of their own. New alliances and incredible networking relationship with

Exhibit: 4. Entrepreneurial Being and their Source of Satisfaction (N=30)

Variance in Sources of satisfaction	Rank order score
1. Quest of Freedom	8.5
2. Unable to cope org. pressure and boundaries	7.1
3. Establishing one's identity	6.4
4. Exploring hidden goal and excellence drive	6.1
5. Proving one's deviance	5.7
6. Confronting fear of failure	5.6
7. Urge to stretch one's limits & take risk	5.1
8. Testing one's influence and professional power	4.5
9. Capitalizing on network relation	4.2
10. Grabbing market potential	4.0

strong professional impact has always made the process trainers tick. Success of Udai and TV Rao has set a role model to in the current scenario. I found many got inspired by Udai, Somnath and Manohar to step in to such role. However few could keep a balance between organizational secured role and their freelancing mode like Dharni and Ishwar Dayal, until their fading stage of ISABS association.

Above table indicates an interesting mix of findings. Quest of freedom and inability to cope with pressure and role boundaries in the current organizational frame was found to be the top most rationale to align towards new entrepreneurial role. Supporting source of





satisfaction was propelled by the search for achievement goal. Clarity of goal without adequate planning has also put many in the mud, because achievement planning is closely associated with success of entrepreneurial path. Attainment of goal was possible in case of those few who did master planning stroke with strategic move. Blend of process skill with content and other competencies made them prove to be different that they wanted to be. Sample size being very small, we may not draw compelling conclusions on the above hypothesis. However general assumptions on high fear of failure, low business sensing had adverse impact on their entrepreneurial outreach.

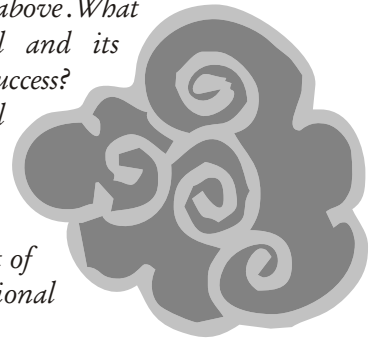
Conclusion

The study on entrepreneurial being does not highlight the process of entrepreneurship. It shares the confidence of persons who ventured in search of their freedom to be. The quest of such a journey was a meaningful analysis to examine the underlying psychological assumptions those who had undergone process training over the years.

A senior professional shared the view that “it was just my quest for freedom to take up freelancing venture in order to move into a process of my own enterprise creation. Some of the members began freelancing at the outset, but later created an enterprise of their own. Sushma Sharma is one of the recent such examples “To me, it was a dream come true the day I began my own in the early nineties by floating an organization of my own”. She affirmed in an interview. Of late, she has moved to NTL network very closely and her creative outfits are quite visible. Many think, if they are perceived as a part of the organizational role, it would also hasten the process of stepping into a free and economically recreating role of their choice. But this may prove to be a myth. The person's own inner faith to stand up at one's own is of critical importance. Many of us do not want to get into organizational identity since there are too many things to be handled. Recreating a new role relationship in economic pursuit may not be the area of one's career goal. Yet the concern in search of economic survival for many professional members cannot be ruled out. A growing number of freelancers amongst ISABS membership at an early age may be viewed, more as a quest for freedom than to assume an entrepreneurial role. In my opinion, it is 'either or' a proposition. There are mixed signals in the

current phase of growing passion of ISABS networking.

All of them have become what they wanted to be in their new avatar as a so-called certified process trainer. But hopefully their journey is on in quest of their identity. It does not mean that they have, however, addressed all their concerns adequately. No one does it forever. Search for spiritual well being continues to be an ongoing process for those who seem to pursue the process learning goal as a means of their internal transformation and building a meaningful relationship with the environment. The entrepreneurial being has also been a contour for many having broken the values of well being, ethos with an obsession to personal excellence goal and refrain from service to society beyond ISABS membership. Respectability to each others, equality and dignity of membership might acquire the back seat in order to pursue the individual mileage while using the organizational role. Race towards freelancing has increased, may be for the reasons stated above. What about organizational goal and its system to bring collective success? Uma Jain's struggle to instil professional excellence skill building process is yet to make an impact by redefining members' pursuit of personal versus organisational excellence.



One may experience the eroding values with growing entrepreneurial passion in many organizations. If organization has done little to contain such human need except encouraging token reward and incentive through consulting function it does not take it further management institute and corporate sector have encouraged intrapreneuring to contain growing needs of individuals. Every organization keeps breeding entrepreneurial team in their own design. Organisations need to have well guided transparent reward system, guidelines and board must have proper policy frame to encourage the quest of freedom and identity that several stakeholders entertain in their mindset.. The inner contradictions of individual and organization goal are generally addressed in a half hearted mode and confidential reward system breeds suspicions and distrust. ISABS has been learning to recreate and reinvent some of the underlying process like a slow motion picture with a sense of optimism. Institutionally it is time to evolve a separate policy and executive functions with great precision.

Dr Nagendra Singh is currently chairman ASEED and Past President ISABS. Please reach him at nagen@vsnl.net ■



Between Past and Future

A field guide for fathers overseas
Written by Rolf P. Lynton, 2009
Published by XLIBRIS CORPORATION
www.xlibris.com

BOOK APPRECIATION

Sunita Raut

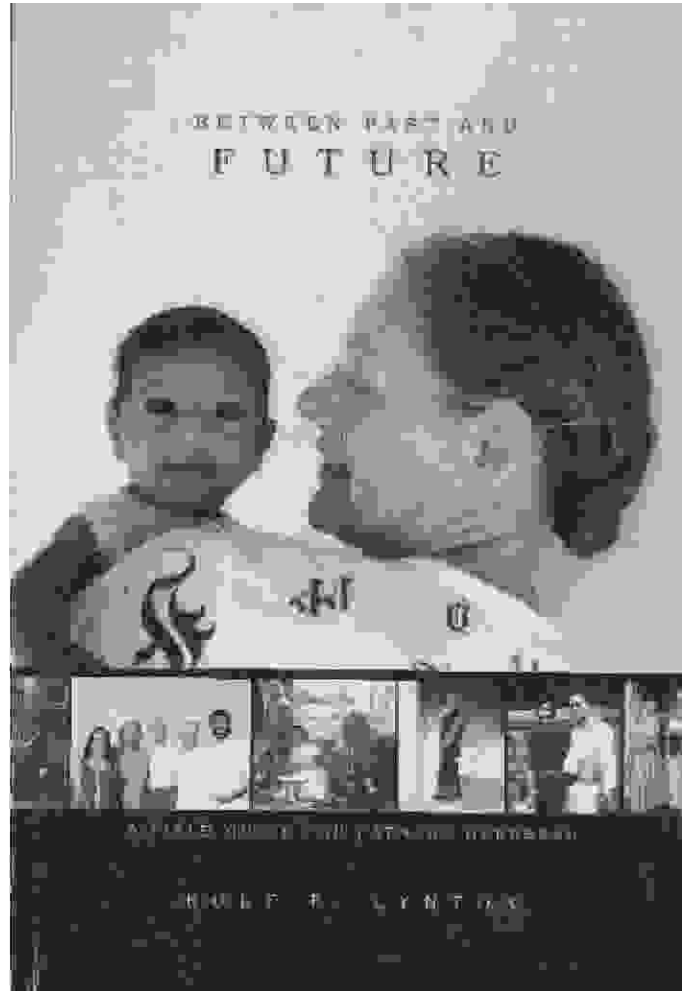
This book was like a travelogue as I journeyed with Rolf and his family through time as well as across geographies. I could read it as someone who has lived overseas and in various countries. I could read it as a parent. I could read it as someone who encounters diversity, especially cultural diversity on a daily basis.

I quote Stephen Atwood, Director, Public Health Solutions, Thammasat University, Bangkok who has written the forward of this book.

"...but we do not learn from events, we learn from experiences. To turn an event into an experience, you have to reflect on it..."

So, through Rolf's life let us also reflect on diversity, the impact it has on our lives, the variety it provides, the conflicts it creates and finally how to manage it in a way that enriches our life.

The most endearing account of coming face to face with a marked difference is the story of Rolf's family taken in by a family in Ahmedabad, and another in Mysore and so on and so forth till I found even tracking names difficult. Or, how during a crisis in an adopted family there was "a deep calm of being present to one another, all with all and no question. Like birthright." Ronnie becomes *baudi* to Sujit, the Bengali title for elder brother's wife. This concept of extended family is very familiar to Asians, but highly uncommon in the western societies. It took a while for Rolf's family "to guard against this familiarity" and learn that there was a need to, "hold our horses till actual experience indicated how inclusive and permanent a family extension might really become." As Rolf trained young leaders he recalls how most came expecting a much closer relationship with Rolf than leaders in the west would. "They were insiders from the very start." This meant wider access to time, counsel, material help, as also unquestioned help for any wish at anytime into the future



that could include getting jobs for distant family members. However, just as they demanded so did they provide ready help with many things where to get a gardener from, sense of belonging for the children, running various errands etc.

It is interesting to note that even with prior knowledge, that most of us have about how our way of being is different from the one we are going to encounter, it takes an experience for us to get what it really means. So, theoretical knowledge in this case has its limitations. In fact, most of the times we involve ourselves with the excitement of the newness so intensely that "nothing is easier than ignoring each other's quiet alarms." Depending on our predisposition we may be positively or negatively inclined towards this experience. If it is intimate life partners that have an opposing outlook towards the experience it may lead to shutting out the "idea that she might not land on her feet as I always had anywhere" Rolf recalls this about his move to Ceylon. Or later when he says, "so I slid over the difference even when Ronnie's pregnancy must have heightened it. Instead of helping her

more I recall public occasions when I distanced myself in impatience and embarrassment.” On top of this there is also “so much to think about and arrange. No time for fears.” So crowding out of quieter preoccupations is quiet predictable. And apprehensions fester, and expressing them becomes more difficult with time. Memories fade, get jumbled up, pent up emotions impact intensity and on top of all this is the added disadvantage of receiving a response like, “why did you not say this back then?” So, neglecting apprehensions is not a good idea.

The easily neglected shadow side we mentioned above is difficult to talk about. When we come to a new and different environment there may be something we inevitably leave behind. Ronnie's case, for example, there was the professional break. Often, the grieving for the loss goes unexpressed and reveals itself, in the worst case, as judgment of the differences one encounters, or in the best case as accentuated negativity towards the difference. “The food is full of chilies” it is spicy but not full of chilies. “No water is safe to drink” Water can be made safe for drinking if time and effort is put into it. Despite these visible signs, it is not unusual to hear expressions like, “My fears are unfounded and needless”, as Ronnie said to herself. Moreover, “on no account would she risk airing them and risk deflecting us from the great undertaking or even delay us.”

Knowing this aspect of bottling up fears makes Rolf's observation about “*journeying out slowly*” very pertinent. He says that without this “*it is all too likely -- and permanently inhibiting to summon up old ways for understanding and acting in the new. Local folk* have experienced such shortchanging so much that that is what they have come to expect from newcomers and, keeping their distaste to themselves, stay distant. So newcomers also remain strangers.*”

Keeping discomforts and challenges to self and not sharing it with close friends and family in an attempt to protect them from anxiety is all too common. Rolf recollects, “*from rereading family letters at the time, which we kept on sending with extra regularity when we were so beset, I can confirm that they are full of exuberantly detailed scenes of the old city, with camels, cows,..... Of the kite flying, ...And then of Holi.*” So discomforts and challenges were kept away from others. A particularly interesting impact of this is noted by Rolf. “*Ronnie may have seen only Maya's joy at her return...*” Is it possible that we lose our sensitivity



for those emotions that we do not wish to experience within ourselves and thus fail to notice the subtle signals that we are receiving from our loved ones?? Could some of this unconscious and quiet unintentional loss of empathy be at the bottom of the comment Maya (Rolf's and Ronnie's eldest daughter) made years later at the 75th Birthday Conference of Rolf where she said, “*Do you really want to know what childhood was like with these parents whom you praise so highly?*”

Conversations that help us focus on the emotions that we are avoiding are extremely important. Through journaling we can have a dialogue with ourselves if being with others who are close enough is a challenge. As Rolf noted that if he were to start Aloka again, he would add family quarters for



various reasons including allowing “Ronnie to have kinder spirits to talk and check with and shed her fears.”

Language has a special place in diversity management. Children instinctively know how to use this to their advantage. There were many lessons to be learnt from Maya's growing up years. At eighteen months she refused to shake hands and greeted with the traditional Namaste instead. Maya's language was also place bound. She would speak Sinhalese in Cylone. She would pick up languages easily but at the same time it was user language that she learnt. This left her impatient and resentful when schoolteachers later insisted on proper constructions and correct grammar. “To feel present in the new place was what she was after and speaking like locals was her first step to “belonging”, here, now. The same logic applied as she returned to the United States. Here, however, it resulted in dropping Hindi i.e. all sounds for which classmates teased her.

So, picking up conversational language from the locals and using that freely gets one an entry into the group. This is also why we notice people quickly picking up acronyms of the new company they join and use them to their advantage. I too remember how using local language for greetings and just a few sentences in the local language shifted the whole us-them dynamic.

It all seems quite simple. Apprehensions are normal and natural when we move into an environment which is different from the one we consider home like, and it is best to allow them to surface. There is no point in hurrying up the journey as it has severe inhibitive consequences on acting in the new way. Building a community to relate to is a great investment in the general well being of people who have moved to a new place. And finally, adopting conversational language of the *local people** gives a big advantage.

Though, these are simple suggestions, any dialogue with a person dealing with moving through diversity will reveal that they are not easy to practice. Rolf's book is rich with examples after examples of how difficult these simple actions can get at times and with severe consequences. Through reviewing the book and distilling it down to the first few steps the hope is that it serves as a practical guide to encountering diversity.

Sunita Raut, a professional member of ISABS consults and facilitates for Diversity and Inclusion through her organisation Advvaia Diversity Solutions. She can be reached at raut@advvaia.org

**Local folk: This commonly means people who are local to certain geography. If we read this as local to certain situation we can see how to apply this knowledge to a wider range of events where a person with a difference approaches a group where there are set rituals and traditions. ■*

INVITATION FOR CONTRIBUTIONS



We thank you all for your worthy contributions in the past issues of 'HERE & NOW'. We are happy to propose “**Reconnecting with Foundational Wisdom**” as the **content theme** for the next issue (Vol 24, Issue 1), which would be dedicated to Founder Members, some of whom would be sharing fresh perspectives and insights through this issue. The content theme of the issue (Vol 24, Issue 2) next to that would be “**Social Sensitivity and Process Work**”. We invite your enriching contributions on these themes, 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, ensuring basic spell-checks and other MS-WORD assisted edits before mailing the contribution, which should be saved as Word 97-2003 DOC attachment.

The contributions received would be quickly 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 **Vol 24, Issue 1 (Theme - Reconnecting with Foundational Wisdom)** latest by 15th Feb, 2010 and **Vol 24, Issue 2 (Theme - Social Sensitivity & Process Work)** latest by 15th April, 2010 at drneenaverma@gmail.com & isabs.publications@gmail.com

With many thanks and warm appreciations.

Diversity & Inclusive Learning

(An Acrostic Look)

Harsh Rai Puri

Diverge through disclosure & dissemination
Intimate sharing
Variety and range
Easy, elastic, enjoyable (with painful twitches)
Remember, revive, revel, rejoice,
Simplify, search options,
Integrate
Thematic
Yang & yin, youthful

Abstract convergence
Normalize
Differentiate

Inventive (letting go of invective)
No bar
Creative
Logical
Unrestricted, uninhibited
Sacrosanct (no more)
Invite, Initiate
Value-based
Energetic

Leveling
Ecstatic
Available and open
Rebelliousness in check
Non-partisan & objective
Informative
Novel
Gratifying

*Harsh is a Professional Member of ISABS and AGM(HRD) BHEL, Bhopal.
Please reach him at hr.puri@gmail.com and/or 09425604159*

Blood Sport in a T-Group

Sonnet 3: The Sacrifice

Tejinder S. Bhogal

I am the alpha, omega, bully and king
I speak in voices ten, the lion's roar,
a hyena's laugh, the beat of an eagle's wing.
I am the wit, the philosopher, the bore.

My only fear, the whip of the lion-tamer
The witty barb, the subtle trip, the mirror
thrust to our face like a bad wet dream.
We are not what we say we are it seems.

And hate bubbles like gas after a binge
Coats my face under the mask: an evil grin
A shiver of laugh rakes and pins him down
this vapid rabbit, this unknowing clown

a bishop of pomp, pretending to be pope
Not the tamer, but his disciple, we hope.

*Teji is a Professional Member of ISABS and provides consultation and training on
HR, OD and documentation to social development groups. He can be reached at
tejibhogal@gmail.com*

It's time to mate

Navtej Kaur Bhutani

Gypsies, wild flowers, and horses,
Have common features
They are found outside city walls
Called citadels,
Amongst hills streams they dwell
Innocently they carry messages of the love so wild
Trinkets, colors, toys and scents
gifts of a free child

City dwellers lost in their celebrations of
Victory of money over religion
Treat these outliers with scorn
Taming the dark horse such waste they say
Flowers wild die in tap water vases
Gypsies night long their dances
Keep them out of city walls

City is for the civilized romans
Pagan rituals are filthy
No shame no dignity
Red, noisy and violent
Love them
Shall drink your blood they
Ill you will fall
Kill them all

Now the silly street walker
Knows no more
Drawn they are to what's not mild
In their fashion they seek passion
Or how would colors in the city be born
No play without a mate
Fragrance adds to taste

City doors broken down
Make way for fire, knives and desire
Let them in and admire that which is different
Without them urban life is grey
Make music over money
Pleasure over pain
It's time to mate

*Navtej is an Urban management strategist, academician and consultant.
She is working towards being the first Phd with a ladies only chai ki dukan in
Mumbai. She can be reached at navtejk@hotmail.com*

Notes on the poem

The first stanza describes the group.
The second stanza describes what the group thinks the
authority is doing to it.
The third stanza describes the impact of that on the
group.
The fourth gives the reason for what the group did

**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**