Namaste from Editorial Desk!

This is our first connection in the New Year of 2010 and we wish everyone a year and life full of positive energy, meaning, health, happiness and prosperity.

While the year began with some positive development for many of us and good news started to pour from different quarters, by the time we were preparing to take this special issue (themed "Reconnecting with Founders") to press, we met with the unsettling news of Udai departing on his higher journey. The theme for this issue was planned in discussion with him. And he extended his warm and active support by being the first one to send his paper, far ahead of the timeline. This is so unfortunate that he is not around when the issue is actually out.

As much as this is a factual truth that he is physically not around, a simultaneous, stronger and spiritual truth is that every bit of his energy, consciousness, inspiration, wisdom and knowledge breathes in positivity to my work in my current role. His unfailing support, constant motivation and warm trust in my limited capability and humble efforts kept me going especially when it was getting tough for me and even when life was dealing a rough hand to himself. I may sound to be in denial but my mind does not register/offer words like "was" & "had", whenever I think of him.

I feel him alive, inspiring and happy in my consciousness. And I feel happy and grateful staying bonded with him by resonating his ideas, ideals, spirit and attitude to life.

To think of bonding, this issue presents us all with opportunity to revisit our bonds and ties with our founder members. This issue makes a sincere and humble effort to reconnect with the founder members and bring to fore their wisdom, perspectives and concerns. The issue was conceived to celebrate the vision and contribution of "Founder Members" and what better way to celebrate this than to dedicate this issue to Udai.

So HERE&NOW… our humble gift … *For You .. Udai*

Every single contribution in this issue is by founder members, except a memoir and book review. While Udai talks of a new paradigm of OD, suggesting shift from diagnostic to dialogic; Abad takes us down the memory lane reminiscing the wonderful milestones and landmarks in his journey as a process learner and worker. Paul urges us to review and renew our relevance and contribution towards social change. Rolf is earnest with his observation regarding "group" losing its focus and primacy from our work. Ishwar Dayal makes a point for expanding our ABS repertoire beyond T-Group. We are fortunate to carry Francis' last communication with ISABS, a perspective article on interventions proposed to revamp our education & examination system. Shakti infuses warmth and nostalgia through his memoir of his association and experience of working with some of the founder members. Suman Pande shares a reflective review of an enriching book written by Sushama Khanna titled "Training Human Processes". And Navtej gifts us a poetic reflection on the teacher-student relationship. We were fortunate to have received two more thought stimulating contributions, from Somnath and Prayag. We are planning to bring out Somnath's write-up as a stand-alone Monograph because of its exhaustive coverage and unique thrust. Please catch up Prayag's inspiring paper in the next issue. We are sure the "Invitation for Contribution" would urge and inspire you all to pen/key-in your thoughtful contributions and mail them to us as per the guidelines.

We are ever too grateful for your growing appreciation and support to our work. We hold in high regard your contribution to our endeavour of reducing number of print copies so as to improve our cost efficiency and uphold our commitment to environmental sustainability. We look forward to more of you opting for electronic subscription in times to come. Do reach us at drneenaverma@gmail.com with your contributions, suggestions, feedback and motivation.

Neena with Teji

"Could you get me booked in economy class please?" said my grandfather to a flummoxed secretary, who knew that he was to be sent business class tickets. I smiled… because I was expecting the reaction. But then, I had known him for a long time…. That was my grandfather….. He lived his values, both in life and in death, when he donated his body for medical research and willed every part of his body to be used by anyone who needed it.

Humble to the point of default and never to hanker for recognition, Papa always went about his work in the most uncompromising manner, never swayed by people's impression of him or affected by the adulation. What differed him from others was his ability to not take himself seriously, always possessing a child-like enthusiasm and inquisitiveness for work and for life. A new idea, a different perspective, or simply a plate of soft idlis would get him excited. It was not uncommon for you to find him penning his thoughts at the unlikeliest of places and times. Extremely progressive in thoughts and extremely receptive of views different from his own, nothing pained him more than orthodoxy in thoughts and actions and an unwillingness to change or to accept things without question.

He was an excellent teacher to his children and grandchildren, never supplying easy answers to the questions but often mentally sparring with them, helping them find the answers themselves…and he was always willing to listen, even to a member as young as 4 years…. And to apologize as well if he felt he was at fault, often leading to comical situations, because a 4-year-old would rather be given a chocolate than be offered an apology!

He was an extremely supportive husband to my grandmother, extremely tolerant of my grandmother's beliefs even though he himself was an atheist.

During the latter part of the year, worried about his health, we would often tell him that he would get tired with the amount of work he was doing, and he would argue back saying that "You don't get tired doing something you enjoy".

If there is any way one could pay tribute to him, it would have to be in thoughts and in action to live the very values that he practiced… of a commitment to competence and excellence, of tolerance, and above all, of love… irrespective of social or religious backgrounds.

Subhor Khanna
Udai's Grandson

Udai .... The Rising

The Sun that infused
Life force to my purpose

The Moon that happily
Shared his shine and brilliance

The Pole Star
That illuminated my pathway

The Sculptor
Who moulded marvel out of clay

The Lighthouse
Helping me stay on course

The Sacred Spring
That nourished me, at source

Through your affable, gentle nudges
I found my roots and spread my wings

neena verma

We/ISABS have had the departure of one of our sentient pillars - Dr Udai Pareek (or Udaiji) on 21 March 2010. He left us and we mourn this loss and pay our respects to his having lived the way he did. He founded ISABS with like-minded friends and continued to nurture it and participate in a constant and giving way to this day.

The human condition and Udai Pareek (Udaiji) are one - he lived the values of humaneness, he learnt, thought of and researched approaches to increase understanding of us, he facilitated and worked on people systems and he felt deeply for people. His last act in life continued this - he willed that his body be donated for medical research and the use of his functional organs for those in need. In this will, he adapted the words of a Mr. Robert Test to convey his wishes, of which the last lines were "If you must burn something, let it be my faults, my weakness and all prejudice against my fellow man. If, by chance, you wish to remember me, do it with a kind deed or word to someone who needs you. If you do all I have asked, I will live forever."

In the face of his vastness and many facets, we know words will not be able to capture or fully express all that we are remembering of him and feeling. So, we shall just say these few things and end by asking that we all join in celebrating his life by continuing to work with ourselves and others.

Manas Shukla & Jasmeet Kaur

Two Forms of OD
Significance of Era

Udai Pareek

(This article is precious in that this is perhaps Prof Pareek's last write-ups exclusively written for H&N. In this he contrasts OD as it existed till twenty years back, with the one that has become dominant now. He then places the newer form of OD in the context of a new era, an era defined by the presence of millenials - a new generation that is influenced by technology in very many surprising ways.)

The Two Forms of OD

The September, 2009 issue of JABS is devoted to re-visioning OD. The lead paper by Bushe and Marshak (2009) has proposed two different forms of OD in terms of their theoretical and philosophical processes, in addition to underlying values and technology adopted. They contrast them as diagnostic and dialogic. According to them diagnostic OD is the classical approach to action research as a data-based change method, whereas dialogic OD is the more recent form reflected in several new developments like Appreciative Inquiry, Search Conferences, Future Search, Open Space, World Café etc. Their propositions of these contrasting OD approaches are summarized in their one table reproduced below.

According to them the diagnostic form attempts to gather data to compare a given team or organization against a prescriptive model or desired future state. This form of OD adopts methodologies congruent with these assumptions, such as classical OD action research, socio-technical systems analysis, survey feedback, task-oriented team development, and SWOT analysis for problem solving, decision making, and action planning. According to them, the assumption that there are objective data that can be used in a process of social discovery, therefore, is a central aspect of the change process in diagnostic OD.

For dialogic form of OD a key source of change are generative ideas. It assumes that change comes from the emergence and widespread embrace by the whole system of stakeholders of new ideas, models, metaphors, and theories that "challenge the guiding assumptions of the culture, ... raise fundamental questions, ... foster reconsideration of that which is 'taken for granted' and thereby furnish new alternatives for social actions." In dialogic OD, change comes from changes in meaning making and new, associated decisions and actions people can and will take as a result of those changes in meaning.

They have proposed four basic characteristics of dialogic form as given below

- *The change process emphasizes changing the conversations that normally take place in the system.*
- *The purpose of inquiry is to surface, legitimate, and/or learn from the variety of perspectives, cultures, and/or narratives in the system.*
- *The change process results in new images, narratives, texts, and socially constructed realities that affect how people think and act.*

- *The change process is consistent with traditional organization development values of collaboration, free and informed choice, and capacity building in the client system*

According to them an identifiable shift toward the bifurcation point, occured in the early to middle 1980s. "For example, Open Space technology was first introduced in the mid-1980s (Owen, 1992), the first article on Appreciative Inquiry was published in 1987 (Cooperrider & Srivastva, 1987), and practice preceded publication. Some of the forces that probably contributed to this bifurcation were the rise of constructionist and cognitive orientations in the organizational sciences, the introduction of change management practices by the major consulting companies that challenged some traditional areas of OD practice, and increased interest in multicultural realities due to globalization."

Although they contrast these two forms they also find four similarities between these two forms:

- *Strong humanistic and democratic values*
- *Greater system awareness is encouraged and facilitated, although via very different methods*

Contrasting Diagnostic and Dialogic Organization Development (OD)

	Diagnostic OD	Dialogic OD
Influenced by	Classical science, positivism, and modernist philosophy	Interpretive approaches, social constructionism, critical and post modern philosophy
Dominant Organizational construct	Organizations are like living systems	Organizations are meaningmaking systems
Ontology and epistemology	• Reality is an objective fact • There is a single reality • Truth is transcendent and discoverable • Reality can be discovered using rational and analytic processes	• Reality is socially constructed • There are multiple realities • Truth is immanent and emerges from the situation • Reality is negotiated and may involve power and political processes
Constructs of change	• Usually teleological • Collecting and applying valid data using objective problem-solving methods leads to change • Change can be created, planned and managed • Change is episodic, linear and goal oriented	• Often dialogical or dialectical • Creating containers and processes to produce generative ideas leads to change • Change can be encouraged but is mainly self-organizing • Change may be continuous and/ or cyclical
Focus of change	Emphasis on changing behavior and what people do	Emphasis on changing mindsets and what people think

Contrasting Diagnostic and Dialogic Organization Development (OD)

	Geezers	Geeks
World view	Analog world	Digital world
Perception of world	Newtonian, mechanical	Living organisms and biological systems
Thinking	Linear narrative & thinking	Nonlinear thinking
Preference of structure	Organizational hierarchy and chain of command	Flat organizations
Mode of understanding	A map, that can help only in known worlds	A compass, that is helpful in unsure territory and can give only a general sense of direction
Main concern	Making a living	Aspiring to change the world
Value	Work	Balance in work, family, and personal lives
	Had heroes	Are far less likely to have heroes

- *Consultants stay out of content and focus on process*
- *Concern for capacity building and development of the system*

Two Eras to go with the two forms of OD

Bushe and Marshak have raised interesting issues in relation to OD as conceptualized and practiced in earlier years and currently. In this context it is interesting to note the differences in the two periods in which these two forms seem to have emerged. Bennis and Thomas (2003) have proposed a theory of leadership as a product of era, "crucible", and individual factors. Eras "are characterized by defining events, and may occur every 20 years or so". For their study they took two contrasting eras: 1945--1954, called the 'Era of Limits', and 1991--2000, called the 'Era of Options'. They compared the effects of era on two groups of young people, one that was 25-30 years old in 1950 (roughly) and the other that was 25-30 years old in 2000." Their contrasting characteristics are summarized in the table below.

As shown in the above table the major difference between the old era (in which geezers grew up) and the new era (in which the geeks have grown up) can be summed up as analog world vs. digital world. Analog or analogue means measuring or

representing data by means of one or more physical properties that can express any value along a continuous scale. For example, the position of the hands of a clock is an analog representation of time. We perceive the world in analog. Everything we see and hear is a continuous transmission of information to our senses. This continuous stream is what defines analog data. Digital information, on the other hand, estimates analog data using only ones and zeros.

Digital thinking is the definitive means of planning and managing businesses based in software, digital media and intellectual property. One recent survey claimed that children were now spending on average 6.5 hours a day using electronic media. The most notable difference in this age group is the ability to multi-task and, as a tip to Orwell's 'Doublethink' - the death of linear thinking and the integral use of multidimensional thinking. Kevin Kelly summed up the issue very well: "Screen culture is a world of constant flux, of endless sound bites, quick cuts and half-baked ideas. It is a flow of gossip tidbits, news headlines and floating first impressions. Notions don't stand alone but are massively interlinked to everything else; truth is not delivered by authors and authorities but is assembled by the audience.'

As shown in the table the new era is characterized by thinking in terms of living organisms and systems (vs. Newtonian, mechanical perception) and non-linear (vs. linear) thinking. The other differences shown in the table flow from this distinction.

Another feature of the New era: The Millenials

Another significant development is the search of the features of the even newer era (last era of the present century, 1981 – 2000) the people who have been born in this era called millennials.

Junco and Mastrodicasa (1973) conducted a large-sample (7,705) research study of college students. They found that 'Net' Generation college students were frequently in touch with their parents and they used technology at higher rates than people from other generations. In their survey, they found that 97% of students owned a computer, 94% owned a cell phone, and 56% owned an MP3 player. They also found that students spoke with their parents an average of 1.5 times a day about a wide range of topics.[46] Other findings in the Junco and Mastrodicasa survey included that 76% of students used instant messaging, 92% of those reported multitasking, and 40% of students used television to get most of their news and 34% the Internet. 56% reported downloading music using peer-to-peer file sharing (15% reported downloading movies and 16% reported downloading software). 69% of students reported having a Facebook account, typically logging in twice a day.

The Millennials are sometimes called the "Trophy Generation", or "Trophy Kids," a term that reflects the trend in competitive sports, as well as many other aspects of life, where "no one loses" and everyone gets a "Thanks for Participating" trophy and symbolizing a perceived sense of entitlement. It has been reported that this is an issue in corporate environments."

Some employers are concerned that Millennials have too great expectations from the workplace and desire to shape their jobs to fit their lives rather than adapt their lives to the workplace. To better understand this mindset, many large firms are currently studying this conflict and are trying to devise new programs to help older employees understand Millennials, while at the same time making Millennials more comfortable. For example, Goldman Sachs conducts training programs that use actors to portray Millennials who assertively seek more feedback, responsibility, and involvement in decision making. After the performance, employees discuss and debate the generational differences they have seen played out."

Technological advancement seems to have had the following impact on the new generation.

- *The new generation has never experienced life without computers*
- *There is reverse accumulation of knowledgethe younger you are, the more you know*
- *All information is a click away; so is the competition*
- *The world is a click away*

Millennials have been characterized at work as follows:

- *Work well with friends and on teams*
- *Collaborative, resourceful, innovative thinkers*
- *Love a challenge*
- *Seek to make a difference*
- *Want to produce something worthwhile*
- *Desire to be a hero*
- *Impatient*
- *Comfortable with speed and change*
- *Thrive on flexibility and space to explore*
- *Partner well with mentors*
- *Value guidance*
- *Expect respect*

It seems that the eras influence the ways in which OD is both conceptualized and practiced. These two contrasting forms can better be called as Research vs. Search. In the research model investigation is done in the fairly known field, whereas in search more exploration is required. As Weick (quoted by Bennis & Thomas) explains *"Maps, by definition, can help only in known worlds - worlds that have been charted before. Compasses are helpful when you are not sure where you are and can get only a general sense of direction."*

We need to debate the process of evolution of OD, and explore different ways in which OD has been practiced.—Bushe and Marshak have made significant contribution in raising these issues for wider debate. We may also take up these issues in India for more detailed discussion.

Udai Pareek is Founder Member, ISABS and a world renowned Behavioural Scientist. He is vibrant, alive and inspiringly present in the consciousness of every ISABian apart from thousands of other ABS scholars & professionals. Please feel, meet, & greet his spirit & energy in the work, connections and legacy he created.

References

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MY ENCOUNTER WITH THE ENCOUNTER GROUPS

Abad Ahmad
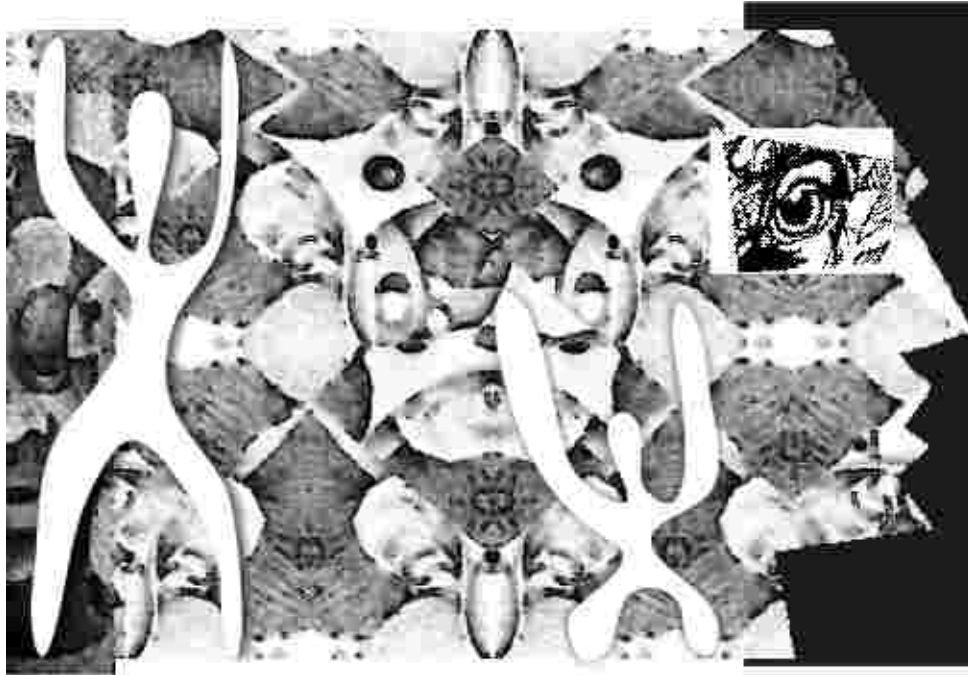
I had received the kind and thoughtful invitation by Dr. Neena Verma to write for the 'HERE & NOW' in her email of February 7, 2010. The idea and purpose behind this special issue is very noble and lofty. It was followed by her very persuasive, patient and understanding telephone calls. For me, responding to her expectations through writing has been a huge dilemma, because my connectedness with the ISABS is now very limited, confined to seeing emails on the Yahoo group, seeing notices of meetings and initiatives of the Regional group, and reading the 'Here & Now' in print.

The only significant professional connectedness that I have is with a three day experiential module in the ODCP entitled 'Case Method', which I find meaningful. This programme for developing OD professionals is being organized and conducted by Vasudevan Alasingachar (Vasu) for the ISABS. With this limited connectedness, for which I am responsible, I found it very hard to do a meaningful write-up that would address the laudable objectives for which this issue of 'Here & Now' has been dedicated.

However, to meet the expectations in this matter, I have been struggling to reflect deeply during the last several weeks on my association with T-Groups, the thought processes that led us to establish ISABS, and the long journey of process-oriented work in Applied Behavioural Science (ABS) and OD that followed in my academic and professional life. My hope has been that I may have some sparks of meaningful insights based on my experience and understanding of Applied Behavioural Science movement, T-Groups and OD, especially in India, so that I may be able to pen down my thoughts for the 'Here & Now'. As a result, I have some reminiscences and thoughts that I would like to share with the fellow ISABSians. Since it is my individual perspective, there may be some omissions and limitations, which I hope other senior colleagues will kindly bear with and rectify.

The first thought that comes to my mind is to share my early experiences of exposure to the T- Groups. This happened in 1961 when I opted for a Course in Human Relations and Leadership with Dr. Craig Lundberg at the University of Western Ontario (UWO) in Canada. He was experimenting with the Sensitivity Training approach developed at the University of California, Los Angeles (UCLA). Since I was a Post-Doctoral fellow working on Case Methods and Laboratory methods of learning, Craig emphasized that in addition to participation in the group I learn group process observation. He used to ask me to give detailed account of my observations at the end of each session, that was also a basis of clinicing the session.

My education up to Doctoral level in India was based on the traditional paradigm of teaching that emphasized acquisition of knowledge by knowing *about* theories and information,

with little concern for their application or questioning them. I had intense exposure to Case Methods and Lab. methods during my two years at the UWO, and I had the most intensive and extended interactions with Craig Lundberg during this period. I learnt a great deal about ABS, T-Groups, Case Methods, Laboratory Methods of learning, and ethnographic field research methods. My experience at the UWO completely changed my views about learning, training, research and education. I feel that I went through a significant paradigm shift in all these elements of education.

On completion of my work at the UWO, Prof. R.K.Ready who was then Area Chairman of the Behavioural Science group, put me in touch with Prof. Rolf Lynton, who was conducting T-groups at the SIET Institute, Hyderabad. On returning to India in 1962 and joining the Department of Management at the Delhi School of Economics, I contacted Rolf, who graciously invited me to work with him in Hyderabad. He gave me opportunity to co-train with him, and helped me learn the art of writing detailed journals of my experience and learning. I also conducted T-groups for MBA students at the Faculty of Management Studies (FMS) in an elective course developed for this purpose entitled 'Leadership and Interpersonal Dynamics'.

In 1965-66 I had a unique opportunity to participate along with Francis Menezes and Somnath Chattopadhya in the one year international programme for management teachers at the Stanford University. During this programme, three of us met Prof. Fred Massarik at the Western Academy of Management, where we participated and presented our research papers. This was the beginning of a life long relationship with Fred.

Fred was keen to promote Applied Behavioural Science work in India and followed up our meeting with him by facilitating our participation in various types of Labs, offered at the National Training Laboratories, including a lab conducted by Fred himself. It was at the NTL in the summer of 1966 that we felt inspired and started thinking of a similar institution in India under the leadership of Prof. Udai Pareek.

Fred also invited me to conduct the well known 'Leadership Development' course based on Sensitivity Training at the UCLA. Following that we initiated a joint research project on the outcomes of T-groups, and specially their impact on Achievement Motivation, as these were the two most prominent ideas in vogue in ABS at that time.

The application of human process based methods of learning and change in the form of Organization Development were also developing and being practiced in India during the decade of sixties. The work on T-groups and process-based OD was being done by Professor Udai Pareek, Professor Rolf Lynton, Professor Nitish De, Prof. Suresh Srivastava, Dr. Somnath Chattopadhya, Professor Dharni Sinha, Professor Ishwar Dayal, Prof. Pulin Garg, Manohar Nadkarni and many others.

In 1971 we organized a national workshop on Laboratory methods of learning at the FMS, Delhi University with the help of Fred Massarik in which Francis Menezes and a large number of scholars and practitioners working on group-based learning methods participated. The idea of establishing ISABS crystallized after this workshop, following which Francis organized the meeting at Pune that led to the formal establishment of ISABS.

The emphasis on experiential learning, personal development, participative group processes, group and organization development, egalitarian and humanistic values based on humanistic psychology were some of the major underpinnings of Applied Behavioural Science. Creating a supportive and non-threatening learning environment in the group, encouraging openness, transparency, authenticity, process observation, non-evaluative empathic feedback, and facilitating introspection as well as reflection on inter-personal and group process, awareness of their own needs, imbibing professional ethics and ability to create a helping relationship with the group and participants were some of the key competencies that facilitators were trained to practice in these learning groups.

The conceptual foundations of Applied Behavioral Science and Organization Development were laid by the works of thinkers and practitioners like Kurt Lewin, Carl Rogers, Richard Beckhard, Warren Bennis, Ken Benne, Robert Tannenbaum, Fred Massarik, David Kolb and many others. There has been a phenomenal advancement of the field over the years and a large number of new theories, conceptual frameworks, learning instruments, and experiential pedagogies have enriched the field of Applied Behavioual Science.

The reason why I am re-stating these well known facts about Applied Behavioural Science movement is to remind ourselves that there is a strong framework of values, conceptual and theoretical foundations that has led to the pedagogies of learning like T-Groups, Laboratory Methods, and other methods of Experiential learning and change in individuals, groups, organizations and society.

The establishment of the ISABS was led by the deep commitment of the founders to the philosophy of Applied Behvioural Science that was radically different from the classical concepts of analytical and prescriptive models of therapy, personal and group development, and change. The new paradigm of learning, change, and development that was participant-centered and group process based with underpinnings of humanistic values held a great promise and hope of helping individuals, groups, and larger systems to transform themselves that may facilitate the development and creative manifestation of human potential, and build social systems with strong ethical, egalitarian and humanistic values.

There are several terms for the group process based learning methodology. The original term T-Group (Training Group)

that was probably used by Kurt Lewin, was seen by many as contradictory to the basic philosophy of ABS. Therefore UCLA used the term Sensitivity Training. Some people chose to call such groups as 'Encounter Groups'. Some of us preferred the term L-Groups (Learning Groups). To emphasize the process based learning, ISABS chose the term Human Process Labs.

In addition to ISABS and its parallel institution developed by Pulin Garg as ISISD, such work was started in many institutions of management in India. At the FMS, we found that most of the students who opted for such lab based course expressed deep satisfaction and personal development experienced by them. Much later in their career several of them reported the L-group experience as the most meaningful learning experience when they met in alumni get-togethers. The group members were also emotionally bonded together far more cohesively, and in most cases in life-long relationship, than other groups.

I got deeply involved in institution building/transforming roles in some key positions in Delhi University like developing its South Campus, and other institutions like MDI Gurgaon. I was involved in several large OD projects, Leadership and Team development, Vision building and related programmes in large public sector and private sector companies, and also in the health sector. I based my work on a combination of several process oriented and experiential laboratory methods. I found many theoretical frameworks like Transactional Analysis, Group Dynamics and Open Systems theory of organization very helpful in my own understanding and helping participants develop conceptual anchors to their behavioural insights. I preferred to use a wide range of behavioural science inputs depending on client needs and situational requirements.

I feel that my most significant learning in Applied Behavioural Science and Organization Development came by working with colleagues like Craig Lundberg, Fred Massarik, Rolf Lynton, Udai Pareek, Somnath Chattopadhya, Nitish De, Dharni Sinha and Manohar Nadkarni,
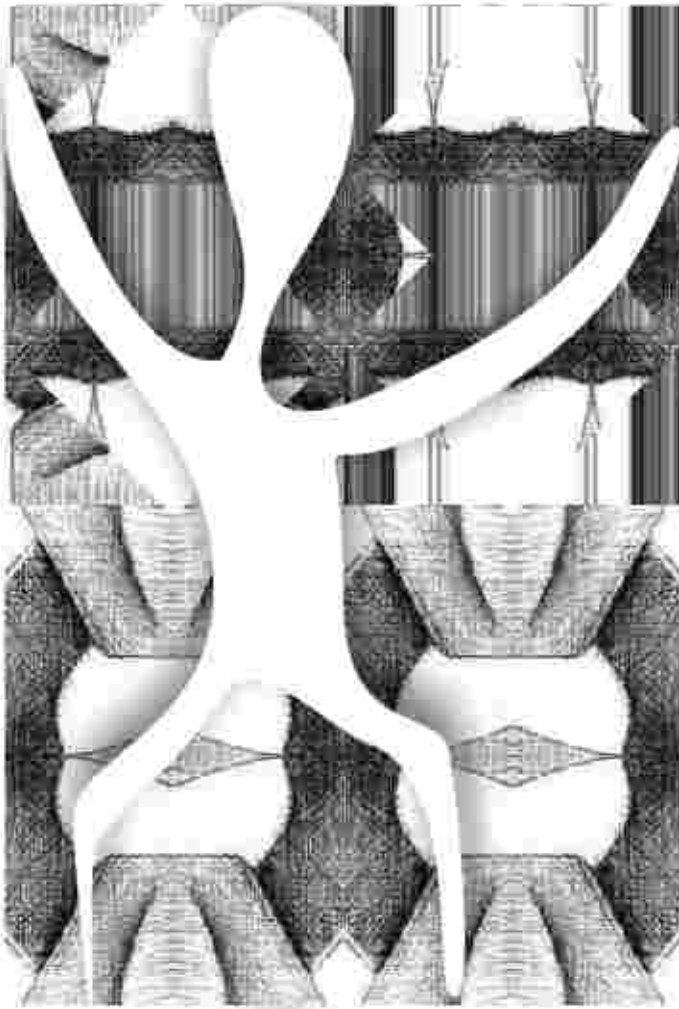
I always kept my academic and research interests active in spite of heavy administrative responsibilities, and feel very satisfied with the research work done by the scholars with whose work I was associated as a guide, and particularly with my own research along with one of my colleagues Dr. O.P.Chopra in the FMS that led to the publication of empirical research based book in the Indian context entitled 'Passion to Win–How Winning Organizations Develop and Sustain Competitive Edge?'. We have developed a holistic model of organization sustainability and competitiveness (The 5-I model), and the concept of 'Inspirational Leadership'. Professor Udai Pareek had graciously described this research work as a water-shed in organizational research in India.

The demands on my time have reduced my direct involvement in the ISABS, but my concern for its development and excellence has not diminished. I can see very strong leadership and professional development in ISABS that has steered it to great heights. I find several initiatives by the new generation colleagues that have led to accomplishments by ISABS that our generation only dreamed. These are like the special thematic programmes offered by some professional members, ABS based consultancy work, ODCP programme in OD consultancy, articulation of Values and Ethics for professional work, Social Development related initiatives, remarkable qualitative improvement in the 'Here & Now', and international networking with NTL and other related institutions.

Some of my concerns are that successful methods of learning like T-Groups can become like a cult, and members/institutions may resist experimentation and openness to new approaches and an eclectic view in Applied Behavioural Science. Another concern is that people often begin to use T-groups for individual therapy, sometimes at the cost of developing a larger perspective of individual, group, and larger levels of change and development. I also find sometimes people getting wedded to a methodology as a panacea for all human problems. My own view is that T-groups are only one method in the vast range of ABS methodologies, in all of which it is the common learning paradigm that is most important to understand and practice in personal and professional life.

My most significant learning from association with ABS is that we have to deeply learn and practice in our personal and professional life what Carl Rogers had described in his classic article: "The Characteristics of a Helping Relationship"(*vide:* 'On Becoming a Person', H.M.Co., Boston, 1961; Also see Ch. 2.). Similar thinking is now being conceptualized and practiced as Emotional Intelligence.

As stated by Carl Rogers: "A helping relationship might be defined as one in which one of the participants intends that there should come about, in one or both parties, more appreciation of, more expression of, more functional use of the latent inner resources of the individual."

I must admit that it has been extremely difficult for me to follow these guidelines in helping relationships, and my failures have been largely because of lacking in some of these, especially by being evaluative and judgmental, and often not being sensitively and authentically open. Whenever I have been effective, I seem to have followed some of these principles combined with interpersonal and group process sensitivity in the here and now.

At this point I would like to share my understanding of personal development and professional effectiveness. I feel that the human processes that enable enhancement of self-acceptance and self-esteem, inner congruence between the desired and felt state of being, enhanced internal locus of control and autonomy, openness to learning and change, ability to relate to others authentically, developing an inner sense of security in being and doing what one feels deeply, taking charge of one's direction and purpose, and becoming a fully functioning person who is able to synergistically utilize one's inner talents and capabilities, are some of the key indicators of personal development. Professional effectiveness in ABS would lead to such personal development in self and in meaningfully facilitating personal development in others, enabling the groups, teams, organizations, and larger systems that he/she engages with to transform themselves for change and development, anchored in humanistic values.

I would like to conclude by stating that, in my opinion, ISABS has grown and developed substantially. There are some issues, and perhaps have always been there, that need deep analysis, reflection and action that may ensure its continued professional excellence and leadership in the field. I see a great future ahead for ISABS because of tremendous opportunities in the emerging scenario, and hard work being put in by very committed professionals, especially of the younger generation, who are giving their enormous time and making innovative and creative contribution for its sustainable development.

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The communication of a genuine attitude of wanting to understand rather than evaluate the other person is central to such relationship. Following are some of the key characteristics of helping relationship as a short summary of Carl Rogers' views:

1. *Being trustworthy by being congruent with inner feeling or attitude that is being experienced and is matched by awareness of that attitude, i.e. to be whatever deeply I am, then I am unified or integrated person in that moment.*

2. *To be transparently real and authentic, and be sensitively aware of and acceptant toward my own feelings.*

3. *To be caring with unconditional positive regard for the other person. If I am to be more helpful, then I must myself grow and accept myself.*

4. *To be able to actively listen and try to deeply understand and empathize with the other person, and reflect it to him/her to check whether my understanding of his/her feelings is correct.*

5. *To act with sufficient sensitivity in the relationship so that my behaviour will not be perceived as a threat, and the person will feel free and safe to explore all his/her feelings.*

6. *Meet the other individual as a person who is in the process of becoming, and not be bound by his past and by my past.*

Dear Teji

We pray for your father's soul to find meaning, joy & fulfilment in the new form he attained upon completing his worldly journey.

We stand with you in prayers. May you and your family have strength & grace to accept and live through your grief. May God be with you.

Remembering the Erstwhile

Dreaming the New !

Paul Siromani

(In this article Paul wonders whether ISABS has retained its relevance for our society! And if not, what can it do about it!)

My Experiences in the Social Sector

This is in response to the Editor, Neena Verma's request to put down on paper the thoughts that I had shared in the Learners' Connect—held as part of Winter Event, December 2009 at Hyderabad. I have, of course added more to it.

I was actively involved in ISABS from its early days, and also facilitating various groups in the corporate, service and NGO sectors. Then, there was a break! In 1974, I had the privilege of attending a 3-week seminar on 'Religion and Development' where a Belgian Jesuit Sociologist, Fr. Francois Houtart explained the social analysis of society, and how we have been led to accept the present disparities and unjust structures, leaving half or more of the population in India in poverty, with little or no access to even basic necessities of normal life, like potable water, food, shelter, health, education, gainful employment, etc. This posed the question to all engaged in people's development in India, especially for those wishing to enrich human process for people, to take seriously the need to change the structures and macro systems of society. It was then that I realized that the limited goal in ISABS with its concern for intra-personal, inter-

personal and group processes was like Nero fiddling while Rome was burning. I, therefore, decided to keep away from the programmes and happenings of ISABS, and to immerse myself in activities and programmes of organizations working with the urban and rural poor, with the object of empowering the people to claim their rightful place as fellow citizens and fellow human beings. At this time, I, along with the family, also left a three bedroom house in Bangalore, to live near a slum to initiate a community organization for people's development.

Coming Back to ISABS

However, after a gap of 3 or 4 years, I returned back to ISABS when I found that individuals, groups, organizations and communities working for people's empowerment were as much in need of awareness, knowledge, skills and capabilities in human processes, as anyone in organizations in the corporate sector or institutions serving the more privileged groups in society.

There are quite a number of senior members of ISABS who have contributed much to the development sector, and to people's empowerment – like Rolf Lynton, Manohar

Nadkarni, Udai Pareek, Prayag Mehta, Mahaveer Jain and others.

When Udai was President of ISABS some years ago, I was asked to present my thoughts at an ISABS national Event. I remember suggesting there that we take seriously two things. *One,* to find ways of passing on the knowledge, skills and capabilities in human processes to ever widening areas of society, to reach all strata and all fields of life. This means it should be made accessible to all who are eager to avail of it, and also all who we think need it. *Secondly,* can the scope of Professional Development Programme of ISABS be enlarged to include in it the learning and experiencing, the knowledge, skills etc. of human processes, specifically relating to empowerment of marginalized people in rural and urban India? The Need for a Paradigm Shift in ISABS

Following from the above, I think that there is an urgent need for a paradigm shift and a widening of perspective in ISABS. Two analogies come to my mind: I remember reading about the Railways and the Hollywood giant studios in the U.S.A., learning from experience, about their short sightedness and limited perspectives, and as a result, suffering heavy losses. The Railways thought they were in the Railway 'business' and put their whole attention on improving and extending their existing services, while significant changes were taking place in people's preferred mode of transport using long distance buses, private cars and airlines. In other words, the Railways found themselves left behind because they did not realize that they were not in the Railway 'business', but in people's transport 'business'.

Similarly, the large Hollywood Studios planned their strategy and work with the idea that they were in the Cinema 'business' and brought out better and larger films for the cinema like the 70 mm. films, while important changes were happening in people's modes of entertainment, like sitting at home and viewing films on the television. Again, the Studios realized that they were not in the Cinema 'business', but in people's entertainment 'business' and needed to adapt and change accordingly.

A quotation from Charles Darwin says something similar: "It is not the strongest of the species that survive, nor the most intelligent, but the one most responsive to change".

Related to the above concern is a happening in NTL some years ago – as I heard it from a member there. It was mentioned that there was a trend during that period for NTL members to be more interested in seeking and securing consultancy business engagements than in contributing to the goals of NTL or to the health of the wider society. Again a relevant quotation (author unknown) –

"If a specialized component of a system is not to spin off into self serving irrelevance, it needs particularly strong ties with the rest of the system, and through the system as a whole, vigorous roots of purposeful action' "

This could happen anywhere. If so, how do we prevent a similar trend from overtaking ISABS?

What Should be the Business of ISABS!!

Taking a lesson from these happenings, could we say that ISABS is not in ISABS 'business' or even solely in the 'business' of accrediting facilitators for T-Groups, but in equipping all people, to consciously and effectively utilize the human processes within themselves, between individuals, in groups, in organizations, in communities and in the society at large!!

If we consider this a valid perspective to have and promote, how do we go about it? May be, we could start with a Consultation among ISABS members so that we benefit from a wide variety of views, from members of different disciplines and experiences. Senior members like Rolf Lynton, Udai Pareek, Prayag Mehta, Mahavir Jain and many others who are active in working with NGOs and marginalized people could be requested to speak or contribute papers for consideration. Such a Consultation could be followed (or, may be, preceded) by Consultations with different sub-systemic groups in society, like Government, University, Schools, NGOs, Health Sector, Home Makers, those having responsibility for Law and Order, Media and even Agencies funding charitable projects.

Widening our perspective in this manner will also more actively involve ALL our Professional Members (there are those like Bhanu Vasudevan who resigned her membership, and Rosemary Vishwanath who has ceased to participate) not just during Events, but throughout the year; not for economic betterment only or even solely to support the institutional ISABS, but to involve and enrich the whole of society by making it more 'human'.

It will mean looking at our Professional Development Programme, so that those whom we accredit, are equipped with more holistic understanding of processes that affect people's lives, not only processes at the micro level but also processes from the macro structures and systems of society.

Very importantly, we need to seriously look at the accessibility of our programmes for the economically weaker sections of society. This may mean seeking and securing diverse venues which will attract and make accessible all sections of society.

In this connection we may also start and promote Labs in regional languages. Hats off to Joy of Bangalore Region for setting an example in this matter.

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Udai...

Inspiring forever...
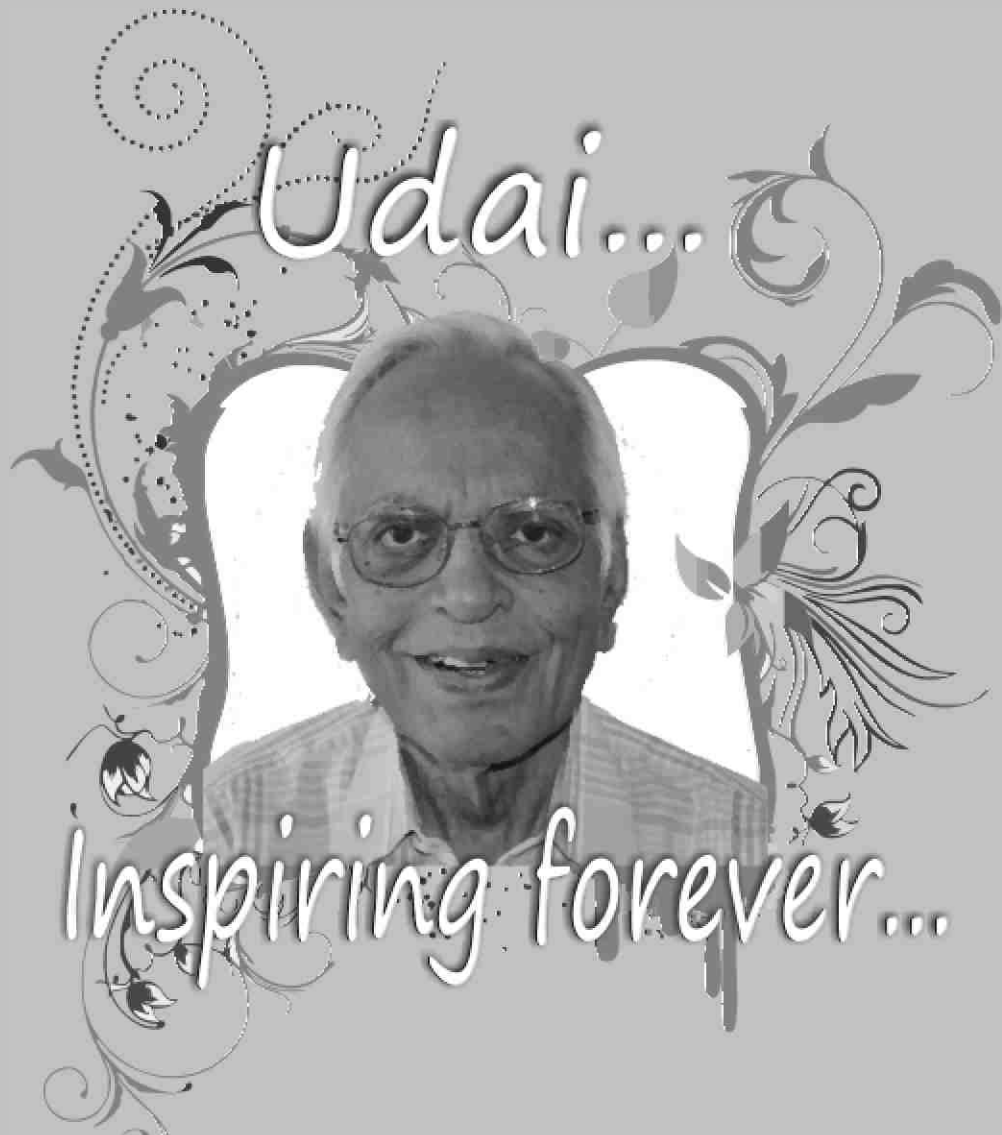
A rare mind, heart and soul
Lived with mission and grace
Left with greater purposefulness
Inscribing his parting words
Indelibly on our consciousness

Excerpts from Udai's will

My Body: When I die or am about to die, the famous text of Mr. Robert Test as appeared in the Cincinnati Post should be utilized to dispose of my body. If there are further scientific developments, they may be incorporated to utilize the remains. I donate my body to the hospital for use of my organs for the needy and for research and teaching.

I am grateful to my friend Dr. Ashok Agarwal for providing me the text, which follows with a little modification:

THE DAY will come when my body will lie upon a white sheet neatly tucked under four corners of a mattress located in hospital busily occupied with the living and the dying. At a certain moment a doctor will determine that my brain has ceased to function and that, for all intents and purposes, my life has stopped.

When that happens, do not attempt to instill artificial life into my body by the use of a machine. And don't call this my deathbed. Let it be called the Bed of Life, and let my body be taken from it to help others lead fuller lives.

Give my sight to the man who has never seen a sunrise, a baby's face or love in the eyes of a woman. Give my heart to a person whose own heart has caused nothing but endless days of pain. Give my blood to the teenager who was pulled from the wreckage of this car, so that he might live to see his grandchildren play. Give my kidneys to one who depends on a machine to exist from week to week. Take my bones, every muscle, every fiber and nerve in my body and find a way to make a crippled child walk.

Explore every corner of my brain. Take my cells, if necessary, and let them grow so that some day, a speechless boy will shout at the crack of a bat and a deaf girl will hear the sound of rain against her window.

If you must bury something, let it be my faults, my weaknesses and all prejudice against my fellow men.

If by chance, you wish to remember me, do it with a kind deed or word to someone who needs you. If you do all I have asked, I will live forever.

Related Rituals: I am an atheist and have no faith in God or religion. I would not like any religious rituals or formal mourning gathering to be held on my death. No paid announcement may be made on my death in the newspapers.
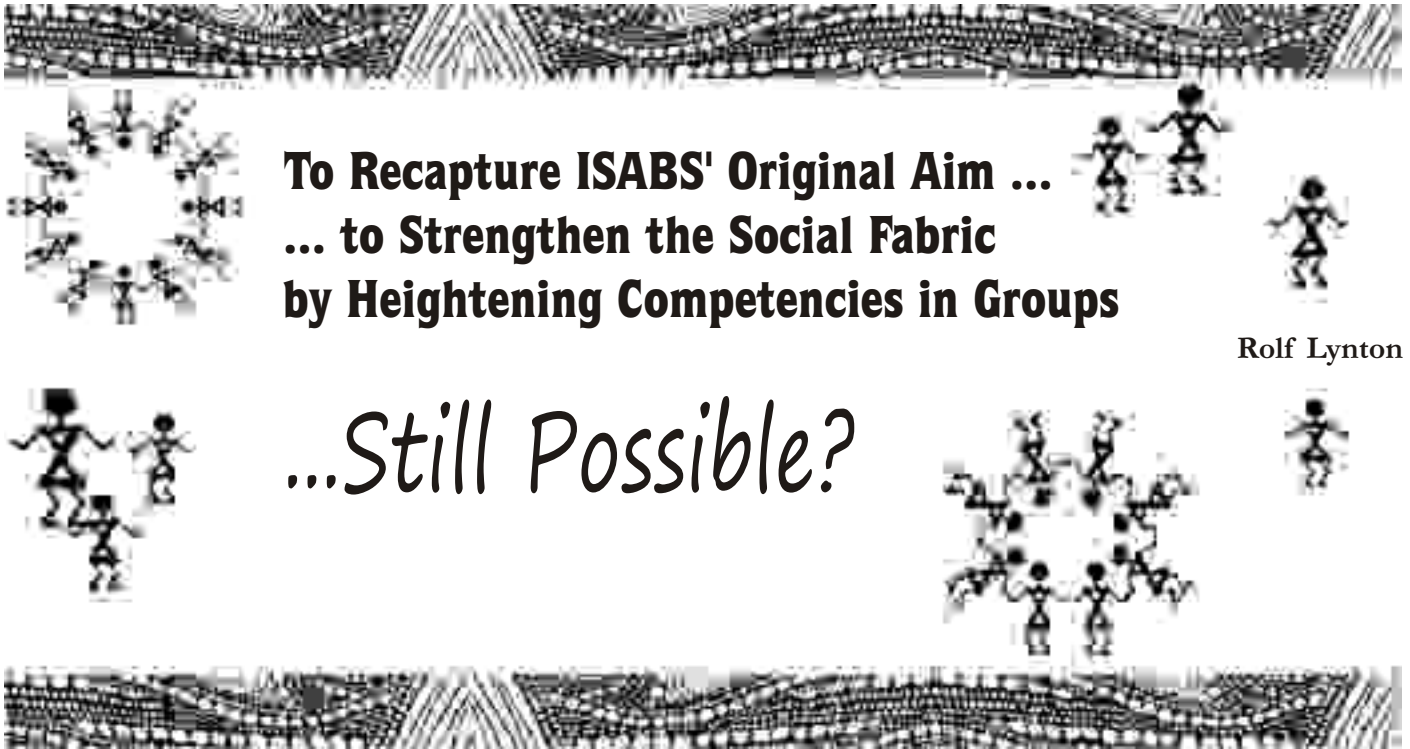
To Recapture ISABS' Original Aim ...
... to Strengthen the Social Fabric
by Heightening Competencies in Groups

Rolf Lynton

...Still Possible?

What I see instead is programs and facilitation to surface and work instead on issues that individual participants raise in the group setting – which may be useful, welcome, and obviously saleable, but are very different.

Why does that displacement worry me and continue to worry me? For several reasons, some scary.

First, it buys into instead of counters – the dominant trends to individual endeavour, satisfaction and advantage, me-ism in short. Personal development is fine – but for that or other unexamined purpose?

Then, when the wider world so obviously needs more collaboration - even more and more obviously in the years since ISABS started – it is strange to shift the emphasis away from offering programs that aim explicitly to enable participants be and act more effectively in groups. All around us – and with extra speed and determination in current India – differentiation and specialization gallop ahead in technologies, organizational arrangements and ever widening diversities of people to work and manage them. In such a scenario we have let go offering programs for sensitivity and collaboration in and with groups and gone off in the opposite direction.

To work effectively, heightened specialization (i.e., immediately narrower foci) must be matched with heightened competences in collaboration (i.e., programs for understanding and working with groups). Yet ISABS has gone off in the opposite direction.

Third, I find the process by which this change occurred highly suspect. The absence of process, rather: unacknowledged, even hidden in continuing with the same

imagery – look at our logo or all those people holding hands (on the front page of Here and Now) – which I take to be not deliberate deception but simply part of the drift away from the original purpose. First, a diffusion of purpose; and then simply settling into this different focus. Concern with group has simply drained away. All silent – No open decision, no explanation! What ISABS began with offering explicitly and publicly, it now implies?

Facilitators – and their preparation for either function – group or individual must have lots to do with this shift, so back to the inclinations of the established older facilitators who took current facilitators through the PDP and "passed" them. So their personal preferences (needs?) got passed on to the next generation – and so on and on?

So "drained away" is right, the shift has been silent and continues silent year after year. None protests, not the participants or the organizations that send and pay for them, nor any of us facilitators and body of professional members. ISABS is then colluding with its environment instead of trying to changing it? The occasional reminder in "Here and Now" – and I have been among the few to insert a letter and even a full-length piece about this malfunction and misrepresentation – has set off no review, never mind determined striving for revision. When, at a winter event a year or two back, I expressed surprise that the word "group" was not even mentioned in Uma's report of her evaluative study, it caused no more than acknowledgement that it was indeed so.

How can this have happened – and in silence? Surely a client with a contract for one thing would not simply accept work on a different one, however successful. An increase in individual functioning and promise instead of even counter

to heightened determination, competence and collegiate support for collaborating with others and work readily across harmful divisions?

So – what if anything can be done?

First, testing if there are some members who would be interested and willing to put in the considerable effort to counter this subtle trend in the individualist direction! It would need to be considerable, I think. First because it does oppose the dominant preference for promoting heightened individual competence and achievement but also because deep generic cross-currents seem at work here. Touchstone NTL has drifted in the same direction; group-oriented members have left or become inactive.

Efforts to resurrect this group focus would have to be high. Some reversing of habits would surely be required of the facilitators who choose to do this, e.g., focusing all facilitation on the better functioning in groups and evaluating programs for these outcomes. Evaluation of program effectiveness would call for much better recording of what actually goes on in sessions than the impressionistic overall programme assessments now. (Well-tested protocols and methods for group development and also for post-session recording have been available since early T-group days in the 1950s, and been augmented since then for also assessing structural, OD dimensions.)

Deliberately composing training groups for work to improve group functioning could help greatly. We had that at SIET Institute – with Udai, Sujit, Somnath, Paul, Abad and other founders of ISABS. That brought engineers, accountants, marketing people, and other specialists to function better TOGETHER, as teams, (as well as to upgrade their specialist skills). And also at Aloka before that, where every program was composed of a great diversity of leaders, from then newly independent countries in Asia and Africa – men and women, older and younger, public and private. (In both, learning in group sessions were also enormously strengthened by work activities in teams outside which REQUIRED collaboration to achieve the task and/or share tools, time and other resources through negotiating and agreeing. So the mental and emotional work was supported and sustained there in organized action. (What follow-up tasks for participants in ISABS' programs might we design and propose to achieve like follow-up?)

To achieve group goals – and sustain them back home against all prevailing pressures for individualistic advancement – will require concentrating session-facilitating wholly and consistently on group events in the room. That means that all facilitator interventions address the whole group – speaker(s) plus the silent and, very importantly, include the facilitator(s). Everybody - this is the essential minimum. (In urging this unswerving exclusion of individual or sub-group facilitation of any kind I differ from Rusy' recent – just before he died – proposal to get the group focus back into ISABS by flexibly mixing group with personal development facilitation.)

Worth trying!!

Perhaps there are members who'd make the effort to focus some programs on improving functioning groups and (re)train themselves for facilitating them. If yes, sustaining them against the prevailing personal and organizational investment in individual prowess will still remain in question.

Rolf Lynton is Founder Member, ISABS and an internationally acclaimed expert on Group Process & Development. Please reach him at rolfplynton@gmail.com

Celebrating Tom Osborn

Recent months haven't been the best months ISABS has seen. We have lost colleagues and some of our colleagues encountered bereavment. On 3rd Feb'10 one more tragedy hit us when complications from pulmonary fibrosis took Tom Osborn away and he left this world for some higher purpose. Tom Osborn lived life large. A loving husband and father, He is survived by his wife Rita, son Tom, daughter Nicole. He brought out the best in others and the world around him.

He worked as a management consultant, collaborating with leaders to improve organizational effectiveness. A dynamic speaker and facilitator, he inspired others to lead teams effectively and make positive change happen. Tom was an active member of the NTL Institute and ISABS. A pioneer in Appreciative Inquiry, a strength-based change process, his talent for bringing out the best in others took him throughout North America, Europe, India and Africa.

Tom enjoyed skiing, cooking and entertaining. He served the war in Vietnam and lived among the indigenous people gaining appreciation for diverse cultures. Tom will be remembered best for the relationships he fostered and positive difference he made in the lives of others.
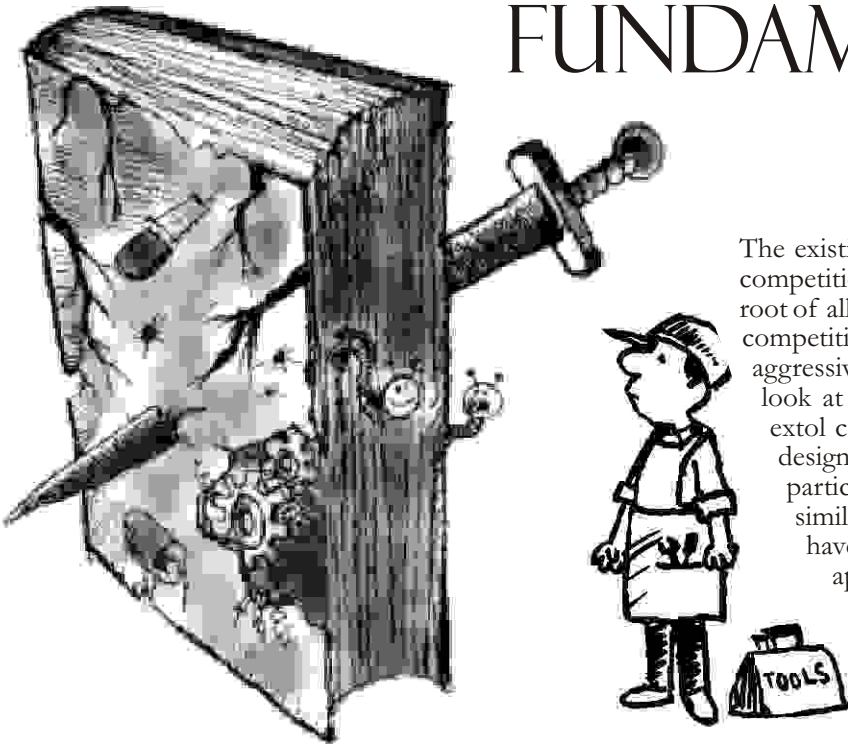
In the last few years Tom touched and inspired me in so many ways that my life changed for better and not a day passes without his energy being around. Personally for me he has been a great influence and my head bows in reverence to him. To me he was Guide, Friend and a colleague who extended unstinted support. He not only helped me SOAR higher but provided his unstinted support through his time, energy and work.

There are tens of others in India both within ISABS and outside, whose lives Tom touched. His sun-rise sessions at ISABS would often attract the whole community. He touched us in a manner that his spirit will continue to live with us.

Harish Raichandani

15

Kapil Sibal Must Address Some
FUNDAMENTAL ISSUES

Francis Menezes

The existing exam system is based on the assumption that competition is good. This is fundamentally erroneous. At the root of all competition is violence. Even the most benign of competitions such as a Beauty Contest is fiercely fought and aggressive enough to permanently hurt the contestants. Just look at the several television programs every day which extol competition in dance, music, comedy, fashion and design (amongst others) where every night the losing participant is publicly humiliated by the judges. It is very similar to the sadistic pleasure that the Romans must have got from seeing unarmed Christians being torn apart by hungry lions. Too far fetched? I am afraid not. Children who score in their 90s have their pictures in the papers. Those who fail commit suicide. While society exults. So a key issue with the present school system is that teachers and parents judge the child and praise or condemn him based on the very narrow criteria of his performance in his exams. They do not look at the child. In fact we have no business to judge children at all!

The alternative is to have a true education system that shifts the responsibility of learning from the 'teacher' to the taught. Our ancient gurus did not 'teach' their disciples. They only created conditions where the *shishya* (the disciple) learned on his own. Some educators may believe that it would be difficult to replicate this in the classroom, but the truth is that with the right teaching methodology, it is quite possible. In fact, it is easy, once you have understood the principles. In such a system, the teacher moves to the role of a catalyst or facilitator. No longer does he have to carry the burden and monopoly of knowledge and information. He *facilitates* his group of students to look for solutions themselves. As far as what is being taught in the classroom today, most of it can be accessed through a few clicks of the mouse. Why burden the child's brain with the need to remember mostly unnecessary and irrelevant facts, figures, formulae, which he would barely use for the rest of his life.

The first few steps that the new HRD Minister has taken to reform our educational system have generally received support from the people. The only opposition seems to have come from vested interests such as the cash- rich Coaching Classes, whose very existence is enough proof that our school system has failed. The greater the dependence on the coaching classes, the more ineffective our schools have become to the point of irrelevance. With the entire focus on 'doing well' in the exams, our children have forgotten to look at the outer world – to play, to dance, to sing, to read outside prescribed stuff. School life has been severely limited to passing exams. Schools have willingly given up their responsibility and have in fact joined the coaching classes in this conspiracy against education.

Kapil Sibal must be congratulated for the initial bold steps he has taken, and those that he intends to take. But they do not go far enough. The new government must not only be involved in cosmetic change. It must initiate strategic change that has long term objectives. The key elements of strategic change are:

1. *Not being trapped in the past. Tinkering with the system won't do. It must be torn down if it comes in the way.*

2. *It should not be a product of the old system.*

3. *It should create the capacity to look at problems in an objective and unemotional way. To be rational and pragmatic.*

4. *To focus on the Vision.*

5. *To ensure that there is discontinuity from the past. Only then can a new organism emerge.*

Our understanding, through research in teaching methodologies, reveals that the lecture is the most ineffective way of teaching. Hardly 8% of what you hear in class in the morning you are able to recall in the evening. On the other hand, as you involve the student in the learning process through games, cases, exercises, role plays and other simulated methods, the learning becomes more and more effective. And finally, the student is able to use his full potential, besides adding to the pool of knowledge and

My Journey ... NTL and Beyond
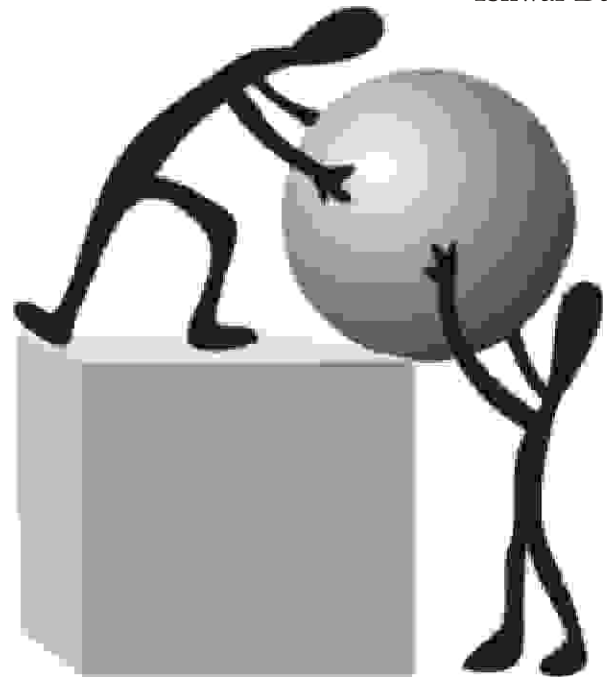
Ishwar Dayal

My Experience at Bethel

This is an account of my own interpretation of what I learnt at a 6 week long NTL's Internship Programme at Bethel in 1966. Let me briefly indicate how I reached here. (Incidentally, I did not intend this note to become biographical but it has become so. My apologies to the readers for this imposition)

I had joined Indian Institute of Management at Kolkata (IIMC) in 1963 after around 15 years in executive positions. In the company where I worked, we had in-company short executive programmes. These were conducted for our managers mainly by our Training Division. I had earlier attended a month long Advance Management Programme run by Sloan School of MIT, but had neither much experience in management education or ever thought of an academic career. At IIMC, Douglas McGregor, and later Warren Bennis, Howard Baumgartel and others would come for a year or longer assignments. At IIMC they conducted several T-Groups either as a part of EDPs or as laboratory for executives. This was the first time I learnt about the methodology of T-Group training. I felt curious enough to read all the available books on this technology; and ultimately, I decided that I should undertake some formal training programme. Warren Bennis recommended the NTL programme and finally I decided to take it in the summer of 1966.

Bethel attracted large numbers of people from business, social services and academic organisations. The Dean of the programme that year was Goodwin Watson and Trainer for my Group was Roger Harrison. The invited guests at different stages of the programme also were well known people including Chris Argyris, Bradford and others. I mention these details to indicate that with people of extraordinary achievements the programme provided both experience of T-Group technology and some familiarity with the nature of research contribution by knowledgeable persons.

With this learning exposure, I was able to continuously reflect on my reactions to the programme. More than the feedback from the members of my group, I found that this long and involving interaction at behavioural level helped me to introspect and interpret many aspects of my own reactions to people and situations. This also helped me to think about my own motives, attitudes and the life that I had lived. In these reflections I began to understand in evaluative terms some of the things I had done or experienced. I cannot say whether Bethel experience and deeper introspection made me a better person or not but I recall the feeling of being a bit more at peace with myself. This I saw as the most meaningful gain for me from the programme. Naturally, I gained better understanding of T-Group methodology through personal experience but crystallization of this came only later when I involved myself as a Trainer. This evaluation of the outcome and relevance of me methodology also crystallized for me over time, not at Bethel.

Using T-Group Methodology at IIM-A

Soon after my return to India I moved over to the Indian Institute of Management at Ahmedabad (IIMA). In Ahmedabad we had several other colleagues who had interest in process analysis, group processes and T-Group methodology. The most active in our group were K. K. Anand, Tarun Sheth, Pulin Garg. Then there were those who were marginally active, people such as Baldev Sharma. We organised over a period of two years several laboratory programmes for executive, consultants and some teachers. K. K. Anand and Tarun Sheth left IIMA for jobs in industry and I got heavily involved in several projects.

At IIMA we did not continue with exclusive laboratory type programmes but the process analysis and group work was used in EDPs consulting, and courses. I will illustrate this later in this note. One reason for not continuing to run exclusive T-Group Programmes was based on experience with participants in many of these programmes. Broadly participants in our T-Group programmes responded in three ways.

1. *Some gained insights about themselves and continued to grow in personal capabilities through their own efforts. However, the impact of these insights was minimal in their work. Many of them found expression of this growth in*

becoming Trainers but only in rare cases they were able to transfer their insights in the work that they did.

2. *Some participants became Trainers because this role served as an emotional crutch for them where they could experience companionship. This understanding did not reflect in their relationships with people and in groups or in the job they did.*

3. *A very small number of participants were able to transfer to the work situation in any significant way whatever understanding they gained in the programme.*

As I have not shared these impressions with anyone before this, I cannot say if these observations are atypical in my case, or shared by others. In whatever manner the participants expressed their understanding and insights are meaningful because by and large they found some emotional expression from their participation in the programme. However, the point I like to mention is that the insights about self led to work level improvement in very few cases. And this observation suggests that laboratory based intervention by itself is not enough for organisational development.

The Use of Process Interventions

In my own consulting for organisational change, I have used laboratory interventions in very special situations such as training of internal consulting team, or where personal insights among members of a group are necessary where the laboratory experience could relate to their work. However, I have personally found that process analysis in situations where executives could relate this experience to their work has been more useful. I have elsewhere discussed the methodology in my published papers on organisational charge. This has been referred to as Role Analysis Technique (RAT) and used by Indian Oil and several other organisations. While I have not involved myself in conducting T-Group laboratories, I have extensively used "process" interventions that I learnt more sharply in my Bethel experience. Some examples of these applications are given below:

1. By drawing attention of student to look at why they are interpreting certain events or behaviours or relationships repeatedly in certain ways helps the individual to raise questions about self and in some cases leads to introspection. At times students come back after class to discuss about themselves and to seek counseling. In an executive programme. for example, the civil servants repeatedly interpreted certain situations in one way while other groups interpreted the same situation in totally different way. The discussion that followed led the participants to recognize the processes of conditioning and prejudice and how individuals acquire these and how they influence their relationships and decision-making.

2. While helping higher levels of management to diagnose organisational problems, I found it useful to have them recognize how certain patterns, policies, practices, etc have contributed to the organisational problems. This recognition often leads to re-examination of their own assumptions and how they influence their work and relationships.

3. I have found it useful in courses to set up a group to highlight organisational problems such as power, roles, role-relationship, diversity, and so on.

Behavioural insights gained through work related issues or context is retained by individuals and often leads to self-questioning. These patterns certainly emerge in T-Group context also and are likely to be retained by some, but, as mentioned earlier many participants are unable to transfer these learnings to work-related situations. It is not uncommon to see that after training, a large number of individuals are observed to behave as if they have not gone through an emotional experience while under training. Indeed this pattern is also observable among many accomplished trainers. For many years we have had T-Group training for our students. A universal observation among the faculty is that the change, if any, lasts for a short while and they soon forget about whatever they had learned in the programme. There are of course always exceptions.

To Conclude

In the end I would like to reiterate my position. Whatever I have mentioned above should not be interpreted to mean that I am against T-Group technology. Rather my experience suggests that some participants are able to internalize their learnings to be able to transfer it to problems and issues in their life. A large number are unable to gain sufficient depth to apply the learning to live situations, even if they have gained some personal insights.

The other point that I have emphasized in this note is that behavioural changes and insights are often better achieved by individuals when these are brought out by an instructor as a part of task performance. I have also found that the laboratory experience by itself is not enough for bringing about organisational development. Hence, effectiveness of T-Group technology varies in terms of situation and certainly the motive of the individual participant. However, the emphasis on the process has universal relevance.

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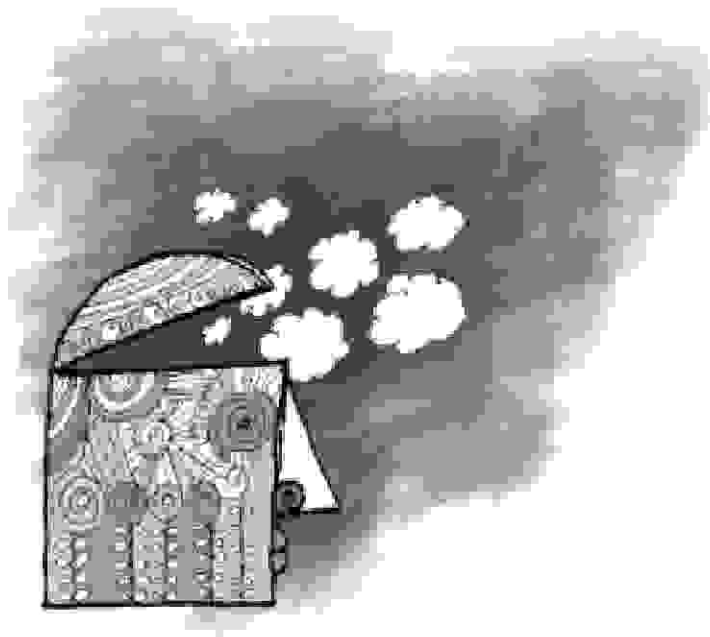
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information in the classroom. A class of 50 students with an average of 15 years life experience, adds up to 750 years in the pool of experience in the classroom. No teacher can match that.

Kapil Sibal has suggested that we should make the Standard X Board exam optional. What he needs to do is also spell out a Vision where the entire system undergoes a change through new teaching methodologies and a totally different role for the teacher. And the system must be rid of competition.

Francis Menezes was a Founder Member of ISABS and a noted OD exponent. The above article is perhaps his last communication with us. He wrote this on special invitation and persuasion by Sanjib Basu, the former Dean Publications and H&N Editor.

■

Some Old & Precious Memories

Shakti Sharan Roy

wisdom on human behaviour to latest theories on behavior sciences, from the customs of the most primitive man to the greatest of philosophers thoughts.

But all this happened only in spurts, sporadically. For the rest of the time Somnath could be seen sleeping with his head held between his palms and the elbows resting on the table top. At least he would appear sleeping to an outsider. I thought I even heard him snoring at times. I felt disturbed. Since I had built up a great respect for him in my heart, I simply could not make myself to accept the fact that he would sleep in a class. So I initially justified it internally, attributing this to his age etc.

But I need not have. When the occasion arose Somnath could not only recall all that was happening - including who said what, after whom and for how much time - but could also quote verbatim what we had been speaking. This really shook me up. I must admit that even with so much practice in process work and T-group, I still err on this. But Somnath demonstrated a memory like that of a video camera.

There was one person in our group who had the tendency to use a lot of flowery language and jargons. He was also quite a senior person. Somnath handled him with wit. Once when the person started saying, *'I am honoured to put my views to the August gathering ...',* Somnath responded by saying *'I thought this is an October gathering…'* (the programme was being held in October). At another time Somnath repeated one of the sentences spoken by this person that had lot of jargons (typically a verbatim reproduction) and asked us 'what do you make of it?' When we put up a blank face, Somnath remarked, *'Even I did not understand what it means. This is what is called as 'BHEGOLOGY'* (vaguology – that he pronounced thus). All of us had a good laugh. Somnath kept stressing – *'make it simple, make it short'.*

One lesson that was drilled into all of us during these two weeks was that training adults is an altogether different ball game than teaching. It does not matter what the trainer knows or thinks important, rather what is important is what the trainees want to learn or think as important for them. Whether structured or unstructured, the need to always be with the trainee is the way to make training effective. This lesson has remained with me to this date and I feel ever grateful to Somnath for this.

Somnath - Keep It Simple And Straight

It was in 1997. I had joined HRD function recently and was aspiring to become a trainer. Ramesh Galohda was already in that department for quite some time. He managed to *somehow rope* in Somnath and Dipankar to do a two phase progamme on 'Training of Trainers' for people like me. I used *'somehow rope in',* because I came to know that Somnath had stopped doing training programmes and was concentrating on OD work. His apparent thinking was that training programmes are mostly useless because people will do 'Wah! Wah!' during programme but once they get back to their work places they forget everything and all the effort of the trainer goes waste. It was only because of the personal rapport with Ramesh that he reluctantly agreed to do this programme for us, as an exception.

I was new to the training function at that time and it was quite common seeing several trainers or training agency representatives knocking at our doors and canvassing about their capabilities to get some work from us. It required a lot of patience and effort to keep them at bay. I was therefore surprised to learn that there are some persons who can refuse work too. My respect for Somnath went up.

During the faculty introduction I got to know about his background in more detail and was impressed. The desire to experience Somnath in person deepened. The initial part of the programme was handled by Ramesh and Dipankar. Somnath was sitting at the back and only spoke when he had something very important to add. I was amazed at the vast width and depth of his knowledge on topics ranging from mythology to material sciences, from ancient Shastras'

Paul - Accepting Others

As is a custom in our office, I was nominated to my first lab after joining HRD function. I heard from my other friends

that one goes to a lab in kurta pyjama, sits on the floor and does nothing all day except talk - on nothing in particular. I was quite confused and also curious to know what a lab is, why is it called a lab and why people are so much for it when they can't even properly explain what it is.

Even though born and brought up in Delhi, I come from a traditional background. My first shock therefore was to see the hugging going around freely. In my family even males did not hug, not to speak of females. Then I saw some women smoking and some even drinking. I thought I had landed at a wrong place. I had not bargained for this. It was in stark contrast to the values that I thought I had. I wanted to run away.

As the lab started there was the initial confusion, silences, my efforts to do something only to land in more trouble, being told about my incongruity in behaviour, still not giving up and keeping on trying differently – continued. I was caught up with my values, ideals, judgements, rationalizations, assumptions and was getting caught repeatedly in evaluative mode for others. I wanted to reach out and 'help' others whereas for myself I thought I was quite at ease, with no worries, no expectations almost like a Sadhu. Initially the group took it from me - possibly because I was senior in age and in position too. But not for long. They gave it back to me squarely, in the same coin. I felt frustrated, not able to reconcile with the values of this 'younger generation' and those of mine. I sought the help of Paul, the facilitator for the lab, hoping he would 'support' me against these 'brash young people'. Paul looked like a person with values similar to mine and I had high hopes that he would put these people in their proper place. Paul however disappointed me. He avoided any direct directive either to them or to me. But through a very nice process all of us were able to reconcile our values, got clarity about our professed and real values, got closer to accepting others for what they are as well as in accepting self. The biggest learning of this experience was being non-judgmental. It is not easy to practice and I know very well that I still falter many times, but I at least became aware of its importance in our lives.

After my initial shock of ISABS I had wanted to run away, not being able to reconcile to this 'liberated' set up. On the other hand, the experience of the lab was so enriching, so empowering, so enlightening that I wished to continue my journey with ISABS. I was however scared about myself. Would I be able to learn what I wished to learn without endangering my 'purity'? I kept asking myself, again and again. At that juncture, there was this one person from whom I derived strength that helped me decide to continue my journey; and that person is Paul. He enabled me to look at people in a non-judgmental way, to accept them as they are. It also helped me check my own values. Was I really living the values that I thought I lived for? It is only because of that experience and that intervention of Paul that I continued with ISABS and I started on my journey of looking at people without those prejudices and biases that I had.

The quest continues even now as every lab unfolds new experiences, new insights. But the beginning was made with Paul. But for him, I would have left this journey at the starting point itself. And that is why he occupies a very special place in my heart. I salute you Paul.

Dharni - Valuing Differences

It was during **'Revisiting ISABS Vision'** exercise held a few years back that I had a very interesting interaction with Dharni.

 Dharni spoke in detail about the basics of Vision – Mission process, putting Mission before Vision. I added that while many experts put mission before vision, as Dharni had done, there are many others who say that vision comes before mission. I had read up on that subject and was thinking at that time that I had scored one over him. I was preparing myself for a debate on what comes first – vision or mission?

But Dharni responded with his trademark twinkle in the eyes and said pointing to me *'I am happy that my friend has given another opinion that is different from mine. I really appreciate this because it enriches the discussion. In fact the more views there are, the richer the discussion is.'* Dharni really looked happy and appreciative, contrary to what I usually see others doing when their opinion is contradicted by someone – that too by someone many years younger in age and experience – getting irritated or defensive. He went to add, *'I recall an experience of mine that really taught me to respect others opinions that are different from mine.'*

Dharni narrated that once he was stranded at a very small station and was waiting for the next train. There was no one on the only platform that the station had. But the platform had two clocks – one at either end. Having nothing else to do and getting impatient for the train, he was repeatedly looking at the clocks. Every minute seemed like an hour and it therefore disturbed him that there was a difference of ten minutes in the times that the two clocks showed. The disturbance changed to irritation and he could not control it any more. So he got up and walked across to the Station-Master's room and asked why the two clocks were showing different time.

In Dharni's words, *'What that person answered nonchalantly gave me a big jolt and a learning that I can never forget to this day.'* He said – *'Why to have two clocks if both have to show the same time?'* Dharni continued, *'It sounded to me like – why to have two persons if both have the same opinion?'* He went on to say that this incidence taught him to respect other's opinions.

I had several interactions with Dharni thereafter, and always found him practicing this. His openness for other's ideas, irrespective of the speaker's status or of the veracity of the idea, is something worth emulating.

As a trainer, I have shared this story with many of my participants and it has helped us in increasing our openness instantly. Sadly though, that instant openness has many times remained only for instant and has not become part of our lives.

I think the biggest tribute that I can pay to this great person would be to make that 'openness' a permanent part of my behaviour.

May your soul rest in peace Dharni, and continue to give me the strength and motivation to emulate you. I shall remember you and cherish your memories - forever.

Abad - Humility Personified

I have been very lucky to have worked with or heard Abad on several occasions. Once Rekha and myself had to do a programme on Strategic Management for our senior management executives. This was a totally new area for us and both of us were very uncomfortable. Rekha being closer to Abad at that time broached the subject with him. Inspite of his extremely busy schedule (Abad was the Pro Vice Chancellor of Delhi University at that time), he readily invited us to his place.

The most remarkable thing about that meeting was the way Abad made us realize that Strategic Management was not really that alien for us as we had presumed. By softly putting questions, steering them in a subtle manner, putting our responses in a structure, making some diagrams, making some suggestions – Abad brought us to a position where we thought that we had made the design of the programme ourselves. It was a structure that I had never seen in any book, neither did I ever think that I knew it, but here it was – a structure that was built totally based on our ideas, thoughts and responses. Abad had only guided us to explore, verbalize and put it on paper. It gave a real 'WOW' feeling and I got a firsthand experience of what facilitation is – in technical terms. Rekha also echoed my feelings. We wanted to thank him but Abad, in his characteristic fashion, gave the total credit to us. He said, *It is all your creation. I only put it on paper on your behalf.' To top it further he added, 'actually I learnt a lot today from both of you.'*

On another occasion we had asked the participants to study Abad's book 'Passion to Win'. They were to make presentations about their learnings from the book and how to put it into practice. We usually call a senior person to critique the presentations. On this occasion it occurred to me to try for Abad. I knew he was extremely busy with his role in Aga Khan Foundation and many other such bodies and I had very little hope of him agreeing to my request. I however rang him up and was unexpectedly surprised when he readily agreed, albeit with a small change in our plans to suit his schedule. The news electrified the participants imagine making a presentation in front of a person of the stature of Abad, and that too on his book. They worked day and night to polish their presentation.

Abad arrived in time, as always, even though it was a journey of about 40 kilometers through some of the very congested areas of Delhi. I introduced him to the group and expressed that we were privileged by his presence. Abad in turn said that it was actually a privilege for him. He said, *I feel very humble because while I had only written the book, I see here such senior persons, who are practicing managers in their respective areas, talking about the utility of these ideas. I have no words to explain my joy at this initiative. You are making me feel valued.'* Well! So much about humility!

In this book, Abad and his team has researched several successful organizations of India and have made a summary of some of their common traits. The participants were making presentations on these factors. One person while making his presentation said, *'the authors have suggested this as one of the success formulae.'* During critiquing Abad said, *'I would like to make a small correction. We have not suggested any success formula. In fact we deliberately and consciously avoided giving any directives because we thought that was beyond our objective. We have only listed the common factors. It is for practicing managers to choose whatever suits them.'* It again reflected the facilitative style of Abad, presenting options and making the client to do the rest.

One of the common factors for success in the long run was being a value based organization. A participant asked Abad, *'On one hand you talk of competitiveness, cost cutting. But it is a costly affair to be value based. How can the organization practice values and still be competitive? Will it not be wiped out in the competition?'* Abad did not answer the question directly. He instead opened his wallet, took out a 1000 rupee note and asked the group, 'What is the value of this paper?' The answer was, 'a thousand rupees.' Abad then asked them, 'Why? It is just a piece of paper.' They answered several things such as it had RBI governor's signature, a Govt. of India document, the wording *'I promise to pay the bearer…',* it is an accepted currency, and so on. It all finally boiled down to 'trust'. We consider it to have a value of 1000 rupees because we trust that we shall get things worth 1000 rupees in return. And this trust has been built up over a long period as a result of our experience that people accept this paper and give it a value of 1000 rupees. So a mere piece of paper with some inscriptions assumes a value of 1000 rupees. Abad then said that so is the case with the organizations.

When an organization is value based, all its stakeholders – the employees, the vendors, the shareholders, the society, the customers – all start seeing and perceiving the values gradually. It builds up a trust. So the employees will stick to it and support it even if the competitor tries to lure them away, the vendors will support it with best prices and will not ditch it, the society will stand by its initiatives, the shareholders would give it value; most of all the customers would also remain with it and would even be prepared to pay that extra amount for the trust that they have in it. In the long run, this would more than offset the cost that the organization had incurred for being value-based. It was put in such a simple manner that the value of being value-based was immediately clear to one and all. It was so different from the other experts who preach values and ethics on moral grounds – it does not carry. But the way Abad explained, that too tying it up with economic value, was just marvelous.

This was really a beautiful and simple way of explaining such a complex question and I am sure anyone present there can never forget this answer. This experience remains evergreen in my memory. It makes me believe that the more learned a person is, the simpler are his ways, and the humbler he becomes.

Abad Ahmad is a living example.

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Training of Human Processes

Suman Pande

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Laboratory Training or the T-Group processes has been a major component in the growth of organizational development and management education. This is a technology which provides a learning opportunity where the participants can understand the concept and use of experiential learning; enhance personal and interpersonal effectiveness and discover their potential to live more effectively and meaningfully. This is a technology required in teaching managerial skills, interpersonal skills, self awareness and group dynamics. This method helps leaders and managers to create a more humanistic, people-serving system and also allows leaders and managers to see how their behaviour actually affects others.

Sushama Khanna's "Training of Human Processes" is unique in that it provides a complete knowledge on laboratory training and human processes. There are very few publications available to address all the above issue in area of human development, especially in India. The book is written in a simple and lucid manner so that the reader who has no prior knowledge of concepts of human processes can also understand. The purpose of the book is to share concerns, experiences and thinking on this vital subject.

The book is divided into three Parts and nineteen chapters. The *first part* gives an introduction to human processes, explains their importance and how to give effective trainings on human processes. *Part two* describes group processes like group norms, giving and receiving feedback, sympathy versus empathy, thinking versus feeling, etc.; and *part three* discusses various theories of human processes.

Part One: Introducing Human Processes

The book begins by explaining the following –

- what Laboratory training is,
- its objectives,
- how a group of people work in the lab,
- how transformation in the behaviour happens,
- the conditions required for the laboratory training,
- the role of a trainer, etc.

It moves on to explain how to develop greater awareness for self and for others (like what is happening to me, what is happening in the group, who is talking to whom and why, what is the purpose of talk, who is taking initiative during the

talk): awareness that leads to more effective ways of working in groups. The author explains that feelings are the core of human behaviour and that during the laboratory, a whole multitude of human emotions come out—defensive, hurt, sadness, disappointment, discouragement, loneliness, frustration, competition, pain, anger, happiness and feeling of being threatened, manipulated, etc. The author points out that the experience of the laboratory works in all personal and professional situations as human experiences are common to all situations.

Part Two: Describing Human Processes

The "Life of a group" is one of the distinctive topic covered in the book. In this the author tells us that in the life of a group there are certain critical issues confronting it for which solutions need to be found. Frequently, we find that these issues are dealt in habitual ways – ways carried over from one group situation to another without testing their appropriateness. The T-Group is an exciting opportunity for participants to test their habitual assumptions and behaviours and to experiment with new ones. Each member must find answers in group situations as to what his/her roles will be. Members also need to find out: how much is he/she committed to give of him/herself? What does he/she want to give to others? What feelings does he/she have about others and about their relationships with him/herself? What type of control in the group is necessary? What can he/she realistically expect by way of direction from those who have authority?—what are his/her own feelings towards authority, towards those who are in positions of authority, and those who may be seeking authority? How appropriate are these feelings?

The author further explicates that moments of silence are an integral part of Laboratory Training, especially in the early phases of a group's development. During phases of silence the group members discover much more insights and depth of feelings. According to the author, silence, at time, can be very functional for groups to understand self and other group members.

According to the author emotions are important part of interpersonal relationships, contrary to the belief emotions are seen as potentially dangerous and destructive, thereby needing to be avoided and controlled carefully so that they do not surface in relationships.

The importance of observation is also discussed in the book to help reader to get an insight into the whole process. Observation is called to be a most important tool and it is called the third eye, which gives insight to a person.

I personally like the way the author presents the concept of self awareness by saying we all have self-concept, although we may not be aware of what it is. According to the author self-concept is surrounded by a membrane that is thick under threat. In the trustful atmosphere of the group the membrane

becomes thinner and more permeable. Members start questioning intensely like who the person is, what is he up to, where he is going, etc.

The book explains the meanings of self awareness, self disclosure, and feedback. It not only explains the rules for giving feedback that contributes the growth of the person in-depth, but also clearly distinguishes between negative/closed and positive/open styles. The stages of group development are explained very clearly and simply to understand the life of a group.

Part Three: Theories concerning Human Processes

In the last part of the book the whole group process is explained thoroughly by various theories and models of human processes. Laboratory Training is an opportunity to get experiential learning, where one can look clearly at his/her patterns of behaviour and become a key observer of those. The theory of experiential learning developed by David A. Kolb "the Learning Cycle" or "the Experiential Cycle" is explained systematically and very well illustrated in the book. The JOHARI window: a model of self awareness is used for illustrating and improving self-awareness and to assess and improve a group's relationship with other groups. What is emotional intelligence and what types of skills are involved to get it, is explained by the Goleman's theory -one of the keys to sound decision-making is a greater awareness of our emotions and those of others. Onion model for understanding a person, Eric Bern's theory of transactional analysis, Eriksson's psychosocial development theory and Neuro Linguistic Programming are some other theories which are well elucidated in the book.

There is a complete chapter on how to write a personal journal, - something which may be considered as a key tool for understanding human processes. It explains at length what to write and what would be the benefit. Journals are valuable for everyone, particularly for students; the process of writing deepens one's understanding of oneself and develops a personal feedback system.

As an aspiring trainer in the field of human processes, I found the book valuable as it motivated me and stimulated my thinking. The book is quite comprehensive and would be very effective for trainers, human resource professionals, all management students, particularly those pursuing career in human resource and organization development.

I would have found the book more interesting if it had few case studies, where personal experiences of the laboratory training were shared. These would have supported the concepts. Also an index would have been very helpful.

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And what is a student to a teacher?

The student is but a creeper,
Draped she is to the teacher,
Some day she has to go free,
Planted into the earth not far away,
Where she will grow in her own way,
I care,

Till then she is mine to carry,
To her I marry,
My wisdom is hers to earn,
Her questions are mine to burn,
Her weakness is my strength, only for now,
be aware,

She does not mind to bow,
Shot like an arrow,
Green, tall, and strong,
Let her grow,
And then she must go,
For the forest has to be sown,
together we dare.

We need trees and not clones,
Beauty lies in its multiplicity,
Earth nurtures all,
No faults,
No one falls,
A tree nests in a creeper?
Indeed, that's how goes.

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INVITATION FOR CONTRIBUTIONS

We thank you all for your worthy contributions in the past issues of 'HERE & NOW'. We are happy to share that the content theme of the next issue (Vol 24, Issue 2) is proposed to be **"Social Sensitivity and Process Work".** We invite your enriching contributions on this 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 2 *(Theme – Social Sensitivity & Process Work)*** latest by 15th May, 2010 …… at drneenaverma@gmail.com.

With many thanks and warm appreciations

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