

Here & Now

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



www.isabs.org

Volume 28
July 2015

Table of Contents

S.No	Subject	Contributors	Page
1	From Dean (Publications)	-	3
2	Editorial	-	4
3	Process Consultation	Sushama Kulkarni	5
4	Transacting Anew	Beena Menon	10
5	Poem – Oh the Moments	Sushma Sharma	12
6	On Being Our Own True Selves	Unnikammu Moideenkutty	13
7	Giving Negative Feedback	Shakti Roy	16
8	Poem – The Man in Me	Sankara Subramanyan	19
9	“Who Am I?”	Ameet Mattoo	20
10	Poem – The Churn	Sushma Sharma	23
11	Silent Me	N P Singh	24
12	“My Dad, My Hero”	Uma Maheshwari	29
13	Photography	Subhaashini Ghosh	33
14	“Aloneness”	KK Mehta	36
15	“Down Memory Lane”	AK Sahu	37
16	Poem - Relating Spaces	Sushma Sharma	41

FROM DEAN (PUBLICATIONS)

Dear Readers of Here & Now,

Very warm greetings to friends and co-travelers of ISABS! It has been quite pleasantly surprising to see, on the one hand, how people have chosen to contribute in a similar fashion – through poems, articles, or be it concept paper or the other aspect is to see how diverse the topics have been to share what each person has wished to convey.

As it is sometimes said, things happen when we let them be and I could see how the threads started to weave a beautiful way to ‘express’. We have great joy in bringing you the first part of this edition ‘Expression’.

Expressing is a fundamental right. How one chooses to express – is it through lyrical beauty, silence, through a picture or portrait, by sharing an experience that is so close to one’s heart? Is it to express the moral policing of the right to expression? What are the consequences of being myself? Am I able to be myself the way I wish to be? What is the price I pay to remain silent or speak up? How do I open the channels of communication?

These are some tough, challenging and reflective questions that the authors have faced and somewhere the readers too. Request you as readers, to reflect and share your views and we shall be happy to publish them in the next issue of Here & Now. Hoping to hear more voices that would enthuse and encourage us to bring the next edition of ‘Expressions’ – Part Two. Till then, enjoy reading!

**With warm wishes,
Rajeshwari L**

Dear Readers,

We invite articles from you.

Do send in your contributions to make this a lively, enjoyable, educative e-magazine. (@ isabs.publications@gmail.com)

Do remember to send in your correct name; email id and how you are associated with ISABS. We would like to add photos of authors along with the articles, so do send us those too.

Looking forward to hearing from you.

Raji

Rachna

Ameet

Subhaashini

Bhanu

Arati

PROCESS CONSULTATION AND THE PERSON CENTERED APPROACH

SCHEIN AND ROGERS ON THE HELPING PROCESS - Parallels of their philosophies



Carl Rogers



Edgar Schein

Carl Rogers and Edgar Schein are two psychologists who have worked extensively on the subject of how to help change take place. Each has worked on both the process of change and the philosophical foundations on which the helping role is based. While each has written in a different context - Rogers in psychotherapy and Schein in Organization Development - there are considerable parallels between their respective approaches.

This paper explores the underlying philosophy of the two approaches and outlines the parallels between them.

CARL ROGERS: THE PERSON-CENTERED APPROACH

The person-centred approach to the helping process, whether in psychotherapy, counselling or education, is the creation of a facilitative climate in which the client is able to effect constructive change. It is also termed as the non-directive approach and client-centred therapy.

In the person-centred approach the therapist provides the conditions for self-exploration in a safe, trusting environment. This provides the framework for self-initiated and self-directed assessment to effect change of existing behaviours, attitudes, thought processes, values and habitual modes of coping.

"The individual has within himself or herself vast resources for self-understanding, for altering his or her self-concept, attitudes and self-directed behaviour - and that these resources can be tapped if only a desirable climate of facilitative psychological attitudes can be provided."

Roger believes there are three conditions which constitute this growth - promoting climate:

- 1) Congruence or genuineness
- 2) Unconditional positive regard - acceptance, caring
- 3) Empathic understanding.

Congruence means the more the person in the helping role is himself or herself (genuine) in

the helping relationship and not putting up a professional façade, the more the client is likely to change. If the person in the helping role is in tune with his or her feelings, there is congruence between what the person is feeling and thinking and what is being expressed to the client.

Unconditional positive regard means a non-judgemental, non-possessive, accepting attitude towards how the client is, at any given moment, so that the client feels safe to explore difficult personal issues.

The third condition is empathy - the quality of presence and listening by the person in the helping role. With empathy, the therapist senses accurately the client's feelings and personal meanings, and is able to enter the client's inner world in such a way that the client experiences the therapist as genuinely able to understand him or her. At the same time the person in the helping role remains outside the experience of the client.

PROCESS CONSULTATION AND THE PERSON CENTERED APPROACH

The person-centred approach places great emphasis on setting a facilitative climate whereby the client experiences non-judgemental listening and empathy from the counsellor.

Therapists rarely ask questions, make diagnoses, provide interpretations or advice, offer reassurance or blame, agree or disagree with clients, or point out contradictions. Instead, they let clients tell their own stories, using the therapeutic relationship.

The therapist listens without trying to provide solutions. The therapist creates an atmosphere in which clients can communicate their feelings with certainty that they are being understood rather than judged.

It is non-directive. The therapists allow clients to lead the discussion and do not try to steer the client in a particular direction.

According to Rogers, this permissive approach makes clients more aware of aspects of themselves that they have been denying. It helps free clients of the sense that they are under the influence of forces beyond their control.

Rogers maintained that we behave as we do because of the way we perceive our situation. "As no one else can know how we perceive,

we are the best experts on ourselves."

"As no one else can know how we perceive, we are the best experts on ourselves."

Rogers developed his theory based on his work with emotionally troubled people and claimed that we have a remarkable capacity for self-healing and personal growth leading towards self-actualization. He placed emphasis on the person's current perception and how we live in the here-and-now.

"If I am truly open to the way life is experienced by another person...if I can take his or her world into mine, then I risk seeing life in his or her way...and of being changed myself, and we all resist change. Since we all resist change, we tend to view the other person's world only in our terms, not in his or hers. Then we analyze and evaluate it. We do not understand their world. But, when the therapist does understand how it truly feels to be in another person's world, without wanting or trying to analyze or judge it, then the therapist and the client can truly blossom and grow in that climate."

Unlike other therapies the client is responsible for improving his or her life, not the therapist. This is a deliberate change from both psychoanalysis and behavioral therapies where the patient is diagnosed and treated by a doctor. Instead, the client consciously and rationally decides for himself what is wrong and what should be done about it. The therapist is more of a friend or counselor who listens and encourages on an equal level.

Rogers believes that active listening, respecting the other as a person, acknowledging the other's right to be who he or she is, helping the other to understand his or her own strengths, weaknesses and potentials and letting the other learn on own conditions is the basis of the client centered approach.

EDGAR SCHEIN - THE HELPING RELATIONSHIP IN PROCESS CONSULTING

Schein believes that the Organization Development (OD) process of Process Consulting is to help people in organizations to help themselves. He defines process consulting as a consulting model distinct from expert (information purchase) and patient?doctor models.

Both the expert and patient-doctor models focus on consultant as the solution provider.

PROCESS CONSULTATION AND THE PERSON CENTERED APPROACH

Carl Rogers: Psychologist and Founder of Humanistic Psychology
Edgar Schein: Professor MIT . Sloan School of Management

Process Consulting is putting the focus on the client. Understanding that the consultant can only help the clients to solve their problems, consultation becomes a matter of establishing a supportive relationship. Through the relationship, the client comes to understand the need and opportunities for change.

Schein believes that the essence in helping relationship is the word "relationship". That the decisive factor as to whether or not help will occur in human situations involving personality, group dynamics, and culture is the relationship between the helper and the person, group, or organization that needs help. Every interaction, beginning with contact with a client is an intervention that simultaneously allows both the client and helper to diagnose what is going on and that builds a relationship between the two of mutual trust, and caring.

Schein has put forth ten principles of a helping relationship. These are guidelines that aid the consultant when he is in a helping relationship. They remind how to think about the situation the consultant is in and not prescribe what to do.

These principles are:

1. Always try to be helpful.

Without the genuine intention of being helpful, it is unlikely that a helping relationship is formed and that help will occur. In all human relationships the intention to be helpful is the best guarantee of a rewarding relationship which leads to mutual learning.

2. Always stay in touch with the current reality.

One cannot be helpful if one cannot decipher what is going on in oneself, in the situation, and in the client.

3. Access your ignorance.

The only way one can discover one's own inner reality is to learn to distinguish what one knows from what one assumes to know and from what one truly does not know.

Accessing is the key : one must make an effort to locate within oneself what one really does not know. It is like scanning the inner database and gaining access to empty compartments.

If a person truly does not know the answer, then he/she is more likely to sound congruent

and sincere, when he/she asks about it.

4. Everything you do is an intervention.

Just as every interaction reveals diagnostic information, every interaction also has consequences for both the client and the consultant. The consultant therefore has to own everything in his/her scope to assess the consequences, to be sure that they fit into the goals of creating a helping relationship.

5. It is the client who owns the problem and the solution.

The consultant creates a relationship in which the client can get help. It is not his job to take the client's problems onto his shoulders, nor is it his job to offer advice and solutions in a situation that he does not live in himself.

6. Go with the flow.

To the extent the consultant does not know the client's reality, he/she must respect as much as possible the natural flow in that reality and not impose his/her own sense of flow on an unknown situation. Once the relationship reaches a certain level of trust, and once the client and consultant have a shared set of insights into what is going on, flow itself becomes a shared process.

PROCESS CONSULTATION AND THE PERSON CENTERED APPROACH

7. Timing is crucial.

The introduction of the consultant's perspective, the asking of a clarifying question, the suggestion of alternatives or whatever else he/she wants to introduce from his/her own point of view has to be timed to those moments when the client's attention is available. The same remark uttered at two different times can have completely different results.

8. Be constructively opportunistic with confrontive interventions.

When the client signals a moment of openness, a moment when his or her attention to a new input appears to be available, it is important to seize those moments and try to make the most of them. In listening for those moments, the consultant must spot areas in which he/she can build on the client's strengths and positive motivations. Those moments also occur when the client has revealed some data signifying readiness to pay attention to a new point of view.

9. Everything is a source of data; errors are inevitable-learn from them.

No matter how well the consultant observes the previous principles, he/she will say and do things that produce unexpected and undesirable reactions in the client. He/she must learn from them and at all costs and avoid defensiveness, shame, or guilt. He/she

can never know enough of the client's reality to avoid errors, but each error produces reactions from which the consultant can learn a great deal about his/her own and the client's reality.

10. When in doubt share the problem.

Inevitably, there will be times in the relationship when the consultant doesn't know what to do next, feels frustrated, and gets paralyzed. In situations like these, the most helpful thing he/she could do is to share the "problem" with the client. Inasmuch as it is the client's problem and reality is being dealt with, it is entirely appropriate for the consultant to involve the client in his/her own efforts to help.

Parallels between Client Centered Approach and Process Consulting in a helping relationship

Comparison shows several parallels between the two philosophies.

Rogers view is that to help, the therapist must possess the qualities of congruence, unconditional positive regard and empathy. All these form the basis for a relationship of mutual trust and caring. Such a relationship then provides the conditions for self-exploration in a safe, trusting environment.

Similarly, Schein believes that the relationship of the consultant with the client is the decisive factor as to whether or not help will occur.

Relationship of trust and mutual caring to form a facilitative climate with focus on client underlies both approaches.

Schein in his principle "access your ignorance" believes if you truly do not know the answer, then you are more likely to sound congruent and sincere when you ask about it. Congruence to the situation in a relationship is common to both approaches.

Person Centred approach provides the framework for self-initiated and self-directed assessment and change of existing behaviours, attitudes, thought processes, values and habitual patterns of coping of the client. Rogers asserts that it is the therapeutic relationship that helps the client find the solutions to his/her situation. The therapist does not own the problem.

The principle put forth by Schein: "It is the client who owns the problem and the solution". The consultant creates a relationship in which the client can get help.

PROCESS CONSULTATION AND THE PERSON CENTERED APPROACH

Rogers' approach is non-directive. The therapist allows clients to lead the discussion and does not try to steer the client in a particular direction. This is the same as Schein's principle of **"Go with the flow"**.

Active Listening is a necessary aspect of Client Centred approach. This is similar to Schein's principle of **"Be constructively opportunistic with confrontative interventions."** The consultant seizes opportunities to build on the relationship through active listening.

Conclusions

In this paper I have attempted to bring together two traditions of the helping process. While both disciplines work in different arenas, they share some common philosophies about facilitating positive change.

For both Rogers and Schein, their approaches are wider and more fundamental than that of providing a technique of how to work in a helping role with individuals, groups and organizations.

For Schein, process consultation is a "philosophy of how to provide help to human systems"; for Rogers, the person-centred approach is a facilitative "way of being".

On reflection, despite different terminology, the underpinning philosophical foundations of both traditions are consistent with each other.

Process consultation provides a useful method for working with complex task-focused systems with person-centred values.

It articulates an approach that person-centred practitioners can congruently adapt when contracting to work on task-related issues to bring about change.

However, Rogers has put forth qualities that a therapist should possess in the change process of troubled people. The relationship helps clients to set a new paradigm to change the perception of reality, given the vast potential they have. This relationship is a **one to one** change process.

Schein has put forth principles that aid in process consulting. They remind the OD consultant what to keep in mind while engaging with the client. While these principles also change the paradigm of the client to set new realities, it has a larger aim of changing the paradigm in which the task oriented organization exists. It is not in that sense a one to one change relationship, rather relationship(s) that influences **many** for change. **It emerges that the scope of both is**

different.

Today, I hold the role of Head OD and Learning for and organization . I am also the Chairperson of the Internal Complaints Committee.

In my roles I am responsible for change interventions across the organization. I need to engage with associates one to one, and also in groups.

I have the qualities of positive regard, congruence and empathy, but I intend to make these qualities in me stronger. I also will keep in mind the ten principles of process consulting when engaging with associates. Drawing from both Rogers and Schein together will help me in achieving greater success in my assignments.



Sushma Kulkarni

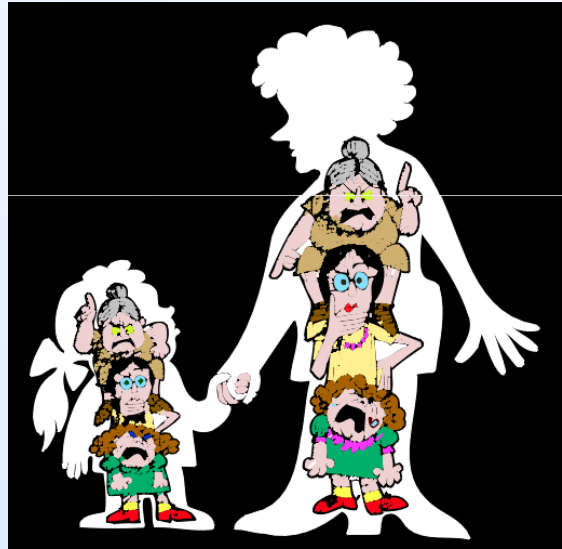


“TRANSACTIONING ANEW”

It is the time of the year. Splendid rain. Rambling, verdant green. And 'Gunjan' beckoned again. Last year it was 'Theatre of the Oppressed' for me, this time 'No more drama' - a workshop on Transactional Analysis.

Workshops are so much like J.K. Rowling's 'Forbidden Forest' - necessary evil; you know the conspiracies, but acutely sense that this where the answers lie. I began with BLHP a year ago, and this was my third encounter with ISABS. Travelling to Karjat with a bunch of friends from Mumbai who fondly refer to the venue (Dr. Mody's Resort) as a warm homecoming, the trepidation was as palpable as the excitement at the prospect of new discoveries. As we zipped into the venue well within time, a question came back to haunt me, "Isn't ignorance bliss"? But I surge forth. The quest was my drug, and I needed a fix.

Transactional Analysis and Eric Berne are probably very familiar names in most people's reckoning, as was the case for me. "I'm Ok, You're Ok" has, I'm sure, been thumbed



through by most of humanity for a while now. But if books are about theories, training workshops are about making the theories applicable to us. Its about the awareness of knowing a lot, yet acknowledging that one never knows enough.

I have started marching into workshops with laundry lists now, lists of items that I want to either discard because they are too sordid, or perhaps clean so they can be made easier to live with. So there I went, swashbuckling, ready to take on Berne and the rest with my eyes wide open. The comfortable mattresses on the floor welcomed me with warmth, and, I



must confess, helped break many a fall over the coming three days. I regarded my co-participants with the mild curiosity you grant strangers you are forced to stay cooped up with suddenly in a room.

When the switch was thrown began the roller-coaster ride of 'ego states' that we adopt and communicate in : our Parent, Adult and Child ego states. I laughed, sulked, sought, stumbled, comprehended, and even wept through the three-day journey, as I explored them all to understand my attention-deficit disorders and my hopeless need to whiplash myself; to celebrate my individualism and to see a little bit of all that theory I have known and mapped within me.

It was redeeming. It was humbling and exciting at the same time. It challenged the cerebral cortex as much as it tugged at the heartstrings. We revisited our childhood several times and some of the adventures turned terribly poignant as we relived our own memories, and vicariously, those of our co-participants too.

TRANSACTING ANEW

I realized the closeness again that we feel for our co-participants in workshops and labs, because of this access to laundry lists - the crisp, well-ironed folds opening up and the vulnerability glistening through.



That's the bond! The feeling of being 'all-in-it-together'. What an amazing bunch of people we turned out to be, someone in the room becoming another's tool of learning in the discovery of newer meanings. Trust became everyone's moment of truth as each put forth his or her basket and began the, sometimes diligent and at other times reluctant, wash with the soap and water of their being. Unfortunately, none of this is simple or as straightforward as it seems. None of it affords the smoothness or tangibility as writing about it allows. It is difficult to hold up the mirror at times, it is embarrassing as much as it is liberating, it can be as gratifying as it is frustrating. At times, the inability to cope can be simply overwhelming.

I was a fair good kilometres away from my children as I sat there hunched up on the floor, but I never felt closer to them than I did in those days. Unravelling the child in me threw all my parenting out of the window, and I reached out to them in a way I had never known before. And after having come home to them, it has been truly, soul-stirringly different.

Our facilitator slipped into her role arduously, as she prodded and cajoled us through the exotic mazes of the childhood scripts of our conditioning, of the non-stop 'dos-and-don'ts' tapes we play and the constant cops in our head, as we finally gathered a wee bit more understanding about our life-positions, and attempted to crack the complex code of why we are the way we are, or why we do and say what we do and say. Complicated? She led us through that maze into what is till now a dull glow of realization of who we really are and personified it with a little, cuddly soft toy. We accepted it with dignity and carried it with great pride and immense love into the final community session. Am certain, those little personifications were the cynosure of several eyes.

So ironically, 'No More Drama' brought ample drama and histrionics - not just those we

played out in the room, but the ones we play all the time in wilful glee, at home and at work.

Carrying the newness with us till it blends into our bloodstream is a long-drawn happening; it is going to summon a lot more effort and angst. The dull glow can be made brighter, and sunny realizations still seem miles away as I prepare myself for an ALHP soon. However, I am certain that there are a few lessons I carry forth to grapple better with this wonderful, strange animal called relationships.

Throughout this journey, outside the window, sometimes the sun beat down, sometimes the sunbirds whistled and the squirrels hurried about their chores, and sometimes the rain came down - in drizzles and torrents. At the end of the three days, I do like to think we're all Ok. And I hope all of you stay Ok too! Thomas Anthony Harris will be content.



Beena Menon
BLHP

the moment stood still
as if a drop of water
was balancing on the rim of a glass
as if the wind had stopped moving
i could not breathe
purple and orange hues enfolding
creating a nurturing space
the moment itself was unaware
my eyes were dancing
feet were curious , ready to burst into a
dance
with bated breath i just watched like a child
then it was over
the moment just melted away
but i was still holding it
like a treasure , a precious diamond
then he laughed , of head thrown back kind
flickering of candle light
an eyelid blown away
i cherished the laugh too
the moments , oh such moments!



Sushma Sharma
Professional Member

REFLECTIONS - ON BEING OUR TRUE SELVES

According to Carl Rogers, we all experience a deep sense of loneliness that arises from the belief that if we reveal our true selves to others, we will not be accepted and loved. This belief arises from being made to adapt to social demands as we grow up. As a part of growing up, we are conditioned to act in socially desirable ways. Through this process, we suppress our natural inclinations and learn to behave in socially acceptable ways. This adaptation is absolutely necessary to live effectively in society. However, as a result of this process, we also develop a socially acceptable facade that we present to the world. We know deep down that this is not who we really are. Yet all our relationships are based on this facade. This leaves us with a sense of dissatisfaction because our relationships are not based on our true selves. We wonder if we would be liked if our true selves were revealed. This inability to express our true selves leaves us feeling lonely. The T-group experience with all its contradictions is



*"The curious paradox is that when I accept myself just as I am, then I can change."
Carl Rogers*

an opportunity to express our true selves to a group of people and to experience how they respond to this true self. What we invariably find is that our true self is more fully accepted by others than our facade. I think this is because, deep down, all of us experience this fear of revealing our true selves. When we reveal our true selves in the group, we allow ourselves to be vulnerable. When others see this, they recognize their own vulnerability and feel connected with us.

I have realized that it is the belief that the 'real' me is somehow unworthy and unlovable that keeps me from being my true self in groups. Because of this, I present a facade to the group. My fear is that in being spontaneous in the group I will reveal parts of the 'real' me that could be shocking not only to others but also to me. There are parts of me that I don't know very well but which I fear are negative. If I am not careful about what I say, I may reveal these negative aspects of my true self.

ON BEING OUR TRUE SELVES

Because I don't reveal these parts to others or to myself, I don't know them. This makes my relationships with others inauthentic at some level.

The unknown is always fearful. What Rogers says is that all of us have these skeletons in our cupboards. When we reveal ourselves, others are able to identify with our limitations and relate better with us. This is because they see their own limitations in us. I have seen, time and again, that when people are authentic, they have a more powerful impact in groups.

Very early in the life of one group, a member started to express grief at the loss of her mentor, who was known to some of the other group members and a famous icon in the T-group community. I was irritated. I didn't know this famous person and felt disconnected. I didn't want her to bring this up in the group. My concern at the moment was inclusion and here was a person bringing up a deep issue that I could not identify with. I did not express my irritation. Others who knew this famous person began to express their feelings for her. After a while one of the participants said, "What would she want us to do now?" I realized then that there were others in the group who were also not comfortable with the

process. If I had expressed my irritation, others may have also identified with my discomfort. What stopped me was my fear that revealing my true self would make me unlovable. How can I be irritated when people are expressing grief? What will they think? These were the thoughts running through my mind. I will never know, because I chose not to respond.

In a group, responding is almost always better than not responding. Responses will have an impact and we will learn from that impact. It is generally more functional to be spontaneous in groups. We will always learn something about ourselves and how we impact others. But this requires real courage and a willingness to accept our imperfections. As Carl Rogers says, "When I present myself as I am, when I can come forth nondefensively, without armor, just me -when I can accept the fact that I have many deficiencies and faults, make many mistakes and am often ignorant where I should be knowledgeable, often prejudiced when I should be open-minded, often have feelings which are not justified by the circumstances, then-I can be much more real" (Rogers, 1970; 113). Certainly we may invite hostility and criticism, but it is when we are real that we learn more, become more relaxed and get closer to people.

In a recent group on 'Theory and Practice of Process Work', during a session I sat in a corner, near the door, slightly behind others. The facilitator asked me what was going on with me. I was tempted to say 'nothing,' that I was fine. But I said I feel disconnected and that response led to a discussion about my expectations about the group process. It was a learning experience for me because it helped me to clarify for myself what my expectations were when I joined the group.

In the same group, I wanted to leave one day before the group ended due to a scheduling mistake. I spoke to the facilitator and he said "do what you have to do." But as the time to leave approached, I began to feel very uncomfortable. I realized that what started as a group of relative strangers had become a closely connected group of people. My instinct was to slink away when I had to leave, without telling anyone. I decided to speak to the group. I said that when I decided to leave a day early, I thought only that I would miss some content, I forgot that I would be leaving a group of people. My sharing of my thoughtlessness led to a moving discussion about parting and loss in the group. Many people shared their fears about impending loss at different levels.

ON BEING OUR TRUE SELVES

In my experience, T-group provides a unique arena for expressing our true selves. If we have the courage be our true selves in the group, we will always have a richer experience and learn more about ourselves and how we impact others.

References:

Rogers, C. (1970). Carl Rogers on Encounter Groups. Harper & Row. New York.



Unnikammu Moideenkutty
PDP



*People are just as wonderful as sunsets if you let them be.
When I look at a sunset, I don't find myself saying:
"Soften the orange a bit on the right hand corner."
I don't try to control a sunset. I watch with awe as it unfolds.*

Carl Rogers

Giving Negative Feedback .. Effectively

Out of all the teachers I had in school and college, the memories of only a few are still fresh in my mind. Perhaps these people left a deeper impression on me than on others. There is one teacher amongst these who was not really that good in teaching; what I remember of her is the way she handled our antics. She would scold us, sometimes even accompanied with a light slap, and then would look very pained herself. She would once in a while speak out, "Why do you do such things that compel me to scold you, punish you? Don't you see how much it pains me to be harsh with you?" At that naughty age, I was too immature to notice its impact on me. But there is no denying the fact that out of all my teachers, my memories of this teacher are fresher and full of fondness and reverence. **Why?**

As a part of my faculty work, one of the things I am required to do often, is give feedback to participants about some of their dysfunctional behaviours. It amounts, quite obviously, to giving negative feedback. This is, in general, not very pleasant to the recipient (the participant in this case) as well as to me. Yet in many programmes, participants come to me and thank me for all that I have said. When I

"One looks back with appreciation to the brilliant teachers, but with gratitude to those who touched our human feelings."

Carl Jung

take time
TODAY
TO appreciate
SOMEONE
who does
SOMETHING
you take for
GRANTED



say, 'I have been giving you so much negative feedback for last two days; I thought you would be upset with me', they insist that they are thankful. **Why?**

In my childhood, I did things like most children, which sometimes annoyed my parents. My father was very strict. He would get angry and scold me or beat me. I would sulk and hate him. I would feel distant from him. My mother would also scold me, but in that, I would sense love and caring. Her scolding and occasional beating would not hurt me. It would rather make me regret my actions. I would say sorry, promise not to repeat it, and feel closer to her. **Why?**

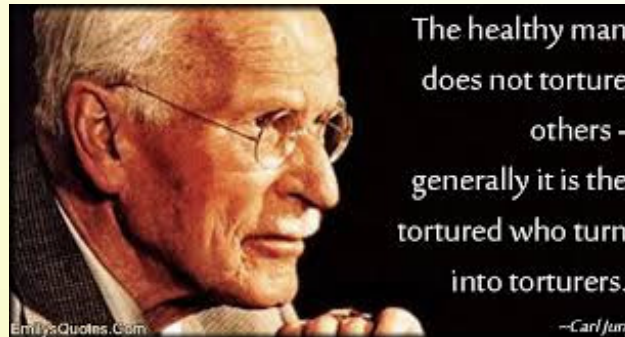
On the other hand, in the scolding of my father, I would experience more of his anger, irritation and disappointment at not meeting his expectations. I felt judged and accused. With him, I experienced more of his need to correct me and control me, rather than his care and concern. I would think more on avoiding getting caught by him than on improving. **Why?**

GIVING NEGATIVE FEEDBACK EFFECTIVELY

While beating or scolding is not really feedback in its true sense, it is in a way communication about a person's response to some action or behavior that is undesirable. In that sense, I am clubbing all the four responses above as a way of giving negative feedback : from teacher to student, from faculty to participant, from mother to child and from father to child. Out of these four, in the case of father vs child, the child feels distanced. In the other three cases, the relationships became closer. So, I would term three of these responses as effective and the other as non-effective. What is there in the three effective communications that is missing in that one case?

In my opinion - the single common thread is '*I Care.*'

In whatever communication we do, if this message of '*I Care*' is conveyed, all the other things become secondary - the language, the tone, the body language, time etc. In other words, more than following the 'rules of feedback' fully, partially or none at all, it is rather important whether one is conveying the message, "*I Care.*" The way a doctor treats a patient, a teacher handles a student, a parent



manages the child, a friend talks to another, a boss orders a subordinate, or whatever way we communicate - if this message '*I Care*' gets conveyed, there is possibly very little chance of misunderstanding, gap in communication or distancing. The core theme becomes 'even if I am harsh, it is because '*I Care*' for you, I am doing it for your own benefit.' So the communication falls in place.

The recipient then becomes receptive, and gets the message the way it was intended - that is for development, growth, becoming more functional and giving up dysfunctional behaviours. It automatically takes care of the feedback blocking behaviors - such as defence, generalization, denial etc. The recipient of feedback becomes more open, and receives the feedback in all sincerity, since it is

perceived by the receiver that the feedback is being given in all sincerity.

It strengthens the bond between the feedback giver and receiver. The relationship becomes stronger and of course the intended purpose - growth of the recipient - is also put on the right track.

I have a corollary hypothesis too. It is quite likely that once a person sincerely feels '*I Care*' for the recipient and gives negative feedback with that mindset, the rules of feedback also get followed automatically. Because what we convey is what we think and feel. So if I have caring in my heart, in all probability my communication also gets molded accordingly - the choice of words, place and time, the body language, the tone - everything falls in line with the rules of feedback. Maybe then I need not bother about following the rules of feedback consciously, but the rules get followed automatically.

The question that follows, is, '*How to give negative feedback?*'

GIVING NEGATIVE FEEDBACK EFFECTIVELY

What I am going to say now may sound very simplistic and generalized. You may feel like rejecting it outright. Please go ahead and do so. But first read on.

Before giving negative feedback, check with yourself your feelings towards the other person. Are you experiencing care / concern / love / affection or such other positive feeling for the recipient? Or are you feeling disgust, pity, anger, hatred or any such so called negative emotion?

If it is a positive feeling, just go ahead and give the feedback in whatever way it occurs to you. It would connect and would be received positively in almost all cases.

On the contrary, if your inner feeling towards the other person is negative, no matter howsoever you try or how many 'rules of giving feedback' you follow, your feedback would bounce back. It would be received as an affront, your need to control and correct, or just your need to express your anger / frustration etc. It is likely to aggravate the situation further and create more distance. In short, your feedback would not reach the person. Therefore, it is perhaps better in such

a case to save yourself the effort and keep your feedback to yourself.

If you are reading this article seriously, with a view to use some of it, I can visualize you shaking your head and thinking, "Ah! How can this be? This cannot be true." I can understand your instant reaction. Yet, I am hopeful that this theory will continue to work in your mind, and you would probably keep matching it with your own experiences. I will remain with you in your thoughts.

I await your feedback on this theory of mine - either in support or otherwise. Your feedback would convey your '*I Care*' attitude- towards me.

Shakti Saran Roy
Professional Member



“Culture is the widening of the mind and of the spirit”

Jawaharlal Nehru.



For the men in Me

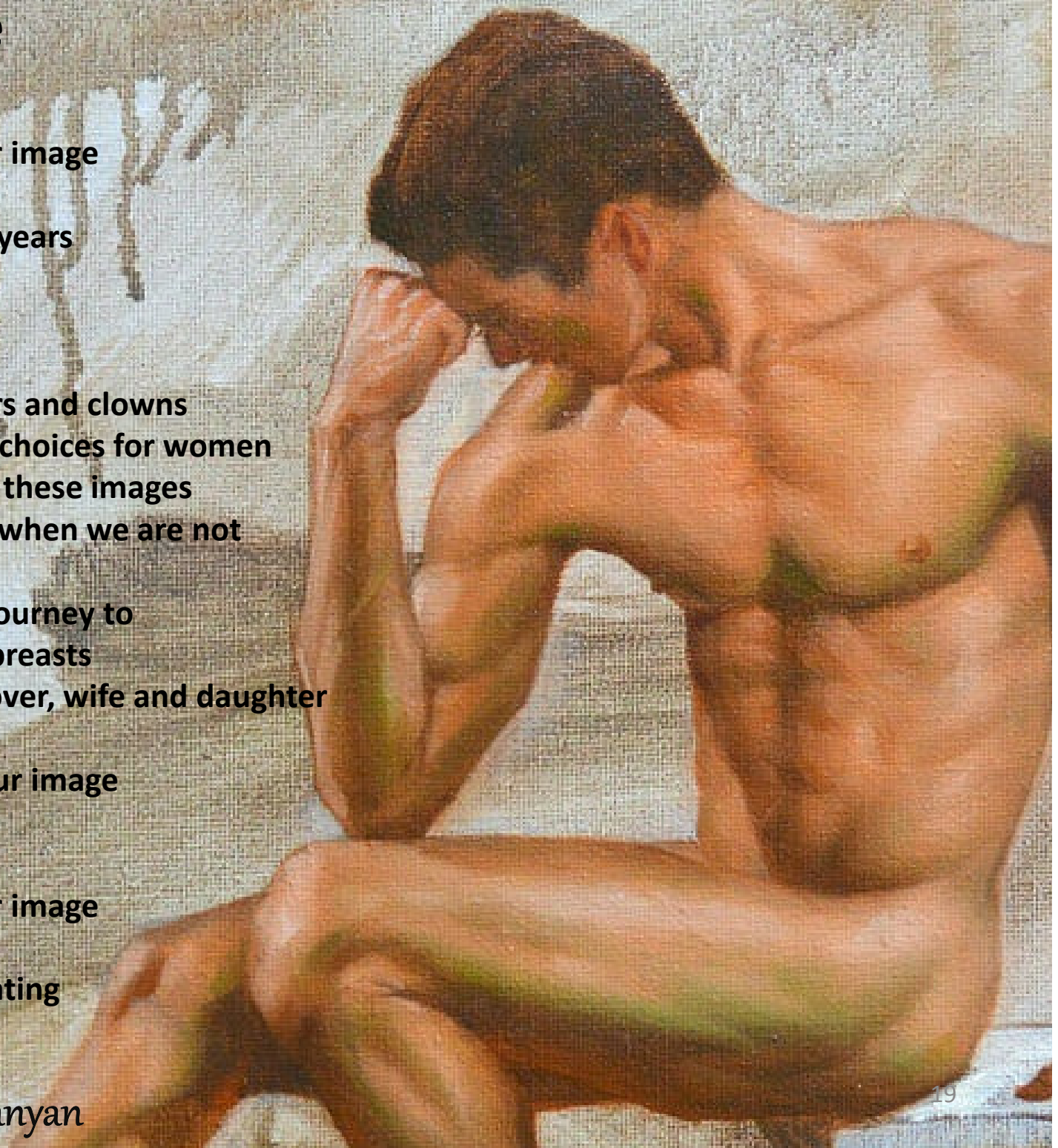
Men of the world unite
We have nothing to lose but our image
Trapped we are,
with the pressure of millions of years
to stay and seed the future

Caricatured by society as
Kings, warriors, magicians, lovers and clowns
Sadists or Masochists, only two choices for women
We have trapped ourselves into these images
and struggle to hold them even when we are not

Who understands our life long journey to
Wean away from our mother's breasts
Only to be entrapped into the lover, wife and daughter
We see each other, but
to seek and give help is not in our image

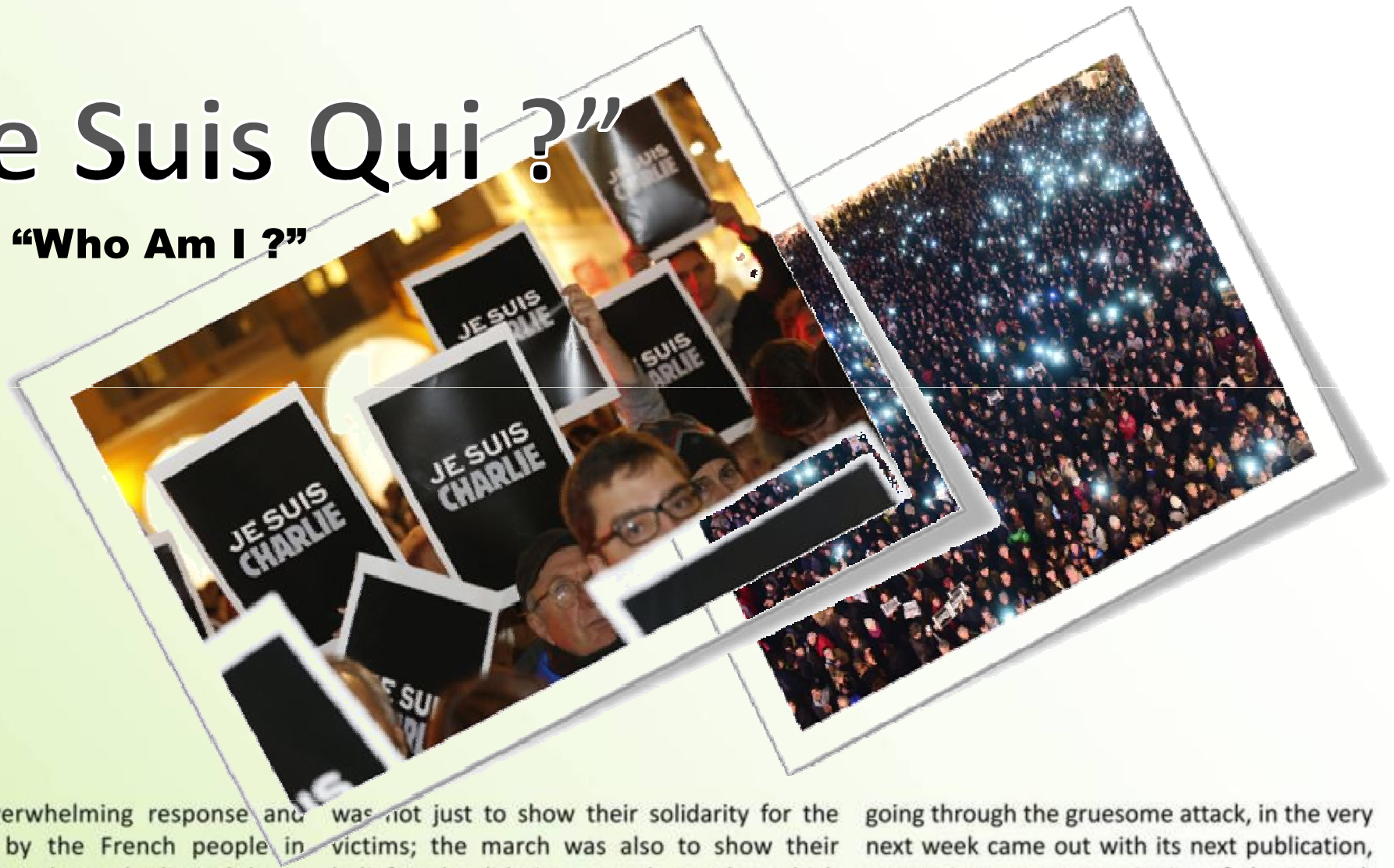
Men of the world unite
We have nothing to lose but our image
Free we are,
with new ways of being and relating
to the women in us.

Sankara Subramanyan



“Je Suis Qui ?”

“Who Am I ?”



There was an overwhelming response and solidarity shown by the French people in response to the attack on Charlie Hebdo, in Jan 2014. Close to four million (40 lac) people - one and half million in Paris and remaining in the various towns and cities of France - took part in a 'march' to show their solidarity to the slain victims of the gruesome terror attack.

Along with them were the leaders of over 40 countries who joined the march. The march

was not just to show their solidarity for the victims; the march was also to show their belief and solidarity towards a value which they all cherish and which unites them: Liberty. In simple language, it means freedom, especially freedom of expression.

Charlie Hebdo was a manifestation of radical free thinking and freedom of expression. What more can demonstrate the commitment to these values than that the team, even after

going through the gruesome attack, in the very next week came out with its next publication, to not just ensure continuity of the journal, but also as a statement - that they have not succumbed to the views of the attackers.

Their next session not only met its deadline but also continued with its way of journalism. There were no obituaries of its dead colleagues; instead, they reproduced some of their old cartoons and, on its cover, had

"JE SUIS QUI?"

Mohammad as "Je suis Charlie". Clearly, the journal is determined to pay any price to uphold its value of independence and freedom of speech.

I was amazed by how much the French nation puts on its value of Freedom. The whole nation stood as one. There was hardly any noise made by the political opposition as to why the government did not stop or prevent the attack. The protests were mostly in silence, with occasional cheering and clapping. I felt overwhelmed to see how deep rooted these values are in the collective consciousness of the French people. Not fearing about more attacks, parents bought their small children to join the march, for them to actually see the solidarity. This demonstrates the commitment of the French people to the value of independence and free thinking. After all, Liberty is one among the three in the national motto of France.

These values are also deeply embedded in the French culture thanks to many of its thinkers like Pascal, Voltaire, Sartre and Victor Hugo.

And I was compelled to think, will we Indians ever stand-up as a nation the same way, for freedom? Will we protect the ideas of free expression and free thinking?
After all "Liberty of thought, expression and

belief" are the values we have given to ourselves in our constitution. Do we really uphold these values?

And the answer, sadly, is No. We don't really seem to value this value.

Not only in the case of Charlie Hebdo, where we did not have people in India, as in many parts of the world, come out on streets with "Je suis Charlie" banners in support of the French, we did not have people demonstrating either with "Je suis PK" or "Je suis Haider" banners. Nor have we ever seen any time in the past similar protests, may it be "Je suis Taslima", "Je suis Rushdie" or "Je suis M F Hussain".

In contrast, we have seen protests galore and attacks on these ideas, and not a single protest to protest these protests. In fact such protests evoke fear in most, and the hidden narrative in all this is: "let us avoid such provocative statements, books, movies or whatever, who cares about freedom of speech anyway!"

So the question is, do we even see Freedom as a deeply engrained value? Does Independence mean the same thing to us, as it probably means to the French? Again the answer, sadly, is No.

So, if not Freedom then what? : "Je Suis Qui?" - Who am I?

The question that then beckons is, if not freedom, then what are our values?

Opposite of Freedom (or Independence) would be Dependency.

Is Dependency our collective value? And the answer, unfortunately, seem to be a yes.

"Je suis Dependent" seems to be our mantra.

We have dependency as a deeply engrained value taught by the society in general.

It starts in early childhood. Parents in the name of showering love and care, actually make their kids dependent. Children are supposed to listen and obey their parents. This is seen as a sign of showing respect. Answering back is seen as bad behavior.

Students in school are expected to follow what their teachers say and not question them. This is a sign of being a "good student". An independent thinker is seen as a rebel. We teach our children all the "right answers". We don't teach them to ask questions, let alone the right questions. Questioning in our culture, especially, to the people in authority, is seen as a mark of opposition and disrespect. This trend continues as the child grows into college, where compliance is sought by the professors.

When the person enters a job, the culture

“JE SUIS QUI ?”

there too is patriarchal, and compliance towards the boss is often sought. No wonder our corporate and public sectors are still very strongly hierarchical in nature. "You don't say No to boss" is supposed to be the mantra of success.

I got in touch with this dependency within me by going through the human process labs. When I went through my first lab (BLHP), I had a single line specific recommendation: "Needs to explore high dependency on Authority". I did not even understand this feedback at the time, let alone do anything about it.

It took me many months and more labs to really understand what it meant, how this dependency was operating within me, and how it was incapacitating me to be myself and limit my belief on myself. Like me, for many others co-participants too, I could see how it was limiting them to speak their mind and be authentic to themselves.

Through my experience of observing the various participants in T-group as well as in the group work that I have done, I am taking the risk of generalizing that most people in India are dependent and seeking compliance and approval from the authority. And there are a few who at best if not dependent, have a counter-dependent stance towards authority.

Cost of this dependency:

It would be humongous task, if we attempt to calculate the cost of this dependency. We are now coming to understand to some extent, the cost of such a culture of dependency, especially in the domain of innovation. We have become an economy of service but not creativity. We don't have many fresh ideas coming. Not much innovative thinking happens in our country. Our record at innovation is dismal; there has not been a single Nobel prize in science in last 50+ years.

In groups and organisations, this dependency manifests in ways that people don't speak up. People prefer to remain silent than speak something which may be seen as making others (especially people in authority) uncomfortable, even though the person in authority might be open and willing to listen. People choose to relate to authority based on the images of authority they have in their mind, rather than the person that is there. The conversations hence are not really authentic: resulting in decisions being made and problems being solved without having all the inputs and the solutions so found are hence incomplete and not holistic.

Another big cost is that people don't exercise their personal authority. They project their own authority onto others. The underling

basic assumption of our society is dependency. That is why we Indians are in constant search of a hero, a messiah. We idol worship achievers like Sachin Tendulkar or Amitabh Bachchan. We instantly connect with someone taking Leadership, like a Modi or an Arvindkejriwal. And whenever our idols make even a small mistake, we take no time in pulling them down.

I think we have paid this cost for way too long.


We need to wake up and take our personal authority, assert the value of freedom and independence. Teach our kids free thinking; encourage curiosity and questioning.

These are the essential values we need to adopt, if we really want to become a truly developed and a civilized nation.



Ameet Mattoo
Intern





The churn is on
chaotic and scary
the earth was moving
grey , black and brown
with a hole in the middle
as if its going to suck away
all that resisted it
it was moving
viciously ,threatening each pore
i move away to a safer place
and watch this dance from a distance
it did not come for me
but was going on in its business
as it were
when I moved away
i was just a witness
as if something new was beckoning me

probably life is telling me to find new adventure
this is now just devouring me
why do i need to stay on here
i make a choice to move away
creating new world
of imagination , beauty
embracing the shift i am experiencing
so much expanse is awaiting me
the beauty thats me .

Sushma Sharma
Professional Member

Silent me!



Power of Stillness In Quest Of Being

I have come to believe, over the years, that true sensitivity is better expressed in silence lesser in words. Even when I choose my words of comfort, they would be effective only if they are rooted in silence. One may smell my spiritual tilt but truly speaking that our words “that stem from the depth of inner silence, their eloquence is soothing and healing too.”

Those who travelled with me found it an experience of communion, a oneness of being that bound us together till date. Yet I found I was within my own self ,on the wheels of my role distant in relation but close to every one sensing and understanding their state of being.

T group- and power of silence.

I have seen myself more vivid and crystal clear in my silence during the small group work . Silence gave me power to reflect and re-examine. I have been most active inside me in my silence than what other see me during my interactive moments. Very often I am not seen by others what goes within me . On the contrary ,there are quite a few who have read me better in my silence during small group or outside group life . In my early days of T group exposure a veteran of his time late Sujit Bhattacharjee was known for using his prolonged silence as prelude to piercing intervention to help drive the person deep down at intrapersonal level exploration . I recalled quite a few of my labs with him where I used to be his participant and also as co trainer in later stage. His power of silence used to let the other person ponder deep down floating and swimming where his radar of sensing could catch the state of emotive being of the specific group member.one very simple intervention addressed to the person in focus ‘what is happening to you?’ would eventually break the ice. Sujit would just swim thereafter together with person .Of course, that has never been the t group of today . Each facilitator has unique way of handling ‘ power of silence’ in the t group work. In basic lab for human process(BLHP) ‘silence’ has been seen very powerful intervention mode for many trainers . But it has become a mimic of the day for small groups in general -as a set pattern of letting group move at its own .

Silent me!

Participants would go for their own 'holiday trip' in absence of any verbal intervention. Group perceives, it as a deliberate strategy of trainer to test their patience of seeking direction. Ultimately, many trainers fail to live up with their own patience and step in with their sarcasm and anger as directive intervention. The 'silence' therefore becomes a pawn in the hand of participants to get the 'son of the bitch'. I have heard in the corridor of event participants speaking-; So the guy had to come out finally. I knew he was keeping a swollen face to test us."

Another group member would say, "if he is making fun of us by doing nothing, let him carry on ...there must be a game plan by the trainer". Mixed perceptions and comments have been pattern of the days evident in the mid community session. Learners mime, skit and reflections display strong message of what they have learnt through silent posture and body language of trainer. I have tried to categorise the nature of such pattern based on what others think and assume appears a clear contrast to what trainers assume.

See Table.

Seemingly 'self' does not make sound yet it does. It makes so much noise that we stop listening to our own voice. I recall my short community session at NTL work few years back in Bethel, USA. An early morning session in a cross cultural setting. "It was a great moment to examine my self that I could not do in my normal t- group session. I was so caught up in mundane issues that I have never located the silent little me a great resource with an inward clarity.

I need to give pause to my life. Activities have taken over my life, its meaning and purpose of all that I have been engaged in", Henery, General Manager of a USA company shared in the group at the end of the day. Trainers' ability to deal with silence in a t- group session is considered to be a powerful skill in facilitation process.

I am aware of several of my colleagues in ISABS whose ability to convert silence into powerful learning insights have been remarkable. Example of Late Dharni and Sujits' style of intervention during silence have been classical model for many. Sujit Bhattacharjee's ability to live with groups' silence and move within everyone during that process with remarkable level of empathy and connectivity was an incredible power that he possessed.

However, meditation, reflections and Dhyana are essentially instruments of self analysis through a guided principle of learning. The silence observed during small group work often becomes a very powerful intervention and also shows milestone for the group journey in terms of self-exploration. "The first day of silence in small group work was so restless and boring but second and third day such moments became so enriching. I could see myself and go into trans to connect with myself within and examine the feedback that others had given to me", Mona, a professional development group learner shared in her group learning journal at the end of the week's experience. I recall a pre-breakfast session that I conducted on "**listening to you inner voice**" with an intercultural group of mostly American participants. It was an experience of closed eyes with absolute silence in dhyana mudra (posture of concentration) that made a humming noise on a rhythmic note.

Participants opine(response range N=50)	Trainers assume(response N=50)
<p><u>FIRST 2 DAYS of group work</u> Trainer seems to be testing our patience by keeping silence.</p>	<p>Watching in silence would create frustration in group</p>
<p>Silence is fake and design plan for something else</p>	<p>Silence is powerful tool to provoke the learner to propel the learning process in the group</p>
<p>We have enough space to do whatever we want to do or speak</p>	<p>Silence drives me to introspect within and reconnect outside as well as observer</p>
<p><u>Third to fourth day</u> Participants are forced to seek inner direction by group themselves</p>	<p>Trainers need to learn by intensity of their own impatience to act</p>
<p><u>Fifth and last day</u></p> <ul style="list-style-type: none"> ⌚ Trainers silence has set me think deeper of the process –within and beyond’ ⌚ I explore my state of helplessness and immobility during trainers’ silence <p>I also discover enormous power of such as stillness floating in the group binding each other in the group without wrappers of words</p>	<p>Participants would emotionally connect far deeper than before in my stillness and freely swim without much of my entry and support.</p> <ul style="list-style-type: none"> ⌚ My silence is not my immobility but my strength and ability of being with others in their pain and pleasure ⌚ My silence has made me

Data collected during (2008-10) for eight batches of BLHP in three events (50 respondent) and facilitators including interns spread over seven events ten small group work at different point of time. By and large observers report and post lab clinic data was taken as piece for forming collective hypothesis.

Silent me!

It touched the soul of many who attended. The Group was asked to listen noise while they were requested to extend their imagination to move beyond the physical body. It was step by step, rhythmic and cogent move to reconnect with universe in one's silence. One of them wrote a powerful quote from Bible of Humanity out of his experience after the session was over; Michelet Jules "Bible of Humanity" 1877 TransVincenzo Calfa. New York, J W Bouton.

*"What a happy age of ours! The soul of the earth is harmonized by telegraph lines united in its present...though the lines of history and its comparison of different eras, it offers a sense of prateral past." He shared that experience of listening our own voice had offered the joy of knowing that soul has lived in the same spirit. I am a Christian by birth but I strongly believe that religion is comprised within realm of spiritual activity but; spiritual activity is not contained within religion", **he added.***

I am aware of several of my colleagues in ISABS whose ability to convert silence into powerful learning insights have been remarkable. Example of Late Dharni and Sujits' style of intervention during silence have been classical model for many. Sujit Bhattacharjee's ability to live with groups' silence and move within everyone during that process with remarkable level of empathy and connectivity was an incredible power that he possessed.

Silence is Creator of a religion

Silence is creator of religion but it may lose its own value of sensing its own impact. If doer does not take stock of its deeds - deeds alone would not measure its outcome. Silence enables me to act like an effective watch-man of my own treasure within. Let us ask therefore, I told, "Am I the creator of the religion that bind people together in different bundles or am I piece of skeleton with flesh and blood bundled together - unwilling and helpless to move out of the bundle to serve the humanity. Can I extend my reach and connect to world within—the subconscious self. Yes I can if I listen to its inner noise." Silence offers the power of stillness in quest of being.

We fully agree that convergence of self -exploration process may reach the doorstep of spirituality. Meaning of self-exploration, on a pure rudimentary basis sets a person towards inward looking. Thus ability of a person to live with oneself in the moments of group silence brings new insights of self. Most of the poetic insights like the one below has opened new dimensions of self with all authenticity during our small group processwork.

Indian Society for Applied Behavioral Science(ISABS) is strongly focused on small group process work. Its recent publication (*Rhythms and Rhymes isabs 2004 op cit*) as compilation of poetic insights of several learners has touched the soul of the author in taking out this piece..

Silent me!

Searching self in silence

*A blissful mirrored countenance,
An ecstatic experience,
Helps one in touch with one
Honestly, candidly, blatantly.
When self with self
Opens, interacts, communicates
Unknown unravels, uncertain ensures:
Unfathomable surfaces,
One reaches out to oneself.
Silence on many occasions
Unbearable and lonely:
Yet one is never empty or lonely
If one is one with one's
Silence entices, attracts, engulfs
Evokes sensitivity
Overwhelms emotions
Invokes self identity
Overpowers commotion
To pregnate and bear self
Share self, care self and heal self"*

N P Singh

Professional Member

Geeta a revered Hindu epic says it very forcefully that "self is eternal, non-ending and all pervasive." In the present book, my attempt is to take you to a selective journey of metaphors on self analysis by different curious learners of life.

The metaphysics of 'self- understanding' need not be viewed as an extraction for religious percepts, nor I intend to do so. The philosophy of 'being' is common in all religion. Thus there cannot be any different way of understanding and analysing 'self' from one to another religious frame. **Maunvrata (festival of silence)** was taken up as penance to address some very critical issues of life. We are aware of its merit and value that used to make so much meaning in early days .In Jainism there is strong practice in today world of mauni saints with reverence and dignity .

It is well said that God resides in us ,very closely connected to heart and soul . We touch our heart to feel and understand life and relationship around .But mind stays above all at the top to be fed by brain and senses located so close to each other .

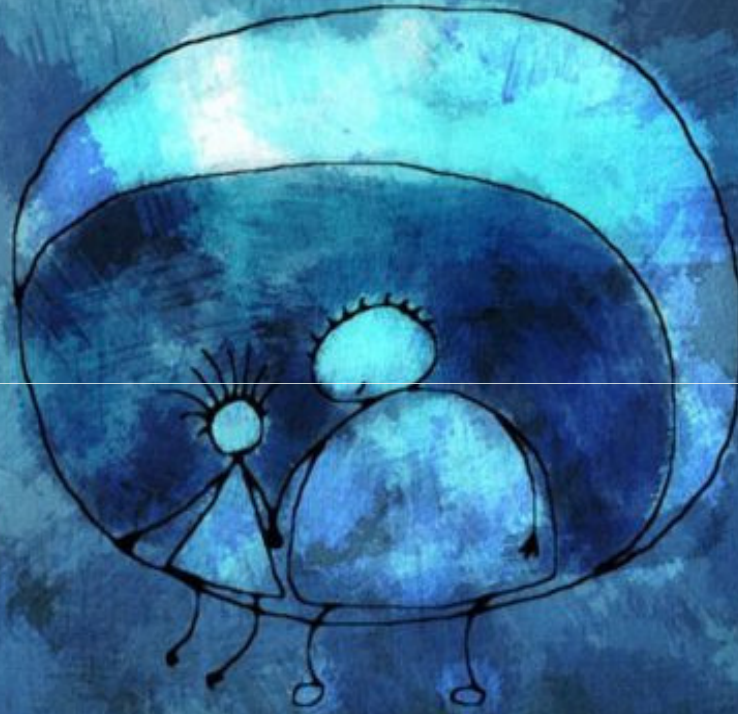
Silence dissolves the hard condition as accepted through out the life .it must melt and dissolve to move towards inner realm. We need to be a seeker .But due to our mind near total preoccupations on too many issues ; we remain associated with worldly affairs. Silence breaks the pattern of mind and tries to put on hold the running tendencies of mind. True self starts exerting on itself over our mind whenever listens to inner voice until held in captivity through stillness and tranquility. Meditation offers powerful mode to hold it in command .Silence offers power to observe with no judgment -in and out driving us to address our quest of being . Some one feels mind has a strong negative slant where silence alone would make it self- disciplined and clean the dirt if taken up with purpose and practice.

2 Michelet Jules "Bible of Humanity" 1877 Trans Vincenzo Calfa. New York, J W Bouton.

3 ISABS is strongly focused on small group process work. Its recent publication (Rhythms and Rhymes isabs 2004 op cit) as compilation of poetic insights of several learners has touched the soul of the author in taking out this piece.

4 B kumar ,mans spiritual journey full circle 2014- describes an interesting meaning of stillness through canvas of his paintings and creative expression.

My Dad - My Hero

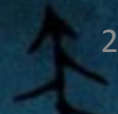


“I am so upset with her, I blame you for all that (‘I will do what I want’) attitude that she wears on her. It is all your pampering that encourages her. Sheela, I am really worried for her!”

“Please don’t be so angry, she is growing. We need to give her some space, and she needs us at this critical stage of her growing years”.

This was a conversation I overheard in different versions between my Dad and Mom many times a month. I know it was too much to take, but Mom managed to pacify Dad and save my skin every time Dad was angry with me.

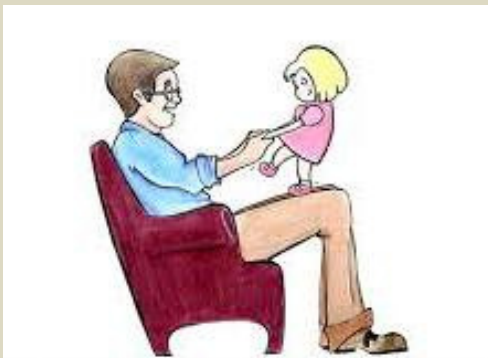
Too many episodes of these overheard conversations had kind of distanced me from him, who was, till not long ago, the hero of my life.



MY DAD, MY HERO

I remember myself being completely obsessed with this super cop called (my) Dad. I loved the hideous thing about his job which required him to not reveal his true identity. So he would dress himself in some weird attire and leave home late in the evening. It was a pleasure to peep into his special diary which had pictures and notes on some people called 'culprits' turned 'informers', who looked a little scary and weird. They came home sometimes and Dad would quietly slip through the back door for a secretive conversation. I peeped from some corner in spite of not understanding any of the stuff they discussed.

I recall my teacher in Class 3 asking us students to describe our parent/parents. When it was my turn, I stood confidently and very proudly expressed about my Dad and what he did. My concerned teacher sent home a note that evening, asking my Dad to meet her. To that, my Dad sat me down and explained that from here on I need to tell everyone that my dad worked at an office. He said "You are my strong little girl, and I need you to support me." That made me feel really important, and, with an innocent spark in my eyes, I vehemently promised him that I will support him.



Many years from there this spark got worn off many shades, and I wondered how things changed between us, and how often he left me feeling sad and mad. Dad had set expectations of how his children were to grow. My brother and sister more or less conformed to his expectation, but I was nowhere near. I would end up doing things that Dad thought were not 'girl' things - liking joining the NCC at college.

He was completely against it, but I went ahead and completed it with flying colors. My success gave me a lot of inner strength but made it difficult for Dad to deal with it. So I didn't see too much of my Dad at my high school and college. Mom was there always as my pillar of strength. In spite of her hectic schedule and being at the helm of her career, she ensured she never missed even one of the events which required her presence.

It was depressing to see my friends' Dads standing by them, cheering for them on those student days at college. I excelled at studies, the cultural fests and whatever I attempted to do, but I missed my Dad by my side during all those glorious moments.

Life moved on, and so did we. I started off with an early career, while pursuing my education. There were many confrontations between my Dad and me which left us bitter, and we started avoiding each other. Financial independence gave me a lot of confidence to get ahead in life. With this new found freedom, I tried to forget the missing piece in my life, and move on. There were times I thought about moving out of my home, given that I could afford it.

But that was not permitted by Mom, and I would never ever do anything that she did not approve of. She continued her efforts to keep the family together and was the common source between us.

Then one afternoon, on a busy workday, I got a call from Mom asking me to get home as early as possible, she never gave me a reason. She had asked both my elder siblings also to get home. Really worried, all of us rushed home. We saw my uncle, a practicing surgeon sitting by my father on a couch. He sat us all down and said my Dad has been diagnosed with Diabetics and his current levels were shooting beyond the safe zone and we need to get him on medication ASAP.

It was supposed to be family time to figure out a way out of this situation, but Dad just shooed us away saying he would manage. We had no option but to give him some space to cope with the situation.

Weeks later, things turned bad - a small wound on his leg was getting worse. Uncle dropped by again and warned us that this could get serious, and that we should move him to a hospital. But Dad never agreed and started resorting to all sorts of weird self-medications which worsened his wound. Two weeks from then, his shin had turned completely black and there were severe signs of gangrene. Uncle managed to get some expert doctors home for a check and they gave us the final bad news. My Dad had to get a part of this lower leg amputated to save his life. They said there were only 24 hours to get on with the procedure.

This time Mom, brother and sister tried really hard to convince Dad to move to the hospital for the amputation procedure, but he did not heed to them and said he chose to die rather than part with his leg.

My Mom turned to me and said, “Baby it is time for you to talk to your Dad and help him stay with us.” Not understanding her state, I snapped back, “Ma, if he chooses to go, we should let him go”. My mother got up and walked away quietly with tears in her eyes.

This was a sight I couldn’t stand. Something struck within me that said it was time I stood by my Mom.

It was tea time, so I walked into the kitchen, made a cup a tea and handing it to Mom, I said, “I will do whatever it takes to keep Dad with us”.

Then mustering all the courage, I stepped into Dad’s room. He was groaning in pain. He saw me and chose to ignore me. I sat quietly for some time, just recalling the good and bad times I had with this man lying there in pain today. While I was lost in my thoughts, Dad asked “Why are you here?” I just managed to utter “I am your strong little girl and I promise to support you”. There was deep silence for a couple of moments and both of us were looking at each other with tears filled in our eyes.

Later that evening , we shifted Dad to the hospital and next morning he was ready for the operation theatre. While we anxiously waited outside, my uncle came out of the operation theatre and said, your Dad wants you to be with him during the procedure. I was flabbergasted and refused to get in. But then, uncle said “You need to be there with

MY DAD, MY HERO

during his toughest time.” I was not prepared for this, but mustered courage to join him. My uncle, with his team of doctors, started the procedure and it was done in 45 minutes. Dad was very awake with the numbing injection given to him, and I was holding his hand all throughout the procedure. He was kind of fine during the whole thing but once we were done, and the rest of the family joined us in the observation room, he just broke down uncontrollably. And this was the first time I was witnessing my Dad cry so badly. None of us could console him.

After three months at the hospital, we brought him back home and then there were the weekly check-up visits to the hospital. My sister and I took turns to accompany him. These trips to the hospital served to connect us back in a big way. We talked about many things, laughed together and this brought us really close. The next thing was to get an artificial leg organized for him. This was an exercise by itself. We tried many options till he found one that he was comfortable with. So six months from his amputation, there he was on his feet. Apart from getting a new leg, my father was a new person. I was happy to see my hero back in action.

He did see me off to office every day with a very warm smile and when I got back I ensured to spend some time with him. My family was getting back all the happy times we had lost over the years.

One evening, I was sharing with Mom about my day at office and I saw my Dad walking towards me. I got up to give him room and he said, “No, sit. I need to talk to you”.



He shared about the many things that needed to be done on the home front and asked me to get some of them done. I listened quietly to him and Mom left us to ourselves. I thought he had finished what he had to share, so I got up to see if I should get some snacks. He remained silent for a moment and said, “Baby, I was always proud of you”. This was unexpected. I had thought all along that I did not mean anything to him and now hearing this was unbelievable. I was so dumb stuck that I didn’t talk about this to anyone at home. In an elated state, I couldn’t get much sleep that night. All my bad memories of missing my Dad were getting rubbed off during those crucial moments. I was feeling light as a feather.

MY DAD, MY HERO

I woke up a new person, singing away to glory with a special spark in my eyes. My Dad watched me, and we were enjoying our Sunday. My mother was planning for a family brunch. But this lunch never happened because we lost my Dad that afternoon. He suffered a major heart attack at home and within minutes he was gone. While the rest of my family mourned, I couldn't react to this situation. To me, the conversation with my Dad from the previous evening was still ringing in my ears. I couldn't believe the hero of my life was no more.

My Dad did a great favor of mustering courage to have that conversation with me, which helped wipe away all that hurt that we carried within us unknowingly. I salute him for that and continue conversing with him in my mind, and I know he would be listening to me from somewhere. My Dad, My Hero.

Uma Maheshvari S
ALHP, ODCP



Treat the Earth well: it was not given to you by your parents, it was loaned to you by your children. We do not inherit the earth from our ancestors, we borrow it from our Children.

Ancient Indian Proverb.

Photography

Photography requires one to be observant, curious, and present in totality to the happenings around. That has been my experience. Last year this time, Nayantara came home. Nayantara, my camera.

Watching, observing, anticipating, intuitively clicking.... more often than not I have found that when I am present completely in the here and now, things simply fall into place, in sync. They make perfect harmony.

For me photography, much like the human process lab, is a more introspective aspect of my own viewing experience. A stare often gains some value when framed through the viewfinder. I force myself to ignore everything beyond the view box and try to observe an ever changing dynamic stage.

A theatre without a plan. Yet, at specific moments the characters and their surrounding elements just get in sync. That is when I try to press the shutter button and freeze this. That is a decisive moment for me. Of course this is my own journey and the visions are through my own window of perception.



1. Through the shapes, darkly: Nothing important, yet it caught my eye. Repetition of patterns often attract me like the woman's hair style and a blank arch here.

Subhaashini Ghosh
PDP





2. Angel in disguise: Unprepared to shoot I noticed, a man standing on the platform and approaching candy sellers at a distance. I was on the opposite platform. Within seconds they merged, I could frame it instantly, I was lucky.



3. *Veiled for a moment* : Life has visible layers I believe. They are often opaque too. For me a translucent veil, smoke or fog for example has a different meaning. They obscure generally visible common things for a brief period and it leaves a strange impression.



***4. A tale of two souls : Life in a dead house, almost a ruin.
Every aspect of this very old house suddenly smiles sadly as,
at the heart of it lies a warm life.***

ALONENESS

I am meeting my Self in aloneness;
There is nothing around me,
No flowers, no leaves.
I am in all my rawness, with dark black and
grey shades,
My roots, and the braches, with nothing
around,
I stand tall touching the sky occupying the
space around me
With some flashes of colors in aloneness.
And as I stand in my aloneness I carry my
HUMANESS:
My frustrations, my anger, and my jealousies;
I carry my vulnerabilities and gullibility.
I stand tall with my freedom, creativity, joy and
bliss.
I like this meeting myself in ALONENESS.

*This painting titled **ALONENESS** was done by me as a part of a lab on **HOLDING ON/ LETTING GO** at NTL in 2000. The paper I used was given by Harrison, a member participant. I gifted the painting to him as he was quite moved by it, and he gave it back to me as a gift from him. I am sending it to you for inclusion.. KK*



K K MEHTA
Professional Member

A few years ago, I had a memorable opportunity of getting a learning stint in ISABS BLHP process. Before I went for the training, I had a vague but respectful idea about ISABS labs which I gathered through interactions with senior colleagues who had attended them. It seemed an honorable opportunity to participate in one. It was more so, as the event was being held at Goa, the Las Vegas of India. The venue selected was Dona Sylvia Resort, an exhaustively beautiful premise. It had all the facilities one can long for- swimming pool, gym, TT tables, badminton hall, thick canopy of trees to sit, open dining space for fun dining, comfortable rooms etc., the best part being the sea beach which was just around 200 meters from the premise. Going for a walk in evenings was great fun. The Goan fish curry in the restaurants was my favorite, which I relished. It was a training programme, more suitable to be called a dream holiday trip. To my pleasure, I happened to meet some of my old school/ college mates there. To top it all, I got a nice gentleman, Mr. Rajan from Chennai, as my roommate. The stay and the overall training ambience was just excellent. I can't thank my seniors and my organization enough for this opportunity.

The lab went on like a slow walk, very boring at first, but progressively exploratory as the process went on. On the last day, the hotel had arranged for a paid trip around Panaji. Most of the participants eyed for it. As I had seen Panaji earlier with my wife I looked for some more interesting time for myself. I hired a bullet motor cycle from a nearby hiring shop and planned to explore the beautiful countryside of Goa.

DOWN MEMORY LANE AT ISABS, GOA

I eventually asked some of my group members to join me but they preferred the bus tour. In the afternoon, I started my lonesome journey. The villages in Goa reminded me of the scenes of Kerala villages, full of greenery and houses lying separate from one another. The fields in between villages were pleasing sights. The shops in near villages had usual scenes of squatting people passing time.

I was in search of a beach - small, pristine and not crowded - hence I asked the people intermittently on the road to guide me. I could locate three to four of them but I was actually looking for a suitable beach to sit or lie down in. Eventually I landed at a seemingly suitable beach which was just near a small village, and not crowded.



Eventually I landed at a seemingly suitable beach which was just near a small village, and not crowded. I sat for some time and then decided to lie down. I put my cap on my face to save burn. I Put the bullet keys and mobile on my chest for safety. I had chosen a place from where the persistent waves were at a safe distance from me.

The atmosphere was so serene that I unknowingly went into deep sleep although I had no intention to. I guess a person in sleep barely knows he is sleeping. It was a discovery of a lifetime when, all of a sudden, a wave passed over me and drenched me completely. In the process it took away my cap, mobile phone and the ignition keys of the bullet motorcycle which I had placed on my chest for safety! I tried hard to run behind the wave to retrieve the belongings. I could get the keys from underneath the wet sand as its tip was just about visible, and caught the cap from a return wave. But the mobile phone was nowhere to be seen. I searched through the wet sand with my hands and feet, but the effort seemed futile. I stood there for a while looking hopefully but helplessly every time a wave came, but after a few minutes lost all hope.

In that drenched condition I started the bike for return journey to the hotel. This time I could hardly observe the abundance of Goa. It was a mechanical journey just to return the bike and reach the hotel. All the way I was just wondering how a wave could reach me when the distance I conjured was safe enough from shore line. I could not share the story with my fellow participants in fear of drawing flak and merriment from them.

But today when I think about the event it does not embarrass me. Episodes like this have their charm and thrill when one reminisces about them at a later date. I lost the mobile to the sea but gained a lot in seeing and observing the bounty of nature in Goan countryside which I still like to visit any day.

AK SAHU

aksahu@sail-bhilaisteel.com

BLHP, GOA

Relating space

I meet you
With so many questions in my heart
I think
I will ask all those vital questions
I will relate with you
We will weave magic together
You don't answer my questions

You feel
Intruded into
I try harder , more questions
More intelligent
You go into your shell
Hold my hand
Let me share with you
My fears , excitement
What my doubts are

You suddenly sit up listening attentively
Slowly ever so slowly you start sharing
New stories are being strung together

Something of you
Something of me

Suddenly sparkling relationship gets born
Relating need different fodder , manure
Seeds will sprout
Of its own volition
Just bit of rain

Love and listening
Sharing my vulnerability with you
We are on a mutual journey



Sushma Sharma
Professional Member

News and views, and contribution of articles
for future issues may be sent to:

isabs.publications@gmail.com



EDITED BY BHANU WITH RAJESHWARI, RACHNA, AMEET, SUBHAASHINI & ARATI

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

ISABS OFFICE: : EMAIL: contact@isabs.org Phone: (011)26850956

