



Pottery By  
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# Table of Contents

#	Subject	Contributor(s)	Page
1	<a href="#"><u>From Dean(Publications)</u></a>	<a href="#"><u>Rajeshwari L</u></a>	<a href="#"><u>4</u></a>
2	<a href="#"><u>Dynamics of Relating</u></a>	<a href="#"><u>KK &amp; Ramesh</u></a>	<a href="#"><u>5-8</u></a>
3	<a href="#"><u>Relationships</u></a>	<a href="#"><u>Gauri Nigudkar</u></a>	<a href="#"><u>9-12</u></a>
4	<a href="#"><u>Morning Dawns</u></a>	<a href="#"><u>Linda Baptista</u></a>	<a href="#"><u>12</u></a>
5	<a href="#"><u>Greed and OD</u></a>	<a href="#"><u>TV Rao</u></a>	<a href="#"><u>13-21</u></a>
6	<a href="#"><u>Creating New Age Organizations</u></a>	<a href="#"><u>Tejinder Bhogal</u></a>	<a href="#"><u>22-27</u></a>
7	<a href="#"><u>Harvesting the Uncommon</u></a>	<a href="#"><u>Lalitha &amp; Sankara</u></a>	<a href="#"><u>28-31</u></a>
8	<a href="#"><u>Facilitation of an OD Workshop</u></a>	<a href="#"><u>Archana Shrivastava</u></a>	<a href="#"><u>32-33</u></a>
8	<a href="#"><u>Dancing with the Shadows</u></a>	<a href="#"><u>Leonie Dmello</u></a>	<a href="#"><u>34-37</u></a>
9	<a href="#"><u>Danced My Way to Nirvana</u></a>	<a href="#"><u>Priya Shrivastava</u></a>	<a href="#"><u>38-39</u></a>
10	<a href="#"><u>Mirror, Phone and the Cafe</u></a>	<a href="#"><u>Navtej K.B.</u></a>	<a href="#"><u>40-44</u></a>
11	<a href="#"><u>The Digital Tsunami</u></a>	<a href="#"><u>Ganesh Anantharaman</u></a>	<a href="#"><u>45-47</u></a>
12	<a href="#"><u>Human Process Consulting</u></a>	<a href="#"><u>Ameet Mattoo</u></a>	<a href="#"><u>48-50</u></a>

# Table of Contents

#	Subject	Contributor(s)	Page
13	<a href="#"><u>Filmy Unconscious</u></a>	<a href="#"><u>Satyakki Bhattacharjee</u></a>	<a href="#"><u>51-52</u></a>
14	<a href="#"><u>Ardhanaareeshwara: Bridging the Gender Divide</u></a>	<a href="#"><u>Mukta Kamplikar</u></a>	<a href="#"><u>53-57</u></a>
15	<a href="#"><u>Expressing Thoughts and Feelings</u></a>	<a href="#"><u>R Sankarasubramanyan</u></a>	<a href="#"><u>58-61</u></a>
16	<a href="#"><u>IIHMR -Expressions</u></a>	<a href="#"><u>Participants of IIHMR, Jaipur</u></a>	<a href="#"><u>62-66</u></a>
17	<a href="#"><u>A Coach – a Potter</u></a>	<a href="#"><u>Linda Baptista</u></a>	<a href="#"><u>67</u></a>
18	<a href="#"><u>Poetry</u></a>	<a href="#"><u>Neha Lehl</u></a>	<a href="#"><u>68</u></a>
19	<a href="#"><u>A Moment with the Water Lily</u></a>	<a href="#"><u>Neha Lehl</u></a>	<a href="#"><u>69-70</u></a>
20	<a href="#"><u>George Menezes – A Tribute</u></a>	<a href="#"><u>Sushma Sharma</u></a>	<a href="#"><u>71-73</u></a>
21	<a href="#"><u>Berlin Wall – a poem</u></a>	<a href="#"><u>Late George Menezes</u></a>	<a href="#"><u>74</u></a>

**From  
Dean (Publications)**



**Baton changing  
and a new leaf for  
Here and Now**

Dear Friends and Readers of Here and Now,

With the advent of Winter, we are gearing ourselves to say Goodbye to year 2016 and welcome 2017 with much hope, anticipation, joy and a lot of excitement.

As in our lives, so be with ISABS - we are about to see the beginning of a new term, with a new President elect Atul Chugh, and his Board. On behalf of all of us in team Here and Now, we wish Atul Chugh and his Board a meaningful tenure at governance.

We, the team of Here and Now, are also in the process of handing over the baton to the incoming Dean Publications and the team. We wish them all the very best and hope that they will be able to carry this Newsletter forward, nurture it, and take it to newer heights.

As a team we look back nostalgically at how the term has gone by. We were able to successfully create an e-Here and Now which was easier to handle and extremely user friendly.

Special mention – Here and Now Team is grateful and thankful to Sakthi Roy for investing his valuable time to be our Guest Editor for this particular edition. He immensely supported us by editing quite a few articles.

There were moments of anxiety that I faced when contributions wouldn't come by and also

a bit frustrated when we were not able to maintain our deadlines. As an afterthought, I think that with all our personal engagements it was a huge effort to commit to the Newsletter and that makes us highly satisfied and proud as a team.

We know that each time we set out to reach for articles, we received positive response from the Associate as well as the Professional Community and this has really been heartening for us.

On behalf of my team, I am really grateful and thankful to all the contributors (some of the contributors have been consistent part of us!) and others who have responded to my requests and made each and every issue a delight to read.

I wish to thank Ganesh Anantharaman and my colleagues in the Board for their support and views that helped me steer my role with satisfaction.

With warm wishes for a meaningful New Year ahead to all,

Happy reading!

Rajeshwari L . With Bhanumurthy, Rachna, Ameet, Arati and Subhaashini.



# Dynamics of Relating

## Background

The foundation of this article was laid a few years ago when KK and I were part of a large team conducting labs for student groups in an Institute. KK and I had offered to do a large group session as the design called for one large group session in a day. It was the third day and some relating was taking place in the groups as, by then, the 'Inclusion' issues had more or less settled in the groups and any major 'Control' issues had not yet emerged. Participants were also wary of confronting others at this stage as, somewhere, they did think about 'having' to be together for the next two years. So, together, we decided to do this session on 'relating' which involved 'layered' personal and interpersonal work through the session, and a short concept-let of about half an hour emerging from what participants highlighted in their sharing, as also where we wanted to take them.

## Underpinnings

Following conceptual frame works were conceived through our own respective experiences and what we understood from these. We operated on issues through building a mutual understanding and consensus.

# Most of the time, our process of relating ends up seeking parallels, commonalities and patterns. Finding, exploring and experiencing differences creates discomfort, anxieties, insecurities, uncertainties of consequences and fear of vulnerability. This happens more while relating to strangers. Even with the 'knowns', we keep relating to the static of our/their known selves - the safe and the stereotypical self(s).

The moment we experience differences with other(s), we try hard not to see and accept these as being from what we experienced of



him / her earlier. Often, we try to fit her/his difference in being into our straight-jacketed way of seeing them; this helps us not to shift our own position, or else it would demand of us to incorporate changes in our own behaviours....This seems to become our comfort zone.....the very essence and basis of our later discomforts, monotony, vulnerability and more.

# Let us look at this process of split : the split of external person and internal self. While seeking commonalities and experiencing differences, I also experience a stranger out there, externally. This creates noise internally and often, externally, I choose not to deal with the stranger-other or me - not allowing the stranger to exist in 'my mind'.

# Dynamics of Relating

# Let us look at this process of split : the split of external person and internal self. While seeking commonalities and experiencing differences, I also experience a stranger out there, externally. This creates noise internally and often, externally, I choose not to deal with the stranger-other or me - not allowing the stranger to exist in 'my mind'.

# In this process of not relating to the external stranger, I also choose to ignore the stranger within – not allowing the internal stranger also to exist, instead of allowing the stranger to explore and dialogue. I unconsciously, through my defense, become blind and deaf to see / hear the noise of stranger within. Thus, a beautiful opportunity to experience and know self and the other gets wasted. I repeat myself and demand the external also to repeat herself in behaviours.

# The stranger within creates discomfort, insecurities and makes me feel vulnerable. It will breakdown my self-image, fantasies of being nice, good, helping, accommodating, adjusting, not hurting and letting the stranger 'be'. It results in blocking to experience 'moreness' in me and others.

As a consequence, I create a split and fragment myself into positives and negatives, not allowing the two to co-exist. Something similar I do with my understanding of the

other, too.

I romanticize positives and condemn negatives. Positives are "shoulds", negatives are "should nots". I should not have negatives like jealousies, envies, anger, hurt, sexualities; rather than accepting them as human which may co-exist with my positives. Rather than accepting the co-existence, and dealing with them, I deny them. I also don't allow others to be angry, hurting, etc. and my dealing with it. I thus deny me and deny others.



## The Self and Role

The split in our life span gets manifested in multiple contexts. One major dimension of the split we carry through in our life, is between ROLE and SELF. We get scared, and deny

bringing the noise of SELF to our role. The noise can be of hurt, anger, love, dislike, etc. in the primary space of home, family and eventually even friends or other relationships. In our childhood, say upto 5 years or so, we might have allowed ourselves to express that noise of self in various ways when possibly the 'should do / should not do' do not come to us very hard from our environment. By the time I am in my adolescence, parents and teachers in schools start coming to us very hard with do's / don't's. They think and feel that these norms will help me to do well in society.

My role(s) as son, daughter, and student become very focused with more do's / don't's . The playful and free child is buried, which perhaps can 'partially' exist in the company/space of friends, where the distance between the self and role does not exist and the space becomes my space.

When there is separate space between self and role, the boundaries are left to external authority figures like parents / teachers. The same process continues in jobs where the authority figures of parents / teachers are replaced by bosses. In my social system, husbands, in-laws, elder siblings set my boundaries further continuing the span separating self and role. Eventually, the role(s) become pre-eminent and self is buried underneath.

# Dynamics of Relating

## Dialoguing with Self and Others

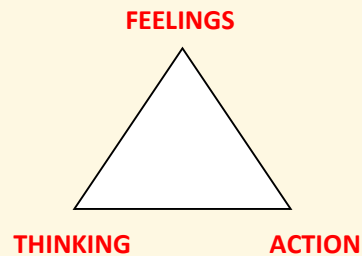
As an adult, I need to carry my responsibility to set my role boundaries, and redesign my roles dialoguing with authorities in social and professional systems, with an objective to reduce the distance between self and role. I also need to be sensitive, and honour the role space of others to create interdependence, mutuality, co-ownership, collaboration and possible intimacy.

Acting on one's conviction is the choice that an adult makes in renegotiating, exploring and thereby reengineering the set boundaries in a 'reality' world of imperfections and contradictions. Adults need to re-crystallize their identity beyond context of traditions and rituals, searching, questioning own beliefs, values and work through convictions to create, claim and earn their own space.

We are in a market driven society which converts us and our relationships as products of roles at the cost of my 'being'. It gives us an identity of a role only, minus the self. Hence it becomes very critical for us as adults, to initiate process of understanding and making choice to create our identity while contributing to our social / professional system.

## Thinking, Feeling and Action

Let us look at the need for awareness, thereby integrating our total being while relating to people, through the model of a triode, which has three sources that express our being.



The three aspects are related with one-other and are mutually interdependent and supportive. When all three work in unison, we function as integrated beings and life is in flow. However, when not, we may experience multiple and different kinds of splits depending upon which part of our being we ignore, or are not in touch with. That will impact both our beings, relationships as well as role effectiveness. Let us take a look at the following possible splits:

1. **FIRST SPLIT** :Relating with (Feelings + Thought) minus Action  
Outcomes: IMPOTENCY TO ACT, FROZENNESS, CRIBBING, CONDEMNING, ASSUMING, BUILDING STEREOTYPES, etc.

2. **SECOND SPLIT**: Relating with (Thought + Action) minus Feelings

Outcomes: DICTATORSHIP, AGGRESSION, NON-VALUING, VICTIMISING, EXCLUSIVE HONOURSHIP, MANIPULATING, COERCION, PERSECUTION, etc.

3. **THIRD SPLIT**: (Feelings +Action) minus Thought

Outcomes: IMPULSIVE, REACTIVE, PAMPERING, PROTECTIVE, GENERATING DEPENDANCE, SUDDEN RUSH OF EMOTION LEADING TO DISPROPORTIONATE ACTS, etc.

These splits in the triode create imbalance, stress, breaking of relationships, running away, denial, disengagement and/or monotony etc. That may also lead to unfulfilling and dissatisfying carrying out of roles that a person performs.

As the world acts on us through parents, teachers and organisations, we learn not to feel, or express them and conclude that "being emotional is bad". Roles are driven through thought and action filtering out, suppressing or holding back feelings.

The need is to hold onto all the three dimensions together and relate to the external context as well as to the internal context with self awareness, and make our choices

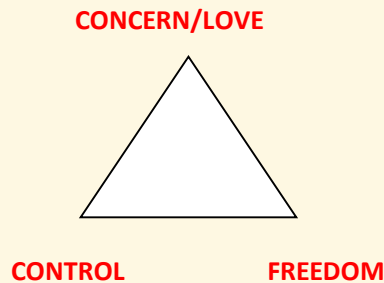
# Dynamics of Relating

clearly every time. Such expression of one's being alone can be satisfying.

When the whole triode is in unison, there is magic. That is where the total being unfolds, without us becoming victims of dualities and splits. Only such a 'being' is in the process of 'becoming', away from just 'doing' or 'having'. The way it works is, we must become who we really are capable of becoming, then do what we need to do so that we may have what we need to. Our roles are largely in the domain of 'doing' and 'having'. As long as we are roles without self, we would just remain mechanical doers and probably with any one or more parts of us, i.e. our 'being' - feeling/ thinking/ action - missing.

## A Different Framework

Another framework for this could be to look at how I relate with others through concern/control/freedom



What would this imply if any one or more elements are missing in our relating?

**1. CONCERN / LOVE + CONTROL - FREEDOM = BOUNDARY SETTING / NORMATIVE / PATERNALISTIC behaviours**

CONSEQUENCES: STRONG BOUNDARIES, NORMATIVE SHOULD'S / Should NOT's, etc.

**2. CONCERN / LOVE + FREEDOM - CONTROL = LICENTIOUSNESS, NORMLESSNESS**

CONSEQUENCES: LICENTIOUSNESS, FREEDOM AT OTHERS / SOCIETY'S COST, etc.

**3. FREEDOM + CONTROL - CONCERN / LOVE = DISOWNING**

CONSEQUENCES: NO SPACE OF MINE, LIVING IN WORLD OF OTHERS, DEPENDANCY, LONELY, etc.

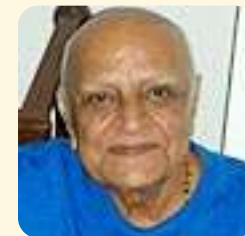
The whole idea is to be continuously and constantly aware and self-confronting as to what choices I am making; when, where, with whom and leading to what consequences for me, others, relationship and I-you growth.

When we operate in that framework, we would create dynamic relationships which would be satisfying and meaningful on one hand, and growth providing to both the

parties involved on the other. Moreover, the roles we fulfill, too, become full of life, meaningful, satisfying and not remain mechanical or stagnant anymore.



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# Relationship/s: A Conceptual Exploration



Dictionary meaning of relationship is *the way in which two or more people or things are connected, or the state of being connected.*

It sounds simple and easy to follow. However, most of us know from experience that it's never so simple. For some of us, it's easy to connect with others, with things around us, with life and its offerings! For some of us, it is an unending struggle to connect and enjoy a relationship. I guess, all of us define the concept of relationship differently. A statistician or researcher may see it as a rationale between two elements that she is studying while a stage performer might see it as the depth of her link with the character that she is bringing alive on stage. That, to me, is the beauty of the multifaceted concept of relationships.

All of us are social beings and we are forever

getting into or out of some relationship or the other. We connect with people, animals, things, ideas, groups and countless other elements in life. We hear of things such as, "my relationship with money has always been tough" or "their relationship seems to be complicated" or "is there a relationship between them?" or "she seems to find it easier to connect with dogs rather than all of us in the family".

There are many types of relationships in and around us. The most commonly understood and accepted idea of relationship, is about being related by blood. The other closely held, much in demand idea of relationship is called friendship. Besides this, there are countless kinds of relationships.

Some relationship types that come to my mind:

- \* **By act of marriage** – Two people get married and instantly acquire a plethora of relationships. Husband gets a wife, Wife gets a husband, both get various "in-laws", friends of spouses ... and so on
- \* **Professional** – In our chosen spaces of work we get into various relationships - boss-subordinate, team mates, peer group to name a few.
- \* **Strategic** – Often termed as alliance ... between two power houses, between two countries or even between a homemaker and her maid. This is a relationship that two independent entities get into, to serve each other and deliver mutually beneficial goals.
- \* **Social** – Relationships fostered from social structures, for instance with neighbours, people we meet in jogging park, social set-ups/organizations that we associate with, related by being of same faith/caste/class/religion etc.
- \* **Transactional** – a relationship that exists on mutual understanding of "you give me something and I give you something in return". A buyer-supplier relationship for instance; be it you and your local grocer or vegetable vendor or be it a large organization buying from its supplier or a doctor treating a patient. All these are transactional relationships and cease once the transaction is closed, till the time next transaction arises.

# Relationship/s: A Conceptual Exploration



- \* **Tangible** – All relationships that can be seen or have a reference point can be termed as tangible ... there is no question, for instance, in one's mind when I walk into a social set-up with my husband. The relationship is tangible, understood, accepted. It has paper proof and social proof.

- \* **Intangible** – Some relationships are intangible or inexplicable. For instance, when I say that my relationship with life is strange, people often do a double take and am sure think that I have gone a bit "cuckoo" as they say in Queen's English! We all have such strange inexplicable relationships – with feelings, with things, with ideas, with concepts and so on. Don't we have a relationship with our car and phone and iPad ?

Relationships are often described as per the perceived nature of the relationship, by those in the relationship or by those witnessing the relationship. It could be termed as, say, a loving relationship between two people or, say, a caring relationship between a patient and a care giver or, say, a love-hate relationship between two individuals, or maybe a complicated relationship between colleagues at work.

No matter what the relationship type may be, there are elements that make or break relationships. Presence or absence of these will determine the shape that a relationship takes. The depth of a relationship, the strength of a relationship is usually dynamic. One can never be sure of what will lead to a twist in the tale. It could be for better or for worse. It's very endearing to hear from others that the relationship is going to be forever. All of us like to believe that all relationships are harmonious, nurturing and lasting forever. One of our favourite fantasies is, "and they lived happily ever after!" But the reality is that one needs to work at making it forever. On the flip side, its great news that the nature of relationships is dynamic. It allows for changes to happen. The broken can be mended, the weak can be strengthened and the superficial can be deepened.

Over the last 4 decades, I have learnt from very many people and life situations, what it takes to build relationships. Acceptance, Letting go and Compassion make up the magic formula for me. I believe, Acceptance has two dimensions – cognitive acceptance and emotional acceptance. It is often mistaken as being able to understand, wherein the term understanding is limited to knowing something cognitively. Let me share with you an example from my life. Recently, a very dear friend of mine was going through a tough phase in her life. She had made certain choices in her life that clashed with my values. However, I told myself that it's her life and she has the right to make her decisions and even if we are dear friends, I have no right to judge her. The socially aware, intellectual, educated part of me was telling me all this and urging me to let go of my judgments. Yet, I was judging her. I was judging myself too, for being judgmental about her! My understanding/acceptance of her situation and her choices was only cognitive. Emotionally, I was disconnected. My trust in her to stay with me through thick and thin was shaken. The relationship was important to me and I decided to explore a bit more about the mess that our friendship was in. Over a coaching session, I realized that I was expecting her to live my values.

## Relationship/s: A Conceptual Exploration

This awareness became the turning point in our relationship. I was able to let go of my expectations that she live by my values. I was able to talk to her and see what values she lived by, in the choices that she made. The equation shifted. Now, my acceptance was complete – both cognitively and emotionally.

We have all heard, “When you love someone, let them go...” It’s a wise quote! Letting go of conditions that we put around a relationship, is most important. I remember many arguments that I have had with my mother about this. She has time and again struggled with most intimate relationships in her life. The pattern in her relationships is that she has many expectations from self and others.

She works very hard to fulfil all expectations. Others feel claustrophobic about it and almost always do not live up to her expectations. When I pointed this to her the first time, she argued saying that a relationship without expectation is no relationship at all. And, in many ways I agree with her. Relationships that are strong and deep are usually so because the two people not just meet but exceed each other’s expectations. But when one or both put a condition around it, that the expectations MUST be met with, the whole thing goes for a toss. Letting go of the conditions, is an important part of making relationships work.



*“Let there be spaces in your togetherness. And let the winds of the heavens dance between you. Love one another but make not a bond of love. Let it rather be a moving sea between the shores of your souls. Fill each other’s cup but drink not from one cup. Give one another of your bread but eat not from the same loaf. Sing and dance together and be joyous, but let each one of you be alone. Even as the strings of a lute are alone though they quiver with the same music. Give your hearts, but not into each other’s keeping. For only the hand of Life can contain your hearts. And stand together, yet not too near together: For the pillars of the temple stand apart. And the oak tree and the cypress grow not in each other’s shadow.”*

*Khalil Gibran*

## Relationship/s: A Conceptual Exploration

Lastly, being kind, considerate and empathetic is critical to letting relationships blossom. Excellence has been a value in my life. I used to feel that I would add value and/or contribute to a relationship, only if I pushed others for excellence. This was especially true in my professional space. I used to be extremely abrasive and pushy in my pursuit of excellence. My behaviour used to push people back to the wall and the only thing that existed was fear in minds of my team mates. Sensing their fear used to make me sad and I used to cover my sadness with more aggression. I used to think that if they saw value in excellence, then we could connect at a much deeper level and the bond would be strong. It took a few labs with ISABS and the PDP (professional development program) journey, before it dawned on me that one can pursue excellence through compassion. I saw my relationships blossom, and excellence surfaced without having to push it. I felt more loved, understood and accepted.

Such is the mercurial nature of this concept called relationships. It's ever changing, bringing in new dimensions and colours with it. It's up to each one of us what we make of it. I am sure, each one of us has our own magic formulae of making our relationships work for us. The important thing is to keep talking to each other, keep sharing authentically and courageously and keep believing in the immense possibilities! ★



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### *Morning dawns...*

*And I scramble  
Like an addict looking for her fix.  
Light up the flame  
Whip out the milk  
Leaves from the hills  
Whose freshness I yearn  
Maybe it's their energy that I crave.  
The mountains are calling  
And I must go.  
Life is waiting  
I must wake up,  
Look at it eye to eye and say,  
'Take a hike with me.'  
That mild sweetness in my cup  
Bees that have rambled and traversed  
This dying breed I seek.  
No ties and shackles of slumber  
The cup that I drink from world's left behind  
From ventures anew  
My daily fix...this morning brew!*



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# Greed and OD: Redefining the Values of Organization Development



Why do OD efforts in India not give any visible results? Why is it after so many years of OD work, neither OD interventions nor OD specialists seem to be widely acknowledged? Does OD result in anything substantial or does it lead to anything at all apart from occupying the time and lives of a few people? Has it become a “timepass” activity when there is nothing else to do? These are some of the questions that are bothering me. These have bothered me for long, and have begun to bother me more as I see that sixty three years after Independence and sixty years after the Indian Republic was formed, we seem to be nowhere near Nation building.

Divisiveness continues. It spreads from caste and religion based divisiveness, to political divisiveness to linguistic, regional, colour, education, health, batch, sector, section, department etc. everywhere. Some divisiveness for improving the disadvantaged is fine, but divisiveness leading to self destruction of a large part including that of the Nation is not acceptable.

We seem to live today in a scam driven world. Every day morning, you wake up to hear what new scam has been unearthed. Starting with Satyam in the corporate world to CWG, 2G, Adarsh Housing, Mining and Land grab to everywhere. The nation’s time is taken away for protesting MPS, MLAs and various other agents who should be spending their time in Nation Building.

Are the Indian corporations saved from this? Has OD brought in certain amount of integrative outlook in our corporations? In a world where organizations are built and developed to sell than to build more, has OD done some good? Organizations built by the sweat capital of many people suddenly get sold and the employees discover that they belong to a new management and a new organization that they have not heard of before and they need to learn a new culture. . This has become the world order, and India is no exception. Sometimes, it appears that we are truly in the business of business and not that of service. In the past, organizations used

to be set up to serve others and, in the process, make some money to sustain themselves and grow. Today, it appears that some organizations are being set up to make money, and money alone. Even in hospitals, performance is being measured by the numbers in monetary measures rather than patients served, and benefits to society. Government performance is also being measured by the numbers of schools and hospitals set up, rather than what they are doing after they are set up.

In other words, short term orientation emerging out of greed has become the order of the day. The concept of service to society and working for larger cause is being forgotten, except occasionally when we talk of corporate social responsibility. Even this CSR gets reduced to projects, to take care of the neighbourhood rather than getting integrated into everything that we do in our corporations.

What are the implications of all this to OD today? Should OD change its course?

# Redefining the Values of Organization Development

I have chosen to present a few extracts from our forthcoming book on “ Organization Development: Accelerating Learning and Transformation” edited by Prof. S. Ramnaraayan of ISB and T. V Rao ; to be published by Sage books this year. As a part of this book which contains about 37 chapters on various issues, my colleague Prof. Ramnarayan interviewed a few OD practitioners in India. I present some extracts from these interviews and my own views and experiences of OD. These experiences indicate that OD is a lot more successful than what has been widely known. However, it has not reached all the sections and sectors it has to reach. We have a long way to go, and, perhaps we need to revisit and redefine its values, or at least add to the list a core value of “Extension”.

## ***Sanrupt Misra on OD in Birla Group in an interview to Prof. Ramnarayan:***

Some of the interventions were extremely powerful for the organization. Every intervention communicated multiple messages to the organization. For instance, the Chairman and the top managers started participating in the 360 degree feedback. It was an intervention that changed the cultural norm – the junior could also provide feedback to the senior. It created a sense of trust and transparency. It has prepared the top management of organization to receive and

discuss feedback openly, by sitting together. That was a powerful intervention.

There were interventions at the lower levels of the organization. High quality personnel were hired from leading management and engineering schools. They were paid competitive compensation in tune with the market rates. This was an intervention which communicated the importance of merit / competence to attract the younger generation with new skills like IT. It changed the paradigm of competence that the organization required. That was another powerful one.

We carried out an organization health study which was an important intervention. The feedback on how people perceived the organization was shared with the employees. Then, certain questions such as: “Do you want to do something? Do you want change? How do you change? What can you, as an individual, do to contribute to this change? What can the organization do?” were posed to the employees.

Similarly, several team building exercises were introduced across functions to support structural changes as we moved from functional to SBU structure and also created global structures.

In doing all of these interventions, we used

various resources and range of expertise from Indian/International firms, individuals, teams, and so on. A number of consultants helped us carry out those interventions.

The emphasis was on churning the organization and creating new ideas and frameworks, and holding mirrors to help critical questioning and introspection, say through 360 degree feedback, survey feedback and numerous such approaches.”

## ***Are there some OD concepts that have outlived the utility?***

The whole concept of the team needs to be revisited because, today, you have virtual teams. You have quick-set teams that come together for a purpose and break apart. They are not working together as teams over a longer period of time. So, the stability of team concept has changed. The entire issues around team interventions need to be revisited.



# Redefining the Values of Organization Development

## ***Extracts of the Interview with Yogi Shriram of L&T***

### ***How do you think we should create and nurture OD practitioners?***

It is important to think about this issue particularly when there are no formal courses. There are disparate small courses and certification, but I believe OD practitioners should be accredited by an institution. This should be based on practice and theory. It should be based on an actual OD change that the person has done in one or two years or even shorter duration in an organization, and not on a project. The work should be examined and recognized by a set of practitioners. I would feel that the interns should be technically very sound and understand the literature. They may focus on one or two narrow areas of specialization, say appreciative inquiry, process consultation or coaching. I think it is very important to start a comprehensive OD course led by very senior people with a set of ethics, with possibly collaboration with a reputed school abroad with a strong track record in OD.

The other key issue is that HR practitioners are scant in leadership positions. Most HR practitioners are uncomfortable in discussing the business part and the conceptual part. Just as we need equal emphasis on both academic

rigor and practice, we need equal attention to business issues and people issues.

### ***P. M. Kumar of GMR on his experiences of OD and recommendations for future:***

#### ***What would be your advice for learning and development professionals and young professionals getting into change and OD?***

Have good networks, be resourceful to be able to connect with the right people and bring the most value based people in to work.

Most importantly, you have to constantly ask yourself, is there any self interest that you are doing this in. If the answer is 'yes' drop it like a hot potato. If you are ready as a practitioner, if it is in collective interest, then go. That's my call. Timing and governance have to be made by every practitioner. And also, one more thing helped me right through my career. I have been versatile. I did process work, lab work, systemic job evaluation work, strategy and HR work, industrial relations, unions settlement, and facilitation. Fortunately, when I look back, this has been an excellent exposure. I believe versatility is important for trust worthiness. Otherwise, you say that I have one hammer and everything looks like a nail. There are practitioners today for whom

there is one answer for everything. They will not be accepted. They will only play a very marginal role. You need versatility and openness, and see a wide range of possibilities.

### ***Warner Burke in conversation with John R. Schermerhorn Jr.***

#### ***Are there certain competencies that all OD specialists should have?***

Too much specialization in OD can be unproductive. An OD consultant must be a generalist. If a high degree of specialization is needed for a certain change effort, then the OD consultant brings in a specialist for the job . For example, OD consultants are typically not compensation specialists but, on occasion, such expertise is needed. This need is only an occasional one and not in general. In other words, an OD consultant does not need to be a specialist in compensation even though changing some aspect of the reward system is often required for an overall successful change effort. I have suggested a set of competencies (see Table 2) that all OD specialists should have (Burke, 1994) which include such abilities as tolerance for ambiguity, ability to confront difficult issues, self awareness, and abilities to conceptualize and teach.

# Redefining the Values of Organization Development

***What are the most important cross-cultural issues and considerations for those interested in global applications of OD, say in India?***

I have some, but limited experience with the culture of India. I first was there in 1972 when I spent part of the summer as a visiting professor with the Indian Institute of Management, and travelled around much of the country. Change in India today is occurring at an unprecedented rate, and OD can be very helpful with the process; that is, helping organizations to plan, change instead of change merely happening to them. Indians have been interested in and practising OD well before 1972 when I was there, and my presentations then were well received. So, there is much history, and I do not see major cross-cultural issues with the US way of practicing OD in India. It has always been my understanding that OD practitioners in India respect theory and research, and work to apply behavioural science knowledge. The differences cross-culturally are there for sure, but not that easy to see immediately (after all, Indians speak English very well). We, Americans, must be diligent, however, about understanding subtle yet real differences - for example, how the dynamics of power and politics are manifested.

***Dr. S. Chandrasekhar of IBM to Ramnarayan***

***Based on your OD experiences – those that have worked well or not so well – what are a few key lessons for OD practitioners?***

Leaders cannot “outsource” change related work to some OD consultant - external or internal. It won't work. They have to lead change personally. Too much jargon and conceptual models alienate people. Initiatives started well and not sustained create huge credibility gap. It is not very useful to use workshops and people assessments to “fix” the trouble makers. The business case for the change being sought needs to be very strong and explained very transparently. Else, people will not be with you.

In an era of Global Competitiveness, Mega Projects, Community Pressures, and Mergers & Acquisitions, what role do you think OD will play?

OD will continue to play a critical role in delivering change. Understanding competitors and doing things better than them needs deep organizational change. Executing Mega projects needs building alignment, rapid learning and capability building. Most times, OD has been relatively inwardly focused on the internal organization. Dealing with communities, harnessing the eco-system

around the organization and taking the OD plans into the larger community are important next steps. In M&A situation, OD programs must enable the combined entities to benefit by the synergies of the two organizations and not let one ‘dominate’ over the other.

***What advice would you give to budding OD Practitioners? What are the key Do's and Don'ts?***

Be passionate about OD. It is essentially an inter-disciplinary subject. So, learn eclectically across sciences and arts. Learn to link your OD interventions with predictable and desirable business outcomes. Measure to improve. Avoid jargon. Communicate authentically. Enlist others and enroll support. Stay humble and maintain low profile. Work across generations and leverage diversity. We cannot be world-class if we always have an excuse, ‘Oh this won't work in India’. Be truly global and bring best practices from all over the world.

**YOU ALWAYS  
HAVE TIME FOR  
THE THINGS  
YOU PUT  
FIRST.**



# Redefining the Values of Organization Development

## *T. V. Rao's views and comments*

### ***What do you conclude from Various OD interventions in this part of the world?***

OD as a planned change with long term involvement of OD facilitator has become a trend of the past. There have been many success experiences of the past. For example Dr. Udai Pareek, Dr. Abad Ahmed, Somnath Chattopadhyay, Dharni Sinha, Ishwar Dayal and Suresh Srivastava and such NTL trained OD facilitators worked with organizations like the L&T, LIC, Medical Mission Sisters, ICI, State Bank of India etc. Now a days, you rarely find this work: perhaps organizations like Tata Chemicals is an exception. As Dr. Santrupt Misra mentioned , OD has come to be short-term, quick and multiple intervention based. Specialization has gone up. So, a variety of consultants are used. Some of assessment centers, others for 360, a few for executive coaching and the like. With enhancement of tendering process in PSUs, component tendering process in PSUs, component tendering has gone up rather than integrated development and planned and guided change. These have been successful with short-term gains. While they may cumulatively do some good for the organization, integrated approach is still welcome. I have a feeling corporations like GE still continue to have long term engagement of the OD consultants.

### ***What do you consider as some of the success experiences in your own OD work?***

The HRD work we had done both at L&T and State Bank of India is a success experience during that period. Recent work with Steel Authority of India and Bharat Electronics and Aditya Birla Group on Leadership Development using 360 Degree Feedback based interventions are another two examples of successful OD.

Everything is time bound. What is successful today may lay foundation for tomorrow. Once it is done, the corporation grows and may not even remember that someone laid the foundation. For example, strong foundations were laid in SBI through its training system in initial years. Later, Udai and I worked for integrated HRD between 1975 and 1985. There was sustained effort and hard work. It was successful. However, it has gone to the background due to intensive dialogues with officers' associations, change of leadership both at top level and in HRD. I re-entered along with Prof. S K Chakravarthy in mid nineties for specific task of a subsystem change. It was not continued beyond five years due to change of leadership both at the SBI top level and at Government level - the Secretaries handling banking. They brought in new experts who did not have a clue of the

history. For them, it became a year to year event than planned change.

This is not to say short-term OD interventions don't work. The HRD audit as a self-renewal mechanism, the 360 Degree Feedback as a change promoting intervention and Assessment Centers have worked well. As mentioned by Santrupt, we were involved almost for a 5 year period with 360 degree feedback in Birla Group. It was a great success. In BEL we are involved in Leadership Development over the last seven years. A lot of change is taking place. A review of the work indicated both short and long term changes. For example, short term it resulted in vision formulation, new product innovations and problems solving. Long term is resulted in increased openness and transparency.

A two day self-renewal workshop in XIM resulted in increased focus on Vision and deciding future course of action besides faculty involvement. A diagnostic study followed by a one day feedback workshop presenting the findings resulted in consolidation and increased focus on future strategies. So was the case of survey feedback in Bharat Petroleum, Cochin Refineries and the like. In Bharat Petroleum, it was used to consolidate the gains of restructuring. After restructuring was done, an employee satisfaction survey was conducted.

## Redefining the Values of Organization Development

The feedback communicated to employees revalidated the gains of restructuring and pointed the gaps in HR policies and helped BPCL to initiate new HR activities. Gati is a great example of sustained work coming out of top management commitment. There, 360 degree feedback has become a regular part of self renewal. Again, a quick diagnosis of the institutional concerns and a presentation to the entire team of the findings and with Aga Khan Foundation has become a stepping stone for consolidating gains and taking the Foundation in the direction its Founders have envisaged under the leadership of Dr Abad Ahmad; this is a success story of how short term interventions can lay foundation to facilitate the change process.

### ***What are some of the challenges OD and OD practitioners face today?***

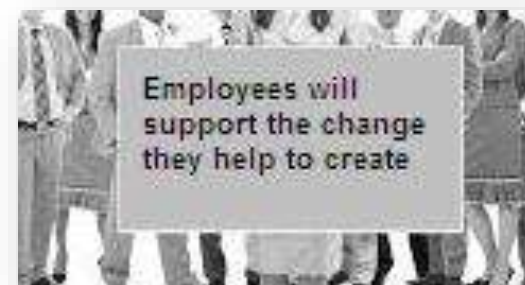
Execution is the major issue. Organizations seem to be highly short term result driven. They profess culture and values as important dimensions but focus extraordinarily on results and short term targets. This creates enormous difficulty for OD practitioners who like to work on long term and sustainable change.

Second, mergers and acquisitions have become very common. In one company, the executives told me that four years ago, they

belonged to a different company, two years ago to a different company and since the last six months they are working for a different company. In a four year period, his organization has gone through three changes. While this may be a little uncommon, most organizations live with certain amount of uncertainty. Ironically, when mergers and acquisitions take place; that is the best time for process work, as it calls for adjustments and cultural change. Under uncertainties, sustained focus on values, culture and long term thinking becomes difficult. OD becomes a short term quick fix problem solving exercise than a planned change for long term.

Appreciation for behavioral science based interventions and behavioral scientists has not in any way gone up while appreciation for specific techniques and technologies has gone up. For example, the top management seems to appreciate the use of assessment centers for a specific group of people and at a given point of time - for example, when they need to develop a group of high fliers, or when they find shortage of talent, rather than making it a continuous process to upgrade talent or as a talent development tool. Same way, survey feedback or 360 degree feedback, or outbound training becomes a one time exercise to bring in process sensitivity than a continuous effort.

On the positive side, many technologies are being used. The OD field has expanded to include a variety of techniques and methods.



HRD and OD have come face to face. Two decades ago, there used to be issues like whether OD is part of HRD or HRD is a part of OD. Today, the content is not so much as what it is part of what but more on which technology or intervention works better and under what circumstances. Some organizations are using LSIP (Large Scale Interactive Process) technologies and others role based interventions, and, while some others use Assessment Centers and 360 Degree Feedback; and a few others HRD Audit, Survey Feedback and Vision/Mission exercises etc. what is being undertaken is a technology based OD rather than a change oriented, value driven process sensitive OD.

## Redefining the Values of Organization Development

OD specialists, as a class, is on the decline and specialization has gone up so much like in medicine rather than general practitioners. We see Executive Coaches, Assessment Center experts, Survey Feedback experts and Performance Management specialists. Sub system specialization has gone up.

Training focus remained and continues to remain the same as before, and so are the concerns.

### ***What do you think is the Future of OD and what Direction it is taking and it should take?***

I think OD as a discipline and science, deserves more attention than what it has commanded so far. Process sensitivity and behavioral science knowledge provides the base for good

OD work. We need to understand people in different settings as individuals, role holders, dyads, teams or subsystem members and organizational members and multiple role holders and multi-organizational stake holders besides citizens of a nation or products of a culture. In Asian region, people are highly talented and are products of complex interactions of history, culture, families, heritage and other dynamic factors. Modern organizations and competitive world adds to this complexity. Unlike in the west where people tend to be systems driven and norm

respecting, in this part of the world there is no one norm or one system to follow. People seem to respect one another perhaps a lot more than they respect systems. Given these complexities of human nature, we need to study people in their current and changing contexts more deeply before we can plan and carry out interventions for change. Unfortunately, such a systematic and scientific study of people is lacking. Psychologists in this part of the world have not enhanced our insights about human beings and their motivational patterns, learning styles etc. We are still dependent on the past knowledge and knowledge from the west. It is only in the recent past that attempts to learn from our Vedic culture about the nature of human being has gone up. Even this is limited to a set of hypotheses of fitting ancient wisdom into the modern organizations.

What is needed in future is a systematic and scientific study of the human being and his nature in the current organizational contexts.

Change and drivers of change and success/failure stories of change are required in large quantities and with more perspectives- psychological, sociological and anthropological and organizational. Only when such studies are conducted can a body of knowledge develop. The future, therefore, has to focus on more systematic research to discover the

fundamental nature of the human being in the context of modern organizations and enhance our ability to predict behavior.

Therefore, there is a need for scientific base for OD. More researchers need to be trained in OD

Institutions like the ISABS have got reduced sometimes to social networks without any scientific rigor and research base. The involvement of Institutions like the IIMA that used to happen in seventies has tremendously come down. As a result, the teams of Applied Behavioral scientists that get trained or certified from these institutions have become at best factories for conducting training programs with limited knowledge. The future has to be research driven and should lay more foundation for scientific knowledge. If this does not happen, OD will die its natural death, and at best, will be handled by a few people who lack depth and get called as OD Facilitators mainly on the basis of a few programs they attended than out of scientific study and affecting change.

We need to revisit the values of OD and underline those that have to do with short term orientation and greed.

# Redefining the Values of Organization Development

Warrick (2005) from his research on OD identified the following 13 characteristics and 15 values of OD:

## Characteristics of OD

1. Recognizes what you change and how you change as equally important and emphasizes health, effectiveness, and adaptability of an organization.
2. OD can be used with all sizes of organizations and at all levels of an organization.
3. Recognizes the dynamic process of change and that change takes time and quick fix solutions rarely last.
4. Approaches change from systems or big picture perspective and consider inter-relatedness of various systems and components.
5. OD is an inter-disciplinary approach and draws heavily from behavioural science knowledge.
6. OD is data driven.
7. OD uses action research process and involves key stake holders.
8. OD is typically facilitated by professionally trained change agents who believe in helping others to discover solutions to their own issues than dictating what should be done.
9. OD is a value driven approach that seeks to instil values and build cultures that

- bring out the best in people.
10. OD is collaborative top down and bottom up process.
11. OD is an education based strategy.
12. OD is committed to transference of knowledge and skills
13. OD emphasizes the importance of reliable feedback in monitoring and managing the change process.



## OD values

1. Development
2. Professionalism
3. Helping people and organizations
4. Respect to all individuals
5. Inclusion, collaboration and participation
6. Open , honest and candid communications
7. Authenticity
8. Inquiry

9. Community
10. Diversity
11. Personal and organization awareness, growth and learning
12. Experimentation
13. Creating a realistic hope
14. Integrity
15. Confidentiality

Udai Pareek's eight OD values - OCTAPACE - seem to take care of most of these values. (Openness, Collaboration, Trust, Authenticity, Proactivity, Autonomy, Confrontation, and Experimentation). It is time to add to this list Extension value coming out of Udai Pareek's concept of Extension Motivation. Extension value is a value of extending oneself to others in the larger society or working for a larger cause. It is further defined as having a larger and long term orientation for the good of the People and Society; making sacrifices for larger good and not being greedy ( a strong and selfish desire for personal possessions, personal wealth or personal power beyond limits, for their own sake and at the cost of depriving others in the society and an inability to use them for the larger good, not using them for serving others). This is in tune with large amount of professed concern of the country and its leaders for sustainability, environment, saving the Earth, reducing pollution, conserving energy and building for the future.

# Redefining the Values of Organization Development

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## Organization Development (OD)

**A planned, organization-wide, continuous process designed to improve communication, problem solving, and learning through the application of behavioral science knowledge**

- Planned change
- Long range change
- Problem solving
- Team building
- Feedback

## History of OD

- Four major stems of OD
- (1) T-group
  - (2) Survey Feedback Technology
  - (3) Action research
  - (4) Sociotechnical & Socioclinical approaches
- (1) T-Group (Laboratory Training) – participants learn from their own actions and the group's evolving dynamics
- (2) Developing reliable questionnaires, collecting data from personnel, analyzing it for trends, and feeding the results back to everyone for action planning
- (3) Diagnosing, taking action, re-diagnosing and taking new action
- (4) Integrate social requirements of employees with technical requirements needed to do work in provided environment.

# Creating New Age Organizations



This is a question that troubles me every time I facilitate T-groups. Individuals come to the groups to learn how to understand themselves and others, to recognize their own potential and to learn to take responsibility for their own choices. It is all very exhilarating, and very many participants go back on a high. But what will happen when they go back to their organizations? What will happen if the environment of the organization does not encourage autonomy and growth, where people are expected to kowtow to authority - an authority that does not understand or respect the individual employees? Though individuals may create a micro culture of collaboration and autonomy around them, would they be able to survive in an organization that encourages selfish achievement over satisfying collaboration and purposeful work? For a long time, I haven't really had a satisfactory answer to this. Till recently, that is.

This long awaited answer came to me while reading Frederik Laloux in his path-breaking book: "Re-inventing Organizations". Let me then talk about what Laloux has written.

Laloux divides organizations into five types. The first three - and the most well known - are :

- the **Red** (mafia like, centred around a single powerful leader)
- the **Amber** (stable pyramid, with clear bureaucracy and well defined protocols of doing work), and
- the **Orange** (modern corporate like, with a thrust on performance, innovation and meritocracy).

Each of these kinds of organizations have their strengths and limitations.

The Red kind of organization is ideal in

situations of great uncertainty (e.g. a civil war). Powerful chieftains are able to make quick decisions on the fly and force their thinking on subordinates. Subordinates, however, owe their position to the whims of the chief: their survival is not dependent on how they perform, but whether they are liked or disliked by the big boss. These are also the most ancient organizations, co-terminus with the rise of raiding kinship clans and groups, thousands of years before the rise of civilizations.

The Amber organization is a significant improvement on the Red; and is co-terminus with the rise of civilizations. Amber organizations are bureaucratic hierarchies in which the whims of the single boss are replaced by strict rules and procedures. Individuals are replaceable at each node of the organization.

# Creating New Age Organizations

Such organizations also take care of all those who work for them. Thus, even though individuals have no autonomy, and are expected to work within a very strict boundary; they are assured of care for their entire lives. The best example of such organizations is the Government; though the army, and schools are equally good examples. Employees in these organizations are safe - and, mostly, profoundly bored!

The third organization form, the Orange form, puts paid to the concept of safety. What matters in these organizations is achievement, and winning. Performing individuals are given generous hikes; the under-performers are thrown out. As what gets celebrated is individual success, such organizations also foster a great degree of distrust and alienation. People who succeed in these organizations acquire a great deal of wealth and comfort, at the cost of broken relationships and huge amounts of stress. Such organizations are what have shaped modern society (Orange organizations are very recent: probably dating to the middle of the twentieth century). They have resulted in huge innovations and creation of new products : the laptops, mobiles, laser printers and copier machines: all owe their existence to such organizations. These, unfortunately, are also behind the gargantuan problem of climate change, pollution and de-forestation which

assails the very future of the human race.

The fourth kind of organization, the Green Organization, tries to deal with the de-humanizing aspect of Amber and Orange Organizations by encouraging empowerment of employees. There is a great degree of focus on values, and involving different levels of stakeholders. While some organizations in the profit and non-profit sectors have taken this route - a prominent and successful example being South Western Airlines - there are big challenges in making these kind of organizations work. And the biggest challenge is that the systems and structures these organizations employ do not match the stress on culture and values. These organizations believe in empowering the employee, but because they do not know anything better, they employ the tools used by Orange organizations, such as Performance Appraisal. As a consequence, many Green organizations struggle to ensure that the values and cultures they want, actually gets retained.

It is in context of the relative failure of Green organizations that Laloux introduces the concept of **Teal** Organizations. This concept is not a theoretical one: rather, this concept is a distillate of something that is already being attempted by a range of organizations in the profit and non-profit worlds. Laloux takes the example of twelve such organizations to

highlight what it means to be a Teal Organization.

In order to understand what distinguishes Teal from other organizations, Laloux points out three principles that have been adopted by these organizations:

- **Self-management**
- **Working with wholeness, and**
- **Listening to the evolutionary purposes of the organization.**

Let us see what these principles look like in action.

## Self management

Netherlands has a tradition going back to the nineteenth century, of 'neighborhood nurses'. Trained nurses are usually available, for a fee, to take care of sick, injured and old people in their own homes. People who employ these nurses are able to get these costs reimbursed from the National Social Security service, which in turn gets its money from the Insurance agencies.



# Creating New Age Organizations

Around 1990, the Insurance companies - who have always footed the bill for the nurses' fees - mooted a proposal that nurses would get reimbursed only if they were part of an organization. They argued that an organization of nurses would be more efficient in providing services, and they would be easier to support. In response to this proposal, the 10,000+ nurses in Netherlands became part of 295 organizations. Over a five-year period, these organizations merged to become 86 organizations of neighborhood nurses.

In line with how corporate organizations typically work, these organizations too took the route of tasks specialization. The work area was divided into regions: regional managers were appointed to oversee the work in each of these regions; there were elaborate plans and daily schedules; and for each nurse, optimized routes were worked out.

To further increase efficiencies, time norms were established for each intervention. Thus, a nurse had to complete the bathing of patients in 15 minutes and complete wound dressing in 10 minutes. Each activity was termed as a product, and the nurses were expected to time stamp all activities.

The overall result of these changes was distressing both for nurses and for the patients.



Patients found that, thanks to the efficiency drive, nurses would be constantly changed. The patients had to explain their particular condition every time. At the same time, nurses were in too much of a rush to listen to the patients, understand their issues, and relate to them.

Nurses, too, found the practices to be degrading, making a mockery of their vocation. They disliked the turning of patients into cogs and their work into a mad rush of running from one house to another. In all this, nobody felt responsible for the care of

patients. Every day, there were complaints and conflicts among colleagues.

In response to this, Jos de Blok, a nurse in one of these organizations decided to set up a new kind of organization of neighbourhood nurses.

This organization, named Buurtzorg, revolutionized the way organizations had worked hitherto. This was an organization of self-managing teams, with no overall boss. Each team consisted of 10-12 nurses, and was meant to serve approximately 50 patients in a neighborhood. Each team was responsible for deciding how many and which patients to serve. They would decide intake, planning, vacation scheduling and administration. They would be responsible for renting an office and how to decorate it.

Each team would determine how best to integrate with the local community; which doctors and pharmacies to reach out to (something decided centrally in other organizations); and how to best work with local hospitals.

Each team would decide when to meet, and how to distribute tasks among themselves. They would also decide if they needed to expand the team or split into two. Teams would monitor own action and decide action if productivity dropped.



# Creating New Age Organizations

Through their working, they also ensure that the same nurse got to see the same patients. Now, instead of rushing, the nurses were expected to take time to sit down, drink a cup of coffee and understand patients' history and preferences; build deep trust.

This attention to patients' emotional, relational, spiritual and physical needs, and real emphasis on patient autonomy helped patients recover their ability to take care of themselves much faster.

The result of this was outstanding. An evaluation of the work done of Buurtzorg by the Insurance companies revealed that 40% fewer hours of care were being spent per client; a third of emergency hospital admissions were being avoided, and the average stay in hospitals was much shorter. In short, not only did the Insurance Companies have to pay less, the real purpose of nursing care - increasing recovery and autonomy of the patients - was also being achieved significantly more than before.

For the nurses, too, the work was far less stressful and far more fulfilling. This showed in the fact that absenteeism had reduced by 69% and the turnover was down by 33%. By 2012, 2/3rd of all nurses working in Netherlands, i.e. more than 7000 nurses, were now working with Buurtzorg.

A remarkable thing about this performance was that this was done without having middle management - the usual panoply of specialists and managers - on Buurtzorg rosters. With practically all the management tasks being taken over by the teams themselves, there was little necessity of having supervisors and managers above these teams.

In order to make these teams work effectively amongst themselves, what was done was that teams were trained on joining on how to run meetings, how to coach one another, how to deal with conflict, and how to communicate effectively. The role of the traditional bosses was converted to that of coaches - the difference being that these coaches could not over-ride the decisions of the teams.

Not that people who are experienced and have specialized knowledge have no role. Such people are not only expected to provide quality advice, they are also expected to be listened to. Thus, a team wanting to make an investment decision would perforce need to listen to someone who profoundly understood finance (someone who in traditional organizations would be called the Finance Manager). Except that, unlike a traditional organization, people are not bound to accept the advice. What is being given is advice, and not an order. In short, the responsibility of

making a decision, and making it work, now lies not with the senior managers, but with individual teams.

Of course, there were challenges too. With bosses gone, it was not possible to off load difficult decisions to the boss; there was no one to blame. All this led to a journey of personal unfolding, as different employees learnt to do different things.

## Striving for Wholeness

As a child, I remember learning the art of re-using and recycling things. Horlicks bottles were used for keeping pulses, and cookie tins for wheat flour. Items were rarely thrown away. They were repaired, and repaired again. I had two shirts and two pairs of trousers for school, and they would last me till I would outgrow them - then they would be passed on to my cousins. I learnt to stitch back buttons that had come off; Mom would use the sewing machine to repair torn shirts and pants - a common enough occurrence - thanks to all the schoolboy fighting and football that I engaged in. Our radio - the only source of entertainment for us - was kept functional by my Dad: he had made it himself twenty years back, and he had no intention of throwing that away and getting a sleek Sony model!

# Creating New Age Organizations

But times change. Even as my parents watched aghast, people from my generation learnt to throw off - rather than repair - shirts with frayed collars. They saw refrigerators being sold off - even if they were in good working order - and replaced by new models,.

Not that most models are able to stay in good working order for long. Our washing machine, all of five years old, started giving trouble. The service center engineer who visited us told us that it was not possible to repair the machine as the company had stopped making the model; he suggested we should buy a new one. Our washing machine company (a known brand) is only following the new corporate philosophy : don't create products that last long, otherwise, how will you sell more?



It is in this culture of trash generation, that the example of Patagonia apparels comes as a pleasant surprise. Patagonia believes it has a responsibility bigger than just increasing its own profits: they believe that they have to be

genuinely responsive to Environmental concerns. Among the various things they have done in this regard has been to start a "Common Threads Partnership" where it seriously works to reduce the use of clothes (by making clothes that last longer), repair clothes (Patagonia does that for its customers) and re-use clothes (The company re-sells used clothes in their stores Worn Wear Section). As a part of this campaign, it also ran full-page ads reading "Don't buy this jacket". This is under the assumption that most in the developed world have more than adequate clothes to keep them warm for a life-time: yet they keep on buying clothes - which are environmentally harmful to produce, and will end up in a landfill.

Organizations like Patagonia are certainly a rarity. Most corporate organizations seem to be entirely unaware of the environmental disasters facing us: global warming caused by overuse of fossil fuels, landfills full of plastics and non-recyclable material, the pollution caused by production that is not worried about the damage to the world; the running out of essential metals (Silver is estimated to run out by 2029, to give just one example).

Concern for environment, concern for society around, as well as a deep concern for the all round growth and development of all those who work within the organization is what

makes up the second principles of these organizations: Striving for Wholeness.

Thus, among the various practices such organizations promote are those that lead to people dropping their so-called professional masks, and bringing out their emotional and real selves (something that we otherwise struggle to do in a lab!), their concern for others, as well as their concern for the environment around us. If nurses in one team find that the older people they are serving are prone to falls, they are free to develop training programs for these older people, which result in their leading safer lives. (irrespective of whether such activities will improve the bottom line of the company!) If they find that people are getting to be more transactional with each other, organizations institute practices in which every morning, individuals 'check in' with their feelings and concerns in front of everyone, before going off on their individual assignments.

## Listening to Evolutionary Purpose

In a typical organization, it is usually the CEO who is vested with the role and authority to find out what is happening in the broad environment where the organization is working, and what should be done by the organization to respond to changes in the environment.

# Creating New Age Organizations

In a Teal organization, while the CEO may still take on the role of looking at the broader environment, others too are free to take on this role. Thus, in AES, a 40,000 strong organization that sets up electric power plants around the world, people other than the CEO have taken the lead to set up power plants in different countries - against the advice of the CEO!

More than the fact of different individuals within the organization - over and above the CEO - sensing the need of the environment and being able to respond to it, it is the perspective that the organization itself is a living organism that is more important. And like any living organism, it has a purpose that it would like to achieve. This sensing of what the organization's purpose is, and whether it is doing things that are in alignment with its purpose, is something that is shared by one and all.

To encourage this sensing of the organization's alignment of its purpose, Teal Organizations encourage practices such as meditation, sensing, and taking decisions that follow principles followed by agile software development: not to wait for the best possible decisions, but to go for workable decisions, which can be quickly revised. And in all this, setting own targets, and not waiting for an outside authority to take decisions for you.



Finally...

Even as I re-read what I have written, there is a sense of uncertainty. Have I been able to truly convey the excitement that Laloux conveys? Has it been able to catch even a small fraction of the complexity of it all - a complexity seen in the working of disparate kind of Teal organizations - profit and non-profit; those making tomato paste, those producing electricity, those making gear box forks, and those running mental health hospitals? Does it truly indicate how the impossible seems to have happened: an entire organization that is able to ensure the holistic and complete development of its employees, even as it is able to do work that is profoundly relevant for the human race? Will those going back after attending a lab, be interested enough to read this book, and realize that it is possible for all of us to hope - and not fall back into the

cynicism that is engendered by our daily work in so many organizations?

But, having understood some of the principles of Teal organizations, I tell myself: this article need not be perfect. It is possible that at least some of you would understand what I have written and get excited about it. Others may give me feedback on what I have written. And next time around, I would be able to write better and convince some more to look around, and see, if they too can be part of, or better still, start off Teal organizations on their own! ★



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# Harvesting the Uncommon

## A new age Leadership programme from ISABS

### Introduction

'Harvesting the Uncommon' is a pilot program based on a larger design of LEAD-APP program designed by the **New Ventures and Initiatives** group set up by the Board. Sankar heads the NVI group with Lalitha, Sanjay and Monsoon being the other members.

LEAD –APP model, as co-created by the New Ventures and Initiatives team, is as follows:

The model is conceived as an APP - an application that can be downloaded by any Leader. However, unlike the mobile Apps, LEAD-APP application can be initiated only when the Leader is ready for the same!

We define leadership readiness as three vectors which are directionally growing within a leader. They are Appreciating, Presencing and Propelling. These words are written in present continuous tense indicating action with awareness that helps continuous growth in the direction of leadership readiness. The LEAD-APP workshop is one such process to grow these vectors.



The three vectors are defined below for better understanding:

**Appreciating** is used here as a combination of acceptance and celebration. Being aware of and accepting the disowned parts of self, to mine the richness of diversity within self and to celebrate the ability to hold polarities within oneself are different facets of Appreciating. We believe that Leadership is a process that brings the synergy between one's identity and role. Appreciating one's identity helps in discovering new dimensions and possibilities in one's role.

**Presencing** is the awareness and action of being fully present, in the body, mind and in spirit of who one is and what one stands for. Presencing is about one's values, beliefs and worldview – to be both aware of and be willing to examine. So, presencing is to discover the power of one's being, to be aware of one's privileges and rank and also be aware of the power of being vulnerable. Presencing is also the process of being aware of others. This awareness creates the process of empathy – to see the world through others' eyes.

# Harvesting the Uncommon

**Propelling** is all about the energy to change. Leadership provides the energy to change through a compelling purpose, a shared dream and embodying the change that one wants to see happen. Propelling others can happen only when one feels the source of one's own energy. That is the essence of leadership.

The pilot program also is based on the above model created by the NVI team. However, this pilot program was a 5-day initiative followed by mentoring. Hence, from a design perspective, we limited some of the elements from the larger model. The following dimensions were the focus for this program:

1. Self awareness- appreciating one's identity as a person and being aware of the owned and disowned parts of oneself.
2. Diversity sensitivity – being sensitive to the diversity in the moment, both within oneself and in the group. This goes beyond the identity based diversity and includes thoughts and emotions in the moment.
3. Presence and purpose – being aware of one's limiting and liberating beliefs and values that gives one the presence and helps to energize oneself and others to work towards a shared purpose.

Based on the above focus, Lalitha and Shankar did internet based research and studied books published in these areas over the last 5 years. This led us to creating a design that takes the best of what we have and also adding the wisdom of group processes that ISABS is well anchored on.

Some of the fundamental conceptual grounding we used in this program were:

1. *Self Identity by Marlyn Loden and enhanced by other concepts around the same from Eriksson.*
2. *Self Awareness Wheel concept by Ronald Short and similar models like Iceberg*
3. *Power, Privileges and Rank concept by Arnold Mindell*
4. *Diversity in Groups and In the Moment based on writings by Uma Jain and others in ISABS*
5. *Presence and Somatics based on concepts by Thomas Hanna.*
6. *Beliefs Constructs around Immunity to Change by Keegan*
7. *Appreciative Inquiry And The Power of Imagination by David Cooperrider and Suresh Srivastava*
8. *T-Group and Here and Now work around self awareness, thinking and feeling, gender and other diversities and group dynamics – based on various theories around group learning and T-groups.*

All the above were weaved in together through the Learning process of experiencing, reflecting, conceptualising and experimenting ( David Kolb – learning styles). Hence we had two experience sessions everyday ( either a T-Group or semi structured experiences), followed by concept sharing and ending with journaling for internalisation and application. On some days, there were multiple learning cycles with one session of experience, one session of concept and application and again another experiential session, and so on.

Participant engagement in the evolution of design in the here and now was a value that we practiced and hence we dropped and added new areas as we went along without affecting the overall focus of the program.

# Harvesting the Uncommon

## Observations

1. One of the biggest challenges in the program was the fact that all nine participants were men! We had hoped for a 50-50 representation of men and women, but we had to accept the reality and work with it. Lalitha being the sole woman in the group, attracted some amount of gender work and the presence of two other women (Wasundhara and Anuradha) as guest lecturers helped to bring more women in the group. Diversity work based on identities could have been done in a more intense way. The group was not ready for it, and we respected that. We also focussed more on diversity in the here and now, and that was a rich experience for all of us.

2. The second challenge was the fact that we had five people from the same organization out of the nine participants! However this dynamics didn't impact the group as much as we expected. The diversity among the five of them helped in this area.

3. The third challenge was the different levels of personal growth experiences that the participants had – some have done 3 labs, some have never attended anything to do with personal growth and some had a lot of theoretical understanding but lacked experiential awareness. This made us design sessions at the common denominator level. Maybe we need to specify a pre-requisite of a lab when we offer this next time.

Having a man and woman facilitator was a great combination and also the diversity between both of us as people was so visible in the here and now. The greatest learning for us and for the group was how we both can be very effective in our own ways without having to copy another's style.



We believe both of us as facilitators walked the talk. We lived the values that we taught in the program – respect, empathy, authenticity, freedom of choice, sensitivity and valuing diversity. I believe this was the most challenging as well as the most liberating aspect of the program. We just have to embody and live it rather than teach it!

## Mentoring:

Mentoring is an important aspect for the directional growth of these three vectors. On the last day of the program, we had three participants assigned to a mentor.

# Harvesting the Uncommon

The mentors are Uma Jain, Sushma Sharma and Vikram Bhatt. The mentoring process on the last day helped participants make meaning from the experience and consolidate their learning, and create application projects.

The mentoring process was for 3 months and the program scheduled to conclude with a webinar on October 30, 2016, with participants sharing their journey of internalisation of the three dimensions of leadership.



## End Notes:

We have already received some very positive responses from clients. Some of the responses are given below:

*"I am keen to send few more of them when you do this program next time"*

*"I must give you a Very Big Thank you! I could observe "immediate changes" in colleagues' behavior, who attended the programme."*

We believe we have a great opportunity here in ISABS to create a developmental program like the other successful ones like ODCP and CFPF.

For me and Lalitha, it was a dream come true. We had worked many days on this model and were quite excited to see it unfold in front of us. What we also discovered was our ability to be different, to accept and harvest the uncommon within us. The way we did it was to give ourselves the freedom to fail and trust each other's ability to bounce back. This led to creating an innovative design and experimentation in the moment. Our approach also rubbed off on the participants and we experienced them as free and taking risks with themselves. ★



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## EXPERIENCE SHARING

# Facilitation of an OD Workshop



Dear Readers,

I am happy to share my experience of facilitating a team in one of the NGOs in Madhya Pradesh. This was a great opportunity to design and facilitate an experiential program. I was told they needed inputs to motivate their team and reduce negativity in the work environment and thus there was need to enhance effectiveness in their organization.

A series of long distance calls and discussions with the leadership led to understanding that it is a mixed group of gender, age, educational qualification, work experience etc. From the

description, it felt that the situation was quite serious and needed urgent attention as there was lot of negativity in the work environment.

I, being an eternal lover of Appreciative Inquiry (AI), thought of using AI as a tool to facilitate the group to explore their potential and enhance their effectiveness with motivation and collaboration. The four days program was flexibly designed and facilitated on the basis of group's interest, involvement, time availability and pace of the participants.

The program design provided for opportunities to S..T..R..E..T..C..H... their boundaries, discover and meet with their hidden self... and channelize their new found energy and motivation towards enhancing

their effectiveness.

Twenty four (24) staff of the organisation participated in this program. As designed, they really pushed their boundaries of creativity and limitations. They experienced themselves and each other at their creative best. The group consisted of almost equal number of males and females, ranging in age group from 24 – 48 years, representing both Hindu and Muslim communities, education ranging from 10th Std to post graduation, work experience of 1 year to 20 years and designations ranging from field staff to program coordinators; Directors also participated in various activities. There was enough diversity in the group; however, there were also a few common features: they were all locals, committed to organizational agenda, and displayed keen interest in learning and growth.

They all engaged in defining the title of program and its objectives; they designed a book individually, made book cover, organized a book fair, presented their life goals and appreciated themselves and each other. They also wrote poetry and dared to share them with everyone, which took them to a deeper level of appreciation of self and others. The program helped enhance their motivation and belief in themselves, and every individual participant actively engaged in every designed process.



There were many highpoints in the group – first of these was when the group members re-lived their childhood experiences and the entire group engaged in playing games which they had played as child. One game “*Gend Maar*” (Dodge Ball) became most energizing: they made a ball out of hankies and used it to hit every member of the group. This game particularly brought them all at same level, relating much more openly with each other. The room was filled with joy, laughter, screams and energy... The group, while enjoying the game to its fullest, also demonstrated care and sensitivity for other members of the group, for eg. a pregnant woman insisted that she too wanted to play, which the group agreed to - however, the members were very careful while hitting her. Energy in the group was on top, and that too, at the beginning of the program as this was part of introductory exercise.

Thus stretching limits in the beginning itself left a lot of scope for the group (including facilitator) to explore deeper potential. And this was received by me (as facilitator) as a challenge as well as opportunity to consistently create space of high motivation, energy and learning.

A series of high moments then were around story sharing, book designing, poetry writing and sharing, dreaming organizational future,

planning and designing means to realize it and so on. One of the discoveries was finding common points for the entire group, which was their love for their family members and high commitment organizational vision. .

One of the key concerns of the group was also addressed by themselves about reducing negative thoughts and feelings...amongst members and turning them to positive thoughts and feelings. They also valued effect of open communications towards better relationships and effectiveness both at personal and professional level.

As part of exercise, entire group involved in identifying their leaders to lead them through OD process. Eight (8) members team was selected on whom further investment was made to equip them to lead OD processes in organization. Leaders came up much confident as they accepted self as chosen leaders and thus also realized about greater sense of responsibilities.

We, as a group, also celebrated our work and learning together at various points, by decorating the training hall, eating sweets, singing together and most importantly, dancing to the tune of their tribal folk songs...

They have known each other for a long time and have been meeting quite often like this for

training and meetings; but this time, they were very emotional to leave the room.

What was happening to me? - At the end, as facilitator, my boundaries were stretched.... breaking many of my own limits... I was enriched with lot of positivity and very high sense of motivation. I have appreciated myself and my professional engagement more deeply than ever before. My belief in self has been reinforced and I love myself more than I did before.

The question I am asking myself:

Was this magic? The client wanted these components achieved for their enhanced effectiveness, and I am experiencing these within myself... how?

What is magical? Appreciative Inquiry (AI) as a tool? Limitless potential of human being? Or innocence and rawness of people from grass root? Power of process work?

Probably it is yes to all of these and many more... Am filled with love. ★



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# DANCING WITH THE SHADOWS



**Freedom in my shadow?** I was both surprised and puzzled when Wasu (Professional Member) offered me this piece of insight at the Human Laboratory on 'Gifts of the Shadows'. But as I reflected and connected the dots, I realized I had indeed pushed freedom into my shadow, both literally and figuratively. I had to be this perfect mother and homemaker balancing my professional life, with little time for myself. It was not surprising that I was resenting being bound. As I worked to bring freedom into my consciousness, I became intrigued and challenged by this work. The next laboratory 'Dancing with the Shadows' was one of the most exciting journeys of my life.

## The Human Shadow

It was Carl Jung who coined the term 'Shadow' and described it as the unconscious repository of an individual's unacceptable impulses and characteristics. All the disowned and unacceptable parts of ourselves are shoved out of our awareness into the shadow.

We are all born as whole human beings but as we grow up, we develop a 'persona' - a self that we present to the world. Our need to be accepted, appreciated and loved is predominant in the growing up years and continues as an adult, and so we only present those parts of ourselves that are liked and

accepted. Anything that will be disapproved of gets shoved into our shadow. We relegate it from our consciousness.

However, the disowned self hovers just below one's level of awareness. To keep it hidden takes a lot of energy. The parts of us living in the shadow are not dead or inactive. They have energy and they 'act-out' as the impulses, desires and behaviours we do not fully understand, and we may project them on others. If we were raised in a home where we learned that anger was not an acceptable emotion, we might have shoved our anger into the shadow and did not learn to express it appropriately. As adults, we felt uncomfortable with anger again and kept stuffing it into the shadow. Repressed anger does not stay repressed; it may manifest as passive aggressive behavior, a negative attitude, cynicism, depression and, of course, sudden outbursts of rage incongruous with the trigger. We don't see ourselves as angry but, through projection, we find that we have many angry people in our life.

Personally for me, learning to accept the angry me and dealing with my stuffed anger has been a long journey which was accelerated when I encountered the violent me and I learnt to embrace that part of my shadow with compassion.

# DANCING WITH THE SHADOWS

Most importantly, I have learnt to deal with anger in the here and now. It started with giving myself permission to experience anger, listen to what it says about me and my unmet needs, taking responsibility for it and expressing it directly, rationally without blame. This, I have learnt, is the healthier option to collected anger which turns to resentment and is often displaced. I may still struggle with collected anger – but the awareness allows me to choose a healthy means of expression, rather than withdraw or act out my anger.

## Shadow of the Ego

In his book 'Shadow Dance', David Richo speaks about the shadow of the ego. The dark side of our healthy ego is the neurotic or inflated ego, which is in the shadow. It is the FACE (Fear, Attachment, Control and Entitlement) we are trying to save in 'saving face' and do not want to lose in 'losing face'. The ego fears change because change signifies loss, and loss leads to grief. Inherent in the ego is resistance to spiritual progress as it entails letting go of the ego's favourite props - control and retaliation - which can leave us vulnerable. But unless I allow myself to be vulnerable, growth is impossible. Each feature of the FACE of ego causes pain. Fear is the origin of the other three. We attach because we fear loss. We control because we fear grief. We demand entitlement fearing that we might be deprived



of our fair share.

Richo says, to be rooted in earth's conditions with an unconditional yes is humility. It is not to perceive ourselves as beneath all things but to be conscious of our place within all things. We can move from the scared-child ego and use our adult power for change. Acknowledging fear and vulnerability, we can find ourselves acting bravely. The attachment becomes bonding in a non possessive way. The control becomes authentic power – not power over others. The entitlement becomes speaking up and standing up for our rights and self nurturing. This was an important learning for me, since self nurturing was alien to me, brought up with the belief: 'others before self'. I often abdicate my personal power to keep the peace in my relationships.

While change is psychological, transformation is the spiritual gift. Transformation brings love, wisdom and healing in thought, word and deed so that an equation results between the inner self and our healthy ego choices. Letting go of the ego is a spiritual practice.

## The Golden Shadow

It is important to remember that the shadow does not contain only the negative parts. It also contains our beauty and goodness that we may discount. Jung spoke about the golden shadow when we are unaware of our potential and do not acknowledge our strengths and positive aspects. He has referred to the shadow as the seat of creativity. I was in my late twenties when I started writing poetry; till then I hardly acknowledged my creative side.

## Uncovering the Shadow

So, how do I know what is in my shadow? The shadow makes itself known to us in various ways. When two or more persons independently perceive a shadow trait in you, it is worth deeper exploration. Something in the other person makes us angry or irritated and this pushes our buttons - it is quite likely that we see in that person something that is a part of ourselves, which we fail to see, or deny in us.

# DANCING WITH THE SHADOWS

On the other hand, notice what you really admire in others - perhaps growing up, it was not acceptable to be powerful, creative, confident etc. - we then relegate those aspects of ourselves to the dark; we project this 'greatness' into others not realizing that it is actually our own.

The internal dialogue between our inner critic and victim - the weak part that apologizes and makes excuses - are both voices of the shadow. Our slips of the tongue, forgetting to do something we agreed to do, our impulses, sarcasm, overeating, overworking, addictions - all can tell us about painful emotions which we are avoiding. Our dreams are also a great way our unconscious communicates with us.

Jung also mentioned that there is more than one layer making up the shadow. While the top most layers could be the personal shadow of the individual, below that are the archetypes which form the psychic contents of all human experiences. This bottom layer of the shadow is also what Jung referred to as the collective unconscious.

Individuation is the process of becoming aware of whom you are, and continues through life. The first step is accepting the shadow. By owning it, we incorporate it into our sense of self. We thus have a more realistic view of ourselves and a more mature view of

others. We cannot eliminate parts of ourselves which we dislike - for changes to be made, we must first identify, embrace and integrate these parts of our lost self. Owning our shadow brings wholeness and self esteem. It is about making you whole once again. It is about accepting and integrating all the parts of you. Integrity is about being whole with all our warts and moles.

## The Gifts of the Shadow

Every quality contains a gift. E.g. anger may contain the gift of power to do what is necessary to take care of oneself. Being unable to say 'no' may bring the gift of compassion. The world is a mirror and we can choose to look at our self.

The gifts of shadow work that can benefit each of us and the world, are many. Our self acceptance can be genuine. We can reduce the emotional eruptions in our daily lives. We experience less guilt and shame associated with strong or difficult feelings, and perhaps negative actions because of these feelings. We can now have a clearer and more accurate picture of others uncolored by shadow projections. We also now have the opportunity to heal our relationships through honest self-examination.

I have also found that the energy that it takes

to keep parts of ourselves hidden from others is now available to us for other things. I don't need to defend who I am, and that makes me less defensive and open to feedback from another person. That I don't have to be this nice, sweet person all the time, never being able to say 'no' and the freedom to be me is one of the greatest gifts I have given myself in my quest to embrace my shadow.

## Healing for Wholeness

Debbie Ford, in her book 'The Secret of the Shadows: The Power of Owning Your Story', urges us to rediscover our true essence which is hidden in the shadows of our own dramatic life stories. She encourages us to uncover our 'story' - the collection of beliefs, attitudes and behaviours that prevent us from having all the love, happiness and success we desire. The stories we tell ourselves about our lives do not define who we truly are; in fact, they prevent us from grasping our purpose and potential. Rather, when we live in these stories, we engage in noisy internal dialogues, self defeating habits, and abusive behaviour. The process of making peace with our stories takes us deep inside, and returns us to our divine essence. It requires us to identify, understand, accept and embrace everything in our past that has caused us pain.

# DANCING WITH THE SHADOWS

For years, I continued to live in a cocoon of self pity and depression after the loss of my children. I was able to break free from that cocoon only when I made the decision in a lab to stop being a victim and take charge of my life. It was this decision that enabled me to make peace and accept the painful reality and loss, and let go.

My inward journey to identify, understand, accept and embrace the rejection I experienced as a child (both real and perceived) has taken many years as I uncovered layer after layer, but healing came with understanding, compassion and forgiveness for self and the other. Healing is also a process that continues with time. Ford says that for us to heal, we must stop chasing 'the feel good moments' and embark on the extraordinary journey of loving and embracing all that we are.

A recent crisis in my life found me plunging deep down into the depths of darkness and depression. I experienced rejection and loneliness. Then, as I began to surface, I saw it as an opportunity to explore and embrace parts of my shadow that I began to uncover. As I became aware of and confronted the shadow of my ego that was bent on punishing and blaming the ones rejecting me - I accepted with compassion the vengeful me. I permitted myself to experience the grief at my loss

instead, and when the opportunity came up, shared the feelings of hurt and rejection.

## Wholeness and Integrity

Richo has said that befriending the shadow means to integrate the opposites in ourselves, as opposites constitute our inner life as humans. If I am committed to non violence, I can be sure that my capacity for violence remains. If I am afraid, I can be sure I have a courage that matches my fear. If I feel hopelessness, then I know there is hope. This knowledge helps me to hold both polarities as I am learning to accept the dichotomies in me in my quest for wholeness.

Recognizing that each of us is part of the fabric of humanity, the threads of which are common at some level, is the foundation for developing compassion that allows us to accept ourselves and accept what goes around us with grace and alacrity. It is the engine of running into the fire for taking what is painful, prompts suffering or causes discomfort and using it to fuel our self development.

The only way to evolve is to discover, experience and heal the parts of ourselves that we do not love. Love cannot be disappointed because it has no expectations. Love, Universe, Consciousness and Light are the same. The Universe is everything – stars

and the vastness of space, cells in bodies, sidewalks by streets, seeds, soil, all of us and more. Everything is a form of life, of consciousness, of light, of love. Thereafter, it is impossible to be unloved, and not to belong to the Universe.

The more unconscious the shadow is, the darker its effects. The more conscious we become of it, the greater the chance of finding and refining its dark gold. My journey to embrace my shadow and towards integrity has been exciting, painful, joyful and challenging and continues as I peel off layer by layer and find the gifts. Only when we can receive the gifts hidden in our shadow, can we be dancing with the shadows and celebrating our true selves. ★



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# Danced My Way To Nirvana !!

I was late for the party.

I was getting ready. While getting ready for the party, I frequently found myself lost in the present without worrying about the future. I was taking pleasure in simple acts of getting ready which I used to miss under pressure to meet time commitments. But, that day, I felt time was not able to clasp me tightly any more. Its hold was loosening in phases.

When I stepped out, I was able to hear the music. My legs started moving, my heart started beating wildly. I knew I would dance like there was no tomorrow. The reason for this was the ISABS lab. The lab healed me. I had no pain left in me. There was no worry, no fear, no guilt, and no resentment.

When I reached the party, there was nobody on the dance floor. Music was flowing and nobody was moving. For me, it looked like elixir was flowing and nobody was drinking. I was hesitant to go first. I became aware of so many people who would watch me if I go first. I relapsed into my original state where I always waited. Then a Gazhal singer stopped the music and began singing. He sang three songs. After each song, I got more and more restless. I remembered what happened with me in the lab. I remembered the feedback that "I always wait for situations to come to me. I don't claim my space, I live on crumbs". Immediately, my

perceiving "lens" changed. Now I could see that I was repeating the same behaviour. So when the singer moved and music started, I did not even wait for a second. I danced my way to the floor. I claimed my space.

What a dance! This was a dance of freedom. Freedom from worries, freedom from perceptions, freedom from social norms, freedom from stereotypes and freedom from judgements. I danced to the beats. Music streamed, I flowed.

I have danced earlier, but I always did role-plays. I danced as Radha, Menaka, Lover, Mother and many such characters. I was never myself. That day I danced as myself. Since I had learnt to see Men as Humans I danced with everyone without worrying whom I was dancing with. I danced with some to show gratitude. I danced with others to show affection. I danced with many to simply show acknowledgement that the human in me salutes the human in you. I danced simply for the joy of dancing. I looked into people's eyes and danced. I could share the joy of dance in their eyes. I danced to give joy and to receive pure joy. Every time I looked into any partners eyes and danced, I could see the same emotion of happiness. I was completely and unabashedly myself. I danced with myself and I danced with my soul mate. Although he was not there physically he was with me spiritually.



When I closed my eyes and danced, I was with the Universe. I felt connected to everything. I was ONE with the Universe, with the people, with the music, with the energy. There was oneness in everything. There was harmony. There was complete acceptance. I felt an unstoppable energy. I felt the Power. For the first time, I was neither re-living my past nor living in a projected future. I was completely soaked in the Present.



Island hula

I looked intoxicated. I was completely drenched in sweat and exhaustion. I was aware of everything happening to me. I was aware how every pore in my body experienced joy and relaxation. I was told later that people thought I was drunk and intoxicated with liquor. In reality, I was merry on plain water. I didn't need drinks to numb my senses and forget myself. I was in complete acceptance of myself. I was high on life.



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*Dance is a conversation  
between body & soul.*

Like a butterfly, I went from one flower to the other in search of nectar. I fulfilled myself. I drank the nectar of joy and experienced unbridled passion within me. At that moment, I experienced Advaita Vedanta's meaning of non-dual nature. I experienced that there was no duality but oneness. Dance made me understand how Jiva and Atman can merge to realise Brahman. It simply means when you accept yourself and other selves along with the animate and the inanimate, you merge completely into oneness. There is no duality left. There is a complete acceptance which gives a feeling of transcendence. Nirvana! It is not somewhere out there. It is here! I encountered it. ★



# MIRROR, PHONE AND THE CAFÉ

**She looks at the mirror then at her phone, walks to the cafe to meet another.**

## Abstract

In this article I specifically examine the changing notion of 'self' with the emergence of digital spaces. This is a follow-up to an earlier article published in Volume 30, June 2016, Here and Now. The methodological stance is one of comparison and confluence. Three notions of 'self' are compared with each other and then placed together as one would do for pieces of a jigsaw puzzle.

The 'self' is essentially understood to be located within a network of flows of information, individuals, cash and goods. A new notion of self has emerged resultant of technology, this facet of 'self' what I call the 'assumed image of self' sets to place itself amongst established notions of 'self'- the mirror image and the social self.

Located with these movements and struggles the behaviour of an individual is being presented. With discardable accessorized selves, junking and magnetizing of borrowed parts of selves are processes that an awoken individual undertakes as an additional task in addressing human transactions.

These findings negate the phoetic system stance. Phoetic systems are a category of living -things which reproduce replicas of themselves. Phoetic system as a concept is principally from botanical studies

## Introduction

In one of my previous works I introduced the reader to the growing influence of the images produced in virtual spaces and their impact on urban youth. In this article, I examine the notion of 'self'. The notion of 'self', 'me', 'I' the names that are given to the self has been operationalized as a body or body and soul depending on one's philosophical stance. Behavioural Scientists have examined the personality aspect of the body, specifically the body in action. There are various theories propagated from this scientific domain.

Technology has provided innumerable possibilities of relating with one's self and others. With clubbing and small sizing of various instruments into one, an individual is able to quickly transfer still images, moving images and audio to multiple others. A simple tool of self photography popularly known as 'selfies' has provided an opportunity of taking pictures of one's face on a minute to minute basis at virtually no cost. This proves the importance human beings give to their own images.

## Mirror Image

Recognition of one's self in the mirror is considered a mile stone by child psychologists. It is not uncommon to see a mother or and care-giver introducing an infant to his/her



image in the mirror. 'This is you, here is your nose, these are your eyes, etc.'

There on the infant learns to recognize, appreciate and love himself /herself as seen in the mirror, a reflection of self. The individual corrects and improves his/her reflection to fit it to a desired image. Grooming of oneself is a conscious act of improving ones image using the reflection in the mirror. Correction and self admiration of parts of ourselves is an ongoing process so much so that daily grooming has become imbedded in the implicit memory of an individual.

An over indulgence obsession or falling in love with one's own reflection has been part of folklore for centuries. Snow White who was banished for her beauty by her step-mother, the story of the Lion who fell into his own reflection in water and Narcissus, come easily to my mind.

Narcissistic disturbances gain their name from the story of Narcissus. Narcissistic disturbances have been identified as blocks from being our true selves. I present a part of the story as narrated by Miller, 1979: pg 68.

### **THE LEGEND OF NARCISSUS**

Narcissus sees his reflection in the water and falls in love with his own beautiful face, of which his mother was surely proud. The

nymph Echo answers the young man's call because she is in love with his beauty. Echo's answering calls deceive Narcissus. His reflection deceives him as well, since it shows only his perfect, wonderful side and not his other parts. His back view, for instance and his shadow remain hidden from him; they do not belong to and are cut off from his beloved reflection.

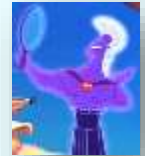


She continues

Although this is how it is when one sees one's reflection looking forward, one is unable to view one's back or the shadow that falls behind. But this is what legends and stories are made of. Thus, the discussion on the Narcissus story will be undertaken within the parameters of the legend, however fractured the story is perceived.

Abstaining from mirror is a norm amongst some communities. This norm is practiced

during a specified mourning period by a widow. As such, there is a gender element to the relation between women and their reflection in mirrors in these communities. Judgments carried by the authority figures in society are often bespoken via the reflection in the mirror or the mirror itself.



Along with gender, age is another criterion setting norm in some communities. While fascination with ones reflection is tolerated amongst youth, amongst the elderly it is scorned.

The closer the reflection is to an ideal self, a notion often promoted by authority figures, the more appreciative the mirror is of self. Acceptance of one's reflections in the mirror non-critically, without judgment, lovingly is desirable. Self-appreciation is recognized as a signs of self-approval.

Still images of self, in the form of photographs are mirror images caught in time by another person using a different technology. Selfies are mirror images in the absence of the other person. Both these images are used by self such is the mirror reflection -as a self perfection device.

## Assumed Images of Self

Although the images of self described in the first section are either reflections of self or pictures of self in the form of selfies, assumed images of self discussed in this section are unlike the above. As these images are neither reflections, nor selfies, they are look-alikes to a certain percentage of the self, often created by the market as seen in the digital or virtual world.

The individual is sold his/her lookalike images as his/her image, thus the term assumed images of self. There is an implicit assumption in the offer. The individual, on accepting this proposition, becomes co-holder of the market created assumed image of self. As such, this process engages the individual to be part of a collective stereotype of an individual with certain features.

This phenomenon of formation of a classification of individuals based on assumed common appearance is not new. It has been termed as Physiognomy. Umberto Eco, dedicates an entire chapter on this topic in his book. He describes "Physiognomy, a pseudoscience that associated facial features (and the form of other organs) with character and moral disposition." (Eco. U., 2007:pg 257) Physiognomy images are to be found on paper produce or on other flat screen image producers, celluloid or otherwise.

What is new is that there is acceptance and active participation in maintaining stereotypes by the image co-holders. The co-holders of the market image are obliged to the image owner with certain duties in exchange for rewards. Duties include collective functioning at an ecall. Creating a collaborated controlled street encounter at any given point of time of a collective who respond to an ecall, this phenomenon I name as 'play'

Thus, a single market created physiognomy image is likely to have, in a country such as ours, my guess, a few thousand co-holders. As such, these images of individuals take on to perform as modern day archetypes. The co-holders of the image are phoeticselfs, replicative to a certain degree reproductions of the archetype.

As 'assumed self-images' are physiognomy in their essences they are universal is apriori. An unanswered question at this point is: what is the relation of these digital created 'assumed self-images' and the notion of individual and cultural identity that is not image specific? A different section will address this concern.

### Social-Self

Social science has asserted that the individual is not only how he/she looks, what he/she does, believes, behaves etc. To know the individual is to know his/her relations with

others. His/her relations with blood relatives, his/her colleagues at the work place, with his/her friends, etc. This is taken one step further as, to know a person is to relate to the person and not simply know about the person. The notion of 'self' here is a self who is interacting, transacting, relating, or/and in dialogue with others, face to face. This social-self is the authentic 'self' according to social sciences.



Behavioural scientists assert that the human growth is strengthened via dialogue with others. Inter-intra dialogue is observed as mutually strengthening process for some individuals. Provided opportunities for interaction are created and nurtured. Authentic relations with others give rise to respect, intimacy, care and even love. This is the 'I-Thou' way of being rather than 'I-object' way of having. (Fromm E.,1966, Freire P.,1984)

Joe Luft and Harry Ingham have taken this further in their work of developing a conceptual framework titled the Johari Window. Joe and Harry have placed two variables of areas known to others/known to self and not known to others/not known to self in a matrix, creating four possible scenarios. Identification of light areas within the window and dark or blind spots is undertaken in collectives of individuals. The limitation of this framework is that it is still within the realm of information about the other. (Sinha D., 1985: 101)

person is aware only of the mirror-image and the social-self.

Or that an individual may choose to completely do away with and reject the self-image created by the market forces, on arguments of cultural invasion as a project of the oppressor. (Freire P., 1984:150)

### The self mitigating process

A young adult is driven by demands and pulls of these selfs (image in the mirror, assumed self- image and social-self). Self sufficiency v/s interdependency is his/her ontological debate. Notice that as images of self blur the cognitive distance between the digital image and 'I' lessens. There is eminence power that this 'I' assumes based on this closeness to the assumed self-image and yet dejected at non recognition in the eyes of significant others.

name calling of stereotype images distances oneself from assertions made via escaping the encounter altogether. Junking symbols of image-self, an ongoing negotiation with claims made is the angst of a young adult.

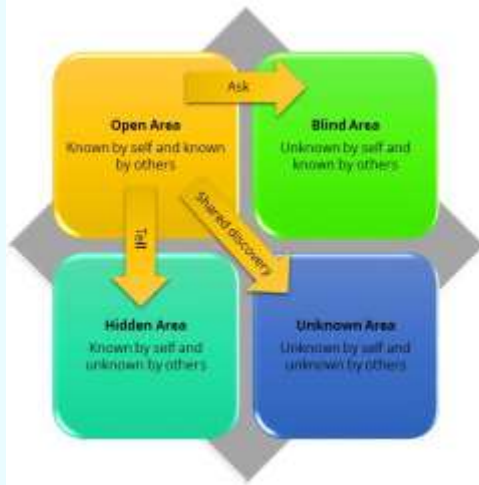
Dunkin Jalki, studies a similar influence of colonial stereotypes on Lingayat traditions. In his PhD dissertation he explores Lingayat traditions of Stories /Poems called Vachanas and the impact of colonial thought on these Lingayat traditions. Jalki, sees two possible outcomes of the colonial thought; one of image mutation and the other formation of a composite image. He emphasises the articulation of a self-description as a way out from description and definition by the other the 'not-self'. Although I discourage comparisons between differing scales Jalki's work is conceptually related to this work. (Friere., 1979, Jalki D., 2009)

As a result, the notion of an individual 'self' is essentially formed as a collage of fragmented selfs. Partly conquered, partly rejected, floundering and fragmented. The individual is somewhat like a gestalt- roughly an organized whole at any given point of time. (Words in italics my addition) (Perls F., 1969).

Pleased at finding part of self in the others and thereby accepting that externalized- marginalized part of self often via an infectious knowing smile, or angered by projections and

### Conclusions

These findings negate the possibility of phoetic systems that reproduce replicas of themselves, in human beings. Occurrence of 'self' in most conditions is always partly the other, partly borrowed, partly wood (or glass if you prefer), partly aphoetic. With discardable accessorized 'selfs', junking and magnetizing of borrowed 'selfs' are processes that the awoken individual undertakes as an additional task in addressing human transactions.



By this juncture I have introduced to the reader three possible ways of being. I argue that these three notions of self co-exist in differing proportions in all human beings at differing points in time within different locations. It is quite possible that a type of 'self' is not within his/her conscious and that a

As a result, the splintered self seeks self completion in the outside world, predominantly in an unconscious manner. This union is sought via celluloid and other images. The impact of display of positive splintered images on self requires further examination. My hypothesis is that positive splintered self, induce feelings of wellbeing momentarily, strengthening ties between self-image creator and the individual. There by reinforcing individuals' commitment to image creators and to play and vice-versa. Now if the image creator is a political party, then the complexity of the relationship between the image creator and image holder selfs increases.

The rapid growth of technology created images of self and the gullibility of youth has resulted in feeding a part of self that is dedicated to furtherance of the 'assumed self-image'. The 'Social-self', has been left on the back burner to be addressed for some time in the future.

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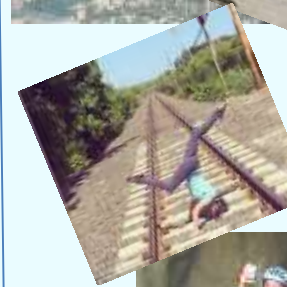
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# Book Review



## Book: The Digital Tsunami by Abhijeet Bhaduri

The word **Tsunami** evokes poignant memories of the tragedy that befell many countries along the Indian Ocean including India in December 2004, making a hitherto unknown word familiar to all Indians. Abhijit Bhaduri, columnist, novelist and until recently Chief Learning Officer at Wipro, uses the metaphor to capture the suddenness of the Digital wave about to hit us, and to warn us that unless we adapt, and adapt quickly at that, to the demands of the Digital revolution, we're likely to be swept away as mercilessly as thousands of Indians and Asians in other countries were by the massive waves on that fateful day 12 years ago.

Before I come to the book, I'd like to share with readers what I have learnt about a 'review' from reading one of my favorite Indian authors, Shashi Deshpande. A review, she says, is seldom an objective evaluation of the merits and demerits of the book; it is a very subjective interpretation of the experience of reading the book by the reviewer. Who the reviewer is, determines how the book is experienced, and, therefore, that is what the review is. I start my review with the caveat that it is an extremely subjective interpretation of the book, from a behavioural scientist with strong value preferences that colour how I connect to, or not connect to the ideas presented by the author.

What is the impending Digital Transformation or Disruption?

Paradoxically, this is not defined by the author, but is left to be inferred by the reader based on many examples quoted throughout the

book. Perhaps with a view that defining it makes it more fixed, and therefore is not quite Digital, Abhijit titles a chapter 'Living in Perpetual Beta' which implies that the phase of testing and release of the finished product are never going to be as clearly distinct as they are in today's analog world. Whatever may be the author's intent, the closest we come to understanding what the digital disruption means, is through Abhijit's sketch-note about the 5 Domains of the Digital Transformation, borrowed from an earlier work by David Rogers:

1. The customer wants two-way communication and they (not only the product or service maker) own the brand. Just think of the way customers use social media to influence perceptions and therefore decisions. Employees and even ex-employees influence the brand of the company much more than employers, thanks to the social media.

2. Competition can come from anywhere. Who'd have thought that Google would lead the innovation on driverless cars? Gone are the certainties of knowing your competitors and planning your strategy as per what you know of them.

3. Big Data will be a source of competitive advantage, and converting data into insights will drive competitive edge of businesses.

4. Innovation is the only hope – prototypes are cheap, and therefore quick innovation on products, services etc. is vital to stay in the race.

5. Value to the Customer is no longer only aspirational, but constantly adding value to the customer, a pre-requisite to surviving in business. Value add to the consumer experience is as key to survival as value-add through new products and features, which can anyway be rapidly replicated.

Abhijit has an interesting hypothesis that Tsunamis are the early-warning system of the next BIG change that the economy and society must brace itself for. The first recorded Tsunami happened in 1782, in retrospect, just before the change from agrarian to industrial society. The biggest recorded Tsunami of 2004, he posits, is about the next big churn in our lives – the digital disruption to the business, economies and ultimately to societies. If 1782

created blue-collar workers, 2004 followed by the 2011 Tsunami in Japan spelt the end for many white-collar workers.

#### Why is it happening now?

Digital Disruption is just around the corner, Abhijit argues, because of one indisputable phenomenon – the rise and convergence of exponential technologies. For instance, 3D printing that now makes it possible to print any object layer by layer, so that the traditional manufacturing industry will soon be redundant unless drastically reconfigured. 3D printing is already used to print machine spare parts, obviating the need to store parts, thereby disrupting the need for inventories. A combination of Robotics and Artificial Intelligence (AI), with the aim of automating repetitive tasks like welding, packaging, delivery etc. has made rapid strides and the US Federal department has recently rolled out rules for delivering packages through drones. Amazon has set up its drone delivery system, Prime Air. What AI can disrupt is seen by the fact that Wordsmith, a new software program, is now being used by news agencies such as Reuters and AP to write routine financial reports that were earlier being done by journalists. The Internet of Things (IoT) is a new exponential technology that, when you sign up for it, allows your HP printer to let the company know when it is low on ink, so that a new cartridge arrives at your doorstep when



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Poem written during  
Sunrise session  
at Goa. May 2016

बिखरे हैं लोग यहाँ से वहाँ  
बिखरे हैं विचार यहाँ से वहाँ  
बिखर गया है सब कुछ!

कुछ है मेरे पास  
कुछ है उनके पास  
पास-पास है सब कुछ

फिर भी नहीं दिखती आस  
लेकिन जाना है सबको वहीं  
चलो एक कदम तो बढ़ाएं  
शायद कुछ करीब आ जाएं

needed, without your intervention! Synthetic Biology, a combination of Biology and Engineering, will, within the next decade so, make it possible for you to decode your genes and download your own treatment for some diseases from the net.

### So how do we cope?

Abhijit argues that the only way to cope with and succeed in the age of digital disruption is for individuals and organizations to adopt new behaviours and cultures respectively. If I have to distill his prescriptions for individuals and organizations to succeed and thrive in the era of digital disruption, the following table (my own) may represent his key ideas better:

So what's new about this table, you might well ask. The difference, as Abhijit consistently argues in his book, is that while these

behaviours or organizational culture have always been considered desirable, the Digital Tsunami staring at us makes them an urgent imperative for individuals and organizations. Indeed, the book is a great read just to appreciate the inevitability of change, and the urgency of developing these new behaviours or cultures to cope with the oncoming digital era.

### The flip side

Throughout the book, Abhijit takes the optimistic view of a management consultant about the opportunities that the exponential technologies are waiting to unleash on the world of business, and society as we know it.

Perhaps it's not without reason that the byline to the book reads "succeeding in a world turned upside down". He does not question

the human impact (or costs) of the digital disruption, or suggest ways in which these costs can be minimized, if not altogether ameliorated. A behavioural scientist or a social scientist is likely to be troubled by, and therefore engage with, the tough moral and ethical dimensions of the unbridled march of the exponential technologies. Abhijit makes a but passing reference to some dangers that these technologies pose: possible increase in cybercrimes, easier access to terrorists, invasion of individual privacy etc. but does not delve deep into the psychological and social chaos that these technologies are wont to unleash: even more isolation for individuals, even less social responsibility for corporations. Ironically, the coping strategies he prescribes against the Digital Tsunami that emphasize empathy, collaboration or inclusion are unlikely to be adequate to redress the human disruption. But perhaps that is the subject of another book? ★

**REVIEWED  
FOR 'HERE AND NOW' by**

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Required Individual Behaviour	Required Organizational Culture
Empathy for the other	Collaboration across industries
Inclusion	Valuing Diversity
Learning from unusual sources	Transdisciplinarity
Tolerance for failure	Legitimizing mistakes as the route to innovation
Curiosity about change rather than anxiety	Challenging status quo



# HUMAN PROCESS CONSULTING

Assume there is a group of people wanting to travel from Point-A to Point-B. The leader of the group has spent a lot of time deciding that Point-B is the best place for the group and it is where the future lies. He is excited about the trip and has also designed a detailed travel plan to reach Point-B.

So far, so good. He then makes an extensive communication plan to cascade the travel plan to all the group members. And the journey starts. It is only after some time that the leader realizes that the travel is not going as per initial plan. It looks like people are moving in random direction. Everybody is doing his/her own thing. There is lack of enthusiasm and energy in the group.

“The group members are not Motivated!” concludes the leader. So he organizes a fun team-building detour from the original plan, only to realize that the energy generated in the detour evaporated sooner than the time it took to make the detour.



Does the scenario sound familiar? This happens in almost all organisations for most change initiatives. So, what really is the ‘Problem’ here and how to ‘Solve’ it?

Well, the leader would have focused a lot on what we call ‘Content’; however, he may not be in touch with the ‘Process’.

‘Human Process Consulting’ is a methodology which helps Organisations in developing skills to uncover the underlying ‘Human Processes’ which are an essential requirement to bring in sustainable and involved change. These processes would typically include, though not limited to – communication process, leadership and decision making process, how people relate to one another and the organisation, their aspirations, their alignment to role and organisation goals, the work flow and how work actually gets done etc. This is done by involving people, tapping into what is said and what is not said, understanding how people feel emotionally, as well as taking a holistic / systemic approach in studying the organisation.

If we try and uncover some of the processes in the above example (journey from Point-A to Point-B), before making a travel plan to move to Point-B, the leader assumed that everyone is at Point-A. And that is a big assumption to make.



Most people, even though they are at the same physical place, mentally they are at very different places. Their mental location is a function of their thoughts and emotions, which are based on their subjective experiences, their unique expectations and aspirations etc. Hence, the way they see the world is very subjective – their own subjective reality. This is true for every member of the group. Consequently, there are multiple realities at play in an organisation. And these multiple realities are not just different from one another; at times they are even contradictory. So, for the same “objective” reality (maybe as seen by the leader), there are multiple realities that exist. And in the language of the metaphor of travel, people are at Point-A1, Point-A2, Point-A3 and so on.

Another assumption the leader made in his travel plan is that the team members are all as excited as him to travel to Point-B. Most likely, they don't even understand what Point-B is, let alone be excited by it.

So, for any change initiative to succeed, the Human Processes need to be uncovered, understood and acknowledged. Usually these processes are hidden in the organisational **Unspeakables**. Unspeakables are those, which people don't speak about: in meetings, to their bosses or before top management. A lot of emotions and energy are blocked in organisations in these Unspeakables. The

organisation misses out on a lot of its potential because of this blocked energy in the system.



### **So what are these Unspeakables, really?**

These Unspeakables contain a lot of wisdom (tribal wisdom) about what is really happening in the organisation. And this wisdom is an essential input to decode issues that exist in organisation.

These inputs are usually about deeper aspects of problems which are not easily seen, the inter-linkages with other processes, impact on people at individual or interpersonal level and how this impact on people impacts work. On the other hand, Management gets busy in solving issues which are actually

manifestations of something deeper. No wonder so much time and money is lost in solving recurring issues like Attrition, Low Moral, Low Employee Engagement, Employees not living to their full potential, Organisation not growing at the pace they would like it to grow etc.

When this “tribal” wisdom is missing from the decision making process, the decisions made are both non-holistic and non-sustainable. The problems, therefore, keep on persisting, or worse still some new problems get generated.

### **If these Unspeakables are so important, why are they not spoken ?**

Usually the reason for these unspeakables not be to spoken, is fear. Fear of what will happen to me, if I speak. What will be the repercussion? Will I offend someone senior? Will this incident be used against me in future? It could also be a fear that the inputs I have may not be so relevant, and, if I speak, I might look stupid.

These fears exist based on what the person may have experienced in the organisation, or has seen someone else experience, or has heard stories about past from others or, worse of all, based on assumptions of how things happen in an organisation. Either way, this fear of not speaking-up becomes a norm in most

organisations and, hence, most suffer the pain of superficial decision making, dis-engaged people and lack of ownership.

Unless these norms are consciously decoded and changed, people will continue to comply with what they understand is the right thing to do and keep these unspeakables to themselves, impacting both their own effectiveness and effectiveness of the organisation.

When Organisations get in touch with these human processes, and an environment of psychological safety is created with the help of the human process consultant, people share openly. As a result, the problems are understood holistically, and the solutions generated too are holistic in nature.

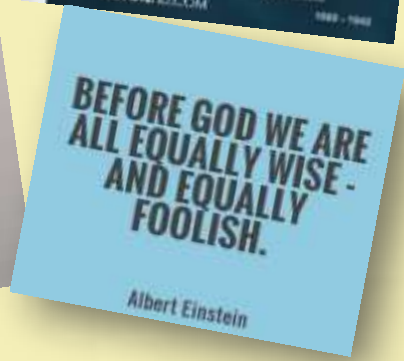
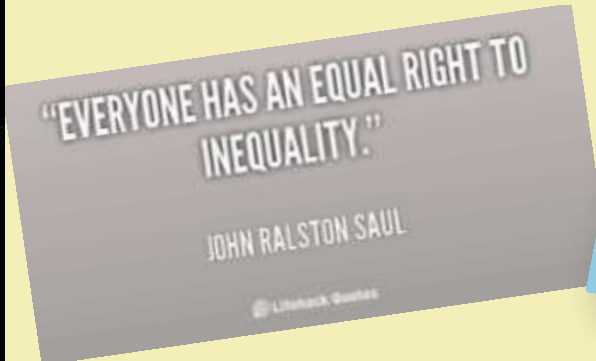
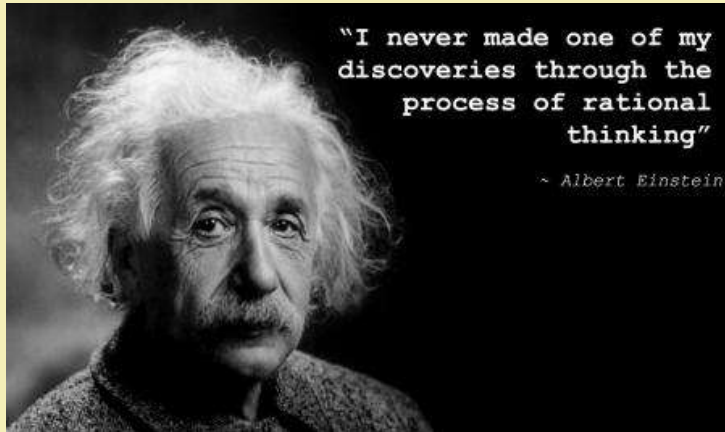
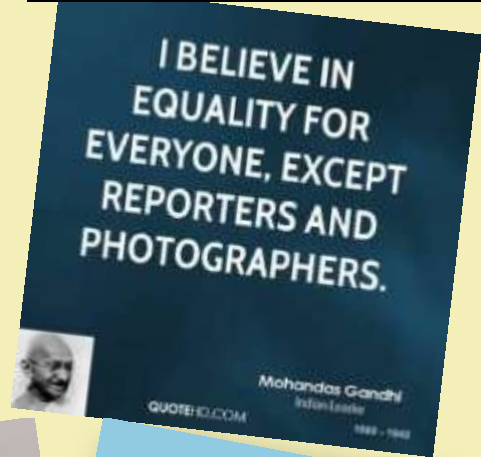
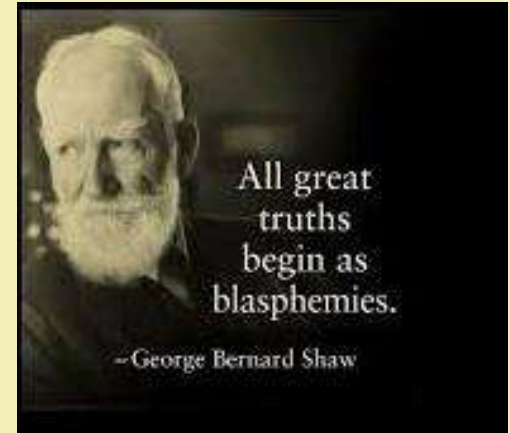
These have a much higher buy-in from people through their involvement in the change process.

The organisation can now tap into its strengths and harness the full potential of its people and of itself. ★



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As we make this e-mag, Ameet(Intern) has become a Professional Member. Hearty Congratulations, Ameet



# FILMY

# UNCONSCIOUS

Ha Ha! Seeing the title above, you must be wondering if I have gone crazy, to share with you how Film Makers deal with Unconsciousness. Portrayal of Unconsciousness in films is nothing new under the sun, and has got a niche legacy : Freud 1962 by John Huston, Inception, Waking Life, Vanilla Sky & so on ...

Cut to 2016, all that is there 'Inside' the Mind, is bared open by Film Director, Pete Docter in his film "Inside Out". The 102 minutes Pixar Production is a peek-a-boo view of what's happening inside a pretty little girl Riley Andersen's young mind, as the little girl shifts from Minnesota to San Francisco.

The set of the film is inside the mind of the little girl.



And hullo! The little girl's mind has five live characters inside it : Joy, Anger, Disgust, Fear and Sadness. Sounds familiar, eh? But there's something new - 'Personification of Feelings'. And, this is how these five feeling Beings are: Joy is bubbling with energy and enthusiasm and is a visual treat of a glow to watch on the screen. Anger is the 'Referee of Fairness' to little Riley; dressed in Red with big eyes with pupils coming together near the nose with a frown every now and then, when there is even a faintest trace of unfairness towards Riley. It's hair raises with every small outburst. Huhh! Disgust is Green, smiles less, has an opinion on everything, and if you have to give it a colour – give jealousy a colour. She hates Broccoli but is extremely honest with her intentions and never compromises on high standards of everything that little girl Riley should maintain. Fear is a sensitive, nervous, anxious, apprehensive, always-on-an-alarm person who appears to be unsure of himself but protects the little girl Riley, is concerned about little girl Riley's Safety, all the time. Sadness wears big round spectacles, has a sky-blue cute round face with parted hair bouncing on the corner

of forehead, has the voice and talking style that attracts and leaves a mark.

These five emotions stay in the 'Head' of Riley, and their principal job is to see that little Riley Andersen does not fall from her Emotional 'Balance'. So, what else is there inside little Riley's 'Headquarter'? Some nice looking colourless, glossy, shiny marbles. These marbles are the memories, and all the five hold responsibility for the memory.

You know what! When Sadness touches the memories, it turns 'Blue'. And when all the other four are not there, Sadness invariably touches 'Memory' and little Riley's Mood turns Blue.



As I watched the film, I kept wondering at the conceptual clarity Pete Docter has, to bring out such an interesting and innocent portrayal of something that is otherwise so complex. I then gave my thinking a long imaginary stretch and wondered how my feelings would look if they were personified. "Is my Anger ugly, horrible looking with deep red eyes and a hair-raising short-fuse or even more dreadful? How does my Sadness look?"

What 'physiological features' does my Joy have?" and so on...I quickly travelled to a mosaic of my Lab Group experiences and had recollection of memories so rich in detail regarding the time and place of some of the processes I went through, and that everything that 'I did in there' was a manifestation of the 'personality' of my feeling. That also set up the pattern of how I related to others in the group.



One thing in the film that I really resonated with is – a "Train of Thoughts" which is a colourful toy train meant to be the Conscious Experience of a range of ideas criss-crossing our awake and active mind. The "Train of Thoughts" stops at a Station at night – while the Mind may process Thoughts, the Brain sleeps and there are many interesting train stations – Goof Island, Honesty Island, Friendship Island and Family Island.

Pete Docter conceived this film when he was trying to explain the concept and interplay of Emotions to his 11-year-old daughter. And look, he landed up winning awards in Oscars and Cannes for his "Inside Out" approach to explain Unconsciousness.

His victory speech reads as follows : "There are days you're gonna be sad, angry, scared. That's nothing you can choose from. But you can use it to make stuff. Make a Film. Draw. Write. It'll make a World of Difference...!"

If I have managed to tickle your curiosity, I am sure 'Inside Out' is a MUST WATCH for you. ★



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“You Have To Grow From The Inside Out. None Can Teach You, None Can Make You Spiritual. There Is No Other Teacher But Your Own Soul.”

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*Painting by*  
**Mukta**

# Ardhanareeshwara: Bridging the gender



# divide

In one of my T-Group labs, three of us (two men and one woman - me) were given a task of reading a chapter and making a presentation to the group regarding some group processes. In order to make it entertaining and fun, the three of us decided to make the presentation in the form of a skit called "Groupie funda" where the two men in the group took roles of two innovative and bright professors and I took the role of the news reporter who was interviewing them about their new book. We prepared hard, created a WhatsApp group and worked late hours to be able to do a good job. When we actually presented it, the facilitators discouraged the team saying this is not what they expected from us and that there was a gender stereotype that was playing here. I felt terrible and wronged and misunderstood because, to me, the presentation was a "performance" that was supposed to "be the best" and was supposed to impress the facilitators and the audience. After denying the facilitators' remarks for a while, I finally realized that in the process of striving for a goal and all the associated performance anxiety, what I had done to myself was that I

had agreed to play the reporter (a seemingly less significant role) without even realizing it while the men took the supposedly intellectual and the most significant roles in the skit. I had not only done that but I had also done most of the work by writing much of the script for the men as a part of this exercise. I was so shocked at this hidden bias within me, which I was unaware of. This came as a rude shock to me as an example of how not only does the world push a woman into relatively insignificant roles, but that a woman readily agrees to do that to herself too.

Recounting yet another lab experience - I envied one of my facilitators, and the object of my envy was her competence and her ability to seem restrained whenever she wished. She also seemed very matter of fact and could be gentle whenever she wanted to. While working with her, I saw her as someone who was withholding warmth while she was dealing with us/me. When I confronted her and myself on the subject, I realized that I too (like many others) hold a hidden framework that requires a woman, irrespective of her role, to be warm and compassionate and if a

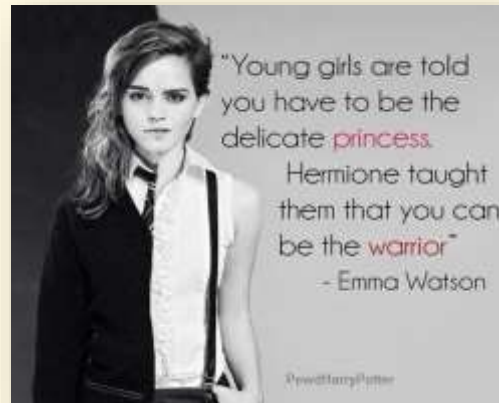
woman seems to be withholding warmth I do not like that - and her - as much.

These and such experiences make me wonder - are these hidden biases that both men and women carry everywhere - just small forms of the larger collective bias in organizations - and are they deeply relevant to challenges, like the paucity of women in leadership positions in organizations and the conditional acceptability of women in those roles? Is there a gender specific leadership style which is successful, or otherwise?

Women start careers in business and other professions with the same level of intelligence, education, and commitment as men. Yet, comparatively, few reach the top echelons. This gap matters not only because the very well known glass ceiling is unfair, but also because the world needs many more leaders with potential, desire, and the perseverance to lead, to prove themselves and leave a footprint irrespective of whether they are men or women.

There has been extensive research triggered by the paucity of women “at the top”. The questions explored beyond “why” were – is there a gender specific leadership style? If we compared male and female middle managers in a business organization, would there be a systematic pattern or tendency for them to proceed differently? The important difference found between men and women managers was – women tended to adopt a more participative or democratic style compared with the more directive autocratic style of men. While not wishing to generalize, many women do have leadership styles that have been described as 'empowering leadership' or 'consensual leadership', where they build leadership structures that share responsibilities according to the 'best fit', and in doing so, often create new types of leadership,"

Since women also tend to discuss problems more openly and “collectively seek solutions”, such solutions are often more acceptable. Now this could also be due to the fact that women learn that people are prejudiced against women who are tough, in a sense, and use the autocratic style. Other interesting research synthesis by Alice Eagly about gender differences throws up interesting ideas about the origins of these differences in terms of role stereotypes, contexts, styles and personality attributable to gender etc.



- For eg. The social role theory holds a viewpoint, an example of which would be that if caring for children is a task much more assigned to women, they would be expected to have appropriate characteristics such as nurturance and interest in helping others. Societies would then work through socialization processes (direct teaching, modeling oneself after parents) that are tailored somewhat to the children’s sex.
- Personality research suggests that women, more often than men, think of themselves as “tender minded,” and public opinion research shows that women are attitudinally more compassionate than men.
- Power operates as a social structure, made up of numerous practices that maintain a cultural system of dominance. Responses to women and men in leadership roles are conditioned by a social structure traditionally



dominated by men. A woman leader stimulates a different reaction than a male leader because of learned expectations, shaped and supported by the surrounding social structure that invalidate and undercuts women’s attempts to be effective, influential, and powerful.

Like I said before, women are expected to combine Leadership with Compassion—and are disliked when they don’t. Because of perceived incompatibility between the requirements of femininity and those of leadership, women are often required to “soften” their leadership styles to gain the approval of their constituents. “Could you have said the same thing softly?” coached my manager once. Women who do not temper their agency and competence with warmth and friendliness risk being disliked and less influential; men face no such necessity to be agreeable while exercising power.

When women demonstrate competent leadership within an explicitly masculine arena—something that often requires the application of a “harder” leadership style, they are disliked and disparaged. Several times, I have been given this faceless, nameless feedback saying – “I hear noise about you ...you are aggressive, people find it difficult to deal with you” and the dilemma is – how much of this lies with me and how much belongs to them – the men?

People do not listen to or take direction from women as comfortably as from men. Many women often do not feel listened to; that when they speak in meetings their comments and suggestions are ignored or belittled—and that the same comments or suggestions from men have more impact, and generally they are not imagining this reaction. Women who promote themselves and their abilities reap disapproval. Because either they are stereotyped as less competent than men, women would-be leaders are sometimes advised to eschew feminine modesty and promote their own abilities, strengths and accomplishments. However, self-promotion can be dangerous for women because women who act more confident and assertive than is normative for women, run the risk of disapproval. Also that when women promote their own accomplishments it can cause their audience to view them as more competent—but at the cost of viewing them

as less likeable.

Women require more external validation than men do to be accepted as leaders in some contexts. Particularly in competitive, highly-masculinized contexts, simply having leadership training or task-related expertise does not guarantee a woman’s success unless accompanied by legitimating by another established leader.

Gender stereotypes interfere with peoples’ ability to see women’s competence; it becomes necessary in most contexts for a high-status other (often a man) to provide them with credibility. As I recount my experiences at a large Indian multinational - there is also a danger that comes free with this – “sleeping her way to the top”, “fast woman” kind of sexual politics that a woman manager struggles with under the circumstances when the other tries to help provide credibility and support.



Senior leaders who are not gender biased or are trying to help a woman manager grow, too, are not spared. There is a faceless “noise” that gets triggered in the organization about them which is often generalized and called favoritism, nepotism and takes the form of several other allegations through the dangerous grapevine. The grapevine is often used effectively to weed out competent women.

### **Androgyny in Leadership -**

Through my experiences during labs, I often thought about what, then, could be a gender inclusive approach – what could comprehensively represent the masculine and the feminine energies in a corporate system and, therefore, I quite easily related to The Ardhanaareeshwara symbolization in Hindu mythology. The Ardhanarreshwara, apart from adequately depicting the state of the Absolute, totality (Macrocosm), also unfolds the nature of each one of us (Microcosm). No "Male" is exclusively all masculine and no "Female" is all feminine. Each type has, in it, a trace of its opposite. Male has in him a few feminine characteristics and female has in her a few masculine traits and this as a natural feature and needs to be owned up in complete humility.



Even the human brain has two distinct divides that have two distinctly opposite ways of sensing and responding to the incoming sensations. The left cerebral half functions through 'Word' dominated (Concepts and Logic) way, while the right cerebral half functions through 'Direct Spatial perception'. While the 'Right Brain' is naturally capable of creative perception involving insights and intuition, the 'Left Brain' is specialized in conceptual reasoning and verbal descriptions. For a balanced living both these capabilities are essential. Thus, though both halves of our brain differ in their quality, they perfectly complement each other to ensure a harmonious existence. Having said that, organizations need to think seriously about androgyny in leadership. Instead of creating men out of women, there is a need to leverage the femininity to balance the masculine in organizations.



There is a need for an organization to appreciate the diversity and leverage the invincible power that is generated from the unison of the Shiva and Shakti for its leadership strategy. The woman-ness in leadership styles instead of being abused for discrimination could be used to balance the rampant and inherent masculinity of the organization.

The theorists of leadership have long maintained that there is no one generally effective leadership style. Some situations call for a more autocratic directive style and others call for a much greater component of communication, consensus building and participation by many parties in making decisions. Therefore, an androgynous style, meaning the flexibility to sometimes be autocratic, sometimes be democratic and sometimes find a mix of autocracy and democracy, androgyny will surely be preferable. But androgyny means constantly using what we might consider a blended style - the approach would not necessarily be superior, because there are situations that call for extreme versions of what might be called masculine or feminine styles.

Organizations must, therefore, strive to create balanced structures to help the complementarities of the male and female leadership styles to flourish within them. Respect and equality has to be in the true



sense – respecting women as people, an ability to see women as people beyond gender and not a resource that can at best be deployed as a support staff. There is a need to look beyond gender, nurture talent and grow many more good leaders that the world needs today. ★

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# Expressing Thoughts and Feelings in a T-Group



*How are you feeling?" asks the Facilitator.*

*"I just wanted to know why she was asking John this question again and again" replies the Participant.*

*"So when she asks the question again and again, what happens to you?" the Facilitator asks again.*

*"Nothing, I just wanted to know the reason" the Participant replies. The facilitator is seeing that the participant's face has turned red and he is shaking a bit as he speaks, indicating some irritation.*

*Hearing all this, another participant turns to the facilitator and says "Why are you always asking for feeling, feeling? How are you feeling?"*

*The Facilitator replies "What happens to you when I ask you to share your feelings?"*

*"You are asking a question to the question that I asked!" replies the Participant*

*.... and this goes on and on till someone shouts at the Facilitator "I'm very confused because you never answer any questions."*

*"Are you confused or feeling something else?" asks the Facilitator since she experiences anger in the participant.*

Does that look familiar? This is the dance between thoughts and feelings that go on in a T-Group. Everyone here, including the facilitator, is camouflaging feelings under thoughts, even though they can see emotions in others!

We are meaning making animals. We sense what is happening to self and others, and create a perception. This helps us to think that we understand the world we are encountering. When we have an emotion, we tend to report it as a thought! This article explores what could be the possible reasons for this phenomenon happening in our lives and very much in T-Groups.

T-Group is primarily a verbal process. Participants and facilitators express their thoughts and feelings as a way of engaging with what is happening to them or what they experience in the moment. There are a few occasions in a T-group when non-verbal expressions like a hug, touch are also used. In some rare instances, people draw pictures and share them. But they are few and far in between, as compared to the volume of the verbal processes.

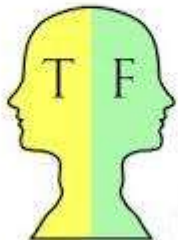
There is also a "structure" to how thoughts are expressed:

a. Thoughts that have a deductive reasoning to it, i.e. where there is an inherent theory and an observation based on the same.

For example, the question "I want to know why she is asking John this question again and again..." has a theory behind it. The participant is making it safer for him/her by asking a question rather than making an observation of the process.

KEYWORDS ASSOCIATED  
WITH EACH PREFERENCE

LOGIC  
OBJECTIVE  
FRANKNESS  
TRUTH  
JUSTICE  
CRITIQUE  
TASK



VALUES  
PERSONAL  
TACT  
LOVE  
MERCY  
PRAISE  
PEOPLE

b. The other form of reasoning is called inductive reasoning where some observations create a generalization or theory. For example, the statement “I’m confused because you never answer a question” is a generalization based on a few observations on the behavior of the facilitator.

The above “structure” is time tested, and has worked well for people over years. However, it creates a patterned way of thinking.

In a T-Group, we try and break this pattern. Groups that build a climate of trust, and experience freedom of choice in their being, start expressing a different form of thought process. The structure starts to break and participants share thoughts that are significant to them without any pattern.

Participants start saying things like “What is happening is not making sense” or “A song is coming to my mind” or “I trust you when you say this” or “Your T-shirt reminds me of my school where we used to play in the mud”. Participants are giving voice to what is in their mind without bothering about how it makes sense to others. Interestingly, it makes a lot of sense!

Neuroscientists tell us that our mind doesn’t work with structure. It is really scattered, connects seemingly unconnected things, intuitive, works with images and so on. Our minds are supposed to do “abductive reasoning” or educated guessing based on years of experience (heuristics). However, we are fearful that if we express these thoughts, it would sound nonsense to other. So they remain the unexpressed aspect of our thought process that is rich in diversity, colorful and with many possibilities.

Now comes the world of feelings! We keep telling participants to share their feelings. “What do you mean by feeling? I don’t feel anything.”

Over years, we have trained our minds to follow the process of sensation – perception. We have a sensation and our minds create a perception of the world. For example, we sense cold and our mind immediately perceives that the air conditioner is kept at a

low temperature. The sensation of cold also leads to feeling irritated, uncomfortable or even happy. This is not explored because the mind is more fixed on “why” the phenomenon is happening or “what” can be done about it rather than “how ” the phenomenon is impacting us.

However, if the sensation is strong, the body gets activated and releases certain bio-chemicals. This leads to changes in heartbeat, blood pressure, sweat/ tear generation, changes in facial muscles and so on. Emotions are body phenomenon. When the neo-cortical brain detects this change in the body and “understands” this emotion, it is called a feeling.

For example, someone shouts and immediately our heartbeat goes up, we have sweating in our palms and our face turns red since the heart pumps more blood. The amygdala in the sub-cortical region of our brain (also called the primitive brain) creates this process. If the amygdala is impacted very strongly (called an amygdala hijack), then the sub-cortical brain gives instruction to the body to basic primitive reactions of “fight”, “flight” or “freeze”.

However, in most cases, the cortical brain receives this signal and labels it as “fear” or “anger” or “sadness” or whatever. The cortical brain also helps to create an “understanding” of the other person’s behavior and what the reaction in us is. Now we have an opportunity to respond in a combined emotional-rational manner to that shouting.

Dr.Sarah Mckay, neuroscientist and author of “Your Brain Health” explains it as: “Emotions play out in the theater of the body. Feelings play out in the theater of the mind.”

So, when we express a feeling (e.g. “I feel angry”), we are reporting what our brain has labeled as a bodily sensation. However, our brains can be easily tricked, and report wrongly.

In the example given at the beginning of the article, when the Facilitator asks “How are you feeling?” the Participant responds “I just want to know...” instead of saying “I’m feeling irritated by her constantly asking John”. This is a trickery of the brain. The cortical brain detects the emotion of faster heartbeat, blood pressure etc. and this lies within the realm of the subconscious or unconscious. When this comes to the awareness of the neo-cortical brain, two things happen simultaneously:

- a. The brain tries to “understand” what one is feeling, and
- b. The brain also tries to “understand”

why this is happening. This is due to our extensive wiring of the logical/ rational aspect (habit). Meaning making is very important to us.

Hence the response is coming from the rational/ logical understanding, which is “I just want to know...” The choice that we make to share the cognitive dimension rather than the emotional dimension of our reality can be due to many complex factors:

- a. We don’t trust our brain’s report that we are feeling irritated because it doesn’t fit into our belief about who we are.

- b. Our fear about how the other person will react to our feeling - it might break our relationship, if there is any!

- c. The question “how are you feeling?” is coming a person in authority and this means that she has caught me doing something “wrong”.

- d. Many other factors that will emerge only when we explore the feeling further

The “Iceberg” model below explains this process that I have described above.



This kind of process is happening in our brains all the time. We think something, we feel something, we take action or behave from that and we achieve an outcome. If there is a hierarchy to this, then beliefs and values form the base. Our values are those things that are really important to us. What we value will inform and shape what we think about and notice. In other words, it helps cue our brain to notice those things, and just as importantly, to notice when they are not present for us; that in turn creates inner conflict. Last, but not least, we have your Beliefs. We all believe the world is a certain way which again our brain will find evidence to prove us right. Our beliefs are like our operating software. It is always running, sending instructions to our brain.

Awareness allows us to know what is happening to us, making visible what is otherwise invisible. This helps us to decide on an action based on choices that we have in the moment.

T-Group is a journey into this awareness. The focus of this article was on intra-personal awareness based on sensations received from the environment. This intra-personal awareness is also based on the beliefs that we hold and the values we have given to ourselves.

In a T-Group, these beliefs and values get played out in the inter-personal and group

dynamics that are generated. We respond, react and sometimes get hooked on to processes that impact our belief, and values that we hold. Hence, awareness of inter-personal and group processes in a T-Group enhances our explorations into self.

### Epilogue

I have written this article as thoughts flowed in my mind. These are my perspectives and that's it. I will be happy if it makes sense to you. I will also be happy if it confuses you and gives you energy to explore and discover yourself! ★

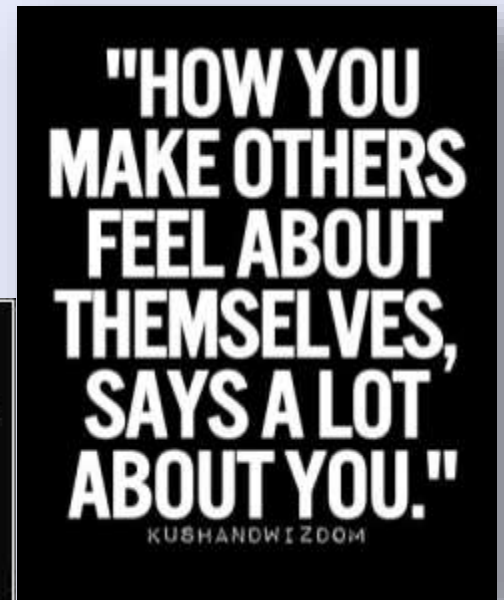


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Act as if you were already happy and that will tend to make you happy.

(Dale Carnegie)



## IIHMR EXPRESSIONS

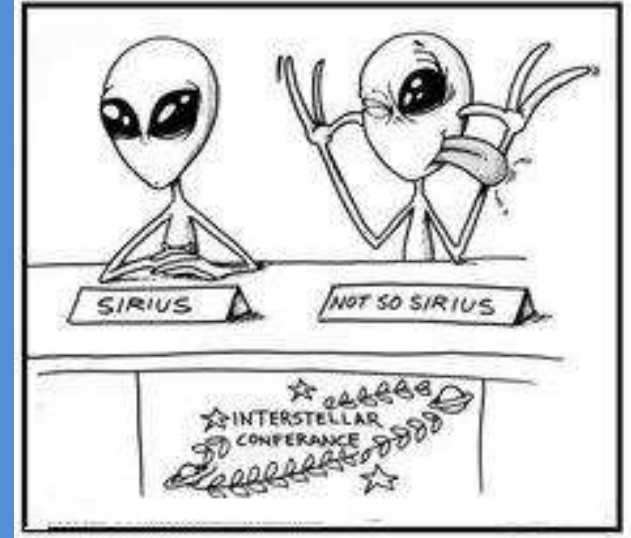
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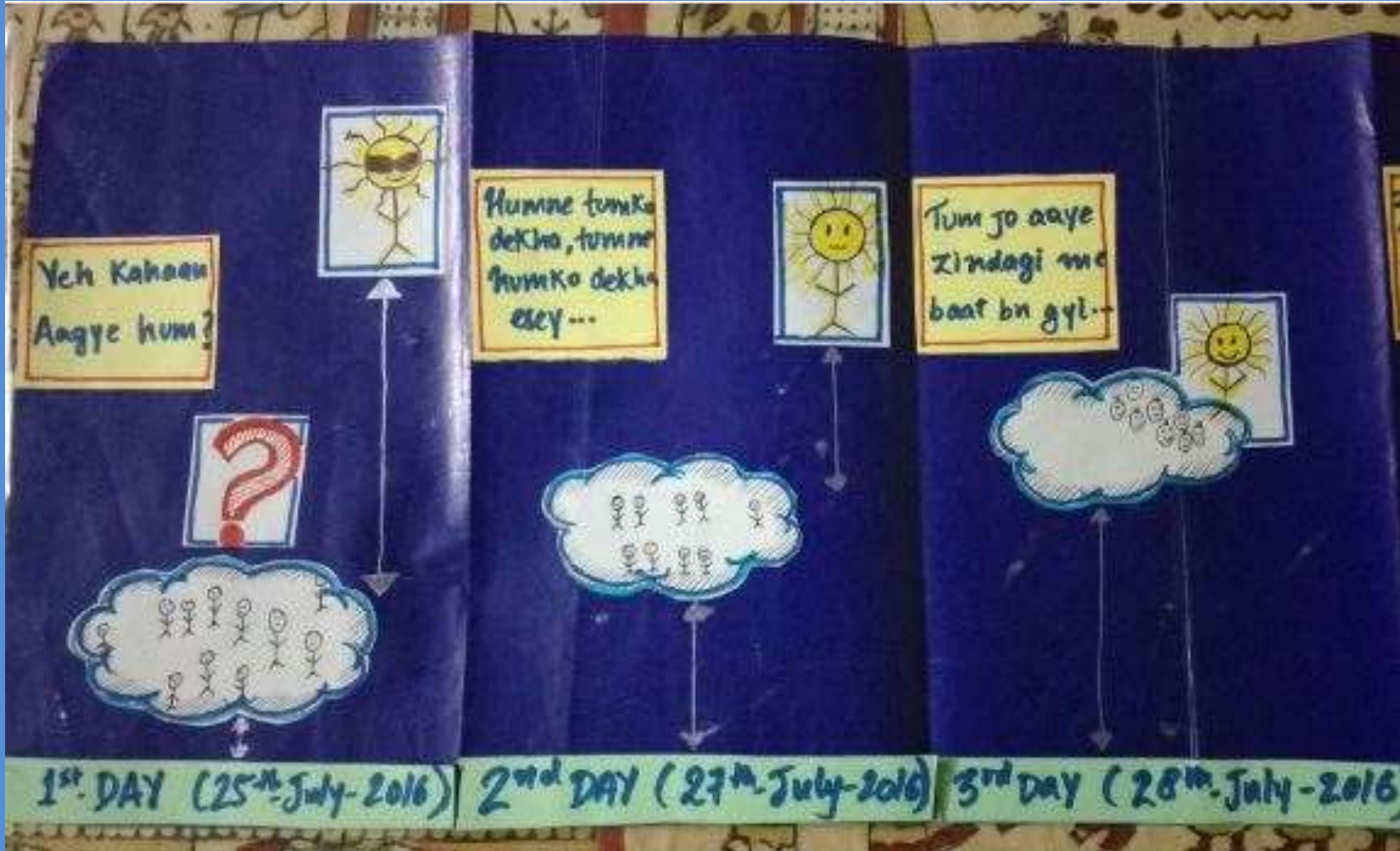
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# IIHMR -EXPRESSIONS

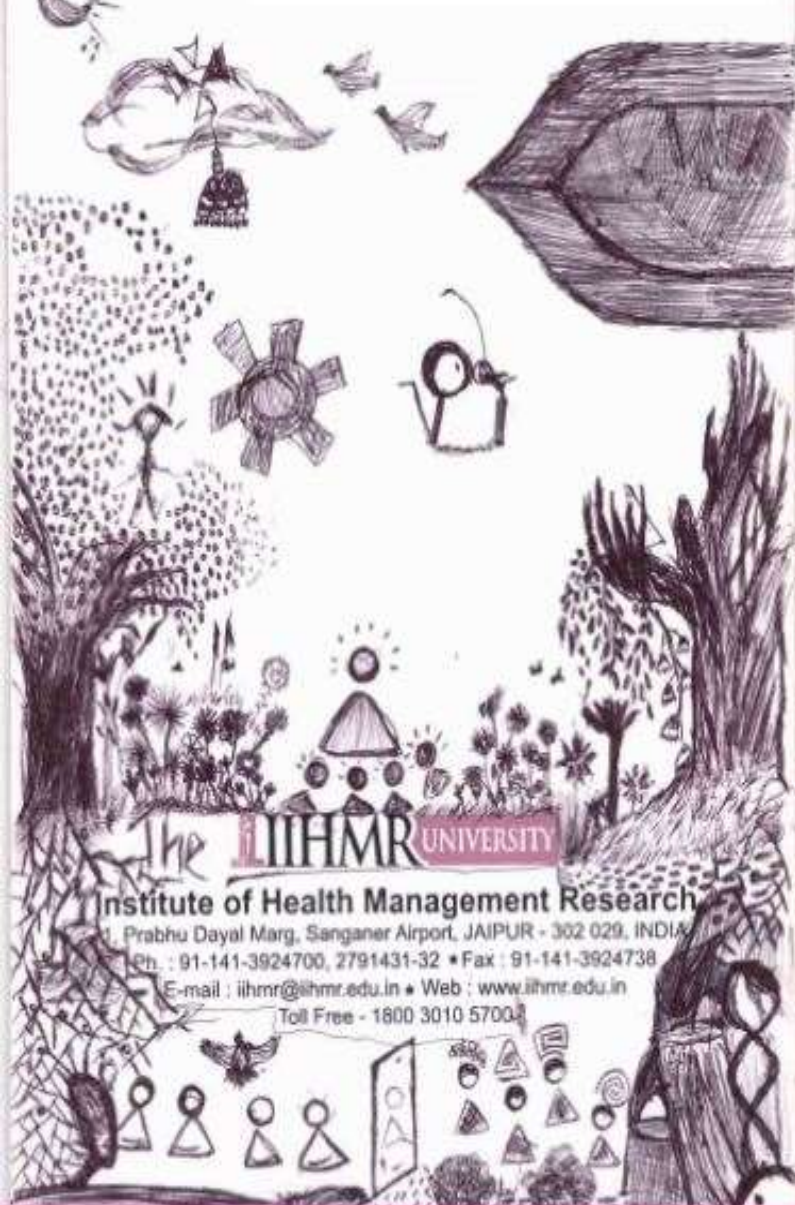


# IIHMR -EXPRESSIONS





## Human Process lab



*This sketch/scribble is depicting the emotional process of individuals and I have related it to "nature". The objects/things showed are symbolically used derived from things, at that moment, be it physical, internal or external.*

*So, let's begin.*

*The closed door at upper right corner symbolises the closed doors of our lab. Also, can be related to closed doors of our own conscience, Ourselves. The shape of door is like the doors of old monuments. Like these monuments and doorways; we also had these doors closed since long.*

*At the centre, the figures symbolise the facilitator and group members both with their own light, aura.*

*The Dry tree at right represents past and old experiences, old memories and the leaves hanging are the moments that are still alive and those that came alive during the process in lab, conversations to each other, learnings from each other.*

*The young flower, long flowers are small thoughts ad assumptions and things that we hold still in our hearts.*

*The half flower, whose petals are fading, falling off are the conflicts that we resolved.*

*The tree of the past has some roots too and the other area is firmly replaced by pebbles.*

*Below the roots lie some wood logs that symbolise with the Experience, things that are so strong which can't be replaced but will surely fade with time, will decay with time. (contd on pg 66)*

*The DNA kind of structure symbolises that uniqueness as well as similarities in us , fact that 99% of our DNA is same, its just 1% of DNA that makes the difference. And when we lose someone a part our DNA also dies in us.*

*The cloud above the scene is related to thoughts that come, most of them come & go just like clouds. But we should listen to them more often and let it absorb & understand and realise and the earring is related to sound. The earring has a very faint sound but it's audible to ear, so cloud can also be our ear, which hears so many things and there are some talks, some things that are well understood, clicks our mind at the moment so that small sound is the sound of earring.*

*Near the wooden logs of past, are individuals with false assumptions, analysis, a different kind of puzzle in their mind; a heart full of conflict loops, misconception, a battle of thoughts which creates struggles between themselves, battles of being powerful, right and battle of authority, power, providing clarifications for defending self and not considering the other person's view, which is depicted by two circles at bottom which are filled with concentric and puzzle like moves between them are small pebbles that are small amounts of firmness or clarity that come in between arguments during arguments but after that again is a circle of absurdness of thoughts, understanding each other, miscommunication, misunderstandings.*

*Then, after this battle, we pass through a doorway that is facilitated and also a kind of mirror, which facilitator makes us to see and reflect on it. After this, we are firm, independent as a bird and also relate it to our Facilitator in whose presence this happened. And then, we come on firm ground and the minds and hearts of individuals are clear are firm, clarity of thoughts without loops.*

*Then these undergo a transporter or a process through the portal and turn into droplets. Droplets of new emotions of calm, confidence, self-realisation , which nurture the roots of the New Tree, tree of present, which has fresh leaves it nurtures the new flower bed, it also nurtures new courage.*

*Some bees just roam around the garden just to bring the connection of Abstract in solid, connection of past & present, old & new, one thing to another.*

*[A small concept- Chinese painting have a void in their painting, which is considered as a gateway for the viewer to find his own way through the painting which has to be perceived as the way the painter has painted it.]*

*So, the voids above the wooden block and in the new tree (on left side) are related to that concept.*

*Only after climbing up a log of past will we find gate to present. And the celestial object moon is related to all as each one of us have a dark side & a bright side but dark side might be having something beautiful which should be shared and explored. ★*

**-Dr.NIVEDITA PUROHIT  
IIHMR-ISABS HPL 2016,  
JAIPUR**

# ***A coach...a potter!***

## ***Kneading***

***Removing old patterns***

***Freeing trapped air pockets***

***Healing cracks.***

## ***A slight nudge***

***The right pressure***

***And we're ready***

***To take form.***

## ***Centering***

***Stabilizing one's being***

***Slowly lifting***

***Applying pressure***

***Giving support***

***To reach one's potential***

***And take form.***

***To mold,***

***Allow ourselves to feel.***

***To influence,***

***Allow ourselves to be touched.***

***The clay takes shape***

***And something inside us is never the same. ★***



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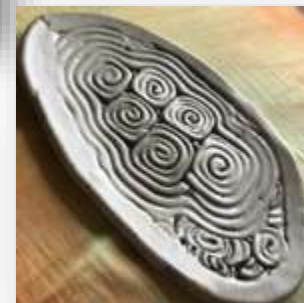
*Ikebana vase*



*Decorative platter*



*Ring and accessory holder*



*Accessory holder*

*Please don't tell me what the 'truths' are  
Let me discover my own..  
Please don't tell me how it 'should' be..  
Long ago I realised 'shoulds' are only for those who need them  
One is always free to leave them behind and explore  
But it has to be your choice and journey  
There will be no nudge from outside..  
Do talk to me about beauty and pathos  
As you experience it  
In your terms  
That'll connect us far more than  
Any toted 'pearls of wisdom' ..*

*Can you walk out in the front  
From behind their protection  
And face me naked?  
Are you willing to see I am naked too?  
Can we celebrate just that..  
No walls just vulnerability  
Not perfections or imperfections  
Rights or wrongs..  
Just two naked souls  
It is worthwhile to celebrate just that..*



Neha Lehl

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*So drop your defences  
There are no guarantees  
You could be hurt..  
How long will you hide behind  
Protections of  
Knowledge  
Passed down wisdom  
Your possessions  
Your acquired ways of being  
Ties, assumed compulsions  
When will you feel ready to jump off the cliff and realise  
No protection is worth it  
No wisdom is simpler or more meaningful than the one  
That comes to you  
When you are willing to be naked ..*

*But it is your choice and journey  
There will be no nudge from outside..  
So face your truth  
That is all it takes  
That is all it takes*





Photo: Neha

## A moment with the Water Lily

The water lily drew me to it.. just by its being.. there was not a word spoken, yet as surely as if it had called out to me, and as surely as if it were a wonder I just couldn't afford to miss.. I walked to it..

For a while I just admired its beauty, so taken in.. so mesmerised.. am almost tempted to call it perfection but that's a title which is not complimentary to me anymore and I will not burden or limit the gorgeous lily with a title as tight as 'perfect'..

I really cannot move on till I tell you how it's beauty impacted me, the mauve of its petals and their star like quality, the tender yet sure and firm yellow centre.. the way it stood gracefully in a pond - the only lily - and its thick waxy green leaves spread around it in graceful splendour.. I took it all in.

Then a sparkling tinkling voice, as sweet as honey, as elusive as dew drops reached me..

"Hey", it said, " I feel even more beautiful

today basking in the warmth of your appreciative reflection on me".

I thought it may say a "thank you" next.. but it just looked me deeply in the eye with a little smile.. and, without words, I realised.. why should it say 'thank you'; what the appreciation of its beauty did for me and its acknowledgement of what that did to it.. is a *more meaningful, soulful exchange than the use of a 'thank you' in this moment.* I smiled back too..

It said, "You know, I was watching you watching me, and how you slowly and surely followed your heart and instinct to get to me.. but do you know.. what called you was not just me.."

I looked at it, a bit puzzled..

It said, "Let me explain.. *what I am – to you – right now, is a function of me, you, what surrounds me and even what surrounds you!* Makes sense? I am a splash of mauve in this deep green pond of foliage, in between there are spaces with glimmers of water showing, then there is you, and how you observe us and what you carry in your being.. all of this together becomes one 'organism' if I may say and within this framework you came to me.."

"My beauty or my being is not by myself alone, it is also by what I am a part of and the system we form together.."

Deep inside, I realised the wisdom of the lily's words and suddenly there was a *new lens*..

It then spoke of the spaces between the leaves, the still waters that showed where there was no flower and no leaf..

And the lily said, "Do you know.. how important these spaces are.. *it is sometimes in them that I find myself*.."

"See how there is quiet and reflection and space where the water shows.. Do you think I could ever be complete without them..? So often, it is these spaces that I long for and which centre my being, having them right beside me all along, with the vividness of colour and leaf, makes me complete."

I continued to look at the lily and said, "Dear lily, you touch me.."

"You seem to have *no barriers*, you are *so soft, so lovely, yet you are not afraid* .. not afraid that if you open up your heart to me, I may be cruel? I may laugh at your tenderness, when it touches an uncomfortable place inside me.. or I may feel angry at you for being so free in your vulnerability and direct all my anger at you..?"

"I may even want to crush you, just to feel powerful and because I know I can.."

"*What gives you the courage, the strength to be so you!!?*"

The lily smiled, a sweetest, gentlest smile and said only this.. "It is exactly what you just said that gives me the strength and courage, *love.. my vulnerability...*"



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## TRIBUTE TO GEORGE MENEZES



### “Who the heck is George Menezes?”

It had to be Goa where I was on a short vacation and read in a local newspaper about his death.

"Well known senior writer, inspirational speaker and a divergent thinker who lived in Bandra post-retirement after serving many multinationals passed away on September 10, 2016 at his residence on St Paul Road, Bandra. He was 89."

I was dumbfounded. Tears welled up and I felt choked. I really could not believe it. Rachna and Raji asked me to write about him but it was really difficult for me to capture hundreds of moments that flashed past my eyes. Today I felt a little more prepared to reminisce. I am also filled with remorse for not being able to visit him recently. My story about him will not have a clear chronicle. So bear with me.

Let me tell you about this beloved man who is no more. Columnist, humorist, satirist, former diplomat and an outspoken Lay conscience of the Catholic church, George Menezes, was a man of myriad hues.

ISABS Professional Member, whose heart beat for ISABS even though he hardly came for the events. He called me about six months back with an offer to send his poem for 'Here an

d Now' and followed up relentlessly with me till it got published.

I came to know him in 1986 when he was the Director of Xavier Institute of Management, Mumbai. Wearing a short Kurta, sporting a white beard etc, he certainly had a presence. I did not know much about him, except that he was very proud of having been an Air Force Officer and served as a Military Attaché in Paris. Sometimes, I wondered if he was holding on to some things long past, and just bragging about them. I would say that to him as a much younger colleague -he would take it with a pinch of salt.

My judgment started changing to appreciation as we worked together as co-facilitators for almost ten years. There was no moment of boredom with him. In the evening, as we would sit down to have a glass of wine and talk about the day, he was a storyteller, had many yarns to share about every occasion. It was fascinating to see how he stood for his values, proud to be an Indian, a great trainer, passionate to the core and vulnerable.

In 1984, Menezes shocked the political scene in India by joining the Bharatiya Janata Party as he was nominated to its National Executive Committee. He left the party being disillusioned by its functioning. I loved this streak in him for standing up for what he believed in and had the courage to call a spade, a spade.

He played a major role as a Catholic lay leader, as the president of the All India Catholic Union. He championed the cause of Dalit Christians. He was also Chairman of the Society for the Protection of Fundamental Rights. One of his most cherished moments was in 1981 when he organized a rally for Mother Theresa of Calcutta, at St Andrew's school grounds, Bandra. He was also honored in 1984 to meet Holy Fr Pope John II at the Vatican as a member of India's Laity Council.

After he virtually retired from training, he would call me, requesting to help different people who came from humble backgrounds. He never asked anything for himself. It was amazing to know of his compassion and tenderness for people, justice and peace .He was a very sensitive man, ready to help youth from poor families. Proud to be a Goan, he would continue to go back to Goa to contribute in many ways.

We came from different back grounds. I am a process person and he a structure person. The

twain could not meet for a while. He would get anxious with ambiguity and I would thrive on ambiguity. Till, one day, we had a real show down with each other, vowed never to work together. But by morning, professional sense had prevailed . We decided to dive deeper into the issue .If we could not work out our differences, then we had no right to teach others. Our ability to laugh at ourselves, our love for literature and poetry came to our rescue. After discussing the undiscussable, we built a fabulous partnership and worked on many OD projects together. I thoroughly enjoyed our friendship and collegueship.

He wrote a blog under the name of George Menace "Your Middle is Showing" in Times of India, Indian Express, The Illustrated Weekly of India and Debonair. His columns were both informative and witty in nature. Everyone knew the humorous side of him. His digs at Tecla, his wife, are legendary and captured in many of his books "Pardon, Your Middle is Showing", 'The Naked Liberal', 'One Sip at a Time', are remembered by thousands who have read them.

From the articles written on him by various newspapers etc., I was amazed by some of the lesser known (by me) aspects of him. He was the recipient of many awards during his lifetime, including Life Time Achievement award by the National Institute of Personnel Management (NIPM) in collaboration with Tata

Institute of Social Sciences in 2002.



George was a liberal long before the word became fashionable and long after it fell into disrepute. He was the eldest son of Armando Menezes, an eminent Professor in Dharwad, He was born in Goa, grew up in Goa and Dharwad and eventually shifted to Bombay. He has written extensively on his life, his closest relationships, youthful experimentations with marijuana, joining the BJP, and being an outspoken Lay leader of the Catholic Church.

George Menezes wore many hats in his illustrious career. He was designated as President Emeritus of the All India Catholic Union, has been an Award winning writer, an Indian Air Force Officer, a Diplomat with the Indian Embassy in Paris, a member of Pope John Paul's Pontifical Council for the Laity,



a member of The Asian Bishop's Think Tank and a member of the Nation Executive of the Bharatiya Janata Party. He retired as Director, Human Resources of Hoechst Pharmaceuticals after which he had a stint as Associate Director of the Xavier Institute of Management.

George Menezes has played an important role as a secular writer and a HR strategic partner in the different stages of growth of his organization, including Hoechst. I can vouch that he was secular in his thoughts and actions, but some people did accuse him of leaning more towards Christians when it came to helping them. I experienced him as a person who was ready to help anyone who approached him.

Catholic Association of Goa, CAG president Edwin Fonseca, while condoling Menezes' death, highlighted his work on compassion and concern for human rights, especially against heinous acts of genocide committed against Christians in Orissa, Karnataka and elsewhere in 2008. "George always fought for peace in India, stressing on the need to uphold the Constitution's multi-religiosity and multi-culture," Fonseca said.

All that was written in the newspaper was known to me partially, but I had experienced him living these values. He was a person with many polarities that made him more human. His love for his family, children and grand

children was touching. I am so glad that we met and worked together, co-created many projects and, above all, challenged and provoked each other.

But wait – this is not the end of him, but another beginning. Such people don't die - they just linger in memory, lovingly. They just pop up at odd hours in your mind's mirror, reenacting many wonderful moments. I guess he is having the last laugh sitting there among the clouds, and writing another book.

*You were like a child  
Crazy and curious  
Full of zest and energy  
Willing to live and contribute to life  
Passion was your undoing  
Love your fault  
Larger than life yet simple  
In many ways*

George, I remember you today! ★



**Sushma Sharma**  
Professional Member

sometimes people are beautiful  
not in looks  
not in what they say  
just in what they are

*Reproduced ( on following page ) is a poem written by George Menezes, published in the previous issue of Here and Now >*



# The Berlin Wall

The Russians built a wall. And why?  
Perhaps to try and show  
The progress made by socialistic states  
In building walls. But men would die  
Upon this wall of hate, this wall of shame,  
Crossing the barbed wire and the fire  
Of men who did not want to kill.



We have our walls, the walls that we have built  
With the barbed wire of own minds,  
The walls of self-invented guilt,  
The electronic fence of right and wrong;  
And the ever winding, never ending, long  
Unyielding wall of Age and Time.



We are the walls...we are grown-ups in a children's game  
And yet our walls are worse.... they so separate our souls  
That climbing over the muck from which we came  
We must destroy ourselves.  
Because we lack the guts of common sluts  
Our walls unclimbed remain.



George Menezes  
(Professional Member)



Errata:

Navtej's name was wrongly mentioned in the previous issue, in her article titled : HUMAN RELATIONS IN THE DIGITAL ARENA: A FEW INSIGHTS AND QUESTIONS.

The name of author is corrected to read as Navtej K.B.

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