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Here & Now

*In-house Publication
for INDIAN SOCIETY for APPLIED BEHAVIORAL SCIENCES*

Butterfly Effect

Yellow it dusts off its wings, This butterfly, My alter ego

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From Dean Publications

Dear Friends, colleagues and readers,

Its a pleasure to share ISABS magazine Here & Now. The role of Dean publication brought lot of joy to me at the same time, it tested my patience for a long time for contributions to come and stay with optimism.

The joy primarily comes from reading the articles, reflections, poems, which shows a diverse tapestry of various aspects from Lab and Life experiences and looking at it from various interesting perspectives. I would like to particularly share my gratitude to KK Mehta for his love and passion for ISABS despite his ripe old age. "Age is a just a number Ullhas, its not just how long you live but how you live to make a difference, that matters", you once told me.

Another example is the article shared by Dr. Dillip Pannikar "T- group as a capitalist economy" which may raise eye brows of few, and that's the beauty of it. To have a refreshing look, which for members from corporate world, particularly, would be easy to relate. Similarly articles from V.K.Jain, Sunita Raut, Zeb and Anuradha Deb provides a deeper reflections to diverse challenges of growth and how this may trigger food for thought and ideas to explore actions.

It was heartening to experience the response for tributes to Paul Siromani, I am grateful to KK Mehta again, Harsh Raichandani, Sushma Sharma, Shakti S Roy, Uma Jain and Kirpal Singh.

A very rewarding experience has been to design the magazine and

giving it a shape. Since I had the challenge of resource, I decided to do it myself but soon discovered the complexity of it and the skills one may need.

For next edition, I would urge readers to contribute to share tributes to Dr. Somnath Chattopadhyay, KK Mehta, Arun to name a few and many significant early shapers of ISABS.

I take pleasure to acknowledge the Help and support from Ameet Mattoo, Manisha Jayraman and Subhaashini. Wishing you happy reading.

Ullhas, with Ameet, Manisha and Subhaashini.



ISABS AND ME: By Prof Kandarp Mehta (KK)

I am attempting to share my 40+ years of journey with ISABS. It is an experiential observation about some events, the interplay of role-bound authority and the non-role holder confronting the role holders impacting the existence of an institution created by the collective leadership of professionals who were like minded.

There are historical facts, unfolding of human processes with regard to simultaneity of destruction and creation as well as recreation.

Let me start with the birth of ISABS. Francis called me on phone and invited me to a meeting of like minded professionals from IIMs and corporate world to discuss and establish an institution that creates trained persons in the field of Human Resource Management with a focus on behavioural



Science. I was working at NITIE as dean (OB) and was tied up with a residential programme for a pharmaceutical company and could not attend the meeting. ISABS was born with about 10 established professionals spread over academic as well as corporate sector. Arun Joshi also became a founder member. I had missed the bus and felt bad having lost my opportunity.

ISABS announced the fist lab in May 1972 and I got myself registered and reported at TMTTC, Pune, a known place, sharing my room with Dr.H.N.Athreya. We settled down in our room and after niceties of good night etc; I slept. Midway through, I woke up with a table lamp light hitting my eyes and saw Nagam writing (I used to call him by his first name).

I asked him what was he doing at this unearthly hour and he said "KK, all my reading and articles, books are the outcome of my work during this unearthly hour work as I don't have my time during my office and at home. "This is exclusively my time". Wow, he shared something I grasped and adopted for my readings and writings, waking up at predawn. All my articles, case studies etc. is the outcome of Nagam's gift to me.

ISABS AND ME

Let us move on to the lab next day morning with Dharani and Francis as the faculty (the word Facilitator was coined much later) and Poornima Sinha as Resource Person.

We were around ten participants including Arun Joshi and Nagam Athreya. Looking at what we did from present ISABS work it looks primitive.

It was consisting of life stories of participants, some it impromptu exercises, role plays & experiences sharing by faculty. Having looked at it critically I must say it was and AHA experience like lovemaking for the first time!

Pulin Garg of IIM (A) was also in the campus working with another group. I had known Pulin, having worked with him for some management programmes of



various management associations and had intimate relationships though our styles were different. I like to design and have a general outline structure within a timeframe, while Pulin was always without a structure. I used my cases and structured my sessions, while he based his sessions purely on phenomenological processes. It was difficult for me but I also gained insights from what he did.

The participating managers used to say they were at a loss to understand Pulin. I used to feel small to confront him. I picked courage to confront him later during ISABS journey to let my

voice be heard. Getting back to the first lab; Pulin did a psychodrama in the form of a MAGIC SHOP which became more of entertainment than learning. The first lab was more of excitement, some insights and some work with "Self".

Francis announced next lab at Gulmarg which was more like today's Phase A - pretty intensive with lot of work done on Self and group. Pulin was in full cry and was mocking Dharani and Francis. I experienced the diagnostic skills of Pulin and realised some of my vulnerabilities as well as my gullibility.

ISABS AND ME

I preferred sailing safe and non-risking owing to performance anxieties. Simultaneously Pulin got me involved with IIM (A) labs.

One more phenomenon happened in the form of Oriol Pujol inviting me for weekend labs for SEVANIKETAN of PAREL (MUMBAI).

I would like here to convey my gratitude to Dharani and Francis for giving us (me, Arun, Shastri) freedom to do these labs and encourage us by observing some sessions as well as giving positive feedback.

The feedback was about the beauty of lesser “Don’ts and more Do’s” - what is useful and meaningful. It sounds a fairy tale in light of the realities of ISABS boundaries of today, which is the natural outcome of the size and

growth of ISABS of today. I used to meet Pulin quite often to understand his ideology and perspective which sounded different. In our interaction he used to make some nasty comments about Dharani, Francis and Uday. I took it to be the professional rivalry and also saw it as his threats from IIM colleagues.

Back to the labs, I talked about the excitement and joy of joining the first lab of ISABS as experiencing

first love making. It had one more dimension of continuing my work journey that was left half way before ten years when Prof. Douglas McGregor conducted a fifteen days post lunch lab as part a Behaviour science focussed HRM programme.

There was a team from SLOAN SCHOOL offering the intensive programme. Iswar Dayal was in charge of the lab for second group.



ISABS AND ME

Nitish Dey was also in my group in that lab. So I was getting back to Self work after a break of ten years.

Let me take you to ISABS at Aurangabad in late seventies event when Pulin's hostility towards Dharani and Francis came out in open with a "Court Marshall" psychodrama initiated by Pulin.

I got into a threefold involvement with regards to facilitating labs-ISABS, IIM (A), and Oriol Pujol's weekend labs. Working with Pulin increased my sensing, picking up the unsaid, exploring unexplored and as a result making possible alternatives and choices available.

My role at NITIE also became richer and human process focussed. Above all it increased my "self belief", "risk taking" and dealing with "fears of unknown".



My involvement with Pulin became deeper and freer; as a result I could talk to him about his inability to work in non-role situations under somebody else's "authority" and "power".

Being powerless left him only with running down the Role-holders with their authority and power. I had also voiced the possibility of his fight against the threat to his competence.

In 1975 I got a letter signed by Dr. Dharani Sinha announcing my being a Professional Member of ISABS. At one level it gave me joy but not much of excitement and thrill because by then I was so much in ISABS to the extent of having a sense of ownership.

It took a long time to move on to the value of Co-owning and holding ISABS collectively.

ISABS AND ME



I had a wonderful and precious experience during my deanship of PDP STREAM. Sometime in 1981/82 Uma offered me the Deanship for PDP (Professional Development Programme).

I was surprised as I always saw myself as a “Non role person”. I accepted it willingly and that became one of my precious learning. On fourth day of the

event Uma shared her need for co-holding the event as I was in a way holding exclusive ownership of Phase A and B. Uma shared that while holding on to the Phase A and B, I was not available for the multifarious tasks of the event.

I could rationalise my non availability with the load of 12 members of Phase B along with the phase A.

It was a new and big insight for me against my belief to be a non role holder, self since it does not have accountability and there is an easy escape route.

I realised the safety in non role being and risks, vulnerability, gullibility, in a role holding identity. It was a big shift in my Identity. Thanks UMA.

In the year 1981, ISABS had its event at SIMLA with Poornima as president. I could not go for that event with my preoccupation but gathered that Pulin and his friends ('Pulin and his group') walked out of ISABS.

There was a split in ISABS. Nothing new for me as the seeds of the split was sown long back, just waiting for a trigger.

ISABS AND ME

We, Pulin's friends, got together and raised a corpus fund for an Institution for Pulin. Since his genius could not function under somebody else's authority and we

There was a floating image of 'ISISD competing with ISABS which was not true as ISISD had a different conceptual base as well as it did not swear by T-group

My struggle with Pulin's demand for exclusive personal loyalty started since I continued with reviving efforts for ISABS as well as continued as regular active facilitator.



In every event of ISISD, Pulin used to ask openly in concluding faculty meeting "why is KK going to ISABS?" and I used to confront it openly by saying, "Pulin for me, multiple membership in multiple institutions is my VALUE and my freedom.

You cannot touch me on this, demanding personal loyalty at the cost of my freedom" is not at all acceptable to me.

named it as "Indian Society for Individual and Social Development."

technology. I also contributed to the corpus and became a founder member.

I continued holding my membership with ISISD along with ISABS

ISABS AND ME



Pulin had to give up his role as the head to someone, as part of the constitution but could not give up his need for power and continued his control over the role holders like an exclusive owner.

I would like to acknowledge my learning's from Uday, Dharani and Francis in my long journey, with regard to their style, competence and confronting compassionately.

I coined a world CARE-FRONTING from their style.

I consider Pulin as my Guru despite the fragmentation of his personality. I would like to share his ethos statement from which his work, his interventions emerged. He termed them as APHORISMS.

I acknowledge my gratitude to him for learning his technology.

Pulin applied psychodramas, gestalt and created psycho-models based on here-and-now in the group.

Knowledge is available in the professional literature, however, with Pulin, it was observing its application, and applying them provided an Aha experience and confidence.

Let us now look at Pulin's

APHORISMS :-

: SELF is a cosmic entity .

: The constituents of SELF has no structure and quality.

: SELF has a call to discover existential wholeness and to unfold.

ISABS AND ME

: Self is a cosmic entity .

: The constituents of Self has no structure and quality.

: Self has a call to discover existential wholeness and to unfold.

Pulin explains the role of facilitator on four dimensions, which has been my stance in my role As a facilitator, He says.....

- 1. Make invisible visible**
- 2. Articulate the unarticulated,**
- 3. Own the disowned,**
- 4. Act on the withhold.**

I would like to end up with a Sanskrit Stotra which has a great impact on me in my journey in ISABS, ISISD and SUMEDHA and life.

*I have no fear of death,
Nor any caste/creed distinction,
I am neither father/mother
Nor I have had parents,
I am/had no teacher no disciple
I am pure knowledge BLISS, and
Auspiciousness.”*



Prof. Kandarp Mehta, fondly called KK by his friends and peers. A Professional member of ISABS. KK was Ex. faculty at IIM(A) and NITIE.

Gitanjali Rabindranath Tagore

*Where the mind is without fear and
the head is held high;*

Where knowledge is free;

*Where the world has not been broken
up into fragments by narrow
domestic walls;*

*Where words come out from the
depth of truth;*

*Where tireless striving stretches its
arms towards perfection;*

*Where the clear stream of reason has
not lost its way into the dreary desert
sand of dead habit;*

*Where the mind is led forward by
thee into ever-widening thought and
action---*

*Into that heaven of freedom, my
Father, let my country awake.*

The T-Group as a Capitalist Economy: By Dr. Dilip Pannikar

Capitalism

Greed is good. Egoism is altruism. These are the essence of Adam Smith's seminal work "*The Wealth of Nations*" in which he propounded the concept of *capitalism*.

Essentially, this meant that anyone with capital (the means of creating something) could use this to provide goods and services for profit. This profit could then be ploughed back into the enterprise to create more goods and services and more profit *ad infinitum*.

This of course required that there be people who would want to avail of these goods and services and, more importantly, would want to continue to do so.

Therefore, capitalism needs to depend on a collective belief in the future. That is, the demand for these goods and services tomorrow will be greater than what it is for them today. And this is where the concept of credit comes in.

If you have the idea but not the means to produce/create those goods and services, then there is someone who can provide you with the means. The provider of this loan, like you, believes in the future. The means provided is generally in the form of money.

Money (and credit) is what Yuval Harari in his book *Sapiens* calls an intercollective belief. (1)

An intercollective belief is not



simply a delusion entertained by many. It is a belief that is sustainable only when all (or most) people believe in it.

The concept of nations, society, culture, law, ethics, human rights, are all examples of intercollective beliefs and exist only in the minds of the collective.

1. Harari, Y. N. *Sapiens: A brief History of Humankind*. 2011 Vintage

The T-Group as a Capitalist Economy

Until a sufficient number of people began to believe in the concept of human rights and in the equality of all humans, slavery was considered to be an acceptable (albeit somewhat unpleasant) part of life.

Such beliefs exist only in the minds of our species. Rightly then it is said that (the intercollective belief of) money makes the world go round.

The stronger the belief in the future, the more people will be willing to put up money in the hope of reaping profits.

Sometimes this belief can be misplaced as witnessed in the dotcom bust of 1998 and the housing crisis of 2007. It therefore, behoves the prudent investor to exercise some due diligence before putting his/her capital at stake.



If all investors were to suddenly become overly cautious and hoard their capital rather than investing it, the economy slows down.

Similarly, if large numbers of investors simultaneously and suddenly pull their capital out of the investments they have made, the economy goes into a serious tailspin and may even entirely collapse.

The Economy of T-Groups

The T-group is very akin to a capitalist economy that runs on its own intercollective beliefs. Each individual in the group is like an investor in the market.

There are some with an idea but not the means to realize it (more accurately, don't know how to) and there are others who have the means.

These means are usually in the form of knowledge, experience, conceptual clarity, training, etc. The idea is that members of the group will receive "credit" from those who have the means so that they can realize their ideas.

Initially, this credit is expected from the member of the group designated as the facilitator.

The T-Group as a Capitalist Economy

However, as members invest their own capital and reap profits from it the dependence on the facilitator for “credit” goes down and there are more individuals who are able to extend credit.

The Currency and Investment Of T-Groups

The economy of the T-group runs on its own peculiar currency. Like all currencies, this is an intercollective belief.

The currency of T-groups is *the spontaneous and authentic expression of feelings in the here and now*. However, this currency is not readily accepted by all members. Much like one may not be able to use currency from one country in another, the members of the group suddenly find that the “hard” currency of reason is invalid in the group.



The facilitator appears to extend “credit” to those who display at least some belief in the new currency. Thus, gradually, an intercollective belief in the new currency begins to develop and individuals find themselves able and willing to invest.

Like all prudent investors, the members of the group perform their due diligence before investing. The group watches as some members take the credit offered by the facilitator and invest in small projects of learning.

The T-Group as a Capitalist Economy

Some of these enterprises seem to yield returns and gradually the new currency of interpersonal exchange gains acceptance in the group. Individuals are more willing to “invest” in the group by stating their genuine feelings in the here and now.

These tentative investments are risky as the project being undertaken is, as yet, not fully credible.

Still, at least some members appear to reap rich benefits from their investments.

Capitalism in T-groups

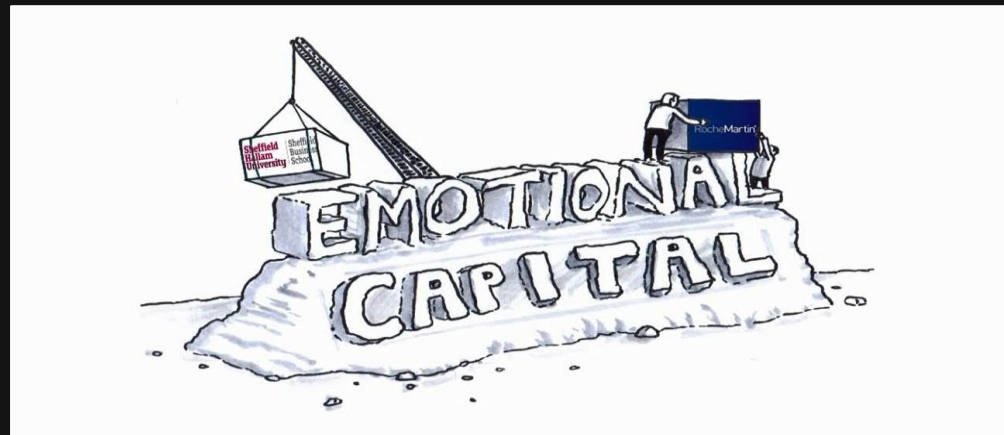
As is true of a capitalist economy, if members of the group continue to plough their profits back into the business of the group the intercollective belief of the future of the group takes hold.

More interaction leads to more learning which in turn leads to more interaction and so on. Soon the members of the group see themselves as having the capital required to begin independent enterprises of exploration and the dependence on the facilitator for credit reduces significantly.

Sometimes, members of the group choose to “save” their profits, rather than reinvesting them into the group’s enterprises.

When this happens, the group tends to stagnate. On such occasions, the group turns again to the facilitator to infuse some capital into the system – much like industry and others look to a federal bank to take measures to rejuvenate a flagging economy.

For the facilitator, this is a significant choice point. The infusion of too much capital by the facilitator can result in currency that could turn out to be useless.



The T-Group as a Capitalist Economy



Too little, and the economy of the group remains stagnant. When facilitators infuse too much capital in terms of directing the group's activities (through measures such as structured activities, creating processes (rather than following them), or start "counselling" individual participants) the currency of the group loses value expression of genuine and spontaneous expression is

replaced by the obedient acquiescence of the facilitator's authority.

When too little capital is offered, the group continues to flounder. The group remains stagnant with little or no activity and there are long periods of silence in the group. Interactions in the group are sporadic and, at best, desultory. The flow of currency and investment in the group further

dries up. There appears a growing belief in the group that time is being wasted and nothing is "happening" and the entire enterprise of the group is viewed with askance.

The slowed economy of the group results in a further reluctance to invest, leading to further slowing, and further reduced profits (learning).

On other occasions, the enterprise seems altogether too risky. This is especially true when there is significant conflict in the group or there appears to be high levels of insensitivity on the part of the members (including the facilitator).

On these occasions, members of the group simply refuse to invest in any of the enterprises started by any of the members of the group.

The T-Group as a Capitalist Economy

Collectively, members may choose to withdraw their investments simultaneously resulting in a “crash” in the economy of the group. Like real economic busts, it takes a long time to regain investor confidence.

However, while in the world outside the group there is virtually infinite time, the life of the group is finite. It is here then, that the true capitalist nature of T-groups become visible.

The greedier each of the members are for the profit (learning) that can come their way, the keener they are to invest in the enterprise of the group. We witness this with some members who constantly try to get the group to “do something”. They are the venture capitalists of the group who are willing to take the risk and invest.

They know fully well that they would be unable to reap the profits of the enterprise if they were on their own. They need the others in the group. Their egoism (to get as much as they can for themselves) tempts the others to invest as well which results in *their* learning.

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The T-Group as a Capitalist Economy

In the group, there are three kinds of people. There are those who prefer to hoard their capital and don't invest in the group's enterprise. Or maybe invest a small amount to retain membership in the group.

They are akin to people who essentially put their money into fixed deposits and the only investments they make are in low yield instruments to save tax. They save and invest only if forced. The second are people who have one "big" session in the group.

This is generally marked by significant emotional catharsis. They are like people who make a one-time big investment and hope to see it carry them through.

And, if ever accused of being non-participative or not investing enough, they are able to wave this

one incident in people's face as proof. The third are the regular investors. Their presence in the group is marked by repeatedly interacting with others.



As such, with their regular investment in the enterprise of the group, they own more stock and, when it is time to distribute the profit of the enterprise, they accumulate a larger share.

Distribution of Profit and Loss

When the lab begins, the members of the group usually expect the enterprise to be "promoter led". That is the one with the idea and the capital (usually the facilitator because he/she has been designated as such) will be the one to put up the capital and direct its deployment.

The members of the group expect that they will receive some (learning) for acting on the behest of the facilitator, much like employees of such an enterprise expect to earn a salary.

The members never really expect to own the enterprise or even part of it. In this scenario, members expect to take what they learn here and use it elsewhere. Much like I may use the wages I earn

The T-Group as a Capitalist Economy

elsewhere – at the supermarket, for rent, or for a divorce lawyer. I don't put the money I earn back into the organization for which I work.

So on the one hand, we have members of the group looking for take-aways but on the other hand, we have the facilitator who is looking to create a joint stock company.

The joint stock company exists when there are multiple people who invest their capital. The interesting aspect of this is that while there may be one person running things at any point of time, all the investors have a say in how it is to be run.

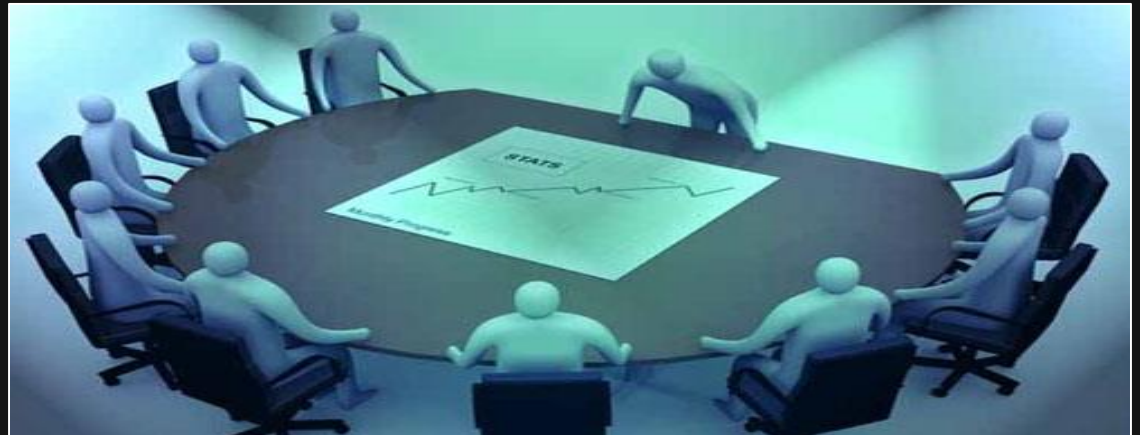
Typically, the persons who have a greater stake (investment) are the ones who usually also have a greater say.

Like any joint stock company, the profits of the enterprise are distributed to the shareholders in proportion to their investment as are the losses. When an organization makes a loss, no one individual in the organization is held responsible to make good that loss to the shareholders.

Sure, the CEO may lose his job and people may subsequently choose not to invest further in that organization.

But unless there is some illegality, the CEO is not held responsible to make good the loss.

Similarly, in the T-group, the individuals who have most say in how things should happen in the group are usually the ones who have made the most investments. They are also usually the ones who walk away with the greatest profit from having invested in the enterprise.



The T-Group as a Capitalist Economy

The one's who make a one-time investment also profit but their learning is most often limited to one specific issue/area.



The one's who have conserved their capital and not invested (or invested very little) have the smallest share of profit of the enterprise.

Regardless of this distribution, the fact remains that the T-group that the liability of loss does not rest with one single person. The group collectively reaps the benefits of the enterprise and collectively

takes responsibility for failure. There is one exception however.

If the facilitator were to run the group like a promoter led organization – providing the resources and directing how they are to be deployed, then the responsibility for loss rests solely on his/her shoulders.

This could be a reason why some participants may brand some facilitators as being either good or bad.



In this context, the good facilitator provides handsome “salaries” and “bonuses” to the members of the group who appropriately deploy the resources offered by him or her.

The bad facilitator is one who runs the enterprise into the ground and creates losses. Individuals then feel that their membership of the group has been a waste.

The Prudent Investor's Guide to T-Groups

The above sections suggested how the principles of capitalism may be operative in T-groups. If these are, in fact, true then it would be wise for any individual (facilitator or participant) who is part of a T-group understand fully the “market” they are entering. What follows is a list of tips for investing in the T-group enterprise.

The T-Group as a Capitalist Economy

Tips for Participants:

1. Understand that the currency of investment in the T-group is different from what you are used to. While in the world “out there” the currency is usually rational, deliberative and guarded action, in the T-group, the currency for investment is spontaneous, authentic, in the here and now interaction.
2. While you may make use of the currency extended to you as credit by any member of the group, understand that you cannot live on credit.
3. Like any investment, the T-group enterprise also carries risk. Read the offer document carefully before investing!
4. To reap more profit, you have to invest more.
5. The best way to maximize profit is to invest regularly through the life of the

enterprise.



6. It's a joint stock enterprise and you can't hold a single individual responsible for its success or failure.
7. The success of the enterprise depends on everyone believing in it.
8. Like any other enterprise, it will go through its highs and lows.

9. The best time to invest is when it's at a low.

Tips for Facilitators:

1. Work towards creating the intercollective belief of the currency of the T-group
2. You have to use the same currency.
3. Remember you are only extending credit for the enterprise – you have to allow others to run it.
4. You are there to regulate not control.
5. As in any joint stock company, the power is attributed to you – you don't really have any.
6. Remember it is a joint stock company and not promoter driven.
7. You are likely to reap profit as much as any other investor in the group – you aren't there just for them.

Stay a Little Longer

8. Exercise caution when infusing new “capital” when the economy of the group stagnates.
9. You are as much responsible for the success of the enterprise as any of the others in the group – not more or less.
10. The investment – profit – investment cycle is bigger than you.



Dr. Dilip Pannikar is a Professional member of ISABS.

By Sanjay Gawde



You make me smile
You make me happy
You give me hope
You make me better

I was bitter and irritated
I had my doubts, my baggage,
I was lost and angry,
Why was this happening to me?

Then you came along,
Not to solve any problems,
But just be yourself,
Free spirit with no boundaries,

I looked at you,
Watched you closely,
Saw you dance with joy,
Laugh and swivel like a toy,

You had no worry,
You had no apprehensions,

There was no fear of losing,
Coz it was never about winning,

Every day was an experiment,
Finding new ways, leading from
front,
Finding yourself all over again and
then losing it all,
Not worrying coz there was always
another day and time,

You create possibilities,
You make me want to be,
The free spirit you are, joyful and
flowing,
Life has a meaning when you are
around,

I wish you could stay forever,
But I know you need to move on,
Can you stay a little longer?
Coz you make me better

SunJoy (Sanjay Gawde)
BLHP 2018, Goa, Summer Event

PEEL YOUR ONION for SELF DISCOVERY and PERSONAL GROWTH: Vijay K. Jain



Developing personality and attaining personal growth is an important issue for most of us. The first step in the direction of personal growth is to understand

“WHO AM I”.

At some point of our life, everybody wonders on this question like, Who Am I? How others see me? What I want to do and achieve? Do I like myself the way I am, right now? Above issues have been deliberated in various forms and various ways.

I, the “Self” is in-side us, and it is a thought about self, which is a mix of values, attitudes, assumption, perceptions etc. When this thought about self is positive and high, than person thinks to be powerful, active, decisive etc. and the person likes himself.

When this thought about self is negative and low, the person considers himself as powerless, passive, and does not like him/her self.

Some time we also come across people who consistently think very high or very low about themselves, and may tend to think they can do everything or can do nothing.

This thought of a person about him/herself is called the

“Self Image”, and it has to be a realistic and balanced for becoming successful in life.

Various models and techniques to understand this Self Image have been presented and practiced by people.

A simple model to understand self is being presented .



PEEL YOUR ONION

THE ONION MODEL:-

The 'SELF' i.e. 'I' is like an onion, which has several layers, thus it can be said that, we are a multi layered personality.

Like onion we may consider our personality made up of 4 layers. The various layers of Self and what they contain are described below.



1st Layer- The Outermost layer:

My Thoughts / Opinions / Behavior /Action

This is the layer of self which is outermost and which is seen, heard and touched by others i.e. this layer consist of my physical structure, my color of skin, and texture of skin which is seen/ touched by others.

This is the layer which comes in contact with others first, i.e. other than my physiological built up, others can also hear my thoughts, opinions the information I share with them. Others can also observe my behavior and action when I relate with them.

Most of our relationships with others start with by establishing contact through 1st. layer i.e. thought action of self towards other person.

Like hand shake or saying hello, and also through sharing our thoughts, information and opinions with others.

However if our relationship with other person remains confined to 1st layer i.e. sharing thoughts/ opinion and efforts are not made to relate with deeper layers, that relationship remain a shallow relationship of acquaintance.

For example, in my train journey I meet certain fellow passengers, and talk to them for few hours while traveling, but conversation remains limited to sharing of thoughts/ opinions /information about the weather the politics etc.



PEEL YOUR ONION

Such relationships are shallow/superficial and are not sustained for long, if I do not meet them again and are forgotten after few days /hours.

These type of relationship do not have any significant effect on my personality and personal growth per say.

2nd LAYER—‘MY FEELINGS’:

The second layer in our onion of personality is the layer of “FEELINGS”.

This layer contains my all feelings all the time. Since this is the second layer covered by the 1st layer, my feelings are not seen by others, but they are there all the time.

At times when the intensity of my



feelings is high they may be seen by others through my tone of words, actions and behavior.

It may happen that a person may not be able to recognize all his feelings or may think he has no feelings, but feelings are always there and they also change with situations and circumstances.

Our second layer of personality is interrelated with first layers i.e. feelings do influence my behavior, thoughts and action.

EXAMPLE: -

When my subordinate has not done a task to my expectation I feel angry and I criticize him or shout at him.

2nd Layer : Feeling – Anger

1st Layer : Behavior/Action – criticism, shouting.



PEEL YOUR ONION

THE THIRD LAYER:

Attitudes, Beliefs, Assumptions, Expectations, Prejudice

The Third layer of our personality onion contains our Attitudes, Beliefs, Expectations, Assumptions, Prejudice, psychological needs of relationship.

These attitudes and expectations may be;

- The reflection of the way a person perceives the world around him and
- The way he perceives his self in relation to others.



EXAMPLE:-

ATTITUDES:-

Towards self - I am very simple person.

Towards other - Other are very cunning.

EXPECTATIONS:-

Towards self - I am very punctual.

Towards other - Others should strictly follow time.

BELIEFS:-

When cat crosses the road, I will not succeed in my work that day.

ASSUMPTIONS:-

People in this world are manipulators.

BIASES:-

I know my younger son is lazy, and he will not do the work I have assigned him.

PSYCHOLOGICAL NEEDS:

Needs to give and receive attention, control and affection in interpersonal situations.

The attitudes, assumptions, Psychological needs all these are contents of 3rd layer in our personality, but they are interrelated to the 2nd layer i.e. feeling and the first layer the thoughts/action/behavior.

PEEL YOUR ONION

This is how our attitudes, expectations, assumptions, beliefs, psychological needs influence our feeling and in turn the perceived or experienced behavior.

This is how we see that different people may exhibit different behaviors in the same situation. Because their attitudes or assumptions may be different hence their behaviour / reaction in situation may be different.



If you come across a scene, where a man is beating his wife, you may feel angry towards the person who is beating, but you may also see some other person encouraging the man to continue and beat more. (In the same situation your attitude and other person's attitude are different.)

Your attitude may be that the man should be kind to woman, but the other person, who is encouraging to beat more, may have imbibed that attitude from his own past experiences and conditioning from his family /culture the person grew in.

The way a person behaves in a situation, the cause of that behavior certainly is inside the self in the 3rd layer.

FOURTH LAYER: -

“VALUES and PRINCIPLES”

The fourth layer of personality is the deeper most layer containing the “VALUES”.

These values are inherited from the family, society and the culture as he grows. Values are certain deep rooted principles which a person holds and may not be willing to compromise on them even if he has to suffer.

Our values influence our attitudes (3rd layer) and in turn affect our feelings and the behaviour (2nd & 1st layer).

People experience a great sense of satisfaction, within when they act/ behave in accordance with their values.

PEEL YOUR ONION

For example, a person who values honesty will experience courage inside to act honestly, even when environment is not supportive towards him.

SELF IMAGE:-

Self image of a person is the way the person thinks he is, in other words when the person is able to know what his four layers contain, that is; when the person knows his feelings, attitude, experiences and values. This may be the answer to the question “WHO AM I”.

Very often people share general information about them (Bio-data) only and think that they know themselves or know others.

For example sharing name, where they live what they do, etc; such information only reveals very



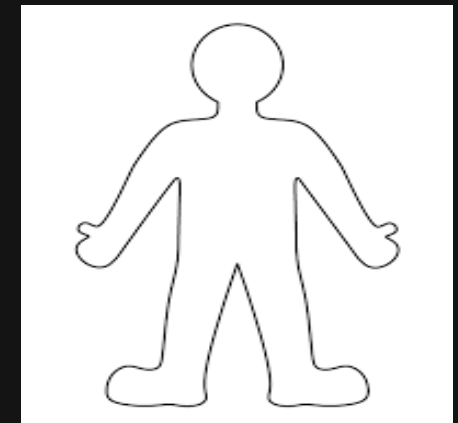
superficial aspect of themselves and not the real self.

TRANSPARENT SELF:-

For a person to be transparent there must be congruence between the four layers of personality. That is, her/his values and attitudes influence her/his feelings and in turn feelings influence her/his behaviour

or action. Such a person in that moment is congruent.

For example in a situation, if the person values honesty and has an attitude or expectations of truth being uphold, but sees dishonesty, then the person may feel angry in that situation and her/his behavior will demonstrate her/his anger through the tone of voice, gestures, words etc, thus we see the congruence in all the four layers.



PEEL YOUR ONION

For example Mahatma Gandhi, demonstrated on many occasions, his anger though civil disobedience although it was rooted in his cherished value of nonviolence.

Where a person is able to behave/act congruent to his feelings attitude and values, others perceive him as transparent and feel very comfortable in relating to the person.

The person himself is at peace & comfort. The great benefit as a result of this is there is very low stress due to congruence in all the four layers.

The more the conflict in these four layers, the more will be accompanying stress affecting the physiology and psychology of the person resulting in many dreaded diseases.

MANIPULATIVE SELF:-

When there is lack of congruence between Action/ Behaviour, Feelings, Attitudes and values of a person, others will perceive him as manipulator, and the person himself remains tense (due to stress) and not at peace.



For example, when a person is really angry inside but he shows a smile on face others will pick up the incongruence and will find it difficult to understand this person and to relate with him.

The incongruent self or manipulative self remains in tension and this also creates problems for others as others are not able to understand him.

When there is a gap between the “self Image” the person has and the “self Image” which others perceive, then there will be problems in relating with others, at the same time within oneself, as the person will not be at his optimum best and at ease.



PEEL YOUR ONION



example as a young in distress we cried, when afraid we were stunned.

But as we grow, in our journey we learnt not to reveal certain feelings to avoid punishment or shame. We also learnt to express some other feelings to gain certain favors.

Probably, this is how we learnt to manipulate our feelings and in turn get manipulated for so long that today, I may not even know, what is real me. As how transparent or how opaque, I am.

Physiologically, how I look, I can know by standing before a mirror, and update my dressing, hair and apply makeup to look better as I believe.

The mirror tells me 'I am looking the way I thought', as appropriate.

But there is no mirror available; to reflect on my inner layers and show me how appropriate my feelings attitudes and values are aligned as congruent.

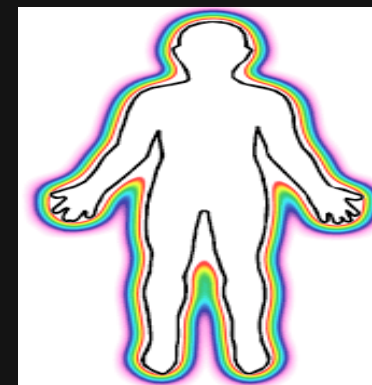
Do I come across to others as transparent, do my behaviors / actions appear to be congruent with my feelings, attitudes and values?

The only way to know this is by obtaining genuine feedback from people with whom I relate.

AM I TRANSPARENT?

HOW TO KNOW:

Nature has given us the ability to have congruence in our layers and to be transparent. We all will recall that when we were very young soon after birth all our behaviors were congruent to our feelings for



PEEL YOUR ONION

Before I proceed to obtain feedback from others, I must first know my own feelings, attitudes and values in variety of situation and people. Unless I know about self, I will not be able to use others feedback effectively.

Receiving genuine feedback from others about oneself is not so easy, I may request others to give me feedback, but it is in control of other person to give it or not.



Others have their own fears, and inhibitions to give genuine feedback.

If, I am serious about receiving genuine feedback from others, I have to take another step of showing my willingness to receive feed-back and encouraging others to give me feedback.

In order to encourage and facilitate others to give me feedback, I will have to take risk of sharing with others about my inner layers of personality which are not seen by others.

That is I have to take initiative of disclosing and sharing my feelings, attitudes, assumptions, expectations, values and psychological needs with others appropriately. This process of allowing others to know about your inner layers with your own



initiatives is known as the process of *"Self Disclosure"*.

It is been observed that when a person takes initiatives and risk of making self disclosures about his thoughts, feelings, attitudes and values, the other person is encouraged to offer his feedback as to how he perceives you about your thoughts, feelings, attitudes and values. This is the way other person acts as mirror to you, and reflects how your inner self is perceived by him.

PEEL YOUR ONION

The data thus generated can help oneself in assessing her/himself in terms of how transparent she/he comes through; to what extent the person's "self image" is perceived as the same as she/he thinks.

Where it does not match, person then can identify the gaps, to be bridged by the process of personal growth. Thus we can see that the processes which help in personal growth are;

1. Self Disclosure.
2. Receiving Feedback.

Another important ability which facilitates the personal growth is expression of feelings and sensitivity.



EXPRESSION OF FEELINGS AND SENSITIVITY

As we see that in our own personal growth process, some where we reduced our natural ability to be congruent i.e. to express our genuine feelings, through our behaviors and actions.



Over a period of time in adapting to the environment, we learnt to hide and not express our feelings either to avoid certain pains and discomfort or to gain certain some pleasure and comfort.

The question is "what happened to our feelings which were hidden and suppressed, were not expressed through Behaviours /Action" remains.

Some of us may think those feelings have died down but the fact remains that the feelings don't die on their own; they get swallowed in the unconscious and lie there, waiting to be erupt at the most unwanted time and in a degree which is not in synch with the situation. For a healthy well being, they need to be dealt with.

When we behave/act appropriately on the basis of feelings, we say feelings are dealt with and they will not trouble us anymore in a dysfunctional manner.

Many times it happens that suppressed feelings may get expressed in another situation

PEEL YOUR ONION

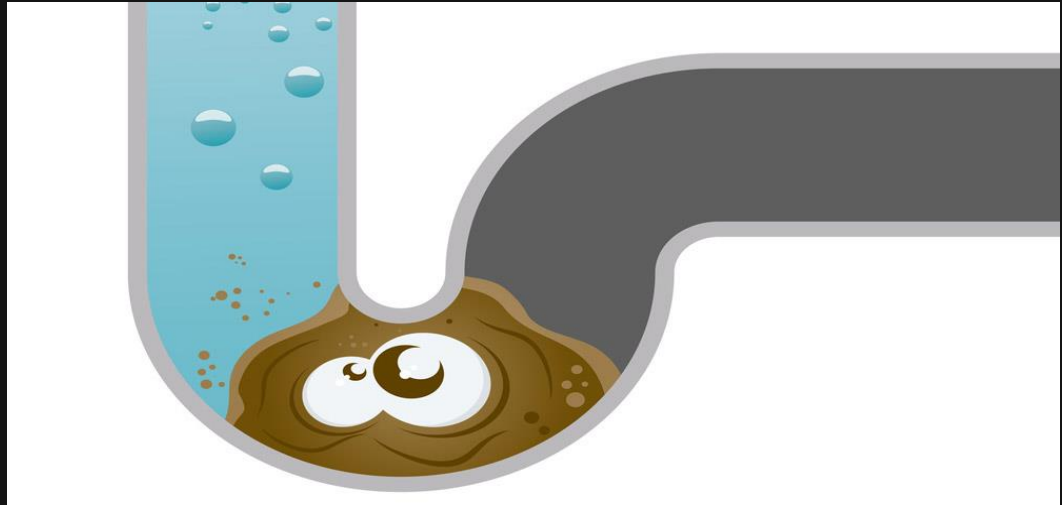
inappropriately E.g. suppressed anger towards boss in office may get expressed on wife or children in family on a small cause, inappropriately.

This is called displacement of feelings, since they were not dealt with in that given moment.

As we have already seen, the 2nd layer of our personality onion is of feelings. When an individual suppresses many feelings in many situations, the 2nd layer becomes “clogged” with feelings and free space available in 2nd layer is reduced.

When the feelings layer is clogged, it affects the person in following way:-

Our feelings are gate ways for person’s relationship with the world.



1. Person’s experience in external environment is communicated to inner core of person, through the layer of feelings.

Inner core of person communicates and relates with the world through the feelings.

His perception about external reality gets colored with feelings layer.

EXAMPLES

1. Say a person’s feelings layer has a lot of suppressed sadness, then the person experiences the sadness even in a fun filled party. I.e. the outer experience of fun and joy is converted to sadness and same is experienced by inner self.

2. If a person’s feelings layer is clogged by suppressed anger.

PEEL YOUR ONION

Then in situation the person's attitudes, values may energies him to express his love/compassion towards others, but the person may land up showing anger. I.e. the inner feelings of love are converted to anger while passing through clogged layer.

If such a situation prevails for long time than person may not be able to understand external realities and may not be able to relate with them-as real self.

One of the prerequisite to personal growth is cleaning the clogged channel of feelings.

This dealing with suppressed feelings to keep the channel free/open, one has to initiate expressing those feelings.

This will lead to perceive external

realities accurately and person's real self is able to relate with world.

SENSITIVITY

Sensitivity is the ability to assess the impact of one's behaviour in terms of feelings and action (it will cause) on the other person in the situation, before he acts.

Sensitivity to the feelings of others is dependent on the ability to be in touch with own feelings in situations.



When this clogged of feelings channel is cleaned, the sensitivity of the person enhances, which in turn helps to develop meaningful and trusting relationships rather than manipulative relationships.

To adopt the process of personal growth requires the ability to make

Self disclosure

Ability to receive feedback

Analyze the feedback and take corrective measures.

It also requires the ability and courage to let go suppressed feelings and become sensitive.

PEEL YOUR ONION

TO CONCLUDE

The ONION MODEL which I chose to understand oneself also implies that the Journey of personal growth is a painful process. This aspect can be realized by the fact of our common experience of peeling the vegetable Onion where tears start rolling.

Than in case when we have to peel the onion of OUR PERSONALITY tears may flow. It's the courage which is required to allow the flow of tears to regain the SENSITIVITY.



Vijay Kumar Jain is a Professional Member of ISABS

Dealing with Loss

By Rishabh Lalani

*Often it doesn't know,
The mind,
Emotional and logical,
When it's faced with this
One,*

*New and uneven feeling,
Of someone leaving,
Of something moving away,
Sometimes permanently,
And many times temporarily.
Often it is important,
For us,*

*To sit and ruminare,
Reflect, talk and discuss,
About everything that
Happened,
Sometimes cry,
Sometimes justify,
Sometimes let things lie,
And maybe even deny.
Often, more than often,*



*We,
Need to tell ourselves,
That it's alright,
It has happened,
Sometimes we know
Only in hindsight,
Take a deep breath,
And peddle on.
Warmly,*



Rishabh Lalani
BLHP Summer Event, Goa, 2016.

Grand Man of ISABS Paul Siromani : by K.K. Mehta



The first image I get about Paul is that of HUMILITY and DEVOTION PERSONIFIED.

I experienced him first at ISABS first lab as a participant though he could have joined as a facilitator. He never showed of as a person who had been to NTL and had worked with Dharni .

The adventurous Paul was experienced when in the second lab four of us (Arun, Paul, me and Nair- BHL training man) ventured to GULMARG, KHILANMARG during the weekend.

The rock was all covered with snow and we got onto sledge individually and realised the task of managing the snow, the sledge and Self.

I got down the slope with lot of anxieties/fear and when I came to a halt. I saw Paul waiting with a helping hand. What a relief and a standby support.

We used to have early breakfast together during every event-from the first lab 1972 till 2016 I don' t remember having missed an event.

We did first week of one phase B when He opted to work with me. I knew that both of us had different style and was curious to experience our being together as facilitators.

Paul never fought for his space and let me be.

HE did come in when he wanted but no fight for his space. I did see some advising in his interventions but it was never from a preacher but a well wisher and the group also received it well.

While concluding Paul hugged me and with lot of emotions said,

"KK , I see my mother in you".

Believe me Paul, that warmth of your hug is still fresh.

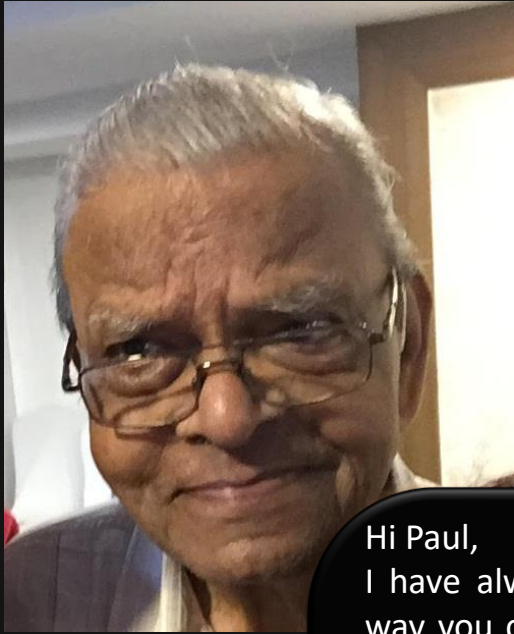
That mother is still kicking. This is my gift to you Paul. Keeping slim, trim and active at ninety.

With love

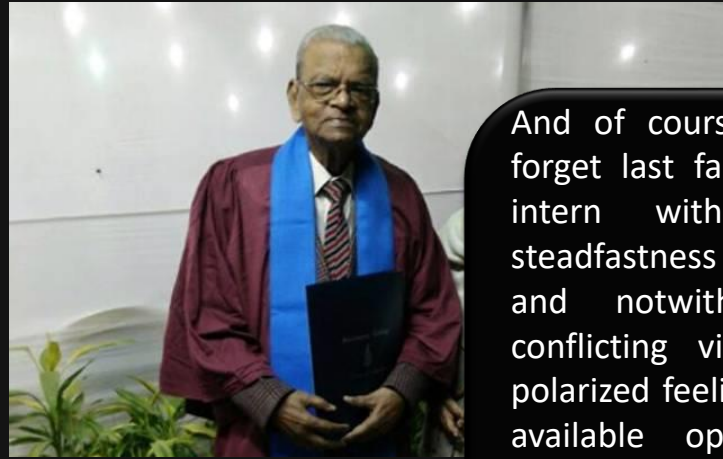
K.K. Mehta



Tributes to Paul Siromani : By Harish Raichandani



Hi Paul,
I have always enjoyed to see your smile and the way you cut a joke or two with a poker face. You continue to be an inspiration for many of us by the adventures you indulge in – be it gaining the firsthand experience of life on street side or pursuing doctoral program as 90 + year young adult. Often your pursuits and relentless indulgence has been a nudge to be resilient, a subtle reminder to myself – who knows I may have just about lived only half of my life, and therefore keep ‘the dreams coming’ a la Paul. Your singing of Bob Dylan’s -- ‘How many roads must a man walk down...’ has remained etched from several years ago at Donna Sylvia.



And of course I can never forget last facilitation as an intern with you; your steadfastness in your beliefs and notwithstanding the conflicting views we held, polarized feelings at the next available opportunity you spread your hands for an embrace. Salute to you Paul and the spirit you have brought to our community over so many decades.

Warm Regards
Harish Raichandani



Harish is a professional
Member of ISABS

Honoring Paul Siromani : By Sushma Sharma

*There is a man
Called Paul Siromani
Surprisingly he looks the same at
ninety
As he did when I first met him at
sixty
May be tad less sprightly
He looks serious
But mark you
Behind that serious visage
Lies mischievous glint in his eyes .*

*He can roar like a lion
In the board meeting and argue
endlessly
When he senses danger to human
values
Or his social justice concerns.*

*Another moment disarms you with
his charming smile
After a tiring day in the lab
He can entertain in the happy hour
With his fish and chips community
songs*

*Or take a dig at his dear friends
With another of such songs
With all the gestures and
wickedness
All of us would roll with laughter

What a riot he would co create
A life time learner, full of curiosity
A few years back in our
conversation
He told me That he had enrolled for
a doctorate programme*

*I rolled my eyes and thought
another fancy
Lo and behold my joy
When he shared that he was
awarded his PhD
Humble to a fault*

*A man driven by his passion
With great love and affection
High respect I look back
At all the years I have known you*

*Made you dance with me
Nobody else dared do that with
you!!!!*

*I have enjoyed my friendship with
you and I learnt a lot
wish you long life and another
doctorate.*

*With loads of
love*

*Your friend
Sushma*



Sushma Sharma
is a professional Member of ISABS

Tributes to Paul Siromani : By Shakti S. Roy

IMPOSSIBLE

- ‘Impossible is a word to be found in the dictionaries of the fools.’
- ‘There is nothing that is impossible.’
- Even the word impossible says ‘I’m-possible’.

These are some of the quotes I am used to hearing and also ‘preaching’ as a trainer. I keep getting umpteen forwards on social media like what’s app etc. about how some people have achieved what others termed as impossible.

But to admit frankly, all these seemed fantastic ideas, or shall I say ‘fantasy’ ideas to me. So what if a woman amputee has scaled Mount Everest, or a person with reading disorder became one of the highest paid actors? All these, though true in reality, impacted me no more than the fairy tales that

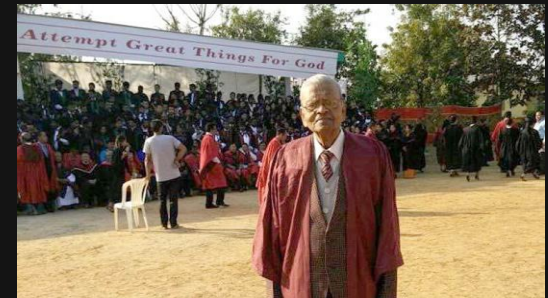
I read or heard in my childhood – a small prince killing a huge giant with just one stroke of his sword, and all that.

I found it difficult to relate to all this, and impossible remained impossible for me. Till, that is, I came across Paul.

He rang up one fine day to inform that he would be in Delhi for a few days and whether we could meet somewhere.

When Paul says this, there is no way I can let the opportunity go, so much do I love and respect him.

I had also been toying with the idea of recording the experiences of some of the senior members of ISABS, and thought that it was a good opportunity to have a formal interview with Paul.



I roped in Ramesh who willingly joined in , and we both set off with camera and mikes etc. to meet Paul. And imagine what?

When I asked him what brings him to Delhi, he says so very non-challantly that he was on way to receive his PhD.

I asked him twice to be sure; how stupid of me it was I think now. But at that time I really thought that I had not heard him properly.

Tributes to Paul Siromani

How on the earth can a person do PhD at the age of 93? I found it difficult to believe;

It was just impossible. But then, it was no ordinary person. It was Paul, our dear Paul Shiromani.

He had made it possible. Here was a person in real flesh and blood, whom I had talked with, joked and cried with, a person I had felt and touched and experienced at the closest, who had achieved what I considered as impossible.

I feel privileged, nay blessed, to have known Paul. He has many other qualities, which others may talk about, but let me stay with this one thing for the time being. Paul will continue to inspire me with his example.

Can I emulate him? Forget it.

I just don't have that kind of dedication, perseverance, and tenacity.

So Paul remains Paul, and Shakti remains Shakti.

Warm regards
Shakti



Shakti S Roy
Is a professional member of
ISABS

Dear Paul,

Keeping slim, trim and active at ninety

Childlike playfulness with a sense of humour, naughty

*Ever alert to fight for equity
That is the Paul worth emulating*

With warm regards,
Uma



Uma Jain Is a professional
member of ISABS

Tributes to Paul Siromani :

Hi Paul,

I feel proud to have been associated with you, Paul, in many ways at many places. I really marvel your calling me "Hai Kirpal", the kind of energy you exhibit whenever you meet me and others. You are a legend in yourself. Besides "Fish & Chips" I have many more reasons to cherish your company. Please be happy as always.
Your loving friend, Kirpal Singh



Kirpal Singh is a Professional member of ISABS



Dear Paul , My first experience of you was at the faculty meeting. You enter the meeting room and I thought, who is this old frail man. But I was jolted, when I experienced your voice. A thunderous voice of protest, of power and firm conviction about what ISABS stands for. And Paul, you fought like a Samurai. I became apprehensive about you, as you were sitting next to me. But Paul, you sprang another surprise. Later when the staffing of labs was underway and the situation was tense between three members, Paul, you made such a naughty and cryptic humorous comment that, not only members roared with gut shaking laughter but the problem was solved in that moment. And suddenly I became open to this mischievous young brat, Paul . Later, I heard a very powerful sonorous song on mouth organ, as I turned towards the melody, it was Paul weaving another magic. One needs strong lungs and power of breath to blow the harmonica, later Bob Dylan's iconic song, blowin' in the wind came from Paul. To me Paul, you are a gentle Giant, who sleeps on the railway platform to learn, and gets his PhD at 90 + years. I feel awe and gratitude to see the real hero in disguise. May you keep weaving the magic and giant waves. With affection and applause.

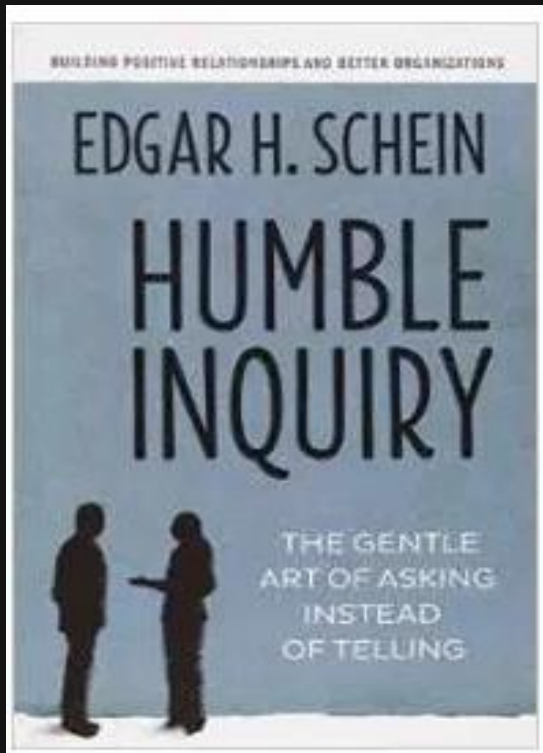
Best Regards
Ullhas



Ullhas Supatkar is a Professional Member of ISABS

Humble Inquiry

Edgar H. Schein : Book Review by Ranju Raja



Author Edgar Schein is one of the top and highly respected Organizational consultant who is the founder of the 'process consulting' approach and Schein's Organizational Culture model.

A PhD in social psychology from Harvard university, a former professor at the MIT Sloan School of Management with a notable contribution in the field of Organization Development and an author of many books on OD & Psychology.

THE BOOK

1. Topic & Purpose of the book

The book Humble Inquiry by Edgar Schein is a culmination and distillation of his 50 years in social and organizational psychology.

It is in continuance to his many works in process consulting and organizational psychology. In this book he has explored and developed concepts which were introduced in his earlier works.

'Humble Inquiry' is a short book packed with insights on how to go about building and sustaining solid, trusting relationships using 'Humble Inquiry'.

Humble inquiry is the *fine art of drawing someone out*, of asking questions to which you do not already know the answer of building a relationship based on *curiosity and interest* in the other person.



Humble Inquiry

In an amusing manner and through a variety of examples, Schein points out how taking a stance of humble inquirer puts one at an advantage in home situations, helping someone on the street, relationship in a retirement village and in all leadership roles.

Written with simplicity and clarity, it is laden with wisdom and practicality. It provides *life lessons* for all of us.

The book challenges readers to re-examine the emphasis on task orientation and 'telling' the subordinates how best to do their jobs.

It recommends leaders to practice humble inquiry to create a *climate of trust* in which lower-level employees feel safe to open up and bring up issues.

Asking the right questions build relationships, solve problems and move things forward.



In this *interdependent* world, it is necessary for everyone to play their part and to do this it requires good communication; good communication requires trusting relationships and building a trusting relationship requires asking the right questions through humble inquiry.

In this book Schein is introducing the leader in a step-wise fashion to his insights into the very nature of humility, the operation of class and cultural differences and the complex interplay between needs, communication, the nature of helping & leading and producing powerful teamwork & collaboration.

In this book the author guides the readers into learning and practicing the art of Humble Inquiry.

He explains how humble inquiry could increase organizational capacity to learn more from cross-cultural teamwork reduce stress and increase organizational engagement and productivity.

Humble Inquiry

2. For what readership is it written?

Humble Inquiry is an invaluable guide for **consultants, leaders or for anyone** interested in leading effectively and building strong relationships.

The book speaks about building relationships through trust. Thus, it applies to **all kinds of human relationships** – personal & professional.

A consultant could use it to research – **devising the right question** that needs to be answered is essential to a research. A consultant can try to understand and untangle system and interpersonal knots using Humble Inquiry.

The book lays significant focus



on the necessity of Humble Inquiry as a tool for leaders.

It urges leaders to discover their dependence on their subordinates. He emphasizes that **the onus falls on the higher authority person** to engage in humble inquiry and create a climate of trust and openness which is essential for

successful task performance by the team.

Through examples of situations in operation theatre, university, corporate organizations, the author explains the complexities of today's **multicultural teams** and goes on to highlight the relevance of 'asking' in the right manner.

Humble Inquiry

Humble inquiry seeks to tease out the nature of asking questions humbly, in all kinds of situations, in order to develop powerful open ended communication resulting in trusting relationships.

3. An explicit thesis

Schein *prescribes Humble Inquiry as the tool to form trusting relationships* resulting in open communication which in turn creates successful task performance.

He reasons this thesis through the cases and examples cited. The author contrasts Humble Inquiry with other kinds of inquiry, shows the benefits Humble Inquiry provides in many different settings, and offers advice on overcoming the cultural, organizational and psychological barriers that keep us away from practicing it.

4. How the work contribute to the overall topic of ODCP

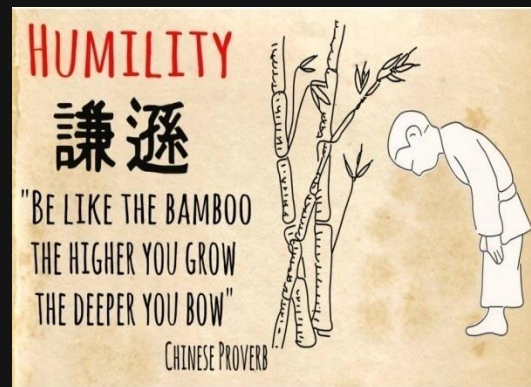
Genuine curiosity & interest in the other person, and *'Here and now humility'* arising out of a sense of dependency are discussed in the book as some of the basic elements for building trust and thereby strong relationships.

The author advocates practice of Humble Inquiry as a key tool to enable trust and open communication.

An OD practitioner needs to have genuine concern for the organizational issue, need to have ***genuine curiosity and interest*** in helping the organization, and should facilitate Open communication necessary for ***Joint / Collaborative*** diagnosis, feedback and implementation of interventions.

Asking the right questions is essential to bring about the open communication and thereby collaboration.

As a student of OD Practice, I see Humble Inquiry to be an excellent tool to be used in 'asking' the right questions with Here-and-now humility. 'Asking' also aligns to OD principle of it being a collaborative model as against 'Telling' which could be equated to an Expert Model (which then is not OD).



Humble Inquiry

Some of the key elements/concepts that essentially differentiate OD Consulting from the other forms are

- Trust in the consultant
- Involvement of Client system
- Open communication
- Collaborative approach – Joint ownership, Joint diagnosis, Joint solution finding & Joint Implementation
- Continual improvement

The book Humble Inquiry connects very well with all these elements of OD.

Humble Inquiry can enable a consultant to understand the system and interpersonal problems develop and use the trust in her to engage the system in Open communication and influence the system to jointly diagnose and implement actions.



The art of Humble Inquiry, once mastered, could **facilitate enhancement of various OD Competencies** in an OD consultant.

IMPACTS ON ME

1. My own reactions and opinions regarding the work & its impact on me

- This is the first book that I have read that is about 'Asking' rather

than Communicating / Presenting or Telling. I found Edgar Schein's Humble Inquiry to be a **quick and enjoyable read**, at about 120 pages.

- His language is simple, the examples and stories are **easy to relate with**.
- Schein elaborates the various concepts in the book with simplicity and in a step - wise manner, making it a **useful guide**

Humble Inquiry

for Leaders, Consultants and for everyone who is interested in building strong trusting relationships. I plan to use it as a Guide to strong relationships in my personal and professional spheres.

The structure of the book – the **step-wise** arrangement of chapters, the **Summaries** at the end of each chapter and the **Questions** for reflection – all help the reader to understand and internalize the concepts in a structured manner. The book is



largely based on US culture, barring the example of Medical team wherein the author gives a glimpse of the perceptions by few other cultures.

Considering Schein's vast experience of 50 years and exposure to varied cultures, I had expected a better insight into the role of different cultures, considering that the Do & Tell Culture is the main inhibitor of Humble Inquiry. However, this expectation was not fully met.

2. At the intellectual level - how it deepens my understanding & prepares me better to be an OD practitioner

• The book beautifully explains how humble inquiry form the basis for building strong interpersonal relationships which helps open



communication and thereby better task performance. However, the difficulty lies in **learning to implement this art.**

- Asking the right questions – Schein dissects the **different kinds of asking** one can do, from humble inquiry through to diagnostic and rhetorical questioning. In doing so, he demonstrates the utility of different kinds of questioning for different kinds of purposes.

Humble Inquiry

- This insight indicates to me that I have a tendency to ask rhetorical / leading questions, especially with people younger in age and those may not have been the right situations for those questions.
- Through this discussion, he also demonstrates that many people – particularly experts or leaders in their field or situation – don't really engage in the kind of humble inquiry that really draws out others in a way that creates trust, openness and reliability.
- This highlights to me that in my role as a leader, I need to be **consciously practicing** humble inquiry.
- It was while reading the book that I met the prospective client of my mini project. **I consciously practiced humble Inquiry** at this

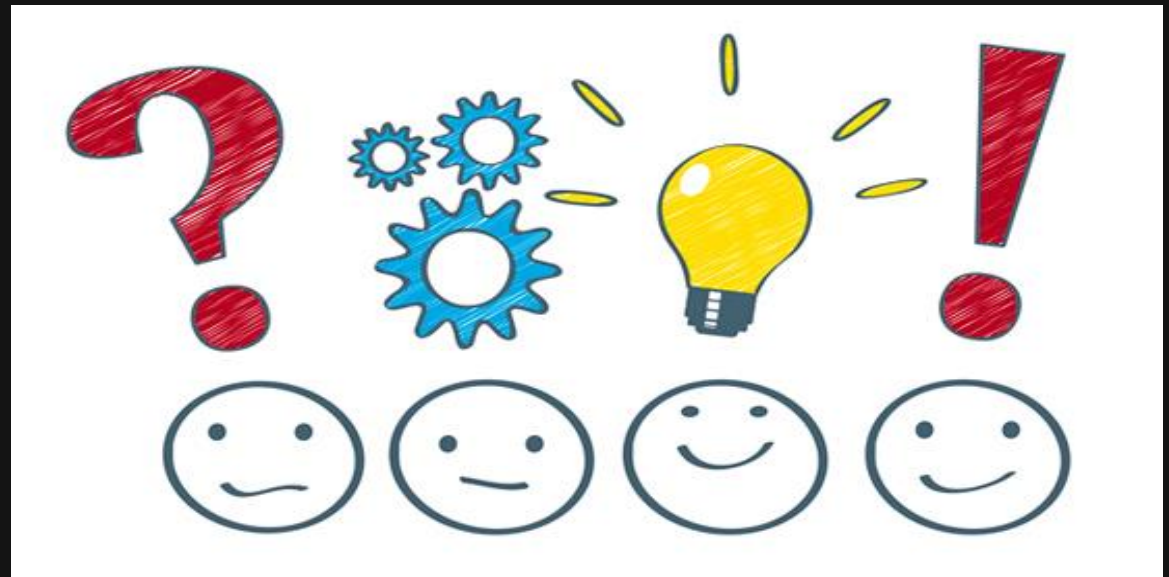
entry stage and I could see them **acknowledging my sincere interest** and openly sharing information.

I believe my attitude of genuine interest and curiosity was sensed by them and hence they collaborated.

- I never knew that telling could be so **detrimental**. I hadn't given a

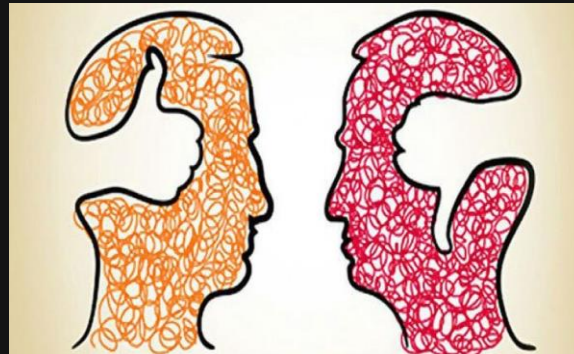
thought about how it lands on the listener. I had presumed that my telling (knowledge / information / how to do a task) would rather be appreciated.

- The concept '**Process oriented inquiry**' is a new valuable learning for me as scenarios where I could apply them are familiar to me.



Humble Inquiry

- Some insights in the books have remained with me ever since I have read them, like – ‘we talk about team work however never reward team members equally’; ‘Telling puts the other person down’. I plan to be **mindful** of these in my future interactions and decisions.



- The ORJI cycle and the intervention humble inquiry can make also helped me to relate it to my understanding of **Ladder of inference**.
- Our minds are capable of producing biases, distortions and inappropriate impulses.

We see and hear more or less what we expect or anticipate based on prior experience / what we hope to achieve. We do not think and talk about

what we see; we see what we are able to think & talk. These psychological biases in perception can be neutralized by input of data sourced through humble inquiry.

3. At the emotional level – how does it affect me as a person & gives insights to understand myself better

- I am glad that I chose this book. It is very relevant to my role as an HR professional, as an OD practitioner and as a person.

- Humble Inquiry was an enjoyable read- simple yet full of insights. While I am convinced of humble inquiry as a tool. I feel practicing it and making it part of one’s natural self would take considerable **effort and discipline**. I plan to make an effort to be **mindful** of my interactions and my environment.
- The book also reassures me that I do possess some important attributes that can help me practice humble inquiry.



Humble Inquiry

- The learning that the attitude of genuine interest, sincerity and curiosity can be sensed by others **elates me**, as that is **my natural self** and I generally do not / cannot fake interest.
- Telling puts the other person down as it indicates that they do not know something that you know and hence it's more risky to expect to build relationships through telling. 'Telling puts the other person down'- this **reached me as a jolt** as I had never imagined it to be detrimental.

As a leader of my team, I had been assuming that being more experienced, I am entitled to tell and the same would be accepted and appreciated by my team. This misconception broke and I feel disturbed with the learning that Telling doesn't enable relationship building.

- **Move on:** While being humble, if others take advantage of your vulnerability, break your trust or ignore you, the relationship can't be made.

In my life, under such circumstances, I have tried to pursue relationship building by being more and more humble without the same being reciprocated, thereby **losing my self-esteem**. However, now I feel convinced that I should move on without making further attempts.

- I do practice humble inquiry especially with my team members and I have often had this doubt whether my humility will be exploited and whether it is right for a leader to be so humble and vulnerable. Having read the book, I now **feel validated**.

- As a person, I am often restless and in my hurry I do not observe. I don't pay attention to what's going on and I make mistakes. I realize that I need to become more mindful of my environment and people in it and that I should **slow down, reflect & engage** in a little **Humble Inquiry with myself**

– Ask: What is going on here?
What else is happening? What am I thinking and feeling?

Humility – The wisdom of accepting the truth, that others might know a little more than me



Ranju Raja is an ODCP Alumni Batch 8

The Oceans world: By Neha Gupta Lehl



One day on a close encounter, it spoke with me. It was a casual conversation that began; we both didn't know when we got engrossed. It spoke about its adventures and I told it how I loved playing with its waves. Eventually, we reached a space where matters of the heart must be told. Thus this began.....

"The salt in me," it said, "Is my gift and pain both". It cleanses, it has the ability to absorb pain of countless others, it nurtures life, and it adds the 'salt' to my being. Yet, it stays with me always and forever. I cannot wish it away. There is *no respite from it*, sometimes it burns me, and I wish for the cool sweet blandness of

nothingness, no taste, no salt, but it is something which is given to me and I must hold it.

"It's the endless beauty of my ever changing landscape that inspires poems, the mercurial temperament I have".

Which try as a painter may, she cannot capture me in my entirety. She can only capture one aspect, one mood, maybe two, maximum a few, at any given point of time. Yet I am so much more.

"It's the *unchanging Nature* Of my being to *change* which is My truth"



The Oceans world

“You like to play in my waves, human, that’s what attracts you, yet you want to feel mightier than me”?

Do you pretend to yourself, as do countless other humans; who try and master me with ships and toys, that you are taming me?

Yet it’s the power and reckless strength I have which calls your being to mine in the first place. When you immerse in me, you pretend you have power over me.

You have your might; can you accept that I have my might too? Can you meet me as an equal?

“Tell me what is harder to accept? My strength over yours or your own power?”

What brings on a greater struggle? Either one of them or both?”

“I am raw power, I am anger, I am violence, and I am destruction. Are you able to see this face of me? Do you ever wonder, at the need of this aspect of me?

It’s the eternal balance of life that you enjoy; it requires many forms of me, this too. *Yet this face of me is hard to see, even harder to accept.”*

“I am also the *vast mother*, with an abundance of nurturing energy for the teeming life in me, fish, corals, creatures, plants, animals.”



“The pearl is born in me, so is mother of pearl. This beauty is perhaps easier to see..”

“There are worlds within worlds, within worlds in me, in eco systems that live in me, systems within systems, interacting with each other, existing within each other, in constant conversations and exchange with the larger systems, the larger systems interacting with each other, with me.

The richness and complexity of it is a perfect orchestration.”

“Tell me O human, do you see within yourself a reflection of me?”

I sat on the sandy shores, the borderline where the sand and ocean merge in undulating rhythms, forming patterns and borderline where the sand and ocean merge in undulating

The Oceans world

rhythms, forming patterns and curls, ever shifting sands, ever changing waters, sands from water, water from sands..

Drawing patterns with my hands, half in water, and half in free air. Submerged in deep thought hearing the ocean's words, I was listening deeply, to my voice within.

"O Ocean," said I, in tones silent and deep like the depth of the ocean in its stillness, "What you say is a reflection of us human beings, all parts of creation, how different are we? I bow to you and I bow to my own being."

The ocean acknowledged, as it swept back and left me a trail of shells..



Neha Gupta Lehl is an ISABS ODCP programme alumni

Bondage of Control : by Ullhas Supatkar

One day Sheikh Baba Farid, the Sufi Saint from undivided Punjab was sitting with his followers when a man passed by dragging a reluctant cow behind him.

Baba Farid had a wry smile on his face, when asked by his followers the reason for his smile, Farid asked his followers, "Who do you think is tied to whom?"

His followers answered that the cow was tied to the man.

Farid continued, "Who is whose master?"

Everybody laughed at this absurd question and replied that the man is undoubtedly the master of the cow.

"what will happen if we break the rope?" was Farid's next question.

"in that case, the cow will run away," answered the followers.

"And the man?"

He will... run behind the cow," they replied

That's why I am smiling, said Farid.

Source Sufi Tales

My learning:

The above tale left a trail for me, when I read the story 30 years back it struck me very hard. And I began to think, reflect and question my beliefs. Prior to this I used to think that I own things, but ended up becoming their slave. I clung to relationships, instead of nurturing them, ending up as their slaves too. Over the years of my journey, this small tale guided me to experience greater freedom, equality and independence.

IN SICKNESS AND IN HEALTH: by Anuradha Deb

An exciting process outlook at the concept of wellness and disease.

A preferred way of describing illness or disease is that this is a combination or a collection of symptoms that at most times cause a disturbance to the equanimity or the balance of the body causing mental as well as physical discomfort.

The world sees this as something that needs to be corrected and makes interventions towards that.

The allopathic medical model is built on this philosophy of eradication of symptoms to make the body well again, of bringing the body back to Homeostasis or balance.

Process Work or Process Oriented Psychology or POP (an interdisciplinary model of psychotherapy developed by

Dr. Arnold Mindell) sees illness or disease as a state or a disturbance in the body that needs to be explored with curiosity to find its meaning for the person experiencing the symptoms.



Though POP has no conflict over the diagnosis of the disease or the administration of medicines to alleviate the symptoms, it sees illness as a window of immense opportunities for the development of the person. The disease presents the opportunity for a



Person to explore and find out what the person needs to do to bring about the changes that will make her life more meaningful.

According to Mindell the most frightening or critical the symptom the more exciting the adventure ahead.

Interestingly....A person can be medically “sick” but not emotionally or spiritually sick, or at a place that needs to be corrected, cured or eradicated.

IN SICKNESS AND IN HEALTH..

This is how the concept of wellness or ease in disease is explained by Mindell's theory. The person may live a more **meaningful** life in spite of having the gravest of symptoms. So emotional and spiritual well being may exist simultaneously with serious body symptoms.

The quality of a person's life can be at its qualitative best when the meaning of the gravest of symptoms is explored and changes that are warranted are made.....which really means that the body is trying to convey a message or a few messages to the body through the symptoms!!!!

Process Work (POP) believes that the key to the disturbance lies in the disturbance. The key is mostly very juicy and will be some aspect of life that we have hit an edge to and needs to be experienced.

An edge... So even states like coma can be explored to find out the meaning that has for the person in the coma. Mostly there is intense activity that goes on inside the coma state and with some support that can be brought to the person's consciousness and lived out.



From Mindell's experience of working with people in a coma people have benefitted hugely even if death has been the transition the person went through.

In my own experience of working with people in life threatening illnesses, the exploration has yielded such gold that the symptoms have become of almost no consequence and the added richness to life has become optimum.

(Refer Mindell's book Coma. A key to consciousness)

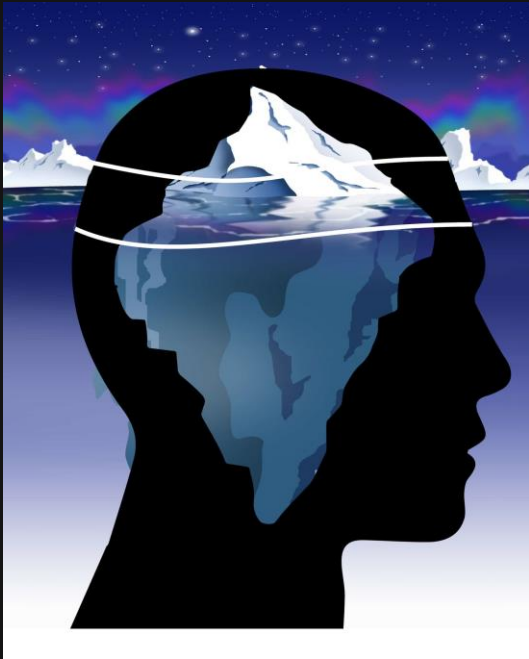
People have done and lived days and months of almost unbelievable feats and learning. Some or mostly the symptoms have disappeared and sometimes not.

Here is an example of a young man who came to me with a diagnosis of brain tumor which was malignant.

He had undergone surgery and a few cycles of treatment.

IN SICKNESS AND IN HEALTH..

The person in his late twenties was very open to exploration. We found on exploration that his tumor is asking him to be freer and take more risks in life.



His dream of unexpectedly dropping into a manhole on the street into complete darkness brought out for him an intense fear of the unknown.

We worked together for a few sessions more which for him was an intense exploration of his self image and he hit so many personal edges to get to the full meaning of freedom.

Life was beckoning him to follow the path of his free spirit, and this was an unknown for a staid upper middle class yuppie!

Pet scans showed a clear report and he doesn't have a recurrence now for over a decade.

Think of the symptoms that are causing the disease as dreams that are embedded in the physical body illness is a collection of body symptoms that give us clues to what we are dreaming about on exploration.

So what happens if we do not experience any symptoms or are edged out to feel them?

Each individual has a different experience of the same illness so we need to give importance to the experience of the disease. When we look at the symptom there are two polarities. One who experiences the symptom and the other who creates the symptom.



Yes...hard or difficult as it may seem to accept, we are creating the symptom as well as experiencing it. So the idea to pick up the energy of the symptom maker and use it in different ways in real life is what we are being asked to do.

IN SICKNESS AND IN HEALTH..

When we have symptoms, they are dreams that have been unexplored and therefore have been the body's way of seeking our attention and so they cannot be ignored anymore.

So why do we need to create the symptom that is so painful or troublesome or so difficult to bear?

So when we create a critical symptom and explore the experience, however difficult it is, when we adopt and accept the changes that the experience is suggesting, when we understand the dream and its message, the key to the illness presents itself or rather the key to the disturbance presents itself.

A pathway appears for the person to go on. Usually this is very far from the way that person lives her

IT IS NO MEASURE OF HEALTH
TO BE WELL ADJUSTED TO A
PROFOUNDLY SICK SOCIETY.

—JIDDU KRISHNAWARTI



everyday life. Or the way the person has been living in “Consensus Reality” (everyday reality). But if explored further, this path will have appeared in many of the persons dreams.

The more difficult the change the more difficult will be the symptom. As Arny Mindell says, the most terrifying the symptom the greatest is the change ahead!!

So when we create a critical symptom and explore the experience, however difficult it is, when we adopt and accept the changes that the experience is suggesting, when we understand the dream and its message, the key to the illness

presents itself or rather the key to the disturbance presents itself.

A pathway appears for the person to go on. Usually this is very far from the way that person lives her everyday life. Or the way the person has been living in “Consensus Reality” (everyday reality). But if explored further, this path will have appeared in many of the persons dreams.

And if the person would have or could have paid attention to the dream, then she/he probably would have been happier and a living a life that she wants to live.

However this will have had a hard time coming up to the conscious level or been admitted to come up to the “Consensus Reality” level, basically due to conformity or social pressures.

IN SICKNESS AND IN HEALTH...

Hence, having to stay at the dreaming level or a more unconscious level, to appear as a dream, this has systemized in the body. This means that the person now has to pay attention wily nilly!! No way out....such are the ways of life!!!

About the symptom creator and the one who experiences the symptoms, we must agree that the latter role is closer to consciousness than the former.



In “Consensus Reality” it is almost impossible to see that we are the creator of our own symptoms and that too of such dreadful ones.

This is the more difficult concept to accept. However in the eastern side of the world, we do know and are familiar with the concept that we create our own reality. The area of neurosciences is now supporting this that, we create our perceptions and we can change them as well.

So! Is it difficult to change our perception of the concept of what is wellness and what is disease?



Anuradha Deb is a professional member of ISABS

Wisdom of Taoism

*Nothing in the world
Is as soft and yielding as water.
Yet for dissolving the hard and
inflexible,
Nothing can surpass it.*

*The soft overcomes the hard;
The gentle overcomes the rigid.
Everyone knows this is true,
But few can put into practice*

*Therefore the Master remains
Serene in the midst of sorrow.
Evil cannot enter his heart
Because he has given up helping,⁽¹⁾
He is people's greatest help.*

True words seem paradoxical⁽²⁾

(1) The greatest help is wholeheartedly trusting people to resolve their own problem. A true philanthropist, like a good parent, brings people to the point where they can help themselves.

(2) Only when the mind is cluttered with the untruth.

Śhūnya and The Art of Change: by Sunita Raut

The concepts in this article are purely based on the experiences and conceptualization of the author and can be contrary to beliefs held by others. The contrary views have as much validity as the ones presented here.

Change is (not only) a subject of great interest to people, businesses and organizations, but a compelling reality to confront to sustain once existence.

Today, the pace of change is so rapid that it takes a while before we even realize that change has already happened. It is also a very challenging aspect of life since most of the times, not even one area seems to be stable.

Finding oneself in midst of a planetary turmoil due to erratic temperature spikes, game changing economic sanctions



imposed by leaders of powerful countries, as your global organization decides to implement, yet another reorganization,

resulting in one fourth of your workforce leaving their jobs is no longer unusual. And if this was not enough adventure, you could also be dealing with your young son declaring that he is going to move out with his girlfriend. While your old mother decides to disown you for such errant raising of your once brilliant child. Your spouse decides to leave her/his traditional role and begin her/ his entrepreneurial



journey.
Welcome to change!!

It is a roller coaster ride and the sooner you get the picture and strap yourself tight, the better chances you have of not getting thrown over to the winds. Get the picture 😊

So, what is it that really helps in staying securely fastened to our place as these events around us gather speed?

Śhūnya and The Art of Change



Is it our routines that we need to secure?

The world around me is falling apart, so I make sure that I wake up at the right time, go for my Yoga, arrange all the household chores so that it runs smooth and all get their food in time. The plants are also watered, and the fishes don't die.

I answer all my mails arrange all the critical meetings. I keep my salon appointment so I look

perfectly turned out.

Now I hope that somehow things will settle down around me and the change will pass.

Oh no! That didn't work! I am also expected to manage sophisticated interpersonal communication with critical people in my life you know, those who are called stakeholders?

The world around me is still falling apart. So I make a list of all the people who matter, how they can support me in the change and look at how we can do it together.

Then I go out there with a truck load of enthusiasm and a lot of training in positive conversations. I dialogue with every important person in my life.

I hope that together we will be

able to surmount the enormous uphill task of change in front of us. Oh no it is still there. That too didn't completely work.

I think my tools and methods are outdated. Maybe I need some more ammunition. So, I sit on the World Wide Web and Google my way to the best in class.

Of course, my generous organization is supremely willing to sponsor me since they already pay a hefty packet to me and it is in their best interest that I succeed.



Śhūnya and The Art of Change

I take out a precious weekend much to the disdain of my family. This includes all the help at home, since this is when they get their much awaited instructions for the next week.

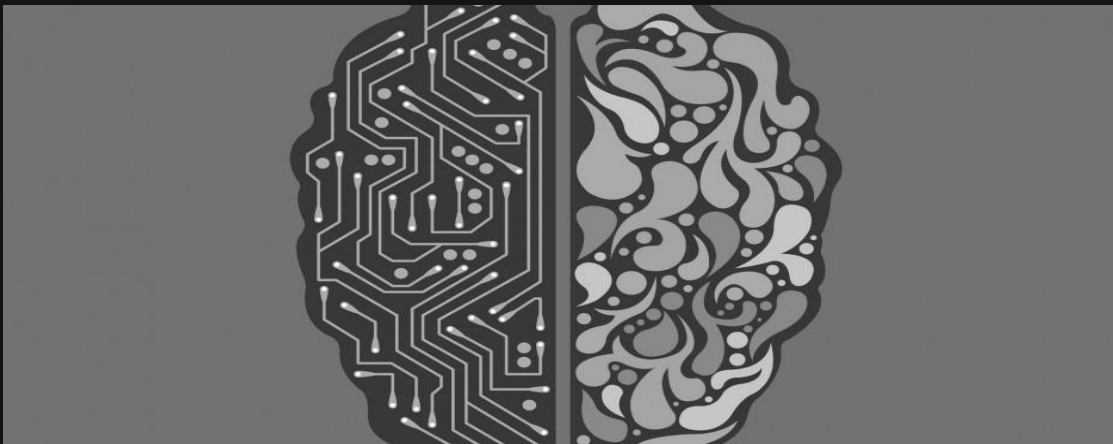
Oh God, how are they going to manage? Still, I take a chance in the hope that that new tools are going to make me double as effective as today and I will catch up in a jiffy on my return.

Oh no! It seems to be even more messed up now as nobody seems to understand the new language, I am speaking after my expensive training.

And I am even more frustrated as I miss my new found training friends who understood exactly what was happening in my life. With them everything I knew from before and everything I learnt new worked smoothly.



Familiar story? Is it yours too, just as it is mine? Then read on as this may provide some helpful insights, that may work for you.



It is quite evident that, change is not a well-structured scientific process. The same methods can work in very different ways for different people in different situations. This is what makes it intriguing as well as magical. Change is an Art and we are Artists who need to work on our brush strokes with the same finesses as the painter.

Śhūnya and The Art of Change

There are many theories of Change. Much has been written about it and that by itself is very distracting. Just at the moment one needs quick answers and put one's focus on implementing the Change, one doesn't know specifically and with clarity, what to choose.

The tendency is to pick up different actions as one would do on a buffet table. However, just as in a buffet we can end up overeating and get stomach pain, we can also end up overdoing and cause pain to us and others.

In exactly this moment we need to pause and think. Is it the laying of the buffet which is the cause of our stomach pain? Or, is it because of the indiscriminate choosing and filling up the plate beyond our capacity that has led to the ache of the stomach.

The answer is fairly logical and one we know each time, we end up in that situation.

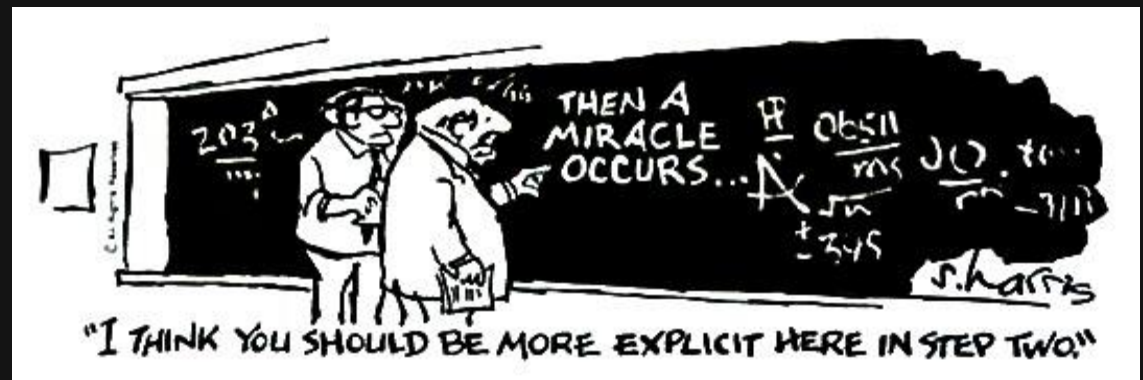
Still, just before overeating, just even before eating that which doesn't work for us, we are unable to stop our selves. Psychologically it is the same response we have, when we need to do something in the area of Change.

In fact, when we really need to do something, and we need to do it

something fast, it is just like we are super hungry and have delicious food laid out in front of us.

At that moment, we want to gain control of our life and that is why we become draconian about our routines and also imposing processes on others around us.

We are indiscriminately applying it without being aware of it; perhaps, letting go of some routines would work better?



Śhūnya and The Art of Change

At that moment, we also want to cover all stakeholders and talk to all the people on our list. This creates many conversations that need to be closed in a manner that it makes sense for all. Perhaps, talking to a select few and not talking to many could be more peaceful?



At that moment, we want to learn more and we end up reading more, training more. We have yet another dish on our table and we eat that too. Perhaps, using the tools that we have mastery of already can help us climb the uphill at our own pace without getting breathless.

For me the answer lies in **Śhūnya** and that is what I have to offer to you as a way to master the art of Change.

Śhūnya means "zero," "nothing," "empty" or "void". **Śhūnya** comes from the root śvi, meaning "hollow".

What is it in the moment that would support us in making the right choice? That is the question that needs to be answered.

What has that to do with Art of Change? In my experience it has everything to do with the Art of Change. In fact without it, we can

not do the process of change and thereby cause pain to us and others.

How does **Śhūnya** help us? When we are in the middle of Change what value does **Śhūnya** add?

When we have change around us, what we know will no longer be the way, we have always known.

At that moment all our routines, our tools, our relatedness is put to test. Something may work and something may not. It is a new world. It is a new reality.



Śhūnya and The Art of Change

And we are stressed out as we love control. In fact, something we believe will really help us at this moment is control. So, the way we approach change is to control.

We impose existing ways of being onto the change and that becomes counterproductive. We need to invent new ways of being and that is counter intuitive.

If you ever speak to a person who skis downhill, they will tell you that the only way to remain balanced is to increase the speed.

Increasing the speed is counter intuitive. But, that is the only thing that is productive as otherwise you will fall down.

So, my invitation is to drop the control of the world outside that we often do, and instead **experience and practice Śhūnya.**



**EMPTY YOUR CUP
SO THAT IT MAY BE FILLED**

BECOME DEVOID TO GAIN TOTALITY

Practice of being empty of all that you know till now. Practice making zero meaning of the events that are happening.

In other words, practice just being in the presence of change and experiencing it rather than wanting to do something to handle it.

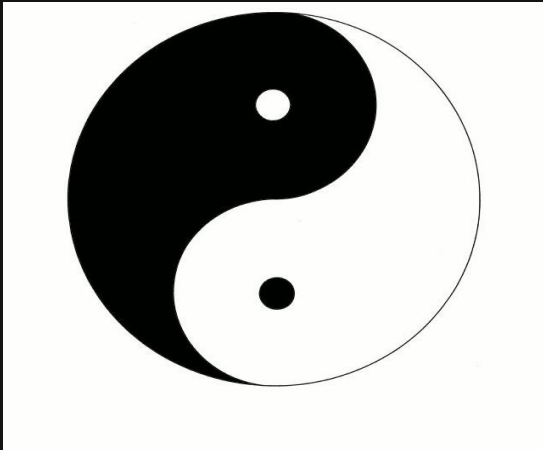
I assert that being still, being **Śhūnya** in face of all that is

changing around you ***will in fact give you the answers.***

The answers are always within and we get lost as we seek them outside of us. Loosing ourselves is the worst that can happen during change.

When we are empty, we find ourselves.

Śhūnya and The Art of Change



Change is an act or process through which something becomes different. We have seen this the act as something we need to do.

Before we do something next time, we can experiment with being shunya, being present i.e. the state of existing.

For me this is also the true experience of Here and Now-- Just being present to the moment

without taking something away and adding something. I finish with a quote by the Chinese philosopher Lao Tzu.

"At the center of your being you have the answer;

You know who you are and you know what you want.

The way to do is to be"



Sunita Raut is a Professional Member of ISABS

Wisdom of Lao Tzu

*"Spokes are connected to make a wheel;
yet it is the hole within the hub
that moves the wagon.*

*Clay is molded to shape into pot;
yet it is the emptiness within that
makes it an utensil.*

*Doors and windows are cut to
make a room;
yet it is the inner space within
that makes it livable.*

*Therefore, advantage comes from
what is;
usefulness comes from what is
not."*

Relational Contradictions: By Zeb O. Waturuocha

In writing this article, I am assuming that many or all of us experience tensions, struggles and interplay of contrary tendencies in our different forms of relationships. Leslie Baxter⁽¹⁾ and W.K. Rawlins⁽²⁾ propose in their theory of interpersonal communication call this concept "Relational Dialectics."

Leslie and Barbara⁽³⁾ made the concept easier to understand by using expressions that we all know and use – 'opposites attracts' but birds of a same feather flock together'; "Two's company; three's a crowd" but "the more the merrier".

It entails that when we make decisions in relationships, we tend to give voice to multiple viewpoints.



and desires that contradict each other.

Just as in the yin and yang, the balance of emotional values in a relationship is always in motion and any value pushed to its extreme contains the seed of its opposite.

- Autonomy and connectedness – the desire to have ties and connections with others versus the need to separate oneself as a unique individual.

- Favouritism and impartiality – the desire to be treated fairly and impartially versus the desire to be seen and known as "special".
- Openness and closedness – the desire to be open and divulge information versus the desire to be exclusive and private.
- Novelty and predictability – the desire for the relationship to be predictable versus the desire for it to be original and new.

1. Baxter, L. A. (1988). A dialectical perspective of communication strategies in relationship development. In S. Duck. (Ed.)

2. Rawlins, William K. (1988). "A Dialectical Analysis of the Tensions, Functions and Strategic Challenges of Communication in Young Adult Friendships," *Communication Yearbook 12*, ed. James A. Anderson (Newbury, CA: Sage), 157–189.

3. Montgomery, Barbara M. and Baxter, Leslie A. (1998) *Dialectical approaches to studying personal relationships* L. Erlbaum Associates, Mahwah, NJ, [ISBN 0-8058-2112-0](https://www.amazon.com/dp/0805821120) ;

Relational Contradictions

- Instrumentality and affection, - the desire for affection to be genuine versus the desire for affection to be motivated by benefits and perceived advantages of the relationship

According to the theory, while most of us may embrace the ideals of closed-ness, certainty, and openness in our relationships, the communication is not a straight path towards these goals. Conflicts often produce the exact opposites.⁽⁴⁾

Montgomery showing contrasting efforts in two different ways. The column that displays examples of internal Dialect shows “ongoing tensions played out within a relationship”. The column that

	Internal dialect (within the relationship)	External dialect (between couple and community)
Integration–Separation	Connection – Autonomy	Inclusion – Seclusion
Stability – Change	Certainty – Uncertainty	Conventionality – Uniqueness
Expression – Non - expression	Openness – Closed-ness	Revelation – Concealment

- Finally, equality and inequality – the desire to be considered as equals versus the desire to develop levels of superiority.

The table above shows typical dialectical tensions experienced by relational partners based on research done by Baxter and

displays examples of External Dialect shows “ongoing tensions between a couple and their community”.

4. Griffin, Emory A. (2003) A First Look at Communication Theory McGraw Hill, Boston, [ISBN 0-07-248392-X](#)

Relational Contradictions

Integration–separation is "a class of relational dialectics that includes

*Connection – Autonomy,
Inclusion – Seclusion, and
Intimacy – Independence.*

Some individual autonomy must be given up to connect to others.

Stability–change is a class of relational dialectics that includes

*Certainty – Uncertainty,
Conventionality – Uniqueness,
Predictability – Surprise, and
Routine – Novelty.*

Things must be consistent but not mundane. There must be a balance between the expected and unexpected in order to keep a relationship.

Expression–non-expression is a class of relational dialectics that includes

*Openness–Closed-ness,
Revelation–Concealment,
Condor–Secrecy, and transparency*

- privacy" in a relationship, it is important to keep some things between the two parties, while other parts of the relationship are okay to allow the public to know about.

This article recognises the co-existence of these contradictions in relationships and the contradictions are similar to the existential realities of our life – good and bad, give and take, up and down, come and go, night and day, in and out, poverty and wealth, man and woman, life and



death...etc. Obviously none can exist without the other.

Our challenge seems to be how to work in the existence of these realities and this needs be our objective in all our enquiries.



Relational Contradictions

It appears that we tend to hold one constant or pretend that the other does not exist or even work to marginalise the other in order to be effective.

Something worth reflecting upon.



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Of ISABS.

Personal Power : Carl R. Rogers

In a nutshell

Common sense beliefs versus evidence based person-centered approach, leading to change of perception and often to change.

- A family or marriage without a recognized strong authority is doomed to failure

----But----

Where control is shared, where the facilitative conditions are present, it has been demonstrated that vital, sound, enriching relationships occur.

- We must assume responsibility for young people, since they are not capable of self-government. It is stupid to think otherwise.

----But----

In a facilitative climate, responsible behaviour develops and flowers, in young and old alike.

- It is obvious that in a strictly controlled situations, with absolute power at the top, the powerless can exert no significant influence.

----But----

In an almost perfect laboratory situation, the powerless member of a day camp, who had come to respect their own strength because treated in a person-centered way, showed themselves to be extremely powerful.

- Our culture becoming more and more chaotic. We must turn back.

-----But-----

A quiet revolution is underway in almost every field. It holds promise of moving us forward to a more human, more person-centered world.

My Understanding: Transformational Feedback: by Suman Jha

For most of my journey in T groups, I found myself struggling to understand the dichotomy of authentic feedback V/S sensitive feedback and walking the fine balance between the two.

This article is my account of finding a third form of feedback that I discovered during my Phase A journey last year. I choose to call it **“Transformational Feedback”**.

Let me lead you to my formula of transformational feedback my attempt to create tools for myself while I take my baby steps, walking towards personal growth journey in ISABS.

To my understanding so far, in a T group journey, the growth/movement generally happen



through feedback participants receive and give each other.

Attributes of Authentic and Sensitive feedback I observed in the labs I attended:

a) Authentic Feedback: honest to the core emotion emerging. Undiluted with rationalized words. Sometime difficult to say or hear.

b) Sensitive feedback. Measured and packaged with right words so as to make it easier for the giver as well as receiver of feedback. Further away for the emergent core emotion.

What I have observed, as I experimented with different methods of giving and receiving feedback is as follows.

My Understanding: Transformational Feedback

- Sometimes authentic feedback was received well and quick breakthrough happened in group / participants and sometimes it didn't bring any results except the defenses of group / participants jumped higher.
- Sensitive feedback was not taken seriously at all; the group and participants moved along completely, ignoring the feedback and other times feedback brought about great shifts.



Conclusion.

- Success and failure of a feedback rests not only on the shoulders of the feedback giver but also on the receiver.

- If the receiver remains receptive then break through might happen, irrespective of communication method of feedback.
- The feedback giver needs to have a repertoire of communication methods to have more choices, which match the receptivity of the receiver.
- Only with experimentation with every person and every group,

can one gauge the right balance and the most effective method of communication.

In my personal experience of giving feedback my most authentic and sensitive feedback which brought about shift in the group or participants have been the ones which were;

- Spontaneous
- Spur of the moment

My Understanding: Transformational Feedback

- Not diluted with passage of time. *(I noticed the more time I spent rationalizing, judging and packaging my feedback the further away they moved from authenticity. Time seemed to dilute the impact and consequently the sensitivity to moment / situation / person or group.)*



have diluted it yet with judgments and rationalizations and various other variables.

Transformational feedback

(TF) = Emergent core emotion(S)
+ Authenticity (A)
+ Time Taken to communicate feedback (TT)

Attributes of Transformational feedback:

- Will have the balance of authenticity and sensitivity if communicated in the spontaneous movement.
- There will be an inverse relation between authentic feedback and time taken to communicate it.
- Will maintain sensitivity to emerging emotion as well as participant.

And thus through my experimentation in the lab, I developed what I call “Transformational Feedback”.

Through “Transformational Feedback” I rather start with emergent core emotion, which if offered in the moment it emerged in, will be authentic as well as allow me to be sensitive to the participants as time would not



What can I say: by Neha Varma

I drew the following observation and conclusion based on my personal observation in my lab.

It would be my further endeavor to understand the beauty of feedback further into details not only through me or in the labs I attend but also take it up as a re-- search project as I complete Phase B.



Suman Jha
Completed Phase A and
pursuing ODCP,

*Left in the dark, to weep and mope.....
Having bled so much, my heart had lost
hope..*

*The light of your kindness, too bright for my
eyes..
Only you could hear, my deepest cries..*

*Your soft voice, your loving gaze..
What good have I done? I wonder and
amaze..*

*Touched by your warmth....your healing
presence..
I was reminded again, of my inner essence..*

*From shades of grey, to the darkest hues..
So many colours, in the deepest blues..*

*I saw my reflection, in the mirror of your
silence..
And filled with remorse, now I seek
penance..*

*Don't shy away, just look into my eyes...
I have a sense, of your inmost vice...
Only a sinner, can become a saint..
Who am I to judge you?
A mere poet, with boundaries so faint..*

*Unafraid of infamy, my heart content..
Fearless of the end, nothing left to
lament..*

*All I can offer you, is my loving being..
Some moments to cherish, of innocence
and peace..*

*One's goodness must match the inner
evil..
Neither do I find god, nor do I see a
devil..*

*I accept you, as you are
Be it an angel.. or a bete noire..*

*Is it me or is it you?
Oh! What can I say..
You are too good to be true..*

Rediscovering Dad: by Shakti S. Roy

Anil is back from the lab, waiting in anticipation about what he may discover. But he has resolved not to make any pre-meditated plans to 'tackle' his father. He has told himself that he will just follow his heart.

He visits his brother's place where his father is staying these days after his retirement. As he approaches his father, Anil is surprised with himself that he is not feeling the dislike towards his father that he used to feel earlier.

He feels assured that his lab experience has helped him erase the old baggage of hatred towards his father. He searches for what are his feelings in "Here & "Now", and is immediately able to identify them, now that he has learnt how to do it.

Anil identifies a regret to have misunderstood his father, a feeling of guilt for hating his dad, a sorrow for missing all these years, a strong desire for making up and a curiosity about what may happen.

He touches the feet of his father and his father in return places his palm over Anil's head as is the custom of the house. No other kind of physical touch is seen in their family –Youngsters to touch the feet and elders to touch the head. No hugs, no embraces, no kisses, no pecks on the cheek.

But Anil wants more than just a pat on the head. The simple feet and head touching is not satisfying enough, not in his present state of strong emotions of what he has missed all these years.



He decides to do away with custom and do as his heart says. As he gets up, he hugs his father. Anil feels the awkwardness in his father, who is not obviously used to this kind of behaviour.

But Anil is not in a mood to give up. Awkward or natural, he is liking the hug in any way. He whispers in his dad's ears, 'Dad! I was thinking a lot about you these last few days. I have been missing you.'

Rediscovering Dad:

Anil knows he has only told part truth. His dad would interpret it as if Anil was missing dad for six days only, whereas the reality is that he has missed his dad for forty long years.

But how could he possibly convey that? How was he to make his dad understand what he has gone through for forty years of his life? In any case what is the use now?

Was he here to settle scores or to do something else? Anil decides to himself, 'it is better that way, to remain in present. It works. I have seen it happening in the lab.'

And Lo! It worked! He senses a quiver in the voice as his dad responds, 'I am happy to see you. I always feel happy when you come. Keep coming'.



Anil is amazed. He never could imagine that one expression of feeling could have such multiple impacts. Even the half-truth has opened the doors for feelings. The quiver in dad's voice surely confirms that dad is not a stone.

Dad for the first time used feeling word, 'I am happy'. Anil ponders, 'His saying that he is happy to see me sounds so different from what I am used to hearing from him.

Normally he would ring up and say 'You have not visited us for a long time' – that sounded like a complaint to me. Further he would add 'All of you must come this weekend' – that sounded like an order and I felt even less inclined to oblige.

But this 'I feel happy when you come' is straight from his heart and is touching me directly. Oh, what to talk of visiting him, I wish to now continue sitting with him and hearing him say this again and again, 'I am happy to see you'.

This is his first expression of love for me. Oh! How long have I waited to hear this from him? I would cherish this moment for my life.' Anil suddenly experiences a deep surge of affection for his dad. He hugs dad even tighter and is surprised that his fathers grip also

Rediscovering Dad:

tightens. It feels as if dad too is now overcoming his inability to express love, affection.

Anil is thinking, 'Wow! There is such great power in one small expression of feeling? It is amazing, unbelievable.' Anil recalls to himself, 'I did see people opening up and moving ahead in the lab.



Yet I had apprehensions whether it will work back home and that too with a stone-hearted person like my dad. But it worked! Anil is thrilled as he muses, 'Look! I took the first step and dad responded just as I would have wanted him to.

How right were the facilitators when they said that we keep wanting to change others without changing ourselves. But when we change ourselves first, there is every likelihood that others would also change.'



Shakti S Roy is a professional member of ISABS

THREE TREES AT CHARWOOD



Thoughts formed by their radiance every day; the mind sometimes maddened by the yellow fire on such restful branches. They had both voices and personalities; I thought they sleep-talked about spring.

I checked them every morning so their leaves don't fall off. Looking after them was important, as buried in their roots were unspoken words, secret dreams and promised walks.

Painting and Musings by Dr. Mukta Kamplikar

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