

Here & Now

Quarterly Publication of

Indian Society for Applied Behavioural Science

(ISABS)



www.isabs.org

Volume 27

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**From
President, ISABS
(2014-16)**



I am happy to welcome Rajeshwari Lakshman as Dean Publications, and her Editorial Team (Bhanu, Rachna, Subhaashini, Ameet) who have taken charge of steering 'Here & Now' for the term of this Board. Continuing the practice of the previous Dean and team, we are using electronic medium for our newsletter. The team is working on bringing out a lighter version which gives the feel of a magazine, and my congratulations to them.

The first formal role I held after becoming a Professional Member of ISABS in 1998, was of Dean Publications in 2002. From direct experience of that role, I know that bringing out a newsletter is an onerous, if ultimately satisfying task, as the process of encouraging, cajoling ISABS professional members, PDP candidates and others who have experienced ISABS, to write for the newsletter is never easy.

But we've continued to publish our newsletter nevertheless, and though much about ISABS has changed, the warmth and intimacy of our newsletter hasn't; 'Here & Now' remains one way in which ISABS reaches out to the world, and our ISABS community feels a sense of connect.

With the support of my colleagues on the Executive Board and many Professional Members from the ISABS fraternity, we've begun well in this term. Programmes, PDP, ODCP and CFPF have all made a good start. We are also soon going to be launching a new venture on programmes for senior leaders in organizations. Work is in progress in Professional Excellence, Research, Consultancy and External Linkages. Our finance management and institutional processes are also being streamlined. Many regions continue to be very active in organizing regional events as well as other ways in which ISABS builds an ongoing community. With all the challenges of an organization that is sustained mainly through the voluntary investment and contribution of its members, I am confident that ISABS is set to grow in terms of its outreach, programmes and the robustness of its institutional processes in the coming years. I invite, welcome and look forward to the support of all readers of 'Here & Now' to partner us in this journey.

With warmth and best wishes to readers,

Ganesh Anantharaman
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From
Dean Publications



Dear friends and co-travellers,

At the outset I express my gratitude to all to be given the opportunity to hold this role.

It gives me immense joy to present to you the latest issue of the 'Here & Now' newsletter. We, at ISABS, continue to strive for excellence through evolution. One of our main themes is 'sharing' and we have found that through the medium of our newsletter we have been able to share our experiences, views, ideas and thoughts in various forms. This edition of 'Here & Now' brings you a colourful bouquet of beautiful and meaningful sharing that will spread fragrance around to revive some poignant memories in all of us.

Our team for the newsletter have worked hard to bring in diverse elements by working on different aspects of the e-newsletter. You will find a lighter, easy to read and handle 'Here & Now' henceforth. Please let us know how you find the issue. Your feedback will help us bring in improvements and continue giving you a richer experience. I am extremely thankful to my team to bring out this issue. I also extend my sincere gratitude to all the members who have contributed to make this issue a delight to read.

With warm regards,

Rajeshwari
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Flowers & Stars ..





FLOWERS & STARS

★ *"Flowers and Stars" - Bright yellow and orange on sides of the road
...leafless trees blossoming. To seek attention or for their own joy ...who
knows? Unloved by many passersby!
They bloom like they are everlasting ...like they will never... perish ...they
stand tall like there will never come fall. Chin up ...unafraid!*

★ *I feel inadequate for I don't know how to love them as they make me a
friendly sign and so I touch thousands of them with my eyes and don't pick
even one. I have so much hope from them... even if I know that they will
scorch in the sun and drop their pale soft petals on earth as the season rolls.
Yet I see their immensity ... immensity like that of stars and constellations on
a vast black sky. I think flowers and stars belong together - like if flowers
became balloons they would stick to the roof of the sky and if stars became
rain drops they would wrap and cover the earth. Trust me they would!*



Mukta Kamplkar
ALHP



Queen:

Movie review through the prism of 'Gender Dynamics'



Queen..

... is the story of a young girl, Rani, who finds her independence after going through struggles, when her UK based fiancé refuses to marry her. To overcome the shock, she decides to go alone on her honeymoon to Europe. The movie depicts very subtle gender biases and the gender dynamics that exist in our society.

Plot:

Rani is from a very conservative family in Delhi. Two days before her marriage, her fiancé (Vijay) meets with her in a cafe and tells her that he no longer wants to marry her, claiming he has changed because of living in the UK, and she would not match his lifestyle anymore.

Shocked by this and the impact that this would have on her and her family, Rani shuts herself in her room for two days.

However, encouraged and supported by her family, she decides to take control of her life and plans to go alone on her pre-booked honeymoon to Paris and Amsterdam.

During her trip to Europe, she meets and befriends different kinds of people, and in the

process learns a lot about life and about herself. In Paris, she meets an independent girl of Indian origin, Vijaylakshmi, who makes her feel confident about herself and helps her find courage. In Amsterdam, she meets three men from different nationalities, with whom she also shares a room.

With Oleksander, one of the room mates, she seemed to connect at a deeper level. Conversations with him makes her reflect on her life back home. She relives the memories of her fiancé patronizing her and forbidding her from doing things. These conversations and reflections and questions help her discover her own self.

She meets an Italian restaurateur, about whom she feels free to express her femininity and to some extent her sexuality, without getting caught in the morals of her back home reality.

Once, by mistake, she accidentally sends a picture of hers in a modern outfit (what she considers as revealing) to her fiancé. Seeing the picture, the mind of her fiancé changes and he comes to Europe searching for her, and wants her to get back into his life.

Rani, however, has moved on. She refuses to go back and prefers to live an independent life of her own.



Gender Dynamics:

Unaware of Dependence / Never Questioning the Status Quo:

While Rani may have found independence and also happiness in this independence, what is interesting is that she was unaware of her state of dependence and dis-empowerment in her life till she discovers herself. Her world view was limited to getting impressed ('pataov') by the guy, getting married, wanting the ceremony to go well, excitement about the first night, what to do in honeymoon, etc.

She seeks her fiancé's and parental approval for most decisions of her life and she would never question this dynamics.

This is one big issue with women in India : that they themselves are not fully aware of their own disempowerment and dependence, and would never question this social system.

It is interesting that, mostly, the family does not have ill intentions for the girl. They think that they are doing good to the girl. They are unaware that, in the name of safety, security, morality and tradition, they are actually disabling and disempowering the girl and making her incapable of managing her own life. As a result, there is always the need for male support and approval that women need, be it in the form of father, brother or husband. This, in turn, limits the relationships she is able to have

with men, to these pre-defined relationships.

More so, many girls simply introject the expectations unquestioningly and hence actually look forward to such a life of dependence, since that is what they have been conditioned to think, as the route to happiness. In a way, they somehow enjoy this disguised slavery.

Only when Rani goes to Europe is she able to discover the person she always was, but could never be. And she might have continued to never be, if her fiancé would not have left her.

This happened since this was probably the first time Rani experienced life without the burden of expectations from family / social setup. Finding herself free to do what she wanted, emerged the possibility of finding herself.

Freedom to Be:

Once, after a party at a night club in Paris, Rani and her Indian origin friend Vijaylakshmi are in a taxi going back to their hotel, and Vijaylakshmi burps. Rani is amused, how someone, especially a girl, can burp so unabashedly in the open. She says "we are not allowed to do so".

While in the movie they had fun talking about it, what touched me most was the innocence with which Rani speaks about what girls are not supposed to do in India. I really felt sad at the moment.

It depicts how girls in India do not have freedom to be themselves - to just be. And how they have to comply and stifle themselves in order to follow the biased societal norms.

Freedom to Decide:

In one scene, Rani asks her father that she would like to do a job.

Rani's father is seen getting nervous with her question. He tells her that she needs to ask Vijay (her fiancé) and let him decide. Next, she is seen having this conversation with Vijay. Obviously Vijay gets uncomfortable and tries to dissuade her from doing so. He asks her what is the need for her to work, when he is earning - does she not have trust in him? Hence no need for her to work. Rani agrees without too much of resistance.

This scene is contrasted in Rani's conversation with Oleksander, when she tells him that she wants to do things that she would like to. Oleksander asks her, why does she not? Who is stopping her? This makes Rani reflect about her freedom in life, to decide for herself.

An interesting dynamic of decision making in our society is shown, where girls don't necessarily have the freedom to make decisions for themselves and how they seem to be subservient and dependent on the men in their lives to decide for them and how they happily

seem to accept this as their fate.

Support and Encouragement:

In one scene, Rani and her friends were out partying, and all three of her friends are drunk by the time they are ready to leave. And then there is a cop who asks all of them to leave immediately. Suddenly Rani finds herself at the driving wheel of the car, with the other friends not in a state to drive. She is left with no option but to drive. She safely drives the friends back to the hotel.

This scene is contrasted with another scene, where Rani is seen learning to drive while her fiancé is sitting next to her. The fiancé is shown getting irritated with Rani's driving and is seen discouraging her.

Even while the girls might be wanting to get freedom in some aspects of their lives, do the men in their lives really encourage them to achieve it? Or are men busy discouraging and dousing any desire of independence and self-reliance that might be there?

Acceptance of Femininity sans Morality:

When Rani lands in Amsterdam, she is shocked to learn that her friend Vijaylakshmi has booked her in a hostel where she would need to share the room with three unknown men.

She is too scared of the thought - first she decides to leave the hostel; however, not finding an alternate option, she sleeps in the lobby of the hostel.

She finds the idea of a young girl to share the room with three men completely shocking, and, going by the culture she comes from, completely immoral.

From getting to terms with eventually sharing the room with three men, Rani explores another aspect of her personality - that of her own femininity and romance. She is shown as having a crush on an Italian Restaurateur with whom she works in a cooking festival. She consummates this crush with nothing more than a kiss, her first one ever! She is able to do so without getting trapped in morality.

Reflection:

A funny reflective moment for Rani happens when she is narrating a story to Vijaylaxmi.

She tells Vijaylaxmi how she has become like 'Gupta Uncle'. "Gupta uncle has got Cancer. He never drank alcohol in his life, he never smoked; still he got cancer- wouldn't it have been better if he had done so?".

She seems to be repenting on her state, that she did all that was supposed to be done by a "nice girl" in her family (and not do things she was not

supposed to do) and still she got dumped. She may as well have done all that was not allowed to be done.

Male Chauvinism:

Towards the end, Vijay comes to Europe, searching for her to bring her back to his life. However, the attitude demonstrated is that of "I can come back when I want and repossess you". The guilt is minimal. He is very unapologetic and wants her to come back immediately with him to India, not wanting to know how she is feeling, what she must have gone through post the break-up, and what does it mean to be on a honeymoon, alone.

He behaves as if all this does not matter and now that he wants her back in his life, she should just come back, as if nothing had happened.



Far from being apologetic, he is on the contrary seen as questioning Rani in a very deplorable manner as to how she could share a room with three men! He even scares her by asking "What if his mother comes to know - what she will think of her?" He also patronizes her by telling her that she does not know how these foreigners are, what all they could do to her.

Eventually, the conversation gets worse and he tries to physically grab her and command her to come with him.

This was the low point (high point of male chauvinism) that was depicted in the movie, where the guy feels he owns the girl. He is completely possessive of her and all that matters is how he thinks and feels, and there is no space or sensitivity towards how the girl would be feeling.

Such a male-centric attitude of our society, where what the man wants and desires is of prime importance with the woman being just an object which the man has to possess, when he desires to, is the root of all the gender bias that exists in our society.

Let go:

The 'let go' from the past finally happens on the last day when Rani and her friends leave the hostel room. We get to realize that, in the entire trip, Rani was carrying her wedding card in her purse. This is discovered when the friends leave the hostel room. At the time of leaving, tourists, as a custom, drop a piece of themselves in the room.

Rani, as a part of herself, pins her wedding card on the wall of the room. This was very symbolic, of her moving away from her past life of dependence.

From Dependence to Independence

The character of Rani moves from a state of dependence to independence (with a small stint of counter-dependence) (and of course not yet moving into the space of interdependence).

In the beginning, Rani is shown as completely dependent on her family for anything she does. Even when she has to go out, her kid brother is there all the time. Anywhere she needs to go, her parents send her brother with her, including her first date with Vijay.

This phenomenon, which exists mostly everywhere in our society, reeks of huge gender bias - that a girl cannot manage herself alone; she needs a man's presence to take care of her; even if the 'man' is a small kid brother.

When Vijay dumps Rani just before the wedding, Rani goes into complete shock. She locks herself in the room and does not listen to her mother or father. She does the opposite of what they say. These were her brief moments of counter-dependency.

When Rani goes to Paris, her friend Vijaylaxmi helps her develop self-confidence which makes Rani get comfortable to be alone. Initially she had been contemplating going back to India from Paris, since she was too scared to manage herself; she later gains confidence to go to Amsterdam and continue her journey.

The encounter with Vijaylaxmi and Paris does not make her independent yet. At the railway station, to catch the train to Amsterdam, she is seen persuading Vijaylaxmi to join her. She is seen as upset by the prospect of leaving Vijaylaxmi behind.

While explicitly it comes across as an emotional loss of leaving a friend behind, it still demonstrates her dependence - only that the dependence has shifted from her family to a new found friend.

Only after more experiences in Amsterdam, which include participating in a cooking competition along with the Italian cook; confronting Vijay and not going back with him to India and instead joining her friends in a rock show; does independence seep in, and she starts to assert herself.

In her last evening in Amsterdam, while dancing at the rock show along with her three friend, her friends depart as they have to go someplace else. In the next scene, Rani is not seen as gloomy or missing her friends. Instead, after completing the farewell formalities, she is back in the rock show, very happy and confident dancing alone.

According to me, this completed her cycle from dependence to Independence.

This independence gets demonstrated further

when, back in India, she visits Vijay's house. She chooses to leave him and returns the engagement ring. But now she is not stricken with remorse - she even goes so far as to thank him and have gratitude for him for giving her the opportunity to discover herself. Had he not dumped her, she may never have found herself.



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freedom³

C O N F R O N T A T I O N ...



The **katydid** is an elegant grasshopper like insect, with very long antennae.



The **dragon-fly** is a predator.



The small black **beetles** are the ones that fly into houses during rains: they emit a bad odour: a way of defending themselves. Like all beetles, they have a hard cover (wings that merely protect), and a set of delicate wings under the hard cover, that actually help the beetles to fly.

...

C O N F R O N T A T I O N ...

*Flying in from the jungle night, the
dragon fly,*

*Dashed its pennon on the
transparent pane.*

*Ignoring the pain on its saffron
stained wing*

It looked intent at the soot

*Black beetles scuttling away,
From its suffocating grasp.*

"They stink", he told the katydid.

*The tri-colored katydid,
Did what she always did.*

*She gaily twirled her antennae and
kicked like a dancer of jazz.*

*The white clad faculty sat strung: an
aching bow.*

*They stroked the hardened backs of the
shaking beetles.*

*Palm to the pane, they turned the mirror
to the fly.*

*Thus, the beetles, now looked the fly into
its eye,*

*Then, opened their hidden, multi-colored
wings*

*And flew out, singing away, the jungle
night.*



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The Path to Greatness- Doing What Matters to You



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Winston Churchill has been one of the most controversial yet admired leaders. He saved Great Britain and Europe from Adolf Hitler. In retrospect, by all accounts, he also saved 'Democracy'. People shudder to think what would have happened if Hitler had captured Great Britain and, with it, the whole of Europe.



Many of us are aware of Winston Churchill's famous speech in British Parliament where he spoke of fighting till the very end. Rated as one of the greatest speeches, it speaks of inspiring leadership of Winston Churchill. But what he wrote in his memoir reveals more about Winston Churchill - the man and the leader.

A brief backdrop of what he wrote his memoir. Adolf Hitler was threatening to overrun Great Britain. The whole of Britain was in the grip of fear, of being overpowered by Hitler. Britain and Europe had failed to stop the marauding Germany. A large part of Europe had already fallen to it. Chamberlain, the then Prime Minister of Britain, had failed to provide effective leadership to the country. The country was in need of a leader who can save it from Adolf Hitler.

It is in this backdrop that on May 10, Winston Churchill was summoned to Buckingham Palace. The King looked at him searchingly and then said 'I want to ask you to form a Government'. While asking to take over the leadership, the King had apprehension that Churchill might turn down the offer: who, after all, would like to take up this daunting challenge in the worst of time? But prompt came the reply from Churchill 'I would certainly do'. Someone in Churchill's position at that time might have felt some misgivings

about the menace his nation faced. He might have felt the oppressive burden of leadership during those very dangerous times, and some apprehension about his ability to change events. Not so, Churchill, as revealed in his memoir.

"...as I went to bed at about 3 a.m. I was conscious of a profound sense of relief. At last I had the authority to give directions over the whole scene. I felt as if I were walking with destiny, and that all my past life had been but a preparation for this hour and for this trial. Ten years in the political wilderness had freed me from ordinary party antagonisms. My warnings over the last six years had been so numerous, so detailed, and were now so terribly vindicated, that no one could gainsay me. I could not be reproached either for making the war or with want of preparation for it. I thought I knew a good deal about it all, and I was sure I should not fail. Therefore, although impatient for the morning, I slept soundly and had no need for cheering dreams.

Facts are better than dreams."

Is it not amazing? He was feeling sense of relief at the prospect of taking over leadership of an unprepared country that was at war with the greatest military machine upto that point in history. He was feeling totally in control of things when many were overwhelmed with a great sense of insecurity. How could he feel that upbeat given the circumstances? Where was it coming from?

Churchill provides the answer himself when he says 'at last I had the authority to give directions over the whole scene. I felt as if I were walking with destiny'. In other words, leading his country in its worse crisis was all that mattered to him and nothing else. How many of us have ever felt that we had authority over whole scene of our life. How many of us have ever felt that we were walking with destiny in our life? In case of Winston Churchill, leading Britain in its crisis is what mattered to him. He had prepared himself for this occasion lifelong. And finally, when the time came, he was ready for it. He had no fear and brooked no resistance since he was doing what mattered to him. Instead of getting paralyzed by the enormity of the task at hand, he was feeling excited and energized by it.

Mahatma Gandhi, Mother Theresa, Mandela

and others were no different. What explain their courage and perseverance? And what explain their equanimity in the face of what looks like pain and sacrifice? They were doing what mattered to them.

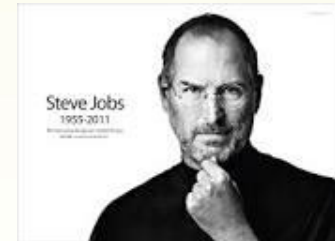


In 49 B.C. Julius Caesar made a crucial decision: to cross the river Rubicon with his army, thereby effectively declaring civil war against Pompey, who held power in Rome. With the words *alea iacta est* (the die is cast), Caesar resolved to return with his legions to the city. Once he crossed the Rubicon and ventured into Roman heartland, he knew there was no turning back. Either he or his soldiers would take the city, or Pompey would destroy them. Caesar's decision changed the course of history. Before he crossed the river, taking Rome had been merely an idea, a wishful desire that he might achieve. After the crossing, it became an unalterable course, with the force of his whole will behind it - which in itself practically ensured success.

What made Julius Cesar take the risk with his life and that of his soldiers? What mattered to him was the vision of a world conqueror. He

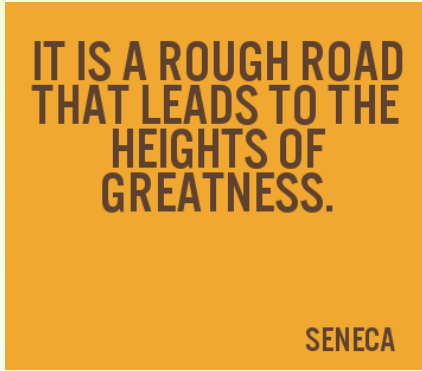
was ready to bet on his existing kingdom at the altar of this bigger vision. "When one is doing what matters to them, then they take risks, overcome formidable challenges and stay on course in the face of adversities

Discovering what really matters most to you won't necessarily be easy. One has to dig and expend effort to identify what makes you tick. But if you make the effort, you will discover what lies at the center of your being and you will be prepared to turn what matters most to you into meaningful goals.



Steve Jobs made a famous speech in 2005 to the students at Stanford University. To quote him, "Sometimes life hits you in the head with a brick. Do not lose faith. I am convinced that the only thing that kept me going (after Jobs was sacked from Apple, the very company he founded) was that I loved what I did. You have got to find what you love and what matters to you..... The only way to be truly satisfied is to do what you believe is great work. And the only way to do great work is to love what you do. If you have not found it yet, keep looking

and do not settle'.



Is there struggle and pain in the entire process?

In their bestselling 'Success Built To Last', the authors Jerry Porras, Stewart Emery & Mark Thomson wrote 'Greatness comes at the intersection of Pain and Passion. Enduringly successful people have found that the answer to their life's purpose is buried not in passionate love or pain alone, but in the struggle over both together, working in a strange harmony.' They further wrote 'Enduringly successful people describe their path as adventures filled with bad breaks and unplanned good fortune. Only a prepared mind and open heart prevails.'

For the most part, extraordinary people, teams and organizations are simply ordinary people doing extraordinary things that matter to them.



तेरे जज़्बात

की क्या कहूँ मैं ज़माने को
की इतना कुछ है बताने को
अच्छा नहीं लगता बहुत कुछ
की सहता है दिल इतना कुछ
की जो खराब लगता है
बेहिसाब लगता है

क्या मैं खुश रह सकती हूँ जब सब अच्छा ना हो
क्या मैं कह सकती हूँ जब कोई सच्चा ना हो
मैं डरती हूँ अपने ही गुस्से से कभी
की वो चहरा नया लगता है क्यों अभी
की वो गुस्सा मेरा है या उनका है अभी
शायद दिल डरता है तोड़ा अभी

मैं क्या कहूँ कितना कहूँ या चुप रहूँ अभी
की परेशान है दिल मेरा थोड़ा अभी
क्या रहने दूँ उन्हें अभी
क्या मैं कहने दूँ उन्हें अभी
क्या मैं मायूस रहूँ अभी
या पालक झपकते
आगे बढ़ूँ अभी

"I DON'T BELIEVE IN GOD
BUT I'M AFRAID OF HIM."
Gabriel Garcia Marquez
Columbian Writer

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यह ज़िंदगी इतनी कठोर क्यों
की लगती हूँ मैं कंज़ूर क्यों
की लेंडून में ज़माने से
या चुप रहूँ किसी बहाने से
मैं खुद पे सवाल क्यों उठा रही हूँ
मैं रोज़ खुद को क्यों आजमा रही हूँ

की थक गयी हूँ यह रोज़ खुद के लिए लड़ते लड़ते
की थक गयी हूँ रोज़ नये इंतेहाँ के लिए पड़ते पड़ते
यह जग हसाई का नाटक कब तक चलेगा
ना जाने कितने जनम और यह मासूम दिल जलेगा

The Sacred Quest

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It was only a moment of inattention that caused me to fall on the staircase and break my leg, taking from me one whole year of normalcy.

Do I regret having gone through that experience? Not at all, for I grew in leaps and bounds right through this temporary disability. After three months of being incapacitated, I could walk with an external fixator and crutches and return to the university campus and back to work. The next nine months were no cakewalk. For six of those months I had this external

fixator on my leg with eight steel pins entering and exiting my flesh at sixteen points, secured on the outside by four steel rings, an elaborate contraption meant to keep my bones in position enabling a proper union of the tibia the thickest and largest bone in the leg. With live holes in my flesh, pain was a persistent companion. Transcending that pain and giving attention to my work was a daily challenge. The greater challenge was to keep my leg free of infection.

If I am walking normally today without any

shortening in my limb as normally happens in such cases, it is thanks to the tremendous emotional and spiritual growth I experienced during that one year. This accident took me to the depths of despair and depression but having worked with the orthopedically disabled enabled me to summon the strength, the courage and the determination to crest this most trying time in my life. I could not have done it without the support of my doctors, my family, my husband, my colleagues at work, my friends and above all my students who were ever willing to come and cheer me up or help me reach my class on time- carrying my books and walking with me for the twenty five minutes it took me from the guest house to the classroom, a distance that usually takes only five minutes.

One of the greatest lessons I learned from this experience was to live in the 'here and now'. Despite the pain and depression I experienced moments of joy, peace, love and happiness even as I concentrated on getting well. Learning Rabindra Sangeeth, from one of my students is something I treasure most from that time.

When I look back on this experience and ask myself what enabled me to live through all the pain. I realize that it was my acceptance of the situation and my ability to detach myself from the physical pain when it seemed most unbearable. This was possible when I opened myself to the universal energy, allowing it to flow through me and start the healing process.

And when I allowed myself to be loved and looked after by others, something that seemed missing in my life before this.

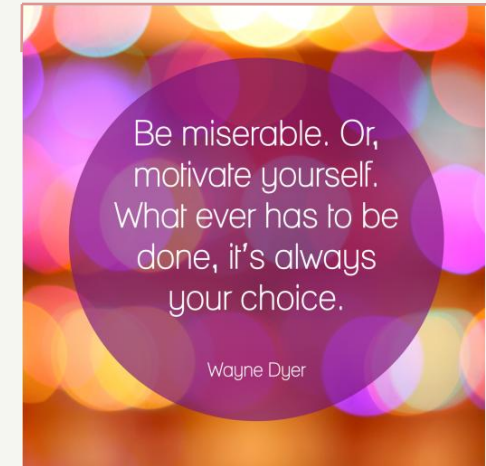
In "The Road Less Travelled", Scott Peck says that one of the greatest truths about life is that -it is difficult and what makes it difficult is that the process of confronting and solving problems is a painful one. How very true, problems, depending on their nature, evoke in us frustration or grief or sadness or loneliness or guilt or regret or fear or anxiety or anguish or despair. These uncomfortable feelings can be worse than physical pain and so we skirt around problems rather than meet them head on or suffer through them. We tranquilize ourselves with substances like alcohol etc rather than face problems.

Yet it is in this whole process of meeting and solving problems that life has its meaning. Problems are the cutting edge that distinguishes success from failure. Problems enable us to summon and bring to use our courage and wisdom, allowing us to stretch and grow mentally and spiritually. Avoidance of our problems only makes us mentally ill, and causes us to run away from the realities of life. The only other option is to confront our problems and grow in the process. When we begin to operate in the realm of the spirit we find answers. Our higher self, because it is part of and therefore connected to that spiritual force in the universe that is both omnipotent and omnipresent has the solution regardless of how grounded the

problem may seem in the material world.

I have experienced several traumas in my life after my accident, the most significant being the loss of my two biological children and the realization that my adopted daughter, a child with superior intelligence has a learning disability called dyslexia, (a neurological disorder) This means that in spite of her superior intelligence she faces immense challenges with conventional academics. In each of these traumas, I went through the same trials and tribulations that every human being goes through in terms of emotional reactions from the shock/denial stage of 'it cannot be me' to the anxiety and anger of 'why me' to the depression/ helplessness and resignation of the 'unlucky me' and then the final calm acceptance of the situation with 'why not me'. Being human we cannot escape our emotions. I can vouch for it as not only have I gone through these stages but also as a counselor there are countless times that I have walked with my counselee through these stages. Kubler Ross who has researched on death and dying has found that these emotional stages apply to individuals who have terminal illness, have lost a loved one, have been disabled after an accident and even parents of disabled children.

However because we are also spiritual beings we finally learn that we must draw strength from within simply because external supports in this material world have their limitations and may fall short. It is only when we do this that we



can reach the acceptance stage. Wayne Dyer has described acceptance as an enlightened state of mind that allows for a quiet acceptance of things. It allows you to be peaceful and know what you can change and what you must accept as it is. It took me a while to accept that learning disability is a lifelong condition. The saving grace is a method of remedial education, which employs creative ways to stimulate the brain to help to get around this disability. This intervention takes up a lot of time and effort and can be very difficult for both the parent and child. The serenity prayer used by Alcoholic Anonymous can be a great support and I quote this beautiful prayer. "God, grant me the serenity to accept the things I cannot change, the courage to change the things I can and the wisdom to know the difference".

Knowing the difference can be the most difficult part. Quiet listening and inviting your higher self to participate is the way to the wisdom of knowing the difference between what you can change and what you cannot. Non-acceptance can be the ego insisting that its way is the right way, rather than accepting what might be part of a larger design for your life. Do I have all the answers to the why's in my life? No I don't.



However, I know whatever has happened in my life and whoever has showed up in my life - clients, colleagues, neighbours, friends, extended family or acquaintances is there for a reason and is a part of this larger design. This awareness of a larger design allows me to continue weaving the beautiful tapestry of my life within this design. Otherwise how do I explain that my daughter, to whom I have not given birth, has an uncanny resemblance to me? Shruti's coming into our lives is a miracle which happened only when I stopped clinging and accepted my losses. The letting go was very important, the emptying of myself to welcome this infant into my life. Even as I was struggling to let go, another woman was carrying my

daughter for me. I have never met this woman or know what she looks like, I shall be eternally grateful to her and also to the woman from another country whom I have not met either, who guided and supported me to breast feed my little one enabling me to bond like any biological mother does with her child. This for me is serendipity another word for spirituality.

When you discover your spiritual self you find an inner energy and you let it guide you. The spiritual journey is the inner journey of enlightenment - the sacred quest. Knowing your spiritual self is your sacred quest and your life challenge. Most people confuse spirituality with religion. However spirituality is not so much about dogma and beliefs as it is about attitudes, values and practices, about what motivates you at the deepest level, influencing how you think, feel and behave. It involves a 'wholistic' appreciation of a universe in which everyone and everything is connected seamlessly with everyone and everything else. Spirituality is best thought of as a boundary less dimension of human experience.

Rosado defines "Spirituality as a state of interconnectedness with the other - the divine, the self, the human, the natural, or any combination thereof - that nourishes the soul (the integration of mind, will and emotions) resulting in a state of security with a sense of worthwhile purpose in life".

He also speaks of spirituality as an intangible

reality, an animating, integrating life force that cannot be comprehended by human reason alone but is nonetheless as important as reason, intellect and emotion in accounting for human behavior.

The ultimate goal of life remains the spiritual growth of the individual. The solitary journey we must make alone. When we discover this deeper sense of self we are freed from many of the fears that plague us unnecessarily. We discover a greater inner peace, an inner security that does not depend upon events or circumstances in the world around. As a result we become less self-centered, less needy of collecting possessions and social status and become happier, healthier and more loving. We are thus liberated.

In the path of your sacred quest you discover that the world you observe with your senses is not the only world there is. You become aware that you have certain energy available to you at all times. Your sacred quest will lead you to the knowing that the energy that moves the galaxies and planets, keeping them always on course is the same energy that makes the flowers bloom and the fruits blossom and is also the same energy that flows through you that keeps you on course.

*"Not all those who
wander are lost."
Anais nin*

When we blame something outside of ourselves for the circumstances we are experiencing -we yield the control of our life to externals.

The sacred quest is realized in an inner environment of peaceful knowing. It invites you to higher levels of awareness and makes contact with your inner loving presence, where you will find your solutions. For there are only spiritual solutions to every problem we encounter. The spiritual solution is one in which you detach yourself from the outcome and observe the energy that flows through you. This act of compassionate observation releases the problem. When you become the witness, it means you are the observer of the doer. You are not your problem, your frustrations or even your body; you are that which is noticing it all. This detachment enables the solution to emerge. Thus you become the co-creator of the solution when it involves change that you can bring in yourself or the situation.

When we can become witnesses and observers not only of the world around but even of ourselves we are in a better position to accept things as they are. The more we do that the more we are in touch with reality. It is your sacred self that can help you renegotiate and reconstitute your reality, as you are the co-creator of your reality. Then no longer will you be just the dancer, you will also be composer, choreographer and spiritual essence observing the new intricacies of the cosmic dance.



Thanks, ISABS



TT Srinath
Professional Member

**"I WAS BORN TO
MAKE MISTAKES,
NOT TO
FAKE PERFECTION."**

***When I experience anger within self,
I know I am trapped;
With what I cannot say,
Yet know I am in its clasp wrapped.
My anger tells me
I am disconnected from needs,
Thus perform I do meaningless deeds.***

***I wish to convert this anger to gain,
So I myself feel less disdain.***

***While I am trying to learn this art,
To consider that I can also be smart,
It is a painful journey I undertake,
Constantly chiding and self-berate,
T-Group I know can help me cope,
Widen my options and my scope,
Therefore to it I always turn,
To anger handle and lessons learn;
I have gained from it over the years,
I have learnt to combat hidden fears;
Now I know I can shoulder square,
Treat myself gently and fair;
Anger I now know can be an enabling tool,
Thus not making me another's fool!***

Understanding Leadership

One of the most eminent researchers in the field of leadership, Warren Bennis, quotes: "Leadership is like beauty, difficult to define, but you know it is there when you experience it". What he implies is that the 'leader' cannot impose himself/herself on his/her followers. It is the followers who would choose the leader. The logic is clear. It is the followers who do the work to achieve objectives. The leader is only a facilitator. If the facilitation process does not allow the follower to give optimum efforts, the leader has not facilitated appropriately. The follower would prefer someone else to perform better.

As faculty in management, our efforts are directed towards developing leaders, instead of simply managers. With this concept in mind I decided to experiment with teaching leadership to students on my management programs. I realized that people understand the process better only when they experience the process in the first person. In one of the sessions, I asked each individuals to share his/her personal experience of any individual who had the greatest impact on them and helped them become who they are today. The condition was that the experience had to be personal. The session was evaluated to ensure attendance and effort.

One of the students, who believed she had built

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her own life and could not give credit to anyone else for helping her, initially had nothing to say and delayed her presentation. Finally, when she stood up to speak, she said: "After hearing some of you, I was struck by this realization: I was taking my father for granted all this time."

Another student shared that he had informed his mother (a school teacher and a single parent since he was a little child) that he was going to talk about her to his faculty and classmates in college. She thought that he would not have much to say. For the first time in his life, he touched her feet before leaving for college to

make his presentation.

Another student shared about her brother, who was living a happy and sheltered life, with a childhood every lad deserved. At 10 years of age his world suddenly crumbled. His father died. Suddenly he had to grow up and take care of a mother and a two year old sister. He did an admirable job. His sister did not miss the presence of her father.

Another student, who had come from far to do his program in management, disclosed how much he missed his father, and spoke to him daily. His father, who taught at one of the IIT's,

had stopped teaching a year. He wanted his son to do well in the program and had high hopes for him. His father was suffering from cancer and had to leave work due to ill health. He spoke to his son every day and always signed off with: "I will be there for you when you get back". The boy was remarkably composed when he spoke about his father and his amazing spirit. He received a spontaneous standing ovation from the participants numbering more than fifty.

I concluded the session with the case of Chinnapillai, a thirteen year old 'slave' on a farm, married to a zamindar in a village in Madurai district of Tamil Nadu. In the next 35 years she fought the zamindar and his goons, the corrupt local politicians, bank officers, money lenders and others to enhance the lifestyles of the locals through self-help groups and micro finance schemes. Her courageous efforts earned her an award. The then Prime Minister of India, Shri Atal Bihari Vajpayee was presenting the award. When she went up on stage to receive the award, the Prime Minister was sufficiently moved to bow down and touch her feet.

As I was preparing for a break after the discussion, a young lady approached me with tears in her eyes. She said, "Thank you sir for discussing this case with us." I said she was

welcome but wanted to know if she wanted to share something. She nodded. Ten days ago her grandfather was killed in a road accident. He was alive after the accident for about an hour, but no one approached to help him. She was angry with the world; felt there was no compassion left. She was very disillusioned with life. On learning about Chinnapillai, she suddenly experienced her spirits lifting. She felt a load off her mind.

After these processes, students have approached me to commend on involving them in these processes. They felt that they learned more from understanding their experiences with their reality that learning from third person's perspective through case studies and books. They also saw their classmates differently as though through a different lens.

I am convinced about one fact: You can get a person to think and act differently only when you involve them at the feelings level.



*People will forget what you said
People will forget what you did
But people will never forget how you made them feel.*

- Maya Angelou

Our Human Process Lab !

Pritam Khandelwal

यें दोस्तों का साथ फिर मिलें ना मिलें ,
ये बातों की सौगात फिर मिलें ना मिलें,
भूल न पाऊँगा मैं ये HPL का नजराना,
किसी के Proposal का फसाना ।
किसी का घूमने की ख्वाहिश बताना,
Emotional किस्से सुनाना ,
फिर मेरी यादों में खो जाना,
किसी का Volume बढ़ाना,
किसी का चुप बैठ के सबको सुनते जाना ।
Sir का सबको Observe करना और
Observe करते ही जाना,
बता न पाऊँगा, ऐ दोस्तों चन्द अल्फाज में,
जो चाहता हूँ मैं सबको बताना ,
फिर भी कर रहा हूँ मैं कोशिश,
क्योंकि ,
यें दोस्तों का साथ फिर मिलें ना मिलें ,
ये बातों की सौगात फिर मिलें ना मिलें ।

प्रीतम



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*My heart and its beat
That's what I am talking of
The mind and the way it thinks
That's what I am talking of*

*I am told its mine
So I have the control
I say its mine and hence
It dances out of control*

*It flies into the clouds
Not heeding my caution
It laughs in mischief
Not heeding my worries*



*I make silly attempts
To restore the sanity
While in reality I nurture
The madness in me*

*What tugs me I know not
What pinches me I care not
Its in both mischief and sanity
That my secret lies*

*Do I really need
To make a choice?
Or can I learn
To hold the polarities?*

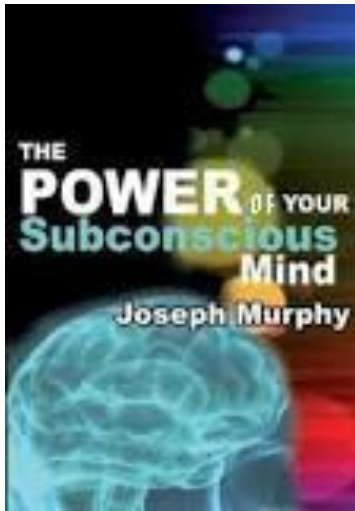


“POLARITIES”



*Gauri Nigudkar
Professional Member
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“THE POWER OF YOUR SUBCONSCIOUS MIND”



B R O O K I E W

I started reading the book with high expectations, the reason being the credentials of Dr Joseph Murphy, founder of 'power of the subconscious mind' movement. Through his work, Dr Murphy has influenced many philosophers, psychologists and the clergy across the world. He has helped many people transform their lives to make them vibrant, meaningful and rewarding. Its fascinating to see how he has woven together time-honored spiritual wisdom and science based analyses to explain the powerful influence of the subconscious mind.

He has used simple, easy to relate, real time examples to impress upon us the power of the subconscious mind. The effective use of anecdotes and analogies - such as the mind is a garden and we are the gardener - drills in the

truth that we control our destiny. The quality of our thoughts determines the quality of our lives. He has also presented simple, practical and effective tools to make the mind a powerful tool to improve our everyday life. Being a clergyman, he also draws references to the Bible but acknowledges that his works have drawn on concepts by prophets, philosophers and theologians.

The book teaches that habitual thinking and imagery is what create our destiny - we are what we think. The subconscious mind is an infinite powerhouse, a means to fulfillment of our desires. The best thing about the book is that it explains a fundamental truth in simple language. It outlines techniques to harness the Power of the Subconscious Mind. These techniques are practical, proven techniques that have transformed many lives. Real life examples of situations which we would term out of our control have been illustrated to substantiate that by channelizing the inner power constructively, any situation can be overcome. Examples illustrating cure of terminal illness, family disputes and many practical life situations which seem daunting, highlight the effective use of the inner power that all of us are blessed with. Not only does it outline the techniques with vivid examples, the book also explains why these techniques worked. Ancient

and modern healing techniques are explained in length - it answers our question "Do Miracles happen"????

Another interesting fact illustrated in the book is on the duality of the mind as being conscious & subconscious. The subconscious mind is like a clean slate on which you can draw the images you desire. Analogies are used to illustrate that you create your life, and there is abundant power in you to 'architect' your life. To get what you desire, you will have to mentally and emotionally unite with the good that you wish to embody, and the creative powers of the subconscious will respond accordingly. Making the subconscious rich with positive thoughts is the key to abundance in your life.

The book also answers some of our most common queries and dilemmas - such as "why do we get the opposite of what we want?" The problem is that of our mind wandering during prayers. Faith or belief is distracted by fear or skepticism. The secret operating principle across religions is faith - to ask believingly. It also talks about how we should not neutralize the effect of positive energy by consciously affirming something and denying that few moments later. The subconscious mind will not respond to coercive prayer or willpower, it will only respond to faith and conscious mental acceptance.

Since fear acts as the neutralizer to good thoughts, the technique of law of substitution is used to mitigate fear and strengthen faith.

The power of imagination and visualization is also explained beautifully by the author. A vivid imagination believing that you will get what you are visualizing will get you the desired result.

While most of us in the hustle and bustle of life underestimate the Power of Sleep, the author highlights the wonders of sleep. The mind is active while we are asleep and the subconscious most attentive when we are in slumber. Planting good thoughts and painting images of desired outcomes and reinforcement are effortless during sleep. It is a simple yet powerful technique as outlined in the book. Believing that your subconscious mind will give you the solution, the answer is bound to come. The key is to have faith without any fear or doubt.

Dr Murphy has simplified the concept to the extent that he compares it to learning to walk and talk, and other activities that we learn almost inadvertently. We learn to do these without any doubt whether we will be able to do it - similarly we can learn to nurture positive thoughts day in and day out, thereby making it a habit in our everyday life

The book emphasizes that our subconscious is a dark room full of positive energy that should be channelized in the right direction. It can get you

whatever you want. The book illustrates how one can get

- Good health
- Self belief
- Build strong lasting relationships with family, friends and co workers
- Getting what you want at work
- Developing good habits and giving up bad habits
- Happiness in marriage and love relationships.

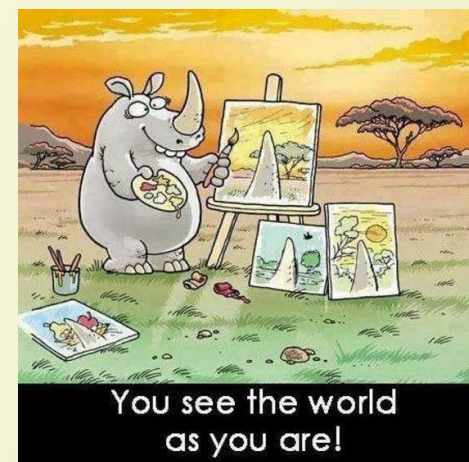
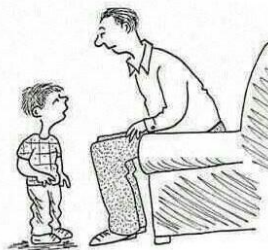
The book is an awesome treasure gifted to us by Dr Joseph Murphy; he has resolved the fundamental blocks to leading a glorious life. The book is so practical and easy to relate that it leaves you with imprints in your memory and a deep conviction that you can achieve anything in life if you believe you can with deep faith. It leaves you with a deep sense of self belief and conviction to paint your life the way you desire using the most appropriate techniques illustrated in the book.

*Nithya
ALHP*



Nex Gen LKG poem!

Chatting chatting
Yes papa.
Girlfriend setting
No papa.
Telling lies,
No papa.
Open ur WhatsApp,
Hahahaha. ...



An Intensive Experience

Discovering Old and New Mountain Paths

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The paths for personal discovery are like the trails in the mountains. There are many, and you are not sure where they lead you. Some seem to go on and on, and some are abandoned halfway.

I had taken this path of process work many years ago and abandoned it for some other paths. But I had a dream of coming back to it and it took me 12 years to do so! Finally I reached Portland, OR in January 2014 for a one month intensive on process work, to explore this path further.

We were a group of 30 (9 men and 21 women!!) The majority of participants were from the USA, but there were people from other countries as well - Japan, Singapore, South Korea, Thailand, India, Spain, Poland, Italy, South Africa, Nigeria...Participants were from various walks of life - some therapists, priests, consultants, a nurse... and some who were on sabbatical from

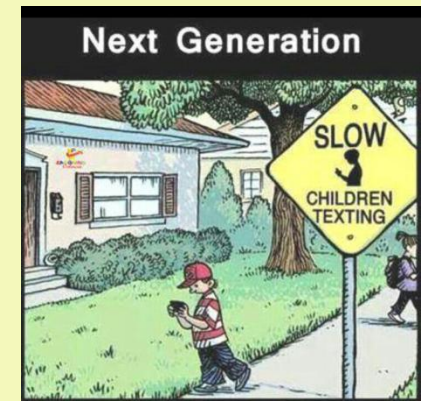
work and life! The age ranged from 22 to 70 years with a majority in 30's and 40's. Living, interacting with such diverse people for a month (not to mention the many other process workers who were also part of the larger community) was a once-in-a-lifetime experience!

There were three men from India and one of them was my dear friend, Sharad! Sharad and I had a month stay together at a wonderful apartment. More about that after a few beers!

To stay in the "beginner's mind" was my first challenge. My years of experience in human processes and my conceptual understanding needed to be kept aside so that I could be a student again. This was more difficult than I thought. The critic in me kept on evaluating the experience, the theories that were taught and my own perspectives. Initially, I tried to resist

this part of me, only to discover that it was becoming stronger! I started feeling miserable at the end of the day. I started questioning myself as to why I was wasting my time learning something I already knew!

At the end of the first week, I reflected on myself to really focus on my objective of being there at the Intensive. I realized that I didn't come to just learn process work, but to experience it! I already knew quite a bit of process work by reading books. So, there was no need to spend a month, learning it in a classroom. What was more exciting was to just live process work for a month, whether it made sense or not. This helped me to engage more intensely with the processes in the here and now. This helped me to bring out the intense human in me, the vulnerable me. Then the critic, though still active, didn't stop me from diving deep, from learning about myself! I also heard from my



fellow travelers that my interactions during the sessions changed from questioning, challenging to sharing insights, feelings and what some of them called "wisdom"!

In other words, I changed the focus from learning process work to experiencing it in the moment. That did make a significant difference. Two other processes helped me to stay centered on the experience of here and now - one was the process of active imagination to be at my favorite earth spot. The favorite earth spot was my world channel that helped to connect me to my core. This helped me to locate my energies when I experienced depletion and withdrawal. The other process was remembering my childhood dream. I really don't know for sure whether it was my dream when I was a child or the earliest dream I remember. But it didn't matter. Going back to that experience helped me to take back some of the disowned parts of myself in the moment and become more whole again.

I had known for a long time that in any human process, you learn about yourself only by relating to others. I believe I had the most intense experience of this process during the intensive. I related to almost everyone in the 30 member group, some cursorily, some intensely, some with joy, some with irritation, some like a long lost friend, some with physical attraction and so on. What I really enjoyed about myself was my child like playfulness in sharing how I felt about the members of the group, my fluidity

in the way I changed my feelings for each one of them through the five weeks and above all my openness to receiving how they felt about me.

One of the significant experiences in relationships was when we had the exercise to identify someone who irritates you or with whom you have a conflict and get into a process with that person. I was surprised when a woman participant came to me and stated that she wants to work with me because she has issues with me! One of her biggest issues with me was around my masculinity, she felt that I carry it around too much! I come across as a man who fitted her stereotype of being macho, analytical and unemotional. We both worked together in the middle, in front of the class. I realized how much my persona comes across as insensitive and harsh while I keep my tenderness suppressed in my shadow. That part of mine is available to only a few people in the world or only when I'm intensely vulnerable. Interestingly, our struggles with each other continued for the next five weeks till we got in touch with the compassion we held for each other beyond all our issues.

The first week was an introduction to process work and then we moved on to its applications, starting first with body symptoms, relationships, movement, altered states and group process. In all these applications, there was theory, demonstration, practice and also creative ways of amplifying and living the experience. In addition, we also had small group sessions and

one-on-one sessions with our chosen therapists.

Process work grew out of Jungian Psychology and has developed an identity and character of its own. Most of the contributions to Process work have been from Arnold Mindell, and many of his colleagues and students have added rich knowledge and experience base to this fledgling school of psychology.

The fundamental premises of Process work, as I understand it are:

1. Human experiences have different levels and it is important to transcend the various levels to have a complete experience. The three levels of experience, according to process work are:

a. Consensus reality - this is the linear world that you and I agree as our reality. This is also called the "primary process" since it is closest to our awareness.

b. Dreamland - this is just beneath the consensus reality, a world of imagination and possibilities. This is also called the "secondary" process since this is further from one's day-to-day awareness.

c. Essence - this is possibly the deepest level from where the other two worlds emerge.

2. When we are in consensus reality, sometimes we get a "secondary signal" that seem to be very different from what we perceive is going on.

Most of us tend to ignore this signal, because it seems irrational at that moment or we have an "edge" (edges are the contact point between our everyday identity and unknown/ dreaming experience). Following that signal will take us to dreamland and exploring and amplifying that signal will deepen our experience, strengthen our awareness of what we disowned and might give some new "answers" at the consensus reality level.

3. Experiences are manifested in various channels - we perceive them in audio, visual, movement, proprioception(feelings), relationships and world channels. Experiences are perceived in multiple channels, but we pick that channel to amplify based on how we experience its intensity in the here and now and how strong the secondary signal is. Also a secondary signal that is not in our awareness, but is noticed by others, is called a "double signal".

4. When we follow and amplify those signals in dreamland, we reach multiple "edges" - moments of transition when a new and often disruptive experience emerges. We can recognize them by becoming aware of subtle signals called "flirts". These are like "double/ secondary signals" but signals received more from our essence level. The flirts are also like the "Tao" the "way" as nature seems to point to or the energy seems to be flowing towards.

Another significant experience for me was working with my "edges". I have used edge work when working with personal shadows. Edges are those unconscious points beyond which one is reluctant to go because of fear, personal beliefs or even loss of personal identity. Like I stated in the beginning of the article, my first edge to cross was to move from a position of 'knowing' and yet 'not-knowing'. Subsequently I discovered many edges in me - the edge that I'm not creative, the edge of being vulnerable in front of many people, the edge of relating to women who I'm attracted to, the edge of holding my atheist beliefs with a catholic priest and so on. What really helped me to cross some of these edges was to drop from consensus reality to dreamland and become aware of the signals that my body was giving. Edgework was a really humbling experience and getting in touch with the raw human in me. It helped me to break many a notion that I held about myself and be comfortable with the emerging me.

The small group was a frustrating experience to begin with. I found it too "slow" for my liking. I believe I was imposing my "T-Group" expectation to this small group without realizing that others have different expectation. There were two other women who felt like me and we formed a "clique". We even went out to attend another group in Portland where we had an "intense" group experience and compared that with our insipid group! The first couple of sessions got centered on me and I tried to

withdraw and share less in the subsequent sessions. But whenever I shared something, it generated a lot of heat in the group! I reflected on this process and realized that I was making statements in the here and now about how I felt in relation to others. Many others in the small group made statements on how they felt in the here and now based on some experiences during the day in the large group! So their statements were received with compassion and mine led to confrontation!

Some of the confrontations in the small group were also mirroring the processes in our large group. All the confrontations were around gender, man-women relationships and sexual attraction. Whenever we did group process with the large group, the topic that came on the top of the list was men-women relationship, followed by age. The diversity around countries, professions and cultures didn't figure at the top! Language figured most of the time as an issue around English and the need to slow down speech. I found this very fascinating and my mind kept exploring on what the group was marginalizing by keeping the men-women relationship at the center! In my view, the fear of fragmentation was one of the edges and so was the fear of homosexuality. This hypothesis was not explored in the group through the five weeks and, on the contrary, statements were made around how we were a "special" group and how the women felt strong sisterly feelings for each other!

One of the most powerful concepts in process work, according to me, is regarding Rank. Rank refers to the power that we have relative to others in a group. Some kinds of rank are 'unearned' - we get it from birth and some are earned. Process work speaks about 4 types of Ranks: Social, Psychological, Contextual and Spiritual. Most of these Ranks are self-explanatory and hence I'm not getting into an explanation of each of them. I believe the most important issue around Rank is that it is unconscious most of the time. Also most of us become aware of the areas where we feel disempowered than the areas where we have power.

There was an exercise where participants were asked to write down all the Rank they hold in the group in the here and now and take feedback from some others on the same. I realized to my surprise that being an extrovert, smart looking, a sense of fluidity and certain mystical awe are some of the rank that I possess that were conscious to others, but unconscious to me! In fact others noticed a power of being a "wise man" in me which I was completely oblivious of! I also realized that some of my conscious rank that I have in an Indian context, I marginalize them when I'm abroad! For example in India, I'm very conscious about the rank that possess because of my caste and my economic status. But when I'm abroad, my skin color and the fact that I'm from a poor country obscures my other two Ranks. Somewhere deep, the skin color still plays a part in my unconscious!

In addition to the various sessions at the Intensive, there were weekend workshops, late evening sessions, special sessions by Arnie Mindell, and so on. In addition, there were free dance, music, sessions over beer...life was full and overflowing during those days!

Group work is another interesting area of process work worth exploring. In process work, every group has a field - the totality of the group, both explicit and implicit. The field holds the group history, norms, beliefs as well as the here and now processes that emerge in the group. The group field is expressed by the roles that people take up during the life of the group. Process work emphasizes that individuals are different from roles and sometimes individuals give voice to certain roles that are not necessarily theirs.

Groups go through a process of sorting issues, arriving at a consensus to go in a certain direction and work through the issue through creation and filling in roles. The Facilitator plays the role of holding the space, identifying hot and cold spots and framing and naming what is happening in the group.

I was amazed at the power of the group process and the intensity and depth of the work. I also experienced participating in groups where the topics were really explosive - religion, sex, racism, aging and many other aspects of diversity that we struggle to deal with. I also experienced the power of the process when people dropped their roles, spoke their

individual feelings and worked on their personal issues and even found resolutions at an inter-personal level within the group process! I found myself jumping in many times, got in touch with some of the unresolved issues in myself and managed to explore them in these groups. I believe I have become richer in accepting the diverse parts of me through these group work sessions.

I can go on recounting many more experiences and insights which were part of my journey at the Intensive. However, I will stop here now and maybe write more in another article! The impact of intensive is like a slow-release drug- it hits you over a period of time!

I have decided to follow this path of process work for sometime now. I enrolled myself for the Certificate program in Process work and have also decided to strengthen process work in India through workshops and seminars organized by the Process work institute of India. I have also added small nuggets from many of my fellow travelers in the Intensive to myself! I have become richer as a person. I have also become more respectful of my edges and the marginalized parts of myself, making them more central to my life.

My inner critic is smiling now!



'Dreaming Body Lab'

Krushna R Sawant
PDP
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I was supposed to do a Lab as part of my pre work before doing Phase B. As I browsed through the 'Gunjan' Brochure, 2013, there were attractive theme labs on the platter but what really flirted with me was the "The Dreaming Body Lab".

I dream a lot, and remember most of my dreams. What I am unable to do is interpret them. So, with this need to understand my dreams, I set on the voyage of 'The Dreaming Body'.

As the Dreaming Body lab unfolded in the next three days, I found myself in a space that was mystical and spiritual. It provided me with a platform to explore, experience and flirt with nature and self. It took me to the edge, into the dark unknown unconscious, and Voila!!! to the bright glimpse of self...

*Trust the dreams ..
In them is the hidden gate to eternity
- I Gibran*



It was like meeting all my old buddies of self. I stumbled upon **Judging** buddy whose only mission in life is to be with me; across the lane was buddy **Gender Issue** who flatly refused to part from me. As I progressed further in my journey, I bumped into **Rigidity** buddy who was as happy to meet me as I was unhappy to see him.

It was a sweet and sour union of my buddies and my self as I traversed along the Dreaming Body path. Every exercise of the lab was like scuba diving into unconscious, into the realms of inner world of anima and animus.

Though my path was different this time, I still faced the same issues in this lab too. The beauty of whole thing was, I was expecting them to resolve and they were waiting for me to change my thinking and hence the perception towards life and self.

Dreaming Body brought to my consciousness my ability to flirt with nature and life around me. It helped me to comprehend life that my unconscious was conveying to me. It triggered in me a shift that opened up the dominion of unconscious mind, which was waiting to express itself through poetry. Taking it by horns I wrote my first poetry post this lab..



मक नई सुबह...

हर पल मक नई राह |

हर पल मक नया लम्हा |

चलती रही मैं कुछ मुँही |

जिन्दगी को नम सीरे से आज माने |

लेकिन हर नई राह में |

वही पुराने मोड आस |

वही कशमकश के सिलसिले पास |

हर पल लम्हे में बंदी |

जिन्दगी श्री वही ठहरी मिली मुझे |

उलझी हुई कुछ बेसुरख सी |

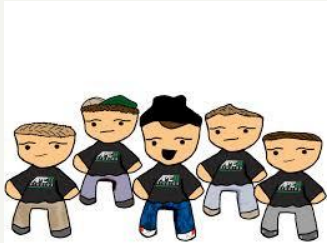
इंतजार में मक नई सोच की |

मक नम नजरिये की |

मक नई सुबह की |

Krushna
27/08/2013

Cousins' and Strangers' T-Groups



Introduction

Organizations use T-groups in many different ways, and, in this article, we explore two different forms in which T-groups get conducted: Strangers' and Cousins'.

In a Strangers' group, members are either those who do not know each other or are mere acquaintances. The Cousins' lab, on the other hand, is constituted of people who know each other, or may be working in the same unit, team or organization. Strangers' labs are usually offered in 'open' events where any individual can pay fee and attend the program. Cousins' (or family) labs are held for specific organizations, often in-house. This article compares the two kinds of labs from an organization's perspective: what rationale should it adopt to select one over the other. It also looks at the challenges of running a Cousins' Lab and the different approaches adopted in such labs (as opposed to a Strangers' lab)



Comparing Strangers' Lab with Cousins' Lab

The Strangers' lab is the default version and is considered by many to be the more effective of the two, because members come in with no preconceptions about each other. The Cousins' lab, in contrast, starts with the disadvantage that people have a prior history vis-à-vis each other and thus are likely to find it more difficult to take risks. Cousins' labs' effectiveness is also directly linked to the willingness displayed by the formal organizational leadership to be challenged or confronted.

Despite the apparent disadvantage, an effective Cousins' lab is likely to show greater, more immediate and enduring impact. Conflicts resolved during a Cousins' lab have an immediate impact on the organization. Learning and change in individuals are noted quickly by colleagues and the rest of the organization.

Two examples indicate why organizations

organize such labs. A well-known NGO conducts labs for its professionals in order to enhance their process awareness and sensitivity. A corporate organization working in diverse fields uses Cousins' labs to enhance the overall effectiveness of its executives - both senior and middle level. Facilitators are invited to work in owned training facility or off-site locations to manage costs

Finally, the authors have repeatedly found that the impact is deeper after a Cousins' labs, partly because of the support they are able to provide to each other in the process of sustaining change.

Organizational requirements and group formation

Organizations want effective change in individuals, teams, or the entire organization. Changes in individuals are seen when they start

taking more responsibility, complain less, are able to generally work better with their colleagues, and even show greater commitment to the organization.

Team level changes include better quality discussions, greater inter-personal sensitivity, better planning and follow up, and generally, better performance.

If the organization is looking for inducing change in a set of individuals, it nominates people from a specified category such as all Assistant Managers, or middle management; or even those perceived to be 'problematic'. Where the organization wants to improve the functioning of a specific team or the organization, it may send that specific team (a task force, a senior management team, or a project team) or alternatively, a team of internal change agents(for an OD process) to attend a lab.¹

Different Structures used in Cousin labs

To achieve expected results, once the unstructured sessions end, the facilitator may design a session in which the participants distil, from the experiences of the lab, the key norms that they require for day-to-day working. The

group may then plan on how to monitor the adoption of these very norms. Similarly, it can be useful to build a concluding session for individuals to publicly present their plans for personal change and take support from each other.

Whether direct or indirect, facilitators may feel the pressure of making the methodology more explicit to the participants and offer short concept sessions (of say half an hour) to introduce key concepts related to T-groups. This is particularly important in organizations where cognitive approaches to problems are considered the only way to proceed. Here, it is important to note that concept sessions can be used equally fruitfully in the "open" events.



The Selection of Facilitators for the Cousin labs

With Cousin labs, the organizations can choose the facilitator they want. Though the selection of facilitators does depend to a large degree on the key facilitator or anchor (the person originally contacted), the organization may want to know about the person's background, experience and age etc. Thus, a Government organization organizing a Cousin lab for its senior officers, may insist on having somebody visibly older and experienced. An NGO may want someone with prior experience in the development sector. An organization whose staff uses a language other than English might insist on facilitators who are comfortable in that language too.

Challenges of the Cousin Labs

There are two kinds of Cousin labs: one where participants, though from the same organization, do not necessarily work with each other on a regular basis. The other is where they are working, fairly regularly, with each other. It is this, latter, which is the most difficult to deal with, and can often become threatening for the organization.

Facilitators deal with this by insisting on two norms:

that of 'Here-and-now' and that of confidentiality. Still, this may not solve the problem entirely. For people come in to the program not only with biases and prejudices with respect to their colleagues, they also carry memories of events in which the other person has impacted them. If, for instance, according to Sunil, Ajit has frequently been sarcastic and dismissive of him, then there is every possibility that Sunil will be sitting with a lot of anger vis-à-vis Ajit. This anger could shut him off in the lab, or be expressed in a way that leads to a spiraling conflict between the two.

Which brings up another issue: conflict in the Cousins' lab. In a Strangers' lab, it does not matter if there is a severe conflict between participants: conflict that does not get resolved during the course of the lab has little consequence beyond the lab. It does not matter whether people shout at each other: so long as there is no physical violence involved, and no threats given.

In the Cousins' lab, however, there is always the fear that conflict in the lab would lead to repercussions back in the organization. If, say, Sunil shouts at Ajit here, and Ajit shouts back, it might affect both of them in their work and career.

One way the facilitator might play a role differently from what is done in the Strangers' lab is to play an active role in commenting on the conflict before it becomes full blown, and getting the group to reflect on the underlying tensions, rather than allowing the conflict to 'play out'. The other way the Facilitator helps the participants to deal with conflict is to help them face the underlying reason why a person is reacting to the other.

In one case of an internal change agent group, a major conflict developed between Sunil and Manoj. Helped to confront each other with concrete data (provided by the group), not only did they resolve the conflict, they also became friends for life.

The Facilitator may also use a variety of interventions within the lab, such as getting participants to do role reversal, or psychodrama.

A facilitator may face three more challenges. Sub-groups may try to manipulate the facilitator into fighting their back-office battles. Some may try to influence the facilitator outside by ensuring that the facilitator has no stay related glitches. Finally, the facilitator may be seen as being close to senior management, consequently having much greater power in the

minds of participants to risk confronting.

Experiential learning cycle and the two labs

In the Strangers' lab, where there is no other activity besides the community sessions and the unstructured lab time, most of the cycle operates within the lab - even though the conceptualization and experimentation remain personal. Once an event takes place, the observation is done both by the participants and the facilitators. The conceptualization is mostly left to the participants themselves, though many facilitators do give conceptual inputs during the lab, to help participants deepen the quality of their conceptualizing and theorizing.

In a Cousins' Lab - that has adopted the practice of having a concept session after the daily, unstructured session - some conceptualization is common. A distinct concept session also increases the likelihood of the learning cycle getting completed here. In other words, while experience and reflection take place in the lab, conceptualization takes place in the concept session, and planning for further experimentation can take place in the after hours.

In Conclusion

Both the lab forms - the Strangers' and the Cousins' - are laden with challenges; both provide significant benefits. Still, challenges in Cousins' labs are distinct, as well as, perhaps, greater. Interestingly, even as the challenges are greater, the visible benefits too seem to be greater in case of a Cousins' lab. These challenges are met with by, firstly, having structured sessions built around the nucleus of a conventional lab (something that mirrors the way all labs were conducted in the early days of T-groups) and secondly, by ensuring a greater rigour in adopting the norms of Here-and-Now and Confidentiality.

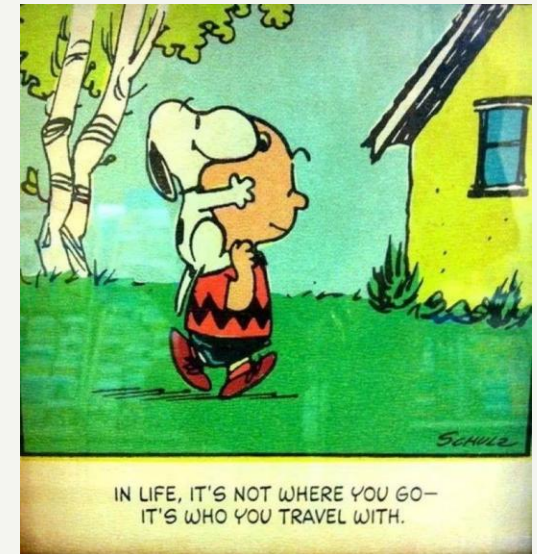
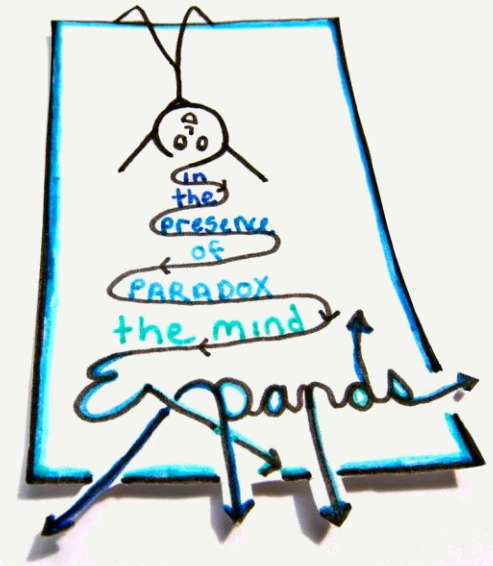
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**“APOLOGIZING
DOES NOT
ALWAYS MEAN
THAT YOU ARE
WRONG AND THE
OTHER PERSON
IS RIGHT .**

**IT JUST MEANS
YOU VALUE
YOUR
RELATIONSHIP
MORE THAN
YOUR EGO.”**



IN LIFE, IT'S NOT WHERE YOU GO—
IT'S WHO YOU TRAVEL WITH.

The Game Called Life



"I think that most of us read stories which we know are not "true", but read them anyway because we are hungry for another kind of truth: the mythic truth about human nature in general, the particular truth about those life-communities that define our own identity, and the most specific truth of all: our own self-story".

The recent movie, 'Ender's Game' which is based on a book by Orson Scott Card, left me pondering. Supposedly, the movie belongs to the sci-fi genre, where International Military is trying to save the Earth and the human race from genocidal attack of Formics, an alien race, which nearly annihilated the human race in a previous attack.

Though the major characters in the movie are

children, they have insightful thoughts and complex relationships and emotions, much like adults. The setting is a battle room and the theme a battle game; however, the movie is anything but a game. It is a myriad story of moral, existential and emotional issues.

I watched the movie in 3-D, literally and figuratively. Personally, it raised some interesting perspectives on existential issues. The movie reinforced much of what I learnt through my ISABS journey. For most of us, the ISABS journey is one not just of personal growth, but also of a paradigm change of perception. ISABS develops in us the ability to see through, break out of and replace paradigms. Similarly, Ender Wiggin, the eponymous protagonist in the movie, is able

to win wars because of his ability to view things three-dimensionally.

"Perhaps it's impossible to wear an identity without becoming what you pretend to be."

The movie hinges around Ender's search for his identity. He is a winner - he plays war games and mind games with equal panache. His games become his reality, and sometimes he is not able to separate the two. The final game in which Ender destroys the Buggers turns out to be reality. Had he but known that, he may have refused to play it. He exhibits a certain amount of ruthlessness in winning his games, but the moment he does, he is besieged with remorse:

Compassion for his enemy and guilt at the harm he has caused. It is a struggle between power and compassion. It is this balance that he must find in himself. That is his struggle.

How many times have we faced a similar dilemma? We fight to win - only to find no pleasure in the winning. There is no sense of victory in winning a game at the cost of hurting another.

One of the first learnings I had, was on authenticity. Our natural behavior is often covered under the garb of social pleasantries. We are conditioned not to express our feelings, particularly what are perceived as 'negative'. In the lab, the focus was continuously and persistently (sometimes painfully) on our feelings in the 'Here and Now'. At the end I emerged as ME. As Shakespeare rightly said, "This above all, to thine own self be true" (Hamlet, Prince of Denmark, Act I, Scene III). He would have been quite proud of me. Can't say the same for some of my friends and family, who couldn't believe the Frankenstein monster that I had become.

"I think it's impossible to really understand somebody, what they want, what they believe, and not love them the way they love themselves."

Apart from becoming more sensitive to self, the focus in ISABS is on sensitivity to others, or 'empathy'. This is 'putting oneself in another's shoes' and being able to see the world as they see it. In a lab I was co-facilitating as an intern, I asked my co-facilitator, Sukhvinder, "How are you able to be so patient with the participants". In her inimitable style, and with a serene smile, she said "You see their world view".

This universal gift is also a curse for Ender. In the movie, when Ender plays "Buggers and Astronauts" one last time, with his brother Peter, before leaving for Battle School, Ender imagines himself as a Bugger. He tries to feel what they feel, asking himself what they think, morally reversing himself into their position.



Throughout the movie, Ender tries to understand people around him. People are like math equations he tries to solve. He lacks the killer instinct of his brother Peter. Though he wins the battle against the Formics, he is an empathetic killer, who despises himself and what he has done. It is only at the end, when he is finally able to communicate with the Hive Queen, he is able to finally understand the Formics and they come to peace with each other.

Ender is ruthless enough to want to win at any cost, but he hates himself for that quality. His compassion binds people to him, just as his ruthlessness wins their respect and faith in him as a commander. He can manipulate others as much as he can be manipulated. He also realizes that in life one may be forced to play games that one would rather not; and that sometimes winning must be second to nothing else. Despite this, he retains his humanity. Once he realizes the magnitude of what he has done - annihilated the Formics' planet and almost wiped out their existence - Ender is besieged with guilt. He must make amends. He must rehabilitate them.

This dilemma is one which we face in our lives - at work, in professional relationships, and at home in our personal lives. We have to make choices. Justice vs empathy! Rightness vs righteousness!

"In the moment when I truly understand my enemy, understand him well enough to defeat him, then in that very moment I also love him.....And then, in that very moment when I love them.... I destroy them."

This last quote I interpret with a twist. This 'A-ha' moment came to me after I started writing this piece. I perceive the 'enemy' as my shadow self - unacknowledged, unaccepted, unloved and constantly battled. The 'ideal' self conflicts with the 'real' self and the two are at loggerheads, creating a Kurukshetra of thoughts and emotions. It is only when we come to peace with who we really are - can we win the war and emerge victorious and triumphant. Ironically though, killing the enemy is tactically easier when you understand it, but emotionally harder. Once you learn to love it, you may not want to kill it.

"Human beings may be miserable specimens, in the main, but we can learn, and, through learning, become decent people."

Quote credits - Orson Scott Card, Author 'Enders' Game'

The rest of the feelings and thoughts are all mine, and mine alone.

“ And God said “Love Your Enemy,” and I obeyed him and loved myself. ”
- Khalil Gibran



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ज़िंदगी की स्लेट....

ज़िंदगी की स्लेट पर ज़िंदगी
खुद ही कुछ लिख जाती है.

और हम इस लिखाई में ही बंध जाते हैं.
इस स्लेट को पत्थर की लकीरे मान लेते हैं.
और इन पत्थर की लकीरों में खुद को, खो देते हैं.

फिर शुरू होता है, खुद को खोजने का सिलसिला.

खोजते खोजते मिल जाते हैं,
तुम जैसे कुछ राहगीर.
तुम्हारी तलाश भी मेरे जैसी ही है -
खुद को पाने की !
तो शुरू होता है, मिल के खुद को ढूँडने का सफ़र.
मिल के खुद को ढूँडने का माज़ा ही कुछ और है !

ये खोज ऐसे रिश्ते बना देती है,
जैसे कभी बने ही नहीं.
दिल करता है, यूँ ही साथ साथ चलते रहे
और खोजते रहे.
खुद को पाते पाते, तुम्हे पा लिया.
और तुम में खुद को पाया.

(Translation on following page)

और पता चला,
कि यह लिखाई तो आरज़ी थी, अस्थायी थी
जिन्हें पत्थर की समझा,
वो लकीरे तो मोम की निकली.

तेरे प्यार की लौसे,
इस मोम को पिगलाकर,
में नयी लिखाई लिखने निकल पड़ा.

अचानक खुद को आज़ाद पाया.
जो चाहूँ वो लिख सकता हूँ मैं
वाह, यह ज़िंदगी. यह हसीन, खुली ज़िंदगी.

ऐ दोस्त, तेरा शुक्रिया.
तूने मुझको, मुझसे मिला दिया.
नहीं भूल सकूँगा मैं, तेरा साथ, तेरा अहसास.

फिर मिलेंगे ऐ दोस्त,
ज़िंदगी के किसी और मोड़ पर,
कुछ नयी लकीरों को, मिटाने के लिये,
कुछ नयी लकीरे, लिखने के लिये. ★



अमीत मट्टू

Zindagi ki Slate (The Slate of Life)....

Life itself, writes something
on its own slate.

We ourselves, get tied-up to this writing
And start believing that these lines are cast in stone.
Eventually we get lost in these lines of stone.

And then begins the process of finding oneself.

In this search, I find co-travelers like you.
Your search is like mine only, to find oneself.

And then starts the journey of finding oneself, together.
Finding oneself together has its own charm!

In this search, relationships develop,
such, which were never experienced before.
My heart desires to continue to walk with you
and search together.

While searching myself, I found you.
And in you, I found myself.

I discovered, that this writing was temporary.
The lines, I had assumed to be of stone,
were actually made of wax.

Warmth of your love, melted the wax,
and I started to write new lines.

Suddenly, I find myself free
I can write, whatever I desire.

Wow, this Life, This beautiful, open life.

Oh Friend, thank you.
You helped me meet, myself.

I will not be able to forget
your company, your presence.

We will meet again, my friend,
On some other cross-road of life,
To remove some more lines,
To write some new lines.



'Psychodrama' Workshop

S Sadasivan
BLHP

The Chennai Chapter organised a one-day workshop on 'Psychodrama', facilitated by Dr. Becker Ebel Jochen, on 20th February 2014.

Participants were invited to play situations from their life through drama activity. The facilitator acted as a Director of the drama.

Psychodrama has two aspects to it, one is the healing and therapeutic nature of an intervention and two, the ability to make objective one's reality and see it in perspective.

Therefore it is imperative that all situations elicited in Psychodrama have a basis in reality, yet as a term used in Psychodrama 'surplus reality'; making real what may probably not exist or may not have existed.

When participants are encouraged to play back real back home situations through drama activity, and if done with care, gentleness and empathy, by the facilitator, the situation creates for participants a 'safe emergency' - a situation where they can experiment without having to face the tribulation of their true world being trampled.

Role taking, which is the primary ingredient of psychodrama is played out by each participant, other than the protagonist or primary hero of the drama, as what is called 'auxiliary', a role of consequence in the drama.

Thus it is significant to build into the drama real people, real situations and 'true reality.'

What is important, however, is to facilitate in a manner that the person does not get consumed by the role he / she is playing and recognise that this, as T.S.Eliott said, 'is an objective correlative'; which means the actor is a 'spect' 'actor' i.e., both observer and being observed.

Facilitation should, therefore, be in a manner that allows each participant to explore role, keeping in focus that this is not the Director's drama but of the protagonist, and also insist that each participant after completion of the role, 'de-role' and establish that he / she was only 'a significant other' in the drama and not the true person as played out. The facilitator must also encourage each participant to share from role and personhood what was experienced by the individual.

Many times what is played out in the Psychodrama, is unscripted, spontaneous and original, and has relevance to the 'reality' of each person's lived life.



Life ...

"I didn't complete my University" - Bill Gates
"I stitched shoes in childhood"
- Abraham Lincoln
"I served tea in hotels" - Oberoi
"I was a Conductor" - Rajnikanth
***"I worked at a Petrol Pump"*
- Dhurubai Ambani
"I failed in Class 10" - Sachin Tendulkar
"I was a dropout and a keyboard player"
- A.R.Rahman
"I slept on a bench and borrowed Rs.20
everyday from a friend to travel to Filmcity"
- Shahkukh Khan
"I served tea to support my football training."
- Lionel Messi

Life isn't about finding yourself
Life is about creating yourself

Regional Updates and Happenings

From Uma: *“Ahmedabad region conducted an ALHP in the region in February this year. It was a low cost event to provide opportunity to people in the region who were sponsoring themselves as well some PDP participants who wanted to attend a lab as a part of the PDP journey. It was held on a non residential bases. Given that the distances in Ahmedabad are small and the participants were committed, this experiment was successful. Priya Vasu, the secretary of the region coordinated the event along with the regional coordinator.*

The region continues to face challenges in terms of the involvement of the PDP and other members to volunteer time and make continuing activities happen. This is an indication perhaps of an emerging trend in which PDP members see ISABS - PDP as an opportunity for personal rejuvenation or as a certification for career enhancement rather than a step towards belonging, contributing to the system and a continuing learning process. I would welcome other views and perspectives.”

Professional Excellence Workshop on Diversity and T-Groups is being held at Bangalore during September 13-14, 2014.

ISABS Consultancy just concluded Labs for Indian Institute of Health Management Research, Jaipur during July 28-Aug 1.

A committee for review of ISABS Memorandum has been constituted, comprising Jasmeet Kaur, Altaf Shaikh, Khirod Pattnaik, Sushma Sharma and Prerana Rane,

Kolkata region recently concluded labs at Bhubaneswar.

Mumbai region scheduled an event titled ‘Gunjan’, with 7 labs , during July .

Chennai region held a workshop on Psychodrama.

‘Carpe-Diem :The Chennai Event 2014’ is being organized at Chennai during September 18-22, offering Basic and Advanced Labs.

Social Development has taken up training for sanitary workers and supervisors of Pune Municipal Corporation .

Congratulations and Best Wishes Uma!



On behalf of the ISABS fraternity, Here & Now congratulates Dr. Uma Jain on getting elected as Vice Chairperson of NTL* for the next two years. It is a proud moment for all of at ISABS since Uma is the first Indian to be elected to the post. We all wish her the very best, and look forward to supporting her initiatives to strengthen NTL-ISABS linkages.

*(*National Training Laboratories Institute for Applied Behavioral Science,USA)*

R.I.P

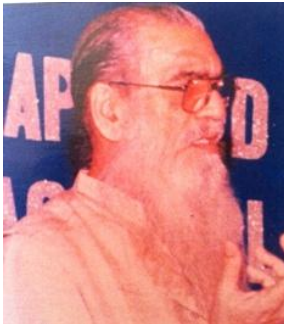


Poornima Sinha
Professional Member



*On behalf of the ISABS fraternity, I offer my condolences to the family and friends of the late **Purnima Sinha**, who passed away on April 29 this year. Poornima, along with her husband, the late Dharni Sinha, played a crucial role in strengthening ISABS in its formative years. Despite indifferent health in the last decade or so, Poornima remained a cheerful person, and stayed in touch with ISABS whenever possible. May her soul rest in peace.*

Ganesh Anantharaman P.M



Ganoba Date
Professional Member



***Ganoba Date's** memories will live in me forever for all my life. His ability to build perspectives on group life and its relation with the members was mind boggling. Ganoba was a deeply affectionate and knowledgeable man. His influence on people whose life he had impacted would travel many a splendoured path for a long time to come.*

Bilol Bose P.M



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And the good news is.. ..the book from ISABS is ready to enter publishing house!!

Prerana Rane

Co-author & Secretary, ISABS



The journey of excitement, co-creation, many ups and few downs, moments that tired us and moments of fatigue, and also the moments of celebrating the team spirit..all that is getting over. Lalitha, Zeb and me; we started this journey of creating manuscript of the Book on the T groups as an editorial team in April 2013, and today we have reached a mile stone..Yes, the book is ready to enter publishing house!!

Why the Book?

Some may have a question, when there is literature already available on the subject, why did we think of bringing out this volume?

The first reason is that we wanted to create a reference that would meet the needs of Human Process Laboratory (HPL) participants, PDP participants, Professionals interested in Human Process work using T-Groups and other practitioners of Applied Behavioural Science.

We think these people are interested in knowing more about T-Groups, its underpinnings, impact and extensions.

Secondly, we have very little recent and local literature on T-Groups. We wanted to create this reference not through academic or research oriented articles, but through the writings of Professionals from ISABS who have experience of facilitating a number of HPLs. We wanted them to write a first-hand account based on their direct experiences. Therefore most of the articles begin with personal experiences in the ISABS context, and develop concepts based on further reflections and applications. We also have three articles that are based on the collective data obtained through surveys.

The third reason for this book is our need to share our experience of conducting HPLs with user systems and organizations in the country.

There are a number of business and social organizations who have been regularly sponsoring their employees for such programs, and have benefited. There are many other organizations which are not so familiar with this method of experiential learning, or its potential impact. This work, it is hoped, will address all of them, helping them arrive at a balanced view on what we offer to individuals and organizations.

Creating structure and theme of the Book

Although the idea sounds simple enough, visualizing the themes and structure of the book was indeed a challenge. The papers have to hold the interest of readers and remain robust theoretically.

We in the editorial committee had a good brainstorming session on this aspect with **Anuradha Prasad** joining in to help us. Kolb's learning cycle, a widely used in experiential learning and T-Groups, came to our aid. It comprises of four steps - Concrete Experience, Reflective Observations, Abstract Conceptualization and Active Experimentation and we opted to keep the flow of the articles around these four steps. The book has been organized in the seven sections. In the first two sections the focus is on the needs of participants of HPLs for reflecting and understanding the T-Group experience. The third section is focused on needs of facilitators-in-making - the PDP participants! The remaining sections we hope will be of interest to all, but particularly to those who want to know more about impact of T-Groups, application of T-Groups in different organizations and social interventions. The last section is of interest to those who want to explore T-Group experience through the lens of Indian Philosophy.

Pulling "Jagannatha's Rath": Excitement of co-creation

I cannot stop myself from sharing the excitement of co-creation process. Nineteen professional members have contributed a total of 35 papers in this book. Each piece has gone through a review and revision process. Eighteen Professional Members came forward to work as reviewers. Professional members actively

participated in the surveys conducted specifically for the articles in this book. We wanted our Professional Community to apply their creative mind in suggesting their ideas for title of the book and cover design. Many ideas were received and the title of the book has emerged from these ideas. This process of co-creation has been very enriching for all of us in the editorial committee. Since we did not want to compromise on the quality of presentation, and grammar; copy editing of all the articles in this book has been professionally done by **Shoba Ramchandran** of Moving Lines, Bangalore with support of our editors. Shoba has long experience of copy editing and publishing books.

Professor T.V. Rao accepted our invitation to write foreword for the book and offered both his professional view on the collection and his personal experiences in ISABS. This was probably the last bit of excitement in the journey.

I would like to share what the team and the Past President, Anuradha Prasad who strongly supported the idea throughout, want to say:

"The idea that ISABS should put together a comprehensive reference book on T-Group practice was new and exciting. ISABS members would write collectively about their craft for the first time, collaborating across generations in ISABS and their diverse professional contexts.

We were sure that the outcome would be unique and interesting, will give the rich experiences we collectively hold, based on practice and applications of T-Groups. ..."

"As a role holder working behind the scenes, I had to practice deep listening, respecting others and standing steadfast with a firm belief in the outcome. I had to struggle at times with my own doubts and fully support my colleagues. The intention was to provide a forum for members to write and publish, contributing to mutual learning and passing on our understanding... Within a year and a half, the book is ready! I am sure the production will motivate more research and writing on our practice." says **Anuradha**.

"I can now see the entire book writing project as an exercise in double-loop learning. The project enabled us to share our how we do, what we do in our own style. In laying bare the intricacies I am convinced that we have moved ahead as a learning organization..."

The word limit and the structure pushed us to write with focus. The peer review was 'blind' and the authors took the feedback and views without any overlays of interpersonal issues. As part of the editing team, I soon moved past my fears and anxiety and began to enjoy the whole process.." says **Lalitha**, the Editor .

"This book offers two major aspects that I find very exciting. First, that ISABS is able to present the ideas of its professional members in the form of a book; next that I am part of the group that has put these ideas together.

There is also another cause for jubilation- the fact that three of us from very different academic disciplines could work seamlessly together in a project that needed crucial conversations at each stage. Interestingly only one quality of a crucial conversation ' a variety of opinions ' was present whereas the other two - high stakes and heightened emotion - were conspicuously absent. The differences in opinion were intimately handled. I felt respected and valued by my colleagues - Lalitha and Prerana, and earnestly appreciate the patience of the contributors in tolerating my nagging. Without all this, it would have been impossible to bring out a book that is collectively owned...

...The inspiration is that this is the best of 'what is' that can be used to pursue the best of 'what can be.' says **Zeb**, the Editor .

T- Group: A Learning Crucible

T- Group is a "Learning Crucible". It breaks the traditional learning model based on authority, and takes us to collaborative learning. It takes us to inner feelings and thoughts in the here-and-now, and encourages us to take risks in

disclosing those authentically. This journey is not so simple, since we have to confront our assumptions, beliefs and values. In this book we offer our collective writings based on our own experiences of participating and facilitating the HPLs...

Have you guessed the title of the Book?

Here it is: **"Learning Crucible: Collective Experiences from T Group Practice"**

We received a few suggestions from Professional Members for the title of the Book. This title is derived from one of the titles suggested by our Professional Member, **Sanjay Datt**.

What Next?

The book will soon go in the hands of publishing house, for layout design, cover design and final printing, with other formalities of ISBN, etc...We may have print version and e-book version of the book ready at the same time.

The editorial team has a grand idea of launching the book in four metros- Mumbai, Delhi, Bangalore and Kolkata. We have contributors from all these places, so the function may include presentation of papers by contributors from the city. We would like to invite our

learning partners for the launch - the participants and the sponsoring organizations.

I have tremendous satisfaction that we have crossed a crucial milestone in the project. In the journey, I have grown as a person and as a professional in T Group. I have written and published many articles and papers in other areas earlier, but this was the first time that I wrote, did editorial reviews of the articles in the field of ABS - so it has its own taste of excitement!! There is also a feeling of deep gratitude to the Board of ISABS, all professional colleagues, and our Editorial team for the experience of this wonderful journey.

(Note: This article uses extracts of the Preface of the Book)



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EDITED BY BHANU WITH RAJESHWARI, RACHNA, AMEET & SUBHAASHINI

PUBLISHED BY RAJESHWARI ON BEHALF OF ISABS
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