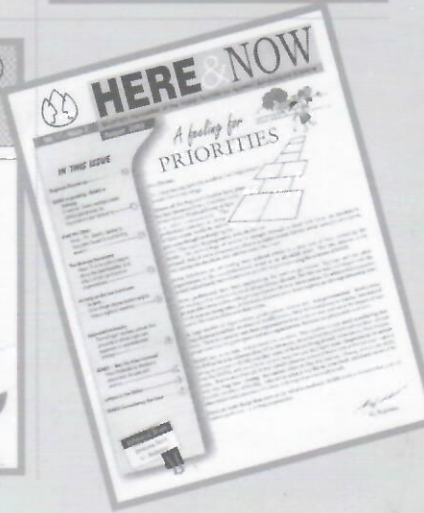
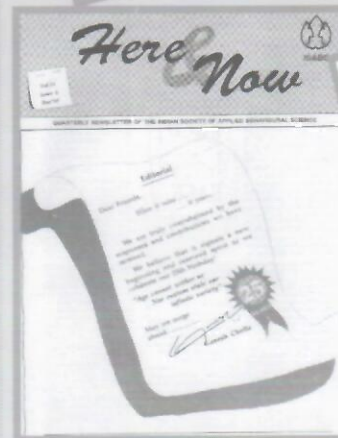
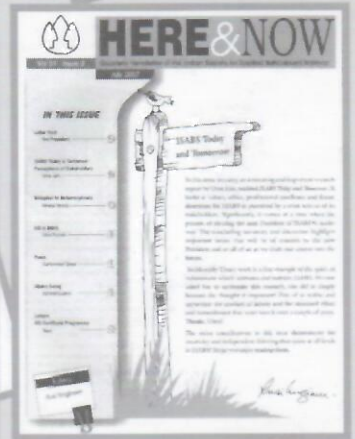
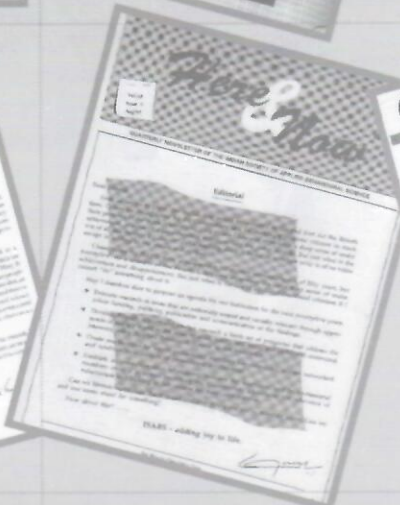
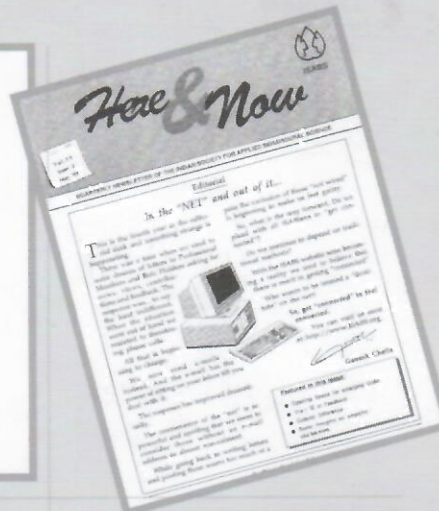
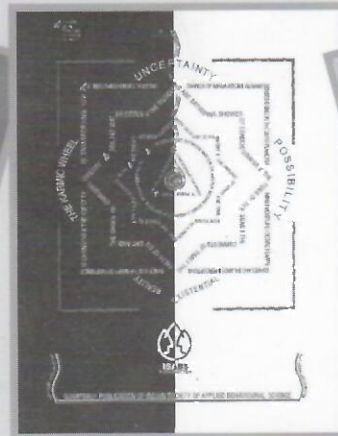
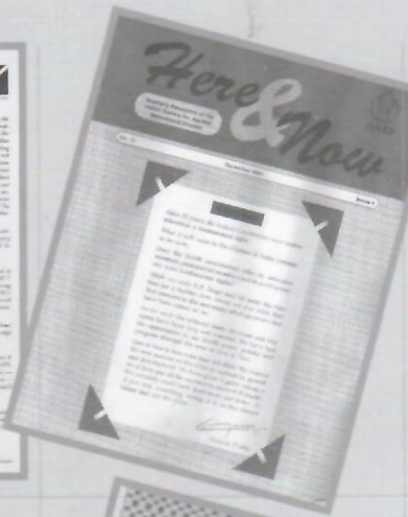




Here & Now

A Retrospective Journey



Content

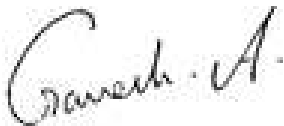
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Foreword

It is indeed a privilege to be writing a joint foreword for this special retrospective edition of Here & Now. At the outset, we'd like to thank Dean Publications Rajeshwari Lakshmanan for her idea and efforts in retrieving old editions from the ISABS Delhi office and painstakingly selecting articles. They represent the diversity and richness of points of view across 4 generations of ISABS professional members who have built and contributed to ISABS and its core work of T Group facilitation, besides applying behavioural science principles to self, organizations and social causes for facilitating change.

Reading through these articles is a nostalgic experience indeed, evoking both poignant memories of the past, as well as excitement about possibilities of change for the future. Some authors represented in this collection are no more with us; some have chosen to withdraw from active contribution to ISABS. Quite a few are still actively engaged in institution-building for ISABS. However, the fact is that all three categories of authors represented here are part of the history as well as the institutional memory of ISABS. This edition is but a humble tribute to their efforts, and to that of many more like them whose contribution, for want of space, have not been included here.

With the fond hope from us that this edition also serves the function of kindling the love and commitment for self-exploration, institution-building as well as social change in the coming generations of ISABSians,



Ganesh Anantharaman
Past President



Atul Chugh,
President

Dear Friends and Colleagues,

Greetings!

I have great pride in presenting to all of you a Retrospective Issue of Here and Now.

This is my humble way of paying tribute to all Professional Members of ISABS who have been part of the Here and Now journey. As I write this editorial note I get a sense of having travelled a long distance. This issue is an attempt to cover the evolution of Here and Now and hopes to bring the 'There and Then' of Here and Now into our present space which adds immense value and trust to our ever growing ISABS.

One of the main aims of bringing out this issue is to look back at the contribution of our Professional Members, some of whom were also the founder members. While some of them are not with us anymore, they have left a rich legacy for us to know about the values they held and how they strived to nurture and build ISABS for what it is, and the meaning it holds for each one of us. This issue is dedicated to all those who have held and built Here and Now year after year with their passionate and sincere efforts.

I offer my sincere thanks to Ganesh for supporting me in this venture. A special thanks to Rajkumar at our Delhi office for sending me a pen drive copying all the issues covered from 1990 till date. Kudos to him, with the use technology I was able to retrieve some of the articles that have been selected and presented to all of you. I had to take help from other people close by for furthering this process. My gratitude to one and all.

A couple of norms largely around diversity have been taken into consideration for the selection of the articles which are spread across regions, times and themes. The issues that were considered for the retrospective were from the year 1990 to year 2010. Since its inception, Here and Now has strived to reach out to the ISABS community by way of sharing deep personal reflections and feelings, holding dearly the values of openness and authenticity, and raising important questions about the practice of T Group facilitation. It has been our effort to ensure that the selected articles celebrate the values we strive for.

Personally when I had taken this project of A Retrospective issue, I had not imagined what was in store for me. The richness, diversity and the range of contributions offer a deep sense of connectedness and relatedness in the area of the work we do. As I read each article (even those not presented in this issue), I felt a deep sense of joy, gratitude and sense of wholesomeness within me. It was indeed a nostalgic and moving experience for me as I was reading the articles of some of them who are not with us anymore. Though I was not personally acquainted with many of the members, through their articles I experienced a profound connect that I cherish and it will continue for a long time.

Apart from many changes that happened during the time of inception to its present state, the passion to contribute and share has been one of the hallmarks of Here and Now and it continues to remain the same even today. From being a newsletter in black and white to adding color and vibrancy to the design and layout the physical appearance has undergone some changes but the contributions and its history suggests that the core has remained invaluable even in changing times.

Here and Now is one of the means by which we continue to connect with each other besides many other ways of contributing to our Institution Building. I hope we enjoy reading and reminiscing our old and precious memories and continue adding to the richness of the legacy.

"The only way of finding the limits of the possible is by going beyond them into the impossible"
– Arthur C. Clarke

This quote somewhere sums up my experience of bringing out this special issue.

Leaving you all with a fond and nostalgic journey to cherish and many more to come.

With warm wishes,



Rajeshwari L
Dean Publications
(Term 2014-16)

History of Laboratory Training in India

(A sequel to 'History of Laboratory Training in India' from NTL 1947-1970 by Bradford P. Leland)

ROLF LYNTON

I would like to correct the dates in the history and also add a couple of thoughts about it that may interest fellow members.

Aloka ran from 1955 to 1961, my association with SIET Institute from its beginning in 1961 to 1966.

A couple of thoughts seem worth adding to the Aloka part. We ran twelve-week, fully residential programs, grouping people by their work and community settings — all kinds of people from each. Over those years 360 men and women took part, from 24 newly independent countries; worth recalling is that this multicultural composition gave wide scope for raising questions about habitual ways of seeing and doing things. When it became clear that authority and dependency issues were especially important to make progress with, we changed from sensitivity/T-group kinds of work to the psychoanalytically-based Study groups of the Tavistock Institute, London, which hold the focus there. Tavistock consultants were working in Ahmedabad in the late fifties and we had help from an Indian member of that team to make that change. Aloka's second program took place in Ahmedabad, in collaboration with ATIRA, the Ahmedabad Textile Industry Research Association, in 1956; that was some years before the Institute of Management started. Kamla Chowdhry was on the faculty of that program (and our first daughter arrived during it: Maya). It may be worth underlining that I had not come to India in the mid-fifties with any grand plan — any idea, even — to "start" laboratory training. We tried to help participants who came to Aloka, and the organisations which sent them, to improve their leadership and organisational practice and found laboratory training

useful for that (along with other methods in the programs). That I did start it, it seems, is a bonus that I enjoy proudly!

Out of Aloka came, of course, "The tide of learning" book. So also did Sujit Bhattacharjee and Bapu Deolalikar. Each came first as a participant, then (as also did 15 more over those years from a half dozen countries) returned to be on the faculty. Also Bill Cousins. They and their families became our lasting friends. Sujit went on to SIET.

SIET Institute became a veritable seedbed of trainers who vaulted to national prominence and built ISABS. Udai brought his connections with several with him, including Somnath Chattopadhyaya and Prayag Mehta. From there we found Manohar Nadkarni and Pandit Patenkar, also Sujata Dasgupta. Abad Ahmed, Francis Menezes, Dennyson Pereira, Paul Siromoni and others took part in programs.

It was at SIET, really, that professional development became deliberate and rigorous. We needed good enough colleagues and could either not find them at all or thought it all wrong — and presently self-defeating — to try to entice away from other nascent institutions the one or two they had. Rigour showed openly in two requirements, more quietly in two more. Newly recruited faculty into the Extension Department started with participating full-time and in no special role in a twelve-week program, to gain a thorough grasp the perspectives and difficulties etc. of those they would in time train for one thing. Secondly, later, they bought into the norm of recording every one of the three-week T-groups they worked on, in detail, and write a report for immediate duplication and distribution. Behind the scenes

were systematic note — and diary-keeping and continuous close colleagueship and "supervision" with us "seniors". Trainers always worked in pairs in T-groups (which we called L-groups, incidentally, for Learning).

One more event is worth recalling from the SIET era in this history, the Inter-institutional faculty workshop in Dalhousie in April 1964: *very cold*, magnificent views; two weeks of T-grouping. Warren Bennis and I did this together, he was then at the IIM, Calcutta. Faculty came in pairs or more from six institutions for management development, in Ahmedabad, Bombay, Calcutta, Delhi and Hyderabad, all still quite new. Nitish De and Gouranga Chattopadhyay were among them, both then from Calcutta. In addition to attempting to foster a quantum jump in the availability of trainers, we were eager for more sharing and collaboration between our few and very pressured institutions. Both professional development and inter-institutional collaboration are still high on my agenda, now, 25 years later.

Words

Words were originally Magic. And to this day they retain their ancient magical power.

By words,, one person can make another blissfully happy or drive him to despair.

By words is knowledge conveyed, the judgement of an audience influenced or a life given meaning.

Be therefore responsible for your words for their effect is terrible, tremendous and magical.

What words do, words can undo

Institutional Building: ISABS Experience

DHARNI P. SINHA

Reprinted below are excerpts from Dharni P. Sinha's article (ISABS Journal Vol. 7, No. 1-2, Jan-July '82). This is a sequel to the article published in our last issue 'History of Laboratory Training in India' from the book NTL 1947-1970 by Bradford P. Leland.

Introduction

Institution building has been seen as an approach in building internal organisational processes such as leadership, communication, decision making, etc. It has also been looked at as a process of understanding an institution's interaction with its relevant environment. Environment is seen as a major determinant of the effectiveness of an institution. More recently, institution building studies have focussed on both internal processes and external linkages. They have studied internal organisation variables, linkage variables in the environment and the transactions between them. In the present paper, I have attempted to look at the internal processes of an institution, the Indian Society for Applied Behavioural Science (ISABS) and their impact on institutional development.

Background

ISABS was established in 1971, almost 15 years, after the first application of Behavioural science in India (Lynton, 1960). In the middle of the year, Francis Menezes proposed a two-day Conference entitled "Developments in Experience-based Learning" which was held in Poona in December, 1971.

This conference which was held in Pune between 4th and 6th of December 1971, led to the emergence of the institution: Indian Society for applied Behavioural Science (ISABS). The Conference, attended by 20 professionals (Dharni P. Sinha, Fred Massarik, K. K. Anand, K. J. Christopher,

Margaret Rodericks, E. H. Mcgrath, J. Fiella, Alan Batchlor, Donald Bieby, S. N. Pandey, Pulin Garg, S. C. Daftadar, Paul Siromoni, Francis A. Menezes, Dilip K. Lahiri), collected their experience of Behavioural science experiments in educational and industrial systems in the country. This sharing, which brought into light some very interesting issues of Indian culture, authority structures and management of change, reinforced that Behavioural science had tremendous future in this country and its applications should not only contribute to personal growth but also facilitate institutional building and organisation development in a wider setting. By the end of the second day of the Conference, a consensus emerged that a society must be established to further the cause of Behavioural science in the country. It would provide a forum for interaction amongst professionals for sharing knowledge, skills and innovations; develop educational programmes for professional development of trainers and act as a "super-ego" for behavioural science professionals in the country. A Task Force hurriedly prepared a charter of the society (Sinha, 1974) which was signed by all colleagues present at the end of the Conference.

The ISABS Charter described its objectives as follows:

1. To provide opportunities for fulfilling the affiliative needs of those who have common interest in experience-based learning;
2. To share and develop professional skills;
3. To advance conceptual and cognitive knowledge in the field, and to further opportunity for

conceptual enrichment and updating;

4. To develop professional service to as yet unserved areas of public interest;
5. To organise programmes for professional development of new entrants; and
6. To develop and set professional norms for its members.

Its membership was classified into two: Professional Members and Associates. Its structure consisted of a Board and a Executive Committee. The Board was a larger body and the Executive Committee was a smaller one.

The founding members present decided to include colleagues who were not present in the Conference but who had made distinguished contribution in the field, like Nitish De, Udai Pareek, Ishwar Dayal, Abab Ahmad and Somnath Chattopadhyay. The latter two had organised a workshop on Behavioural Science in New Delhi (1969).

The founder members of ISABS had one thing in common i.e., they all had gone through T-Group experience either in the United States or in India. There was, however, one member, who had gone through psycho-drama and psychoanalysis. Almost all members were social scientists drawn from sociology, psychology, anthropology, education and industrial relations field. They worked with industrial, educational or welfare organisations. They believed in existential framework of here and now analysis, for personal growth, team work and organisation development. Intellectually, there was unanimity that T-Groups should be the core of ISABS educational strategy. The

model was NTL Institute of Applied Behavioural Science; the need was to develop a larger body of professional T-Group trainers so that Behavioural science could make an impact in this country; the strategy was to begin with an annual two week programme which should include a trainers lab for professional development, personal growth lab for managers, application lab for organisations, institutions or community change agents. While I was assigned the task of coordinating the Task Force on ISABS Charter, I must say that it was a product of committed efforts on the part of all the colleagues present in the Conference.

The establishments, of the Indian Society for Applied Behavioural Science, was widely welcomed by those interested in Behavioural science movement in this country. Everyone who was a practising Behavioural science professional joined its membership. Overnight the membership of the society increased to 30. There was however an understanding that only fully qualified and competent trainers could join ISABS as its professional members and those who had interest in Behavioural science could join only as Associates. We also agreed that trainers graduated by the society will be eligible for its membership. It took ISABS about three years to develop a comprehensive curriculum for the professional development programme. The first programme was in 1972; it was conceived as two summer programmes for development of trainers; in 1973, the Executive Board decided that the internship should cover a gap of two years spread through three summers. It was conceptualised and divided into three phases — the phase for personal growth, the phase for trainers skills and the phase for professionalisation. This strategy continued through the decade.

Objectives

The original objective of ISABS was threefold: a forum for professionals, an institution for development of trainers and a vanguard for Behavioural science experimentation in socially relevant fields. The first objective i.e., a meeting ground for professionals in Behavioural science was best achieved through professional conference. The first conference led to the establishment of the society; the second onwards were held annually during the summer programmes. In each of these conferences, the number of professionals assembled was less than a dozen, especially during 1972-77. During 1978-81 this objective was met by inviting large number of professionals to the summer programmes and by organising one day seminar on New Applications of Behavioural Science in various metropolitan cities in the country.

ISABS professional membership still stands around 40 and in spite of this small number, there has been, through the years, three internal sub-groups. Those members who formed the core of the society; and those who clustered around them; and the remaining members who remained observers contributing occasionally from a distance. The attempt to involve wider cross section of the membership made by the then Executive Director in the year 1978 seemed to have turned the apple-cart and upset the earlier power balance. It resulted in a major crisis in the organisation, which I will describe elsewhere. However, merging out of the crisis, ISABS has, during the 1980-81, developed a new strategy of involving its membership through regular professional meetings in cities like Bombay, New Delhi, and Hyderabad. These have generated involvement, excitement and challenge, envisaged by the founders. The Trainers programme, which was initiated in 1972 contin-

ued to grow. A detailed curriculum for the internship (trainer development) programme was developed in 1974. In 1977, in order to identify potential interns, a one-week selection lab was introduced. The idea was to accept only those candidates for internship who had demonstrated personal growth capability in the one-week lab.

The curriculum and thrust of internship programme was broad-based in 1975 and inputs on technologies beyond T-Group were introduced. This however led to polarisation of view points within ISABS; a small group harping on T-Group as the only thrust of ISABS and a larger group wanting to keep T-Group as a core but wanting to add new innovations in experience-based learning such as Gestalt, Transactional Analysis, Power Lab, Co-counselling, besides theoretical inputs on Behavioural Science. This issue was resolved in 1978 after a head-on confrontation among the two groups of professionals in Simla Programme. Since then, the internship programme has laid special emphasis on conceptual knowledge and development of skills.

The internship programme, during the last five years also experienced another storm. Some professionals felt that internship programme over-emphasised on intrapsychic processes and personal growth, leaving little room for an intern to examine intra-group, inter-group and organisational processes, not to speak of conceptual knowledge and inputs on training theories and training interventions. The conflict was between ideology versus expediency — the ideology of eclecticism and expediency of doing what the faculty was preoccupied with, specially those who monopolised the internship programme. However, by breaking this monopoly, the ISABS intership programme, has of late become broad-based, comprehensive as well as innovative.

Another objective of ISABS was to apply Behavioural science to new areas of public interest. During early years, Organisation Development was identified as an important field. Several labs for OD leaders (1972), Chief Executives programme on OD (1973), HRD and OD (1981) have been successfully offered. Later, ISABS identified the need to work with Community Change Leaders; first lab was offered in 1974, again 1977 and 1981. The response has been good but ISABS commitment has been half-hearted. While the Society's interest in OD continues with particular reference to industry, efforts in development of social sector programmes has hardly gone off the ground. A series of seminars on New Applications of Behavioural Science in Industry organised in 1980 was an effective strategy to generate interest in Behavioural Science. In sum, ISABS has done only sporadic work in innovating and introducing new technologies of Applied Behavioural Science in India.

Structure

While establishing ISABS there was an implicit understanding that the society would be an egalitarian one reflecting the values of collegue-ship among those who are professional members in the society. However, to meet legal formalities and day to day operation of the Society, an executive board and an executive committee were established; the last one was the most critical for formulating plans, organising activities, involving professionals and building the institution. The role of the Executive Director was conceived as one of facilitator, planner and administrator. During 71-73, the founder Executive Director, Francis Menezes provided innovative leadership, collected professionals, brought them under an umbrella,

organised professional development programmes and annual conferences, and put ISABS on the Indian professional map. His objective was to create an open organisation where professionals would have freedom to come, join and experiment with whatever ideas they have. However, in 1973 summer, hardly two years after ISABS was founded, a professional member opened the first salvo by criticising this open policy, which was called unstructured and directionless. While this criticism was openly explored, Francis Menezes magnanimously suggested that there should be a change in leadership of the Society and he offered to step aside.

Dharni Sinha was elected the second Executive Director of ISABS. He spelled out the following strategies for ISABS: (i) setting up an internship committee to review the internship programmes, suggest changes in the design, collect faculty, provide inter-phase guidance to interns and be responsible for overall coordination of the internship activities of the Society, (ii) develop a research and publications programme. He promised that he will start with a newsletter which could ultimately be converted into a journal, (iii) organising the summer programme in such a way that a larger number of professionals could participate in its activity and contribute to the development of the Society.

While there were three task centres for ISABS in terms of priority, the internship programme became the major concern of the Society. The Dean of internship became the most critical role and his relationship with the Executive Director became equally critical for the functioning of the structure. In the structure the Executive Director and the Dean of Internship became the two powerful centres. For the first two years, however, the Executive Director and the Dean of interns

performed complementary role. However, when Dr Pulin Garg was elected the Executive Director and Dr Somnath Chattopadhyay elected the Dean of interns, the structural conflict came to the fore. They had strong differences in approach, style and philosophy of the internship programme. The Executive Board made several attempts to clarify the role and boundaries of the Executive Director and the Dean of Internship, but it hardly succeeded. As the financial powers and the ultimate authority of the Society were vested in the Executive Director, he succeeded in taking over the internship task centres under his own control. The decentralised structure of ISABS was re-centralized.

By 1977, it was realised by most professionals at Bangalore, that ISABS could no longer remain an "informal" organisation. There was an underlying suspicion that informality had given rise to vested interest among those who were close to the Executive Director. There was therefore a suggestion that ISABS should develop a broad constitution clarifying the roles and responsibilities of various bodies and positions so that the individuals could work for institutional goals even when they had differences of approach and styles. The conference and the Executive Board suggested that the Chairman of the Constitution Committee should be a non-executive. The then Executive Director, who perceived this as undermining his authority vigorously opposed it. The professionals ultimately agreed to his proposition, and he became the Chairman of the Constitution Amendment Committee. Four members were added to this Task Force — Raghu Deolalikar, Dharni Sinha, Purnima Sinha and Arun Joshi. However, as anticipated by some, the Committee started work only after Dr Garg laid the office of the Executive Director.

The 1977 summer programme also brought to the fore the real

authority and power of the Executive Director. The selection of the next Executive Director therefore became a political issue. Two names were proposed but there was no unanimity on any one of these names, amongst the professionals present. Both the names were dropped and a third colleague, Purnima Sinha was unanimously elected as the next Executive Director. Also, Dr Somnath Chattopadhyay was given another term as the Dean of Internship.

This change in the locus of organisation power left uneasy feelings among some professionals who were at the core of the organisation during the early years.

Purnima Sinha who now headed the Constitution Amendment Committee prepared a draft constitution, circulated to all members, and brought it up for final discussion in Simla in Summer 1978. But this was torpedoed. The absence of a clear constitution made the existing structure ineffective. It generated strife and led to coalition, cliques and finally confrontation between the past Executive Director and his supporters and the present (1978) Executive Director and her colleagues.

Soon after the General Body of ISABS which had full majority met and developed a new strategy for meeting the impasse. The professional members from Bombay, Calcutta, Bangalore, Delhi, Hyderabad and Madras took the responsibility of organising behavioural science conferences in their metropolitan cities. The Executive Director appealed to all professional members individually for support; they generously responded with ideas, suggestions, programmes and actions. An informal decentralised structure was evolved with regional working groups in Bangalore, Bombay, Hyderabad, New Delhi, Calcutta and Madras. Finally, after one year, in 1980 summer, ISABS was fully revived with professional con-

ference and annual summer programme for internship in Bangalore.

Programmes

During the past decade, ISABS has focussed on the following institutional programmes:

- i. Professional Conference
- ii. Training for Trainers which is now called Internship Programme in Behavioural Science
- iii. Personal Growth/Managerial Leadership Labs
- iv. Behavioural Science Labs in specialised areas, for example, organisation development, community change and personal and organisational power.

If we look at the table the major thrust of the Society during the decade has been on development of new trainers. The next emphasis has been on Personal Growth Labs, ISABS has distinguished itself in the country as the institution which has specialised in unstructured group work for personal growth. Professionally, these personal growth labs have provided opportunities for interns to observe, criticise and learn from the on-going T-Groups. Also personal growth labs have provided co-training opportunities to interns.

Recently ISABS has encouraged the regional groups to organise professional meetings for members as well as those who are interested in Behavioural science. On an average, in a city like Hyderabad 10 to 12 professionals attend. In Bombay, it is between 20 to 30. In New Delhi, it is around 30. This has revived professional interest in Behavioural science and generated their commitment to ISABS as an institution.

(See Table on 14)

Publications

In 1973, it was realised that ISABS, as an institution, must play an important role in dissemination

of knowledge in the field of Applied Behavioural Science. A felt need to keep members, associates and others acquainted with growing research in India was recognised. Dharni Sinha took the responsibility of producing a quarterly Newsletter. The Newsletter had three parts: summary of researches being carried out in India, current bibliography and membership news. This was very well received.

A year later, based on the responses from participants of ISABS summer programmes, preparation of a hand book of Sensitivity Training and its applications in India was identified. A book entitled "Readings in Laboratory Education on Sensitivity Training, Team Building and Organisation Development" was published in 1974.

In 1975, *ISABS Newsletter* was converted into a bi-annual journal under the editorship of Purnima Sinha. This journal, interrupted in the year 1979, has regularly published research on Applied Behavioural Science by Indian and foreign professionals. The latest issue in 1981 pools the research undertaken by Internship Graduates of ISABS.

In 1976, ISABS brought out an annotated bibliography on Applied Behavioural Science. This valuable document was edited by Indira Parikh.

In 1979, ISABS published a special issue of the journal recording the proceedings of a workshop "Controversial Issues in Applied Behavioural Science in India." The participants in the workshop were Udai Pareek, Pradeep Khandewala, Pulin Garg, Gouranga Chattopadhyay, Abad Ahmed, Purnima Sinha and Dharni Sinha.

ISABS publications, so far have been available only to a selected group of professionals and associates, and to a few outsiders who have shown interest in this journal. There has been no concerted effort to distribute ISABS publications to those who may be potentially

Year & Place	Executive Director	Programme	No. of Participants	No. of Professionals
1971 Pune	Francis Menezes	Founders Conference	—	18
1972 Pune	Francis Menezes	Training for Lab Trainers (10) Personal Growth Lab (19 + 18) OD Lab* (11)	58	6
1973 Gulmarg	Francis Menezes	Internship Phase I & II (9) Personal Growth (11) OD Lab (4) OD Seminar (20)	44	7
1974 Bangalore	Dharni P Sinha	Internship Phase I II III (11 + 6 + 2) Personal Growth (27) Community Change Lab (10)	56	9
1975 Khandala	Dharni P Sinha	Internship Phase I II III (20 + 9 + 3) Leadership & Conflict Resolution Lab (41)	73	14
1976 Bangalore	Pulin Garg	Selection Lab (20) Internship Phase I II III (38) Personal Growth Lab (6)	64	17
1977 Bangalore	Pulin Garg	Selection Lab, Jaipur (21) Internship Phase I II III (15 + 17 + 17) Personal growth Lab (10) Community Change (9)	79	15
1978 Simla	Purnima Sinha	Selection Lab, Patna (28) Internship Phase I II III (17 + 18 + 16) Personal Growth Lab (11) Leadership & Management Skill Behavioural Science for Training Managers (25)	105	18
1979 Hyderabad	Purnima Sinha	Professional Workshop on Issues on Applied Behavioural Science	—	8
1980 Bombay Calcutta Madras Bangalore	Purnima Sinha	Applications of Behavioural Science in Industry (Bombay 36, Calcutta 18, Madras 27, Bangalore 14) Internship Phase I II (10) Personal Growth Lab (14)	109	14 10
1981 Bangalore	Manohar S Nadkarni	Internship Phase I II (17 + 8) Power Lab (7) OD & HRD Lab (12) Community Change Lab (12)	56	14 2

* Every summer in between the 2 weeks, a Professional Conference was held to discuss some research papers, also a half-day spent on reviewing ISABS needs and priorities.

interested in Behavioural science research and the activities of ISABS. There is need for special effort in this direction.

Institutional Diagnosis

As a part of self renewal strategy, ISABS has used some of its summer programmes for institutional diagnosis and institutional critiquing. In 1973, Udai Pareek designed an instrument which was used by graduating interns to analyse ISABS as a growing system. The interns were requested to interview the participants, faculty, hotel management and others around about ISABS. Their analysis was presented to the total community. I do not have any record of this exercise but I do recall that this had generated lot of excitement not only among those who founded ISABS, but those who had joined it to pursue an exciting career in Behavioural science.

During 1977 summer programme, ISABS Executive Board and Internship Committee planned a total institutional diagnosis. The Third Phase Graduating Interns were assigned the task of analysing ISABS environment; its strengths; its weaknesses; its opportunities and its threats. A paper was prepared by Gopal Khandelwal, which was circulated to professional members of the Society present at Bangalore. This was the first exercise where we became aware of ISABS administrative lapses, disaffection among interns, role imbalance between Executive Director and the Dean of Internship and academic polarisation among the professional members. There were however several silver linings, the commitment of the summer faculty, the self propelled drive of the graduated interns, whose number was increasing, and encouraged feedback from the environment.

ISABS Scenario

The second stage of the exercise was to build up a scenario for ISABS, 4 to 5 years hence. It was envisaged that by 1983, ISABS will become the apex body for Behavioural Science, in India. It will have a permanent office if not a permanent conference centre. Structurally, ISABS will have at least diversified itself into six regional chapters. The scenario visualised that there will be long waiting list of interns; ISABS would be selective in accepting them, it will provide scholarships for those who were promising but who did not have financial support, it will use technology wider than T-Group; it will have a library, it will make interns aware of cognitive knowledge in the field and above all ISABS will become an academic institution, financially sound with an infrastructure which can provide interphase guidance to interns through correspondence.

ISABS Values

As regards ISABS values members articulated the following: Collaboration, sharing, participation, pro-active response and helping; commitment, authenticity, courage and efficiency; equality, autonomy, openness to other systems and respect for individual dignity, modelling, flexibility, congruence, risk-taking, social justice, search and growth.

ISABS Purpose

ISABS purposes were identified as being pro-active agents of social change, to help individuals, groups, organisations and institutions to develop sense of well-beings; and to develop alternative modes of change. It also suggested that ISABS purpose was to develop professionals of higher standards, to take

Behavioural science to the doors of the users; to translate research into action; and to promote research on experience-based learning. On a broader plane, ISABS was expected to generate participative scenarios in the society, establish linkages between Indian culture and T-group values; and finally ISABS was expected to regulate the use of behavioural science in the country, through recognition and affiliation to professional behavioural scientists in the country.

ISABS experience shows that institution building does not follow an even path. Although the environment, the felt need gives birth to an institution, the dynamics of internal organisation processes cause stability or drift, power-politics or power sharing, collaboration or confrontation. It also shows that self renewal and confrontation leads to renewed vigour and identity.

Reflecting on the historical growth and development of ISABS as an institution, one can conceptualise the developmental process as follows:

- Phase of affiliation and pursuit of purpose
- Phase of seeking clarity and establishing identity
- Phase of struggle for power, conflicting claims for ownership
- Constructive phase, leading to *Espirit deCorps*.

The first phase is characterised by the affiliative needs of professionals to come together, build personal and professional bondage and seek a purpose which might enable them to work together. In retrospect, it is also obvious that individual differences, both personal and professional were submerged in their desire to build a new institution. This institution provided some source of professional satisfaction and personal affiliation for a common purpose. The first three years of ISABS (1971-73) characterised this phase.

The second phase (1973-76) led to the development of ISABS identity, characterised by enlarged activities, well designed internship programme and a desire to project an image of ISABS as a unique institution for social science professionals and client organisations interested in planned change. There was also a sense of achievement for doing something relevant, exciting and useful to growing organisations in the country. The feedback from the environment, increased recognition for its work and growing need for its institutional services, reinforced the emerging ISABS identity.

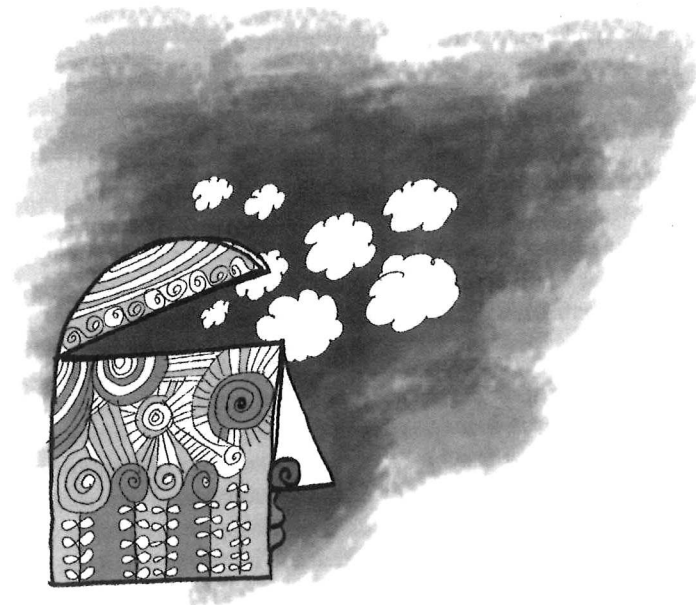
The third phase (1977-78) followed the impressive achievement of ISABS. Some professional members started staking claims for the institutional accomplishment. It resulted in appropriating the achievement of the institution to persons rather than the collectivity with which it had started. The competence of the fellow professionals were seen as a threat to the personal power rather than as a resource to the institution. One experienced, in this phase, a process of exclusion. This resulted in a lot of pain and humiliation for those professionals

to whom ISABS was an institution, not a personal property. Polarisation took place. Issues which were submerged, surfaced and there were open efforts to build coalition, and show of strength, which finally led to powerful confrontation. This was a very critical phase because it inflicted pain all around, and undermined all efforts put by professionals during the last seven years. It also reinforced intense desire on the part of many professionals to see ISABS revitalised.

The last, that is, the present phase, during 1979-81 characterise the phase of rebuilding and reconstruction. The power issues resolved, and wider participation has emerged. With the withdrawal of confrontationists, the polarisation has disappeared. There is a renewed desire for affiliative need with a strong purpose. *Espirit deCorps* that had disappeared during the intermediate phase reappeared with increased vigour. There is greater tolerance for personal and professional differences. Differences are seen as an enriching process rather than as a threat. ISABS, however, remains in the process of evolving, being and becoming.

Some Old & Precious Memories

Shakti Sharan Roy



Somnath - Keep It Simple And Straight

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

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

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

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

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

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

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

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

Paul - Accepting Others

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

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

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

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

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

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

Dharni - Valuing Differences

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

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

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

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

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

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

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

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

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

Abad - Humility Personified

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

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

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

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

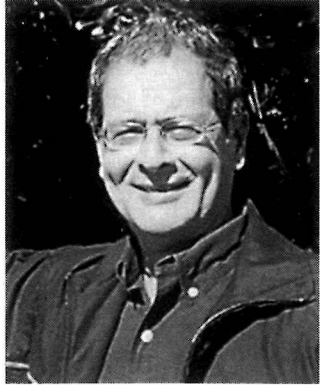
In this book, Abad and his team has researched several successful organizations of India and have made a summary of some of their common traits. The participants were making presentations on these factors. One person while making his presentation said, *'the authors have suggested this as one of the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

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

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

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

Abad Ahmad is a living example.



Our friend
and dear
colleague

Rusi Engineer is no more on this earth. Yet he smiles at us through the pages of this very newsletter which he edited single-handedly some years ago. He was a fine and graceful

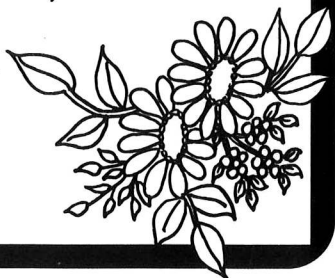
person looking at life with a merry twinkle in his eyes, silently battling cancer, the disease, which he once overpowered but eventually succumbed to.

Deeply spiritual in his outlook, he studied and imbibed many religious teachings. Many of us would remember how tears flowed from his eyes when he heard KK Mehta chant the 'Nirvanashatakam' or when Kumar Gandharv sang Kabir's "Jayega hans akela, Jag darshan ka mela.." Many also remember the wonderful hours spent listening to the 'bees and mariamba' duet he would sing in his mellow baritone with Dilip in the happy hours.

Rusi never hesitated to take a stand or raise his voice when systemic processes appeared askew. I am recalling situations where he must have felt surrounded and pressured due to this. But he always maintained a respectful cordiality in his assertions and taught many of us the true meaning of collegial togetherness, mutual investment and personal integrity.

In addition to his association with ISABS where he became a professional member in the year 2000, he touched the lives of many human beings through his work as a psychotherapist and counsellor. I experienced his embodiment of the values which he facilitated for his clients and participants in the way he was open to relationships, flowed with changes and courage to make decisions which were authentic and rich. I would like to end with a quote of his, "You can take a horse to the water but you can't make him drink".

Manas Shukla



To.....My Mentor, My Friend and My Guiding Light

Ode to Rusi

I dream of a world
Beyond this world
Where all are together
And love abounds

I dream of a world
Beyond this world
Where all are together
And joy knows no bounds

You are gone
And are you arrived
You have left
And you have reached

Are we apart?
Or are you a part
Of the world
Where we depart

Are you with them
Those who are gone
Making them smile
With the twinkle in your eye?

I dream of a world
Beyond this world
Where all will be together
Never to depart

Rachna Sharma



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

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

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

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

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

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

Subhor Khanna
Udai's Grandson



Udai The Rising

The Sun that infused
Life force to my purpose

The Moon that happily
Shared his shine and brilliance

The Pole Star
That illuminated my pathway

The Sculptor
Who moulded marvel out of clay

The Lighthouse
Helping me stay on course

The Sacred Spring
That nourished me, at source

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

neena verma

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

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

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

Manas Shukla & Jasmeet Kaur

my brother like no other

George Menezes

Have you ever felt hollowness in the centre of your chest? A gigantic emptiness? I mean physically. As if a living organism, a preciousness had suddenly taken flight leaving a void full of unbearable pain, the kind that even Thecla and I have not experienced during the pain filled days since she started her dialysis in April of this traumatic year.

I feel that pain now, right here as I write.

My mother saved Francis for long years with her prayers especially during his courageous and life threatening march to liberate Goa.

My Dad saved him and made him strong by not allowing “grace marks” to condone his academic failure although he was Under Secretary Education at the time Francis appeared for his Matriculation exam.

Ada, my sister saved him by harnessing all the power of her faith and converting it into beautifully candid and frank letters that she alone could write.

Armida my youngest sister who was Dean of Sion Hospital, saved him by her warm and competent presence in his every illness, big or small.

Louis, Ignatius and Lenny my brothers, were there for him materially some rare times, siblyngly most of the time.

And I the eldest, the “morgado” the loved one of the family?

Let me take you to a time when as kids we found ourselves playing on the edge of the river at “Vitagem”, a pier off the Mandovi river in our ancestral island village in Goa.

We had come to watch the arrival of the “gazolina”, the diesel engine driven boat that made its daily trip to Panjim and back.

Francis dared the river as he dared everything in life that was obstacle to his road less traveled on his journey of self discovery. He dared and he slipped and he fell into the swirling waters of the Mandovi. As he was being carried away I grabbed his outstretched hand and pulled him ashore.

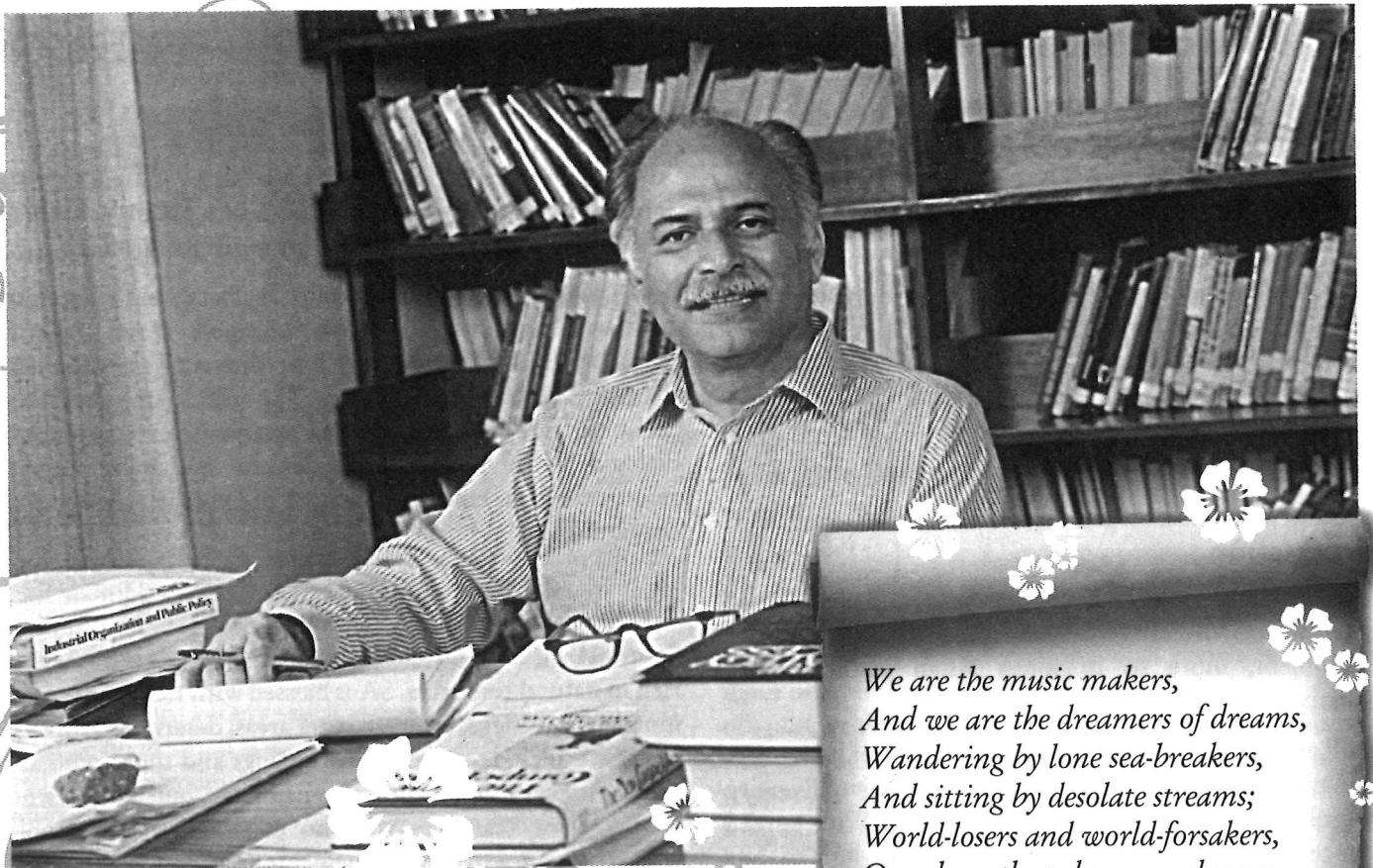
Many years later, differences of opinion led to a slanging match between Francis and me, which was never resolved and ended quickly when my mother started the family rosary earlier than usual.

He asked me later, very seriously, whether I had ever regretted saving his life, denying the great Goan river its genuine victim?

How could I? Could I deny the family, the community and the nation he so loved, years and years of stellar and unaccountable contribution?

Could I let a mere river take him away when the waters of the Arabian sea were inadequate to embrace him and the mountains of the Sahayadiri range could not prevent him from planting the Indian flag on the soil of Portuguese governed Goa?

Francis was and will always remain an enigma. His towering scholarship was at times so childlike. His brilliance was often misunderstood for stubbornness and for inflexibility by pygmy brothers like me who found him uncompromising in his goals and yet gentle when he tried hard to “suffer fools gladly”.



Could I have been able to deny his community and his beloved mother land a maverick genius who gave a new meaning and purpose to sensitivity training and the holistic development of people?

A dreamer of his own complex dreams and a ruthless and uncanny interpreter of the dreams of hundreds of disciples who grew tall and strong and hoped in their great love for him that his "guruship" would never end.

They were right. His reluctant guruship will never end.

As we watch in utter amazement, two yellow butterflies settle on two sides of his bier. I hear one say "What manner of men are these who see the world in a grain of sand and heaven in a wild flower?"

"I will tell you" says the other butterfly.

"The poet Arthur William Edgar O'Shaughnessy wrote about them"

George Menezes is a Professional members of ISABS and brother of Late Francis Menezes, founder member, ISABS.

*We are the music makers,
And we are the dreamers of dreams,
Wandering by lone sea-breakers,
And sitting by desolate streams;
World-losers and world-forsakers,
On whom the pale moon gleams:
Yet we are the movers and shakers
Of the world for ever, it seems.*

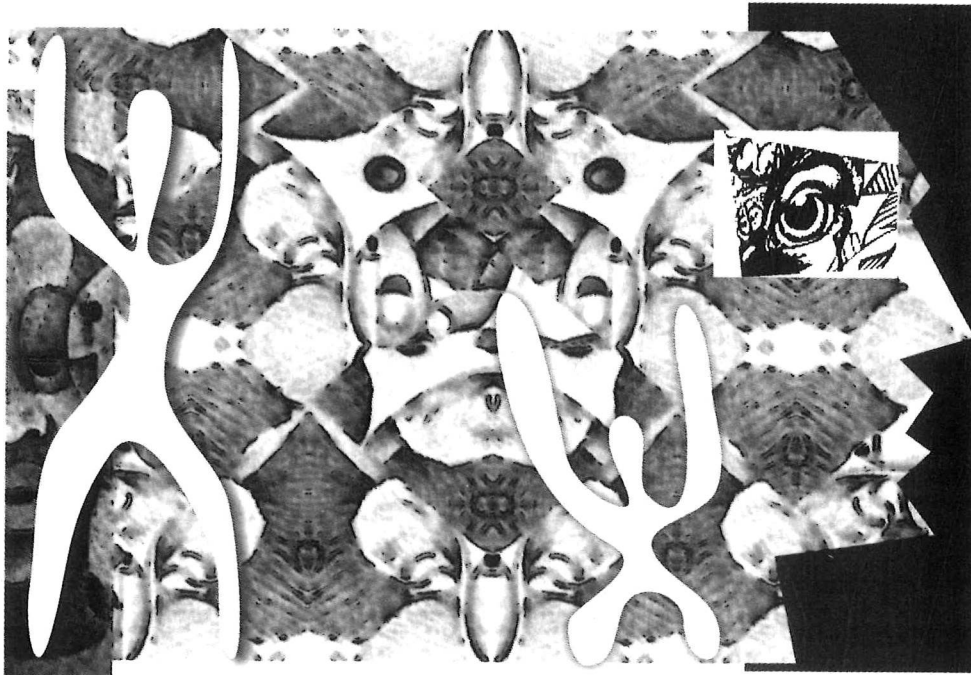
*With wonderful deathless ditties
We build up the world's great cities,
And out of a fabulous story
We fashion an empire's glory:
One man with a dream, at pleasure,
Shall go forth and conquer a crown;
And three with a new song's measure
Can trample a kingdom down.*

*We, in the ages lying
In the buried past of the earth,
Built Nineveh with our sighing,
And Babel itself in our mirth;
And o'erthrew them with prophesying
To the old of the new world's worth;
For each age is a dream that is dying,
Or one that is coming to birth.*



MY ENCOUNTER WITH THE ENCOUNTER GROUPS

Abad Ahmad



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

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

However, to meet the expectations in this matter, I have been struggling to reflect deeply during the last several weeks on my association with T-Groups, the thought processes that led us to establish ISABS, and the long journey of process-oriented work in Applied Behavioural Science (ABS) and OD that followed in my academic and professional life. My hope

has been that I may have some sparks of meaningful insights based on my experience and understanding of Applied Behavioural Science movement, T-Groups and OD, especially in India, so that I may be able to pen down my thoughts for the 'Here & Now'. As a result, I have some reminiscences and thoughts that I would like to share with the fellow ISABSians. Since it is my individual perspective, there may be some omissions and limitations, which I hope other senior colleagues will kindly bear with and rectify.

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

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

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

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

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

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

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

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

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

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

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

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

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

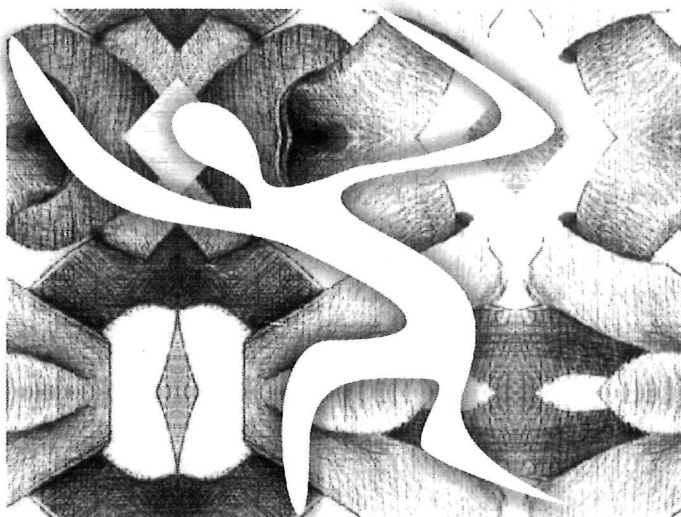
There are several terms for the group process based learning methodology. The original term T-Group (Training Group)

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

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

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

I feel that my most significant learning in Applied Behavioural Science and Organization Development came by working with colleagues like Craig Lundberg, Fred Massarik, Rolf Lynton, Udai Pareek, Somnath Chattopadhyaya, Nitish De, Dharni Sinha and Manohar Nadkarni,



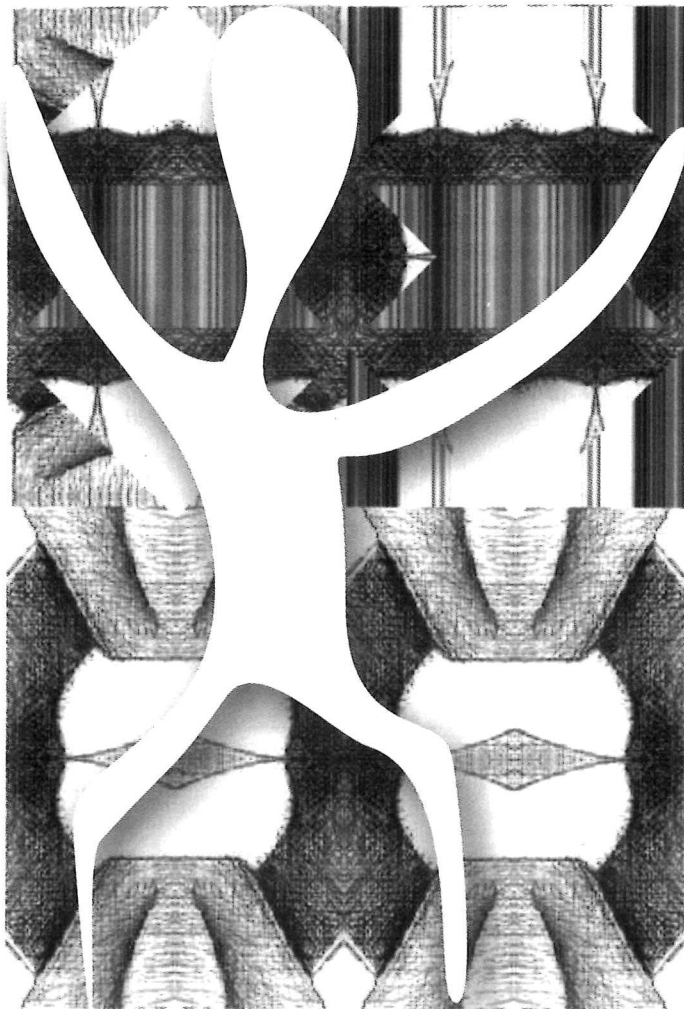
I always kept my academic and research interests active in spite of heavy administrative responsibilities, and feel very satisfied with the research work done by the scholars with whose work I was associated as a guide, and particularly with my own research along with one of my colleagues Dr. O.P.Chopra in the FMS that led to the publication of empirical research based book in the Indian context entitled 'Passion to Win—How Winning Organizations Develop and Sustain Competitive Edge?'. We have developed a holistic model of organization sustainability and competitiveness (The 5-I model), and the concept of 'Inspirational Leadership'. Professor Udai Pareek had graciously described this research work as a water-shed in organizational research in India.

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

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

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

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



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

1. *Being trustworthy by being congruent with inner feeling or attitude that is being experienced and is matched by awareness of that attitude, i.e. to be whatever deeply I am, then I am unified or integrated person in that moment.*
2. *To be transparently real and authentic, and be sensitively aware of and acceptant toward my own feelings.*
3. *To be caring with unconditional positive regard for the other person. If I am to be more helpful, then I must myself grow and accept myself.*
4. *To be able to actively listen and try to deeply understand and empathize with the other person, and reflect it to him/ her to check whether my understanding of his/ her feelings is correct.*
5. *To act with sufficient sensitivity in the relationship so that my behaviour will not be perceived as a threat, and the person will feel free and safe to explore all his/ her feelings.*
6. *Meet the other individual as a person who is in the process of becoming, and not be bound by his/ her past and by my past.*

7. *To keep a helping relationship free of judgment and evaluation (both positive and negative) that will permit the other person to reach a point where he/ she recognizes that the locus of evaluation, the centre of responsibility, lies within himself/ herself.*

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

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

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

My Journey ... NTL and Beyond

Ishwar Dayal

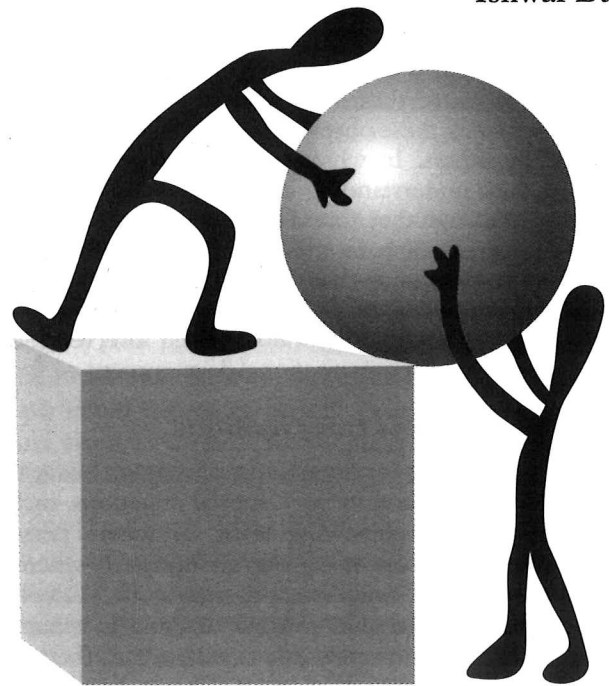
My Experience at Bethel

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

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

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

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



understanding of T-Group methodology through personal experience but crystallization of this came only later when I involved myself as a Trainer. This evaluation of the outcome and relevance of the methodology also crystallized for me over time, not at Bethel.

Using T-Group Methodology at IIM-A

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

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

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

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

- 2. Some participants became Trainers because this role served as an emotional crutch for them where they could experience companionship. This understanding did not reflect in their relationships with people and in groups or in the job they did.*
- 3. A very small number of participants were able to transfer to the work situation in any significant way whatever understanding they gained in the programme.*

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

The Use of Process Interventions

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

1. By drawing attention of student to look at why they are interpreting certain events or behaviours or relationships repeatedly in certain ways helps the individual to raise questions about self and in some cases leads to introspection. At times students come back after class to discuss about themselves and to seek counseling. In an executive programme, for example, the civil servants repeatedly interpreted certain situations in one way while other groups interpreted the same situation in totally different way. The discussion that followed led the participants to recognize the processes of conditioning and prejudice and how individuals acquire these and how they influence their relationships and decision-making.
2. While helping higher levels of management to diagnose organisational problems, I found it useful to have them recognize how certain patterns, policies, practices, etc have contributed to the organisational problems. This recognition often leads to re-examination of their own assumptions and how they influence their work and relationships.
3. I have found it useful in courses to set up a group to highlight organisational problems such as power, roles, role-relationship, diversity, and so on.

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

To Conclude

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

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

On the First Open Space Conference in ISABS

RAJEN GUPTA

The first Open Space Conference (OSC) in ISABS was held on May 22-23, 1999, during the Summer Event 1999 held in Goa. The idea had been discussed over the last one year and finally space, time and resources were created for it to happen.

I spent the first week of the event during May 15-21, 1999, as a facilitator. There was an air of anticipation about the OSC. This had given rise to some anxiety in me. However, anyone whom I approached for help came forward. Vasu, NP and Jasmeet got heavily involved while Sushma communicated her full backing.

Finally...

The time — 2.p.m on May 22nd finally arrived and we had a group of around 45 people gathered in the Coral Reef of Holiday Inn. This comprised of Professional Members, Interns, Phase B and Phase A participants. The objectives of the OSC were stated as under:

1. Creating an active learning community of Applied Behavioural Scientists.
2. Sharing experience and work done.
3. Sharing of concerns, dilemmas and issues.

4. Generating new action and research choices.
5. Building concepts, frameworks and models for ABS.

NP created an "idea market" where everyone put up a number of ideas on the cards made available. Over a hundred ideas were generated. Jasmeet, Vasu, Bilol & Manas made efforts to group these ideas. Others joined in

like. The four groups focussed on:

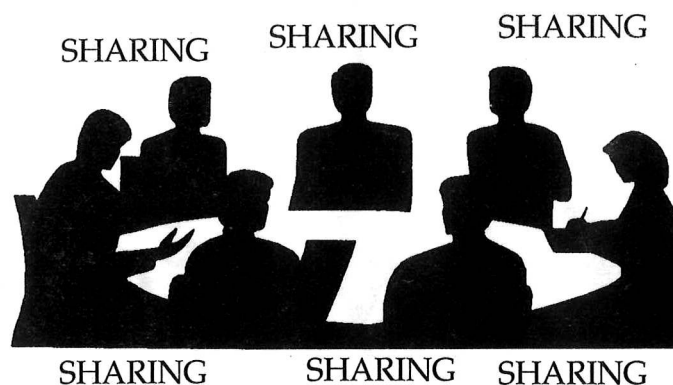
1. Leadership and values in organizations and society.
2. Self and intrapersonal processes of change.
3. Man-woman relationships, intimacy and sexuality.
4. ISABS as an institution.

Participants made their choices and worked in the respective rooms. Each groups worked for over two hours and reported to the plenary during 6-8 p.m. Participants from other groups made suggestions for further work.

The whole of the next morning was spent in the small groups. Then in the

closing session in the afternoon detailed presentations were made by the four groups. A brief summary of these is reproduced in the following pages.

The people then shared their reflections on their own experience of OSC. For me



spontaneously. Thirteen idea groups emerged.

These were then rationalised into four groups. Rooms were provided for these groups to work in while every individual was free to move from one group to any other wherever he felt

the most beautiful image came from Sanjib Basu. He saw a resonance between OSC and the computerised communication space where you could login into any part of this space whenever you wanted. Of course, ISABS Open Space married this

imagery without giving up the face-to-face interpersonal touch. Some of these reflections were put down in written form and these are also reproduced in the following.

The overall reactions were positive, with sugges-

tions for improvements in the design. Resources permitting, such open space conferences would become a regular feature of the National Events. Regions might also pick up the idea and organise similar conferences.

1. Leadership, Values, Organizations and Society

Initially there were 3 cluster of ideas V3-organization and large systems, Social issues, Leadership values.

After negotiation they were merged into one subgroup. We started showing with initial concern and converged at the 'VALUES' theme.

Cluster of ideas belong to three streams as follows:

ORGANISATIONAL CONCERNS

- OD - a dying profession
- ABS role in downsizing in organisations
- Re-humanizing the entrepreneur
- Congruence between human and business processes.

- How can ISABS strengthen and inspire economic agents (like small scale industry) so as to reinforce their economic role.
- Managing relationship in software organisations.

SOCIETAL CONCERNS

- Awareness in the society of change processes in individual and community.
- Creating focus on social issues like degenerating value systems.
- Sensitizing the rural poor woman.
- Use of T Group for increased awareness of social responsibility.

- The role ISABS can and does play in society.
- Model of a human being in ABS. Inclusion of spiritual?

PROFESSED AND PRACTISED VALUES

The desired values they arrived at were as follows:

1. Openness & authenticity
2. Integrity and Honesty
3. Celebrating diversity
4. Autonomy and True consensus
5. Excellence
6. Social relevance
7. Human Development
8. Proactiveness

2. Self and Intrapersonal Change

The starting point is the self. The self never exists in isolation. There are always inter-linkages within a given context be they with the family, the work situation on society in general.

The self is a fragmented entity reacting from different levels of consciousness in response to different expecta-

tations from itself and from the context within which it exists.

Self discovery in 3 different ways:

- Through self examination
- Through sensitivity to self.
- Through external feedback.

The Group also addressed itself to various specific areas like:

- T Group Processes — Help
- T Group Processes — concerns
- Effect on self when an individual shifts from a participant to a facilitator role.

On individual level

1. Self Examination
2. Self Acceptance
3. Awareness of choices and freedom to choose
4. Decreasing over-intellectualisation
5. Awareness, Acceptance and Management of emotions — removing blocks to experiencing intensity, functional channelisation
6. Letting go of past luggage
7. Exploring boundaries — Awareness of potentials and limitations — Transcending and re-establishing boundaries

On Group Level

1. Psychic energy in the field flows through the group realism Vision and relatedness
2. Acceptance of others as 'whole' beings with positive and negative points
3. Awareness of our potential for Intimacy
4. Awareness of the availability of a fund of acceptance, love and support leading to trust building.

Post lab support — Illusion of singleness

1. Addiction to ISABS methodology, inability to

explore self through other methods
Life style collective conscious/unconscious

2. Rigour and Focus — Diffusion of purpose

Effect on self on shifting from participant to facilitator role

1. Unavailability of opportunity for self growth (except in facilitator role)
2. Limited involvement (consequent to above?)
3. Dependence on peer group and changing process for self understanding and growth. Need for release.

3. Man-Woman Issues, Intimacy, Gender

- ISABS not able to address sexuality in the labs; also depends on facilitators' ability to deal with his/her own sexuality; the taboo of sexuality.
- What am I — where does my sexuality, femininity/masculinity come from? Do we de-sexualize people before we relate to them? Tentativeness about the whole issue of sexuality; understanding the sexual response cycle of men and women and the differences between them due to their own physiology.
- What is the place of a woman — stereotypical expectations; home roles

of wife, mother, daughter — how dominant are these; exploitation of women; sacrifices that men also do — is it only women who need the liberation? How much we as women disown our bodies and our bodily needs.

- Sex and sacredness and the spiritual — fear of this connection eroding.
- Marriage and the meaning of life; relationship and jealousy; jealousy and exclusivity in marriage; the guilt and secrecy associated with attraction outside marriage; is voicing this attraction (to the attracted one or

to one's spouse) enough to deal with the experience? Marriage is a social institution.

- Sensuality, sexuality — the difference between these 2 aspects; sensuality is connected to one's feelings and does not HAVE to give/lead to sexual pleasure.
- Self-level awarenesses or insights that emerged at the end of 22 May: Being in touch with the masculine and feminine parts of my own self; I need to take total accountability — respect and be authentic with the other; dialogue of both the genders is needed; and, it is

through our vulnerability we enter the sentient.

- Sexual jokes and the differences in men and women in sharing these and listening to them. These differences are socialized, as are the different attitudes towards such jokes in different cultures too.
- Work done at the end of 23 May — (1) How do we link these thoughts and concepts to our real, day-to-day living and apply these insights while doing labs? How do we work with this? The answer that emerged in the discussion was: Myths are world views — there is an openness that dawns when one sees one's template and its link to daily reality — a larger, universal perspective takes root within oneself. (2) Need for ISABS to offer and conduct a couples lab so that both people in an intimate relationship (and the two genders) can begin to understand and deepen their relationship. (3) Worked out a template on structuring a lab on "Intimacy and Man-Woman Relationships", viz. Valuing introspection and questioning as the main mode — seeing metaphors in the lab —

exploring the images which lead to how I relate to people in my life — then, exploring this between each other in the lab room itself. (4) Research Possibility — what is the link/relationship between telling of sexual jokes and one's own sexual life?

- Also, each person in the room captured on paper what these discussions had meant to her/him (some of these are reproduced below as direct, verbatim quotes). This individualized, expression also seemed to be in consonance with our understanding of the diversity present in this issue.

* * *

"The image of Sita — as the sacrificing woman — so deeply internalised in me as part of my growing up process. What happens to me when it comes in conflict with my learnings of equality and my identity not just as a woman but as a person. Intimacy and sexuality — are they related or can one be without another?"

* * *

"My aliveness to sensuality is associated with fear of my vulnerability."

* * *

"Apart from having a space to articulate concerns which are otherwise taboo; the way we have created myths and the images of female energy in our society and how they have been perceived and their impact on my own identity and the way I relate to others has been very meaningful."

* * *

"Sexuality: neither repression nor permissiveness! Handle with authenticity and sensitivity!"

* * *

"I and my wife are tied together by a rope — a rope very long and flexible. We can explore a large area without needing to cut-off the rope. I also feel so comfortable with the spaces I can access that I do not feel the need to cut it off. I'd rather stay in known territory than venture out. I am happy."

* * *

"Greater realisation and insight into human relationships — diversity and similarities; joys and pains; areas to explore, learn and grow as an individual and as a group."

■

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What is Emotional Intelligence?

UDAI PAREEK

There has been an increasing emphasis on exclusive intellectual achievement in terms of higher percentage marks in the examinations, both by the schools and the parents. While intellectual excellence is highly desirable, exclusive emphasis on it, at the cost of other important aspects, is both self-defeating (because in the long run intellectual excellence requires "emotional maturity") as well as dysfunctional in producing anxiety and depression amongst children. The traditional concept of intelligence is confined to two varieties of academic kind: verbal and mathematical-logical.

The recent book by Goleman (1995) has drawn attention to this neglected aspects. He calls it "Emotional Intelligence", Gardner (1983) had proposed the concept of multiple intelligences. His model of multiple intelligences included, in addition to the two already mentioned (verbal and mathematical-logical), spatial ability (seen in artists and architects), kinaesthetic ability (seen in sports), musical ability and two personal intelligences (interpersonal and intrapersonal). According to him "Interpersonal intelli-

gence is the ability to understand other people; what motivates them, how they work, how to work cooperatively with them. Successful salespeople, politicians, teachers, clinicians and religious leaders are all likely to be individuals with high degrees of interpersonal intelligence" (Gardner, 1993). He further added that interpersonal intelligence included the "capacities to discern and respond appropriately to the moods, temperaments, motivations, and desires of other people" (quoted by Goleman, 1997, p. 39)

Salovey (1990) was the first to use the term 'emotional intelligence'. He suggested five main domains of emotional intelligence: knowing ones emotions, managing emotions, motivating oneself, recognizing emotions in others, and handling relationships.

Goleman's (1995) popular book spells out various dimensions of emotional intelligence. One important element in emotional intelligence is optimism, so well research by Seligman (1991). Goleman (1998) has recently suggested five components of emotional intelligence at work: self awareness

(selfconfidence, realistic self-assessment, self deprecating sense of humour), self-regulation (trustworthiness and integrity, comfort with ambiguity, openness to change), motivation (strong drive to achieve optimism even in the face of failure, organizational commitment), empathy (expertise in building and retaining talent, cross-cultural sensitivity, service to clients and customers), social skill (effectiveness in leading change, persuasiveness, expertise in building and leading teams).

The current concept of intelligence is highly biased in favour of qualities traditionally attributed to men—high energy, drive, achievement, competition. Emotional intelligence emphasizes the importance of characteristic traditionally attributed to women — empathy, self-control, emotional facility etc. It balance the tilt, and can be said to be androgenous in nature, integrating qualities traditionally attributed to men and women. The components of emotional intelligence, are briefly listed below under three categories (masculine, feminine and both).

It is interesting that most of the components of emotional intelligence are highly valued in the Indian culture and traditions. Goleman has, infact, commented that some of these attributes are found in a larger measure in Asian cultures.

The components have

been listed under 6 heads, two each for men and women, and two common to both. This is a tentative and broad classification, and is not suggested as exclusive of each other. These components need to be developed for effectiveness in various spheres of life, including the organisations. This short note has only suggested and listed them. These need to be worked out in details, and relevant measuring instruments need to be identified and/or developed.

COMPONENTS OF EMOTIONAL INTELLIGENCE

Attributes to Men

A. Achievement Motive

1. Urge to excel and compete
2. Sensing opportunity
3. Taking responsibility
4. Self-reliance, independence
5. Persistence, perseverance

B. Power Motive

6. Urge to control and impact
7. Positive self-image
8. Energy, discontent
9. Assertiveness
10. Low fear of failure

Attributes to Women

A. Extension Motive

1. Urge to help and care
2. Compassion

3. Empathy, Synchrony
4. Trust
5. Collaboration

B. Self Management

6. Intuition
7. Value-orientation
8. Management of emotions
9. Resilience
10. Rumination (negative)
Common to Both

A. Self-determination

1. Internality
2. Attributional effectiveness
3. Optimism
4. Hope (opposite of helplessness)
5. Depression (lack of)

B. Social Competence

6. Reflection
7. Goal involvement (self-restraint)
8. Ambiguity tolerance
9. Commitment
10. Networking

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A Systems Perspective

G.K. DATE

Bhanu and Sundaram in their article on Feedback in the May'99 issue of Here & Now state that the term feedback is borrowed from engineering by Kurt Lewin. This is a good place to begin my article. Being an engineer by education and practice gives me certain advantage in working on this angle.

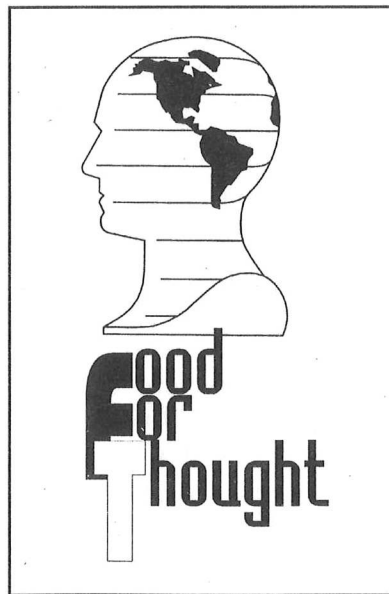
In a self-regulating system (called automatic in common parlance) feedback is the regulating sub-system. A very simplified version can be shown as follows:

Inputs
Processes
Outputs
Variance

Feedback loop

A system is designed to produce a specified output. Accordingly the inputs are selected and introduced into the system. They are subjected to certain processes within the system so as to produce the desired output. Raw materials, energy and other inputs are variables. They are drawn from various sources as such their physical and chemical qualities are not constant. Though an attempt is made to keep the variation within a small range, this has to be balanced against the cost of the whole operation. Similarly the processes employed also fluctuate with time and space. This means

that even in a well-designed and well-managed system the output would fluctuate in quantity and quality. In a self-regulating system this variance is monitored by suitable devices. In sensitive systems these are magnified and then fed back so as to



make necessary changes in the inputs and the processes. This leads to the system giving the desired output. The feedback loop would then become quiet and the system would keep operating at the designed level. In a complex

system there are many parameters to be monitored and hence there would be many feedback loops. It is interesting to note that this is termed negative feedback in engineering.

Any human system has a much higher level of complexity. Obviously for a human system to be self-regulating the feedback process would have to be very sophisticated. To study it in all its sophistication let us enumerate some of the essential elements of a self-regulating system.

1. A self-regulating system is committed to give a consistent output within an agreed range. Remember that if the range of variation is made small the system would become very expensive to design and to operate
2. There is a clarity and an agreement about the objectives among all concerned
3. It is accepted that all elements of the system are variables
4. Feedback is not from outside but from within the system
5. There is no argument about the feedback. It is accepted in its totality and the system acts on it
6. It is a continuous and cyclic process.

Let us now use these elements to understand the process of feedback in human systems. Let us begin with the Human Process Lab.

In the beginning there is no group. Individuals from different parts of the country come together apparently to pursue shared goals. In reality they have different objectives, some of these are clear to them while they are only vaguely aware of others. Some have come out of curiosity. Quite a few have been sent and are there against their wish. In an event they are clubbed together on the basis of some arbitrary rules which largely represent the biases of the organisers. As a result what we have is a collection of individuals. Initially, therefore, there are tentative attempts to get to know each other, to form links. These processes ought to be encouraged as they help to form a homogenous group. There would also be defensive manoeuvres of various kinds to protect oneself from others. These need to be discouraged. The facilitator's role in the beginning then is to help the formation of a group. The feedback that (s)he would provide would be about the processes of group formation. Any individual feedback at this stage would hinder group formation and so is dysfunctional.

If the initial group formation uses a method of natural selection, the time and effort (read cost) spent in group formation could be reduced. A suggestion in this regard is to list the teams of facilitators and let the participants choose the teams they would like to join. They may indicate the first preference

and then the second, third and so forth to make the group sizes viable. Other ideas could be experimented with. A major part of the facilitator's role in the beginning is group formation. Later it may change to group nurturance. (S)he then looks for indicators of disintegration and brings them to the attention of the group. A group is also a living being. Homogeneity is an organic phenomenon and hence it would not be static. It would throb and pulsate. Sensitivity and skill of a high order are needed to read these processes and to let the group know about it. It is, therefore, suggested that basic labs should be facilitated by senior professionals.

Item 1 of the essential elements does not apply to a group of strangers. They have come together primarily for personal growth and/or for improvement in functioning in an inter-personal or group situation. Their life is rather short and they have not committed themselves to the outside world. This item would apply to groups formed within an organisation, like functional or project teams who are expected to give a consistent and reliable output by the rest of the organisation. Let us, therefore, move on to item 2. Clarity and agreement about objectives is an important criteria for the formation and continued health of the group. The initial processes should, therefore, be sharing the process of entry, statements about

objectives, discovering similarities and common links, seeking clarity and understanding. Initially dyads and triads may be encouraged as steps towards group formation. Later they may indicate just the opposite – tendencies of disintegration. As the sharing of objectives etc proceeds forward a clarity about the roles that the members need to play in order to achieve their objectives would emerge. The members would also begin to notice the complimentary roles that each one of them needs to play to help each other. This aspect is often not fully understood and hence remains undeveloped. Unless these link roles are formed and nurtured throughout the life of the group, the group would have a superficial and fragile togetherness. Any feedback given would be of the mutual back slapping kind, and would be a waste of time. The group would disintegrate at the first appearance of truth.

This is where item 3 comes in. We have to work towards the realisation that all of us as living beings are constantly changing, evolving. This is not a defect or a flaw in our character. This is one of our intrinsic virtues. In fact being immovable like a rock is a weakness in a human being. Being dependable does not mean being predictable. We need to be congruent, as within so without. We need not be consistent across space and time. We are curious and adventur-

ous by nature. In our growing up we are taught to play safe and to settle down quickly in life. After that we are expected to keep repeating ourselves. As such we are carrying a lot of misconceptions about our humanness, about the universe, about our inter-relatedness and above all about our purpose in life. Personal growth would then appear to be a life long process of self-exploration and discovery. Realisation, to be in a constant state of awareness, seems to be the ultimate goal. Being sensitive is not a matter of the thickness of the skin but a realisation that the environment being variable there is a need to continuously observe. Life can not be lived as a batch process and by thumb rules. To be alive is to be eternally vigilant. And having observed, it is mandatory that we share our observation (giving feedback) and then act on it. If this is realised giving and receiving feedback would be fun, energising and invigorating. Without it, it is as good as useless. This statement would make it clear that there are processes other than feedback which are much more relevant in a human process lab and we should focus our attention on them.

If personal growth (or self-discovery) is the objective then the individual is to be treated as the self-regulating system within the group. (S)he had chosen to know about his (her) body, mind and soul in the context of the

group. (S)he depends on the feedback that his (her) body and mind provide. In Sanskrit the terms for these are *Vedana* and *Samvedana*. *Vedana* refers to physical sensations through which the body gives signals about its state of health and recommends changes in inputs and processes. It is unfortunate that we allow social (and political) systems to prevail upon ourselves and ignore the signals that the body gives us. *Samvedana* refers to emotions through which the mind cues us about our relatedness with our environ-

To reach our core identity and to unravel its treasures we have to go beyond, transcend all these processes. We have to go beyond the body, the mind and the rational intellect. This is a transcendental process. We enter into the field of consciousness, the spiritual realm.

ment. Here again we give greater weightage to external factors than to our own emotions. We are a complex system, therefore, there are many signals we are receiving from different part of our body and mind. It is quite a job to gather all the signals, to collate them and then to come to an appropriate action choice. These are strategic decisions about life. They may even suggest significant changes in life-styles. How-

ever, it needs to be stated that none of these lead to intrinsic changes. Our core identity remains unchanged. This could be a life time program in itself.

To reach our core identity and to unravel its treasures we have to go beyond, transcend all these processes. We have to go beyond the body, the mind and the rational intellect. This is a transcendental process. We enter into the field of consciousness, the spiritual realm. Non-judgemental observation is the only process that is needed here. With this all the mystery just unfolds. No other process is of any avail. Those who are interested in this sojourn may get in touch with me personally.

If the objective is to improve functioning in an interpersonal or group setting, then the group functions as a self-regulating system. Then a major part of the facilitator's attention would be on this aspect, namely, maintaining the group as a self-regulating system. To reiterate in such a system the objectives would be clear to all the members. They would know the desirable and undesirable inputs and processes. They would know their primary and link roles. In such a setting feedback (or simply exchange of information) would be seen as coming from inside and corrective in nature. It would then be accepted and acted upon to bring the system back on course.

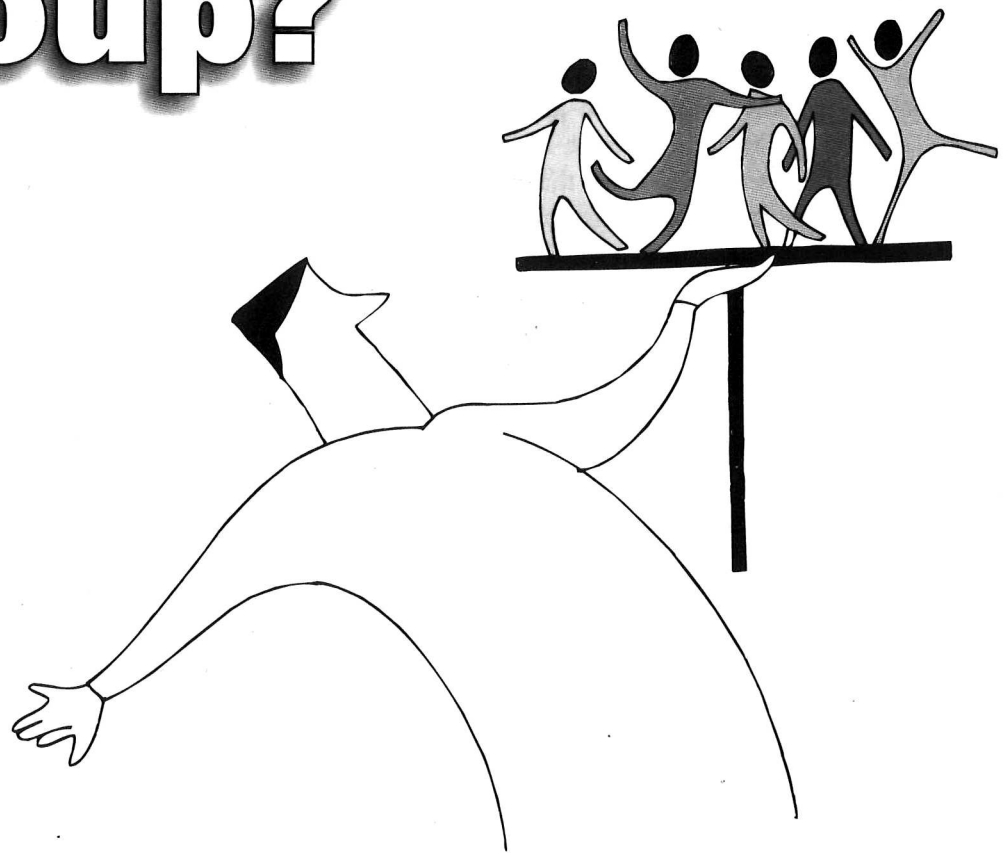
In practice this seldom happens. Individuals are rarely their natural selves. The self is enmeshed in a cocoon of conditioning. This has introduced varying degrees of distortion in both perception and expression. People have become fossilised in various aspects of themselves. They are blind to some other aspects. There is a veil of *Maya*, composed of the various negative states of the being, shrouding our vision of reality. This is largely the state in which we come together in these groups. Everyone is in need of help. Yet they are so touchy about being helped that they won't even acknowledge that they need help. What then, does one do?

One suggestion is to get the members to agree to form a homogenous, self-regulating group out of themselves. Let this be their task, the goal, and the desired output. The ease with which information is exchanged among members of the group would itself become an indicator (a feedback) of how the group is proceeding towards fulfilment of its goal.

One final word about differentiating between feedback and self-presenting. In giving feedback isn't a person opening his mind and disclosing his system of evaluation? Isn't that self-presentation too?

What is the purpose of a T-Group?

Rusi Engineer



I was brought up professionally on an unquestioned belief that T-Groups are about personal growth and development. The focus is on intra- and inter-personal interactions and the most important thing is for individuals to get in touch with their feelings and to learn to express them honestly and openly.

Only gradually did I become aware that this focus on individual growth and development need not be the only, or even the most important, objective of a T-Group. An alternative and at least equally important possibility is to put the focus on learning about how groups function, how we as individuals function as members of the group, how power and authority is exercised and distributed in the group, how decisions get taken or not taken in the group, etc. Given that our lives are mostly lived in organizations and families – i.e. in groups – and given that our happiness depends largely on how we manage our membership of the important groups we are part of – a better understanding of how groups work, and how we function in the groups we are part of, could be very rewarding.

Indeed I discovered that in the early, pioneering days of T-Groups in the late 1940s and early 50s, the passion that drove

the pioneers was not personal growth but *social change*. This was in the immediate aftermath of the Second World War when people realized that the centralized, authoritarian model of leadership, and the habit of obedience and submission to authority prevailing in society and in families, had been one of the contributory factors to the war. The pioneers were therefore passionately interested in learning more about how individuals could work together in groups and live out a different, more democratic model of power/authority through shared leadership.

Later in the 60s and 70s, in response to changing conditions in American society, this explicit societal focus gradually gave way to the more apolitical and 'inward looking' individual growth focus that many of us are more familiar with.

This dichotomy can also be seen in the present day context of ISABS. We tend to see 'Social Development' as a separate stream and struggle unsuccessfully to get it off the ground, while our 'mainstream' offerings remain narrowly focused on personal growth and devoid of all societal concern. The dichotomy is fairly sharp and there is little attempt to integrate the two perspectives. In this context it was eye opening to

discover that in the early days of T-Groups offered to the public, the programme design included discussions on issues such as the meaning of democracy, civil rights, gender issues, nuclear power, during what we in ISABS would call our community sessions.

Learning about groups and how individuals can learn together to live more effectively in groups (organization, family, society) is clearly a different focus than 'personal growth' in the usual sense. The fact is that we live our lives as members of various groups (our organizations, our families). The way we function as a member of these groups either enhances the functioning of others in the group, or it undermines and inhibits their functioning. Awareness of how we affect the functioning of others is therefore of crucial importance in group life.

I am not suggesting that these two objectives are mutually exclusive. In addition to having participants work on their own personal growth issues, we can also use the T-Group experience as an opportunity to intentionally sharpen the focus on how the *group* is functioning, and how the group's performance of its primary task is being impacted by the behaviour of individuals. We cannot just hope that participants will somehow infer from their individual experience what makes the *group* tick (or not tick). Nor can we leave it to participants to figure out for themselves how the group's performance is impacted by their own behaviour.

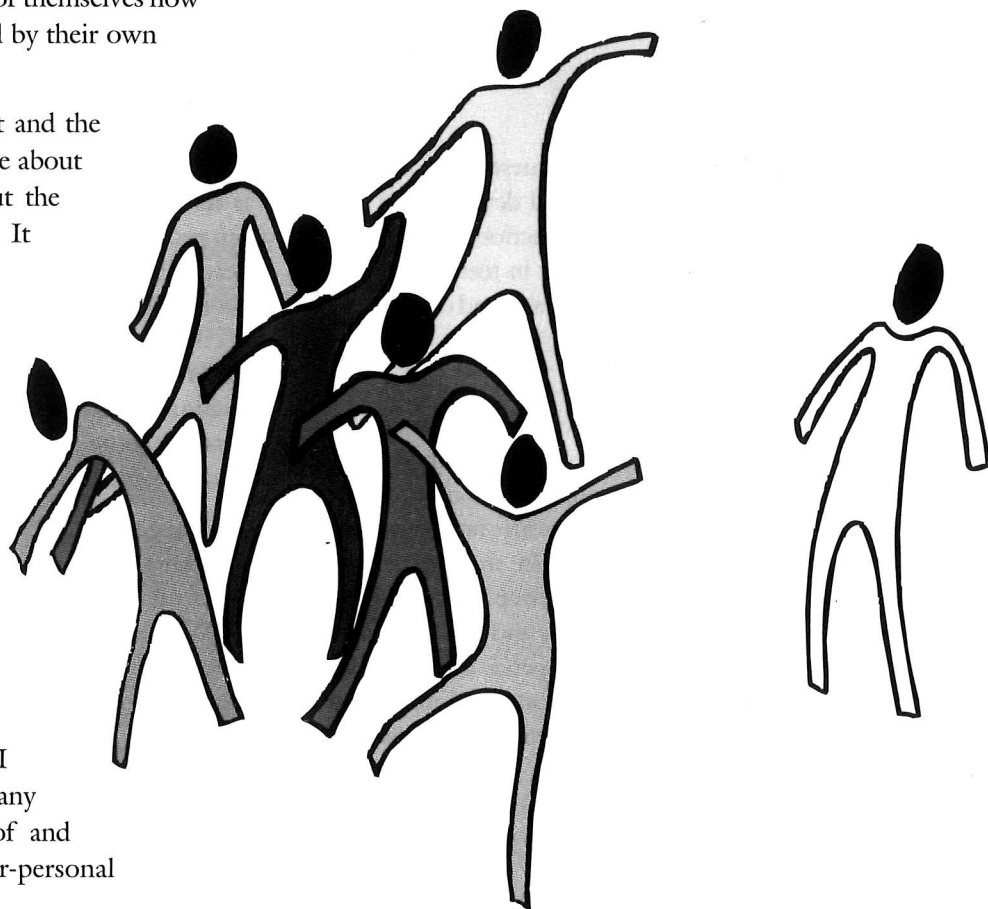
These two perspectives *are* different and the trainer/facilitator has a *choice* to make about what to focus on and where to put the emphasis at any given moment. It involves clarifying one's basic theoretical stance: do we see the group as basically a collection of individuals and the interactions between them? Or do we see the group as an organism in its own right, having its own organizing principles and its own dynamic that is to a large extent independent of the particular individuals comprising it?

When the question is put this way, I realize (and this is probably true of many others also) that my knowledge of and familiarity with intra- and inter-personal

processes is far greater than my knowledge of group processes and group dynamics. This in turn may be an indication of how far we have moved towards a wholesale and uncritical acceptance of the "T-Groups are for individual growth" viewpoint, and a corresponding neglect of the viewpoint that "T-Groups are for learning about group functioning and becoming aware about how my own functioning inhibits or facilitates the group's functioning".

Generically a T-Group is a group that takes itself as the object of study. At any given moment there are multiple processes going on in the group on different levels. Which processes the facilitator notices, and which ones she selects for highlighting depends on the conceptual lens she is using. The processes we 'see' happening in the group are the processes our chosen conceptual lens allows us to see. A different conceptual lens will allow us to 'see' things that remain invisible through the first conceptual lens.

Becoming more fully aware of the power of these two conceptual lenses available to us, and making conscious choices about which processes to highlight and when, is an important part of clarifying one's goals as a trainer and developing one's own training philosophy.



It is worth pointing out that a focus on group functioning automatically and powerfully brings in 'personal growth' issues, though in a somewhat different way. The authority-dependency (or dominance-submission) issue – i.e. the question of how power is exercised and distributed, whether it is concentrated in one person or widely shared in the group – is fundamental in group functioning and brings the individual face to face with the central issue of personal growth: how to be true to oneself while simultaneously belonging to a group and working towards group objectives.

Many important issues lie at the interface between the individual and the culture/society of which he or she is a part. Attitudes towards authority (respect for age, position, status, attitudes towards dominance/submission), gender issues, caste and class backgrounds as important determinants of an individual's behaviour in the group – all these are crucial aspects of behaviour that tend to remain more or less invisible from a 'personal growth' orientation.

To give a personal example, in a recent lab one participant persistently wanted to discuss 'the OBC issue'. I saw this as 'flight' behaviour, simply assuming that this issue is irrelevant to the here and now. It struck me only after the lab was over that it had not even occurred to me to ask this person if he himself belonged to the OBC category. If he did, his insistence on discussing the issue would not be seen as 'flight' behaviour but as an attempt to talk about the root cause of his discomfort in the group. I believe that my blind spot in this instance was at least partly due to unconsciously slipping into a 'personal growth' perspective from which these societal/cultural realities tend to be seen as extraneous, there and then issues.

This externalizing of socio-cultural determinants of behaviour as somehow not belonging to the here and now can be seen as a bias inherent in the individual focus of the 'personal growth' orientation. A group focus appears to lend itself more readily to making room for these important socio-cultural determinants of individual behaviour and fully including them in our understanding of the here and now.

In this context *A Social History of the T-Group* by Steve Potter makes interesting reading (see <http://www.psicopolis.com/Kurt/tgroupstory.htm>). Potter looks at the evolution of the T-Group in light of changing social and economic conditions in American society. As he points out, one of the key instigators of the T-Group, Kenneth Benne, notes that quite soon in the early 1950s the human relations 'laboratories' were attracting as leaders clinicians and Rogerians whose primary interests were the inter-personal and intra-personal dynamics of the small group, and who did not share the initial Lewinian interest in the Laboratory as a vehicle for learning about self in the wider society. "The language of interpretation used in clarifying events became more psychoanalytical or Rogerian and less sociological and Lewinian." (Kenneth D. Benne,

History of the T-Group in the Laboratory Setting, Chapter 4 of *T-Group Theory and Laboratory Method* by L. Bradford, J. R. Gibb, and K.D. Benne (1964).

Benne stated in an interview in 1966, "The original NTL was not focused primarily on individual development. We were interested in change – social change... the whole focus of our effort was how do you achieve participative and uncoerced change". Precisely this was the objective of experiential learning in a T Group – how to bring about participative and uncoerced change in the organizations and family group we are part of.

Potter says that the T-Group nowadays is so dominantly thought of as a form of "therapy for normals", and as a way of becoming sensitive to face-to-face relations between people, that the laboratory of its birth is forgotten.... What were originally the two prongs of the Human Relations Laboratory – learning to make change in the wider society, and personal development through group processes – were split apart, because, in his view, the interpersonal focus of the small group was easier to experience without contradicting the dominant social order.

Like me, I am sure there are many others who have been brought up on the unquestioned belief that T Groups are primarily about personal growth and that this is best achieved through the intra- and inter-personal focus of the small group. This belief is then transmitted to newer generations of T Group facilitators through the PDP process.

An approach that puts a major focus on 'group functioning' throws up exciting new possibilities and suggests ways of bridging the split between the personal and the social. The T-Group experience of participants could thereby be broadened and deepened and made more relevant to the central issue of how to bring about change in their back home organizations and families.

The challenge is twofold :

- The intrapersonal and interpersonal impact of T-group is obvious and easy to experience how can we make sure the group level experience becomes something equally powerful and "visible" for participants?
- We know, at least in theory, that T-groups live on group dynamics. What exactly is the dynamo, and how do we transmit the "knowledge" of steering this process to participants for future application in their organizations and families?

Here is rich territory for future exploration and experimentation.

Valuing Diversity and Inclusive learning

Core values for Human Process Laboratories

Uma Jain



Valuing Diversity (as I would like to put it) and Inclusive learning, I think are values fundamental to the kind of applied behavioural science process work ISABS stands for.

Human process laboratories (labs) and professional development programmes are the primary platform through which ISABS works to enhance these values in organizations and society. In this paper, I am sharing some concepts and perspectives on diversity and inclusion as well as my reflections on how the practice of the values of Diversity and Inclusion is fundamental to learning in the process labs. Also shared are some of the processes/assumptions which make us move away from them and practice the opposite of these values, perhaps unconsciously in pursuit of some other goals and values.

Human Process Laboratories of ISABS primarily use an experiential learning process through T-group methodology. In my understanding, T-group is a learning setting in which individuals work with each other through experiential and collaborative learning processes using primarily the data of their 'here and now' interactions to learn about themselves and their relationships in interpersonal and group situations.

The facilitator's role in this process is to help create a setting in which experiential and collaborative learning processes are fostered and the desired process values are nurtured and validated so that people will apply what they learn not only in the lab but in back home life. Implicit but often forgotten expectation/goal in this context is that the individual learning as well as the process of learning through laboratories needs to be in the direction of promoting some desired values in organizations and

society. Translated in the current context, e.g. one of the desired learning processes will be the one that makes people to cultivate the values of working together in groups as members/leaders needed in the current times moving out of hierarchical functioning and authority dependence.

To facilitate the creation of such setting, certain values need to be held and practiced in the labs at least by the facilitator/s to start with and progressively by the group members and the group. There would be little disagreement that Valuing diversity and inclusive learning are the basic desired values for human process labs.

First of all, let me state what I understand by valuing diversity and inclusion for learning in the process of the laboratories. In this context, I am putting below some work that I have been a part of with NTL, USA. As the steering committee of NTL's community of practice for Diversity, Inclusion and social justice, over the last two years we have developed the definitions of Diversity, Inclusion and Social Justice. I am sharing these definitions below with the consent of the group as these may be of interest to ISABS community.

While the above definitions would apply to a broad spectrum of situations and could be of interest to those who are concerned about utilizing human differences as well as working for social justice, I am giving below how I translate these and understand 'Valuing Diversity and Inclusion' in the context of our laboratories.

Valuing diversity in a human process laboratory to me means being aware, open, receptive and rather eagerly welcoming of different kinds and levels of experiences (including feeling, thoughts, ideas opinions etc.) as they emerge within self, with each other and in the group itself as an entity and utilize them for learning.

Inclusion stands for creating space, respect and acceptance for all irrespective of their backgrounds, orientations, preferences, behavioural styles or any other differences.

Inclusive learning is likely to be possible only if the group practices 'Valuing diversity' as a value. Valuing diversity and inclusion will be the basic values to be held and adhered

DIVERSITY/INCLUSION/SOCIAL JUSTICE

DIVERSITY: Diversity encompasses all the individual and group based differences which impact our behaviors and attitudes and hence our life and work. These cover a broad spectrum from basic components of human identity-- age, ethnicity, gender, gender identity, nationality, physical/emotional/mental ableness, race, sexual orientation and spiritual beliefs to a host of other dimensions such as religion, language, culture, class, geographic location, cognitive style, communication style, learning style, education, family status, income, etc.

This range of differences when recognized, respected and leveraged can foster innovation, teamwork and community. Absence of an acknowledgment and understanding of these differences can cause stereotyping, individual and group conflict, injustice and division.

INCLUSION: Inclusion is the process of engaging the unique human differences, experiences, talents, beliefs, backgrounds, capabilities, and ways of living of individuals in the work and life of groups, organizations, communities, nations, and the world and creating cultures of support and belonging in which people do their best work and are respected, valued, and honored for who they are.

SOCIAL JUSTICE: Social justice as an end state is the vision of a society that upholds the values of equity, inclusion, fairness, human dignity, providing equal access to opportunities and the pursuit of happiness for all the diverse social identity groups. Social justice work promotes/facilitates movement towards this end state at all levels (individual, group, organization, community, nation, and the world) and all segments of our society including education, economics, health care, politics and the environment for harmony and well-being of all on this planet. Social justice work involves disrupting the status quo in favor of a more even distribution of power and influence in order to resist and ultimately eliminate all forms of oppression. This requires being conscious and proactive to ensure that less privileged social identity groups are acknowledged, valued, and visible and that they are compensated for their contributions and have equal access to opportunities.

to if certain other desired laboratory processes and values are to be nurtured. Some of them are enumerated below:

1. One of the expected process of growth of the group in a laboratory is -- participation of all members (not as a mandate but as a likely happening if the group is to fulfill its purpose) both as a learner and contributor so that there is a best utilization of resources of the group and by all members. If this has to happen, the group would practice 'valuing diversity'. If on the other hand, the group gets into conformity and valuing only certain kinds of participation and contributions, the members who are unable to or choose not to fall in line with the majority are likely to be excluded, ignored or not valued.
2. Another most likely process of growth in a lab will be the practice of openness and authenticity and the people choosing to share themselves in a deeper and real way. This again can take place when there is valuing of the differences within self and others and people taking the courage to share those parts of themselves which are unique, different or which come from awareness during group life. This combined with the group not only conveying understanding and acceptance of these but utilizing the said sharing for learning.
3. Several main values of the T-group viz. Awareness, Caring, Authenticity, Personal autonomy need an

underlying process or an umbrella of 'valuing diversity and inclusion' for learning. If we make an attempt to reflect on what these values mean in action in the laboratories and the connection with diversity and inclusion, it will be evident that to practice these values, the facilitator and the group need to move towards valuing diversity and inclusive learning. I am making an attempt below to reflect on some of the connections.

Valuing 'Awareness' to me means *'the practice of noticing and/or experiencing what is happening to self, others and the group at conscious and unconscious level'*. For this to happen, it is necessary that the group values diverse goals, styles and pace of learning of all and creates space for all of these. If it does not, it is likely to get so focused on certain kinds of preferred learning areas or styles that it does not notice the others. This in turn will begin to impact the authenticity of those whose goals or contributions are not noticed, respected or valued. It can also lead to pressures of conformity on members who are different and hence impact the practice of the value of personal autonomy. In such a climate, the practice of the value of 'caring' will be limited to a selected few than to all group members.

While in principle, valuing diversity and inclusion are considered indisputably desired values for our work, in practice, there are conscious and unconscious processes





which hinder the practice of these values and some contrary values take priority as opposed to the desired or stated value.

In my observations, research and own experience of conducting laboratories, I have discovered some operating myths (conscious or unconscious) which cause the dilution of these values:

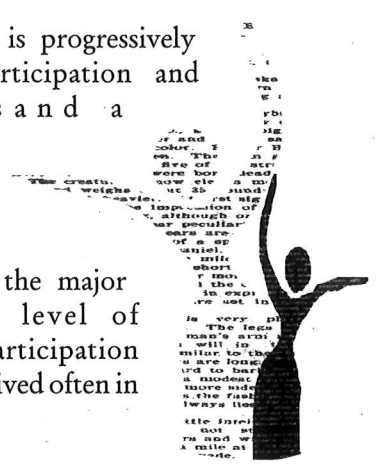
- i. One of the commonly found myth in groups is when in the early stages of the group, the group develops a belief (spoken or unspoken) that if all members will share painful experiences of their back home life and the group will help solve these problems or at least sympathize, it will help the group move forward and develop trust. Starting point of this myth is the belief that the people need to get opportunity to say out their residual feelings of the back home issues that are causing pain for them to be able to focus on the 'here and now' feelings in the group. Operating on this myth, the group begins to develop a process of conformity and the members who are not comfortable with such sharing or are not able to express the feelings of sympathy are not listened to or not appreciated and lose their voice.
- ii. Another myth, which often develops in groups, is that being soft, helping and humane person is the only behaviour which will facilitate and hence discounting the contribution of members or facilitator/s (and hence not valuing diversity and inclusive learning) who do not appear to be so. Or the members begin to conform to be nice even though they do not feel so. In this process, the primary goal of the group or the practiced values become 'being nice' or 'relieving pain of the past happenings' rather than learning from the 'here and now' data about one's behaviour and the values of authenticity, openness, and diversity begin to take a back seat.
- iii. Another process, which often seems to come in the way of valuing diversity and inclusion is a kind of preconceived notions of the outcome state of euphoria after sharing deep personal life issues. When this concept of the process and the end state of the laboratory is held, the participation of certain members which is not in line with this process or not seen as supporting this outcome state is not valued and group begins to demonstrate patterns of exclusion hindering the learning process.
- iv. There are some other assumptions and myths viz. People in their first laboratory are not capable of noticing and voicing group processes meaningfully enough to enhance the objectives of the lab leading to viewing the facilitator/s as the only source of facilitation of group process and in the process ignoring / resenting / discounting the contribution from members particularly

if it is different. Similarly another assumption often found operating is that people learn best when the group focuses on a person and his/her issues at one time. This assumption can create the processes of devaluing and exclusion of all other experiences of the 'here and now' which do not fall in to the focus chosen at that time.

In my experience, the above myths emerge and become operative in groups often due to an unconscious collusion between members and facilitator/s and in the process. In the process, the primary purpose of the laboratory takes a back seat and the goals of relieving pain, developing warm relationships, solving back-home problems, feeling good etc. become the primary pursued goals consciously or unconsciously. Even though some learning still takes place, these processes have a greater likelihood of leading to some undesired outcomes of dependency, pressures of conformity to the group etc. rather than what we really want. Both the facilitators and the clients/participants of ISABS need to reflect on the pay offs, which possibly cause them to collude in this process and move away from the primary learning as well as process outcomes of the laboratories.

How would the group look like if diversity and inclusive learning is being practiced in the laboratory:

- A) That facilitators and group members are progressively more and more welcoming of different parts of themselves and others and begin to view them as pleasant surprises for discovery of unknown directions than a hindrance in some predefined outcomes.
- B) They begin to own up and share their differences and uniqueness to explore self as well as provide a new perspective to others.
- C) There is greater and greater feeling of being valued and respected for who one really is than the need to put up a mask to gain acceptance.
- D) In this process, there is progressively more distributed participation and influence by members and a feeling of respect and appreciation for the varied contributions by all or most members rather than the major differences in the level of contribution and participation which tends to be perceived often in the beginning.



DIVERSITY, INCLUSION, AND SOCIAL JUSTICE (DISJ) COMPETENCIES

1. Ability to name, claim, and work out of their dominant and subordinated social-identity group memberships* to effectively use self.
2. Ability to create a positive learning community and address "isms" in learning groups by tracking and describing diversity, inclusion and social justice dynamics, intervening, and giving effective feedback.
3. Ability to track and describe behaviors, which exclude or disempower members of subordinated groups, at individual, interpersonal, social identity group, organization, community, nation, and world system levels.....and to articulate the difference between intent and impact.
4. Consulting, facilitation, diagnostic, and intervention skills for DISJ work at individual, group, organization, community, nation, and world system levels.
5. A solid base in DISJ theory and practice, including the social construction of differences; theoretical underpinnings of diversity, power, and oppression theory/practice in a U.S. and world historical context; systems theory; change, resistance, and conflict theory; participatory action research; values, ethics, and practitioner competencies.
6. Ability to distinguish between individual prejudice and institutional/societal forms of oppression and to identify social psychological sources of prejudice and internalized oppression.
7. Ability to recognize and address challenges and gaps in their own DISJ personal and professional development. Seeking feedback and being open to the perceptions of others regarding own behavior.
8. Commitment to life-long DISJ learning, growth, and development.
9. A guiding vision of social justice, diversity, and inclusion and their role in working toward the vision at individual, group, organization, community, nation, and world system levels.

**refers to age, ability, gender, gender identity, class, race, ethnicity, sexual orientation, nationality, religion/spiritual practice, and other differences.*

E) The group process evolves in newer directions influenced by the participation of various members and even though these directions may be different from the ones desired or expected by any one to start with, they are experienced as meaningful and owned by the group than attributed to the facilitator or a few group members.

F) It is accepted that people need to and will learn different things from the same group and through different paths - some will relieve pain and some will experience pain which they have denied by being insensitive, some will own up the softness and some their firmness and assertion and so on.

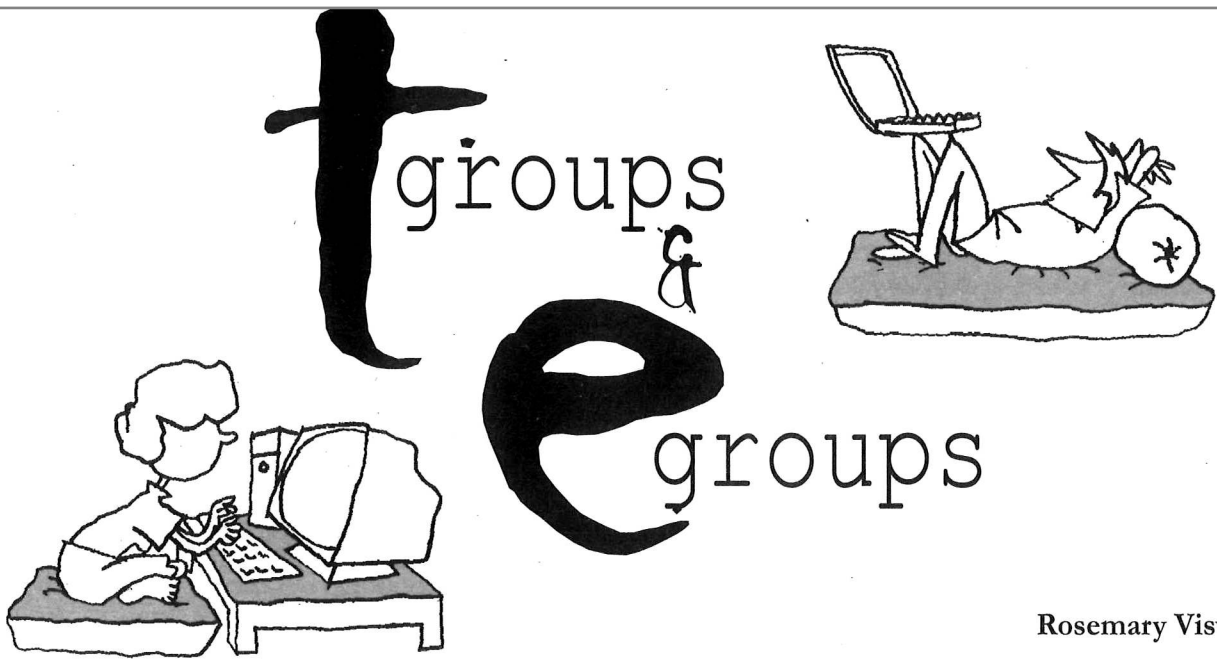
Working to take the group towards the values of valuing diversity and inclusive learning requires attitudes, skills as well as some competencies to be developed, in the facilitators to start with and progressively in the group members.

I am sharing below the list of competencies developed by the NTL steering committee on 'Diversity, Inclusion and Social Justice' as one example of what it might take to be a facilitative member in groups, which want to stand for valuing diversity and inclusive learning.

In the progressively global world, the laboratories even in India would require some of these competencies though the form in which they will be practiced and the content of

issues to which they will be applied may be different. We will also need some more exploration of values and build other skills and competencies to specially address and tackle the issues and myths which make us move away from our chosen values.





Rosemary Viswanath

I must admit that a key motivation to write this piece has been the gentle prodding with a gun to my head by Ganesh and Joy of the editorial team of the Here and Now! But my own search for a meaningful membership in ISABS or perhaps more accurately the meaning of my membership in ISABS has been the other push. This however turned out to be a very daunting topic so I have somewhat cowardly settled down to something safer, but maybe a first step in that larger search. Also this way, I don't have to walk that exploratory journey alone and can invite some fellow travellers

In the last few years I have been more active as a member of the ISABS professional members e-group than as an ISABS professional member itself! This rather peculiar situation has set me reflecting on my own experience of being a member of this e-group.¹ I also wondered if the e-group reveals also something about ISABS as an institution, particularly the dilemmas and anxieties about large group processes, and its own processes.

As I sat down to write this, I scrolled down my ISABS e-mail folder and went on a journey of nostalgia over the last couple of years. Revisiting the debates, the outpourings, the fiery arguments, the intense feelings, the ideas and the personal experiences of so many people was quite an emotional experience in itself. Voices of Deepa Krishnan, who is no more, Bhanu and Alexandra, who have chosen to resign. People whom I have never met in person like Rusi but got to “know” on the e-group. Unfortunately I am one of those people who only save some mail and not hold on to all. Even so, I am struck and impressed by the range of issues that have

been discussed and the energy and passion that has been displayed. It is truly amazing. I am conscious that many readers of the newsletter are not members of this particular e-group. But I hope I can draw them in because what I say may apply to experiences in similar e-groups or that issues about ISABS that I raise as a consequence, may have some resonance.

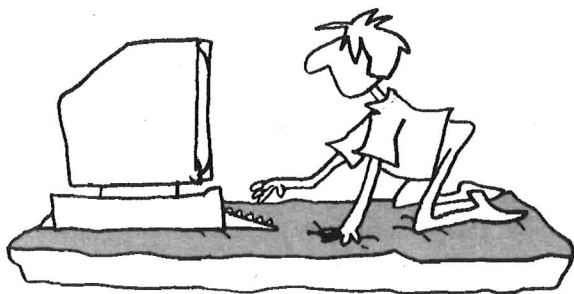
The Internet has certainly created a revolution in information dissemination, communication, commerce, and relationships. The whole dimension of e-mail (and that of e-groups as a further development or complication) has captured my imagination for a while. To move from a medium of human communication such as one-on-one, to letters, telephone, and now e-mail has impacted us as human beings in diverse ways. Many of us have almost instinctively rejected this form of communication feeling that it is inherently alienating, and lacking the touch and feel of a “real” conversation. Some of us have been fascinated by some of its advantages, particularly as a democratic space-its non-hierarchical nature of transmitting information to all at the same time and therefore in principle everyone having voice. Speaking to many, inviting responses from a variety of positions, and sometimes getting thrown off one's feet by opinions from unexpected quarters or in unexpected forms being some of its features.

The e-group as a large group

Here the attempt is to understand an e-group as a **large group** and see how closely it behaves like a large group particularly in terms of the unconscious dynamics. Sushma forwarded to us the link to a very interesting article (draft)

Community Unconscious on the Internet by Haim Weinberg and that contributed to spurring some more thoughts.²

Let us understand some of the features of large groups in contrast to small groups. Large groups typically include an increased tendency to sub-grouping, skewed participation with more active leaders and many silent members. Large groups are experienced as intimidating, inhibiting, and frustrating, leading to the rapid rise of myths and fantasies. Another feature of large groups is their tendency to invoke primitive defence mechanisms such as splitting and projective identification, resulting in a paranoid atmosphere, aggressive expressions and sometimes the deterioration of



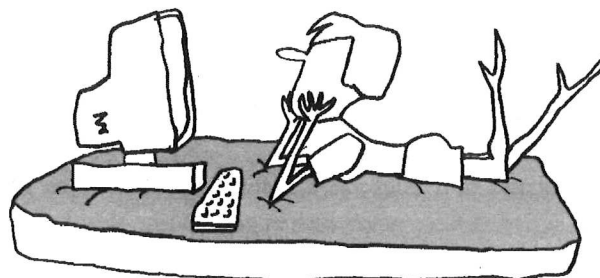
communication into meaninglessness. The large group makes it difficult to create significant interpersonal relationships between members and develop intimacy among them.

In ISABS events, as our labs are small group configurations we are more familiar with the dynamics of small groups. Also even within the small group setting, we concentrate more on self and interpersonal processes, much less on group processes and pay almost no attention to unconscious processes in groups. If at all we have a large group setting it is in the community sessions and in staff meetings. On both those occasions we tend to contain our own anxieties about large groups by either having a “structured” community session which is quite directive and in which we invariably break into small groups. In staff meetings also the staff break into configurations, which are lab wise and thus work in more “manageable” numbers. The opportunities to study processes in large groups in the here and now are therefore minimal in the current ISABS setting. Given that, my hypothesis is that the e-group has in a sense served as a kind of large group experience. As this is an area where we have had less experience and skill collectively, we expect it to be like a small group and then are disappointed and even angered or frustrated at the dynamics that emerge in the e-group. I would presume that while the e-group has survived and has meaning for many members both active and less

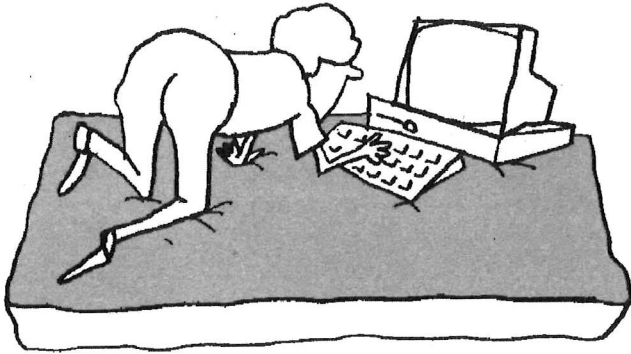
active, it has also been a very frustrating experience for many ISABS members.

In a condition or experience of “boundarylessness” where one has no control over when who reads what, and when who introduces what, and when who responds to what a sense of the bizarre emerges. Unlike many other very large “stranger” e-groups, in which such a feeling could be accentuated, the ISABS professional members' one is about 70 to 80 members (I think) and many of us know each other quite well. But as this is a virtual group and there is no fixed picture of the “members in the mind” there are many anonymous listeners or lurkers and there is an element of almost surprise when one of them suddenly emerges from the woodwork so to say.³ One of the ways we “manage” the anonymity of the large group, quite unconsciously, is by creating a small group around each issue in a fishbowl like fashion. So for every thread or topic that sustains for a while there will be a core group of discussants and the others surround them with occasional parleys or complete silence. While the few discussants of a topic do this as saviours of the group they feel a sense of being Hercules as also resentment at the “silent” lurkers.

Also there is no experience of coherence and stability. The nature of dialogue is different as compared to putting people in a room together. Sometimes e-groups do not necessarily answer anyone's issues or questions but meander along - one thing leading to another. For a person who raises an issue or a series of issues it may even seem like a cutting off, a hijacking of agenda or a lack of seriousness. If a topic is difficult or contentious it is “easy” in the e-group to take flight by inducing or setting up (again, unconsciously) a member to introduce something else. Sometimes the e-group gets fatigued by the “depth” of a discussion and is relieved when someone changes topic! However the person who raises the issue is left with the feeling of **do I matter** and **am I significant?** This is also related to the difficulty of finding “voice” on a group an issue that has been raised quite often. The ISABS professionals group did have a lot of self-disclosure, feelings of empathy, sharing of intense feelings



such as loss, pain grief, regret, sadness, love, caring and connection etc. This was perhaps because as ISABS professionals this was something we could do more easily. Wherever there was a display of lack of empathy it was "frowned upon".



Conflict in the e-group

Looking back there seem to be two areas that have generated a lot of tension and conflict within the e-group:

1. The relationship between the Executive Board and other professional members and the related issues of delegation and exercise of authority, nature and style of decision-making.
2. Issues of professional envy, competition, rivalry and jealousy

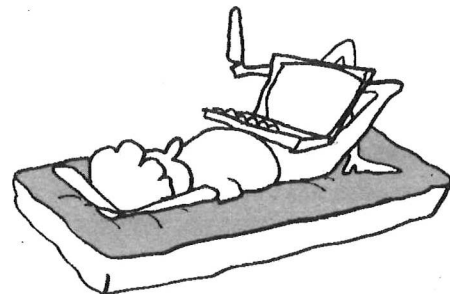
The first of these has been acknowledged and worked with to some extent and "fights" around it has been more open. The other has not been as easily or overtly worked with perhaps because it is by nature more painful and threatening to confront.

Tension and conflict as normal aspects of a group functioning have not been handled with the same ease that empathy and self-disclosure have been. Maybe there is something here for us to learn about how within ISABS we deal with conflicts and whether there is a need to sanitize and neutralise differences. My own perception is that differences and the voicing them openly caused tension almost as if differences were a bad thing. More often than not differences in opinions and perceptions were received as a slight or a putting down of the person or of being disrespectful in some way.

The area where the maximum conflict or disturbance seemed to be created was when there was a sense of boundaries being transgressed, as if operating under the fantasy that the e-group would and could take over the functions of the Executive Board. This also raised questions about the values of transparency, openness and accountability.

It is interesting that while the e-group was probably a huge step towards inclusiveness and creating a space for discussions, one of the issues that was debated quite often was inclusion/exclusion as a principle that emerged and how decisions get taken. This probably emerged because unlike the earlier times the e-group offered a quick and easy method of information dissemination. However with the ease of communication came the attendant "problem" of interference, questions, and the exercise of personal authority.

Minutes of the meeting of the Executive Board, for instance, being circulated raised debate within the e-group on some of the decisions taken. In the pre e-group days these would have been one on one. Suddenly the whole debate was in the "open" for all to see and the entire process was visible and in a short time frame. This is akin in some ways to the phenomena of Parliament debates being transmitted live on TV or the impact of private news channels like STAR TV and the space they give to live interviews on issues. While the previous Board took the brave step of transparency in circulating the minutes, it seemed to also not have been psychologically



prepared for the free debate in the medium of the e-group which was not owned or controlled by anyone in particular. Members of Board the felt cornered, defensive, blamed and said, "trust us don't jump to conclusions". Members on the e-group responded saying "this is my view it does not necessarily imply a lack of trust and I am saying or raising this out of my sense of involvement and commitment to the institution".

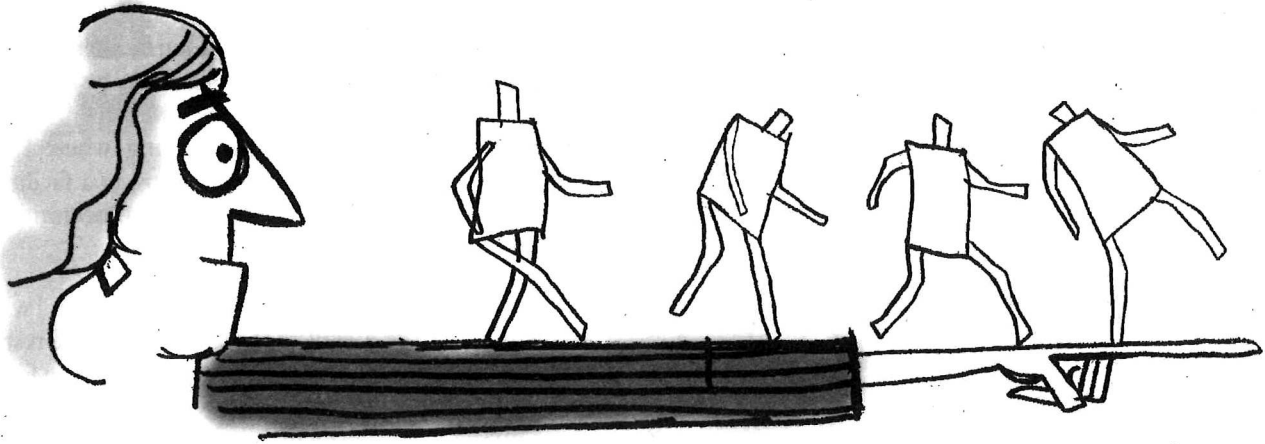
The ability to manage oneself in role, what belongs to which space are all part of the confusion. Do I come in as a "person" or as "member of the Board" were perhaps the dilemmas faced. Was the e-group "official" space, if so what about those not on e-mail? Given that the ISABS constitution (clause 6.2) welcomes in principle any professional member to be part of Board Meetings or any other committee meeting, there is (in principle or in spirit) the need to be totally transparent and open about the discussions in the Board. This is a unique and fascinating challenge that the Board and ISABS as an institution face. The e-group through

its discussions and the kind of issues it brought into its ambit has brought this challenge quite squarely on the table. The opportunity to continue to explore what this means for an institution like ISABS is quite exciting, provided we are willing to use it.

The other area of conflict and tension has been more personal and therefore perhaps more covert. As a society of professionals the possibility of professional competitiveness, jealousy, envy, rivalry and camps must exist but have not been dealt with in open ways. In the e-group, my conjecture is that the safest way to bring them in has been through the discourse on who matters, how do decisions get taken, voice and influence, inclusion and exclusion. Maybe as we get more comfortable with the e-groups as a medium, we will be able to deal with even such issues more directly.

So these are some thoughts on the connection between T-groups and E-groups. They are not presented coherently, but I hope they will encourage further debate. They have at least served the purpose of my looking at the exchanges on the ISABS professionals e-group more dispassionately and with a more curious interest!

1. This started out as what my colleague Gouranga Chattopadhyay somewhat teasingly referred to as my "satyagraha" of boycotting events in 5 star venues but has also led to some kind of disconnect or disengagement that is deeper.
2. Projections and transferences are massive mechanisms on the Internet. The absence of cues other than the written text offers many sources for projections. In face-to-face interaction people rely on the combination of textual, visual and auditory cues to interpret the meaning of the speaker's sentences. This is so common that people do not notice how important each of these dimensions is to (what they think is) an exact understanding of the speaker. If we take out the visual component (e.g. in a phone conversation) we still have the voice and its nuances to tell us if the intention was humorous, sad, or sarcastic. The Internet leaves the written word as the only source of interpretation and this leads to many misunderstandings. A lot of word-wars (called "flaming" on the Internet) start in discussion lists when a comment that was meant to be humorous is conceived as insulting by the reader
3. This observation led Weinberg (2001) to conclude that the discussion list is a large group with an illusion of a small group. It can also be interpreted as if the basic assumption of pairing prevails (Bion, 1959), moving a small subgroup of members to do the work for the whole list. This subgroup might have a feeling of "saving" the list from deteriorating into silence and degenerating.



POWER OF A FACILITATOR

Rajeshwari L

The journey from being a participant to a facilitator is full of challenging and enriching moments, or I should say the journey from participation to facilitation is a struggle. The more I participate, the easier it becomes to facilitate, and not just be a facilitator. During the PDP journey there are times when we can get carried away and want to become a “Facilitator”. In one such lab in which I was participating, one or two participants told me that they saw me as a facilitator. I felt uncomfortable and started questioning myself as to why the discomfort; on the contrary I should feel proud when addressed as a facilitator. I did not like being called a facilitator probably because it made me feel different from the others and not my usual natural self. I was trying to be someone, thereby leaving my naturalness somewhere. Also the question arose in me whether performance anxiety was gripping me and making me behave like a facilitator.

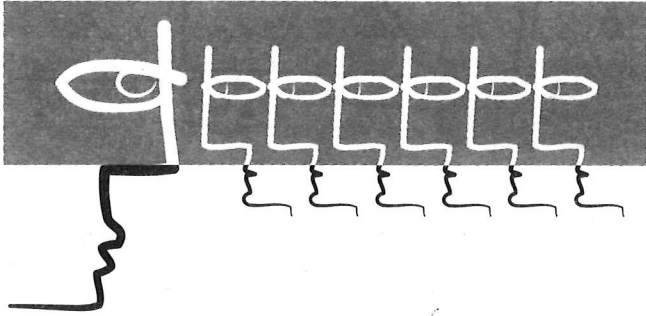
This is different from what I wanted to be. I always wanted to be like any other person in the lab: a facilitative person. In becoming this I am trying to understand the difference between a facilitator and a facilitative person. Though the two may sound very similar, there is a lot of difference. Being a facilitator is a role assigned and chosen by the person as against all the other different roles a person can have as a member of the group. The role of a facilitator is assigned to a person, but the person is not limited to that role alone.

Once any person sits with the assigned role in the lab, it is assumed most of the time that he or she has some kind of a license to carry on with whatever he or she wishes to do in the lab. Though a facilitator may say during the introduction that he/she is a member of the group like any other member, he/she knows that they are there to play a significantly different role. The role itself seems to carry a lot of power with it.

In the beginning when the group is in the dependency stage, the group looks to the facilitator to fulfill the group's needs and to guide them through everything. In my experience, when a facilitator says that he or she is a part of the group and a member of the group just like the others, the group members never take this at face value. Whenever he/she is not included in any process and this is pointed out by the facilitator, the group promptly reasons it out by saying, “You are a facilitator, you are different from us”. In the group there is an unstated feeling that the facilitator knows everything and whatever he or she says has more value and is agreed to without much questioning. When it becomes a pattern with the facilitator to intervene time and again in the group's processes, the facilitator gains increased importance as a facilitator.

Whenever and whatever the facilitator speaks is accepted, as opposed to what others speak. This usually happens in a conflict situation in the lab where the group members are

having a disagreement with one another or when they are rejecting each other. The facilitator's intervention is accepted. This can be seen in two ways. On the one hand it does add value to the process. On the other hand it creates dependency on the facilitator by seeing him or her as all important. If, unawares, the facilitator starts enjoying this state of dependency that is created, it becomes difficult for the group to function on its own and also for the facilitator to come out of his role and be him/herself.



The body language of the facilitator, the looks, the way he or she interacts and communicates, send signals of the power he or she possess. I would like to share a recent experience of mine on this. I was co-facilitating a lab when a participant said that Raji seems like a hypnotist! This statement came in later after the process was over and took me by surprise, but I was glad that the participant came out with it. I thought I was simply being with the person who was going through an intense emotional state, but my presence and the silence or may be the way I looked gave an impression as though I had some magical power to make something happen. This was insightful for me, but at times such statements can also sound flattering and facilitators can get carried away. The underlying message however did suggest something different. What is it in me as a facilitator that sends vibes that show me in a different light from the other members, though others might also have these same qualities but which are not recognized in others? This observation was useful for me to look at myself because at times I am not aware of myself and feedback from participants is very helpful.

In clinicking sessions and at faculty meetings we talk of "authority issue", whether it came up as an issue and how it was dealt with. Whether we like it or not, as facilitators we are in position of authority and the group looks to us for directions. By providing directions, we are creating dependency and consciously or unconsciously a halo of power is created around the facilitator. To wean away the participants from the clutches of dependency is not easy. But the sooner the facilitator realizes how he/she enjoys the position of authority and is thereby creating dependency, the better it is for the functioning of the group.

A facilitator is not a seat of power but of empowerment. I realized this in labs where I have observed participants fully engaging with one another and facilitator interventions are at a minimum level. This allows the group to be on its own as it becomes empowered by becoming interdependent. To me, I have seen this empowering happening when I became a facilitative person rather than remaining in a facilitator's role and thus paving the way for the others to become facilitative and also empower one another in the process.

The need to withhold his/her interventions when in a facilitator's role is a skill that requires a lot of restraint and sound judgment while making a particular choice for a specific reason. As a facilitator, am I able to curb my spontaneity as well as be myself at my spontaneous best? Are all my actions and interventions given much more importance than those of any other member of the group? In my role do I like being in the spotlight at some time or other? These are questions we as facilitators can ask ourselves. Every aspect of a facilitator's behaviour, communication and body language conveys something. How do I balance being in the facilitator role and at the same time being the person I am so as to lend subjectivity as well as objectivity to the whole process?

It cannot be denied that being in a facilitator's role carries a lot of power. What this power means to a person and how he/she wishes to use it is a matter of individual choice. Can the facilitator use this power meaningfully and functionally for the development of the group?

There is a subtle dividing line between being a facilitator (seen as a seat of power) and a facilitative person (a seat of empowerment). With better awareness of this dividing line, the journey becomes smoother for the facilitator as well as other members in the group.

These are my personal views, based on certain experiences and observations. I welcome others to share their views on this. ■



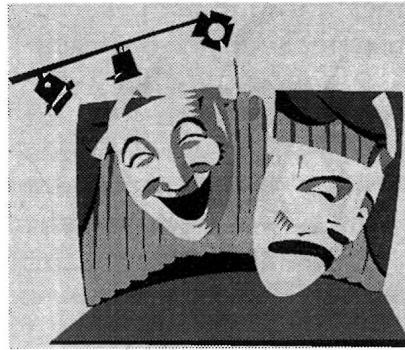
My two faces: in the lab and outside...

A rather interesting insight struck me based on my recent facilitation experience in Goa. The realisation, at a rather overt level was that in a certain way I seem to be a 'better person' in the lab than I am under daily circumstances. Before I proceed, let me clarify what I mean by 'better person' by giving some details of my experience, as an example.

There was major transference that took place in the lab. There were times when I was being reacted to as a wife, a mother and even a father! The result of the transference was considerable hostility and anger directed towards me by some of the participants.

Now, under everyday circumstances I can imagine myself getting all angry and worked up and reacting in kind, in such a situation. In the lab however, not only was I patient but also able to step back, understand and accept the person's feelings, realise 'where they are coming from' and make an intervention based on this assessment, without any counter-transference.

I asked myself, "why this difference"? Was I putting on



an act and trying to be a goody-goody facilitator? As I mulled over this possibility, I

realised that this was not so. For there were times when I felt angry and sad and hurt and

had expressed it. Further reflection took me back into my own experience as a participant. I realised that in some ways my own facilitators were also 'nicer' (read more patient, more understanding, more accepting) with me in the lab than they are now with me as colleagues. But I'm sure they too weren't putting on an act then either.

Then why this difference in response in lab life and in personal life? One often hears people in organisations cribbing that their bosses do not practice what they preach. Is this an example of it? I'm not entirely sure. Is it a role-related phenomenon? Possibly. I still haven't an answer. Any one cares to enlighten?

REFLECTIONS

VEENA PINTO

Unstrung pearls...

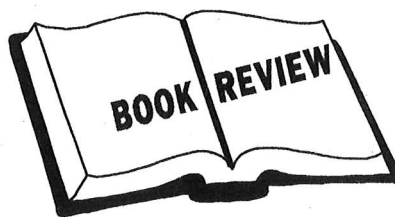
In this book Freud sets aside his analysis of the individual and focuses on the group instead. He inquires into the influence of the group on the individual. He explores the individual man as a part of groups — a race, a religion, a profession, a nation, an organization, a family.

Freud has borrowed heavily from Le Bon's *Psychologie des Foules* (1895) to create his definition of group psychology. *Le Bon* is French and the title of the book literally translated reads *Psychology of the mads*. Well that was just to give a flavor of the period when the book was written. An individual is described as a reflection of other individuals and in that sense he/she is a group. However, the fact is that the individual acts differently when in a group. The heterogeneity which characterizes an individual melts into an all encompassing homogeneity. And then there is the appearance of characteristics only seen in a group. There is an overpowering sentiment of invincibility and thus experimentation and expression mounts. With my experience of groups I would have concluded exactly the opposite. There is a phenomenon of contagion i.e. every act and sentiment expressed by one is reflected by the rest in some way. This results in the individual interest to plummet and the collective interest to soar until the individual ceases to be guided by his will. This stage is described as automation.

Group Psychology and the analysis of the ego (1921)

SIGMUND FREUD

A collection of such individuals forms a group, which is impulsive, changeable and irritable. It is not stable, as it is incapable of feeling instincts of self-consciousness or self-preservation. It is incapable of perseverance. It is easily led and hasty



SUNITA RAUT

in judgement. It is inept in reaching a sound, reasoned decision. A group considers that the impossible is possible and therefore wants super-quick fulfillment of any desire.

Freud concludes by noting that the moral standards of an individual are higher when he/she is in a group. The intellectual capability on the contrary decreases and the ethical conduct might go in either direction given the nature of the group.

Having said this Freud realizes that this is not true of all

groups and explores the exceptions through a study of McDougall's *The Group Mind* (1920). McDougall differentiates between a crowd and a group by the degree of organization that it shows. To begin with individuals wanting to be part of a group should have something in common.

This results in a mental homogeneity that creates a reciprocal influence. This in turn intensifies the emotions that members feel stirring in them the desire to lose the sense of the limits of their individuality. However, till this point McDougall is as disrespectful of groups as Le Bon and likens them to an untutored passionate savage in a strange condition. To have any semblance of humanity he says that they should fulfill five basic conditions:

- a certain degree of continuity of existence of the group.
- a definite idea of nature, composition, functions, capacity
- interaction with other groups
- traditions, customs and habits in common
- definite structure expressed in differentiation of the functions of its constituents.

Definitely a group is held together by a power of some kind. Maybe they are love relationships that constitute the essence of the group mind as we always notice a desire to preserve harmony rather than to create opposition. Saying this Freud sways into an inquiry of

two highly organized groups, The Church and The Army. In both the organizations there is no choice of coming in but a heavy punishment for getting out. There is an illusion that the leader loves everyone equally. There are libidinal ties between the members of the group and with the leader. The breakdown of these ties causes a completely senseless flow.

Freud reflects upon the special nature of the ties between members of these groups. He takes us through the phenomenon of 'identification' i.e. the mechanisms for forming emotional ties, the perception of common quality with someone. Then that of 'repression', when the unconscious gains dominance and the self assumes characteristics of the loved or hated object.

He finds many similarities between the emotional state of a person being indoctrinated into a group and another who is falling in love. In fact, he calls the chapter, "Being in Love and Hypnosis". He accepts that the beginning of love lies in the simple desire of sexual satisfaction. Therefore, what interests him is the cause of attraction during passionless periods. To this he adds the dimension of sexual repression in all human beings after the age of 5 and of puberty when there is a battle between sentimental love and sexual passion. He points out the phenomenon of sexual overvaluation. The fact that the loved one is scarcely ever criticized. The tendency that falsifies judgement is named "idealization". We start treating the object as our ego. In some cases it serves as a substitute for an unattained ego ideal. So it is nothing but a means of satisfying our narcissism. In an

extreme case the object is put in the place of the ego ideal i.e. the ego becomes more and more unassuming and modest and the object more and more sublime and precious. So love in the Freudian sense in an exploration of three dimensions.

1. Object is in place of our ego — we start behaving like the object
2. Object is the unattained ego ideal — we love the likes of what we want to achieve
3. Object is placed in place of the ego ideal — we let go of our individuality and worship the object as the supreme achievement of our life.

Similarly, in groups one can imagine the Leader in place of the Object.

Freud then explores Trotter's book on herd instinct (1916) for further clues about group behavior. Trotter talks about the three self-preservation instincts as nutrition, sex and herd. Through this Freud tries to explain racial characteristics and class prejudice. Trotter follows the bringing up of a child in general to find out where the herd instinct comes from. As a child when there is a new sibling or anyone else comparable we are jealous, this is soon identified as a feeling that results in anger of elders and thus harmful to self. So we learn that there are no favorites, we are all equal and there can only be one superior who we all yearn for but do not get. Thus, begins the thinking as a herd.

In the end Freud dwells into the relationship between ego-ideal and ego. When the two match there is an impression of greater force, more freedom of

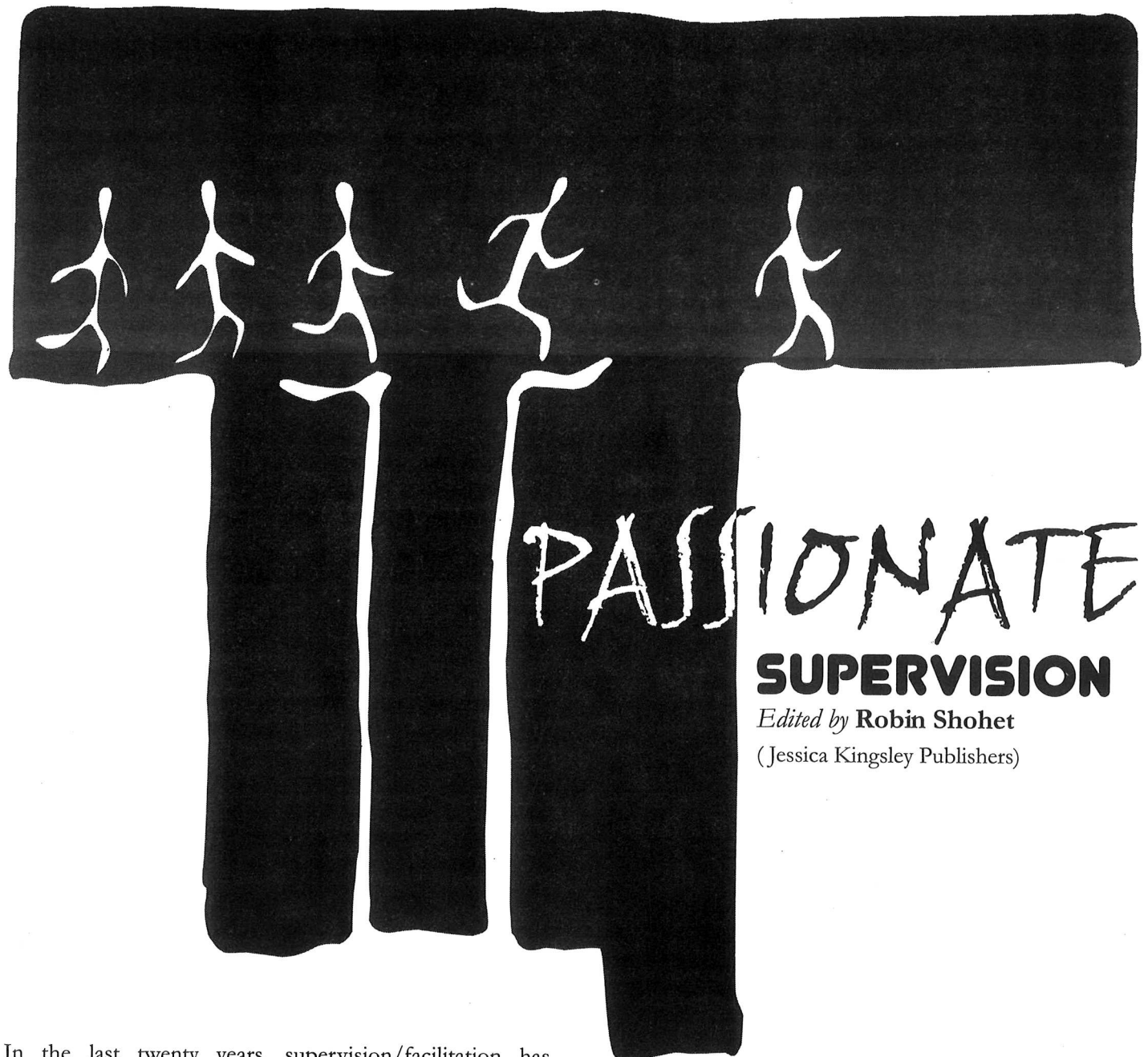
...every act and sentiment expressed by one is reflected by the rest in some way. This results in the individual interest to plummet and the collective interest to soar until the individual ceases to be guided by his will. This stage is described as automation.

libido, of triumph, self-satisfaction. There is also abolition of inhibitions, consideration of others and self-reproaches. When they dispute there is a feeling of guilt and inferiority.

Here the book ends. Personally I find the book full of pearls of wisdom which are not strung together. As compared to the other works of Freud that I read at the age of 16- 17 this work seemed more a commentary than his original thoughts. However, it does offer some invaluable clues to help me interpret some situations that I have seen. For example in all growth groups without exception I have enjoyed the immense affection of the group. This has fed my need to be loved without conditions. However, I can see the condition as one where probably people placed me in place of the ego or ego-ideal thus suppressing there natural ways of acting, or behaving. This could be a dangerous position to play as a facilitator.

The tendency to agree and to preserve the harmony of the group is not new, but reading it and further writing it helps to keep it in perspective while getting into a group again.





In the last twenty years, supervision/facilitation has increasingly been seen as a vital part of the repertoire of most of the helping professions-be they Doctors, Counsellors, Social Workers, Psychotherapists or related fields.

This book encompasses a spirit of enquiry, excites the need for the love of learning, encourages openness to others and urges that we nourish a difference which is free from preconceptions and fixed opinions and demonstrate magnanimity where we can share experiences without judging whose is better.

Passionate supervision is the essential ingredient required to break through intellectual and emotional resistance. Passion

is not a feeling; it is a force capable of deeply affecting others in a subtle and profound way. Any action, any thought or feeling when fed by passion has a hugely transformative power. Passion is not fanatical. Passion is not noisy. Passion is gentle and patient while at the same time fierce and determined. Passion arises when the essence of one's life has been touched and one starts dealing with the world from that place.

In 'Passionate Supervision,' an atmosphere is created, in which the facilitator and those being facilitated together deepen their presence and look and watch without being distracted by preconceived ideas, expectations and stories. The facilitator-group relationship is one that can be educative, supportive, growthful, challenging and collegial.

A passionate facilitator will really listen to the language and life experience of the persons in front of him/her and adapt one's own style and language accordingly. This is a mark of true humility. In the soul of facilitation we need to be potent and speak our truth and listen to the truth of others, to be responsive without compromising our integrity, to be vulnerable without losing sight for our ability to change, to be a witness and not a bystander. This is not always easy, as sometimes we may have to take a stand and risk being persecuted for it. The soul of facilitation is to respect differences and look for shared understanding; to acknowledge weakness and power and not to exploit either. When we facilitate from this perspective we are open to learn from those who seek our support thus opening our heart through generosity and empathy. Facilitation thus acknowledges the humanness of making mistakes and learning from them, being open-hearted and forgiving both of ourselves and others. Such facilitation from the heart is also about healing. In so doing we establish a context for supervision which requires awareness of the greater picture and helps us to consider passionately where we are focusing our energies, to what end and for whose benefit. This may require us to attend closely to our core values, to motivate us, to operate from a place of total integrity and thus make a difference.

Change and challenge are an inevitable part of such facilitation. We have a choice to embrace or resist. By responding courageously to challenges that present themselves and welcome the opportunity for transformation, we grow and develop in our awareness of our self and our ability to function usefully and with insight into our life's work. Passionate facilitation offers both the receiver and giver opportunities to develop new understandings about themselves and move towards deeper and clearer insights of their world. The most dramatic transformations happen when long assumptions so challenged no longer make sense in the light of current awakening. The deepest changes in relationships between the facilitator and the group need to be based on a high level of trust and confidence. There is a need to face and work through things that at first can appear as most threatening.

When a facilitator begins to apprehend a deeper truth in the stories of the group, it is not a passive process, but leads to a deeper contact with reality, with unforeseeable consequences. The potential to change and reframe how group members see something is a necessary requirement to recognise new truth;

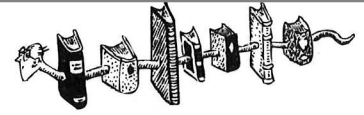
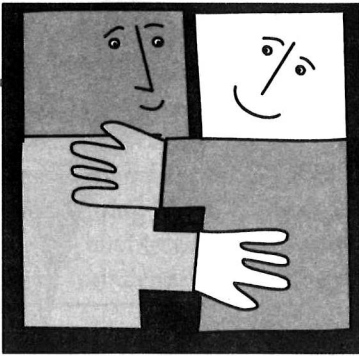
thus the pursuit of truth is a creative journey. Whenever a new truth is glimpsed it has unforeseen consequences - new insights, opportunities, discoveries and departures. These shifts are mirrored between members of the group and frequently it is the openness of the facilitator to transformative change that determines transformative possibilities for the rest of the group.

Mindfulness is thus a quality that facilitation demands; the ability of responding without fear or favour. One of the primary tasks of facilitation is the containment of anxiety, our own and that of the group. The need is for the facilitator to establish his / her presence rather than focus on ingenuity of intervention. The Harvard Negotiation Project (1999)¹ encapsulated the sentiment succinctly when it said "In making an intervention the facilitator can only know intent and the receiver alone knows its impact". Sometimes these are one and the same, but when they are not this seeming mismatch can offer an opportunity for new learning if one allows curiosity rather than hurt to explore this mismatch. Spontaneity, i.e. meeting the moment with openness and energy provides for meaningful change through awareness of how things are in the present and not through attempting to turn them into how we would like them to be in the future. We have very deep needs to connect and fear gets in our way. It is the biggest block to intimacy and communication. Fear is born in the mind; it lives in the body and keeps us separated from ourselves. A Sufi maxim says 'Fear knocked at the door, love answered and there was no one there'. Fear also makes us believe that we are responsible for the welfare of the group. Thus we choose safe certainty, 'of seeking solutions and answers'. Passionate facilitation on the contrary urges that we enter the sacred space, without memory, desire or understanding. Being present, not holding on to the past, not wanting a particular outcome and not trying to make premature sense. Bion (2001)² urges us to dare to leap into the unknown.

Passionate facilitation is thus synonymous with passion for life. Our task is to make the participants aware of their competence and see ourselves as persons who shake the carpet. In other words, help participants change by assisting them in questioning their belief systems, checking tacit assumptions, expectations and points of interest. Our role is to set conceptual boundaries rather than being intelligent. Finally passionate facilitation is about spontaneously living with love, humour and paradox; good ingredients for powerful facilitation.

References

1. *The Harvard Negotiation Project (1999)*
2. *Bion W.R., 'Experiences in Groups' (1961)*



Appreciative Inquiry

Change at the speed of imagination

(Jane Magrudar Watkins & Bernard Mohr)

V. M. Ramalingam

The authors are co-creators and practitioners of "Appreciative Inquiry". They are also the Facilitators of Professional Development Programs conducted by NTL Institute of Applied Behavioral Science. Jane is an Ex-Chairperson of NTL and Bernard was a Dean, in charge of professional development in NTL.

This book is published by Jossey-Bass / Pfeiffer (a Wiley Company) as part of the new Organization Development (OD) series (the second series) initiated in 1999 for the new millennium. The first series published by Addison Wesley formed the foundation for OD as a field of special knowledge, practice and discipline. Some of the classics and seminal works I wish to mention here are, *Organization Development* by Edgar H. Schein, Richard Beckhard, and Warren G. Bennis; *Process Consultation* by Edgar H. Schein; and *Intervention Theory and Method* by Chrys Argyris. Altogether, some 30 books were published in this series since 1969.

Since late sixties, OD has evolved as a field of study and practice for systemic and systematic change effort to transform organizations to a new state. The practitioners of OD and change agents facilitate change processes by using behavioral science knowledge and skill. The processes are system-wide, value-based and collaborative.

OD at cross roads : New Directions

The professional organizations representing OD practitioners such as "The OD Network", "The OD Institute" and "The International OD Association" are addressing issues arising out of tremendous uncertainties in their purposes, practices and relationships. OD community is also searching for new direction, as there is an awareness that the field is at the crossroads.

The traditional OD is problem focused. The focus is on deficiencies, difficulties and problems so as to correct or solve them. Improvement and effectiveness are believed to be achieved through problem solving.

The new approach of "Appreciative Inquiry" is that we can make our dreams a reality by outgrowing our problems by consistently availing our 'Life Giving Forces', that we have used in creating exceptional moments in the past. The focus has shifted from our difficulties to our hopes and strengths.

OD as a field of theory and practice is dynamic and changing to be in tune with research, inventions and discoveries in the fields of pure and social science.

Appreciative Inquiry for Organization Development (OD)

In 1987, David Cooperrider and Suresh Srivastva published their article, "Appreciative Inquiry in Organizational Life". This had great impact on scholars and practitioners in applied behavioral science and OD. Since then major shifts are taking place in the practice of OD and transformation.

Richard Beckhard, one of the founders of the OD field had this to say about AI in the symposium on future of OD in August 1999:

"Appreciative Inquiry is, in my view, an exciting breakthrough, one that signals a change in the way we think about change. I am intrigued by how rapidly it is emerging; but it is something substantive, conceptually strong. In my view, AI will be of enduring consequence and energizing innovation for the field of OD. That's my prediction."

"AI" as a theory and a process continued to expand, develop and change through learning about its power under the umbrella of organizational change. AI has been established as an 'institution building effort' by facilitating the processes of complex change in today's organizations and social systems.

The traditional practice of OD gives importance to the existing problems. It presumes that the problems lie within the communities / organizations and compels them to be dependent. The emphasis on problems and constraints pushes positive forces aside- the forces which are the reservoir of energy that could work to strengthen society. The problem-focus is usually more effective for improving existing structures than for building a vision of the future and commitment to fulfil that vision.

In this respect AI makes a paradigm-shift. AI identifies the best of "what is" and enables people to dream and create possibilities of "what could be". It facilitates to identify the causes of successes; the strengths in people identified by themselves. The whole process is system-wide participation and co-creation of a desired future.

The authors give many instances of practical applications throughout the book. Examples of the applications include productivity, innovation, strategy-development, organization renewal, customer service, business process redesign, safety and quality, corporate planning, institution building (mission and values), mergers, diversity, potential appraisal, performance management, organization-culture, team-building, leadership

development, and social reconstruction (Imagine Chicago – a major community development project is a good example). The 'destiny' of AI or the culmination of the phases of AI is the organization becoming a *learning organization*.

AI can be used as a Large System Interactive Process (LSIP) for as many as 1000 people. It can also be applied for improvement (effectiveness) of micro system (one, two, a few or a team). AI is both a process and a philosophy. It is a process for engaging people in building the kinds of families, communities, organizations and world they want to live in.

History of Appreciative Inquiry(AI)

AI was initiated not as an approach to organization change but as a theory-building process. The two most central “parents” of AI are David Cooperrider and Suresh Srivastva of Case Western Reserve University, Cleveland. As a young doctoral student Cooperrider started his research under his guide Srivastva in the year 1980 that resulted in the concept of AI as part of social constructionist theory. The theory culminated as a practice for organizational change. In 1994 professional development workshop in AI was offered for the first time by NTL Institute of Applied Behavioural Science.

The DNA of AI consists of five principles and five generic processes which are central to an understanding of AI. These are highlighted below:

The Five Principles of AI

1. **Constructionist Principle.** An understanding that what we believe to be real in the world is created through our social discourse; the conversations we have with each other that lead to agreement about how we will see the world, how we will behave, what we will accept as reality.
2. **Poetic Principle.** A valuing of *story telling* as a way of gathering holistic information that includes not only facts, but also the feelings and affect that a person experiences and the recognition that stories (like all good poetry) can be told about any aspect of an organization's existence.
3. **Positive Principle.** A belief that a *positive approach* to any issue is just as valid as a basis for learning and that it is just as contagious as a negative approach which makes taking the positive stance an antidote to cynicism.
4. **Principle of Simultaneity.** A realization that *inquiry is change*; that the first question we ask is fateful in that the organization will turn its energy in the direction of that first question whether positive or negative, and as a result, the seeds of change are embedded in it.
5. **Anticipatory Principle.** The impact of *anticipatory images*; understanding that behavior and decisions about actions are based not only on what we were born with or learned from our environment, but also on what we anticipate, what we think or imagine will happen in the future./

The Five Core Processes of Appreciative Inquiry

1. Choose the Positive as the Focus of Inquiry

2. Inquire into stories of life giving forces
3. Locate themes that appear in the stories
4. Create shared images of a preferred future
5. Innovate ways to create that future

The 5-D model - the practical change process of AI

The 5-D model is widely used, and contains all the five core processes. Brief descriptions of its five phases are given below:

1. A **Definition** Phase during which the goals, including the framing of the question and the inquiry protocol, the participation strategy, and the project management structure are developed.
2. A **Discovery** Phase during which members from the system develop an in-depth understanding of (a) the life-giving properties that are present in those exceptional moments when the organization is performing optimally in human, economic, and organizational terms, and (b) the structures, dynamics, and other associated conditions that allow those life-giving properties to flourish.
3. A **Dream** Phase during which system members create shared images of what their organization would look, be, feel, and function like if those exceptional moments and the life-giving properties in the system became the norm rather than the exception.
4. A **Design** Phase during which system members agree on the principles that should guide changes in the organization's socio-technical architecture and develop the details of whatever changes are thought to be needed, based on the previously articulated guiding principles.
5. A **Destiny** Phase sometimes called the **Delivery** Phase, during which the organization evolves into the preferred future image created during the Dream Phase using the work done in the Design Phase. The organization becomes a learning organization.

Conclusion

Appreciative Inquiry enables organizations to build their own generative theory for their strategies. These enable transformational shifts by learning from their most positively exceptional moments. Thus, the organizations evolve themselves as learning organizations building on the appreciative learning culture. The culture accentuates the successes of the past, evokes images of possible futures, and creates a restless ongoing inquiry that empowers members to new levels of activity.

Recognizing that human systems are constructions of human imagination and therefore capable of change at the speed of imagination, the AI process frees the organizations from the restrictions of the traditional methods of bringing about change. An understanding and application of “Appreciative Inquiry” will be helpful to add a new dimension to the approach in the professional work of Applied Behavioral Scientists.

This book is strongly recommended for consultants as well as leaders. ■

Working with the dreaming body

Arnold Mindell

Background

This was a book I would never have ordinarily picked up from the shelf at a bookstore. It sounded too "ethereal" and nothing that I thought was close to my interest. But that was before attending Worldwork (WW). After WW it was a different story — literally!

WW '97 was a ten-day experience in Lonavla in March 1997 — with around 300 people from 30 countries. Different colors, creeds, ages. WW is based on process work theory elaborated by Arnold Mindell, one of the world's most gifted group facilitators. Both Arnold and his wife Amy (also a process worker) were there in Lonavla, along with a host of other process work facilitators from all over the world. The base of this group is in Portland, Oregon, USA at the Global Process Work Institute.

To understand the book I think it would be useful to understand what WW is about. WW describes a

process-oriented psychological approach to the world. Process work has its roots in Jungian Psychology, Physics and Taoism. The Taoist view of life assumes that the way things are unfolding contains the basic elements necessary for solving human problems. Process work, which began dream and body work and



BOOK REVIEW

MARISA D'MELLO

grew to include families and large groups integrates the fields of physics, social change, anthropology, politics and psychology. The methods of process work have been applied in city debates, around political issues, international conflicts, in business and in educational and spiritual organisations in more than 30 countries. Also with military, multi-ethnic groups, indigenous groups, with children under 5 years of age and people in psychiatric or comatose conditions.

The central message of the book is that the spirit of one's body (what Mindell refers to as dream-body) is a multi-channelled signaller which seeks one's attention through dreams, body symptoms and relationship problems.

The basic premise of process psychology (based on field theory) is that one's internal experiences, relationships and fate are connected with the economy, crime, racism, and sexism not only in one's city or country but worldwide. Working on one problem means

working on the whole history of the human species as WW deals with atmosphere and field — hence labelled WW. In this approach, there is no distinction between the "inner self", "relationship" and "group" — unlike the social sciences which emphasize this distinction. In a typical group situation as in WW, issues come up in a group of individuals. Any issue has many sides. People are free to take up and speak about what they believe in. Others

Process work has its roots in Jungian Psychology, Physics and Taoism. The Taoist view of life assumes that the way things are unfolding contains the basic elements necessary for solving human problems.

speak back. People are free to change sides. Through this, there is a converging of understanding in the real sense of the term — happening simultaneously at the level of the self, group and world.

For me, WW opened up so many alternate perspectives and ways of seeing and being. Let me just say that during those 10 days, I was awed, fascinated, aghast, angry — all very intensely.

I chose this book as, in the past few years, I have been very curious about movement, proprioception, bodywork therapy, dance and non-verbal communication. The title of this book caught my eye at WW and I decided that this would be the first of Mindell's books I would read.

Book Outline

This book uses about 50 case reports, talks about communication theory, dream and body work, Jungian psychology and even a smatter-

ing of physics. The chapters are largely self-explanatory and case reports, readable. It helps, though to have a background in Psychology. The book focusses on the relationship between dreams and body problems in everyday life. Unlike many of Mindell's other books, it stresses practical work.

Mindell urges us to discover the process, amplify its channel (e.g. visual, auditory, olfactory etc.) and discover the meaning behind the symptom. That way, a symptom can turn into a medicine.

The central message of the book is that the spirit of one's body (what Mindell refers to as dreambody) is a multi-channelled signaller which seeks one's attention through dreams, body symptoms and relationship problems. Both the world and oneself influence each other. Healing then is a comprehensive task and also one that addresses problems about the world at large. Pain is therefore not only personal but part of the cultural and social fabric.

Review

The idea that body symptoms and the mind are closely connected is not new. It forms the base of psychosomatic medicine, holistic healing practices, alternative medicine and religious miracles. What is different about process work as applied to the understanding of the body, is the unique way of identifying the process behind the

symptom and understanding the process in the healing of the symptom. There is no recourse to any religion or past life or any external means, physical or otherwise. But there is a honoring of the person's issues and the boundaries within which he/she operates.

This idea has implications for the medicine of the future where treatment is based on dreams, symptoms, cultural issues — similar to the homeopathic approach used now. On the other hand, it can be quite dispiriting to hear, as it sounds that we need a "messianic approach" to transform society/culture/the world. However, Mindell in his optimism believes that individuals who can "see through" the insanity of the world they are living in, it's double signals, edges, lack of genuineness and listens to his/her inner suffering, will be able to hold out and take the ridicule and misunder-

The basic premise of process psychology (based on field theory) is that one's internal experiences, relationships and fate are connected with the economy, crime, racism, and sexism not only in one's city or country but world-wide.

standing of others till the change happens. I also agree with this as I think that "wholeness" in a person comprises the process described.

One chapter that I found very practical was Chapter 9, titled *Working on Yourself Alone*. I tried out some of the steps relating to sensory process amplications and meditation. I found it fascinating — one "demon" I fought with was "impatience". Impatience implies goal-orientation — something that is first nature to me in my daily activities. However, working with one's dreambody is a winding road! A feeling that I had after working on myself alone was that of a deeper respecting of my "inner life" and a valuing of what my body might reveal.

As a further step in understanding the book, I also experimented with going for a therapy session using bodyworking principles. In the session, I found my explorations using these principles were very personally revealing for me.

Linkages to T group

Being in ISABS, it becomes second nature to compare other approaches to T-groups. I see many linkages of process work to T-group work. These are as follows:

- Working at many levels simultaneously happens in both settings — at the level of self and the group.
- Linkages between self, others and larger system:

One can clearly see linkages during a lab to issues emerging in the other "labbing" groups, in the larger community, during tea and lunch breaks, and even in the dreams of group members. Also, to event happening just before the lab and after the lab.

- I also see these connections in the bodily aches and pains that come up during a lab. For e.g. in one lab, I developed a very stiff shoulder pain which, I later realised, was very connected to the issue of feeling very burdened and helpless in the group. I have also seen group participants link their body symptoms to feelings generated in the lab. Even in my daily life, if I am tuned in to my body symptoms, I know that it will reflect my emotional state in other areas of my life.
- Focus on here and now happenings while the there and then is kept as a backdrop.
- Role of the facilitator is that of holding a mirror to the group w.r.t. the processes.

What do I see as the difference between process work and T groups?

- In process work, the approach is extremely compassionate and gentle. No one is ever pushed beyond the "edge" where as in T-groups I have often seen very confrontative and intimidating stances.

I tried out some of the steps relating to sensory process amplications and meditation. I found it fascinating — one "demon" I fought with was "impatience".

- Process work encompasses the realms of dreams, bodywork, global issues, altered states. These are not attended to in a typical T-group, unless the facilitator is trained in that area and even then it is not considered typical T group work.
- In process work the facilitator takes on the role of the stance and speaks from that. In T-groups, speaking from oneself is emphasized versus speaking from a role.

Conclusion

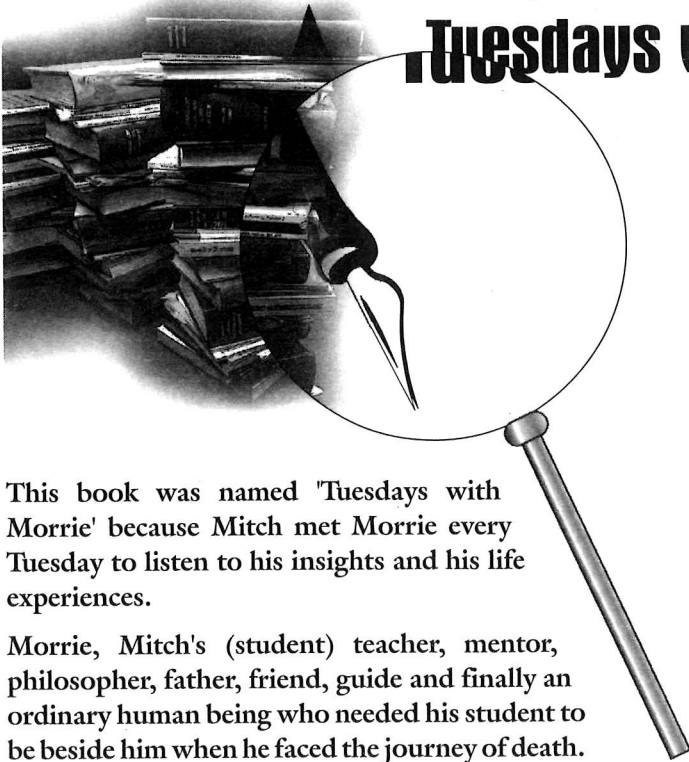
Overall I found this to be an extremely clear, readable, practical book. It is an extension of Mindell's earlier books *Dreambody* and *The Body in Relationships*. Certainly, it has deepened my understanding and appreciation of process oriented psychology.

Author : Arnold Mindell.

Publisher : Arkana, England, 1985.

No. of pages : 133.

The experience of reading **Tuesdays with Morrie**



Joy Srinivasan

This book was named 'Tuesdays with Morrie' because Mitch met Morrie every Tuesday to listen to his insights and his life experiences.

Morrie, Mitch's (student) teacher, mentor, philosopher, father, friend, guide and finally an ordinary human being who needed his student to be beside him when he faced the journey of death.

This book talks about the bondage between Teacher and Student. Their dialogues are open, heart to heart, matured and nurturing. Many fathers may not be able to talk to their sons in this fashion. A teacher who is in the death bed and wants to share his insights and give away most of his invaluable possessions of his lifetime to his student: gift of love, warmth and affection, courage, will to live and let live, his values.

While I read this book there were moments I wept deeply. I was totally engrossed. There were moments I was getting in touch with myself to seek for possession of love and affection, courage and determination to live. I enjoyed reading some of the cheerful remarks of the teacher. My stereotyped belief that teacher and student's relationship cannot be carried beyond the classroom came crashing down. The student's affection and respect for his teacher moved me. This book's clarity and insight has elevated my understanding of the relationship between a teacher and the student.

I was impressed and felt interested to seriously look at some of the philosophies from this book. They are:

- "Accept what you are able to do and what you are not able to do"
- "Accept the pain as part of your life without denying it or discarding it"
- "Learn to forgive yourself and to forgive others"
- "Don't assume that it is too late to get involved"

Though I try hard to practice to 'accept what I am able to do and what I am not able to do' I have not been totally successful. What

stops me? I tend to get hooked to external forces. I look at myself as not being upto the mark in comparison to others. I find it difficult to be assertive and firm; to accept what I am able to and unable to do. I feel stupid to say that I am not able to do. This book helped me to re-look at my need to protect my "good image".

I am learning more and more to accept pain as part of my life without denying it or discarding it. I realised that by denying or discarding the pain, I am only accumulating it. I can't empty it out in the dustbin. I cannot also throw it on to somebody else's lap. If I pretend to take no notice, it won't go away. Instead I have learnt to deal with the pain and make life more meaningful. I have become aware not to take on pain that does not belong to me. In my life experiences, I do have ego barriers. I tend to carry unwanted pain, disappointments and hurt. I am making efforts to break this barrier and approach people with positive intentions and accept them.

"Learn to forgive yourself and to forgive others" reminds me of Jesus Christ. It is highly difficult to arrive at a level of being generous to adopt this philosophy. In recent times I have been actually thinking hard to move away from getting stuck. I feel that by forgiving myself I can stop throwing negative intentions on myself and by forgiving others I can become a friendly and loving person. I can avoid hatred and feeling hurt.

"Don't assume that it is too late to get involved". I believe and follow this philosophy. By involving I have also had the experience of burning my fingers. I continue to involve in situations, willing to face consequences. I am able to express my love and affection to others. This gives me enriched experience.

While all the above four philosophies are powerful and meaningful, I feel it is too complicating to practice in day to day life. It also depends on the people who revolve around my life. I might possess the purest of intention to practice; I often get influenced and controlled without my knowledge to violate them. I get blocked with my upbringing yet, I have been striving to practise these philosophies in the important spaces in my life.

Personal insights from attending a

Group Relations Conference

Ganesh Anantharaman



I had an opportunity to attend a Group Relations Conference (also known as Working Conference) at Hyderabad in February 2003. The theme of the GRC was Identity, Authority, and Leadership: Resistance, Self-Empowerment & Transformation in Organisational & Social Systems. I am trying to capture in this article some of my personal learnings from that experience. I have focussed on what impacted me most; therefore this is only a selective account of my learnings.

A Group Relations Conference is a temporary educational institution for learning from here & now experience. Members reflect on their experience, including outward behaviour, the inner experience, thoughts & feelings. The staff of the GRC provides and manages the boundaries of task, time & territory in the role of collective management of the Conference. In their consultant role during the various events¹ of the conference, they offer working hypotheses to the members about their unconscious assumptions as the basis of many of their intellectual and emotional positions, as reflected in the here & now behaviour of the groups. Members are encouraged to work with these hypotheses.

Confronting the 'Brahmin' within

The GRC was co-organized by an umbrella organisation of NGOs fighting for Dalit rights, and many members were Dalits, and also activists fighting for Dalit rights. One of my painful insights was on discovering the 'Brahmin' in me, though I had ostensibly shrugged off Brahminism by not

undergoing the thread ceremony that confers the status of a twice born.

When I found a member in my Small Study Group (SSG)² not comfortable in English, I took up cudgels on his behalf with the collective management of the conference, lodging my protest with the Convenor over what I saw as a 'learning disability' that this particular member had. I believed then that I was fighting for his rights, though he had not expressed his unhappiness at the Conference being in English, nor indicated that he had problem learning. One of my most revealing insights about how I was functioning in the SSG came about when he shared his dream in the Social Sensing Matrix (SSM)³ session, and the meaning that dream had for me. Upon subsequent reflection, the following insights occurred to me about my behaviour:

1. My Brahminism was manifesting itself in my assumption that fluency in English is essential for learning
2. The 'protector of the underprivileged' role I donned, at nobody's behest, was but a reflection of the unconsciously held assumption that the Dalits need Brahmin benevolence to succeed in the struggle for their rights
3. When I raised this issue with the collective management, the unconscious intent was to deride the GRC as an institution. The assumption being something like 'how can a conference co-organized by an umbrella Dalit rights organisation not goof up...?'



One of my toughest moments in the conference was when I acknowledged these insights and also my gratitude to the non-English speaking Dalit member for what I gained through his dream, in a plenary session, in the presence of everyone. But it was also a defining moment, after which my resistance to the learnings the conference offered started diminishing. From then on, I also felt more accepted by the Dalit members in the Conference.

On maintaining boundaries

The Staff had stated upfront that their role in the GRC was also that of managing the boundaries of Task, Time and Territory. For preventing dysfunctional unconscious processes, the Staff maintained a distance from the members of the Conference in all the informal spaces. The consultant(s) for the SSG and the Large Study Group (LSG)⁴ would also shut the door of the assigned room the moment they entered, which was always on the dot when the session was scheduled to begin. They also exited the room the minute the session time ended, irrespective of whatever was happening in the group.

I was able to manage my task boundaries fairly well, adhering to the stand that I will confine all discussion and joint reflection on the GRC to the formal spaces of different sessions. This had the result of the other members distancing themselves from me, till the time I confronted the other members about their pattern of taking forward what started in the group in the after session hours and the resultant dilution of the task boundaries in the formal spaces. At that point, I also shared with them my reasons for my reticence to discuss anything outside, which made me feel a little more understood.

However, there was one occasion when I expressed my thanks to a member who I felt supported by, outside the LSG space where the events that led to these feelings happened. The consequences were unexpected, with the member choosing that opportunity to let loose all her unexpressed anger towards me, feelings that were generated in her by how she experienced me in the LSG spaces. I am still left with questions on what led to my breaking my self-imposed boundaries. Was I taking care of my isolation from her, and also from the community of

members? Or was I succumbing to the pressure the other members were unconsciously exerting on me to break this boundary? Conversely, was this member's anger towards me only her own, or had she introjected all the anger the group felt towards me, and was expressing all of that?

The power of the group unconscious

The GRC was also for me a window into the world of the unconscious group processes. How much was a member responsible for her/his behaviour in the group, and how much was s/he a conduit for the group unconscious? This has been intriguing me ever since. Let me illustrate this by an instance.

The designated territory for all plenary sessions was a large conference room that had sliding doors opening into a verandah. While the Staff of the Conference, in the interest of managing the territory boundary always had the door to the verandah closed before each plenary began, some member or the other would push the doors open just before the session. Was the gesture an expression of resentment towards the Staff who were perceived as authority by the Membership? How much was the actual person who opened the doors set up to do so by the group who colluded in this manner of defying authority?

Once I protested, albeit mildly, against this act of the doors being opened. The reaction of the member engaged in the act was an aggressive reiteration that he wanted the doors open, and he pushed the doors open with a vehemence that frightened me into silence. From what I had experienced of the member in the Conference, I wouldn't have thought him capable of such aggression. In the closing plenary of the Conference, when one of the consultants drew attention to this phenomenon, I realized that the aggression displayed by the member seemed out of proportion only because the member was acting out a part of the group's desire to defy authority in this manner. I also wonder, though I berated myself for only a mild protest then, could I have done anything more at all, given that I may have spoken only on behalf of the minority in the group?

This event made me wonder - is this what happens during communal riots too? Do a few people get set up with the collusion of the silent majority (that actually approves of minorities being punished) to engage in arson and murder? Is that why people who are sane and peace loving suddenly turn callous murderers? Is the collusion of the silent majority what renders the voices of protest weak and ineffectual?

1. A brief description of these events is provided in the footnotes to familiarize the readers to the methodology.
2. Each SSG comprises of up to 12 members and a consultant. The task of the SSG is to study the behaviour of the group as it occurs.
3. The task of the SSM is to share and associate with one's own and others' dreams, reveries and physical sensations and connect these with one's experience of the conference.
4. The Large Study Group comprises of all the members. The task of the LSG is the same as that of the Small Study Group. Two consultants worked with the LSG in the conference.

MINDFULNESS *at Work*

Neena Verma

Imagine planning most diligently for a dream wildlife holiday that your family has been eagerly looking forward to. Imagine reaching the railway station, brimming with excitement and loads of playful energy on the D-day. And imagine being derailed just a few minutes short of the departure time. Imagine discovering to your horror (and your children's almost teary disappointment) that your tickets were booked for the same day, next month. And imagine having your self-assured intelligence being humbled by such a silly error that people around can't help laughing at. Imagine being so mindlessly self-absorbed, checking your tickets thrice and still not noticing such a glaring mistake.

Imagine still being able to regain your mindfulness, exploring options and reframing the context. Imagine stepping out of your entrapped mindset, and seeking expert help from a porter (no quick-fixes – just a practical advice about Tatkal booking). Imagine gathering your spirits together and managing Tatkal booking on the next available train and reaching your destination, albeit late by half a day. And imagine the joy of restoring lost cheer on your children's face.

This uniquely enriching experience of my life happened five winters ago.

So what is the moral of the story!

I learnt the importance of one of the most valuable states of human existence – *mindfulness*. I realized I needed to be more mindful while giving details to our travel agent for booking and even more mindful while collecting the tickets from him. The humbling realization dawned upon me – I had only once mentioned 26th Dec to my travel agent as the date for our onwards travel; thereafter I just kept repeating “*26th for going and 1st for returning*”. I mindlessly assumed he would understand. And he mindlessly assumed both dates pertained to the same month. Much worse, while checking the tickets, I

mindlessly ignored the month and year entries and just looked at the day entry. *Entrapment in categories* – could there be a starker example!

Since that day, my journey for mindfulness has become more mindful. Not that – such errors and slips are not happening any more. But my ability to bring them into awareness, acknowledge them (no matter how embarrassing it gets) and work with the lessons, is showing steady improvement.

Mindlessness

Much about the phenomenon of mindfulness is implicitly clear from the above example of my mindless behaviour. Actually for me the understanding and appreciation of mindfulness started growing gradually, by first looking at aspects of mindlessness and then at the brighter side of the coin. Here is what I now understand of mindlessness. Mindlessness thrives on –

- *Entrapped mindsets* – my embedded tendency that day checked is date checked – and that there was no need for cross-check by another person.
- *Automatic behaviour* – is at work when 26th Jan is repeatedly read as 26th Dec. This tendency was examined by Leon Solomons and Gertrude Stein as early as in 1896 at Harvard University. Their study established that a large number of actions that we think of as intelligence, such as reading and writing, can be done quite automatically. As they noted, “... *there is a general tendency on the part of normal people, to act, without any express desire or conscious volition, in a manner (which is) in general accord with the previous habits ...*”
- *Premature cognitive commitment* – the implicit assumption that my much tried & efficient travel agent could make no mistake in understanding and also that I could make no mistake in explaining. In short, premature

cognitive commitment that there could be no communication gap.

- **Context** – feeling foolish and helpless upon realization of my mistake. In a mindless state, we tend to create a limited context and unconsciously fail to notice/consider other vital information. Getting stuck in our limited context, we almost had our dream vacation aborted until a wise porter intervened with his practical intelligence and mindfulness.

Obviously while collecting my tickets, my mind was not fully engaged with the process of checking. In my mind I might have been preoccupied with something else, most likely the imagery of exotic tiger sightings. *Not being in the 'Here and Now'*, I had a quick glance at the ticket and assured myself of its correctness by just reading 26 and mindlessly deleting the month and year entries from my consciousness. Once satisfied, I made a premature cognitive commitment in my mind of the correctness of the ticket. Every subsequent checking was just automatic repetition of this premature cognitive commitment.

Had I operated even once from a blank page in mind, without downloading already registered data, I might have been able to notice the mistake. Sounds familiar! Such things happen commonly in everyday life. So how do we deal with them – Get on board the journey to MINDFULNESS.

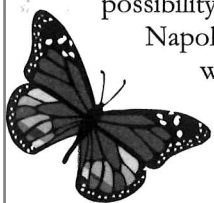
Mindfulness

To quote Jon Kabat Zinn, *“Mindfulness is the awareness that emerges through paying attention on purpose, in the present moment, and non-judgmentally to the unfolding experience moment by moment”*.

Many of us know the uniquely insightful story of humbling defeat of the invincible Napoleon at the hands of a heavily outnumbered army of an old and weary (but deeply mindful) Russian Commander called Kutuzov. As Napoleon's army kept advancing into Russian territory, Kutuzov kept retreating his own army, deeper into Russia, until nature intervened. The great ally of Russian winter left Napoleon's army cold, hungry, sick and thousands of miles away from base. At the end it was easily conquerable, even with modest Russian resources.

So what worked in Kutuzov's favour – presence of mind, being attentive in the moment, considering information from all angles, exploring seemingly invisible options, and most importantly creating new options by reframing the context. The apparent context conveyed absolute possibility of defeat of Kutuzov's army at the hands of mighty force of Napoleon. But his mindfulness helped him recognize the possibility of changing the context by cleverly drawing Napoleon's army into the perils of the Russian winter that he had neither envisioned, nor bargained for.

The above case establishes the following as the essential elements of mindfulness –



- **Patience & Composure** – ability to view difficulty with calmness. Undaunted by the apparent probability of a crushing defeat, Kutuzov maintained his poise and allowed all possible information to be noticed.
- **Acceptance** – ability to perceive things as they are, *staying attentive in the 'Here and Now'*; and moving a step back to take an impartial observer's stance. Kutuzov stayed in the 'Here and Now' choosing to observe Napoleon's marching forward rather than being a reactive actor. Howsoever difficult it must have been, he neither reacted in panic nor let the urgency to defend, get better of his senses. Staying mindful of the circumstances, he rather stepped out to observe & collect vital information.
- **Trust** – ability to have faith in your own unique personhood and resourcefulness. Kutuzov stayed who he was, the humble, wise and thoughtful protector. He trusted his wisdom to give him the best advice just as he played his role to stay mindful in the moment.
- **Curiosity** – ability to wonder what more is there than what the bodily senses report. Kutuzov's curiosity inspired him to probe for how best to take advantage of Napoleon's aggressive advance. This kind of child-like curiosity becomes an easily waning attribute in our journey towards adulthood. Being mindful and fully present in the “Here and Now” helps us benefit from this unique quality. This is what helped Kutuzov think of ways to cleverly trap Napoleon into the torturous Russian Winter. The French Philosopher Giles Deleuze captured this aspect of mindfulness beautifully when he wrote, “To the answer embedded in every question, answer with a question from a different answer.”
- **Reflection in Action** – ability to reflect on your choices even when you are caught in the thick of action. Kutuzov chose to reflect on his choices, even in the thick of defensive battle. Without hurrying for results, he allowed his mind to brew on available information. And amazingly the best option (in the given circumstances) emerged. It is like being tempted by an inviting apple on an easily reachable branch and yet being able to reflect in the same moment on the appropriateness of plucking it at that time. Reflecting in action, one realizes that when it is ripe, the apple falls on its own and the eater relishes it without damaging the natural growth process.
- **Multiplicity of Perspective** – facilitates mindful reframing. Constantly bothered by his inability to materialize his ideas into successful projects, a young entrepreneur once sought help from the author. With a little bit of help, he looked at his context with new eyes and inquisitive mind. He reframed his “inability to implement” as a “talent for ideation” and started a consulting practice which is picking up fairly well.
- **Influence over the Context** – ability to construct your context mindfully and stay focused on that. Kutuzov

convinced himself that his context was to first and foremost protect and honour his motherland and his forces. Even when Napoleon's intimidating advance created an air of fear and inadequacy, Kutuzov stayed focused on his context and weighed his options with reference to that only.

- **Process orientation** – ability to act upon the belief that every static outcome is preceded by a dynamic process. Even when Kutuzov was under tremendous pressure from extremely trying circumstances, he worked towards his ultimate victory just because he stayed focused on the process.

It gets clear from the above discussion that mindfulness is “balancing being, doing and becoming”. In that sense mindfulness has a far greater role to play in stirring up the chaotic modern work life with consciousness and meaningful presence, more so in view of its growing ethical complexities.

Mindfulness at Work

From Stumbling Blocks to Building Blocks

The organizational life, as of today, is cluttered with both useful as well as useless complexities. We are getting entrapped in compulsive success persuasion, strictly laid processes, linear time concept, stereo-typing, strong cognitive commitments and over-reliance on technology. In such trying circumstances, we often tend to clutch our positions with a sense of certainty, ignoring the finer nuances of differing contexts.

Under pressure from demanding timelines, patience gets mistakenly perceived as slowness, despite being the most desired virtue. Our curiosity and ingenuity tends to get buried under layers of well cultivated intellect and smooth functioning of technology. There are conflicting pressures and dwindling loyalties. While on one side people are under tremendous pressure to perform, on the other side, they are also pampered silly for fears of attrition.

The obvious results are fatigue, burnout, monotony, insecurity, anxiety, conflict, lack of belongingness, manipulation, success addiction, workaholism etc. Processes like employee engagement and talent development, despite being worthy pursuits, just end up becoming fancy fads. We see Employee Engagement endeavours being mindlessly filled up with entertainment activities and Talent Development becoming a business (mostly to be out-sourced) rather than an institutional philosophy and cultural quest.

In the exasperating chaos of the corporate jungle – where performance numbers define identity and worth, where a constant war against time is on, and where productivity and creativity are forever under threat – mindfulness is an unsurprising casualty. Paradoxically *mindfulness is also the only way to grow, to move from stumbling blocks towards building blocks*. In a chaotic world of discontinuous change and paradox we cannot optimize our

personal or organizational potential without greater consciousness. And for this we must become mindful intentionally.

Practicing Mindfulness at Work

The three rules of work followed by Albert Einstein included the following -

- Out of clutter, find simplicity;
- From discord, find harmony; and
- In the middle of difficulty, find opportunity.

The above are both simple leads to as well as natural derivatives of ‘Mindfulness’. Once an individual is able to adopt ‘Mindfulness’ as the core philosophy of life and cultivate an attitude for it, s/he should be able to practice it in any sphere of life. However, the following are more common tenets of ‘Mindfulness at Work’ –

- **When in great hurry, slow down** – At a time when multi-tasking is the prized attribute, the story of Andre Gide who travelled fast through the jungles of Africa, presents a fresh perspective. One morning his native guides sat in a circle and refused to leave the camp. When Gide urged them to get moving they looked at him and with firmness said, *“Don't hurry us - We are waiting for our souls to catch up with us”*.

Many of us are far ahead of our souls. And then the mid-life events stun us out of our well cultivated persona. A mindful journey through life at a natural pace and in a natural rhythm with our inner processes would keep us in touch with our true selves. A meaningful sabbatical, an out-reach association, engagement with community development etc., are ways that more and more organizations have now-a-days started offering as part of their wellness pursuits. It is important to avail these opportunities with sincere intentionality rather than just as a “time-away from work”.

- **Working with the right problem** – Often in earnest search of right solutions, we tend to ignore the very validity of the questions that we are stuck with. This is what Virginia Satir called “bucketing the wrong well”. Mindfulness inspires us to find a solution to the right problem. like Kutuzov did in the face of his looming defeat which by the virtue of his ability to construct the right question, was turned into one of the most dramatic victories of human history.

- **Think in “Loops” not “Lines”** – is what Peter Senge so emphatically urges us to do. With efficient technology and set processes easing our work pressures, sometimes we tend to sleep-walk through our work (like I did, over-relying on my travel agent). He contends that despite uniform processes, even seemingly similar tasks may be creating different contextual tapestry for us to consider differently from our past experience. A mindful handling



of such circumstances would require us to adopt non-linear ways of thinking which bring in a fresh wave of energy.

- **Welcoming the ‘D’ word** – In a process and systems driven organizational life, where deviations and discrepancies are to be deterred with double our energy – we tend to get *entrapped in habitual ways of working*. ‘Follow the process’ seems a constant reprieve from the top. However, deviations also present the *opportunity for creative exploration* of ‘reviewing the process’. This would require an attitude of mindfulness and would also in turn foster greater ‘mindfulness’.
- **Bringing “White Holes” into Awareness** – Tom Heurman urges organizations to make use of their “White Holes” (the know-how that an organization has but is unaware of its presence) into awareness and make them available for wider learning and use.

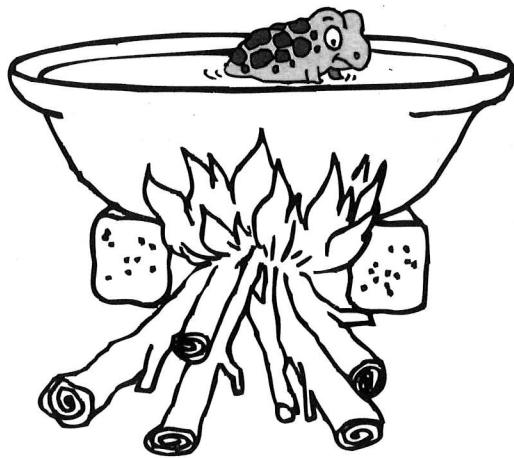
The author consulted for a glass-making SME that required exceptionally high levels of skills & precision in a particular position. Capitalizing on his nuisance value, the man in this position often blackmailed the management into retaining him at heavy cost. The turnaround came when a rival unit eventually poached him away and another employee volunteered to step in. Left with no other option but to pull through with this stop-gap arrangement, the management reluctantly let this employee step in though under heavy supervision and care. And Lo and behold! This employee turned to be a real promise (*having learnt his skill silently by observing his predecessor what with his Eklavya like sincerity*). With a little bit of mindfulness, management could have actually done a talent hunting and development within rather than spending a fortune on retaining the earlier worker and searching for a skilled hand outside.

In today’s world where individuals and organizations are putting their money on creating knowledge and growing competence, this paper makes a humble case for expanding consciousness and living mindfully. Those who are awake also experience the joy of learning, the integrity of living in reality, and the richness of life. One cannot live a life of integrity or create a sustainable future without being mindful.

The organizations today must be conscious of their organic relationship with people inside and communities outside. The growth processes should be inclusive and respectful of human life to be sustainable. The organizations that are aware of their organization's context and reflect upon them without judgment and self-interest grow meaningfully and sustainably.

And ‘Mindfulness’ carves out a path for that.

Nothing Fails like Success



Mirza Yawar Baig

I was recently teaching a Leadership Course when one of the teams working on a project made a presentation entitled, "Nothing succeeds like Success." This led me to think about the converse, which is the title of this chapter.

The 'Parable of the Boiled Frog' comes to mind when I think about why it is that many large corporations which are highly successful and make it to the Fortune 500 list, fail and disappear, not just from the list but from the earth. It can also be safely surmised that the decisions that probably lead to their demise were not taken by junior management or shop-floor workers but by highly paid, highly educated, senior managers, walking the corridors of power. There are any numbers of such examples in every country. So what is it that makes successful organizations, fail. I believe it is, in one word, SUCCESS. If organizations or people fail at what they do, they change themselves, until they succeed. Then they stop changing. They forget the lessons of their own experience: that it was the ability to change quickly and be responsive that helped them to succeed.

Now that is not to say that success is a bad thing. Certainly not. But what it seems to do to an uncomfortably large chunk of the population is to make them complacent and allows them the luxury of basking in their glory. And like the boiled frog, get increasingly out of touch with the realities of the changing environment. Result?

Extinction. Nature has many examples for this as well, of highly successful species disappearing because they could not adapt to change.

This principle seems to be true also of individuals, where, when we are successful at what we do, we simply do more of it and continue to do it until the day we discover that it is no

longer relevant and that we need to change. Sadly not many seem to be able to make the change at that time, as they have become as rigid and inflexible and paralyzed as the frog. The generation gap is a prime example of this, where parents continue to relate to children as 'children' all their life, refusing to acknowledge that they are no longer children but have grown and changed. The sad thing is that we perpetuate this gap in every generation, since the 'children' also don't seem to learn from their own experience. We all know that the body itself constantly changes and cells die and new cells are born continuously. I remember reading that even the skeletal cells change every seven years. That literally means that the children we knew are actually and in a literal sense, different people in their teens and adulthood. The same principle applies to all the people that we know. But ask yourself, how often you are actually conscious of this and are open to changing your mind about the person? Or give up the mental models that you hold about them based on some interaction in the past?

So why are we so reluctant to do something that we all agree is logical and necessary? I believe the answer lies in our own fear of change and our own anxiety about our ability to learn new behavior and new attitudes.

Think of change in this way:

People or Organizations that deal with change by:

IGNORING CHANGE	PERISH
ADAPTING TO CHANGE	SURVIVE
ANTICIPATING CHANGE	GROW
INFLUENCING CHANGE	TRANSFORM

Interestingly, success seems to breed fear of failure. This is a paradox, since success should really build confidence. Actually it does that too, but if you see, over the years, what seems to happen is that we become progressively more afraid of losing what we have created and our ability to take risks,

decreases. This, to me explains why entrepreneurs who have built large organizations are so 'afraid' to allow others to take the same kind of risks that they took when they were alone and creating the company. Somehow, as they succeed, people who build organizations seem to forget the real lessons of their experience:

- That it was speed of reaction and the ability to take risks that gave them the competitive advantage.
- That it was the willingness to put themselves on the line, which built their credibility.
- That it was staying in touch with customers that helped them anticipate trends.

This seems to extend even more to their own children, a phenomenon that we see in many family owned companies where the old, often senile, patriarch rules supreme and holds the strings of power. That is also why such organizations finally break-up, usually with a lot of rancor, as the rebellion against authority comes to a head and the son has no alternative but to 'break away'. This fear of failure has many respectable names: Consolidation of gains, Stability, Creating Permanence and so on.

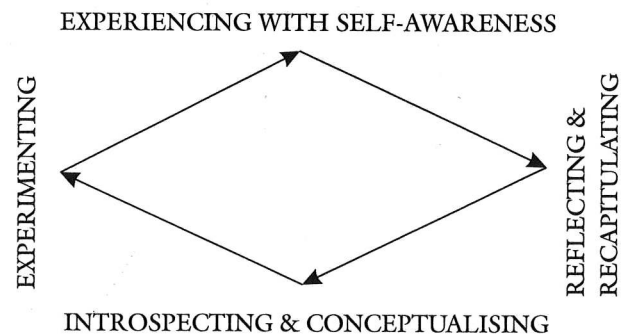
What is forgotten is that life is about change and positive change is growth. That growth is not in looking with a satisfied glow at what exists but always to seek what might be. And that all growth is essentially characterized by a lack of stability, living with impermanence and spending what you have to fuel what you might create. This is forgotten, not by

chance or accident. It is forgotten deliberately, albeit sometimes unconsciously. And it is done to deal with the fear of failure if one continues to take risk.

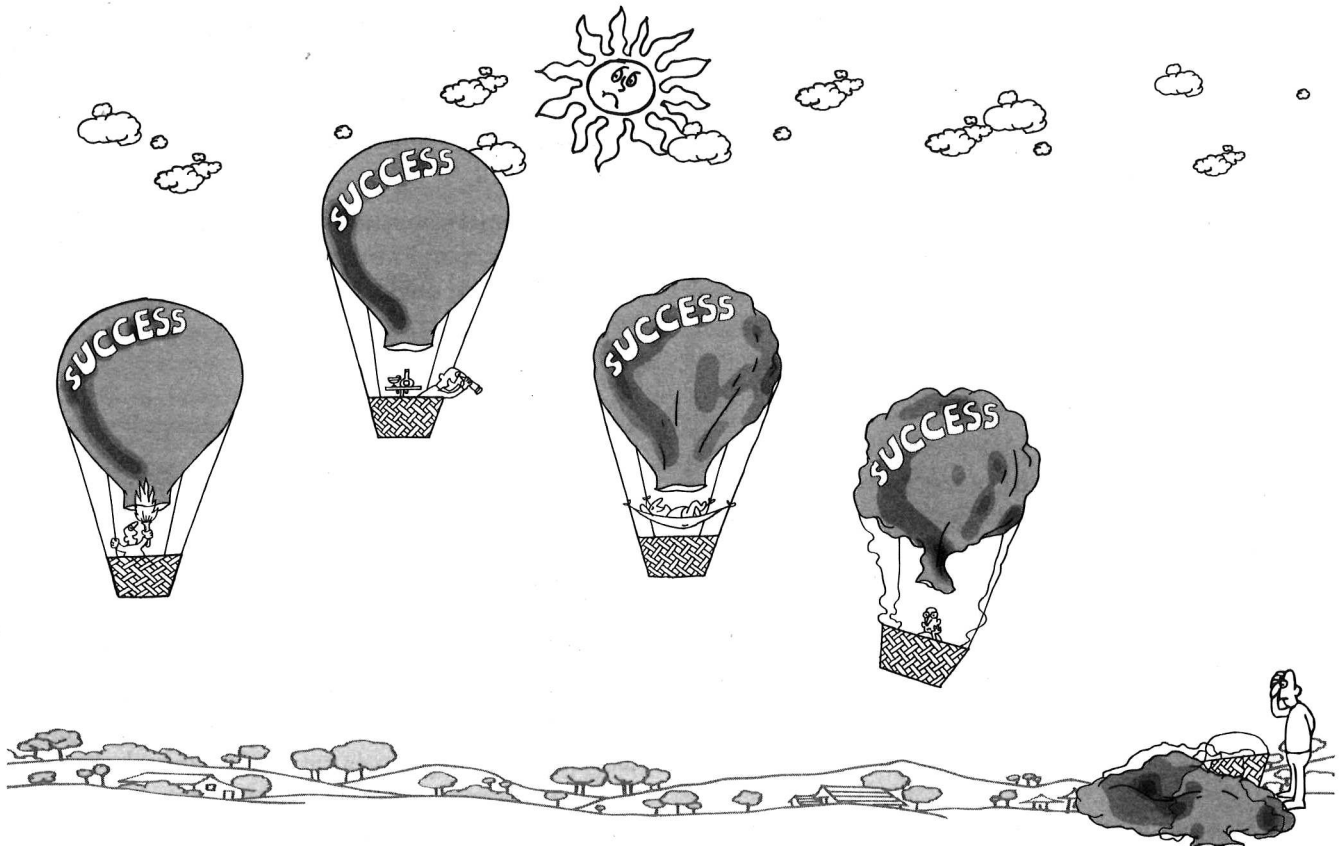
So what is the alternative?

For me the alternative is always in 'continuous and systematic learning'. And in not being satisfied with the 'illusion of growth'. First let me explain what I mean by these two terms:

Continuous and Systematic Learning: When you are doing this you are constantly in a state of self-awareness and are asking yourself the question, "What can I learn from this situation"? Then you record the learning. The model that I have for this is:



This model is based on David Kolb's concept of the Adult Learning Cycle, which I find to be of immense value. My experience tells me that if one is constantly aware of oneself and one's actions and keeps on making the attempt to learn



from life experiences then real confidence results from success. If not it is like the story of the young seaman, who got into a fight with a sumo wrestler. Suddenly, the bystanders saw the wrestler fall flat on his back with the seaman sitting on his chest. But then the young man started yelling for help. People asked him, "You seem to have won the fight, so why are you shouting for help?"

"Oh! No!" said the seaman. "I have no idea how this happened. Please help me because when he gets up, he is going to kill me." When we don't learn from our experiences we have to live in fear. Someone once said that failure is really a good thing since nobody really learns from success. This seems to be so true. When we succeed, we get so caught up in celebrating and savoring that success that we don't ask ourselves the critical questions:

- How and Why did this happen?
- What did I do to beat the odds?
- What does this teach me about myself?

These are simply some random questions. Make up your own, but do ask the questions. When we don't do that we are like the seaman. We have succeeded, but don't know how. So we are not sure that we can repeat it. **For expertise is repeatability.**

The Illusion of growth or Progress: Many years ago I was standing in the queue at the American Consulate in Chennai, India to get a visa. It was a long queue and at one point there were no chairs and if I left the chair I was sitting on, I would have to stand for the rest of the way to the window. So I continued to sit on the last chair with the intention of remaining there until there was only one person at the window and then I would get up and go there myself. That seemed to me the logical thing to do. But this was not to be as the people who were behind me got very agitated and demanded that I move forward. Consequently a whole lot of us had to stand for more than an hour when we need not have done so. The illusion of moving ahead was too important for them.

Organizations are also similar in the way they deal with creating illusions of growth and development in lieu of the real thing. That way, the mounting anxiety of 'no real growth' need not be faced and people are kept happy with illusions of growth.

Promotions are made with designation changes but no real change in the content, authority, responsibility or content of the position. A layer is added and an illusion of success (and self-importance) is created. If on the other hand, people thought about their careers and asked themselves the questions:

- What have I really done to value add to myself in my career?
- What have I really done to make a difference in my field/society/company/world?

- How much of my real potential have I actualized?
- What have I really built? A family? An enterprise? A thought process? A concept?

Then real growth would take place. It is not that we don't want real growth or success. It is that we are afraid of going through the interim pain of self-examination and facing the reality of our lives. Success and growth will happen only if you are willing to see yourself as you truly are and are willing to do something about changing what needs to be changed. As Scott Peck says in his wonderful book, 'The Road Less Traveled', it is the fear of pain that is the greatest hindrance to growth.

Self Awareness → Pain of Acceptance → What I Can Be

There are several possibilities that may arise out of looking at ourselves.

- One, for example, is to re-examine our original aspirations, with the possibility that some of them may not essentially be feasible.
- Another may be to look for new ways of approach, which may involve the further pain of accepting that we were wrong all along.
- A third may be to keep the same aspirations but accept realistically the price we may need to pay in terms of the investment of time, resources, emotion, energy and the effect that this may have on our health, family and relationships.
- This may involve a dialogue with others who may be affected by our pursuit of our goals.
- And this may need dealing with the conflicts that may arise when others don't see the same importance in what we think we need to accomplish.
- Which in itself may need developing conflict-handling skills we did not know we needed until then.

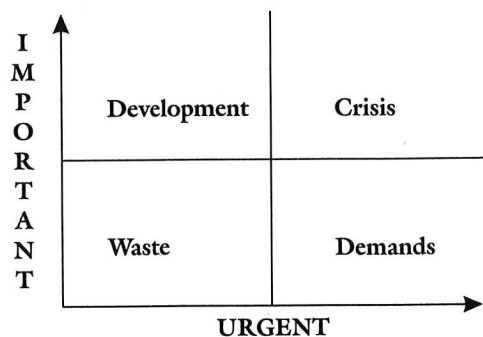
And so on.....all potentially painful things.

All, things that are easier to avoid than to face. All, things that have a hidden price tag, far higher than the overt ones we are so afraid of. The hidden price tag is the prospect, in the evening of your life, to look back and see all that you could have done **but didn't**. For the saddest words in any language are: **"If only....."**

The leverage in learning is to do it when there is no pressing and immediate need to do so. It is these lessons that give us the competitive advantage.

Most often however, we only put on new clothes when we are actually naked. We don't change unless life forces us to and then it is not at our pace but at the pace that someone else decides. It is also a very much higher stress option, as it becomes a race for survival rather than a way for growth. The trick therefore is to be able to see what needs to be done,

before it needs to be done. As the saying goes: 'Luck is where opportunity meets preparedness'. People who are seen by others as lucky are merely people who either by accident or design were prepared for the opportunity and seized it when it came along. As I have said many times, the secret is to do this always by design.



In terms of the energy needed for these, both Crisis and Demands need high energy and create stress. Very often Crisis is the result of ignoring things in the Development quadrant for too long. For example, personal fitness and health.

Demands may happen from the outside and inside world and may not always be possible to eliminate. However, they are always possible to reduce by learning to say, "No". The activity in the Waste quadrant may be high or low energy, but is often quite enjoyable. Enjoyment and happiness is, in my

view, not necessarily any indication of anything positive. Very often we hear the phrase, "As long as you are happy, that is all that matters". I disagree. It is ultimate arrogance and foolishness to believe that personal happiness is all that matters.

There is a story about the Hindu god Indra, who asked Vishnu, why he did not allow pigs and dogs and other animals into swarg. Vishnu replied that they were happy with their lot in life and so did not need (or deserve!) anything better. Indra disagreed and wondered how a pig wallowing in filth could be 'happy' with that state of affairs. Vishnu then suggested to Indra, that he might like to take the form of a pig and experience it for himself. And so it came to pass.

Several months later, when Indra in his pig form was wallowing 'happily' in a mud puddle with a lot of piglets playing around him, Vishnu sent Narada to remind him of who he really was and to ask him to return to swarg. Indra refused, saying that he was so happy there and had no desire to be anywhere else. Fortunately for our mythology, Narada was successful in persuading Indra to give up his porcine form and return to his reality.

But how many of us are happy in our porcine forms and refuse to face the reality of our true potential?

Extract from:
"Leadership, A Journey of Self Discovery"
 by **Mirza Yawar Baig**

My Beauty and My Beast

I am thinking about my relationship with my external appearance; how do social standards of beauty affect me? What is my relationship with my body, my sexuality? What do I really feel about ugliness? I am now looking at myself in the mirror: I find that I rather like my face, maybe, I am just so used to it. What I like about my face, is that my passion for life exudes from my eyes. I can see it. You know, I realize that it is the first time I am really looking at all of myself; I have often looked in the mirror and yet, never seen myself. My body: well, I am neither slim nor fat but when I look at my body, I am conscious of a guilty feeling. I have never really acknowledged my body; I have ignored her aches, pains and desires; I have never appreciated her for being there for me, only cursed her when she was fat or disliked her thinness at times when she was too thin. I still hate so many parts of her; my fat thighs, my shapeless waist...

I had been a fat little girl. A tailor once told my mother that he did not have enough material in the shop to make pants for me; the kids at school ran away from under the jungle-gym when I climbed it; my yoga master

shook his head at my grandmother and said he does not think that a day would come when a belt would fit me. "Twiggy" was too far for me; I thought I would never reach there. Right then, began my discomfort with my body. I hated my roots; I blamed my fatness on being "south-Indian". All around me I only saw voluptuous women with

REFLECTIONS

DEEPA KRISHNAN

wide hips and big breasts. My mother, my aunts, the teachers at school. I wanted to wear jeans and skirts; be in the thick of "fashion", so to speak. But what could one do with a shapeless mass? I hid my body in wrap-around skirts and long shapeless tops. I did crazy things in an effort to appear slim. One day, I was rummaging through my mother's things and I found what I thought was a pair of white shorts. It was made of a material that looked to me that it would hold my tummy in and I would look slim. I wore it and walked all over Delhi and came home to have my mother tell me that it was her "pregnancy" girdle. Yet, peo-

ple told me that I was beautiful, that I had lovely hair, thick, black and waist-length. Men followed me home when I came back from school and the guys at school wanted to get to know me. But I? I never saw that positively. I wanted to be known for my brain in school, certainly not for my beauty. The only "little Miss Appearance" in me that I let surface was the part that compared me to my classmates with their slim figures and "skiwi" tops and longed to be like them. I tried hard not to be called "BTM" — *Behenje* (simply equivalent to something like the "fat woman

from the village" in Hindi) Turned Mod, a term used to describe girls who were gawky and awkward in their efforts to modernize, become western. At this time, I was about

thirteen and terribly uncomfortable with my growing breasts. I refused to ask my mother for a bra because I believe that I wanted to ignore them.

Then, we moved to Bangalore. In Bangalore, I found myself among the cream of fashionable girls. Two years of yoga suddenly paid off and I lost a great deal of weight. I also acquired some new clothes and one of these was a pair of overalls. I cut my hair to shoulder-length which added to my western look. I had a dog too (dressing up to walk the dog gave my life some meaning at that time and made me feel there was a purpose behind work-

ing so hard to look good) and all this gave me more confidence in my appearance. This new found confidence helped me find my wild self. There were periods of time when I went completely awry and chose to break all social standards of dress and beauty ; I wore torn jeans folded upto my knees and a top with sleeves cut off and walked all over town (today, this may be acceptable but twenty years ago it was way out of the ordinary); I experimented with my hair, cutting it short into a bob and then, letting it grow completely wild into an Afro. It was like a huge, black and curly halo around my head. For this, I was admonished at home and at school and I didn't care. The only person who liked my hair at that time was this old, mad man who inhabited Brigade Road at that time; a man who because of his madness was thrown out and disregarded by society. Though I seemed to be searching to find myself in these experiments with my appearance, I continued to ignore the fact that I was in fact, blooming into a pretty young woman, because I wanted to be known for my brain. I loved it when someone said to me "you are a combination of beauty and brains". This attitude continued through college. It was at one incident that occurred during my college days that I first encountered "Ms. Ugliness" in myself. I skidded and fell when learning to ride a bicycle and my face was full of bruises. I had my hand in a cast and I looked quite a sight. My

mother fretted and worried that I would be scarred for life, but I? I loved the change in my appearance. I posed for pictures, let people write all over my cast and revelled in the attention that I got. I am not sure whether I took it in my stride or whether the attention made up for the lack of beauty in that phase of my life. The only thing I know was that I got in touch with a part of myself that could look at the positive in every experience because I never panicked, never fretted at any point. In fact, I enjoyed the experience and that is why my scars healed fast and disappeared.

After that I went to Japan for my Ph.D. This was a country where the women took

Beauty had to overcome her disenchantment with the external appearance of the Beast before she found the compassionate, caring and handsome man in him.

great care of their appearance. "We don't have any confidence in our appearance", they often said when we sat naked together in the public bath. They looked at my breasts and my eyes and went into raptures. These women were never without make-up except at night ; they wore it even when they swam and exercised; all through the day. My land-lady was so ashamed because I caught her without make-up once. Young girls

closed their mouths when they laughed because they believed their teeth were bad. How did this affect me? I found myself confused; caught between the standards of beauty in two cultures. In India, looking at the mirror was not exactly recommended (we were often admonished for being vain when we did that as children) and nor was wearing make-up. In Japan, however, it was a must. Women spent a lot of time looking into mirrors and wore make-up. In this confusion, I ended up being gawky and awkward again. I tried to be thin like the Japanese women and lost so much weight that I looked sick. I wore gawdy lipstick and make-up and never really felt comfortable. Internally, I was going through some trauma because I was unhappy with what I was doing, my creativity was suppressed and my personal life was in turmoil. I think this began to show on my external appearance. But I never associated inner peace and state of mind with external beauty even at this time. When we came back to India, things suddenly changed for me. I found a strange peace of mind in just being here, a sense of belonging. It was almost as if all the creativity that had been suppressed for all these years suddenly found its way out, as if a dam had burst. In Japan, "Shakukai" means captured landscape and Japanese gardens were constructed to reflect the inner self, each stone, each river representing a part of the inner being. These gardens were "captured

landscapes" because we ourselves were limited by the circumstances around us. My appearance began to be a "shakkai" reflecting my innermost being. For example, I used to wear a snake "bindi" (the dot that Indian women traditionally wore on their foreheads) very often and it was an unconscious process. Much later when I was reflecting on this I realized that this was the time in my life when I was trying to shed my old skin and experiment with new identities, much like the snake; a kind of re-birth or a renewal. I wore clothes in colors that I never tried. I also wore ear-rings, very earthy, tribal ones, sometimes trying out different ones on each ear. If I were to picture the energy inside of me at this time, I can only say that it seemed to be in all colors, rushing to come out and express itself; this it did, in my appearance, I had started my journey of personal growth. Life became an adventure to me and I learned from each experience. I found lost parts of myself and felt more integrated. I followed my passions and that was the energy that was finding expression. I remember people telling me that they felt a strange mystical energy about me. I cut my hair daringly short and experimented in all sorts of ways with my appearance. This went with my attitude to life at this stage. I experimented at my work; I tried to cross limits and boundaries I had set for myself, that society had set for me. It was at this time that I chose to take time off my work

and travel, follow my dreams; I started to enjoy being a woman, enjoying the fact that men found me attractive and that I felt attracted to them. I also started being more comfortable with my body, which was neither thin nor fat that I wore more daring clothes. When I think of myself now, I am reminded of the book *The Secret Garden*. A plain, sour looking little girl and a sickly boy are transformed into beautiful, healthy children because of their passion for a garden. I feel my passion for life at this stage shows on me. Everyday my appearance is different, depending on the way I feel inside of me.

I also learned to translate what happened to me externally into an internal process. In the past year, I have been injured atleast three times on my face. Big injuries and all of them around the right eye. All three times, there have been scars that have lasted over a period of time. One of these times, I was bitten by a poisonous insect and for many days my eye was swollen and a different color everyday, making me look positively ugly. At this time, one Canadian woman said to me, "I like the way you Indian tribals paint your eye different everyday". The identification with a tribal seemed appropriate to me because right now, I am trying to unlearn all that I have learnt so far. Trying to see things differently from the way I have been conditioned. I have tried to make sense of these injuries. For one, I feel that they are teaching me to become more com-

fortable with my ugliness. I can see a black goddess inside me (the black goddess that society shuns) and I am more willing to get to know her and have her express herself now and then. I love disguising myself now and then, to experience a different way of being. I have chosen to be a witch many a time and this has helped me get in touch with my anger, my witch self and accept her, not disown her as I have done so far. It reminds me of the fairytale "Beauty and the Beast". Beauty had to overcome her disenchantment with the external appearance of the Beast before she found the compassionate, caring and handsome man in him. The injuries near my eye are telling me to change my way of seeing. I have tried to do that in the past year, especially where my relationships, people and life are concerned. There have also been other injuries, and health problems. These injuries, in their own way are detaching me from my appearance. In the past year, my clothes have decreased, I have stopped wearing too much jewellery and my "bindis" have mellowed. The Taiwanese saint Su-pu-erh allowed steam to hit her beautiful face and disfigure her completely when her master told her that she would have problems following the spiritual path because men would lust after her beauty. For many reasons, I feel I am on a spiritual path. I am watching things happen and allowing that path to unfold.

Self Integration is a differentiating process.....

I attended the Self-Differentiation lab offered by John & Joyce Weir and Alexandra Merrill at NTL from July 6th to 17th, 1998. I wanted to do this lab at NTL many years ago and I made it for the last one that John and Joyce offered.

The word "Lab" is a misnomer for this program. Experiences are engineered here through an exercise, analysis of this experience is done and inferences are made. These experiences are mostly connected to certain aspects of the past which are supposed to be the unfinished parts of the self. The continuity of the experience beyond the "exercise", the expression of the feelings and thoughts that engulf the experience and the experimentation with a new behaviour learned out of the experience seem to be missing from the process, at least for me.

The whole program was divided into 22 exercises for 9 days (8 full days and 2 half days) — roughly two exercises per day. The exercises by themselves were meaningful and at least in a couple of occasions, led to some intense experiences in me. After some exercises, I developed an aversion to a contrived experience — an experience forced on me.

The self differentiation

model assumes that all of us are "differentiated" when we are conceived in the womb based on the genetic characteristics that we acquire from our parents. This is a fundamental differentiation and is unlikely to change over our life time. The next process of differentiation takes place when we are born, the parental and societal influences that we have during our growing up phase. Then at each stage of our life, from childhood to adulthood to old age brings about further differentiation within us

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based on the stage of our development, the dominant structures, psychosexual focus, learning modes, social orientation and so on.

The model assumes a linear growth and differentiating stages in us and many of us struggle to complete the unfinished stages in our lives. Hence the focus of this work is to become aware of those unfinished parts of the self and its growth, accept and help to transform them. The model assumes that during the process of self-differentiation, the following steps need to be followed:

1. Experience with awareness. The block here is the fear of excitement and hence the tendency to suppress the experience.
2. Encounter with acceptance. The block here is the fear of rejection and hence the tendency to avoid the encounter with self.
3. Enlightenment with acknowledgment. The block here is the fear of knowledge and hence the tendency for cognitive dissonance.
4. Execution with authority. The block here is the fear of failure and hence the tendency to avoid experimentation with the new self.

This is no different from the concepts of awareness, acceptance, change and integration that are integral to the human growth process.

One of the significant aspects of this lab was the importance given to the owning up process — owning up the various aspects of the self in self and the other in self. This was achieved using the "percept language".

The concept here is that whatever I experience and report is an expression of my perceptions and it is influenced by my inner realities — my percep-

tual database and sensory system.

The percept language is a way of expression that overcomes the drawback of English. In this language there are no "objects" and everything is expressed in the first person. To illustrate, if I have to say "I love you" in percept language, I say "I have me love the you in me". Here, you can make out the significance of the statement. In percept language, clearly, what I love is that part of me that is the you in me and removes the transactional aspect of love (the giving.... I love you).

Another example is a situation when you wanted to say something to someone and stopped. If you were to report that in English, you might say "I wanted to tell him to shut up, but I kept quiet because I was afraid of him". In percept language, you will say "I wanted me to tell the him in me to shut me up part of me, but I allowed myself to be with the quiet part of me, because I was afraid of the him in me".

I found the percept language very meaningful when it came to expressing my dreams. This way of expression opened to me many new possibilities in my dreams that I couldn't imagine with plain English interpretation.

Another interesting aspect of this program is the use of assumed names. I have mixed experience of this experimentation. I started the program as "Indifferent" and ended with "I accept me". To me being authentic is to really be myself. I have little fear of some of my frankness haunting me in the future. So, I really didn't see the need to take assumed names in order

to explore myself. I also realised that when I chose my name (I changed my name 5 times in the lab) based on what I was experiencing or struggling with in the moment, it kind of helped me to focus and made me determined to work through the struggle.

My first day in the program was an eye opener. I experienced the real uniqueness in me — here I am, a 35 year old man from India, with a different cultural orientation compared to the 37 other American participants, 34 of them white, 3 of them African Americans, 30 of them 60+ years old, some bisexuals and some gay, 27 females and 12 men, 90% of them having attended this program more than once, with everyone seeming to know what comes next (!), many of them using the strange language of percept (I didn't even know what it was on day 1), many of them very eloquent and dramatic in their expressions of self... and here I am aware of the many diversities within me, some static and some very dynamic in nature.

However, many diverse aspects of my self, with respect to how I experience the color part of me, the androgynous parts of me and the age part of me were revealed to me in this workshop. I partnered a white man in an exercise where I was clay and he was moulding the clay in me. At the end of the experience, he confessed to being a gay and that he experienced sexual arousal during the exercise. I felt strange to begin with but discovered to my amazement that for the first time in my life I wasn't aware of this sexual arousal in the other person with our bodies in contact. I felt that my awareness suppressed my body from feeling the sensations

since the sensation itself is taboo to me.

Throughout the two weeks, I journeyed on two different paths both leading to the same destination. The exploration and discovery of the untouched parts of me, the way I deal with the others in me, who are different from me, both from a racial and sexual orientation perspective. The other path involved the surprise encounter with the spiritual and the powerful parts of me (the drummer part of me) and then reluctantly but surely allowing myself to be exhilarated by the divine parts of me. Both these paths surprisingly led me to my roots, the parents to whom I was born, the culture I grew up, the values I developed in myself and so on. I have wandered into this place many times, but I never experienced the richness and the beauty of this place before.

John Weir, Joyce Weir and Alexandra Merrill were the Trainers. I kept my distance from John, respecting him for his intellect, but also experienced him as a stubborn old man! I was drawn to Joyce, but I didn't get close to her for I was not sure how to. Joyce to me was a symbol of physical fragility with strong inner energy. Alexandra and I linked ourselves through some of the people, values and culture both of us loved. She was like a "Durga" — an epitome of energy and action and like her name in the lab, a "lone wolf".

Some of the pleasures that I discovered and re-discovered in the program are unbelievably simple to do whenever I want to:

- Standing in a tray filled with ice for 5 minutes, experience

the pleasure and pain of the cold and numbness, then outside the ice, experience the warmth spreading in your legs.

- Foot massage.
- Playing the drums and allowing the body to move with the rhythms.
- Walking barefoot on wet grass on a sunny afternoon
- Swimming in the lake
- Draw a snapshot of my dream and let the picture describe itself
- Allowing me to stay with my spiritual experiences and express them
- Stay tuned to appreciate the culture and traditions in me.

I had mixed experiences in this program, some were profound and some were of no consequence. I decided to make some of the experiences profound and others inconsequential. Overall I came back more integrated as a person.

Before the program, differentiation to me was linked to diversity, multiple parts of my self, and the unfinished parts... My experience here was one of integration, discovering my roots, where I belong. The experience is one of feeling good about who I am and how I came to be who I am.

My name at the end of the program said it all... "I accept me".

Humour - The King of Emotions

Sudhir Aggarwal



Humour is humour; what else it can be. It is the finest of human emotions. It is a unique emotion. It is magic. It is joy, pleasure and acceptance. Humour is truth. It is the lighter side of life. It is a state of 'Here and Now' it can never be in past or future. A humourous state is a state of self actualization¹. Humour is being real. It is infectious and spreads like a wild fire. It is a sweeping emotion. When humour comes - all other emotions take a back seat. It overpowers all other emotions. Humour is ultimate in human existence.

Humour serves many functions². It is a cleansing emotion. Humour cleans a person by removing negative thoughts and emotions. We need humour for pleasure, joy, happiness and relaxation. Humour is used for camouflaging. It is used to hide other emotions. Another common use of humour is for lightening tougher moments purposefully or unknowingly. Frequent use of humour is for passing time. Many emotions sap energy but humour is energy giver and even a short time spent on it is enough for rejuvenating. There is nothing better than humour to build, break and rebuild relationships. It is an excellent barometer for ascertaining moods of people and gauging the risk before going into depth of the situation. It is value adding emotion. It puts things in perspective. It brings new truth of life. It is not a

exploitative emotion but a facilitative emotion.

Humour requires Sense of humour. Humour requires intelligence or lack of it but humour is not dependent on it. It is being different and daring. It is being fully involved in a situation but still out of it. It is social grace. It is the art of saying unpleasant things. It is flirting. It is a matter of intuition. It is commitment for truth. It is the balance between being outrageous and well mannered. It is the fine art of conversation. It is adulthood, liveliness and wisdom. It is living life in a moment. Being humourous is being humane.

Humour is a Mixed Emotion. Pure humour is rare. Humour is pure but it is such a short lived emotion that most of us have other emotions along with humour. It is used to hide other emotions, very frequently anger; with hurt it comes as sarcasm. With love it takes the form of flirting. When it is mixed with multiple emotions the other emotions recede into the background but humour stands out.

Humour is a transitory emotion, rather it is a momentary emotion. While one can remain with other emotions for long hours, days, months, even years for example love, anger etc. but that is not the case with humour. Humour is a transient emotion. It is not a permanent emotion.

Your report is junk. But it is very humorous with lots of spelling mistakes, grammatic errors... I am planning to publish this in our house magazine...



no boundaries of expression- it can be subtle and very clamorous. It can be smile or a frown or twinkling of eyes or laughter etc. It can be expressed as enigmatically as the smile of 'Monalisa'. It can also be eternal smile of Lord Krishna - a humorous acceptance of destiny 'jo hona hoga hoga!' i.e. what is going to happen shall happen. Each expression of humour is new and cannot be imitated by the same person. Each combination is new. Expression of humour is uncontrollable. It is a free expression. It is rarely inside. It can't be substituted with other emotions. One can hold on for a moment but either it is expressed or it vanishes away.

Humour is relatedness. Humour is the expression of acceptance of others. It is acceptance of others' idiosyncrasies. Humour and love bring people together. Humour happens when persons are together, in touch with others and brings expression of deepest level. Humour is ultimate relatedness- ecstasy. It is the closeness of hearts. Humour is also defining and redefining of relationships e.g. 'jija-salee' relationship. It is also the bridge of closeness over the distance in a relationship. It is best when it happens to you - not on you. After effects of humour are pleasant and long remembered.

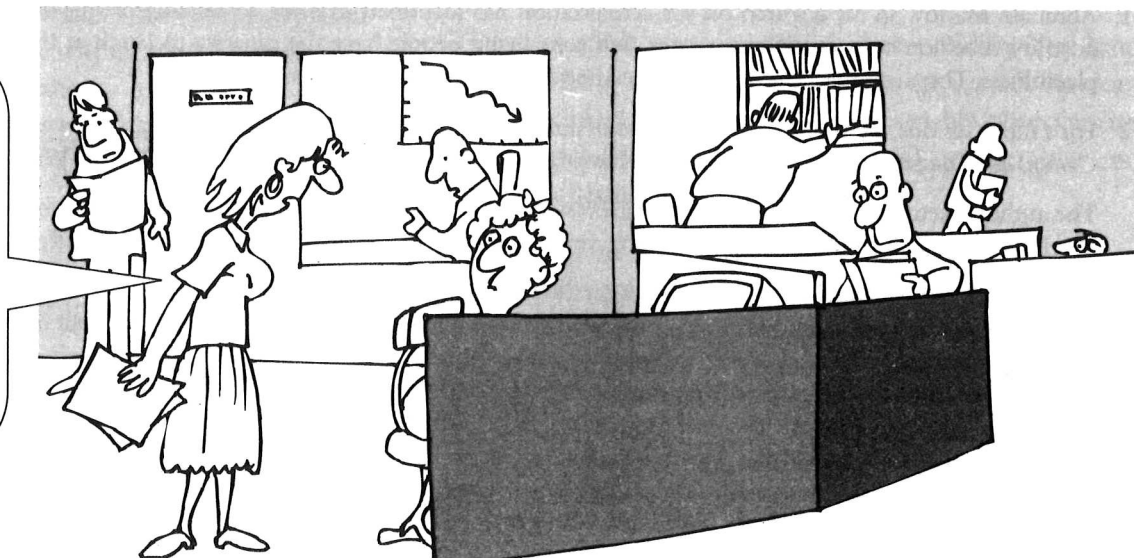
Humour is an emotion for which entertainment industry has been created. The entertainment industry is to keep people in good humour. Humour is the only emotion for which human beings have an insatiable need. It is an emotion which is at premium. The craving for humour is so high that unlimited amount of money is spent to get it. It is an emotion on which people make careers. There are many humour groups. The artificial humour created by jokes etc. is more superficial and transitory.

Like life it happens once. It is a gate to enter other emotions.

Humour is of many types. There is humor of power. It is a privilege of boss and everyone has to laugh. There is humour of gratification. It is done as 'maskagiri' to derive advantages, both to gain power over others and for material gains. Humour is for survival and is visible in situations of differences in power and to get out of tricky situations. Humour is used by people to deceive. Humour is also superficial and is shown when a person has nothing else to express. Humour is also faked for various gains. Hollow humour happens when connectedness becomes low. There is also humour rising out of self-consciousness or out of wanting to be seen.

It is an expressive emotion. People may have other emotions for years, e.g. love, and they may not express it but humour is expressed in some way or the other. It has

As a cost cutting measure, I believe there will not be any evening coffee. Instead you will get a humorous cartoon through email from the management everyday at 4pm to pep up your nerves...

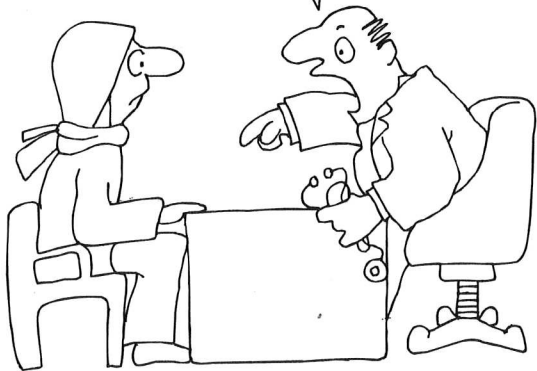


Humour is a transition state created due to many factors. The foremost and the most qualitative aspect is sharing of the insight of the situation, process or person. It is the bringing-up of the underlying truth to surface. Sometimes situation and content produce repetitive humour. Some persons, by their personality contribute to humour or their image/presence itself arouses humour. Content is used to generate humour for various purposes. Emotional pressures of varied nature are also released through humour.

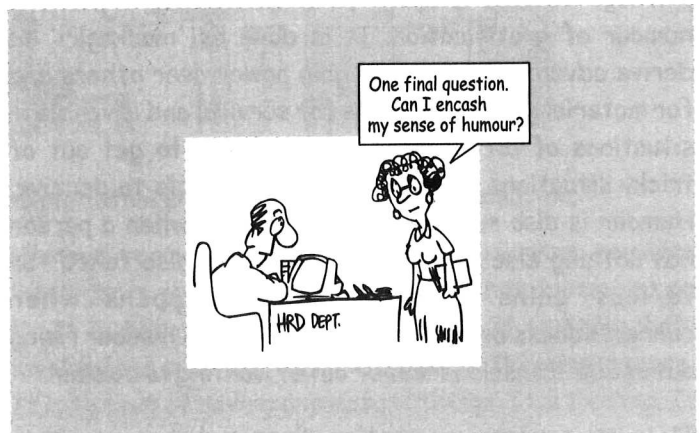
The duration and continuity of humour is directly proportional to image of the person, originality of content, relevance of expression, camaraderie of the group, degree of emotional pressure and depth of insight.



If laughter is the best medicine, then why come to me? Why don't you go to a circus or see a Charlie Chaplin movie or go to the humour club? Why pop tablets? Why not read some joke book?



Humour is King of emotions. It is a mystery. It is a transition emotion. It is most creative. It is soothing. It is music of emotions. It is a meta emotion. It is tao and it is zen. Humour is life and life is humour.

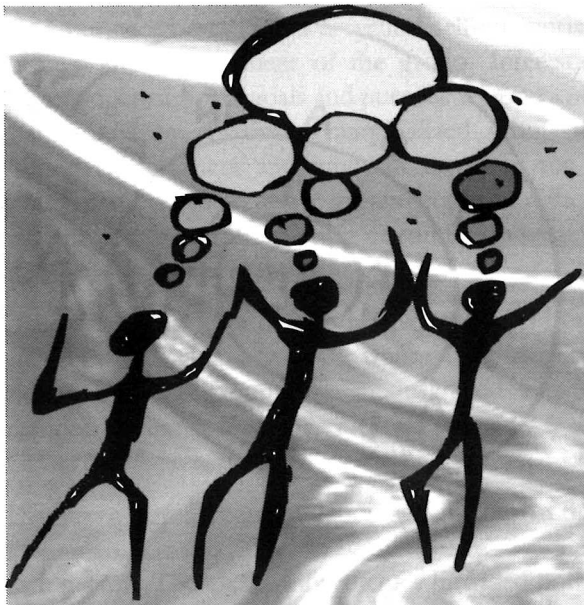


Notes

1. Abraham Maslow in his research on self-actualization has identified that self actualizing people have a sense of humour devoid hostility, rebellion or patronizing manner. Self actualizing people have the capacity to laugh at themselves and the capacity for playfulness. They have the capacity for appreciating the ridiculous and the absurd.
2. For a more 'serious' treatment of the functions of humour see *Toward a Sense of Organizational Humor. Implications for Organizational Change and Diagnosis* (Journal of Applied Behavioral Science, Volume – 25 , Number 1 , 1989) by William A. Kahn.

The author discusses, among other things, the functions humour serves for people, their relationships, groups and organizations. The functions of humour discussed are: coping, reframing, communicating, expressing hostility and constructing identities.

The author also provides a theory that hinges on the proposition that humour's particular effectiveness stems from its manipulation of *psychological distance*. Humour increases distance at some times and decreases at others. Humour helps people to *cope* with threats by enabling them to step back – psychologically – from sources of danger: humour that *reframes* issues works similarly by offering people distance from their taken-for-granted world views. Humour acts as a medium of communication, helping people to give and receive messages that convey either intimacy or lack of it. Humour that expresses hostility clearly distances persons or groups from one another. Finally humour that constructs identities works by distancing people from others (allowing separate identities) and minimizing the distance between those who share the same identities. ■



Discovering diversity celebrating differences

Sushma Sharma
Vikram Bhatt

"We do not grow absolutely, chronologically. We grow sometimes in one dimension and not in another; unevenly. We grow partially. We are relative. We are mature in one realm, childish in another. The past, present, and future mingle and pull us backward, forward, or fix us in the present. We are made up of layers, cells, constellations."

Anais Nin

"Why not let people differ about their answers to the great mysteries of the Universe? Let each seek one's own way to the highest, to one's own sense of supreme loyalty in life, one's ideal of life. Let each philosophy, each worldview bring forth its truth and beauty to a larger perspective that people may grow in vision, stature and dedication."

Algernon Blackwood

The word diversity conjures up images and metaphors, possibly different for each of us.

Life thrives on diversity. If we look around us, nature, chemical reactions, natural energies abound in diversity, and in fact survival and growth for any living system or being depends on its capacity to adapt and include different influences from its environment.

Paradoxically, societies and organizations seem to thrive on cloning and control, and creating disparate halves such as the mainstream and the minority, the normal and the abnormal, the dominant and the submissive, higher and lower, superior and inferior.

If we observe our language and words, it is also to a large extent binary, and often excludes the third, fourth or nth perspective and multiple realities.

Processes of *co-creation* and *co-evolution*, which are alive and found in abundance in nature, are ironically considered as

esoteric or not understood concepts within organizations and human communities. However, while these words sound attractive and spark some people's curiosity, relatively less time seems to be spent on exploring and creating the natural environment for co-creation and co-evolution to occur.

It is our quest to discover and explore the forces inherent and alive in a diversity-aware group. The search is to understand and discover ways of being and processes that enable communities and groups of diverse people to become whole and co-exist for growth and evolution.

At a recent ISABS regional event we offered a theme lab on 'diversity'. Our aim was to experiment and explore through group processes the themes of diversity and inclusion.

The lab provided us the space for exploration, learning and research around human processes and their manifestation and application to real life. Our high dream was to create space and freedom for such an exploration.

Little did we know what was in store for us : the kind of group that would form to partner us in this learning process and co-create a living 'here and now' understanding of the struggle of exploring and living with diversity.

The lab has also provided us with insights and rich learning on how to facilitate a diverse group through a T-group like process and nurture to life the co-creative and co-evolutionary aspects. We would like to acknowledge that the event organizers infused their energy and partnered us to make the theme lab a reality and make it happen, no matter what.

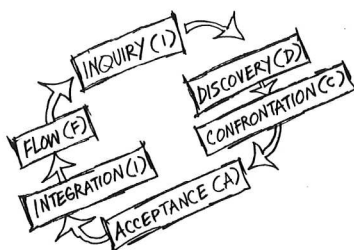
The diversity lab group comprised of nine individuals, including the two of us.

At first we were disappointed with the relatively smaller size of the group, as our original intent was to work with a fifteen-member group.

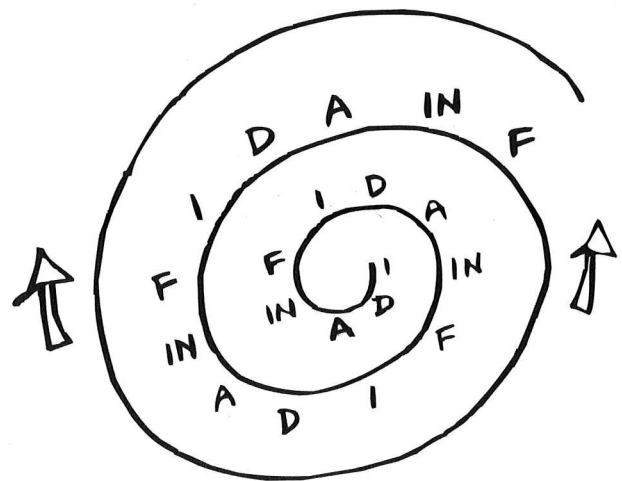
However we found that the relatively smaller number was more than compensated by the richness of the diversity existing within the group. Following were the significant differences alive and present in the group:

- *Gender: Male, Female, and Transgender (hijra)*
- *Religion: Hindu, Buddhist, Muslim*
- *Caste*
- *Marital status: Single, Married, Divorced*
- *Socio-economic disparities and diverse occupational backgrounds*
- *Language: knowledge and proficiency in at least five languages*
- *Preferred modes of expression*
- *Needs*
- *Objectives and Purpose*
- *Emotional location at the beginning of the lab*
- *Concept of beauty*
- *Power expressed through voice and body language*
- *Sexual orientation*
- *Age*

The evolution of the group broadly followed the pattern depicted below:



Stages of evolution



Evolution curve

We have used the concept of complex adaptive systems because it can provide an integrated and consistent means to understand the wide range of diversity phenomena.

Our attempt was to create a container that would enable the significant differences to be articulated and facilitate unleashing of the energy through transformative dialogues amongst the lab members.

Some of the guiding principles of complex adaptive systems are:

- Individual or system behavior is unknowable, unpredictable and uncontrollable.
- Causality is mutual; every cause is also an effect and every effect is also a cause.
- Responsiveness to the environment is the measure of value.
- Decisions are based on tensions and patterns.
- Relationships are empowering; each system is unique.

The people who came together and the group that formed were indeed unpredictable and unknowable; tension did exist because of the significant differences creating its own patterns.

Anxiety did exist about whether all the group members will accept the transgender people (hijras) within the lab space. Many people seem to have no clue about the lives of transgender people and often wonder if they have feelings.

These judgments and prevalent negative stereotypes initially created a certain tension and give rise to certain patterns of avoidance and confrontation in communication. As we really started listening and acknowledging the differences, relationships started forming which were empowering and transformative. The causality was, indeed mutual.

The bias was based on some prior experiences, hence the specific behavior led to interpretations within the group.

We experienced causality as a cyclical self-referential process through the development of the group. Interestingly, the deeper super-ordinate goals and purpose were articulated and championed by the most marginalized group members. Honest commitment and innocent intent of the different group members to acknowledge and confront difficult issues and differences and the existing discomfort is what provided life affirming energy to the group.

One of the significant transformative moments in the life of the group was when one of the transgender identity persons indicated to the group spontaneously and with complete abandon *“What is the shame in being your self? If you do not connect to self you connect to no one else.”*

That was a turning point, a defining moment that opened the space for honest exploration of diversity and uniqueness of each person. The exploration themes included both external interpersonal themes as well discovery of marginalized parts of self.

Some significant statements that were made by the group members through its life:

“It is ok to talk here, but that does not mean we can relate with each other outside the room”

“You cannot connect with others in case you do not connect with self”

“I am privileged and I don't even realize how I am privileged”

“I am considered dark, hence I have no identity”

“The challenge is not too stoop down, but to rise up”

We believe the learning container and environment was created through the use of the following elements by the nine of us :

1. Co-create the high dream for the group process at the beginning of the group life
2. Most of our interventions were non-invasive in nature and focused on self statements or group observations.
3. No interpretations or value judgments were put on any behavior. To that extent the facilitation was positionless and purposeless.
4. Our role then as facilitators was to amplify in the 'here and now' the differences and trust that each person will co-create with us a deeper understanding of diversity.
5. We were as much learners as any person in the group.
6. Individual goals aligned and the collective awareness of the group led to an expansion of exploration space. Interestingly, the most marginalized individuals claimed leadership in the group through their authenticity, love and care.

7. There was space for curiosity and expression without censorship or sensationalization of any particular aspect of each person.
8. Conscious and unconscious assumptions were tested directly for reality. Some of the assumptions that were articulated were:
 - Transgender persons would not understand 'here and now' processes and way of being without prior lab experience.
 - That all upper caste individuals think similarly.
 - That individuals who convert from one religion to another are wrong and stupid.
 - That being yourself means risking rejection and ridicule only.
 - Stereotypes about each other is the reality.
 - That Transgender people make a choice to leave mainstream society or are abducted by others.
 - There are only two genders.
 - What I despise and hate in others is not within me.
9. Some of the operating values in the group :
 - Creating a safe space for each other for expressing spontaneously.
 - Expressing and flowing with love and heart connection.
 - Challenge what is considered normal and mainstream.
 - Hold different perspectives without judgments.
 - Have a beginners' mind while examining the different issues across the group.



- Listening deeply to the meaning behind the words.
 - Experimentation with new forms of behavior.
 - Giving legitimacy to different ways of doing things.
 - Holding freedom and taking responsibility for group learning.
 - Recognizing and amplifying the flow.
10. Group members listened to and acknowledged the histories of marginalization and exclusion that each member had experienced. Understanding the history led to awareness about the privilege one carries through birth, identity, gender, caste, social status, education, color of the skin, closeness to some powerful people, marital status, etc.
11. Different intervention methodologies such as theatre, dance, movements, sound, metaphors, confronting the inner critic, creating collages of representing self, mirroring and quantum flirts were used to engage the creative self of each person.
12. Professional members who were part of the event were supportive, curious, respectful and sensitive. The clinicking sessions as well as informal dialogues helped us center ourselves and go full throttle in the group.

A significant event that demonstrated the success and opening up of the diversity space occurred during the community party, when one of the persons with the transgender identity decided to amplify her own identity through various expressions, so as to test the reality and the validity of the larger communities' acceptance outside the lab room. Interestingly, the community responded sensitively and with respect and curiosity, and engaged with the transgender person in mutual, equal and meaningful interactions.

This indicates to us that ISABS events can certainly support and facilitate the inclusion and integration of marginalized identities, specifically members of the transgender community, as in this case.

Most of the people in the community felt surprised by their own openness and ability to relate with individuals from the transgender community, and also get in touch with their own curiosity and how they have numbed themselves to the existence of certain communities or groups of people.

This suggests to us that the essence of being human and connecting with one another, independent of our sexual, gender or any other apparent identities, is possible.

The community encountered in the raw a connection of humanness regardless of gender or sexual identity. It was as if a space opened to allow differences to engage in a real way. There was an authenticity in discovering each others' world.

The impact of this experience was articulated in a very emotional manner in the lab on the morning after the party. In her own words, a transgender person stated the following :

“I have never felt so accepted in my entire life, the only thing I have experienced in my life is rejection even by my own family, I cannot thank ISABS sufficiently, this is a life time experience”.

The community also discovered the richness, innocence and the beauty of the persons belonging to the transgender community... and for many it was a natural and rewarding learning experience.

Our Learning and Realization

It's a sad realization how the identity of people gets defined by their caste, religion or gender and many such imposed memberships, not necessarily out of personal choices.

One has never consciously given a deeper thought before about how marginalized the transgender community is. Their existence itself is on the periphery of life. We have become aware of our own privileges which we take for granted and are not even aware of.

Despite their intense struggle for existence and acute marginalization, transgender persons feel, reflect and empathize with others. All people, independent of their experience, education or pedigree, are capable of deeply felt wisdom and have dreams to grow and contribute to society.

Each of us seems to have marginalized so many different aspects of ourselves. Uncovering and celebrating this uniqueness is a painful and freeing experience.

To discover and co-exist and co-evolve with the diversity around us, we as a human community need to acknowledge and own up to ourselves the diversity within us.

To experience wholeness in a group of people, the present moment needs to be experienced fully and with complete nakedness by each member of the group.

“One day our descendents will think it incredible that we paid so much attention to things like the amount of melanin or the shape of our eyes or our gender instead of the unique identities of each of us as complex human beings.” – Franklin Thomas

“We have become not a melting pot but a mosaic, different people, different beliefs, different yearnings, different dreams.” – Jimmy Carter

Beyond the Mainstream

Shridhar Kshirsagar

The journey...

"I remember very well...as a teenager, I use to wear my mom's sari and blouse in absence of elders at home. I have always identified myself as a girl. I liked doing all sort of 'girly' things, helping my mother while she cooked or doing other household work with her. I considered myself a girl from within, as if I was trapped in a man's body. I was subject of both mockery and torture from my siblings and my father. My father was extremely insensitive and cruelty seemed to be his second nature. I was a recipient of his usual thrashings in presence of both family and friends. Father had objections to the undesirable behaviors, which he saw as an aberration to the societal norms. This act of mine was sacrilege and as a payoff, I had to surrender myself everytime. I was prey to this incestuous act ... he must have done this to me for more than a hundred times by now. I felt vulnerable and shivered while he was satisfying his needs. When I saw hijras for the first time, I was glad to see and identify with people like me who loved wearing sari. They were not ashamed as they walked openly in the community ... in pride. I decided to join them, from Krishna, I became Namratha."

The origin

In India we live in the society which is greatly influenced by the brahminical order with gender denial that flouts all sense of common decency and humanism. In the elite paternalistic society, to be born a male has a special significance. Paternalistic society denies acceptance of born males displaying feminine mannerisms. In a society that recognizes only two gender identities, the third gender or the transgender is treated as not an inclusive but an exclusive group of people/community.

This community traces its origin in myths, both in the Ramayana and the Mahabharata with special significance. Transgender community has existed in most parts of the world with their own local identities, customs and rituals. In India, they are known as *Hijra*, *Jogtis*, *Jogappas*, *Jogtas* and *Shiv-Shaktis*. The transgender community in India has a recorded history of more than 4000 years, and was considered to be vested with special powers because of its third gender status.

The community and its marginalization

The community is divided into seven *Gharanas* [houses] each headed by *Nayak* [leader] who appoints *Gurus* or spiritual

leaders to train their wards or *Chelas* in *Badhai*. I have seen them carrying three different vocations for their livelihood. *Basti* [Begging], *Badhai* [Dancing and blessing on auspicious occasions] and *Pun* [sex work]. More than 90% of them, in their young age do sex work. In my experience, transgender in South India do not have the same cultural roles as their counterparts in North India, and most of them resort mainly to sex work as a means to earning a living. Over decades they seemed to have also developed a form of coded language called *Kothi Bhasha* which they generally use to communicate amongst the community members



The third gender group is very vulnerable; they are placed right at the bottom of the hierarchy of sex workers. This results in their having little or no bargaining power and being unable to ensure that their customers practice safe sex, hence this community is considered as high risk population in HIV-AIDS programs.

They are also at risk of constant physical and psychological violence both from their customers and also the police. The lack of resource and the free will of making choices is a luxury for this group. They often have to use public spaces like parks and toilets to entertain their clients. The lack of protection or privacy makes them vulnerable to violence, inflicted largely by state machinery.

State machinery has also not done much towards making an attempt to integrate them into the larger system. The transgender community is at an extreme end of the rights spectrum in India, such that they are practically off it. The reason behind violence committed against them and exploitation is that the considered 'main stream' society is not able to come to terms with the fact that transgender do not conform to the norms of the society in terms of gender division.

The place with large scope of abuse is the police station where the police, on a regular basis, violate all standards of civilized behavior by physically, sexually and verbally abusing and humiliating transgender. The environment inside prisons is no good either, where anyone who is seen as not being 'masculine enough' is harassed and often physically and sexually abused.

Sexuality of the transgender becomes the target of curiosity, which could in its extreme form manifest itself as brutal violence. Sexual abuse and violence, apart from being the most systematic tool for dehumanizing an individual, can be understood as a punishment for not conforming to the gender roles laid by our paternalistic society.

The trials and turbulence

I started working with transgender community in 1998 in order to help them organize around their issues related with human rights and health. The area where I work consists around 1800 transgender living together mostly in groups with their Gurus. The community is based on hierarchy. New entrants and chelas struggle to establish their credibility in the group. Every Chela has to give certain amount to her Guru as the token of love and respect, expecting inclusion, care and support in return. Within the community the 'strong ones' [Gurus] rule and take decisions on even day to day operational issues faced by the members. For chelas, their freedom is denied and they are seldom a part of any decision making process. The Guru's, who are generally old and sometimes even unaware of what is happening in the society make some important decisions unanimously accepted and unquestioned by the group.

I have seen lot of anger in them against the so called main stream society. The society, according to them, has given nothing but non-acceptance, cruelty, mockery and continuously treated them as an object that arouses immense curiosity in passerby in public premises or otherwise.

At unconscious level, Nirvana [castration ceremony] seems to me as an act of protest and castration symbolizes the strong negation of the presence of a paternalistic society. Post nirvana they live in closely knit environment and generally do not mix up with society of male and females. This adds up the fuel to fire by creating barriers between two communities. Because of practically no channel of socialization, fears associated with myths and superstitions, the mainstream community [men and women] is unaware of what all constitutes the third gender community. Hence there is minimal possibility to build the thread of understanding and acceptance amongst the two communities.

The closely knit system that was created to live in peace and harmony with each other but the fact still remains - the exploitation does not stop even after Nirvana. The massive frustration, categorization and societal pressure seems have seeped so deep within each of them, that they have nothing much to give to each other except for anger, ridicule and disrespect.

The Hope

However, over a decade I am pleased to see some headway in a positive direction. From being individuals, who lived by choices made by others to individuals, who have made a foray by creating their own organization to fight for their basic

human rights the journey is significant. This organization called Triveni Samaj Vikas Kendra, is the only setup having mass based leadership of transgender. I have found them very enthusiastic and committed to learn and grow during the various programs that I have conducted on sexuality, group dynamics, leadership development, etc. Seeing their inclination in the process of self development and discovery, few of them have also been sponsored to participate in the ISABS events.

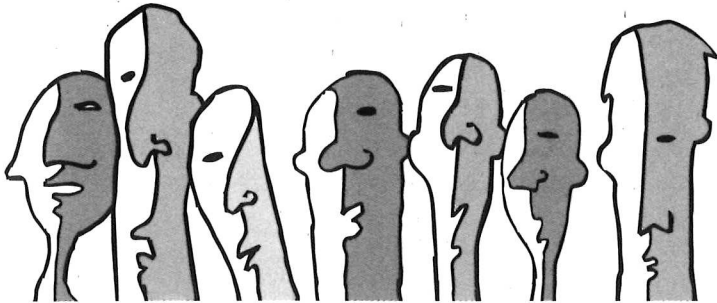
The first exposure for them in ISABS was through diversity lab. The theme of the lab was itself welcoming transgender and no issues were raised by ISABS about their participation. Out of fear of becoming the subject of mockery, they resisted my request and it took me a while to assure them acceptance from ISABS community. In the bartering process I had to participate in the same lab. Fortunately, they enjoyed the process and as they showed willingness some of them participated in few more labs. At Mumbai regional event, it was challenge for both, Vikram and myself to see them in basic lab of human processes. Who will share room with them, how their participation will be taken by faculty community and participants, what will be the reaction of hotel and how will they be treated by them were some of the worries we were carrying. To our surprise, we had to do little, and the process took care of most of our worries. One of them did ALHP twice and could not clear herself for next phase. During party night of her second ALHP, she got drunk and started bothering people around her. I was in the event and was being called to control her. She was frustrated with her experience of ALHP and started abusing me. "Why have you created ISABS....., is it only for men and women? Where is ISABS for us?" were the meaning under her abuse to me.

Though there are a lot of difficulties, it is heartening to see that few of them want to continue their journey in ISABS and wants to become change agents. Sensitivity training helped them to a great extent. I saw the impact of it on their self esteem and awareness. The Positivity has increased considerably which also got reflected in their personal and professional life. The "T" group work in its way is also helping in bridging the gap between the mainstream community and thereby providing opportunities of knowing each other as human beings. These people who are participating in various training programs and forums have started confronting myths, societal norms, inequality and ill-treatment within and outside their community.

In order to create the world where mutual respect is not an option or a condition to be applied on personal whims and fancies, the transgender community needs their share of empathy and dignity. Like any other normal living entity, they also have the right to lead a healthy and respectful life. This article is a step towards it.

Diversity and Inclusive Learning

Jimmy Dabhi



Introduction

Global and local violence have heightened and necessitated the debate on diversity, diverse interests; and inclusive development, more so in south Asian countries like Afghanistan and India.

Not all engaged in the debate are there for love of humanity. Some are there because money matters, divisive diversity and violence hurt their business and profits. Wide spread violence, unrest and instability neither help human nor economic development. Unfortunately considerable amount of violence and unrest is induced for political-economic domination of people and control of natural resources.

In the given diverse reality of today learning has a significant role to play in development-interventions, development-management and in the empowerment of people. Learning is vital for mobilising people for human rights, prevention against atrocities, environment protection, resisting anti-poor, anti-women globalisation of economy and promoting humane globalisation of knowledge, information, democracy, secularism and space for civil society (see Stiglitz, 2002; Clark, 2003; Dabhi, 2005).

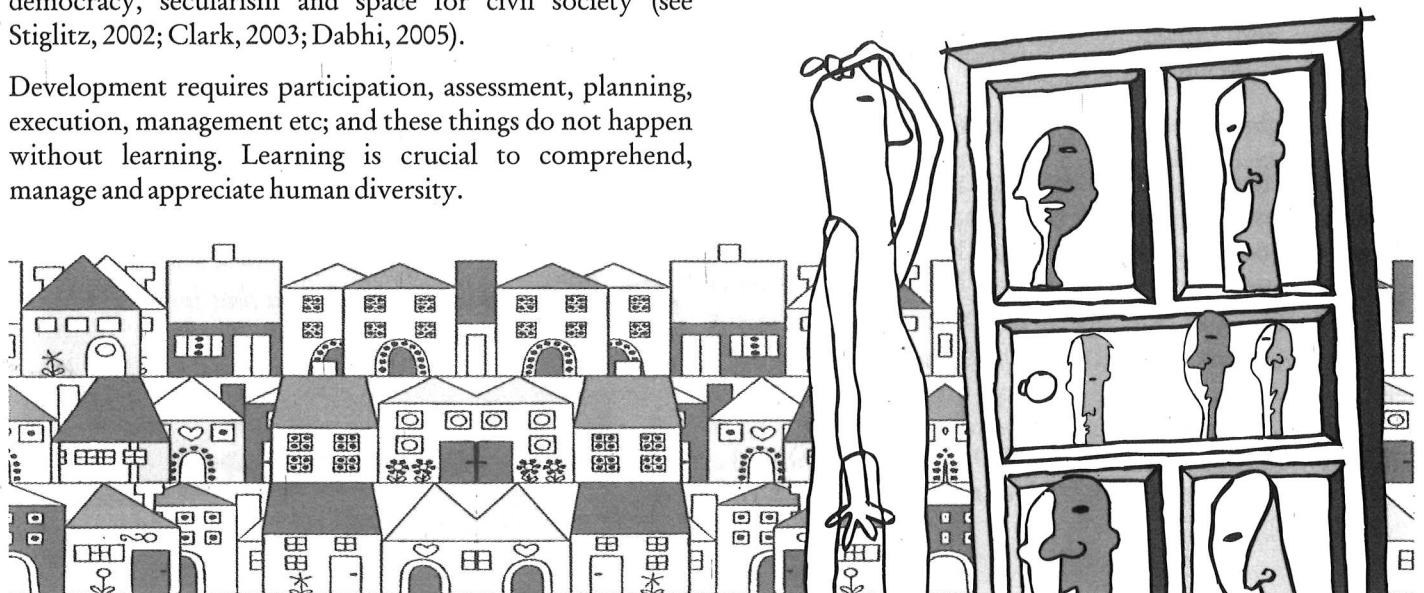
Development requires participation, assessment, planning, execution, management etc; and these things do not happen without learning. Learning is crucial to comprehend, manage and appreciate human diversity.

This paper deals with human diversity and therefore Inclusive Learning (IL) is examined from various perspectives such as orientation, domains and Human Process Laboratory Training. The article suggests that inclusive learning acknowledges, appreciates and promotes dialogue with people in order to maximise human resourcefulness, empowerment of individuals, groups and communities.

Diversity - Context of South Asia (SA)

South Asia is not only rich with diverse people but it is also rich in natural resources. SA is blessed with rich landscapes, mountains, valleys, rivers, coastal areas, deserts and forests. Diversity includes good human beings and those who are greedy for wealth and power within and outside SA who exploit these resources with no concern for the people whose lives are woven with these resources.

SA is greatly affected by winds of development and no less infected by massive poverty, illiteracy, unemployment, corruption, land grabbing, criminalisation of politics, drug trade and human trafficking. SA has one of the world's most complex social fabric with multi-ethnic and cultural societies, characterised by striking internal divisions along linguistic, regional, communal, castes and sectarian lines, but externally linked to one another across national boundaries (see Berndt, 2006; Dabhi, 2007). Muslims (Sunni and Shi'a), Hindu (divided in various sects, castes and sub-castes and outcastes), Jains, Buddhist, Christian,



Indigenous/tribal faiths, Sikh, Zoroastrian, Jewish, Baha'i and Atheist are people with different faiths and philosophies residing in this part of the globe. South Asian countries carry a past baggage of patriarchy, feudalism, gender discrimination; varna based caste hierarchies (specifically in India), religious and ethnic animosity and intolerance (specifically in Afghanistan) [see Dabhi, 2008a].

With its rich diversity SA is ridden with conflicts and violence; some of it is due to its skewed development. Human diversity and diversity of human needs (see NHDR, 2004) are closely linked in SA, and this not only makes IL challenging but a necessity.

Definition of Terms

Diversity in political arena is described as political entities with members who have identifiable differences in their backgrounds or lifestyles

[[http://en.wikipedia.org/wiki/Diversity_\(politics\)](http://en.wikipedia.org/wiki/Diversity_(politics))].

Diversity means variety - such as opinion, colour, or style. It could be understood as ethnic variety (e.g. Hazara, Tajik), as well as socioeconomic and gender variety, in groups, institutions and society. Diversity is also viewed as discrepancy: a difference from what is normal or expected (http://encarta.msn.com/dictionary_1861605560/diversity.html). Diversity is further described as "The quality of being made of many different elements, forms, kinds, or individuals" (<http://www.answers.com/topic/diversity>).

Learning, a widely used term is an ability possessed by human being and animals. Learning is seen as something that you do in order to understand the real world (<http://www.infed.org/biblio/b-learn.htm>). Yet learning as part of education is "a process of acquiring knowledge through experience which leads to a change in behaviour". Here 'learning' is a process, 'knowledge' is the outcome or the result, and 'change in behaviour' is an indicator of learning (Ginwalla and Dabhi, 2004). Learning also refers to concerted activity that increases the capacity and willingness of individuals, groups, organizations and communities to acquire and apply knowledge and skills, to grow and mature and to integrate changes and face challenges. Capacity building of organisations, geographic communities and communities with common interest to respond with understanding and initiative to social and environmental changes that represent threats or opportunities is learning as

Human development is distinguished here from human resource development. Human resource development may consider human being as mere resources like other financial and non human resources at the service of an organization and society. While human development understanding is larger, in brief it considers human beings as subject and not merely objects of development (see Human Development Report 2003 of United Nation Development Program).

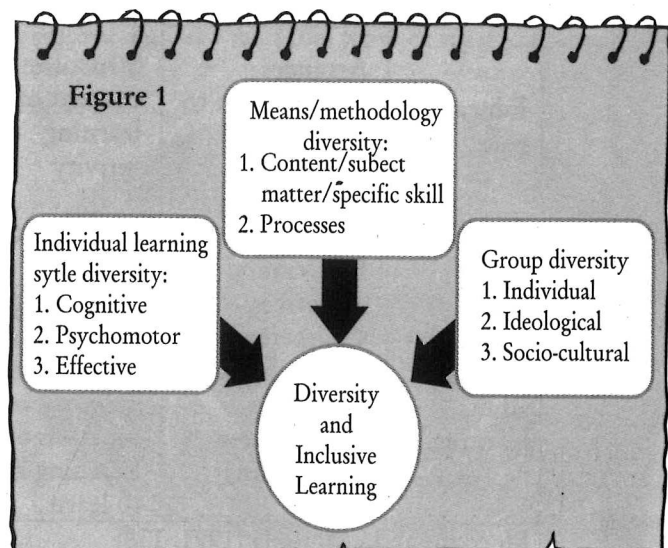
well(<http://www.pacificorpfoundation.org/Article/Article16920.html>).

Inclusiveness is defined as "included, valued" by Cambridge International Dictionary of English, 1995. Include means to contain, to regard (Pathak, 2002). Inclusive learning (IL) therefore recognises commonalities, differences, diverse and common interests; and conflicts. Various types and nature of diversities are looked at with appreciation; responsively and respectfully critiqued to enhance individual, group and community empowerment and human development. Let us now examine IL in some detail.

Inclusive Learning

Differences in Human beings, that do not have a Biological origin, tend to be learnt, and are a product of socialization. Thus, our beliefs, meaning system, our attitude, and approach to people and life are largely socially learnt. As a result, in our daily interactions with people we perceive them differently in terms of their - sex, ethnicity, language, religion, regions, caste, class and culture. Marginalization and social exclusion are part of this process and mutually supportive leading to inequality and possible conflict in society. In Afghanistan and India social diversity often becomes a liability. Diversity and difference are exploited to exclude women and men from various forums. Amartya Sen has pointed out how, particularly in Asia, social exclusion results in deprivation and limits individual opportunities. Being excluded from social relations can lead to other deprivations such as lack of education, employment, and exclusion from markets resulting in economic impoverishment, which limits opportunities (Pai, 2008).

The complexity of SA invites learning to be inclusive in various organisations and at the community level. It is for the purpose of increasing participants' cultural awareness, knowledge, and skills, with the hope that the learning will



benefit organizations by protecting against civil rights violations, increasing the inclusion of different categories/identities of groups, and promoting better teamwork. One should not forget that inclusive training and learning have their share of difficulties and controversies (http://en.wikipedia.org/wiki/Diversity_training).

Inclusive learning (IL) and Social Diversity

IL does not mean including everything in training but training that is inclusive of the existing diversity in the group/organisation/society. Underlying assumption of IL is not only participation, inclusion of all but to address the interests and difficulties of all the stakeholders and negotiating genuine interests of all the divers groups and individuals in training. Figure 1 indicates some ingredients of the IL.

Diversity as a concept encompasses acceptance and respect and therefore IL in an inclusive training or differently put diversity training means recognising that each individual is unique and have individual differences. These can be along the dimensions of race, ethnicity, gender, sexual orientation, socio-economic status, age, physical abilities, religious beliefs, political and other ideologies. IL is exploring differences in a positive, challenging and constructive way. It is about understanding each other and moving beyond simple tolerance to embracing and celebrating the rich dimensions of diversity contained within each individual and group (see <http://gladstone.uoregon.edu/~asuomca/diversityinit/definition.html>). It is aptly said, "Learn not only to find what you like, learn to like what you find" (D'Angelo, Anthony as quoted in <http://www.heartquotes.net/Education.html>).

Table 1 - Learning Orientations

Aspect	Behaviourist	Cognitivist	Humanist	Social and situational
View of the learning process	Change in behaviour	Internal mental process (including insight, information processing, memory, perception)	A personal act to fulfil potential.	Interaction/ observation in social contexts. Movement from the periphery to the centre of a community of practice
Locus of learning	Stimuli in external environment	Internal cognitive structuring	Affective and cognitive needs	Learning is in relationship between people and environment.
Purpose in education	Produce behavioural change in desired direction	Develop capacity and skills to learn better	Become self-actualized, autonomous	Full participation in communities of practice and utilization of resources
Educator's role	Arranges environment to elicit desired response	Structures content of learning activity	Facilitates development of the whole person	Works to establish communities of practice in which conversation and participation can occur.
Manifestations in adult learning	Behavioural objectives Competency - based education Skill development and training	Cognitive development Intelligence, learning and memory as function of age Learning how to learn	Andragogy Self-directed learning	Socialization Social participation Associationalism Conversation

Merriam and Caffarella (1991: 138)

Inclusive learning in Inclusive Ways

IL takes into account the diversity and different orientations to learning people have. Merriam and Caffarella (1991) suggest Behavioural, Cognitive, Humanistic and social/situational orientation to learning (Table 1). These orientations are arbitrary and overlap but they help us enhance the scope of IL. The following table provides schematic presentation of these orientations but also indicates the contrasting ideas as to the purpose and process of learning and education - and the role that facilitators/educators may play.

The schema also suggests that these theories may apply to different sectors of the acquisition-formalized learning continuum outlined by Roger. Let me extensively cite Rogers (2003:41-42) on his critique of adult learning. He suggests "At one extreme lie those unintentional and usually accidental learning events which occur continuously as we walk through life. Next comes incidental learning - unconscious learning through acquisition methods which occurs in the course of some other activity... Then there are various activities in which we are somewhat more conscious of learning, experiential activities arising from immediate life-related concerns, though even here the focus is still on the task... Then come more purposeful activities - occasions where we set out to learn something in a more systematic way, using whatever comes to hand for that purpose, but often deliberately disregarding engagement with teachers and formal institutions of learning... Further along the continuum lie the self-directed learning projects on which there is so much literature... More formalized and generalized (and consequently less contextualized) forms of learning are the distance and open education programmes, where some elements of acquisition learning are often built into the designed learning programme. Towards the further extreme lie more formalized learning programmes of highly decontextualized learning, using material common to all the learners without paying any regard to their individual preferences, agendas or needs. There are of course no clear boundaries between each of these categories". It seems to me IL must take into account this continuum because it helps encounter and integrate diversity more effectively.

IL must integrate the three domains of learning - cognitive (To recall, analyze, problem solve, etc), psychomotor (To dance, swim, drive a car, ride a bike, etc) and affective (To like, love, hate, worship, etc) [<http://en.wikipedia.org/wiki/Learning>]. These domains are not mutually exclusive. Let me illustrate, in learning to play soccer Tania will learn the rules of the game (cognitive domain); but she also will learn how to position herself on the ground and also learn to kick, stop, head, dribble and pass the ball on the field (psychomotor). It is likely that later in the game she may even learn to like the game itself, values its applications in life, and also appreciate the history of the game (affective domain).

Inclusive learning - actors and factors

The figure 2 highlights IL components yet from a different angle. It shows that there must be interactions among the human and non-human factors in an inclusive training as in education (see Ginwalla and Dabhi, 2004; Dabhi, 2005). The process is grounded in dialogue and in praxis.

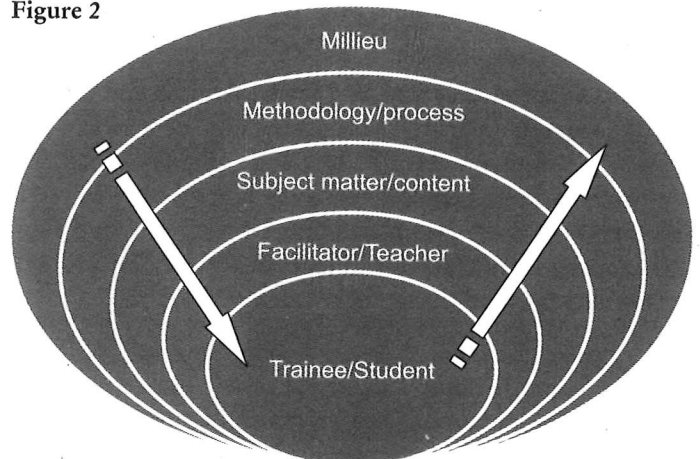
- ▶ Dialogue between the facilitator/teacher and the participant/taught,
- ▶ Praxis,
- ▶ Transformation of both the facilitator/teacher and the participant/taught,
- ▶ Dynamic (as opposed to static or one time),
- ▶ It is a perspective (a spirit of learning) not an end in itself.

The facilitators of IL are expected to have adequate quality-knowledge of diversity of the group and society at large. S/he is expected to have competence blended with right attitudes and values which are people oriented, which exhibit respect, dignity and equality for human beings, their cultures and diversities. In the context of diversity, conflict is a possible reality the facilitator will deal with in IL and create learning for inclusiveness.

The ways/means utilised in IL are important and will vary from unstructured to structured learning. The means reflect the creativity and spirit of experimentation of the individual and of the institution. The means on their own, without the spirit of the facilitator and the learner may not bear much fruit. However the means can motivate, the dynamics in-built in them can stimulate and facilitate learning and inclusion.

The human 'outcome' of IL - trainees, students are expected to exhibit high degree of self acceptance and acceptance of others, people who value human diversity and continue to work for greater humanisation of diversity. Such a person has healthy criticality and ability to analyse the environment, examine its diversity and learn from it. S/he is one who does not take the observed at face value but explores the 'how' and the 'why' of what is observed. S/he

Figure 2



does not politicise issues but understands the politics of inclusion and exclusion, accumulation and deprivation, who benefits and at whose costs.

Inclusive learning in a Human Process Laboratory

The Human Process Laboratory Learning (HPLL) anchored in T-group methodology (for details see Dabhi, 2008b) may well be utilised for inclusive learning in diversity of SA. A T-group learning has two major goals of the group: 1) that group members become more aware of the enabling and disabling factors in decision making in groups and of their own behaviours and feelings in groups; 2) that group members utilize the group as a crucible for increasing their repertoire of skills in managing group processes and their own behaviours in groups (Steiner, 1995). Both these goals support inclusive learning and can help translate diversity into a resource and strength of the group. The Here and Now emphasis of HPLL will help participants from taking a flight in the past and speculation about future. It will encourage the group focus on the here and now reality and enable the members to face the diversity within. It is easy to talk of the diversity there and there than to face it here and now, HPLL provides that opportunity.

Diversity is exploited to exclude individuals and groups through misuse of power and power relations. Power at the same time has the ability to influence others. Max Webber [Weber, 1947] looked at power as the possibility of imposing one's will upon the behaviour of other people. It is rightly said that power is double edged sword that when used properly leads to human wellbeing but misused can create alienation and hamper wellbeing of people (see Dabhi, 2005). The philosophy, emotions and behaviour the facilitator exhibits have power and influence participants either facilitating group-building or promoting dysfunctionality and disintegration of the group. HPLL has the potential to help people use power to empower and cultivate inner sense of security. Individual and groups with sense of empowerment and inner security are in a better position to include others and join hands in inclusive development.

Interactive feedback is part of HPLL. Argyris and Schön, (1978) suggest, learning involves the detection and correction of error. HPLL as an IL therefore has the prospective to help people detect error in their perception of diversity within the group as inferior or superior and thus behave more responsively and equitably with one another and develop norms to foster democracy in the group.

The forgone discussion has adequately demonstrated that inclusive leaning is complex with the continuum of informal to formal, orientations and domains. Comprehending, managing and drawing from human diversity through

inclusive learning is uphill task in the context of Afghanistan and India. It needs will to learn, courage to face differences, appreciate and critically examine them; and freedom to change and be transformed.

Absence and implication of Inclusive learning

Organizations are inherently political and it is important to recognize this. Organizations can be seen as coalitions of various individuals and interest groups. It is said (Bulman and Deal, 1997:175) "Organizational goals, structure and policies emerge from an ongoing process of bargaining and negotiation among major interest groups". Differences and diversities of people; and interests are almost inherent in organisations and therefore IL is more of a necessity than a training fad.

Groups, organisations and society at large not willing to be inclusive and use IL in various processes of empowerment of people and development are at risk of destructive and violent conflict. Those of us who are not socialised to appreciate differences will have serious impediments in including people who are different from us. The blocks to include others may be different for different people some may find it difficult to include women/men in their social gatherings, events, conversations, games, rituals, cultic practices, management and governance, organisations. Some may have serious blocks to include people from a particular ethnicity, caste, class, disability or/and religion or even nationality.

Often religious and traditional teachings and ideologies promote and perpetuate these blocks by making differences among people conceived as God-given, natural and unchangeable, thus further attributing value judgements to these differences (Dabhi, 2005). The situation becomes very dangerous when these blocks have religio-cultural approval ascribed to them (Talibanisation in Afghanistan and Hindutavatisation in India).

Leaders, Managers, Organisational Development Practitioners, consultants and Training Facilitators with no awareness of diversity, appreciation and sense of inclusion can do a great disservice to the members of the organisations they work for. The same is valid for politicians and bureaucrats. Afghanistan and India have ample examples in the recent past of social exclusion, bloody violence and severely torn social fabric.

Conclusion

Exploited and ignored diversity and diverse interests encourage and promote social exclusion, conflict, often leading to bloody violence. The crux of the matter is to overcome social exclusion and domination through empowerment of all. The curriculum for inclusive development is IL and education in action and reflection.

We discussed the diversity in SA and explained the terms diversity, learning and inclusive learning. The article discussed the meaning, the components and various perspective of inclusive learning. It argued how inclusive learning is important and necessary for empowerment of individual, groups, communities and Human Development. The article argued that the absence of IL can be detrimental to group, organisation and society at large.

Let us call this discussion to close by stating that IL is a process and not an end in itself. How successful it is and will be can be debated. Success and failure are normal parlance we use in our work - what does not happen/take place is called failure and what does is called success. Human communities, nations are much more than what happens and does not happen. The multiple processes, actions, inactions, support, resistance, games people play, manipulation, motivations people have and stated are all part of change. Some hog the credit for change as if it is their doing social transformation requires good will and efforts of a large section of society and not a few individuals (however great may be these personalities). IL facilitates transformation of society by seeing diversity as strength and not liability. IL challenges to grow, learn and enhance human development within a group, organisation and nation and region at large. Our hope is that such inclusive endeavours will slowly and gradually change the face of South Asia so that her people enjoy peace, prosperity and right to live a dignified human life.

We have the opportunity to create a new South Asia where there is celebration of diversity. We have the courage to muster that faith to shun the tainted practice of hegemony and oppression in the name of religions, ethnicity, caste, class and culture. Let us who are in the business of education and training commit ourselves to a new SA with unleashing of pluralistic democracy - a democratic, decentralised, political system, for enjoying essence of full citizenship for all amidst diversity.

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This is the summary of a talk that the author gave at a symposium in Melbourne in 1993, organised jointly by the Australian Institute of Social Analysis and the Swinburne University. The relevance of the theme of this talk to the ISABS has been briefly discussed at the end as an addenda to the original text.

I wish to present in this talk the idea that although hierarchy is almost a universal phenomena in various kinds of work organiza-tions, it is nonetheless a way of ordering human relationships that sows the seed of incompetence. In order to present that idea I would at first spend a little time in explaining my understanding of the concept of organization and management.

When people talk of organi-zations, they actually have in their minds the systems in which these organizations operate. Therefore, it is necessary to start with the system, which may be a com-mercial enterprise, an educational institution, a hospital, a social work agency, etc.

A system is created to serve or achieve some objectives. The process of serving or achieving the objectives takes place through engaging with various tasks. Engaging with tasks require the activities of people. Boundaries are put around these activities and each such bounded cluster of activities is termed as 'Roles'. People acting within their roles (and across their role boundaries in order to relate to other role-holders) activate, or bring to life, whatever is called an organization.

I define an organization as a tool that allows the throughput process, i.e. import-transformation -export, to take place. This definition can be further expanded to state that an organization is the way in which all resources that are imported into the system are related to one another in such a way that the transformation pro-cess takes place with the least amount of wastage so that the end products become acceptable to the



external environment of the system. The organization re-sources include the human beings who connect the resources.

I define management as the process of providing appropriate or adequate boundary conditions within which people in their respective roles feel free to utilise much of their internal resources (manual and intellectual skills, capacity to commit themselves to tasks etc.) to engage with the organisational tasks. These boundary conditions are those of time, task, territory, finance, tech-nology, values, personnel etc.

The word 'Management' is also used to define a number of roles. These role holders are entrusted with the task of providing the boundary conditions and monitoring the organisational processes. They also have the function of controlling deviance. As a group they can be called 'the management' for all practical purposes so long as they act as a collectivity through sharing authority and responsibility.

In the real world of most organizations much wastage of human potential takes place and the group known as 'the management' mostly act as supervisors and controllers largely because almost universally people carry in their heads the notion of hierarchy in one form or another, and act it out in their

behaviour whether or not it has any relevance to engaging with the system's tasks. This notion of hierarchy involves the basic idea of a number of roles being subordinate to other roles, forming a pyramidlike structure. The nature of communication that pass from the narrow apex to the broad base is called the 'chain of command'. While such hierarchic organizations are acknowledged in industrial organizations, they exist even in academic institutions albeit in a veiled form, even if a collegiate system or organization is supposed to be practised there.

Standard dictionaries show that the word 'hierarchy' is derived from 'hierarch', which means a sacred ruler, or the president of sacred rites, or even a division of angels! Since the hierarch gets his authority from a divine source which is unknowable to others, it therefore remains unquestionable as well. The hierarch i.e. the top role-holder in the hierarchy, gets his authority from this unquestionable divinity, his authority too becomes unquestion-able for those who have roles below him.

I shall shortly deal with some of the results of this concept of hierarchy prevailing in work organizations.

A second notion of hierarchy exists in the biological sciences in the idea of hierarchy of species. At the bottom of this hierarchy lie the single cell living organisms. The hierarchy moves upwards through multi-cellular, more and more internally complex living organisms. Each more complex level is considered as superior to the others below it. This notion of hierarchy too has been inter-nalised by human society, so that people believe that they are the most superior beings on earth and their behaviour shows their further belief in having the sanction to exploit and destroy all other natural phenomena in order to derive a comfortable existence. This notion of hierarchy has created a situation today where comfortable existence has been

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equated to self-indulgence of an order that, paradoxically, threatens the very existence of all living beings; including the supposed hierarchy in this hierarchy.

In order to surface the destructive aspects of hierarchy in modern organizations one of the first questions that I ask my client systems is about the state of the legal notion of limited liability in their organization. Starting from the person who occupies the top most role in a large organization down to anyone who has a managerial role is supposed to have a limited liability for the consequences of use of authority and power. This also means that they all have limits (boundaries) over the use of their authority and power. However, as one goes down the hierarchy of the organization, one finds that the role holders have more and more confused idea of these boundaries around their superiors' authority. In fact too, many senior managers behave as if they have almost boundless authority. This also reflected outside the work organizations in the shape of many laws, at least in India, that have been enacted in an attempt to see to it that the managements of work enterprises use their authority in a limited fashion.

This brings us to the question of who comprise the management; in actual practise. In my experience, managers of almost all levels point upwards while referring to the management of an enterprise. Thus, for a deputy manager or a manager, the general manager level appears as the management, for the general manager level, it is the board of directors. In some enterprises even the average board members seem to think that the management of the company consist of only the chief executive.

This kind of a picture in the mind about the management indeed prepares the ground for almost unlimited authority in the hands of a few senior managers and simultaneous dilution of responsibility.

When things go wrong, it is the middle managers who usually take the chop. The juniors are able to get away with their immediate superiors, the middle managers. However, the latter deal with the almost unquestionable demigods known as the senior management. At their pleasure the middle managers are either "forgiven" or sacked. The senior management do not pay for their follies unless there is a takeover.

Hierarchy is also reflected in the monolithic picture of ownership of enterprises that is carried by people in their minds and which is also acted out. If an individual or a small group of people own something like 20 to 30 percent of the shares, they behave as the sole owner of the enterprise, though there exist 70% other shareholders who are scattered in various places. In India I have seen such people utilise the resources of the enterprise for such personal purposes as a son or daughters' marriage or even to give extremely expensive gifts to their key employees at their marriages, using the money of the enterprise as though one were its absolute owner with no responsibility towards the other 70% shareholders. I have also seen multinationals spending several million rupees to organise a chairman's retirement. The shareholders attending the next annual general meeting are informed that this expenditure was necessary to boost the company's image. The ownership of the majority, individual shareholders is ignored in such situations.

My experience in one the universities where I taught also showed the use of non-task related-power by the head of a division with four departments within it. In order to create an 'egalitarian culture' he introduced a rather shabby uniform for the faculty. For a few years he got away with it because the bulk of the core faculty were his former students.

Almost every kind of work institution has a number of redressal

measures built into the system against abuse of power. The very presence of these measures shows that there exists the recognition that hierarchy will lead to abuse of power. However, since these measures challenges one of the fundamental tenets of hierarchy — unquestion-ability — it takes a long time to successfully implement the measures. Take the example of the famous British astronomer-physicist, Fred Hoyle. As a young school student he had taken a flower to the school to show to the teacher that it had six petals, while the teacher had said that the flower had five petals. Instead of praise, Hoyle had received a slap. He (or perhaps his parents) had moved the school board for redressal. Eventually Hoyle had received the permission to study at home during that year and change school next year. So redressal against abuse of power led to a permission to get out of the system. The hierarchy in that school system remained unquestion-able: Please go with your questions elsewhere.

People get authority in any organization because others give it to them. When someone joins an organization, he delegates upwards his authority for time structuring, for dress, for place-ment, for promotions and demotions, for getting sacked and retired. Theoretically all these authorities are delegated to the chief executive, who then re-delegates the authority appropriately for engaging with tasks. However, the process of upward delegation seems to be forgotten largely because of the presence of hierarchy. To a great extent this is perhaps a situation of transference of the early childhood experience of hierarchy in the family, where there was no upward delegation of authority and little scope for questioning parental authority.

Along with the fantasy of unquestionable authority comes the concept of 'orders'. Top-down communication becomes known as 'orders'. However, since responsibility

gets diluted in hierarchy, failure to achieve results even after successfully executing an order more often than not leads to the punishment of the one who executed the order, rather than the one who gave it. Since no 'order' gives the chapter and verse of the exact way in which it should be implemented, one can always figure out how to find fault in the process of implementation.

The logic of distribution of authority and accountability becomes perverted in many other ways in a hierarchy. In all work organizations people relate through roles and every role has a gatekeeping function. That is to say, every role has a boundary regulation or monitoring function. This gatekeeping function is allowed to be done whenever there is high anxiety about things going wrong. That is how a very minor official sitting at the customs desk in an international airport can carry out his task with comparative ease. But when it suits the seniors in the hierarchy, this function too is diluted or denied. The example of dilution comes from many organizations where employees are searched at the gate when they leave at the end of the day. It starts with regular body search for the juniors' and ends with a cursory examination of the boot of the seniors' cars. One of the interesting examples of total denial of the gate-keeping role comes from the large enterprise called Dunlop Indian Limited, which was a multimillion rupee subsidiary of the holding company with its head office in London. The chief executive of Dunlop Indian Limited came to know that it had been sold to a new owner after the act when Indian mediemen drew his attention to that news in two days' old British newspapers. The London board had even forgotten to inform him that he was no longer their gatekeeper.

Hierarchy also produces the hub-wheel syndrome. Since authority gets centralised, juniors are required to refer to the seniors whenever new

situations crop up, which happens quite often in a dynamic and turbulent environment. As a result the seniors sitting in the hub groan with overwork and many juniors on the periphery feel like puppets on strings, only in their case they are required to send up the request to activate the strings and wait.

Hierarchy as a phenomena often creates a situation where the need for multiple linkages is denied. For a manufacturing and marketing enterprise, it is ideal for purchase, production, quality assurance and marketing to be firmly interlined. However, depending on which function in a particular enterprise has more power, the other functions have to do the best that they can with the constraints that they face. Once again, it becomes difficult, even impossible to question that function which is most powerful. For example, if the marketing function has more power, it is the production which must cut cost and produce better products. If however, the enterprise is dominated by technologists, loss of market share has to be the fault of the marketing function. However, the problem may actually lie with the raw material, or in the process of procuring the raw material or in the production processes or even in the standard decided upon by the quality assurance, or in any of the sub-functions of marketing. In a culture where hierarchy breeds it seems as though it is enough to select a victim which is not powerful enough to defend itself.

I will end with dwelling on some terminologies and myths that are created to safeguard the existence of hierarchy and their implications.

While motivation theories basically suggest that one can only create conditions for others to feel motivated, one constantly hears about motivating others. This method of putting motivation theory on its head has a useful function for the top management. Down the hierarchy

each 'superior' has to motivate his 'sub-ordinates'. When 'sub-ordinates' feel alienated from lack of information and authority, it becomes the fault of a middle manager who has failed to adequately motivate his 'subordinates'.

Juniors are expected to give 'constructive criticism' or whatever their seniors tell them. However, the criteria for judging whatever is constructive and whatever is destructive remain with the top management. Consequently, the juniors mostly tailor their feedback to the seniors very carefully and in that process in many situations vital information never reaches the top. In India the most famous example was of the hierarchy established by one of the former Prime Ministers, Mrs. Indira Gandhi. All her aides told her during the early '70s that she would once again win the General Election because she considered it politically wise to have a mid-term election. Her government miserably lost at the polls. Later on it became widely known how all her aides had given her 'constructive criticism' and in that process suppressed facts that would have appeared to her as destructive. The result was the 'destruction' of her government.

One of the myths floated in hierarchic organisation is about everyone belonging to "one big happy family". First, the family being universally a happy unit is a myth, considering the rate of divorce and cases of wife beating and child abuse. Secondly, while the primary emphasis in families is relatedness through emotions, in work organizations the primary emphasis is relatedness through tasks. However, what is true about this myth is that both in families and in work organizations opposition to power figures is suppressed by the use of the unquestionability factor of hierarchy. In families whatever is done by the parents is supposed to be for the benefit of the family, and mainly for the benefit for the children. It

cannot be questioned without incurring punitive measures. While open punishment is not often resorted to in families, a phenomena of "silent killing" takes place there. Children get mentally scarred. Eventually they either accept the parental model or rebel and leave. The "happy family" myth persists till open rebellion takes place. In hierarchic work organizations too this process of "silent killing" goes on in the shape of putting people in dead-end jobs, in transferring them to trouble spots or in simply letting them do routine jobs devoid of challenges. (The term "silent killing" was suggested by a Bombay based psychoanalyst colleague, Kaushik Gopal.)

Hierarchy manifest itself in a blatant form in the area of upgradation of skill and knowledge, in the area of development of individuals.

First, these activities are seldom called educational. These are known as training. The crucial difference between the two is that while education opens the door for one to discover new areas of learning, training provides the opportunity to know only what the trainer knows. While education is likely to create conditions for people in the lower echelons of hierarchy to have access to more knowledge and skill than those at the top, training ensures that the trainees cannot aspire to go beyond the trainer's level of skill and knowledge. This is then buttressed by keeping the training manager at a comparatively lower level of the hierarchy. In India where training managers can get to the level of a general manager, one finds several layers of assistant vice presidents, vice-presidents and senior vice-presidents sitting between them and the board of directors, thus emphasising the "low level" of the training manager.

Secondly, the terminology used for training programmes also reflect this

hierarchy. While junior managers attend "training courses", the middle to senior managers go to "seminars" and the top management grace "symposia"!

I have thus tried to put before you my argument that hierarchy in organisations create a situation where authority gets centralised and the people at the top consciously or unconsciously take steps to have monopoly over information. This makes the middle management position unsafe and the juniors feel alienated from largely infantilised and cannot bring all their adult internal resources to the work situation. Since hierarchy also dilutes accountability many organizations actually face the consequences of hierarchy only when the bottom line becomes irreversibly red.

I shall conclude with a little detour from the path of exploring work organizations and hierarchy.

We have noted right at the beginning that the dictionary meaning of hierarchy gives us a good clue to begin our exploration. This clue is about the origin of hierarchy in religious organizations. Most organised religions are believed to provide the meaning for the very existence of the followers. However, one of the results of this, it seems, is that in the name of religion people keep organising themselves to put out of existence the followers of other organised religions. In that process, of course, some or many of the former to go out of existence.

This is the paradox of having ready-made meanings for one's actions. It makes people indulge in meaningless destructive acts much of the time.

In the case of religion, since the supreme being cannot be hauled up as accountable, his immediate "lower level" hierarchies too remain unaccountable for even genocides. In work organizations, it is not as bad.

But still, short of an enterprise facing closure those who are at the top of the hierarchy can and usually do get away at the cost of their less powerful "subordinates" and shareholders. The bureaucratic hierarchy of governments is usually so well defended that the general public keep paying for their follies without much option. Hierarchy, while destroying the collective nature of management, actually brings in mis-management, which is then sought to be handled through control.

The relevance of the points and issues raised about the impact of hierarchy on organizations is two fold for the ISABS and the ISABians. First, ISABS needs to look at the hierarchy that may well have entered its organization. It needs to explore in that context such questions as: (a) the extent to which its formal structure has created, or is showing the tendency of creating, a hierarchic order that stifles such values as openness of communication and authenticity of behaviour, and (b) the extent to which hierarchy operates in its Summer and Winter Events, as also in the various programmes offered by the various regional chapters, which blocks the very objectives of the events and the programmes.

Secondly, efforts are afoot in ISABS to introduce programmes with exclusive focus on O.D. It may be very useful to consider how those programmes could fashion interventions aimed at the destructive impacts of hierarchy in modern organizations.

Finally, anyone interested in going into further details about the impact of hierarchy on modern organizations may look up an article entitled "Hierarchy and Modern Organization: A Paradox Leading to Human Wastage" by the present author, written jointly with Ashok Malhotra, published in **The Indian Journal of Social Work**, Special Issue of Vol. 22, No. 4, 1991, pp. 561-584.



Explorations in Management of Self and Roles

K. K. Mehta

From my first exposure to the process of experiential learning in 1963 to the growth and development of process work and applied behavioural science of today, I have been very keen to operationalise the concepts, philosophy and technology in my multiple roles in industry, academics and personal life.

I have come out from these attempts at times with bruises, but the struggle has always helped me discover something more and new in myself and my roles. On the basis of my own experiences of applying process work to my personal life as well as my professional role, I feel very strongly that process work is a tremendously potent force in helping people at every level to deal with themselves and their situations with

increasing effectiveness, discovering new meanings in life and becoming more whole and complete as individuals.

My work is anchored in the perspective framework of taking charge of one's own destiny by dealing with and managing what is *inside* and what is *outside* through the methodology/process of:

- i) Articulating the Unarticulated
- ii) Making the Invisible, Visible
- iii) Owning the Disowned
- iv) Acting on the Withheld

I am reproducing here one such process work application situation at a managerial level in Industry. Unlike the technology of case-study, the documentation of this encounter/intervention/counselling does not need data regarding the specific person or the company. All the names used are fictitious. The focus is on what takes place in the "here and now" as a process, and the relevant data emerges as the encounter progresses.

Encounter 1 : Location and Relocation of Self / Role

Bhavesh: Good Morning KK ! You were out for quite sometime?

KK: Well I was here all through – but running about quite a bit.

Come on in! How is life?

Bhavesh: With regard to what?

KK: Well, with regard to you.

And whatever is relevant to you.

Bhavesh: KK, we met about three months back and after that I have taken over the new assignment.

KK: Hmm ! So....??

Bhavesh: Well, this is what it is. The takeover has been implemented.

KK: So you are a new born baby of three months! How do you like the newness?

Bhavesh: I do not know.....

I wonder.....

KK: You don't know?

(Pause)

I hear you say you are not quite happy – or you are holding on to anxieties – because of the problems arising out of the change

Bhavesh: KK, if you recall, my main worry is my acceptance.

KK: Acceptance by?

And why an acceptance problem?

Bhavesh: (Long Pause)

Well let me tell you one thing.....(stops)

KK: Yes.....

Bhavesh: I feel lonely - very lonely

KK: Yes, share your loneliness; what is it?

Bhavesh: From 10 persons all sitting and working together – two professionals and four clerks, four assistants and a secretary – I am now locked in all by myself into a cabin.

KK: So what else?

Bhavesh: I had six managers at peer level and two other managers in charge of product development – very close to me and the G.M.
You know it appears as if..... as if I am thrown out from my world.
I have left my world behind.

KK: And how about the world in which you are?

Bhavesh: I told you I have left my world behind.

KK: I hear you saying the world in which I am, is not mine.

Bhavesh: Hmm.... (long pause)

KK: It becomes quite handy not to belong to my present environment, assignment. I always can throw it out on somebody.
I do not belong, I do not own and hence I am not responsible.

Bhavesh: KK, you are putting words in my mouth. This irritates: that was not what I meant.

KK: Well I can stop here if you wish.
I am only giving the meaning to it based on your feelings. My invitation to you is to stay in this new world, belong to it, own it and feel responsible.
Tell me where are you in this process of my meaning-giving.

Bhavesh: (Silent – long pause)

KK: Bhavesh?

Bhavesh: Yes, I am in this new world.

KK: What is this world like?

Bhavesh: Tough! Lonely..... hostile, indifferent.

KK: Hostile due to what?
Where does the hostility generate from?

Bhavesh: KK, last time we spent lot of time on it.... Those blocks are still there.

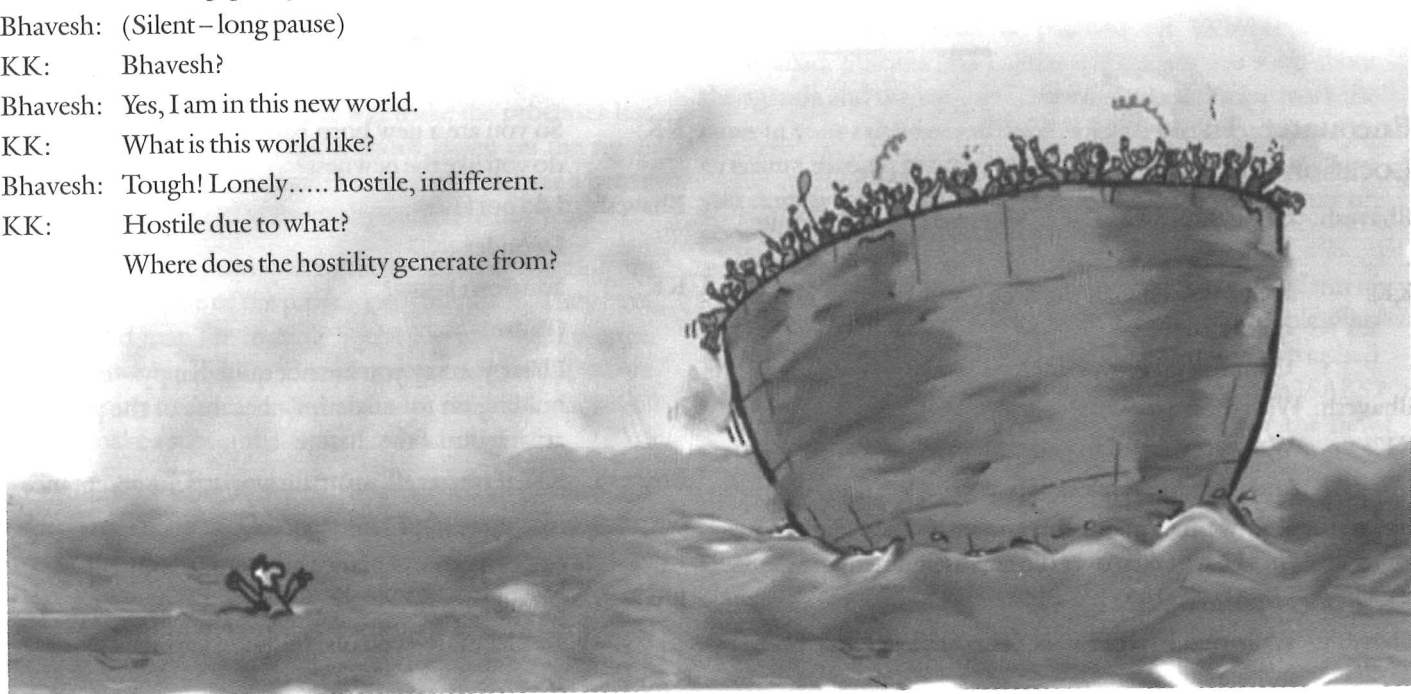
KK: Do you want to work on it?
I am seriously concerned since there is no action after our discussion.
You have a choice of not working on it. And I would like you to tell me your decision because I do not want to spend time on futile intellectual exercises or fantasizing.

Bhavesh: KK, I realize what you are saying, but do you see my problems?

KK: Yes, I do and can state them. I as Bhavesh feel :

1. I failed in my earlier assignment as Finance Manager of the manufacturing unit.
2. After 14 years of work and having got promoted only last year as Commercial Manager as No.2 of the unit there are many negative images about me. Corporate Group feel I am creating polarizations in groups; I have problems of acceptance with Technical Managers including the General Manager.
3. My Technical competence is of high quality but my professional competence lacks inter-personal skills.
4. I am full of feelings of loss, uprooted from my past and wonder whether I can create the new world. I feel helpless, bearingless, anchorless.....

Bhavesh: Yes KK – this is my world.
Bloody painful....(choked throat)



KK: Bloody painful and yet it is my own creation.
It is painful and there is also a commitment to create, seek support, demand help.
I wonder what prevents me from seeking, receiving. Do I feel small, I can only be a giver.

Bhavesh: Yes – I have always been a giver. People would never accept Bhavesh as receiver.

KK: Is that the image that Bhavesh has given to himself and wanting others to see only that image!
The all powerful!

Bhavesh: But KK, take Patel, Prashant, Divakar ! You know how strongly and negatively the Product Manager and the General Manager think of me. What can I do – I feel helpless.

KK: So the All Powerful giver is a myth: Deep down you feel powerless.
Even at the risk of prescribing, let me see if this makes sense. Can I, Bhavesh, go to Patel, Prashant and Divakar asking how do they hold me. How important it is for me to know their feelings about me. How important it is for me to get their support and help.
I as Bhavesh, I am interested to know this. It will help and let the other, more functional and positive Bhavesh emerge.
Can I let them see my struggle with my loss and my loneliness?

Bhavesh: (deeply engrossed in reflecting)

KK: Where are you?

Bhavesh: With myself.
I wonder how you could just be me. It is so bloody true. I have never seen such a clear picture of me.

KK: Because there is this Bhavesh in KK also, and well KK can be Bhavesh and many more. That is KK.

Bhavesh: You and your work is fascinating.

KK: Hold on, where are you drifting? No flirting?

Bhavesh: Yes, let me get back.
I agree regarding the issues you have identified. I also feel unless I act on the process you have talked, it is not possible for me to move
But KK I wonder: is it worth it ?

KK: Yes you have that alternative available :
- Quit

Bhavesh: No..... Well yes, why not?

KK: That also means total loss of your world and getting somewhere else.
There would be another Prashant, Patel and many more. Bhavesh, my concern is with Bhavesh who will meet another Prashant, Patel, etc. and will land up in similar problems since Bhavesh moves out as

the same person – helpless, lacking the power, allowing people to hold their images about self.
Bhavesh is becoming a stone that people can use as they want. Bhavesh will not add anything to himself.

Yes, this is a choice available. Let others do and act. I will only react.

Bhavesh: But KK, you realize how much of efforts it demands.

KK: Yes, I do: and it is not only effort but passing through some painful experiences as well.

Bhavesh: You know, what puzzles me most is the fact as to how come management created this assignment for me rather than asking me to search for a job like what they did with the General Manager.

KK: I hear you asking : Am I being accommodated, and why?

Bhavesh: You are absolutely right – but not the 'why' part of it. Because management will be charitable to the hard work of 14 years that I have put in. Why don't you respond to the first part of having been accommodated.

KK: This is very interesting.
You will not go and ask this question directly to the director who thought of this change. You never raised it during our joint discussion with him when it was identified and stated that Finance and Commercial Management was your forte. You were explained that Management would like to use it in the role of Corporate Manager (Finance).
Let me also deal with another issue and that is operating by / in proxy.
I would not like to go and ask the Director on your behalf, and prevent / protect you from not acting on your own.

Bhavesh: Oh God ! What a load ?

KK: Become a stone and you won't feel the load. Someone else will have to carry it!!
You can always subsequently tell yourself and the people around, how badly the bosses, management, the external world has used you.
(Long pause)
Hey, what is happening?
(Pause)

Bhavesh: I find it difficult to express. But I will not allow myself nor anyone else to convert me in to a stone. KK, I feel horrible and yet I feel very good.

KK: Well I like to be with this horribly good man!

Developing an Organisation

Me and my roles

Dr. Nagendra P. Singh

Me and my roles have been integral to organisational processes that I have lived through. I have been torn between the two in my struggle towards making the organisation effective, during my growth process. Experiences below is reflection and learning with my roles at a different point of time. I discovered that developing an organisation is a painstaking process on a long distance drive. This article is a consolidated note of my learning journal, yet not so complete nor adequate to explain the foundation of organisation development process.

Organisational Roles and Fear

While an organisation is created to help evolve an interdependent work-relationship towards a common goal, the person who leads may not pursue the same goal. It was early eighties that I was asked to set up a brand new organisation with patronage of central and state govt. I asked myself if I can sow a seed of new faith and help create a new kind of mindset to work together with my people. I had several ideals to make things happen at the outset. ***Ideals and ground reality do not match. It was a painful process to learn and unlearn the development struggle having taken up the organisational building process. I found it so difficult to live with the role.***

No sooner, I realised that deep-seated fear within, it took me down to failure and despair. Nor I could help build a common goal. I worked for several years in a hierarchical task structure, as head of the department and chief of the organisation. The person in me was visionary, dreamer and was able to drive the team. Yet the journey, was with full of rocks and mud. I did spend my holy days of setting up the organisation from scratch. I reached the destination but I fell on the knees. Friends and well-wishers said to me 'you made it finally'. I knew what price I have paid and what I have gone through.

The person within who had a mission to attain something for the larger interest of the society got trapped in the fire-fighting short-term mission to appease disgruntled groups and weed out rotten fruits. Yet I did keep the mission alive and learnt a great deal. I saw the dividend and felt good on completion of the launching pad. After a journey of almost six years, I felt a need to give fresh blood to the system and got in to my exit plan. I was afraid I have lost the energy, lost the vigour and gone into fast aging. It was my fear of not able to handle my own creations. Of course, I had beautiful justification to fall back — overseas job, higher perks and career path etc. However, the process of detachment was painful.

The paper examines observations and assumptions of the selected organisational leadership experiences that I had. My personal reflections in organisational building as key role holder has been adding value to my learning. I saw myself falling to graves yet emerging to stand out. I saw myself escaping from the truth and hiding under the pillow ..naked and lonely.

But I also saw the poor me coming out with shine and elated with greater energy, self esteem and high dignity. I learnt how to learn while staying with roles that matter for the future of organisation. Me and my roles have eternal bondage wherever I have moved in. The paper attempts to touch up on a few paradigms and draws corollary to theoretical postulates.

It might sound bookish for a while but.. theories are important that teach us guidelines. However the practices build theories. We know it very well. Many great gurus of organisation development tend to agree to disagree with each other that system, structure and procedure etc. overtake the human processes. The reality is that nothing overtakes the understanding of

human process in developing organisations. Process insight is the backbone of building an organisation. However the muscles and hustles with veins and blood do give shape to the beauty of the body like system and structure to the organisation.

Conceptual overtones and Assumptions

Let us review our work and experiences of the past that had led us to formulate erroneous assumptions. We tend to believe that past has always been less turbulent compared to that of today and tomorrow. *Therefore, we seem to have learnt that yesterday's organisations were more simplistic, therefore, development of interventions were more individual-focused. The feudalistic social structure outside the organisation has been compatible to the benevolent paternalistic management style of organisations.* Therefore, OD interventions steered through T-group, setting of super-ordinate goals and team-centred approach has been a way of developmental initiative. This belief seems to have been substantiated by several other contemporary studies by Indian Organisational Scientists.

Experience states that bureaucratic and feudalistic style has been incongruent to cultural realism of the country (Singh 98, Gupta 98, Kalra 98 and Khandwala 98). In fact the participative, open and supportive system are very much in tune with our deep seated values and cultural practices, therefore, the shift to emerging interventions strategy brings congruence with the rich heritage and traditions of Indian organisations.

Second line of assumptions is that organisations with a strong history of government patronage and support would tend to build a bureaucratic and feudalistic organisational task relationship. Therefore, strategic, initiative for organisational development has to originate from the top itself. The top person - the head of the family, must begin the change process before anyone steps in. This may not be true in the changing perspective because growing exposure to participative practices

and awareness among employees to competitive socio-economic scenario is compelling the organisations to look within and re-adjust to the social needs. Internal and external pressure demand change initiatives at group level. Internal change agents could form critical pressure on the top management. The structural reforms may begin to happen in due course.

Third erroneous assumptions has been that organisation changes because of change in market forces. The belief is that the new market waves and changes around drives the organisation to respond. As a matter of fact, it does not happen so naturally unless people within become aware and feel responsible to do so..

Peeping in the Past

It was a painful process to learn and unlearn the development struggle having taken up the organisational building process. I found it so difficult to live with the roles. A nurturing administrator with a high concern to build teams and create a sense of belonging in the mindset of people had tough innings to go by. The person in me was no longer in the role. I never wanted to take so many harsh and strong decisions. I did it. I had no option but to do so. I evaded number of issues that confronted my roles. I discovered my timidity and meekness. I learned to disown them through my deliberate and conscious choices. No sooner, I realised that I mastered tricks of the trade that I hated the most. Mastery of skills, of course, that I acquired suited my temperament and mindset. Ironically, I never had the time to even reflect and think over why I did I do what I did. Perhaps I kept justifying my behaviour to myself and treated the same path.

Doing Vs. Making Others Do

I recall I used to go through all papers, files and virtually do everything on the desk. May be my past organisational role as a professor had overgrown the pace setter in me. Yet, silly mistakes never faded away from my deeds because I made myself responsible and accountable for every performance. An image of good performer and teacher broke down into pieces until I discovered that the chief

executive's role was to make others perform. Down the line the team was not that competent and experienced. A very dear friend of mine who has been chief executive hardly had time for anything. His common response used to be "People are not as capable as they ought to be. Therefore I must do everything by myself". It was he alone who could deliver the goods and standard of quality, not the rest of others - this has been the operating assumption in his behaviour. I watched him closely for quite sometime. He did produce the extraordinary results single-handedly as long as he was holding the key position. But the day he moved out of the chair the organisation collapsed, the quality fell below standard and there was none to come up as second leader from within. The vacuum was noticeable even after a new chief was transplanted from outside because he had a different working style. *People had learnt not to decide, not to innovate and not to create because it was only the chief who used to do so. Therefore, after the change of the chief executive employees had learnt not to innovate, not to risk but to comply. With the result when the successor was abdicator and non-demanding at all, there was nothing to comply.* On the contrary, someone who learnt to delegate and empower juniors had different scores to his credit. With the passage of time, I did realise that developing an organisation is far more complex and difficult job than just launching an organisation.

Some people are very good in launching a new project, new brand, new idea but managing the same calls for different skills. I found I had miles to go beyond launching... patience.. endurance and hardwork with the team have become the buzz word of the day.

Launching or Developing An Organisation

Some people are very good in launching a new project, new brand, new idea but managing the same calls for different skills. I know many organisation leaders including the one that I mentioned above who are so good at influencing the outcome because they work alone. But the exposure to organisation-

building team, enabling subordinates create effective work system etc. is something that the social entrepreneur-chief executive would like to test. The development leadership demands higher level of skills than just having achievement orientation. Looking back I was not sure of my development skill but used to feel very confident inspite of my nurturant need and caring concern. I know the person within me had high-risk orientation to jump on a rocky ground but running far on the rocky and muddy land has always been a point of my escape.

Confronting Fear and Distrust

It was early days of organisational leadership that I assumed in my late thirties. I was enthusiastic and idealistic as well. But I played safe as long as I was afraid of consequences. I protected my ignorance from others awareness. It gave me tremendous power to be what I was not. My concealed window of the self was bigger than what it ought to be in my own self-understanding.

My concern to work for the great social cause-poverty and unemployment attracted my interest and attention at the outset. I was idealist, to some extent in my new role. Openness, transparency and supportive orientation of the chief executive will create high sense of belonging and strong motivation among employees to perform. I discovered it was necessary but not adequate enough to make others perform.

"My concern to meet the organisational vision and mission was very strong", a chief executive of the large public sector stated, but the time spent in dealing with in-house issues were enormous. "I spent most of my time in clearing the 'dirty linen' of others", he stated in a meeting. "There was hardly any time to pay attention on the larger issues of organisational development as I was wrapped up in my organisational survival including my own job", one of the top men of the oldest navratna public sector stated during the conference.

I am not trying to draw corollary of self learning with their experiences and assumptions. However, I am trying to draw meaning in the present paper to my new work life as my sense of social entrepreneuring that has made me reflect within. The postulates of learning made me feel good, on the contrary, it also gave me new dimension to my experience.

Whenever I trusted a few to back my decisions the majority of them distanced from me. Whenever I trusted the majority of employees to back my decision, hardly any did it. But whenever I trusted myself with full faith on my intuition and inner signals; the rest of the organisation was always with me - sooner or later.

A team of young OD facilitators sought permission to take a dig in my the - then organisation as a piece of their learning events. I had my own suspicion of their ability and implications. I defended a lot by taking a stance that "small organisations with 50-60 employees hardly need any OD intervention..... " Within the heart I knew that I don't want my people to move away from the task pressure. For quite sometime I never wanted to send them to any of the training programmes because their interface with others might leak out some of the inherent weakness of the organisation. I had ample examples of similar organisational leaders to follow my path and to justify my stance whenever needed.

What a fallacy of developing an organisation with a social objective goal but not letting anyone grow and develop. To demolish an organisation only one is enough but to build we need many.

I learnt it when it was too late. I grew with my wings and feather but the organisation could hardly limp without a leader. It was an interesting phenomena to note this process, primarily, with some of the top academic institutions in India who were apparently committed for social objectives

but least interested to build an organisation into an institution. There are a few premier organisations (known by their size, operation and infrastructure) and that has been conducting large number of trainers/facilitators training course over the years but have never sent any of their faculty members to outside organisations for faculty development training in the last six years. Of course, a visit overseas might give a pretext of a learning opportunity but that is not developing people. The premise for such a stance is 'we know others know little'. But the deep down the issue is more of distrust and fear. The emphasis of trust within modern organisations is the key *catchword* demonstrated with deliberate design through multi - stage training and development intervention adopted by many of them.

I learnt to differentiate the theoretical postulate against operational reality of the organisational life. Key role holders' dilemmas and their persona seem to matter in affecting the process of organisational development. Fear is another commanding factor that determines the degree and intensity of destruction that chief executives might grapple with. Fear may have different shades and shadows at such a level of role holding.

Many giant corporate houses and established family business organisations of repute in Asia substantiate the above hypothesis. In terms of above process dynamics there is hardly any difference between business and social organisation. Deeper the sense of fear, greater would be distrust to build people along with organisation.

Dilemma of Development and Disengagement

The Gita also suggests that those who fail to conform to the cycle of functions expected of them revel in sphere of sense-life and live in vain.

He has nothing to gain from work done or let undone. The social entrepreneur-classical

example given from our mythology is that of king Janka. Indian business organisations in their transitions of tomorrow are in a flux. *Naivam tsaya kritenarthe nakritench kaschna.*

We hardly learn to disengage ourself in spite of detachment from the formal roles that we hold. Many explain it as an action out of concern and caring that drives us to cling to the issues and some say it is moha to the past positions but very few admit that they are engaged from within.

Great developers have learnt to disengage themselves after having led the organisations to a level of it's height. Jamshedji Tata is one of the classical examples of modern corporate world.

The business scenario of the world is undergoing a metamorphosis. The crash of the market amidst fierce competition including banking crisis of Asian giants like Japan has brought organisations into extreme anxiety to own the success without giving an inch to society or the customer at large. With the result, chaotic situations may prevail in the society to force the organisations to behave the way they don't (Singh 99). Organisation developers with a sense of sacrifice and social entrepreneurship will be able to give a direction that goes on contrary to his/her search for success and personal glory. The greed of glory and lust for the success brings to the gravity of ownership- "I am the organisation and the organisation is me". It mars the bottom of development process.

The creativity and developmental risk is at the back of the mind of the developers. Their mindset is guided by testing and verifying their assumptions than being carried away by self formulated 'stereotypes'. In fact it amounts to coping ability required to the process of organisational change (Singh 1998).

Traditionally, the past economic compulsion had evolved bureaucratic and feudalistic style with power centred at the apex level. The legacy of the past continued to haunt the organisational functioning even after British

Empire faded from the scene. The shift to professional management style and there by appropriate organisational development intervention has been a matter of concern. Diagnostic skill of developers and organisation builders demand greater sensitivity and perspicacity to deal with emerging demand of shared responsibilities and flexibility. The day one assumes the key role of managing a team of professional task force, the primary concern is to succeed in making them perform (Dayal and Agarawal 1995, Sinha 1973).

- Should I hire a loyal but an average person?
- Should I take a competent being but not so loyal person?
- Shall I appoint or reward the best of the lot or mediocre to abide and comply with task?
- Should I allow external consultant to do the patch work whenever needed within the organisation or develop an insider to act as catalyst and change agents?

Dilemmas of different nature in developing organisations have always compounded the problem of managing.. Let us look at the process, do we have such commitment to build an organisation? I believe many have but is not adequate enough to build.

In place of a Summary

The descriptive analysis of my journey has strong tilt to my formal role holding experiences to the several organisations that I worked in different capacities. Choice of professional members to elect me as a president of the professional body-ISABS for next three years term has made me look within to reach out and share my insights of learning through this in house journal. However I have refrained myself from the multiple roles that I had occupied from time to time during evolutionary process of ISABS.

Every organisation has to find its unique way to be effective by adopting whatever

theoretical frame of development imperatives and tools. There is no single way to develop an organisations. ISABS has just evolved as an organisation from the status of a society and association. A loose/tentative informal relationship has been cemented into organisational bondage. Character of the organisation is quite different, more democratic and open than the rest of formal one we generally encounter or face in work life. ISABS has been characterised by its spirit of volunteerism from its inception. Each president has brought his/her person to the process of its evolution. The learning of self will matter in its making to the future of ISABS. Are we able to help this organisation evolve in to an institution from this point onward? Miles to go is the hope we entertain.

It is the core internal team that needs to steer through the organisational development and facilitation skills building process without loosing pace of time from the day one. Process facilitators have to come forward to take initiative and create a climate of such a task force within the system..Let us give commitment and clarity

to the goal and priority to the **here and now**. As dean programme I made sincere efforts to give my best yet there is much to do ahead to help evolve the organisation in a new direction.

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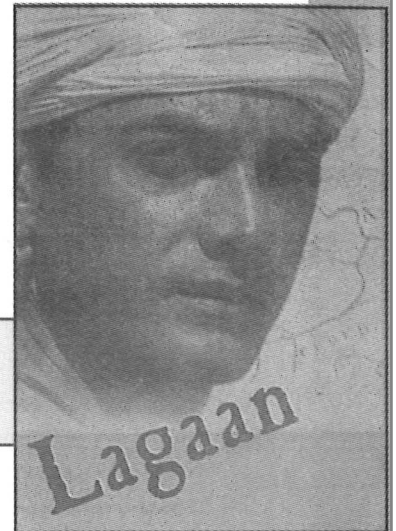
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THE LAGAAN EFFECT

Does Bollywood have a Management Lesson to offer?

This is an interesting extract of a qualitative research project executed by my organisation recently.

Ganesh
Chella



Background

Why would an HR Consulting Company research a Hindi movie?

India has over the centuries used various forms of Art including literature, music and dance to spread messages for everyday living. The *Ramayana*, the *Mahabharata*, the *Panchatantra*, the *Hitopadesa* are a few standing examples.

For a country so used to Art, it is no surprise that films and more recently Television soaps have become an integral part of our lives and have shaped public opinion and views on many subjects. Their power to influence and impact is beyond doubt.

We are however unfamiliar with the idea of an Indian movie seeming to teach us lessons in Management! Even if many of them did, people have seldom looked at it that way.

Trainers and Management Consultants around the world have however been using movies extensively for Management & Leadership lessons.

"12 Angry Men", "12 O Clock High" and "Tora Tora Tora" are regularly used by Management Trainers to teach various aspects of Leadership and Human Behaviour.

"A VCR, a rented video, a tub of pop corn and a copy of *Movies for Leaders: Management Lessons - four All-Time Great Films ...* management training doesn't get any better than this ..." says this web site called www.moviesforbusiness.com

The authors of this book and web site Shaun O'L. Higgins & Colleen Striegel have used four films - *Hoosiers*, *The Wizard of Oz*, *The Bridge*

on the River Kwai and *Moby Dick* to teach a dozen management lessons.

The idea is simple:

- Movies are easily accessible, unlike training films
- They combine entertainment with learning
- Their linkage with everyday living makes the bridging easy
- Their quality of production makes them significantly absorbing

There is another important point. The world of business which is ravaged by unprecedented turbulence and uncertainty seems bereft of fresh ideas and perspectives. There is too much theorizing about the same old things. No wonder football coaches, musicians, actresses, swamijis turned motivational speakers turned management gurus and other celebrities are in great demand in the Lecture circuit.

The world is full of them and yet is ready for more.

It is against this backdrop that we at totus consulting got interested when we saw and heard a lot of people spontaneously speak of the lessons that the movie "Lagaan" seemed to deliver. Not only did we see Business Heads and Professionals watch the movie and pick up these lessons but also choose to watch it along with their colleagues and in groups. In fact we have heard of at least two or three companies book tickets for the entire Organisation en masse to watch the film.

I am told that a Professor at IIM – Kozhikode has already written a case study using the film for use in the academic program

For the first time in recent times are we seeing a movie interest people in Organisations. We therefore wanted to understand this further.

Having seen the movie ourselves, we were convinced that there were many possible lessons in Management and everyday living that people could learn from.

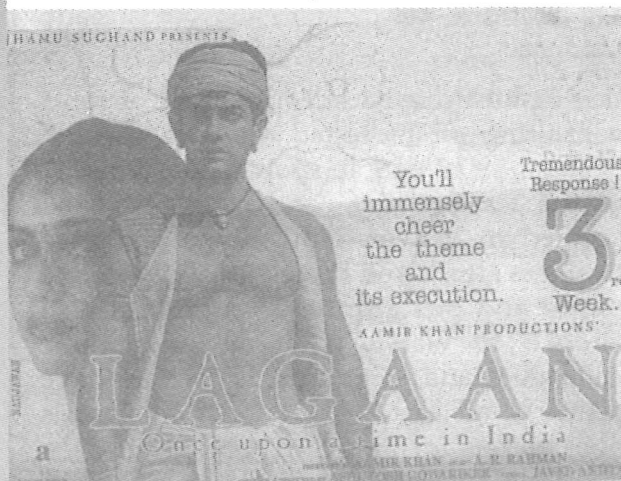
We wanted to use research to quickly test our hypothesis.

Major Findings

What people liked about the movie

The movie was universally liked by all for the following four reasons:

1. The Theme: true-life, historical, simple and empathetic, use of cricket
 - “villagers waiting for the rain”
 - “the suffering in the hands of the British”
 - “exciting like a one-day international”
2. The treatment: unusual and gripping, good dialogues interspersed with comedy, good characterization, good direction and photography, perceived to be perfect in every way



- “Amir has set a new trend competing with Hollywood”

- “very unlike the love stories, running around trees”

3. Attention to details: attractive and believable location, good music and choreography, superb action and picturization, realistic and painstakingly chosen costumes

4. The attention arresting elements

- Bhuvan’s character - risk taking, responsible, confident, encouraging, supportive, ‘never say die’ attitude

- Elizabeth’s role in supporting the villagers

- Patriotism, oppression, fight against injustice

- The team play

Salient Messages that the movie seemed to have delivered

The respondents were able to enlist a whole host of messages that they seemed to have picked up from the movie (many of them accompanied with a lot of feelings and emotions). We have reproduced the quotes verbatim.

Relentless spirit to fight

“nothing is impossible for nobody”

“don’t give up till the end”

“convincing people is very tough, the way Amir did it was really very good”

“whatever you dream you can achieve”

“strive hard for upholding your nation”

“fear not; only believe” “

never underestimate anyone”

“don’t be afraid of anybody... live like a lion”

Patriotism

“something that is forgotten these days”

“since we are Indians British harassment affects us”

“feel sorry to know about the struggles... to pay taxes”

“feel good for your nation”

Accepting the challenge, being open-minded

“reminds us of our moral strength”

“signals hope as against despair”

“instills confidence and inspires”

“to not miss opportunities, one has to take risks”

“looking at their peaceful struggle and rebellion against injustice”

“to see someone who can do something revolutionary even if it meant taking big risks”

“that unity in diversity, patriotism and equality are relevant values”

“if all are against us, God is there for us”

“where there is a will there a way”

“shows that we can achieve whatever we want”

Team work

“spirit and power of team work”

“will power and determination”

“unity and focus on common goal”

“about how people can achieve the impossible by coming together, irrespective of castes”

“unity is strength”

Learning

“zeal and willingness to learn”

“the transformation from ignorance to winning is something”

“even if you don't know something you can learn and achieve it”

Impact that the movie seems to have had (on various aspects of life)

The majority agreed that the movie had an impact on all aspects of life. This is reinforced by the fact that the respondents were able to



see comparisons with their personal and work lives in many aspects. Two areas of significant impact emerged:

Impact on community and society:
caste system, inequality,
oppression, poverty,
untouchability

“a moral lesson to society and community”

“how it is possible to fight non-violently”

“colors of unity, courage and selflessness”

“like our national team where emotions run further than professionalism”

Impact on personal and work life

“something about everyday life”

“reminds us of how we are and what we should do”

“in our work life we realize how much more we can do if we are confident and determined”

“teaches children to work hard be it studies or sports”

“unless and until one succeeds no one will have faith in him”

“need to be dedicated towards your job and have a zeal for learning”

“feel every group head should see this”

“like setting out to start something new, it can be motivating and inspiring”

“as in the movie if there is no unity in business, then it is sure to fail”

“every step in life is a battle to be fought”

“how in order to get something we need to do something”

“the beginning of the movie reminds us of the kind of struggles one faced in the initial days of starting business”

Conclusions

Lessons that we can learn & teach

It is evident that Lagaan has the potential to help us learn and teach some very important lessons in Management & Leadership. While even this limited research effort has thrown up so many significant lessons, we see many more that can be learnt. Here are some:

1. The importance of learning to survive & win
2. The importance of accepting & working with diversity
3. The need for a “can do” spirit, a positive attitude and the importance of fighting the typical Indian dependency.
4. The need to stay focused single-mindedly on results
5. The power & importance of patriotism and national pride
6. The importance of being objective & unbiased
7. The importance of trust despite betrayal
8. The importance of learning to manage and work with limitations and minimum resources
9. The importance of taking chances & risks to make dreams come true
10. The leader’s role in
 - a. being able to spot talent
 - b. physically & emotionally mobilising a team
 - c. coaching the team

d. leading by example

e. using the right balance of humor, encouragement and force

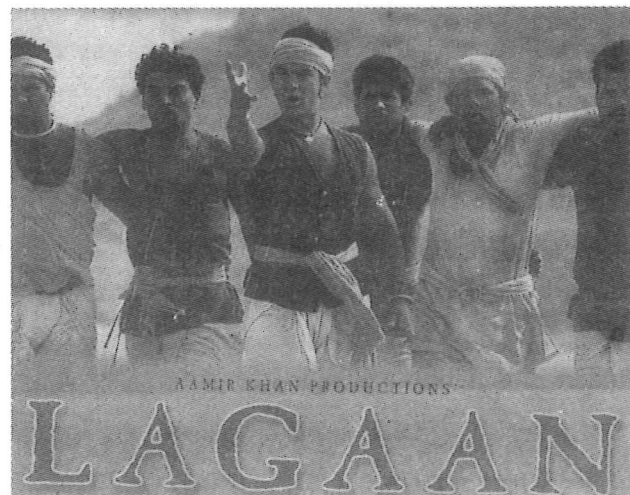
What is significant is that many of these lessons are not general or universal but are reflective of competencies that Indians need the most.

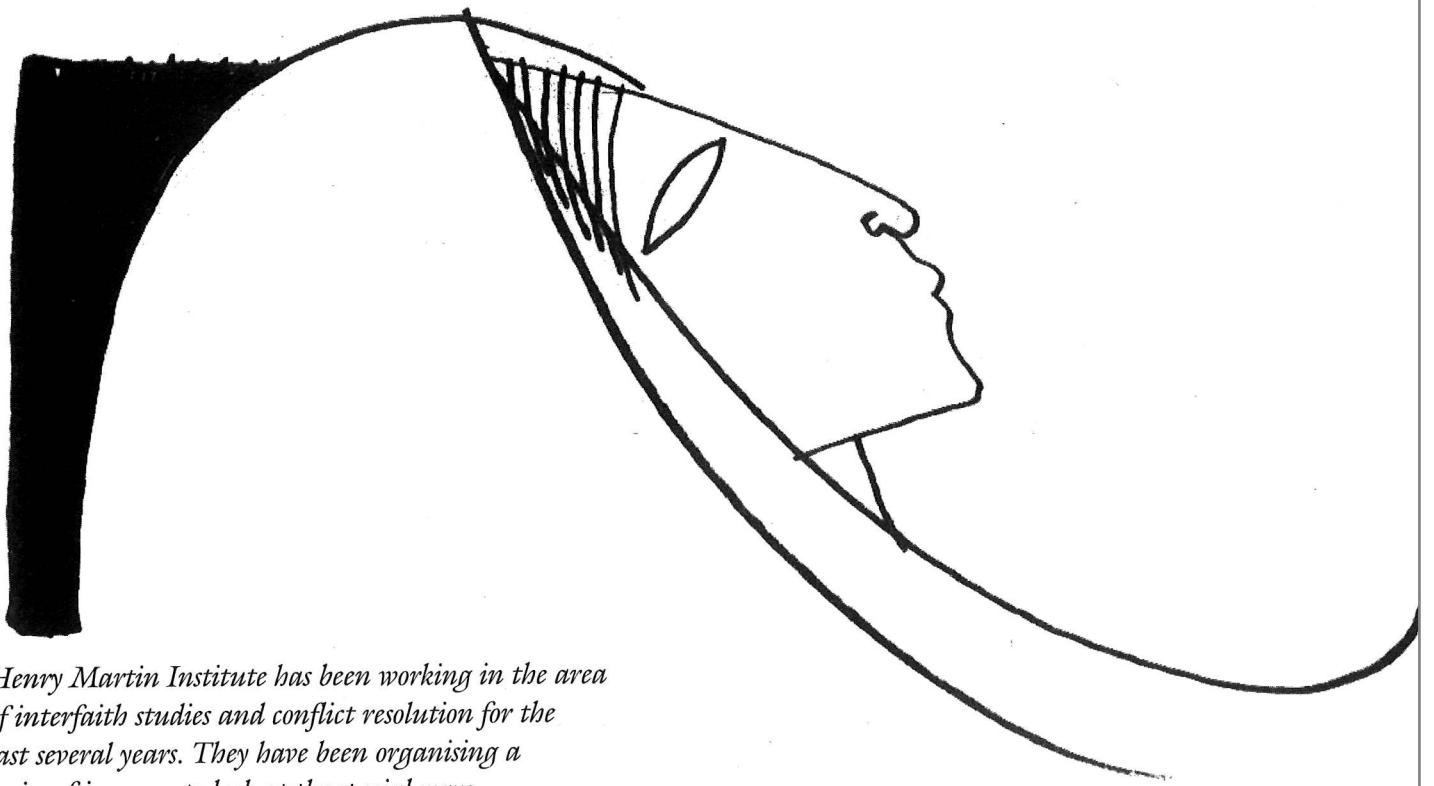
At a time when Indian Organisations are discovering the limitations of using western models to look at Leadership competencies and are searching for Indian ideas, Lagaan has certainly helped make a good beginning in this exploration.

Some ideas for the future

It is evident that Indian movies of this kind can certainly be a useful and effective medium to communicate relevant lessons in management and everyday living. While Lagaan is just one example, I am sure there are many produced in the past which hold similar learning potential.

India desperately needs role models and national examples for the young and old to emulate. Our Organisations – business and educational need to look for Indian models for ideas and tools (including movies) to facilitate this learning. There are many available and we only need to look hard — unless of course we would like to wait for a western author to publish a book on the Lagaan Effect !





Henry Martin Institute has been working in the area of interfaith studies and conflict resolution for the last several years. They have been organising a series of journeys to look at the special ways women have for approaching and dealing with conflict. Usually the journey team is a group of eight women from diverse backgrounds, with one facilitator. They travel to different locations and meet women dealing with conflict situations in a specific context. The first journey theme was on interfaith dialogue, the second on ethnic conflicts. Lalitha Iyer is participating in the third journey. The group has four women from India and four from Kenya, along with a woman facilitator. Representation from different castes and ethnic origins has been ensured in the selection process. The context chosen is caste in India and ethnic conflicts over land use in Kenya. Lalitha shares her experiences of this journey here.

Women and Conflict

The Dalit Context

Lalitha Iyer

Musings on a Journey

Journeys have been recognized as learning opportunities from the days of ancient voyagers. Hence the tradition of recording impressions or mythologizing them.

While I am no Marco Polo, I benefited a great deal from a journey that I was part of with a group of 8 other women from different settings. I can't resist the temptation of sharing my impressions in Here and Now. A journey affords scope for multifaceted learning- about oneself, one's fellow travelers, about other people and places.

I am setting down my reflections on the different aspects that grabbed my attention during the journey

- ◆ conflicts and resolution
- ◆ women in leadership
- ◆ group dynamics
- ◆ my feelings/experiences

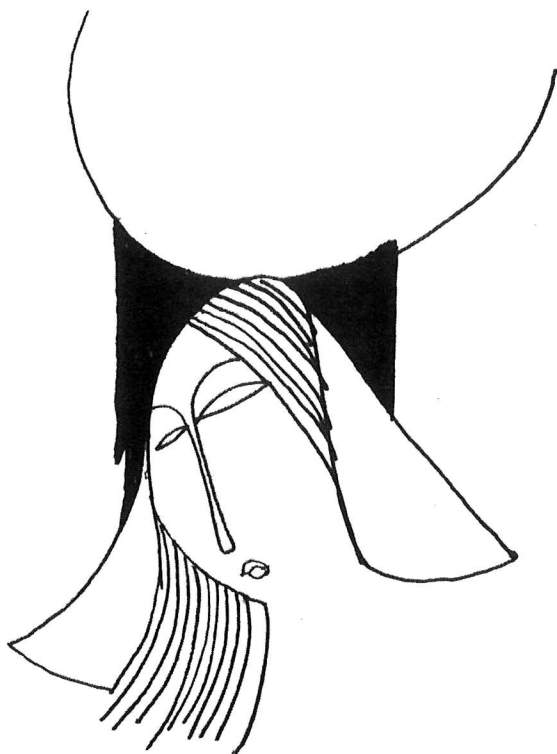
The Dalit Issue

The Dalit struggle for social, political and economic equality, and their battle for cultural assertion in a caste conscious, upper caste dominated society was the context we were trying to understand in the course of this journey. My earlier understanding had been intellectual and analytical rather than emotional or experiential. My moorings in an upper caste, middle-class, liberal domain insulated me from the pain of Dalits suffering from social discrimination. The journey has taken my awareness of the issues to a different plane. More about this later.

Conflict and Resolution

The powerful assertion of Dalit identity both in rural and urban areas is having its impact, but perhaps the response from the State and civil society is not strong enough or rapid enough to meet the aspirations and needs of Dalits. To me it seems as if there is every possibility of further escalation of conflict between Dalits and the upper castes before there is some significant change. I didn't really see it in this fashion earlier. It makes me afraid; it makes me wish to say, 'I did not cause this, so how am I going to make any change?' and turn away. I am now looking for inner strength to work further, particularly trying to change the heart and minds of the non-Dalits.

Resolutions at an individual level have a place but what of larger more systemic solutions? Where are the points for leveraging so that the conflict does not snowball? If the masculine ways offer no remedy is there a feminine way out of this situation? There seem no easy answers.



- ◆ The masculine answers include constitutional provisions, asserting cultural identity and history, rejecting Hindu religion
- ◆ The feminine path seems to be one uniting to solve immediate needs (Sanghas), creating spaces for sharing and support, seeking collaboration and support and using the political opportunities available

Women's' concerns are the immediate ones-food, water, clothing, shelter, education. Very often they are not questioning the larger structures but trying to breathe a little easier within existing frameworks. Even when they are part of the struggle they still have to assert themselves so that they are not kept invisible.

Women in Leadership

Women leaders we met were using different strategies. Patriarchy is as visible in the Dalit community as it in other communities in India. So how are they creating spaces beyond the family to work on the issues?

One approach seems possible when the women are working along with a male partner. There is a shared goal and the women bring in their 'people skills' while the men use the power of their ideas. This seems to create powerful impact in taking forward the man's ideas. The woman's participation enables the man to examine gendering within the overall structure.

The other seems to be to carry on alone. Women combine both aspects in these situations, particularly at the village level. Thus they have to articulate questions about caste and gender in their community work. Is this the only way that grassroots women leadership can exist?

Often the women who find themselves on one path do not see the validity of the others' way of working. Thus there are questions about 'true activism' versus 'selfishness' or 'negotiation and conciliation' versus 'tough stance'.

Some tentative hypotheses that occur to me are:

- ◆ Women first wish to avoid or turn away from conflict
- ◆ If conflict has to be faced they usually fall into the existing masculine patterns of dealing with them
- ◆ The operational basis for women's power are education, economic security, social position (including caste, male support)
- ◆ Powerful women leaders seem to possess high degree of interpersonal/ interactional skills, emotional integration within themselves and a spiritual strength
- ◆ Women prefer working with or in groups
- ◆ Often women are less focused on the final outcome and more attentive to social and organisational processes
- ◆ When women conceptualise on the basis of personal experiences it is often ignored or rejected

- ◆ Women feel pressured to understate and play down their own power and achievement after having struggled hard to get there in the first place.
- ◆ Women tend to ignore their own personal needs in a situation.

These are clearly very tentative because we met exceptions to many of these along the way. I'm trying to list what I see as the 'main' approaches.

A Description of the Group's Journey

'Women's path to peace building is sown with tears'. This sums up our experience in attempting to reconcile our differences in the group. I describe our journey in three emotional stages.

Stage I

There was poor awareness of each other's feelings and problems especially in the first day or two. We reacted sharply at times, with mistrust and suspicion. Walls sprang up within the group, and the divisions in the group appeared to get stronger. Many different sub groups emerged - Indian-foreign, Dalit -Non Dalit, Activist- non- activist, conceptualisers- action orientated, elite- non-elite and God knows what else. Soon we were each isolated and in separate cells.

Stage II

Gradually we began to deal with our loneliness by building one- to -one relationships with others. Yet when we came together as a group it was difficult to talk and exchange ideas freely. When we expressed views privately to each other, it was a relief to realise that there were many points of agreement across the different divides. Our acute awareness of the differences made us diffident about freely expressing our views, especially if they seemed a bit risky. There was a growing need to relate more freely and easily and a desire for greater understanding. Tentative efforts to build harmony around 'safe' topics helped us relax a little bit.

Stage III

Suddenly there seemed to be a sense of urgency to reach out to each other. Perhaps the approaching end, the presence of a larger group keen to learn about and from our experiences, a reluctance to carry back residues of these emotions to our work spheres were all contributory factors. As we shared our concerns we were listening attentively to each other. Sometimes we could explain some of the situations so that misunderstandings were removed. Group members helped in some of these resolutions by bringing in their perspectives and information where relevant. At times some specific feedback to individuals was also helpful. Though we took barely 40 minutes over this work, we had been preparing for this over two or three days. There was a feeling of relief and exhaustion. Some of us were keen to look at real issues instead

of these petty squabbles amongst us. Some were trying to draw lessons from this for the larger issues.

Stage IV

The group took time to just be together almost celebrating the harmony that was briefly there. It was a pleasant soothing evening that we spent together thereafter. This seemed so brief that it seemed an accident almost.

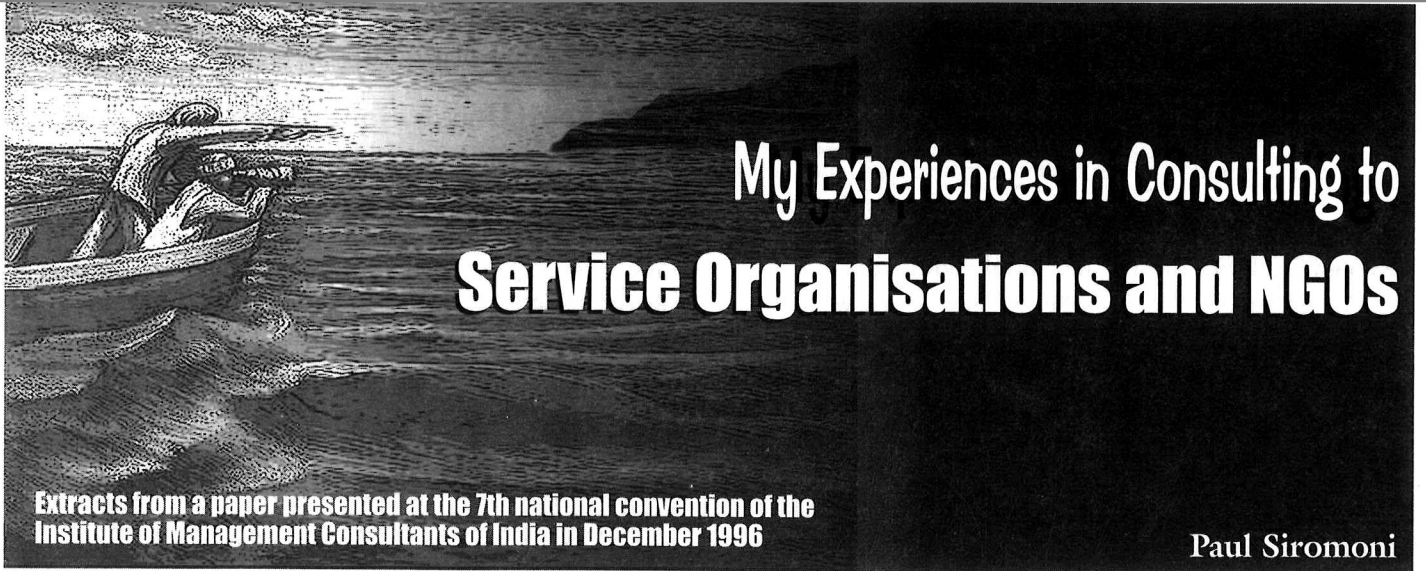
Some Questions for Further Work

When I look back on the way our differences grew, it appears that our sensitisation to the Dalit issue seemed to colour every action and reaction. Were we being 'over' sensitive? The other differences that did exist seemed to be pulled to fit into the framework of caste in this field of heightened awareness. It was almost as if this polarisation was kept alive by stirring, so that we didn't have to get around to exploring other differences such as the authority issues in the group. Now I wonder if the other less expressed/ explored differences were real or imagined? If a difference is not expressed, will it go away? Would we be able to look at other ways of understanding our differences? How do we deal with simpler interpersonal issues without giving it larger colours?

My Feelings/Experiences

At a personal level I could open myself to the experience of my Dalit friends and empathise strongly. I am sure I'll find ways of working further with this issue- the details are not yet too clear to me but a way will emerge. ■





My Experiences in Consulting to Service Organisations and NGOs

Extracts from a paper presented at the 7th national convention of the Institute of Management Consultants of India in December 1996

Paul Siromoni

Let me first thank Dr. Dharni Sinha for this privilege of sharing in this 7th IMCI National Convention my thoughts and experiences on consultancy in NGOs and in the service sector.

Before I launch into the subject I must point out certain limitations of this presentation: in a sense I have never considered myself as a consultant, even though I have referred to myself recently as one. It has been more as one who has been deeply involved in the development of people, as a social activist, because of which I have been making attempts to help with whatever knowledge and skills I was capable of mustering. So while I use the word consultancy, it was actually more of being with people in the field or with the organisation, to help them see the realities of their organisation requiring change and renewal.

This is the first time that I have been forced to more systematically reflect and put down my experiences of the different interventions made with NGOs and service organisations.

Another limitation I would also largely orient my paper on work carried out with NGOs engaged in rural or urban community based development action.

The context in the NGO sector

Unlike in the industrial and commercial sectors where the organisational structure and processes are more systematised, well defined, and backed by principles and models which are more and more universally understood and applied, in the service sectors and more so in NGOs in development action, it is a trial and error, ad-hoc attempt based on a more informal relationship with an attempt to get tasks done. The pre-occupation of most NGOs and service institutions is with the field out there, or their service to the 'beneficiaries'. Rarely have they focussed on their own organisation/institutions. It is only in the last 5-10 years that there has been an attempt at examining the adequacies of the organisation using knowledge and skills of management and organisational behavior largely from the corporate sector. This may be as a result of more and more professionally qualified personnel

joining the NGO and service sectors. While this has led to looking more critically at the organisational structure and processes of this voluntary sector, it has also led to a diluting of the earlier commitment to larger super ordinate goals and loss of idealism and perspective. Some feel that the NGO has become less a vocation and more an employment agency like in many other sectors. Security of service, emoluments, perquisites assume greater importance, and informality has given place to need for formalizing of roles, functions and relationships.

Leadership and Ideology

Many of the NGOs and service organisations have also depended on a single individual or a small group who, with high ideas and goals, have initiated the voluntary effort which over the years have grown into a more formal organisation. The leadership has usually been patronising or even authoritarian. However, as the founders grow older and also as the organisation expands, the organisation is forced to take in personnel for its various services with the now available specialised knowledge and skills, but probably with less commitment to the larger long term superordinate goals.

May be it is in this context that any entry of professional management or organisational intervention is seen as a threat to the integrity and ideals of the voluntary sector.

Another important factor which poses a problem in consultancy to the NGO and service sector, especially of NGOs who are engaged in Development Action is ideological - the ideology of people based community action being so very different from the corporate sector's management of people to enhance productivity and profit. I vividly remember 12 or 15 years ago listening to a talk by the well known radical thinker Ivan Illych at IIM, Bangalore. He was late for the meeting, and as soon as he arrived he said words somewhat to the effect "my coming here is like being invited by an organisation of prostitutes to advise them on how to run their organisation better". After the deafening silence and the barrage of questions that followed, he resumed to explain that traditionally management studies was all about how to

manage and control people to make them do what the manager wants them to do. Generally people were not treated so much as persons but used as objects and means for the ends of productivity, sales and profit. This is what probably led the well known Indian management academician and behavioural scientist Nitish De to say that there was a need to 're - person' persons in the corporate sector who had been 'de - personed'. This of course is changing today, with attempts to promote sensitivity to people as whole persons and not as just some skill, role, or means to an end, and also to involve workers in decision making and implementation.

The 'Outsider' learning to be "Insider"

To look a little more closely at the NGO sector to understand its context let me use some quotations from a paper I found useful to express my thoughts. It is a paper on Management Development and Development Management by Piers Campbell.

"Most NGOs are intermediaries. They are external to the rural community and their programme should be considered as interventions in an ongoing development process". NGOs do not own the project and hence the most important actors in the project are neither within, nor controlled by the NGO. This implies that NGO project staff should possess substantial facilitation skills"

Quoting David Korten, who founded the people centered development forum in New York in 1992, "effective community controlled social organisations are now widely seen as important if not essential instruments if the rural poor are to give meaningful expression to their views, mobilise their own resources in self help action and enforce their demands on the broader national, political and economic systems... instead of the prevailing blue print approach to development programming with its emphasis on detailed pre-planning and time bound projects, the successful programme emerges out of a learning approach in which villagers and para personnel share their knowledge and resources to create the programme. Development organisations should, therefore, have the capacity for responsive and anticipatory adaptation. They should learn and develop from error, plan with people, and link knowledge with action.'

Another relevant quote is from Robert Chambers who writes: "rural poverty is often unseen or misperceived by outsiders, including the researchers administrators and field workers, who rarely appreciate the richness and validity of rural people's knowledge or the hidden nature of rural poverty. There needs to be a reversal in the outsiders leaning values and behaviour. The new professionals should be explorers and multi disciplinarians who ask the question 'who will benefit and who will lose from their choices and actions'?"

Why is there need for this reversal in the outsider's learning?

Let me quote an article by Garry Jacob in the Hindu dated April 9,1995 on 'Global Strategy to banish poverty'. "The disastrous consequences of the reform process in Eastern Europe as well as the persistence of high levels of poverty in many developing countries point to the urgent need for a more adequate perspective of the development process... a framework is needed that will enable us in diverse contexts to identify the appropriate policies and strategies to generate awareness of the

available opportunities and resources and fully release the energies and initiatives of individuals and institutions. The opportunities and potentials for rapid development far exceed actual achievements in every country. This is especially obvious in less developed countries and at lower levels of society where there is a large visible gap between social opportunities (educational, technological, entrepreneurial, etc.) and individual pursuit of them. The world today possesses an enormous reservoir of uncentralised human skills and capacities, proven technology, practically valuable information, untapped markets, underdeveloped legal, administrative and organisation resources. A huge surge in development can be achieved if every socially available resource and potential is fully utilised by the people. The highest priority must be to evolve strategies for utilising these vast social resources more effectively'.

'To achieve the above, we need to decentralise decision making by empowering the people and enthusing them to work out their own solutions to their pressing problems with appropriate local area development plans. Any programme to overcome poverty (and confront other economic problems) requires a holistic perspective, addressing itself not to just questions of income and purchasing power, but also to such matters as socio-economic policy, gender discrimination, social helplessness and illiteracy'.

There has to be a re-alignment in the relationship between the development agency and its clients in order to ensure the empowerment of the latter'.

Assumptions guiding my interventions

To summarise the assumptions of my perspective for my interventions:

The end goal of Development action is to bring change where large masses of people are poor, illiterate, exploited and lacking organisation or unity and being powerless, apathetic and dependent.

The need is to enable the people themselves spearhead control and direct and sustain their own development. It means people pooling their resources to build collective strength, to be empowered, believing in themselves with self esteem and self confidence, and becoming aware of the dynamics of the social, economic and political forces that keeps them poor and dependent. It means their learning knowledge and acquiring skills to participate and take decisions in the different institutions and systems within society, and to become self-reliant.

An NGO acts as a support or enabling organisation. It has to be able to bring perspective and hope so that people can believe and depend on themselves. While at one level they may meet certain immediate needs, at the same time they are building awareness, knowledge, skills and institutions of the people to mobilise the resources and confront vested power groups that would keep them marginalised. As in all organisations, they have problems of relationships, motivation and commitment, conflicts, loss of vision, etc.

Implication for OD/HRD

Linking the above perspective on Development to change/renewal in development organisation requires

according to Chambers, a reversal in management such as

- ◆ Improved communication between staff and subordinates
- ◆ Incentives for substantial period of continued services by Development personnel in poor and remote areas and
- ◆ Enabling and empowering the poor.
- ◆ There is need for a participatory approach, more difficult to design than development managed from above by administrator. It requires more social learning, risk taking, co-ordination skills and patience.

There is need for a wide range of practical strategies both at the field and senior management levels. They are:

- ◆ Improved listening and communication skills
- ◆ Building on the natural interests and primary goals of the village poor
- ◆ Finding ways to ensure that participation is seen as a benefit in itself, rather than purely as a cost.
- ◆ Designing projects so that they are 'small' and 'simple'
- ◆ Working through local organisations, preferably existing ones. If there are none, to build new ones.
- ◆ Assigning or training staff to facilitate community action
- ◆ Gaining resource commitments from local groups
- ◆ Designing ways to protect or buffer local projects from the local elite who would otherwise co-opt its benefits.

In September of '95 a workshop was held in WB on Organisation Renewal for NGOs in Development Action where over 32 NGOs took part. Some of the important problems they identified were 'lack of effective communication, a hierarchical structure, no delegation of power, need for team spirit, a sense of competitiveness, personality cult, no 2nd line leadership, lack of good inter-personal relationship, a lack of understanding of mission/goal'. When asked for their expectations in respect of Organisation Renewal, they mentioned "building sustained motivation and commitment down the line, promoting delegation of responsibility, building shared values integrating organisational and individual values, developing a participatory culture, developing creativity and a critical outlook and developing a common work strategy as some key concerns.

My experiences of using different methodologies

Let me now attempt a description of the consultancies I have been engaged in and draw out some patterns.

I could probably divide my consultancy interventions into 4 categories:

One through experience based training interventions related to personal, interpersonal and group relationship, as well as team building, including in it communication, working with differences, co-operation, motivation, etc. Also extension motivation, relating to larger organizational or societal goals. The other is participatory organisation wide diagnostic exercise. Thirdly, a total system approach including stakeholders, but also external stakeholders affecting and affected by the organisation, such as the funding agency, relevant government departments, other NGOs working in

the area or in the same field and, most importantly, the people at the grass root level - the so called target group or 'beneficiaries'. Lastly, I have also attempted to use participatory evaluation as a means for change in the processes and structure of the NGO or support organisation. Let me now briefly dwell on each of these.

My earlier training interventions in the NGO sector have been with community organisers working with urban or rural poor, religious communities of nuns and priests, institutional staff of hospitals and teachers, as well as students and trainees in social work and community development.

The **T-Group** technology is well known, which aims to help participants gain a deeper insight into their own behaviour and its impact on others, enabling growth and effectiveness in oneself and one's relationships. It leads to creation of an atmosphere of freedom, non-judgement, openness and trust. As a group of development workers who had gone through the T-group lab wrote: they had 'gained greater confidence, acceptance of self and others, to be open, to be in control, to feel empowered.'

Another was the **Participatory Diagnostic Interventions**, one in a church support and training organization relating to technical institutions, and the other with an NGO engaged in a small commercial venture. The interventions used were Force Field Analysis, Identification of Strengths and Weaknesses, and where inter-group processes lay dormant, a Win-lose simulation exercise and Image Sharing leading on to a joint effort at identifying and planning to deal with issues, and strengthening systems within the organization relating to discipline, decision making, information sharing, role clarity, use of power, financial accountability and staff welfare. In one instance, even though the managing committee had generally approved of the intervention, when faced with the feedback of lack of trust and freedom to communicate on matters where staff had differences, the managing committee backed out for further follow-up. The intervention, however, led to a shake-up and subsequent change.

The third set of interventions were the ones using the **Large Scale Interactive Process**, the first organization being fairly small NGO with about 50 people participating, including staff, part time consultants and instructors, managing committee members, and external stake holders like an officer of the government welfare department, NGO associates, immediate 'beneficiaries' and others. While the Event in which the total system participates is for 3 days, it is preceded by much discussion and planning by a design team chosen from a cross section of people from the organization at different levels and involved in different functions. The design team met for 18 to 24 hours spread over 3 days. One important benefit of this technology is that it involves the total system, providing them with a total picture. A formula which explains the process of change is $DxVxF > R$, i.e. the product of Dissatisfaction (with the present situation), Vision (of a preferred future) and the First Steps (of action towards the Vision) will be greater than the Resistance (to change). A typical outcome, as one person wrote in the final evaluation, 'I feel enlightened and feel positive and constructive about change after the interactive workshop. We saw the dark side and good side and it helps to progress forward for a better

future'. It pulls into the centre those in the periphery of the organization, bringing about 'one heart, one mind'.

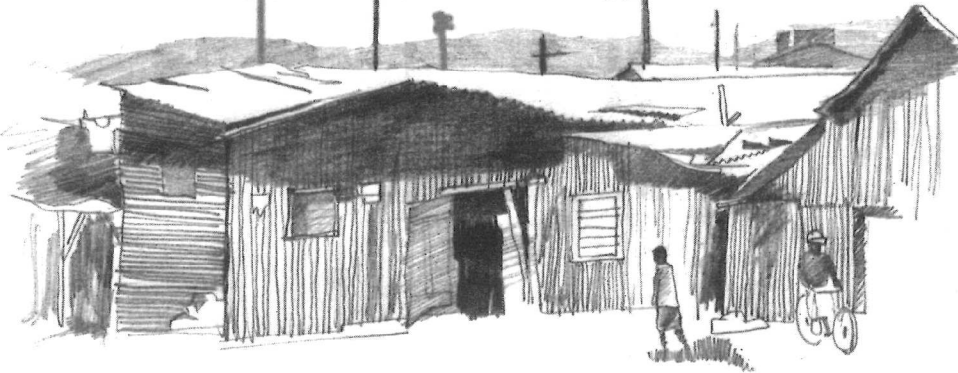
And finally, the **Participatory Evaluation** that I used in three NGOs engaged in empowering tribal women in the remote jungles of Orissa. The assumptions implicit in the methodology were:

- ◆ that those closest to the field of action know best the data required in the evaluation,
- ◆ to share the data which at times required deeper and critical reflection and probing, it was necessary for individuals/groups to trust that the sharing of information was towards their own best interest,
- ◆ it was, therefore, essential for those who shared the information not to see themselves merely as respondents to questions asked by an outside evaluation team, but to feel one with the team's effort, engaging in a common endeavor to critically examine the various events and processes, confronting attitudes and behaviours, as well as encouraging and exploring of alternative ways of looking at the issues. It was important for all to see the evaluation process not as judging the performance of individuals/groups, but as a challenge to seek ways of strengthening through new effort and change.

In one such participatory evaluation, the results were greater emphasis on strengthening the facilitation role and emotional support of the field staff, largely consisting of young women working alone in these remote areas and for working towards an inbuilt feedback system. ■

Using of Process Sensitivity in working with the Rural Poor

Zeb O Waturuocha



A 'heroic' beginning

All life is but a "journey" and I have been a traveller for years. Curiosity drove me into the development field, but there I found a different dimension of life that is not easily fathomed. It is all about poverty and its ramifications. The way I jumped into it made me a hero among the people overnight. Over a period of time, I wanted to quit, as I had no solution to the problems of the rural poor. I had no solution to the problems of the marginalized rural women in particular. I was seen as a saviour but I knew I cannot save; as a redeemer but I knew I cannot redeem.

I used to think: those who are in a position and have the opportunity to solve the problems of people and are not doing it have to be hanged, they have to be crucified. But I have an opportunity to solve the problems of the poor. To my dismay, the ideals I held and the ground reality did not match. Who is to be blamed, who is to be crucified, and who is to be hanged? Suddenly the answer was not so clear.

A properly diagnosed disease is half cured, but do I have the tools for such diagnoses? What do I need to be able to provide some succour to the people in need? Financial assistance through mobilising from institutions and establishments could not address the problem. Programmes of literacy and education, awareness on different diseases and health camps, legal education and other programmes that I held high as instrumental in the empowerment process did not work. Relief in emergencies, be it in Orissa or Gujarat, provide only temporary succour.

A change of approach

It took me a while to figure out that I was operating on the widely held assumption that the rural poor cannot help themselves, and we the elite of society are the ones that understand their problems and know the solution. The entire approach based on this assumption is one of supplying fish to the people to eat. It was building dependence. They cannot eat

fish unless we supply it to them. It is painful to learn that the ideals that you learn and hold dear require unlearning!

New assumptions have to be made; assumptions that accept the poor as equals. They are wearing the shoes and they know where it pinches. They know what is to be done to reduce the pain of the shoe pinch, or even to eliminate it. However, the question is, am I able to let go the hold I have on them? I am aware that under the new assumption, it is better to teach them how to catch fish, so that when they want to eat fish, they can go fishing themselves. However the anxiety is, what would be my role when they all learn to fish? This is a development dilemma that has prevented many organisations and institutions from building independent community-based groups.

When I understood the nature of the new approach, I transformed my inquiry from "Can I solve the problems of the rural poor" to "Can I help the rural poor solve their problems"? Things began to change. People started understanding the sources of their exploitation and marginalisation; attacking the causes for their poverty; opposing and rejecting decisions made on their behalf without their consent; going for what is theirs by right.

Some reflections on a 'helping relationship'

Then I sat back to review what has happened over the years. What is this sudden change in the attitude and effectiveness of the people? As I was going through this reflective process, I realised that there is a great shift in the relationship style that the people I work with experience about me and I experience about them. Solving their problems for them is one type of relationship and helping them solve their problem is another type of relationship. The latter makes them "matter" in the process of their growth. I call it the Helping Relationship. My conclusion is that no intellectual, learned, or taught approach is of use in working with the rural people, without the approach of a helping relationship. We need to establish an

empowering relationship with people if we are to develop creative, adaptive and autonomous individuals.

Relationship to me implies “connectedness”. How sensitive am I in working and developing:

- A helping relationship that is genuine and real, that enables me to express my feelings rather than presenting an outward façade of behaviour while holding another attitude at the unconscious level.
- A helping relationship that enables me to see and accept the other person as a person of unconditional self-worth, a separate person that possesses his own feelings and attitudes.
- A helping relationship that has a continuous desire to understand the other person. It is this understanding that provides the freedom to walk in the mud together, to explore together both the conscious and the unconscious. Understanding provides freedom from the threatening moral or diagnostic evaluation.

The need for transparency on my part to express my real feelings, and my struggle to accept the poor with their own values, along with deep empathic understanding that enables me see their private world through their eyes, made me a welcome companion to them in the frightening search for themselves.

The 12 Questions

The fundamental questions that arise in the development field, or in working with the less privileged people, and which according to my experience holds the key to genuine relationship, self-enquiries. I call it the 12 (dozen) eyes (I's) of effective relationship:

1. Am I trustworthy?
2. Am I dependable?
3. Am I transparent?
4. Am I real?
5. Am I expressive of my feelings?
6. Am I able to be separate from others?
7. Am I secure enough to allow the other person independence?
8. Am I sensitive in a non-threatening manner?
9. Am I able to empathise with the other person?
10. Am I able to accept the other person as he/she is?
11. Am I able to avoid evaluation?
12. Am I able to meet the individual as someone walking with me on a similar journey?

It is very clear that a relationship characterised by genuineness, transparency, acceptance, and non-threatening sensitivity will enable people experience and understand themselves, become more functionally integrated, more confident and self-directing. This is my basic objective of working with the poor and the marginalized, but my struggle has always been:

“How to possess the dozen eyes?”



Organisational Change Facilitation



A journey's end and a future's beginning

Anuradha Prasad

Having begun in February 2008, the second batch of the Organisational Change Facilitation Programme (OCFP 2), which had 18 participants and conducted by HID Forum in collaboration with ISABS and supported by the Sir Ratan Tata Trust, has just come to an end. This programme is geared to address the current and pressing need in the development sector for trained professionals who can facilitate participatory organisational change processes in social development organisations.

Organisational change facilitation requires four stages – understanding the organisation, the issues, planning interventions for change, setting the change process in motion and reviewing the change intervention. Each of these stages requires specific knowledge, skills and attitudes. There is a strong emphasis on process orientation and recognition of individual, interpersonal, group and organizational processes; and conscious and unconscious processes. Facilitators are not “experts” who prescribe solutions but are change agents who are value-based and sensitive to their own internal change and growth in this process.

This programme aimed to provide opportunities for participants to develop these through four learning modules and a project phase during the course of the year. Young development professionals who formed the participants were exposed to and experimented with strategies drawn and constructed from four domains: development perspectives, organisational structures, psychodynamics and facilitation and intervention, in dealing with organisation-related issues.

- **Facilitating planning of community based leadership** in a People's Organisation in Ahmedabad, Gujarat that fights for the rights and dignity of a marginalised community known as the Valmiki community, strengthen social security and safety systems for the it's members who are engaged as sweepers, drainage cleaners and scavengers, and to empower them for their overall development.
- **Institutionalising the role for community paralegal workers** in a rights-based organisation in Nasik, Maharashtra that works mainly for children's rights.
- **Building second line leadership and enhancing clarity of roles and responsibilities** in an organisation in Karnataka working primarily on social, political and economic empowerment of Dalit and tribal communities.
- **Exploring women's leadership and strengthening its role** in enhancing health of community in village based organization in Tuljapur, Osmanabad.
- **Strengthening of staff** at two levels personally and professionally, enhance their ability to “let go” and take up greater responsibilities to face the emerging challenges during scaling; equip them to mentor the subordinates to do the same and converting individual learning into organisational learning in an organisation that caters to the organisation development and capacity building needs of a Mutually Aided Cooperative Society (MACS) in Hyderabad.

- **Learning about the impact of existing staff trainings** in enhancing the effectiveness of work and evolving steps to strengthen the capacity building efforts of an organisation located in Bangalore and Raichur that rescues and rehabilitates run-away children found on railway platforms.
- **Examining the current relationship between Resource Centre for Training and Development (RCTD) and the Savings and Credit Cooperatives** promoted by the organization and also define their future relationship.
- **Designing Staff Recruitment and Selection System** for a funding agency.
- **Helping identify major concerns, strengths, problem areas and unrealized opportunities;** help the system identify the areas where it requires change in an organisation in Ahmedabad that serves to be a watchdog of the negative impacts created by developmental activities by creating awareness about environmental issues and to create awareness in grassroots organizations working for environment.
- **Strategic re-orientation in an organisation** in Ahmednagar District, Maharashtra, that works with Non Pastoral Nomadic (NPN) and Dalit communities to address Human Rights Violations meted out from the police machinery, settled villagers in the case of NPN communities and upper caste groups in case of Dalit communities and livelihood concerns of the NPN Communities.
- **Institutionalising espoused values, with focus on HR Systems** in a rapidly growing organisation in Mumbai that works towards innovative solutions to problems in nutrition, education and health in urban slums.
- **Selection and development of leadership and team development** in a regional unit of an organization that works on legal awareness and social justice
- **Creation of a collective of like-minded organizations** that work for the empowerment of non-pastoral nomads in Maharashtra.
- **Strategic planning** for a Non profit organization in Maharashtra that is into rural development
- **Changing HR Policies** in a micro finance and livelihood institution in AP, to promote retention of employees.
- **Bringing about changes in HR policy and gender policy** in a national-level technical and managerial support institution in AP

- **Building and implementing sustainability strategies** at the mandal level of a conglomeration of various Dalit-Bahujan owned and managed community-based organisations across AP.
- **Strategic review of a project** created by an initiative that aims to bring together NGOs, activists, companies, volunteers, concerned citizens to build a better Bangalore for its people by the sharing of new, views and observations about social change initiatives in Bangalore.
- **Assessing the possibility and openness to integrate urban women's groups** in a rural women's collective in Gujarat that works towards the empowerment of women.
- **Reviewing the strategic planning process** of an organisation in Kerala that endeavours in the areas of research entrepreneurship, policy formulation, knowledge dissemination, capacity building and grassroots initiatives.

A core group consisting of Dr. Anuradha Prasad (Programme director), Dr. Lalitha Iyer, Mr. Gagan Sethi and Dr. Eswar Prasad designed and held the programme with the assistance of other well know OD professionals.

The programme being part-time enabled participants to examine and employ their learnings in work situations and bring in the richness of their experiences and insights from work into the learning community of the OCF programme.

In the two batches that were conducted since 2006, the programme drew participants from across India, representing a variety of organisations in terms of size, type (CBOs, support organisations, activist organisations, funding agencies, networks etc.) and areas of work (women and children, human and institutional development, media and communication, health, Dalit rights, tribal rights). Participants also represented various roles and positions (director, second-line leader, programme fellow, programme executive, co-ordinator). This variety in profile, which permeated the learning space through various illustrations shared, made the learning more holistic.

While the four modules provided conceptual and some experiential grounding on change facilitation, the project provided opportunities to experience the actual role of a change facilitator. The role of the change facilitator was undertaken either in the capacity of internal change facilitator (within one's own organisation) or external change facilitator (in an organisation one is not part of). In other words, working on the projects helped to bring completion to the learning process initiated during the four modules.

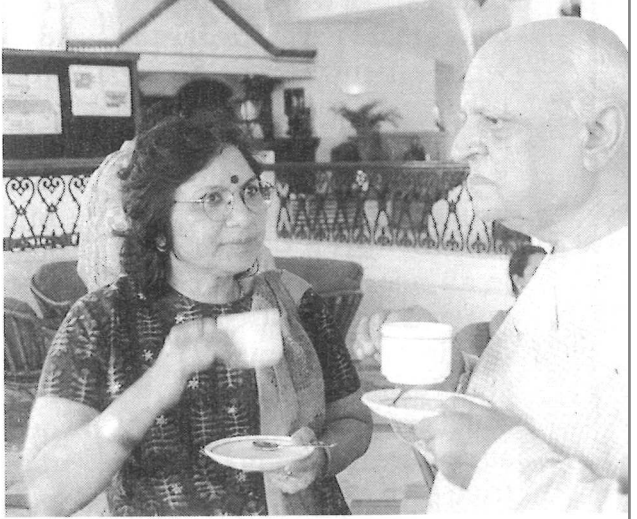
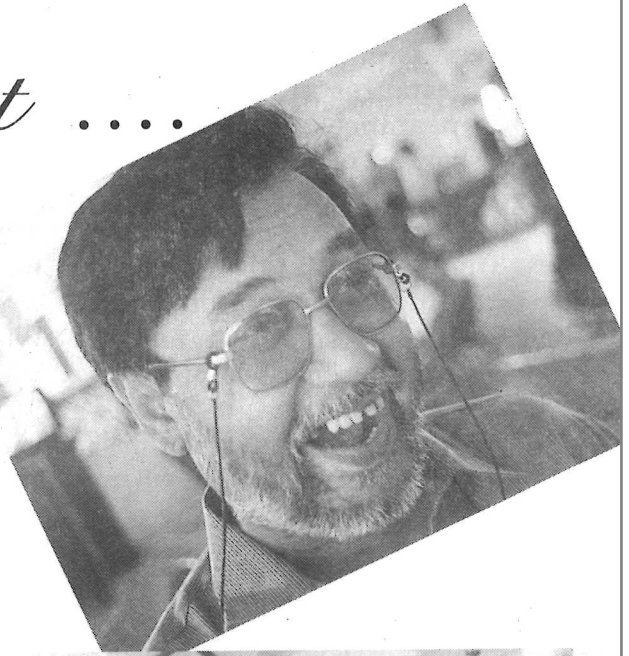
During the two batches of the programme, projects undertaken by participants involved a variety of interventions

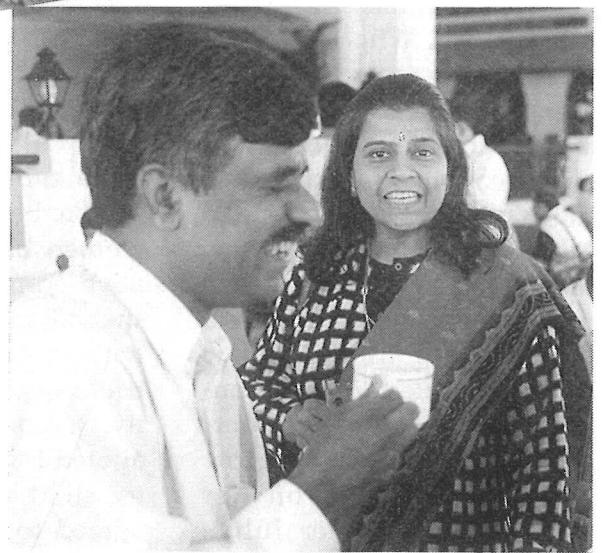
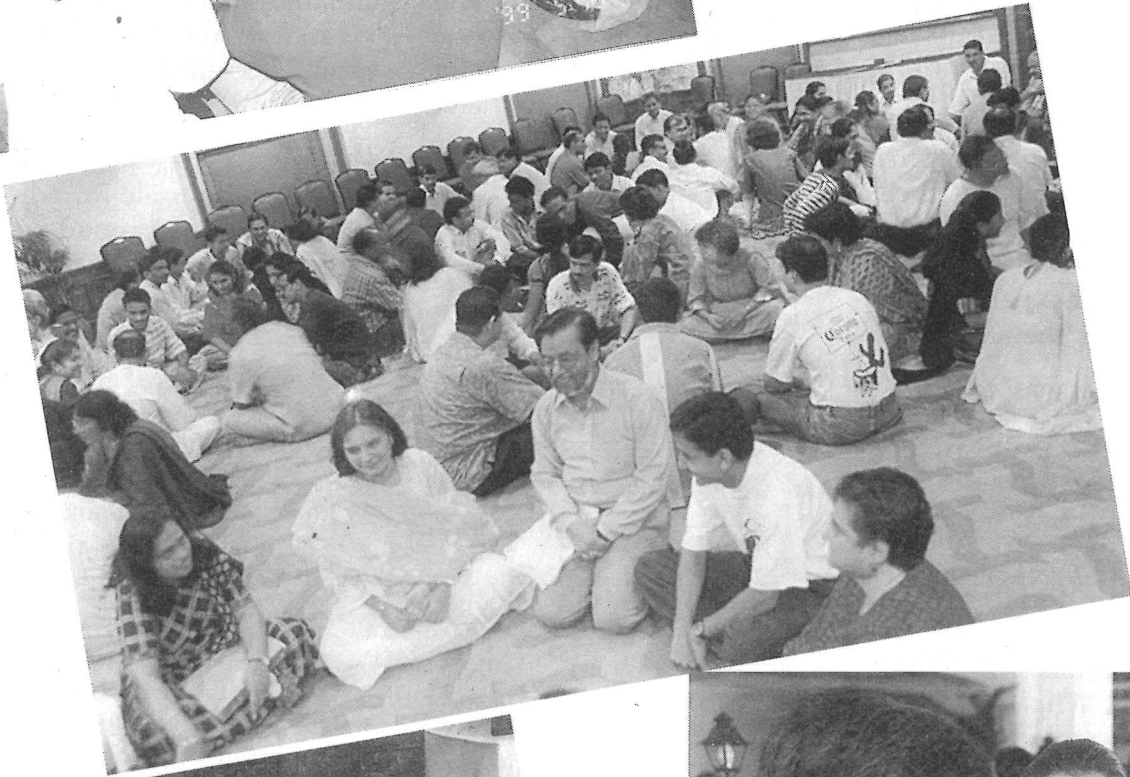
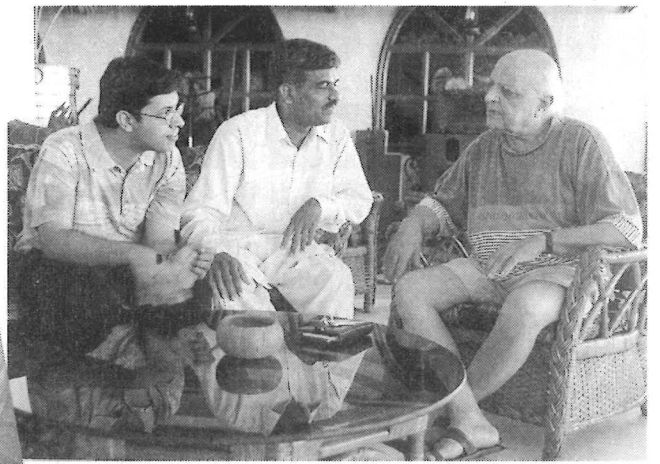
During the crucial phase of the project, each participant was assigned an adviser, usually a professional member of ISABS. Right from the time of choosing an organisation, through interacting with it through the phases of contracting, diagnosing issues, designing interventions and implementing them, the advisers served as sounding boards, providing advice and guidance. Advisers were handpicked to suit the needs of participants so that they could benefit optimally from the interaction. In terms of learning, it goes without saying that the advisers benefited from the interactions as well. HID Forum wishes to thank them for their keen interest and enthusiasm to assist in the two OCF programmes.

The entire learning process of the programme came to an end with a review and evaluation of each participant's project in the second batch by OD experts Rosemary Vishwanath and Rolf Lynton. The reviewers in the first batch were Dr. Uma Ramaswamy and Dr. Rajen Gupta. Being interactive, the process helped not only the participant whose project was being reviewed, but had valuable lessons on change facilitation for everyone present.

Having completed the project qualifies participants to receive a certificate of participation and satisfactory completion of the Organisational Change Facilitation programme. Over the two phases of its running, the OCF programme has certified 18 participants out of 37 who enrolled for the programme. A few more are due to complete the requirements before submitting their project reports. With one of the intentions of the programme to create and strengthen a resource pool of such trained professionals in the sector, plans are being made on taking the process forward to its actualisation. ■

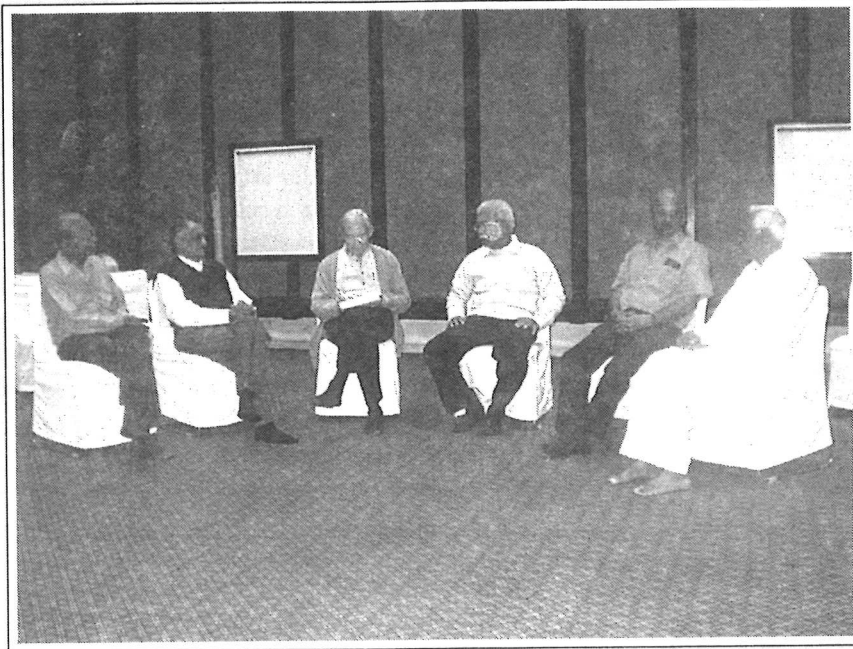
The Summer Event





.... through the eyes of Ajay Norona

Dharni P. Sinha Memorial Event Agra Winter 2006



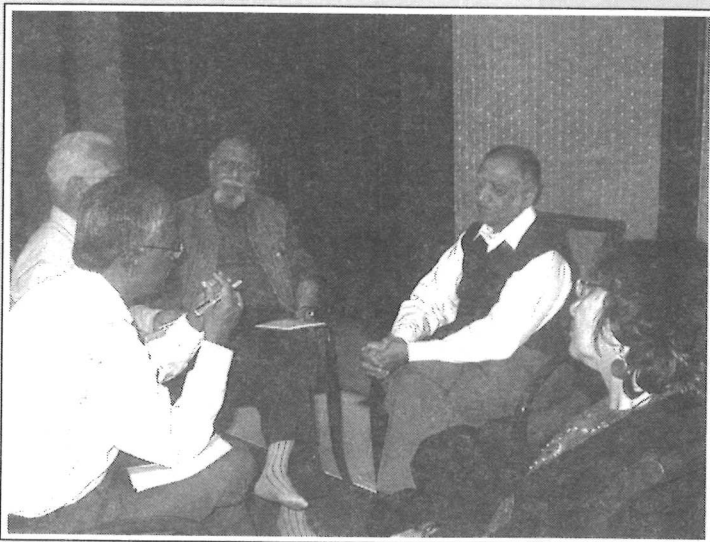
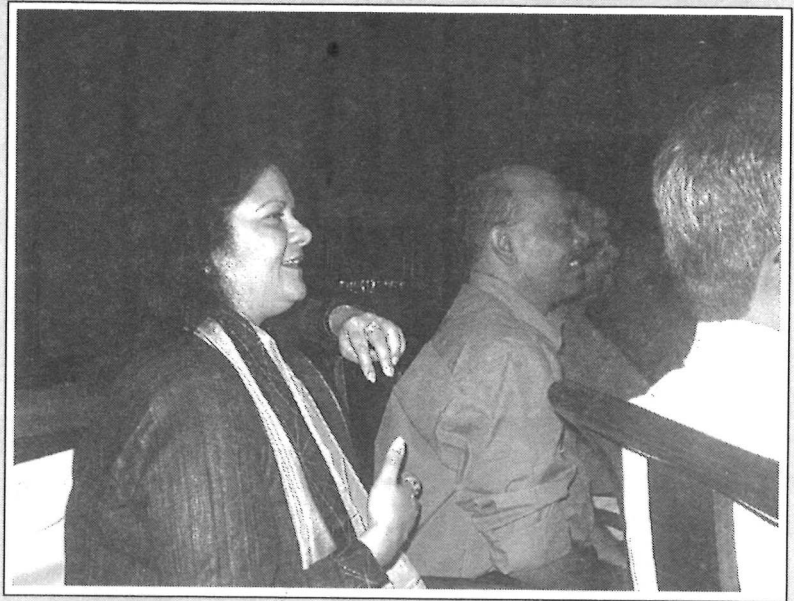
*From Dharni Sinha's
autobiography:*

"Although I have been professionally wedded to unstructured learning, my professional work in the last two decades has gone much beyond T-Group and team building...While I have used a wide variety of interventions – unstructured, structured, deep and distant – I believe that for personal growth, T-Group has no parallel technology".

"The academic identity of ISABS had always been a concern to me. Dissemination of knowledge was important, but so was generation of knowledge... Academic vigour remains one of the important challenges. [In this respect] ISABS has grown – but has it really?"



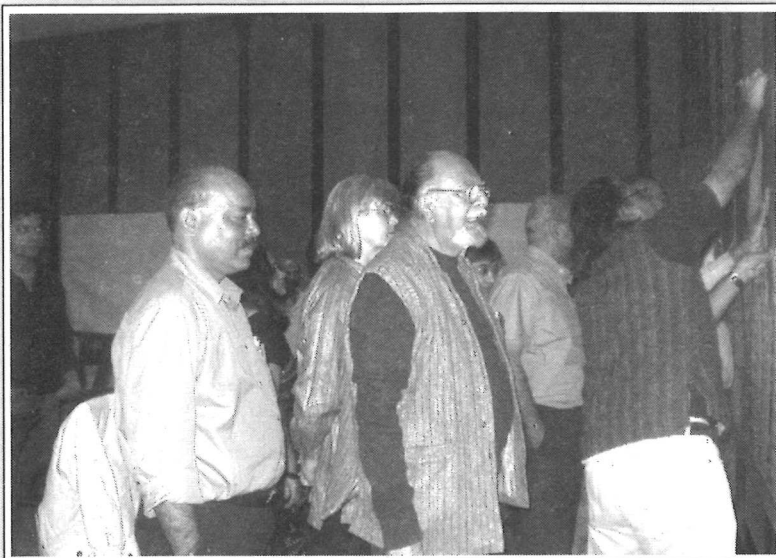
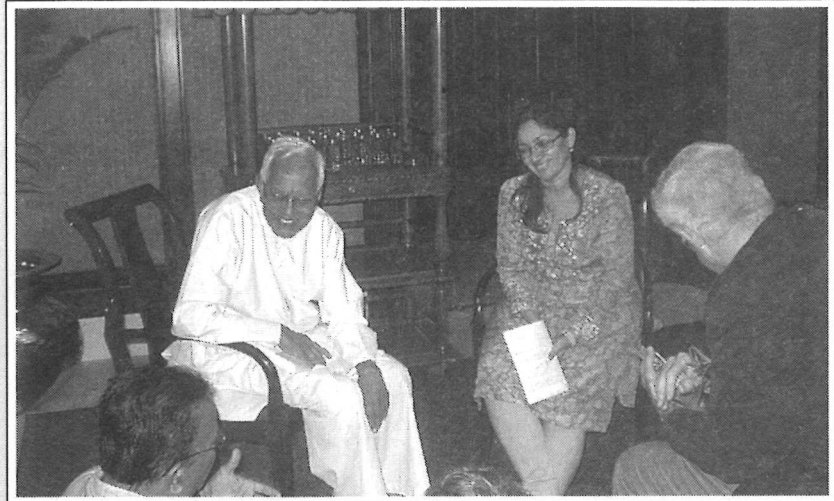
"Three decades is not enough in the life of a new academic discipline creating an innovative institution and breaking new ground. The fact that ISABS has survived and grown through many up and downs is commendable. While it may not have grown the way we visualised in 1971, time has brought a spark of change and a new generation of professionals is struggling to discover ISABS' preferred future".



"The ISABS experience shows that institution building does not follow an even path. Although a felt need gives birth to an institution, the dynamics of internal organisation processes cause stability or drift, power politics or power strengths, collaboration or confrontation. It also shows that self-renewal leads to renewed vigour and identity".



"Institutions are built on dreams, dreams are articulated in vision and vision is translated into action. Action calls for commitment to dream, design and delivery". All these must move in a culture of participation and leadership. ISABS is one institution that reflects the values underlying it".



"The present stage characterises rebuilding and reconstruction, and wider participation, with a renewed desire for affiliative needs with a strong purpose... There has been a sense of achievement, of doing something relevant, creative and useful for growing organisations in the country. The feedback from the environment, increased recognition of its work and growing need for its institutional services has reinforced the emerging ISABS identity".





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