

# HERE & NOW

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(ISABS)**



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Volume 29

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*Dear readers of Here and Now,*

*Greetings! As we say goodbye to the year that is passing by, we are also in the process of embracing the year that is waiting and beckoning each one of us to make a new beginning, some sort of a difference, no matter how big or small the contribution is.*

*I am very happy to present yet another issue of Here & Now "Expressions". As a team we have tried to capture the essence of expressing through diverse means, be it through silence, questioning, dilemmas, poetry or forms of cognitive approaches. This is to help each one share their innermost thoughts and feelings as it reaches and impacts the persons who read.*

*On behalf of my team I wish to thank all the contributors of this issue. We are indeed grateful to each one of you. I hope you enjoy this issue. Your feedback shall help us improve further and it will be highly regarded and appreciated.*

*With best wishes and warm regards,*



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# Positive Psychology

Positive Psychology revolves around happiness. This is an important concept in Organizational Behavior.

Professor Martin Seligman, who is regarded as the father of Positive Psychology, has a unique formula for happiness:

$$H \text{ (Happiness)} = P \text{ (Pleasure)} + E \text{ (Engagement)} + M \text{ (Meaningfulness)}$$

Therefore, a person who wishes to be happy has to identify things/activities which provide pleasure to her/him. For example, a person may love cricket. So, watching a cricket match on television will make the person happy. However, this is not all.

The person, to be happy, gets immersed in the act he loves and gains pleasure in. In the aforesaid example, the person will be truly happy if the person herself/himself is

engaged in playing the game (cricket). However, this also is not comprehensive enough to make the person truly happy. Eventually, what the person does to make it replete of meaningfulness in that the person should contribute to something which has purpose and meaning in life. Rather than merely watching cricket-match (pleasure) and playing the game (engagement), what will make her/him genuinely happy is, if the person can play cricket, say, for a noble cause to generate funds from such a game/tournament for the needy in terms of social responsibility. Once the above takes place, happiness comes full circle and would be sustained.

I can reflect back on my BHLP (Basic Lab) experience at ISABS and mention how the above worked for me.

Before undergoing labs, my perspective of happiness was restricted to materialistic pleasures only; after undergoing BHLP, I could identify and develop greater awareness of

interdependent human processes in group interactions at my workplace.

On a self mode, I could practice listening and develop intervention skills, thereby developing human process sensitivity towards others. My engagement occurred when I started exploring options to work on the dilemmas in inter and intra personal situations within the ambit of my job.



# Positive Psychology

Above all, my meaningfulness towards making myself truly happy took place when I found myself contributing with greater effectiveness through rendering care for society by way of immersing myself in providing joy to the less privileged ones around in community.

In all the foregoing instances, the group-members in BHLPP setting at ISABS were immensely helpful to me in helping me re-discovering myself which contributed to my effectiveness at work and happiness internally. In hindsight, I firmly believe the five days BHLPP at ISABS served as a true motivational force; we had around ten co-participants in the lab, each one was unique in terms of her/his share of issues. Speaking about me, I was literally a workaholic till then. To a query from fellow participants as to when I last took my family for pleasure trip, I replied that it is twelve years. They suggested that I should strike a balance between work and life; acting on this suggestion, I commenced taking my family out for a trip every year, which not only made me happy but also enhanced my productivity

at work.

We had another co-participant, a school-teacher who yearned to take up management teaching as a second career - I could humbly add value to this by recommending places she could explore, and which brought result.

Yet another participant was passing through a turbulent mental phase following a separation from her husband. She continuously wept for the first three days of lab. In the latter part of the lab she learnt through participant interaction that life is all about positively looking ahead rather than brooding over past miseries.

Another participant spoke about how she felt when she came to know that a new joiner with comparatively less academic qualifications was being paid more; we freely interacted with her saying that it does not matter where one starts and how one progresses in the short interim but it matters how and where one effectively culminates.

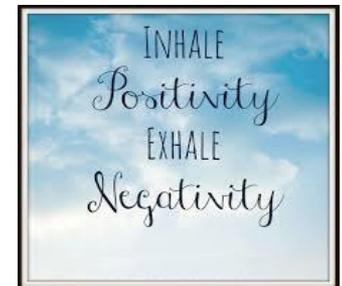
In essence, through my participation in lab, I could unlearn my rigidity within and learn to open up externally in groups. My interpersonal relationships in the process improved, and I was more composed and happy.



**Dr.(Prof.) Debaprasad Chattopadhyay**

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# In Between

*Life sometimes puts us in between*

*Calling a person's name or having a loving term of endearment "baby"*

*Between being friends to turning into lovers*

*Between being sexually attracted to being soulfully connected*

*Between wanting to cook for them and cooking with them*

*Between wanting to sleep with them and waking up with them*

*Between saying 'see you again' and 'wish you stay forever'*

*Between being experimentative and being exclusive.*

*Between being 'this' and patiently waiting for 'that'*

*Being 'in between' sometimes ... leads to something*

*Sometimes it's difficult - when you are stuck between trying harder- or letting go*

*Just when you feel, you have started to understand life... And you've nailed it...*

*Life throws another question paper at you... A bigger jigsaw... A bigger riddle..*

*And you're at ground zero... Trying to decipher where to begin...*

*In between knowing something and not knowing where to go*

*Just when we think we have smartened up, life shows us a reality check...*

*A mirror –*

*It's painful to see our own image sometimes. A reality check that says*

*- you don't know a thing!*

*So what does one do? What can one do?*

*The best is to let go... Let life take over...*

*Because that's how its going to be ... That's the way it goes!*

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# *The Unfolding Of The Unconscious*

*The Unfolding Of The Unconscious is an amazing process.*

*While it is effort-full and also at times painful,  
the usual clichéd states ascribed to this process.*

*What however amazes me is that,  
what it reveals is nothing new!  
We already know it well.*

*It appears so fresh and alive, when it emerges.  
We get aware of it so quickly  
and realize how it has been impacting “our being” and our life.*

*And the cost we have been paying for living that way.  
Just that it has not been in our conscious awareness!*

*We know it, but are not aware of it.*

*A very intriguing state.  
Knowing but not being aware!  
And by not being aware, our life seems to be running in an auto mode.*

*That is how our unconscious is driving our life.  
And without awareness we becomes victims of our own self.*

*There seems to be a strong “membrane of living” that  
separates this hidden knowing from coming into awareness.*



# The Unfolding Of The Unconscious

*This “membrane of living” is the mindless rush of tasks:  
of doing;  
of achieving;  
of making things happen;  
of setting things right;  
of looking good;  
and a lot more things .....  
Without creating any space to reflect.*

*Only with reflection,  
with moments of silence,  
does awareness emerge  
and the possibility to uncover the unconsciousness emerges.*

*While it indeed is effort-full: to break-into the unconscious,  
the more we are persistent, the more it will happen.*

*And once this “membrane of living” is permeated,  
it becomes all too easy ....  
to make sense of what has been really happening.*

*So, emerges the possibility of doing things differently,  
and altering the life script  
we have been so mindless following.*

*There is immense empowerment and freedom in this new being.*

*As Carl Jung said, “Until you make the unconscious conscious, it will direct your life  
and you will call it fate.”*

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"Money can't buy happiness, Sims ... so instead of a raise I'm giving you a bottle of Prozac !"

# 'CM4' : My Goa Travelogue

**Bindu Cherungath,**  
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*The 'ODCP' journey has been like an emotional roller coaster ride for me.*

*I used to find solace in writing a highly structured, content-oriented log and take pride in the same, which conveniently helped me escape from the discomfort of reflecting upon my own emotional vulnerabilities.*

*Then came the review of my third 'Contact' module log ('CM3'). Dialoguing with my Academic Council Member and Mentor made me understand that my logs should be more 'process-centric' and less 'content-centric'. I was also asked to be creative.*

*Being a movie buff and blogger of movie reviews, I take a lot of learning from movies – a medium which I find very expressive. So I thought of assimilating my 'CM4: Goa Travelogue' in the form of film strips.*

*I picked up pictures and comic illustrations with relevant comments (courtesy Google Images) which resonated with the events I experienced, and my feelings. I arranged all the film strips sequentially in the order in which events, themes and experiences unfolded for me during this journey. I felt satisfied due to two major reasons: one, I was able to change my conventional style of content-oriented, structured log writing, and two, I was able to experiment with my Creativity in log writing. I am happy and feel blessed that my 'CM4 Goa Travelogue' finds space in 'Here and Now'.*



**CHANGE**

LOVE IT   
FEAR IT 



**Unfreezing myself !**

**AIRWAYS**



*Roy Delgado*

**Welcome to our  
Frequent Lost Baggage Club !**



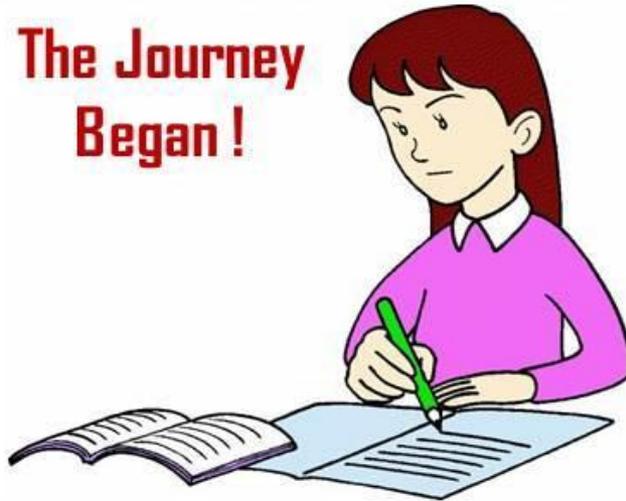
**I had packed it so well !**



*Illustrated by  
Susan P. Cooper*

**'Let Go' Emotional Baggage !**

## The Journey Began!



## Appreciative Inquiry



## The Power of Positivity!



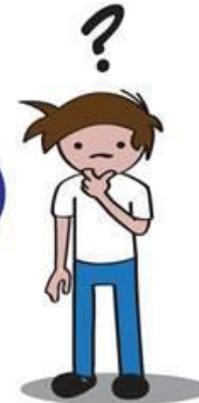
## The Joy of Co-Creation!



## Moderation Method: Capturing Every Voice!



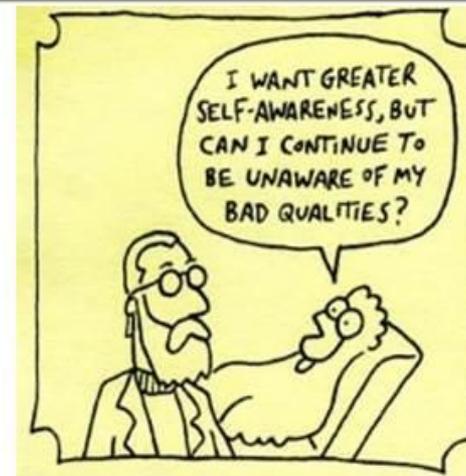
**Working Hypotheses:  
Connecting the Dots !**



**Experiencing Intervention !**

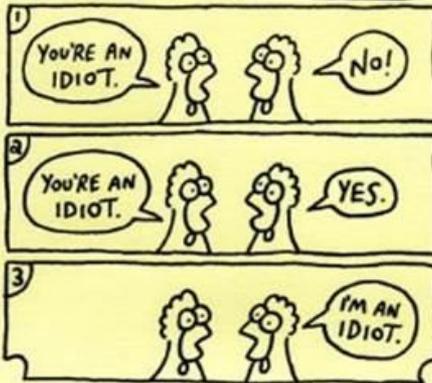


**The need for Spontaneity !**



**Awareness Expert !**

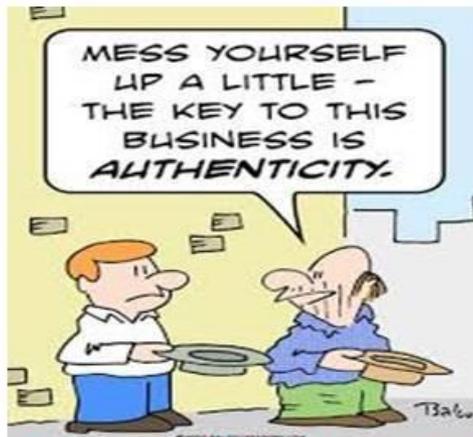
THE 3 STAGES OF SELF-AWARENESS



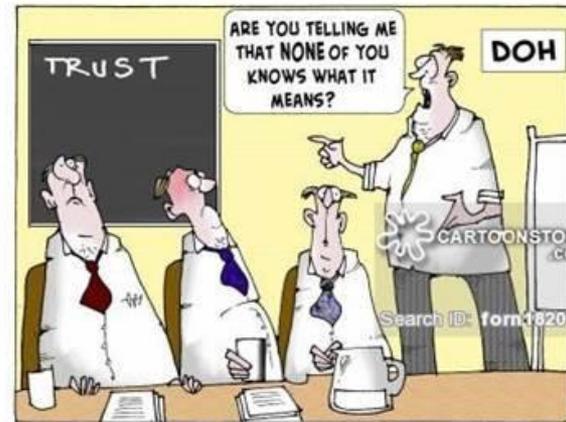
**It is alright, Accept !**



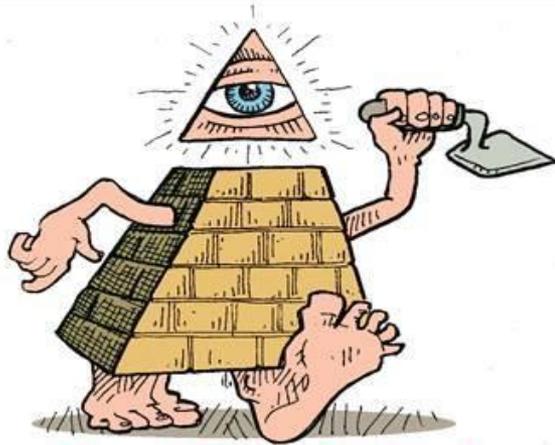
**Organization Workshop Simulation:  
Voyage of Discovery!**



**Openness & Authenticity !**



**Redefining Trust 4 OD community!**



**Second Order Reality !**



**Open Space Method !**



**World Café:  
The Power of Open Discussion!**



**Power of Collaboration !**



### Evaluation

- OUTSTANDING
- Excellent
- Very Good
- Average
- Below Average

**Evaluation Methodologies !**

Thanks for the feedback !



WOW!  
He listened?

**360° Feedback !**

change is not death.  
fear of change is death.



**Changing !**



**Celebrating Life !**

# “Feelings”

*Thoughts were my feelings,  
the future my home,  
the here and now as fiction,  
with the fear of an unknown*

*Walk I did on my ego trip,  
till I lost and found,  
the true meaning of feelings,  
from my ISABS group around*

*Give love and get ten-fold back,  
was a feeling unknown,  
how selfish I had been,  
for so long, for so long*

*Here I was with complete strangers,  
and parted from them with tears  
the bear hugs got a little tighter,  
as we trampled each other's fears*

*The white pillows and mattresses are mute witnesses,  
to the tears shed all around,  
fear, guilt, egos and selfishness,  
got strewn to the ground*

*Rose the phoenix of feelings,  
as the heart thundered about,  
grey matter gave way to palpitations,  
silences brought introspections out*

*As the ISABS journey ended,  
the heart questioned the mind,  
what say you about your present state!  
What thoughts do you hold in your bind?*

*I have fallen in love with feelings,  
says the mind to the heart,  
don't let rationalization infect you,  
you have made a good start.*

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# Me & Myself

*Me my world and all that is within it  
Began with challenges and the need to overcome it.*

*I pushed my way thru on a daily basis  
And came back weary, sometimes high ... sometimes defeated.*

*I wondered to myself ... is that all there is ?  
Is there more to life than to fight it repeatedly?*

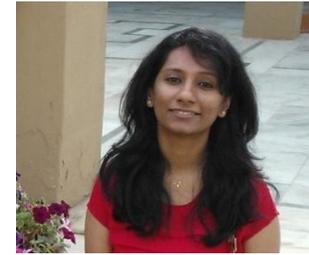
*So next day morning I looked across the battlefield  
The same ground, same world, same pattern repeated.*

*I looked again, I saw my enemy ahead of me  
Dressed for battle, I saw myself facing me.*

*I looked again, I saw the same emotions reflected  
The pain, the anger, the turmoil within me.*

*Who am I fighting? Why is the cycle repeating?  
When does this end? Who will help me finish it?*

*I put out my hand, sought the one ally ahead of me.  
Me & Myself .....We have begun... Let's see how we finish this.*



**Nisha**  
ALHP

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# The Power and Powerlessness of Silence

*"If you don't understand my silence, you won't understand my words."*

Anonymous

Silence – how often have we encountered silence in our groups? The seconds stretch to minutes...the minutes seem like hours! We start getting restless. "Will someone please break this silence?", we silently scream. The million dollar question is : "Who? And when?" Sometimes I wonder, "How long is silence acceptable in a group?" "When do we intervene?" How many times we have agonized over these questions.

Silence has the capability of making all of us – participants and facilitators alike – "uncomfortable", to say the least. I still remember my PDP journey. We were so eager to have all the answers, we packed it with conceptual sessions. In one of the sessions with Tom, we wanted to know about silence – silence in the group and

how to deal with it. At that point, with our limited understanding of processes, the belief was that every situation has a ready-made solution or intervention, which we can loftily refer to.

It was only when I actually started co-facilitation that clarity emerged. There are no "ready-made" mantras, no sure-shot interventions that will work. No magic wand which, when waved, will create learning. Most importantly, it taught me to understand silence. In my various labs subsequently, I have been able to make peace with silence and identify its various facets. From my personal experience, I have tried to classify silence as I understand it.

**Uncomfortable silence** – Usually observed at the beginning of the small group. Members are strangers to each other and unsure of what is expected of them. Depending on the level of patience, it may be associated with anxiety as members struggle to break the silence. Uncomfortable silences tend to "elicit primal fears, activating anxiety-provoking feelings of incompatibility and exclusion." (*Tom Jacobs, Miller-McCune*). This kind of

silence generates feelings of rejection and negative emotion. There may be internal restlessness, manifested externally through gestures and actions. The silence is usually broken by the one most uncomfortable or restless with the silence. It may be accompanied by small talk and overt or surreptitious glances at the facilitators.

As a facilitator, I sometimes feel paralysed by these silences. The dilemma is – should I break the silence and therefore, break the natural flow? Or should I let the silence run its natural course? If I break the silence, I may be intercepting a process which may get suppressed as members who are more articulate will hijack the group and give the quieter ones a reprieve from their struggle. This paralysis generates a powerlessness in me. To break or not to break – that is the question!

In one of my earliest experiences of facilitation, a participant was extremely uncomfortable with the silences and would say something every time there was one.

# The Power and Powerlessness of Silence

I pointed out my observation, and to my utter dismay, she interpreted my intervention to mean that it was “wrong” to break the silence. So instead of working on what the silence was doing to her, she struggled to maintain it.

In terms of stage, I would identify this as the dependent stage. The group is dependent on either the facilitator or other members to make them feel comfortable.

**Pregnant Silence** –This is equivalent of a “baby waiting to be born”. The dictionary defines pregnant silence as an occasion when nobody speaks, although people are aware that there are feelings or thoughts to express. This is the moment everyone is waiting for. I would also describe it as a meaningful silence. There is a richness in this silence – something meaningful is waiting to happen. There is anticipation and some amount of suspense in the air. Some members may even sense some anxiety and trepidation, as they are aware – consciously or unconsciously – that something meaningful is about to happen. This type of silence, in more adventurous

groups, may also be a sign of rebellion. The group may be aware of some expectation - usually of the facilitator – but unwilling to put themselves “in the spotlight”. It is characterised by non-verbal communication (“*ankhon-ankhon-mein batein*”), meaningful smiles, and, in new-age technology, texts and Whatsapp messages to one another. I identify this as the counter-dependence stage.



This type of silence energises me. I can feel “butterflies in my stomach”. I can feel

the child in me responding to the childish rebellion. There is an exhilarating feeling of power as I know something exciting is going to happen.

**Poignant Silence** –The word poignant can be defined as “something that touches emotions deeply”. The silence which follows a “moving” or “meaningful” experience in a lab may be described as poignant. It may be a catharsis, a confrontation or a general or specific “A-ha” moment, which has led to an emotional experience. It is a silence when members may be mulling over what has happened, crystallizing their experience or conceptualizing their learning. There is intensity in this silence, as a myriad of emotions are floating around. Some members may even go into a state of somnolence – our best coping and escape mechanism.

This is also the stage of interdependence, as the group feels connected in some ways.

# The Power and Powerlessness of Silence

The boat is now in steady waters, which is why the group reacts very strongly to anyone member who tries to “rock the boat” at this stage.

Comfortable Silence – I think the character of Mia, in the movie Pulp Fiction, describes this silence best. In the lab, comfortable silences may be experienced when members are at peace with what has happened.



*Mia: Don't you hate that?*

*Vincent: What?*

*Mia: Uncomfortable silences. Why do we feel it's necessary to yak about bullshit in order to be comfortable?*

*Vincent: I don't know. That's a good question.*

*Mia: That's when you know you've found somebody special. When you can just shut the \*&\$# up for a minute and comfortably enjoy the silence.*

They are comfortable in each others' presence, and do not feel the need to fill the silence with “meaningless” chatter. There is internal as well as external peace. The body language is also relaxed.

This is also the stage where the group moves to the independent stage. It is where each member is empowered enough to make themselves comfortable; and they are not dependent on anyone else for their state of being.

So the next time there is silence, listen to the silence carefully. Feel your energy. Pay attention to your feelings. Your feelings

and energies will best describe to you what the silence means. We understand people by their words; let's also try to understand their silence.



*If you don't understand my silence, you won't understand my words*

*It's yesterday that I cry  
the past, the fragile droplet  
that slithers down my cheek.  
A tear, not clear  
but red and grey and blue,*

*with blood and shadows and bruises –  
a hardened rock  
straight from the heart.*

# The Power and Powerlessness of Silence

It's the product of silence  
and caught up words  
in a tangled web of fear.  
A silent war without swords  
but guns loaded with shards  
of a death cloaked heart  
that forgot how to beat.  
It's a cloud of unknown  
where even crows don't fly  
but their cackles ring throughout.

A lonely place  
of dark and dampened mist  
that drapes over you  
but inside your head,  
and it fills your brain  
where no one else can see.

It's a puppet show  
with white faced dolls  
and fake red smiles.  
A false reality  
with plastic masks  
and unseen controlling strings,

from which you can't just escape  
as they become your soul.

It's the dark secret of my heart.  
It's the curse of my mind.  
It's the strain on my soul.

It's the tear in my eye.  
But it's why I am who I am,  
It's why I know I'll never understand.  
If you don't understand my words, you  
won't understand my silence.

*Emma Mariott*

<http://allpoetry.com/poem/10356793-If-you-don-t-understand-my-silence--you-won-t-understand-my-words-by-Dark-Reflection>



**Rachna Sharma**

Professional Member  
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# Psychological Defence Mechanisms

We live a life full of tension and stress. We want something but we tell ourselves that that something is not meant for us. Accidents happen, we fall ill. All of these create tension and stress in our minds.

If we were to closely look at where these tensions are coming from we would be able to recognize two sources for these: events that take place within our minds, and those that take place in the outside world.

Tensions that have their source in our own minds, come from the conflict between what we desire, and the dictates of our conscience. Our desires - what psychoanalysts call id, include wanting to be with someone we find attractive, or beating up someone we are angry with. Our conscience - what psychoanalysts call the super-ego - tells us that we cannot spend time with an attractive person because that person comes from a different background; and tells us that we cannot beat up someone because it is against the law.

Tensions that come from traumatic events in the outer world, for instance, having an accident, losing a job, missing out on a promotion, losing a near and dear one etc. Tensions from outside events can be broadly categorized as of two kinds: those that are caused by other people, and those that are caused by unforeseen events. Tensions caused by other people include their bad behavior with you; those by events include things like accidents and illnesses.

Whether the tensions are because of events inside our mind, or events in the outer world, these need to be dealt with. The 'organ' that deals with tensions in our mind is what the psychologists call 'ego'.

The job of the ego is to create a mechanisms of defense that guards our sanity, and ensures that we are able to cope with the various tensions. These mechanisms of defense are what psychoanalysts call Psychological Defense Mechanisms.

Formally, we can define, Psychological Defense Mechanisms as an in-voluntary, unconscious strategy of helping our mind cope with stress and danger.



*Have a heart that never hardens, and a temper that never tires, and a touch that never hurts.*

*-Charles Dickens*

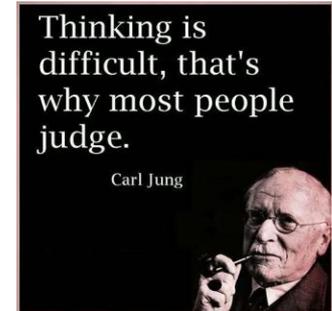
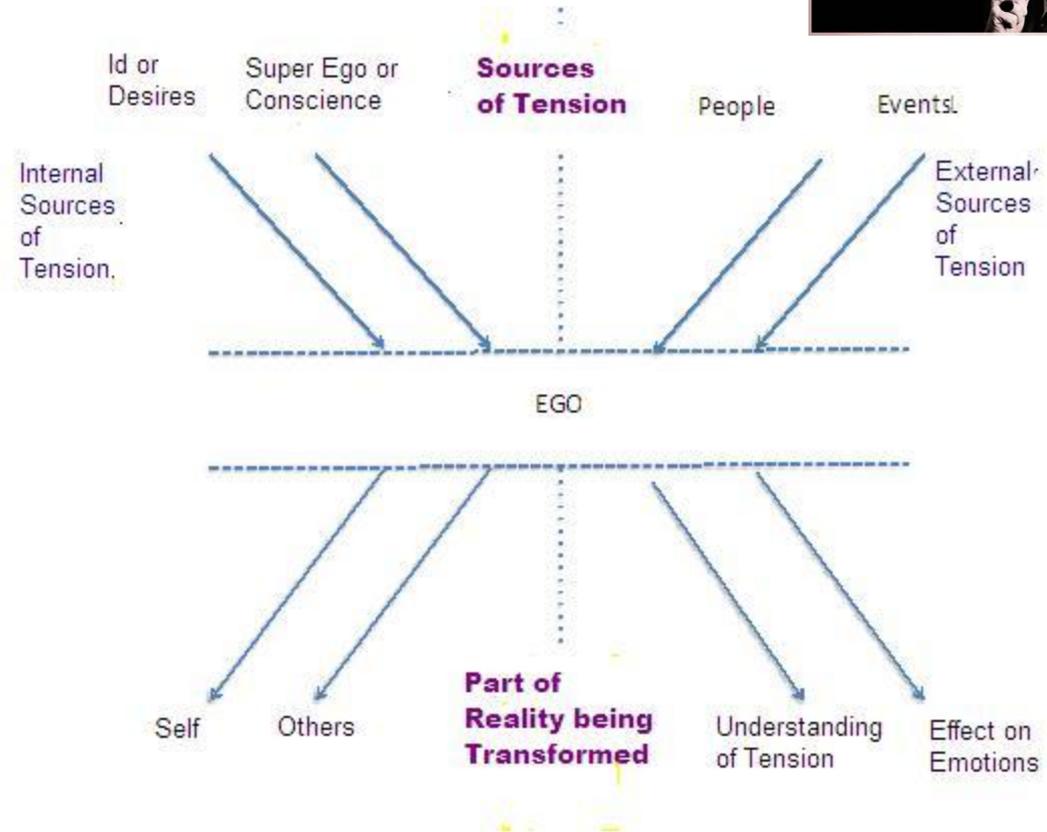
# Psychological Defence Mechanisms

As an aside: the term Psychological Defense Mechanisms was first elaborated upon by Anna Freud, daughter of the famous psycho-analyst, Sigmund Freud. (incidentally, Anna Freud too is considered a pre-eminent psycho-analyst in her own right!) The concept of Psychological Defense Mechanisms has been elaborated and deepened by people such as George Valliant - this write up is essentially based on the work of Valliant, called 'The Wisdom of the Ego'.

Going back to our concept of Psychological defence Mechanisms, the job of the ego is to defend the person from the tensions caused by the above cited internal and external events. The ego does that by distorting or modifying one or more of the following:

- The awareness of self (the notion: the kind of person I am)
- The way the idea (of what is happening to us) is interpreted.
- The emotional impact of the cause of tension.
- The way the cause of the tension (the other person or event) is interpreted.

This task of the ego can be presented - of dealing with internal and external tension, by modifying one or more of the above. It can be represented diagrammatically as follows:



# Psychological Defence Mechanisms

Experts have identified four different kinds of Psychological Defense Mechanisms:

**Psychotic**  
**Immature**  
**Neurotic**  
**Mature**

In the following pages, we will take some examples from each of the above four kinds of defense mechanisms.

## Psychotic Defenses

These mechanisms are used by people who are judged to be mentally ill: those who require the use of psychiatric medicine. Use of these mechanisms results in gross distortion of reality, or its total denial. Use of this mechanism also results in a gross exaggeration of the emotional impact (which is why medicines are usually required).

As is evident from the name, these mechanisms are to be found very rarely: it

is certainly rare to see these operating in the context of a lab.

A couple of psychotic kind of defense mechanisms are as follows:

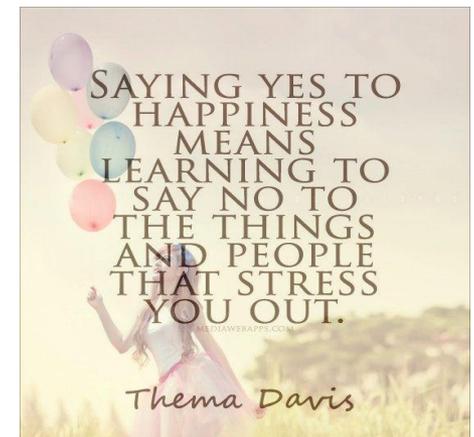
## Delusional Projection

An example of this kind is seen in the case of the main character of the movie Omkara. (a film based on the Shakespearean play: Othello). Omkara, the eponymous hero of this film, is convinced that his wife, Dolly, is having an affair with his lieutenant, Kesu. He gets so convinced about this by his other lieutenant, LangdaTyagi, that he ends up murdering his wife. Omkara is not willing to explore reality; he has converted his nightmares into reality. He is not only distorting reality, his emotional response too is exaggerated.

We can consider this example as projection, because somehow he assumes that his wife too would act like the typical male he considers himself to be - one who will take pleasure in fooling one's spouse and carrying on affairs in secret.

## Psychotic Denial

Here we can take a hypothetical example. A man is murdered in a far away country. When his wife is told about it, she does not believe it. This continues not just for days or weeks, but for years. She keeps on cleaning her husband's room and dry cleaning his clothes; she tells everyone, and herself, that her husband (from whom, naturally enough, there has been no correspondence for all these years) will be coming home during the next holidays. The woman has denied external reality as well as her emotions in order to deal with the stress of losing her husband.



# Psychological Defence Mechanisms

## Immature Defenses

Immature defenses are one of the most common set of defense mechanisms. These are called immature defenses because these occur the most in adolescents. As adolescents mature to be adults, such defense mechanisms tend to be replaced, first by neurotic defenses, and later, if the individual has truly developed, into Mature defenses.

One other reason why these defenses are called immature defenses is because the use of these defenses annoys and irritates others. This is one reason why adolescents are found to be irritating both by parents and teachers.

Examples of immature defenses include the following:

### Projection

Let's take a hypothetical example. Mohit has just started working, and he wants to get promoted quickly. He thinks if he does some personal favors for his boss, his boss will promote him. But when he sees that

despite his personal favors, the boss promotes someone else, Mohit is convinced that the other person got the promotion because that other person did more personal favors for their boss than what Mohit did. So, when he meets with this person after that person has just emerged from the boss's office, Mohit says, "What were you doing inside: buttering the boss?"

### Passive Aggression

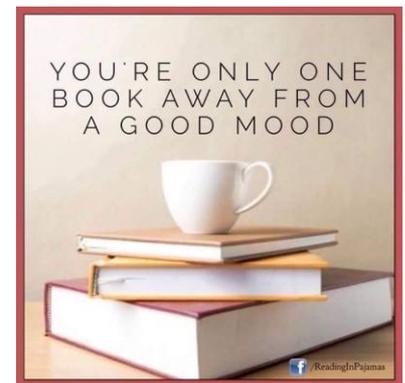
When the boss calls out to Mohit, Mohit makes it appear that he has not heard the boss calling him. And when he does meet the boss, and the boss scolds him for his poor quality work saying, "You are an idiot, Mohit", Mohit makes a stupid expression implying, what can he do, he was born like that.

Mohit is angry with his boss, but he does not express his anger in any way, except by passively working against the wishes of his boss.

## Acting Out

Suresh is the elder of two brothers. He helps his father in his business. But then one day his father announces that in his will he has decided to keep a bigger share for Suresh's younger brother. Suresh's father thinks that his younger son should get more share because he is young and helpless, while Suresh is quite capable of creating his own life.

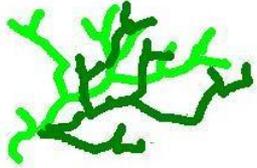
Suresh is very angry about this but he does not say anything outwardly. That evening, when he takes his car out, he, without any reason, bangs his car against a cycle parked on the side of the road, mangling it in the process.



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## Hypochondriasis

Bharat is a great fellow. But whenever I meet him he complains that his stomach is aching, or he has this headache that never gets cured. Whenever I suggest an option, or talk about a doctor, he says that he has tried all remedies, and met all doctors. It seems that he is not interested in knowing about cures; his interest is just getting me to listen to his endless complaints!



## Neurotic Defenses

Immature defenses, when employed by an individual, trouble and irritate the people around them. Neurotic defenses, in contrast, trouble the individuals who employ them. People around them may not even know that the individual is adopting a particular defense mechanism. Some of the well know neurotic defenses include the following:

## Displacement

Suresh is angry with his father, but as he cannot take out his anger with his father, he takes out his anger on his servant. The moment he sees that his servant has made some small mistake, he shouts at his servant and insults him, calling him an idiot.

## Intellectualization

Suresh is very angry with his father but instead of expressing his anger, he makes a cool, emotion less presentation on how his father's decision about the division of property is not appropriate in law. The way Suresh talks about the problem, it seems that he is talking about someone else's problem.

## Repression

Whenever I meet Suresh on the way, he seems totally out of sorts. When I ask him what is the matter, he says actually nothing is the matter: for some inexplicable reason his mood has been off for many days.

## Reaction Formation

When I meet Suresh, he sounds very happy the way his father has gone about deciding about his property. He praises his father for his foresight and sensitivity, and his ability to balance the needs of the two children.

In this case, even though Suresh is angry with his father, he has turned his anger to its opposite - admiration and liking.

Reaction formation is very moralistic in nature: after all, it is morals that are used to justify the opposite reaction. (it is moral to appreciate one's father!) Unfortunately, while Reaction Formation may seem admirable to others, it gives little pleasure to the one adopting this. This is because, even though Suresh may sound positive about his father, he will actually not be able to get close to his father. **The anger within is still there and even as he expresses admiration, he will experience abrasiveness (towards his father) internally. And this abrasiveness would be picked up by the other party too.**

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preventing the other from getting close to this individual. In other words, despite Suresh admiring his father loudly, in reality, Suresh would find it difficult to get close to his father.



## Mature Defenses

As the term indicates, mature defenses are employed by people who have truly matured as human beings. These are individuals who are concerned with more than their own existence, and are genuinely concerned and involved with the growth of others around them. The kind of defenses these people use lead to others praising these individuals for their wisdom and inner strength. Some of these defenses include:

### Suppression

Suresh is angry with his father. He would like his father to know about his anger in a way that does not destroy the

relationship, but leads to a constructive dialogue between him and his father. He meets his father, talks about how he has been feeling (does this without shouting at his father!), and then expresses his interest in knowing about what his father feels now that he has expressed his feelings.

Suppression sounds suspiciously like Repression (or Denial) in which the individual does not know that he is angry. Suppression, on the other hand, is more a case of 'postponement, and dilution, of gratification': in this case, the gratification of raging against someone!

Again, suppression is seen as a sign of wisdom and maturity: the person would be admired as to how he handled his anger with others - conveying it in way that showed that the person was not hiding things, but at the same time doing it in a way that retained the dignity of all concerned.

### Sublimation

Suresh is very angry with his father, but he

also realizes that his father is not likely to change his decisions. So, he decides to channelize his anger in order to fight inequity and exploitation in the community at large: he makes that his new goal in life.

### Reference

*The Wisdom of the Ego by George E. Vaillant, Harvard University Press, 1993*



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# THE LIFE

*Life is but a fleeting glance  
Precious grass spreading  
Green joy all around  
With dew drops on it like  
The pearls spread all over*

*The vastness of ocean  
Creating the mystery  
Vast and attractive  
Touching the core of depth within us*

*The steady mountains  
Silent and imposing  
Calling us to explore  
It's myriad colours*

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*Flowers cool to the touch  
The variety of colours and designs  
Beating any fashion designer to shame  
Spreading fragrance of life*

*And the sky so expansive  
An artistspallette with rich colours  
And seductive clouds  
Beckoning possibilities and hopes*

*Life is sitting at my feet  
Just to touch  
And experience in the here and now  
What am I waiting for ?*

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It is simple to make a simple thing complex, but complex to make a complex thing simple

It requires strength to be vulnerable whereas what appears as strength may be vulnerability

What is genuine turns out to be artificial and what is artificial turns out to be genuine

**Vipul**  
BLHP

# PVR MURTHY: SILENT INSTITUTION BUILDER



Dr. PVR Murthy left for heavenly abode on 18th Sept. 2015 leaving behind HR fraternity in a state of shock. We offer our heart felt condolences

A Tribute by  
Dr TV Rao  
*Professional Member*



*Institution building is an act of faith. No institution gets built by a single individual. It is the faith of several though a few may be the champions. PVR is one who has shown such faith in two institutions with which he was associated: NHRDN and ISABS. He rarely aspired to be an office bearer in both these institutions and whenever given, accepted humbly and continued his work silently in the same way as when he was not holding office. His commitment was to the institution and not to the office.*

*PVR was a participant at the National seminar on "Recent Experiences of HRD" held at Sea Rock hotel Mumbai by XLRI and L&T in 1985. coordinated by me as L&T Professor of HRD at XLRI and Dr.DF Pereira, CHRO at L&T. I came in touch with PVR in this seminar. He was working with Sundaram Clayton as DGMHR.*

*When we decided to start the HRD Network, he along with Chandrasekhar of L&TECC, volunteered to steer it in Chennai. Since then there was no looking back.*

*He continued to support NHRDN with his time and spirit. His contribution was both in terms of intellectual capital and continuous rejuvenation whenever the Chennai Network was in need. When NHRDN was going down, he volunteered to rejuvenate it and bring it back on tracks. At my request the Board appointed me as Chairman of the Rejuvenation committee. He assisted a lot and spear headed the rejuvenation of Chennai chapter and played the same role with ISABS at several junctures.*

*I still remember the several journeys we used to have from Bangalore to Hosur whenever he invited me to work with*

*Sundaram Clayton to introduce the PMS share with each other our dreams for NHRDN. We used to discuss more about NHRDN and its foundations and the future work. It was in these conversations, we designed a distance education program and also the HRD Facilitators program which we implemented along with ISABS in Jaipur. It is the funds from these programs that helped us to start the Academy of HRD.*

*When he told me the story of how he narrowly missed getting his Fellow title from IIMC, I felt bad and repeatedly persuaded him not to give up with IIMC.*

*He did a lot of work for his fellow program at IIMC and even met and interviewed Mrs.Gandhi for his dissertation work and also wrote a thesis. As I recollect it did not get the approval of someone and he had to join back his company and could not pursue the same. He registered for his Ph.D. with me with Gujarat University and got his Ph.D. from the same as a candidate from IIMA. I can't forget the hard work he had put in to collect data for his Ph.D. We spent a few days together at my house in Jubilee Hills. I look back with a sense of satisfaction that I used my early*

*retirement leave in 1994 to work with him to get him to write his Ph.D at my house in Hyderabad. His thesis was on how Indian Managers learn from various sources. The work we did with the Academy of HRD came in handy to collect a lot of data. Four of us (UdaiPareek, Fr.E.Abraham, Keith D'Souza and Sethumadhavan) worked together in a few projects for the Academy of HRD.*

*I tried to get him to write a paper on his thesis as a tribute to Udai Pareek but could not persuade beyond a point due to his health. I did not even know that he was going through serious health issue. Looks that while he shared joys with us all he kept his pain to himself.*

*His association with NHRDN and ISABS are over thirty years. He had been a silent worker and a rejuvenator of the Institutions. He kept them alive with his contributions.*

*His most recent contribution to NHRD was the Journal. What both Udai Pareek and I had not succeeded in starting, Murthy had succeeded.*

# PVR

*Academics have their own views of a professional Journal and we gave up the idea of a Journal for want of quality articles. However PVR pursued it and restarted the idea under the NHRDN Presidentship of Dwarakanath, and conceptualised a different type of a journal. There were differences of opinion but PVR went ahead and made a user friendly journal with international contributions. The journal has been brought out in more than 30 issues and each issue is like a book which can form an independent course material in a PG program. It has short, simple to read quality articles with people from all over the world contributing to it. I have used some of them in classes taught at IIM, Ranchi etc. This is a silent and extraordinary contribution of PVR. These journals will remind us forever of the silent and great contributions of people like PVR to the profession.*

*He has also been a great facilitator of ISABS and would keep pushing old and new members to meet frequently and also mentor as well as create mentoring opportunities for others. PVR is*

*undoubtedly a silent Institution Builder who rarely took any credit for whatever he has contributed.*

*Undoubtedly Institution Building is an act of faith and not of one person but of many silent contributors like PVR who exhibit immense faith in the institutions they are associated with.*

*PVR was not only a valued HR and BS professional but a good friend, family friend, good human being and a silent worker. We miss him.*



## An Ode to the Spelling Chequer

Prays the Lord for the spelling chequer  
That came with our pea sea!  
Mecca mistake and it puts you rite  
Its so easy to ewes, you sea.

I never used to no, was it e before eye?  
(Four sometimes its eye before e.)  
But now I've discovered the quay to success  
It's as simple as won, too, free!

Sew watt if you lose a letter or two,  
The whirled won't come two an end!  
Can't you sea? It's as plane as the knows on yore face  
S. Chequer's my very best friend

I've always had trubble with letters that double  
"Is it one or to S's?" I'd wine  
But now, as I've tolled you this chequer is grate  
And its hi thyme you got won, like mine.

Janet E. Byford

मिले थे अजनबी से हमराही हम नए  
ये कैसा हुआ अजूबा, हमदम बन गए ॥

कुछ हमने कहा, कुछ तुमने सुना  
कुछ तुमने कहा, कुछ हमने सुना  
बातों ही बातों में, सुर दिल के मिल गए ॥

बड़ा मुश्किल था ये सफर, जाना था दिल के अंदर  
झाँका तो मिला वहाँ पर, जज्बातों का बवंडर,  
पर सबने हाथ बंटाय़ा, मंजिल को पा गए ॥

पत्थरदिल हो गए थे, गर्मजोशी की कमी थी,  
एक दूजे से सीखा हमने, बांटे कैसे दिल की गर्मी /  
गर्माहट इतनी हो गई, पत्थर भी पिघल गए ॥

डोना सिल्विया रिसोर्ट, गोआ  
26 मई 2015  
लैब के अंतिम दिनों के भाव



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“THE FACT THAT YOU ARE NOT WHERE YOU WANT TO  
BE SHOULD BE ENOUGH MOTIVATION.”

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