

Here & Now

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From Dean Publications

Dear Readers,

It is wonderful to be connecting to all of you once again through *Here & Now*. This issue has been strung beautifully to bring in the richness of diversity of thoughts, feelings, views and perceptions. Various articles present to us the differences that exist in each one of us, the way we think, the perceptions that we hold and also the views that we appreciate.

The sub-theme that has emerged in some of the experiential sharing brings out some assumptions and stereotypes that might exist within us and also at times having a connection outside of us. The contributions give us a peek into some of the challenges, belief systems and hope that might help us in exploring some of our own perceptions.

The poetry celebrates and embraces life with a sense of joy and beauty and also conveys a sense of pain, anguish and helplessness. The different forms of art, poetry and painting, the issue connects to us through various hues, colour, forms and shapes. Presenting to you the issue with a lot of joy and hope!

Here & Now is very pleased to present to you in pictures the joy of celebration of Paul Siromani's 90th birthday. He is one of the earliest Professional Members of ISABS. This issue also shares the ODCP summaries and CFPF experiences and offerings with the readers.

Hope you enjoy reading this. I'm grateful to all the authors for their contributions. I take this opportunity to thank the

editorial team of the *Here & Now* – Rachna, Bhanu, Arati, Ameet and Subhaashini for their passion and dedication in bringing out this issue. You are requested to send your feedback and views to isabs.publications@gmail.com.

Hope to keep connecting, sharing and relating through *Here & Now*.

Happy reading!

Warm regards,

Rajeshwari L



The Dynamics of Individual Value System Transformation



Each one of us has a value system based on which we take actions and decisions, whether we are aware of its operation or not. Yes, all our thoughts and feelings are directly influenced by it. For a majority of us, this value system has been introjected from our primary membership of groups such as our families and community, our schools and colleges and our social groups **with whom we strongly identify, and have grown up with.** The more strongly one identifies with a particular group, the greater is the introjection of the group's values and culture for that person. This is also the process by which families' culture is passed on from one generation to another. This process is socialization.

In ISABS labs, we promote the culture of OCTAPACE (Openness, Confrontation, Trust, Autonomy, Proactivity, Authenticity, Collaboration and Experimentation).

It is also part of our culture at ISABS. When we interact amongst ourselves (Professional members, Interns, PDP participants etc.), our expectations are that we will relate with each other on the basis of these values. In reality, the practiced values many times do not match with the professed values. The reason is not very difficult to fathom. Each one of us is also a member of our diverse communities and organizations, where we are socialized in different cultures. More so, we spend fifty out of fifty two weeks in a year at our back home culture and not ISABS. Also, our identifications with those cultures could be stronger than that with ISABS.

This leads to an interesting phenomenon. Since our expectations are based on ISABS culture but our reality is our home culture, there are bound to be frustrations in expectations that we have from each other, and hence conflicts.

How will people cope with this cultural dichotomy? Some will be totally integrated, having fully internalized the ISABS values in their daily lives as well. Some will have partially internalized some of the ISABS values. And others will have dual personalities - when in ISABS pretend to follow ISABS culture, and when at home follow one's culture of upbringing.

That is how most of these oases of cultures

(Change Agent Groups different from the mainstream culture) will bring about change in larger system. If strong, they will make changes in the mainstream culture. If weak, their own culture will get submerged in the larger mainstream culture with the passage of time. It will depend upon the members of the oases how strong they are in their commitment to their subculture, and how well they role model it to others.

*Happiness isn't good
enough for me!
I demand Euphoria !!*



Now let's take the case of a person who comes and attends an ISABS lab - he/she further attends more labs and then pursues PDP (Professional Development Program) successfully, and becomes a Professional member. Theoretically, ISABS value system of OCTAPACE is supposed to be fully internalized by the new professional member(PM) and is expected to be displayed in the PM's action and ideology, both at ISABS as well as at home, social situations and work. In all these spaces (work, home, social sphere etc.) one is expected to follow OCTAPACE, because that is the new internalized value system replaced from the earlier one which one introjected earlier in one's socialization. (This is the tacit assumption and not an expressed or formal norm).

The first question is, how strongly does the PM identify with ISABS and hence internalizes ISABS value system? Most of the PMs are primary members of their work groups as well as their extended families. Hence, how much integration is possible if the value system of the work group and family group are different? PMs belong to highly diverse cultural backgrounds and their identification with ISABS also varies from very strong to moderate levels.

With this background, let me present the fundamental consequence on the relationships between the members due to above mentioned lack of integration of value systems within

the PM group. The expectations of PMs from one another will be based on the professed and expressed value system of ISABS, while actual behavior will be based on the value system of each PM depending on which group he/she strongly identifies with. For instance, if the PM is a member of a work organization which has a very hierarchical value system and it is internalized by the PM, then the same hierarchical mindset will be operating when he/she acts in ISABS as well. This conflict between ISABS value system and the PM's value system will become the source of conflict with other PMs who are having expectations of non-hierarchical culture. The same can be said about gender. If somebody has been brought up with a value system that girls are not equal to boys, and he/she strongly identifies with that family value system, then the ISABS value system where there is gender equality as an expressed value, will lead to conflicts.

It would be interesting to share my journey of values change within ISABS, both as a participant as well as a facilitator. One process that has been etched within me is that one's reality is seen by the group members and one cannot hide behind facades - so better be authentic, which makes life simpler as people will find it easier to relate as well as understand me. When I am open and vulnerable, people are able to relate to me better as a fellow human being. So it is better that I be open and

take risks in sharing my reality. I am still afraid of confrontation or 'care-frontation', because, most often, it gets mired into defensive postures and arguments. I need to work more on this aspect and learn to be better at confrontation.

Trust is the ultimate reward of intimate relationships - it is still 'work in process' within me. All the same, when I am open, authentic and caring, people will find me trustworthy. This also makes me endeavour to absolutely avoid manipulations of others or indulge in any form of manipulative behaviours. This is one area where I believe I have become much more aware during my ISABS journey; and I am glad I did make good progress but am still way behind where I want to be. My talisman is to check whether there is any gap in what I believe, feel, think, say and act. In terms of proactivity, experimentation, collaboration etc., I have full faith in these values, and do not find major issues in practicing them. I personally am fully in sync with other humanistic values of ISABS, such as respect for diversity, non-hierarchical culture, etc. In sum, I am somewhat of a good 'convert' to ISABS ideology in terms of its practice in my daily living.

I would like to understand the above process in a wider society, with an example from our Indian society. A young boy of sixteen or seventeen joins the Indian Army. The fellow is,

day in and day out, encultured in the new 'Army Culture & Value System'. And these boys (or girls), if they tend to strongly identify with their new organization and continue to stay there for next thirty years, get totally immersed in the Army culture. They have a new personality - of a 'fauji' who is disciplined, punctual, obeys boss's order unquestioningly, and so on. When the boy is at home, he is transmitting this culture to his family also. There is no dichotomy between what he follows at work, and what he follows at home or even in social gatherings (ideally speaking - actually, there will still be many dichotomies). Sometimes, this has awkward consequences in his/her extended family settings.

This process is happening for all organizational men and women. If they strongly identify with their organizations, they internalize its value system and operate with the same in their everyday life.

What if they do not identify strongly? Then the dichotomy is large and the person behaves in one way at work, another way at home and yet another way at social gatherings, depending upon the culture at these places. The result is, people remain at very shallow levels in their engagements in these setups. The deeper commitment comes from strongly getting immersed in the culture of the group.

Here is a very hilarious and tragic example of the same. The passengers boarding the Air India flight from London behave exactly the way Londoners behave there, namely come in queue, behave courteously, take care of fellow passengers and maintain silence. When the same flight lands in New Delhi, they start behaving like typical Indians namely, breaking the queue, speaking irreverently to others, being unmindful of how they are creating nuisance for others. Only the change of place from London to Delhi has brought about a complete change in behavior of the same passengers. Can I say majority of people are in this category ?

Now, for illustration purposes, look at the identification of members with their cults. Take for example, Jehadi or militant cults where people (suicide bombers) are willing to sacrifice their lives for the sake of group's objectives. Similar commitment is seen in religious/spiritual cults howsoever irrational the belief system may be. Example is OSHO Rajneesh Cult of the eighties, and many religious cults of present day gurus.

It is rare to come across a person who has thought through his/her value system and is aware of the effects of introjections of various groups' culture on his/her value system and hence thoughts and feelings. One of the important growth agendas for every person is precisely this examination of one's value system and becoming more clear about the same.

An important learning from above for me is that, in ISABS, we need to be aware of our expectations and objective reality in terms of value systems of different members. This will make our relationships more harmonious based on compassionate understanding of human condition.

No less important learning is that I can choose my groups (organization, social or political groups) which have the value system I want to live my life by and get deeply committed to them for deeper engagement in the missions I want to devote my life to.

In sum, choose your value system through reflection on your experiences and not be fragmented having many personalities to suit each group's culture; that is, examine the value system introjected from main stream culture and then change it as per your wisdom.



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feelings



This article emanates from my struggle to understand the 'why' and 'how' of feelings. Knowing and experiencing has not been enough unless and until personal understanding is captured in own words. Understanding of 'why' and 'how' has been captured through flow of poem and prose. This is an abridged and edited extract from the book 'Being Your Own Potter'.

I Feel, Therefore I Live

*I am sometimes
alone and unsure
anxious and worried
fearful and alarmed*

*I am at times
bothered and provoked
frustrated and vengeful
angry and hostile*

*But at other times
bored and gloomy
pessimistic and lonely
sorrowful and depressed*

*All this happens within me
and I know and share that
with anyone and everyone,
and go on and on with life*

*By sharing I find me to be
complacent and serene
warm and jovial
alive and cheerful*

*This is where I am now
I want to be here ever
all the transition moments
I go through are not forever
I return to state of now
alive and cheerful, meow!*

Feelings

Feelings are our internal state or happenings in response to external world. Feelings are caused by external events and are our label of internal experience, which is manifested through our expressed behaviors. Feelings are energy or aroused state and our existential reality, i.e. we exist through our feelings. The world around us evokes feelings, thinking, experiences and actions. Our feelings depend on our understanding of the external world. The way our mental models or perspectives operate also determines our feelings. The key experiences of an individual's life serve as reference points and feelings emanate therefrom. Feelings also depend on the kind of person we are - i.e. our beliefs, expectations, norms and values which we carry. Expectations play a major role in how we feel in immediate context. Feelings are unique to self in a given situation.

Feelings represent all dimensions of time, i.e., they represent history, the present and the future. Feelings occur from birth, our accumulated experiences, our expectations of future and our immediate happenings. We have no control over what feelings are going to occur but we can be aware of them and thereafter decide how to deal with them.

Feelings are our 'experience of reality and feelings are a reality' and it is up to us to recognize this reality. Feelings happen due to past, present or future but the feelings are always in present.

All feelings are the same in the sense that they are our internal energy, and, to that extent, it depends on us how to use the particular form of energy. Feelings are 'feeling energy' and like energy, feelings have both positive and negative connotations. Feelings which immobilize a person are negative - e.g. fear, anger, sadness;; while feelings which extend a person are positive, e.g. happiness. Negative energy immobilizes us, distances us from the world, and energy is required to hold this energy, while positive energy charges us, gives happiness and prolongs the sense of well being. Positive or negative, it is only a form of energy, and it is up to the individual to channelise this energy into appropriate action.

Thinking is different from feeling. Thinking is 'mind's window' view of the world. Since window gives a filtered and limited view, our thinking is limited. Our perspectives and mental frameworks work as filters to make sense of the world. The mental pictures giving rise to thinking are far from perfect. Thinking is a logical way of putting an 'internal structure' of the external world.

Our interpretations, definitions, views, opinions and generalizations all are forms of this internal structure. The problem with thinking is that each person has a different interpretation for a situation. Therefore, the numbers of perspectives are myriad and really cannot be understood and put together.

While feelings are our effective state and describe what is happening inside us, feelings are not rational and are entirely personal, idiosyncratic internal state. Though each person is impacted differently from events, and feelings are personal, feelings are also universal in the sense that all sorts of feelings can be put together into nearly 200 feelings. These 200 kinds of feelings can further be regrouped to four fundamental feelings, i.e., Fear, Joy, Sadness and Anger. Out of a couple of hundred feelings, around three fourth are negative feelings. Feelings can be further categorized based on intensity, i.e., low, high or medium. For example 'irritated', 'aggravated' and 'angry' are low to high forms of anger; 'complacent', 'warm' and 'happy' are forms of joy from low to high intensity. The 'feeling intensity' is also person-dependent, and intensity is not the same even if two people are there together in the same situation and similar feeling state.

Behavioural expressions describe our internal state. Feeling statements are emotional gut

responses from internal effective state. A change in bodily expression tells us how we are reacting and has direct correlation of our experience of feelings. Expression of feelings is both voluntary and involuntary. Certain expressions of feelings are not in our hands and expressions occur as we go through the feelings knowingly or without our knowing, while expressing feelings in terms of actions largely can be in our control. The unconscious expression of feelings happens through body and changes in feelings are expressed through bodily changes. The feelings are expressed and recognized at the face easily and distinctively. Facial expressions are unique for anger, fear, sadness, disgust, happiness and surprise (a form of fear). The facial expressions are universal, cultural and personal. Feelings can be seen not only through facial expressions but eye contact, body language, posture, movement and touch.

Feelings are life, and living with feelings is living with responsibility. An adult is a person who owns and expresses feelings. The owned feelings lead to self acceptance. The more feelings are accepted the less are our defense mechanisms to protect ourselves. Maintaining defenses for self protection requires effort and energy, and this creates a barrier between us and reality. Owning feelings is therefore a way to be close to and in touch with reality. Feelings, at times, are suppressed or are

overbearing for us and we surrender to feelings. Both these states are dysfunctional for us and have various physiological and psychological impacts.



To be experiencing the world naturally, we need to be dealing with our feelings. Identification and dealing with feelings and gradually having a sense of control and personal mastery over feelings is a sign of adulthood. It is much easier to accept ourselves and reality, and experience fulfillment and cherish our identity once we have come to understand who we are and own our feelings. Dealing with feelings in present has potential to free ourselves from past, making a realistic picture of future and living the moment fully and freely. Expression of feelings, if done to express all the feelings fully, has potential of liberating from past fully and thereby living freely.

The ability to deal with feelings has at least two steps, i.e., identification of feelings and channelising feeling energy, which are difficult to master. The way to grow as a person is to master these two abilities. Identification of feelings is easy for some persons but for others, it may be very difficult. It may take years of practice to master even identification of feelings. Identification of low intensity feelings, e.g., complacency is further difficult. The interpretation of intensity is somewhat person specific and, also, its influence on behaviour manifestation varies a lot.

There are various reasons for not dealing with feelings - for example, a person may be unable to or unwilling to identify negative feelings, or may not express negative feelings due to social inhibition. A person can get distracted by emotion or adopt a negative attitude towards self. The person may deny negative emotional state or may get stuck in negative emotions. It is also possible that person may not express emotions but beats around the bush. The suppression of feelings is either due to lack of awareness on the part of the person i.e. the person is suppressing feelings and it has become an unconscious response, or there is inability to deal with present situation or lack of response ability to address the feelings. The person has got used to denying the feelings or detach from people and situations. Spontaneous outburst denotes



lack of control on feeling expressions. One of the possible causes is that if feelings are held on for long, sooner or later, feelings find expression on their own. It requires tremendous effort and energy to hold feeling energy. This makes a person helpless and dependent. The person does not look to future but is pre-occupied with past.

There are many ways for effectively dealing with feelings. The person may identify, accept and own the emotions. The person may control emotions and continue to act in a functional manner to fulfill life tasks. It is practical to release emotional energy by providing an outlet, e.g., anger through rigorous physical activity. It is also possible to keep emotions in background and change attention to a new activity or event. Emotions can also be changed and refined through deep reflection and by altering associated views. Cathartic expression of strong emotions is desirable, as well as expression of all emotions, even of low intensity. It is also possible to reduce or enhance intensity of emotions. The adult way is to recognize feelings as they are, not look for finding reason, why they are and how this is happening. Next is to accept the feelings, and then learn to adapt behaviour in presence of strong feelings and gradually master the process of acceptance and expression.

A large number of feelings are negative. To attain a positive state, one must learn to own and deal with negative feelings, particularly fear, anxiety, worry, hurt, hate, anger, guilt and depression. Acknowledgment and expression of feelings along with exploration of causes, in intimate circles, family and friends, in particular, must be done on every day basis. All feelings are transitory. The earlier and easily we own and express them, the more functional we become in life. The more we do not acknowledge and hold on to feelings the messier it becomes. The way to personal growth is to master our feelings. Feelings are like ghosts - so long as we do not acknowledge them, we carry our ghosts, without being aware of them, but as soon as we talk to them and talk about them, the ghosts disappear.

Endless search of happiness in external world is not possible without getting rid of one's negative emotions and moving towards positive emotional states. The steps which are required to attain a state of happiness are:-

- Cathartic and full release of past traumatic and negative events.
- Expressing and getting rid of negative feelings as they occur.
- Changing thought patterns which give rise to negative feelings.
- Owning and celebrating feelings of warmth and happiness.



(Edited and abridged version of the article from the book – Being Your Own Potter)

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USE OF SENSITIVITY IN



I spent 20 years in marketing negotiating deal after deal, and observing others' behaviours, especially those of my seniors, and learning from the experiences of successes and failures. In fact, that was the starting point of my getting interested in Human Behavior which led to my opting for HRD function in my later career.

Ironically enough, I received my first formal training in Negotiations and Human Behaviour after joining HRD function, to hone my skills as a trainer. But I could no longer use it directly for Marketing.

The training I received helped me understand many of the things which I had seen my role models do which I, as a junior in marketing, used to be amazed of. Also, as I progressed on the ISABS path, I could link some of the fundamentals of Negotiation to Sensitivity Training. I would like to share here one such experience and the way I could link it to the classic Negotiation Theory, and also to Sensitivity.

This was during the initial teething period of our organization. We had just started production with foreign technology, but soon realized that the product needed a lot of modification to make it suitable for Indian conditions, which were entirely different from the ones abroad. There were serious failures and we were struggling to find solutions. (I am proud to say that we did it very soon and are today one of the leading manufacturers of such products in the world, giving tough competition to the same firms with whose collaboration we had started.)

It was during that turbulent period that Mr. T, the Chairman of one of our clients, had paid us a visit. Mr. T was known for his foul temper and abusive language which he used when angry. People usually avoided him when he was in such a mood. This was one such occasion.

Mr. T was sitting in the chamber of our CMD. He was in a very foul mood. All efforts to pacify him had failed. No discussions seemed possible under the circumstances. He was rejecting all our clarifications and justifications as mere excuses, and was not prepared to accept any assurances, calling them as false commitments. Mr. B, the Marketing GM had been summoned to the CMD's chamber. The moment he entered, Mr. T shouted, "B, you have sold me a bunch of scrap that doesn't work. I feel like beating you."

There was pin-drop silence in the room and everyone was wondering how to tackle his anger. But what Mr. B did took everyone by surprise.

Without saying a word, Mr. B walked to the corner of the room where the walking stick of Mr. T was hung on a peg (Mr. T used a stick for walking). Mr. B picked up the stick, walked towards Mr. T, bent down in front of Mr. T and said, 'Sir, you feel like beating me? Please do so.'



Everyone in the room was shocked. Such total submission by an officer of such a high position was beyond anyone's imagination. Everyone in the room waited with bated breath for what would follow. Was he to get a beating in the literal sense today?

But the impact on Mr. T was dramatic. It appeared as if his anger had evaporated in thin air. He gestured helplessness and said, "Oh B, you are just too much to handle," and after a brief pause added, "now come on and tell me what do we do to retrieve the situation." The ice had been broken and the door to dialogue had opened. At this point, Mr. B started talking about what we had already done and what further plans we had. The discussions proceeded smoothly thereafter.

This incident became talk of the town as to how Mr. B had handled Mr. T's hot temper.

Much later, during my training in Negotiation Skills, I learnt that what Mr. B had done is known as **Reflective Listening**. It is a very powerful Negotiation Technique, especially when the other party is in a negative, unreasonable mood. When someone is in such an agitated state of mind, it has been observed that logic, reasoning, data, rationale, explanations, clarifications, assurances etc. often do not work. Moreover, the efforts to pacify and the requests for cooling down may further aggravate the situation. The affected person feels that it is easy for others to say 'cool down' because they have not suffered what he is going through. He feels further isolated and misunderstood, leading to further escalation of his anger.

Negotiation Theory says that, in such situations, the trick is to pick up the essence of the other persons' negative feelings and reflect it back to him. It works as follows:

Firstly, it conveys to the person that he has been heard. This is no small thing. For most of us, it is more important that we be heard - whether or not any action is taken is secondary, and comes later.

Secondly, it gives him a feel that we value him, consider him important, and are sincere about him. The Negotiation Theory of Needs says that in any negotiation, the impact of hidden needs is as much as 90% , and it comprises all our emotions like ego, insecurity, relationships, etc. The visible needs are the issues that are discussed - such as price, quality, terms etc. But they carry only about 10% impact. This explains why we are prepared to go to a five-star hotel for food even though a road-side 'dhaba' may be selling equally good or better stuff at a much lower price. It is only because the five-star ambience makes us feel better about ourselves.

Another important thing which mirroring does is to place the issue in the other person's court. He gets into the receiving mode now and has to listen to the same unreasonable thing from others that were his own a few moments back. Most of us, especially when in a

foul mood, become blind to our own mistakes and are unable to see it. Otherwise we would not become unreasonable. At that time, we are caught up with our agenda of catching the other person on a wrong foot. So the moment the other person says something which is incorrect, unreasonable or irrational, even though those were our own words, we are struck with the realization that it is wrong. It helps us, therefore, to become fair, rational, etc.

In the above incident, whatever may have been the provocation, was it proper of Mr. T to want to beat Mr. B? He said that in a fit of anger. But do you think he would have listened if any one had told him at that time that his behaviour was not proper? He would have probably become more angry. But the moment Mr. B reflected back his words, Mr. T could see the folly in his statement, and his anger came down.

This technique has been found to be effective in many such situations.

Let us now look at it from the angle of Sensitivity.

A fundamental thing in sensitivity is to be sensitive to feelings of self and others. At a finer level, it leads to empathy, i.e. feeling in one's own heart what the other person is feeling. Most of us do this to some extent. The degree of empathy varies. There are some who can

experience and verbalize the feelings of others so precisely that it is termed metaphorically as 'two hearts beating together'. When this happens, there is perfect rapport between the two, and a high degree of mutuality occurs, including influencing. In this state, it is not a mere technique that is being applied - it is rather the real behaviour of the person that works as magic. We experience this in Sensitivity labs again and again, where the facilitators are able to influence others' behaviour through a high level of empathy and sensitivity.

Without passing any judgement on whether Mr. B was using a technique or was using sensitivity in the above example, we can see that his response to Mr. T could also have come from sensitivity - empathy for the feelings of Mr. T, who was extremely upset. We have seen how the empathetic response influenced Mr. T's behaviour dramatically. While both of these, viz. 'Negotiation Technique of Reflective Listening' and 'Empathetic Response based on Sensitivity' were effective in this case, there would be a difference in the long run.

Behaviour based on techniques would be situation specific. One would apply it consciously, calculatedly and logically, based on a thinking process, keeping in mind the gains from this.

In the long run, others would obviously notice that this person appears to empathize only when he sees a gain but behaves differently otherwise.

In contrast, the empathy of a person with high sensitivity would be observed and experienced by others universally because empathy cannot be applied through mind. It has to be part of a person's intrinsic nature and comes from heart in every situation, automatically, on its own without having to think or making an effort about it.

So whose impact will be longer lasting?

The question therefore is, can a person become an effective Negotiator by just learning and applying all the techniques?

The other side of the question is whether a person having high degree of sensitivity be a good negotiator, too?

There is one more aspect that is more important. When one applies it merely as a technique, as in the above example, what happens to one's own self-worth? Would you feel good bowing down before a person just to pacify him, using it as a technique and not as something coming from your heart? It is quite obvious that you would be lowering your self-respect. It is a trade-off in return for the

relationship. No doubt the gain would make you happy, yet the fact that you had to lower yourself would linger and continue to nag you. I have heard from many marketing professionals how they hate, deep inside their hearts, the fact that they have to play soft and bend before their clients.

However, if it comes out of real empathy, out of your being sensitive to the other person's feelings, your self-respect does not get affected because at that moment you are totally with the feelings of that person. The only residue of this transaction is the good feeling of having been able to understand and possibly pacify the other person. There is no or very little likelihood of any negative fallout.



I have experienced this so many times in my labs. To cite an example – a person was sitting

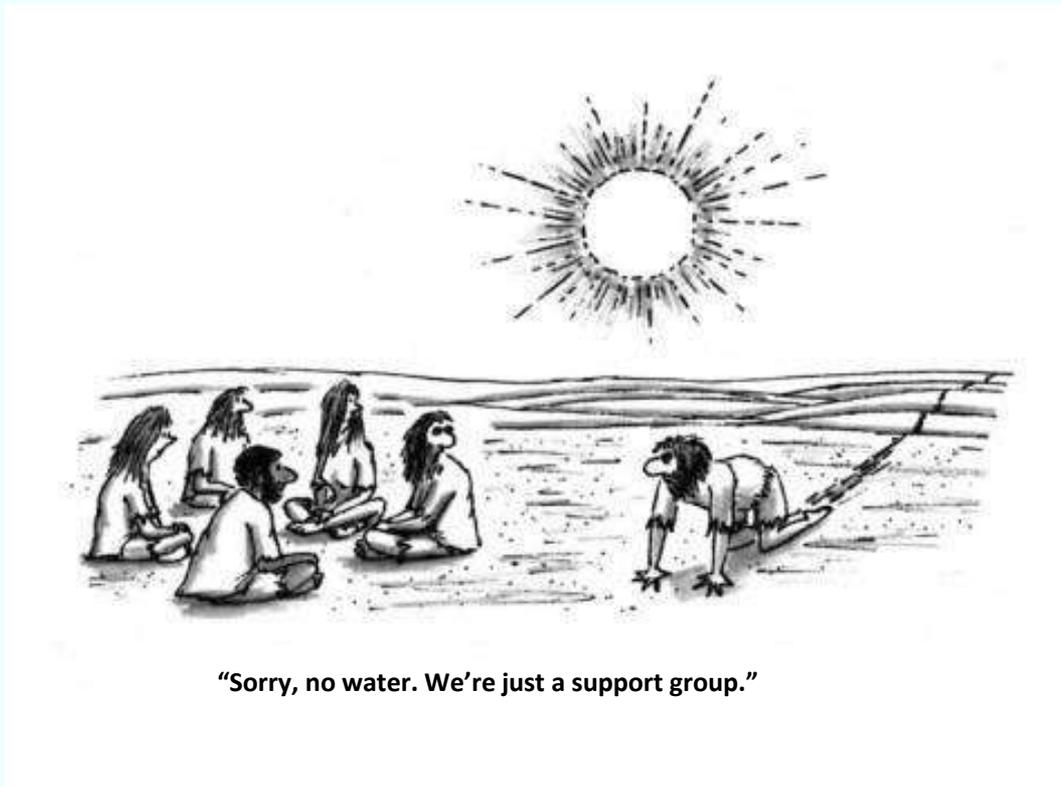
on a lot of anger that was blocking the entire group. He was so angry that he was unable to see reason, not even able to see that he was angry or trying to explore where his anger came from. Others were giving him suggestions, guidance, advice, moralistic words etc. about his behaviour that seemed 'unbecoming' to them. It made him angrier still, and he was responding with more bomb-shells towards the group in general, and towards specific persons in the group. I could see that he was angry with me too, but was somehow unable to express that, possibly out of his own notions of respect to authority or may be because of fear of authority. I was not clear about the reason. But I could see that his efforts to suppress his anger against me must be causing him a lot of pain. I empathized with his situation, and felt his pain. I just said, 'Are you are angry with me? What would you like to do with me?' There was a momentary silence. I could see the impact it had on him. It was so different from what the others were doing – giving him advice on how to control anger, threatening him not to shout, sharing their own experiences of 'controlling' anger, moralizing that anger is not good, etc. He seemed stumped at the sudden turn of events. He was so used to defend and offend what others were doing, and probably did so in his life outside, too. But this was totally different, and unexpected. He didn't know how to respond. He kept quiet for a while, looked blankly at me, and then just broke down.

It was then that he opened out his heart - admitted his anger, the anger was so much that he wanted to shoot me, and talked about what had been haunting him for a large part of his life. He started off by saying that he saw me as the main perpetrator of the crime, projecting on me the image of someone else who had made his life miserable. And he was scared of saying it to me, just as he was scared of the other person. But in this case, just the touch of my empathy had opened the doors for him, most unexpectedly. The guy had tremendous power. And he became my biggest admirer in the group. Once his power was rechanneled in a functional way, there was no stopping him and he became one of the most active learners, and a huge resource in constantly moving himself and the group too.

I had experienced the power of empathy. It was not a skill, nor a tool lifted from any book on 'How to handle angry persons' or a logic driven intervention. It just happened out of sensitivity. This is just one of many similar experiences in my life where sensitivity helped me make inroads into the other person's heart and build bridges of comradeship.

So what would you like to be – a skilled Negotiator who knows and effectively uses all the techniques, or one who has developed a high degree of sensitivity?

You decide.



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HUMAN RELATIONS IN THE DIGITAL ARENA: A FEW INSIGHTS AND QUESTIONS



Abstract

The digital arena has opened up new ways of being and of interacting with others. In this article, the author presents her preliminary findings from interacting in this arena for over two and half years (2013-2016). She sets her findings to test theories and draws conclusion under broad headings of Parameters, Process and Outcomes.

Introduction

The digital arena - by this I mean social networking spaces such as Twitter, Facebook, Hike and WhatsApp etc. - are relatively recent technological creation. While text messaging, emailing and management of groups by various platforms/ search engines is not new, and one can barely imagine continuities of relations without these tools, networking spaces provide the opportunity to connect with large groups and their chains, and exchange information in the form of written, oral, images and moving pictures.

There are studies by social scientists on the use of social networking spaces for disaster intimation or health education. They have examined the speed at which information is passed, and compared findings amongst social groups. Some movements and activist groups have also used these tools effectively to influence mass as well as state.

De-industrialization and breakdown of nuclear families in urban India has created a generation of Active Digital Space Networker (ADSN) who swings between isolation and a desire to connect via use of these digital spaces.

In this article, I attempt to present my experience as an ADSN in the following manner - I draw three boxes namely: Parameters, Process and Outcomes and then I test the findings against theories from the social /behavioural sciences.

Parameters of the digital arena

Time is absent

Time in the digital arena is absent. As the images of actors are static, in most situations a user often is confronted with words which are keyed in on a specific day by an actor, but the image of the actor is static. Many a time the

image is not of the actor but something else. Thus, not only is time absent but there is acceptance of a high level of dissonance between stated and viewed.

Except in the case of Skype where the image of the dialoguing actors is live during the communication, occurrence of such phenomena is alien, and often the live image of the other restricts speech.

Thus, it's use is relatively limited. Another factor influencing use of Skype is that it is not yet available on handsets in the open market.

Container shapes the contents

Social networking technologies (Facebook etc.) are free containers. They are relatively easily acquired via the net. These containers become arenas when a user names it and activates it. While some arenas permit various ways of being - individual, collective, small or large group, the limits are set by the arena. A few container arenas do not have facilities for transferring of a given format of information. Thus, users often tend to use multiple arenas at one go. As a result, there is high movement within digital arenas with a carry forward effect.



Pace of interaction is system dependent.

The pace of interaction is dependent not only on the arena and it's malleability but also on the number of subspaces the actor is active in. The pace of interaction is also system dependent in terms of the hardware and speed of connectivity, and ultimately to the economic conditions of the user.



Process

These parameters create certain conditions or an environment for actor behaviour. A few of these behaviours have been observed by the author.

Movement of actor

Movement within a digital arena and amongst arenas is frequent. This movement layers identity of the actor. Both in terms of appearance as well as in terms of information exchanged, actions and movements are path-dependent. As there is a strive to exist within multiple influences, the actor is somewhat like a rash road runner.

Encounters

Encounters in the digital space are invited and avoided. Some are uninvited present. All encounters do not create energy. There is a path dependency in energy creation. Exits, Conflict and Negotiation shape the container and influence interest in the arena. Flooding, trickling, raining, storming are some verbs to describe the flow of information. On days that there is high hostility in the larger community, digital spaces are live.

Therefore the digital space provides an escape from an undesirable environment. At times, the digital space is an extension of the digital games the segmented person (person who has been cut off from real relations) plays except this time, the actors are known persons including the 'self'. At other times, the segmented person connects with his/her larger self :family. This swing, as I call it, over time loses its tensions and the person becomes acclimatized to the fuzziness of being.

Actor shapes the container

Some containers are more malleable for actor influence. Actor vigilance is paramount in shaping of the container. Demands for boundary maintaining, holding of the space, and different kinds of policing and reporting are time bound. Regulation is actor centric.

Social networking space is a sub-set of the larger network of flows

Social networking spaces are embedded in a larger network of flows of information, people, goods and cash. Their place within the larger network is relatively new. Social networking spaces are a layer on existing networks of services and relations. In that way, they are distinct from other network flows, say, that of television.



Outcomes

Relations are often mediated by machine. Isolation is overcome only if there is high survival of the digital arena user in perceived real environments as hostile. Whether high digital dependency is primarily a survivor's strategy, is debatable.

The network potential of the user is vast, and so is the language ability and geographical acuteness. There is much creativity that flows into creation of the digital content creation and exchange. There is rapid shaping of the digital arena and innovation of the container and sub spaces. As such, the digital space user is a very active machine manipulator.

Justice in terms of patents and rights remains unanswered. Face to face social skills and notions of self are some of the questions that I probe in the next section.

In this section I will test the findings of my experience with the thesis of others who have, in some way or the other, written about Human interactions:

1. **Goethe Thesis:** Every arena is ruled by its own regulations. Perspective of the arena prevails/ dominates over the individual's behaviour. (Goethe, Johann Wolfgang von)

Findings: Individual and Container are reciprocally related. One influences the other and vice versa.

2. **Bucket Thesis:** Digital space is like a bucket where all is not seen. So actions of actors are with conjuncture.

Findings: Social networking is embedded in other networks. The possibility of verifying actors exists as a proxy. However, as the entire digital space is a negotiated one, gamblers and politicians are likely to last longer in camouflaged arenas. Bucket thesis prevails.

3. **Carl Roger's thesis on Self Concept:** Perception of self differs from ideal self or real self. Anxiety is a result of this cognitive dissonance.

Findings: Those encounters that strengthen self concept that is closer to perception of self image grow. Establishing of self in the digital space is paramount to the entry of a new user. Multiple 'selves' exist in multiple spaces. Anxiety is simply dealt with by creating of a new digital entity. Authenticity is not a value in the digital space at all times, unlike real time T-Groups where authenticity in every transaction is valued. Space capture is; so is exchange of information valued in the digital space. Social skills of the face-to-face type are impeded with higher dependency on social networking spaces to overcome loneliness. So, as I learned one skill, I lost out on the other.

4. **Grief's thesis:** Transactions are fair amongst people who share common traditions. In absence of common traditions, intermediating instruments are established.

Findings: Digital spaces are often back-office for transactions on the shop or face-to-face transactions. In the absence of the face-to-face relation space relation transactions remain collective, not paired or dyadic. Absence of common tradition is simply dealt with by excluding the others. As such, social networking

is a highly in-group or endogamous (peers by age, education and interest) activity.

Conclusions

The author has introduced the readers to behaviour of an active digital space networker (ADSN). A number of observed behaviours of the ADSN have been outlined. The active digital space networker is, on the one hand, highly connected with the others, usually those who are like him or her. On the other hand, the ADSN is making self vulnerable and open to learning and influence much more than before.

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ISABS

COMMUNITY PROCESS FACILITATION PROGRAMME (CPFP)



CPFP Participants & Faculty



Title of the Program:

CPFP – Community Process Facilitation Program

“Community Process Facilitation Program (CPFP)” - an ISABS sponsored certification program, is specifically meant for community level facilitators, coordinators and supervisors involved in mobilizing and organizing groups at community level; trainers involved in training communities, group leaders etc. The participants who benefit maximum from this program are:

- Those having at least 2-3 years direct experience of working with the community.
- Aged 22 years and above.
- Having familiarity with the usual methodologies of working with the community: e.g. conducting community meeting, conducting PRA and the like
- Being in a position/role to train, mentor or influence other community workers.

The program was first offered in 2013. Since then, three batches of this program have been completed while a fourth one is still going on - this is the Hindi version of the program. A Marathi program, too, is being planned.

What the participants could expect:

For effective social change to come about, it is important that individuals working for such change should themselves experience similar change.

CPFP is a program that helps individual participants to reflect and grow, helps participants identify various forms of social discrimination and exclusion, and locate their own personal biases in this regard.

The Program helps participants develop skills of helping communities to identify and deal with their own biases, and help the participants to develop non-discriminatory and participatory processes in the community. By the end of the Basic program of CPFP, participant should start recognizing processes at individual, interpersonal and group level, and start developing linkages to its application with community level processes.

Most importantly, by the end of the program they develop positive self image which in turn enhances their effectiveness in roles they are playing at personal and professional spaces.

Advanced program is designed to further sharpen process skills and social analyses.

CPFP Update:

To date, we have had 124 participants registered for Basic programs of CPFP in the last four batches. Out of these, 77 participants have completed both the modules successfully. CPFP Batch 4 is currently running; we have completed Module 1 in April 2016 and Module 2 is scheduled for October 2016.

Almost all the participants demonstrated high involvement and enthusiasm during the entire program and have found value in what they experienced and learnt through this program.

Experience of the same has been very enriching and fulfilling for facilitators and organizers as well.

13 Professional Members (7 Male and 6 Female) of ISABS, four Interns and one PDP member (all female) have been directly engaged in facilitation of these four batches. 12 other Professional Members have been supporting planning and designing processes.

All those who have participated till now have engaged very deeply in adding value to the program and facilitating learning of both faculty and participants.

What have been highlights (highs and not too highs) of this program:

Batch after batch, we have experienced that participants at this level are really keen to learn - probably this is the first experience for many of them to receive so much value, appreciation and attention. Participants generally take their seats 2-3 minutes before session starts. We have long working hours and we have experienced constant high engagements from participants even at 8.00pm or 8.30pm, or if we have called for coaching sessions for individuals at 7.00am - they have been ready to take it even when it was voluntary.

There is a range of levels amongst participants and, I feel, naturally a very inclusive learning environment gets created which accommodates everyone, respects their self image and facilitates learning of everyone without discriminations and biases.

I think both facilitators and participants contribute to building such a learning environment.

The Program design is such that it challenges us as faculty to be always innovative, participatory, simple and interesting in everything that we do. We create a number of learning spaces such as: small group (T Group),

large group processes, journaling, concept sessions, one to one coaching/ mentoring, small group exercises, assignment making etc.

As part of the design, we spend one and half days every time for preparatory process amongst identified faculty. This helps build harmonious and respectful relations amongst faculty along with providing enough time and space for quality work and justice to program objective and design. I strongly believe this has been key to satisfying and meaningful work we all have been experiencing.

Since the purpose of the program provides opportunity, we are able to do a lot of conscious work on identifying, recognizing and celebrating diversities and differences; digging on possible biases that we may be holding and still hold with each other. This mutual engagement is done with a lot of love and respect. The journey is still on and we are waiting to experience its manifestation at the Advanced level.

There are many such things I can highlight; however, I would also like to share a few challenges that we have been constantly facing:

The program cost is kept at minimum level and facilitation cost is supported by ISABS; it's still not feasible for many NGOs and participants to

pay full fee or even 50% of fee. Thanks to sponsors, we have been able to include every participant who has expressed interest and reached out to us for sponsorship. The cost of facilities is also increasing, and future programs are going to be more financially challenging.

One of the efforts has always been to reach out to both male and female participants and balance the number but this has been a challenge always. It is only in the last batch that we have had 43% female participants:



we hope this remains the case even in future batches.

As there are very few programs of such quality being offered in Hindi, we have been receiving registrations from a number of people in managerial positions or people in support systems (accounts, administration) as participants in CFPF. One lens is that it is important to ensure that all of them learn about themselves and also about social and human processes in groups. The fact that remains alarming for us as organizers is that the real participants for this program, i.e those who are in direct community interfacing positions... “why are they not here in large enough numbers? “

There are two modules, and in every batch, a few participants drop out in the second module : we have still not been able to identify the real reason for the same and how to ensure that all participants attend both the modules. Probably, it is organizations that are not able to prioritize these trainings - in some places participants leave organization and join new, and they are not able to commit to this engagement. In some cases, individuals themselves have prioritized social functions over these trainings.

Future Strategy:

CPFP program has been designed in two phases i.e. Basic and Advance program of 2 modules each. We are now in a position to hold Advance program for the participants who have completed Basic programs, and they and their organizations are willing to invest further towards developing process skills. The dialogue with stakeholders is on in this direction.

Meanwhile, we are also taking this program to the target audience speaking different languages; next in line is the Marathi CFPF in November 2016.

Some large organizations have also approached us to facilitate exclusive CFPF programs for their staff. One such program is scheduled in 2016.

Self experience:

I have felt so humbled and enriched by meeting and touching lives of such wonderful people coming from remote places, all engaged in such meaningful work. I have grown as a better person with every experience. I feel fully alive with all my senses and faculties engaging in this program. I feel blessed to be associated with programs such

as these, which are a rich source of joy and meaning in my life. Most importantly, I feel “humbly proud” that we have been able to reach and sustain quality in this program.

I have heard similar expressions from most of our faculty . We have had a great working environment amongst faculty and have also stolen time to enjoy local cuisine, shopping and culture of cities such as Lucknow and Bhopal.

There is always scope to improve; we are planning to back up our quality by extending field support and handholding participants’ learning and application, reaching to sponsor organizations and so on.

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मेरी पहचान

मैंने बंद किया था अपने को
एक असहाय कमजोर पंछी की तरह,
कहीं से यह आवाज़ है आई
क्यों हो तुम ऐसी
क्या होसला नहीं है,
खुले आसमान में उड़ने का ?
दिल किया, हिम्मत जुटाई,
और उड़ चली आसमान में
तोड़े सारे बंधन, तोड़ दी साड़ी बेड़ियाँ
आसमान साफ़ है, शांत है.
सुंदर है दुनिया
बहुत से रंग हैं, खुशबु हैं, प्यार हैं,
इज्जत और सम्मान है,
आसमान में उड़ते पंछियों में
मेरी भी पहचान है!

शिप्रा,

09/04/2016 , Module 1, Batch 4, CFPF, ISABS.

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जिन्दगी

जिन्दगी हर पल मुझे तडपाती थी
कभी रूठ कर, कभी संभल कर कहीं चली जाती थी
मैं जिन्दगी को हर पल कभी मुस्कुराकर कभी छिपकर
देखता रहता था
पर वो मुझे ही आईना दिखा कर चली जाती थी
एक दिन मैंने जिन्दगी से कहा
इतना सितम मत कर जालिम
वो मुस्कुराकर बोली – मैं सितम नहीं करती तुम पर
वो तो तू खुद ही है जी मुझ से सहम जाता है हर पल !!

महीपाल सिंह,

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Process Understanding In Training



I am a behavioral training consultant and have been in this field for the past 16 years. I did my Basic Lab about seven years ago. At that time, I had already established myself as a trainer and was working with several multinational firms in various industries.

Before I started my journey in ISABS, I was unaware of my own issues, beliefs and needs and therefore blind to how they manifested during workshop processes. The awareness that I developed in ISABS changed not just my behavior but also my outlook towards my profession and my role as a trainer. When I look back at my experiences, I am able to see the gradual change that has come over in my training style and as a result, a happier feeling and less baggage and stress at the end of the training day.

One of my important blind spots was my high

need for control.

In any training workshop I would want every participant to understand what I had to say, agree with it and also apply it in situations which I had created for them. If anyone didn't agree or questioned me, it would irk me no end. Not only that, my impulse would be to prove my point without really trying to understand where the other was coming from.

Also, in any application situation, if the participants did not show the expected behavior, it would make me very angry and my feedback to them would reflect this anger no matter how hard I tried to hide it.

I always expected that all the participants in my workshop would sincerely and seriously engage with me during the process. If I saw someone

chatting with their neighbors I would reprimand them severely. If I saw people giggling, I would assume that they are laughing at me and get seriously offended / hurt by it.

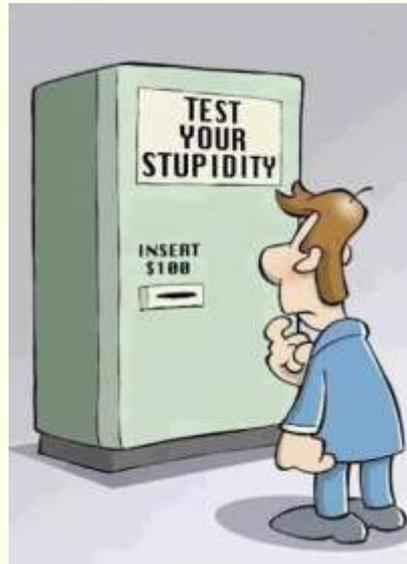
At the end of it, I would be left feeling guilty, ashamed and confused for having gotten angry at them but I would not acknowledge this. Instead, in my mind, I would keep explaining my behavior to myself as being right. My feelings and my experiences were in contradiction to my beliefs, but since the feelings were not explored, the beliefs could not be revisited.

I now think that the design of the workshop did not allow any space for participants to come up with their issues or leave any space for them to connect their experiences to the concepts I was trying to make them learn.

Also, the way I positioned these concepts— there was a finality and certainty to it – my premise being that these concepts were the answer to all their problems. Also, I probably saw that the objective of my role was to tell them what to do, how, when, and where and insist that it worked. Seven years of labs at ISABS, a variety of interactions with fellow participants and professional members, and several books later the letting go is happeningnot yet there fully.....but it's happeningand in significant ways.

First of all, my workshops are now about looking at possibilities and not about offering solutions. Moreover, the design primarily focuses on understanding participant issues and exploring whether the concepts build some clarity and spark ideas. There is always space for sharing this and building on each other's perspectives. However there is no pressure to agree or accept anything I say. In fact, I am able to use the contradicting views to create much richer learning.

When participants are not able to implement behavioral change, I am able to go beyond blaming to see their difficulties. This has led to some amazing insights about things in the learning environment that cause it, the trust levels in the group, the group's willingness to support each other etc. The awareness empowers me to make interventions that



support a more open learning environment.

The chatty, giggly types now often share with me how and why their managers need to go through this workshop more than them and what made them laugh was how their managers have not learnt it in so many years.

Very recently, at the end of the first day of a 2-day workshop, we were doing a round of 'my most significant learning today' and one participant said that his most significant learning was a 'ground rule' I had suggested to the group at the beginning. At first I was shocked and my insecurities had begun raising their heads when I thought to myself, 'Who am I to say he should have taken away something else? Maybe it's

most relevant to him right now and let's hope that it helps him move forward'. This thought gave me inexplicable peace. It was peaceful to know that their learning is not my burden to carry.

This change in stance has shifted my focus from covering what was planned, to doing what is most useful for the participant group. This has made me highly creative and spontaneous. Just observing honestly what is happening in the group generates alternatives and more useful ways which I am able to adapt on the fly. And that is the most amazing feeling.

I still believe that 'letting go' is a work in progress for me. But it was wonderful taking stock of where I was to where I am while writing this.

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'ALIGARH' (THE MOVIE)

REVIEW (1)

Aligarh is a movie which needs not only to be seen and written about, but also talked about a lot – especially in the current times of political and social upheaval

Three things stand out in Aligarh : one about the social issue of equality, liberty and justice - the essential tenets of our constitution; two, the movie itself, especially its direction, cinematography, editing and acting; and the third being about homosexuality – in that order.

In one dialogue from the movie, the editor calls the main incident of the movie a sex scandal to which the young journalist responds that it is not a sex scandal but about human rights. This dialogue kind of sums the message of the movie.

While the theme of the movie and the real life incident have been characterized as being about homosexuality, in reality this is more about how much freedom which exists for an individual to live as per his or her choices and how much over-arching is the social fabric and morality of the society on the personal spaces of an individual.

The preamble of our constitutions speaks about guaranteeing to all its citizens:

JUSTICE, social, economic and political; LIBERTY of thought, expression, belief, faith and worship; EQUALITY of status and of opportunity. Article 21 of the Indian constitution also gives to its citizens a fundamental right to privacy.

Can then, the collective morality of the society override this guarantee? That is the question which the movie raises. Aligarh, in its very subtle narrative brings out this point as to how an individual actually is nothing in front of



mob mentality and mob justice which seem to largely prevail in this country, especially in the domains of religion, sexual preferences and, in more recent times, nationalism.

Freedom of choice as a value is something which I hold very dear to me. I tend to feel angry when personal choices of people are curbed, especially when compliance to society overtakes the personal needs of people. I find it very suffocating.

As a value within ISABS too, freedom of

choice is something which is highly practiced. The learning methodology followed in T-Group is based on this value that learning cannot be imposed and eventually the participants have to exercise their choice to learn / change as they wish to.

Aligarh is a movie to be seen with patience, to understand its layered messages and to understand the conflict that exists in the current times between simplicity and politics; between poetry and quick conclusions; between the essence and the word; between the various shades of gray that life is and the boxed black & white view of the world that society wants to have. Society wants to label you either as a hero or as a villain. The human seems to get lost in between.

In terms of the movie, Aligarh is simply a masterpiece. A work of beauty created by Hansal Mehta, It can easily fall into the category of text book movies to learn about subtle direction, cinematography and editing.

The direction is so subtle that if you are not fully into the movie, you could miss a lot: the facial expressions of the artists, the way they are dressed in a particular scene, the camera angles used etc. are very suggestive of the underlying narrative. It is hard to write about these nuances; the best way would be for Hansal Mehta to release a "Making of Aligarh" as a potential tutorial for many aspiring movie makers and for movie buffs.

In terms of acting, this by far is the finest role done by Manoj Bajpayee. He so beautifully depicts the sense of isolation and alienation of Dr. Siras and what he goes through in a hostile society, where even his so called friends refuse to help. Manoj give us a window to peep into the life of a person who braves to be different, at the same time who is also human, with his own needs of acceptance, inclusion, recognition and pride.

In a way, one gets to know Dr. Siras as a person and about his entire life, way

beyond the events depicted in the movie.

Finally, the last piece about 'Homosexuality'; Hansal Mehta and his team have done a brilliant job of not making a caricature of it and not boxing the protagonist in a small box.

The question that the movie raises is that, while for a "normal" human being his or her sexuality is just one piece of his or her being, how come when it comes to homosexuals, their sexuality seems to be the only lens through which society sees them. The movie, while exploring the sexuality of Dr. Siras, does complete justice to present the complete human that he was or anyone else could be. And how narrow society gets when it judges people only by one aspect of their life - not just judges, but admonishes them.

At a personal level, i am in touch with my need to be inclusive of people irrespective of their personal choices - sexual or otherwise. I know a friend

who is gay - and I feel sad when other friends make fun of him. I would like him to be treated normally - especially in his absence.

At the same time, I also see myself getting judgmental towards people who are non-accepting of differences (e.g. gay people). The question for me then is, how can I be empathetic to them too: to be accepting of their non-accepting behavior. That would be true inclusiveness.

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“I knew you
before I met you!”

First impressions in an ISABS community:



“Hi! I am Nikhil, I stay in Mumbai.”

“Hi! I am Rakesh, from Delhi.”

“Oh! You are from Delhi? You didn’t seem so when I heard you talking at the dining table. You appeared quite sober. Normally people from Delhi are quite loud and aggressive!”



“Hello! I am Pushpa, what about you?”

“Hi! I am Tina.”

“So are you working anywhere?”

“I work for an IT company. What about you?”

“I am not working anywhere. I am only a housewife.”

** All names used are fictitious*

How we carry our Stereotypes

Stereotypes are general assumptions which individuals make about others of different socio-economic or characteristic groups. Those who appear different from us are stereotyped based primarily on image or perception - for instance, a lot of credibility on another culture is based either on hearsay or some news that may not be credible or verified.

Many experts argue that stereotypes are developed at an early age influenced by family, friends and society. Low exposure to different cultures within one's socio economic surroundings tends to increase this perception.

Stereotypes have traditionally been defined as something conformed to a fixed or general pattern, a standardized mental picture that is held in common by members of a group representing an over simplified opinion, prejudiced attitude or critical judgement. Stereotypes tend to be exaggerated beliefs about specific social groups or types of individuals. We tend to develop our stereotypes from a sense of learned perception. Some suggest that most people are attracted to and prefer to be with others who are demographically similar to themselves.

Stereotypes continue to exist during the passage of time and are capable of persisting till we learn more about differences between groups and individuals, and outgrow and evolve from that.

Demographic characteristics such as age, ethnicity and gender are easily observable, and team (group) members use them to attribute specific patterns of thought, attitudes and behaviours to themselves and others.

In this article my endeavour would be to bring us to have a close look at these patterns predominantly present in the groups we work in.

Carrying our stereotypes to the groups:

Age based stereotyping is often done based on how one looks at different people based on their age. By relating age with seniority and experience, a senior member is often seen as a person who is likely to have more knowledge and hence set him up as a knowledge provider. Unfortunately, the participant, too, gets set up for this till the group realises what they have been doing.

This age related generalizations leave less scope for exploring the possibilities of each other since the younger member is looked

upon as a person with least experience and might not be able to give anything to the group. In one of the groups, a member who was the youngest of the lot was seen giving family roles to others - from brothers to mothers to uncles - till he realised what he was doing and became aware of his patterns. Later he happened to become an important resource to the group.

Gender roles are stereotyped mostly on how one should be or not be. For instance, men are supposed to be strong and task focussed and not show their vulnerable side; whereas women are seen as nurturing and taking care, and okay to be showing their vulnerable side.



"Boys shouldn't play with dolls" ...(??)
"Tools are not for girls..." (??)



Men experience pain, but do not express it most of the time. Crying men have often claimed that this was their first time since boys and men are asked to control their emotions, and tears are seen as a sign of weakness. On the other hand, task oriented women are often labelled as being too harsh or less caring or nurturing, which is expected of them. Women are labelled as being the caretakers, and, often in groups, labelling or stereotyping is done based on how they behave. The nurturing and soft spoken are categorised as moms or sisters and if seen as stricter, are likely to be labelled as headmistresses or teachers.

Facilitators too are bracketed and slotted based on some assumptions and stereotypes of how they perceive authority. Male and female authority are typed according to how the group would prefer to see a male vs a female facilitator.

More often, a female facilitator is the one who supposedly has to take on the role of a care giver or the one to build or facilitate harmony. If this doesn't happen, the members find it difficult to accept the other or different aspects of a female facilitator; and likewise, a nurturing, vulnerable and caring male comes across as a surprise.

We are now witnessing diverse fields of working class. What happens when a diverse

set of people with different work culture, language and regional affinity converge in communities and labs?

There are various assumptions based on the type of work a person does and the related behaviour. At times, the manner in which it is emphasized almost makes a person and the job he or she is into, a synonymous one. "So you are from bank? You need not even have told me; I could look at you and tell". Similarly, people working in software industries are termed as techies and they seem to carry this tag everywhere.

Stereotyping is done based on fluency or having inability / difficulty in speaking in a certain language. At times hierarchy is formed on basis of communication, and a particular group stereotypes the other to conform to be part of that, and at times to prove to others about their proficiency rather than taking a different stand and being objective.

In one of the groups that I recently facilitated, the members from the social sector wanted to relate to the members from corporate sector. A similar reciprocation was seen missing and the reasons cited were difficulty in understanding the kind of work one does and (un)familiarity with a particular language. A lot of work was done around understanding each other's

dilemmas and the need to relate.

The process of communication, relationship building and issue of class was a classic case of how we are likely to form some sort of hierarchy in our minds about how we would like to relate based on some unfounded assumptions rather than increasing our bandwidth to really understand people as they are. The fear of unknown is what drives the existence of stereotypes. In labs then, is our opportunity to explore this. Having various perspectives, listening to different viewpoints – this can lead to richer and diverse exploration.

Since process work provides us a space for knowing and discovering about other people, stereotyping might lead to missed opportunities. When we stereotype persons based on a category or try to put him or her in a similar framework, we might miss out on various other aspects of the person's real strengths.

I have found meaning in breaking some stereotypes in small ways. Coming from a traditional family, living in patriarchal and hierarchical set up, some stereotypes got built over years – taking a few steps towards liberating and growing is a huge learning for me. I give credit to process work which, in many ways, has helped me look at some such stereotypes.

Recent events across the country have given some hope to all of us of breaking years of subjugation due to stereotyping. The widows of Vrindavan celebrated *Holi*. There are two short films. In one, a man is shown having conversations with a sex-worker, who gives him (her client) an insight into his business. The man is seen objectifying her, and failing to look beyond her work. As an individual, she seems to know about many things happening round the world, which surprises him, as though there is nothing more to her in life than her occupation. In another short movie, a transgender is seen breaking the tradition, by empowering herself to scale newer heights. She is seen helping people break some stereotypes and move ahead in life by showing a way.

Conclusion:

Stereotypes have been a part of our culture since the beginning and maybe we have allowed it to flourish as a family, community, society etc. The true test would be 'how do we continue to create a better worldly understanding of the differences between each other?'

By recognising the personal stereotypes we hold against each other and how we ourselves are being stereotyped, we can begin to understand one another and communicate our beliefs and positions more clearly.

The woods are lovely dark and deep
But I have promises to keep
And miles to go before I sleep
And miles to go before I sleep

Rajeshwari L
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'Quotes by Highly Successful People'

LIVE AS IF YOU WERE TO DIE TOMORROW,
LEARN AS IF YOU WERE TO LIVE FOREVER.
Mahatma Gandhi

SUCCESS IS MOST OFTEN ACHIEVED BY THOSE WHO DON'T
KNOW THAT FAILURE IS INEVITABLE.
Coco Chanel

SOMEONE IS SITTING IN THE SHADE TODAY BECAUSE
SOMEONE PLANTED A TREE A LONG TIME AGO
Warren Buffett

1) Flight of Phoenix

कितने हैं सपने आंखों में
रंगीन और रोशन
कितनी हैं बातें जुबां में
गुपचूप गुमसूम

दिल की धड़कन है तेज
डंरी हुई अपने आप से
केहती है रुक जा
थोड़ा संभल जा

पागल है मन मेरा
बंधन में कैसे बंधेगा
हवा दी है खुद आग को
कोई कैसे इसे बुझाएगा

शायद ये वेहेम है मेरा
की खवाबों पर काबू है
अब इस आग में जल जाना
लगता है मेरी तकदीर है

अपनी राख के ढेर से
कैसे कोई उभर पाएगा
अगर नहीं जला तो कैसे
नया फ़ीनिक्स उड पाएगा

2) Ek Taj mahal Mera Bhi

टेढ़ी मेढ़ी गलियों में
घर बसा है अरमानों का
मानो तो अपना है
ना मानो तो बस सपना है

छत है फटी पुरानी सी
छेद किये हैं कुछ यादों ने
सुरज की नर्म किरणों से इसे
हमने सिल दिया है आज

दिवारे भी हैं बड़ी बेढंगी
और रंग है इसके फिके फिके
उम्मीद के सौ दिए जलाकर इन्हें
हमने रोशन किया है आज

जमीन है खुर्दुरी सी और
कांटे बिखरे हैं उलझनों के
आपके पैर छिल ना जाए ये सोचकर
हमने मोहब्बत की कालीन बिछायी है आज

दावत दी है आज सबको
की वे भी आए इस ताज महल में
खुशियों की नीव पे जिसे
हमने खडा किया है कल रात

POETRY

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ALIGARH: (The movie)



REVIEW (2)

‘A nostalgic trip
and
some perceptions’

Watching the Bollywood drama 'Aligarh' was a nostalgic experience for me, as I was a student at a University there.

I could revisit my hostel days in Aligarh - going by rickshaw to my department in Arts Faculty which also housed departments of other languages; having lunch in the ladies common room; waiting for day scholars to open their *tiffin* so we could exchange our hostel food with them - it was great fun. Yes, I miss college days where I used to be active in drama club and also got opportunity to act in plays.

The movie 'Aligarh' talks about sexual preferences and how choice making becomes difficult in a hostile environment where people are not willing to accept one's choice.

I recall how we used to gossip in our hostel about same sex relationships.

I also remember that our wardens didn't approve of our meeting with boys. We had to tell lies when we left our hostel, saying we were going to meet relatives.

Surprisingly, not much seems to have changed. The movie is about sexual preference in a free society, but how free is one to do that? Those who preferred same sex relationships were not liked, and when I preferred to meet boys, I was not allowed to make that choice. I rescued myself by telling lies.

When I look at my own behavior, the scene in the film where the professor makes love to the rickshaw puller left me very uncomfortable. My discomfort was coming from my stereotype that a man can only make love to a woman or vice versa. Intellectually, I know one has full right and freedom to exercise his or her choice; however, accepting it emotionally is difficult for me.

Then the camera showed a woman boss in media industry getting intimate with

her subordinate. Watching this, I experienced anger. It was like exploiting someone due to position- some sort of use of power. The same can be said about the protagonist's relationship as well. Owning up that part of me is difficult because of not seeing such a thing in my family or extended family – it was never talked about. I had heard and read only about opposite sex preferences.



Intellectually, I speak a lot about gay rights. That expression of love doesn't see sex, age or professional position. I condemned the way the protagonist was treated by authorities of Aligarh University. I have this awareness, but

accepting it emotionally still puts a question mark for me. I have a gay friend who used to be my neighbor. He is amazingly creative. I enjoy his friendship and realize that there is more to him than just the aspect of his sexual preference.

When I sit in a Human Process lab, I need to be aware of my feelings and be able to express them freely. Authenticity is what works.

I like Hansal Mehta's films. He deals very sensitively with whatever subject he takes up. 'Aligarh' is a human rights story that reveals the plight of homosexuals in a conservative Indian society (I would say in western societies too). Aligarh was very different when my aunts were studying there : boys and girls used to act in plays together and participate in others' cultural activities. During my time, only plays and studies were allowed between boys and girls. Now all is finished: the girl's hostel walls have gone up.

What about the walls that the mind has created ? We need to break free from them. It is easier said than done.

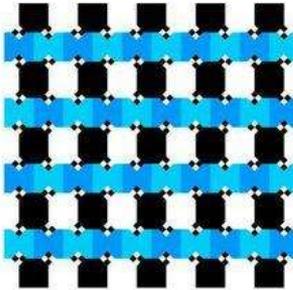
Well, I need to begin somewhere and hope to continue to explore within.



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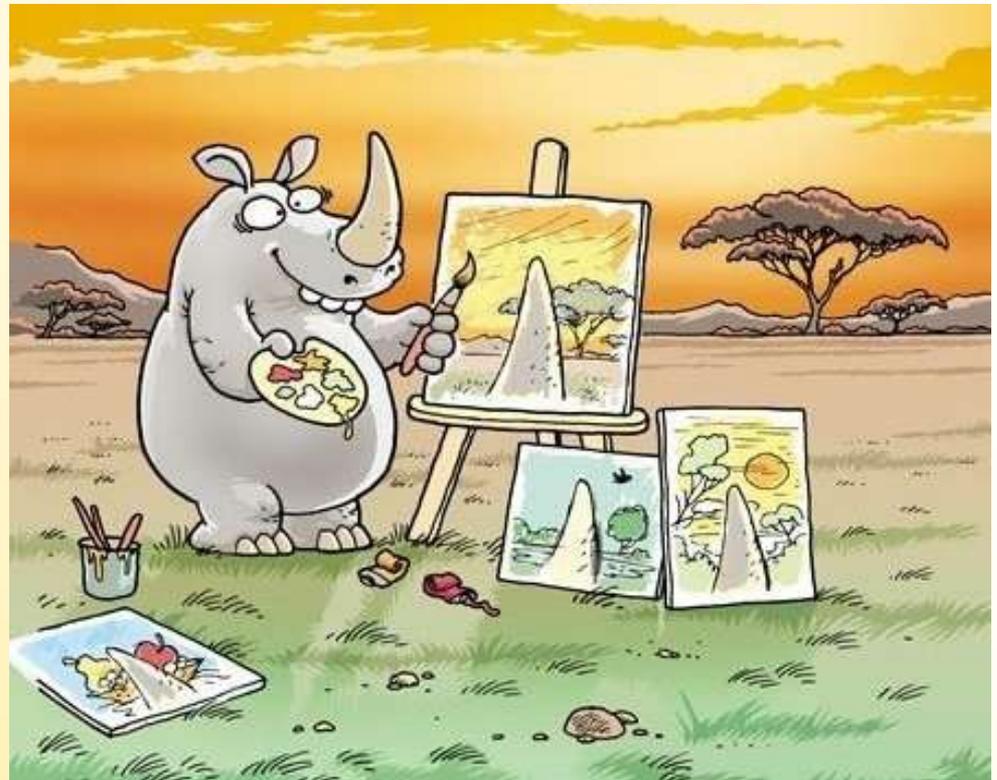
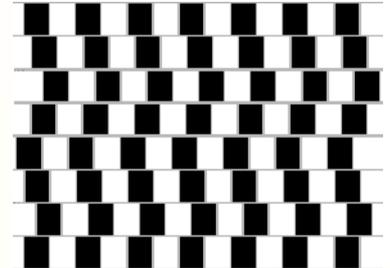


I HAVE NO SPECIAL
TALENTS. I AM ONLY
**PASSIONATELY
CURIOUS.**
-ALBERT EINSTEIN



REALITY
OR
ILLUSION
?

(PARALLEL LINES)



इंसानियत नवरसिली

जब लगे खून खौलने यह देखकर
बच्चे और नारी बने क्रूरता के शिकार
और रौद्रता करे तुम्हें पुकार

हर वह समय जब तुम्हारे कदम
किसी और की संभावित हानी
के प्रति भयभीत करें तुम्हें

जब पाओ स्वयं को वीर
अन्याय मिटाने को या फिर
कुछ करने को नेक कार-बार

अगर तुम अपनी ही नादानियों पर
आनंद ले सको हास्यरस का
और बटोर लो जीने की शिक्षा हंसकर

जब निर्धन, निर्बल और असहाय
को देख तुम्हारा हृदय हो दुखी
और करुणा करे पुकार



Harish Raichandani
Professional Member
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यदि प्रतिदिन की प्रातः
एवं साँझ लगे अद्भुत और
हर हमसफर करे उत्सुकता का विस्तार

अगर भगवान के ठेकेदार और
मानव के व्यापारी
कर दें तुम्हें वीभत्स

हर वह लम्हा तुम स्वीकारो
जो लगे मनमोहक, प्यारा या फिर हो रतिपूर्ण
और रम जाओ श्रृंगार में

जब हर क्षण प्रदान करे
भीतर से अमन, बाहर से चैन
और भावना सम्वृति की

गर तुम ले पाओ यह नवरस
समझ लेना पा गए हो इंसानियत और बाँट देना
Humanity इस जन्म की
रुहानियत इस ज़िन्दगी की



PAINTINGS BY

Mukta Kamplikar

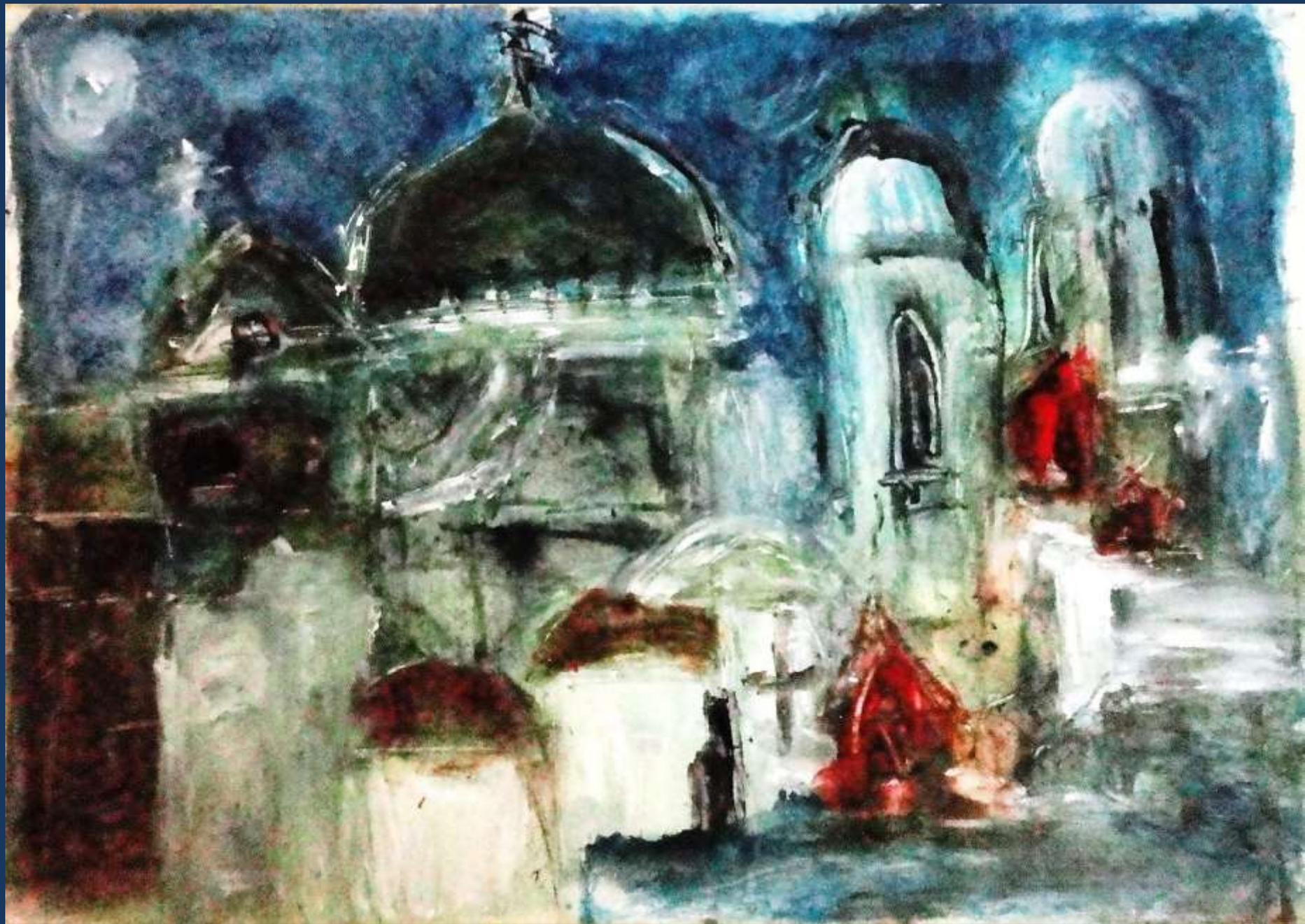
Phase-A

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The first (cover) page painting 'The cold wind that blew my words away' is by Mukta. -Editors

Hyderabad



Idyllic Habitat





90 with Paul



Paul Siromani, Professional Member of ISABS since its inception, celebrated his 90th birthday this February 26th, at Chennai. The occasion was attended by about 100 persons: his wonderful family members, *Dr. Joyce Siromoni*, *Amita* and *Das*; *Hazel* and *Naveen*, grand children *Pallavi*, *Poorvi* and *Sana*; his close friends and relatives; acquaintances from the social development sector from across India; and from ISABS, *Ganesh Ananthraman* (President), *Ramalingam* (Professional Member) and *Subhashree* (representative from Kolkata region, where Paul was associated for a long period).

Ganesh gave his felicitation address and read out the messages received from other Professional Members. *Ramalingam* shared his nostalgia associating with Paul, and presented him with a shawl. Paul was appreciated for his simplicity, sincerity and openness, and his tolerance for differences and opposition. Paul and Joyce were praised for their wonderful intimacy and hailed as a model couple. Paul spoke in his usual style with wit and poignant gratitude.



FEELINGS AND FRIENDS A T-GROUP STORY

Stranger I see you unexpected Oh!
Scared that I am “will you hurt me now?”
Lone if you came and weak if you are
Handle I’ll with much ease and no scare
You come always in pairs and too strong
It makes me feel that something is wrong
I give you my head to know who you are
Though you only want my fragile little heart
I assume and presume, appease and attack
I avoid and ignore, then discard and discount
Unable to bear you, I bury you alive
Undead you stive me with scars of strife
Torrent of tears wash through my face, As
Torment of loss overcome my fears
I expect that you care, so at you I stare
I expand my heart with hope and I share
Spring of that hope deep within me flows
Sing of those springs the future that holds
That we will be friends, my arm in your arm
Could we be one, both stronger and warm



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Who is ME?

**My body speaks to ME
In its sensuality and its aches**

**My heart sings to ME
Of love and its hurts**

**My soul ignites ME
With its visions and despairs**

**My mind challenges ME
With its reason and its theories**

**My self plays with ME
Often deceiving sometimes truthful**

**Others talk to ME
Some blaming, some admiring**

**The world communes with ME
In its ugliness and in its beauty**

So if all is with ME and to ME...

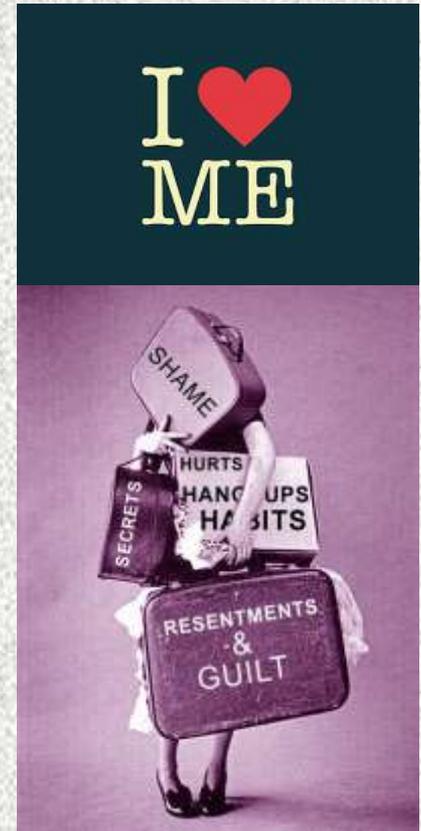
Who the hell is ME?



'ME'



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EXPLORING GENDER DIVERSITY IN ISABS 'PDP'

PDP: Professional Development Programme

A condensed research report



When three of us, Ameet Mattoo, Haritha Sarma and Hema Sekhar came together after our Internship lab in summer event of 2014 to take up this exploratory research project, none of us were aware of the highs and lows such an endeavor will take us through. The one thing which connected all of us was that we were intrigued by the question "Why are there more women in PDP than men?" .

We found that at ISABS professional membership level, women constitute around 30% but at the level of active PDP (Professional Development Programme), the ratio of women stands close to 60%. At a larger level, we perceived it as a welcome trend which will eventually bring greater balance at the level of institution, but we also felt that there is a need to go deeper to understand the reasons for such a shift . There is need for an objective enquiry on this. We also believe that the answer to this question is critical for ISABS to respond proactively to the situation.

Methodology

We began with the idea of conducting a survey with all the members of PDP journey, and decided to design and administer an online survey for further analysis.

The survey had nine questions evolved to test our hypotheses and assumptions. We attempted to test following hypotheses.

There are more women in PDP stream of ISABS because..

- In a patriarchal society like ours, ISABS provides space for women to discover and be themselves and strengthen their identity, hence greater motivation for women to continue
- Men find it difficult to apply learning in back home situations and hence drop out
- Household financial responsibilities are predominantly taken care of by men allowing women time and resources to continue the journey
- Men find it difficult to continue the PDP journey due to work pressure
- Men drop out because they find it difficult to handle intra personal issues they discover in lab
- There is a positive bias towards women participants in the system

We gathered the data base of PDP members and a questionnaire was evolved and sent to the active as well as dormant PDP members . The responses were gathered and analysed, which ran into many tables: Active vs. Dormant members, Challenges vs. Enablers; Evaluation and Feedback etc. were analysed in detail.

Findings vs. Initial Hypothesis

Based on the data analysis we found that some of our hypotheses got validated and others did not.

Validated/ validated somewhat

- Men find it difficult to continue the PDP journey, since they find it difficult to use the sensitive side they discover here, difficult to use in their back home life (Family/Friends/Professional spaces).
- Men find it difficult to pursue PDP journey since it is difficult for them to get the time off from work
- There is probably a positive bias towards women PDP participants in the system - both in women as well as men professional members, enabling, encouraging and promoting women participants over men.

Not validated

- ISABS provides a platform to women, where they get a space to be themselves (and as a result are able to psychologically establish an independent identity for themselves).
- Women can get into PDP, since families still are predominantly financially supported by men .
- Men drop-out because they are unable to handle Intra issues discovered in the Lab.

(Whether there is a bias from ISABS as a system towards women is something we have not measured objectively but there is enough data to show that there is a strong perception among men that bias exists.)

Other Observations: Lack of Support from System

- More men 30% report "lack of support from system" as a challenge they face in continuing their PDP journey. 75% of such men are either dormant or not pursuing PDP anymore



Major Findings and Way Ahead

The findings of our research are far from conclusive. However, some of the major findings, which would need to be verified by further work, include:

1. For both women and men, 'professional growth' is a big enabler to continue the PDP journey.
2. 'Support from work space' and 'family support' play a critical role in continuing the professional development process.
3. For a significant percentage of men, professional commitments are a major challenge for continuing the journey. This is one of the major reasons for men to drop out.
4. In addition, 26% men (compared to 9% women) report that the 'back home' environments are not conducive for freely expressing/ applying the learning they have acquired at ISABS, indicating that more men than women experience difficult back home situations in application.
5. 'Not getting cleared' is a major challenge reported by men in dormant category. Most men are in Phase A stage and dormancy also seems to set in at this stage.
6. More women report Inter-Phase Work/Log Writing etc as a bigger challenge than men reported.
7. More men (30%) report "Lack of

Support from System" as a challenge they face in continuing their PDP journey. A significant percentage of men (33%) report that there is a positive bias towards women in the system. 75% of such men are either Dormant or Not Pursing PDP anymore. 19% men believe that their evaluations are unfair.

8. Educational background: more women who enter PDP are from social sciences background (26% women compared to 7% men).

Way Ahead

The findings indicate a mixture of personal, societal and system related issues contributing to the decrease in number of men in PDP stream. We find following questions important to be asked and answered.

- 1) While sharing more or less same job profiles, why do men find 'professional commitments' a major challenge to continue the journey?
- 2) The Phase-A seems to be a critical threshold for men since many either become dormant or drop out after that.
 - a) There probably could be a study done to figure out the various dimensions that could be causing this scenario.
 - b) As a result, action could probably be initiated

for preparing PDP participants for Phase-A (what is in store, what is expected etc.) and also probably support post Phase- A for the candidates to enable them to move on. The regional chapters can play a critical role in this.

3) How to deal with a strong perception among significant number of dormant men that the system is women friendly and evaluations are biased against them? One cannot dismiss it as just a complaint from patriarchal men. This perception needs to be dealt with. To what extent is dropping out a 'counter dependent' stance of men and could be a good question to explore.

4) Does social sciences background make it easier for women to involve and continue the journey? If more men from social sciences background come in, would it improve the situation?

The Research Experience

While we started off the research project with clear timelines, as the work started, we found it very challenging to stick to those. And with us racing to complete the project on time, which in turn decided our cofacilitation opportunities, some of the feedback, the approval procedures etc. seemed like unnecessary obstacles. What would I have liked to do differently? Create questions without deriving them from the hypotheses, analyse ALHP (Advanced Lab)

gender ratio of people getting cleared, and some more different forms of data collection such as interviews.

In our initial discussions, when creating hypotheses, it was very interesting to see how the guys and I would bring up so many varied possibilities and view points, which we discussed in depth, and it was absolutely amazing for me. And what also amused me was that the myth that women waste time on small talk was busted and I had to keep bringing the guys back on track.

One of the things which disturbed me once the survey responses came in was the point raised that there is bias towards women from the male facilitators, and I felt this continued with the whole objectification angle where women and their competencies are discounted. While in the long run I do see that it is good for ISABS professional member ratios to get more even, it has to be not as window dressing.

The second part from our research responses which resonated with me is the impact of Phase- A on the participants. Coming in from an ALHP into Phase A and the experiences that it throws open, needs some support from the system. It could be more peer support, support from PDP members or professional members. Those who seek out mentors sometimes manage to work out issues with them, but

many are totally unprepared and leave the system, feeling very raw and never come back. Due to constraints of time and space, I have not been able to share all the details of the report, but I hope you get a picture of the work we did and it conveys what we set out to accomplish, which was an exploration of a question. And while it started off as being a piece of inter phase work which had to get done, the research and the experience of working as a trio, interacting with the system, all turned out to be good fun.

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???





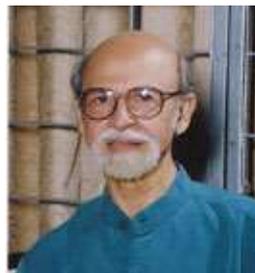
The Berlin Wall



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

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

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



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Professional Member
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Chocolate

Sinful and sweet – Chocolate
Awesome like my first date
Exciting! Gives me goose bumps
Overwhelming – forms lumps in my throat

And yet quiet like the fragrance of a secluded wood
Talkative like leaves would murmur
Faint touch of mink fur
Ether
Or a cloud
on the snow white wings of a dove
Omnipresent - your love



Mukta
Phase-A



INDIAN SOCIETY FOR APPLIED BEHAVIOURAL SCIENCE (ISABS)

Announces a Conclave

Organisation Development & Culture Building in Complex Environments: Beyond Frontiers and Limits

In Association with



Austrian Society for Group Dynamics and Organizational Consulting

December 2-4, 2016, Hotel Clarks Amer, Jaipur, India

Call for Participation & Papers

Purpose

Through the conclave we wish to create a space for OD professionals for exchanging experiences and reflecting on OD processes to generate new insights, relationships and knowledge in the field of Organisation Development. In this multilevel exchange we want to explore and meet the challenges for our profession in working with organisations in an increasingly global society.

Facing the challenges of the future, there is one magic word – collaboration! Collaboration today is not only about collaborating within organizations (i.e. sales – production/ delivery; central functions – lines of business) or between parts of organisations at various geographical locations in different countries. Collaboration embraces a wider field, stretching between organisations, between industries and between countries for managing some global challenges such as climate change. How can we become aware that we all belong to a greater unit? What are the questions related to the future that have to be answered jointly by bringing together different perspectives and learning from each other? How does meaningful action look like and how do we fruitfully meet the challenges?

In this context, OD theory builders and practitioners have been also grappling with cultural tensions and their influence on the behavior and practices of people within a particular, or within one unit of an organisation, or between parts of the organisation located in different geographies, or during acquisitions / mergers.

Conclave will be a generative space for learning, contributing ideas, co-creating concepts, methodologies, experiences and reflections generate new questions and also new answers to old questions. We invite you to bring your perspective and experience as an OD-Consultant – internal or external or as an OD scholar in dealing with these challenges to present your case studies or specific sets of interventions that influence and shape the future of organisations and society.

Some Themes for Papers (This is illustrative, and not an exhaustive list):

- ✓ *Culture building as an integrator for emerging global organisations*
- ✓ *OD for building cross-cultural teams*
- ✓ *Managing cross cultural diversity*
- ✓ *Cultural dynamics in Mergers & Acquisitions – case studies*
- ✓ *Changing of cultures in existing Social systems*
- ✓ *Evolving values and building a culture relevant to current times*
- ✓ *Building ethical organisations*
- ✓ *Collaboration and Co-Creation: New organisational forms and their potential*
- ✓ *Customer Integration and Co-Creation*
- ✓ *The dark sides of the new good: when beyond the limit reaches it's limits.*

Please send abstracts of Papers (about 300 words) to: od-conclave-2016-ac@googlegroups.com by June 30, 2016. Paper may include the design of the interventions as well as processes the (i.e. design and practice).

Proposals are also invited for:

- ✓ Interactive Paper (Poster) Presentation
- ✓ Panel Sessions
- ✓ Workshops

The last date for receiving full papers (max. 3000 words) is **September 15, 2016.**

Please save the dates for your participation.

Do feel free to reach out to any of the conclave team members listed below for any questions/suggestions:

For Presentations:

Uma Jain : academics@isabsodcp.com
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For Participation and registrations

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This is a 4 month program beginning in July 2016 and concluding in October 2016, specifically designed for the senior leadership of organizations. In this program, the leader will dive deep to seek, discover and accept the ability to harvest the uncommon at multiple levels in diverse fields thereby engaging in a transformation process that is unique, rare or even audacious and unheard of!

**VENUE: NORTH POINT,
KHANDALA, NEAR MUMBAI**

For enquiries, please contact:

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ISABS Mumbai Chapter Announces

BARKHA
August 9th to 13th, 2016

**Venue: Dr Modi's Resort,
Karjat, Mumbai**

Lab timings: 08.30-18.00 hrs	
Labs Offered	
BLHP	Basic Lab on Human Process
ALHP	Advanced Lab on Human Process
Fees per person (in INR including taxes on Residential Basis)	
35708	Double Sharing AC Rooms
26784	Triple sharing AC Rooms
Early Bird Discount @ 5% on or before June 30 th , 2016 for paid up registration - (not applicable for scholarship seats)	

For Registration: Please contact –

*Prerana Rane (Regional Co-ordinator, Mumbai
Region – Maharashtra, Goa)*

Contact Details: +918108432263

E-mail id: isabs.mumbai@gmail.com

Regional Events



Region Kolkata:

- Lab for NGOs ; 20th -26th June @ Ranchi



Region Bengaluru:

- Chiguru-III; 12th -16th Aug,
@ SAIACS CEO CENTRE, Bengaluru
PH: 080-23681727



Region Mumbai:

- Barkha Event; 9th -13th Aug
@ DR MODI'S RESORT, KARJAT
- Regional Language Labs (*Marathi & Hindi*)
8th -13th Nov @ Pune

New and views, and contribution of articles for
future issues may be sent to:

isabs.publications@gmail.com



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