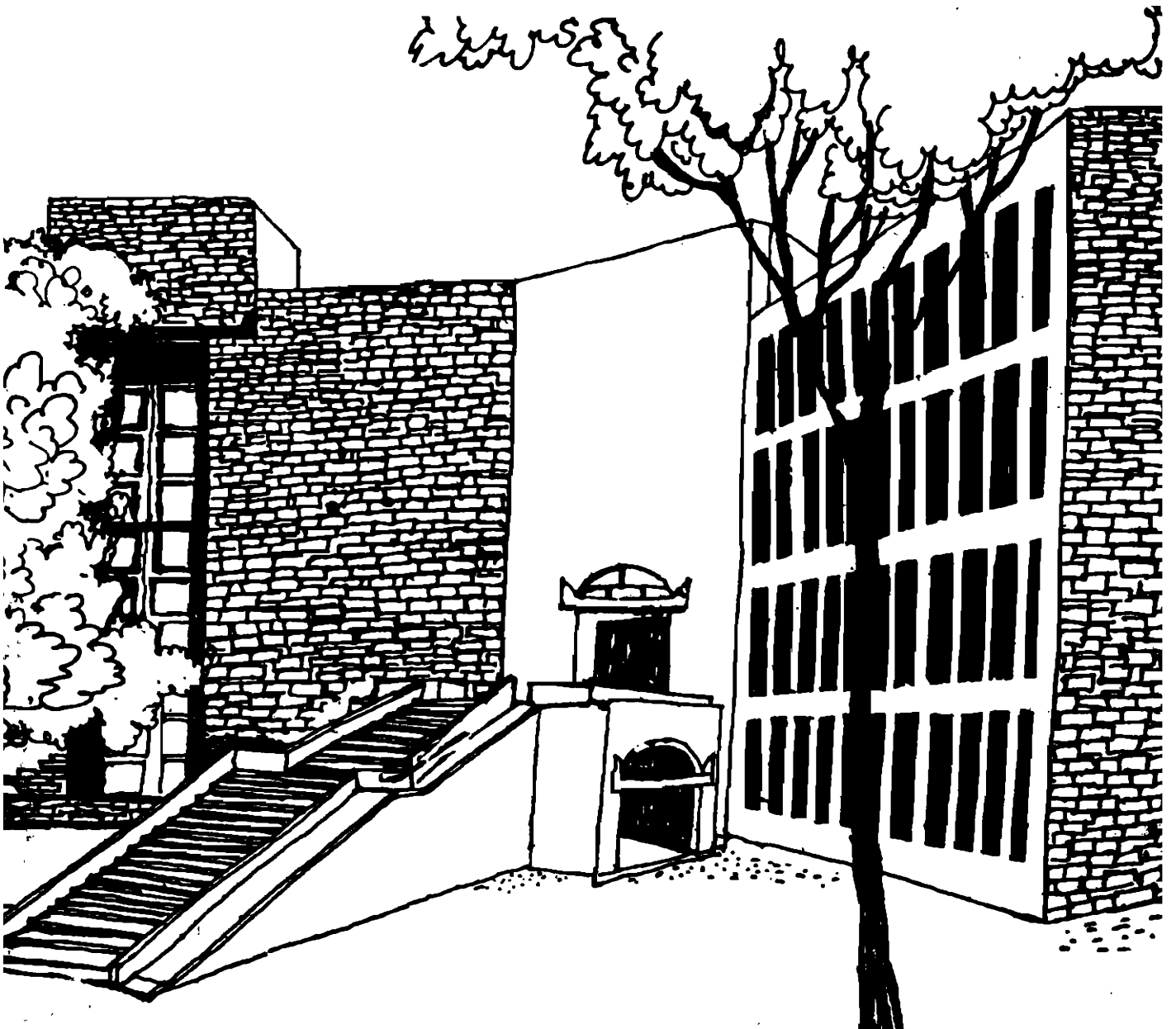




Working Paper



New Trends in Sensitivity Training

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ABSTRACT

Sensitivity Training (ST) is a process through which an individual explores the journey of human existence to ask some basic questions of life, life space, role space, relationships, nature of relationships, nature of interface across many roles, relationships & spaces and above all questions about one's own life and purpose of life. ST has many forms; each of the forms has its own philosophies. This paper traces the historical roots of sensitivity training in Tavistock Institute (UK) and the National Training Laboratory (USA).

The historical development of (ST) in India from 1957 and the formation of Indian Society for Applied Behavioral Science (ISABS) in 1971, Indian Society for Individual and Social Development (ISISD) in 1979 and later in 1996 Sumedhas – The Academy of Human Context are discussed. Human Processes Approach (HPA) as practiced by Sumedhas is elaborated and its departure from the traditional sensitivity training methodology and new applications of sensitivity training like Bindu Lab and Learning Theatre is elaborated.

The Indian and western forms of sensitivity training differ in content, process and the underlying perspectives. The two perspectives of sensitivity training are compared along with the differences in application in organizations. The HPA can be applied in organizations through unstructured sensitivity training labs, semi-structured labs and structured workshops. Unstructured labs are those that are called as Personal Growth Lab, Explorations in Roles and Identity, Interpersonal labs and so on. Semi-structured labs include Interface labs, Leadership labs, Self-renewal labs and Visioning & Co-creating labs. Structured workshops address managerial and leadership roles, team building & building a cross-functional team, integrating EQ across multiple roles and systems, managing cross-cultural diversity, interpersonal and group dynamics, and dynamic equilibrium between personal and professional lives.

Key Words: Sensitivity Training, T-Groups, ISABS, ISISD, Sumedhas, India

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New Trends in Sensitivity Training*

Introduction

Sensitivity Training (ST) is process through which an individual explores the journey of human existence to ask some basic questions of life, life space, role space, relationships, nature of relationships, nature of interface across many roles, relationships & spaces and above all questions about ones own life and purpose of life. The human beings are the only species who ask questions about themselves, who look into the mirror and like or dislike themselves, the person, the role and the identity of the image that looks back at them. The human beings are also the only species who reflect upon the nature of the world they encounter and their relationship with the world. This process of search of the answers to the questions about the inner world and the outer world and the relationship between them is the core around which ST builds its anchors. ST has many forms; each of the form has its own philosophies and underlying assumptions about the individual, collectivity, the relationship between the individual and the collectivity, and the world. Similarly, each form has its own meanings of the individual, collectivity, the world and the dynamic interplay between these. Each era, each decade, each century and each millennium provides a context in which the human beings in many ways explore and redefine the meaning of their lives and redesign the nature of relationships amongst themselves and collectivities.

Today's times are interesting times – dramatic and traumatic. In the last century technology changed the way we lived and industrialization changed the way of how we worked. Two world wars, the creation and the use of atom bombs, the partition, and the proxy cold war and

* The paper was presented at India HRD Congress held in Mumbai (31 December to 1 February, 2002).

the resultant destruction and human trauma created the context for the emergence of many forms of group work to respond to the human tragedies and sorrows and the accompanying meaninglessness and emptiness.

In the beginning of this decade, century and millennium –the earthquake in Gujarat on January 26th, the unleashing of terror against USA on September 11th, and the bombing of Indian Parliament on December 13th have left their irremovable scars in the collective psyche of human beings and specifically in the national and collective psyche of India and American.

Besides the scars of the collective psyche from natural and man made disasters, the scars of an individual from the past of the family and growing up experiences and the encounter with the first experiences at work all leave their residues in the individual psyche. Human beings carry both the baggage and heritage from the collective, society, family, organization and relationships that are part of the process of growth.

The times are such each individual, community, collectivity, and the nation is encountering dramatic shifts in roles, relationships, and expectations from individuals, families, organizations and society. In the family - the family structure, the role of women and men, and parenting are dramatically changing. Education and diversity of education is creating immense opening up of and opportunities for both women and men. The workforce demography is changing. Gender ratio, age distribution, cultural diversity, and increasing number of women in workforce are creating new dynamics of relationships and unique dilemmas of human existence. In workplace there is a change through the increasing number of superannuated workforce in the west, increasing number of young professionals in India

and the necessity of working as teams across the globe. All these and more contribute to the changing nature of organization.

As the times have changed and the world with the human existence has transformed, let us look at the history of ST in the context of organizations, and its development and growth in India. The evolutions of industrialization in the west brought its own people related responses. To respond to the emergent people related issues the social and behavioral scientists came up with the concepts and theories of laboratory training. The first such attempt in the west began with training groups or T-Groups, as it was popularly known. ST and many of its forms are ways to address and redefine social community, primary family and the relationship dynamics, collectivity of community and strangers and the functional roles and relationships at work.

History of Sensitivity Training

The Tavistock Institute started as a Tavistock Clinic in 1920 as an outpatient facility to provide psychotherapy to soldiers suffering from battle neurosis during World War I, based on psychoanalytic theories and the group focus was developed to provide family therapy to child and parents simultaneously. Wilfred R. Bion and John Rickman were involved in a program called 'Northfield Experiment' during the World War II, which was the first instance of sensitivity training in the world.

Eric Trist's work in a Coal Mine led to the development of the socio-technical approach based on Bion's work on leaderless groups and Lewin's group dynamics. The Tavistock Institute was formed in 1949 to further the work based on groups generally called sensitivity

training or laboratory training. The experiences led to the development of the Human Relations School of thought in the management and organization sciences, which is a major force till date. The Tavistock Institute offers programs to train individuals to become accredited facilitators in sensitivity training and its applications in various other fields.

Kurt Lewin came to America escaping the Holocaust and formed the Research Center for Group Dynamics at Massachusetts Institute of Technology. Kenneth Benne was a student of Lewin and introduced Leland Bradford, and Ronald Lippitt who were to work together long after in group work. In 1946 the American Jewish Congress Committee on Community Interrelations and the Connecticut Interracial Commission contacted Lewin to assist in the training of leaders who would deal with intergroup tensions in their home communities. This conference was the turning point in the History of Sensitivity Training. National Training Laboratory (NTL) website narrates the story thus...

At the start of one of the early evening observers' sessions, three of the participants asked to be present. Much to the chagrin of the staff, Lewin agreed to this unorthodox request. As the observers reported to the group, one of the participants-a woman-disagreed with the observer on the interpretation of her behavior that day. One other participant agreed with her assertion and a lively discussion ensued about behaviors and their interpretations. Word of the session spread, and by the next night, more than half of the sixty participants were attending the feedback sessions, which, indeed became the focus of the conference. Near the conference's end, the vast majority of participants were attending these sessions, which lasted well into the night (NTL Website: <http://www.ntl.org/about-history.html>, 31-December-2001).

Lewin, Bradford, Benne, and Lippitt were excited about the potential of processes of the conference. They believed that the methodology of group learning by experience rather than

lecture and conceptual learning provided high potential for adult learning and change of behavior. The four formed a planning group named National Training Laboratory for Group development and organized a second conference to experiment with this new methodology of experiential learning in 1947. The success of the conference led to the formation of National Training Laboratory shortened to NTL, and eventually NTL Institute for Applied Behavioral Science. NTL and its trainers were a major force in the development of Organizational Development (OD) as unique professional community drawing its philosophy, theory and concepts from fields as far as psychology, psychotherapy, sociology in its various forms, anthropology, and so on.

TABLE 1	
Tavistock Institute	National Training Laboratory
Sensitivity Training	T-group training
Socio-technical perspective	Group Dynamics
Human Relations School	Organizational Development

ST has grown in the last fifty years integrating the developments in Group Therapy, Transactional Analysis, Gestalt Therapy, Jungian Psychoanalysis, Psychodrama and Drama Therapy. Ericksson, Fromm, Rogers, and Berne are some of the few whose research and theories influence the practice and philosophy of ST even today.

Different schools of thoughts

T-groups as first came to India in 1957. Individuals from India trained in NTL conducted T-groups for youth leaders, practicing managers in executive development programs at IIM-Calcutta and later in IIM-Ahmadabad, Priests, community leaders, and so on in different settings like colleges, church, hospitals, and development institutes (Sinha 1985). Some of the

prominent trainers were Douglas MacGregor, Howard Baumgartel, Ishwar Dayal, Rolf Lynton, Udai Pareek, and Warren Bennis. In 1965, Rolf Lynton & Warren Bennis conducted the first faculty development program aimed at developing trainers. The trend of sporadic individual efforts continued till 1971, when a group of Facilitators came together and formed the Indian Society for Applied Behavioral Science (ISABS). The historical developments are given in Table 2 . Refer Sinha (1985) for a detailed documentation of the historical development of ST till 1980s.

Year	Individual/Institution	Focus area
1957	Rolf Lyton Foundation of Aloka	Youth Leaders
1964	Udai Pareek & Rolf Lyton Small Industry Extension Center (SIET)	Practicing Managers
1964	Ishwar Dayal, Douglas McGregor & Howard Baumgartel IIM – Calcutta	Practicing Managers & Young executives
1965	IIM – Ahmadabad	Practicing Managers
1965	Rolf Lynton & Warren Bennis	Faculty Development Program
1965- 1970	Trends and Applications	<ul style="list-style-type: none"> ❖ Strangers – Cousins – Peer Labs ❖ Interface labs ❖ Managers, union Leaders, student leaders, priests and community leaders ❖ Organizations, hospitals, universities, & developmental institutes
1971	Indian Society for Applied Behavioral Science (ISABS)	Faculty Development, Professional Development, & Professional Norms
1979	Indian Society for Individual and Social Development (ISISD)	Departure: <i>Role & Identity</i> based Sensitivity Training – Broader perspective including Mythology, Existential, Eastern, Phenomenological and Relativist Philosophies
1996	Sumedhas – The Academy of Human Context	Role & Identity based Sensitivity Training – <i>Invitation rather than confrontation & Unfolding of self in its wholeness</i>
Source: Sinha (1985), Sumedhas (2000) & Sumedhas (2001c)		

Departure from ISABS - ISISD

Around 1979 differences arose between the faculty, facilitators, and trainees in ISABS. The differences were in the approach, the underlying philosophy and values, values of group work and the purpose and meaning of group work, T-groups and ST. There were departures and a new school of thought emerged. Pulin Garg, a Professor at IIM, Ahmadabad along with his colleagues and former students/trainees formed the Indian Society for Individual and Social Development (ISISD). The founders of ISISD believed that ST in its western form applied directly in India would reduce the efficacy, efficiency and the potential of ST. Thousands of years of civilization; predominantly agrarian economy and rural population; diverse cultures, faiths, rituals and values; continuous recreation of myths and folklore in individual, family and societal sagas through the influence of the Indian Epics Ramayana and Mahabharath; rule of Mughals and later colonization under English and other European powers; and industrialization and the resultant urbanization have shaped the Indian socio-cultural context (Sumedhas 2000). Any effort to create a space and time for exploration of the self without accepting the influence of this unique socio-cultural context of India would be a partially blind journey. A new form of ST developed in ISISD, which integrated Indian mythology and philosophy with the western ST and philosophies of existentialism, relativism, and phenomenology. The integration of the east and west as practiced by ISISD is the foundation of many institutes and departures in not only ST but also in other work such as community development, psychotherapy, education and counseling.

Sumedhas – The Academy of Human Context

In 1996 another departure and a new path was created. Sumedhas – The Academy of Human Context was formed. Here the basic focus was the unfolding of the individual and the group, and creative experimentation of new models of growth. Sumedhas focuses on the dynamic interplay of multiple contexts in which the individual is located. The pull is more towards freedom of action and movement rather than only focusing on redoing and understanding the past (Sumedhas 2000). The following six key process statements explain the departure of Sumedhas from ISISD.

Invitation Versus Compulsion To Explore

Labs are offered in many ways. Sometimes students and practicing managers attend labs out of their own curiosity, whereas at times students as well as managers attend out of compulsion. Whether by choice or by compulsion once in the lab it is the pull of the space wherein participants enter or do not enter the space to participate. The role of the facilitator is to open the space and invite the participants. There cannot be any compulsion from the facilitator or the group. The only pressure can be internal and the pull of the space. The individual is ready or not ready. When a person chooses to enter the quality of exploration and the unfolding of the person is different than the person who is compelled by the facilitator or the group to participate. As such, the facilitator can only invite and reflect on the stances taken by the individual and not create compulsions so as to experience success or failure for the facilitator (Parikh 1997).

The Lab Space In Time And Movement Versus The Concept Of Ownership

There is a clear distinction between the lab space and the facilitator. The facilitator is not the lab space. The invitation to the participants is to enter the lab space and explore the self in its infiniteness and finiteness of the roles, the being and the non-being and processes of being and becoming and any other growing up experiences. If the facilitator becomes the owner of the space then the dynamics of the lab revolves around the facilitator as an individual with his/her issues and the interplay between the participants and the facilitator acquires far greater significance than the exploration of the self by the participants. The lab space is a shared space amongst the participants and the facilitator. The space is there to bring the self for sharing and reflection. The space has no ownership but only the coordinates of time and structure linked to the external interface of the system, institution where the lab is held and an invitation. The lab space is there and can be evoked to invite the participants. The role of the facilitator is to voice the invitations of the space and have coordinates and boundaries of the external time and finite time clear. The space has a macro infinite coordinates as well as finite coordinates. The role of the facilitator in the space is to live with the interplay of the two – the macro and the micro, and to provide the context where the participants can locate themselves in the space and can begin the process themselves (Parikh 1997).

Role Of Participants And The Role Of The Facilitator

The role of participants and facilitator are different but both are in the shared space. This needs to be stated and shared. However, the experienced reality is also that no amount of clarity about the lab space and the roles register psychologically in the minds of the participants. As such, there are always confusions. The deeply embedded social and

psychological role codings of relationships in the primary system (family) and the experiences of early educational institutions are deeply coded and operative both in the participants and the facilitator. In Sumedhas value system, the clarity of the facilitator in a lab setting primarily rests with the facilitator. When the facilitator confuses the role of the facilitator of the space with his/her role as that of a leader or owner of the space the consequences are disastrous. For example, the primary evocation of the lab space is that of exploration of the universe of the person in the context of the world the person lives in. The facilitator may take the person to explore the universe he/she is caught in. This may lead to turmoil and entrenchments between the participant and the facilitator, and the role and authority of the facilitator. The participant gets relocated in the earlier experienced socio-psychological world of no space for the self-compulsions and oppressions. The lab space is a sacred and shared space. Each one offers what he/she wishes to offer. The facilitator reflects like a mirror what he/she sees, hears, touches and feels and locates it in the larger universe of myths, epics, folktales, folklore, history, literature, family and personal sagas and the meanings and implications of the statements and sharings. The facilitator goes behind the events, encounters, experiences, feelings and meanings of transactions and their residues and articulates the processes of the identity and the being of the person (Parikh 1997).

Directionality Versus Specificity

There is a predisposition to begin by stating an event-based narration or problem centered narration. The lab and specially the facilitator do not provide specific solutions to specific problems of the participants. What the lab or the facilitator does is to state and locate the themes, dilemmas and issues in a context and paints the universe of the socio-psychological world the participant lives in. Through explorations the facilitator states the directionality

from which the participant can make his/her own choices. However, if the facilitator translates the exploration of this socio-psychological world into specific relationships and problem sets and provides solutions, this process leads to the reinforcement of the experience of the participant to facilitator dependency and putting the facilitator above self. This process then reinforces the continuity of the social system where the person experiences himself/herself as a secondary and less than the significant people's status in the primary system. Culturally this process is a seductive process whereby the relationship between teacher-taught and Guru-Shisya tradition anchored in ancient times can take over. Often a statement, a reflection, an observation and a sharing from the facilitator can be experienced and taken as the final word carved in stone and the only path or choice available to the participant. This process takes away the freedom of choice and falls back on the choice of the facilitator. The value here is that the facilitator person can reflect on the directions the participant can choose from rather than providing solutions or specific alternatives, which take away choices (Parikh 1997).

Unfolding Of The Person Versus Boundaries Of Growth

The lab space is that space where the space, the human beings and their universe unfold. This space is a sacred space and the sharing and reflections of the life of the person area also sacrosanct in the space. The individual protagonist who begins his/her journey of exploration may find barriers and distortions in the water when he/she sees and hears the echoes and shadows of his/her life. However, the protagonist has offered and received an invitation to himself/herself to review and reflect upon life and to walk the path of self-discovery. The lab space needs to differentiate between the exploration of unfolding and the fears, anxieties and terrors of unfolding and as such define boundaries of exploration. For example, a participant

exploring the relationships and their meanings get in touch with the repressions, uncertainties and anxieties; the limitations and the walls built by the self over a period of time and the constraints placed by the collectivities experience uncertainty and anxiety caused by the new meanings and awareness. This experience leads to dependency and a search for building a relationship based on the new experience, meanings, unfolding self and evolving identity within the lab space. The lab space and the facilitator need to provide a perspective to differentiate the experience of themes of exploration and those associated with the exploration itself (Parikh 1997).

Humanness Of Touch Versus Touch Of Sensuality, Eroticism & Sexuality

Physical touch is the most basic of all sensations experienced from days within the womb and is unique to human beings in its ability to provide a basis of expression and acceptance of humanness between individuals. Our culture with its norms, values and taboos restrict the expression of physical touch except in socially accepted relationships. This creates a vacuum within the individual lies dormant to be awakened. Lab space provides a norm and value free space where physical touch is expressed and received without judgment or critique. The experience of this human touch stirs a person deeply and awakens the dormant need for physical touch. Residues of past relationships and experiences, social taboos and the anxieties and fears about acceptance in the lab space make the individual assign sexual meanings to deal with it. Lab space accepts this struggle to deal with the new experience, provides a common space for further exploration and enables the participants to give new value free meanings to physical touch and in fact discover the human touch. On the other hand if the lab space confronts these fears with injunctions on sexuality and the physical touch as a means to break the moral codings and the meanings one has given to one's own sexuality, its

expression and acceptance, the natural unfolding of the being is moored in and constrained by the norms imposed by the lab space.

Under the aegis of Sumedhas new frontiers of human processes are being discovered continuously integrating traditional knowledge with the philosophy of group learning through experience. Some of the new forms of unfolding of the individual and collectivities are the Bindu lab and the Learning Theatre.

Bindu Lab

The Bindu lab is an extension of the human processes approach to the interactive processes between the context, self and the body. It is founded on the principle that identity of the self is inclusive of the identity of the body as held by the self.

Experiences of the self, body and the context; the choices that a child makes and the intuitive inclusion of the unrecognized choices in the growing up process gives rise to an integrative force that hold together these building blocks of the identity. The integrative force is in the nature of the internal ambience that each one of us carries (Sumedhas 2001a).

The internal ambience gives rise to qualities such as resilience and strength of resolve, as well as, recurrent patterns of pathos, enlivenment and relatedness. This internal ambience gives the individual his/her unique combination of dynamism, as well as pathos. It modifies and patterns the very nature of our experiencing and in the sense also limits the scope of experiencing. This internal ambience is located in the mind as well as the body. In the mind it is held by the emotional maps and cognitive maps and in the body in such aspects as self-

concepts, scope of abilities and the physical self-concept. Recognition of these limits liberates our vision and creates the way to making unforeseen new choices (Sumedhas 2001a).

The Bindu lab is designed to help explore this internal ambience, our unique configuration of dynamism and pathos. The lab creates an opportunity to explore the *nature* of experience (as opposed to the *content*) in terms of the *body identity* within the identity of the self; the psychic pulls we create; access emotive and cognitive maps and their body level manifestations; identify core themes of one's life; and fashion new responses.

Learning Theatre

Learning theatre (LT) extends the exploration of human processes to the processes of expression and its context. LT is based on the philosophy that our expressions are reflections of our inner energies. The dynamics of these expressions create the ground of relationships generated between members of collectives.

An Individual is simultaneously a member of multiple collectives - organization, society, family and others. Each of these collectives is a complex network of interdependent roles and processes with distinct values and norms. The diverse pulls and pressures of the collectives and lack of integration and synergy in oneself result in diffused inner energies and consequently incoherent expressions. Diffused and incoherent expression hampers the collective performance. Collective performance gets hampered when some members are unable to take complementary and supplementary roles. Patterns of domination and submission take over. Even if performance is achieved, individuals pay a heavy price and many residues are carried. Learning a whole range of expressions and experimenting with

roles that are unfamiliar and uncomfortable releases the individual from his limited repertoire and facilitates wholesome participation in collectives. The LT is designed to focus inner energies and enable coherent expressions (Sumedhas 2001b).

The methodology of work is a flowing rhythm between the two aspects, explorations into one's inner processes and working with theatre exercises. Through the use of mime and simulation life contexts are recreated with a very high degree of reality. Thus, the individual experiences a simultaneous challenge to his cognitive and emotive processes. The discussions following various exercises help anchor the experience and draw parallels to one's work, family and other spaces. LT aims at holistic learning that integrates thinking and feeling with expression (Sumedhas 2001b).

Comparative Analysis

Let us look at the two perspectives of ST – the western approach and the Human Processes Approach (HPA) as practiced by Sumedhas. The western approach is based on the premise that intra-personal and interpersonal effectiveness is desirable and achievable (Golembiewski & Blumberg 1970), and the Indian perspective on multiplicity and simultaneity of intra-personal, inter-personal and collective processes (Parikh 1997). Table 3 gives a summary of the similarities and differences between these two perspectives. The philosophical bases for both the perspectives are the theories and concepts of psychology, psychoanalysis, psychodrama and group processes/dynamics. A typical sensitivity training program practiced under both the perspectives is three days to two weeks long, in a residential remote location, in a space devoid of any furniture and comfortable for any form of resting. Usually the group

consists of not more than fourteen participants and is facilitated by a trained professional and a trainee.

HPA differs in bringing in additionally the role of mythology, folktales and folklore in shaping the individual and collective identity, and role expectations. Further the processes in the lab space are shaped by the values and beliefs of the facilitators based on eastern, existentialist, relativist and phenomenological philosophies (Sumedhas 2000).

In the western perspective, the focus is on the individual, and psychological and social processes at intra-personal and inter-personal levels (Golembiewski & Blumberg 1970). The individual is considered a psychological and social being. The family is considered to the extent of interpersonal relationships and the role of society is neglected.

HPA starts with the premise that the individual as member of collectivity, a co-creator of the identity and role taker. The focus is on the individual as well as the collectivities such as family, organization, etc in which the individual is a member simultaneously. The role and identity of the self and the cognitive and emotive processes that shape the identity, give meanings to it and the meanings to role taking and role expectations are considered at the individual level and in relation to the collectivity. The context is assumed to shape the meanings given to roles and relationships; the self, identity and growth; the individual's location in the collectivity and the role of collectivity. The existential questions (e.g. meaning of existence and purpose of life) basic to human beings are shaped and answered partially by the context (Sumedhas 2000).

In the western perspective there is an emphasis on the archival data of the individual and compulsion to explore them in the 'Here and Now', focusing on the repeating patterns in relationships and understanding their impact. The encounter in the lab space is to question the psychological (the dysfunctional) processes and the facilitator gives feedback to encounter the unexpressed, unvoiced, unaccepted processes (Golembiewski & Blumberg 1970).

The historical and archival data of the collectivity is shared and explored through an invitation in the 'Here and Now' to identify the repeating patterns in personal and collective sagas in HPA. The emphasis is on cognition of the given and co-created identity, and the action choices of the self. Encounter in the lab space is primarily to enable cognition and acceptance of simultaneity of cognitive and emotive processes and action choices with the facilitator providing feedback to integrate these in a perspective.

Enhanced understanding of the self, repeating patterns in intra-personal and inter-personal interactions and relationships and action choices are the objectives of the western perspective with an orientation to translate into action choices immediately. HPA's objective is the *Well-being* and acceptance of *Humanness* of self and others oriented towards increased self-reflectivity, acceptance of emotive and cognitive simultaneity and role of self in co-creating the identity and roles.

TABLE 3	
Sensitivity Training	
Western Perspective Intra-personal & Inter-personal Effectiveness	Indian Perspective Human Processes Approach
T-Groups (Tavistock Institute) Sensitivity Training (National Training Laboratory)	Sumedhas
Similarities in the philosophy foundations	
<ul style="list-style-type: none"> ❖ Psychology ❖ Psychoanalysis ❖ Psychodrama ❖ Group Processes/Dynamics 	
Similarities in the methodology and processes	
<ul style="list-style-type: none"> ❖ Residential & full-time ❖ Exploration in a group ❖ Exploring in the <i>Here and Now</i> ❖ Facilitated by a trained professional 	
	Indian Departures <ul style="list-style-type: none"> ❖ Eastern Philosophy ❖ Existentialism ❖ Relativism ❖ Phenomenology ❖ Mythology
Focus	Focus
<ul style="list-style-type: none"> ❖ Individual ❖ Psychological Processes ❖ Individual and interpersonal processes ❖ Individual as a psychological and social being 	<ul style="list-style-type: none"> ❖ Individual & Collectivity ❖ Cognitive and Emotive processes ❖ Role and Identity ❖ Individual as member of collectivity, co-creator of identity and role taker
Family is the focus to the extent of interpersonal processes	Family as shaper of identity & role expectations Emotional and Mental Maps of self, others & system
Social context or Society is not considered	Social context as shaper of meaning given to <ul style="list-style-type: none"> ❖ Roles & Relationships ❖ Self, Identity & Growth ❖ Meaning of Existence ❖ Purpose of Life ❖ Individual & ❖ Collectivities
Emphasis on historical & archival data of the individual	Emphasis on historical & archival data of the collectivity (family and society)
Compulsion to explore in the 'Here and Now'	Invitation to explore in the 'Here and Now'
Focus on repeating patterns in relationships	Focus on repeating patterns in roles
Emphasis on the understanding of the impact of past on repeating patterns	Emphasis on cognition of the given and the co-created identity, and action choices
Encounter to question psychological processes (dysfunctional?)	Encounter for cognition of simultaneity of cognitive and emotive processes and action choices
Feedback is given by the facilitator to encounter	Feedback given by the facilitator to provide perspective
Orientation is to achieve <ul style="list-style-type: none"> ❖ Immediate action choices 	Orientation is to achieve <ul style="list-style-type: none"> ❖ Increased self-reflectivity ❖ Acceptance of emotive and cognitive simultaneity ❖ Acceptance of self's role in co-creating identity and roles
Objective is to understand self, repeating inter and intra personal patterns and action choices	Objective is <i>Well being</i> and acceptance of <i>Humanness</i> of self, others and the system.
Source: Golembiewski & Blumberg (1970), Sumedhas (2000) & Sumedhas (2001c)	

The lab space is a time and space for a pause and a moment to reflect and review ones life with others who are also taking that pause to reflect and review their life space. The process is a walk down the memory lane, nostalgic and painful, anguished and joyous, of hurts and togetherness and a life full of many events, encounters of people and systems, experiences and residues. A lab is a space constantly unfolding of layers and layers of encounters and experiences and their residues in meanings and feelings. It is a space for discovery of new paths for the self, new directions for the role and the multiplicity of choices to live by. The experience of unfolding leads to growing up and maturity, owning up and accepting one's own location in life space. The freedom is of making choices and accepting one's own location in the life space. The challenge is to take charge of one's own destiny and life space and give it a shape.

Sensitivity Training in Organizations

ST in the west is objectivist aims at solving work place problems. It is considered as a means to achieve organization's strategic and operational objectives. The emphasis is on experiential learning and conceptual understanding, and gaining skills and competencies. Balancing the individual and the organizational goals and accepting and maintaining the interface between the individual, groups and the organization is a major concern. In the changing global economy and changing role of the individual, collectivity (family and organization) and the society ST aims at individual growth and development, improved emotional and social skills, better team working and role taking, improved work climate/culture, reduced resistance to change and enable mindset change. Table 4 compares the western and the Indian perspectives in the organizational context.

TABLE 4	
Sensitivity Training in Organizations	
Western Perspective	Indian Perspective
<i>Human Relations</i> (Tavistock Institute) <i>Organizational Development</i> (National Training Laboratory)	<i>Human Processes Approach</i> Sumedhas
Conceptual understanding & experiential learning	Experiential learning, self-reflectivity & awareness
Emphasis on gaining skills and competencies	Emphasis on unfolding of inherent potential
To achieve organizational Objectives	To co-create organizational reality and future
<ul style="list-style-type: none"> ❖ Individual growth & development ❖ Emotional skills ❖ Team working & role taking ❖ Leadership ❖ Work climate/culture ❖ Resistance to change and mindset change ❖ Balancing individual and organizational goals 	<ul style="list-style-type: none"> ❖ Individual growth & development ❖ Emotional intelligence ❖ Role creation and enactment ❖ Collective Leadership ❖ Co-creation of organizational reality ❖ Self & professional renewal – individuals, teams & organization ❖ Aligning simultaneous and multiple individual and organization goals
Interventions to solve problems	Interventions to change the working paradigm/ perspective
Source: Golembiewski & Blumberg (1970), Sumedhas (2000) & Sumedhas (2001c)	

The western perspective is developed in the socio-cultural context of the developed western nations become limited, restrictive, repressive, and constrains the individual, and collectivity growth if applied directly in India. Western perspective emphasizes the purposive nature of the organization, rationality in goals and choices, and objective use of emotions at the individual and collective levels, which grounded in their context, may be appropriate but in India. Emotionality is an inherent part of the roles and relationships in Indian organizations. Hence the departures in ISISD and Sumedhas traditions provide a philosophical foundation to integrate those aspects of Indian socio-cultural context which have been found to influence and impact individuals and organizations, the relationships and the interfaces held together by the spirit of ST rather than the modality.

In the new millennium, there is an increasing questioning of the roles of the individual, collectivity and the society and the interfaces. The existential questions basic to the human nature are important today more than ever due to the uncertainties, anxieties, fears and the resultant helplessness and anger arising out of globalization, Internet, and the increased socio-political and economical difference between the developed and the developing world. The role of the manager in the organization is also undergoing tremendous change. Far from being a manager with certain performance objectives, today's manager needs to be a leader and mentor to develop knowledge based human capital, an ambassador of the organization, emotionally in tune with the contribution of the role and the organization, and above all ensure the responsibilities to the self, collectivity and the society are catered to.

The HR profession within the organization is transforming from a mere functional role to becoming a strategic partner in co-creating organizational reality & vision, and a new working paradigm. HR professionals are partners in visioning the future, implementing the

strategy, aligning individual and organizational goals without compromising the individual unfolding and growth. HR professionals have the additional responsibility of coaching the management and act as internal consultants to ensure that in pursuing futuristic visions the organization does not lose touch with the human beings and the collectivities that are part of the organization.

HPA attempts to provide the answer to these changing roles of the members of the organization and HR professionals in particular. HPA emphasizes on the unfolding of the inherent potential of the individual through experiential learning, self-reflectivity and awareness of self and others. The objective of HPA in organizations is collective co-create organizational reality and future. At the individual level the unfolding of the self, explorations in role creation and enactment in terms of conscious participation in collective leadership, creation of the organizational reality, and continuous renewal are the broad themes. Aligning the individual and organizational goals, co-creation of collective identity, collective search for existential answers are achieved at the collectivity level through interventions that aim at changing the working paradigm.

New Trends of Sensitivity Training Applications in Organizations

In the organizational context, interventions based on the human processes approach such as unstructured labs, semi-structured labs and structured workshops would enable the organization and its members to face the challenges in the changing times.

Unstructured Sensitivity Training Labs

Unstructured labs provide a space to voice the unvoiced, articulate the unarticulated, express the unexpressed, own up the disowned and enact the withheld. The labs are called by many names – Personal Growth Lab, Exploration in Roles & Identity, Interpersonal Relations lab, and so on. These labs provide the foundation for individual, group and organizational transformation.

Semi-Structured Labs

Semi-structured labs have specific objectives and are designed to address the critical issues faced by the organizational members. Some types of semi-structured labs are Interface labs, Leadership labs, Self-renewal labs and Visioning & Co-creating labs.

Interface Labs

Interface labs address the interface issues between the individual and the collectivity (department, cadre, etc.) and between the collectivities. Examples of Interface labs are

- ❖ Systems Interface - Interface issues between the family, organization and other collectivities
- ❖ Union-Management Interface - Interface issues between the union and the management
- ❖ Inter Department Interface – Interface issues between different departments like marketing-production, finance-HR, etc

- ❖ Hierarchical Interface – Interface issues between different levels of management and workforce

Leadership & Institution Building Labs

Leadership labs aim at energizing the leadership potential of organizational members across the hierarchical levels and departments; redefining the meaning of leadership from individual centered leadership to collective centered leadership and exploring and enacting leadership roles. Some types of leadership labs are

- ❖ Collective Leadership Lab
- ❖ Leadership Values And Vision Lab
- ❖ Institution Building

Self-Renewal Labs

Repeating tasks, working continuously under uncertainty and stress lead to reduced efficacy at all levels in an organization. Self-renewal labs are designed to help the participants question their existing paradigm of work and make action choices for unfolding in the emerging role requirements in the organization. Some types of self-renewal labs are

- ❖ Professional Self-Renewal
- ❖ Top Management Self-Renewal
- ❖ Management Self-Renewal
- ❖ Organizational Self-Renewal

Visioning And Co-Creation Labs

Visioning and co-creation labs are essentially to create a collective awareness of the organizational reality, collective identity and the role of the participants in co-creating these.

- ❖ **Futuristic Vision Labs-** Formulate collective vision (strategies) using existing organizational resources
- ❖ **Collective Identity Labs –** Create cohesiveness across departments and levels and unifying identity and unleash the withheld creativity
- ❖ **Individual And Organizational Transformation –** Assess the current reality, create a collective identity and vision and change the working paradigm

Structured Workshops

Structured workshops are experiential based conceptual training programs. These aim at conceptual understanding along with experience of exploration of new beginnings and enhanced competencies. Some typical structured workshops are

- ❖ **Managerial And Leadership Roles**
- ❖ **Team Building /Building A Team Across Functions, Divisions And Organizations**
- ❖ **Integrating Emotional Intelligence With Multiple Roles In Multiple Systems**
- ❖ **Organizational Transformation**
- ❖ **Managing Multi-Cultural And Cross Cultural Workforce Diversity**
- ❖ **Interpersonal And Group Dynamics**

- ❖ **Managing Personal & Professional Lives – Finding The Dynamic Equilibrium**
- ❖ **Women In Managerial And Leadership Roles - Finding The Dynamic Equilibrium In Personal And Professional Life**

These are some of the trends developed and experimented in Indian organizations. Some of these works while some others have short-term resolutions. As the human existence unfolds in new dilemmas emerge. There is a need for constant discovery of what would bring a sense of fulfillment, and meaning and purpose of life, relationships and well being.

Conclusion

For eons humanity has been struggling with change, disasters-man made and natural, and development. The fears, anxieties and uncertainties of co-creating a new identity and roles for the individual and collectivity is as old as human consciousness itself. Different cultures have found different ways to address these. Human Process approach (HPA) as practiced by Sumedhas is one of the many efforts to answer the existential questions of changing roles and identity (Sumedhas 2000). Industrialization and the logical positivist philosophy has led to the development of the scientific school of thought in management and its impact is felt till today in the practice of organization. HPA offers a different paradigm to the dynamic process of organizing rather than the static model of organization. HR profession in its new role as the strategic partner needs to look at newer paradigms for the collective unfolding and unleashing of creativity in the post-modern organizations of the new millennium.

The Sensitivity Training (ST) labs create an ever unfolding experience of human context that makes life meaningful and rich in its many hues and colors. There have been, are and

continue to be many travelers who walk the path to discover the ever emerging infiniteness, the unfolding of the meanings and the richness of the encounters to experience the depth and substantive ness of life (Sumedhas 2001d). Every lab is an offering to create a context for unfolding of both the facilitator and participant; a time, moment and space where life space of human continuities can be explored from time immemorial with codings from myths, epics, folklore, folktales, history, individual and family sagas come alive in lab space. The experience of touching the infinite of the self within the finite boundaries, the flow of life from ancient times today, from past to present – a unique juxtaposition of past, present and future where mysteries and mysticism of life and living slowly unravel in which every participant is a part.

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