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Technical Report

The report . INTERPERSONAL THEMES OF INDIAN
DURING SENSITIVITY TRAINING
Author ... Pulin K. Garg.....

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within 250 words)

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**INDIAN INSTITUTE OF MANAGEMENT
AHMEDABAD**

To

Chairman (Research)
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Technical Report

Title of the report .INTERPERSONAL THEMES OF INDIAN YOUTHS AS EXPECTED
DURING SENSITIVITY TRAINING

Name of the Author ...Pulin K. Garg.....

Under which area do you like to be classified? .Sensitivity Training/Behavioural
Sciences.

ABSTRACT (within 250 words)

..... In this paper, the author presents a new approach to
..... Sensitivity training based on Intra-person and Interperson
..... Approaches. The basic concern is with the problems of
..... adjustment on an individual in a rapidly changing Technological
..... society. In this method, the participants are encouraged to
..... talk freely about their psycho-social world and a multiplicity of
..... experiences is thus generated in which the persons can re-examine
..... their feeling structure for purposes of self-review and growth.
..... The trainer in such an approach is more than a trainer--he is a
..... person. This approach was tried out very successfully with five
..... groups of students from a leading Business School over a period
..... of three years. These Seminars also provided data about the
..... very personal and private themes of the youth who attended.
..... The dominant feeling in Indian youth seems to be one of "rejection"

(PTO)

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Date 1st October, 1973.

Signature of the Author

and this is also borne out by historical inputs. Four other dominant themes of "Feelinglessness, Loneliness, Independence, Exilehood and deprivation" were also identified. The dominant feeling of 'rejection' appeared related to 'dependency-control' and the genesis was mainly in the actions of the parents and the significant others. This feeling implies that an individual can only be a role and nothing but a role. He cannot 'Be'. In a like manner escape from 'Feelinglessness' was perceived in excessive task orientation. Loneliness and Isolation resulted from a fear of closeness whilst gaining of ones Independence was perceived to be "ungrateful" as it would mean the 'desertion' of others who had done so much for you.

lead to
This method was found to lead to an increased willingness for self-revision through quickly creating a process of empathy and making the participant realise the simultaneous uniqueness and communality with the Universal man.

INTERPERSONAL THEMES OF INDIAN
YOUTHS AS EXPRESSED DURING
SENSITIVITY TRAINING

by
Pulin K Garg

September 1973

Indian Institute of Management
Ahmedabad

INTERPERSONAL THEMES OF INDIAN YOUTH AS EXPRESSED
DURING SENSITIVITY TRAINING

By

Pulin K Garg

In January 1971, on the request of some students at the Indian Institute of Management, Ahmedabad the author organized a week-long camp which came to be known as the Sensitivity Camp. Since then four other such camps have been organized; the last and the fifth was held in January 1973.

On an average, 25 male and female students of the post graduate diploma in management attended each camp. Out of total of 175 participants in the five camps, 23 were returnees. As such, the number of students who came once was 152.

The Nature of the Participants

The participant youth can be treated as a fairly good representative sample of Indian youth of today. They represent multiple educational backgrounds ranging from liberal arts to hardcore engineering. Similarly, they represent economic scale of Rs.6,000 yearly family income to Rs.15,000 and above. They also represent a mix of ethnic and geographical origins available in India. For example, we had Parsis from Bombay, Sikhs from Punjab, Tamilian Brahmins, Bengalis and Assameses and fairly significant scatter of people from other states of India. The same participants have been a part of another intensive developmental study. The study suggests that not only sociologically but also in terms of psychological processes and dynamics, the sample represents Indian youth at large. Average age range of the participants varied from 20-26.

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Author's forthcoming book "Children of Two Cultures."

The Camp

The camp was voluntary and the participants paid their own cost of travel, lodging and boarding. It was held at a holiday-home located on a sea shore in rural setting. For all practical purposes, including newspapers, the group was isolated from the normal city environment as well as presence of other human-beings.

The Theoretical Perspective of the Camp

The author who was also the trainer has been experimenting with a new approach during the last eight years. Twenty such camps have earlier been held in California, U.S.A. Over the years a set of assumptions have become clear. It is in these assumptions that the work at the camp was anchored.

Confrontation through interaction, though creative and productive in many instances does not always work. A lot of time is very often lost in resolving the tensions, resistances and the residual feelings in the group. An alternative is to create "a community of Experiences" and a "community of multiple realities." The creation of community of experiences is the initial and the most significant process of the group work in the author's approach.

What is the "community of experiences"? It is sharing of experiences of the self in order to discover that the content of experience may vary from individual to individual, but the feelings at the level of the self are and can be the same. Similarly, though the experience may be the same the feelings at the level of the self may be different. However, all individuals through a myriad of set of experiences represent a microcosm of primary experiences of same feelings. This quickens the emergence of the process of empathy.

How is it done? The trainer initiates the group by inviting the participants to express qualitatively the nature of their "socio-psychological" world they live and interact with. He begins by modelling, i.e. sharing the nature of his socio-psychological world. An example of the

modelling contents from one of the camps is given below:

"I am a child of two cultures. I come from a family deeply rooted in Indian philosophy and my entire education has been in the Western system of knowledge. A part of me lives at home and in the affiliated system where demands are on the basis of roles, affections and obligations; and part of me lives in the work-society where demands are due to commitment to work and responsibility. To a large degree a rational mode of negotiation operates

"The world around me is complex. It is depressing and it is exhilarating simultaneously. Of late, I have moved into a social, psychological world where I am not sure of my status, where I feel that my 45 years of socialisation has been ineffective. At home I am caught in a conflict between my role of a father and a husband and my commitment to my profession. Sometimes I feel like a visitor ...

The modelling could last for a period of ten minutes. It is always stated at a slow pace in clear words invoking a host of visual images and it may cover various spheres of the trainer's life. Normally after a prolonged silence one of the participants in the group enters with his socio-psychological world. The trainer listening helps him visualise it as far as possible. As more participants enter, the trainer shifts his role, taking a reflective stance to pull similarities of feelings at the self level.

Gradually over the day the participants start reaching out to each other and a climate of trust through empathy builds in which the following kinds of learnings seem to emerge:

- (1) In each interaction there are two streams of feelings-- one is "with", "at," "towards," "for" the other and the second is with the self. They could be congruent or incongruent. For example, an individual when angry in interaction may be feeling "helpless" at the level of the self.
- (2) Identification, understanding and learning to cope effectively with the feeling at the level of self is the significant process for personal growth.

- (3) Pursuit of "feelings" "at", "for", "toward" and "with" others denies the self and its participation with others. It is at best reactive.
- (4) Feelings at the level of self are often coherent and consistent with "self-role".
- (5) An individual can have "a set of self roles" and a set of "interactive roles" simultaneously. For example, an individual may have the "Martyrs" self-role but a controlling role in interaction.

While in the initial stage the focus is on building the "community of experiences", the "community of multiple reality" is also emerging. It is reflected in the growing awareness on the part of the participant that each individual though having similar feelings at the level of the self lives in a unique configuration of forces of the life space, and that each of them has a different set of "Self-Roles."

This uniqueness of the interactive system of feelings, self roles and configuration of forces of life space makes it unethical to prescribe ones own modes of coping to others.

For successful communication one need to learn that each individual should be treated with dignity and should not become the object of prescriptions.

These two awarenesses tend to cut down the discussive, argumentative talking at the walls and playing personal "tapes". A climate of empathy and an attempt to feel into the life space of the other individual is promoted. A sense of trust without serious effort emerges because the fear of being invalidated is removed.

In the second phase of the camp the focus shifts on examining the set of "self-roles" and the set of "interactive roles" within the "life space" of the individual. It is suggested that it is the identification of the distinction between the self-roles and the interactive roles like the earlier difference between feelings at the level of the self and the feelings "to" "at" "for", "against" others, that promotes insight into the self.

2. "I am that and more." This assumption is to make participants aware that perceptions and experiences of others and others perceptions and experiences of his own self are only fragmentary and partial, but we make a normal mistake of treating this fragmentary experiences as the totality of the individual. For example, I may experiences an individual as angry and this perception of mine may become so dominant as to let me never experience his other aspects, and when I am confronted with other aspects I may treat them as error variances. In a way this tendency to organize perceptions round a core of experience tends to create the primary barriers and blocks in relationship. Similarly when somebody articulates his perception or experience of me I might chaffe under the feeling that this is my totality and as such go in a defensive process. As the process of identifying self-roles and interactive roles begin, the participants start perceiving this tendency of generalizing about the totality of the others and self. The discovery is almost exhilarating and creates a sense of ecstasy in most participants.

Following on the heels of the awareness created by the ^{above} assumption is the discovery that our need for consistency makes us mortgage the present and the future of an individual to his past, or to our past ~~perceptive mass~~ of person perceptions. Some people discover how in most interactions they have been treating others only as symbols, images, or objects from the past.

It is at this point, rather depressive patterns expressive with guilt, helplessness and anger emerge. The whole panorama of dependency, closeness, role boundaries, living for others, or living for self, feelinglessness and many other psychological nuclei of role and identity gets discussed with an intensity and depth which is sometimes very frightening.

To facilitate these processes a number of structured experiences and semi-structured experiences are used. Most of them are designed on the spot, but the following four seem to be useful in most groups.

a. Representation of the monologue: In this structured experience an individual is chosen for representation. A small group of six to seven with the trainer discuss the data available about him from the group-life. Through this discussion a model of what goes on inside him when he is faced with a conflict is developed. In this model the dominant introjects are identified and represented in terms of 'stock themes'. Then the exercise follows in which the individual is made to stand in the center. The six or seven individuals stand in a wide circle around him. Each of them represents an introject - its theme and its voice within himself. One of the individuals representing an introject in the outer circle begins and gradually each individual starts throwing the stock themes at the individual, first in a sequence and then in a growing tempo interphasing two or three voices simultaneously. It rises to a tumultuous crescendo of simultaneous presentation of themes. The task of the individual in the center is to choose one of these introjects and approach him as an indicator of his final decision in the conflict.

This is a moving experience and stirs up a lot of sharing of conflict ridden contents of the self in many participants. It is surprising one does not have to go through this exercise for each participant. At most two seem to provide all the possible introjects in the psyche of the group. This reinforces many of the earlier learning. It also sets the participant to look for alternatives which they have never considered earlier. The net result is not only a deeper learning of the dynamics of personal conflict, but also an awareness that the conflict is a conflict because of an entrenchment in a perspective. The result of this structured experience is to suddenly confront them with multiple choices.

b. Involving Images

This is a semi-structured experience. The large group is divided into three small groups whose membership can rotate every hour. The task is for each participant to describe his experience of another person in terms of visual image. An example would be somebody

describing another participant as a "green meadow." The process continues and each participant is helped to give more than one image for other participants. The process is hilarious, very serious, reflective and provocative. It very often breaks the tensions of the depressive phase described above. The learning from this experience clarifies and reinforces the fact that each person can be a source of multi-dimensional experience and in fact he is to each of us, but our tendency to think about people in adjectives tends to filter out the spontaneous multiplicity of our experiences.

c. The third semi-structured experience is round a non-verbal dramatization of states of being an individual feels to be in. Each individual presents three such dramatization. The group tries to read the meaning behind these presentations. In the ensuing discussion of each individual's presentation, clarity of role set emerges. He begins to understand his interaction with his life space, and the quality of his feeling structure.

d. The above experience is very often followed through another where the trainer with participants designs the existential life space of participants. An example would be where the whole group sitting in a circle sit with their backs towards the center. This circle then is the life-space of a person in the group. It symbolizes his experience of himself turning his back in relationship, his experience of how the world makes it difficult for him to reach out. He is then asked to try to engage anybody in the group in a conversation. The individual as he moves near to any of the participants, the participant turns around and makes a face, turning himself into a rigid stance of a stone. This was to illustrate how the particular individual experiences the world around him and to what extent the group has treated him in the same fashion. These representations of the existential world can come quite as a shock to the individual as in the case of this particular one. He on the one hand had the 'myth' that people are nice to him. On the other hand felt that he has no deep relationships. When confronted with this representation and what he did to cope with it, it became clear to him and the group that people are nice to him only because of threat of aggression, otherwise psychologically they always have their back turned

Besides these four stock in trade structured experiences many others are spontaneously designed. When the group is working at the role-sets and the underlying feelings story telling could be used. Only the beginning part of many stories are told and participants in small groups are given the task to complete it. The completed stories are analyzed, using a large doze of mythological references and symbols. The three stories very commonly used have had a tremendous impact on consolidation of the group learnings in the group. Alter-ego roles and familial role plays are another set of spontaneously designed experiences.

The methodology and technology of this approach as described above was used in these five groups. It is surprising that each group came up with one dominant and different theme. The following are the ones in the historical sequence:

1. Rejection
2. Feelinglessness - task orientation
3. Loneliness-Isolation and fear of closeness
4. Independence - Commitment to self and others
5. Exilehood and deprivation

In this article only the first four are being presented.

The first group's dominant theme was rejection, but alongwith it emerged a whole of host of secondary themes, such as being dependant, being a 'me' and not a 'I', guilt, sacrifice, distrust, lack of self worth etc. But each of these themes were of secondary importance and were seen as anchored in the dominant theme of rejection. Likewise other dominant themes listed above were also accompanied with a host of themes forming a cluster. Below I describe the nature, the scope, the extent of the dynamics of each of the theme:

Rejection

The theme of rejection ran through all the five groups but was most dominant in the first. The focus of rejection was always on the actions of parents and the significant others of the family system, who through direct command and sometimes through indirect demand made performance, success and adult-like-civil-behaviour a pre-requisite for

acceptance. "Don't's" were very frequent and "Do's" rare. Lack of obedience meant punishment. As the child grew up to age five the system of punishment changed from physical restraint and slapping to an emotional beating expressed in sentences like "mummy would feel bad." The guilt experienced through emotional punishment joined hands with the anxiety due to the lack of positive commands. Constant comparison with siblings, teasing about the physical qualities of the child, denials and/or direct verbal punishments in front of guests, were some of the external inputs excentuating the feelings of guilt and anxiety.

When the original narrators of this theme were faced with similar memories of other individuals who did not feel rejected, the group was caught in a stalemate. An exploration with an individual through the structured experience 'representation of monologue' showed, that the rejection was basically related to dependency in a life-space characterized by control and denial of all efforts to do anything other than what the parents approved. To summarize, the theme illicited that communication between parent-child was represented by the following statement: "We don't want you, we only want from you what we give you. Don't add anything of yours. If you do, you would be punished." The group quickly grasped the link between humiliating control and rejection. Soon it was recognized that the rejection also involved 'self-rejection' because the child has learnt that whatever he is, he is bad and unacceptable.

As the group worked through these feelings, a cyclonic storm rose in the group. The questions of self-worth, validation from within or without, the overwhelming guilt that surges back even at the thought of wanting to do something for the self - such as coming to the camp - the overwhelming anxiety that floods the self in situations comparatively free of control, and the mixture of guilt and anxiety experienced in the moment of pleasure came for reviewing. It was followed by harrasing self reviews and condemnation of self, proneness to self defeat, diffidence in and distrust of relationships, patterns of self waste and ultimately the consuming hate due to lack of the ability to express aggression, swirled around the group. Deep in empathy the group coped with the torment and the distrust.

A set of interventions made by members and the trainer helped the group to come out to the stage where they discovered the self-roles of the participants which could be labelled as 'martyr', 'victim' the 'ugly man', the 'cursed man', the 'dumping heap', the 'cross-bearer', and a host of others. A discussion around these self-roles brought to the foreground the anguished dilemma - "to relate or not to relate."

The anguish lay in the fact of realization that only a relationship could restore 'self worth and acceptance'. The group suddenly realized how each of them have the intensive hankering for a restorative relationship. They also realised that in the past they have consistantly sought such a relationship. However, feelings of frustration, control, exploitation and of being laid waste have been reinforced. The journey through life-space has been punctuated with intense moments of hope of release from the bondage. But no encounter has so far fostered a sense of being the "person of the situation".

Having identified the anguished search the group tried to explore what would be that relationship that would restore 'self worth and acceptance'. In a slow and painful process the group discovered that what they were all seeking was a relationship free from demands and possessiveness.

It is at this point the group looked into the historical pathos of the Indian culture where all the central heroes are symbols of rejection who sublimated it into an idealistic reaffirmation of authority. In fact the only recourse to resolve the syndrome of rejection in Indian culture has been to fall back upon oneself, to spit the bitterness of rejection and to surrender the self in pursuit of idealism. For a while this realisation depressed the group almost to a suicidal hopelessness. It was here that a number of spontaneously planned "structured experience" were used to bring home the assumption that "I am that and more". These experiences pulled the group out of the 'morass' of self pity and hopelessness.

To sum up, 'rejection' seems to be a classical theme in Indian culture. It is related to the 'dependency-control' matrix which has become the hallmark of the social structure of India. The undercurrents of rejection imply that an individual can be a role in his life-space and nothing but a role. He cannot "be". The anchors of the theme 'rejection' lie in annihilating self-doubt which ranges from doubt about one's body to most of the psychological aspects of self. It feeds on the historical past of Indian heroes to glorify the rejection and to hold oneself above others by over commitment to unachievable ideals. The thrust is to be "more than a person" because most of the time one is a non-person.

Feelinglessness - task orientation

During the presentation of the socio-psychological world the participants in the second group brought out the feelinglessness in relationships. Simultaneously they talked with intensity of their task orientedness. One of them actually said that he only comes alive when working on an assigned task. Most of them agreed that they cannot set a task for themselves. Left without an assigned task they either turned into spectators of films or into participants in cards games. Even there they could not treat it as a social pleasure. Winning became a goal and play a task.

Feelinglessness was elaborated as complete state of detachment and coldness in the face of death of a dear one; having no feelings for other persons when facing their sorrow, misery or any intense emotions; remaining unmoved by success and happiness. The words most representative of this feeling came from a participant who stated that even in love it is possessiveness that he experiences and he is never sensitive to the other person's feelings.

The group for two days stuck on the descriptive aspect of this theme, and kept on taking flights in the face of interventions. The trainer designed an alter-ego role play with a woman participant and presented the inner monologue of a feelingless person. This confrontation with the 'unarticulated' brought a movement. Suddenly the feelingless people were feeling intensely, many of them in tears. They talked between sobs of their fears of loneliness, punishment and rejection. They talked of their utter dependency on outside validation. Anxiety that flooded in anticipation of possible failure in an assigned task; the anxiety of being denied; the anxiety of exploitation; along with other feelings poured out.

The group soon realized that feelinglessness was a stance of a "self-role" which said to the world - "you never cared, so now I don't, but deep down I still need your approval, and hence I will turn myself into a committed worker for assigned tasks." Task orientedness was then perceived as another style of becoming "more than a person" and a way to escape censor, control and manifest elements of dependency.

A set of semi-structured and structured experiences specially non-verbal presentations of existential world helped the group to explore the nature of his stance of the self-role. Through sharing of personal episodes and feelings the group arrived at the question of trusting the "other". Very intense personal narratives as to how their trust has been betrayed were articulated. Soon the group was talking about burden of expectations and their complete inability to say "No" to anybody.

It was the discovery of this inability to say 'no' that led the group into realization that their feelinglessness is a cover developed to cope with their annihilating fear and guilt in disappointing anybody.

Like the 'rejection theme' the group also delved into the cultural heritage of philosophy of detachment from investment and commitment only to a role. This exploration caused a lot of anguish as involvement implied the discretion of saying no and a responsibility toward the system of self and others. Fear of self assertion surfaced. The group found that unless they could be individually prepared to enter their life space with demands, feelinglessness would remain as an escape hatch from responsibility of being a person.

Loneliness - Isolation and fear of closeness

'Loneliness - isolation and fear of closeness' was a dominant theme in the third group. A prior exposure to ten day 'lab' as a part of a course had attuned the participants to the process of sharing their feelings. Feelings of rejection, self-worth, validation from others had already been shared. As such, the group began at a much advanced stage. The struggle of presenting the psycho-social world, and the process of crystalizing concern got omitted. The group directly

went to the dominant theme. Loneliness, they all felt was their main problem. They could only build superficial relationships, and they could only talk around institutional tasks. They felt that limits of their training they could not break the barrier to personal communications.

While talking about it the group soon recognized that they could relate only through 'roles'. A few role-plays at this point helped the group to see that even in roles they could only relate to primary roles. What they were doing was to load the roles of the secondary system with the feelings, attitudes and coping patterns of the primary roles.

This realization brought the group face-to-face to the fact that in ultimate analysis, they have to resolve their relationships with the primary system and its symbols, before they can end their 'loneliness-isolation and fear of closeness' in the secondary system.

The group kept on taking flight from this confrontation and resisted the attempts of a few members to examine the structure of feelings and attitudes etc., toward the family. More structured experiences of familial role-play around the feelings of willing members were attempted. This led to a break through and soon the group was flooded with shocking reflective narrations. How often, they felt the expression of feelings in the primary system, besides being taboo was consistently rejected and punished. Lengthy sharing of experiences with feelings established that during their growth process they have adopted some "golden rules" such as follows:

- a. Nobody really cares for your feelings. They are only concerned with their convenience.
- b. When feelings are expressed people feel helpless, and attempt to staunch, manipulate or advise. So what is the use?
- c. Feelings are a sign of weakness. You do not admit them to other. It can lead to being controlled, exploited and utilized.

In the long run the group settled down with the basic problem of distrust. Once again the group went into sharing as how this distrust

has been reinforced in many relationships outside the family. The group was at a stalemate. Interventions indicating how this distrust was still linked with their unwillingness to resolve the primary family bonds, were blocked. The group spent a very uncomfortable and unproductive day. In the evening reunion, one of the members finally burst out and called all kinds of names to his "bastard parents". This quickly polarized the group between supporters and condemners of this member. Working through this polarization finally brought a lot of insights. The group talked of sacrifices of parents and their own obligations. They talked about their fear of hurting, and of being called selfish, rebel and mean.

A new process began in which these so called sacrocent feelings were examined. Counter questions as to whether parents were not being mean and selfish were raised. Finally the group looked at the source of their feelings and came back full round to say that they are sons and sons they would remain. This role-boundedness and fear of breaking out of the role was identified as the source of "loneliness-isolation and fear of closeness."

Through a set of structured interventions at this point the group explored the depth of this commitment to a role and the anxiety of open relationships. Soon they were talking of how all relations are 'superior and subordinate', relationships and how due to this fact their role is to expect but never voice their own expectations. At this point the trainer took the group into the cultural past in order to find whether there are real alternatives in the cultural ethos to provide a model to become free from 'son' role without surrendering it completely. It was a shocking realization to all of us including the trainer how the culture does not provide a model. At this point the trainer examined his own dilemma. He stated that he systematically breaks the boundaries of the roles adds his own person and feelings into it. This habit almost everywhere in Indian context results in creating the image of a dissenter, rebel, outsider etc.

The statement by the trainer was experienced by the group as a let down. He was first attacked. Soon, however, the group slowly started stating his strengths. They mentioned how they have always envied him. They also stated how they have had no problems of feeling close with him. In order to consolidate the learning of strengths the story of 'four Princes'* was used. The completion of the story and its analysis brought to each individual an awareness of the strengths that lay within him to be utilized for ending their loneliness.

"Independence - Commitment to self and others"

The theme of independence was dominant in the fourth group. Its participants have had previous 'lab-training' also. Through the presentation of socio-psychological worlds they quickly built-up the theme. Three separate feelings characterised it. These were:

(1) Independence, in their experience was only a negative quality of self expression. They seek independence only because at some point in their growth they had become acutely aware of absolute control exerted by parents on central issues of life - such as career, marriage, and friends. They could not participate in any major decision effecting their own lives. Constant attempts of parents to moralise about conduct, to supervise it and to pry about their lives - outside the home was seen as another strand of control.

Further, sharing of feelings about control brought the participants to state their acute feelings of guilt about following two kinds of conducts -- one for parents at home and the other at college for peers. In summary they identified that their search for independence is only a negative goal to neutralise the parental control. Intense feelings of wishing for the death of the parents, running away from home; of anger at the impotency to act for oneself were also stated.

* Story is rather long. It gives four roles to the four sons and their task is to break these roles and become a 'hero' in the sense of Joseph Campbell "Hero with thousand faces".

2. Independence was seen as the quality of power. Power in the sense of "control of resources". The parents were seen as controlling monetary resources. Significant others in the secondary system were seen controlling grades and all other sources of "Self-worth". The dilemma experienced was seen - as "surrender or be deprived." Most agreed that they often fantasized about the days when they will be earning their own "salaries" and exercising power as managers. This hope appeared tainted with guilt. Asserting the self when parents can no more control them through money appeared selfish, and seeking to overcome one's own weakness.

3. Ayan Rand's - philosophy is the only way to experience independence. Her philosophy was interpreted as the philosophy of "utter and exclusive" commitment to self. Cultivation of insensitivity to others, their feelings and insensitivity toward the consequence of one's own acts on others was stated to be accepted mode of being independent.

An intervention to draw the parallel between the "Experienced parental behaviour - and their interpretation of Ayan Rand brought the response "SO WHAT".

Several attempts to go beyond the stated dimension to look at the meaning in terms of self roles and interactive roles were also blocked. At this juncture the trainer turned himself into a "narrator" role of a "greek theatre". In a voice filled with pathos, reflecting a philosophical stance he became a spectator-reporter of what he saw in the contributions of participants. Alternating between building rational links between contribution and stating the emotional bonds through articulating the latent as each participant talked, the trainer touched at the feelings withheld. A prolonged silence followed. A halting exploration began as a member voiced his feelings to reflect on the "latent meanings" implied by the trainer. Very soon the group was deep in discussion of the pathos of their experience.

Fear of loosing the dependence, the love and support; fears of being branded as ungrateful "son", fears of exclusion from people; fears of being abandoned by friends who at present encourage rebellion, but were sure to withdraw if concrete help was needed; fears of incapability

to manipulate the environment; fears of invoking pity and ultimately doubts of acceptance from others erupted into the group.

Anxiety of losing one's dependence; of losing acceptance; anxiety of becoming responsible for self; and ultimately anxiety about capacities of the self to fulfil responsibilities; to survive without love; and to contain the possible threat of isolation was shared and reviewed. Slowly the group recognized the dilemma of "either-or" that they have set up for themselves. As a participant stated "Do I have to lose something to gain, and do I have to gain something that is independence wrapped with something else, for example guilt.

The group spent the next three days see-sawing in this dilemma, and in a way lived through the themes of rejection, loneliness, feelinglessness and to a certain extent exilehood. Most interventions were utilized by the group to go into other realm of feelings. At this point the trainer got up and tied himself to a pillar and began an encantation "touch me," "touch me not". He played with the variations such as "touch me," "touch me not". He varied it by other statements, "I am," "I am not," and varied this also in different combinations such as "I am I, am I not". This hypnotic like theme brought a very deep emotional response of crying, rigid postures and intense twisting around. Suddenly a participant got up and touched and then hugged the trainer. The trainer stopped and looked and reflected "This is what I see the group doing, that is waiting for somebody to bestow independence, because either kind of response from the self raises ghosts of punishment and rejection."

These ghosts continue to incapacitate us by doubt of ourselves and by making us insistent on validity from outside."

The group spent the next two days in examining the nature of response that can dissolve this dilemma. During this process cultural past for models was also explored. Number of structured experiences were used.

In summary 'independence' was a dilemma of letting go, of ability to take risk; of not assuming that one is a simultaneous person and object. Control and counter control were seen as the only alternative and the group was lost in the "illusion of choices" without realizing that all one has to do is to say 'no' to both alternatives.

Summary

The article describes an approach and part of the technology of working with groups utilized by the author. The approach and the technology has evolved through his own search to synthesize the western science of human beings and the eastern existentialism of Hindu philosophy. The major focus of this approach is in exploring how to be a "person" with others and not reducing them to "echoes" and "shadows" of one's own self.

The technology of the structured experiences has evolved partly from laboratory systems and partly from a study of theatre, psychodrama, mythology and the psycho-religious processes of Hindu philosophy.

This technology and approach reduces much of the resistance of insight. It creates quickly a process of empathy and makes the participants realize the simultaneous uniqueness and communality with the universal man. It works through the interactive and self roles to the levels of identity. It is at the level of identity and existential feelings that the major group work begins. The objectives are not to seek solutions but the development of an emotive perspective for self review.

The article describes "in process" emergence of identity themes of Indian youth.
