Session 7\_2

# Meeting Summary

**The meeting on "Ethnography and Data Collection Methods" emphasized the**

**limitations of traditional data collection methods and highlighted the**

**significance of ethnography in gaining deep insights into customer needs,**

**business models, and user experiences. Key discussions included the**

**supplier-centric nature of a specific business model, the role of students as**

**co-creators of knowledge, and the cultural challenges faced by service companies**

**transitioning to product companies. Participants recognized the importance of**

**direct observation in understanding diverse stakeholder behaviors, such as waste**

**pickers, and the necessity of immersive engagement to uncover motivations and**

**challenges. Action plans were established for teams to conduct ethnographic**

**observations in Kandigai, aiming to identify and present positive aspects of the**

**community. The meeting concluded with a focus on the importance of observation**

**over inquiry to grasp underlying values and motivations, with teams tasked to**

**gather data through non-intrusive methods over the following weeks.**

**Next steps**

**\* Each team to select a unique domain for observation and create a poster**

**highlighting a positive aspect of Kandigai.**

**\* Each team to gather data individually over the next three weeks, focusing on**

**non-intrusive observation methods.**

**AI Insights**

**The meeting on "Ethnography and Observational Insights" revealed a mixed**

**performance across key performance indicators. While there were instances of**

**strong commitment and engagement from the speaker, the action plan lacked**

**completeness, with several discussions failing to outline specific tasks or**

**deadlines. Goal clarity varied significantly, with some discussions providing**

**clear, actionable objectives, while others did not establish measurable goals,**

**leading to ambiguity. Overall, the meeting highlighted the need for more**

**structured action plans and clearer goal-setting to enhance effectiveness.**

**Topics & Highlights**

**1. Ethnography and Data Collection Methods**

**\* Key Learnings | Ethnography provides deep observation insights that**

**surveys and interviews cannot achieve.**

**\* Key Learnings | Understanding unstated customer needs requires**

**observation beyond traditional data collection methods.**

**2. Understanding Business Models and Customer Roles**

**\* Key Learnings | The speaker emphasized the importance of recognizing**

**different stakeholder behaviors in banking, distinguishing between**

**suppliers and customers.**

**\* Key Learnings | The speaker learned that the company's business model is**

**supplier-centric rather than customer-centric, which took several months**

**to understand.**

**3. Understanding Student Definitions**

**\* Key Learnings | The discussion emphasized the need to view students as**

**co-creators of knowledge rather than mere consumers.**

**\* Key Learnings | Ethnography was introduced as a method to gain deeper**

**insights into student behaviors and motivations.**

**\* Key Learnings | The example of Rebecca Nathan's research highlighted the**

**importance of immersive observation in understanding student experiences.**

**4. Understanding Service to Product Transition**

**\* Key Learnings | Ethnography involves deep observation of behaviors and**

**interactions to understand cultural dynamics in various contexts.**

**\* Key Learnings | Understanding the cultural immersion necessary for**

**service companies to transition into product companies is crucial.**

**5. Understanding User Needs through Ethnography**

**\* Key Learnings | Xerox and other companies use ethnographers to understand**

**user needs and reduce service costs by addressing local issues directly.**

**\* Key Learnings | Ethnography can be emic or ethic; emic involves**

**participating in the process, while ethic involves observing from the**

**outside.**

**6. Understanding Waste Picker Experiences**

**\* Key Learnings | Observation skills are crucial in ethnography;**

**participants should rely on memory and observation rather than**

**note-taking.**

**\* Key Learnings | Ethnography involves understanding not just problems but**

**also what makes the system work for waste pickers.**

**\* Key Learnings | Participants should engage directly with waste pickers to**

**understand their challenges and motivations.**

**7. Ethnographic Observation Activities**

**\* Goal Setting | The objective is to discover and present 50 positive**

**aspects of Kandigai through individual team posters.**

**\* Action Plan | Each team to select a unique domain for observation and**

**create a poster highlighting a positive aspect of Kandigai.**

**8. Experiences as a Living Statue**

**\* Key Learnings | The speaker learned about human connection and emotional**

**engagement through interactions as a living statue.**

**\* Key Learnings | The speaker discovered the unpredictability of income**

**while performing, which was surprisingly consistent despite no regular**

**customers.**

**\* Key Learnings | The speaker appreciated the spontaneous support from**

**fans, which enriched their touring experience.**

**\* Key Learnings | The speaker emphasized the importance of direct**

**connection with fans after performances, enhancing the overall**

**experience.**

**9. Couch Surfing and Crowdfunding Experiences**

**\* Key Learnings | The speaker learned the importance of asking for help and**

**connecting with the audience to foster support.**

**\* Goal Setting | The speaker set a crowdfunding goal of $100,000, which was**

**exceeded by nearly $1.2 million from fans.**

**10. Ethnographic Experience and Observation**

**\* Action Plan | Each team to gather data individually over the next three**

**weeks, focusing on non-intrusive observation methods.**

**\* Key Learnings | Observation is crucial for understanding underlying**

**values and motivations, rather than just asking questions.**

**Agenda:**  
Agenda for Coaching Session (with Timing)  
  
Opening & Check-In (5 minutes):  
  
Brief discussion on how the coachee is doing and current challenges.  
  
  
Goal Review (10 minutes):  
  
Discuss progress on previously set goals and evaluate.  
  
  
New Learnings & Feedback (10 minutes):  
  
Provide insights, suggestions, and feedback for improvement.  
  
  
Action Plan Development (10 minutes):  
  
Create a clear, actionable plan for the coachee’s development.  
  
  
Wrap-Up & Support (5 minutes):  
  
Confirm next steps and what support is needed.  
  
  
  
Total Duration: 40 minutes

# Transcript

**Speaker\_00 - 00:06**Okay,  
so  
going forward also in the next week or the subsequent week we will discuss a movie but I want you to see the movie and come right it's a 12 angry man movie.  
It's there, I mean the archives, it is available.  
So, I want you to see the movie and then come for discussion in the class.  
So, we will probably I will just check the schedule either do it next week or the following week.  
So, coming back to, so that movie is also 12 angry men.  
 **Speaker\_00 - 01:03**and I want you to reflect on your 12 team members what is really happening how much you can relate to that movie right so which roles who played what role also you can see all characters that will be there right every character that you will find here is there in that movie so you can see the movie  
think about what was going on and then come to the class so that We will discuss the different theories on sociology in relation to that moment.  
So now let us complete this portion.  
So why ethnography?  
If I want to understand any scenario there are multiple ways to understand.  
I can just do a simple survey.  
Or I can just see and then write something.  
 **Speaker\_00 - 01:56**I can send out a questionnaire.  
I can do a few interviews and then decide.  
So these are all different strategies for collecting data.  
But all of them have certain limitations because when I do an interview, I am only listening to what you are saying.  
I am not actually seeing what you are doing.  
So people can say a lot of things and do exactly opposite things.  
So we do not really know what people actually do.  
 **Speaker\_00 - 02:33**We can only sense what people are saying.  
Same with the questionnaire.  
If I send a questionnaire like you would have seen course feedback questionnaire.  
How do you fill the course feedback questionnaire?  
Yeah, I can close my eyes and click wherever it comes.  
One day before this thing I have to fill.  
If they give an option, select all, it will become even more easier.  
 **Speaker\_00 - 03:07**So, I do not really get any useful data from that.  
It is a very broad generalized data, it is really a lot of error.  
So, really worthwhile data will not come from that.  
the same way when I interview people I can ask lot of questions I can probe and all that I can do.  
I may get some useful insights but I still do not know what people are actually doing.  
They are only listening to what they are saying.  
And these are usually efficient methods for data collection.  
 **Speaker\_00 - 03:51**So if I have to collect like for example we did some surveys with you on certain instrument right creativity and other things.  
If I want to do for 500 people that is a relatively easier way to do it and quicker way to collect data right it is an efficient process that will.  
As long as you take care of the statistical validity and prove that it is reasonably representing of the total sample and there is no bias in that data so you can you will have to write the questionnaire in such a way that you will write one question this way and one question another way.  
So to ensure that you are getting consistent data all that tricks are there and you design a questionnaire right to ensure you get a reasonable quality data.  
But all these methods while they are efficient they may not really give me deep insights into a situation.  
And especially when you want to talk about new product development, knowing the unstated needs of customers, unstated the word itself says the customer itself may not be clear what he wants.  
So, if you want to find out what the customers want without even there saying it, then I need other ways to observe.  
 **Speaker\_00 - 05:15**So, ethnography essentially comes from that point of view.  
because it involves deep observation it needs time and a very highly qualified people in the sense people who have really gone to that neutral state that means you have spent lot of time developing that expertise it does not come just like that after reading this I cannot become an ethnographer I  
need hours of practice to get to that state where I can actually start seeing what is interesting about this right.  
So for example, I was working for one US company for we were consulting to that company long back and in that company they were implementing a customer relationship management software and somebody was saying this company has to be customer centric.  
Will anybody question that company has to be customer centric.  
Can you even question that statement?  
Companies are shareholder centric that is one issue, but a company being customer centric like for example here our entire education has to be student centric versus being faculty centric.  
 **Speaker\_00 - 06:52**So, if somebody says we are coming up with we are an organization which is students in grade, can you really question that.  
So, in that organization after spending about three four months, in fact the first day I went to that company, the project team had asked me a couple of questions.  
They said is this your first time to US?  
I said yes.  
Have you worked in the leisure industry?  
I said no.  
Then their next question was, so what can you do?  
 **Speaker\_00 - 07:30**You don't know the US context, you don't know the leisure industry.  
So what can you do here?  
And they said, do you know PowerPoint?  
Yes.  
So you please sit down and note down whatever we are discussing and capture it in a PowerPoint.  
this is what the first interaction with them and after the meeting I did that PowerPoint but I felt there was something else in the project compared to what they were saying so I put two objectives in the project objective one is what they told objective two what I felt was the real objective of the  
project then we had a presentation to their CTO or something like that.  
 **Speaker\_00 - 08:25**So when they started the presentation they put this first slide and said this is the main objective of the project and then they didn't read about the second one.  
But CTO looked at the second one and said what is this?  
Then somebody pointed to me saying he wrote it.  
So then I had explained then he said I am more interested in this.  
So the view that we were bringing out is this company need not be customer centric because they are not real, don't have a customer.  
Their business model works on working with suppliers.  
Because in the business model, the person who takes most of the risk is the supplier.  
 **Speaker\_00 - 09:14**Supplier goes and acquires customers.  
They only make those customers as members.  
but the real source of power is the supplier.  
So, we have to say that this company is different, it is wired differently.  
Don't bring the general logic of marketing and say this has to be customer centric and so on, this company is different, but it took about 3-4 months to do that.  
So, my own strength is not knowing their context is my strength.  
If I know their context I would have also spoken their own language.  
 **Speaker\_00 - 09:58**If I had known the leisure industry, I would have used the same ways to look at leisure industry.  
But because I did not know, I started looking at that from a different angle.  
And I ended up with a different definition for that.  
So you take a bank.  
What are you for a bank?  
you open a deposit in a bank or a savings account in a bank.  
What are you?  
 **Speaker\_00 - 10:30**You are a customer?  
Sponsor.  
Stakeholder generalized word.  
What are you to a bank?  
When you open a savings account, What are you doing?  
You said okay, you said does not tell me anything more.  
Resource?  
 **Speaker\_00 - 10:59**You are not a resource.  
Bank is not using you as a slave, no?  
So what is that?  
You are supplying money to the bank.  
So you are not a customer.  
So why does the bank give low interest rate for your savings account?  
Whereas somebody who is taking loan is treated as the real customer of a bank.  
 **Speaker\_00 - 11:28**They value him more.  
The real customer for the bank is the guy who is taking loan.  
The guy who is giving deposits is only a supplier.  
So I am more interested in the guy who will buy a credit card or a loan than somebody who is going to open a savings bank account.  
So I give you any interest I give you have to take, but I am willing to change my alter my interest rates on the other side to.  
So if you suppose you are a customer who is taking both loan and depositing.  
then what are  
 **Speaker\_00 - 12:20**you are behaving both like a supplier and a consumer.  
Now how does the bank reward your two types of behavior suppose I keep more money in the bank and take less out they are not very useful for the bank.  
On the other hand somebody who takes more money probably valued a little positively by the bank until the defaults.  
But somebody who exhibits both behaviors I deposit and also take does bank actually value the behaviors the supply behavior and the consumption behavior.  
We don't have that level of granular way of understanding customers.  
Most banks don't do that.  
They use the interest rate and then take care of it.  
 **Speaker\_00 - 13:21**But there are different behaviors you can exhibit as a stakeholder when you interact with any entity.  
There could be different behaviors.  
So it's important to recognize what behavior is being exhibited there.  
So if I use just a word customer and say he is a customer of the bank, it does not really tell me the correct picture.  
So I have to go deeper and see what exactly is the nature of relationship.  
Same applies to you as a student.  
Are you a clay raw material or are you a consumer of a or a customer for a college?  
 **Speaker\_00 - 14:07**Customer like show money and say give me degree or that this much money give me this degree or that comfort this hostel facility etc.  
That is customer behavior.  
Raw material of your clay then or your metal we can beat you into some shape into right.  
So what are you?  
Are these two definitions really explaining a student or something missing?  
Is there some other definition of what really a student is.  
In the first definition it is like you don't know anything somebody has to shape you.  
 **Speaker\_00 - 15:08**Second definition, you know everything what you want and somebody is just giving them whatever you ask.  
Is that really what happens in a academic setup?  
There may be people who are just seeing it in the first way.  
Some faculty may only see it in the first way.  
Some students may see it in the second way.  
Our parents may see it in the second way.  
But are these the only two definitions possible?  
 **Speaker\_00 - 15:44**Is there something else possible?  
What really is going on in an academic environment?  
So if you really want to talk about a much more deeper understanding of what an academic environment can be, can you see students as co-creators of knowledge?  
You are not just consuming, but can you be a co-creator?  
That is a different perspective altogether.  
Are you exhibiting behaviors of being a co-creator?  
What you did last two, three weeks was that  
 **Speaker\_00 - 16:38**We gave you some activity, we gave you some guidelines, you participated in that, from that something emerged.  
It is not fully what I said or what we said, neither what you, it emerged from that process, it is a co-creation process.  
It is not defined by one side and consumed by the other.  
So, you can get different insights into situations if you start paying attention to it and seeing what exactly is happening.  
That is what ethnography is all about.  
Go to next slide.  
Yeah, I can skip.  
 **Speaker\_00 - 17:20**Yeah.  
So, I will give you some examples of how people have done this.  
So, this book if possible, you can read this.  
This is by Rebecca Nathan.  
It is not her actual name.  
So, she has been she is a professor in one of the US universities.  
So, she has been asking this question what are these first year students?  
 **Speaker\_00 - 17:44**Because when you sit in a faculty meeting people will have some perceptions of today's students they will say today's students x y z. But are these really today's students exactly fitting that definition or do they have some other motivations?  
So why is there a perception saying today's students are like this, this.  
Is that right or wrong?  
Now how can you do this study?  
You can conduct a survey, you can do all this or you can talk to other faculty or talk to a few interview, a few students and then come up with some conclusion.  
But that may or may not give you real understanding of the problem.  
So what she did, she became a student for one year.  
 **Speaker\_00 - 18:32**She went and joined as a first year student in another college enrolled for the degree and studied the first year, stayed in the hostel along with the students for one year, did the assignments along with the students and finished the first year.  
In the process she was looking at what really goes on in the hostel, in the classroom, how assignments are done, what are their motivations.  
and she was making lot of observations and notes from her everyday interactions with a variety of students and based on that she wrote this book.  
And she questioned some of the assumptions that people normally carry about today's students saying that maybe not everything is right.  
There are slightly different views to look at this perceptions or behaviors of students.  
That is ethnography.  
So what is it happening?  
 **Speaker\_00 - 19:30**you are actually taking the role, immersing in that context, then seeing what is that and then coming out with a perspective, which is what I did in the industry in my first book was largely based on that.  
What really goes on in the name of innovation and leadership in an IT services organization.  
So, I played multiple roles across the organization, across geographies, across clients and all over a period of 20 years.  
was documenting a lot of things of what were going on and finally that came out in the form of a book to understand what is really an IT services company.  
There are different perceptions about IT services company sitting outside people can say all these IT fellows they make money without knowing anything.  
Core engineers are the real value all the non-core guys are taking a value.  
There are also other perceptions.  
 **Speaker\_00 - 20:29**IT companies, buses are treated like  
garbage trucks.  
They from the city they carry all the garbage out and to all the offices which are outside and then process and then be back.  
That perception is also there.  
But what really goes on?  
There are complaints saying IT companies have not created any software product.  
There are services companies.  
 **Speaker\_00 - 21:09**They are not product companies.  
But can a service company become a product company?  
What does it actually mean?  
What is the real challenge for a service company to become a product company?  
So these are all the questions I had looked at.  
as part of my journey there and then ended up writing that book.  
So this is what is called emic type of ethnography, where you immerse in that problem, you solve the everyday activities and then participate in that, but keep reflecting on what is going on and then bring out a certain understanding of what really goes on in different scenarios and what is that  
 **Speaker\_00 - 21:47**culture of the place and so on.  
That's an equivalent of this.  
So what you are doing, you are discovering the values, norms, goals, expectations and determining some basic ways that they divide their space and fill up their days.  
So, this deeper understanding of a scenario.  
So, if you want to understand culture, culture you cannot understand just sitting outside.  
You have to participate in the rituals and other things for you to really get a sense of what the culture is.  
So if you want to know culture of triple IEDM versus culture of some other VIT college, all you need to do is go and sit there for some time, talk to people, work with them and then you will figure out what that culture actually is.  
 **Speaker\_00 - 22:32**Sitting outside, if I pass judgments, I may not really understand what goes on.  
Go to the next.  
Similarly, in medicine, somebody, you can read this book, Siddharth Mukherjee, really explains what is medicine, what is a physician's role.  
how doctors operate, how doctors decide to make decisions when they are doing surgery how do they make decisions how do they work with uncertainty it is a nice fascinating book on really the life that doctors experience so if anybody wants to build medical devices saying I want to build medical  
solutions you need to really understand how the hospital works how doctors work and how they make decisions only then you can figure out what It means.  
So, we all know doctor prescriptions they are not readable and they are scribble something and give it.  
So, people have tried to implement systems to say this is how you have to write a prescription.  
 **Speaker\_00 - 23:35**Nobody uses that.  
Because they have their own logic of how what it means to save lives.  
That is their core.  
entire process works around that.  
So, if you really want to understand how they operate, how they work, you need to get into their shoes to really start seeing what the life of a actual doctor means.  
Next.  
I told you about this African safari and all that, right?  
 **Speaker\_00 - 24:15**You can watch this documentary called Last Lines.  
This is a documentary of how a mother lion protects its children against another herd or something like that.  
But how do they even do this documentary?  
They have to really spend lot of time to observe these kind of things to build a bring out this kind of behavior.  
This is not something which happens over one hour, two hours or ten days.  
This happens over a period of months.  
So, somebody is studying these behaviors for a long duration, then only you can start understanding what behaviors animals exhibit.  
 **Speaker\_00 - 25:11**Do animals only have what we call as animal behaviors?  
Or do they have human behaviors?  
Humans have animal behaviors.  
That is another type.  
So, there are lot of that details you can observe.  
So, I think in the older video there is also one video on chimpanzees.  
So, there is a researcher who is just studying the signs and gestures of chimpanzees and they have observed that there are more than 50 to 60 gestures that chimpanzees make to communicate various things with each other and get their everyday work done.  
 **Speaker\_00 - 25:49**for grooming, for patting and asking the child to climb on the back lot of gestures are there.  
Do we notice that when we go to a zoo what do you see?  
What do you do after seeing a chimpanzee what do you do?  
You become a chimpanzee or right we will react like that.  
But if you really observe they have documented she is a Canadian researcher.  
very nice data they have brought out on the 60 to 70 gestures that chimpanzees exhibit in their everyday interaction.  
How they invite somebody to come closer right some gesture like this like this series of gestures are there so how can they even recognize that if you just want see a chimpanzee it is doing something we won't even know what it is doing.  
 **Speaker\_00 - 26:46**You have to study for a long period of time to figure out why it is doing this, what is happening after that, what reactions are emerging, that detail observations are required for you to figure that out.  
Ethnography is going down to that level of detail, observing the actual interactions between what people are doing and how they are interacting with things or other people.  
Next.  
Similarly, you can see One of the places where in businesses ethnography is being used in lot of businesses especially it started off with this we call Xerox, but what is that company?  
Xerox is that product, what is the company name?  
Canon is a company or Xerox is the company name and so we normally relate any box like this to Xerox.  
But Xerox is a company where they had ethnographers as part of their product understanding designing and others to understand user needs and so on.  
 **Speaker\_00 - 27:56**So, when they introduce this new technology in the beginning many places when they introduce this because this was replacing the facts and other machines.  
So, when people started introducing this whenever there used to be it was not working people used to call and say it is not working.  
there is a mechanical failure, something like that failure they used to say.  
But the company used to interpret it as what kind of failure they do not know.  
Paper is not available that is also reported as a failure.  
Where cartridge is not this thing that is also reported as a failure.  
So, people then after observing they figured out the problem is something else which only needed a local intervention rather than sending a person all the way to go and check this kind of things right.  
 **Speaker\_00 - 28:46**So in services in product services and other things this is also very useful to really understand how customers use an object you can sell the product but how do customers use that product unless you pay lot of attention to that you cannot really understand then it will lead to lot of service cost  
if you are constantly sending people to repair and other things it may end up you are paying lot of service cost.  
Similarly, IBM, Microsoft, all these companies have professional ethnographers in their research teams.  
They do a lot of work in understanding the user experience side of how users use their products and so on.  
Go to the next one.  
This book if possible read, there are two books here.  
One is by Tuesdays with Maury and when breath becomes air.  
 **Speaker\_00 - 29:39**These are actually ethnographies of death.  
Two people who passed away, they documented what does it mean to die?  
What does it mean to experience death?  
So that detailed the process of what it means when your life is slowly going away.  
They sat and documented that.  
Later it was published by somebody who they worked with.  
But you can actually see what how people have tried to bring out that experience of dying.  
 **Speaker\_00 - 30:24**There is also one nice documentary called Kashi Lab, right, which talks about if you go to Kashi there are some houses.  
where what happens as part of the Hindu ritual, somebody who is nearing death when they are old and other things, they bring them there and keep them there until they pass away.  
This is a ritual which has been followed.  
So there are some specific houses there in Kashi and Varanasi and other places where people are brought and their family comes, stays with them for until the duration.  
So they are essentially looking at a natural process of death.  
and becoming part of the universe whatever, right.  
So that ritual a documentary was done on that.  
 **Speaker\_00 - 31:16**So this is one of the guys from somewhere in Bhat.  
He had invited him to give a talk about 2018 or something.  
He came and gave a talk.  
But that video should be available on YouTube.  
Just check that.  
So it again talks about that entire ritual of how people go through this process.  
Why they do it.  
 **Speaker\_00 - 31:38**how they feel going through the process, how they feel after the process.  
There are states where they feel why this person is not dying?  
Because we have come all the way here thinking one week she will pass away and then she is still alive.  
You see how relationships change and but at same people after the whole process is over they feel so relieved and that they have done something very positive towards helping a person transition in the right way.  
See these kind of things you observe then only your qualities of what is called empathy and observation will start changing little by little.  
Otherwise many of us are in a state where we don't know the reality, we don't like my son if you ask how does a cow milk you will say what there is one give no.  
click one button it will count that is the state of mind you need to go into the real world and feel these things then only your fundamental qualities behaviors will start changing go next yeah previous slide yeah even like so this is where you need to understand there are two strategies for  
 **Speaker\_00 - 32:59**ethnography one is emic what I said is you actually become part of the process to do that Like for example, if you want to study what a hospital is like you can be a patient and study.  
Suppose you as a patient you are going there you can study what is happening how people are treating you all that.  
As a helper to the patient also you can study what is going on how doctors are coming when they are going how they are treating how these machines are being used right all that you can observe and capture lot of details of how hospitals operate.  
Ethic is a strategy used where you cannot participate in certain things.  
There are certain scenarios where you cannot become that.  
There are limitations, you cannot go beyond that level and actually participate in the process.  
Like beyond study of being a beggar, you can become a beggar but if you feel that is difficult, then you can adopt an ethic type of strategy where you are still outside.  
 **Speaker\_00 - 34:04**you probably spend time with them in different ways to understand that.  
There is a movie in Tamil no?  
That is something like that, where you actually go through the process to experience it.  
Like when I was doing my study on waste management and looking at this rag pickers in Chennai, I cannot go and become a rag picker.  
But I had to spend time with the rack pickers to understand what is it that their life like.  
So, I spent time in the dump sites in here in Perungudi and other places in the collection zones.  
If you go and sit in the collection zone, you will really get a feel of what waste management is.  
 **Speaker\_00 - 34:52**Everything will be crawling around you.  
So people say all these waste management people they are all these corporation workers they are all drunkards they have TV.  
Why do they drink?  
If you go there you will understand why they drink.  
The smell is so bad they have to carry all that thing and people say they do not even use gloves and all even if you give gloves they will not adopt.  
So why are they not using?  
If you want to understand those issues, you have to spend time there to understand what is that, why are they doing it like this?  
 **Speaker\_00 - 35:33**So when you go and talk to this rat pickers, they will offer you some drink.  
What will you do?  
No hepatitis and other things, I am scared, I will not touch.  
If you say that, you cannot, they will not talk to you.  
So you may have to drink.  
You guys all of you guys need an exposure like that for you to really understand outside world.  
Then only your perception of things will start changing.  
 **Speaker\_00 - 36:16**Otherwise we are all in ivory towers and then making judgments.  
That will not bring about change inside you.  
there is a risk involved but really you want to understand them then you have to go down to that level.  
So, without becoming right picker you can still go that level closer to understand what is happening.  
Next.  
So, when you do this ethnography one of the important things is your observation skills, your eyes and ears nothing else you cannot go there and say you are talking I will make notes that will distort the process.  
So, you should be like a camera which is recording all that you are observing frame by frame then when you come back you record and make notes.  
 **Speaker\_00 - 37:28**and all, you cannot do that.  
So, you have to rely on very strongly on your memory and observation, you are listening and seeing things.  
That is the most best kind of method.  
In scenarios where they are okay for you to take some photographs or something you can still do that, but then you have to take permission from people involved if you are taking any photograph video of people do video ethnography.  
without taking permission you cannot go and record people and it will create a lot of issues.  
So you should not do that for your study I will I am not advocating any video or photo business right I want you to study record sketch that scenarios you can sketch you already learned a little bit of sketching I will introduce a little more of people how to bring people into those sketches maybe  
next week or something so you can use that to capture scenarios and meanings of what is going on between people or you can make notes.  
 **Speaker\_00 - 38:40**Yeah, that is why you should not use.  
Ideal thing is when you are participating in an emic ethnography it is like an undercover person nobody knows that even you are doing that right it should be like that.  
You should be part of that and explore and keep reflecting on what you are seeing to bring out a sense of what is that really going on.  
An undercover thing goes with a different intent to find out what are all the problems in that.  
Ethnography is not just finding problems.  
Ethnography is about seeing what is all which is making the system work.  
Why is it that people with all these problems are still continuing to do that?  
 **Speaker\_00 - 39:23**What is their motivation?  
How are they getting up every day morning feeling yes, they have to go and pick more waste.  
You say we are all bored and other things.  
What is the motivation for a waste picker?  
And after collecting all the garbage, how do they eat with their hands?  
For you health and other concerns, are they not concerned about health?  
what is their social standing?  
 **Speaker\_00 - 39:58**Do people talk to them?  
Do people even smile at them?  
Do people come close to them?  
So those kind of things if you really want to observe you have to step lot more closer to that reality.  
Okay next.  
Do you have the video?  
What is the time?  
 **Speaker\_00 - 40:26**Maybe for 10 minutes you play that.  
 **Multiple speakers - 40:35**Let me announce this.  
 **Speaker\_00 - 40:39**Okay,  
for your own practice, I am giving you some activities to do.  
During this week, wherever you find time or during the weekend or something, you can do this.  
This is for your practice to see how you can build your observation skills.  
This is not an assignment you do not have to submit.  
But do it sincerely to understand how to see people in action.  
Up to now what you have done is seeing things.  
 **Speaker\_00 - 41:16**Now I am asking you to see things and people.  
How people interact with things.  
So you can take any activity in the campus and see.  
how people are sweeping the roads, how they are cutting the grass, could be anything, but they should not know that you are sitting and observing them.  
If required you go and join cutting the grass and sweep along with them and talk to them and then figure out then you will get lot more different information than sitting there with a camera and trying to find what you are doing.  
So I want you to experiment with some of these to understand how to do ethnography.  
That is why this list of things are given here.  
 **Speaker\_00 - 42:02**You can do you can go to the ATM, you can do go to a nearby shop, whatever it is you can do that.  
But you should only capture sketches and notes of what you have observed.  
You can do an emic or an etic type of thing.  
If you really want to observe what happens in a pharmacy shop, you can go there as a customer and buy something.  
then see how he retrieves the medicine, how he stores the medicine, how he deals with the five different customers how all that you can start noticing how are they organized how is a pharmacy organized lot of details you can get from that the question is can you find something interesting as a  
problem to work on.  
So, these are some activities given but what I want ideally to do in the next three weeks.  
 **Speaker\_00 - 42:52**Go to the next slide.  
Each team to take one interesting domain and no two teams should have the same domain.  
No two teams should have the same domain.  
I have listed some 20-25 or 15-20 topics here, but you can ignore this you can take something which you want.  
The objective is.  
Can you go into Kandigai in this space around you?  
Not as 12 people together, but maximum in pairs.  
 **Speaker\_00 - 43:34**Two of you can go in pairs at different times in the day and you can internally decide what aspects each of you want to observe.  
Without being very intrusive, can you start noticing about that?  
Like how people use a bus stop?  
How people go to a medicine shop?  
What is that really tells you about the various medicine shops in Kandigai?  
Street food stalls.  
How are they organized?  
 **Speaker\_00 - 44:09**How do they manage payment?  
How do they collect raw materials?  
How do they make their food?  
When do they come?  
Where do they sleep?  
right all the details you can start capturing the intent is at the end of it can you discover something positive in what they are doing and bring out that positivity in the form of a poster your objective is not to find faults or issues saying street food it is not clean I am not interested in that  
we want you to find what is interesting suppose you want to market Kandigai to some outside people in Chennai should visit Kandigai.  
 **Speaker\_00 - 44:54**Why should I visit Kandigai would be a question.  
So can you find some positivity, 50 positive things about Kandigai which you can create one poster each team and put it on the street between the entrance of our institute to Kandigai world.  
That is the end goal.  
which should bring out one positive each sheet should each poster should bring out one positive thing about Kandigai which should attract people to come and see Kandigai.  
It could be in any domain, it could be the way the children are walking to the school or it could be a bus stop thing or it could be anything.  
Is there one positive thing in that scenario that you have picked?  
and can you convert that into a poster.  
 **Speaker\_00 - 45:48**So, I will also discuss how to create posters in one of the sessions, but you will have to bring out one positive aspect of Kandigai, each team needs to bring out one positive aspect and they should not be two teams should not be working on the same topic.  
They all should be 50 different topics.  
How will that be possible?  
You should ask him to be right that is the objective.  
So, you can note this down.  
So, you can start understanding how to do ethnography, how to bring out the positivity in what you are seeing around you and convert that into a poster which can become a good campaign material for positioning Kandigai as a place to visit.  
That is the end goal for this activity four weeks at the end of 10th or 11th week.  
 **Speaker\_00 - 46:46**on that Saturday or something we will do the poster show right.  
Sir can you create a spreadsheet so that two teams cannot yeah we will do that the TAS will put on against the team so you can put a spreadsheet so that you can fill the topic right whatever you guys decide you can put it there these are some illustrative topics I have given vegetable vending or  
whatever it is so find out what is really interesting or one positive thing in any of these activities in Kandigai that can be highlighted other than triple it again.  
As you come here because okay this there is something interesting it could be a small artwork it could be something in interesting in some homes door right you don't know what it is I want you to go and observe just spend some time roaming around this place and we can use both the roads the this  
side and this side figure out what why should people come to Gandhi you can go to that there are some videograph ethnography videos you can see for 10 minutes you can play that video so this is an example of an emic ethnography what does it mean to ask or it is like begging what does it mean to type  
it.  
So, somebody's whole experiment in that you can see for  
 **Speaker\_00 - 48:32**some time then you will  
 **Unknown speaker - 48:41**close.  
 **Speaker\_02 - 48:52**Shankar.  
I didn't always make my living music.  
 **Speaker\_01 - 49:39**For about the five years after graduating from an upstanding liberal arts university, this is my day job.  
I was a self-employed living statue called the eight-foot bride.  
And I love telling people I did this for a job because everybody always wants to know who are these freaks in real life.  
Hello.  
I painted myself white one day, stood on a box, put a hat or a cam at my feet.  
And when someone came by and dropped in money, I handed them a flower and some intense eye contact.  
And if they didn't take the flower, I threw in a gesture, sadness  
 **Speaker\_01 - 50:33**and longing.  
So I had the most profound encounters with people, especially lonely people, who looked like they hadn't talked to anyone in weeks.  
And we would get this beautiful moment of prolonged eye contact being allowed in a city street.  
And we would sort of fall in love with that.  
And my eyes would say, thank you.  
I see you.  
And their eyes would say, from the other season.  
 **Speaker\_01 - 51:11**Thank you.  
And I would get harassed sometimes people would yell at me from their passing cars, get a job!  
And I'd be like, is this my job?  
But it hurt because it made me fear that I was somehow doing something unjob-like and unfair, shameful.  
I had no idea how perfect a real education I was getting when the music was in some spots.  
And the economists out there, you may be interested to know, I actually made a pretty predictable income, which was shocking to me given I had no regular customers, but pretty much 60 bucks on a Tuesday, 90 bucks on a Friday, it was consistent.  
Meanwhile, I was touring locally and playing in my clubs with my band, the Dresden Balls, this was me on piano, genius drummer, I wrote the songs, and eventually we started making enough money that I can fit the statue.  
 **Speaker\_01 - 52:07**And as we started touring, I really didn't want to lose this sense of direct connection with people because I loved it.  
So after all of our shows, we would sign autographs and hug fans and hang out and talk to people.  
And we made an art out of asking people to help us and join us.  
And I would track down local musicians and artists, and they would set up outside of our shows, and they would pass the hat, and then they would come in and join us on stage, so we had this rotating smorgasbord of weird, random circus guests.  
And then Twitter came along and made things even more magic, because I could ask instantly from anything anywhere.  
So I would need a piano to practice on, and an hour later I would be at a fan's house, and this is on the window.  
People would bring home cooked food to us all over the world backstage and feed us and eat with us.  
 **Speaker\_01 - 52:59**This is in Seattle.  
Fans who worked in museums and stores and any kind of public space would wave their hands.  
If I would decide to do a last minute spontaneous gig, this is a library in Auckland.  
On Saturday, I tweeted for this crate and hat because I did not want to slough them from the East Coast and they showed up care of this dude, Chris, from Newport Beach, who says hello.  
I once tweeted, where in Melbourne can I buy a netty pot?  
And a nurse from a hospital drove one right at that moment to the cafe I was in.  
And I bought her a smoothie and we sat there talking about nursing and death.  
 **Speaker\_01 - 53:39**And I love this kind of random closeness, which is lucky because I do a lot of couch surfing.  
In mansions where everyone in my crew gets their own room, like that there's no wireless, and in pump squats, everyone on the floor in one room with no toilets, but with wireless, clearly making a better option.  
My crew once pulled our van up to a really poor My Nemi neighborhood and we found out that our couch serving host for the night was an 18 year old girl still living at home and her family were all undocumented immigrants from Honduras and that night her whole family took the couches and she slept  
together with her mom so that we could take her beds and I lay there thinking these people are so little is this fair.  
And in the morning her mom taught us how to try to make tortillas.  
I wanted to give me a Bible.  
And she took me inside and she said  
 **Speaker\_01 - 54:57**to me, it's a broken English.  
Your music has helped my daughter so much.  
Thank you for staying here.  
The world is grateful.  
And I thought, this is fair.  
 **Unknown speaker - 55:01**This is this.  
 **Speaker\_01 - 55:01**A couple months later I was in Manhattan and I tweeted for a crash pad, and at midnight I'm ringing a doorbell on the lower east side, and it occurs to me, I've never actually done this alone.  
I've always been my band and my crew.  
This is what stupid people do.  
is this has stupid people die.  
And before I can change my mind, the door bus opens, she's an artist, he's a financial blogger for Reuters, and they're pouring me a glass of red wine and offering me a bath, and I have had thousands of nights like that and like that.  
So I couch surf a lot.  
I also crowd surf a lot.  
 **Speaker\_01 - 55:38**I maintain couch surfing and crowd surfing are basically the same thing.  
You're falling into the audience.  
You're trusting each other.  
I once asked an opening band of mine if they wanted to go out into the crowd and pass the hat to get themselves some extra money, something that I did a lot.  
And as usual, there's this one guy in the band who told me he just couldn't bring himself to go out there.  
It felt too much like he was begging to stand there for people to have.  
And I recognized his fear of business fear and good job.  
 **Speaker\_01 - 56:16**Meanwhile, my band is becoming bigger and bigger, to sign with a major label.  
And our music is a cross between punk and cabaret.  
It's not true of everybody.  
But... We sign and there's all this hype leading up to our next record.  
It comes out and it sells about 25,000 copies in the first few weeks.  
And the label considers this failure.  
And I was like, 25,000, isn't that a lot?  
 **Speaker\_01 - 56:45**We were like, nope, sales are going down.  
It's a failure.  
And they walk off.  
Right at the same time, I'm signing and hugging after a gate.  
And a guy comes up to me and hands me a $10 bill.  
He says, I'm sorry, I burn your CD from a friend.  
But I read your blog, I know you hate your label, I just want you to have this money.  
 **Speaker\_01 - 57:12**And this starts happening all over time.  
I've become the hat after my own gate, but I have to physically stand there and take the help from people.  
And unlike the guy in the opening band, I've actually had a lot of practice standing there.  
And this is the moment I decide I'm just going to give away my music for free online whenever possible.  
So it's like the talent over here.  
Now I'm starting to pad it.  
Now the plumber over here.  
 **Speaker\_01 - 57:43**And I'm going to encourage torrenting, downloading, sharing, but I'm going to ask for help as I saw it work on the street.  
So I fought my way off my label.  
And for my next project with my new band, the Rev Gupped Orchestra, I turned to crowdfunding.  
And I fell into those thousands of connections that I made.  
And I asked my crowd to catch me.  
And the goal was $100,000.  
My fans backed me at nearly 1.2 million.  
 **Speaker\_01 - 58:14**Which was the biggest music crowdfunding project to date.  
And you can see how many people it is.  
It's about 25,000 people.  
And the media asked, Amanda, the music business is tanking, and you encourage piracy.  
How did you make all these people pay for music?  
And the real answer is, I didn't make them.  
I asked them.  
 **Speaker\_01 - 58:41**And through the very act of asking people and connecting them.  
When  
you connect with them, people want to help you.  
It's kind of counterintuitive for a lot of artists.  
They don't want to ask for things, but it's not easy.  
It's not easy to ask.  
And a lot of artists have a problem with this.  
 **Speaker\_01 - 59:07**Asking makes them vulnerable.  
I got a lot of criticism online after my Kickstarter went big for continuing my crazy crowdsourcing practices specifically for asking musicians who are fans if they wanted to join us on stage for a few songs in exchange for love and tickets and gear and this was a doctored image that went up to me  
on a website and this hurt in a really familiar way people saying You're not allowed anymore to ask for that kind of call.  
It really reminded me of the people in their cars yelling, get a child.  
Because they weren't with us on the sidewalk.  
And they couldn't see the exchange that's happening between me and my crowd.  
The exchange that was very fair to us, but alien to them.  
 **Speaker\_01 - 59:59**Is this a slightly non-said for work?  
This is my Kickstarter backer party in Berlin.  
At the end of the night, I stripped and let everyone draw.  
Now, let me tell you, if you want to experience the visceral feeling of trusting strangers, I recommend this, especially if those strangers are drunk in German people.  
This was a ninja master level and connection, because what I was really saying here was, I trust you this much.  
 **Unknown speaker - 01:00:30**Should I?  
 **Speaker\_01 - 01:00:31**For most of human history, musicians, artists, they've been part of the community.  
Connectors and openers, not untouchable stars.  
Celebrity is about a lot of people loving you from the distance, but the internet and the content that we're freely able to share on it are taking us back.  
It's about a few people loving you up close and about those people being enough.  
So a lot of people are confused by the idea of no hard sticker price.  
They see it as an unpredictable risk.  
But the things I've done, the Kickstarter, the street, the doorbell, I don't see these things as risk.  
 **Speaker\_01 - 01:01:16**I see them as trust.  
Now the online tools to make the exchange as easy and as instinctive as the street, they're getting there.  
But the perfect tools aren't going to help us.  
We can't face each other and give.  
More important to ask.  
Without shame.  
My music career has been spent trying to encounter people on the internet the way I could on the box.  
 **Speaker\_00 - 01:01:57**So this is just to give you an idea about ethnographic experiences of different kinds.  
So there are enough content on YouTube to go and see, but the basic principle is can you participate in a fairly neutral manner and observe for long durations to really ask what really people are doing and why they are doing.  
It is through observation of what they are actually doing that you need to figure out why they are doing it.  
It is not by asking people why are you doing that kind of thing.  
So to identify those underlying values, beliefs and motivations, this kind of observation can help you in getting a deeper understanding.  
Many times it can also lead to a newer understanding of situations rather than a prejudiced ways of looking at things.  
and for ethnography you need to become comfortable going into the field and doing it not sitting here and with chat GPT writing something right actually can you go into the field interact with people explore things that kind of approach is very critical you can become part of like for example if you  
 **Speaker\_00 - 01:03:18**want to understand a street food vendor for two days you can become a helper for them and then help in various activities and through that you will get lot of information about how they do the business what is their motivation why are they running it like this all that kind of information you can  
gather or you can go there as a customer right and sit and observe kind of thing.  
So there are different strategies depending on how close you can get to that scenario but the end objective is can you identify what is making that system work that is somebody having some motivation or something and which is making this is some system operate.  
What is that which really holding that system together and what is that positivity that you can see in that right and can you enhance that positivity through your poster can you bring out whatever is positive can you project that in a bigger way and say this is why this place is interesting or this  
is why this activity is interesting.  
something like that.  
So, next three, four weeks please pay attention to that you decide on each team decide, but do not go as a group to look at it, it should be a non-intrusive process.  
 **Speaker\_00 - 01:04:41**You can maximum go in pairs, right, but each of you go collect different data, then you put together and then decide in the next couple of sessions later I will tell you how to construct a poster based on the ideas or perceptions that you are gathering and you can use those principles to develop a  
poster.  
So, whatever you have done in this last three weeks, understand the positivity in that.  
There is something positive that you have done.  
Don't treat it as some assignment you have done for somebody's sake.  
the same way this next activity if you can focus on that and bring out some more positivity it could pay off in different ways.  
Only thing I will tell is whichever team talks from all these activities I will take them for a lunch along with Narendra.  
 **Speaker\_00 - 01:05:45**That is the bonus from our side.  
So you can do some practice work with whatever is available within the campus this week but from next week you plan your topic and spend at least two three hours over the weekend to gather data and over two three weeks if you can gather about eight to ten hours each of you spend time to gather that  
data then you start assimilating and telling what is that you can bring out from this.  
So that's the expectation for the remaining 20 marks activity and lot of what we have discussed in the class if you have not made notes you will struggle in the NSEM is 50 marks right you cannot find all this whatever I discussed in the class in the slides alone so if you don't make notes then  
I can even make NSEM open book but if you have notes.  
only with your notes I can make it an open book not some other source.  
Thank you.