Session 8

# Meeting Summary

**The meeting focused on cultivating awareness in everyday life through the**

**observation of daily activities, emphasizing the importance of recognizing small**

**changes and engaging mindfully with surroundings. Key discussions included the**

**significance of critical thinking in understanding sociological and**

**psychological perspectives, the dynamics of group behavior, and the implications**

**of macro sociology on individual actions within educational institutions.**

**Participants explored the role of culture, class, and status in group dynamics,**

**as well as the distinctions between functionalist and conflict theories. The**

**conversation also addressed the complexities of societal perceptions surrounding**

**buffalo meat production, the jury's role in courtroom dynamics, and the impact**

**of group pressure on individual decision-making. Overall, the meeting**

**highlighted the necessity of critical thinking, self-awareness, and effective**

**communication in both personal and group contexts.**

**Next steps**

**\* Participants to engage in an activity over the next four weeks to find**

**novelty in everyday tasks.**

**AI Insights**

**The meeting titled "Cultivating Awareness in Everyday Life" demonstrated**

**significant shortcomings in action plan completeness, with a predominant absence**

**of specific tasks or deadlines outlined. Commitment levels varied, with some**

**participants showing moderate engagement while others exhibited low commitment**

**to actionable outcomes. Feedback engagement was inconsistent, with instances of**

**strong interaction contrasted by minimal follow-up discussions. Goal clarity was**

**also lacking, as many discussions failed to establish specific, measurable**

**objectives, although some insights into broader themes were noted. Overall, the**

**meeting reflected a need for more structured planning and clearer goal-setting**

**to enhance participant engagement and actionable outcomes.**

**Topics & Highlights**

**1. Observing Everyday Activities**

**\* Key Learnings | The session emphasized the need for practice and**

**experimentation to enhance observational skills.**

**\* Key Learnings | The distinction between common sense, logical thinking,**

**and critical thinking was discussed to enhance analytical skills.**

**\* Action Plan | Participants to engage in an activity over the next four**

**weeks to find novelty in everyday tasks.**

**\* Key Learnings | Participants are encouraged to observe everyday**

**activities for small changes to develop a new perspective.**

**2. Understanding Critical Thinking and Psychology**

**\* Key Learnings | Different disciplines like psychology, sociology, and**

**political science address various levels of human behavior and societal**

**issues.**

**\* Key Learnings | The session emphasized the importance of understanding**

**critical thinking and its connection to sociology and psychology.**

**3. Understanding Group Dynamics**

**\* Key Learnings | The concepts of culture, class, status, behavior, and**

**values are essential for understanding group dynamics.**

**4. Macro Sociology and Educational Institutions**

**\* Key Learnings | The discussion highlighted the role of macro sociology in**

**shaping individual behaviors within educational institutions.**

**5. Sociological Perspectives on Group Dynamics**

**\* Key Learnings | The functionalist theory explains why groups exist to**

**maintain societal stability through consensus and cooperation.**

**\* Key Learnings | Understanding the importance of different sociological**

**perspectives in design and entrepreneurship.**

**\* Key Learnings | The consequences of not fitting into a group include**

**exclusion or being kept out of the system, as explained by functionalist**

**theory.**

**6. Functionalist and Conflict Theories**

**\* Key Learnings | Conflict theory emphasizes ongoing struggles for**

**resources and the formation of groups based on various logics.**

**\* Key Learnings | The discussion highlighted the distinction between**

**functionalist logic and conflict theory in understanding societal**

**dynamics.**

**7. Symbolic Interactionism and Meaning Construction**

**\* Key Learnings | The discussion on cow slaughter illustrates how arguments**

**can be framed from different theoretical perspectives.**

**\* Key Learnings | Understanding symbolic interactionism helps in analyzing**

**how meanings are constructed in everyday interactions.**

**\* Key Learnings | Recognizing different theoretical perspectives, such as**

**functionalism and conflict theory, enhances critical thinking.**

**8. Critical Thinking and Buffalo Meat Production**

**\* Key Learnings | Understanding the complexities of buffalo and beef**

**production in India requires critical thinking and deeper inquiry into**

**societal perceptions.**

**\* Key Learnings | The discussion highlighted the need to analyze arguments**

**surrounding cow slaughter and beef production from multiple perspectives.**

**\* Key Learnings | The symbolic interactionism perspective offers insights**

**into cultural differences in perceptions of cows and buffaloes.**

**9. Critical Thinking in Teamwork**

**\* Key Learnings | Participants learned the necessity of critical thinking**

**and seeing multiple perspectives in teamwork evaluations.**

**10. Discussion on Courtroom Scenario**

**\* Key Learnings | The courtroom scenario illustrates the jury's role in**

**discussing evidence and the importance of sociological interactions.**

**11. Jury Verdict Instructions**

**\* Key Learnings | The jury must deliver a unanimous verdict and understand**

**the gravity of their decision, including the mandatory death sentence if**

**guilty.**

**12. Sociological Observations in Courtroom**

**\* Key Learnings | Participants are encouraged to pay attention to social**

**structures and dynamics observed in the courtroom setting.**

**13. Observation of Group Dynamics**

**\* Key Learnings | The importance of observation skills in understanding**

**social dynamics and characteristics of a group was emphasized.**

**14. Discussion on Jury Experience**

**\* Key Learnings | There was a consensus on the value of being involved in a**

**murder case rather than less serious charges, highlighting the engagement**

**level.**

**\* Key Learnings | Participants reflected on their experiences with the jury**

**process, noting the extensive discussions by lawyers even in**

**straightforward cases.**

**15. Interaction Among Strangers**

**\* Key Learnings | The interaction between strangers can be triggered by**

**shared objects or experiences, facilitating communication.**

**16. Interactions and Social Dynamics**

**\* Key Learnings | The discussion emphasized the role of objects in**

**facilitating interactions and establishing power dynamics in social**

**settings.**

**17. Understanding Reactions in Interactions**

**\* Key Learnings | Understanding that reactions to insults can lead to**

**wasted time if not managed properly.**

**\* Key Learnings | A team must evolve a coherent purpose through joint**

**action to be considered a true team.**

**\* Key Learnings | Recognizing the diversity of motivations and backgrounds**

**of meeting participants is crucial for effective communication.**

**18. Voting on Guilt or Innocence**

**\* Constructive Feedback | The speaker emphasizes the importance of**

**discussing the implications of a guilty verdict before making a decision.**

**\* Goal Setting | The speaker expresses the need to take time to consider**

**the verdict carefully, indicating a goal of thorough deliberation.**

**19. Discussion on Guilt of the Accused**

**\* Key Learnings | The discussion highlighted the importance of evidence in**

**determining guilt, emphasizing that the burden of proof lies with the**

**prosecution.**

**20. Discussion on Testimony Credibility**

**\* Key Learnings | The discussion highlighted the importance of evaluating**

**witness credibility and the impact of testimonies on case outcomes.**

**21. Discussion on Youth Behavior and Environment**

**\* Key Learnings | The discussion highlighted the influence of a broken home**

**and environment on youth behavior, emphasizing the need to understand**

**sociological factors.**

**22. Social Context and Group Dynamics**

**\* Key Learnings | Recognizing the challenges of peer pressure and the**

**importance of discussing reasonable doubts in group settings.**

**\* Key Learnings | Understanding the impact of group dynamics on individual**

**decision-making and the courage required to stand by personal**

**convictions.**

**23. Group Dynamics and Argumentation**

**\* Key Learnings | The importance of questioning generalizations to uncover**

**underlying data and assumptions in arguments.**

**\* Key Learnings | Recognizing that contributions can come from individuals**

**not directly involved in the discussion, influencing the direction of**

**dialogue.**

**24. Team Role Reflection**

**\* Key Learnings | Participants are encouraged to observe their roles and**

**the roles of others in team dynamics for better self-awareness.**

**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\_13 - 00:00**pay attention to the smallest thing in your everyday life and start asking are you really seeing what is really happening there or are you living with your prejudice or a theory which you have developed over a period of time may not be you are developed somebody gave it and you are carrying that  
theory and living with it or do you see something different happening in your everyday life in any of these fears it is only when you cultivate the ability to see what is different what is that small little different change which is happening around you and also take a perspective towards looking at  
it from a positive angle then there is a different kind of mindset and a perspective which can develop.  
So that is the reason we have given you this activity for doing for the next four weeks please pick up you do not have to search for what is an interesting activity?  
Again let me repeat, can you make an everyday activity interesting activity?  
Don't go and search for what is an interesting activity where I can find something new.  
There is something new happening in each of the everyday activities only if you are willing to pay attention to that then only you can see it.  
 **Speaker\_13 - 01:31**If you cannot pay attention and expect some novelty to emerge then it is like going to a movie and every day a new movie comes I will say clap hands.  
That anybody can do.  
So that is the activity being given to you.  
You can look at all these areas.  
These are all areas where lot of small changes are already happening.  
Are we able to see that?  
Next.  
 **Speaker\_13 - 02:00**So what we have done so far is the first six sessions we have looked at what to observe, what all you can see in any everyday activity or an object or anything there are many dimensions to look at.  
Our normal training we only look at two three things and then say we know it.  
But if you pay attention to that there are 20, 30 things that you can see about any everyday activity or an object.  
So, we have introduced you to various angles of seeing.  
It is only when you practice and you experiment on your own then only you will understand it.  
As a classroom activity we have scope to give you some activities.  
But if you do not practice it enough you cannot see you will still be stuck in those four things or three things.  
 **Speaker\_13 - 02:53**that you can notice.  
Like for example, I get similar activity of taking three objects and creating a story.  
I have given this to several people.  
But when I give it to the more adult people they end up with only one or two stories.  
Even if I give it to 20 people it will be two stories with only two themes.  
But when you give it to people less than five years old you will see variety of stories.  
That is because their minds are not closed in the way the adults are closed.  
 **Speaker\_13 - 03:29**So it is important to open up yourself to understand how all you can look at a thing.  
So that is what we discussed in the first aspect.  
Second is a lot of principles of ethnography we discussed even in the last session.  
I gave you perspectives on what is ethnography and what is not ethnography.  
Majority of what you would have probably learned so far is you are not what should not be done if you stop doing what you have been doing so far then probably you will discover what ethnography is that is what we did so far next part is suppose I collect some data through ethnography I collect  
several dimensions how do I make sense of it what meanings I can derive and how should I go about deriving it.  
That is what we will look at in the last part of this course.  
 **Speaker\_13 - 04:28**You cannot do that without having certain theoretical lenses to look at the data.  
That is a starting point.  
There can be data which can have new meaning which is not there in an existing theory.  
It is quite possible.  
But at least if you use some available theories you can try to distinguish between this is what this perspective means, that is what that perspective means his argument is based on this theory, his argument is based on that theory that kind of distinctions you can start making.  
Otherwise it is all when two people argue it is too much emotion there no reasoning no critical thinking there.  
So can you with the sociological training can you critically look at what a situation So, that is what we will look at in the last few sessions and we will move beyond what is common sense which all of us probably have to logical thinking which we think we learn in most of the engineering courses to  
 **Speaker\_13 - 05:36**what is called critical thinking.  
These are three different things.  
What is common sense?  
We all carry some theories of the world, based on your personal interactions, your family interactions, what you have read in some textbook, what you have seen in some YouTube, you will form some opinions why this is happening, why that is happening, why is it behaving like this.  
They are mostly common sense theories, they may be right in some ways but not always.  
Logical thinking is if I give you four variables and ask you find the relationships between them.  
I can go on asking if then else type of questions, follow some mathematical logical principles like a set theory or something like that.  
 **Speaker\_13 - 06:38**You will get some reasoning out of that.  
Critical thinking is different from both of them.  
Many people mix up critical thinking with several other kinds of thinking.  
What is your top of the hand, top of the mind definition for critical thinking?  
You would also heard this word many places.  
What is critical thinking and it comes from your point of view?  
Talking about the critical things  
 **Speaker\_13 - 07:17**or finding those minimum variables through which you can explain a situation, is that what is critical thinking?  
then what is critical thinking?  
Without knowing sociology you cannot talk critical thinking.  
So that is what we will see.  
Some of these methods we have introduced.  
I will upload slides for the rich pictures and narrative writing.  
I think narrative writing is already there, some slides are there, which pictures we will upload.  
 **Speaker\_13 - 07:59**These are various ways.  
What we experimented so far is the other one, experiencing through seeing, listening, feeling and all that.  
That is what we tried in the first six sessions.  
Go to the next.  
So when you want to understand society or any group, There are certain terms that are used to represent a group and there are certain terms which apply to an individual.  
There are individuals and there is a group.  
What is the distinction between them?  
 **Speaker\_13 - 08:38**So psychology, what does it deal with?  
What does psychology deal with?  
You would have heard that word no?  
You would have said psycho, right.  
What does psychology deal with?  
 **Speaker\_08 - 09:02**Emotions.  
 **Speaker\_13 - 09:05**Thoughts.  
What else?  
 **Speaker\_08 - 09:07**Emotions.  
 **Speaker\_13 - 09:11**Behaviors.  
And but about what?  
About individuals.  
So you are largely studying individuals.  
not how individuals behave in groups.  
So, most of psychological theory if you see emerged from experiments on rats stimulus response theory.  
You put a rat you put something and you give it an electric shock you see what happens next right.  
 **Speaker\_13 - 09:44**So, repeatedly you observe and its behavior starts conditioning in a certain way.  
So, stimulus how some entity responds to a stimulus.  
and from there they strive to generalize and observe in people and create certain theories to explain individual behaviors.  
But studying an individual and studying a group are they same or they different?  
Group is also a collection of individuals.  
 **Multiple speakers - 10:23**behaviors change.  
 **Speaker\_13 - 10:28**Why?  
So it is not just one part that part is affecting influencing another part.  
So when A influences B and B influences A you will see some other behavior.  
So what people have said is these are different levels individual is at one level group is at another level community is another level, state is another level, country is another level and probably you will need different theories to understand each of these levels.  
So, relationship between countries if you want to understand who is involved there, what kind of profession is involved studying relationships between countries.  
what is the subject or discipline which studies at a national level?  
Political science, right.  
 **Speaker\_13 - 11:48**So like this there are different bodies of knowledge starting with psychology, sociology, political science, economics, these all deal with different levels of the problem.  
and different aspects of the problem.  
So economists study only the resource utilization what people do with scarce resources when resources are scarce how people organize themselves why companies exist those kind of questions are asked by economists why something is having certain price why something is very cheap So these kind of  
questions are asked by a different group of people.  
So sociology is one such discipline looking at studying group behaviors.  
So when you study group behavior, people have also given different words to make sense of group behaviors.  
So that is all one of the words is something called culture.  
 **Speaker\_13 - 12:57**Culture is a word used to represent some characteristics of a group.  
What constitutes culture, all these elements constitute culture, the symbols that they use, the language that group uses, the customs they follow, the rituals that they follow, the artifacts that they keep in their house or whatever.  
the beliefs that they carry and the norms that they have as a group.  
So if you say all the people owning iPhone, are they a group?  
That is how the company would want to see.  
The company want to see their customers as belonging to a particular group.  
and these devices and whatever they do, they all distinguish that group from another group.  
 **Speaker\_13 - 14:09**Religion is one group versus another group because they follow certain customs, their language is different, their beliefs are different, right.  
Somebody believes in God, somebody does not believe in God, somebody believes in idol worship, somebody does not believe in idol.  
These are all group characteristics.  
that group of people.  
Similarly, norms are nothing but what is right or wrong at a group level?  
A group says this is right thing to do, this is wrong thing to do.  
So, as a group they say in our culture we accept this, in our culture we do not accept this.  
 **Speaker\_13 - 14:53**So, norms are essentially something which represents the right or wrong at a group level.  
Then you have a concept called class.  
Class is again a certain group of people distinguish based on certain properties like for example gender is a class male versus female right.  
So it is you can slice the groups in different ways.  
Wealth is another class, high income group, middle income group, low income group.  
Cast is another type of class.  
So these are all different ways of organizing or distinguishing one group from another.  
 **Speaker\_13 - 15:55**So these are some three key concepts when you want to understand group, there is something called culture which represents a lot of aspects relating to how the group operates, what it does, how they interact with each other, what they consider as good or bad, right.  
All this represents one word called culture.  
if you closely observe any group you will also may find the class distinguishing whether class is a distinguishing factor between group A and group B you can also start noticing.  
Why this group of people are together?  
Are they bound by a particular language?  
Are they bound by a certain economic status or are they bound by a certain region from which they come from?  
So, when you look at the deep reasons why that group is together that is where you will get the class.  
 **Speaker\_13 - 16:58**Then come down next set of concepts start coming down to something called status because a group is a group of entities with some relationships but each of these entities have some status in that everybody is not at the same level some are at on level, some are at a different level.  
So, to distinguish the individual nodes or entities within the group, this term called status is used.  
So, teacher is a status, faculty is a status, status do not relate to economic alone.  
Status is a word used to represent a relative position of that entity in a group.  
So, student is a class is a status, parent is a status.  
Now, if you are a parent you will do certain things you are supposed to do some things not supposed to do some things.  
So, that is called the role.  
 **Speaker\_13 - 18:08**So, every status will have an associated role.  
So, if you are a faculty, you are supposed to do something, some activities, you are not supposed to do certain activities.  
So, the activities or behaviors that you exhibit are called the role and role is associated with a status.  
Status can be higher in the hierarchy or lower in the hierarchy.  
So, for example, in our society you have that very old saying, right.  
That is an indication of the status of these different positions of these different nodes whether it is you call mother, father and other things.  
A relative hierarchy is given there.  
 **Speaker\_13 - 19:05**So, behavior is not just action.  
what you do is the action, but why are you doing that?  
So, when you ascribe a meaning to that action, then that is what is called behavior.  
So, whether it is psychology or sociology, when they study individual behavior or group behavior, they are essentially seeing why are people doing what they are doing.  
They are doing something.  
So, you observe their behavior.  
action, but also start looking for why they are doing it.  
 **Speaker\_13 - 19:45**What is that meaning which is driving that behavior or action?  
So, behavior is the combination of meaning and action.  
This word will be used in different ways when you come into engineering the word behavior as a slightly different meaning, but in sociology this is how people look at it that is meaning plus action is behavior.  
And then finally comes down to values.  
So an individual can have values, your notions of right or wrong.  
But the groups norms could be different from your individual values.  
Each of us can depending on the culture I come from, the family I come from and my own experiences, I could have created some notions of what is right or wrong.  
 **Speaker\_13 - 20:38**But when I am part of an institute like this, it may or may not align with what the institute as a group of people think.  
So you can see the differences.  
It is not that I am 100 percent I can be aligned with a group.  
There is always a difference between an individual's values and what the group's norms are.  
If you are finding situations where everything is aligned that is great, but it may not be.  
For the simple reason that you are part of many groups you as an individual are part of many groups you are part of a family you are part of a social media LinkedIn group you are part of some institution here you are part of some club somewhere you are part of some other group so when you are part  
of multiple groups you can see the situation each group suppose it has different norms there is always this tension between individual values and the group's norms.  
 **Speaker\_13 - 21:56**So, some people try to look at this only from certain angles and start thinking individual should always be aligned with a group.  
If you are part of my group you should accept all that we say and you should behave and when you go and talk to another group they will say you are either with me or against me when you are saying that what are you saying you are essentially saying no you individual cannot have anything other than  
what the group has that is not reality is there will be a difference so many fights emerge from that kind of notion that he belongs to this group so he has to follow whatever this group says and if he talks to somebody else then he is against this group.  
This kind of thinking is source of lot of problems that we encounter which is also partly because of some sociological theories have reinforced this kind of ideas.  
So critical thinking is essentially questioning this kind of concepts and asking what is what does it mean and who is the beneficiary out of this kind of definition.  
So critical thinking is not possible unless you are able to abstract and think a lot more deeper about what is happening.  
So you look at these concepts.  
 **Speaker\_13 - 23:30**So now you look at go to the next slide.  
So in sociology there are two categories of theories.  
The first one is called macro sociology.  
which says the macro level group characteristics drive the individual behaviors which is like what I told you are part of my group or this institute then you have to become like this that is also there when you talk about student transition when student comes into an institute there are a lot of  
ideologies there one ideology says How do you fit the student into this culture.  
So, we already have a culture in the institute.  
We want the student to fit to the institute's culture.  
 **Speaker\_13 - 24:29**So, what you do?  
I can do selection, I can do filtering, I can do interview, lot of validation before I fit you, pick up who fits into this institution.  
that is what most of the you take the Ivy League institutions and all do whether it is Harvard, MIT at all, they will spend lot of time filtering people so that they only pick people who can fit into their culture.  
So you are expected to fit into the culture, so you conduct induction programs, training programs.  
The whole ideas there is how do I fit you into this system that which is already there.  
That is what this macro sociology is all about.  
So why does an educational institution exist if you ask that question a sociologist will look at it and say educational institution is to essentially fit people into society.  
 **Speaker\_13 - 25:40**That is why there is a lot of interest in educational institutions from political side also.  
Because you can influence people to fit into a certain logic or a certain ideology.  
That is the macro sociology point of view where you believe that individuals degrees of freedom are fairly limited.  
individual is essentially needs to be controlled and defined by the group.  
So why does a family exist suppose you ask that question why does family exist?  
What would be your answer why does a family exist?  
Because family is a very important unit of analysis in sociology.  
 **Speaker\_13 - 26:28**So people have studied why is that families are existing why are some group of people living together and calling themselves a family?  
So one of the arguments is it is an important unit which ensures stability of society.  
If all assuming all the people are independent and randomly moving around, then there is more chaos in the society, there is more variety.  
So family actually aggregates some people and fits them into small roles, grooms and does the job.  
So it somehow ensures that the stability of the society is maintained.  
So like this when you look at any group, sociologists keep asking this question, why does this group exist, what is its role in the overall society, how does the group function, how does it survive, what makes it a viable unit and it persists to or continues to survive, these kind of questions is  
what sociologists will ask.  
 **Speaker\_13 - 27:47**And all of that boils down to What is that meaning which is holding all that together?  
Somewhere people are deciding to stay, means some meaning is there for them to stay in that kind of relationships and survive in some form.  
So what is that meaning which is holding people together?  
This is the type of questions that sociologists typically will ask.  
There is another group of sociologists who believe the other side, because in the first logic, change is not possible because you see society is already stable and you are doing all the work to fit people into that society.  
So, and that stability should be retained.  
So, the entire purpose is stability.  
 **Speaker\_13 - 28:36**How do I retain stability of the group?  
So, anything that threatens stability you will have ways to deal with that.  
Whereas the other one says society is.  
not necessarily some stable entity, individuals can potentially change society.  
It is individual behaviors and interactions between individuals which leads to what is called these norms.  
So, what are these norms?  
Honesty is the best policy we will say.  
 **Speaker\_13 - 29:12**Where did it emerge from?  
It did not fall from somewhere.  
It emerged through some interactions between people and somewhere two people decided to agree and say honesty is good or somebody two people discussed and say this is fan or this is alphabet A. It is only people who have decided that a group of people or an set of individuals through their  
interactions started giving meaning to some objects somebody has told accept this as number one.  
and they have used the word one, symbol one and said this is one and we all should accept this is one.  
So, if a group of people can decide one is this tomorrow somebody can say why should one be this  
why not this is one that is also possible that is what the alternative theory says.  
 **Speaker\_13 - 30:19**So there are two strands of theories in sociology.  
One is something which emphasizes the logic of why groups exist.  
The others one start looking at how groups emerge, how groups are actually formed.  
When you came into this institution, you are not part of any group, you are part of some other group.  
After coming here, you have ended up into some group.  
How did that emerge?  
Did you go and fit into an existing group or did you form a new group?  
 **Speaker\_13 - 30:58**When you start paying attention to that, you can start seeing that the other sides of the story also are valid.  
The second side of the story is extremely important for design, innovation, entrepreneurship, because a designer or entrepreneur or anybody is trying to bring some novelty into the system.  
If it is already there and I have to only fit into that, that is one side of the story.  
The moment I bring novelty, I need to create a new group around that for it to evolve.  
And the existing group is anyway going to threaten this.  
So a different logic is required if you want to be a creator or an entrepreneur.  
The traditional logic of this macro sociology may not be that is the key distinction between and why we are discussing that in this course.  
 **Speaker\_13 - 32:03**What is the next slide?  
So these are the three sociological perspectives.  
The word I use perspective is because unlike physics or chemistry we cannot have a universal theory in social sciences.  
this theory applies whichever part of the earth you are in, I cannot say that.  
This theory may explain certain phenomenon in certain parts of the world, but may not be valid universally.  
So, that is why we use the word perspective.  
It is a certain viewpoint.  
 **Speaker\_13 - 32:47**It may have some validity in certain context, but you cannot generalize beyond that context.  
So there are three terms you need to know, one is called the functionalist theory.  
People like Weber and all they are proponents of this theory.  
So, their argument is why does a group exist means group exist to ensure stability of the society.  
So, why does a family exist?  
Why does a church exist?  
Why does a religious group exist?  
 **Speaker\_13 - 33:20**Why does a college exist?  
Why does an educational institution, why is educational institution there?  
Why is anything when you ask a question about the group, these groups are meant to provide some stability to a system which is called society.  
That is the basic logic behind why a group exists.  
And how is that order maintained, how is that stability maintained is through consensus and cooperation.  
If there is a difference of opinion, people should sit across the table and logically reason and finally come to a conclusion, accept one logic or the other and then survive in that system.  
That is what it means.  
 **Speaker\_13 - 34:04**Third angle is people are socialized to fit into that system.  
So all these activities of training, education, they are all meant to fit you into a system.  
In the childhood, the family does that job.  
then the school takes over that job, then the company does that job.  
So, different entities are playing that role of fitting you into a particular society.  
When there is conflict or somebody does not fit into the society what happens?  
So, in functionalist theory when somebody does not fit into society you give them an option to repair and fit them but if they don't fit you keep them out, they are thrown out of the system.  
 **Speaker\_13 - 34:58**So that is why your concept of jails exist because people who cannot fit into the system are to be kept somewhere else.  
So the concept of jail comes out of that, right.  
It can go to the other extreme also where if they cannot fit you will also kill them, you will eliminate them.  
No, they are thrown out of the system, whether they go and form another group it is their problem.  
They are thrown out of the system, they are retained in a concept of a prison for some time, but if they do not fit into that, they become outlaws.  
Then they may form another group somewhere else.  
This is how a functionalist view of society, this is functionalist theory of society.  
 **Speaker\_13 - 35:51**Now many of you when somebody says, A mess food is not good.  
You can look at your arguments that you will make.  
Mess food is not good means what kind of arguments will you make?  
Suppose somebody is conducting a session on complaints about mess.  
He will say hygiene.  
Whatever.  
You closely observe the statements that you are making.  
 **Speaker\_13 - 36:27**majority statements will all be this functionalist statement saying somebody should do their job.  
We have paid this thing so that person should do their job.  
That means they have to do their specified functions because that role is not getting done in the way it is visualized.  
So this problem is happening.  
That is how most of the reasoning will be.  
So, many of you in your mind will all be functionalist right to a large extent.  
You look at your own arguments in any problem in any argument any fight which is coming up just pay attention to the statements that you are using all your logics will largely be functionalist logic.  
 **Speaker\_13 - 37:26**oh I don't understand this course, the teacher is not doing the job or the college does not right.  
You closely pay attention to that they will all be a functionalist logic.  
Basically you are finding fault with the roles, behaviors, status right.  
Those three only you will be all the norms right.  
Attendance is compulsory.  
Then you will say attendance should not be there.  
Somebody will say attendance should be there.  
 **Speaker\_13 - 37:53**Then I will give logic of why attendance should be there.  
you will give logic of why attendance should not be there.  
So the arguments will all be like that.  
Then we will get down to how much time is available, how the time is being utilized.  
So these are all functionalist arguments.  
As long as we reach a consensus or cooperation based on those arguments, that group will continue surviving.  
But you can reach states where there is no consensus.  
 **Speaker\_13 - 38:29**You cannot resolve it in any meaningful way.  
Then comes the next perspective.  
So, Karl Marx is the originator of the second perspective called conflict theory.  
Conflict theory essentially says do not fool yourself that society is a stable entity.  
Society is never a stable entity.  
there are only people fighting for resources.  
They form groups to fight for their interests.  
 **Speaker\_13 - 39:06**One group is formed to access resources for themselves.  
Another group is formed to access fight with this group to access resources.  
So, it is always a fight for resources which is ongoing activity in any society.  
you form groups to fight for the resources.  
Earlier days they used to take arms and fight and kill each other.  
Today in a meaningful way you will negotiate.  
That is also a different kind of fight and here also after it reaches some limit your hands and right it will become physical.  
 **Speaker\_13 - 39:46**Use of force and which is a natural part in this particular strategy that is why police is there if you ask that question.  
Police is an instrument of using power to control this process.  
So, conflict theory is largely based on what Karl Marx and others saw in Europe which was happening where the society was going through lot of turmoil at some point of time their argument is coming from that angle that is it is not a very stable when people are there they are always there is a  
desire and somebody wants to acquire something.  
the moment somebody wants to acquire something, it is cutting into somebody else's resources.  
So, the only way they can protect their resources is by forming a group and you start giving different logics to the group.  
So, somebody says caste based logic, somebody says religion based logic, somebody gives high HNI or economic based logic, somebody gives race based logic.  
 **Speaker\_13 - 40:58**These are ways in which we form groups to protect our interests.  
So there is always a fight going on between groups of people.  
So the focus here is on the inequality in society.  
Which group is benefiting?  
Which group is losing?  
Which group is more suppressed?  
Which group is really exploiting more?  
 **Speaker\_13 - 41:23**So you are constantly looking at what is the source of inequality in this group or in this group of people if you see, what is the source of inequality and which group is fighting against which group and for what logic, what resources.  
This is what a sociological perspective, there is an economic angle also in this.  
That is the conflict theory.  
Conflict does not mean only physical fighting at all.  
Even in the first one there is conflict.  
In functionalist also two people arguinging does not mean conflict.  
Conflict is around resources, control over resources.  
 **Speaker\_13 - 42:06**Third logic is called symbolic interactionism, which says that how meaning is constructed in society.  
I show this animal and say this is dog.  
or I show that animal and say it is cat and everybody accepts it is cat.  
Somebody changes the meaning to no this is dog, then it can also change.  
So they pay attention to how is this meaning emerging, why this meaning has led to this kind of conclusion and how that is led to formation of groups.  
So, in India we do not have the race problem very explicit, but in western countries race is a big problem.  
So, there are different theoretical analysis of race people have done the genetic analysis and all that, but one perspective is from this angle is why is it that there is a difference between blacks and whites.  
 **Speaker\_13 - 43:18**browns are not even considered in this discussion.  
So, it is between black and white.  
So, why is it that somewhere in society people have said white is superior to black.  
So, how is there that people have assigned that meaning that white is equal to superior and black is equal to inferior?  
 **Speaker\_03 - 43:46**Chess.  
No, not chess.  
 **Speaker\_13 - 43:48**So they actually analyzedized certain things and then said maybe this is emerging from the logic of Christianity, where somebody has said light and dark.  
It started with light and dark.  
Light got equated to white.  
Dark is technically no color.  
Since they did not have any other vocabulary somewhere they related dark to black.  
So, white became good, dark became bad and did our meanings of white and black is it emerging from that?  
That is a question they are asking purely looking at the meaning of how these words were constructed.  
 **Speaker\_13 - 44:36**In Indian society do we have that same distinction?  
Your Krishna is what color?  
Shama.  
But we are all obsessed with fair and lowly.  
So you can see in this culture there may not have been that distinction between black and white or black might have actually been.  
seen as good.  
But over time a new meaning also has been created.  
 **Speaker\_13 - 45:26**Maybe commercial reasons, companies want to influence, they can give advertisements on those lines.  
These are all meaning constructions.  
So, it is not stable.  
Meanings are being constantly constructed and societies can change.  
through the way meanings are constructed.  
So, you pay attention to how this meaning is being constructed that is what symbolic interactionism means.  
So, pay attention to the symbols and how symbols are triggering new meanings and how that meaning is driving action, that meaning and action behavior.  
 **Speaker\_13 - 46:08**they pay attention to that and they pay attention at a micro level in your everyday interactions what is happening is what these people look at they don't look at some macro level properties and so on they look at everyday interactions and see how meaning is constructed in your everyday interactions  
these are the fundamental differences between these three perspectives now why I am giving you this background is in this movie now.  
can you notice these things when people are having the dialogue discussions can you notice what is this guy talking?  
Is he talking from a functionalist point of view?  
Is he talking from a conflict point of view?  
Is he talking from a interactionist point of view?  
That is what you need to start noticing.  
 **Speaker\_13 - 47:00**Then only you will understand which theories where they get stuck.  
what kind of recommendations come if you take this particular theory you are stuck in certain ways of arguments.  
Then only you will understand the value of symbolic interactionism and its relation to design and change.  
A conflict theory perspective again there may be a lot of people among a group here who may think from a conflict angle who will always see like somebody is trying to take away something from me.  
And I have to constantly fight with somebody to acquire that resources.  
So I will form a group with people who will support me in my acquisition strategy.  
That is a conflict perspective.  
 **Speaker\_13 - 47:55**And it usually boils down to language, region, these kind of things will start coming.  
In your dialogues, you pay attention to how you are talking every day, you will see all these layers  
becoming aware of that and questioning that is what critical thinking means.  
If you cannot even pay attention and go to that level you cannot see that, you will be verbally talking something, but can you pay attention and figure out what is really going on?  
Then only you will reach the layer of what is called critical thinking.  
Go to the next one.  
So I will just give you this example, then we will watch small snippets from the movie and I will ask you questions based on your understanding of these theories.  
 **Speaker\_13 - 48:48**So if you look at cow slaughter, right cow slaughter is an issue in India.  
So when you look at cow slaughter, there will be people who will argue in favor, argue against it.  
but pay attention to the arguments.  
Who are those who will say cow slaughter should not be there?  
And what are their arguments?  
So most of the arguments will boil down to cow is an integral part of Indian agricultural system.  
It has a very important status in that agricultural system.  
 **Speaker\_13 - 49:29**So if you introduce cow slaughter.  
you are eliminating one important element in that system and therefore creating instability.  
So all the arguments will be to highlight its important role in that and the status and the role that it is doing in that system and saying why it should not be disturbed.  
But people forget that even in that same system when the cow grows old or sick and is no longer useful it is shifted out of the system and there are a group of people there who are supposed to skin it and eat it and so it is not that cow slaughter is not done cleverly what is happening is I am  
moving it out of the system and say somebody else is doing it that is how it was being managed from a if you look at the arguments all the arguments against cow slaughter.  
Conflict theory looks at cow slaughter from a different angle.  
Why are people opposing cow slaughter?  
 **Speaker\_13 - 50:45**Is it because they don't want one community to benefit or grow from the potential business opportunity there?  
Do you know which is the largest producer of Buffalo  
meat, who is the largest producer?  
India, buffalo meat.  
So why is it that we are not very worried about buffalo meat?  
Is it because it black and it is related to yama and death and those things so it is okay to kill the buffalo.  
 **Speaker\_04 - 51:33**It is also another living thing.  
 **Speaker\_13 - 51:36**Why are we not even talking about that?  
And we are one of the largest producers of buffalo.  
So now you understand what critical thinking means.  
You have to get down to this level then only you will start seeing that.  
not everything is when you cloud all the definitions remove everything and only show two variables and go on fighting around the two variables then you will get one story.  
When you open up the picture a little more you will see that our logics are not very clean.  
So do you know the largest producer of beef in India?  
 **Speaker\_13 - 52:24**No, which is the company which does?  
No, beef production one of the largest beef producers in India.  
There are some companies called Al-Kabir and few companies.  
Are they really Muslim owned companies?  
 **Speaker\_06 - 52:45**Yeah.  
 **Speaker\_13 - 52:46**One of the largest producers of beef the owner is a Jane.  
They have named the company because their market is in Middle East.  
See you go and check these things you go into Wikipedia all information is there go and search little bit you will see that not everything is You can go by the words or what people say.  
You have to go little deeper and see what really is going on.  
 **Multiple speakers - 53:25**So people who are fighting for or rather in favor of cow slaughter their argument is there are two arguments.  
 **Speaker\_13 - 53:33**One argument is there is a demand for beef production.  
We want to do the business and make value from that.  
And maybe there is another group which believes that we should not grow.  
Because there is a perception that certain community is only involved in this and that community needs to be suppressed.  
So you are not allowing me to do cow slaughter.  
This is a kind of argument, one kind of argument.  
Second argument is which comes from the, there are people who do this  
 **Speaker\_13 - 54:18**Beef is supposed to be a low cost protein compared to the normal.  
People eat goat meat and all.  
There is nobody is complaining about that.  
Why only beef meat you are complaining?  
 **Speaker\_03 - 54:33**Religious aspects.  
 **Speaker\_13 - 54:35**That is what I am saying.  
What is that religion?  
So an alternative argument is beef is a low cost protein which actually people at the much more lower economic level can actually access that but you are stopping their access to that food item in the name of Kauslott.  
So this is a another viewpoint in terms of how one can look at see don't get into this argument saying he is favoring this is you start thinking rationally critically why these arguments are being made what is the basis behind that and you do your own research to find out.  
Then the third one when you look from a symbolic interactionism, see for a person from say US if he visits India for them seeing cows on street is very strange experience.  
for them they don't understand why a cow should be on a street.  
It is a very different kind of experience for it compared to what we think.  
 **Speaker\_13 - 55:56**So in interactionist perspective, you will look at why these meanings have emerged.  
Why is it that cow has become sacred while buffalo is not considered sacred?  
where is it coming from is it from your experience or is it somebody has given it from somewhere and people have modified distorted in different ways and then carrying it.  
Does it relate to your everyday experience or not?  
This is the kind of inquiry which will happen in a symbolic interactionism perspective.  
So this is what you need to understand when you say sociology critically thinking about a situation.  
Can you go beyond the statements which are being made to really understand why it is being made, what meaning is being constructed, who is benefiting from that kind of statement?  
 **Speaker\_13 - 56:52**It is only when you ask that question then your ability to critically think about a problem is beginning to come out.  
So you can take any issue, go to the next slide.  
you can debate on any of these issues and pay attention to the statements that you use then you can see what arguments you make what is the basis of those arguments you can see all that right say for example today we have this or you are using the old slide you are using any of the arguments you can  
take for example today they have said elections should be done for state and the parliament on the same day in going forward how there are some people who say this is the right thing to do some people who say no this is benefiting some people and not benefiting others so when you want to really  
understand the logic you have to look at all these angles.  
Who is the beneficiary from this?  
Is there a logic of a conflict theory which will explain this better or is it a functionalist theory which will explain it better?  
 **Speaker\_13 - 58:15**Similarly, you have had recently this IPL some players faking injury or skipping domestic cricket to play IPL.  
Then the BCCI brought in a rule saying unless you play domestic cricket you will not be eligible for.  
Take that particular issue and look at what are the arguments behind that?  
Is it only a functional argument or is there a conflict theory argument?  
is there a symbolic interaction is some argument.  
Which theory better explains that situation that is the question.  
Sometimes some situations are best explained by conflict theory.  
 **Speaker\_13 - 58:55**In some situations they are best explained by interactionist theory.  
 **Multiple speakers - 58:59**Some situations are best explained by functionalist theory.  
 **Speaker\_13 - 59:03**So any issue that you are encountering Can you critically question from these three angles and see which one makes sense.  
 **Speaker\_20 - 59:10**And they are conflicting with the foreigner friends.  
 **Speaker\_13 - 59:13**That is what is the main fundamental thing that you need to know from sociology of design.  
When you collect data, when you have gone for data collection or observe any phenomenon, yes can you please keep quiet?  
Like last week's three weeks activities you have done, I have asked you to interpret what did you experience from that.  
Some people have said we have learned something, some people have said we have not learned anything but those who have learned something they said we learned about teamwork.  
Really did you learn anything about teamwork?  
You worked as a group of people together you produce something.  
Do you think you really learned about teamwork?  
 **Speaker\_13 - 01:00:05**On the other hand, those who said they did not learn anything they also saying no teamwork because of which they did not learn anything.  
Was teamwork the only logic for us to do that activity?  
There are multiple logics there.  
You are probably seeing one small portion and generalizing based on that.  
This is where critical thinking is required.  
You are not even seeing all perspectives there.  
but you are quickly jumping to a conclusion saying I have learned I have not learned and the basis of that conclusion is not really well thought through.  
 **Speaker\_13 - 01:00:44**That is your experience from your experience you are not able to pick up all the points.  
You are only seeing what is one visible point and then saying this is the argument based on.  
So unless you develop the ability to see things in a much more deeper way.  
see multiple dimensions and then look at the ways you reason about that then only this quality of critical thinking will come out.  
So we will take five minutes break then we will go to the discussion on the movie.  
 **Speaker\_07 - 01:01:31**What is that?  
Take  
 **Unknown speaker - 01:01:52**not that way, it is very strong, it is very strong one.  
Give me one.  
It is very strong.  
 **Speaker\_04 - 01:01:54**Oh  
yeah.  
 **Speaker\_00 - 01:02:08**I  
 **Speaker\_10 - 01:02:34**told you it's very fun.  
I don't know  
 **Unknown speaker - 01:02:46**Thank  
you.  
 **Speaker\_10 - 01:03:12**I  
said, I didn't know, but I said, I didn't.  
 **Speaker\_00 - 01:03:37**Thank  
you.  
I'm  
 **Speaker\_11 - 01:04:01**sorry.  
 **Speaker\_10 - 01:04:11**Thank  
 **Speaker\_00 - 01:04:20**you.  
 **Speaker\_12 - 01:04:37**What  
 **Unknown speaker - 01:05:05**do you do?  
 **Speaker\_12 - 01:05:05**Yeah,  
 **Unknown speaker - 01:05:14**yeah, yeah.  
 **Speaker\_12 - 01:05:15**It was good.  
 **Speaker\_11 - 01:05:44**Okay.  
 **Multiple speakers - 01:06:03**I don't  
 **Speaker\_12 - 01:06:25**know.  
I'm not making  
a new  
 **Unknown speaker - 01:06:57**body.  
 **Speaker\_03 - 01:07:03**Oh, this flies.  
Only that I know.  
 **Speaker\_01 - 01:07:09**Please.  
That guy's outfit made.  
I say it reflects the one useless guy.  
This guy wears like stripes and stuff.  
Everyone else they wear like suit.  
That guy will become serious.  
 **Speaker\_04 - 01:07:37**I mean you'll be like you've taken the wrongest decision in your life by supporting him.  
 **Speaker\_12 - 01:07:46**I think it's a smart guy.  
 **Speaker\_06 - 01:08:01**See everyone is that guy okay.  
Everyone is that guy except you.  
The left guy is the main guy.  
Okay, the one who remains every one.  
 **Speaker\_07 - 01:08:19**Wait, who's the baseball guy?  
This guy?  
No, not this guy.  
 **Speaker\_06 - 01:08:23**No, no.  
This guy is the main guy.  
This guy is the main guy.  
Left guy is the main guy.  
You mean the guy who said not guilty?  
The first who said he is not guilty.  
Who convinced everyone.  
 **Speaker\_06 - 01:08:32**Sham.  
 **Multiple speakers - 01:08:33**I know, right?  
 **Speaker\_06 - 01:08:34**Imagine knowing the story but not the characters.  
 **Speaker\_12 - 01:08:37**Yeah, exactly.  
Casually watching, it's an amazing movie.  
 **Speaker\_01 - 01:08:41**This dude is a good one.  
Who's the baseball guy, man?  
I want to know.  
 **Speaker\_04 - 01:08:45**No, he just went out.  
So sad you don't know the thing.  
What happened?  
 **Multiple speakers - 01:08:53**Expect tender.  
 **Speaker\_04 - 01:08:57**It's the movie.  
Such an amazing movie to watch.  
I learned from the Majali is that it's actually a monument.  
We should just play the movie in class.  
Exactly.  
I think the wrong is dissonant.  
 **Speaker\_06 - 01:09:18**Why is there a fraction?  
 **Speaker\_08 - 01:09:20**And why can't they show the entire movie in the class?  
He's closing it.  
 **Speaker\_05 - 01:09:34**No, don't close the  
 **Speaker\_03 - 01:09:52**door bro, it'll be cold.  
I stopped.  
Really, really.  
No, no.  
You're dead.  
No, no.  
Thank you.  
 **Speaker\_03 - 01:09:59**Which means you have the check.  
No.  
 **Speaker\_04 - 01:10:02**Oh  
 **Multiple speakers - 01:10:14**my god,  
 **Unknown speaker - 01:10:27**amazing, bro.  
 **Speaker\_07 - 01:10:28**Let's and this will keep me having to the point.  
No, don't drink water.  
He'll kill you.  
That is the wine.  
He's cutting the wine.  
 **Speaker\_04 - 01:10:33**Sir, one is the projector switch.  
One of them is the projector switch.  
 **Speaker\_05 - 01:10:42**Yeah.  
 **Speaker\_13 - 01:10:47**Okay, so most of you probably know the story.  
So I will just repeat for those who probably have not seen.  
So this is a courtroom scenario.  
where somebody is suspected of murdering his father or something like that and there is a concept of jury which is not there in India but in other parts of the world some parts of the world this concept exists where typically the lawyers argue about the case both the prosecutor and the lawyer in  
favor of the defendant they argue the case then the arguments are placed in front of 12 common men drawn from different parts of the society.  
They are not experts in law, they can be anybody.  
They are asked to discuss the various evidences presented and share their view.  
 **Speaker\_13 - 01:11:42**Finally, it is still the judges call what he is going to decide, but it is only bringing a layman's view as well into the discussion.  
That's how the jury concept is there.  
So in this particular case, they go through the arguments from not guilty to guilty or guilty or not guilty to not guilty.  
I want you to pay attention to the sociological aspects.  
Not the story and all probably you know, that's not the point.  
Point is what are you observing in the way people are interacting with each other.  
That is what I want you to pay attention.  
 **Speaker\_13 - 01:12:20**So we will stop the movie at different stages and ask questions on what you are observing.  
Let us discuss based on the sociological  
 **Speaker\_10 - 01:12:40**theories.  
 **Multiple speakers - 01:12:54**Suppets up like up I think.  
 **Speaker\_03 - 01:13:03**Yes,  
that  
 **Speaker\_20 - 01:13:28**is the bank.  
The bingo.  
Can we continue?  
 **Multiple speakers - 01:13:44**You've listened to a long and complex case murder in the first degree.  
 **Speaker\_15 - 01:14:00**Premedited murder-meditated and interpreted as it applies in this case, it's now your duty to sit down and try and separate the facts from your fancy.  
One man is dead, another man's life is at stake.  
If there's a reasonable doubt in your mind as to the guilt of the accused, then a reasonable doubt, then you must bring me a verdict of not guilty.  
However, there's no reasonable doubt, then you must, with conscience, find the accused guilty.  
However you decide your verdict must be unanimous.  
In the event that you find the accused guilty, the bench will not entertain a recommendation for mercy.  
Death sentence is mandatory in this case.  
 **Speaker\_15 - 01:14:50**You're faced with a grave responsibility.  
Thank you, gentlemen.  
 **Speaker\_09 - 01:14:55**The alternate jurors are excused.  
The jury will  
 **Speaker\_20 - 01:15:19**now retire.  
 **Multiple speakers - 01:15:29**The awkward, the awkward.  
 **Speaker\_06 - 01:15:35**What a transition of course.  
 **Speaker\_13 - 01:15:40**Yeah, why are you guys talking?  
What did you notice in this two minutes?  
What did you notice from a sociological photo?  
Suppose you don't know anything about what a courtroom is or anything what did you notice?  
Assume you don't know what a jury means what a court means etc.  
 **Speaker\_02 - 01:16:13**What did you see?  
 **Speaker\_13 - 01:16:21**What  
did you see in the two  
minutes?  
What did you notice?  
Suppose there are two minutes is split into ten frames.  
What did you see in those ten frames first?  
The people, so many are talking.  
 **Speaker\_13 - 01:17:03**Now when I ask what did you see in front of you, why nobody is talking?  
Learn to pay attention, learn to pay attention, concentrate on what is really going on.  
Just chatting among yourselves, I don't have to waste the time here showing this movie.  
You can go and watch the movie, I will put some notes and you can read and you can close it there.  
There is nothing new in this movie for me to show.  
Suppose you split that two minutes into say five or six frames, what did you see in each of the frames?  
First frame what did you see, the movie started, what did you see, what was being shown?  
 **Speaker\_13 - 01:17:55**Some building structure is there, then what?  
 **Speaker\_02 - 01:17:59**And then we see a team Winning a case.  
 **Speaker\_13 - 01:18:03**Somebody is congratulating somebody.  
You don't know winning case at all.  
Somebody is congratulating.  
Suppose you don't know what court means.  
You won't even have the word to say it is a case and all that.  
All you can see is a group of people are congratulating themselves.  
Then next what?  
 **Speaker\_13 - 01:18:24**Then it shifts into the some other room.  
What do you see in that room?  
 **Speaker\_20 - 01:18:31**There is no discussion there.  
 **Speaker\_10 - 01:18:36**What do you see?  
 **Speaker\_13 - 01:18:37**There is a person that... There are three groups of people, one group sitting that side, one person sitting somewhere, right?  
What does that tell?  
Some structure is there.  
There is some structure of the physical position of the judge's seat seems to be higher.  
These are the things only you can notice.  
Through that you can say, okay, maybe there is some difference in status there.  
Something is being placed at a higher pedestal compared to something else.  
 **Speaker\_13 - 01:19:15**Like typically in a classroom, you have this pedestal, why?  
That is a sign of teacher, right?  
Superior.  
Those are the kinds of logics which are there.  
You pay attention to a classroom structure, not this room.  
This room is students are superior to, right?  
But typically go to the other rooms on the 40, 50-seater rooms.  
 **Speaker\_13 - 01:19:43**You will see this stand.  
Is that stand only a functional requirement?  
Why do you have the stand?  
Or a raised distinct podium for the teacher to walk.  
Is it only a functional need that he has to reach the board or is it something else?  
So is that only a functional requirement or is there something else which we are all accepting and don't even question and then just keep building somebody says oh I want an architecture for a classroom but they will say okay typical classroom will have like this and what why should that pedestal be  
there It is also part of reinforcing a certain idea that teacher is the boss of the class.  
 **Speaker\_13 - 01:20:39**There is implicit those kind of logics it might have come from.  
We do not even question we are continuing with somebody's design which is there.  
These are the things you have to pay attention how the physical infrastructure or physical architecture of the place also plays some role tells you something about what is going on.  
Then what did you see?  
The person was saying  
something that the person was saying something that it is an important case, but what is important and what is said?  
 **Speaker\_04 - 01:21:15**If you have a reasonable reasonable.  
 **Speaker\_13 - 01:21:20**So that gives you some signal of what is the importance of that space.  
right or the gives you some indication of the purpose of that activity which the people are going to engage in right then what else did you notice from a social perspective what did you notice in that group of people there they don't know each other they don't speak with each we don't know how do  
you know they don't know each other because of the title  
what can you see there are 12 people sitting Is it 12?  
14. What did you notice among those 14 people?  
They are all men.  
 **Multiple speakers - 01:22:05**They are wearing coats.  
 **Speaker\_08 - 01:22:07**Same uniform.  
 **Speaker\_13 - 01:22:08**Wearing coat, okay.  
What does that tell?  
 **Unknown speaker - 01:22:11**It's.  
 **Speaker\_13 - 01:22:12**In that country, everybody wears coat.  
You go to Delhi in winter, everybody wears coat.  
 **Multiple speakers - 01:22:18**I can't say anything based on, oh, they are wearing coats, oh, they must be something.  
 **Speaker\_04 - 01:22:23**It looks like they are just sitting for the sake of sitting.  
 **Speaker\_02 - 01:22:26**How do you know that?  
By the reactions.  
 **Multiple speakers - 01:22:29**These are all your generalizations, your assumptions.  
 **Speaker\_13 - 01:22:34**They are not told anything.  
They are not saying we are just by looking at the face of somebody can you decide that they are these are our judgments.  
All you can say is there are 12 men.  
What else can you say?  
What else is a characteristic or the class of the 12?  
Is there something called a class there?  
What is that?  
 **Speaker\_20 - 01:23:02**We don't know about the age group.  
We are going to go to same age group.  
 **Speaker\_13 - 01:23:13**Maybe in a similar age, but you cannot tell that, no?  
It is not.  
By looking at them, You tell they all belong to this age group and is that information a useful information which distinguishes the class.  
Yes it shows they are all probably in their 50s or 40s that is all it tells beyond that it does not tell anything what else is very obvious there.  
This is where your observation skills have to improve.  
not chitchatting among yourselves.  
Pay attention to what is really happening in front of you instead of scratching the other guy and asking what is happening there.  
 **Speaker\_13 - 01:23:58**They are all white.  
They are men.  
There is a racial aspect.  
They are all white.  
Men itself is a gender.  
It indicates a class.  
race is another class so two parameters which distinguish that group are already there.  
 **Speaker\_13 - 01:24:23**What do you make out from the person who is convicted?  
Does he belong to the same race and class?  
 **Speaker\_10 - 01:24:33**We don't know.  
 **Speaker\_13 - 01:24:34**You don't know.  
But from the face you can see that maybe there is some difference.  
Is Hispanic in that story?  
But all you can say is There is some class difference between these 12 and that person.  
It could be race, it could be color, some difference is there.  
Only these points you can notice there.  
This is what if your mind is trained as a sociologist, this is what you will be looking for and critically questioning what is really there in front of you.  
 **Speaker\_13 - 01:25:16**rest all is your assumptions and judgments.  
We don't know anything more than this.  
And if I don't even know what jerk means, I cannot even decide why these 12 people are there and why he is talking like that.  
I will have to spend more time to understand what it is.  
So now you see the next part and see.  
 **Speaker\_08 - 01:25:50**I  
 **Unknown speaker - 01:26:11**can't be born of a mean thing.  
 **Speaker\_08 - 01:26:22**The  
bird's  
 **Unknown speaker - 01:26:48**part okay.  
Thank  
you.  
 **Speaker\_18 - 01:27:29**Mr. Come on.  
 **Unknown speaker - 01:27:33**You know something?  
 **Speaker\_19 - 01:27:37**I call the weather drill this morning.  
 **Speaker\_18 - 01:27:46**This is going to be the hottest day of the year.  
Well, you think that at least air conditioning is placed on the house.  
Oh, it's about again.  
Okay, gentlemen.  
Everybody's here.  
 **Speaker\_19 - 01:28:03**Now, if there's anything you want, I'll be right outside the door.  
Just knock.  
 **Multiple speakers - 01:28:06**I knew  
they locked the door.  
 **Speaker\_19 - 01:28:22**Sure they locked the door.  
What's the thing?  
I don't know.  
It's never occurred to me.  
Oh, I thought we might want to vote by ballot.  
Great idea.  
Maybe we can get him elected a senator.  
 **Unknown speaker - 01:28:40**How do you like it, Ian?  
Oh, I don't know.  
 **Speaker\_17 - 01:28:46**It was pretty interesting.  
 **Speaker\_14 - 01:28:49**I'm a strong sleep.  
 **Speaker\_17 - 01:28:51**I mean, I've never been on a jury before.  
I saw many juries.  
 **Speaker\_14 - 01:28:57**It gets me to where those lawyers talk and talk and talk, even when it's an open and shut case like this one.  
I mean, do you hear so much talk about them?  
 **Speaker\_17 - 01:29:04**Well, I guess they're entitled.  
 **Speaker\_14 - 01:29:06**You know, they're entitled, just a system, but if you ask me, I'd slap those tough kids down before they stop in the show.  
 **Unknown speaker - 01:29:14**That was a lot of time and money.  
And let's get started, huh?  
Yeah, let's get going.  
Probably all good things to do here.  
 **Speaker\_00 - 01:29:20**I think we start out with a five-minute break.  
 **Unknown speaker - 01:29:23**There's one gentleman in a bathroom.  
 **Speaker\_09 - 01:29:25**Our, uh, who's sitting home?  
 **Unknown speaker - 01:29:32**Gee, I don't know.  
I guess so.  
I guess so.  
 **Speaker\_18 - 01:29:34**You're in my seat.  
Oh, yeah.  
Sorry.  
Hey, it's got a bad view, huh?  
What did you think of the case?  
I mean, it had a lot of good things to be.  
No real dead spots, you know what I think.  
 **Unknown speaker - 01:29:54**I tell you, we were lucky to get a murder case.  
I figured that's for an assault or a burglary.  
 **Speaker\_19 - 01:29:59**Well, are they going to be the dullest?  
 **Unknown speaker - 01:30:03**Hey.  
After what we're doing?  
That's right.  
Isn't that funny?  
You know, I've been here all my life.  
 **Speaker\_19 - 01:30:10**I've never been inside that.  
You have that sort of all that junk.  
The thing with the blue piece.  
Yeah, you can say that again.  
 **Speaker\_16 - 01:30:17**What about that business with the knife?  
 **Speaker\_19 - 01:30:19**I mean, I just can draw up people who believe that kind of jazz.  
You better expect that.  
You know what we're dealing with.  
Yeah, I guess.  
Your horn works, not try your luck.  
What do you get for coal?  
And how?  
 **Speaker\_19 - 01:30:32**The hot weather cold can be kissed.  
Hard to touch my nose, you know what I mean?  
Sure do.  
It's got over one.  
Oh, come on, Mr. Foreman.  
 **Multiple speakers - 01:30:43**Let's go here, huh?  
 **Speaker\_19 - 01:30:44**Well, the guy's still in the bathroom.  
It works no way I didn't get a chance to see a patient this morning.  
Hmm?  
I was only wondering how the market closed.  
 **Multiple speakers - 01:30:52**You got a seat on the exchange.  
 **Unknown speaker - 01:30:55**I'm a brooch.  
I run a messenger service.  
The Becken call company.  
 **Speaker\_14 - 01:31:01**The name was my wife's idea.  
Got 37 men working.  
 **Speaker\_19 - 01:31:05**Started with nothing.  
Okay, man, let's take our seats, huh?  
Yeah, we can all get out of here pretty quick.  
 **Speaker\_18 - 01:31:15**Yeah, I don't like the rest of you, but I got an excellent ball game tonight.  
Yanks from Cleveland.  
Yeah, we got this kid Majaluski in there.  
Oh, he's a real bullish kid.  
You know, whoo!  
Real jugger.  
You know?  
 **Speaker\_18 - 01:31:29**Who?  
 **Multiple speakers - 01:31:31**You're a real baseball fan, aren't you?  
 **Speaker\_19 - 01:31:33**Yeah.  
Where do we sit here?  
I thought we'd sit in order, you know, by jury numbers of one, two, three, four, five, so on around the table.  
That's okay with you, gentlemen.  
What's the difference?  
I think it's reasonable to sit in order.  
11, 3. That's number 22. Yeah, yeah.  
 **Speaker\_19 - 01:31:50**That's all we're going on in the .  
 **Unknown speaker - 01:31:52**What was your impression of the prosecutor, the attorney?  
Okay.  
I beg pardon.  
I thought he was really certain.  
Well, the way he hammered over all his points, one file, one sequence.  
 **Speaker\_18 - 01:32:03**I was very impressed.  
 **Speaker\_19 - 01:32:05**I think he did an expert job.  
Well tried, too.  
Real good.  
Okay, fellas, can we hold it down a minute?  
Uh, fellas, say here we'd like to get started.  
Gentlemen at the window.  
I get started.  
 **Speaker\_19 - 01:32:24**Oh, I'm sorry.  
Is everyone here?  
The old man is inside.  
Oh, which who uh, not gonna do a part of these?  
The Yankee family?  
Like being hit the head with a crowbar once a day.  
What I got?  
 **Speaker\_19 - 01:32:52**Sorry, what I got besides good ground.  
Say you'd like to get started.  
Oh, forgive me, gentlemen.  
I didn't mean to keep you waiting.  
Okay, gentlemen, if I can have your attention, you fellas can handle this thing any way that you want to.  
I'm, you know, I'm not going to make any rules.  
 **Multiple speakers - 01:33:11**Of course.  
 **Speaker\_13 - 01:33:13**Okay, so... In this phase, what all points can you notice?  
First thing you can see is that they are strangers now.  
They don't know each other, that is visible in the way they are interacting.  
But what is triggering the interaction between strangers?  
How do strangers interact?  
There are different types of interactions which have happened there.  
what all types of interactions did you notice between strangers?  
 **Speaker\_20 - 01:33:50**So at the first the cat person was trying to open the plant just because he was feeling hot and then he opened a window.  
Another person with same interest was trying to open the window that's why he contacted me because he also want to open the window.  
 **Speaker\_13 - 01:34:07**No, not open the window but so how do you look at that?  
An interaction between strangers triggered by an object, some object right.  
The difficulty in moving this has brought two people together in some form.  
Not necessarily.  
He is standing there and somebody is struggling with it and because of that object struggle somebody else is joining there.  
Prior to that what did he do?  
When he opened that window after that what did he do?  
 **Speaker\_13 - 01:34:42**When he opened that window after that what did he do?  
 **Speaker\_08 - 01:34:45**talk with the guy standing.  
 **Speaker\_13 - 01:34:48**Somebody else was standing next to what was the trigger for talking to him?  
 **Speaker\_08 - 01:34:52**Right.  
 **Speaker\_13 - 01:34:53**So here again you can see how objects can mediate the interaction between people offering a piece of gum or some door or something that is one way two strangers can interact because something else is creating that opportunity for interaction.  
Otherwise directly face-to-face going and introducing, that's another way.  
Which is what you will see the next.  
Somebody is sitting and somebody goes and says, right?  
So there is a direct face-to-face interaction based on some common topic of interest.  
So there has to be some object.  
So if you go back to one of the earliest slides I had shown in this class, sociology is all about how people interact with objects and with people.  
 **Speaker\_13 - 01:35:44**So there are customers, there are producers and there are some artifacts.  
These things are constantly intermediated by the interactions with the objects.  
So paying attention, especially from engineer's designers point of view, you have to see what is the role of that door.  
Door is not just meant for a functional activity.  
Here it is performing some other role of connecting two people by not working.  
a door or a window not working is also playing the role of connecting two people.  
So it is not that only a door means it only has like last week we discussed affordances versus functions.  
 **Speaker\_13 - 01:36:25**There can be different aspects of the same door in different scenarios it may play different roles.  
So is your artifact actually having that variety where it can trigger more interactions between people?  
or it has only one function, it will only do one thing.  
That kind of perspective is required.  
When you are building products, you have to see whether my artifact can also trigger different kinds of interactions between people.  
What else did you see in the way people were introducing themselves to each other?  
What else did you see?  
 **Speaker\_13 - 01:37:05**How were people introducing themselves to each other?  
Yeah, how many you told but what did you notice in that interaction?  
If you take that particular interaction, somebody says I am a broker and what did you see actually happening there?  
This person is not even looking at it.  
right somebody is introducing and he is saying I am a broker and continuing doing his work.  
Whereas you see other interactions where when the door is closed what happens when they lock the door and go away two people talk what is the dialogue there I did not know they closed the doors.  
 **Speaker\_04 - 01:38:01**So one person says it never occurred to me right what does the other person say.  
 **Speaker\_08 - 01:38:06**Yeah they close the doors.  
What did you expect?  
 **Speaker\_13 - 01:38:11**So what do you see in that question?  
The result is what you can notice is in many and okay this is one example similarly the two people talking on baseball what did you notice there?  
 **Speaker\_01 - 01:38:29**Conflict.  
This person is supporting another team, this person is supporting another.  
 **Speaker\_04 - 01:38:37**We are sure that whatever is happening will end fast so that they can leave.  
 **Speaker\_13 - 01:38:42**One person will come to that.  
I am talking about when two people are interacting what all is happening when two strangers are interacting what is happening one is objects are playing some role in that interaction there is some introduction to what they are doing etc.  
What else is happening?  
The three interactions you will see something.  
One is the door closing, then the person is sitting and they will say the case is interesting, not interesting.  
One discussion happens.  
Then on this baseball, do you know this team or something like that?  
 **Speaker\_13 - 01:39:19**These three interactions, what did you notice in that?  
There is an establishing a power difference.  
This is where status comes into play.  
When two people interact, there is always a search for where do you stand vis-a-vis me and an expression of power.  
So don't assume power politics only, some people do.  
It's a normal thing in everyday human interaction between all the people.  
There is always a exploration of where do you stand, what is your status, vis-a-vis my status.  
 **Speaker\_13 - 01:40:03**and to reinforce that the dialogues are used to reinforce that power.  
So somebody says you don't even know what baseball means, right?  
So that's a kind of way of reinforcing power in a certain way.  
The other guy says, no it is interesting, he says I have been there many times.  
Somebody says I have come first time, the other guy says I have been there many times.  
Like I told you in one of my experiences, when I went to US first time, for one of the projects they said, have you been to US before?  
No.  
 **Speaker\_13 - 01:40:38**Have you been to, have you worked in leisure industry?  
No.  
Then what can you do for us?  
Right?  
That's a blunt statement they can make.  
Which is a part of a establishing the power difference.  
So this also again, if you start feeling, oh he's insulted me, he has made me look lower.  
 **Speaker\_13 - 01:41:01**If you get into that mindset, you need to please correct yourself.  
This is always going to be there.  
Wherever you go in whatever places, whatever provision, this is constantly happening.  
How you react to that is very important.  
If you start reacting as he has insulted me, I have to get back at him, I have to go and crib to somebody else saying he talked me like this, next time I meet him, then you are wasting your time.  
So it is something you need to start asking yourself, how do you react when somebody puts you down in an introduction?  
Do you feel I have to get back at him in some other way or do you start understanding the context and moving in that?  
 **Speaker\_13 - 01:41:52**Because that's a natural process.  
In any two people's interaction this is always going to be there.  
If you have something to say, you can say, if you don't have anything to say, you can just keep moving and exploring the next step instead of getting stuck in that logic.  
But when you say something back, you should also be prepared where it will go.  
It can go in any direction.  
He may accept you as a superior power and it could stop like that or he may start thinking I should get back at him.  
And when you get into that logic, you are wasting time on a different topic altogether another aspect what did you notice all the characters what is their state of mind coming into the meeting they didn't want to attend the meeting no you cannot say that 12 people are there did 12 people tell that  
 **Speaker\_13 - 01:42:45**not all 12 but you cannot generalize like that first stop generalizing when you are trying to understand people's situations stop generalizing first Most of our generalizations are based on listening to one guy and generalizing.  
At most two people only have told they have something to do out of 12. How can I generalize and say everybody is busy to leave?  
You see that's a big problem.  
Many people including faculty in many places you will find they will take one incident and then say everybody is saying that.  
You can question that straight away show me some numbers.  
then you will figure out that there is no number.  
Just one incident somebody is generalizing too much.  
 **Speaker\_13 - 01:43:35**You cannot do that, should not do that.  
What you can see is there are people with different starting conditions depending on their own situations.  
For somebody, this is a entertainment.  
He says, some other types of cases would have been boring.  
We are lucky we got this case.  
You see there is somebody coming into the meeting thinking it's an entertainment point.  
There is somebody coming there thinking my baseball game is there, when do I league.  
 **Speaker\_13 - 01:44:13**There is somebody coming there thinking I have some factory which is already have people are working I have to go back there.  
Right for another person this is the first time he is attending.  
So you have variety of people with different starting conditions and their own reasons for why they are there.  
We cannot generalize and then pass some statements.  
Then you will see one person organizing this.  
So these are all different people coming with different backgrounds doing different things which they are comfortable with.  
So that is all you can see and notice there, but without jumping into any conclusions about the rest of the thing.  
 **Speaker\_13 - 01:45:13**So when you have people like that, somebody is thinking yes to leave, somebody thinking yes to this, now you compare that with your 12 angry men in your teams.  
when you are asked to do some activity, what was your starting point each of you in that activity?  
Some of you think it's a waste of time, some of you think I wasted money in buying this thing, somebody says I don't know why we are doing this activity, I don't know what will we gain out of this activity, whether I will get a job by doing this activity.  
You can see there are all the kinds of activities.  
Starting conditions which can be there.  
Now out of this kind of starting condition, if you say a team has evolved, then there should be some coherence of purpose for the team which should have evolved through joint action.  
If that has not evolved, you cannot call it a team.  
 **Speaker\_13 - 01:46:22**We learn teamwork, three hours nothing will happen.  
no teamwork will happen from three hours three sessions right but have you got closer to some common purpose as a group of people we want to jointly do this or we right then you can start saying maybe there is something for me so that is what you need to pay attention how 12 strangers how they  
initially start talking based on an assumed group But where does the team here actually emerge?  
They are not a team, they are 12 strangers.  
But their initial talk if you notice, they will all talk as if we all belong to something.  
They are assumed group, they all assume they belong to something and then start talking from that angle.  
But that is not a team.  
 **Multiple speakers - 01:47:20**So now we pay attention to the next set of We can, well, discuss it first and then vote on it.  
 **Speaker\_19 - 01:47:27**That's, of course, that's one way.  
And, well, we can vote on it right now.  
I think it's customary to take a preliminary vote.  
Yeah, let's go.  
Who knows?  
Maybe we all get out of here, huh?  
Uh-huh.  
 **Speaker\_19 - 01:47:41**Okay, then I think that, of course, you know that we have a first-degree motion charge here and that we both get accused guilty.  
We've got to send them to the chair.  
That's mandatory.  
I think we know that.  
Yeah, let's see elsewhere.  
Okay, anyone does want to vote?  
I believe.  
 **Speaker\_19 - 01:48:02**Okay, then just remember that this has to be 12 to nothing either way.  
That's the law.  
Okay, are we ready?  
All those voting guilty, please raise your hands.  
One, two, three, four, five, six, seven, 8, 9, 10, 11. Okay, that's 11, guilty.  
What's funny not guilty?  
One.  
 **Speaker\_19 - 01:48:33**Right.  
11 guilty, one not guilty.  
Well, now we know where we are.  
Oh, boy, there's always one.  
Oh, what are we doing now?  
 **Unknown speaker - 01:48:46**Yes, we talk.  
Boy, oh boy.  
 **Speaker\_15 - 01:48:49**You really think he's innocent?  
 **Speaker\_14 - 01:48:54**I don't know.  
I mean, you sat in court.  
With the rest of us, you heard what we did.  
The kids are dangerous killer.  
 **Unknown speaker - 01:49:01**You can see it.  
He's 18 years old.  
Well, that's old enough.  
 **Speaker\_14 - 01:49:05**He stabbed his own father four inches into the chest.  
They proved it.  
A dozen different ways in court.  
Would you like me to list him for you?  
No.  
Then what do you want?  
 **Speaker\_19 - 01:49:17**You just want to talk.  
Well, what should I talk about?  
Eleven men in here think he's guilty.  
No one ever think about it twice except you.  
I want to ask you something.  
Do you believe his story?  
I don't know whether I believe it or not.  
 **Speaker\_19 - 01:49:28**Maybe I don't.  
How come you vote not guilty?  
Well, they were letting votes for guilty.  
It's not easy to raise my hand and send a boy off to die without talking about it first.  
Well, I who says it's easy.  
No one.  
Well, just because I voted fast?  
 **Speaker\_19 - 01:49:44**I honestly think the guy is guilty.  
Couldn't change my mind if you talk for 100 years.  
I'm not trying to change your mind.  
It's just that... We're talking about somebody's life here.  
We can't decide it in five minutes, supposing we're wrong.  
Supposing we're wrong.  
Supposing this whole building should fall down on my edge, you can suppose anything.  
 **Speaker\_18 - 01:50:01**That's right.  
But what's the difference how long it takes?  
Supposing we do it in five minutes, so what?  
 **Speaker\_19 - 01:50:08**Let's take an hour.  
Volgany doesn't start till eight o'clock.  
Who's got something to say?  
I'm willing to sit for an hour.  
Great.  
I heard a pretty good story last night.  
That is not why we're sitting here.  
 **Speaker\_19 - 01:50:27**All right.  
And you tell me, what are we sitting here for?  
 **Unknown speaker - 01:50:30**The fuck, man.  
Don't fall.  
 **Speaker\_19 - 01:50:32**I don't know.  
Maybe no reason.  
Look, this kid's been kicked around all of his life.  
You know, born in a slum, mother dead since he was nine.  
He lived for a year and a half in an orphanage when his father was serving a jail term for forgery.  
It's not a very happy beginning.  
He's a wild, angry kid that's all he's ever been.  
 **Speaker\_19 - 01:50:53**And you know why?  
Because he's been hit on the head by somebody once a day, every day.  
He's had a pretty miserable 18 years.  
I just think we owe him a few words, that's all.  
I don't mind telling you this, mister.  
We don't know him a thing.  
He got a fair trial, didn't we?  
 **Speaker\_19 - 01:51:08**What do you think that trial caused?  
He's lucky he got it.  
Know what I mean?  
Oh, look, we're all grown-ups in here.  
We heard the facts, didn't we?  
You're not going to tell me that we're supposed to believe this kid knowing what he is.  
Listen, I've lived among them all my life.  
 **Speaker\_19 - 01:51:23**You can't believe a word they say.  
You know that.  
I mean they're born liars.  
Only an ignorant man can believe that.  
Now listen.  
Do you think you were born with a monopoly on a truth?  
I think certain things should be pointed out to this man.  
 **Speaker\_19 - 01:51:38**Come on, this isn't Sunday.  
We don't need a sermon.  
Come on, we have a job to do now.  
Let's do it.  
 **Unknown speaker - 01:51:43**Rest Pops.  
It's a product I work on at the agency.  
breakfast to the building bus.  
I wrote that line.  
 **Speaker\_19 - 01:51:51**Very catchy.  
Say, yeah.  
Do you mind?  
 **Unknown speaker - 01:51:53**Oh, I'm sorry.  
We've had this habit of doodling.  
It keeps me thinking clearly.  
Yeah, we have all this work to do.  
There's no point staying here forever.  
Okay.  
Now perhaps if the gentleman down there who's disagreeing with us, perhaps you could tell us why.  
 **Speaker\_19 - 01:52:09**You know, let us know what you're thinking and We might be able to show you where you're mixed up.  
Well, look, maybe this is an idea.  
Now, I haven't given it much thought, but it seems to me that it's up to the group of us to convince this gentleman that he's wrong and we're right.  
 **Unknown speaker - 01:52:22**Now, maybe we each took a couple of minutes just to... Well, it was just a quick idea.  
No, no.  
 **Speaker\_19 - 01:52:29**That's a good one.  
Suppose we go once around the table.  
I guess you're first.  
 **Speaker\_17 - 01:52:36**Oh.  
Well, uh... Well, it's hard to put into words.  
I just think he's guilty.  
I thought it was obvious from the word go.  
Nobody proved otherwise.  
Nobody has to prove otherwise.  
 **Multiple speakers - 01:52:50**The burden of proofs on the prosecution.  
 **Speaker\_19 - 01:52:52**The defendant doesn't even have to open his mouth.  
That's in the Constitution.  
 **Speaker\_17 - 01:52:56**Oh, sure, I know that.  
What I meant was is... Well, I just think he's guilty.  
I mean, somebody saw him do it.  
 **Unknown speaker - 01:53:06**Okay.  
 **Multiple speakers - 01:53:07**Here's what I think, and I have no personal Number one, the old man lived downstairs under the room where the killing took place.  
 **Speaker\_14 - 01:53:21**At 10 minutes after 12 on the night of the killing he heard loud noise.  
Said it sounded like a fight.  
And he heard the kid yell out, I'm going to kill you.  
Second later, he heard a body hit the floor.  
Ran to the door, opened it up, saw the kid running down the stairs and out of the house.  
Called the police, they came in, found the old man with a knife in his chest.  
The coroner fixed the time of death.  
 **Speaker\_14 - 01:53:44**These are facts.  
 **Speaker\_19 - 01:53:46**You can't refute facts.  
The kid is guilty.  
I mean, just as sentimental as the next fella.  
I know he's only 18, but he still got a paper what he did.  
I'm with you.  
OK, you finished?  
 **Unknown speaker - 01:53:59**Yeah, thanks.  
It is obvious to me, anyway, that the boy's entire story was flimsy.  
 **Speaker\_19 - 01:54:04**He claimed he was at the movies during the time of the killing, and yet one hour later, he couldn't remember the names of the films he saw or who played in them.  
That's right.  
And no one saw him going in or out of the theater.  
Listen, what about the woman across the street?  
If her testimony don't prove it, nothing does.  
That's right.  
She was the one who actually saw the killing.  
 **Speaker\_19 - 01:54:20**Now, fellas, please, let's go on order here.  
Just a minute.  
Here's a woman who's lying in bed.  
She can't sleep.  
She's dying with the heat.  
You know what I mean?  
Anyway, she looks out the window and right across the street she sees the kids stick the knife into his father.  
 **Speaker\_19 - 01:54:37**The time is 12, 10 on the nose.  
Everything fits.  
Look, she's known the kid all his life.  
His window was right opposite hers across the L-tracks, and she swore she saw and do it.  
Through the windows of a passing L-train.  
Right.  
This L-train had no passage, son.  
 **Speaker\_19 - 01:54:52**It's just being moved downtown.  
The lights were out, remember?  
And they proved in court that at night, you can look through the windows of an L-train when the lights are out and see what's happening on the other side.  
They proved it.  
I'd like to ask you something.  
You don't believe the boy's story.  
How come you believe the woman's?  
 **Speaker\_19 - 01:55:07**She's one of them too, isn't she?  
They're a pretty smart fellow, aren't you?  
Hey, gentlemen, gentlemen.  
What's he so wise about?  
I'm telling you, hey, now, come on, now we're not going to get anywhere fighting.  
Whose turn is the next one?  
Oh, his number five.  
 **Speaker\_15 - 01:55:30**Madam, can I pass it?  
 **Speaker\_19 - 01:55:35**It's your privilege.  
How about the next gentleman?  
 **Speaker\_18 - 01:55:39**Oh, well, uh, I don't know, I started to be conventional very early in the case.  
You see, I was looking for a motive.  
That's very important because if you don't have a motive, where's your case, right?  
Anyway, that testimony from those people in the apartment across the hall from the kids' apartment, that was very powerful.  
Can they say something about it?  
an fight, an argument between the old man and his son around about seven o'clock that night.  
I mean, that could be wrong, but I... It was eight o'clock.  
 **Speaker\_19 - 01:56:14**That's right.  
They heard an argument.  
They couldn't hear what it was about.  
And they heard the father hit the boy twice.  
Finally they saw our boy run angrily out of the house.  
What does that prove?  
Well, it was not exactly prove anything.  
 **Speaker\_19 - 01:56:26**It's just part of the picture.  
I got it a motive.  
And the prosecutor attorney said the same thing.  
I don't think that was a very strong motive.  
This boy's been hit so many times in this life that violence is practically a normal state of affairs with him.  
I just, I can't see two slaps in the face provoking him into committing murder.  
It may have been too, too many.  
 **Speaker\_19 - 01:56:46**Everyone has a breaking point.  
Anything else?  
No.  
Okay.  
How about you?  
I don't know.  
It's all been said.  
 **Speaker\_19 - 01:57:02**Talk here forever, it's still the same thing.  
This kid is five-for-all.  
Well, look at his record.  
When he was 10, he was in children's court.  
 **Multiple speakers - 01:57:13**He threw a rock at the teacher.  
 **Speaker\_19 - 01:57:15**When he was 15, he was a reformist.  
He stole a car.  
Been arrested for mugging.  
He's been that police for knife fighting.  
They say he's real handy with a knife.  
Oh, this is a very fine boy.  
Ever since he was five years old, his father beat him up regular.  
 **Speaker\_19 - 01:57:32**He used his fists.  
So are I. A kid like that?  
Food.  
It's these kids the way they are nowadays.  
 **Speaker\_14 - 01:57:42**When I was a kid, I used to call my father sir.  
 **Speaker\_19 - 01:57:46**That's right.  
You ever hear a kid call his father that anymore?  
Fathers don't seem to think it's important anymore.  
You got any kids?  
 **Speaker\_14 - 01:57:53**Three?  
I got one.  
22 years old.  
When he was nine years old, he ran away from a fight.  
I saw it, I was so embarrassed, I almost threw up.  
 **Speaker\_19 - 01:58:16**I said, I'm going to make a man out of you if I have to break into trying.  
 **Multiple speakers - 01:58:23**Well, then I made a man out of him.  
 **Speaker\_14 - 01:58:26**Maybe 60 and we had a fight.  
I haven't seen him for two years.  
 **Speaker\_16 - 01:58:41**Kids.  
 **Speaker\_14 - 01:58:43**Work your hard up.  
 **Unknown speaker - 01:58:48**Now let's get going.  
I think we're missing the point here.  
 **Speaker\_19 - 01:58:52**This boy, let's say he's a product of a broken home and a filthy neighborhood.  
We can't help that.  
We're here to decide whether he's innocent or guilty, not according to the reasons why he grew up the way he did.  
He was born in a slum, slums of breeding grounds for criminals.  
I know it and so do you.  
It's no secret children from slum backgrounds are potential menaces to society.  
Now I think... Brother, you can say that again.  
 **Speaker\_19 - 01:59:14**The kids who call out of these places are real trash.  
I don't want any part of them, I'm telling you.  
 **Speaker\_18 - 01:59:19**I... I've lived in a slum all my life.  
Wait a minute.  
Please, I... I'd play the backyards were filled with garbage.  
 **Speaker\_19 - 01:59:27**Maybe you can still smell it on me.  
Now listen, Sonny.  
Come on, now.  
There's nothing personal about this.  
 **Unknown speaker - 01:59:32**Come on.  
 **Speaker\_19 - 01:59:33**Well, he didn't mean you.  
Let's not be so sensitive.  
 **Speaker\_11 - 01:59:36**This is sensitivity.  
 **Speaker\_19 - 01:59:37**I can't understand.  
Okay, look, let's stop the arguing.  
We're only wasting time.  
Look, your turn down here.  
Let's go.  
I didn't expect a turn.  
I thought you were all going to try to convince me.  
 **Speaker\_19 - 01:59:50**Wasn't that the idea?  
Check.  
That was the idea.  
Oh, I forgot about that.  
Right.  
Well, what difference does it make?  
 **Speaker\_13 - 01:59:58**Yeah, you don't want to understand, that's why I told see the movie and come.  
Right?  
We don't, we are not sitting here for entertainment of the movie.  
I want you to understand the sociology behind this movie.  
What did you see between the voting phase and now?  
When you start the voting to now, what is the change you have seen?  
What all social aspects did you notice?  
 **Speaker\_13 - 02:00:29**You can go and watch the movie again, right.  
What did you notice shifting from the way when they went for that open ballad?  
What was what happened?  
Yeah, so what does it tell?  
The way they lifted their hands, what does it tell?  
So what you can see is not everybody is convinced to the same level right some people have lifted immediately some people slowly some people after seeing somebody else that is what you can notice so you can see in if you start observing a social context deeply all these aspects you can notice all  
these aspects will give you some information about the social context that not everybody is in agreement is a point that one can sense from that.  
 **Speaker\_13 - 02:01:35**Then what happens?  
Why is it this person not able to or did not raise the hand?  
Have you experienced such situations where large group but you are standing alone?  
Or you have always joined the group.  
You put yourself in those shoes.  
There might be several scenarios that you will be experiencing in your every day.  
How many cases you were able to stand up to your own conviction or in how many cases you went with the group.  
 **Speaker\_13 - 02:02:07**It requires a lot of courage to withstand a group pressure.  
And that is where, that is one of the key qualities, having that courage is one of the key qualities of leadership.  
Now, why is he withstanding or why is he not raising the hand?  
Is it just to be different from the rest?  
 **Speaker\_08 - 02:02:33**He cares about the guys.  
 **Speaker\_13 - 02:02:37**He is not convinced is another issue.  
 **Speaker\_08 - 02:02:40**He does not want five minutes of time.  
 **Speaker\_13 - 02:02:43**He is only respecting the space which is given because what did the jet say?  
He said If there is reasonable doubt, you should discuss.  
So, he is only following that role.  
He is not doing anything because he wants to be a hero.  
It is not like that.  
You are only following.  
His first statement when somebody asked why you are not raised, he is only says I also don't know.  
 **Speaker\_13 - 02:03:08**But I don't, given this space, it says you, if you have a reasonable doubt, we need to discuss.  
So, all I want to do is discuss a little bit and see what, where it goes.  
That is all he is saying.  
So if you are personally convinced that I have a certain viewpoint which is not matching the group and you are respecting what is the purpose why you are there, then it should be relatively easy to withstand and stand up for that.  
Many cases it does not happen.  
People cannot really stand up in front of a group.  
So we call it peer pressure or whatever it is.  
 **Speaker\_13 - 02:03:57**It is extremely difficult to stand up to your own convictions and the purpose why you are there.  
It is not for some superheroism or anything like that.  
You just follow what you feel.  
When you are sitting in a group and situations like this emerge, your body will tremble, your heart will raise.  
But if you believe that this is the purpose of the space and this is what I am here for, You just allow that process to go.  
You just follow that process.  
And that is what he is doing.  
 **Speaker\_13 - 02:04:34**He is not doing something extraordinarily there.  
All he is saying is I have come here for part of a jury.  
The jury says you have to discuss if there is reasonable doubt.  
Somewhere I feel there is reasonable doubt.  
I am just expressing my view that I want to discuss whether others agree or not.  
That is all he is doing.  
Then what happens?  
 **Speaker\_13 - 02:05:00**What is the reaction of the rest after that?  
 **Speaker\_04 - 02:05:06**What is the immediate reaction when he says they are mocking the people.  
 **Speaker\_08 - 02:05:12**They want to convince him that.  
 **Speaker\_04 - 02:05:13**No, immediate reaction.  
 **Multiple speakers - 02:05:15**One statement is made.  
 **Speaker\_04 - 02:05:16**There is always one.  
There is always one.  
 **Speaker\_13 - 02:05:19**So this is a sign of a functionalist behavior.  
Functionalism says society is always stable and there is a deviant.  
Whenever a deviant comes it should be.  
So when you say there is always one, they are saying there is always some deviant in any system.  
And what is the way to deal with a deviant?  
You have to put more pressure and make the deviant either become part of the system or you have to throw them out.  
But here door is locked.  
 **Speaker\_13 - 02:05:50**You cannot immediately throw them out.  
So you have to put pressure on them to comply with what you what the rest think.  
So implicitly they the rest of the people are already believing they belong to some group and they have to protect that group.  
Their arguments are not coming from why they are there.  
Their arguments are already coming from we are belonging to this group and we should somehow protect this group.  
So you closely pay attention to all their statements.  
Their statements are all about How do I convince this guy to accept our viewpoint?  
 **Speaker\_13 - 02:06:29**This group has already got a viewpoint, there is a deviant, I have to convince him to accept my viewpoint.  
That is the only logic operating there.  
So they start giving various examples and say this woman saw, that person saw, these are, and you pay attention to all those statements, they are all generalizations.  
The last statement you make, slum children are like this, etc.  
All generalizations.  
So, the moment you spot generalizations, you should, you can easily split that.  
When the moment people start using generalizations, the moment you start questioning the data behind that, that arguments will fall down.  
 **Speaker\_13 - 02:07:15**Because people just take one or two episodes and then start painting a bigger picture.  
assuming they all belong to some group, they are strangers they don't even know each other but collectively they are thinking they belong to some group and they have to protect that group.  
Now you see the protecting that group is becoming the logic rather than the purpose why they are there.  
The purpose why they are there is to discuss this particular case but look at all their arguments they start bringing He was born in slum or he might have been like this, his past might have been like this.  
That has nothing to do with why he murdered now.  
Can we analyze why this particular event happened instead of going into all the other arguments which are only trying to justify a certain viewpoint?  
That is what you need to pay attention.  
 **Speaker\_13 - 02:08:15**right so then what happens after that something interesting happens while each person gives arguments or before they start giving more arguments what happens one person is not even involved in that activity he is doodling something right he is not even participating in the process now what does he  
do When this guy says, let him convince the rest, that guy pops up an idea out of the blue, he's not even involved, but he pops up a statement, why can't we all convince him?  
The movie would have ended if Jura 8 is expected to convince the rest.  
Because he doesn't have any more information, he can only keep giving those two, three arguments saying, I don't know something.  
Beyond that he doesn't have any more information.  
So there is no way the movie can proceed after that.  
But this person who is not even involved in the process creates a new option whereby saying let's others try to convince him and there you can see the uncertainty or lack of conviction in people will start coming out as others are trying to explain.  
 **Speaker\_13 - 02:09:47**Because juror two will see, I think is guilty, I don't know any more arguments.  
The other person will say I am talking facts, not personal things, but he will list down a few points.  
Next person will add some arguments, but whenever they are making an argument you can see juror 8 asking questions about that.  
So, what is happening?  
New information is coming into the dialogue process, otherwise they started with x information.  
Now, because of this critically questioning those statements, new information is coming.  
There is possibility for exploring that little more which is emerging.  
 **Speaker\_13 - 02:10:31**So, how do you value the role of the juror learn?  
Now, how do you value his role?  
He is not even involved, he has randomly done something.  
because of which actually the movie move forward.  
So in innovation there is a team player who is not working doing something and randomly he does something and goes away but it changes the direction in which your product might have evolved.  
How will you value his contribution?  
He did not have put any effort but he just distorted the process in a different direction.  
 **Speaker\_13 - 02:11:13**So you need to see, they may be valued contributed by people who are apparently not involved.  
He may not do all the work, but he has given a certain different direction to this argument because he has brought in a different perspective to that.  
So, contributions can come in different ways in teamwork.  
It's not necessarily the person who has done the most arguments or the most work is the only one.  
Somebody who has given a different path to move is also has made an important contribution there.  
And all those who are arguing against or for the case by bringing different information, they are also contributing.  
Although they are trying to protect the interest of that group, thereby providing this new information or and this guy is able to ask more questions because of which new information is coming so the possibility for this dialogue to emerge further or move further is also happening.  
 **Speaker\_13 - 02:12:24**This is what you need to pay attention to dialogue and is it leading to new meaning creation, is it leading to challenging the existing meanings?  
How is this?  
and how the network of relationship between people is changing as you go around.  
So we will stop here now but you can go and see the movie but observe these changes which are happening from this stage to where a new team starts emerging and at least where more than four people start joining this.  
At each shift you look at what is that which is really changing?  
How new information is being, what lot of things which are considered as assumptions or lawyers have already argued, proven everything, everything is getting open for debate.  
What they told within 10 minutes this accident happened, body, everything gets open for debate, that is what is exploring the new meanings.  
 **Speaker\_13 - 02:13:35**nothing is accepted as sacrosanct, everything is open for debate.  
And in the arguments of all these people you can see some people bring the strong conflict theory point of view repeatedly.  
Some people will argue from a functionalist point of view.  
Some people very few people explore the interactionist point of view.  
I want you to observe this very closely and ask yourself what role did you play in your team?  
Which juror role were you playing in the team work that you did up to now?  
And what role do you think others in the team were playing?  
 **Speaker\_13 - 02:14:21**Can you start recognizing that?  
Where you juror 1 or where you juror 2 or where you juror 3?  
Similarly others in the team where they juror 4, 5, 6, Most of you want to put yourself as Jura rate that is natural, but please understand less than 5% people will be in that state of mind.  
Majority will of you will either be functionalist or conflicted theory oriented.  
Jura rate mindset is not very easy.  
It will take lot of maturity to evolve to that state.  
So realistically you make a self-assessment.  
 **Speaker\_13 - 02:15:05**What kind of role am I playing in the team?  
What roles are other playing?  
Can you become more observant purely looking at the kind of arguments and the way you are participating in the process?  
Then you will become more aware of yourself and others.  
That is what you need to do.  
We will have some more activities and exercises to understand this better, but please look at that.  
I will also upload the slides for you to understand the shifts which are happening at each of these stages.  
 **Speaker\_13 - 02:15:38**So we will stop now.  
 **Speaker\_17 - 02:15:39**Thank you.  
Yeah,  
 **Speaker\_07 - 02:15:48**yeah, this weekend  
 **Speaker\_01 - 02:15:57**we should start this weekend we should start now.