Session 9

# Meeting Summary

**The meeting focused on the functionalist and interactionist perspectives in**

**sociology, emphasizing the importance of societal roles for stability and the**

**role of social interactions in meaning creation. Key discussions included the**

**influence of food quality perceptions on behavior, the necessity of dialogue and**

**active participation in learning, and the significance of exploring**

**contradictions in design for innovation. Participants were encouraged to embrace**

**spontaneity and improvisation in classroom activities to enhance engagement and**

**emotional energy. The meeting concluded with action plans for data collection**

**for presentations and a case study on electric vehicles, highlighting the need**

**for common purpose and engagement in team dynamics for effective collaboration.**

**Next steps**

**\* Each team to collect data and identify one positive aspect for their final**

**poster presentation.**

**\* The speaker encourages students to reflect on their responses to past**

**activities and improve their engagement in future tasks.**

**\* Students are instructed to participate in a 'mind tug of war' activity to**

**practice engagement and responsiveness.**

**\* Participants to form groups of six or eight and share unique traits,**

**indicating agreement with fingers.**

**\* Participants to engage in improvisational activities and theater training to**

**reduce inhibitions and enhance spontaneity in future interactions.**

**\* Participants to read the case study on electric vehicles before the next**

**class discussion.**

**\* Each team to present a poster highlighting one positive aspect of their**

**observed phenomenon in the week of 22nd to 24th.**

**AI Insights**

**The meeting on "Exploring Functionalism and Interactionism" exhibited a mixed**

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

**clear and actionable goals articulated, particularly regarding engagement and**

**spontaneity, the overall action plan completeness was lacking, with many**

**discussions failing to outline specific tasks or deadlines. Commitment levels**

**varied, with some participants demonstrating strong engagement and enthusiasm,**

**while others showed lower levels of commitment to the creative process. Feedback**

**engagement was generally moderate to good, indicating a willingness to discuss**

**and respond to input, though some participants remained passive. Overall, the**

**meeting highlighted areas of strength in goal clarity and participant**

**engagement, alongside notable gaps in action planning and commitment**

**consistency.**

**Topics & Highlights**

**1. Functionalist Theory in Arguments**

**\* Key Learnings | The discussion highlighted the functionalist theory's**

**view on societal systems and the importance of roles and responsibilities**

**for stability.**

**2. Perceptions of Food Quality**

**\* Key Learnings | Understanding how perceptions of food quality influence**

**behavior can lead to more meaningful conversations.**

**\* Key Learnings | Observing the dominant logic in conversations can provide**

**insights into group beliefs and expectations.**

**\* Key Learnings | Recognizing the importance of context in discussions**

**about food quality can help avoid emotionally charged arguments.**

**3. Exploring Ambiguity in Learning**

**\* Goal Setting | Students are encouraged to explore unknowns and actively**

**engage in their learning process during the three-hour class.**

**\* Constructive Feedback | The speaker highlighted the need for students to**

**overcome fears of asking questions to enhance their learning experience.**

**\* Key Learnings | The importance of dialogue in understanding complex**

**topics was emphasized, encouraging active participation in the learning**

**process.**

**4. Interactionist Perspective in Sociology**

**\* Key Learnings | The interactionist perspective emphasizes that people act**

**based on the meanings derived from their experiences with objects and**

**interactions.**

**\* Key Learnings | Meaning emerges from social interactions, influencing how**

**individuals perceive and interact with objects and concepts.**

**5. Social Interaction and Meaning Creation**

**\* Key Learnings | The theory emphasizes that interactions with various**

**entities shape individual identity and meaning creation.**

**\* Key Learnings | The discussion highlights the importance of diverse**

**interactions for creative processes and identity formation.**

**\* Key Learnings | The interaction between individual aspects and social**

**influences is crucial for identity development.**

**6. Handling Ambiguity in Creativity**

**\* Key Learnings | Participants learned that low tolerance for ambiguity**

**hinders creativity and that staying with instability is essential for**

**creative processes.**

**\* Key Learnings | The importance of experiencing discomfort in creative**

**activities was emphasized to cultivate tolerance for ambiguity.**

**\* Constructive Feedback | Feedback indicated that one student expressed**

**extreme discomfort with the process, highlighting the challenge of**

**handling ambiguity.**

**7. Importance of Exploring Contradictions in Design**

**\* Key Learnings | Language plays a vital role in shaping thought and**

**understanding, influencing how ideas are communicated and interpreted.**

**\* Key Learnings | Design sketching differs from engineering drawing by**

**allowing exploration of alternatives and generating multiple meanings**

**from representations.**

**\* Key Learnings | Exploring contradictions in design is crucial for**

**innovation and creativity, as it leads to new definitions that**

**accommodate conflicting objectives.**

**8. Network of Individuals in Society**

**\* Key Learnings | Individuals should see themselves as active participants**

**in their systems rather than passive recipients, fostering personal**

**responsibility.**

**\* Key Learnings | Understanding society as a network allows for greater**

**acceptance of diversity and challenges traditional group ideologies.**

**9. Final Poster Preparation**

**\* Action Plan | Each team to collect data and identify one positive aspect**

**for their final poster presentation.**

**10. Inequality and Social Transformation**

**\* Key Learnings | The discussion emphasized the need for new information**

**and perspectives to foster dialogue and understanding of social issues.**

**11. Engagement in Classroom Dialogue**

**\* Action Plan | The speaker encourages students to reflect on their**

**responses to past activities and improve their engagement in future**

**tasks.**

**\* Action Plan | Students are instructed to participate in a 'mind tug of**

**war' activity to practice engagement and responsiveness.**

**\* Key Learnings | The speaker emphasizes that active participation and**

**responsiveness are crucial for effective dialogue in classrooms.**

**\* Key Learnings | Improvisation in responses is necessary to foster**

**creativity and engagement in classroom activities.**

**12. Spontaneity and Individuality in Activities**

**\* Key Learnings | The speaker emphasized the importance of spontaneity and**

**improvisation in activities, encouraging participants to act individually**

**without waiting for group coordination.**

**\* Constructive Feedback | The speaker provided feedback on the group's**

**tendency to wait for instructions instead of acting spontaneously during**

**activities.**

**13. Group Activity Instructions**

**\* Action Plan | Participants to form groups of six or eight and share**

**unique traits, indicating agreement with fingers.**

**14. Overcoming Inhibition in Classroom Activities**

**\* Key Learnings | Participants learned that engaging in improvisational**

**activities can help reduce inhibitions and promote spontaneity in**

**classroom interactions.**

**\* Action Plan | Participants to engage in improvisational activities and**

**theater training to reduce inhibitions and enhance spontaneity in future**

**interactions.**

**\* Goal Setting | Participants are encouraged to explore their feelings of**

**instability and work towards embracing spontaneity in classroom settings.**

**15. Daily Activities and Routine**

**\* Key Learnings | Participants shared insights about their daily routines**

**and experiences, highlighting the importance of spontaneity in daily**

**activities.**

**16. Improvisation in Storytelling**

**\* Constructive Feedback | The speaker emphasized the need for participants**

**to improvise and explore different story directions during storytelling**

**exercises.**

**\* Key Learnings | Participants learned that paying attention and responding**

**spontaneously can lead to more engaging and creative storytelling.**

**17. Spontaneity and Emotional Energy**

**\* Key Learnings | Participants are encouraged to develop spontaneity to**

**enhance their engagement and emotional energy during activities.**

**\* Constructive Feedback | Participants were asked to reflect on their**

**emotional state before and after activities to understand the impact of**

**spontaneity.**

**\* Goal Setting | Participants were prompted to identify past experiences of**

**spontaneity and its outcomes to foster self-awareness.**

**\* Key Learnings | The discussion highlighted the connection between social**

**interaction and emotional energy, emphasizing both positive and negative**

**outcomes.**

**18. Interaction Rituals Theory**

**\* Key Learnings | The interaction rituals theory explains how physical**

**co-presence and shared mood contribute to emotional energy and group**

**formation.**

**\* Key Learnings | Group emotion intensity develops when shared focus and**

**mood reach a certain threshold, leading to group solidarity.**

**\* Key Learnings | Shared mood and common focus of attention are essential**

**for group energy and formation.**

**\* Key Learnings | Two preconditions for emotional energy are physical**

**co-presence and barriers to the outside environment.**

**19. Team Dynamics and Collaboration**

**\* Key Learnings | Classroom environments often lack shared focus and**

**engagement, impacting productivity.**

**\* Key Learnings | Effective teams require a common purpose and engagement**

**from all members to produce creative outcomes.**

**\* Key Learnings | Interaction rituals theory explains how group dynamics**

**evolve through shared focus and common goals.**

**\* Key Learnings | Individual participation and spontaneity are crucial for**

**enhancing group performance and dynamics.**

**20. Emotional Energy and Group Interactions**

**\* Action Plan | Participants to read the case study on electric vehicles**

**before the next class discussion.**

**\* Action Plan | Each team to present a poster highlighting one positive**

**aspect of their observed phenomenon in the week of 22nd to 24th.**

**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\_01 - 00:00**means you are essentially saying there is somebody doing some role, there is a mismatch in that role that needs to be replaced.  
When you say give us an alternative food you are essentially saying if not there create some structure here which will provide the same thing right.  
Then you are saying what is the problem or right.  
Yeah so you are trying to find out why it is being stopped.  
So if these are your arguments, which theory explains these arguments?  
 **Speaker\_06 - 00:38**Conflict.  
Conflict, oh actually function.  
 **Speaker\_01 - 00:41**Conflict is not just because fight is their conflict theory.  
 **Speaker\_07 - 00:46**It is how it is supposed to.  
 **Speaker\_01 - 00:48**All these arguments are essentially functionalist in nature because you are assuming there is something called a system that system has to have roles responsibilities.  
And if somebody is questioning or doing something wrong, I am only questioning the roles and responsibility saying they are not doing that job, this should be there, that should be there when I am asking, I am only saying for the system to maintain its stability something is missing and that is  
required.  
So from the administration point of view it will be the same argument.  
They will say I have created a system.  
you are not using the system which is created, you are deviating from that.  
You are saying no, I am not happy with this system, I need another system.  
 **Speaker\_01 - 01:41**That is all you are saying.  
Both are arguing for what should be the system and who should do what.  
So, both arguments are functionalist in nature.  
So, what will happen?  
Suppose you all of you join as a group and go and say I have a representation and we want to talk about it.  
So it will back and forth.  
They will say something, you will say something, you will say something, they will say something, you will say something.  
 **Speaker\_01 - 02:10**Finally, either you accept what they are saying or they accept what you are saying.  
 **Speaker\_07 - 02:17**Consensus.  
 **Speaker\_01 - 02:18**That is what we call consensus.  
Actually what is happening either you are accepting their logic or they are accepting your logic or you are giving one point and they are taking one point and then somewhere you are saying both of us agree.  
There is no change in the whole concept of the system or anything like that.  
You are only compromising this way or that way.  
So I will say between 8 and 9 only I will allow speaking.  
Or only on weekends I will allow Swiggy.  
So, when somebody gives you that suggestion, then you are essentially compromising within that logic to maintain stability.  
 **Speaker\_01 - 03:08**These kind of arguments are essentially the assumption is we all believe there is a system that system has certain roles responsibilities.  
Anybody deviating from that system needs to be either convinced to be part of the system.  
or if not getting convinced or something after some time you will be thrown out.  
They will say you vacate the hostel and stay outside do what you want.  
If these are your arguments, you can just pay attention what is that really being talked here.  
It is only talking about some system, some roles and responsibilities, some boundaries and some status quo to be maintained.  
This is what functionalist theory essentially says that society is a system and if somebody is not following the system, you either train them to fit into the system or incentivize them to fit into the system, even after that they do not fit into the system, you keep them isolated inside the system,  
 **Speaker\_01 - 04:10**even that does not work you throw them out of the system.  
But everything inside the system is good, everything outside the system is bad.  
That is what is What else will be our argument against you?  
If the arguments are bringing some sort of class into discussion, some kind of inequality into discussion, if the arguments are oriented around that, oh it is only this group of people who are asking for swiggy food.  
Not everybody, there is one class of group which is actually asking, that class has these properties.  
So then it becomes a struggle between that class and the rest.  
So if it is becoming a class people from this caste are creating this problem, people from this economic group are creating this problem.  
 **Speaker\_01 - 05:07**If I start defining it like that, only a representation of a class conflict between two classes of people, that class could be based on any criteria.  
It could be race, color, religion, anything.  
whatever is convenient, people can frame that as a class and then right.  
Then it is say conflict theory can essentially point out what is that inequality, which class is suffering because of this and is it a struggle to reduce that inequality.  
If that is what is happening then conflict theory can possibly explain that kind of behavior.  
Interactionist theory doesn't even look at this kind of discussions it is only interested in what does it mean to people why is it that this particular activity seems to be of interest to people what does it mean why are they responding like this so it starts looking at the meaning that is driving  
the action It is not interested in the system, it is not interested in the class.  
 **Speaker\_01 - 06:30**You are only looking at what is this meaning, how is it getting constructed?  
Why do people believe that having this food is good?  
Why do people believe that having this food is bad?  
Is that food technically good or bad?  
Anybody can prove?  
It's all based on some perceptions that outside food is bad or hotel food will be like this.  
But they are all generalized perceptions based on some this thing.  
 **Speaker\_01 - 07:03**So really is it straightforward, is it bad?  
Like every straightforward is it unhealthy?  
How do you know?  
Right, that is the question.  
So on what basis you are forming this opinion, while there are still some people having it, So for some people that meaning is different, for some other people there is a perception that everything outside is bad.  
So is it that there is a deeper perception saying outside is bad, inside is good, is that this thing or it is the reverse, anything inside is bad and outside is good.  
It could be the other way.  
 **Speaker\_01 - 07:46**We have formed a perception that anything inside is bad and anything outside is good.  
can we really understand how these perceptions are driving behaviors rather than getting carried away by all these generalizations.  
If that is the kind of dialogue you are having then it's a kind of an interactionist behavior which is far more sensible to do rather than getting very emotionally charged.  
If you look at the first two categories people will get more emotionally charged and talk about arguments which many times don't have any basis.  
But the third one can be a more meaningful conversation that you can have based on the specifics in that particular context.  
We are only interested in what is happening in that particular scenario, not a generalized scenario.  
So this is the fundamental difference between these three perspectives.  
 **Speaker\_01 - 08:51**So it is very easy to understand if you start paying attention to what you are doing every day, what you are talking every day and especially when there are arguments between people, pay attention to the kind of arguments that people are placing.  
It is not to say that theory one is valid, theory two is not valid, it is not like that.  
It is, you can get a sense of what is the dominant view of people in that scenario based on what they talk.  
if they keep talking a lot of arguments which are mostly functionalist in nature, you can start saying that maybe this group believes that there is something called a system and they are expecting different roles, responsibilities, clarity on those things and right and the rules to be clearly  
defined.  
If this is what they are expecting then implicitly they all assume that there is a system in place.  
maybe they believe only class-based conflict is what society is.  
 **Speaker\_01 - 10:01**So that is the kind of understanding you can get about a situation by observing what people talk and what they do in that scenario.  
Skip this slide.  
So I tried to explain that point here.  
So if you go to the movie, lot of scenarios I have listed in these slides, I have already shared that, so I will not go into details of each one.  
Every frame, every dialogue in that movie, if you pay attention, you can see what is being said and what is the implicit assumptions that people seem to carry.  
So what you will see is the same person may use different logics at different points in time.  
It is not that one person will only use one logic.  
 **Speaker\_01 - 10:54**They will try different logics depending on how it is evolving.  
But what is the dominant logic that you see in the conversation happening in a scenario?  
That is what you need to pay attention.  
If it is a functionalist or a conflict logic, mostly the end outcome is a compromise.  
right so pictorially if I want to I have to draw is there a chalk  
 **Unknown speaker - 11:47**here?  
 **Speaker\_01 - 11:53**Suppose you take these three scenarios functionalist essentially looks at society as a system and somebody who is deviant as somebody who is outside and there are two or three roles inside the system there is always some dialogue to achieve consensus but this is how the view is that everything is a  
system and there is something small lying outside whereas in conflict theory it is group one and group two it is fight between group one and group two here there is only one group that everybody belongs to one group within this there are different categories of people different types of functions  
etc then there are somebody who is outside the group so what happens here the logic is protecting this boundary becomes very important roles responsibilities become very important and anybody who is not fitting into this you will create some other space where they can fit in.  
If they don't fit here then you will throw them out.  
So you take your college attendance, all these logics are essentially following this kind of thing.  
So W grade means what?  
You don't fit, you keep here temporarily and this even if you don't qualify after that then you are thrown out.  
 **Speaker\_01 - 13:21**Class conflict theory essentially looks at struggle between two groups based on some kind of inequality.  
One group has more control over resources, another group has less control over resources, they are always fighting with each other.  
Whereas interaction is again here it is group versus group and here the whole thing is a group.  
Interaction is not talking at that level, it is talking at individual and object level.  
you are only interested in that particular micro interaction which is happening.  
So, for example, if I am here now what I am doing now with you it is all that is all matters to me not what you are going to do after this not what you did in the past that is immaterial what you and I can do here at this point of time that is all is my interest.  
So go back to what the juror eight or in that movie when they say, recognizing the importance of the place, why you are there as a juror, what is your real reason for being there?  
 **Speaker\_01 - 14:37**The judge clearly specifies what they need to do sitting in that room.  
If you have a reasonable doubt, you come back with either guilty or not guilty.  
Discuss and come back with that's a definition given.  
So which means and they also say in another part of the discussion that this legal process is not an exact science.  
Remember that scenario where somebody says it's not an exact science.  
So if it is not an exact science you don't have an equation to derive the truth.  
Talk is the only mechanism for you to arrive at some understanding of the truth.  
 **Speaker\_01 - 15:24**Not guilty means what?  
You cannot prove it, that's all it means.  
Guilty is a much more clear decision that it can be proven, but not guilty is saying you cannot prove, that's all it says.  
So the purpose of that space is to explore that ambiguity in that scenario and see whether you can prove it or disprove it or arrive at a conclusion you cannot prove it.  
So all they are doing is just respecting and following that logic.  
Whereas others they are all coming there with their own preconceived notions and priorities and prejudices and so on.  
and they don't even see talk as an important mechanism for participating and doing what is required.  
 **Speaker\_01 - 16:18**Now you compare that with your presence here.  
So your presence in the classroom, ask yourself why are you investing time, your parents are investing time for you to be here.  
And are you making use of this three hours in the best possible way?  
Or are you sitting here with some burden that you are bringing from outside saying why am I here, I don't understand why am I here, I don't understand what he is talking, I don't, instead of going on thinking I don't understand, I don't understand, I don't... Can you participate in a dialogue on why  
you are not understanding?  
Your job here is to explore something unknown.  
You are trying to figure out what it is.  
 **Speaker\_01 - 17:18**This space is given for you to do that.  
Are we doing that?  
Or are we sitting here like those 11 people saying I have other things to do, this is how quickly you will complete.  
You just tell me the two equations for which I need to memorize to pass the exam.  
You just tell me what is required for me to get this.  
That is the kind of questions are you asking or are you really interested in using this space to know something, learn something.  
If you ask yourself, you know where do you, which of this 12 agreement do you belong to?  
 **Speaker\_01 - 17:59**If you want to be Jura rate, space is open for you to do that.  
But if you start doing that, different faculty will respond differently to that.  
If you ask questions, somebody may say you are wasting my time to complete the syllabus and stop the dialogue.  
Somebody may feel insecure that I am not able to answer your question, so I have to punish you in different way.  
But this is what actually happens in a classroom.  
So do you want to keep quiet because last time I asked and he shouted at me, so I should not ask.  
When I asked a question, others laughed at me, so I should not ask.  
 **Speaker\_01 - 18:50**Or do you ask, why did I come here in the first place?  
I came here to learn something, I am supposed to spend this three hours here.  
If I have something in my mind which is bothering me, why can't I speak about it?  
If you ask that kind of question, all these other fears will start dissipating.  
That means you are just focused on the purpose why you are there.  
If others are not following the purpose, why are you scared of accepting others view?  
Otherwise you are not doing justice to why you are here.  
 **Speaker\_01 - 19:37**The other two arguments don't really help.  
This is the real core issue.  
If really education systems in our country have to change, this process has to change.  
It is not the functionalist arguments we can always give.  
No, classroom structures are not right.  
Class size is not right.  
Number of students in a class should be less than this.  
 **Speaker\_01 - 20:01**The faculty should be postdocs only should be coming and teaching.  
You can go on giving all these kind of arguments.  
They are useless.  
Point is we are not doing the job of really trying to be a learner or willing to explore it on the ground.  
If you are not doing that, pushing all the arguments to a lot of other things, you are only generalizing the issue and then that is why you will end up with saying NEP has to be implemented.  
Why NEP has to be implemented?  
If people are doing their job and both students and faculty are jointly interested in exploring why they are here, then NEP is not required.  
 **Speaker\_01 - 20:59**Then you don't need a national education council.  
Because we have stopped doing our Everyday activities and in relation to the purpose why we are there.  
Then the problem gets abstracted, generalized, generalized becomes a policy issue.  
That is what is the difference between an interactionist view versus the other two views.  
So I have given you enough examples to understand this, but it will still not be easy to understand.  
unless you put yourself in specific scenarios and observe and see the difference between these.  
Otherwise you will still say just because I am an extrovert does not mean you are an interactionist.  
 **Speaker\_01 - 21:58**I can speak freely with strangers.  
That is not interactionist.  
 **Unknown speaker - 22:05**It's called stupidity.  
 **Speaker\_01 - 22:06**Interactionism is, are you able to explore meanings in a particular scenario?  
Find new meanings in a scenario.  
He came very early for the next class.  
Are you really able to construct a dialogue?  
Those qualities are really differentiate an interactionist perspective from the other two perspectives.  
Skip this, yeah.  
So, I'll talk a little bit about the underlying theory.  
 **Speaker\_01 - 22:37**of interactionist perspective.  
It is called a field called symbolic interactionism.  
It is one part of sociology.  
And there are a few people like Bloom or a few others who develop this as a concept.  
It essentially emerged from it based on three fundamental principles.  
The first one is something very obvious that is People react to things or relate to things based on the meaning that it has towards that particular thing.  
If your kettle is hot, you won't touch it with your hands.  
 **Speaker\_01 - 23:29**Why?  
Because somewhere in your experience you have felt the heat.  
got burnt in some way that influence the way you look at that particular object.  
So, but for a baby who is less than six months old, they may go and touch it because they do not know what it is.  
So, what is different between your behavior and the baby's behavior is?  
Your behavior is conditioned by some of your earlier interactions with that object.  
And that behavior or that meaning keeps driving your future interactions with that object.  
 **Speaker\_01 - 24:13**So that's what that first statement says.  
People act towards objects based on the meaning that the objects have for them.  
Now object here can be anything.  
It could be another person.  
It could be another physical thing.  
It could be a concept.  
It could be anything.  
 **Speaker\_01 - 24:31**It could be a textbook gravitation law.  
It could be any of those objects.  
But you can see the difference there.  
Your interaction with another person versus another thing versus a concept.  
A thing and a person relationship is lot more that you can internalize lot more because physically you are interacting and you can feel that.  
But your interaction with a concept is always going to be difficult because it is not a physical thing, it is a concept, it is an idea.  
So you cannot relate to abstractions very easily as you relate to physical things.  
 **Speaker\_01 - 25:18**That is why in your foundation course and even now we did not start with informational things or social things straight away.  
All the activities if you go back and see we gave you physical activities to do sketching, drawing, doing this and even this scrap art all that is doing physical things.  
Because physical things you will be able to relate your flute making, they are all material engagement activities.  
So, when you engage with materials there is a different kind of learning.  
In fact, most of the design schools focus lot more on that material engagement part.  
Engineering schools also need to do that, but unfortunately engineering schools have converted that into information processing part.  
And that is where one of the biggest source of problem in learning is decoupling the physical engagement with from the information processing.  
 **Speaker\_01 - 26:12**So, a classroom is not just to teach, give you information.  
It is very difficult to relate to information based abstractions for anybody.  
But physical objects, physical people interaction with them is different and from that if you are going to link to your abstraction it will make more sense.  
Second point is the more important point.  
Where does this meaning come from?  
Each one is forming a theory of what to do with some object.  
If a phone is there, what to do with a phone?  
 **Speaker\_01 - 26:53**You have formed some meaning or theory in your mind saying, this is where I will interact with the phone.  
But where did this meaning come from?  
Why do some people feel interacting with only iPhone is interaction with other phones is not interaction at all.  
Where did this meaning come from?  
So what the second principle says is in many cases the meaning emerges first from the social interaction.  
A child or a baby is born in a family, the baby does not have any major theories when it is born.  
But slowly it starts developing its theories based on what?  
 **Speaker\_01 - 27:49**Based on interaction with the parents right and other members in the family when they are saying this is what you close the door open the door this is hot that is cold when we keep saying that.  
So the baby is trying to relate to these things and making sense.  
So it is the process of social interaction which is leading to the first step in meaning creation.  
That is what this theory primarily says.  
Now here there is a slight generalization you need to make.  
Assuming a child does not interact with humans.  
Suppose a child grows with animals, Mowgli.  
 **Speaker\_01 - 28:36**They also develop some animal related traits.  
There are cases like what you call feral children, F-E-R-R-A-L, feral children where children who have grown with say chicken, they tend to eat food like chicken.  
Children who have grown with dogs tend to behave like dogs or rather walk like dog.  
Why is that happening?  
It is because that child is interacting with those objects or those entities and from that meaning creation is happening.  
So, if you generalize it like that, all this theory says is whatever is the entity that you are interacting with may play a major role in shaping the meaning that you carry towards that object.  
So if you spend, that is why in your families also you will say don't spend time with these kind of people you will get spoiled, right?  
 **Speaker\_01 - 29:38**Or don't join this kind of group.  
So essentially they are saying this particular aspect.  
So you spend more time playing computer games, it will have some effect on you.  
You spend more time working with clay and other kinds of materials, it will have some other effect on you.  
That's why if you see design schools, they ask, encourage people to work with materials, objects, colors and others, because that makes the mind more fluid.  
So, creative processes potentially can emerge more by developing that kind of immersion and engagement with variety of things.  
But if I restrict all my interactions to a few things, then my mind will get conditioned by that.  
 **Speaker\_01 - 30:30**So that is what that second point essentially says.  
But then are we just individuals driven by the environment?  
Just because I interact with clay, will I become something like clay?  
We are also human beings.  
So in human beings, there is something else.  
It is not just driven by the environment, there is also something inside each human being.  
many people have their own theories of what is that inside?  
 **Speaker\_01 - 31:02**So if you look at Freud psychology, they split an individual into three parts.  
ETH, ego and super ego.  
The ETH is something which is core to an individual.  
The equivalent here is the I. the equivalent to your super ego is the me.  
So what this theory says is, so what do you call as an individual identity?  
Individual identity is what emerges from the interaction between something which is there inside that individual and something called me which is a generalized other.  
which means based on my interactions with several people several things there is some generalized opinion that is forming in my head.  
 **Speaker\_01 - 32:04**And there is something inside you.  
It is interaction between these two which is leading to creation of your identity.  
So what this theory acknowledges is there is an individual aspect, there is a social aspect.  
to any person's identity.  
It is not that you are only driven by social or only you are inside.  
It is this interaction between these two which leads to an identity formation.  
So you will hear statements where people say I don't care about what others think I will do what I want.  
 **Speaker\_01 - 32:45**When they are saying that they are essentially emphasizing the I aspect and saying the me is suppressed it is the eye which is dominant whereas the other people who say what will others think when they are saying that what will others think they have found some me in their mind which is others ten  
people sitting in their head and advising them don't do this don't do this right so their eye is suppressed to the me but every individual you Put yourself in the shoes like that where they take this voting, right?  
Any situation you are in, all of us will feel some heartbeat happening in that state.  
That heartbeat is nothing but the instability caused by the difference between the I and the me.  
It is how you want to explore that instability is what matters.  
Will you say this instability is becoming unbearable, so I will just accept the me and keep quiet, then the instability will reduce.  
That is what majority of us do.  
 **Speaker\_01 - 34:04**Or if you are too aggressive, you will say I do not care about this, I will stand up and shout.  
So, in that also you will see people standing, walking and shouting.  
So, they are trying to say the I part is more dominant.  
But what Jurer 8 does is he is also feeling that instability but he is not agreeing with this.  
He is saying can I explore why this instability is there.  
Why is it that there is a difference between what the me is saying and what the I is saying.  
Out of this exploration can we get a better meaning which can resolve this instability.  
 **Speaker\_01 - 34:46**That is what Jurer 8 is trying to do.  
So there what happens?  
The instability does not instantaneously reduce.  
You have to have the capacity to hold that instability for some time.  
For that exploration to happen, you have to stay with that instability because you see there, after he says this, people will start saying something, still they will say we 11 are not convinced.  
That process goes on until it reaches a stage where two more people join.  
then only that instability will start reducing.  
 **Speaker\_01 - 35:24**But by the time they are beginning to see a new meaning in that, because of which that instability is reducing.  
Whereas in the first two cases, you are suppressing that instability because you cannot tolerate that instability.  
That is what was the questionnaire given to you, tolerance for ambiguity, where majority of your guys are saying we have low tolerance for ambiguity.  
If you have low tolerance for ambiguity, then creativity is not possible.  
Because for any creative process, it is essentially the meaning change which has to happen.  
So, unless I stay with that instability for some time, so when we gave you this, why did we give all these activities, now you go back and see.  
You will understand why we gave you scrap art and told, don't define the outcome.  
 **Speaker\_01 - 36:17**If you define the outcome, you are reducing your instability straight away and say now I know what to build and I will rearrange all the parts.  
But if I say don't define an outcome and build it and see what comes out, people get anxious.  
We don't know what is coming, we don't know what we do, we cannot name it.  
When you are saying all that statements, you are saying I am not able to handle this ambiguity.  
But for creative process, you should know how to handle and stay with that ambiguity for some time, for something to emerge.  
Otherwise, creative process will not happen.  
And we are giving that in a safe college environment where the risks are not very high.  
 **Speaker\_01 - 37:10**In a professional environment where the risks are very high, Can you do that?  
If you cannot even handle an ambiguity like this.  
Now go back and see all the activities that you did so far, each activity go back and visit.  
You will understand why you felt uncomfortable and why we tried to give you those activities repeatedly so that you are giving you multiple chances to cultivate that.  
So we got the student.  
feedback right of this semester half semester feedback I can see one person as extremely angry with what we have done here he has abused me it is the first time the abuses have been given right I am not worried about that all it shows is somebody is feeling extremely uncomfortable with this process.  
So much so he has.  
 **Speaker\_01 - 38:24**We can react to that in different ways.  
So as a faculty I can say who has told this against me I will go and find out.  
Right?  
I am not interested in that.  
Because I cannot control your what you think about me.  
You can say anything you want.  
All I am interested in is what we can do at this point of time.  
 **Speaker\_01 - 38:50**The moment you walk out you will say anything you want, I do not care about that.  
But the reaction of the person clearly shows that he is not able to handle this ambiguity which we are asking you to experience.  
Now is that the way to reflect on respond to that situation that also shows that I am not able to explore that so if he had the difficulty he should have come back and spoken what is that really causing his difficulty no without spoken I speaking I will try to post something in some form what have  
you achieved from that will I get hurt if that is the case then I should have died by now because you go and ask anybody in this institute, you will get unread negative things about me.  
But that is not the way to explore it.  
Can you really explore what is that you are experiencing?  
then only you are moving into a more of an interactionist perspective.  
 **Speaker\_01 - 40:20**Otherwise you are saying I want to preserve myself and this person is causing me this anxiety and I will throw him out or I will abuse him or I will complain about him or I will use other language to do that.  
So essentially you are talking that functionalist mindset is very dominant there.  
Next part is, so these three are fundamental logics of the interaction is theory, that people act towards objects based on the meaning that it has for them.  
This meaning primarily emerges from the interaction, social interaction or interaction with those objects.  
Third is that meaning can further be changed as the individual interpretation comes into play.  
So it is not that just because like you take Bitter God, right.  
Somebody your parent or somebody may prepare Bitter God and say you please have it, it is good for your health.  
 **Speaker\_01 - 41:30**That is a social meaning which is being created.  
But when you experience it, you may find that it is too bitter to eat or I don't like it.  
So you see what happens in that scenario?  
Many cases you will either reject it or eat it with frustration.  
How many cases you have changed the meaning and the perception of that taste?  
Have you cultivated a new taste?  
where the bitter is also okay.  
 **Speaker\_01 - 42:19**So what I am doing there, I am reconciling two opposites into a new meaning.  
But if I am taking only the first two strategies saying no I don't believe this or with because you are there I am eating otherwise I will throw it or I will act as if I am eating and throw it.  
When I am doing these strategies I am not really exploring the difference which is coming.  
It is only when you explore the difference, when two opposites are given to you and you explore the difference to get a new meaning out of it, that is what is interactionism.  
And that is why it is extremely important for design, because in any design you are given contradictions.  
You are given scenario where not everything is available or two conflicting objectives have to be met.  
So in such scenario compromise won't work.  
 **Speaker\_01 - 43:15**Compromise will produce a product.  
A little bit of this, little bit of that.  
That is not going to give you innovation.  
Creativity will not come.  
Creativity only will come when you explore that contradiction and come up with a different definition which accepts, accommodates both.  
That is why this perspective is very, very important for design and innovation.  
Most design methods don't discuss this.  
 **Speaker\_01 - 43:47**Most engineering methods don't understand this because engineering is all about either or this or that.  
When I give you two opposites and ask you how to combine, most engineering theories don't address that problem.  
So the next part here is because there is a social interaction process, language becomes a very important tool in this process.  
Language can play a very important role in the way that thought is shaped.  
The language I speak has an influence in the way I think.  
Those of you who may have this issue with two languages, like you will think in one language and communicate in another language, you will understand this problem very quickly.  
language is very important.  
 **Speaker\_01 - 44:51**So in that movie also you would have seen several places where people pick up small words and then explore the problem better.  
So somebody will say he ran to the door and they are discussing this topic for a long time but somebody will just pick up that word ran and then say how could he have run to the door.  
 **Multiple speakers - 45:11**How can he run to the door?  
 **Speaker\_01 - 45:13**He is an old man.  
And that opens up a discussion.  
What is that?  
Fist or somebody uses his fist or something, right?  
In the beginning also I punched him.  
There is a difference between punch and slap.  
Now these kind of minor differences between words I should be able to spot.  
 **Speaker\_01 - 45:39**Then the meanings can change based on what is being said.  
So language has a very important role to play in this particular process.  
If you want to really understand the role of language, you should read some of these books.  
So you did engineering drawing, you have done a course?  
We are doing it.  
We are doing, right?  
You have done design sketching little bit, four sessions.  
 **Speaker\_01 - 46:07**What is the difference between that and engineering drawing?  
 **Speaker\_06 - 46:10**Drawing is more like specific we take calculation to properly.  
 **Speaker\_01 - 46:17**So, engineering drawing treats drawing as a communication pool, which is how do I represent some idea in a manner which can be translated and transferred to somebody else to realize the next step, which means accuracy of representation, the dimensions, everything has to be accurate, so that other  
person also a designer can pass on the sheet to a manufacturer, a manufacturer can use that and realize it.  
So, there is only one representation and both understand the representation in the same way.  
That is what we think when you write an equation, when you write a mathematical equation etcetera, that is the whole logic there.  
But design sketching is using representation or drawing to explore alternatives.  
to find new possibilities, new forms, new meanings.  
It is not, you are not searching for one thing.  
 **Speaker\_01 - 47:18**So, in your scrap art that is why we said don't fix the outcome is can your art generate multiple meanings depending on who is seeing it can they get different interpretation from that.  
That is the other side of communication.  
Communication is not just to transfer what is in my head to you and ensure that is the entire communication theory in electronics is based on that I have some signal I have to send that signal to you and I have to error correction to ensure that you have received the same signal as what I have  
sent.  
But here can you create new meanings?  
where communication becomes part of creating new meanings.  
You and I discuss not to convince each other, but can we create new meaning out of that discussion?  
 **Speaker\_01 - 48:16**That is the side of language which we are talking about here.  
Then the last part you can see why history is important.  
When I have to discuss about any situation in the present, I also need to know where it came from, why this meaning emerged.  
To understand that I may need to travel in the history.  
I may need to look at things where, how this has unfolded, why this meaning has emerged in this first place.  
So understanding the time dimension becomes another important aspect of any dialogue.  
That's why in your, the diagram which I have shown, there is a relational aspect and there is a temporal aspect apart from the representation aspect.  
 **Speaker\_01 - 49:10**So you can see in all three aspects we are talking about slightly different perspective, representation which can lead to new interpretations, relational aspect which can lead to a different kind of dialogue, temporal over time.  
and with the importance of the present moment.  
So in the present you are bringing both and past and future to discuss in the present so that you can reinterpret both sides.  
We will discuss this little more in the next session, the temporal aspect when we talk about actor network theory.  
Go to the next slide.  
What is the time?  
 **Speaker\_06 - 49:55**56, sir.  
 **Speaker\_01 - 49:58**Yeah, we will just stop after this one slide or five minutes later.  
Go to the right previous slide.  
Okay.  
So the key point here is the next part is when people interact with each other, what emerges is a network of individuals.  
It is not necessarily one group or one system which is either or this group or that group.  
What is emerging is a network of individuals.  
This is again a different perspective towards any society.  
 **Speaker\_01 - 50:40**Seeing society as a network and not just as this is one group and that is one group and kind of thing.  
So you take yourself and you have seen in families right.  
When somebody gets married in the family.  
you expect that person to become part of this family and say this is a new system or this is the existing system, that person has to come into the system, accept all the practices of this system and become part of this.  
Does that fully happen anywhere?  
You are always still part of some other systems.  
So what you actually have is a network of people different people are interacting but the boundaries are being drawn are all imaginary boundaries and using those imaginary boundaries we end up fighting arguing saying why you should be part of this why you should do this you should not do this but if  
 **Speaker\_01 - 51:47**you see the world as a network you will accept diversity much more easily instead of getting stuck in some ideologies and pressurizing people to be part of that ideology.  
This is another shift which needs to happen in the way you look at the world, when we take an interaction is perspective.  
And the most fundamental thing is individuals as active participants in the process, not as passive recipients of something from the top.  
This is why your awakening, your participation, your exploration becomes very important.  
If you are thinking I am part of this system, this system somehow will train me, somehow will take care of me, somehow will find me a job, somehow and if it does not do this is all bad and then I will go and find another institution which is going to do it for me.  
If this is what is the kind of thinking, then you are essentially saying I don't have any role to play.  
all I can do is go and plug into some system which will somehow take care of me.  
 **Speaker\_01 - 52:59**If this institute does not do that, I will go to another institute.  
If that institute does not, I will go to another.  
So you see that in the CV that people write, after fourth year they will write a CV.  
I want to find a job where my capabilities are taken or given,  
right?  
Why should a company hire you?  
what you can do for the company you should talk, not what you expect from that company.  
 **Speaker\_01 - 53:34**So, first line in the CV itself will tell whether I should even talk to this person or not.  
You tell what you can do for the company, then people will be interested in talking to you instead of saying somebody should give you a job for you to develop your capabilities.  
So, you can see how the deep mindset will get reflected in all these things, the CV you write and normal communication, everyday talk.  
So, you do not need to do too much, just pay attention to the normal talk in every day, you can get a decent sense of what is going on.  
We will take a break and then discuss the remaining parts, five minutes.  
 **Unknown speaker - 54:31**Thank  
you.  
 **Speaker\_02 - 54:57**Yeah, yeah.  
 **Speaker\_03 - 55:27**Thank  
you.  
Oh no.  
 **Speaker\_06 - 56:06**You know.  
 **Unknown speaker - 56:34**Thank  
you.  
Thank  
you.  
 **Speaker\_02 - 57:11**Okay.  
 **Speaker\_04 - 57:39**Thank  
 **Unknown speaker - 57:58**you.  
 **Speaker\_05 - 58:06**Thank  
 **Unknown speaker - 58:23**you  
Thank  
you  
 **Speaker\_04 - 58:50**Thank  
 **Speaker\_00 - 58:57**you  
 **Unknown speaker - 59:10**Thank you  
 **Speaker\_07 - 59:34**Yes, Padres.  
Why is he sleeping in the room?  
Yeah.  
Why is it been hidden?  
 **Speaker\_03 - 59:49**He is in the back design.  
I'm not  
bad.  
 **Speaker\_00 - 01:00:26**Thank  
 **Speaker\_07 - 01:00:34**you  
 **Unknown speaker - 01:00:47**Okay,  
 **Speaker\_01 - 01:00:57**have you  
started collecting data for your final poster?  
The final poster session will be in three weeks from now in the week of I think 22nd or 23rd, that week you will have to present.  
So each team needs to present one poster which highlights the topic that you have studied but one positive thing that you can project in that poster.  
So how to make the poster we will tell in the 11th session.  
that is following week but I want you to collect all the data and identify that one positive thing that you want to present.  
So the importance of listening and seeing differently you can also read this book the point the second bullet point you place pay attention normally when we say listening are we listening only to find ways to argue our viewpoint or are you finding information which may potentially alter your  
 **Speaker\_01 - 01:02:27**viewpoint?  
If you are arguing your viewpoint means I want some resources I want to protect them or increase them and I want to find differentlogics to say why that is correct.  
Are you open to exploring a new meaning which may or may not keep your resources intact?  
You may lose also, but it could be a better solution.  
That is the real challenge of what we call interactionist perspective goes the other side.  
It does not get stuck with protecting my interest and then finding arguments to justify my interest.  
You are interested in finding a different interpretation which may accommodate interest sometimes may also reduce your interest.  
 **Speaker\_01 - 01:03:28**But you may end up with a better understanding or a better definition or a better solution to the situation.  
So that's the quality of listening we are talking about.  
Go to the next slide.  
This is another movie you can watch, which is called Groundhog's Day, right, which again highlights the importance of being present in the moment, right, instead of living in the past versus thinking about the future.  
What does it mean to stay in the present and how staying in the present can also lead to changes in the future possibilities.  
So, you can watch it whenever you have time, go to the next.  
So, this will become little problematic for you to understand, but I briefly mentioned about this I, me and the interaction between I and me leading to generation of what is called an identity.  
 **Speaker\_01 - 01:04:36**You skip this.  
Now just listen to this song, the first few sentences of this song.  
And then tell me what is really there in the words and what is the meaning that it actually communicates.  
Just play that song first few sentences.  
You can switch off the visual.  
I want you to listen to the words.  
 **Speaker\_02 - 01:05:10**He...  
.  
Thank  
you Oh,  
 **Unknown speaker - 01:06:41**oh.  
So can you tell  
 **Speaker\_01 - 01:07:13**me what are the words that you can actually pick up which are related to the interactionist view.  
 **Speaker\_03 - 01:07:21**How do you want me like  
 **Speaker\_02 - 01:07:37**that?  
 **Speaker\_01 - 01:07:50**Being in the present moment.  
Previous sentence flowing like water.  
Finding new pathways.  
These are essentially talking about the interactionist view.  
Instead being stuck in the past or instead being stuck in the future and then getting blocked into different things.  
Can you find a way which leads to new meaning creation?  
instead of defending my meaning versus your meaning.  
 **Speaker\_01 - 01:08:24**So when you say my meaning versus your meaning, we are only talking about some meaning which I accumulated from some past and I am trying to defend that meaning.  
But the world is moving, every minute it is moving in some direction.  
Instead of staying in this perspective of how do I use my current understanding to defend my position.  
Can I find out where, what is this new meaning which is possible because of this difference of opinion?  
Arguments happen because of difference of opinion.  
But is the difference of opinion only about you win versus I win or is some new meaning hidden in that difference which can be jointly explored?  
If you find ways to do this third strategy repeatedly, then you will see that you are developing a different kind of perspective towards life.  
 **Speaker\_01 - 01:09:30**Otherwise 99% will do the first two strategies only.  
I have to define against, he is saying he has to defend against, for which we create different logics to defend.  
And I trying to convince my logic is better than your logic, you will come up with say your logic is better.  
and after some time logic does not work we use hands and right that is what happens.  
So then it is the physical force or power becomes more dominant and I suppress the other voice because I am have more people with me to who can shout at you or I have more resources with me with which I can make more negativity about you.  
This is all we are doing majority of cases.  
So instead of doing only those two things, can you see that why is this difference there and what new meaning can emerge from that?  
 **Speaker\_01 - 01:10:28**So recently there was this world iniquity report.  
There is somebody in France, there is an agency which looks at inequality across the various countries and they have published a report.  
Two years back also they published and now they also they published a report.  
So they have said, everybody is saying India is a growing economy, possibly, but what we also see is that the inequality in the country has become even higher today.  
And then they went on to say, when inequality increases according to conflict theory, it should lead to social transformation or economic unrest.  
In the sense, when inequality goes on increasing, At some point, somebody will enter into some kind of conflict.  
It could be a physical conflict or it could be any other type of conflict which will help resolve that inequality.  
 **Speaker\_01 - 01:11:27**So you call it social transformation, economic transformation, something like that will happen.  
Now the saying why is it that nothing like that is happening?  
Now how people are reacting to that report?  
So there are some people who think know this report is trying to defame the existing government.  
It is trying to portray this in a negative way.  
So then I will go and question the sources of data, the way the statistical analysis is done, the way the measures of equity are calculated, measures of income wealth are calculated.  
So we can go into that discussion and say this report is all nonsense because the data is not right.  
 **Speaker\_01 - 01:12:14**So what have I done?  
I am trying to defend some position and questioning creating logic which can say that report is not valid?  
But is that what you experience every day?  
Does that report reflect something that you experience every day?  
If that is the case, are you exploring that question more?  
Why is somebody saying this?  
Why is somebody defending against this?  
 **Speaker\_01 - 01:12:45**Is there something else here which needs to be understood better why is it that they are saying in some other part of the world if the same kind of thing was there it would have led to some big conflict but why is it is not happening here that means something is missing somewhere people need to  
understand explore it in to understand what is happening instead of getting into I will defend my position you defend your position So these are some examples.  
So you can take anything like this happening in and around you, pay attention to what is happening and see whether you can lead to new meaning creation.  
For that to happen, you have to do some research, you have to find new information, new interpretation, all that.  
If you are not having any more information, it will not lead to any new meaning construction.  
So in that movie also you would have seen.  
Initially they don't have much information, so the movie could have stopped there.  
 **Speaker\_01 - 01:13:50**But as new information comes, they explore it and also new interpretations start coming, because of which it leads to some other conclusion.  
Just because I have an argument or say okay let us have a dialogue, suddenly new interpretation is not going to come.  
For that I have to do some groundwork, go and collect data or find some more information.  
In that movie, he goes and does some research to get alternative knife and all that right.  
So, dialogue requires new information to come in without doing research and without finding new information saying dialogue will happen, dialogue will not happen.  
So, these are the things you need to understand.  
First, am I adopting a perspective which can allow dialogue to happen?  
 **Speaker\_01 - 01:14:43**Second is, am I finding that new information which can enrich that dialogue?  
Then only the possibility for something new to emerge will happen.  
Go to the next.  
 **Multiple speakers - 01:15:01**So, let me summarize these points here.  
 **Speaker\_01 - 01:15:05**why the importance of being present and the rhetoric responsive type of talk is critical for design and innovation.  
So when you look at any product design or any engineering activity, there are a group of people.  
Some people are called the customers, some people are called the producers.  
So your engineers, designers, managers, they all are producers, then there are somebody called customers and between these two there are some objects.  
So, somebody is using some materials, transforming into something else and then somebody is consuming that.  
Now, you see these three are constantly interacting, but what is that nature of interaction between them?  
That nature of interaction you need to pay attention if you really want to explain is there new innovation happening or new products are coming or is it same status quo is being maintained?  
 **Speaker\_01 - 01:16:06**So for that, these three types of different strategies are required.  
First is that talk has to change towards more rhetoric, responsive talk.  
Right now what we have is a the first type of that recursive representational talk, which is useful for from an engineering drawing point of view, for communicating from design to manufacturing, that recursive representational type of talk is useful.  
but it has its restrictions to explore alternatives.  
That is where a different kind of talk is required and being in the present is becomes a very important part of that.  
So when you have a conversation with some people like in a classroom if you say what is the typical type of conversation it is a monologue it's not conversation one person is talking When does it become a dialogue?  
When does it become a dialogue?  
 **Speaker\_01 - 01:17:21**You are asking questions and my giving answer is a dialogue?  
Or my asking question and your giving answer is a dialogue?  
That's not dialogue.  
Dialogue is where your views and my views lead to something different, a better understanding for both of us.  
We hardly have that in a classroom.  
Now why is that not happening?  
Are we doing our job?  
 **Speaker\_01 - 01:18:08**if people are active participants in the process of social construction, then it will happen.  
But if you are not even participating, it is not going to happen.  
So there is no point blaming somebody saying this system is bad, that system is bad or this classroom infrastructure is bad and all that.  
It is, we have stopped having dialogue.  
So expecting some miracles out of this is an unrealistic expectation.  
Go to the next slide.  
But we can still give you an opportunity to help you understand how to do it.  
 **Speaker\_01 - 01:19:05**If you want to become a more active participant As I told the first important thing is to be present.  
Are you in this moment present here fully?  
It is not I am present sir.  
Are you fully involved in what is being spoken here?  
Can somebody actually repeat all the sentences that I told so far?  
That is the level of concentration required.  
If you want to really be present, I should be able to really understand you told this sentence in the beginning of the class after 10 minutes you told this sentence.  
 **Speaker\_01 - 01:19:46**That is being present.  
Second thing is, am I able to respond to gestures?  
What is the level of spontaneity I have in responding to gestures?  
Gesture is my saying a sentence is a gesture.  
My pointing out something and asking is a gesture.  
Are you responding to the gesture?  
Somebody may nod his head, somebody may, these are all different kinds of responses.  
 **Speaker\_01 - 01:20:20**Somebody may not even nod his head, somebody may do something else, not even involved.  
These are all different responses.  
So if the gesture response are not connected and not spontaneous, there is no possibility the next step is not happening.  
You can be present, but if you are not responding alive to the gestures which are coming towards you, nothing happens from that.  
Third is how you are responding.  
In your response is there an opportunity for improvisation and are you doing that?  
It is only when you are able to do that then you are actually creating potential new parts.  
 **Speaker\_01 - 01:21:08**So, if you actually do these three things then the classrooms will be more engaging.  
Now you tell me I am only one person in this classroom, there are 180 people.  
Why is it that we still have a monologue?  
because one of these three conditions, the first two conditions are mostly not satisfied.  
Improvisation comes later, but wherever improvisation happens it is only for a negative cause.  
So, unless each of us develops this ability to be present and becoming very sensitive to small gestures and responding to gestures.  
and finding ways to improvise in each of your gestures, the creative process will not come.  
 **Speaker\_01 - 01:22:16**So, go back and see whatever activities we gave you in foundation course till here.  
That activity is a gesture to basically see how you respond to that.  
Line drawing was given to see how you respond to that.  
So, some people have drawn line in five minutes and said job is over.  
Some people draw straight lines to fill the time and then said I completed the job, I used 45 minutes, but there is no creativity in that.  
Some people use the time to actually do something different.  
So to the same gesture you have three different types of responses.  
 **Speaker\_01 - 01:23:05**And somebody can improvise in that response to create something different.  
and these qualities will not come by knowing it is okay he has told this so I know it that is not going to make you anyway spontaneous you need to practice it  
can you recollect how many activities we gave you from foundation course to now at least 10-15 different activities we have given Each of those activities was given to study how you respond to limited instruction, but do you use your presence, do you use things around you and can you creatively  
respond to that?  
The underlying theory is here, why those things were given and now you go back and see how you responded and whether you are changed in some form while going from one activity to other or you are still like what you were in the beginning.  
So let us try some activities now in the class for you to experience this a little more.  
So can all of you stand up?  
 **Speaker\_01 - 01:24:47**So the first activity is it is called mind tug of war all of you know tug of war right pulling a rope only thing there is no rope here you have to imagine a rope the instruction is very simple it is only a two minutes activity any two people can join and start a tug of war others can join them or  
you can create your own small groups and do that two minutes you can put all the instructions Right?  
 **Unknown speaker - 01:25:20**Yeah.  
 **Speaker\_01 - 01:25:20**You can  
 **Speaker\_07 - 01:25:29**start.  
Start pulling.  
 **Speaker\_05 - 01:25:38**Start pulling.  
Hold the wire.  
 **Speaker\_00 - 01:25:41**I gave you the instruction.  
 **Speaker\_05 - 01:25:43**We hold the wire is in a straight line.  
Catch it in a straight line.  
 **Speaker\_02 - 01:25:53**Okay.  
 **Multiple speakers - 01:25:56**Three, two, one.  
 **Speaker\_05 - 01:26:06**What  
are you doing?  
The last.  
See, guys, what happens in Tagapur?  
 **Speaker\_07 - 01:26:26**If we are pulling, you guys should come this way.  
You  
 **Speaker\_02 - 01:26:48**may start pulling?  
You also  
should go.  
 **Multiple speakers - 01:27:00**Okay, we have to go that same.  
 **Speaker\_01 - 01:27:02**Okay, you can sit down.  
So what were you guys doing?  
Last time foundation course I gave you back drop back.  
What did you guys do?  
We literally dropped.  
Now you repeatedly are exhibiting a characteristic that when somebody gives an instruction you have to first discuss.  
There is no spontaneity in that.  
 **Speaker\_01 - 01:27:43**Spontaneity is how you respond to the gesture.  
Why do you want to mobilize 10 people to plan and then respond why can't you as an individual just respond to that with somebody who is next to you and just do that activity why are you waiting for everybody to organize a row to organize or talk to people just ask yourself that's not spontaneity  
is I told you simple instruction, do a tug of war, with the next guy around you can start this.  
If other people come and join you that is fine, otherwise two of you continue.  
And for others all you need to do is see somebody go and join them, that was also given in the instruction.  
Why is it that people are stuck, they don't know what to do or they are just standing there, some people are giggling, some people have to talk, you see what is the behavior we are exhibiting to a simple activity like this in a classroom environment and what assumptions that it all brings out that I  
cannot do anything as an individual that is the message you are telling if that is the current state of thinking that you cannot do anything then You are only expecting for instructions to be given by somebody to tell something, then you are actually assuming there is a system and I am only part,  
 **Speaker\_01 - 01:29:23**somebody has to give me instruction and I have to do it.  
Then where is the voluntarism, spontaneity, individuality, nothing?  
Why have we come to this state?  
And do we want to continue in this state?  
It will only get worsened as you go forward.  
Because as you grow, there are more constraints, more relationships, more constraints.  
So, they will only restrict your degrees of freedom more.  
 **Speaker\_01 - 01:29:56**But at this stage itself you are imposing lot of things and then constraining yourself.  
Why can't you be more spontaneous?  
This activity is a simple example that our average level of spontaneity is extremely low.  
Is there any major risk in this doing this activity spontaneously?  
Are you going to get killed or ridiculed or anything?  
Then why are we not doing it?  
This is something please think about it seriously.  
 **Speaker\_01 - 01:30:37**Go to the next.  
And was there any improvisation in what you did?  
Some of you were forming the this thing and pulling.  
There are different ways to improvise that.  
It can become one is too many.  
Somebody can fall, lose the game.  
Right?  
 **Speaker\_01 - 01:31:07**When you are pulled you can fall no other side.  
Even in an artificial game I don't want to lose.  
That is what improvisation is different ways of doing the same thing.  
In that moment on the spot can you find a different way to do that.  
If that happens then this whole space will look different.  
All the activities, go back and see, it is not just one activity.  
If you really reflect on all the activities in foundation course and in this course so far, you can ask yourself, where is spontaneity?  
 **Speaker\_01 - 01:32:01**Even in the scrap art, what did we say?  
Just arrange by shape, color and see what emerges.  
Don't have to start with a rule and then wait for everybody to come and whatever is available I can start with that and rearrange and keep rearranging until I find some meaningful patterns.  
Okay, let's try one more activity.  
Next, go to the next slide.  
I want you, each of you probably can form groups of six, six or eight, form a circular group and each person in the group, anybody can be a volunteer, you can say one unique thing about you and may not apply to others in the group, right.  
Now if somebody in the rest of the people they find that they have the same property, right?  
 **Speaker\_01 - 01:33:20**They can agree.  
Those who feel it does not apply to them, you can fold one finger.  
So suppose I say my like is I don't like bitter God, suppose that is my statement.  
If there are other people who don't like bitter God, it's okay.  
If there is somebody who likes bitter God, he can say I like bitter God, so I will close it.  
It is opposite to what has been told.  
So whoever completes all five fingers closed has to go out of the group.  
 **Speaker\_01 - 01:33:56**You can rejoin when the next guy goes out.  
Right?  
So 10, 5 minutes start.  
Come here.  
 **Speaker\_06 - 01:34:07**It will form a circle.  
 **Speaker\_04 - 01:34:10**I'm  
 **Unknown speaker - 01:34:35**cold.  
I like doctor.  
 **Speaker\_00 - 01:34:43**I  
 **Unknown speaker - 01:35:09**don't think.  
 **Speaker\_08 - 01:35:09**Thank  
 **Unknown speaker - 01:35:34**you.  
 **Speaker\_08 - 01:35:34**I'm  
 **Unknown speaker - 01:35:57**good.  
 **Speaker\_08 - 01:35:57**I  
 **Unknown speaker - 01:36:14**don't like that.  
 **Speaker\_08 - 01:36:14**I don't  
know.  
 **Multiple speakers - 01:36:35**and they must like, hey,  
 **Speaker\_04 - 01:36:57**hey Must  
 **Multiple speakers - 01:37:26**not lie, must not lie You  
 **Speaker\_08 - 01:37:46**don't get I  
 **Unknown speaker - 01:38:12**don't relate to it.  
 **Speaker\_08 - 01:38:12**Thank  
 **Speaker\_04 - 01:38:28**you I'm  
very glad.  
 **Unknown speaker - 01:38:45**I'm very glad.  
 **Speaker\_04 - 01:38:46**Someone  
 **Speaker\_08 - 01:39:07**Okay,  
 **Speaker\_01 - 01:39:19**so can you get back, you would have completed  
 **Speaker\_05 - 01:39:35**at least one round, yeah?  
So you can get back to the seat.  
 **Unknown speaker - 01:39:36**I do, I do.  
 **Speaker\_05 - 01:39:37**You sleep for eight hours you have to.  
 **Speaker\_08 - 01:39:45**Bro,  
 **Speaker\_06 - 01:40:12**two fingers left, bro.  
I like one finger, bro.  
What is it?  
What is it?  
Huh?  
Nobody got one.  
 **Multiple speakers - 01:40:14**Really, they  
 **Speaker\_07 - 01:40:25**are not.  
Which means  
every one of you guys are same, that's right.  
Like-minded people.  
You don't have any ethnographic.  
 **Unknown speaker - 01:40:35**Giving presence.  
Neon getting special treatment.  
The entrepreneurs get special treatment.  
 **Speaker\_07 - 01:40:38**First year graduate.  
You know what you wrote in LinkedIn?  
First year graduate looking for intern.  
Really?  
Yeah.  
He's going to leave college.  
No internship that's it.  
 **Speaker\_01 - 01:40:47**Okay so the next activity before we go to this presence I will introduce one more.  
So when I say left all girls need to bark like a dog.  
When I say right, all boys need to meow like a cat.  
 **Speaker\_02 - 01:41:16**Okay.  
 **Speaker\_06 - 01:41:20**So can we start?  
Left.  
 **Speaker\_02 - 01:41:35**Right.  
Left.  
 **Unknown speaker - 01:41:52**Right.  
 **Speaker\_01 - 01:41:53**Yeah.  
There's only one or two barking, right.  
Other shout out bitches.  
 **Multiple speakers - 01:41:58**Or dogs.  
 **Speaker\_01 - 01:42:00**I'm sure all of you individually will be shouting a lot.  
 **Speaker\_02 - 01:42:05**Right.  
 **Speaker\_01 - 01:42:06**Question is why is there so much inhibition is why is there so much inhibition where did this inhibition come from why is it stopping you from being spontaneous in a classroom environment where you probably know each other and there is no major risk of doing it, why are we still so carrying so much  
baggage that we cannot respond spontaneously?  
One is to think about it, but the only way to come out of it is to try these kind of activities.  
So if you go into internet you will find a lot of activities and what is called improv, improvisational activities.  
you can try those experiments among yourselves right but unless you try practice repeatedly theater is another thing right if you learn to act lot of these inhibitions have to go down then only you can actually act so they will put you through a lot of training to remove these inhibitions right now  
we carry too many inhibitions which will stop us from doing things but if you can get rid of few of them then the spontaneity will become more possible.  
Also, if you allow yourself to explore that instability that you are facing whenever somebody is putting a gesture you will feel that instability inside you versus what you are thinking as the generalized other allow try to explore that instability instead of finding always ways to block it then  
 **Speaker\_01 - 01:44:03**this process of spontaneity will become more natural.  
Now, let us do the next activity.  
This is to do in pairs.  
So, wherever you are sitting you form pairs.  
One person needs to give a gift to the other person without saying in words or showing it in any gesture.  
So, all you can do is to say I am gifting you something.  
You should not visually show it or say it.  
 **Speaker\_01 - 01:44:34**The other person should visually indicate what he got or she got as a gift.  
So you can enact the gift that you got while responding to the first person's gesture.  
Once you finish you can reverse and the other person can give the gift and this person can explain through a what gift they got.  
But not using any words please stay calm.  
No talking on this activity.  
Without talking you need to do this activity.  
Right?  
 **Speaker\_01 - 01:45:11**When you are giving, you are only giving, you don't give an indication of what you are giving.  
The other person needs to explain what they got by visually explaining, not again using words.  
You can start five minutes activity.  
 **Speaker\_07 - 01:45:25**I don't know.  
I don't know.  
That's not a gift.  
 **Speaker\_01 - 01:45:32**There is no talking required.  
Just form a pair and do it.  
 **Speaker\_08 - 01:45:36**Why  
 **Speaker\_06 - 01:45:57**do you think I did that?  
It's a guest.  
Is it a cat?  
 **Speaker\_08 - 01:45:59**Book?  
I should remember what I should remember what I think that is.  
You gave me a book.  
 **Speaker\_01 - 01:46:14**Are we still discussing what to do, how to do?  
 **Speaker\_06 - 01:46:20**You gave me a book.  
Why do you, I think that book is a good present for me.  
Okay, probably see I am not a person who reads books.  
Okay, so and this is the first time someone is gifting me a book.  
So probably this might this might be a starting point.  
Starting point at which I start.  
reading books.  
 **Speaker\_06 - 01:46:50**What are you guys doing?  
I don't see any activity  
 **Unknown speaker - 01:47:09**here.  
 **Speaker\_08 - 01:47:14**I think we are giving  
 **Speaker\_07 - 01:47:24**a good story.  
 **Speaker\_01 - 01:47:26**Okay, we'll go to the next activity.  
 **Speaker\_07 - 01:47:29**You don't even give me a gift, bro.  
I already gave you a first one.  
Okay, so it's one more.  
 **Speaker\_01 - 01:47:34**So this activity is called yes and right so anybody randomly can start a sentence.  
The next person has to accept what is told and extend that sentence.  
The next person has to accept what was told previously and extend it.  
There should not be use of a word but or an attempt to close the dialogue.  
And you should not take hours to think what to say.  
 **Speaker\_06 - 01:48:11**So, so.  
 **Speaker\_01 - 01:48:12**The sentence, whatever you say should link to the previous one which has been told.  
And it is an extension of that.  
Right, that is what it is.  
So it can be, anybody can start with any sentence and then the story will flow like that.  
Who wants to volunteer to start?  
 **Speaker\_07 - 01:48:30**Yes.  
Badrish.  
Let's go.  
 **Speaker\_02 - 01:48:38**We have a mic.  
Let's go, let's go.  
 **Speaker\_07 - 01:48:42**I like small children.  
I like small children.  
 **Speaker\_02 - 01:48:51**Continue.  
No, that's what she said as friends.  
That's what she said.  
 **Speaker\_07 - 01:48:55**Start with that.  
No.  
Continue.  
Priyanka, holy fuck.  
 **Speaker\_06 - 01:49:02**Okay, randomly they're giving it.  
I will watch  
 **Multiple speakers - 01:49:21**cricket daily No, it's a yes and no.  
 **Speaker\_00 - 01:49:41**I was walking, I was having bar, something like that.  
Triple ID is an institute.  
 **Speaker\_06 - 01:49:53**Yes, and I woke up at nine o'clock  
 **Speaker\_00 - 01:50:08**today.  
Okay.  
 **Speaker\_03 - 01:50:14**And I went for DS class.  
 **Speaker\_09 - 01:50:20**I missed TSA class by because I woke up late.  
 **Speaker\_02 - 01:50:26**I  
 **Speaker\_09 - 01:50:42**attend SAR class and make notes.  
Yes and then I went for lunch.  
 **Multiple speakers - 01:50:50**In the mess.  
 **Speaker\_03 - 01:50:56**Yes, and I was not satisfied with what I had in the mess today.  
Yes, and I met up with my friend in the mess.  
Then I went to my hostel.  
 **Speaker\_08 - 01:51:14**No, go back, go back.  
 **Speaker\_02 - 01:51:21**I  
 **Speaker\_04 - 01:51:28**used mobile phone while going to hostel.  
 **Multiple speakers - 01:51:32**After going to hostel.  
 **Speaker\_02 - 01:51:39**I forgot my mobile in la hostel.  
 **Speaker\_06 - 01:51:49**Oh, while coming back he forgot.  
 **Speaker\_04 - 01:51:52**I wanted to play volleyball after hostel.  
I wanted to mass class  
 **Speaker\_02 - 01:52:07**sir.  
 **Speaker\_07 - 01:52:08**After mass class I came to social job desing class.  
 **Speaker\_06 - 01:52:13**After class I talked to my parents.  
While as he's running, I've taken the mic and talking about the expert.  
We talk to parents in the break.  
 **Speaker\_00 - 01:52:32**After  
 **Speaker\_04 - 01:52:37**the class I went to a hostel.  
 **Speaker\_07 - 01:52:46**Then my parents called at me.  
 **Speaker\_06 - 01:52:50**My parents asked about my girlfriend.  
 **Speaker\_07 - 01:52:55**I hope someone says that.  
 **Multiple speakers - 01:52:56**Then I went to play.  
 **Speaker\_04 - 01:53:01**Bro, then I went to mess.  
I had my dinner.  
And then I go to bed.  
 **Speaker\_06 - 01:53:16**When I went to hostel, back.  
 **Speaker\_02 - 01:53:24**Then I went to wash my clothes.  
 **Speaker\_06 - 01:53:28**That's a good point.  
 **Multiple speakers - 01:53:31**Go to bed, go to library, don't go to Rome again, go to wash clothes.  
 **Speaker\_06 - 01:53:37**What clothes will you wash?  
You take off these clothes and wash it.  
And I have put it up in morning.  
 **Speaker\_02 - 01:53:46**I think about dying.  
Exactly.  
 **Speaker\_04 - 01:53:49**After drying I watched some YouTube videos.  
 **Speaker\_07 - 01:53:54**What are the videos?  
 **Speaker\_04 - 01:53:56**The next person is going to be unlucky.  
 **Speaker\_09 - 01:54:04**After watching some YouTube videos, I searched some novels in internet.  
 **Speaker\_06 - 01:54:09**Oh, at 12  
o'clock, midnight marbles.  
 **Speaker\_01 - 01:54:25**So what do you see about gesture response spontaneity in what you did now?  
 **Speaker\_06 - 01:54:32**Sir, it was spontaneous but not a proper gesture.  
 **Speaker\_01 - 01:54:38**the opportunity for improvisation.  
Everywhere.  
There are several places where there was an opportunity for improvisation and you are saying no, I want to be stuck in the routine.  
Right?  
All of you are just repeating the routine things rather than using that moment and improvising.  
Somebody says I went to the mess.  
Anything could have happened.  
 **Speaker\_01 - 01:55:01**I found a worm in the food or I could have taken in any direction.  
You are stuck in the classroom, you want to come to the class, you want to repeat in the class and sleep in the class, wake up in the class and attend in the class and put attendance and then somebody says I will go to the mess, go to play.  
This is your routine.  
Are you so stuck in the routine?  
Why are you not able to improvise even in a classroom?  
open story, we have not put any restriction on what you need to do.  
You could have said anything to change the story.  
 **Speaker\_01 - 01:55:45**Not a single person even used that opportunity to change the story in a different direction.  
Right?  
He said I spoke to my parents.  
From that you could have taken another direction.  
They told about something which happened in that village.  
The story can go in different direction.  
totally a new story can emerge if you just follow what is being said and explore it and you don't have to follow what everybody has said what your next guy has said that's all is required that's what is presence is just paying attention to what is happening in front of you and responding to  
 **Speaker\_01 - 01:56:29**that spontaneously and adding a little bit improvisation in that then you will get a totally different story.  
 **Speaker\_06 - 01:56:37**Don't forget.  
 **Speaker\_01 - 01:56:38**Or an interesting direction in this can happen.  
Can you try again?  
Some other people.  
Start with anything random.  
One sentence random starting point.  
You have the freedom to open it up in different way.  
 **Speaker\_07 - 01:56:56**She's looking at me already.  
She's bringing, oh shit.  
She's bringing the mic here.  
Yes.  
I'm here you're phoning, yes, morning.  
 **Speaker\_02 - 01:57:12**I  
 **Speaker\_09 - 01:57:23**watched Dhoni hit six yesterday.  
Yesterday I watched CSK polling the match.  
 **Speaker\_06 - 01:57:43**I stopped streaming after Dhoni 86. Correct only.  
No.  
 **Speaker\_07 - 01:57:54**Yeah.  
 **Speaker\_06 - 01:57:55**He said I... He don't watch Dhoni 8 6. Yes, and then he stopped streaming after Dhoni 8 6. Correct only.  
 **Speaker\_02 - 01:58:02**No, before that.  
What do you want?  
 **Unknown speaker - 01:58:07**Why don't you respond?  
 **Speaker\_05 - 01:58:18**After cricket match I went to Canton.  
 **Speaker\_04 - 01:58:26**After I went to hostel.  
I fell from the steps.  
 **Speaker\_06 - 01:58:38**I fell from the steps.  
Tumbling down.  
I took him to medical center.  
 **Speaker\_09 - 01:58:50**Why?  
You fall from steps, no, sir.  
Then I... Well.  
 **Speaker\_06 - 01:58:57**Oh, he only fall, huh?  
So... It's not helping me to take to medical center.  
I took medicines from medical center.  
The place is amazing, bro.  
It's amazing.  
I fall down.  
 **Speaker\_02 - 01:59:20**After I entered this.  
 **Speaker\_09 - 01:59:25**And again I went to medical checkup.  
 **Speaker\_06 - 01:59:33**What?  
Please don't joke around.  
 **Speaker\_05 - 01:59:37**And then I took some rest.  
And next day I continue  
 **Speaker\_06 - 01:59:47**to go to college.  
Institute.  
And saw your dog caving an insect.  
So the movie stopped.  
Then I played chess with people.  
What?  
I played chess, sir.  
 **Speaker\_06 - 02:00:36**Then I saw a crocodile approaching me.  
Crocodile beat me and I went to ambulance too.  
 **Multiple speakers - 02:00:47**And that ambulance was filled with crocodiles.  
 **Speaker\_09 - 02:00:52**Nice.  
 **Speaker\_06 - 02:00:53**I jumped above the ambulance.  
Then I went to medical center.  
Sir, Axis creative.  
You see, the point is to make jokes.  
 **Unknown speaker - 02:01:11**I  
did.  
 **Speaker\_06 - 02:01:18**The whole point is to  
 **Speaker\_07 - 02:01:31**not stop.  
 **Speaker\_01 - 02:01:34**Yeah, you can do that.  
You can woke up and say I was in a dream.  
See, just notice in a normal conversation like this still we are very restricted in what we are doing.  
I am telling you repeatedly, please look at a very narrow zone we are operating in.  
And if I hear one word the medical center, five times somebody is visiting a medical center.  
At least maybe.  
Imaginary wise people are visiting that center.  
 **Speaker\_01 - 02:02:24**A lot of work is required to make yourselves more spontaneous.  
If you do that, you will see your participation in samgata and other things will be of a different kind.  
The quality of participation will be different.  
that quality you need to develop to be more spontaneous.  
Use this kind of events to be more spontaneous and develop that ability to respond differently.  
Then it will make things more interesting for you yourself and people around you.  
Go to the next one.  
 **Speaker\_01 - 02:03:01**So we did some things in the last five, four, five games we played.  
What was happening here?  
lot of teeth were visible.  
Why teeth are visible just because we played these activities.  
And is there any change in your emotional state?  
So can you give, take a paper and write down, just in half paper can you write down?  
 **Speaker\_06 - 02:03:43**You have a paper, you have a pen.  
 **Speaker\_01 - 02:03:45**How did you feel by participating or observing others in these activities?  
Did you see a change in your emotional energy and why?  
And in the second half of the paper can you write down, give an example of an occasion where you felt you did something spontaneously going with the flow and what happened?  
Just from one page, half page can you write down what you observed now?  
And half page, any past experience where you felt you were spontaneous and what happened out of that?  
 **Speaker\_07 - 02:04:23**You want black or green?  
 **Speaker\_06 - 02:04:27**Anything which...  
 **Speaker\_07 - 02:04:33**as you say sir i'll give you five minutes quickly we can write down five minutes sir okay i meant anything works means something that writes it is working  
Thank you.  
 **Unknown speaker - 02:05:43**Thank  
you.  
Thank you  
What  
 **Speaker\_06 - 02:12:49**was your second question?  
 **Unknown speaker - 02:12:54**What is  
 **Speaker\_07 - 02:13:04**the next question?  
Okay, so can you pay attention to... When you did spontaneous thing, how will you feel about it?  
 **Speaker\_01 - 02:13:17**So how many of you felt some kind of positive energy because of doing these activities the last 20-30 minutes?  
How many of you felt negative energy?  
You are more depressed after doing these activities.  
 **Multiple speakers - 02:13:40**Wow, nice handwriting though.  
 **Speaker\_05 - 02:13:52**What is the second question?  
 **Speaker\_01 - 02:14:01**So, what you can see is social interaction as a connection to emotional energy of the individual.  
 **Speaker\_07 - 02:14:10**No, I don't know, I don't think so.  
 **Speaker\_01 - 02:14:13**It can also go negative.  
After talking to people I can be more depressed, right?  
But talking to people can also create positive energy, right?  
So there are both sides to it.  
So there are when repeated interactions can lead to group formation then essentially what you see is some kind of positive energy emerging which is also contributing to the group formation and stability of that group.  
So a lot of these things if you pay attention why do you go to I can see a cricket match in TV.  
versus I go into a stadium and seeing the match.  
 **Speaker\_01 - 02:15:01**What is the difference?  
Energy.  
There is clearly a shift.  
Even though you cannot see the players, you cannot see the match in any realistic sense in a stadium, people don't mind paying that extra amount because they are sensing a collective increase in energy.  
So what you are paying is for that collective increase in energy that is what you are paying for, right?  
Same is with the movie theater and so on.  
But you can also see that energy will die down after you come back to your hostel.  
 **Speaker\_01 - 02:15:44**It will not stay.  
But where that kind of energy can be sustained, it can lead to creation of what is called shared symbols.  
So people wear the same t-shirt, you carry the flag, right.  
So, you start developing some shared symbols of a group.  
That is one way you can start seeing that a group is forming and there is some common shared symbols representing that group.  
It could be language, it could be any of the signs that people use.  
So, that is one characteristic through which you can notice group formation and emergence of new symbols and shared symbols within a group.  
 **Speaker\_01 - 02:16:31**So the question is how do you sustain this?  
Under what conditions it gets sustained under what conditions it dies down?  
So there is one theory called interaction rituals theory which gives an explanation of under what conditions this kind of interactions between people can lead to generation of positive energy and formation of a group and having shared symbols where the next time people want to join that group  
because of that energy that it creates.  
So you go and attend temple rituals.  
Why do you attend temple rituals?  
It is the collective activity which goes on there.  
 **Speaker\_01 - 02:17:24**the way the ritual is down the sound and everything, right, it adds to something to your energy, so you end up going and joining those kind of rituals.  
So that's the kind of explanation it gives to why certain social activities are performed and how they lead to group formation and energy creation.  
So I'll just highlight the main elements of this, go to the next slide.  
So how interaction builds emotional energy This is what this theory essentially talks about.  
It is called interaction rituals theory.  
So the two preconditions for emotional energy to increase from interaction are the first one is what you see is co-presence of human bodies.  
That physical co-presence is very important.  
 **Speaker\_01 - 02:18:16**Though the same thing virtually you may not get that effect.  
It is physical co-presence is a very important aspect.  
Second is there are some barriers to outside environment.  
So, if you take a classroom here, you have a barrier where not everybody can come here and you are co-present.  
 **Unknown speaker - 02:18:38**You are doing it today.  
 **Speaker\_01 - 02:18:39**You compare it with the 12 angry man movie, 12 people are co-present and there is a room is locked.  
So, these are the two preconditions for a potential interaction leading into emotional energy.  
But just because you have a locked room and a collection of people, it does not directly become this thing.  
So what happens next?  
Next is, is there a shared mood and a common focus of attention?  
If people have assembled together and there is a physical enclosure or an environment or a boundary, Do they have some common shared mood and one focus of attention?  
If that focus of attention, common focus of attention is not there, no group energy will come from that.  
 **Speaker\_01 - 02:19:33**Similarly, if there is no shared mood, right, all of us are in the same wavelength and feeling in the same way because we are together, that's a shared mood which is getting created.  
If these two are not happening, then it's not going to any group formation will not happen.  
So you take your activities of doing the 12 people doing these activities.  
You compare this with how you did in the first collage and the next scrap art.  
In collage we asked you to go outside and come.  
There was no group this thing, it's all randomly people going and doing random things and all.  
Whereas in the next activity we put you inside a room and said do scrap art by sitting in a table next to each other.  
 **Speaker\_01 - 02:20:18**People said we enjoyed collaboration and it's not collaboration it is actually there is common focus of attention created and by making you sit in a manner which is facing each other there is some common shared mode which is getting created.  
So what we did is not random things.  
There is a lot of thought behind what we did.  
So you need to understand what you went through.  
If you want to really analyze why collage activity did not create that much energy compared to scrap art.  
This is the reason for that.  
Only when it reaches above certain threshold, then what you call as intensity of group emotion starts coming.  
 **Speaker\_01 - 02:21:04**So, we like being together.  
That is a notion which will start developing.  
I want to be in their company.  
Whenever we get together there is some common energy or some shared mood which is emerging.  
So I enjoy being in that group.  
This is what is called group emotion, intensity of group emotion.  
If that reaches certain level and intensity of mutual awareness of focus of attention.  
 **Speaker\_01 - 02:21:35**If we collectively start looking at that common problem and start developing like We asked you to rearrange the parts to see what emerges.  
Now, if you had done that activity in the way we suggested by rearranging, rearranging and seeing something emerges, it could have really got you into some mood.  
If you had done that activity saying let one guy do it, let all of us will sit and watch, that same focus of attention is not there.  
So, I have seen groups where some people are just sitting.  
we will not touch, only if you guys are doing it then there is no common focus of attention.  
So, only when this focus of attention and group emotion reaches certain thresholds then you will start seeing the group solidarity or what is called symbols of group membership emerging.  
So, one of the symbols of membership is what we have suggested can you convert that into a design.  
 **Speaker\_01 - 02:22:40**can you apply for a design.  
Now suppose that design gets registered, then you have something common that you have created which all of you can relate to.  
Now go back to the flute, the flute activity from where you started observe this set of activities in that whole process.  
Creation of that flute, playing that note and doing this, the flute is itself an object which is emerging from that process.  
So, there is a different kind of group solidarity and group membership which will emerge out of that.  
Those groups which have not been very coherent or did not do that they will feel like no one person in this group did everything other people did not do fighting between the people all this will happen.  
in places where this common focus of attention is not there.  
 **Speaker\_01 - 02:23:36**They may be friends, they may want to be together, but collectively are they able to do some common have focus of attention and produce something creative that may not be there.  
So we are talking when we say teams, teams are need to have some common purpose towards which they are working.  
It is not for friends joining and saying we are a team, we are not a team.  
There are four friends, you may have shared mood, shared interest and sit in a canteen and discuss or go to a movie and chat that is fine.  
Can you sit and produce something creative?  
Only when you do this then you call yourself a team.  
You have the same challenge in startups one person may come up with that idea but one person cannot be a startup.  
 **Speaker\_01 - 02:24:27**unless he creates a team which wants to take that idea forward, that company cannot really survive.  
So, for which they have to not only enjoy being together, they should enjoy doing that common work together.  
That is where really a team is beginning to take shape and when you have that kind of scenario then you will have something shared symbol, shared this thing like every time we meet in this place and talk or that place in talk.  
So, these things start becoming more your shared symbols or signs of group membership.  
And when this sustains over a long period of time, then you create energy for more people or the same person to repeatedly come for this meeting.  
So, they enjoy coming to that meeting.  
They will make time to come and attend that meeting.  
 **Speaker\_01 - 02:25:23**Otherwise, you can give one right reasons why I should not come.  
Now, look at a classroom environment from the same perspective.  
Classrooms are not anywhere like this because there is no common.  
Even though the intent is to have a common focus of attention and a shared mood, both of them may not be even satisfied.  
You have a physical environment and a collection of people.  
No shared mood, no focus of attention.  
other than this common board is there but that is not focus of attention.  
 **Speaker\_01 - 02:25:51**Are you physically engaged in that process?  
If you are not engaged, we are only a collection of 150 people here.  
So the challenge for you is you as individuals, what are you doing to bring this collective focus?  
If you are saying it is only the instructor's job to ensure everybody is, it's not going to happen.  
each individual needs to look at how he can participate in this process.  
Then only this what you call as classrooms becoming more engaging and productive that will start happening.  
We are too far away from that kind of classroom environments.  
 **Speaker\_01 - 02:26:40**So this is what is the theory of interaction ritual.  
So this to a large extent explains your clubs.  
your small group formations, people will form teams break up again form team break up because why that is not happening because both these parameters have to converge that focus of attention everybody should have interest in coming together and they should have something common to produce and this  
should lead to some outcomes which encourage them to come back and join when the cycle operates repeatedly then only groups start emerging.  
you look at the 12 angry men also from this perspective you will see initially there is collection of 12 people then one person joins then another two people join then you can see the body language between those people who joined they will be exchanging smiles and others and then you will see at one  
stage the entire group new group emerges and other person gets isolated right So you can visually see how the group pattern emerges and how a common understanding about that problem and a shared mode starts emerging in them.  
This is what really you need to pay attention in what you are doing.  
 **Speaker\_01 - 02:28:04**Compare your collage activity with the next activity.  
Now you show us whether really there is something different that you can do in the third activity which we have given you, which is the poster.  
Can you show us the difference of whether really a team is working here and the quality of your output how different it is compared to the previous two activities which it is.  
Then you will really understand what group dynamic means, what it means.  
So at the root of it, am I being spontaneous, am I participating, am I finding ways to improvise.  
If each individual does that, then collectively there will be a different kind of performance at the group level.  
Otherwise, we will only be getting into other arguments of you should do the job, I should do the job, all this kind of stuff.  
 **Speaker\_01 - 02:29:02**So, that is what the interaction rituals theory says.  
Go to the next slide.  
And yeah, we can add like what I said is what you call as this emotion is something which is very variable.  
As you keep interacting, the emotions keep changing and they don't stay the same for a long period of time.  
So it's a constant process repeated interactions with variety of people is what leads to your personality or your identity or your levels of emotion and so on.  
Go to the next.  
If you want you can try this activity for yourself you don't have to submit.  
 **Speaker\_01 - 02:29:45**You just create a graph of since the time you came here and see how your emotional energy varied over time.  
What were the group factors which probably led to improvement in energy or destruction in energy?  
So if you draw a graph of emotional energy on a scale of 1 to 5, right across time, month 1, month 2, month 3 like that.  
Where did you see, where did you see it changing over time?  
And what were those group interactions which are probably contributing to that?  
Then you will probably get a sense of your participation, the kind of groups you are interacting with and how it is contributing to your emotional energy.  
This is something you can do for yourself, need not submit it.  
 **Speaker\_01 - 02:30:45**but essentially look at using this model to understand.  
So we will stop here now the next week we will discuss when you have this repeated interactions how networks can emerge from that and the historical context we will look at please read that case study on electric vehicles it is there in the portal read that case study and come so that we will  
discuss that in the class.  
So, that is what we will do in the next session.  
So, your final poster session will be in the week of two weeks from now which is 23rd or 24 or 22nd is that week, right.  
That week you will have to present your poster.  
Each team needs to present a poster highlighting one positive aspect of whatever phenomenon that you have observed.  
 **Multiple speakers - 02:31:37**How to create the poster we will discuss in session 11. or then we should have finished data collection.  
 **Speaker\_07 - 02:31:46**Next week is the last week.  
Next week is the last week.  
We'll be completing.  
Later last week, no.  
Let's go.  
Until team 32, everyone is present.  
 **Speaker\_06 - 02:31:58**Everyone is present.  
 **Speaker\_07 - 02:32:00**Everyone.  
 **Speaker\_06 - 02:32:04**What are you?  
 **Speaker\_07 - 02:32:07**Team 32.  
foreign.