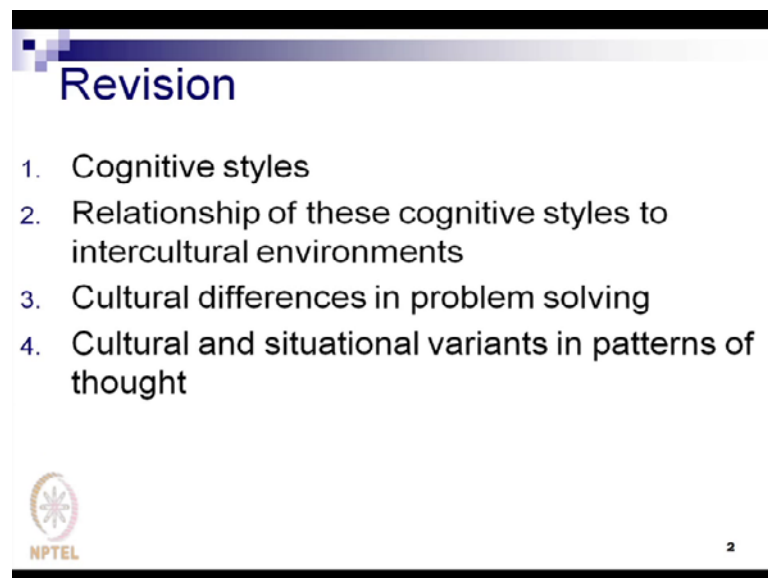


International Business Communication
Prof. A. Malik
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Lecture - 10
Intercultural Communication: Thought and Speech (Contd.)


Welcome back to the class, we were talking about Thought and Speech in International Business Communication. And so we will continue with the same thing today as well, we will first revise what we did last time.

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Revision

1. Cognitive styles
2. Relationship of these cognitive styles to intercultural environments
3. Cultural differences in problem solving
4. Cultural and situational variants in patterns of thought

 NPTEL 2

We talked about cognitive styles and we specifically talked about the field dependent and field independent cognitive styles, we talked about reflectivity and impulsivity, we talked about tolerance of ambiguity, then we talked about the relationship of these cognitive styles to intercultural environments. We also discussed, I wanted you to think about the cultural differences in problem solving, how is your problem solving or how is the manner, in which you solve problems different from the manner, in which your classmates from other cultural backgrounds solve problems.

What are the differences in the manner, in which you think about problems and as a pose to the manner, in which other people think about problems, rural urban differences, the differences across different states within India. So, all those things influence what you think, what you think about and what you say, and ultimately how whatever you say,


gets interpreted is also influenced by the manner, in which we think about things. So, I also wanted you to think about the cultural and situational variants in the patterns of thought.

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Cultural differences in problem solving

(Kaplan, 1970 in Lieberman, 1994)

- Linear and direct: e.g. English
- Tangential and semidirect: e.g. Semitic
- Circular: e.g. Asians
- Circuitous: e.g. Romance cultures
- Combination of direct and circuitous: e.g. Russians

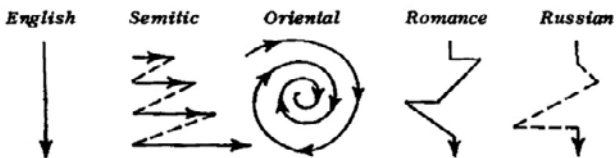


Now, moving on, let us talk a little bit about the cultural differences in problem solving and Kaplan has discussed this in a seminal paper and he talked about the different ways, in which people from different cultures solve problems. The English for example, solve problems in a very straightforward, direct manner.

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Cultural differences in problem solving (Contd.)

(Kaplan, 1970)



English Semitic Oriental Romance Russian

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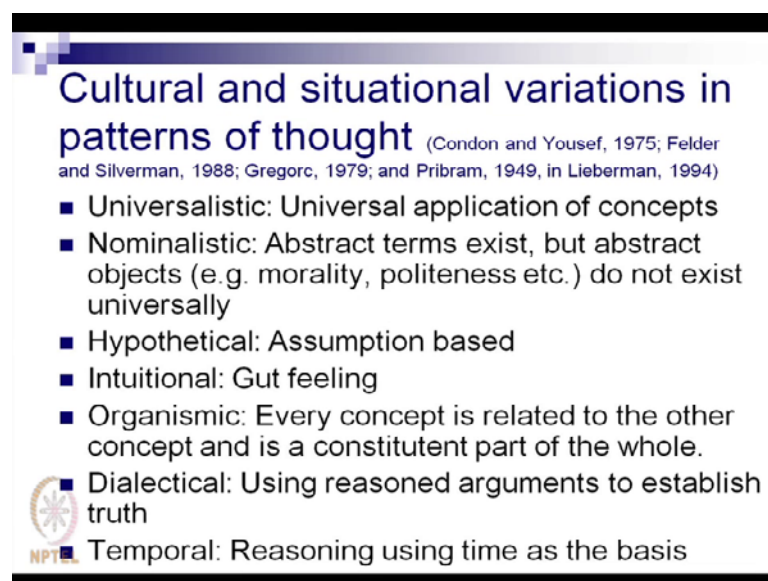


So, they will just go from point a to point b and that is how they solve their problems, the semitic on the other hand, solve their problems in a tangential and semi direct manner which means, they will go from point a to point b. Then they will come back to revise point a and go to b plus 1 and then they will come back revise a to b plus 1 and go to b plus 2 and that is how they solve their problems or think about their problems. The oriental cultures on the other hand, like to go about the problems in a circular manner.

So, they will start from a general area and then slowly build a case and then come to the point, so in a spiral fashion where, they slowly zeroing on the point covering all ground around the problem and then reach the crux of the problem and this is the circular manner. The circuitous manner is followed by the romance cultures and what they do is, they sort of, they will cover some ground on one side and some ground on the other side and instead of going directly to the problem, they will try and build broader base for approaching the same problem.

And so they will build this broad based for approaching the problem and they will reach the problem. The Russian cultures on the other hand, may cover some grounds, some broad base and also at times, may just approach the problem directly. So, different people, different cultures have developed, different styles of solving their problems and thinking about these problems and speaking about, how they solve their problems and speaking about, how they do different things.

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Cultural and situational variations in patterns of thought (Condon and Yousef, 1975; Felder and Silverman, 1988; Gregorc, 1979; and Pribram, 1949, in Lieberman, 1994)

- Universalistic: Universal application of concepts
- Nominalistic: Abstract terms exist, but abstract objects (e.g. morality, politeness etc.) do not exist universally
- Hypothetical: Assumption based
- Intuitive: Gut feeling
- Organismic: Every concept is related to the other concept and is a constituent part of the whole.
- Dialectical: Using reasoned arguments to establish truth
- Temporal: Reasoning using time as the basis

Some cultural and situational variations in the patterns of thought, we have the universalistic style of thought which means, some cultures believe that, concepts are universally applied. So, for example, what is fair in one situation will also be fair in another situation or say, when we are talking about management, the output of any activity should be measured in terms of, what one has been able to achieve and tally it with the number of man hours spent on the job.

And see, that is how efficiency is calculated and it is not the quality of time, it is more about the quantity of time and that quantity remains the same, whether it is a man or a woman or people of different ages or so that, same kind of efficiency is expected from different people and that is the universalistic pattern of thought. The nominalistic pattern of thought on the other hand, believes that abstract terms exist, but abstract objects do not exist which means, that hard work for example, is an abstract object.

Everybody cannot be expected to be working hard, this is something that is specific to some people. Morality, politeness and all, are concepts that cannot be applied to everybody, some people are moral, some people are not, some people are polite, some people are not, so we go on a case by case basis. Hypothetical pattern of thought would be assuming that, everybody is hard working, we expect this much of work or assuming that, people are not going to be able to put in more than 80 percent of their actual capacity, we will decide on things in a certain manner.

So, we have these assumptions and then we prove or disprove these assumptions by way of or by talking to people or by experiencing different things. The intuitional pattern of thought is, where we go by our gut feeling, we feel it is not fact based, it is not indicative of anything that is happened in the past, it is a gut feeling. It is an intuition that, if you motivate people enough, they may even work upto a 110 percent of their perceived capacity.

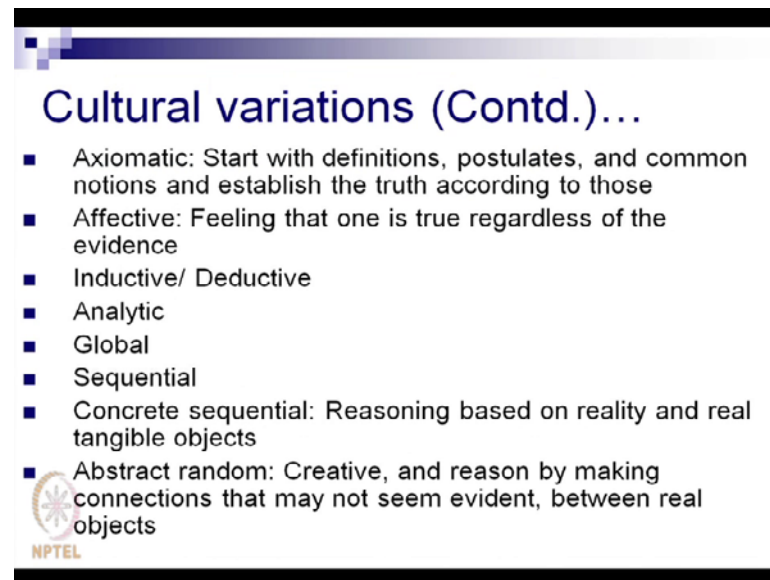
So, it is a gut feeling, it may be proven wrong, but it has been seen generally, that is what people would say, my gut says that if I treat my subordinates right, they will work better than the best of their ability and they will also be loyal to the organization. So, that is an intuitional style of thinking, so if I am in a problem, where people are not working upto their full capacity, I do not give them numbers, I just motivate them, that is the intuitional pattern of thinking.

Organismic on the other hand, is where we feel that, every concept is related to the other concept and it is a constituent part of the whole. So, when we are talking about an organization, where people are not motivated or where people are not able to work to their full capacity we say, it does not matter if everybody is not putting in their 100 percent, if one person is taking on the burden of another, it is all right. We are all constituent parts of the whole and we may or may not be able to give it a 100 percent at all times.

So, as long as somebody else who we are working with, is able to compensate for our loss of work it is fine, we are all parts of a whole, we have to function well as whole not as individual constitutions, we are one organism and these are all different parts of the same organism. The dialectical method of thinking, is where we say that, if we have a problem, we need to find a cause and effect relationship. There has to be some logic and this is very different from the intuitional pattern of thinking, where we say that, I believe I feel that this is going to be so.

And dialectical is where we say that, everything has to have a logical reason, there has to be a logical backing for every thing that we see in this problem, there has to be a logical backing for every solution we propose to this problem. Temporal is, where we reason using time as the basis, we let time heal, we let time take it is own course and we let the emphasis on time or we say that, if you leave something long enough, it will take care of itself. So, there may or may not be a logical backing to support the solving of problems, sometimes time just tempers people's emotions, times just helps reprioritize things and it just helps heal all.

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Cultural variations (Contd.)...

- Axiomatic: Start with definitions, postulates, and common notions and establish the truth according to those
- Affective: Feeling that one is true regardless of the evidence
- Inductive/ Deductive
- Analytic
- Global
- Sequential
- Concrete sequential: Reasoning based on reality and real tangible objects
- Abstract random: Creative, and reason by making connections that may not seem evident, between real objects

NPTEL

So, that is what some people think, we also have the axiomatic pattern of thinking, where we start with definitions, postulates and common notions, and establish the truth according to those. So, we say that, assuming this is how we define x, y and z, this is how we define an organization, this is how we define a perfect employee, this is how we define optimal output and we measure everything against these axioms or commonly held beliefs or the definitions, that we have arrived at by some method of standardization or benchmarking.

Then, we have effective thought which means that, one is true regardless of the evidence, I am putting in my work, I know I am true at heart, I know that I have been giving it a 100 percent, I know my organization has been giving it a 100 percent. So, I know, I feel it is not gut, it is my belief that, I have so much of emotion invested in it, I feel that this is what my role in the organization is like, and because I feel so strongly I should be believed.

Then, we have the inductive and deductive style of reasoning or problem solving and this is something that, we have all talked about or discussed or learnt. So, general to specific and specific to general, and I will let, you all figure out which is which, you need to do some home work and this is just common sense, so I will just let you to figure this out. We have the analytic, where we have facts and we let the, we leave room for interpretation.

I may interpret the same information in a different manner using a different kind of logic, somebody else may interpret the same information in a completely different manner using completely different kind of logic. We have global which means, a universal, a large, it is an overarching the pattern of thought, where it is more inclusive, we have sequential which means, more linear, we look for sequences, we look for one thing leading to another, leading to another and so on.

We have concrete sequential, which is reasoning based on reality and real tangible objects. If I can see it, it makes sense, if I cannot see it then it does not make sense, that is concrete sequential and these things have to be connected to each other. We also have abstract random, which is the exact opposite of the concrete sequential, which is creative and we reason by making connections, that may not seem very evident between real objects.

So, that is the abstract random style of thinking and this list is by no means exhaustive, these are just few categories that researchers have over the years come up with to explain, how different people think and solve problems and arrive at conclusions and interact with each other and understand the world around themselves. And when we are talking about international business communications, specifically intercultural communication and, thought and speech within intercultural communication, we must understand and accept, and celebrate these differences between people.

And if we are sensitive to these different patterns of thought, we cannot expect anyone to think like us. I am teaching you this course, I hope that you will become sensitive, I hope that you will understand what I am saying, I hope that you will agree at some point with whatever I am saying. But, I can only hope, I cannot just force it down anyone's throat, I cannot force you to believe what I believe.

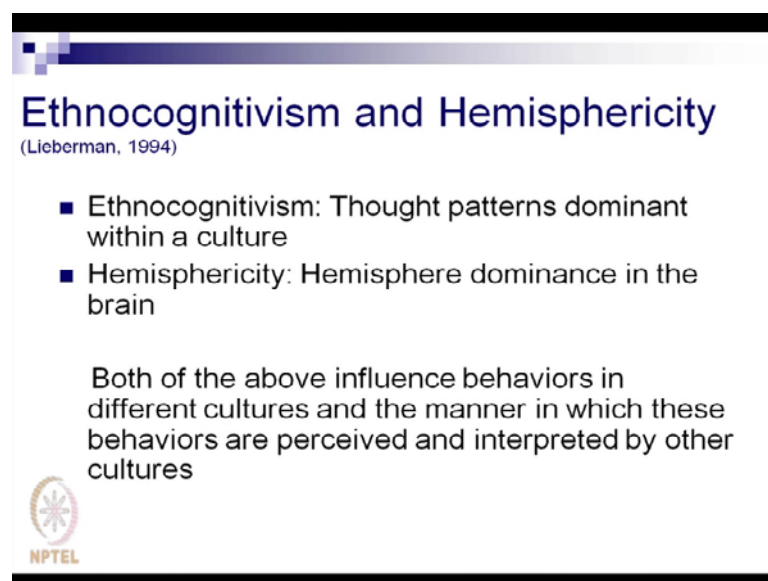
I understand that, there will be some of you who will not agree with what I am saying, there will be some of you who will not be convinced, I may not be able to convince some of you, no matter how hard I try and that is ok, because we all think differently. There could be some people amongst you who are not sequential thinkers, there could be some people amongst you who think only in terms of images. There could be some people among you who think only in formulae and patterns, there could be some people among you who think in terms of real life situations, applications to real life situations.

So, you could be saying, whatever she is saying sounds very fancy, but unless she is able to give me a real situation that I have experienced or seen, I am not able to understand anything. So, there could be some people who might be able to relate to whatever I am saying in an even more abstract manner than what I am using. So, we are all different and that is fine, that is absolutely fine as long as we understand that people who we are interacting with, could be thinking differently than us, could be solving problems differently than us, could be saying things differently than we do, could be saying the same things differently than we do, half of our job is done.

Management is all about communicating your expectations to the people who can fulfill them and getting these people to do the things that you want them to do, that is what management is, that is what we try and do. We are ultimately here to make money, when we manage something, especially in business, business; the ultimate goal is to make money by ethical means, by using benchmarks in the best manner possible, by the most optimal use of resources and again by ethical use of resources.

So, people we have to get things done by people and in order to get things done, we have to appeal to their comfort zones, which is what I have been stressing on, since the first lecture. And in order to do that, we have to understand where they are coming from, what they might be thinking, how they might be thinking about different things and that is where all that I am telling you now, comes in.

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Ethnocognitivism and Hemisphericity

(Lieberman, 1994)

- Ethnocognitivism: Thought patterns dominant within a culture
- Hemisphericity: Hemisphere dominance in the brain

Both of the above influence behaviors in different cultures and the manner in which these behaviors are perceived and interpreted by other cultures



NPTEL

Let us move on to the next part of this lecture, which is Ethnocognitivism and Hemisphericity, again two huge words that means, something very, _—very simple. Ethnocognitivism means, thought patterns dominant within a culture, our culture does this in this ~~manner~~, manner; this is how we solve problems. If somebody falls sick, we start with home remedies, may not make sense to anyone, you have a stomach ache you go and have lots of plain water to start with, some people believe that and it works for them.

If you have any infection, you have a mosquito bite, you rub iron something made of iron over it, there may not be any medical reason to support this theory, but some people have faith in these things and it works for them. You have a bee sting, you take the biggest piece of iron that you can find, it can be nail not rusted nail, it could be a key and you just rub over it and it goes away, that is what people say, I am not propagating that.

But, all I am trying to say is that, some people feel that way, that is how things are done in their culture, you use home remedies before you go to a doctor fair enough, that is how our culture does this. When you are trying to build a house, you call everybody, you buy a piece of land before you even break ground, you have some sort of a prayer service or you pour water in some corner of the land, that is how our culture does it. We will not sit and plan, we will not get a blueprint of the floor plan passed.

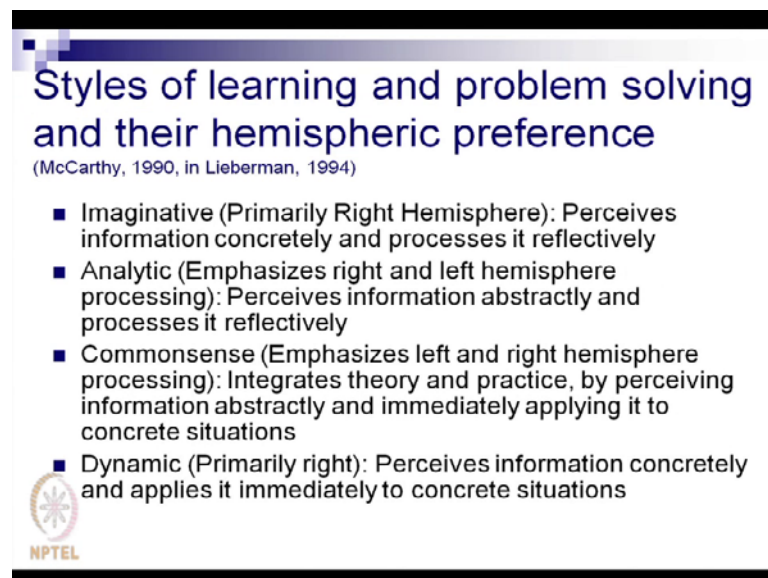
Before we do certain things and that is what, that is culturally dictated or people talk about [FL] and some people believe in it, it is cultural. So, again that is, we go by the thought patterns that are dominant in our cultures and that influences how we think about things and what we say about them, coming from our own cultures, this is what defines our contexts, Ethnocognitivism, just break it up. The second thing that influences, how we think about things and solve problems is Hemisphericity.

You must have heard about the different parts, the different hemispheres of your brain, dominating different kinds of activities, so left brained and right brained people. And we talk about the more analytical part being dominated by the left side of the brain and the more creative part being dominated or being taken care of by the right side of the brain. So, hemisphere dominance in the brain is very, very it is specific to individuals, it is not culture based and that combined with, what our culture dictates or what our culture trains us to do, will shape how we respond to situations.

And both of these influence behaviors in different cultures and the manner, in which these behaviors are perceived and interpreted by other cultures, so it is **E**thnocognitivism and Hemisphericity. Nature controversy, this is something that has been ongoing in the human sciences or social sciences also, psychology, sociology, and topology. We talk about the nature nurture controversy which means, what we are born with and what our environment trains us to do.


And how we do things is, shaped by both of these factors, and so that is what **E**thnocognitivism and Hemisphericity is all about. What my environment, what my culture trains me to do, how my culture trains me to solve problems and how I inherently am inclined, genetically inclined to solve these problems.

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Styles of learning and problem solving and their hemispheric preference
(McCarthy, 1990, in Lieberman, 1994)

- **Imaginative (Primarily Right Hemisphere):** Perceives information concretely and processes it reflectively
- **Analytic (Emphasizes right and left hemisphere processing):** Perceives information abstractly and processes it reflectively
- **Commonsense (Emphasizes left and right hemisphere processing):** Integrates theory and practice, by perceiving information abstractly and immediately applying it to concrete situations
- **Dynamic (Primarily right):** Perceives information concretely and applies it immediately to concrete situations

 NPTEL

Some styles of learning and their problem solving and their hemispheric preference, we have the imaginative style of learning, which is primarily right hemisphere. And people who have the style of learning usually perceive information concretely and process it reflectively which means, you see things, you take in things, you perceive it as concrete pieces of information.

But, when it comes to processing this information, you process this information reflectively or creatively or by using methods that may not seem or by using connections, making connections that may not seem very obvious to a person who is very very logical minded. It is not illogical, it is intuitive, it is reflective, there is some connection

somewhere, that you cannot put your finger on, but it works. So, you think out of the box, you think creatively, you think in terms of abstract things and you go from there, and that is how you solve problems.

So, that is primarily right hemisphere, it is called the imaginative style of learning then we have the analytical style of learning, which is we emphasize right and left hemisphere processing. So, it is ((Refer Time: 23:37)), none of whatever I have told you happens in isolation, the problem solving styles that we talked about also happen in combination, the manner in which we learn also sometimes takes place in combinations, it is both sides of the brain are working, sometimes one takes charge, sometimes the other takes over.

So, in the analytic style of learning, we perceive information abstractly and process it reflectively which means, that we take the information and we reflect on it, and intuitively we respond to it. Commonsense, integrates theory and practice by perceiving information abstractly and immediately applying it to concrete situations. So, that is commonsense which means, we take the information and we taken concrete information and we make logical connections then we connect it to the memory traces in our brains.

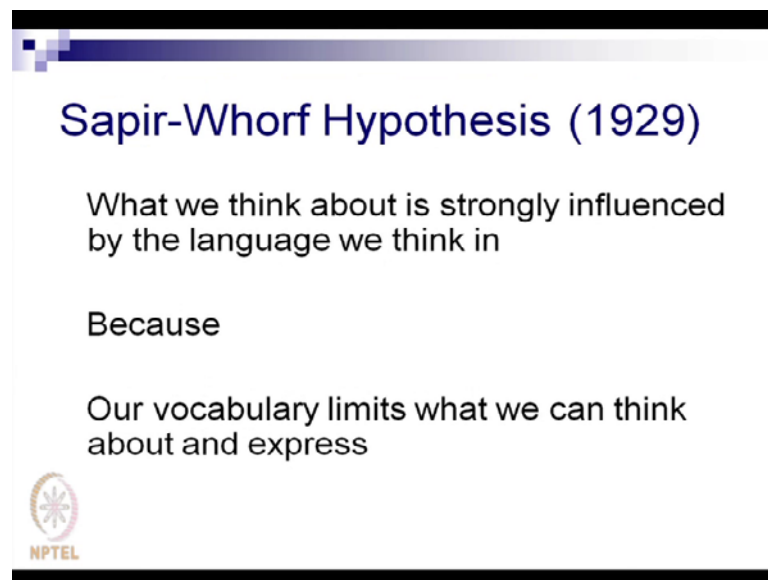
And then we apply it to commonsense situation, how would whatever I have thought about or how would whatever I am dealing with, apply to commonsense or to day to day situation. So, we take a situation that fits this problem best and say, this is how I understand the situation, we take the concepts, we have learned and apply them to real life situations. Dynamic, primarily right hemisphere, we perceive information concretely and apply it immediately to concrete situations.

So, we take the information and we immediately apply it to concrete situations, we get the information from concrete sources. It is something tangible, it is something we can see, we can believe and we take this information and then we apply it to real situations and these are the different styles of learning that people follow. And what are the implications of these styles of learning, you must discuss this in class. The implications are that, when we had training new people, if we know how they may be learning or how they may be processing the information we are giving them, it will become easier for us to appeal to their comfort zones.

And that is the main application of, whatever I am talking about to international business situations. People will come from different backgrounds, they will come from with

different inclinations, they will come with different ideas about situations and we have to help them learn new things in our organization. And that is where, this knowledge of different communication styles, different learning styles, different problem solving styles comes in.

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Sapir-Whorf Hypothesis (1929)

What we think about is strongly influenced by the language we think in

Because

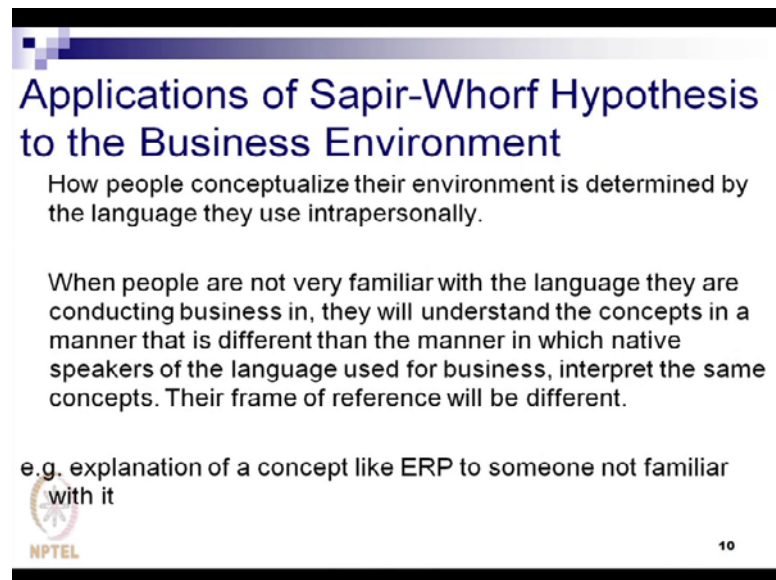
Our vocabulary limits what we can think about and express



The other important concept in this class today is this Sapir Whorf hypothesis, s a p i r is not pronounced as Sapir, it is Sapir, Sapir Whorf hypothesis. And according to this hypothesis, what we think about is strongly influenced by the language we think in. Now, this is another interesting concept, what we think about is influenced by the language we think in. And the reason for that is, that when we think we use words and where do these words come from, the language that we use, these words come from the vocabulary that we are using.

So, everything revolves around words and just imagine, if by some work of fate or by in some accident, people lost their ability to identify words, it does happen, it is called aphasia. Our vocabulary is so important to us and the vocabulary is a tool, that we use to identify things around us, to understand the world around us and our vocabulary limits what we can think about and express.

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Applications of Sapir-Whorf Hypothesis to the Business Environment

How people conceptualize their environment is determined by the language they use intrapersonally.

When people are not very familiar with the language they are conducting business in, they will understand the concepts in a manner that is different than the manner in which native speakers of the language used for business, interpret the same concepts. Their frame of reference will be different.

e.g. explanation of a concept like ERP to someone not familiar with it

 NPTEL 10

Now, the applications of Sapir Whorf hypothesis to the business environment, how people conceptualise their environment is determined by the language they use intrapersonally and interpersonally. For example, the explanation of a concept like ERP, Enterprise Resource Planning or any ((Refer Time: 29:00)) for that matter, someone not familiar with it, would be probably Greek. So, what do I have to do, I have to explain this in a language that they understand.

For us, this plastic thing, this is a mouse, now about 20 years ago if somebody said, talked about a mouse, we would think about our little furry pest, rudent, running up and down, people screaming, that is what a mouse meant, that was our vocabulary was like. We had no idea about words like the internet, Google, Yahoo, search engines, HTTP, HTML, all those terms were not even invented say twenty five years ago. But now, we use them in the normal language of communication and how has this vocabulary expanded, this has expanded, because of the need that has come up.

We take one word and try and find more meanings of that word and we develop a new connotation of the same word, just as we did in the case of this mouse. [FL] it is like a mouse, it is like a [FL] that runs from one point to another, it just goes from one part of the screen to another really quickly, it has a tail like a regular mouse does. And so it is got a cute little shape, it is almost the size of a normal field mouse or a small house rats or bigger mice or smaller.

So, we have these new terms and our vocabulary has now expanded and the application here is that, when people are not very familiar with the language they are conducting business in, they will understand the concepts in a manner that is different than the manner, in which native speakers of the language use it for business, interpret the same concepts. So, if English is a second or a third language for you then the terms that people use may not be very familiar, the connotations may not be very familiar to you.

I will give you an example and I will use the same example next time in the next class when we talk about translation. But, just to give you an idea, a word like snow, we talk about the snow and for people who are not familiar with the snow, snow is something that falls from the sky, instead of rain. It is these white powdery very cold substance that falls from the sky, but snow is snow is snow. And then when we talk about people who live in the snowy regions, so for us, snow is different from slush, which is different from sleet, which is different from hailstorm.

So, it is rain and then we have hail and then we have snow and we have sleet and we have slush and we have black eyes, black eyes is the dirty eyes that gets packed on the road with the pollution and with the effluents of the vehicles on the road and it causes a lot of accidents. And then we go to the Eskimos and Eskimos have so many different words for snow, they have a different word for falling snow, they have a different word for snow that falls quietly as supposed to snow that comes along with snowstorm, they have a different word for large flakes, they have a different word for small flakes, for us snowflakes are snowflakes.

So, this is how the Sapir Whorf hypothesis influences how we do our business, the language that we use to express ourselves defines what we talk about. I will give you another example, there is no word for divorce in the Hindi language, so when we talk about divorce, we talk about the end of marriage and the end of marriage means, that the court gives you a piece of paper that says, you are no longer married. But, in cultures where the divorce is common, where the word divorce is used often, what does it mean.

It means end of marriage, it also means freedom from a painful relationship, it also means freedom to find a new partner and start life afresh, it also means a second chance, it also means custody issues, it also means custody battles. So, all of these things come with divorce, but when you talk about divorce in a culture where it is not so rampant or

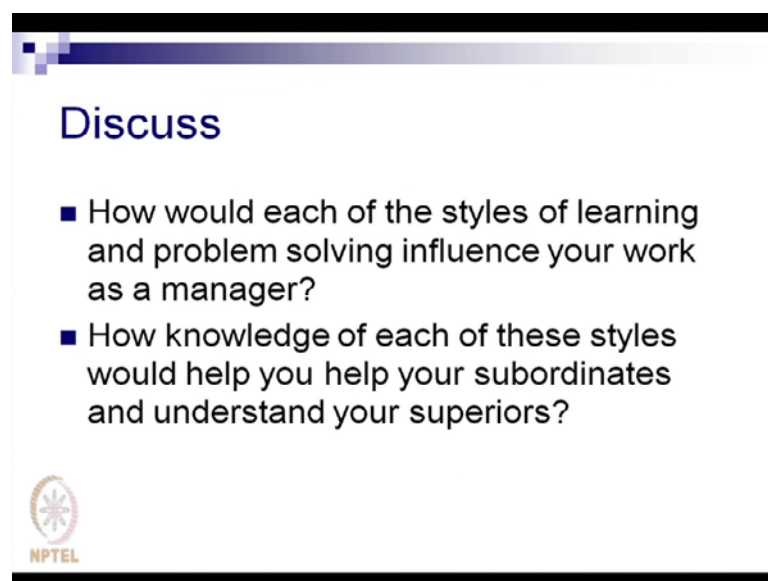
in a culture that does not use that as just recently started using the word divorce, all these things need some thinking, they do not come to them automatically.

And then it means breaking of marriage, it does not mean a happy event, divorce is never a happy event, but still it does not mean a happy event. But, cultures that have been using the word divorce have now reached a stage of maturity and people actually see it, as an opportunity to restart their life again. That is nothing right or wrong about these two interpretations, how we interpret this same thing, will depend on what our culture is made up of or how our culture views different things.

So, that is what Sapir Whorf hypothesis does, to the way we think about things and that is the application. In any organization, when we introduce new concepts like, I told you about the ERP, people who are familiar with the enterprise resource planning will see it differently, people who are not familiar with enterprise resource planning will find it hard to cross the concept and get used to using the ERP system.


And that is how, it limits what we think about and what we ultimately talk about and then slowly when we take these words into our vocabulary, we start thinking, we start processing them, we start thinking about these things differently, more maturely, in a more evolved manner.

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Discuss

- How would each of the styles of learning and problem solving influence your work as a manager?
- How knowledge of each of these styles would help you help your subordinates and understand your superiors?

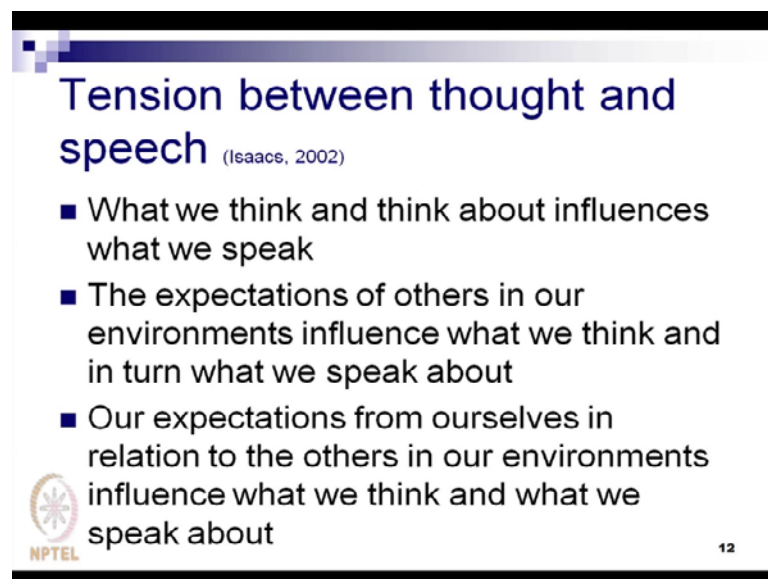


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I have some questions for you now, if you are listening to me and if you are in a real class, this is what I would like you to discuss. Think about, how each of the styles of learning in problem solving mentioned in the previous slides influence your work as a manager, think about how knowledge of each of these styles would help your subordinates and understand your superiors. So, discuss these things and then go on to the next part of this presentation, we are talking about thought and speech in intercultural communication.

And the next part here that I would like to talk about is, the tension between thought and speech, what we think and think about influences what we speak, another difficult concept, another more complication for you, it is not as complicated. What we think and what we think about, how we think about things, will influence what we say.

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Tension between thought and speech (Isaacs, 2002)

- What we think and think about influences what we speak
- The expectations of others in our environments influence what we think and in turn what we speak about
- Our expectations from ourselves in relation to the others in our environments influence what we think and what we speak about

NPTEL 12

Now, what is this in turn influenced by the expectations of others in our environments, influence what we think and in turn what we speak about. It is not only me, till now we were just talking about ourselves, now there is one more added wheel or there is another added element, which is the other people in our environments. What do they expect us to say, what do they want us to say, what do they think we will say, will greatly influence what we say.

Because, we are thinking about the response we want from them, so I have to say things, one that they will understand and are familiar with, two things that will be acceptable to

them and if they are not then I have to convince them, that whatever I am saying will have to make sense to you. And the other thing is our expectations from ourselves in relation to the others in our environments, influence what we think and what we speak about.

So, it is the expectations that others have from me and it is the expectations that I have from myself as a part of this environment. Some more complication has been introduced, it is not only what others think I am or how I fit into my environment, it is also how I want to fit into my environment, whether others like it or not. My perception about myself, my expectations from myself in relation to the others in my environment, where do I think I fit in, where do I think I want to fit in, will determine what we think about and what we speak about.

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Levels of action in a dialogue
(Isaacs, 2002)

- Coherence between dialogue and actions
 - Developing capacity for new behavior which puts us in position to resolve incoherence and produce effects we intend
- Creation of fluid structures of interaction
 - Developing predictive intuition, i.e. the ability to see subtextual forces more clearly, enabling us to liberate stuck structures of interaction, free energy, and promote a more fluid means of thinking and working together
- Provision of wholesome space for dialogue
 - This space which people come from, is composed of the habits of thought and quality of attention that people bring to any interaction.

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Some levels of action in a dialogue, now let us spend a little bit of time on this, the coherence between dialogue and actions refers to developing capacity for new behavior, which puts us in a position to resolve incoherence and produce effects we intend. Again something that sounds slightly complicated, but it is not, we are talking about thought and speech, we are talking about the tensions between thought and speech, we are talking about what dictates or what changes when we think, when we speak different things.

And we need to be coherent between what we say and what we are thinking about, we need to be coherent between we need to develop a capacity for new behavior, which puts

us in a position to resolve incoherence. So, if your sounding incoherent then we need to think, we need to talk to ourselves and we need to figure out, how we can resolve this incoherence and produce the effects we intend. We have to develop a capacity to become more and more coherent with what we say, our thoughts and actions need to match up.

So, it is thought action, thought speech and action, what I think about, has to match up with what I say, has to match up with what I do, it is three things now I supposed to do. And what I do is what people see, what I say is what people hear, what people do not know is what is going on in here. But, if you had enough experience dealing with people, but if you have seen enough people, you will know that people who are more experienced or you will know that, you will be able to identify the disconnect between what people say and what people do.

And what people think about and it comes with practice, it comes with age, it comes with experience, so that is coherence. The second thing, second point here is creation of fluid structures of interaction which means, an open platform for speaking, an open platform for interacting with people, that is creation of fluid structures of interaction. Developing predictive intuition which means, the ability to seek sub textual forces, to see a sub textual forces more clearly, enabling us to liberate stuck structures of interaction, again this sounds very, very complicated, but it is not.

After we have interacted enough, we developed the ability to see these forces that act the underlying forces that act on this receiver and the sender of the message and shape what they say and this is what, we are able to see. We develop intuition and this helps us liberate stuck structures of interaction, so we said, we create, we develop new patterns of thought, we develop a capacity for new behavior. When we talk about developing predictive intuition, we are essentially talking about the newer ways or more fluid ways of interacting.

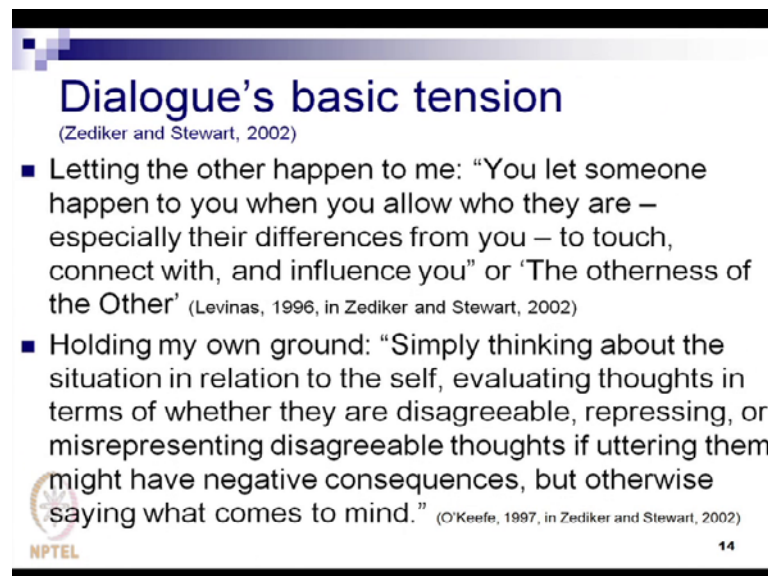
Freeing energy, just letting the energy flow in our interaction and promote a more fluid means of thinking and working together, being able to understand what the other person is saying, what the other person is doing, what the other person wants us to do, what the other person is keen on saying and doing. And we come up with, these are more free flow of information of energy of dialogue, we are talking about dialogue, and so this is

what the dialogue does, by talking to each other, by giving each other feedback, by responding to each other.

We free these energy, we come out of our comfort zones, this stuck patterns of interaction and depending on the feedback, we get from our environments, we shape our future interactions and develop a certain level of comfort with the people we are dealing with. The third point here is provision of wholesome space for dialogue, another slightly more complicated concept. When we talk about wholesome space, we are essentially referring to the space that people come from and this space or the context is composed of the habits of thought and quality of attention that people bring to any interaction.

How we have been thinking about things, defines our space, our habits, the depths to which we go to, when we discuss things. The manner in which we solve problems is shaped by how we think about these problems and that in turn shapes, how we talk to the people we are in a dialogue with and that dialogue then further, gives us feedback, which helps us revise this notion of the wholesome space and that helps us redefine the space that we are coming from. So, that is another aspect that ultimately ends up defining, how we think and how we speak and the kinds of messages we send into our environment.

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Dialogue's basic tension
(Zediker and Stewart, 2002)

- Letting the other happen to me: "You let someone happen to you when you allow who they are – especially their differences from you – to touch, connect with, and influence you" or 'The otherness of the Other' (Levinas, 1996, in Zediker and Stewart, 2002)
- Holding my own ground: "Simply thinking about the situation in relation to the self, evaluating thoughts in terms of whether they are disagreeable, repressing, or misrepresenting disagreeable thoughts if uttering them might have negative consequences, but otherwise saying what comes to mind." (©Keefe, 1997, in Zediker and Stewart, 2002)

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We come to the last part of today's lecture and this is the dialogues, this is the basic tensions in any dialogue and there are two of them as Zediker and Stewart have pointed out. The first one is letting the other happen to me, when we are talking to people we are

talking about dialogue, now we are talking about thought and speech and how the influence what we talk about. And we let the other happen to us which means, we let the otherness of the other person influence us, sounds more complicated.

You let someone happen to you when you allow who they are, especially their differences from you to touch, connect with and influence you. I am influenced by what people are like, I am influenced by the characteristics of the people in my environment, where I am teaching in a class I am influenced by the Jharkhand people use, I am influenced by what they wear, I am influenced by a the kind of interaction they bring to class.

When I go and speak to my boss, if he is not looking at me, I get very uncomfortable, we have these experiences. So, my or if I am talking to somebody, if I walk into a colleague's office and she is not dressed appropriately or she is not wearing ironed clothes. Or I mean, these are simple things at the very surface or when I walk into my colleague's office and the colleague has a pile of papers on his desk and is trying to talk to me from behind those papers, I am influenced by what the manner in which my colleague keeps his office space.

I am influenced by the manner in which my colleagues treat me, I am influenced by the manner in which my colleagues treat their own environment. So, that is the otherness of the other, there is no direct influence, but I am still being influenced. I am being influenced by the language that my colleagues use, I am influenced by the language my students use, whether they are talking to me or not, it is the otherness of the other, as Levinas puts it.

So, you let someone happen to you when you allow who they are, especially their differences from you. If I am not aggressive, but the person I am talking to is very, very aggressive in his or her approach, just generally aggressive, it will make me more agitated, whether I like it or not, that is what we are talking about here. If the person I am dealing with is very, very professional, very, very competent, very punctual, it will impact how I think about things, whether I like it or not, it is the otherness of the other.

The characteristics of the person I am talking to, that will influence the way I think about myself, the environment, my role in that environment, I will start thinking so and so systematic, I am not, how will I manage. So, that is what we say, when we talk about

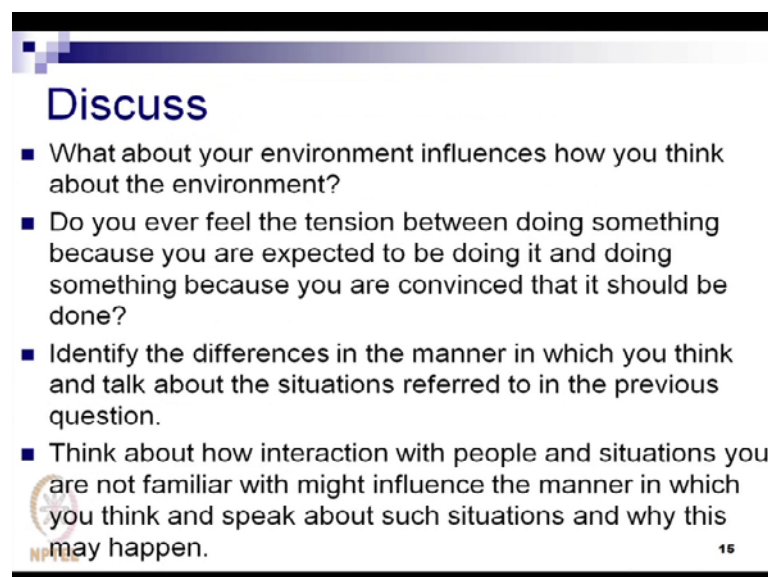
letting the other happen to us, the other thing at the other end of this continuum is maintaining my ground, yes I am influenced by people around me.

But, I also have myself, I am a person in my own right and so I stick to my guns, I simply think about the situation in relation to myself, yes the other person is an integral part of this situation, but, so am I. And I have my own characteristics and my own beliefs and my own understanding of the situation and I evaluate the situation in terms of and my thoughts in terms of, whether they are disagreeable, repressing or misrepresenting disagreeable thoughts.

If uttering them might have negative consequences, but otherwise saying, what comes to my mind. So, I am influenced by my own thoughts, I am influenced by this tension of the otherness of the other. Inpinging on who I am, I should not get aggressive if I am talking to an aggressive colleague, I should not become aggressive, but I do and that hurts me internally. And I am like, no why should I or if I see a person who disorganize, I come back to my office and I say, I think that maybe, yes so and so is getting his or her work done, despite the disorganization.

And then I start debating, but I am not like that, I need to do things differently, so these two things pull us in different directions. And the more different people are from us, the more these tensions are. So, I want you to think about these things and we will discuss them in greater detail in the next class.

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Discuss

- What about your environment influences how you think about the environment?
- Do you ever feel the tension between doing something because you are expected to be doing it and doing something because you are convinced that it should be done?
- Identify the differences in the manner in which you think and talk about the situations referred to in the previous question.
- Think about how interaction with people and situations you are not familiar with might influence the manner in which you think and speak about such situations and why this may happen.

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But, there are some things that I would like you to mull over, to think about before you come to the next class. I want you to think about, what your environment, what is there in your environment that influences, how you think about your environment, your own individual environments. I also want you to find out, if you ever feel the need, feel the tension between doing something, because you are expected to be doing it and doing something, because you are convinced that it should be done.

We have those tensions and whenever you face such an attention, I want you to identify the differences in the manner, in which you think and talk about these situations. And I want you to think about, how interaction with people and situations you are not familiar with, might influence the manner in which you think and speak about such situations and why this may happen. Think about these things and I will meet you in the next class.

Thank you.