

Human Adjustment Processes
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Module - 2
Lecture - 1
Dimensions of Adjustment

Today, we are going to begin with our second unit where, we would be talking about the dimensions of subjective adjustment. The first module was basically trying to tell all of us that what is the basic process of adjustment? How do we define something as important as normality? Today, we are going to talk about the basic ingredients, that are used to define the whole you know construct of adjustment. So, if you come forward with the set of response, a set of behavior and then if somebody else has to evaluate you, how adjusted you are or the spheres in which you might be having trouble, in terms of adjustment, then what are those basic criteria.

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Dimensions of Subjective Adjustment


- Adjustment is multidimensional
- Several interacting variables
- Traits or processes as adjustment variables

Now, one of the important things is that adjustment is always considered to be multidimensional. So, you will have many dimensions of adjustment, but then right now we would see that there are certain traits or there are certain processes, that are considered as important variables, that defines adjustment. It is basically the interplay the

interaction between these variables that become the primary source of describing the level of adjustment of any individual.


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Dimensions of Subjective Adjustment

- Variables
 - as ranging from theoretical zero point to some maximum

- having both positive and negative values on each side of a theoretical neutral point.

- Examples- IQ, Personality



In psychology you can assume of a variable, when you try to quantify it in two forms. We are referring primarily to the fact that there are several interacting variables, when it comes to defining the construct of adjustment. Now, one possibility of defining a variable is that it starts from a theoretical 0, as you would usually, imagine and then it goes to some maximum point. This could be one way of looking at it. The second way of looking at it could be that fine; you have 0 value, somewhere, the neutral point 0 point in the center and then you have equal spread of the scores in the negative and the positive directions. So, when you think of variable usually, we think of the spread of score in this fashion; 0 to some maximum point, or theoretical 0 or neutral point to equal dispersion in the negative and the positive direction. But actually, when you look at special constructs, which are of importance to psychology, then you realize that there could be difficulty in terms of adopting the first definition of a variable. Say for example; take IQ, your intelligence quotient, for example, or the most popular construct being researched and discussed nowadays, EQ; emotional quotient.

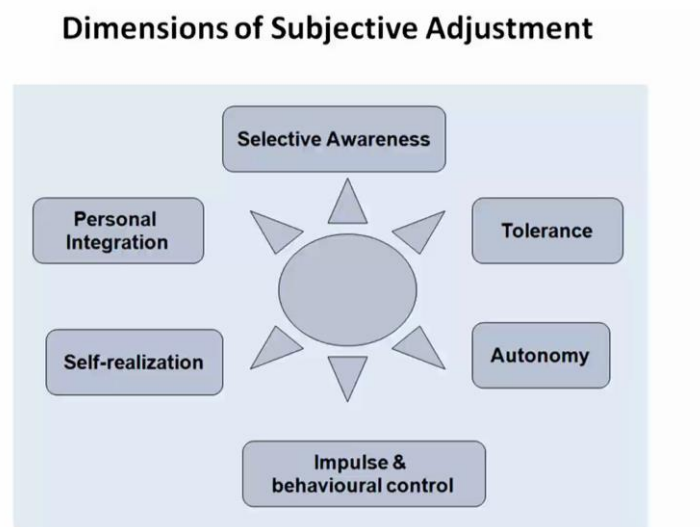
Now, if you think of theoretical 0 and imagine, somebody, having zero IQ; now, this might sound that theoretically, there could be a possibility like this, but in practice, you never come across an individual with 0 IQ. A person could have problem, in terms of

emotion regulation, in terms of emotion imbalances, but you cannot think of somebody, with 0 emotions. Similarly, you could have one type of personality; I could have some other type of personality; third person could have other type of personality traits, but then you cannot assume of a 0 personality means; absence of a psychological trait cannot be thought of. Let us take another example. Say, the whole concept of mental retardation, the whole issue of intellectual disability, has to do with the IQ level of that person concerned. I am sure you must be aware of this fact that whenever, one has to find out the level of intellectual deficit in individuals, who suffer from this; the primary source of information is their level of IQ, which is measured using one or the other psychological tool and then you say that standard score usually, of this very age group is this much.

Say for example, if you are evaluating the IQ of a 10 year old child, you say that average 10 year old child, usually, their IQ range is between this to this score, and this very individual has a score far less than, what is expected of students in this range. Hence, he or she is suffering from intellectual disability. Now, there also, you have certain categorization; mild, moderate, severe, profound; these are the four categories in the case of mental retardation, but even there, you do not say that you have 0 intelligence, or you have negative intelligence or say I say that I am introvert; you are an extrovert, but then these are bipolar type of divisions.

That somebody could be at one end, one could be introvert at the other end, somebody could be extrovert, and there could be a possibility that in between, one becomes ambivert; you have little characteristics of introversion, little characteristics of extroversion, but you cannot say that you have no personality at all; 0 personality, so theoretical zero has always been concerned in case of psychological variables. In certain cases, you would realize that although, when we think in terms of dispersion, deviation from the normality, we do think in terms of some neutral points and then you spread in both the directions, but at times, you would find even, this needs to be rethought.

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These are our six dimensions of subjective adjustment that we would be focusing in this very module; selective awareness, tolerance, autonomy, impulse control and behavioral control, self realization and personal integration. So, these six basic parameters that would be used to define, how adjusted you are, or your overall capability to fit into the larger social realm, is defined via these six characteristics, fine. Now, what we would do is, one by one, we would go into the details of it. You remember, in the beginning, I told you that what we would do is that we will try to stretch all these characteristics. So, each of these dimensions, we will stretch it to see that what could be the maximum possible spread of these characteristics. So, we will see the extremes of it; both ends and then try to explore that what is more acceptable; being on the extremes, or being towards only one side or being only at the closer to the neutral point. This is what we would be doing.

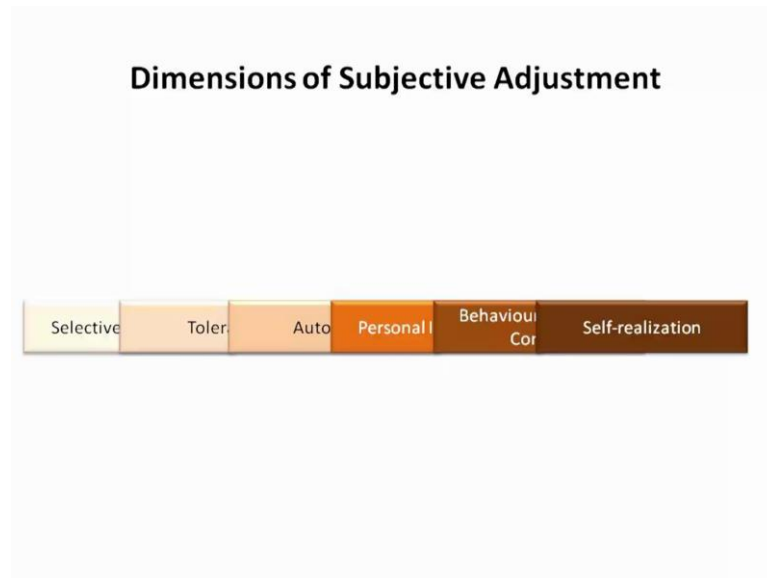
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Dimensions of Subjective Adjustment

- Each dimension can be described in unidimensional terms, whereas the entire process is always multidimensional

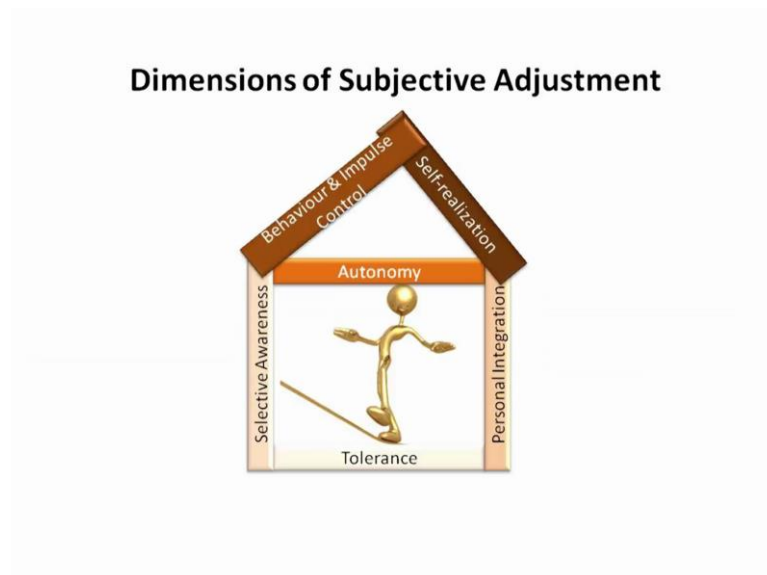
Now, each dimension of this is subjective adjustment, the six of them that we have seen, can be described in multi, sorry, in unidimensional terms. So, you can talk of only personal integration; you could talk of only impulse and behavior control; you could talk only of selective awareness. So, one way of looking at it initially, could be that you look at each of these dimensions, and your approach becomes unidimensional, but the moment you talk of adjustment, this would mean that if there is an interplay between all six of them. Now imagine, all six of them having variable level, and each of them interacting with each other, with their level of variation, and that interplay makes the whole process of adjustment as multidimensional.

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So, just to make it visually appealing, you have your first dimension; selective awareness, tolerance, autonomy, personal integration, behavior and impulse control and self realization.

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These are only when you look at it, in with respect to their individual dimensions, but then when you think in terms of overall adjustment, you realize that this is how you have to strike that balance. There is a tight row upon which, you have to walk, because situation will always give you certain limitations. Situation will always demand you

certain things from you. You have to strike a balance between what you are capable of; what the situation demands from you; what your limitations are; and accordingly come forward, with the behavior. That behavior will always be guided by these six basic parameters, and based on how closely you fit, and how capably you are, in terms of striking that balance on a tight rope; one declares that fine, you have been well adjusted in the situation too.

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Selective Awareness

So, we first come to selective awareness.

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Dimensions: Selective Awareness

- We all show certain degree of selectivity
 - one type of food over the other
 - certain type of dress, and so forth
- The tendency to get more and more familiarized and involved with certain aspect of the environment or completely cease to do so.

What I will do here is, that we first will come to the process of selection; will come to the process of awareness; will plug them together, talking about selective awareness; take couple of examples. Examples might look weird little bit, but we would take small examples to something, which is of grave concern, and we will try to understand this dimension. Now, selection is a process wherein, a human being selects one object or one individual or one scenario, over the other options. On what ground, you make selection is your choice, but selection would always been choosing one at the cost of others. Awareness would be again, your conscious attempt to observe something, and to be aware of that. Again, it is your choice; whether, you want to focus on that; you do not focus on that; that is primarily, your provocative.

When you look at the world around us, analyze your own behavior, behavior of others, you realize that we do show certain degree of selectivity for everything in life. You choose one food over the other. Although, you may say that I like ten different type of vegetables, if you have to rate them in terms of preference, one would always supersede the remaining. So, somebody might say that I like, say capsicum, I like mushroom, I like [fl], I like many such things, but then mushroom gets priority over rest of the things. Similarly, if you are asked about certain type of dresses, you will say that yes, this is also fine; that is also fine; and even, that is also good, but then your preference would be for one particular type of a dress. When you are talked about your friends, you say, he is also my good friend; I mean, that person is also very good friend of mine; she also happens to be a good friend of mine, but then if you have to choose your best friend, you will realize that only one person would succeed, getting that rank. This shows that we always have that tendency of making selection in our life.

In terms of adjustment, what we do is that we show the tendency, to get more and more familiar and involved with certain aspects of the environment, or we completely try to ignore them. So, there is a larger option, that is available to you and then you choose to focus on one, at the cost of others. One typical example could be that when I am looking at you, I at one point in time, look at one person, at the cost of the remaining. Now, this is a pure conscious process. I know, in which direction I am moving my head; I know whom I am looking at, but then it keeps on shifting, but at one point of time, it is only one at the cost of the remaining, either I do that or I have the other possibility of

exclusively looking in this direction, and completely ignoring all of you; that also could be another possibility.

Now, the extreme into these senses would be that you choose only one individual, and start focusing on him or her, for this entire duration of 50 minutes. So, say for example, I choose him; I would not do that. But say, I choose him, and then I keep on talking about selective awareness to him only, and I do not look at anybody else. I am sure; all of you would find it very upset. You would get distracted. You would not feel attentive, towards what is being shared with you, but if I keep on shifting my eyes in different directions, then there is some degree of dynamics that you would, you might like; I would not say you would like, but you might like.

Imagine another extreme of it. When I start, I turn in this direction and I do not look at anyone of you, for the full duration of 50 minutes. I am sure, what you are going to do; I would not name what you would, but there would be full range of things. So, this is what it means, when it comes to selective awareness, that when you, either try to very specifically, you select an object in the environment and focus only and only on that, versus a situation, when you completely try to ignore the presence of a particular stimulus in the environment.

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Dimensions: Selective Awareness

- Possibilities:
 - Selectively process all the relevant information
 - Cease to respond to those aspects
- Negative adaptation: Attenuation or cessation of response to stimuli that one finds non-significant
- Example- A familiar sight that one does not process

Now, what could be the possibilities? One, you selectively process all relevant information. So, selectively processing of relevant information would be what was the

topic that was being deliberated today in the class? What was the text that was written on the PPT slide? Is it really worth noting down, or is it too generic and anyone can think of it and write it, when it comes to quizzes and exams? So, if you decided out of the four statements made over here, one, it is good to note it down; remaining three, I can ignore. What you do is that you selectively process the relevant information. Take another example, you are little keen to understand it, how the instructor analyzes these things and what are the examples that are being quoted. So, you are primarily interested only in that. There could be a possibility that you look at the slide and say that it is too generic; nothing is specific and I need not note it down, but yes, there are interesting examples. So, let me jolt down. You know some key components of those examples. So, that I can also reproduce some socially relevant, very culturally significant type of examples, in my quizzes and exams or when I talk to others on issues like this.

Third possibility could be; I saw that you are putting on the same jacket, till the first module; second module, you have changed it. So, it is not the content, but besides content, you are being aware of some other things also. That is how you make selection. Now, different people will have different selection strategies. At times, you realize that situation forces you to attend one thing over the other. Imagine a situation, you come to the class and I tell you or somebody tells you that some time back, I saw a black cobra entering this room, but it has not gone out, and we were not able to locate, where it is. I am sure, none of you is going to look at me, focus at me or look at the screen. All of you would keep looking down, where the cobra is; am I correct?

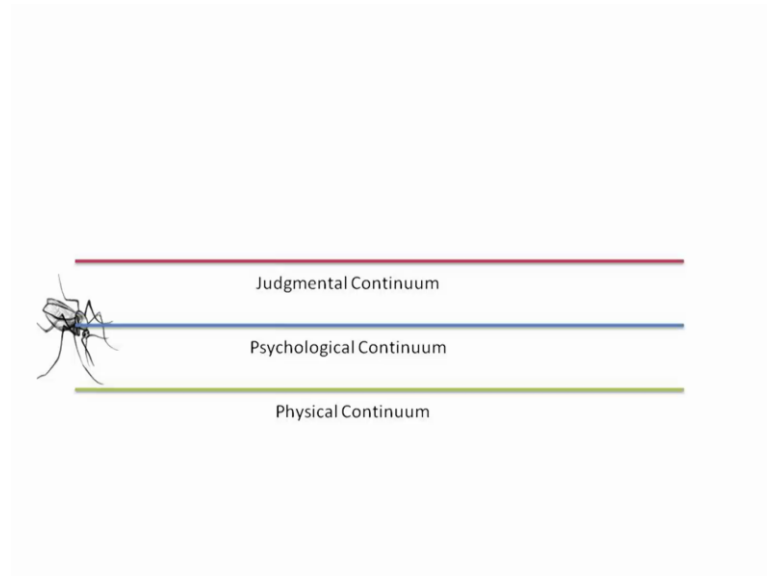
Now, the cue that has been given to you had certain degree of embedded danger. The danger that you perceive in this information, makes you selectively search for all relevant cues that has to do with the object of fear. Hence, you would keep on looking down; you would keep on searching, where the cobra is, because there is a third perception; upset to compare, but let we do that. Say, you have been, by large, skipping all lectures. There was a surprise quiz, you did not know and then you missed that also. Thought of giving one or the other reason, but did not succeed having a compulsive request. Then, you realize that you have missed two quizzes. You realize that you are not comfortable with many of these constructs that has been talked about in the class. Now, the mid sem exam has comes and then day and night, you keep on reading the books,

asking others for notes, looking at it, so that you could compensate for all that you have lost, during halfway of the semester.

On those two days, you think of nothing else except, the content, the deliberations and what could be the expected questions. Now, you are compromising with the rest of the available stuffs in the environment, and focusing only on this, because you know that you might have to pay a price for poor performance in the exams, because of certain things that you have done. These are basically, the dynamics of selective awareness. There are interesting processes in that. One is that, when you choose something and then you attenuate means, you excessively focus on that. The other possibility is of negative adaptation where, attenuation or cessation of response to a stimulus that one finds to be non significant that takes place means, you consider that something in the environment is not at all significant for you, and therefore, you do not focus your attention on that at all. You cease to focus your attention on that, or there could be a possibility that you have been over exposed to something, and that has lead to certain degree of desensitization in you, and therefore, you do not care for stuffs like this.

One example could be that of a familiar sight that you do not process, because you have been in this type of a situation for long. Now, say for example, somebody coming to IIT, campus and say, such a lush green campus, beautiful. Remember your first day, when you came to the campus, you also might have thought like that, but because you have been sharing this environment for long and therefore, you never think of it again. So, that is basically negative adaptation.

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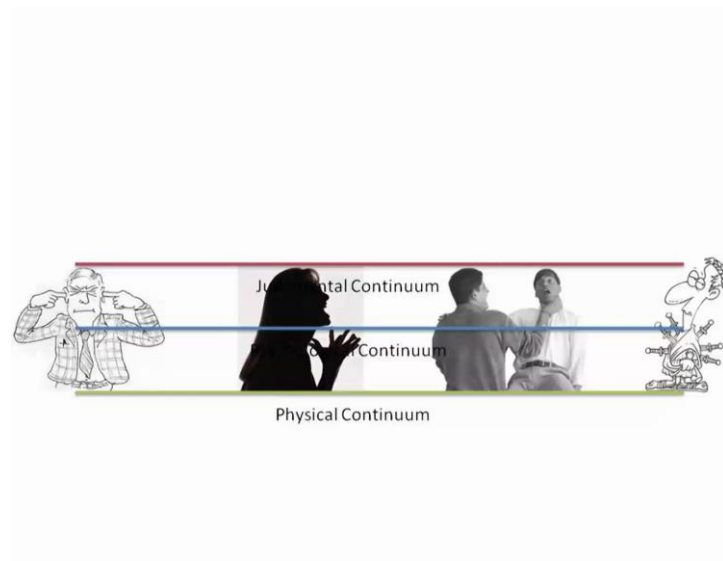
Before I come to the examples, I going to go into the details of it, but it has to do with one of the concepts in psychophysics where, we talk of three tiers of continuum; three tiers of scales; physical continuum, psychological continuum and judgmental continuum. Physical continuum is basically, the scale on which, you measure presence, absence or intense presence of any stimulus. Psychological continuum is that even though, things are physically present or not present or intense presence of the stimulus is there; psychologically how do you appreciate it; how do you appraise it? Judgmental continuum is fine, that something is physically available or not available or available to the highest possible extent; psychologically you think in a different way about it, but how do you react to it. Interestingly, I would find that physical, psychological and judgmental continuum, usually, you would not find that if you draw dots of physical presence of the object, psychological appreciation of the stimulus and the response that has been given; you will always find dispersion here and there. They usually, do not fall on the same point.

I am taking one example of a mosquito. The reason being, I am trying to choose examples which are too relevant to you, so that, you can very easily relate with it. Now, think of presence of mosquito. You are working on your BTP. A mosquito comes, starts moving here and there around you. That is the physical presence of the mosquito. Psychologically say there could be a situation that fine, you get irritated. There could be a situation that you simply do not pay attention to it. There could be a situation, where it

distracts you, but you again, to get distracted again, refocus on your BTP work; that is your psychological continuum. Although, physical presence of the mosquito is very much there, psychologically, you are processing it differently. So, what judgment do you take? I recollect your experiences. A mosquito coming around you and then you are working on your BTP, and you simply say, all you do is that you do not want even to get distracted in terms of focusing, where you are looking at. So, you simply find the mosquito here, and you wave your hand, so that, the mosquito is rippled to the other direction; one type of a judgment.

Second type of a decision that you take is that fine, I will blow it off. Third could be (()). Fourth could be that fine, I leave my work; I chase the mosquito first. So, say, one single individual at different points in time can react in any of these ways. Now, think of a collection of individuals. There would be a very huge range of responses to it; something as a smallest mosquito.

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Take another example, which has sudden consequences, say, somebody gets engaged in some argument with you. One possibility could be that fine, I do not look at it; do not listen to it; I do not pay attention to it at all. Completely, I try to ignore it the extreme of it. Second, you get extremely agitated, but still it is verbal exchange. Another extreme of it, when you get involved in physical assault, and the extreme of it that, you stabbed the individual and the visual has six knives. So, imagine how angry one becomes. So, right

from a complete ignorance to complete extreme form of behaviors, that could be a possibility. Certain aspects, which could be much more socially appreciated, something which is psychologically considered to be appropriate, something that is also considered to be legally appropriate; their legal acceptance is there, but in terms of, if you look at these four variations. And of course, there would be 1000s and 1000s of variations, intermediate variations, some of them do not fall in the jurisdiction of the law of the land.

So, if you get engaged into that, fine, the law does not interfere there, but some of them invite punitive measures on you. So, the court of law can punish you, and for the extreme of it, it could be a life sentence, the worst form of a punitive measure that the law of the land can provide to you. Deliberately I am showing this visual to you. I am sure; all of you must have seen this. This was one of the photographs that were published in the newspaper, during this post Godhra communal riot in Gujarat. Later on, this became very popular photograph. Now, if you type Gujarat riots, Godhra riot and make a search, google search in images, this would be one of the most common images that will appear, but I very clearly remember one example, and I thought, I will share that with you. The days this riot was taking place in one of the English dailies, this was published as a front page image. So, front page of the newspaper, top center of this image was published. We saw it and I think all those who saw it, is visually, so intense, that they all got emotionally aroused.

Later on the day, at around 9:30 or 10, when many of our colleagues, when we met; we did talk about it, and everybody felt extremely bad about the whole episode. Since then the first exposure of this visual, till now, when I today, when I am sharing this with you, believe me; I do not have any emotional feeling, when I am describing this as an example. One reason, I have over used this as an example; other, that this image, I have seen for long or I have seen much more intense images, compared to this, and therefore, it does not invoke that sense of emotion in way. Another similar example, this was when we had tsunami waves hitting Nagapattinam and other areas in southern India. Again, an interesting example, one of my colleagues met me in the afternoon and then he told me that I am really disturbed today. He did, really appear to be very disturbed, and when I asked him that what happened, then he said that you know, in the morning, his schedule was that he would get ready for the office. Meanwhile, his son will also get ready for his

school. The father will first drop the child in the school and then come to his office. This was his morning schedule every day.

So, father was getting ready, the son was also getting ready and meanwhile, the son came to the drawing room where, that day's newspaper was put there, and once again, the cover page at this leading photograph of dead bodies, floating in the water, some cars floating in the water, all the debris of the Tsunami. That was a visual, I guess, from Nagapattinam. The son suddenly, screamed and the moment the son screamed, both the parents, they rushed. They thought something has happened.

So, they both rushed to the child, and when he saw his child, he described me that the son was simply, he had closed his eyes and was pointing towards the newspaper, that you see this, it was so disturbing for the child. My colleague was disturbed, because he said that morning while, having the cup of tea; I also went through the newspaper; I also saw that visual, but that visual did not do anything to me. His question was that have I become very insensitive, and his son makes him realize that. That is the degree of selective awareness in our daily life, something that some people will tend to ignore; some people will try to overreact to it. This is how we all try to adjust in the given situation.

The recent episode in Delhi, which lead to all these very huge up rouse, the boy who was there, along with the girl there in this episode, later on, admitted that he was by the side of the road for two hours, asking for help and many people they cross by, they did try to stop for a while and then they went off; they did not extended their helping hands. Now, somebody who does not look at you; somebody who looks at you, slows down the vehicle and goes; somebody who stops the vehicle, only looks at you, nothing else; and somebody else who stops, provide helping hand to you, informs the police and does all these. So, different people will do things differently.

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Dimensions: Selective Awareness

- Adjustment does not only mean termination of reaction to certain stimuli, it also involves intensification of response to some other stimuli.
- Individual's adaptability to differentially respond to stimuli that are available in the environment.
- Applies to sensory-motor, affective & ideational processes as well.

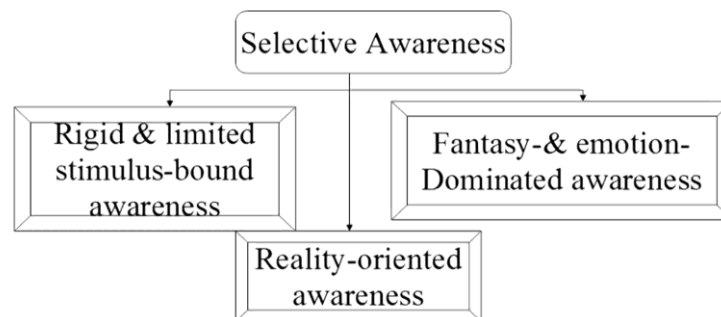
Now, adjustment does not only mean termination of reaction to certain stimuli; it also involves intensification of response to some other stimuli. Same situation where, one person decides not to show anger; the other person decides to show verbal anger; the third person decides to even apply one or two punches; and the other person, who decides to get engaged in a long term aggressive reaction, and perhaps, does not forget the whole episode for longer period in the life. So, either you completely try to avoid responding to it, or you keep on intensifying the response. Usually, in the case of aggressive retaliations, there is an intensification of the response that you gradually see.

I am sure, you must have seen different types of protests; their visuals, initially, you begin with you know slogans, and you do not realize, when these slogans finally, get converted into breaking of properties, distraction of the things that are available in the environment. So, this is complete intensification of the response. Now, individual's adaptability to differentially respond to stimuli that are available in the environment is the core where, it comes to adjustment. That you have anger within you, but on one vocation, you try not to react; in the other occasion, you decide to react in a milder way; third occasion, you tend to intensely show your aggression; and this is how you try to adapt according to the environmental demand. You remember, we had talked about this process once again, that the whole of psychology revolves around three important concepts or constructs; cognitive, and effective.

Therefore, even selective awareness applies to the effective domain or the emotional processes, and the ideational domain; that is the thought process, and besides of course, we have been talking about the sensory motor processes. So, even in terms of emotions where, in terms of thoughts, you might be very selective in terms of where to invest your emotion; where to show intense emotion; where to completely withdraw from expressing your feelings; where to get into arguments; where not to even think of the issue at all. So, this is how selective awareness was.

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Dimensions: Selective Awareness



What could be the extremes, in cases of human reactions, when it comes to selective awareness? One extreme possibility is that you are a rigid person, who has limited stimulus bound awareness. We will discuss this thing that you are completely brittle in your approach, extremely rigid and you limit yourself, only to what the immediate stimulus demanded from you. That is it. You do not think of any other thing; that could be one extreme of it. The other extreme of it is that you do not live in the world of a reality; you are basically, dominated by fantasies and emotions. So, you have a fantasy and emotion dominated awareness. You fantasize and get emotionally, involved with your fantasies, and you are aware of your fantasies, rather than the reality.

So, these are the extreme possibility, and of course, if you try to come to the certain point that would be you have complete reality oriented awareness. Majority of us would fall somewhere, close to reality oriented awareness, but some of us, might shift, either

towards the other direction of rigidity or the extreme direction towards fantasy and emotion dominated reactions. Let us take a couple of examples to explain these extreme possibilities. You know that I think two days or perhaps, only one day, I did say that those of you who come early, should take this side of the seat therefore, you have more and more chairs available on this side, but still if you are too willing to sit on the other side, and if you are late; use the other gate.

Today, I saw for the first day, somebody using the other gate. So, you heard the instruction and then you thought that it is really difficult, because the proceedings are being recorded. So, it is good not to interfere in between. Somebody else, who still decided to cut across and take the seat in the other direction. Somebody, who comes up to this point suddenly, recollects recording is going on. So, you change your seat. Somebody who still does not cut across, but comes right up to this point, and then turns and takes the second seat in the second row difference of responses. These are interesting examples of how you selectively, become aware of your environment. This is not an offence to anyone of you; few of you have reacted in one way or the other; just a thought, this is the immediate example that I can quote here.

You must have come across several presentations, here and there, several lectures. People who would, right in the beginning, before entering the hall where, the lecture is scheduled, people who will switch off their mobile phone, people who would, some other people who would try to put it on the silent mode, and some, who will take pride in return in gate in the general profile, and if you know the call comes, he will simply disconnect it, and the fourth set, who would take out the mobile and say hi hello I am in a presentation. Another set, who will say, hello, I right now cannot talk to you. I am sure, you must have come across all these types of people, or say, presentation is going on and you have to go out of the room. How do you go? Many people, you would realize that; they will ensure that they do not cross the projection area, because it distracts others. Some who would very bend down and then quickly cross through. Somebody, who would speed up and somebody, who will very nicely walk, so that you have the shadow dance on the screen. This is what human beings are. Come to, this is of course, the way your sensory motor processes, we are talking about. Think of ideational issues.

Somebody convinces you that your life is for a given cause, and while fighting for the cause, if you die; that is the greatest heroic act that you can do in life. You are convinced

and then you become so rigid in your approach that you do not even think of revisiting this issue at all. Think of suicide bombers. Somebody transplant this idea to you, that if you do this, you are fighting a novel cause. What happens to your body is not important, whether the cause has been finally, achieved or not; that is what matters. Hence, you should take pride in doing whatever, you do. Of course, now LTT is wiped out from Sri Lanka, but at one point in time, they had the strongest squad of suicide bombers with them. Irrespective of whatever, has taken place at the geopolitical level, Iraq, till date experiences those car bomb explosions. Even I think, two or three days back also, there was a news; several serial car bomb blasts in Iraq.

These are examples, when you show that you are very rigid in your approach. You will do what you are convinced about, irrespective of whatever, changes has taken place in the social reality, in your environment, and you are limited only to certain type of a stimulus and nothing else. We will take more examples to show the full range of what happens to human beings, and what the variations are. The popular piece of art in Afghanistan, the Bamiyan Buddha, one set of people taking pride in the fact that we have mountain carving and a piece of a sculpture, which is unique and we have it in Afghanistan in Bamiyan; that is the area where, it was. Another set of people, who took pride in firing from the guns, the field guns, to turn that piece of art into rubbles. You take pride in saying that fine, are my faith, my belief is against this type of representation of your faith and hence, no Buddha can remain in this country; you take pride in turning it into rubbles.

Somebody takes pride in correcting these rubbles, and keeping it, selling it in the market or keeping it in the drawing room; this small piece of a stone was a part of Bamiyan Buddha, at one point of time. Another set of people, who say that if people can you know return the rubbles back to us, we can reconstruct the Bamiyan Buddha. You have different types of ideologies; different type of emotional attachments to concerned, and accordingly, people react to it, but then you find that there could be a possibility of extreme the rigidity, in terms of your approach. So, either I react this way or I will do only the way I love. I think this way and I will keep thinking, irrespective of whatever arguments you give, the way I have thought of it or I feel for a cause and I would keep feeling for it, as a strongly as I feel today, irrespective of the changes that has taken place in the contemporary environment; that is one end of it.

The other end of it is again, very interesting. When you live in the world of fantasy, I do not know how many of you have seen the episodes of this serial. There was a serial long back, telecasted in our country called mungerilal [fl] There was a character, is a lead character in that serial, whenever used to interact with the environment, he would take some cue and start fantasizing. In his fantasy, he would achieve the maximum that he could. Fantasy, would once again come, when we come to our third module, when we would be talking about the adjustment processes and there, we would be talking about defense mechanisms. During our deliberations on the ego defense mechanism, once again, we will take how day dreaming and fantasy, play an important role there, but here we are talking about fantasy, that over dominates your awareness.

You sit like this and instead of say, focusing on what is being deliberated, you start visualizing something else. It is really pleasurable to fantasize. You emotionally, get involved in that whole content of fantasy, the whole dynamics of fantasy; you enjoy that. But that also, helps you get completely detached from whatever, the contemporary need of the environment was. So, every time, what you will attain is an imaginary achievement; something, that might satisfy you at least, for that point of time, but others would consider you to be a completed dumb individual, who cannot perform at all, and you yourself consider to be very happy, because you have achieved it.

Now, consider that type of a mismatch, when the world thinks that you are a non doer, and you think, I can attain anything. Give me a situation, I can visualize it. So, these two could be extreme possibilities. Let me take a real life example for this emotion dominated awareness. There is a village I am told, in Himachal Pradesh, which is primarily; it has houses of the prominent artists of this country; small village. They have one of their houses there, they do not stay there for long, but sometimes they come. This was shared with me by one of the artists, who has a hut there. So, he told me that this is the situation.

In some other context, I was just looking at his paintings, and he had sketched a cow, which had multiple limbs. So, I did tell him that see, usually, what we see is cow with four limbs, and at times, you have one extra limb, but that cow is worshiped like anything, in certain regions of this country. We have taken this example of multiple limbs in human beings also, but same is the case of cows; they are celebrated like anything; the best life, a cow can have is, with an extra limb. Now, I asked him that why

do you need to do that, and I did also, shares with him that there is a very interesting example that is used in psychology of limping elephant. I do not know, if you have seen this. An introductory psychology course, those of you, who have credited this course, perhaps, you might have seen this.

There is an example where, the upper part of the elephant remains how it is, and in the lower side, you have the option of either, selecting one as feet and other one as the background, or you can reverse it. Basically, it is an example of a reversible figure and interestingly, if you keep switching between two limbs; two of the lower limbs; you would realize as if the elephant is doing like this. Therefore, it is called dancing elephant or limping elephant.

So, I asked him that if you would have drawn a cow like that, I would have still understood, but your cow is not even limping. It is not even dancing; it is not even, it enjoys that social celebration and then he says [fl], the cow of your choice could have four legs; the cow of my choice can be anything. So, that is when your fantasy, your feelings is more and more dependent. Although, it is a creative outcome, but then your awareness is more driven by that, but if you take the two extremes, you would realize that the more and more closer you are to the median point, perhaps, acceptance in the society will be much more for you.

So, I do not always fantasize about things. I am not a rigid person, but I am a person, who has certain feelings, who has certain thoughts, who does certain things, but is open to criticism, but is open to new ideas, and I will see how much of it can be accommodated, with the given frame work in which I lead my life. That would be a better indicator of adjustment, and because it happens to be a dynamic process that helps you later on also with respect to the dimension of selective awareness, fine.

Tomorrow we will continue with the other dimension.