

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

If you look at the oxford dictionary defines tolerance as the ability of an individual or the willingness of the individual to tolerate the existence of opinion or behaviour that either one dislikes or one disagrees with ok.

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Dimensions: Tolerance

- “the ability or willingness to tolerate the existence of opinions or behavior that one dislikes or disagrees with”.
- Oxford dictionary
- Life necessitates understanding specific goals
 - Realization of certain limitations
 - Renunciation of certain goals
 - Concede the limitations

So, very apt description of tolerance let it is your ability or it is your willingness to live with certain types of ideas, opinions, behaviour that you do not approve of. Now, if you look at our usual life experiences there are four know broader boundaries that defines our goals the fulfilment of those goals. The very first thing that life does necessitates understanding of specific goals. So, there is a need put forth in front of you that you have to identify the goals that you want to achieve and you should find meaning in those goals. Number two; irrespective of however, capable you are you would certainly have certain limitations either those limitations are know, confined to yourself or there could be certain limitations that has to do with the environment, but then you have to realise that there are certain limitations. Either limitations in terms of your own capabilities, your own potential, your own time management, your own stress management or a

certain type of limitations that environment puts in front of you and you are not given the freedom that you would have actually love to have, there could be a possibility of renunciation of certain goals and there could also be a possibility of conceding certain limitations.

So, identification of goals know the propulsion interms of your behaviour means those behavioural issues that can still know propel you towards achieving those goals, once you start moving towards the goals certain types of limitations that you realise. And then you try your best to achieve the goal you also try to know refine the whole process of achieving the goal with know, accepting certain limitations. Now, this would involve certain degree of tolerance the fact that you have a goal that you would certainly like to achieve, but you have to wait and watch.

One of the most contemporary example could be that while you take admission you want to graduate, but you know that there is a limitation that the environment has put in front of you and that is the force four years limitation that you have to undergo the semester structure that IIT puts in front of you. And you have to pass on each semester you have to clear with certain c p i s, which ultimately will help you achieve the target that you have set for yourselves. Now, there could be multiple know experiences that you can have, you are all aware of the limitations know a p warning undesirable grades, when I say undesirable I am not talking of f it is c d the grades that are given, but you do not usually love to have them. Or finally, getting f, you are told that you will know have to go for extra load, when you are told that you have you will if you want to graduate on time you will have to clear this in your summer course.

Now, these are environmental limitations, which fuses with your own interactions with the environment you did not perform well, you miss certain things. And therefore, it is the limitation that the environmental structure puts in front of you and it is your own interaction with it that finally, helps you land up in a situation, where in you have to device other strategies if you want to graduate on time. Similarly once you graduate then you realise and perhaps I think by the end of the third year you would realise that graduating is not important. So, every time human beings have this ability of sliding the bar little ahead once you are very close to achieving it, let me ask you something very frankly. When you are in plus two and you are know getting ready for your exams j e e exams how many of you thought that you will finally crack the exam? Raise your hands,

see out of this pool no five seven people who are confident they I will be able to crack the exam, the rest were still not very sure what will happen, if you are not sure you would certainly have thought of alternatives those of you who cleared the exam again this question is for them. Once you know joined the IIT structure and once you know lift couple of weeks in this structure did you think anything had changed before entering IIT system and know after entering IIT system perhaps the answer would be no life was as it was, you were the way you are, nothing changed.

Similarly once you come closer to end of the fourth year, overall if you know start from any given point, if you trace back to that point of your auto biographical content of your memory to the present day, you will find that there is a big change know really many things have changed with you. But if you just look at the intermediate points that you have crossed then you realise nothing much I was know the same boy as I was in the third year, if you compare third to the second year or say first semester to the second semester, second to the third intermediate know positions you realise that usually the changes are very, very smaller, but such type of smooth changes does not put a big challenge in front of you, but imagine a situation when a know suddenly things changes upside down.

Yesterday we took the example of one of the victims of communal right in India, imagine in a situation that, you are told that there was a communal right in your area and say one of your parents finally circum to the injuries during the communal rights, life never remains the same. Suddenly one movement and it changes upside down your entire concept of tolerance for people, tolerance for certain aggressive acts, tolerance for say certain types of religious practices, tolerance for certain type of know group involvement, tolerance for certain type of group activities, political activities, would realise that overnight there is a big change, simply because the outcome that it has yield it to you that has led to a huge difference ok.

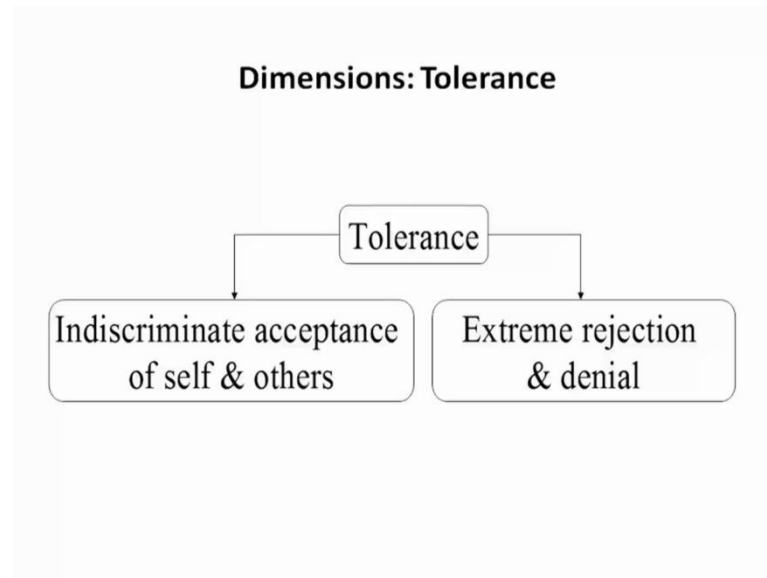
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Dimensions: Tolerance

- Process of adjustment:
- Acceptance of things that one can neither change nor ignore.
- Hence, acceptance is an inevitable component of adjustment process.

Now, if you look at the process of adjustment that has to do with tolerance, you realise gradually in your life initially that does not happen, but gradually it starts happening that you start accepting things. That you realise that, it cannot be changed. and you also know that I cannot even ignore it, specially those who have crossed the thirties know ask them, how much know they have started complying to the social protocols they dos and the dons of the community, how much they have circum to family pressure, bear pressure. And gradually with know, more and more know greying in the society you realise that gradually this acceptance also increases a lot. In the initial years especially till adolescence also its very difficult to accept know, that I cannot change this, in most of the cases you feel that, yes I can, rest of the world could not, but I can certainly chase this, but gradually this acceptance comes that know there are certain things that you can neither ignore you cannot even refine them. So, the best strategy could be did simply accept them the way they are. Two and that has to do with this know acceptance of the fact that you cannot change or cannot ignore this facts. Therefore, acceptance becomes an inevitable component of the adjustment process know and the more and more you start accepting things the more and more tolerant you become ok.

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Now, if you look at the extreme possibilities with respect to tolerance, one extreme know end of tolerance dimension could be that you have an indiscriminate acceptance of your own self and others. You do not know go for discriminating analysing why this happened, why that did not happened, whether this is a tolerable behaviour or not, you become indiscriminate interms of accepting your own self and others. The other possibility is that you go to the extent of rejecting everybody and you would turn into the mode of denial, I will take couple of examples know, indiscriminate acceptance would be that say, you display certain type of behaviour, which usually people do not approve off, which people do not like.

But then you appreciate your own behaviour, you give know reasons for your own behaviour and you do not find fault in your own self, majority of us know do not find fault in ourselves, in most of the cases. But in certain cases know the fact that you are at on the wrong forth is know very clearly known to us and in such situations most of us would be know, generous enough to accept that I did commit an error and I am extremely sorry for that. Some of us are not brave to accept it right at the face of it. So, there would delayed acceptance after two days, after one week, you accept that I did that thing to you I think I was wrong, because it requires certain degree of know bravery in you to immediately accept that I am extremely sorry. And say if the same act if you have to relook at and know if you have to apologise for what you did after a passage of a

longer time then we will become much more compliant to it know we accept that yes I think perhaps I was wrong.

Now, indiscriminate acceptance in think of different situations indiscriminate acceptance of the self, where you start accepting your failures although you should not have done that, right now, we took the example that nobody sets a goal of achieving an f grade in the course. Nobody sets the know a goal that, I will score d in all the courses and become the minimum achiever in the history of IIT s, nobody thinks of that such goals are not even know nobody will would even think of that even if I ask you to think this know as a hypothetical example, you will have great degree of discomfort accepting this even is a hypothetical example. Now, you start know thinking that fine you are the topper of your school, you were very bright academically when you went for the j e e coaching know you always gave outstanding performance in the group to realise that right in the first semester all instructors start telling you that you are not performing well ok.

Indiscriminate acceptance in that situation would be that you start questioning the fact that how come knows my achievement is not being accepted by the stake holders. I have been a very bright student although, till the point I raised this point suddenly you tell me that your performance is not up to the mark, you get hipping, warning we have certain structural know tags that are put depending on whatever you have scored. Now, these if you go for indiscriminate acceptance, you start gradually accepting the grades that you are given and you do not try to know fight against it, fight against means; I will know next time I will prepare so well that I cannot get anything less than a, if not a plus or b.

So, that is indiscriminate acceptance. Usually if you become a know tolerant to certain aspects in life you start stunting your possibility of growth, I will come to those examples, right now, I am at a micro examples then we will gradually move to macro examples. So, similarly indiscriminate acceptance of others would be that you accept the person with all types of misleads that he or she performs. Usually we always go for certain classificatory scheme, we are all choosy, Saturday we were talking about selective awareness, there also we know discussed this issue by default human beings are vied in a particular way and therefore, we always know become choosy in terms of whom to pick and accept and whom to pick and reject. Now, if you go for indiscriminate acceptance then you do have to pay a heavy price for it ok.

Usually people who go for indiscriminate acceptance of the self they would be very happy with the minimal achievement that they have achieved in their lives. Consequently you also start know talking about others and trying to reject whatever know superiority component has been attached to certain types of achievement by the society. Discriminate acceptance of others would also mean that you accept others the way they are although larger part of the community does not approve of behaviour like that. Extreme rejection and denial on the other hand would mean that you simply reject know whatever comes your way, you tend to deny things. So, the same example if you turn it know, turn it twist it a bit, you are told that fine this is your grade sheet and you realise that two course is d, two course is c, one course f and you say that this cannot be my grade sheet, I know how softwares commit errors.

And hence I need to clarify from go office I need to clarify from instructors, I simply reject that this cannot be true. Coming forward is a very interesting example; I know somebody, who has been into smoking for long long time, he is now pretty grown up his mother for last several years more than a decade she has been living with her son and one day the son was discussing this we were talking about something and he said that do not you think my mother knows I smoke, but if you ask her she will blindly refuse know, she will say no no my son cannot do these things, although she has been watching this for last know, so many years. This is know the extreme of rejection and denial, that you become so, tolerant to somebody know you are in love with that is simply know denial certain things, you certain know you start rejecting certain things, a mother in love with the child simply says my son cannot smoke. Smoking is very bad, I know many students who smoke, I know many people know in their grown up age also they smoke my son cannot do so ok.

Why know tolerance becomes extremely important in terms of adjustment one, because you are not providing opportunity to your own self to grow, because you have started indiscriminately accepting all your under achievements. Two you would have extreme difficulty, interacting with others maintaining that harmony in your immediate environment, because you have developed that tendency of rejecting everything in the environment or denying everything in the environment. You cannot live in the mode of rejection and denial, you have to remain in contact with the hard core reality that there are certain things, which are accepted by the society, there are certain things that you

cannot change in the society, there are certain things that it is better to ignore rather than trying to change them. And with in all these limitations, you search for your own opportunities of growth. So, that although this could not be changed in last say sixty five years of the history of this country, can I try a bit, this would be know now moving more and more towards the median point in this quantity.

Let us take a macro example; we have very regionally defined boundaries of caste, class, community, religion, different types of beliefs and practices there are very defined lines and that has existed for I do not know how long, you start tracing back in the history to realise that this was existing even in that time, this existed in the other time, other time. Now, if you simply go for an indiscriminate acceptance in the situation that I am relating now, I am born in a family, which has been classified by the community as one of the community at the lower strata of the society, there are several castes know, based on the caste line. The society says that these castes know it is better to reject them in terms of opportunity for full blown development in growth. You are born in that community and then you decide that why should I accept know, the fact that because I am born in a particular caste and hence I should accept the way society wants me to behave, I simply refuse to do that, or you simply know become extremely revengeful and you say that why should I tolerate things the way it has happened to me.

It can know the extreme of this would be that you completely know become very timid you accept that, because I am born in this group hence my job is to know men shoes for example, know if I am born in the family of a copular. As traditional family business I do not go to school, I simply write from my childhood days I start learning how to men shoes and I keep on practicing that do not allowing myself the opportunity for a full skill growth, the way other people in other community are growing, this could be indiscriminate acceptance. Extreme rejection and denial could be I do not believe in this things I simply refuse that a copular is suppose to men shoes simply refuse the fact that a know the child born in the family of a copular needs to do this. And gradually you think know that both of both of them can back fire. So, what there could be intelligent ways of handling such type of situations and you would find thousands and thousands of examples in our contemporary society people, who really face this, these are not hypothetical examples, thousands of people know have faced it and they have found out ways of overcoming them and they have proven their ability. Go on to the extent of

saying that fine, I do not need the recognition and the tag of a particular caste, class, communities, sector, religion, nothing I am above all this.

So, know the movement you start circumventing to this type of know discriminate acceptance the tendency within you and if you show extreme of tolerance you are going to pay a heavy price for it, because you are not going to search for an opportunity that would allow you to grow. And similarly if you develop this tendency of just rejecting anything that comes in your way that also backfires, because then you will never get the opportunity of jelling well with the rest of the community you will always remain an outlier. So, these are interesting dimensions in terms of striking a balance striking know seeking adjustments and retaining that equilibrium. That I neither go for complete acceptance nor do I go for complete rejection, but having said this you must also realise know that there are certain situations where the need could be that you outwardly reject it. Take for example, you are told that know there are highest number of know crime against women in said selected states in this country or overall the national figure shows that gradually over years the rate of crime against women is increased the number of missing children have also increased. Now, there are these are certain facts and if you say that I reject this type of know compliance in the society, I would go for zero tolerance that any crime of respective of whatever is the magnitude of the crime any crime against children, any crime against women, any crime against elderly people, I just reject it, if you reject know stuffs like this it is perfectly ok.

Ok, but the extreme of it think of the recent debate that taking place in this country know after this Delhi episode. People are now know advocating a group, advocating that fine know if you are involved in sexual crimes against women then the penalty should be that you are given life sentence option one. Option two people say that fine you should be know not made to die immediately, but you should be not given the opportunity ever in your life of coming out of the prison, means prisoners also have certain opportunity know say like going on payroll means going out of the jail or if you behave nicely your total duration of the stay in the prison gets reduced. One view point is that do not allow any such opportunity this person lives in the prison in an isolated situation and is forced to live that with throughout his life. So, that he is made realise that how heavy was the penalty that he had to pay, because a death sentence could lead to momentary pain and it is all over. Another option nowadays is know, talked about is chemical consternation for

the time I am hearing it in the news nowadays know that there are group in our society, which is advocating about it, there are many many many many such debates. You could think of a rejection, but then if you take extreme views then it might also lead to certain types of consequences, which the society might has to address in the coming days.

Let me again come back to your example know, say somebody getting an a p that is your academic progression or getting a warning is given an opportunity that next year, if you perform well, this tag will be removed. And there is a system had placed, which will keep monitoring your grades across courses and will know keep suggesting you that see you are under performing in this course and if this continues next semester you might be out. We have a committee know academic performance evaluation committee, which will look at the cases of all a p s and warnings know. So, that if there is continuity in your history of getting such tags then the committee recommends that these people should be asked to quit the programme. Now, extreme rejection condition would be that you underperform and you are asked to leave, the harshest form of it could be the movie fashion usually that will never happen, if you make it more and more melodramatic you are given the grade sheet and you are told that a taxi is waiting for you out ok.

But usually what happens system provides you a buffer zone, giving a p and warning tags are buffers. That you are you have been identified as weak student, who is under performing in certain courses and you are given this opportunity within one semester next semester try to strike a balance. So, taking extreme views could know be extremely detrimental for maintaining the harmony in the society. Similarly, if you simply know, if the system starts know making indiscriminate acceptance then it becomes very difficult, because then the system will not demand anything from you. So, even though you are you have got f all the through in your four years of your stay you are told you have been very consistent in your academic performance. And hence the president medal goes to you, because your performance has been consistent uniformly f in all the courses that would be know the consequence, if you go for indiscriminate acceptance know that a at a macro level. And therefore, there is always a beauty that you do not go to these two extremes rather you try to converge know at a point, where there would be a still difference know for certain things, you will have little more tolerance, for certain things you might not have tolerance at all. I will not do that exercise here, but recollect your own experiences, somebody know talking something negative about you, because you

belong to certain caste, because you belong to certain community, because you know believe in certain type of religious practices, it annoys you, you have very little tolerance for it, but if you are know, told something else, which does not touch on these sensitive issues then you might show little more tolerance towards it. There are many many know real life examples, where you would realise know, that people who are tolerant in certain cases, in situations where people did not show tolerance at all and they went for tic for tat type of phenomena.

I am sure you must be aware of this episode, the bandit of the history is know Pulan Devi, at one point in her life know she underwent massive trauma, she was know dragged to a village, she experienced the gang rape that village, she was forced to know moved to well there and fetch water without clothes, she was completely undressed a great degree of humiliation, she experienced at that time. And a little later, she did come with her own group, with a fire weapons, she know made, I do not remember the exact numbers perhaps, it was twelve or sixteen people stand in a row and she shouted each one of them. This was this became a big news in those days, it was called Weahmmmai episode, Weahmmmai was the name of the village, where this episode had taken place. She surrendered and then many, many things happened, she later on became member of the parliament from one of the constituencies in UP, a book was written on her life later on movie was made based on that very book. I am not saying that what happened was right or wrong, I am not saying what happened is true or a fabricated story, nothing like that, all I am saying is that certain experience of a women and she tries to go know up to a full blown revenge, that you identify people make them stand in queues and you shoot them all ok.

There are episodes know very recently a brave girl from Hyderabad had come to limelight, after this New Delhi gang rape episode. She came on the national television and said that, I am I run an n g o in Hyderabad for women, who are under distress women, who have experienced sexual assaults and she said that I was myself gang raped know by eight people and the case is still pending and I am fighting for not only my cause, but I am fighting for the cause of the rest of the women who suffer my way. The reason, I am taking this example is that, you see one victim, who decide to shoot others, the other victim, who decides not to kill others, fight a legal battle establishes a n g o of her own and says all those who suffer like me come to my n g o and I will fight for you.

There is a big difference know, one showing complete intolerance, one showing great great degree of tolerance. So, this is what happens in the case of a real life events when you have to accept or when you have reject certain things.

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Autonomy

We now, come to the third dimension of subjective adjustment and that is autonomy.

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Dimensions: Autonomy

- Autonomy is the capacity to act freely without getting influenced by the external agents.
- The sense of autonomy is reflected right from our childhood.
- Several scenarios where social agents become very important and play decisive role in guiding one's course of action.

Now, autonomy is defined as the capacity to act freely without getting influenced by any other external source. So, there are multiple agents in the society, which can influence you, but then if you have this know capability within you to reject the influence or to

surpass the influence that are imposed on you by this social agents and work freely this is your know capability of being autonomous. What is very interesting with human beings is that right from our childhood days; we do exhibit the tendency of enjoying autonomy to certain degree. Take a newly born baby, I do not know, if you have that experience or little grown up babies, which I am sure you must have experience of babies like that hold their hand firmly to the level that you do not allow free movements. And you would realise that the baby starts know throwing than trams baby wants to be free and this shows, this is an good indicator that even the smallest of the human child does not want to be captivated know you want to enjoy your autonomy that I want know the moment the child starts showing the tan tram is an indicator that I want to have know complete freedom of manipulating my body parts the way I want you please do not stop me doing that.

And perhaps my guess is that this was the reason why we have finally, come forward with a evolving mechanism where somebody who is considered to be responsible for committing certain know illegal act he is handcuffed that something that is native in you I do not allow you to express it. So, handcuff know when this police people will come and hand cuff you is basically the denial of know that autonomy or confining somebody to a police station or confining somebody to a jail simply means that you are not allowed the know freedom that rest of the people enjoy in this community to move freely the way they want.

Now, there are several scenarios, where social agents become very important and they play decisive role in terms of guiding our course of action or right now, in case of tolerance also we were talking about this fact that there are certain social agents, there are certain social conditions that you experience in your life, where you find that there is a minimal possibility of modifying it or ignoring it and therefore, you accept it. And then search for possibility of modifying as an insider, see their similarly, when in the case of autonomy, you realise that there are some heavy weights those social agents, which are very heavy weight they will insert exert influence on you to the maximum possible extent. And then either you circum to their pressure or you enjoy the freedom that you have always create for...

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Dimensions: Autonomy

Basic & defensible criterion of adjustment:

- Stability of larger social system as final goal
- Individual's welfare requiring harmony with a given social system
- Conformity to the ways of the majority as the goal of adjustment assumes that the majority is always right
- A high level of conformity is conducive to a stable social structure

Now, the basic and the defensible criteria of adjustment is that stability of a larger system is the final goal of the society. Remember what we are doing right now is that we are comparing the pressure that is exerted on an individual; I am not trying to know justify it, but trying to say that at a larger level also at a macro level also there is a need to maintain know stability in the society. So, if you start a know providing autonomy to everybody to all possible extent then a maintaining harmony, maintaining stability within the society becomes very difficult. Therefore, you have to look at know the achievement of an individual, welfare of an individual and at the same time you have to also to look at the stability that the society has to achieve. So, that the relationship between the individuals welfare and the socialist welfare, the welfare of the entire social structure there is a harmony between them there is a compatibility between them. The moment you have know individuals willing to enjoy their autonomy to the maximum possible extent you will realise that achieving stability becomes difficult, because most of the individuals will start making random movements ok.

Society would want that, there should be a cemetery that you enjoy autonomy, but there should be a cemetery and that cemetery, if you help the society maintain then the society is at peace. The reason why society want such type of thing is that, if you want to grow as a culture, if you want to promote certain types of know structures, which has larger meaning, larger influence of you on human life then you need pre peace and tranquillity in the society. Let me take an example, I am deviating now a bit and then I will come to

this. Take certain types of creative outcomes given by a people in certain society, in certain countries, paintings for example, art and craft for example, a music for example, a literature for example, you would realise that the best of these things have come, when there was a peace harmony and tranquillity in the society, if you put a country, a region on war you realise that these things will start sliding down.

So, you do not have those many additions in a literature, painting, art, craft it is very difficult, you can take many countries, you take Vietnam for example, pre war, during war and after war be it, take Korea for example, take middle east for example, take our own country for example, you can you can know very easily plot it know on the time scale and see the know, if you make the time series analysis you would realise know that you need certain degree of stability in the society. So, that certain things grows, even philosophical discourses have know grown up and has achieved a stable form only when the society was in a very, very stable ship a very peaceful ship. And therefore, know a how to fit individuals striving for welfare with the systemic requirement of maintaining a stability is a challenge.

Conformity to the way of the majority can be know, accepted by some as one way of adjustment know majority says this therefore, I will also simply accept it. This also is a tendency of conflict aversion, you as an individual shows the tendency that fine I am aversive to conflicts I do not want conflict, although I disagree with the view point that is being put forth, but because many of you say that or most of you say that therefore, I do not want to remain as an isolate, I do not want to engage in conflict. But when you do that the basic assumption that you are accepting is that majorities view is always right.

However, if you look at human history, look at scientific investigations, look at discoveries, look at philosophical discourses, new streams in philosophical thought, modifications in religion, you would realise that these were the people, who did it were the people who did not assume that majority is correct, take any example, take any example. Irrespective of the discipline boundaries of different different know knowledge woman's you would realise that those who came forward with the benchmark thoughts, benchmark discoveries, were those who did not accept the traditional view. Allow me to deviate this has nothing to do with the psychology of adjustment, but if you read text on creativity, there you will find know very interesting research reports suggesting the chronological age of the person, who comes forward with path breaking research in

different areas, literature, philosophy, maths, know physics and based on know people who really come forward with benchmark thoughts and discoveries ok.

There is a very interesting discourse in creativity, which says that you need to be know you need to have very little burden of the social agents, if you want to excel in certain areas. And if you want to excel in some other areas, you need to be deeply influenced by the social agents, but that I live to you, if you are interested read know such literature on creativity and psychology you will find beautiful things there, beautiful description there. How the influence of know different social agents influences your know ability to go beyond the box and think something that your society has not yet thought off. So, one way could be that simply you accept that fine this is majorities view and therefore, I accept it as an individual. Or you say that fine I want to deviate from the majorities view point, take the example yesterday there was a news that the supreme court of India is carrying forward the hearing where the representatives of the coup panchayaths were also invited to share their view point, because they have been projected as if they are hardliners. And at times their judgements go against the usual democratic rights that the citizens of this country enjoy ok.

Now, you have your community, which tells you that marriage in the same gothra is not allowed, you have the law of the land, which says that fine you can marry somebody even though he or she belongs to your own gothra, now whom do I follow. My immediate know panchayaths view point or the legal view point that has been accepted by this country. So, know you will realise that you will find a small subset of individuals who would always try to bypass this and you would have another know set of people who will simply blindly that yes this is true and this is the way of life. There was this heavy influence of the Hindu way of life, when Buddha said that fine I do not accept this type of a practice and he came forward with modified practices. Of course, later on he himself was know, designated as a god and he is been worshiped, but that was complete deviation from the majorities view point interms of religious practices ok.

When certain practitioners of religion know, who are into healing tells you that these are non scientific practices know, go for modern medicine, go for pure micro biological analysis of your bodily system there is a clear departure from the majorities view point. So, you would realise that know although certain degree of conformity is know, required for maintaining social stability, there is also a need in the same structure that people

should deviate from the majorities view point. This allows the community to grow, this allows the society to grow to get more and more refined.

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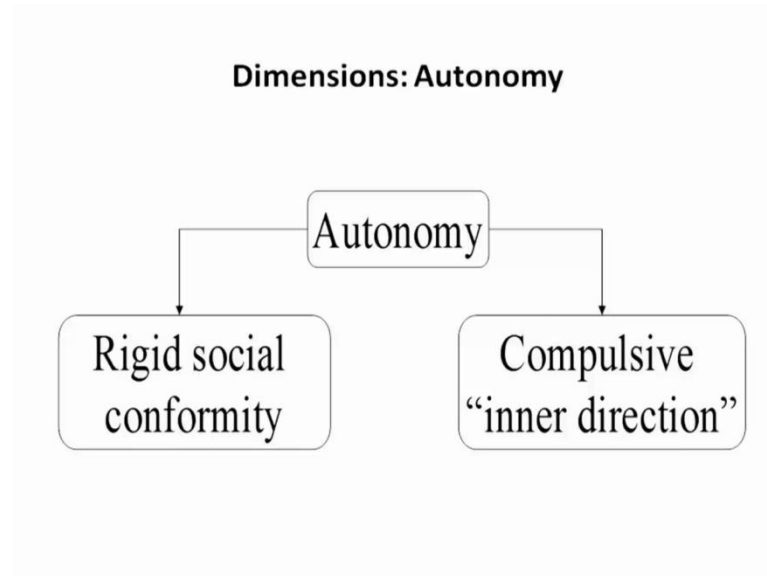
Dimensions: Autonomy

- It is inconceivable that social systems are all equally good in terms of other dimensions of adjustment
- The range of social systems and cultural practices are so wide that individuals from the other system might find many a things unacceptable

Now, wider range of social systems and culture and the variety of individual behavioural pattern requires that all of them they live in harmony know you remember again it is the basically saying that the cognitive, conative and the affective components within the individual and know inter individual conflict should always be minimised. So, that there is always a greater degree of harmony ok.

Now, you have know very wide range of social system, wide range of beliefs, wide range of individual behaviour how to make them compactable is a major task. And this is what if the, if you are able to achieve it to the higher possible extent you are adjusted, if you are not able to do that you are the adjustment is at stake. Now, it is inconceivable that these systems are all equally good interms of dimension of adjustment know. So, all systems, all social practices, all know beliefs, all thoughts, all behaviours are for the good of the individual and for the good of the society this is not true, it cannot be accepted know. Therefore, there is know, always a possibility that you simply do not accept what the larger structure tells you rather, you look at it from your own view point, you try to cross check, double check know, if your view point needs any revision and then know see whether know you have to exercise autonomy or you have to accept the majorities view point ok.

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So, if you know look at the extreme dimensions of autonomy at one end you have rigid social conformity, my society says this and therefore, I will blindly accept it. And the other extreme is you are compulsive inner directed know, you always look within you this is what I want and that is it. Look at small children, I want a chocolate and that is it they will throw all types of tantrums without realising, where they are where a chocolate is available or not I want it so, I want it, nothing beyond that, no negotiation, that is compulsive inner direction. You are completely confined to your own self and whatever you think is correct, whatever you think you should be doing at this time you do only that, that is compulsive inner direction and extreme of it is rigid social conformity, I simply accept whatever the society has suggested me to do.

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Dimensions: Autonomy

- Marriage as an institution
- Social and legal identity
- Khap Panchayats
- They consider boys and girls of the same khap (and thereby same *gotra, clan*) to be siblings and hence marriage between them is not allowed

You remember we had taken the example of a marriage, when we were talking about normality, we also took example of know prostitution being practiced in one village here in UP. Now, with respect to autonomy, if you look at marriage as an institution, you can define it as a social and legal identity, where you also have know the presence of this coup panchayaths, we took this is example ok.

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Dimensions: Autonomy

- Marriage: Social and legal identity
- Sacred, Loyalty in relationships
- Prostitution has been socially disallowed and legally forbidden
- Erstwhile nomadic tribes such as *Bedia*, *Nat*, *Sansi*, *Kanjar*, and *Bachada* distributed across north, northwestern and central India engage in prostitution
- Here prostitution is considered a familial occupation

Now, when you look at the social and the legal identity of the marriage you say that it is sacred it is based on loyalty in relationship. And it is because of this that legally and socially prostitution has been socially disallowed and it is legally forbidden in our society, having said that look at the erstwhile and nomadic tribes know, the bedia tribes, the nat tribes, the sansi tribes, the kanjar tribes know, there are know, certain erstwhile nomadic tribes in India, where the prostitution was the family occupation.

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Dimensions: Autonomy

- Natpura village in Uttar Pradesh where all young women work as prostitutes
- They define it as a tradition
 - without realizing their right being violated
 - exploited on the name of tradition
- Such behaviour is reflection of extreme social conformity

And this very village Natpura village in Uttar Pradesh, where you find that all young women work as prostitutes, the reason they say that, this is how that tradition has evolved. So, without realising that this practice violates your right as a human being as that citizen of this country and without your realising that your tradition is exploiting you simply accept it. And this is extreme rigid conformity to your social structure, you not even question it know the whole for years and years the women has been going into this practice. And therefore, it is always suggested that that completely confining to social completely confining to social way of life, showing complete adherence to social structures or completely becoming inner directed both are not considered to be good. Enjoy autonomy it is gives you the freedom of growth, but then try to find the point of conversions. We will stop here, tomorrow will carry forward.