

Welcome to the Ernst Strüngmann Forum podcasts—a series of discussions designed to explore how people collaborate under real-life settings. Joining us in the series are high-profile experts from diverse areas in society, whose experiences will lend insight to what collaboration is, what it requires, and why it might break down. This series is produced in collaboration with the Convergent Science Network.

P. Verschure This is Paul Verschure and together with my colleague, Julia Lupp, we are speaking with Nandita Chaudhary, a scholar in child development, family studies, and cultural psychology in Indian communities. Nandita, welcome. Before we begin our discussion of collaboration, could you provide an overview of your professional trajectory?

N. Chaudhary I graduated from the University of Delhi in what seems like another lifetime ago in 1978 and did a bit of field work with rural families after that. Then I joined my alma mater for teaching and worked there for thirty-seven years. In between, I pursued my PhD on a Fulbright scholarship in the U.S., at Clark University. The Fulbright program is a wonderful opportunity for people from many countries to get together, but it also contains a lot of undisclosed power dynamics. We went for what is called a pre-Fulbright training at Wharton in Pennsylvania, I began to see a side of academic collaborations. Up until then I was a wide-eyed young scholar, thinking that everybody would welcome us with open arms and we could see what we liked and speak freely. I learned very quickly, for when you grow up in a large family, as I did, you get used to watching for cues from other people. If somebody welcomes you or tries to ignore you, you're quick to pick it these social cues. Equipped with such social training as a child and as an adolescent, I was perhaps too sensitive to some of these cues. It would have been nicer if I hadn't noticed many things. During that pre-training orientation, we were informed that although we might be experts in our own countries, as Fulbright scholars we were in the U.S. to learn. This creates a very fundamental imbalance in the way, yet despite this, the Fulbright experience proved to be beneficial. I learned a great deal, was pretty good at computers, and picked up stuff in Clark University; it was wonderful. I decided to make the best of it. My husband and I had two young children and we decided that I couldn't leave them behind for nine months, so on a shoestring budget, we invested all our savings in traveling. My husband joined us and waited tables to earn some extra money. The usual thing: wonderful times as we remember them now, but when you're going through it, it was very hard. That was my first experience with collaboration from which I learned a lot, both academically as well as socially, in an international context. I was determined that I wanted to go back to India because, first of all, I was there on an exchange visa. In my family, there are four siblings. Two of my siblings were very successfully integrated into the American community: one as an IT engineer, the other as a pediatrician. So when I traveled to the US to visit them, I caught a glimpse of one side of America. When I went to Worcester, MA as a scholar, I saw a very different side. I don't know if you are familiar with Worcester where Clark University is, but back then it was literally a dump. At school, they put me on the board of the school, which was good experience. There I got my first taste of international politics: the beauty of it, the wonder of collaboration, as well as the power struggle of wanting to speak. I had a good mentor and she told me that she didn't really understand my work, but she was very happy to let me express myself, learn whatever I wanted. When I used to write essays for her class, I would do so with pen and paper. Everyone else would type them, but we didn't have a computer until halfway through. After I got access to a computer she told me that missed my handwritten your essays because they seemed to offer something different. Many such little things, where a disadvantage seemed to be like an advantage, but wasn't really. When I returned to India after my PhD, the label of the Fulbright did a lot for my future. I had published a lot and was used to presenting my work to people with little understanding of the background. For example, the concept of multiple mothering: scholars in the U.S. were astonished at the thought. People were interested, even though they didn't understand

the context. Trying to achieve a balance between conveying cultural differences without romanticizing India—all cultures have their problems as well as their beauty. My kids and husband would always say: “Look, don’t make it sound like it’s the best place on Earth because it isn’t.” That balancing and grounding in my personal and professional life has always come from my family.

- P. Verschure Which department did you return to when you went back to your university?
- N. Chaudhary Before the Fulbright, I taught in the Department of Human Development and Childhood Studies. After my Fulbright, I went to the Department of Psychology, where I work in the disciplines of child psychology and family studies.
- P. Verschure Alongside your role as an academic in India, you also became active in many different organizations and bodies, so you didn’t just stay inside academia?
- N. Chaudhary I returned to an institution where there is a very high commitment to community development. We were always told that in a poor country you cannot afford just to write academic papers. You need to be involved with society, with decision making, with administration. So we were expected to work for development and share our knowledge with others. Parent meetings, teacher training programs, High Court child custody issues: these were the activities in which I became involved. In addition, I attended many international conferences. How you write papers, how you present yourself, how you prepare presentations—I became adept at these different activities. The only thing I never really enjoyed was administration. I’ll be honest, when I had to do it (twice over the six years as head of my department), I wasn’t happy doing that because it took away time from doing the things I loved.
- P. Verschure What are your main activities now? Where do you spend most of your time?
- N. Chaudhary In 2016, for personal reasons, I retired from the faculty. In retrospect, many reasons contributed to this. Many people encourage me to take a leave of absence but I wanted a clean break from teaching, not from my research.
- J. Lupp Could we focus a moment on your work over the years, as you have observed patterns of childcare in families. In a way, a family, especially a multigenerational one, could be viewed as a big collaborative effort aimed at raising children. Are there different patterns in different areas, rural versus urban? Let’s focus on India first.
- N. Chaudhary I am constantly observing what goes on with families/children, be it on the street, in the neighborhood, traveling by train, or bus, or plane, when I see a father holding a baby. To convey these observations and fill the space of teaching, I started a blog, [Masala Chai](#) – to pass along my thoughts about our relationships with little people or children. It has been an extended classroom for me, a place where I can consolidate some of my work and write for the lay public. Ideas come to me very strangely; a single encounter could initiate a whole article. Physical punishment, as you may know, is a very difficult issue. Sometimes ideas emerge from what I’ve heard a father say or observe how a grandparent interacts with children. One time, when I went to Denmark for a conference, I saw these pacifier trees. I don’t know if you know, but in Denmark they hang pacifiers on trees. Once the children give up their pacifiers, they become like a Christmas decoration. I was stunned by that. And wondered why you don’t see pacifiers used in India. What could explain this? When I returned from the conference, I initiated a conversation and had students query different groups of people, and we came up with anecdotal responses to why pacifiers are just not used in India. And at the end of the day, you know, there may be a thousand philosophical explanations, but it’s a tropical country and a pacifier can easily spread diseases.
- P. Verschure So, would you define collaboration, and what is it good for?
- N. Chaudhary In my opinion, academic ventures without collaboration are meaningless because you need to bounce your ideas or mirror them off someone else. For instance, had I not traveled, had

I not seen those pacifier trees, I would not have looked back at our Indian families and realized that something was missing and questioned why it was missing. Take parent-child sleeping arrangements, who sleeps next to whom. (I remember so clearly that students very warmly talk about sleeping with their mothers when their dads were away.) When you are aware of differences, you are able to analyze different patterns. Collaboration is necessary not only to understand the other, it is necessary to understand oneself.

P. Verschure If we look at family dynamics, as you described it earlier, what makes that collaborative? What features make interactions in a family collaborative?

N. Chaudhary Within a family?

P. Verschure Or between, but let's start within the family.

N. Chaudhary Commonality of purpose, ideology, consideration for each other, love, affection, I would say. That sustains a family. I have done some collaborations with people I didn't like and they never were successful. For me, an underlying thread of affection is very important, even within the family. If I lose respect for someone, respect for the other person and his or her scholarship...I have to look up to something in the other person to collaborate, even if it's somebody much younger than I am.

P. Verschure Sure. But can you unpack affection and love? What does that mean in this context?

N. Chaudhary Conversations with the person, so the person listens to you and you listen to that person. The person makes you want to smile (e.g., if you are struggling to present yourself). That person accepts you for who you are, not what they want you to be. For example, I collaborated on a project involving 36 countries, where my role was to supply data for India but otherwise I assumed a passive role: they not interested in what I might have had to say or contribute beyond the data. I never worked with that group again because I realized that they were just using me. It was if they sucked something out of me, took it and used it for their purposes along. My name is on the publication but it's meaningless for me, honestly.

P. Verschure But would you still consider that a collaboration? Or would that be something else, more coercion or abuse or...

N. Chaudhary No, it was not a collaboration. I think it was unethical. That kind of "collaboration" is not acceptable to me. Over time, I became better at realizing who to avoid and I have never been attracted by large funds; money has never been something that I have run after. It leaves you free to say no, I'm not interested.

J. Lupp So, commonality of purpose is not enough in this case, in academic collaboration. What about, say, a collaborative view of the family where commonality of purpose obviously is to raise children? What other elements are important in the family unit to ensure successful child rearing?

N. Chaudhary I think I will admit, even though I'm not good at administration myself, that you need well-defined rules and acceptance. I have been very fortunate in the fact that not only do my husband and I share great affection, but he has great regard for me as a mother in front of the children. I see that as a very important element of collaboration and commonality of purpose. I mean, there are families in which this doesn't happen, where there are different individuals who are just living together. I don't see that as a collaborative relationship. So, this triangulation for the researcher. Now, if we're talking about the researchers who are going out into the field, you can collaborate with them or you can give them instructions. I don't see just giving instructions as collaboration. Unless they are at the desk and there is a mutuality of discussion and they have the authority to speak up and say, "No, this is wrong; you're interpreting this. I was there. I know what it's like." I see democratic structures, and I don't mean democratic in the sense that my kids could do what they like. No, as parents, we were paying the bills so we could ultimately decide that something couldn't be bought. However, for speaking up in a research collaboration (where the

researchers are experts) or in a family collaboration (especially once children are old enough), participation in the process, and the outcome, is important. Making the other person feel significant for what you're collaborating toward is very important.

P. Verschure You also work, as an expert, with the Delhi High Court Mediation Center for Child Custody Cases. In some sense, those are examples where family collaboration breaks down. What makes the difference in those cases? Is there a pattern to that where you say, it always breaks down along predictable patterns?

N. Chaudhary One of the things that I've noticed is that there is something like unhealthy love for your child, or for your own idea or project. At least in the High Court<sup>1</sup> cases, I have always said that it was not that the child was not loved, but that parents love the child so much that they want to own it. If you're not getting along with someone—in most child custody cases, women tend to completely undermine the role of the father to the child, as well as to the court to claim ownership of the child. Running down the father or his family was very important. In India, we have kin terminology that distinguishes between maternal and paternal grandparents. It's very easy. In one word, you can make out which side of the family you are talking about. I've seen this occur even more seriously in grandparents. They become so overpowering. The love for the daughter and for the grandchild is so great that this other person is seen as an outsider. It is hard to persuade them that the child has a right to the father as well, that the father has rights to the child.

P. Verschure But Nandita, is that always love with a big L or is it also instrumentalization of the child because that child is also contributing to your own future?

N. Chaudhary I'm using the terminology of the client. They say that they are motivated by their love for the child. I may perceive this differently, but who am I to put words into their mouth and to evaluate what their love is? Ultimately, at the end of the day, I don't know the full story and will never know the full story as an outsider. I must work with what is presented; some of it will be exaggerated, some of it will be silenced. When I'm not inside the High Court, I am always overcome with worry about whether I am able to see and do justice for the child.

P. Verschure But the High Court is relying on you as an expert. So, in some sense, the High Court wants you to translate that form of love to them.

N. Chaudhary Strangely, when I was in the room with the child/parent, I don't have doubts. Somehow, I would write my report for the court, and explain what I thought was happening within the family and what my recommendation would be.<sup>2</sup>

The media covers a lot of women's issues, but in my experience analyzing cases of family dynamics, the father suffers far more. Maybe I'm wrong, but the claim that the mother makes and the ease with which fathers are dismissed in India constitutes a very critical loss

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<sup>1</sup> Post-interview clarification: Because the High Court being a government institution, I never accepted the nominal fee that they would offer for each sitting, no matter how long. My rationale was that as a University faculty member I was already being paid by the Govt. so I considered it my responsibility. The Court was close to my place of work so their offer of transport was also not required I recall that this decision was greatly influential in a situation where lawyers and advocates pitch clients against each other, often for financial gains on all sides. The mediation center is a small haven in this crazy world for which the costs are very reasonable and one has access to good advocates who have agreed to give their time for mediation rather than court appearances. This context is essential to understand the effectiveness of what I consider as my collaboration with the High Court. My reports were sealed from parents and lawyers and were only submitted directly to the judge. No amount of arm-twisting or appeal to review the report was possible; people would, if at all, get to see it only after the event.

<sup>2</sup> Post-interview clarification: My role was to see and speak on behalf of the child, who I experienced had very limited genuine support in these situations. My role was to take the child's point of view, which often did not align with either of the families (mother and her kin and father and his kin). My advocacy for the child was viewed as being responsible for the clarity and strength of my reports. I still have copies of all of them and can always revisit these to confirm.

for the children who are growing up. I cannot speak about the legal dynamics in other countries...

P. Verschure How do you explain this? Is that bias in the system?

N. Chaudhary I think we over dramatize motherhood. Yes, I would say that there is a lot of romanticism about being a mother, through a Bollywood effect: if you've had your mother's milk, then it binds you forever and all that kind of thing. I don't really buy into that. Much of that is just hyperbole, but I don't see that much in terms of fatherhood. It hasn't kept pace and we have very serious feminist movements which protect women against abuse—an important issue—but we can't lose sight of the importance of every member in the family, including grandparents. In Indian families, e.g., grandparents play a key role. The politics of the family is something that is very hard to describe, but often easy to sense.

P. Verschure Do you apply certain models to that? Do you have, let's say, an X number of models of family dynamics? And, let's say, this is model one and this is model two?

N. Chaudhary No, I don't know. I take a seat of the pants approach: I'm not trained as a counselor, and yet they kept calling me back. Repeatedly I would say: look, I'm not trained in counseling. But one thing did happen, which is the reason why I eased off. I didn't know how to stand back and just return to my life. I would ruminate over these cases and I would talk to my children and I would come home and talk to my husband. How can people do this? And that took a heavy toll on me. When I stopped work and moved to Bombay, I was quite relieved and I haven't actually told them that I've come back to Delhi. You can see that somewhere it was taking too much. It would just break my heart and I wasn't trained to protect myself from that.

J. Lupp Is there a pattern in these cases of the base family dynamics? For example, I recall some of the descriptions you made earlier in the context of the [cultural nature of Forum](#), regarding families where the father assumed the primary caregiver role because the women were going to the market, working outside the home, etc. Do these major breakdowns in families occur when the fathers are playing a primary care role or a secondary role?

N. Chaudhary The secondary role. One clear pattern that I have noticed is that when the maternal grandparents are too close to the mother and participate in every single decision she takes—something that happens very often—this isolates the father. Although the Indian family is a patriarchal unit—you live with and are closer to your paternal grandparents—problems arise when the bond between a child's mother and maternal grandmother is too strong. At least four out of five cases were driven by "my precious girl, how could this happen to her?" Of course, this also would play out far more in relationships when a couple are not terribly close to each other or where they don't get along. Both factors exacerbate this dynamic. The mother is too close to her mother and hasn't been able to disengage.

P. Verschure Nandita, does it also play a role that the parents of the wife, of the mother, often have committed a dowry to the wedding? Does that not strengthen or amplify their concerns, like, oh, we have put our life savings into this, and now we stand to lose it all?

N. Chaudhary That's information I would not have access to. I have not heard anyone say that. The people who come into the High Court for mediation come mostly from the middle and upper-middle class; not all were highly educated. The case of a dowry did, however, arise when one couple was trying to divide property, but not as "I invested in my daughter." That may have been in the back of their mind, but it never surfaced in my experience at all.

P. Verschure You mentioned this power imbalance. Do you see that as a major underlying factor, that, for instance, the wife-mother, with her parents, has developed so much of a dominance in the discourse that without family support the man-husband is a minority and cannot push back against that. Are these power relationships important here?

- N. Chaudhary Absolutely. I would say that power imbalances are critical here. In all these cases, the role of the grandparents has been critical. But then knowing the Indian family, that's not a surprise. I don't know how often it is that it's just two people who are falling out of love with each other. I don't remember a single case like that.
- P. Verschure That then raises the next question: What defines the force behind the power? Is it also the husband being afraid of losing face? Is it fear of being confronted with emotion or to lose the love of the wife and her family, or lose the children? What are the underlying forces?
- N. Chaudhary Mostly it's the loss of face. And I would say the loss of face for the daughter and the daughter's family would in the traditional system be far more serious than for the man. This is something you hear all the time in India, that it's much easier for men. I don't know about the West. I don't know about Germany, for instance. But here we keep saying that it's very easy for a man to get remarried and much harder for a woman to do so, especially if there are children. I think the loss of face issue is therefore everything. It is something that has changed, however, over the last 10 years. It's far more common in families among our acquaintances to break off. Now people say that they no longer are going to stay together, as our parents' generation did. Now people are less tolerant. A lot of women are standing up and saying, I'm walking out. And some people in the older generation, you hear them saying that women are becoming too intolerant and as a result the family structure is breaking down. The change is very significant in all social classes I would say. A person who works in my house, her daughter has married. She was engaged, it broke it off; she got married, she broke it off because she didn't like the guy she married. There is a third person with whom she has a child but doesn't like to live in the village. And she's living next door to her mother and raising her child. It's becoming far more acceptable in cities and towns to break off relationships. In villages I would say it's still harder.
- P. Verschure There is a paradox in that, because earlier you said that often it's the man who has the short end of the stick in your experience. But is it also the case that the man apparently has much more opportunity to just leave and break off the whole marriage and go?
- N. Chaudhary That's what people say. I'm not sure. From my observations, I think men have the short end of the stick. Even with my helper's daughter who has now gone through a second marriage. I feel bad for the dad because she just told him, I don't like living in the village so either you come and live here or we are done. It's a patriarchy, perhaps, but based on the fragility of men. I don't know, I'm just speculating.
- P. Verschure But there are different ramifications. On one hand, when one looks at family structure, especially in the Indian context, this raises the question of whether the family is the proto-collaborative unit. From an evolutionary perspective, you could say that's how collaboration emerged. It started with family units or larger family units. And from there it developed and became more structured. Is that how you would see it? Do you really see the family unit as the proto-form of collaboration?
- N. Chaudhary Autobiographically, in my family, I learned so much yet I was so sensitive to what I didn't learn from my family. It's not just what you learn, but when you realize that you never knew something, or your mother never made you aware of something. In my judgment, family schools you for life. I am sorry for how all of us have been impacted by the families in which we've grown up. You can either be very sensitive to an issue or you react to it, but you can never be indifferent to what you experienced. To take an extreme example, if there is an alcoholic father, you would either become like that yourself or you will become very sensitive to this. I'm not saying that family is destiny but you will never remain indifferent to the serious aspects of what you have experienced in your family.
- P. Verschure Another aspect that Julia stressed at the beginning, is the role of cultural differences. To say, look, there's no universality here. That's also your example of your Fulbright

experience. The asymmetry in the perception. So could we look again at the family model of collaboration. What are the cultural differences that you see there, if any?

N. Chaudhary Well, the power that the older generation exerts on the younger places certain limits that I see being crossed in other cultures. Where obligatory actions are not seen as something “I’m not going to just appear for this ceremony because the family is getting together because I’m obliged to.” Here a lot of time is spent in...I don’t know if appeasement would be too much, but you also get back in these asymmetrical relationships and believe me, by asymmetrical, I don’t mean undemocratic. It may be paradoxical what I’m trying to say, because I think asymmetry is a key fact of human relationships, but that doesn’t imply absolute power over others because that would be unacceptable. It would be an unhealthy relationship. But as often as that, I have seen enmeshed relationships in the name of love be very hurtful toward others, because when you have that much affection for one person, it’s always at the expense of others. If you have two children, you must have a certain sense of equity between the two relationships. Despite of hierarchical structures, there has to be a sense of justice in order for there to be genuine and happy collaboration, whether it’s families or professionals.

P. Verschure An important aspect in collaboration is also the notion of trust. Is trust encapsulated in this sense of love that you spoke about earlier. Is that also trust, or is that something else?

N. Chaudhary I’ll give you an example of a collaboration where I came to realize how critical trust was for me. Perhaps because I had very trusting parents and grandparents, who despite their many other faults, they trusted us and we trusted our love for them and the fact that they would provide for us. This collaboration that we did in which for the first time involved rather than doing observations of children in the home, the person decided that he wanted to do a lab study. He wanted to set up a lab to structure a setting. So, we set up a lab. We tried getting parents to come with their 12- to 18-month-old children. Some came with their relatives, some wouldn’t show, because of illness or lack of transport, etc. We said, OK. At every point we tried to communicate with the person who had given the grant and who was the project director to say, look, let’s try making satellite labs, or let’s find an institution closer to the residential areas, get a group of kids together and let them come. It was so hard to find safe places that would fulfill the requirement and pay rent for these. In the end, we were able to get only one fourth of the target sample, whereas in home-based studies, we had never had this problem; the parents were always very welcoming. But to situate the initiative in a lab...this caused massive problems. The PI, a German professor, would say: “yes, but they gave you an appointment.” To which we would respond: “they may have, but they haven’t arrived.” It was not possible for me to communicate to him the problems. Then, he wrote an email to me blaming my research staff...something about, I trusted you with this...and I just lost it. That is one direct email exchange that I had with this person, and we had a longstanding collaboration, and we have a mutual friend whom I hold in very high regard. I tried, seriously, to make it work. In the end, it was clear that this person did not understand the setting in which we work. And it’s not that he wasn’t familiar with India—he’s traveled to India, has lived with us, lived in my home. And at the end of the day, for him to reach the conclusion that the study failed because I/my group didn’t complete our work—work that he trusted us to do—that was for me a closed issue. I expect people to trust me 100%, as I do with someone else. And if something fails in a research project, then one should not automatically assume a breakdown in trust between research partners. A in personal relationships, when I’m disappointed, then I’m really badly disappointed. Being trusted, for me, is perhaps more important than trusting someone else. There is an image of Indians being known as shifty-eyed, that they are so poor that they will misappropriate funds. I am very sensitive to this bias, even if it is just hinted at.

P. Verschure In the context of family dynamics that that you studied, there are different trust-based relations. Children trust their parents; they trust their family almost as a given. What are the dynamics of trust there? How does it get built up or destroyed?

- N. Chaudhary Tough. How it would get destroyed is very hard for me to say. How it is built up is that it's tied so closely to the issue of affection and love that I was talking about earlier. I cannot imagine love without trust or trust without love or affection.
- P. Verschure This is interesting if we start to generalize. Look at collaboration, the big picture type of collaboration, like your project with 30 different countries and standards. You would say, well, you need shared goals and you need trust. But does that imply that what we're talking about is also love for that conglomerate, love for those goals? Would you find that a plausible generalization, or is that notion of trust different than trust inside the family?
- N. Chaudhary I would say that the minute when an idea becomes an industry. Within a small group it is far more possible to be trustworthy and trusting. When there are these 30 countries or let's say 60 different collaborations with satellite members, I experienced a lack of trust. How did you get this, or what did you mean by this, or why is this missing? Perhaps it is because the template of the family is so strong in my heart that I tend to want to work with people whom I like to spend time with, and that's just not possible in a large group. So perhaps that's why I quit work at a certain point.
- P. Verschure If we could engineer trust in those environments, how would you change the process or change the participants? Imagine you would have a magic power to change the participants in the process. What would you change?
- N. Chaudhary I would look for someone who was a mentor, like a person at every nodal point. Someone who is easy to trust, easy to like, a likable person. All the things that we perhaps don't look for when we are hiring people. You are looking for communication skills.
- I remember a story from when my children were young. It was the first time my kids were going to daycare. The daycare was on the ground floor of the college, the department, and we had an elderly maternal sort of person who was in charge. And she had helpers to do a lot of the physical work. At some point, somebody complained that she was not stimulating the children enough. The director of the institution sat us down. I was younger at that time and we had this whole idea that kids should be kept actively engaged and they should have lots of activities and stuff. The director said a simple thing: "Do the children go to her or not? Tell me that." And my son, when he moved from the creche to the nursery school, he didn't cry for me, he cried for her – his daycare mama. When you are able to invite and draw people to you, that's the leadership quality that I would say you need. Good, considerate, empathic leaders at every point are necessary for collaborations to survive. If it's just contractual, maybe it works. But you see what happens in large organization, e.g., Amazon: the bigger it gets, the messier it gets, the more exploitative it gets.
- P. Verschure If you look at India, if you look at the world, we have massive challenges in front of us. To deal with these challenges effectively, collaboration is an essential requirement. It's not optional. We must act at a massive scale. Do you believe, in your experience that humans are even capable of approximating that for 10% or 20%? Do you think we're capable as humans to achieve that level?
- N. Chaudhary Of course. In that sense, I am a die-hard optimist. Yes, we're capable of that. Look what we've done with the vaccine. Fine, China may not be giving us data and we perhaps cannot trust the information that comes out of China. Forget it. It's over. That part is done. Now look at the collaborations that have happened. To stay afloat, I find things to be joyful about every single day, even if it's the smallest of things. And when that happens, I share that with everyone in my circle. And I don't just mean my kids. That sense of joy. I see that also as collaboration. I see my posts on Facebook as collaborations, even though I don't even know if anybody is receiving it. The idea is to keep the joy and the affection toward others. I do believe that humanity is very, very capable of realizing a better world. We are a better world than we were so many years ago, power and politics notwithstanding.



- P. Verschure Thank you very much for this conversation. We wanted to understand collaboration, and your insight into the perspective of family is very interesting. I don't think we have resolved all the questions but to have that anchoring in a very basic form, a social atom if you want, of humanity. You have brought an inspiring point to the foreground, one that haven't really looked at yet.
- J. Lupp I also found the concept of charisma in leadership to be very interesting. If you then relate it to your experience—the setting in which you grew up in your family and how this didn't equip you to confront the Fulbright situation—these were two different settings. Perhaps Fulbright needed a more charismatic person helping to bridge cultural gaps.
- N. Chaudhary But I learned a lot from that absence as well. You know, if you're willing to learn, you will learn from anything
- J. Lupp Absolutely correct.
- N. Chaudhary Positive lessons can be derived from negative experiences.  
Paul before we go, I want to say that any conversation is only as good as the questions asked. The answers are incidental. So, I want to thank you for your questions because they triggered this dialogue in my mind. And I'm thankful for that.
- P. Verschure Well, thank you both. It has been a pleasure. I learned a lot from this because the consequence of what you're saying, what I think you made very clear, is that if we want to scale collaboration, we must invest in young people who can be in these leading roles at these nodes. I don't think we're doing that sufficiently. We're not preparing young people to assume those roles. We believe in magic, like oh, it will all just happen from the bottom up. Maybe we must structure this much more than we have done so far.
- N. Chaudhary I think that schools, colleges, universities have a very important role to play in this regard.
- P. Verschure Absolutely. Yes.
- N. Chaudhary And homes, of course.  
I do want to add a comment about the Dalai Lama and the importance he places on compassion. I have been in his audience a couple of times. I think the importance of compassion, and about understanding the situation of the other person is something that I probably would see as something I left out. So, I just wanted to insert that.
- P. Verschure and Thank you very much, Nandita, for this great conversation.
- J. Lupp