Breaking it Down: Day 2

A broadcast by Surfatial, the collective of Satya Gummuluri, Malavika Rajnarayan and me, 23 July 2016. Watch on YouTube

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I made this transcript by machine from the recording and corrected it against the recording's description and my own records. I have not checked the words by ear. I checked a sample of the speaker names by ear, and corrected those I heard differently. [?] marks a word still in doubt and [unclear] a passage that could not be made out. A speaker is named only where the broadcast's screen or the recording's own words say who is speaking. Fillers such as "uh" and "um" are left out. Times are from the start of the recording.

A name followed by (?) was read from the screen at a moment when it changed from one speaker to the next, so the turn may belong partly or wholly to the speaker before or after.

In this broadcast the screen did not show who was speaking. A name marked BY VOICE was matched by machine against the voices in the broadcasts where the screen did show names. Tried on those broadcasts, where the screen gives the answer, it was right in nine speaking turns out of ten.

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00:01 SPEAKER 1 Okay, we're live.

00:02 SPEAKER 2 Yeah.

00:08 ADITYA (?) Is everyone here?

00:10 ADITYA (?) Very often [?], yes.

00:11 Okay, welcome everyone to the second session of breaking it down. We are going to actually rant together today a bit and think about the practice of ranting. and I would like to and you are allowed to actually performatively rant also. There is no pro format that is prescribed. and the more ranting you do, the more nice it will be. So I am just post saying the first question for today can ranting take on a generative role in a conversation?

00:54 SPEAKER 4 I mean unless it's more than I imagine, then I don't know actually, because when I think of a rant I immediately imagine that it's very c confrontational and sort of aggressive and fairly one sided. But that might just be me.

01:18 SATYA BY VOICE But do you think that if somebody is ranting, they might actually evoke a response within a conversation which they might not have because everybody was too polite?

01:31 SPEAKER 1 Even though it's one sided.

01:33 ROHINI BY VOICE Yeah, I suppose that's possible, but then again it dep I don't know, like a rant within what kind of group are we talking about? That's the other thing. Like, you know, do you is a person someone you is you know, I mean are we talking about just you know what I mean? Like what is the context?

01:53 SPEAKER 1 Absolutely. Yep. That's the environment, yeah.

01:55 SPEAKER 4 Like us. Like you know, if one of us was to go on a rant, it's one thing, but is it something that is not really intended to be does the person who is ranting even want to evoke is he is he feel interested in the response at all? Or is it more like let's just I mean yeah, it's an it's it I think it's an interesting question. But because I have a morbid fear of confrontation I'm not

02:17 SPEAKER 2 Yeah.

02:17 SPEAKER 1 Yeah.

02:20 Go ahead, Ren.

02:23 SPEAKER 4 No, I was just saying I think that this is

02:25 SPEAKER 2 I was just wondering if ranting is one sided.

02:31 RENAN Is there such a thing as something opposite to ranting, which could perhaps be two sided if people refer to ranting as one sided? You know what I mean? It seems like it's this if ranting is being pushed into that position of being, say, aggressive and confrontational perhaps and not a potentiality, but like just what's the opposite of ranting if we wanted to talk about ranting and if we wanted to have this another reference to beyond ranting?

03:06 SPEAKER 4 Jamming.

03:08 RENAN Okay.

03:10 SPEAKER 1 Well

03:11 RENAN That's it.

03:12 SPEAKER 4 I mean like something that is Yeah, you know, something that is maybe part improvisation, part brainstorming, something that's painful [?], remixing. It's a little more expansive maybe, but then it could be part ranting, absolutely. I mean maybe that's yeah.

03:27 ADITYA BY VOICE But what if two people are ranting together, one after the other, or one wi with each other?

03:34 SPEAKER 4 Yeah, it's supposed to.

03:36 ADITYA Sorry.

03:37 MANDEEP BY VOICE What would be the opposite of ranting? Like if you one were to find the exact opposite of ranting, what would it be?

03:43 SATYA BY VOICE If that sounds like a collective exchange where everybody has time to speak and ev there is a dialogue or a multilogue of some kind where everybody is equally participating and the tone is not like aggressive maybe

03:58 MANDEEP BY VOICE I'm also wondering whether there's something about guards being up in a way. Because I think ranting also has a certain kind of dropping of the guard. to say I'm gonna go all out and it doesn't matter who's listening.

04:15 SATYA BY VOICE So there's more of a etiquette kind of consciousness.

04:20 MANDEEP Yeah.

04:23 SATYA BY VOICE So or is it like even a consideration for the other?

04:29 MANDEEP Possibility.

04:32 RENAN But even the absence of politeness in ranting, for instance, is already ethical. You know what I mean?

04:39 ADITYA The absence of sorry, Renan, would you like to repeat that?

04:42 RENAN Yeah, I mean if we would characterize ranting as something that, you know, leans towards something that is aggressive or something that is non polite or something that is that's something that disrupts, then for me it's a bit problematic because maybe a ranting in itself I mean even the absence of politeness or some form of civility, some expressions of civility in ranting in itself is already ethical. You know what I mean? I mean of course, I mean it's another discussion to talk about the violence of ranting, but just to refer to ranting and it's perhaps parontological [?] positions or but it's interesting when you say

05:25 ADITYA It's interesting when you say something you mentioned something about the violent. Can you expand on it in terms of do you think that it has a certain kind of violent connotation to it? Is that what you're saying?

05:38 RENAN No. what I was just saying is that maybe we could think through ranting as the absence of some forms of expressions of civility, but doesn't also bound to be inviolent. Because when we consign an existing violence into ranting in itself, that's just a bit problematic for me because that negates the potential of ranting. And maybe we can start with or one of the starting points that we could think through is that ranting is in an absence of this politeness and the absence of politeness in itself is already ethical. And

06:20 SATYA BY VOICE I agree. There's more honesty in it. There's it's more honest in some ways. Like you're not holding on to some kind of diplomatic rule sets which make you stop from expressing certain things.

06:36 SPEAKER 1 So I mean if we talk about ethics in within conversations and because that's an interesting direction, like is ranting more ethical in that sense?

06:45 ADITYA Is it pu is it fitting into the etiquette that otherwise is followed within a public conversation?

06:51 SPEAKER 1 No, I said ethical.

06:53 ADITYA (?) Ethical look is [?] okay.

06:54 SPEAKER 1 Yeah.

06:58 SATYA BY VOICE Like maybe that's something to take from a rant in the sense of the honesty that rawness brings.

07:06 ADITYA BY VOICE So Nu is saying a rant is more like monologue.

07:14 Right.

07:15 NU Doesn't necessarily well either acknowledge or even care I wouldn't know care is too strong a word, but is open to even a conversation as opposed to making his own voice heard. So I'm not sure if a person rants to trigger a response of sorts in terms of his chain of thought or idea being discussed. So he's really concerned of a response as opposed to making his chain of thought heard. That's a right. It's like a venting off of something.

08:01 SPEAKER 1 Yeah, it's a catharsis of some kind.

08:03 NU So it's sort of a catharsis, yes.

08:06 SPEAKER 1 Yeah.

08:07 ADITYA (?) Well the conversation then if we were to say then we are we saying that the rant in a conversation is can we find actually generative potential in something like rant as a form of conversation?

08:22 NU Yes, I would think so.

08:24 SPEAKER 2 But it also matters what we are ranting about, right?

08:28 ADITYA Certainly.

08:30 ADITYA (?) Yeah.

08:31 NU Well irrespective of that what it sort of whether it brings out a positive i is the question. And to my well I would I would like to think so, yes, although the intention may not be there, but it could trigger a response which could lead to a positive outcome. like a development of an idea.

08:51 SATYA BY VOICE I de agree because maybe you wouldn't have expressed that in other situations when the emotions weren't involved and things were more calculated. There were certain things which would never have been expressed, you know.

09:04 SPEAKER 2 So are we talking about writing [?] as an enabler for communication?

09:09 SPEAKER 1 Yes.

09:11 ADITYA But I

09:13 NU Not necessarily so, but it also could be.

09:18 ADITYA (?) But we are we saying then if just following the what has been just discussed, are we saying that then ranting is helping you communicate some things that you otherwise in a in a normal condition of how we interact in a public space? the one that does not allow is what ranting is allowing. Is that what we are saying?

09:40 SPEAKER 1 Somewhat, yeah. Because you're letting it hang o let it all hang out. You're saying everything that's got you know, you're not even thinking how you're saying it. You don't care what somebody in front of you is perceiving it as. You're just like letting it loose.

09:54 SPEAKER 2 So is it possible to be in the ranting mode permanently?

10:01 SPEAKER 1 If you didn't know, yeah.

10:05 ADITYA Sorry, you

10:06 RENAN If it becomes permanent, I mean if it's if it continuously builds up and it sort of calcifies itself, then it tends to become some sort of a form of moral capital, you know what I mean? Which is something that ranting should not be. it would be as violent as other forms of oppressive speech if that's the case, if we will allow ranting to be something permanent. so I think we have to caution ourselves as well on how we would want ranting to move or to be mobilized.

10:40 ADITYA Yes.

10:41 MANDEEP 'Cause I think the one of the one of the one of the interesting things about ranting is that it works on this short period of time or it this kind of temporality which is like very it works on moments rather than on this general

10:57 SPEAKER 2 No, but the what Sat what Satya was just describing ranting as in not caring for what the listener might think, not caring for any not even caring for what one might be saying also. So isn't that the ideal mode of disinformation that too we are kind of quoting?

11:22 SPEAKER 4 Yeah, but then you don't need the market [?] for that. You can just keep I mean, then where is where is empathy then? Where is any form of desire to engage or to continue? Wha how is dialogue then even a part of this

11:36 SPEAKER 1 But if you keep that.

11:38 SPEAKER 2 Enge our desire to engage is what doesn't work in a rant and actually clamps us down.

11:47 SPEAKER 4 Doesn't work in a rant, you're saying it does.

11:49 SPEAKER 2 Yeah, I mean it doesn't like if a ranter wants to engage with the audience, then it won't be he won't be ranting anymore.

11:58 SPEAKER 4 But how will you have what are you what is the point? Like you'll just be what would you rant twenty four seven without any desire for feedback, then what I don't know what is the purpose of that for the

12:11 SPEAKER 1 Keep aside the thing that, you know, if we take only that part of a rant where we are honestly expressing without any filters, so what can we take from a rant the form of a rant, basically?

12:25 ADITYA Yeah, it's not about it's n it's to what do we can carry forward from the s the formal configuration of a rant that we are otherwise so I'm pretty sure we are not aware when we are doing it, but you know, most of us is I'm pretty sure are ranting all the time.

12:44 SPEAKER 1 I'm interested in asking

12:48 Constantly I don't think gives much room for conversation.

12:54 It's been routing [?] it's yeah.

12:58 ADITYA Sorry.

13:04 SHAUNAK I mean it seems to me that the endemic quality of a rant is it's almost like it has the temporal experience of an explosion, right? It's cataclysmic. It has a very like its temporal relationship is the fact that it appears on the horizon all of a sudden is filled with great intensity and is almost like a comet in its like sheer suddenness, intensity, etcetera. And that is what is that are there is a certain order of things in any particular given field and a rant comes and is able to destabilize it. So a rant could very well of course be misogynistic and regressive in various ways, but what it does is that it momentarily shakes up and destabilizes the gen the generic codes in that particular field. And to that extent Any temporal order that changes the foundation of the existing temporal order of the field would be generative. But apart from this, there is no there is nothing semantically you know generative about it, right? It's just that the suddenness is of it, the shakiness of it is what is generative. So it's more like a formal

14:07 SPEAKER 1 By what do you mean s I'm sorry, by semantic?

14:10 SHAUNAK I mean that i it's not so much about the content of the rant because the rant could well be extremely regressive in its political content. It could be anything, right? But the fact that the rant suddenly comes so if there is a field with specific rules, sets and orders and a certain temporal sort of structure to it, a rant is like an explosion, it's cataclysm, right? So somebody suddenly comes and says something and it is the form of it, which is that it's sudden, that it shakes things up, that it introduces and inaugurates a new kind of intensity and energy is what is generative in it. So I'm trying to say is that it's the form that seems to me generative rather than

14:47 ADITYA BY VOICE So you're saying then the content the performative quality of the rant is what is generative?

14:52 SPEAKER 1 That is also generative. I mean the content and the form are both generative. Could be. See the thing is there is destabilization. Destabilization is always i it can be a good thing because it's shaking people out of their whatever, their comfort zones or whatever. You're t being taken to places you would not go. And so yes, that's the s form wise, yes, there's a sharp spike. But content wise also like you would not be saying things otherwise. Sorry.

15:19 MANDEEP BY VOICE I'm wondering whether it's always a sharp strike because there's also this idea of a consistent rant. It could be something that is, you know sustained over a period of time. it doesn't need to be necessarily something that punches time in a particular dynamic way.

15:38 There is also a can you know, something I can fill up time.

15:42 SATYA BY VOICE How would it be continuous? Like you're saying that how I'm trying to visualize that, like what is a continuous

15:49 SHAUNAK Terima kasih [?].

15:50 MANDEEP BY VOICE Into a rant now and continued till the end of the hour and just went on a rant and I'm wondering whether as an ex as a physical example what would that be generative in nature?

16:06 PRAYAS BY VOICE No, but the benefit of online space is that if either of us does it then you can just mute us and kick us out of the of the conversation.

16:19 PRAYAS BY VOICE So in the sense it might happen. I understand what you're saying. I understand that you're trying to question if that if a rant becomes long term, does it remain generative? But I think I would question the use of the word generative here in this context, because if we are saying that we want the content creator

16:52 PRAYAS BY VOICE In essence to be disinhibited and feel free and make up anything they want to make up. And if you also want to say that they shouldn't be doing that all the time because there is audience context and engagement to be kept in mind, then it doesn't really make sense because these are two conflicting forces.

17:13 ADITYA But

17:14 SPEAKER 1 It should be a controlled explosion.

17:17 ADITYA No, if it's a controlled explosion then it's not a rant, no?

17:20 SATYA BY VOICE No. So for example, suppose we have a new social order in which we know ki some people are going to rant from time to time and it's okay. When they start doing that, we let it happen. So right now the way conversations work is there's some protocol, right? Like where, you know, there's a handshaking and there's sort of diplomacy and this and that. But suppose there's a new social order in which we know that person is going to blow up, we'll all just be around them and just listen. And then once they've finished then we will you know go to the next stage of negotiation within the conversation. So I'm saying the how suppose we harness a rant.

17:54 RENAN I think I mean the nature of rant in itself refuses, you know, a value system.

17:59 SPEAKER 4 Are we talking ourselves?

18:02 RENAN Hello?

18:03 ADITYA Sorry.

18:03 SPEAKER 2 Yeah, please continue.

18:05 RENAN Yeah, what I was just saying is rant in itself, its nature actually emerges from this kind of refusal of value making. So when it when it when it actually participates in a place or in a moment in which it sort of you know has the scale, for instance, of being either long term or being the kind of capacity to stay and capacity to actually perform its rant, then it enters into this kind of negation of itself, which is it enters into a value making process when in fact rant in itself, as I think Shaunak was telling earlier, is not about you know value making or creation of the value system within the in

18:52 SATYA BY VOICE The intent may not be value making, the intent may not be, but it can what I'm saying is the value can be derived from it. Not only that, it's like getting a fever. Sa the fever is a representative of something, you know, it's like there's something wrong in the body, there's a fever, it dissipates. So to me a rant is like a fever. It comes and it goes.

19:11 ADITYA BY VOICE But what happens before and after is the important question.

19:14 MANDEEP And whether it's generative in nature, if that's the question we're asking.

19:18 ADITYA BY VOICE Exactly. Exactly. So the point is what one is the performative cont we'll move on to the next question. Tess you were saying something we interrupted.

19:28 TESS Yeah, I mean I'm think I'm interested in thinking about basically why do rants occur. So for instance in a local context, in a local art context, potentially rants could occur in absence of critical discourse. Critical formalized discourse. So in that way there's some yeah, similar to what Renan was saying.

19:53 Just then

19:58 PRAYAS BY VOICE Yeah, but if the prevalent f form of critical discourse doesn't involve or include my flavour of criticality, then I will want to rant.

20:12 TESS Yeah, but I'm saying what if

20:13 There is no discourse at all. So in that way, rant can be the only format altogether.

20:21 SPEAKER 2 Yeah, because a rant is a less threatening form of discourse than a critical discourse.

20:27 ADITYA BY VOICE I thought rant is quite damaging. It can be both. It can be both cathartic and it can have in terms of the content that it generates could also be quite damaging. But the generative potential of the damage is something that we need to really think about as Mandy [?].

20:44 PRAYAS BY VOICE Talking about how a rant is necessarily temporary, right? So if so no matter what it holds in its content, if it's going to get over anyway, then it's not so damaging as maybe a text or as something which is less of a rant and more of a form.

21:05 SPEAKER 4 But there's something very visceral about being ranted at as against reading something. You know what I mean? So I don't know, I feel like the damage will probably be longer. it's something that you'll probably remember and keep in your I don't know, that's what you're like it's something that you are physically in the presence of and that kind of stuff is I don't know, I think it's pretty can be damaging and

21:28 SATYA BY VOICE It's traumatic. There's a trauma involved. But is trauma only negative? Is what I think. I mean I don't trauma can in

21:38 MANDEEP BY VOICE One could think of ranting as a degenerative in nature where actually after it's over, whether something new can begin because you've sort of

21:53 SPEAKER 1 Exactly. Yeah.

21:54 MANDEEP No.

21:55 SPEAKER 1 Yeah.

21:56 NU I'm tempted to

21:57 SPEAKER 1 But that's still generative, right? Like you degenerate, that's still generating something.

22:01 MANDEEP Yeah.

22:03 ADITYA Okay.

22:04 SPEAKER 1 I'm gonna

22:05 NU I'm tempted to compare ranting to performative arts and improvisation, be it music or filmmaking, where you it's a stream of consciousness outpouring. you've strayed from the structure, you don't have a specific intention to arrive at a certain destination at a fixed destination. It's pretty much an unfolding. And I would think that can lead to a generative end also.

22:37 ADITYA BY VOICE So which is actually leads me to the next question now is then to discuss can ranting be a way to lighten jargon driven thinking?

22:52 ADITYA BY VOICE To expand in terms of a lot of writing.

23:01 SATYA BY VOICE I mean I would like to see a rant which is only filled with jargon. That would be interesting. It would be an intellectual rant.

23:09 SPEAKER 2 No, but that's not very difficult to imagine, right? I mean

23:12 SPEAKER 1 Do it do it spontaneously.

23:14 PRAYAS BY VOICE No, you have the you have the essay generator, you have the bullshit generator, you have the art statement generator.

23:22 SPEAKER 1 No, but that's not spontaneous at all.

23:25 SHAUNAK You have to go to go to a lot of the academic websites. You'll find a lot of academic website.

23:30 ADITYA BY VOICE So instead of instead of saying that I'm in between A and B, you just say I'm in s in the interstasis of the urban metropolis apocalypse that is actually driving me into a different psychoanalytic state. So and the and the implication of the Anthropocene onto it. So that's what and that's what is the jargon driven thinking where basically you say everything but you say nothing. The performative quality of saying so much and not being able to say anything.

23:59 PRAYAS BY VOICE With the with the task in every conversation is I think that the fact that we should we need to be conscious of the fact that are we in fact saying something or are we really in some kind of a rant?

24:19 ADITYA BY VOICE Well, if it's conscious it's not a rant, Prayas, I think.

24:24 Do you think?

24:24 RENAN I think I have Sorry.

24:26 SHAUNAK I think my when you say jargon-filled language you're also I think leading towards sort of language which uses where there is a sort of disingenuous use of theory or language which is mobilized in a way that is not required, right? And the fact that a rant is spontaneous and impulsive and like the pretty spur of the moment therefore cuts through that kind of a haze of theory and so I mean is that how you meant the is that how you use the word jargon

24:59 ADITYA Yes.

25:01 PRAYAS BY VOICE And also the way a rant disregards has a disregard for social you know what others i in the sense might think about you and the conventional social interaction is more conscious.

25:28 RENAN Well I have a problem with you know, this triangulation of like ranting, lighten and jargon driven thinking, precisely because it seems to order some sort of gendered positioning here as something like ranting is that it has to invest some sort of strength in order to penetrate jargon and therefore this lighten to be able to lighten is actually to be able to force itself into to jargon driven thinking or to thinking in itself. So I mean that positions ranting as something that is not equipped with potentiality of thoughts and ability to actually move around when in fact it's already moving around. So to position ranting?

26:20 ADITYA BY VOICE No, I get what you're saying. T that's actually a good point. But what we are trying to say, Renan, I think is to say whether ranting as a form here we are looking at ranting as a purely performative form. So whether the structure performative structure of a rant can help us, because I'm saying when I say us, it's about a lot of us who are implicated in this economy of jargon driven thinking in mu in multiple ways. Of course, some less, some more. but in the way then can the performative aspect I'm just looking at ranting as form rather than the ranting as by itself, can help us try to lighten and find new ways of thinking about the existing discursive practice that is there.

27:07 RENAN I think ranting as a form in itself could do some political curves with the with the discursive sphere of the of jargon. You know what I mean? Rather than allow itself to be part of it. So I'm also referring to that in terms of form, that it's not actually about really joining or rather like penetrating it and you know, performing itself within the jargon system or with within this calcified system of thought production, but rather allows itself to actually move around or to move around and to sort of like self flagellates around. I mean it's very contradictory, but you know what I mean? It's this kind of movement that it allows itself. It doesn't have to be parasitic to jargon driven thinking.

27:54 ADITYA BY VOICE Yeah, but I think I don't mean actually as a substitute. It's the it's a relationship between how would you for example if I were like a curator working in an institution, I would say, oh the world is such a you know complicated structure and these practices are trying to speak to this particular aspect of the world, etc. etcetera. If I was actually trying to rant, oh man, everything everyone in the world is fucked, we should just do something that we can at least think about the world differently, or like say, let's just have some fun, we don't really care about the world. So it is I mean to say sorry to be too performative, but to think about if it's not either or, it's not the ranting or the jargon-driven. I mean to say since we have talked about the disruptive potential of rant, if suddenly we are in a situation where actually everybody is ranting, of course, off the seminar symposium. And the exhibition circuits mostly people are ranting about something or the other in a kind of a disagreement. I that's why I call bring in the word generative, because sometimes rants are disagreements to an existing structure or an existing idea that is dominant and circulates in front of us and we have disagreements and in a way when you don't have a forum to actually post that disagreement, you might actually rant with your peers or colleagues, which some of which is actually we are doing at the moment in some way, no.

29:20 MALAVIKA BY VOICE Here I see it is a very of some sort of a shift in vocabulary in this particular question because the way I look at ranting and I'm kind of comparing it with how one approaches writing and how one approaches speaking. And sometimes the words you choose when you are writing something are going to be different from just explaining

30:08 MALAVIKA BY VOICE Yeah.

30:15 SPEAKER 1 To be saying anything very different. It's I think how you say it that is going to be different.

30:20 ROHINI BY VOICE But it's I was just thinking about what you just said, Aditya, and then it makes me think also that so much is just drives up the idea of value in a sense because you know maybe so much of the jargon and the sort of the language than all of us have to deal with is also because there's this sense that we have to make more of this because by itself it's not enough. You know what I mean? And maybe it's interesting to think about the rant as cutting through that and saying, Well, actually, you know, you don't have to you know I don't know I'm thinking through this. You know what I mean, right? Like a work that actually let's say for example coming from the point of an artist, you made a work and you have a clear idea of what it was, what it meant to do, and then it becomes the theory and the jargon something more because it somehow needs to be, you know tether to all these other larger, bigger issues and which is not a wrong. I'm not saying that's necessarily not

31:13 ADITYA Wrong approach.

31:14 ROHINI BY VOICE It's interesting to think about value and you know how maybe we n we feel that the obligation or the need to constantly say that no, but this is important, you know, and this is why we have to say because otherwise there will be art or you know, maybe practice gets you know.

31:29 ADITYA BY VOICE This is also the this is just to go back to this is also the conversation that you know if you remember we were having about the Anthropocene.

31:36 ADITYA BY VOICE Yeah.

31:36 ADITYA BY VOICE And the difficulty of being associated at the same time being distanced with it in the sense of like to be able to whether we don't have a different sense of engaging with something that works between the intersection of the nature and culture. Because Anthropocene becomes the one of the central framework and you try to actually extend that and at the same time try to fit in which is what we were thinking, and then it is perhaps a limiting approach.

32:08 ROHINI BY VOICE Yeah, and then it becomes part of an agenda that maybe, you know, as some agenda driven, I mean, you know, that becomes something that has to be thought about very carefully, whether what the agenda is and whether how things like this become mobilised and instrumentalized, you know?

32:21 RENAN I think we have to return to

32:23 ADITYA Okay, go ahead.

32:24 RENAN Oh sorry. I just have to quickly say something about ranting. Ranting as we have to return to its one of its basic actually form, which is actually to call out something or to call out someone out. And it's something that I wanted to return precisely because the kind of rant that we're talking about or the kind of rant that we envision within the arts or culture is already actually sanitized. So that sometimes actually disengages us to the to what you're saying about as a form that could perhaps so for instance in a forum or in a conference in which you end up actually ranting with your peers. Precisely because the notion of rant of arts and its tradition of you know false criticality and false reflexivity is still connected to the idea of the modernist neoliberal notion of dialogue, which is always safe. But if we really return to the notion of rant as something that it's calling out, I mean, we can really rant during conferences and or we can actually really rant in paper and that's one and what's the what's the form of this? It's actually to call out someone or something as hey, that's not true, that's wrong, that doesn't really apply to our context, or that's not really happening in real life. So I think that's one specific and concrete form rather than just you know continuously mining this notion of ranting but really return to that capacity to be able that's say no, that's wrong. So you know just to throw it about

33:50 ADITYA BY VOICE Which is precisely actually it leads me to something very interesting that Griselda Pollock, this art historian who is considered to be the founder of the feminist art history in the West, has said that it took her twenty five years to translate her speech from noise to sorry, from her comments in a conference context from noise to speech, around twenty years, maybe around twenty-five years. Because and that's what I'm saying. So the question of in especially since you bring in the co structure of the dialogue and how it was systematized during modernist you know structures when they were invented, is the fact that whether rant then becomes the noise, right? The dominant becomes the noise and what would be the what would be the possibility of something being understood as noise, something being understood as speech. Right.

34:40 SATYA BY VOICE It's unfortunate because e the content gets lost because if we just refer to a rant as noise and see there's that angry feminist im image, right? Like there's she's saying something which is stemming from a deep anger at real cir circumstances, but then because of the way she's saying it, she's being labelled. So there is that problematic thing about labelling it.

35:02 RENAN That's true.

35:03 SPEAKER 1 I don't know why yeah.

35:09 SPEAKER 4 I'm interested in returning to Renan's idea of the calling out, right? So

35:14 RENAN Yeah.

35:15 SPEAKER 4 When we call out something there is so much.

35:17 Emotion and ego involved. So is it the case of when we're thinking about the politics of language? It's all about intention. So if you're if you're ranting, ego is activated, therefore your typical language that you usually embody is destabilized.

35:37 SPEAKER 1 So

35:40 SPEAKER 4 Isn't it?

35:41 SATYA BY VOICE Is ego enabled or disabled? Because see, ego I understand that okay. Self centric it's a self-centric way of expressing something. There is ego in that I agree. But when it's really coming out, you're I don't know. Well, there's a different intention and ego interweaving at this stage. So what I'm saying is basically if you have the ego and intention to reach to want to reach a wider audience, you are going to destabilize the usual industry related jargon that you usually use. So a for example, I could be ranting to my mum about a really shit conference I go to because I want to have her inside of my calling out of this conference. Therefore I destabilize my language to reach a wider audience.

36:27 SPEAKER 4 Right.

36:28 SPEAKER 1 So maybe this is a potentiality of ranting.

36:32 SPEAKER 2 No, but I don't agree with your use with your modeling of the ego as something which is, you know, involved in this process because I don't believe it's I mean if you if you look at it very elementally, the ego is actually something which is involved in such a deep form in our conscious experience itself. I mean it's not that we can talk about the ego actually.

37:04 SPEAKER 1 No, but I think the whole idea is if we're talking about a rant is something that's really that's really impromptu and we don't think about it. Therefore the subconscious and the ego are activated.

37:21 ADITYA Sorry to interrupt there's a lot of ego.

37:23 RENAN Sorry about that.

37:27 SPEAKER 4 Ego or echo? Okay.

37:29 RENAN What?

37:30 NU Ha.

37:32 ADITYA Sorry. That was a South Indian way of saying echo.

37:36 SPEAKER 4 Sorry.

37:37 ADITYA Huh. Thanks for trolling.

37:43 SPEAKER 4 Yeah.

37:44 ADITYA So

37:46 SPEAKER 1 Show

37:46 RENAN There's most of the online

37:48 SPEAKER 1 Oh that's okay.

37:51 SATYA BY VOICE From the meat space as Shaunak was referring to it yesterday. Wasn't that the right wasn't that the term you used?

37:58 RENAN Yes.

38:00 SATYA BY VOICE So you see all these people ranting online, right? And is it how is it different?

38:08 SATYA BY VOICE Is it how what's the difference between ranting in meat space and ranting online?

38:12 SHAUNAK Is that is that specifically to me?

38:15 SPEAKER 4 Yeah, I was just wondering Shaunak's thoughts.

38:17 SHAUNAK Yeah, so I mean I if I can just shift the term to from ranting to trolling, I mean or is that a spe separate question would be?

38:27 ADITYA No problem. You can you can diversify.

38:30 SHAUNAK Right. So I mean within the online context I think there is a sort of distinctive experience that we've all seen in the last few years. The facts that our experience of the cyberspace is that we physically don't see the other person like in meat space and also are often working within the conditions of anonymity. And so I'm very interested

38:52 Cruelty, you know, cruelty being defined as any kind of consciously foreseeable harm or hurt caused to somebody else without a direct incentive attached to it. Now I'm very interested in of course the different forms of trolling, right? So there's kind of Rickrolling sort of trolling wherein another video of like suddenly pops up when you're searching to something, or there's a thug life sort of video. These are just small gestures mine from everyday life where somebody does something flamboyantly, etc. My interests within trolling are actually within trolling are actually moments like I don't know if you guys are familiar with this thing called RIP trolling. RIP trolling is this thing where individuals randomly find unfortunate things caused by accidents or freakish death.

39:44 Death of a child that's happened anywhere in the world.

39:47 And suddenly an online community of trolls write like bombards the family, the grieving family within days of it and send either pornographic material or extremely wild disturbing material, you know? And I'll

40:01 A large part of it is also

40:02 Like ranting against processes of mourning, you know, about like about how we claim this to be as pretentious or something. And I'm extremely interested in what causes people to be like this with people they've never met. And clearly the fact the fact that the internet I think is central to this new kind of like R I to think.

40:27 SATYA BY VOICE Distance, right? There's a distance from the other person. There is no view or feedback of how the other person's facial features or whatever. How are they responding emotionally? Yeah.

40:36 SHAUNAK Refer to this as you know, so we have we have things like oxytocin for example, which is in the neocortex maybe we see somebody else, you know, our mirror neurons get activated. There is a kind of biological mediation to this as well, of course. But I mean I remember this remarkable moment that I've recently saw in a documentary that

40:54 Have been riveted by ever since. Wherein, basically, the documentary film

40:58 Has been following this one troll who for the last year and a half has been trolling this mother in a in the UK who lost her child in an accident. Yeah. And he kept on sending her messages, photoshopped messages of the a girl going on saying Mummy, will you help me? It's very hot and following

41:16 ADITYA Oh, it's crazy.

41:17 SHAUNAK And now what the documentary filmmaker does is that he calls the two of them unbeknownst to each other, he calls the two of them same McDonald's. Yeah. Now both the troll and the trolley don't know that they that the other person's and the mother, of course, once you know who the troll is. So the two of them are called at the same time, and the troll who actually turns out to be a nineteen-year-old, otherwise completely normal sounding software student, you know? So he's sitting in the McDonald's eating a burger, and suddenly the woman, the mother, walks in. And that moment is remarkable because he looks at the mother for like literally for ten seconds and completely starts weeping copiously. I mean like a clean thing because there's clearly some sort of a social contract that the internet in itself actions, you know, the internet in itself inaugurates, which allows us to completely suspend our social, mental and biological codes. I don't mean to moralize this.

42:19 PRAYAS BY VOICE But Sean [?] in kind of in kind of referring to this intelligence in this form of intelligence which is based on sight or touch, what you are what you are also doing then is

you're dismissing you're again bringing in the fraction of the virtual and the real, which is exactly what you said when you sa on the at the onset that you don't want to create.

42:45 SHAUNAK No, I am utterly not. what I'm trying to say is that there are certain conditions that anonymity engenders. Let's think of a brief history of acts of unprovoked cruelty. Okay. So time and again you will see that even within different kinds of historical conditions, most wars, paint in trying to setting or anything, most wars involved the people going into war putting paint on their faces. Or for example, if you look at like if you look at the history of like psychology within acts of cruelty, say this Stanford prison experiment.

43:17 The first thing that they do is to read the names and give the

43:20 Prisoners numbers and give the officers just the names of corrective officers so and so. You know, and like you know, there is an absolution of the self, there is an erasure of the self which is central to this kind of behavior. I have to be able to step out of the pale of myself, be able to believe in a way. why is it that like in so many things the minute or so like what's the thing in golden? Anyway, what I'm trying to say is that why the word generative for me was really interesting, is that trolling it of course inaugurates sort of generative thing, but is also a product of a new kind of generative space, which is the space of anonymity, which is the space of a removal of or erasure of the self, which could be a physical, biological, and it could be a virtual. I'm not making I'm not drawing the schism between the two. I just think that we should recognize the fact that virtual experience today is a regime shift from what it was earlier, and there are certain like fallouts.

44:17 SPEAKER 2 I don't think anyone is really contesting that.

44:21 ADITYA BY VOICE B do you so sorry, we have to move to the next question. Does anyone else want to add to this one?

44:29 ROHINI BY VOICE I mean no the question is that could we then say that what? You know, these people would have done something similar like this. Does the internet make them these sort of the internet affecting them or would they have done this in any case? No, that's the question. Does it sort of illuminate underlying human tendencies or does the internet allows for it?

44:48 SATYA BY VOICE The anonymity of the internet and the detachedness of it. Like drone warfare, right? You're bombing something, you're not really feeling exactly it's like a game. You're playing a game.

44:57 PRAYAS BY VOICE Yeah, this connection is actually valuable in the sense that I mean I would make this argument more about anonymity and less about the internet in its current form. Because

45:10 SPEAKER 4 The internet is important because you wouldn't

45:12 SATYA BY VOICE To get this organization

45:12 SATYA BY VOICE Otherwise, even though we're not going to be able to do that.

45:15 SPEAKER 2 Just give an example yourself of the drone.

45:18 SHAUNAK No but.

45:19 SPEAKER 4 Well, you can't, you're not.

45:20 SPEAKER 1 Who's bombing, right? Some random person.

45:23 SPEAKER 4 We don't know who it is.

45:25 ADITYA BY VOICE Yeah, they're just looking at video game kind of interface and bombing like as if they're pressing like buttons to play. And anyway, next question.

45:35 SHAUNAK Sorry?

45:35 ADITYA Go ahead, finish.

45:36 SHAUNAK I'm trying to say that anonymity and these ways of being are a basic elemental ingredient of the internet and the internet isn't just a medium, it's a condition of being today. There is no and it's difficult to think of experience outside of the internet for like for a large part of our experience.

45:57 SATYA BY VOICE But that's not too many people though, still. A whole bunch of people are outside it.

46:03 SHAUNAK Yeah, of course. Of course. I'm I see that of course.

46:06 SPEAKER 4 It's a condition yet.

46:08 SHAUNAK No, of course, I mean of course. I mean I don't I don't mean this in a sense of like class denomination who can't access it. I mean it in a sense of us a sense of

46:18 ADITYA BY VOICE So the third question for today is a performative one actually. So it's asking you very directly, what do you want to rant about today?

46:33 PRAYAS BY VOICE So let's say we go on and make this into a rant. So let's say the discussion we were just having. I think it was very c it just exactly. Yeah, we just need to escalate it by s a few more degrees to make it into a rant.

46:49 SPEAKER 1 That's too conscious, that's very too conscious.

46:52 SPEAKER 2 Yeah

46:53 SPEAKER 4 That's all coming.

46:57 ADITYA Revolutions, yeah. Stop giving prefaces to revolution.

47:00 SPEAKER 1 No.

47:01 SPEAKER 2 So I'm going to start ranting right now and

47:04 SPEAKER 1 No, okay, we are not.

47:08 ADITYA Between ranting and trolling. And you're not anonymous, so let other people rant.

47:19 Yeah, guys are very serious about ranting.

47:21 SPEAKER 1 Yeah if

47:23 SPEAKER 2 Are there pent up emotion here?

47:26 SPEAKER 1 Okay, go ahead.

47:27 SPEAKER 2 No, I don't want to I'm just saying

47:32 SPEAKER 1 Everyone's shying away from ranting.

47:34 ADITYA It's just a demo version, guys.

47:36 SPEAKER 4 Saying that you're

47:38 ADITYA Sorry.

47:41 SPEAKER 4 You were saying something about wanting to rant about some guy or something? After what the story I just heard, yeah, I want to rant about that bastard nineteen year old man. What happened to him? Yeah.

47:51 SHAUNAK You

47:52 SPEAKER 4 That's what I was going to say.

47:53 SHAUNAK The sheer number of people who are in this. if you if you see online communities like Ninechan where we are talking about fifty million users, this is a this is a systematized thing. it's not a it's not a small it's like a widespread episode.

48:07 SATYA BY VOICE So in that sense that's a that's the analogy for what Prayas was earlier in the beginning, talking about if what if everybody's ranting at the same time?

48:17 ROHINI BY VOICE So in that sense, like on nine chan, four chan there are all these people at each other's throats. Yeah, but you know the problem the thing with the trolling goals against the rant is there's nothing generative about that. I don't see how. I mean, like you're not at all trying to do anything except be cruel and sadistic and off but you're

48:36 SPEAKER 1 That's it.

48:37 SPEAKER 4 Right.

48:38 ADITYA That's it.

48:40 SPEAKER 1 At whose cost? Yeah.

48:42 ADITYA Yeah.

48:42 SPEAKER 4 I mean that's a psychopathic thing to do, but there is some pleasure for a psychopath.

48:46 PRAYAS BY VOICE Thing is seen as a as a mode of content creation. So only if you're going to take it as some mode of production. If you're not if you're going to take it to if you're gonna what is the turn

48:58 ROHINI BY VOICE One question to you. so I saw apparently I saw an episode of one of these shows, I think in The Newsroom or something, where to even become part of a community of the trolls, this may be wrong, okay, it was just one episode, but you have to actually prove that you can cause complete chaos in one of these forums, right? So people take this very seriously, right? So you've got to use

49:20 SATYA BY VOICE I didn't think there was any entry certificate for trolling. Anybody can be a troll.

49:26 SPEAKER 4 I don't know what this was the specific to

49:29 SPEAKER 2 Coordinate groups, right? Like Anonymous

49:32 SPEAKER 1 Yeah that's okay. Sorry, okay.

49:34 SPEAKER 2 I think it's a good thing.

49:36 SPEAKER 4 I'm not just yeah.

49:37 SHAUNAK But there is also apart from all of this an extremely organized trolling is right. There's an extremely organized sort of a entry into it. I'm actually currently writing a film on trolling which is I've I'm on some of these groups. So they want evidence. They want hard truth of having been on a community on a and you have to prove your potential as a virus, you know, of becoming destabilizing and like completely like running aground the discussion that is

50:06 SPEAKER 4 Yeah.

50:10 ADITYA BY VOICE So is it what would Mandeep would you like to contribute to the ranting performance that's happening?

50:15 MANDEEP No, I was just wondering how difficult it is to be irreverent. And I was just thinking of something that could

50:21 ADITYA Come on, just think you're on the road of the Vasant Kunj, not in Ghatishi [?].

50:25 SPEAKER 1 Yeah, I was just seriously. Think of the traffic.

50:29 MANDEEP To be able to do this. If I have a few drinks and I know that the rant can begin.

50:34 ADITYA It should've No Exactly. One drink is enough, I'm sure.

50:38 MANDEEP I think the

50:40 PRAYAS BY VOICE Yeah, wha what's a drink? we haven't heard about it in Gujarat.

50:46 SATYA BY VOICE Oh, you know I had ice cream for lunch today and the ice cream was alcohol ice cream.

50:54 SPEAKER 4 Gracias [?].

50:57 SPEAKER 1 Wow.

50:58 SPEAKER 4 What'd you say, Brian [?]? Sugar and alcohol, lovely.

51:04 ADITYA BY VOICE Oh.

51:04 ADITYA BY VOICE Gujarati g people in Gujarat are only imagining how that is made.

51:10 SPEAKER 2 Outra calma [?].

51:11 SPEAKER 1 That kinda describes us as politics got frozen with prohibition.

51:20 SATYA BY VOICE I don't know if you'll have seen this film called Office Space and then there are these three guys they want to do money laundering and they have no idea how to do it, they're white collar professionals.

51:28 SPEAKER 2 Those guys they burned down the office, right?

51:31 SATYA BY VOICE No, but when they want to do money laundering, they look it up in the diction they look it up in the d they don't know how to do it. So and that's what this discussion right now feels to me. Like you're not even trying to we're trying to figuring out how to do this thing.

51:45 MANDEEP You know I

51:46 ADITYA BY VOICE I end I and Renan used to always rant about, you know, a lot of conversation between me and Renan in Facebook chats and stuff was usually about ranting how westernized our contemporary art discourse is.

51:57 SPEAKER 2 No, but the point is also that do we really want to rant right now because we might not want to do it. Because you know, it's going to colonize this time.

52:08 SPEAKER 4 Yeah.

52:10 Yeah, your time is valuable. Yeah, exactly.

52:13 SHAUNAK Also I mean this sort of a discussion is extreme, like militates against anything that one feels around a rant because I know that a rant immediately sort of exposes a baser self of myself. I lose control, I lose and right now I don't know the people involved. I want to very heavily curate the self of my I'm I mean I've I want to manage the self of

52:33 ADITYA No.

52:34 SATYA BY VOICE We were all if we were all anonymous at this point, like totally then

52:41 ADITYA Yeah.

52:44 SPEAKER 4 Official is right now.

52:46 ADITYA Exactly.

52:46 SPEAKER 4 Yeah.

52:47 PRAYAS BY VOICE We also need to have a voice transformer.

52:51 SPEAKER 1 Vo kore [?]

52:53 ADITYA Thanks.

52:56 ADITYA BY VOICE So but just we just had a rant about trolling as at least I believe.

53:01 SPEAKER 4 Hardly a rant, come on. We were like all in agreement. We are like, Oh

53:07 PRAYAS BY VOICE We had properly context you know, properly rationalized positions about trolling.

53:15 ADITYA No, it was actually

53:16 SPEAKER 1 I would actually have a little bit of a little bit more.

53:17 ADITYA BY VOICE I shared with my friends there's this text that Tess shared with me called The Politics of the English Language, which is actually a beautiful, quite well constructed rant about how English language is misused. And there's this beautiful paragraph in that which talks about art criticism and mentions the words that it uses and then says, for example, disciplines like art criticism use these words that often don't we actually mean anything.

53:49 SPEAKER 4 And therefore it links to political language where people can talk about the death of three hundred thousand people. Yes.

54:07 I know.

54:08 SPEAKER 1 Management.

54:09 SATYA BY VOICE Language where you know you call you're laying off somebody. What is that?

54:13 SHAUNAK Yeah.

54:13 MANDEEP It's an able to save the company from getting bankrupt.

54:17 SATYA BY VOICE Yeah. Downsizing.

54:20 ADITYA Downsizing.

54:23 ADITYA BY VOICE So it's the it's the guy who started the war ten years later, says that oh I think I made I think it was a not appropriate decision at that time. Sorry, it like you have killed like hundred and fifty thousand people in the process.

54:36 SPEAKER 1 Yeah, and that's collateral damage.

54:38 ADITYA Yeah, exactly.

54:42 MANDEEP I actually suddenly thought that the one thing I want to rant about is the rating of artists that

54:49 SPEAKER 1 Oh

54:52 MANDEEP We already

54:54 SPEAKER 2 Logic.

54:54 MANDEEP That could be a mouthful. I feel like that's I c I can spend some time on that one.

55:00 ADITYA Go ahead, go ahead, Mandeep.

55:01 MANDEEP Yeah we'd like to hear.

55:02 SPEAKER 1 No we don't hear it.

55:04 MANDEEP No, it's seven fifteen.

55:07 ADITYA You can't you can't say and not say. Come on, you can do it.

55:11 MANDEEP No, I've forgotten that word that you have for the for the emerging one. There's a way

55:18 SPEAKER 2 The waiting, emerging.

55:20 SPEAKER 1 Waiting, promising and outstanding.

55:24 SPEAKER 4 Outstanding, right. Yeah.

55:26 MANDEEP This choice of word waiting for

55:28 SPEAKER 2 Fundamentally it's very insightful. We do government [?].

55:34 MANDEEP I think waiting in the wings you know, you can't you know get up and say it, you're waiting in the wings.

55:42 PRAYAS BY VOICE Yeah, waiting and the point that I think somebody was also looking at the factor that waiting and rating actually rhyme together.

55:50 MANDEEP Ha.

55:54 ADITYA BY VOICE Did you make this up just now, or it was always there?

55:57 PRAYAS BY VOICE No, it was our joke. We were looking at rating and waiting.

56:06 ADITYA Oh dear. So Shaunak has

56:15 ADITYA BY VOICE And Nu was very silent in during the ranting process, even though he was saying let's turn it up let's turn it up a lot.

56:22 SPEAKER 4 Right.

56:23 NU I was just really encouraging you guys to

56:27 ADITYA That was

56:31 ADITYA BY VOICE No, but it's actually important because I think it eases the eases the what do you say, the compulsion of making sense in everything you say. And at the same time say something without necessarily sounding intellectual or l you know the you know the one of the biggest tragedies of academia is that it only teaches you how to say things intellectually not always making any sense.

56:55 SPEAKER 4 And it's also like negative.

56:57 SATYA BY VOICE Negating a whole section of the humanity which is if you s if you want to keep your emotions out of it, you're actually not involving your whole being, really.

57:04 ADITYA BY VOICE Exactly. And that's the I think the and if you say that it's not it's a it's a conflict but a lot of people are not ready to accept that conflict or address that conflict.

57:18 SATYA BY VOICE Absolutely, like for me the whole field of economics I would rant about that. In the sense it's like you make these nice mathematical models about human behaviour, but you completely forget about their emotions, their irrationality and all that.

57:30 SATYA BY VOICE It's only in the nineties that the whole field of behavioral economics came up. So you've pretty much made economies and financial institutions based on some structures. And you completely forgot about how huh?

57:44 ADITYA Based on numbers and samples.

57:46 SPEAKER 4 Yeah.

57:47 SPEAKER 2 Not that behavioral economics was very progressive a very progressive idea. It was I mean it made the material of economic transactions, I mean w the content that we otherwise didn't know what to do with. So it only made f made more of us fodder for the economists.

58:11 SATYA BY VOICE Yeah, more papers to be written and more grants to be sought.

58:17 NU Today

58:18 ADITYA BY VOICE Today went up actually ranting went up pretty quickly I thought. I think I did not realise when the hour went.

58:23 NU I didn't realize the hour passed, honestly.

58:26 SPEAKER 4 Yeah.

58:27 ADITYA So any last rants before we wind up?

58:36 Oh, come on.

58:40 SPEAKER 1 Maybe this is a good way to stop people from ranting.

58:43 RENAN All around in the big

58:47 ADITYA Sorry, go ahead.

58:48 RENAN One last note about ranting. I mean I had this conversation with Martí Peran who's working on a lot of translation of fatigue and exhaustion, and he says something really interesting about how we don't see monologue as a form of silence. And I think it's one thing that I wanted to bring into this conversation as a way to end it. As at the end of the day, every time that we rant, and even if we think through, you know, the generative or the potentiality of ranting, whatever form, whatever content it's always about this production of something to be able to speak. When maybe we can think through ranting as something that is silence. So being able to be silent.

59:31 ADITYA You bought back it [?].

59:32 SPEAKER 4 Okay, we'll get

59:34 Sorry, I vanished. Apologies. Yeah.

59:37 RENAN That's it. That's from my end.

59:44 ADITYA So last time we have

59:45 SPEAKER 4 No sorry, I just I don't know what happened.

59:47 ADITYA BY VOICE I was just asking any last rants before we wind up? Rohini, Tess, Shaunak. Shaunak, I think Shaunak did you rant enough or do you want more?

59:58 SPEAKER 1 It should be.

01:00:01 ADITYA Sorry you're cracking.

01:00:05 SHAUNAK I have my hands full with the most vile kinds of

01:00:13 SPEAKER 1 We can't hear him.

01:00:15 ADITYA We can't hear you.

01:00:18 NU He said he's had enough experience of ranters while being on the forums as he's doing his research for his new films.

01:00:24 SPEAKER 1 Yeah.

01:00:25 ADITYA BY VOICE That sounds good. Okay, thank you everyone. are we do we have a few more minutes or are we

01:00:33 SPEAKER 1 We have we're done.

01:00:34 ADITYA BY VOICE We are done. Yeah. I hope to see you tomorrow for a new session. Of course a new conversation. Thank you everyone for joining.

01:00:44 MANDEEP Thank you.

01:00:45 NU Yeah.

01:00:46 SPEAKER 1 Thanks. Bye.