INFECTIVE STUDIES - DAY 2

A broadcast by Surfatial, the collective of Satya Gummuluri, Malavika Rajnarayan and me, 7 March 2015. 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.

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00:02 PRAYAS Hello everyone welcome to Infective Studies day two.

00:09 No one's here, but two of us are here at the same location, so we are going to start opening up the questions we arrived at yesterday...

00:28 SPEAKER 1 What was the question?

00:33 PRAYAS So the first question that we wanted to hold yesterday was : besides looking at infection as a mode of dispersion, how do we use infection as a mode of learning?

01:04 So I'll repeat we were... one of the questions we—the first question for the day and the, one of the questions we held, wanted to hold yesterday was: besides looking at infection as a mode of dispersion, how do we look at infection as a mode of learning?

01:27 SPEAKER 1 But I think we left off at some other point yesterday.

01:30 PRAYAS Yeah, the other question was.. We're looking at, as a, as a, as a mode of dispersion, how do we infect those who do not interact with us? So as non-evangelical methods. So that was the other question. We'll, I think, go into that.

01:54 But...

01:56 Can everyone hear us?

01:58 SATYA Yes I'm sorry Prayas, can you please repeat the first question again?

02:04 PRAYAS Yeah. So how do we look at infection as a mode of learning? So if we don't want to go into the—for now, if we don't want to look at going into the infection as a mode of dispersion...

02:18 SATYA Right.

02:19 PRAYAS ...then, I mean, so basically you know, what we were talking about as something, as in, as being infected as a way to remain sharp...

02:27 SATYA Right.

02:28 PRAYAS ...I just tried to shape that question and connect that back to, you know, the question of learning. is that—does that capture what you were suggesting or not really?

02:42 SATYA To a certain extent. I mean, a little before that, the actually being open to being infected. Because that ties to the, you know, to use the word evangelizing, that ties into the second question because if the individuals are not open, then how do—how does it become a mass phenomenon?

03:09 PRAYAS Right. So I mean, which is actually a bind, which is a paradox for us: like how do we open, how do we remain open to that which we do not even...

03:22 SATYA Yeah.

03:23 PRAYAS ...hold—we are not even able to hold in our perception. We don't even know.

03:27 SATYA Right. And then that becomes also a mechanism of the transmitter, of the infector, of the virus. How does the virus get hold? Does the virus do it without the knowledge of the host, or does the virus have a way of—or does the host have to participate in the infection?

03:46 PRAYAS Right. So, I mean, do we do we do we essentially trick, or do we you know, converse?

03:58 SATYA Get consent.

03:59 PRAYAS Yeah.

04:02 SPEAKER 1 I don't know if this is—there is a thing of being conscious of the perception, because like you know that this infection is around. And so when you know that the infection is around, how do you... you are open to it, and you still will take the risk, you'll go out there and expose yourself to it.

04:27 PRAYAS No, but do you know that it's around?

04:29 SATYA Exactly. What if you don't know?

04:32 PRAYAS I mean, because..

04:33 SPEAKER 1 Still, you still, you...

04:35 PRAYAS In Refractive Studies, we're looking at refraction as something which is an extension of what you know. So if you're looking at infection as something that will extend your knowledge, then in that sense, really be the point of, you know, really..

05:03 SPEAKER 1 But if you're open, you're—that means you're open to anything that is coming in your way. It could be infectious, it could be something that doesn't affect you at all.

05:14 PRAYAS No, but so this is not a flip-flop, right? So in a sense it's not a gate. So, like, knowledge is a, let's say it's a pattern.

05:25 SPEAKER 1 [unclear]

05:27 PRAYAS Is it— so it's a—it's a gate, you're saying?

05:30 SPEAKER 1 I say it's a gate.

05:32 SATYA It sounds like—sorry, it sounds like there are two mechanisms then. One is a situation where a host is open, and another is a situation where host is not open.

05:42 SPEAKER 1 Yes.

05:43 SATYA And what would be the methodology for the virus then?

05:47 SPEAKER 1 Yes.

05:48 SATYA Yeah.

05:49 SPEAKER 1 I say the host is usually open. The host which is not open is somebody who is maybe antisocial...

06:01 SATYA Right.

06:02 SPEAKER 1 ...completely closed off, it's because of a circumstance.

06:04 PRAYAS No, but that's looking at—that's looking at being open in a very literal way. That is, you know, just being open socially. But let's say being open to knowledge systems. For example, you know for example, alternative medicine doesn't really make sense to me.

06:27 Even though I know that, I mean, allopathic medicine of course is com—I, you know, it is most definitely a manipulation.

06:36 But...

06:37 SATYA Or there are some things which have not—I mean, if we were truly open, we would say that we don't know, how does it work, maybe it works.

06:47 PRAYAS Yeah, but so—I mean, so being able to accept, and in that sense, I think respect, that which we do not understand fully.

06:57 SATYA Yeah. Right.

07:02 PRAYAS So in a sense it might not, it might not really.. we might not really be able to parse it through terms of our model of knowledge, but that doesn't mean that it itself doesn't hold.

07:19 SATYA That's what. But then, the—if we still go back to, maybe there are hosts who want to be infected, but they don't know how to be infected. They are not. We could still examine—I feel there is still me—I mean, the point here was to be sharp. So to be sharp, if you have the most, the most different than the existing, then more sharpness can be had, in my opinion. So a host, a host that is not willing to be open or is not open is—would cause the highest level of sharpness.

07:56 PRAYAS So would you say sharpness and being sharp and being—and learning, in that sense, are they the same? Would you say that, or would you not?

08:08 SATYA I would agree with that, to—yeah, I mean, we—I would say yeah, being sharp is what causes learning, or...

08:16 PRAYAS And the other way around, yeah.

08:18 SATYA Yeah, right.

08:20 PRAYAS So then if we look at what you just said, and we replace sharpness with learning...

08:32 SATYA Yeah?

08:33 PRAYAS ...what does that do?

08:38 SATYA So the host is willing to—to—no, the virus is what wants to learn.

08:51 Hello?

09:27 Hello?

09:34 Hello?

09:47 Hello?

09:58 Hello, can you guys hear me?

10:04 Hello?

10:08 Malavika?

11:35 SPEAKER 1 Hello?

15:28 SUKRITI Hello? Can you hear us?

15:32 SPEAKER 1 Yeah, I can hear you.

15:34 SUKRITI Okay. Yeah, that was a connection loss.

15:39 SPEAKER 1 Mhm.

15:40 SUKRITI Yeah so can you—can everyone hear us again?

15:45 SATYA Yes.

15:46 SPEAKER 1 Yeah.

15:46 SUKRITI Yeah, sorry—sorry for the connection break. It was just something which I didn't know what was happening. So if we—if we try to continue the strand of our conversation, if we just— I think where we at—where we were at was trying to see if sharpness and—and learning, if we interchange the words do we have the same thing? Because learning doesn't seem to have a flip side, which Malavika said that unlearning is something, and I was suggesting if unlearning in a—is another kind of learning.

16:28 SATYA Interesting.

16:34 SPEAKER 4 So why is it called unlearning then?

16:36 SUKRITI So it's a kind of learning which is which counters the kind of learning you have done previously. So in that sense it's unlearning—unlearning because it's unlearning what you have learnt before, but that basically means you're learning something which is contrary to that.

17:00 SPEAKER 4 That's true. Yeah. You're just looking at the negative.

17:03 SUKRITI Yeah, we're looking at the—at something which inverts it, which might not really be possible, so I don't know if we can get a... Yeah, I don't know, but if we—if we stay with that...

17:33 SATYA So the—so what we just said was the virus learning.

17:39 SUKRITI The virus learning, and also how does the host manage their own learning? So in that sense, I want to learn, but then how do I know what I want to learn?

17:57 SATYA Right.

17:57 SUKRITI And how do I know that this infection is going to help me learn something that I need to learn?

18:05 SPEAKER 4 But learning itself leads you to knowing what you want to learn. Because you find things and then you say, okay, I—I'll take this now and I want more of this kind. So the process itself in some ways is leading you, or showing you a direction.