# Someday we shall talk - Day 1

*A broadcast by Surfatial, the collective of Satya Gummuluri, Malavika Rajnarayan and me, 20 June 2015.* Watch on YouTube

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.

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02:45 SATYA Okay everybody, thank you for joining this talk which is entitled Someday We Shall Talk. So for a long time I've been preoccupied with the thought of how does anyone even get through to another? And in this current examination entitled Someday We Shall Talk, I would like to examine what comes before language. So before even the attempt to communicate, what is happening before that? And towards that I have a few questions, and the first one I want to put forth is who do you see when you look into the mirror?

03:31 And I can give a slight background on why this question. The question is because to communicate, first of all, where is it coming from? Where is who is communicating?

03:46 PRAYAS Yeah. So communication is coming from our idea of the self. So who are we? Right? So that's what you are hint you're pointing towards.

03:56 SATYA Yes.

04:00 SATYA (?) Oh.

04:07 MALAVIKA Can you just repeat that question again Satya?

04:10 SATYA It's who do you see when you look into the mirror?

04:16 And the reason for this question is what comes before language? Who is the one who is speaking?

04:23 PRAYAS (?) Yeah.

04:25 SATYA Who is this that you see in the mirror?

04:30 KRITIKA Think hello?

04:33 MALAVIKA (?) Yes.

04:33 MALAVIKA (?) Yeah, we can hear you, Kritika.

04:35 KRITIKA Yeah, I think before you feel the need to communicate, you sort of introspect. And I understand this question more as I look into the mirror and feel either the need to communicate or to shut up or introspect. So when you look into the mirror, depending on what state you're in and what you're feeling, I think you see different things.

05:00 SATYA (?) That makes sense to me, yeah. so that means there's a different there's a there's a component of how a person is feeling at a given point that influences what they see in the mirror and their self image.

05:16 KRITIKA Yeah, I strongly believe so. I have days when you look into the mirror and you feel good about what you see or it is the same that your heart and your mind think what it's seeing. But there are other days where you know from a logical side you're looking the same but your

heart is telling you're not feeling so good or you don't perceive yourself as being the being that you want to be.

05:39 SATYA (?) Right, that makes sense. Now but is

05:41 MALAVIKA It's a being that you want to be only singular.

05:46 KRITIKA That also again depends on the day and the c circumstance, I guess. So when you're feeling confident then it's a singular question. And when you're not feeling so confident then it becomes like am I being seen as the person I want to be seen like in a particular context, like say within the family, within your peer group or whatever circumstance you're in at that point.

06:12 SATYA And to add to complexity over there, we can also choose to see certain people in the mirror. So if I'm not feeling confident on that particular day, I can choose to look at the mirror and give myself a pep talk and look at a winner in that mirror as one of those cheesy movies with what's his name? Kevin Spacey. So

06:33 MALAVIKA Yeah.

06:36 PRAYAS That you can also see somebody else, you said.

06:39 SATYA (?) Yes, you look at the mirror and you can lie to yourself to a certain extent

06:46 SATYA (?) So it kind of

06:47 PRAYAS With co with questions of the self I mean I remain stuck at the question that irrespective of who you want to be and who you think you are and all of that.

06:58 PRAYAS (?) Yeah.

06:59 Irrespective of all of that, aren't you something or someone before all of that? So in the sense of certainly you are something before that. Yeah.

07:12 SATYA But the point is, can you really see that? I mean, are you really equipped enough to see who that is? Or do you even want to see it?

07:21 Is it even useful to you? Because if you're so honest with yourself, does it even help you?

07:28 To communicate well.

07:29 PRAYAS Yeah, so I mean self-knowledge is we can only consider it a privilege, right? I mean

07:36 MALAVIKA Yes, I think so.

07:38 PRAYAS (?) That's yeah, so it's not even like a possible thing, but it's if it's if it's there it's great.

07:47 SATYA (?) Right. But would it be useful well okay, it's a privilege, I can see that. Yeah. but the question is do we want to move towards gaining that privilege? Is it useful or is it not? In if you w for effective communication, do you even need that information?

08:09 KRITIKA Satya, before that, retrenching one step.

08:13 It also plays a role what you use as the mirror to see yourself.

08:17 SATYA Precisely. Well said, yeah.

08:20 KRITIKA So I think that plays a very big role into where we were before and where we're heading after.

08:27 SATYA Yeah.

08:27 KRITIKA What is the medium that's playing the role of a mirror?

08:31 SATYA (?) That's a good point. Like what is the mirror itself? Yeah, that makes sense. The mirror could be a metal

08:38 PRAYAS That's a very useful question.

08:40 Yeah.

08:41 KRITIKA The mirror could be maybe you're asking yourself.

08:44 SATYA Yeah.

08:45 KRITIKA In a classical mirror, this reflective surface. Or you're asking somebody you're confiding in, where you're opening up and you're using them as a mirror.

08:54 SATYA Precisely. now that's an interesting point, but I feel like if that I want to keep that aside, the other person as a mirror because that's a lev layer of complexity and if I you know, in the subsequent questions I'm going into that where two people are there in the room, but then you remove the other person and there's only one in that situation, then there is a mirror of some kind.

09:25 CHETAN Oh.

09:27 CHETAN (?) And that's

09:29 MALAVIKA Your own p past. W what do we do with memory? Can memory be a mirror?

09:35 SATYA (?) That's true. Yeah, 'cause it is a reflection of who you are or who you are or who you could be.

09:40 PRAYAS (?) Yeah.

09:40 PRAYAS (?) Your actions are the best reflection of who you appear to be

09:47 PRAYAS (?) I mean your image of yourself might be of someone else but when you do something you really appear to be someone else and that has actually mean it seems to me that action will somehow be of a greater priority than idea.

10:12 SATYA Not necessarily though, right? Because action might actually add to the complexity when you re when you introspect. You are you are sitting quietly, you are in stillness, you are examining yourself, but when you act, you're giving some new variables into the system. You're giving some new you're adding throwing some new stones and they're causing some new ripples.

10:36 CHETAN But one could one could be mimicking somebody else, so where is your identity? So act doesn't necessarily help I would think define one's individuality or image as such.

10:51 SATYA (?) You're saying that the act does not define the self

10:55 CHETAN Yeah.

10:56 Yeah.

10:56 Yeah. Yes, not necessarily and not all the time. Because one could be acting like somebody else or you know.

11:05 SATYA But what if I am a psychopath and that is who I am, that I ha have to act like somebody else?

11:10 CHETAN No, I mean psychopaths I don't know if they'd want to act like somebody else because it's not they can't probably comprehend or differentiate between, you know, they're probably multiple personalities, but I don't know if how much of that they're in control of.

11:27 MALAVIKA But that's isn't that to do with degrees also. See this thing of what we know as ourselves and what might be somebody el else or somebody these other selves within ourselves also. It can only be to different degrees. So we when we term someone a psychopath, then the degree of that difference is far more impactful on the overall persona and far more visible. Maybe it's not so visible with many of us, but with some people it's more visible. but I don't know, you know, whether that categorization

12:11 Is I don't know if they use it as a mirror. I don't know what happens.

12:17 SATYA So you're saying th the question that I'm hearing is if does labelling cause a certain type of mirror to happen?

12:25 CHETAN (?) Perhaps.

12:26 MALAVIKA (?) Yeah.

12:27 SATYA (?) The fear of labelling.

12:29 SATYA (?) Right.

12:30 MALAVIKA I mean maybe we all have the freedom to become psychopaths but social pressure is stopping us and for some it's not. And I think that there's maybe there's value in that.

12:43 SATYA Right. So there is a sort exactly. So there is a sort of a regulating force, a sort of attenuating mechanism that is telling you that is forming your self image and what you see in the mirror. Yeah. That makes sense.

12:57 CHETAN (?) And

12:58 PRAYAS (?) But for something that has to happen, I mean for example I mean psychosis is best defined as events that cannot be controlled, right? Events in the psyche that cannot be controlled.

13:09 CHETAN (?) Yeah.

13:10 PRAYAS So if they cannot be controlled, then what will how will labelling or you know, all of these things, how will they limit it?

13:23 SATYA It depends again on the individual though. I mean if you if you are prone to accepting external influences as a regulatory mechanism, then it might it might have an impact on how you are defining and what you see in the mirror.

13:43 KRITIKA Yeah, I think this whole thing aspect also kind of makes you see things in a certain way for the fear of not falling into the labelled categories.

13:53 SATYA Right.

13:53 It's right.

13:54 KRITIKA Turn a blind spot to certain things that you're sort of seeing but you don't want to accept and really, you know, see it the way it is.

14:03 SATYA (?) It right. You don't want to see it because if you see it really the way it is, maybe your communication and your interactions will be deeply affected.

14:11 Mm.

14:11 You know, your everyday will be so deeply impacted that you're afraid of losing what you have.

14:18 CHETAN I think we're trying very hard to not be generalized and we're constantly trying to reinvent and define ourselves as different from the other. So and i it's a fallacy to, you know, look at each of us and reflect upon ourselves as individuals and not give credit to the various influences that other others have had.

14:42 SATYA Certainly. No, I'm not saying that we will not give. Absolutely. I mean we are a product of where we are amongst all this whole network. Many things. Yes, exactly. We are definitely a product. But then when we look at ourselves I mean do we even need to look at ourselves as sometimes I think about like when for effective communication, do you even need to look at yourself?

15:05 No. Do you even need to know the true self.

15:09 CHETAN (?) But what is this true self that we keep referring to is something that I failed to understand.

15:14 SATYA And I see what you're saying. I see what you're saying. and I feel like that's good right.

15:21 PRAYAS Before you before you open your mouth let's say before you speak and before you are aware of what your s what your voice sounds like bef before that you could have some ideas in your head about who you what your voice might sound like but after you hear your voice you won't have any I d I don't know how one can have any delusions about that voice being like something else.

15:55 MALAVIKA But your voice also changes. I mean, you guys should know but I mean the voice you had when you were a child is different from the voice you have as an adult.

16:05 SATYA And the voice you have when you speak to one person as opposed to another.

16:09 SATYA (?) Exactly.

16:10 KRITIKA Or the voice in which you speak in a certain language. Like I find a big difference when I speak German or when I speak English or Hindi. I find I sound very different.

16:20 SATYA Right. And even the way your thoughts are formed and the way those thoughts are coming are at least same it happens for me where I think in different ways if I'm speaking different languages.

16:31 KRITIKA Yeah, absolutely. I think that logic flow goes in a different way.

16:35 SATYA Right. And

16:38 Does that change

16:39 SATYA (?) Who I am, I don't know. Maybe it does, like Chetan says, you know, that's the feedback that's going in and it's shaping me.

16:47 PRAYAS Yeah, I mean that's what I'm saying. So does that even change your self image? I mean, does that even affect your self image in any way?

16:55 SATYA You know, personally if I speak Portuguese I feel more poetic.

17:00 Yeah, but I'm saying like I feel wow, like I'm this other being.

17:07 Or even Hindi I feel more at home perhaps. Like if I'm speaking in Hindi. If I'm speaking in English it feels like something else, you know?

17:14 CHETAN (?) It's yeah, true. It doesn't seem casual or it seems too official and uptight for me.

17:20 SATYA (?) For you personally, yeah.

17:21 CHETAN (?) Well yeah.

17:22 SATYA Yeah. So what I'm

17:25 MALAVIKA I don't feel any difference when I s I switch languages. In fact languages of all kinds as far as I'm speaking make me feel uncomfortable.

17:36 SATYA (?) Interesting point.

17:39 So it's like there's a disconnect between what you want to say and what you're saying.

17:43 MALAVIKA (?) Yeah, I just f always feel the sense of loss that I'm not quite you know, f performing to my optimal potential.

17:57 SATYA I understand. Yeah, it's there's always that loss as you mentioned in the earlier talk. There is always that loss. Yeah.

18:06 MALAVIKA It may be in terms of sound, it may be in terms of enunciation, even it then finally even in terms of what is said, you know, content.

18:16 CHETAN (?) Yeah.

18:19 SATYA I feel like so when we when we look into the mirror there are different people there, depending on so many things. I think let's move on to the next question from here and bring the other into the picture, which is the question is, what do you see that is the other?

18:41 What do you see when you see the other?

18:44 CHETAN (?) Yourself.

18:46 MALAVIKA Yeah. I was going to say parts of yourself.

18:49 SATYA Right.

18:49 CHETAN Okay. That's yeah, that's fair.

18:53 SATYA (?) You also see what you want to see.

19:00 SATYA (?) Sí. [?]

19:00 SATYA (?) Possible.

19:02 CHETAN (?) Yeah.

19:02 CHETAN (?) Also what you're capable of seeing. So

19:04 SATYA Right. Very b very much, yeah. Yeah, if I'm a chiropractor and there's a person going with a certain type of a limp, then I can see that this is the problem and they're home [?]. But they themselves don't know that.

19:22 KRITIKA But it's also with previous associations, I guess. You know, what we associated with what we've seen in life. We try to replay that. So many a times we overplay

19:35 Or put a long lazy correctly, I suppose. [?]

19:37 SATYA So, Kritika, I'm sorry, I missed that. You talked about association. Yeah.

19:43 KRITIKA So I think if also like what we see is like if I saw a person say holding his head walking. So I would immediately assume that he has a headache.

19:57 SATYA Right.

19:58 KRITIKA Because that's what I've been tuned to analyse in that situation. But it could be that the sun is shining in his face and so he's holding his head or something else. But that's not going to be what I would think as soon as I see someone holding their head.

20:13 SATYA Exactly right. And this is one of my pet peeves with the whole body language management speak that goes on. Like if a person is having a closed body language, then that person is not trustworthy. There are some nonsense statements like this. And my point is I'm cold all the time. And if you're AC full blast and I have to sit like this, does that make me appear as untrustworthy? That's you know

20:38 MALAVIKA (?) Yeah.

20:39 SATYA Yeah, or people who give you a light handshake cannot be trusted. So you don't you don't always need that bone crunching handshake.

20:48 PRAYAS (?) Yeah, I mean that one really that one really upsets me and I just refuse to shake anyone's hand. You know, give it a fact. It's like I won't give it

21:00 SATYA (?) Rings, that's why, because it would hurt so badly if someone can shake your hand. It's just like I'm not wearing any rings.

21:09 PRAYAS (?) That's the punishment.

21:12 SATYA And there was another nonsense where you know when you go to an interview, hold a hot beverage in your hand and then shake the hand of the interviewer, then you make a favorable impression. But it's good lord. But this is not nonsense. No, this is the sad part is this is not nonsense because there's actually studies which have been done and people who have a cold they tend to shut down or something versus if you know have a warmth in your in your touch, then I should dig up the study, but anyway. There are somehow some things which are based on certain biological truths, but there are others which are social constructs.

21:56 CHETAN (?) But then the

21:59 MALAVIKA We talk of biological truth then

22:01 PRAYAS A kind of

22:05 CHETAN (?) Sorry, Prayas.

22:10 MALAVIKA (?) I'll ask one.

22:12 Yeah, I was th thinking of w what when you said certain things are biological truths then w we're looking at the non structured realm of communication. That is more instinctive as what, you know, animals and plants and things like that have.

22:32 SATYA Yeah.

22:33 MALAVIKA Because even when it comes I think as a species we m or maybe because we our brain functions in a certain way, we are made we are built to think of all these matters of ourself, of this of who we are. I don't know that this idea of self awareness is already there with animals, which is why they d defend themselves. But they don't take it further to I don't know. They don't seem to take it further beyond that point. Well I mean you have psychosis with within animals.

23:21 SATYA Yeah, I mean there are talk of, you know, dogs going into depression so maybe

23:26 MALAVIKA Yes all animals I've read about that, but that is more behavioural and it's kind of

23:37 SATYA (?) What you're saying.

23:39 MALAVIKA But i it isn't

23:43 SATYA (?) But your mental state also dictates how you behave.

23:48 Right, and that's the psychosis, yeah.

23:50 MALAVIKA So I think what I'm trying to get at is see the animals don't have social norms. So it's okay. They are accepted if they behave differently.

24:01 CHETAN No, they do. They so do. I mean animals have social norms. There's a strict hierarchy and there's a s certain manner in which each animal is to behave, if not they're put in place. At least dogs do.

24:13 SATYA (?) And that

24:14 PRAYAS Yeah, actually those hierarchies might be more strict because they're biologically passed on, you know. You understand I mean actually body language might apply very well to how animals can communicate power.

24:31 SATYA Exactly. And that's the thing which to me it's like that's where bias comes in when we communicate. And if we if we are trying to communicate effectively or whatever our agenda is or whatever it is all these things definitely come into the picture.

24:51 MALAVIKA But is it made I don't maybe we just I haven't examined this much in the realm of the animal world, but it's not made such a big deal. in the sense that it's

25:09 PRAYAS When you talk about animals it's only a small step at that point to talk about basically aliens. so I mean anyone who is not human, right? How do we so I think we were talking about it in one of our earlier study group we hinted about hinted it. interspecies communication, you know. So that's that is I mean that is really complex how it works to me. I mean to me it's that shouldn't be happening.

25:43 SATYA Yeah, exactly. That's the thing. I mean and if you're talking about interspecies, I am even talking about at the very personal level actually. I if I actually everybody's an alien to me. I mean, how do I know who the other person is?

25:57 MALAVIKA (?) Yeah.

25:58 SATYA I mean I gather a certain amount of data over a course of certain number of years, but if I'm meeting a stranger really in a way how am I forming my sentences, how am I forming my thoughts to communicate with this person? And that's where my whole this whole thing comes from for me. It's very confusing.

26:17 PRAYAS Yeah, because I mean we ha we can't really we have to look at everyone as an alien because you know if you for example just take something that you imagine, something that you dream, something that you some story that you make up, whatever, you know, and you look at the world that exists in.

26:38 SATYA (?) Yeah.

26:39 PRAYAS (?) That world is so specific and that world is so it's programmed in such a detailed way that you really need to expect some prior knowledge in any in anyone else to

26:53 CHETAN (?) Yeah.

26:54 PRAYAS To begin to start talking to them. I mean at least I need to. I mean I

26:58 SATYA (?) Precisely.

26:59 PRAYAS I can talk to people I don't know at all very generally.

27:06 CHETAN (?) Yeah.

27:07 PRAYAS But till I get some clue of you know, a clue which is a kind of a hook into their world.

27:15 SATYA Yeah.

27:16 PRAYAS (?) Till that point I can't really be specific about you know, who I am with them.

27:22 SATYA (?) Right, but the here's the funny thing though, we are able to still empathize with somebody else. We have no clue. I mean, I can empathize with a stone sometimes. You know what I'm saying? There's this which comes without language, without anything. It's just there.

27:39 KRITIKA Oh I also think it's like we're drawing on our previous experiences. Sometimes you're in a room, you see this unknown and you have this kind of biting feeling that you're going to hate them

27:48 SATYA Yeah.

27:49 KRITIKA And you're wondering like how can I hate them? I've never seen them. I haven't heard a word from their mouth.

27:56 SATYA (?) Yeah.

27:56 KRITIKA There's no action but you have this urge to say, I don't like this person.

28:01 SATYA Right, exactly.

28:02 KRITIKA Contrary, you know, you enter somewhere and you and other people probably have warned you but you intuitively take to this person this person.

28:10 SATYA Yeah.

28:11 KRITIKA And so there I wonder what i inside us or in our psyche that makes this connection happen.

28:19 SATYA (?) Exactly. And I feel that's a very important question because especially when you have so much prejudice, when you have so much racial hatred or whatever it is, these are important questions because why do I have this prejudice towards this person? Why am I biased like this? And that's my fundamental concern, actually.

28:37 CHETAN Yeah.

28:37 I think that arises when one relies on language too much.

28:41 -huh.

28:41 And in s instead of relying on instinct because there's a lot more going on than what we mainly understand and can speak of and communicate. So I think if you're really paying attention to our instincts

28:54 Yeah.

28:54 More tuned in as opposed to if you go b go after somebody's history of a third person narrative or something and base your opinion on that.

29:04 SATYA (?) Yeah.

29:05 CHETAN There you're bound to be misled through words and your interpretation, context, intention and all of that. Rather than mere instinct alone, which means probably

29:15 SATYA That around I'll flip that around saying my instinct is to be scared of a person because of their skin colour and that there's a problem there.

29:24 MALAVIKA (?) Mm.

29:26 SATYA And

29:26 CHETAN Even

29:29 SATYA Go ahead.

29:29 CHETAN I guess through various examples we've been conditioned to respond in that manner, I guess, over and over, you know.

29:35 PRAYAS No, I think any use of any marker of identity, you know either for the good or for the bad is a problem. So it's like when you are with anyone, if you are with anyone, you should ha I mean I think a part of human communication is the th is the capacity. We need to have the capacity to just deal with the presence of the person in front of us and not really and not really value any attribute of their identity over the presence.

30:15 SATYA (?) Exactly.

30:16 CHETAN (?) Mm-

30:18 MALAVIKA (?) Yeah.

30:19 SATYA (?) And but then to go back to what Chetan was saying about language, some of our instincts could also be shaped by what language we are hearing, in the sense if somebody says this colour is skin is good or this colour is bad then those instincts which come through language they get into our instincts and state.

30:42 MALAVIKA I don't know to what extent.

30:46 SATYA Like you're hearing some messages, right? Like Fair and Lovely or something, for example.

30:53 MALAVIKA Yeah.

30:55 MALAVIKA (?) But you can choose to either follow or believe it or not believe it. Precisely.

31:00 KRITIKA But how many of us actually go through the exercise of even deciding to choose? Like can even becoming aware of the choice that I can decide to choose.

31:13 Hm, that's actually very true. Yeah, it's like before even you can kind of get it to your conscious psyche that you have chosen something, you've already reacted to the person, this being in front of you just based on like superficial factors that shouldn't matter.

31:31 SATYA Yeah. I mean none of this might even none of this examination might even be worth it because to communicate you are communicating. Somehow or the other. Does it even matter to think about all these things? That's another thing which occurs to me. If I have to speak, I'll speak.

31:49 PRAYAS No, I think it matters it's it's important or whatever to establish a set of practices or rules, whatever, you know. It's like so i like okay, like I deal only with presence and I don't deal with anything else. So I mean I said rules if they are if they become part of how our sociality is passed on, right? So like in school families, whatever, that will really I think that we I think most of us are focusing too much on the noise. Right.

32:28 SATYA Right.

32:29 PRAYAS (?) And we need to we ca we need to be easier to ourselves. We can't do so much processing.

32:36 SATYA Right.

32:37 That's right.

32:38 KRITIKA That's what you think a defensive mechanism [?] that we use this processing to defend ourselves, to save our feelings and not be so vulnerable.

32:50 SATYA Exactly for the thick skin. You need to do it.

32:53 CHETAN (?) Wow.

32:54 PRAYAS Yeah, but I mean that's just the direction I've been thinking in of late. It's just that you know you eventually have to succumb to your fear. You know, so you might have a narrative of defense in your head but actually you are only limiting your access to a kind of presence, right? Because you're filtering it out. You're filtering you're filtering the effect of where you are through all these different mechanisms. So if you're if you are if you're doing that then

33:37 I mean I'm just saying you can also lust after experiencing fully where wherever you are and suffer the consequences, you know, just

33:50 SATYA Yeah.

33:53 SATYA (?) And you spoke of rules of interaction and I feel like an i a useful rule might be to constantly examine the way so examine the rules. One of the rules is to examine the rules.

34:08 PRAYAS (?) Yeah.

34:09 SATYA So that way you that there's a there's a consciousness of what am I doing? And therefore like as Kritika talked about the choice, right? You choose to or something, I forget. But

34:26 MALAVIKA When we I there's a question I have. When you talk of rules, are you differentiating it from instruction?

34:33 SATYA M more like rules of interaction which I have sort of constructed for myself based on various interac or what are

34:43 MALAVIKA I got thinking about this thing of this whole International Yoga Day and do yoga every day. Now everybody is getting text message every morning. I mean every it's well I was just thinking it's at one level incredible that you know the outreach of this one message is controlled. And you there's no way you can switch it off. I mean you can put it on silent, you can put a do not disturb thing on that. But using language, just like your Fair and Lovely thing you can choose to either ignore it or act upon it. But you can't stop it.

35:37 SATYA You can't stop it, that's right.

35:38 MALAVIKA Stop it. And over a period of time if that is driven in at a much higher frequency. Like instead of getting one, you're getting twenty every hour. And then you would you not be at some point it's like brainwashing. You will end up just giving in at some point.

36:00 SATYA Yeah, just to make it stop.

36:02 MALAVIKA (?) Either to make it stop or just your mind stop thinking logically. You start you just start saying this is it. It's it is a kind of programming and in that sense language can we can be programmed by language.

36:18 CHETAN (?) What do you think advertising is based on

36:21 CHETAN (?) Stupid.

36:22 MALAVIKA (?) Well I completely agree. advertising is the

36:26 PRAYAS No, but Cha Chetan and Malavika, I think using brainwashing or giving so much power, ascribing so much power to advertising on media is actually so how does brainwashing really where does it come from and how does it operate? It operates when you have absolute control on the body that's been subjected to brainwashing, right? So like in the torture chamber.

36:53 CHETAN (?) Yeah.

36:54 PRAYAS (?) You have absolute control. That person doesn't have any choice to actually to even go out.

37:02 Yeah.

37:02 To go to go out or

37:08 You know to go out or to limit to change what they are

37:14 What they are receiving as a communication.

37:18 SATYA Right.

37:19 PRAYAS (?) Let me put that in the general media environment it's not like that. We have all the choice we want.

37:26 SATYA But let me because we've come for to the time for the next question, let me flip what you're saying and go to the place of the person who's doing the controlling. And the question is, why do you want to speak?

37:41 Why do you want to communicate? Why do you want to say something? In the case of the in case of the controller they have something to gain. There's some controlling happening and they need to get

37:54 MALAVIKA Get this control.

37:55 MALAVIKA (?) Yeah. But

37:57 MALAVIKA (?) Abstract.

37:58 SATYA (?) Is that all of us is that the motivation that drives all of us? Why do we want to

38:03 CHETAN No, to escape isolation, perhaps survival.

38:07 SATYA Yeah.

38:10 To escape isolation, to control.

38:13 CHETAN Or to survive, you know, it helps to work as a in a group. So I guess at some point one would have to communicate and to engage in activity or whatever the case.

38:25 KRITIKA I think it's also for recognition, right? We want to be recognized.

38:29 SATYA Yeah. We have something to say and we want to be heard.

38:32 Yeah.

38:34 SATYA (?) And to share experiences.

38:38 SATYA (?) Yeah. And that adds to the social noise, the construct.

38:47 Yeah.

38:50 Do we all want to speak?

38:53 MALAVIKA (?) We can keep quiet.

38:56 PRAYAS I think speaking is at least it gives us more control on the narrative. It's it creates the illusion of control on the narrative than listening because you can feel you can feel like you really are not even trying to shape the narrative. It's not that you can if you speak, but it's you know y you have that illusion, you have that

39:22 SATYA Yeah.

39:23 PRAYAS Deluded thought running in your head.

39:26 SATYA Yeah. And which might stem from as Chetan said survival or as Kritika said recognition that you know.

39:37 KRITIKA I think sometimes we feel the need to speak in order to not be misunderstood.

39:45 SATYA Right.

39:46 Yes.

39:47 KRITIKA Really feel that, you know, there is no time for people to kind of read that slight body language, nuance the what's going on and unless I verbalise it, they're going to get me wrong.

39:59 SATYA Correct.

39:59 KRITIKA You feel the need to like jump in and butt in and say something, you know, and

40:04 CHETAN (?) Mm-

40:04 KRITIKA It might not have been the most sensible thing to do, but you just feel that need that I need to set the table for the cooking.

40:13 SATYA Right. Right. And so you're there is a perception that's being formed of the self that is being presented to the other.

40:20 Yeah.

40:21 We are fighting against the perceptions that others are forming of us and we want to set that right.

40:29 CHETAN (?) To n to not be misunderstood, yeah.

40:31 SATYA (?) Yeah, exactly.

40:32 PRAYAS Or to feel in control of the connection that other people are seeing of us.

40:38 SATYA (?) Okay.

40:39 MALAVIKA (?) Why do we need to do that?

40:42 SATYA Yeah, I mean exact

40:43 SATYA (?) Well.

40:44 PRAYAS Why do we why do we have to ascribe so much importance to others' perceptions?

40:51 SATYA No, but

40:51 This is great.

40:52 SATYA (?) Survival.

40:54 CHETAN But is it a little bit?

40:56 SATYA (?) Is it life threatening? Is it life threatening?

40:58 It could be, because if you're a woman in the medieval times who has long hair and who's just playing with some herbs and other people call her a witch.

41:08 SATYA (?) You know.

41:10 So I feel like there is a lot of this is very confusing to me because I'm making spinning my own story, somebody else is spinning their own story. Which story?

41:25 A or if I don't spin my own story, somebody else is spinning the story for me, there is a danger in that. Or there isn't. You know, if I can be strong enough to say, you know what, just you know, whatever, fuck it, I'll just this is who I am. It doesn't matter what anyone says, but

41:42 KRITIKA I think we all have the days when we need external confirmation of who we are, right? So

41:49 MALAVIKA Right.

41:50 KRITIKA Try to build this image of us that other people are also on our wavelength and the day we need confirmation of who we are, then these people will resonate the same thing that we want to hear rather than come up with something totally parallel or different.

42:05 SATYA Right.

42:06 KRITIKA So maybe that's where we all have this need for image building. be it on a social platform, be it in your friends or peers. This whole role of your image becomes a very integral part of how we survive probably.

42:21 SATYA (?) Yeah, sanity. Sanity even. Yeah, even.

42:24 Right, and then if we have incorrect information about ourselves and we make mistakes and build the wrong image, that's another problem.

42:34 CHETAN (?) Well, it's a futile exercise, actually.

42:36 SATYA (?) Really is.

42:37 CHETAN (?) To try to balance it out.

42:40 SATYA (?) There's too many perceptions all around.

42:42 CHETAN True. How many are you going to tow and

42:45 MALAVIKA So are we advertising ourselves?

42:47 MALAVIKA (?) Yeah, I think every day, like the fact that you go have a shower in the morning and tie up your hair is all advertising.

42:53 CHETAN (?) Right.

42:54 Yeah, I think No, it's also got to do with how you feel. I mean, not to necessarily advertise. You may not even d leave the house. But you do it nonetheless. Who are you advertising now?

43:05 SATYA (?) To yourself.

43:06 SATYA (?) Yeah.

43:06 SATYA (?) Like I am a possible human being. [?]

43:10 MALAVIKA (?) Well, yeah.

43:10 MALAVIKA (?) So we go back to the mirror then.

43:13 SATYA Yes. I like that. I like that we went back to the mirror.

43:19 So I guess we've come full circle, which perhaps circles are nice and symmetrical, so it might be a good place to stop, right? thank you all for joining and

43:34 CHETAN (?) Thank you.

43:35 SATYA So we will talk about basically we'll continue from why we speak and then why d why speak at all?

43:45 Because there's so much being said and you know, why do you

43:48 CHETAN We can probably we can skip that altogether.

43:53 SATYA No, but

43:54 Que trabajamos [?]

43:54 I'm curious about like that's the thing. I mean I'm at a place where I'm like, Why should I even open my mouth? What's the point?

44:02 CHETAN (?) Right.

44:03 SATYA Please convince me that I need to open my mouth and I don't.

44:10 SATYA (?) So okay, thanks everyone for joining.

44:12 MALAVIKA (?) Hey, thanks for

44:14 MALAVIKA (?) Yeah.

44:16 SATYA Yeah, I