



Kuboa!

Hunger Sensations and Justice Perceptions

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THE IMPACT OF THE UKRAINE WAR 10 March- July 2022 TO NOW

NYT/WP

RATIONING AND GRAIN HOARDING ON AN ENORMOUS SCALE: A

HUMANITARIAN CRISIS IN THE UKRAINIAN PORT CITY OF MARIUPOL DEEPENED AS THE MAYOR LIKENED RUSSIA'S ATTACK TO "**ARMAGEDDON**" AND SAID THE KREMLIN'S TROOPS ARE FIRING ON RESIDENTIAL AREAS. VIDEO FOOTAGE VERIFIED BY THE WASHINGTON POST SHOWS RESIDENTS CIRCLING A MASSIVE CRATER THEY SAY WAS LEFT BY AN EXPLOSION. BODIES HAVE PILED UP ON STREETS. FLOUR RATIONING IN LEBANON, GRAIN HOARDING IN HUNGARY: HOW THE UKRAINE WAR IS LURCHING THE GLOBE TOWARD A NEW FOOD CRISIS.

- **RISE IN GLOBAL FOOD PRICES** RUSSIA'S INVASION OF ONE OF THE WORLD'S LEADING BREADBASKETS — UKRAINE — IS DEEPENING THE WORST SURGE IN GLOBAL FOOD PRICES SINCE THE GREAT RECESSION, RAISING THE SPECTER THAT MOSCOW'S WAR COULD SPARK CRISIS-LEVEL HIKES, INFLAME THE SCOURGE OF WORLD HUNGER AND SPARK POLITICAL TURMOIL FAR FROM THE CONFLICT ZONE. SINCE THE RUSSIA ASSAULT BEGAN, COUNTRIES FROM HUNGARY TO INDONESIA HAVE MOVED TO BAR THE DOOR TO EXPORTS, CORRALLING GRAINS AND COOKING OILS TO FEED THEIR OWN AND RISKING A ROUND OF TRADE PROTECTIONISM THAT COULD DEEPEN GLOBAL SUPPLY AND PRICE WOES.
- **SUPPLY CHAIN DISRUPTIONS:** AROUND THE WORLD, FOOD PRICES WERE ALREADY RISING FAST AMID SUPPLY CHAIN DISRUPTIONS AND PANDEMIC-ERA INFLATION. BUT SOME PRICES — ESPECIALLY WHEAT, A BASIC SOURCE OF SUSTENANCE IN MANY COUNTRIES — HAVE SHOT THROUGH THE ROOF BECAUSE OF THE UKRAINE CRISIS UPENDING CALCULATIONS OF THE WORLD'S AVAILABLE FOOD SUPPLY AND LEADING TO THE RATIONING OF FLOUR IN PARTS OF THE MIDDLE EAST.]
- **RUSSIA & UKRAINE'S KEY POSITIONING AS GLOBAL FOOD SUPPLIERS:** TOGETHER, UKRAINE AND RUSSIA ACCOUNT FOR NEARLY 30 PERCENT OF WHEAT, 17 PERCENT OF CORN AND OVER HALF OF SUNFLOWER SEED OIL EXPORTS. THE CONFLICT-INDUCED BOTTLENECKS AT BLACK SEA PORTS — WHERE CARGO VESSELS HAVE BEEN STRUCK BY RUSSIAN ROCKETS — AND OTHER COMPLICATIONS OF WAR HAVE SLAMMED UKRAINIAN EXPORTS.
- **AS BAD AS IT IS, THE SITUATION IS POISED TO GET WORSE:** A NEW REPORT BY THE FOOD AND AGRICULTURE ORGANIZATION OF THE UNITED NATIONS (FAO) ESTIMATES FOOD AND FEED PRICES COULD SURGE 7 PERCENT TO 22 PERCENT ABOVE ALREADY ELEVATED LEVELS.



WHAT IS HUNGER? A SOCIO-ECONOMIC DEFINITION

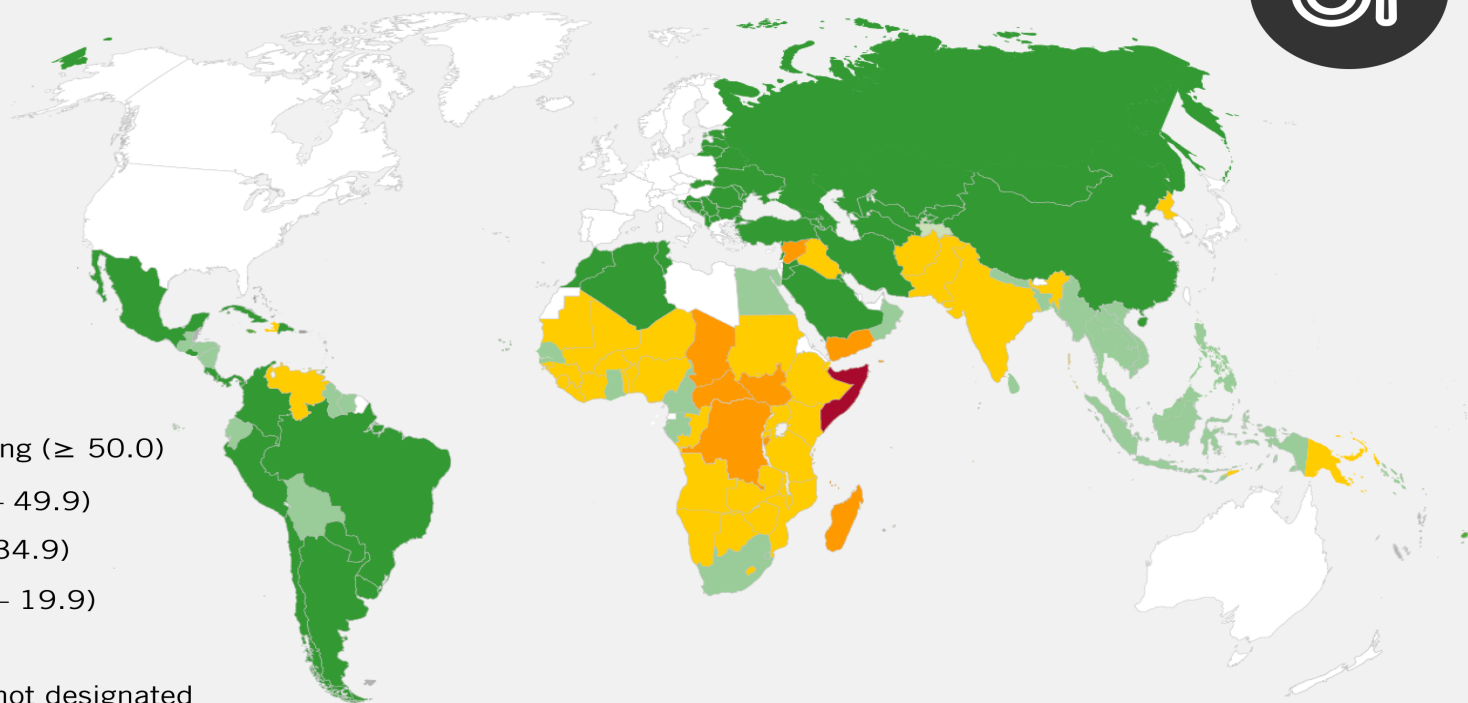
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- **FOOD INSECURITY:** According to the **UN Hunger Report**, hunger is the term used to define periods when **populations** are experiencing severe food insecurity—meaning that they **go for entire days without eating** due to lack of money, lack of access to food, or other resources. 1
 - **BODILY DISTRESS:** Hunger is the **distress** associated with lack of food. The threshold for **food deprivation, or undernourishment, is fewer than 1,800 calories per day.**
 - **UNDERNUTRITION:** goes beyond calories to signify **deficiencies** in energy, protein, and/or essential vitamins and minerals.
 - **MALNUTRITION:** refers more broadly to both **undernutrition** and **overnutrition** (problems with **unbalanced diets**). 2
 - **Food security** relates to food availability, access, and utilization. When a person always has adequate availability and access to enough safe and nutritious food to maintain an active and healthy life, they are considered food secure. 3
 - <https://www.actionagainsthunger.org/world-hunger-facts-statistics>

WORLD HUNGER MAP BASED ON THE GHI

2021 GLOBAL HUNGER INDEX



- Extremely alarming (≥ 50.0)
- Alarming (35.0 – 49.9)
- Serious (20.0 – 34.9)
- Moderate (10.0 – 19.9)
- Low (≤ 9.9)
- Not included or not designated



Venezuela

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- **42% of over 46,000** measurements taken from children in Venezuela's poorest neighborhoods reflect **stunting or wasting**. That means the children are too short or underweight for their age.
 - It's a problem that must be dealt with immediately, says Susana Rico, acting director of the United Nations World Food Program in Venezuela.
 - **"If you miss good nutrition up to age 6, most likely you will not develop your full physical and cognitive potential,"** she says.
 - **"If you do not grow up to be as strong and healthy as you were genetically planned to be, you most likely will not be able to produce as much,"** Rico says, referring to physical abilities. **"The same thing goes for your intellectual growth. So the economic effects are felt in 15 years, 20 years, when these children enter the workforce."**
 - <https://www.npr.org/sections/goatsandsoda/2022/01/11/1071485460/why-the-kids-of-venezuela-arent-getting-enough-to-eat>

A TYPICAL 'HUNGER-SCALE' QUESTIONNAIRE SPELLS ITS PREMISES AND OBJECTIVES OUT AS FOLLOWS:

- The phenomenon loosely labelled **hunger** in the 1980s is now being discussed as **food security** or insecurity. Food security is defined as **access** by all people at all times to enough food for an active healthy life and as a minimum includes the following:
- The **Community Childhood Hunger Identification Project Hunger Index (CHHIP)** hunger index is a scale composed of **eight questions** that investigate whether adults and/or children in the HH are affected by food insecurity, food shortages, perceived food insufficiency or altered food intake due to constraints on resources. In addition, for each aspect of hunger [i.e. in all eight main questions (Qs) of the questionnaire], two “sub-questions” were asked in order to determine the **extent of such food insecurity over 30 days**. These questions determine the **temporal severity** [Qs n(a)] and **periodicity** [(Qs n(b))] of the **hunger problem**. A score of **five or more, i.e. five affirmative/positive (Yes) responses** out of a maximum possible of eight (the eight questions in the HSQ) indicated a **food shortage problem affecting everyone in the HH**.

Hunger Items in CHHIP 8-Part Questionnaire

- **FOOD UNCERTAINTY COMPONENT**

- **Q1.** Does your HH ever run out of money to buy food?

- (a) In the past 30 days?
- (b) 5 or more days in the past 30 days?

- **QUALITATIVE COMPONENT**

- **Q2.** Do you ever rely on a limited number of foods to feed your children because you are running out of money to buy food for a meal?

- (a) In the past 30 days?
- (b) 5 or more days in the past 30 days?

- **INDIVIDUAL LEVEL INSECURITY: QUANTITATIVE COMPONENT**

- **Q3.** Do you ever cut the size of meals or skip because there is not enough money for food?

- (a) In the past 30 days?
- (b) 5 or more days in the past 30 days?

- **Q4.** Do you ever eat less than you should because there is not enough money for food?

- (a) In the past 30 days?
- (b) 5 or more days in the past 30 days?

- **CHILD HUNGER: QUANTITATIVE COMPONENT**

- **Q5.** Do your children ever eat less than you feel they should because there is not enough money for food?

- (a) In the past 30 days?
- (b) 5 or more days in the past 30 days?

- **Q6.** Do your children ever say they are hungry because there is not enough food in the house?

- (a) In the past 30 days?
- (b) 5 or more days in the past 30 days?

- **Q7.** Do you ever cut the size of your children's meals or do they ever skip meals because there is not enough money to buy food?

- (a) In the past 30 days?
- (b) 5 or more days in the past 30 days?

- **Q8.** Do any of your children ever go to bed hungry because there is not enough money to buy food?

- (a) In the past 30 days?
- (b) 5 or more days in the past 30 days?



WHAT IS HUNGER? A PHYSIOLOGICAL DEFINITION

- **Hunger** and **satiety** are **sensations**. **Hunger** motivates the consumption of **food**. **Satiety** is the opposite of hunger; it is the sensation of feeling full. The sensation of hunger typically manifests after only a few hours without eating and is generally considered to be **unpleasant**. Satiety occurs between 5 and 20 minutes after eating. The **desire** to **eat** food, or **appetite**, is another sensation experienced with regards to eating.
- **KEYWORDS: hunger, satiety, sensation, unpleasant, food, desire, eat, appetite.**
- The **physical sensation** of hunger is related to contractions of the stomach muscles. These contractions—sometimes called **hunger pangs** once they become severe—are believed to be triggered by high concentrations of the **ghrelin hormone**. The hormones **peptide YY** and **leptin** can have an opposite effect on the appetite, causing the sensation of being full. Ghrelin can be released **if blood sugar levels** get low—a condition that can result from long periods without eating. Stomach contractions from hunger can be especially severe and painful in **children and young adults**.
- **KEYWORDS: HUNGER PANGS, GHRELIN, PEPTIDE-YY, BLOOD SUGAR LEVELS, STOMACH CONTRACTION, PAIN, CHILDREN & YOUNG ADULTS**

FROM THE FOREGOING AND FROM THE RESEARCH LITERATURE ON HUNGER IN GENERAL, WE NOW HAVE A ROUGH SKETCH OF HUNGER IN SOCIOECONOMIC TERMS AS WELL AS IN A PHYSIOLOGICAL SENSE.

- We know, for example, that it:
- 1. Is **universal** among humans and (almost?) all other animals
- 2. Is classified as a **sensation**
- 3. Is an **unpleasant sensation**
- 4. Causes acute **distress** especially among **children** and **young adults**
- 5. Can lead to severe **malnutrition** and **stunting** among children and young adults and can have **deleterious cognitive effects** that last a **lifetime**
- 6. Is **widespread** especially in **certain regions** of the world (Africa, South Asia)
- **BUT WE STILL DO NOT KNOW WHAT HUNGER FEELS LIKE TO AN INDIVIDUAL OR HOW IT UNDERSTOOD BY SOCIAL GROUPS. HOW DO WE EXPERIENCE THIS UNIVERSAL SENSATION? HOW DO WE DESCRIBE AND CONVEY IT IN WORDS WHICH ARE THE BASIC MEANS OF COMMUNICATION IN THE HUMAN SPECIES?**

A BASIC QUESTION



- In Knut Hamsun's Nobel Prize-winning novel, starkly titled *Hunger* (1900), the central character feels compelled to invent a whole new word – *kuboa!* -to describe his experience of hunger, even though there is a perfectly good word for hunger (*sult*) in Norwegian.
- **This research asks** why the resources of language are so strained when it comes to the description of qualia sensations in general and the feeling of hunger in particular. It is easy enough, for instance, for people to identify the color 'red' through a simple act of deixis; if asked to describe the same color in words, however, they almost always fall back on metaphor. **Why is this?**



PARTS OF THE PAPER: LCM

- **LANGUAGE:** In its first part, the paper presents the difficulties that attach to identifying, verbalizing and studying this most commonly felt of sensations, deeply embedded in our evolutionary history and felt by the entire species from infancy on throughout a lifetime. It tries to consider **cognitive, linguistic and metaphoric, frameworks** within which to place the sensation of hunger, drawing on descriptive and literary data in two languages (Hindi and English).
- **CULTURE:** The second part of the paper considers the **social implications of hunger** used as a political and moral tool on the Indian subcontinent (for example, in the Gandhian protest tool of ‘hunger strikes’). It also examines the underlying socioeconomic reasons for the most recent World Hunger Index (2021) revealing that endemic hunger is actually growing in India despite adequate food reserves.
- **MIND:** In its third and final section, the paper returns to the question raised at its start, namely, why is hunger so resistant to linguistic description? A set of **exploratory studies is presented in which participants in Hindi and English qualitatively describe the feeling of hunger under different sets of conditions and presents the concept of ‘epistemic hunger’ as the cognitive counterpart of sensory hunger.**

PART I: DESCRIPTION OF THE SENSATION OF HUNGER IN MODERN FICTION & A BIT OF THEORY

SOME MODERN WESTERN SOURCES

- KNUT HAMSUN *HUNGER*
(NORWEGIAN) 1890
- FRANZ KAFKA *A HUNGER
ARTIST* (GERMAN) 1922
- SHARMAN APT RUSSELL
*HUNGER: A UNNATURAL
HISTORY* (ENGLISH) 2005

SOME MODERN INDIAN SOURCES

- RABINDRANATH TAGORE
THE HUNGRY STONES
(BENGALI) 1916
- BHABANI BHATTACHARYA
SO MANY HUNGERS
(ENGLISH) 1947
- KRISHNA BALDEV VAID
BHOOK KUMARI 2000
(HINDI)

Knut Hamsun *Hunger*: Some background



Norway today is one of the richest countries in the world today, first among peers on several global indices, such the Human Development Index (**HDI**), the Index of Public Integrity (**IPI**) as well as the Democracy Index (**DI**). In contrast, India stood at an unconscionable 101 in a list of 116 countries on the 2021 Global Hunger Index (**GHI**). In 2023, it is ranked at 111 out of 125 countries. So at first glance, there seem to be **few points of comparison** between these vastly different regions of the world. For starters, India's size and diversity implies that its tryst with democracy and development has to be incommensurable with Norway's, which has a population of about five and a half million.

- Yet the fact is that hunger and farmland poverty were a grim reality in Norway, the epitome of Scandinavian Welfare State success, not all that long ago, leaving an indelible mark on the psyche of the nation. Hamsun's novel. *Hunger* is a literary manifestation of that scar.

KNUT HAMSDUN

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- KNUT HAMSDUN RECEIVED THE NOBEL PRIZE FOR LITERATURE IN 1920. HIS BEST-KNOWN WORK TO THIS DAY REMAINS THE STARKLY TITLED NOVEL *HUNGER*, AN ALARMINGLY ACCURATE STUDY OF THE PHYSICAL AND MENTAL DISTRESS CAUSED BY EXTREME POVERTY IN A NORWEGIAN TOWN IRONICALLY NAMED CHRISTIANIA, TOWARDS THE END OF THE 19TH CENTURY.
 - AS HAMSDUN SAW IT, **HUNGER BROKE THE BACK OF RATIONAL THOUGHT; IT DESTROYED THE BODY IN A MANNER THAT THE SOUL COULD NOT TOLERATE**, LEADING TO ‘IMMORAL’ ACTIONS SUCH AS THEFT, CORRUPTION AND THE ENRAGED DESTRUCTION OF PROPERTY.
 - READING *HUNGER* APPEARS TO TEACH US THAT GREAT LITERATURE, LIKE THE MOST POTENT OF VIRUSES, **DOES NOT RECOGNIZE NATIONAL BOUNDARIES. IT ALSO BREACHES THE RECEIVED SHIBBOLETHS OF POLITICAL OPINION.**

A Page from Hamsun's novel *Hunger*

What was it he had called me? Idiot? I would show that policeman what it meant to call me an idiot. Then I turned around and ran back down the street. I felt fiery hot with anger. My God, what weird things you get into! I said angrily to myself—running like a madman on wet streets when it is black as pitch!

The pains of hunger were unbearable and never let me alone. I swallowed spit over and over to take the edge off, and I felt it did some good. I had had very little to eat generally for several weeks, even before this current trouble, and my strength now was falling off noticeably. Whenever I had been lucky and scraped up five kroner by some maneuver or other, the money never managed to last long enough to get me back on my feet before a new famine fell on me.

How could it be that nothing ever turned up for me! Didn't I have the same right to life as anybody else, Pascha, the rarebook seller, for example, or Hennechen, the steamship clerk? And didn't I have shoulders like a giant and two strong arms for work, and hadn't I in fact tried to get a job chopping wood on Møller Street to earn my bread? Was I lazy? Hadn't I applied for jobs... and worked night and day like a madman? And hadn't I lived like a miser, eaten bread and milk when I was rich, bread when I wasn't, and gone hungry when I had nothing? Did I live in a hotel, did I have a suite of rooms on the second floor? I lived in a shack, a loft, in a tinsmith's shop deserted by both God and man since last winter because snow came in.

 **Q a. Why is hunger so hard to describe that it is left to writers, as if we ordinary people just do not have the language to describe it?**

Q b. What kind of theory explains this ‘fact’ best?

- We will consider a subset of just three out of several possible non-physiological theories here, focusing on the **last** and offering the beginnings of a theory that could synthesize these three other theories.
- **1. QUALIA THEORY:**
theory couched in terms of ‘mental states’ or cognitive perception’ or ‘events’
- **2. METAPHOR THEORY -**
A theory about meaning in language with the rough structure **a:b::c:d**
- **3. PRAGMATIC THEORY -** a theory about language interchanges/speech acts in contexts of communication
- **4. A COGNITIVE THEORY OF ‘EPISTEMIC HUNGER’
(USING THE TOOLS OF NARRATIVE DESIGN)**

A

Qualia Theory

- Several **cognitive scientists** (Daniel Dennett, Antonio Damasio), **philosophers** (Ernst Nagel, Galen Strawson) and **AI theorists** (Marvin Minsky), have worked on the cognitive significance of **qualia**.
- Qualia are often described as ‘**raw feels**’, that is, they involve **immediate ‘automatic’ sensory experience**. Hearing the sound of thunder, seeing the color red, feeling cold liquid on one’s skin, tasting the sour taste of a lemon as all examples of qualia experiences.
- But once you begin to **associate thunder** with, let’s say, the voice of God or the feeling of fear or even the coming of rain, such a mental association makes it a ‘**cooked feel**’. That is, you now have a **perceptual experience where more abstract ideas of correlation and even causation may be involved**.
- It is at this point that **language** typically comes into the theoretical picture - and you move towards the **inference-making** set up that I suggest cognition, in essence, is.
- Finally, I direct your attention to the famous thought experiment about **Mary the Color Scientist**, which specifically makes us think about the relationship between **qualia** and more complicated **knowledge structures** in humans that involve cross-inferencing between **modalities or multimodality**.



A Somewhat Different Qualia Experience?

Embodiment, Self, and Hunger

- **HUNGER IS AN INTERNAL SENSATION:** Unlike seeing the color red, hearing thunder or touching a hard surface, hunger seems more like pain insofar as it is internalized that thus seems 'invisible'.
- **HUNGER RESIDES IN THE RECESSIVE BODY:** As Sharman Apt Russell puts it: "Philosophers call the domain your food enters the "recessive body", an internal world we cannot see and do not fully understand. Our feelings about his world are understandably mixed. We are glad not to be in charge. We welcome the body's competence even as we are intimidated by it. As Lewis Thomas wrote: "if I were informed tomorrow that I was in direct communication with my liver., I'd become deeply depressed, I'd sooner be told 45000 feet over Denver that the 747 jet I was in was now mine to operate ... I am constitutionally unable to make hepatic judgements - and I prefer not to be obliged to, ever."
- **HUNGER AS EMBODIED CO-CREATION: A GESTALT:** "If we are not in charge, who is? The answer may be everything: the cerebral cortex, the circulatory system, the respiratory system, the pancreas, the intestinal walls, the muscles, the hormones, the taste of an apple, the word for apple, the memory of an apple. We are a gestalt. Aristotle called us "the ensouled body", the body living and lived. Neurobiologist Antonio Damasio reminds us sharply: the self is a repeatedly reconstructed biological state; it is not a little person, the infamous homunculus inside your brain contemplating what is going on."

Metaphor Theory

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• “METAPHOR” by SYLVIA PLATH

I'm a riddle in nine syllables,
An elephant, a ponderous house,

A melon strolling on two tendrils.

O red fruit, ivory, fine timbers!
This loaf's big with its yeasty rising.
Money's new-minted in this fat purse.
I'm a means, a stage, a cow in calf.
I've eaten a bag of green apples,
Boarded a train there's no getting off.

Pragmatic Theory

At the heart of the pragmatics theory are at least the following six notions:

- 1. **DYADIC CONVERSATIONS** with constantly shifting **diadic centers** (I, we, you, me, he, she, it, they etc.) that create **intersubjective meanings**. Unlike classical Chomskyan syntactic theory which involves a monadic idiolect that is innately competent, this sort of theory always involves a **Speaker** and a **Hearer** in dialogue. **J.L. AUSTIN (1964)**
- 2. **CONVERSATION LOGIC** in the form of the Super Maxim of Cooperative Conversation and the four sub-Maxims of **Quality, Quantity, Relation and Manner**. Because these are normative rules, they are constantly broken. Whenever they are, additional inferences are always generated (meaningsnn). This idea of additional meanings typically involves entailments, pre-supps, implics. **H.P. GRICE (1975)**
- 3. **THEORIES OF TRUTH AND THEIR RELATION TO SPEECH-ACTS** as a small set of **universal communicative 'acts'** (directives, commissives, expressives, representatives and declaratives) and specific felicity conditions on **each** of these types of speech acts, each with a well-defined set of felicity conditions. These comprise the basic building blocks of communication across cultures. **J.R. SEARLE (1969)**
- 4. **CONTEXT** "A context is a psychological construct, a subset of the hearer's assumptions about the world. [...] A context in this sense is not limited to information about the immediate physical environment or immediately preceding utterances: expectations about the future, scientific hypotheses or religious beliefs, anecdotal memories, general cultural assumptions, beliefs about the mental states of the speaker, may all play a role in interpretation." **SPERBER AND WILSON (1986)**
- 5. **INTENTIONS, CONVENTIONS AND GOALS**: [...] the ultimate goal of any pragmatic theory, is to specify and explain the constitutive rules of human competence to use linguistic means for effecting basic purposes [...] Thus, a girl scout has not grasped the notion of a postage stamp, if she knows all about perforated edges and can even tell the side that sticks from the side that speaks but knows nothing whatsoever about letters and postage. And a scoutmaster does not have a thorough knowledge about his organization if he knows the ropes and can tell a jamboree from a merry rally but is unaware of the constitutive purposes of his movement. **ASA KASHER (1977)**
- 6. **PRAGMATIC UNITS**: such as Narratives, Arguments, Apologies, etc. that allow us to access our perceptions.



COGNITIVE PRAGMATICS:
Our images of the world, as well as our affective mental states are undergirded by the structural properties of language - which are, in turn, found in their most iconic form in 'universal' interactive discourse genres such as narrative, and tropes such as metaphor and metonymy, empirically found across all cultures.



Narrative Cognition: Austin and Dennett

Daniel Dennett, the cognitive scientist, has argued that humans are ‘wired’ to tell such stories. Humans have evolved to tell stories **as naturally as birds build nests and beavers build dams**. In short, we need language interchange and narrative activity to fashion our cognitive environments as much as we need food, security, shelter and sleep for physical survival. (Dennett *Consciousness Explained* 1991)

At a more sophisticated level perhaps comes the use of the **connecting particle**; thus we may use the particle ‘still’ with the force of ‘I intend that’; we use ‘therefore’ with the force of ‘I conclude that’; we use ‘although’ with the force of ‘I concede that’. Note also the uses of ‘whereas’ and ‘hereby’ and ‘moreover’. A very similar purpose is served by the use of titles such as Manifesto, Act, Proclamation, or the sub-heading ‘A Novel’. ... [Austin *HTDTWW* 1962, 75]

THE NARRATIVE RELATIONSHIP BETWEEN REAL HUNGER AND EPISTEMIC HUNGER

- Any study of story-telling, Hillis Miller has claimed, must respond to three questions.
- 1. WHY DO WE NEED STORIES AT ALL?
- 2. WHY DO WE NEED THE SAME STORIES OVER AND OVER?
- 3. WHY DO WE ALWAYS NEED MORE STORIES?

Miller's answers to these questions are attractively brief.

- The first is tackled by saying that **stories appeal to our innate sense of order** and rhythm, and also **'police' our culture** by telling us how we may 'become more like our neighbours'.
Stories prescribe cultural norms, while allowing space for a 'relatively safe' critique of the culture within which these norms operate (**Nair, 2002, 2011, 2015, 2023**)
- The second answer then reiterates the arguments of the first. We need order, and we need to **read order** into the meanderings of fiction— as structuralist work on narrative has decisively shown. **Repeating basic themes and metaphors via narrative is therefore 'perhaps the most powerful of ways to assert the basic ideology of our culture'.**

Narrativity, Real Hunger and Epistemic Hunger

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- But it is Miller's third query that fetches the most interesting reaction.
 - **WHY DO WE ALWAYS NEED MORE STORIES?**
 - It could be that we always need stories because in some way they do not satisfy ... Each story and each repetition or variation of it leaves some uncertainty or contains some loose-end unravelling its effect, according to some law that is not so much psychological or social as **linguistic**. This necessary incompleteness means that **NO STORY FULFILLS PERFECTLY, ONCE AND FOR ALL, ITS FUNCTIONS OF ORDERING AND CONFIRMING**. And so we need another story, and then another and yet another, without ever coming to the end of our need for stories, or ever assuaging the hunger they are meant to satisfy.
 - Miller admits that the third is the most difficult of his questions and examines a number of literary examples to demonstrate their '**ESSENTIAL INCOMPLETENESS**'.
 - In this presentation on hunger, I seek to connect my own interest in mundane non-literary stories with Miller's analysis of culturally famous, highly regarded texts. My aim is to provide the sort of 'linguistic' explanation of a story's intrinsic incompleteness that Miller seems to want. This incompleteness derives from **three sorts of physicality**.

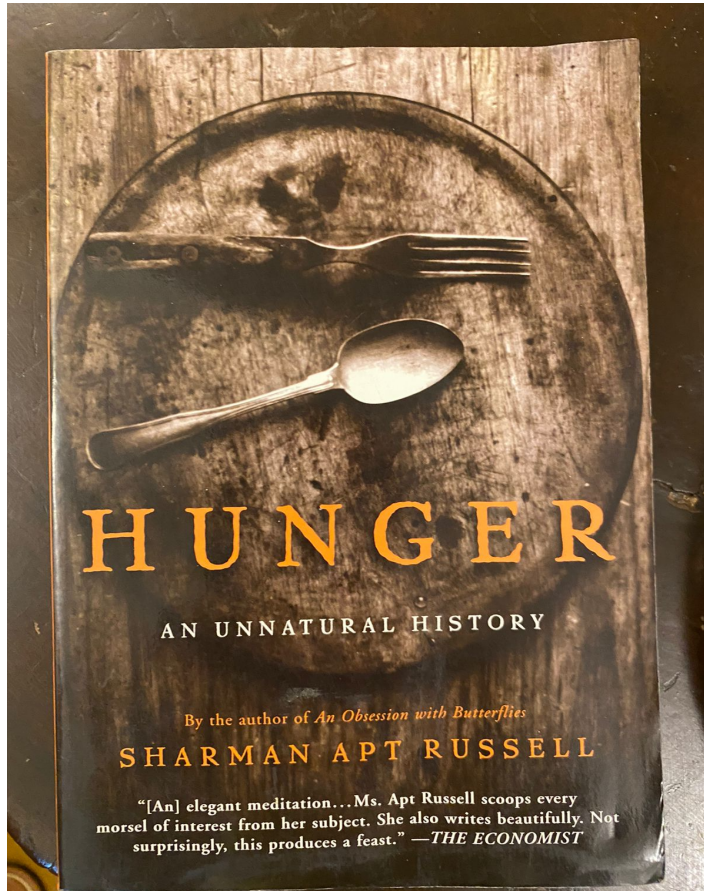
Three Reasons for Epistemic Hunger in Humans

- 1. STORIES ARE INDEED FOOD—AS MILLER IMPLIES—FOR WHAT DENNETT HAS CALLED THE ‘EPISTEMIC HUNGER’ OF OUR SPECIES. This metaphor of ‘hunger’ is, however, incompatible with the notion of ‘perfect fulfilment’. **Just as we cannot be ever satisfied with a single meal, or even multiple ones, even if they are absolute gourmet delights, but have to keep eating at regular intervals all our lives, so we cannot ever be fulfilled by binges of narrative activity.** As a species, we are not meant to suffer from narrative malnutrition or bulimia - although many in our current species culture do (Nair 2003, 2011, 2014, 2022).
- 2. STORIES AS PROFFERS OF MORAL NUTRITION. In the course of our everyday existence we seem condemned to a lifetime of fulfilling our appetite for stories. As long as we have a ‘self’ to sustain and do not move into Alzheimer’s or other self- deleting conditions, our ‘selfhood’ is sustained by narrative. It is in this context that the Millerian demand for ‘morals’ from our stories—those precepts by which we may ‘live’—seems explicable. **Morals in a narrative are the mental equivalent of the nutritional value of a meal. Hence, sustaining vital levels of narrative interaction are the main means by which a culture made up of story-telling individuals renews itself.** Or to change our metaphor slightly, we always need more stories just as, crudely speaking, we need more babies each generation in any society if it is not to die out.

The Third Reason for Epistemic Hunger in Humans

- **3. THE STRUCTURAL ‘OPEN-ENDEDNESS’ OF ALL FACE-TO-FACE TALK,** which forms the background, and often the ground, of most narrative interaction, also seem designed to allow, indeed encourage, us to routinely fill our narrative stomachs—or make more babies, whichever analogy is preferable. Conversation is somewhat like sex. It is an interlocking device for self-perpetuation. This structural openness—the potentially infinite ABABAB chain of conversation which any two people can open up at any time to exchange their stories—is the primary way in which humans satisfy their everyday epistemic culture.
- As for hunger and the life-sustaining properties of those materials we classify as ‘food for thought’, the alternating rhythm of the conversation-machine could be likened to the jaws of a perpetually famished shark—forever moving in an open- shut-open-shut movement, always ready to take in more feed—‘shoes and ships and sealing wax, cabbages and kings’, as Lewis Carroll once put it. **THERE IS NO END TO OUR APPETITE FOR TALK, INDEED THERE CAN BE NO END, STRUCTURALLY SPEAKING AND SIMULTANEOUSLY, THERE IS NO END TO OUR NEED FOR STORIES.** That is why both conversation and stories are discourse universals across cultures, constitute powerful societal tools.

Part II: Hunger As a Cultural Tool



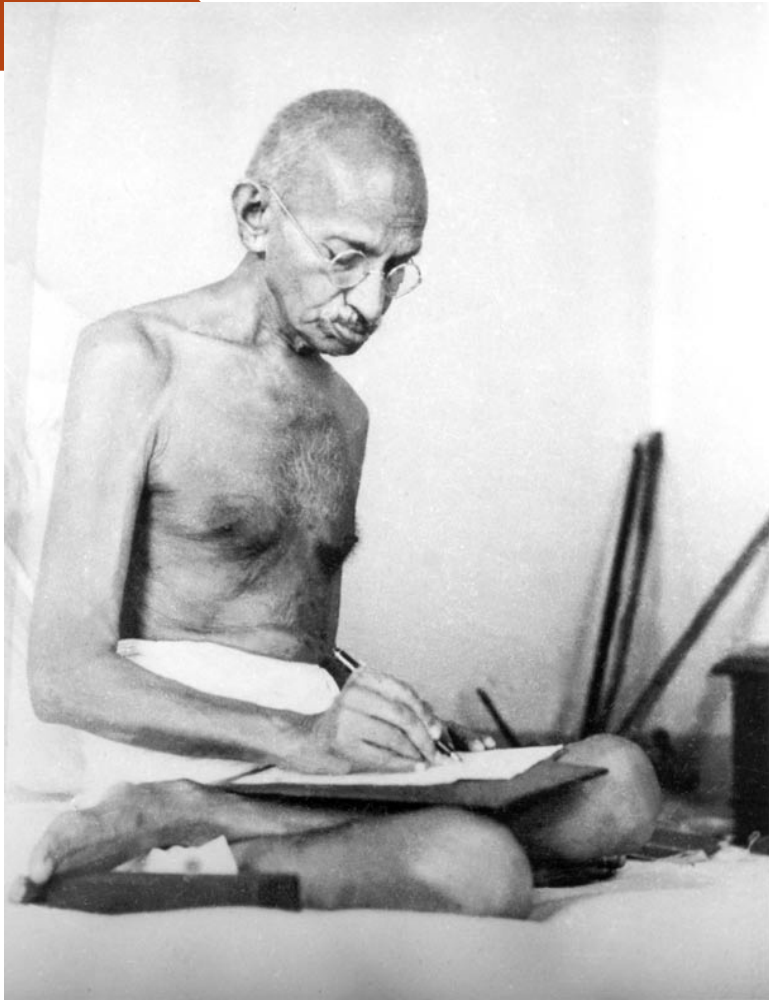
- **The case of the Buddha**
(6th century BC)
- **The case of Gandhi** (20th century)
- **The case of G.D. Agarwal**
(21st century)
- **The case of Puli**
(21st century)

The Starving Buddha

“Siddhartha Gautama was the child of wealthy parents who left his luxuriant home in search of Enlightenment. Some peace at the heart of the world pain. First the future Buddha tried yogic discipline, a mental practice designed to take his outside normal consciousness. Although he succeeded in reaching a trancelike state, he returned always to his old self, the push-pull of desire and fear. Next the future Buddha tried asceticism, the denial of the body’s needs. For six years, he ran through the forest naked and hungry. His hair fell out. His teeth loosened. His skin hung in folds. Sculptures of the fasting Buddha show a skeletal figure, the ribs protruding like a musical instrument. Again, Buddha was successful, this time becoming a great ascetic. But again what he tried to push away returned, his hunger made even more powerful. Finally the future Buddha abandoned starvation, sat under a tree and achieved Enlightenment, and announced the four noble truths. Life is suffering. The cause of suffering is desire or attachment but non-attachment is possible. The Middle Way, shunning the extremes of asceticism and indulgence, is the path to non attachment.” **SHARMAN APT RUSSELL (2005)**



Gandhi: A Saintly Politician?



“In 1924, Gandhi went on a 21 day fast for Hindu-Moslem friendship. He chose to fast in the house of a Moslem leader. After 12 days he wrote the fast was no longer for “a change of heart among Englishmen” but for a change of heart among Moslems and Hindus. Before they could think of freedom, they had to be “brave enough to love each” and tolerate each others’ religion. “This requires faith in oneself and faith in oneself is faith in God. If we have that faith, we shall cease to fear one another.”

In 1943, already in jail for civil disobedience, Gandhi went on a 21 day fast to protest against the imprisonment of activists like himself... On the 13th day, Gandhi was badly nauseated, his kidneys failing, his pulse feeble, his skin cold. A few drops of fruit juice seem to have helped, and he survived to the end of the 21 days.” **In 1947, India gained independence.**

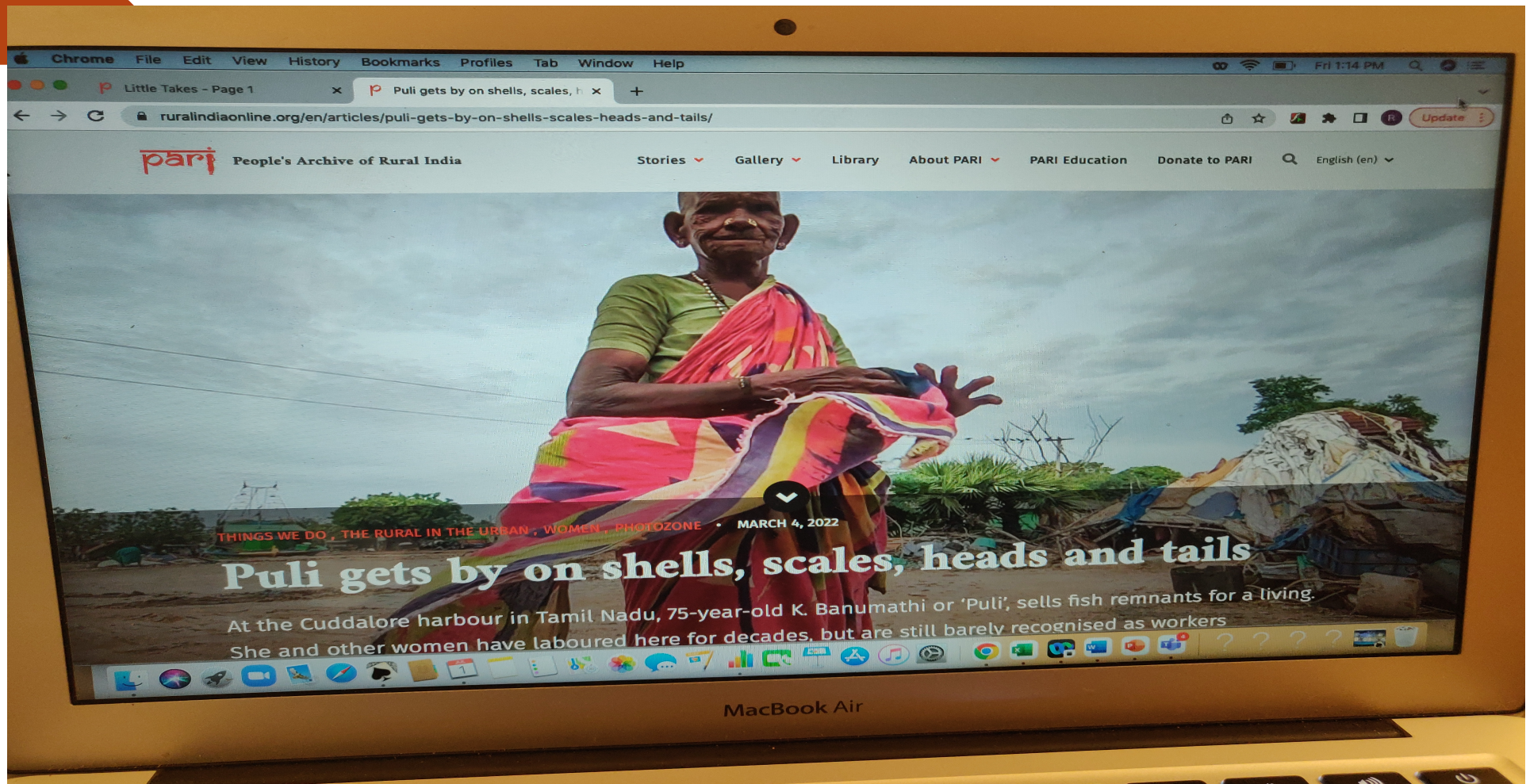
G.D. Agarwal - Environmentalist, Engineer, Guru

- **GURU DAS AGRAWAL**, also known as Sant Swami Sanand and Sant Swami Gyan Swaroop Sanand (20 July 1932 – 11 October 2018), was an Indian environmentalist, engineer, religious leader, monk, and professor. He was the Patron of **Ganga Mahasabha**, founded by Madan Mohan Malviya in 1905.
- He is notable for several fasts undertaken to stop many projects on the river **Ganga**. His fast in 2009 led to the damming of the **Bhagirathi** river being stopped.
- Agrawal died on 11 October 2018, after fasting since 22 June 2018, demanding the government act on its promises to clean and save the Ganga.



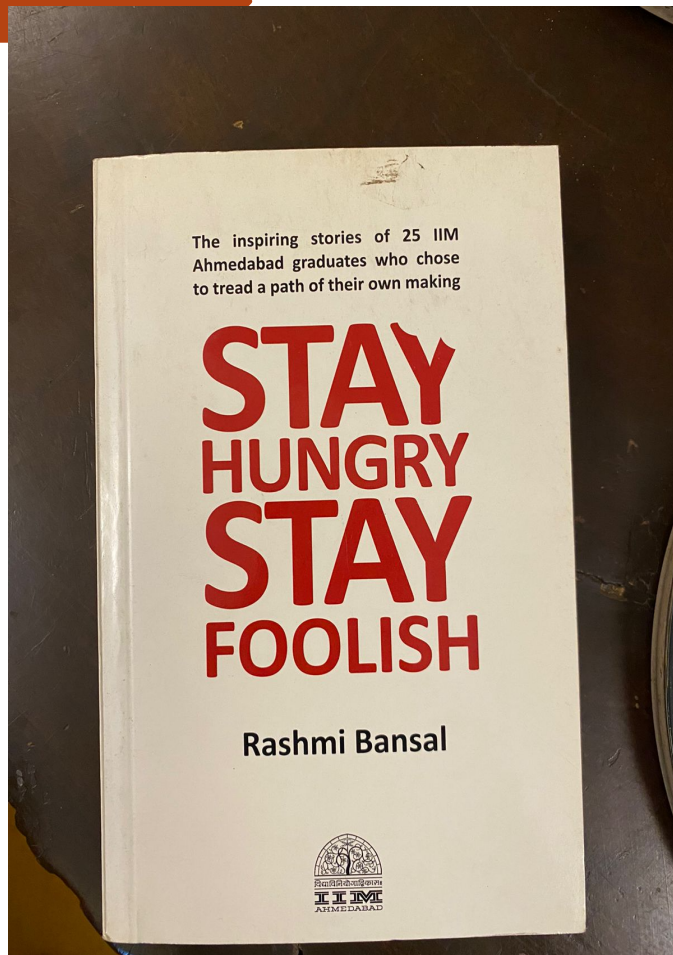
PULI'S TALE: Text: Nitya Rao Photographs : Alessandra Silver

Puli: <https://ruralindiaonline.org/en/articles/puli-gets-by-on-shells-scales-heads-and-tails/>



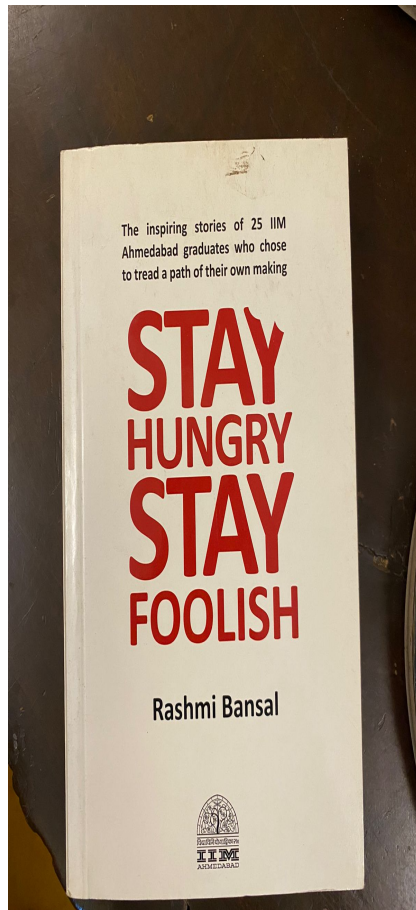
THE METAPHOR OF HUNGER - I

EPISTEMIC HUNGER: THE ENTREPRENEURIAL VARIETY



- **CHAPTERS IN THE BOOK**
- **1. THE BOOK OF JOB:** Sanjeev Bhikchandani (PG 1989) CEO naukri.com (jobs.com) **HUNGER FOR JOBS**
- **2. ROCK WITH IT, ROLL WITH IT:** Shantanu Prakash (PG 1988) CEO Educomp **HUNGER FOR EDUCATION**
- **3. THE CAT WITH NINE LIVES:** Vinayak Chattejee (PG 1981) CEO Feedback Ventures **HUNGER TO OVERCOME ADVERSITY**
- **4. SOFTWARE COWBOYS:** Ashank Desai (PG 1979) CEO Mastek **HUNGER FOR FRIENDSHIP AND GROUP SOLIDARITY**
- **5. GIVER OF ALL GOOD THINGS:** R. Subramanian (PG 1989) CEO Subhiksha (grocery retail store) **HUNGER FOR SUSTENANCE**
- **6. SWEET SUCCESS:** Narendra Mrukumbi (PG 1994) CEP Shree Renuka Sugar **HUNGER FOR TRADE SUCCESS AT ANY COST**
- **7. AT YOUR SERVICE:** Chendar Baljee (PG 1972) CEO Royal Orchid Hotels **HOSPITALITY HUNGER**
- **8. MADAN MOHANKA (PG 1968) CEO Tega Industries (mining equipment company) **HUNGER FOR TECHNOLOGICAL SOLUTIONS TO ECOLOGICAL PROBLEMS****
- **9. THE ALCHEMIST (PG 1979) CEO Eklavya Education Foundation/Core Emballage **HUNGER TO SERVE SOCIETY****
- **10. THIS HAI YOUNGISTAN MERI JAAN! Vardan Kabra (PG 2004) CEO **HUNGER TO SEEK SATISFACTION OUTSIDE THE BIG SYSTEMS OF GOVERNMENT AND CORPORATIONS****

THE METAPHOR OF HUNGER - II EPISTEMIC HUNGER OF THE ENTREPRENEURIAL KIND

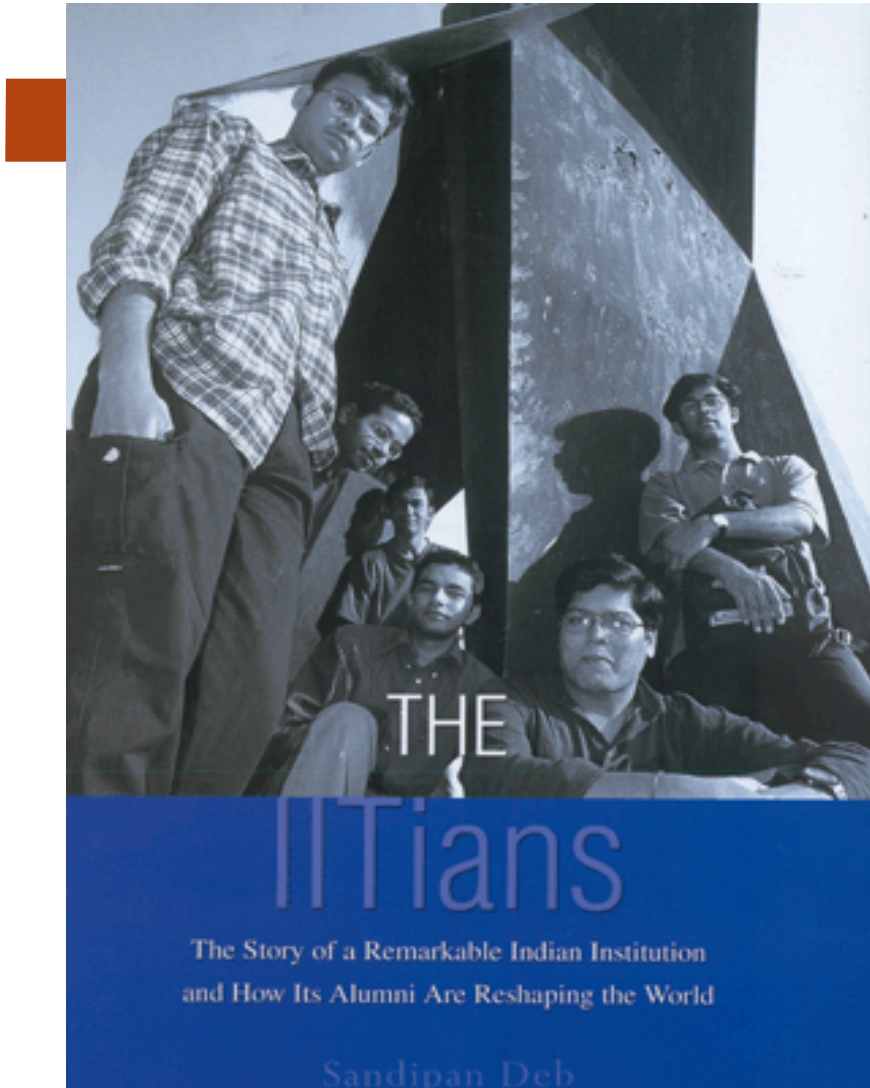


- 11. TRIPPING ALONG: Deep Kalra, (PG, 1992) CEO, makemytrip.com **HUNGER FOR TRAVEL**
- 12. BLOOM AND GROW: Rashesh Shah (PG 1989) CEO Edelweiss Capital **HUNGER FOR MONETARY SELF RELIANCE**
- 13. IT'S ALL ABOUT THE HONEY: Nirmal Jain (PG1989) CEO IndiaInfoline **HUNGER FOR NECTAR IN A SIEVE OR RELEVANT INFORMATION**
- 14. IT'S NEVER TOO LATE: Vikram Talwar (PG1970) CEO, EXL SERVICES (BPO) **HUNGER TO SEIZE THE MOMENT**
- 15. DRUG BARON: K. Raghavendra Rao (PG 1979) CEO Orchid Pharma (deals in generic medical drugs) **HUNGER FOR MEDICAL TREATMENT**
- 16. THE BANKER WHO BLINKED Jerry Rao (PG 1973) CEO Mphasis (Internet Banking). Sold his company to invest in 'passions' like literature & the arts **HUNGER FOR OTHER ROMANCES**
- 17. ITCH BIN EIN ENTREPRENEUR: Shivraman Dugal (PG 1976) Currently CEO, Institute for Medical Research. **HUNGER FOR TRYING ON DIFFERENT PURSUITS**
- 18. FOR LOVE, NOT MONEY: Shankar Maruwada (PG 1996) CEO, Marketics (Business Analytics Firm) Recently sold out at a whopping profit. **HUNGER FOR NEW HORIZONS**
- 19. MILLION DOLLAR SEAMSTRESS: Ruby Ashraf (PG 1983) CEO, Precious Formals Designs and produces proms dresses for the US market. **HUNGER FOR DRESSING UP**
- 20. ORDER OF THE PHOENIX: Deepa Rangarajan (PG 1989), CEO Iris (financial information management service) **HUNGER FOR RELIABLE FINANCIAL ADVICE**
- 21. HEALTH IS WEALTH: Cyrus Driver (PG 2000) CEO, Calorie Care (India's first calorie curated meal delivery service) **HUNGER FOR PERFECT FITNESS**
- 22. THE ART OF GIVING Venkat Krishnan (PG 1993) CEO GiveIndia **ALTRUISTIC HUNGER**
- 23. SMALL IS BEAUTIFUL Anand Halve (PG 1977) CEO, chlorophyll **HUNGER FOR THE HUMAN SCALE**
- 24. A SENSE OF OWNERSHIP SB Dangyach (PG 1972) CEO, Sintex Water Tanks **HUNGER TO SLAKE THIRST**
- 25. BASIC INSTINCTS Vijay Mahajan (PG 1981) CEO, Basix Microfinancing **HUNGER to CURE HUNGER**

Part III. Young Adult Descriptions of Hunger



- **Task/Condition I.** Using very simple language, minus metaphor or any other kind of literary embellishment as far as possible, attempt to describe the actual, physical sensation of hunger. You may use either English or Hindi. If you use the latter language provide a very rough translation of your description.
- **Task/Condition II.** Using a more literary and imaginative vocabulary, try and describe the feeling of hunger. You may use either English or Hindi. If you use the latter language provide a very rough translation of your description.
- **Task III.** Comment on which description non-literary/literary worked better for you as a description of the sensation of hunger and say why you think so.
- **Task IV.** Invent a new word for hunger different from the ones that you are familiar with in any of the languages that you know.
- **Task V.** Answer a qualitative questionnaire on hunger.

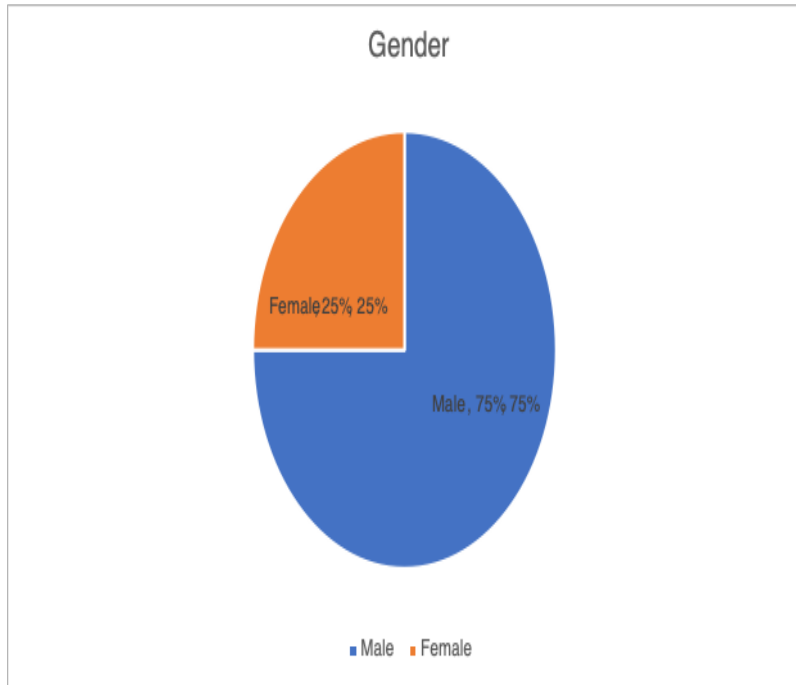
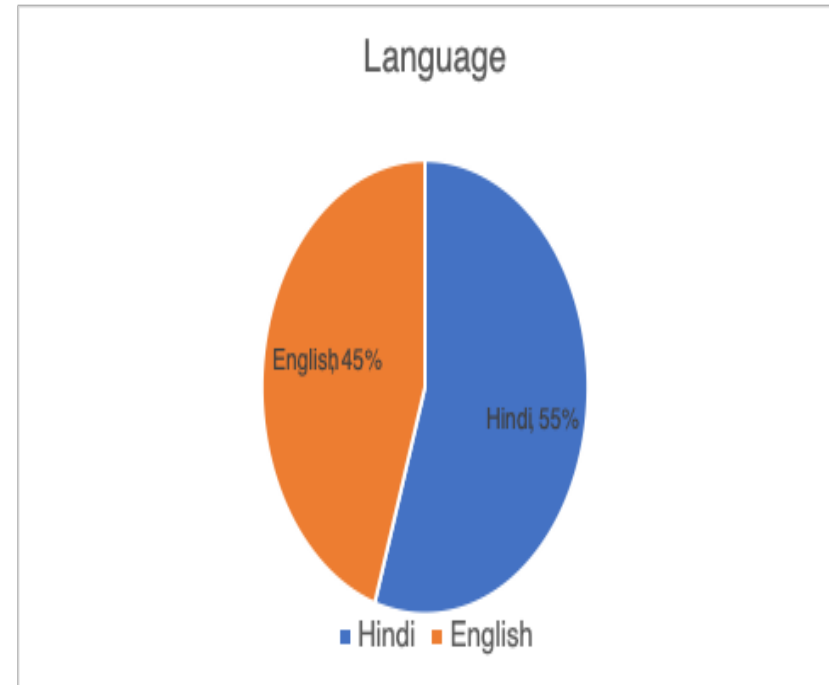


EIGHT STEREOTYPICAL CHARACTERISTICS OF IITIANS ACCORDING TO THEMSELVES - ON THE **WHO AM I? QUESTIONNAIRE**

- 1. Good at PCM, nerdy, very smart**
- 2. Lacking in communications skills, especially when it come to girls**
- 3. Think they can conquer the world, extremely competitive**
- 4. Interested in sports, video games**
- 5. Not too keen on reading long books, novels**
- 6. Practical, focused on details and on getting results**
- 7. Like the idea of money but are not too sure or sophisticated about how to spend it**
- 8. Believe in God - and Science, in that order.**

IIT Students (Age Group 18-21)

Demographics and Qualitative Data



IIT Students - English Data

1. RAHUL

NM Cond 1.

Hunger is uncomfortable. Hunger takes a toll on our mood, our focus and our sense of physical well-being. Hunger and malnutrition makes the body weak and vulnerable to disease and imperfections as the body doesn't have the fluid to build muscles and fight off infections. as a physical sensation it is like a mild generalized itch you cannot scratch except by ingesting food.

- **KEYWORD:** DISCOMFORT **THEME:** HUNGER IS SO UNCOMFORTABLE THAT IT AFFECTS OUR MENTAL STATES

M Cond 2.

I am hungry.

I want to eat lobster, mutton and drink wine.

I want to eat lobster that is juicy and crunchy.

I want to sink my teeth in a lobster tail.

I want its aroma to interplay with my tongue.

I want to grab hold of roasted lamb leg.

I want its fragrance to collide against my tongue.

I want to press my lips against a cap of quality wine.

KEYWORD: WANT **THEME:** SATIATION

CHOICE. 2nd description is better in words because language used is itself like music. These words are in rhythm. These words express real emotions and pain when somebody feels hunger.

2. SAMARTH

NM CI

Hunger is the body's signal that sugar level in blood is low. Feels that something is missing from our body that needs to be present. Feeling of something wrong is happening with intestines/muscles. We are not able to concentrate and also feel weakness.

- **KEYWORD:** BODILY SIGNAL THAT SOMETHING IS WRONG

- **THEME:** HUNGER INDICATES PHYSICAL AND MENTAL LACK

NM C2

- Hunger is a sensation that happens in our stomach due to lack of food. Hunger clutched us and gave small, sharp stabs that caused pain. We feel pain in stomach and like we can't do anything now. Our body is not able to work anymore without food.

- **KEYWORD:** PAIN **THEME:** INABILITY TO DO ANYTHING

- **CHOICE:** Explanation with metaphor is better as we express exact feeling using other sensations like pain. We can't explain hunger without using them accurately. A person can get what is hunger from that but not without using metaphor.

IIT STUDENT DATA

3. PRERNA

- **C1 NM**
- It was 3 o'clock in the morning when I woke up, feeling uncomfortable inside my stomach. I felt weak as I searched for food around me. The desire to eat was intensifying with every second passing. I could do anything to satisfy this desire, anything to make this uneasy feeling go away.
- **KEYWORD:** UNCOMFORTABLE
- **THEME:** DESPERATION TO MAKE THE SENSATION GO AWAY
- **C2. M**
- After endless tossing and turning on the bed, I realized I needed to do something to fulfil this void inside of me. Compelled to get up, I started looking for the thing that had completely taken over my mind and senses – food. I came across a mirror and saw my bloodshot eyes, the desire within them identical to that of a vampire's thirst for blood.
- **KEYWORD:** VOID. **THEME:** A VAMPIRE'S THIRST FOR BLOOD
- **CHOICE:** Although the first one is simple and easy to understand, the second description shows the true severity of the sensation of hunger and shows the fact that this feeling is one of the most irresistible feelings a human can ever experience.

4. ASHOK

- **C1 NM**
- I have not eaten much food for the last two days. I am weak and in pain, and I've probably lost 5 kilograms of weight. In this deserted island, there's no sign of mankind. I need to see something living. I need hope that I can survive. I will fight, I will beg, I can kill anything that I can eat. I am shaking. Did I also mention that I am losing my mind?
- **KEYWORD:** WEAKNESS **THEME:** LOSING ONES MIND
- **C2. M**
- Answer- I feel this faint, generalized itch that reaches deeper than I can scratch except by ingesting food. There is a tingling sensation that happens when I eat something I'm allergic to, or when I'm stressed or dehydrated, only this time it's not in my throat or tongue. I'm troubled, like I've swallowed air but I'm not able to get it out. My stomach chokes.
- **KEYWORD:** ITCH **THEME:** CHOKING
- **CHOICE:** Both descriptions describe hunger for different hunger levels. The first one is more suitable when there is not a little pinch of energy in my body and I cannot be hungrier. The second one works better when I'm less hungry.

IITD STUDENT DATA

5. DHRUV

- **NM1.**

Today in the afternoon, I felt hungry. I started feeling thirsty at first, followed by a lack of energy. I was not able to move my limbs, and it took huge amounts of energy to move them even an inch. I had a very strong craving for food. A compelling need and a desire like never before. I felt insatiable by any other thing except food. I felt ravenous and famished. And then, I started perspiring, followed by blankness. I became unconscious of my body, and felt conscious upon hearing just one thing – food.

- **M 2.**

I am hungry.

I feel a void in my stomach.

And then that void is me. And then I feel churning and growling of this hollowness. As if I am eating up myself.

And then I see chicken and a bottle of juice.

I feel like marrying this chicken. I want to have a deep bite of this tender, succulent and lean meat and give it a never-ending chew to soak its aroma to every corner of my mouth and my body.

I want to dip myself in the bottle of juice, and let each sip of this mellow, sweet, aromatic nectar to pass through every artery of my cardiovascular network, eventually gulping it down my throat with gleeful satiation.

- **CHOICE:** The latter ‘literary and imaginative’ description works better for hunger. The reason behind this is that feelings like hunger, things like beauty etc. never have a sole, alone definition. These always include comparison/accompanied description. A more deeper reason might be that we have evolved with languages in this way and these things are cognitively set-up in our minds in this manner only.

6. SHALINI

- **NM1**

Stage 1- It all starts with gurgling of acid in my stomach followed by burning sensation. Stage 2- The rationality of mind slowly goes away and I get agitated easily. Stage 3- I feel very weak and inactive. Stage 4- I feel lightheaded and my BP goes down. Stage 5- Eye sight gets hazy. Stage 6- I feel pain in my abdomen similar to pain of a muscle cramp. Stage 7- All my body hurts.

The feeling starts as if someone lost runs around, setting fire and growling for help inside. This is how the one that once helped you eat starts eating you.

- **M2**

- You may try to end this with water but this needs fuel, a fuel which can overthrow governments, a fuel crucial than our countries fight for, **FOOD**. Your body parts stop co-operating starting with mind followed by heart, eyes and rest. You feel the life force being sucked out with pains all over the body starting from stomach chronologically.

- **CHOICE:** Since everyone at some point in their life would have suffered hunger, I think second version would hint the memories of hunger thus giving the entire feel just like getting taste of your favorite dish when smelling it.

IITD STUDENTS ENGLISH DATA



7. ZAIN

- **NM1.**

To describe hunger in its most simplistic form, it is a sensation- a series of neuron impulses- that urges one to eat to ensure survival and functioning of the body parts. To necessitate the need to eat, a couple of secondary effects such as triggering of moods like irritation or physical symptoms like dryness of throat and salivation are associated with hunger. Hunger, like every other sensation is perceived differently by everyone.

- **M2.**

When the stomach shouts out for help
As dormant rats wake up from slumber
And all that saliva makes you yelp –
“Engender the forgotten food hunter!! “
Even the most tasteless things make your heart melt
Friends, this is what we call hunger.

And dear

- **CHOICE.**

A primary reason why the second description works better is because, we as a species are storytelling, emotional beings who love imagery and pattern. We love the amazement of a puzzle rather than a direct plain description. Moreover, language has its own limitations – we cannot really describe the actual sensation of hunger without attaching our little story to it.

IITD STUDENTS HINDI DATA

1. Anand Rishikesh

- Without any metaphorमें हर शख्स एक दूसरे पर टूट पड़ेगा
- **There is every bit of emptiness in the stomach, which wants to be filled with each passing moment, at an even faster rate. The eyes do not want to concentrate in one place, no matter how beautiful the scene is. The ears refuse to listen to anyone. The nose is looking for something, but doesn't know what. The mouth is dried by wrapping the tongue with saliva. And the skin is such that it can bear every pain. All the senses go numb, with each passing moment. The head is cracked. Attention is diverted from everywhere. If not filled, this emptiness of the stomach will become a battlefield in which each person will lash out at each other**
- **KEYWORD: KHALIPAN OR EMPTINESS**
- **THEME: HOW HUNGER AFFECTS EACH PART OF THE BODY PART**
- With metaphors : भर जाने को व्याकुल है।
- When a weary bird of the day puts two grains in the beak of its children at dusk, when a mother sees her child crying and puts it to the breast, the children's anxiety is relieved. If the distraction crosses the limit, then in some way, the troubled may be forced to fall on the garbage. To fill the eyes of a blind with some sight, to fill the ears of a deaf with some distant music, the mouth of a dumb one to get a few words, the **stomach**, too, is anxious to be filled like this.
- **KEYWORD: VYAKULTA = EXTREME RESTLESSNESS, UNEASE, DISSATISFACTION**
- **THEME: WE CAN ONLY UNDERSTAND RELIEF FROM HUNGER IN TERMS OF OTHER SITUATIONS/ACTIONS.**

IITD STUDENTS HINDI DATA

2. Priyanka

- **Without any metaphor:**
- A sensation which starts from the **stomach** but if it is not stopped in time, it first relaxes the body, then it occupies the mind. Gradually every part of the body asks for something, even if it does not know what. Find something that calms the sensation arising from this stomach, anything!
- **KEYWORD:** SAMVEDANA = A HOST OF SENSATIONS IN UNISON
- **THEME:** HUNGER CALLS UP A CHORUS OF COMMON DEMANDS WAITING TO BE SATISFIED.
- **With metaphor:** उठ खड़ा होता है, जैसे मुर्दे में जान आ गयी हो।
- It seems as if there is a fire in the **stomach**, something is jumping, as if the lava is trying to come out of the volcano and this volcano erupts as it grows. Increasingly, this sensation cools the body, but after a while the same body rises in search of something, as if the dead has come to life.
- **KEYWORD:** AAG = FIRE
- **THEME:** AN UNCONTAINABLE VOLCANIC ERUPTION, AS IF SOME DORMANT AND DEAD HAS SPRUNG TO LIFE

3. Jitender Kumar

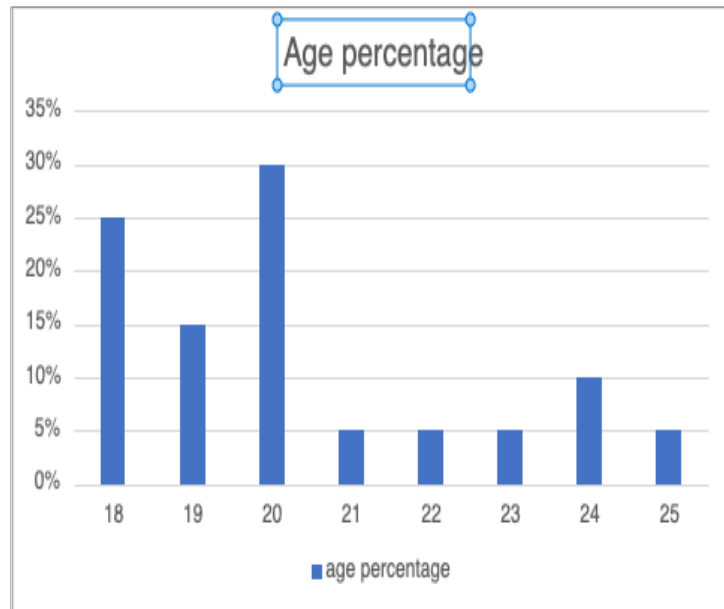
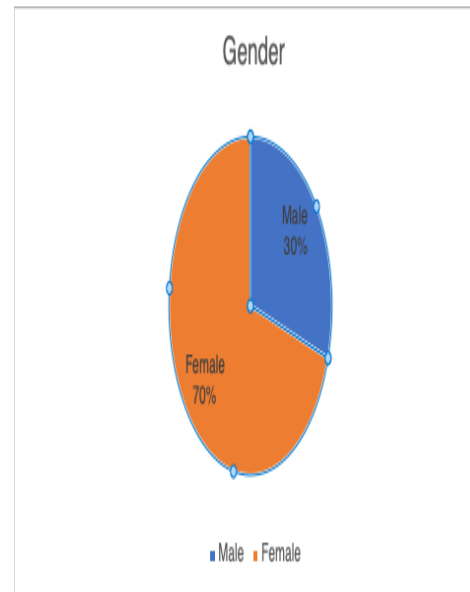
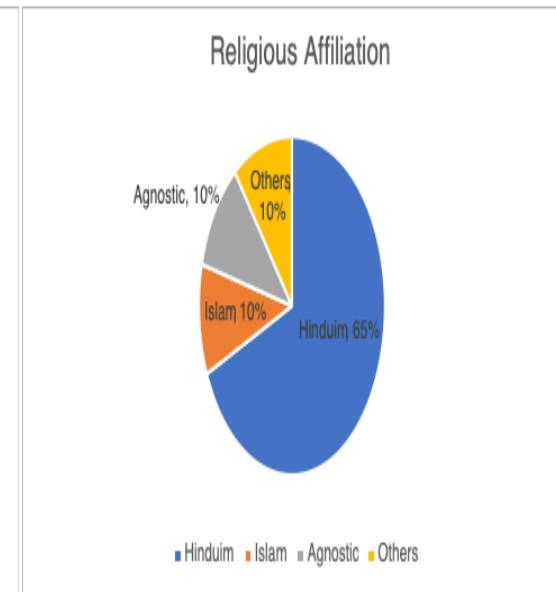
- 
- **Without any metaphor:** ती हैं॥ कामनाओं की पूर्ति या उन पर काबू नवर वे दिमाग पर हावी हो जाती हैं॥
 - Human beings have certain desires, some of which are fundamental to life (food, drink and sex) and some such as money, power and power are extras or unnecessary. When any such desire arises in man, it keeps on increasing. All other feelings start to lag behind. When these desires are fulfilled or not controlled, they start dominating the mind.
 - **KEYWORD: KAMNA = DESIRE**
 - **THEME: UNCONTROLLED, UNFULFILLED DESIRE TAKES OVER THE MIND**
 - **With metaphor:**
 - **Hunger is**
 - Like the wandering of a deer under the scent of musk;
 - Like the rain-craving desert's earth breaking into pieces;
 - Like the sky plunders drops of water continuously from the ocean;
 - Like the attraction of the earth to the sun
 - **KEYWORD: NATURE (IMPLIED)**
 - **THEME: HUNGER IS A PROCESS AS PRIMAL AS NATURE**

Inventing words for hunger - a student comment

• The invented words that I came up with are as follows:

- 1. **Khawbhh (khoh'-bh-ah-ah)** - From the very first vague thoughts I had pertaining to this task, I knew that the sound must be very guttural. And I had a certain order in my mind - an enveloping of the mouth in an 'O' followed by a sound distinctly of the throat that led to a continued but diminished sound, still guttural but mild, like that of a rumbling stomach.
- Now, I didn't want to use any alien sound to represent hunger, but some sound we're already accustomed to. Going through the sounds in English and Hindi, I came upon two sounds - "**kh**" and "**bh**" and it took me some time to realize that "bhookh" uses these very same sounds. Nevertheless, putting all these ideas together, I decided to use "khawbhh" as while being alien enough, **the sound faintly reminds one of the word "khwab", a dream**, something that I also think adds to the concept of hunger.
- 2. **AAAAA** - 5 A's because hunger makes all five senses yearn for satiation.
- 3. **Bhooku** - A 5-Year old's first thought related upon being presented the task.
- 4. **Khookhaa**
- 5. **Oogra**
- 6. **Gudd-gudaa**

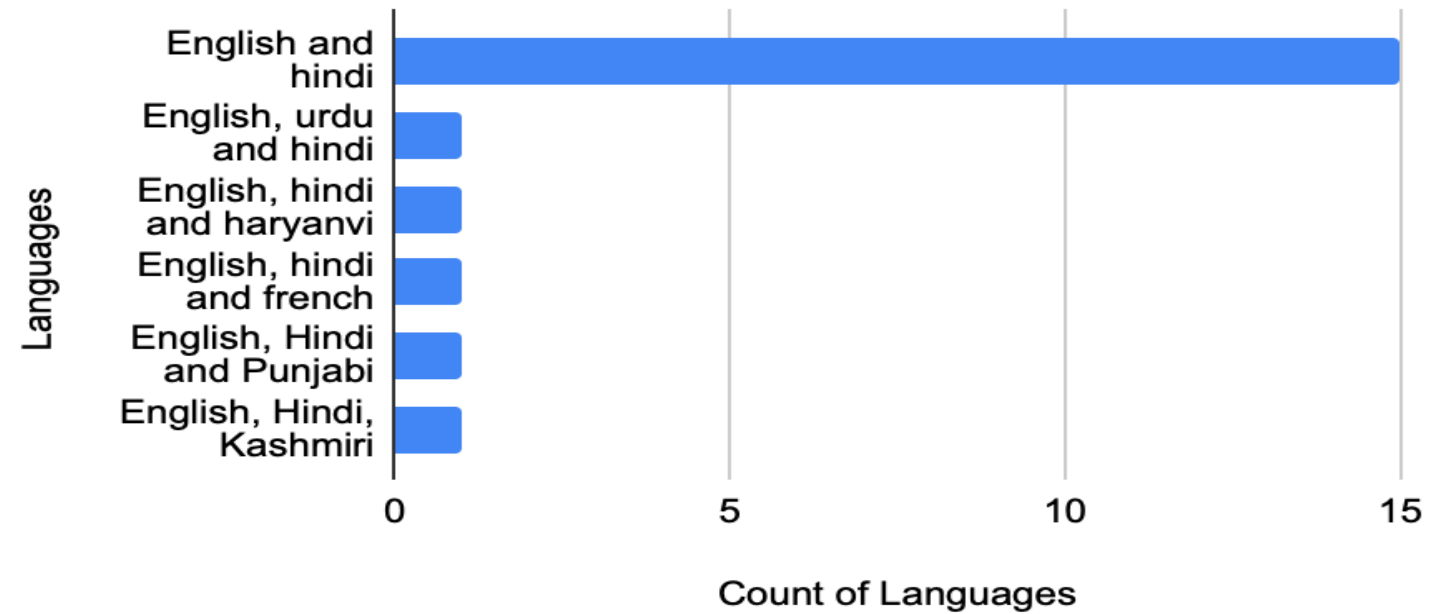
Non IIT Data: Age, Gender, Religion





Languages Spoken

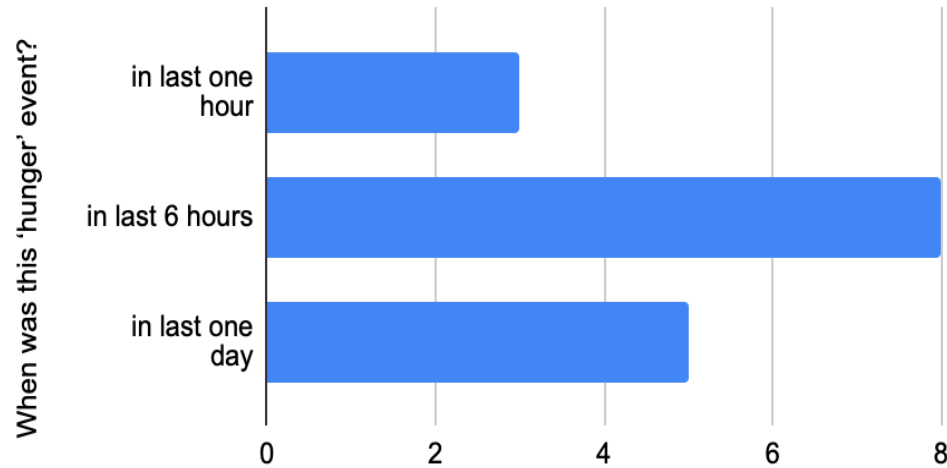
Count of Languages





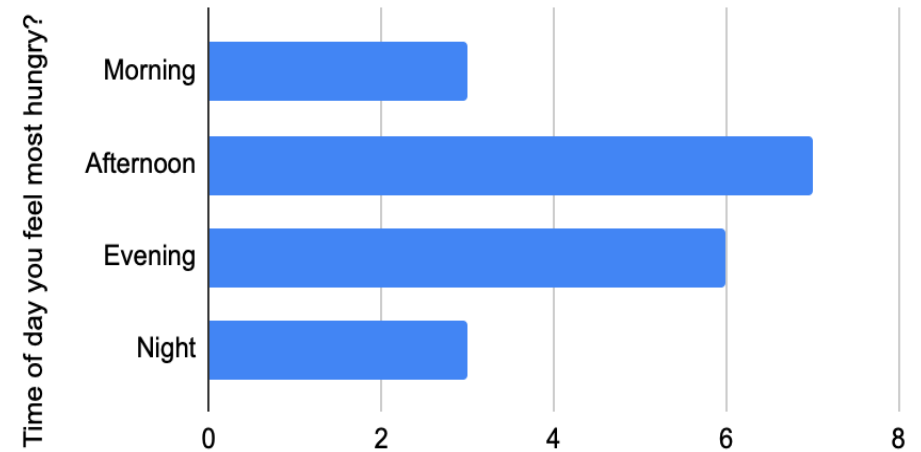
The Experience of a Hunger Event

Count of When was this 'hunger' event?



Count of When was this 'hunger' event?

Count of Time of day you feel most hungry?

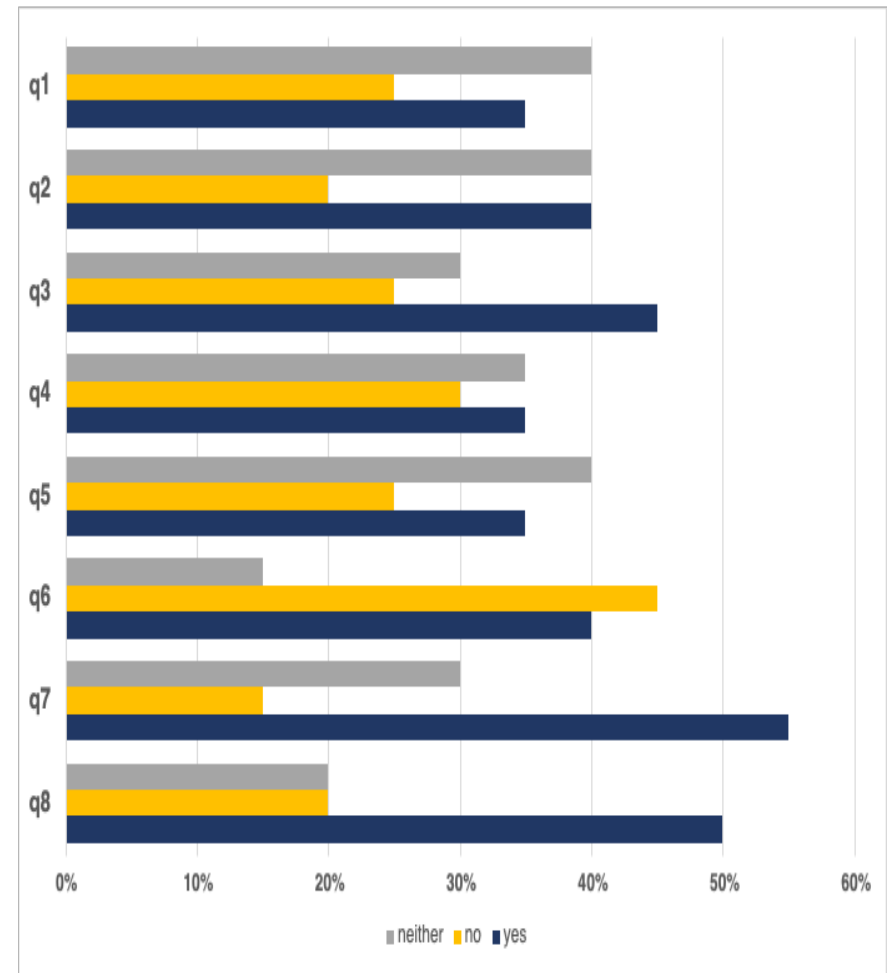


Count of Time of day you feel most hungry?

The Ethics of Hunger

- We would like you to continue to think about the hunger situation you just called to mind and recall the state of your body/mind. None of the statements listed below are supposed to be "good" or "bad". We are simply interested in how people approach hunger situations. Therefore, it is very important to us that you answer as accurately as possible - your honesty is appreciated. Please select the extent to which you engaged in the following thoughts and behaviors:

- "While this situation was unfolding, I did the following..."
- (from 1 – *not at all*, to 5 – *very much*)
- Q1. Considered the perspective of other hungry people.
- Q2. Took time to consider the sensations feeling, thoughts, opinions and options these others might have in a similar situation.
- Q3. Thought of solutions to the problem of widespread hunger in India and the world.
- Q4. Thought of reading about/exploring the problem of hunger through literature/accounts.
- Q5. Double-checked whether your solution to the problem of hunger was available to others.
- Q6. Looked for alternative ways to combat hunger other than eating.
- Q7. Realized that hunger was a universal sensation among humans and almost other species.
- Q8. Thought about whether you could form a social group to address the problem of hunger.



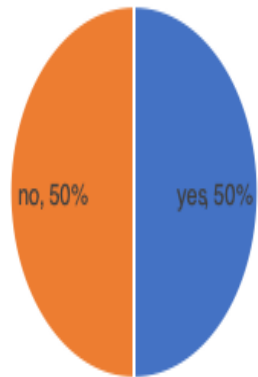


Lying about one's hunger thoughts

- “From the observation on the statistical data for hunger thoughts questions, it can be seen the majority of young adult participants have given **positive responses**. Being a part of this age and social group myself, these answers to me seem **socially desirable**, in which people prefer to answer questions that take into account **how their responses will be interpreted by others rather than replying truthfully**.
- One reason could be the **normalization of dishonesty by our society**. Young adults **don't consider this unethical**. Instead they choose to avoid feeling uncomfortable and embarrassed. Rather than being transparent, they lie to avoid conflicts. They feel pressured to behave in a certain way to be accepted.
- **How they would like to see themselves could be another reason for giving positive responses**. Everyone wants to feel good about themselves and in such an advanced world, the **ideal false self** is becoming more common than the real and actual self. For example, most of us would never have considered something like making social groups to address the problem of hunger or even share our pizzas with the poor - but if asked directly it comes to one's consciousness and one readily agrees that one is a good person who can think of something like that and have such noble thoughts.
MANASVI SEJWAL (AGE 20, NEW DELHI, PSYCHOLOGY STUDENT)

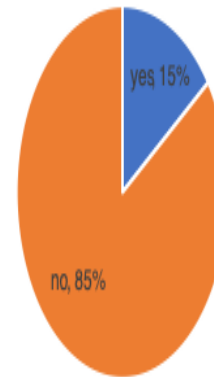
Views on Lying

Lying ethically acceptable



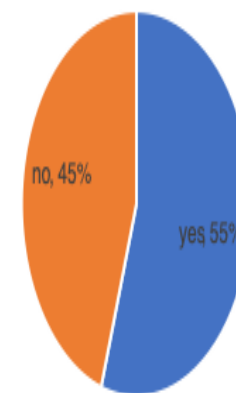
■ yes ■ no

First lie



■ yes ■ no

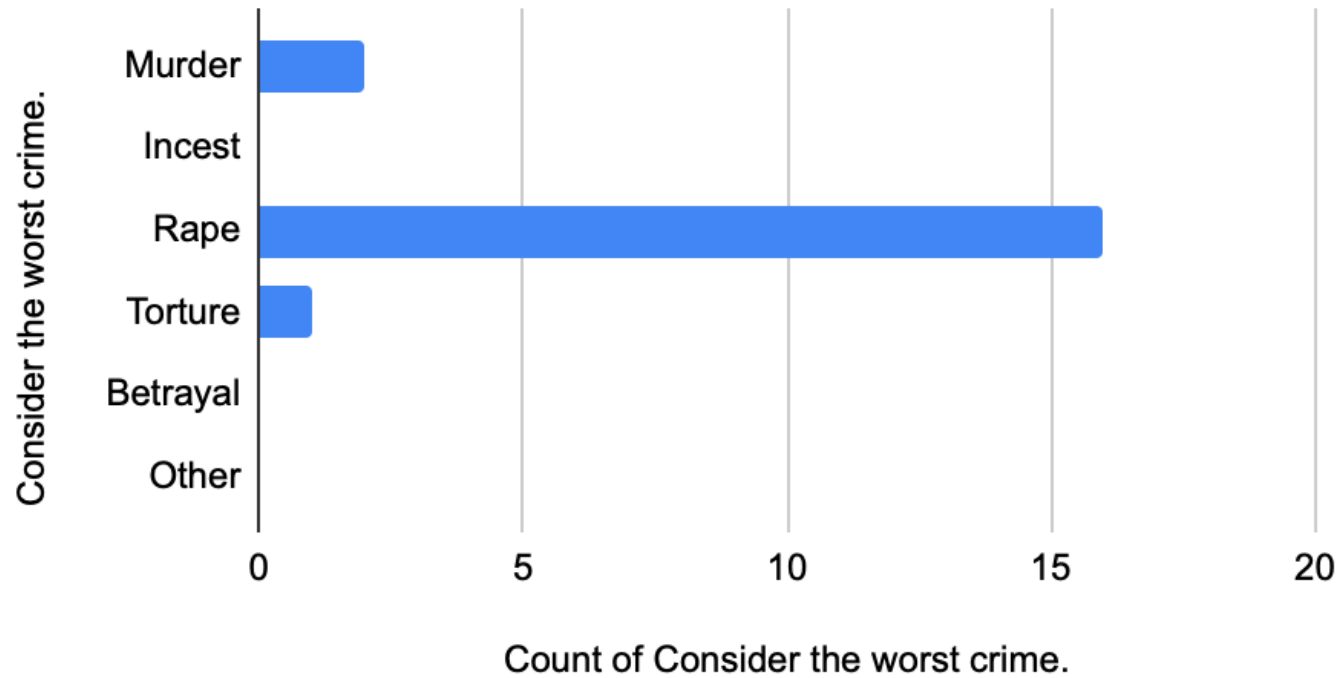
Last lie



■ yes ■ no



Count of Consider the worst crime.



Hunger Words

1. WRITE DOWN ALL THE WORDS FOR HUNGER THAT YOU KNOW IN YOUR OWN LANGUAGE OR ANY OTHER LANGUAGE.

- P1. BHOOK, STARVING, FAMISHED
- P2. BHUK , KHANA KHANA
- P3. BHOOKH, BHOOKAD, PET MEIN CHUHE DAUDNA
- P4. BHOOKH
- P5. STARVING, FAMISHED, VERHUNGERN
- P6. STARVING. FAMISHED
- P7. HUNGER IS AN UNCOMFORTABLE OR PAINFUL PHYSICAL SENSATION CAUSED BY INSUFFICIENT CONSUMPTION OF DIETARY ENERGY
- P8. BUKH (HINDI)
- P9. BHOOKH
- P10. HUNGER, SATISFACTION, BHUKH, NEED,
- P11. HUNGER BHOOK
- P12. BHOOK, HUNGER, BOCHH
- P13. BHUKMARI , DEADLY HUNGRY. BHUKHA PET
- P14. NIL
- P15. BHOOKH
- P16.
- P17 STARVATION CRAVINGS

- 2. INVENT AN ORIGINAL WORD FOR HUNGER THAT YOU HAVE THOUGHT OF. EXPLAIN BRIEFLY IN 2-5 SENTENCES, WHY THIS WAS THE WORD YOU CHOSE TO INVENT.
- **Pet-me-chuhe-kudna**
(mice jumping about in one's stomach)
- **HATE.** The feeling arises from within when deprived of food.
- **Stomach-fire-** a feeling that comes when you feel there is fire inside your body due to hunger
- **Can't think**
- **Trampoline** ———because when we feel hungry we always say that the mice are jumping in our stomach.
- **Nothingness**
- **Satisfaction,** because hunger and satisfaction go hand in hand since when we are fully up to the nutrition that we require we attain a certain amount of satisfaction
- **Hunger-died-** I thought of this because sometimes the feeling of hunger is so strong that we feel like we are no more hungry.

FAVOURITE FOODS AND CUISINES

WHAT IS YOUR FAVOURITE FOOD?

- P1. **Chicken**, kebab, **pizza**
- P2. **Chicken** kebab, malai Chaap ,burger
- P3. **Chicken**
- P4. **Chicken**
- P5. Momos, butter **chicken**, **pizza**
- P6. Biryani, ice cream, gulab jamun **ST**
- P7. pasta, **pizza**, burger
- P8. Dosa, idli. **V**
- P9, French fries , butter **chicken** , lentils
- P10. **Pizza**, fried rice, subway sandwiches
- P11. Pav bhaji , chhole bhature, shahi paneer and naan **V**
- P12. Oats, **chicken**, paneer, peanut butter and bread toast
- P13. **Pizza pizza pizza**
- P14. Noodles, Home cooked food (rice+sabzi+dal), fruits **V**
- P15. Lasagna, Thukpa and Pizza
- P16. Gravy momos , **pizza** and **Chicken**
- P17. **Pizza** chowmein chole kulche
- P18. **Chicken** Biryani
- P19. Rajma chawal samosa **pizza V**
- P20. Biryani,butter **chicken**,tandoori **chicken**

WHAT IS YOUR FAVORITE CUISINE?

- Italian, **Indian**, Pashtun cuisine
- **Indian**
- Chinese, **Indian**
- **South Indian**, Chinese
- **Indian**, Italian, Chinese
- American, italian, **Indian**
- Italian, Chinese
- **South Indian**
- Chinese , Italian, **Indian**
- **Indian** cuisine
- None as such
- Italian
- Mughlai (**Indian**)

TOWARDS AN UNDERSTANDING OF EPISTEMIC HUNGER?



ELIMINATION

- WHAT FOODS WOULD YOU **NEVER EAT UNDER ANY CIRCUMSTANCES**, HOWEVER HUNGRY. LIST UP TO THREE ITEMS.

- **SEA FOOD**, PULSES
- PORRIDGE, VEG MOMOS
- GOURD, LADY FINGER
- CABBAGE, **SEA FOOD**
- **FISH** WITH BONES, WASABI
- BANANA, FRIED RICE, GOURD
- DAL MAKHANI, PALAK PANEER
- KHICHDI
- I NEVER EAT PAPAYA
- ALOO SABJI
- I DON'T THINK SO I'LL DO LIKE THIS
- DOG MEAT, ETC
- BITTER MELON
- FOODS I AM ALLERGIC TO
- KARELE KI SABZI, DEEP FRIED MARS BAR
- YELLOW DAL, WHITE RICE AND SWEET POTATO
- BAINGAN, BEEF, THUKPA
- NOTHING AS SUCH
- **CHICKEN FISH PRAWNS**

- **Would you like to eliminate the word 'hunger' from the world lexicon? If yes, then why? If not, then, why?**
- **No**, I would not eliminate the word hunger from the lexicon as it is heavily required to address situations all around the world and even in everyday life.
- **Yes**, coz then no one will have to work for their stomach.
- **No**, I would not like to change anything there. word hunger seems perfectly fine to me
- **Yes**. Why? Extreme hunger and malnutrition remains a barrier to sustainable development and creates a trap from which people cannot easily escape
- **No**, I would not because one must know what it means and how to face it. If it is eliminated from the lexicon then our generations will never know the real meaning of hunger.
- **No**

TEN TENTATIVE CONCLUSIONS FROM THIS PRELIMINARY DATA-SET

- 1. **CULTURE** IS A SIGNIFICANT CONTRIBUTOR TO OUR UNDERSTANDING OF THE UNIVERAL QUALIA SENSATION OF HUNGER AND ITS **SATIATION**.
- 2. **GENDER** DOES NOT SEEM TO INFLUENCE HUNGER SENSATIONS BUT DOES AFFECT COGNITIONS.
- 3. **GENERATIONAL** PATTERNS SEEM TO INFLUENCE CONSTRUCTIONS OF THE CONCEPT OF HUNGER.
- 4. REAL HUNGER AND MALNUTRITION IN CHILDHOOD ARE **GOOD PREDICTORS** OF EPISTEMIC MALNUTRITION IN ADULthood.
- 5. HUNGER IS A SENSATION THAT APPEARS TO CREATE AN **ETHICAL DILEMMA**. RATHER THAN FACE THIS DILEMMA, THE PREFERENCE AMONG OUR SAMPLE 'YOUNG ADULT' FEMALE POPULATION WAS TO **LIE** AND PRODUCE **POLITE 'SOCIALLY DESIRABLE SENTIMENTS'** OR TELL 'FALSE' STORIES ABOUT WHAT ONE WOULD DO TO HELP THE HUNGRY. THIS COULD BE GENERALLY TRUE OF THE GLOBAL ATTITUDE TO HUNGER. IF ONE IS POSITION TO FEED ONESELF AND ONE'S OWN PEOPLE, ONE TENDS TO LIE OR LOOK AWAY FROM OTHERS' WHO SUFFER FROM IT. **BECAUSE EVERYONE FEELS HUNGER, NONE FEEL THE RESPONSIBILITY TO ASSUAGE IT.**
- 6. HUNGER COULD HAVE A **MORPHOPHONEMIC STRUCTURE** ACROSS CULTURES.
- 7. DESCRIBING HUNGER, AN INTERNAL CONDITION, **WITHOUT METAPHOR** SEEMS ALMOST IMPOSSIBLE LINGUISTICALLY.
- 8. INVENTING NEW WORDS FOR A SENSATION/EMOTION HELP ADDRESS THESE **COGNITIVE GAPS** IN LANGUAGE. (SEE SEARLE'S 'PRINCIPLE OF EXPRESSIBILITY')
- 9. HENCE, **FICTIONAL DESCRIPTIONS** OF THIS **INTERNAL STATE** REMAIN AN INVALUABLE CULTURAL RESOURCE FOR THE VERBAL 'CAPTURE' OF HUNGER SENSATIONS.
- 10. **EPISTEMIC HUNGER** IS A COGNITIVE STATE THAT CANNOT BE SATISFIED WITH A SINGLE NARRATIVE; LIKE REAL HUNGER WE HAVE TO SATISFY IT ALL OUR LIVES **AT REGULAR INTERVALS.**

BACK TO EPISTEMIC HUNGER: Marrying that chicken- *Kuboa!*

On the Indian subcontinent, unlike in the affluent 'west', we clearly suffer both from real hunger and malnutrition as well as epistemic hunger – the hunger for knowledge. Our task is to urgently assuage both. Noticing during the 2020 pandemic that India's position on the Global Hunger Index was persistently slipping, I asked my IIT students if they, as premier science students, could describe the sensation of hunger without any recourse to literary narrative or metaphor. Surprising, my usually gung-ho students found this task quite difficult - but, true to type, they rose to the challenge.

- Further examples:
- “**Hunger is a trigonometric function that repeats itself successively**”, wrote one savant. Others described in detail **the chemical signals that the hormones ghrelin and leptin send from the gut to the brain, the relation between insulin deprivation in hunger and consequent lack of mood control** and so forth. Some set out evidence from experimental studies showing that controlled food-deprivation significantly prolonged lifespans in rats, whose DNA is quite close to humans. One remarked, sadly: **“This is how the one that once helped you eat starts eating you.”** Hunger was a ‘hollowness’ said another, but **“contradictory as it may seem, this hollowness feels like someone has placed a huge weight inside our chest.”** Some students experimented on themselves. Having endured the pangs of hunger for several hours, one student recalled spotting a tandoori chicken on a plate: **“I wanted to marry that chicken!”** he confessed.

EPISTEMIC HUNGER, LITERATURE, AND ETHICS



- My argument in this presentation has been three-step.
- First, I have suggested that Indians have as much to learn, in terms of our **shared humanity**, from Hamsun's dark and complex portrayal of hunger as Norwegians from, let's say, Premchand's descriptions of utter destitution in 'Kafan' or *Godaan*.
- Second, we need to **exhume an incipient critique of state-policy that lies buried in texts describing human beings under conditions of extreme stress.**
- Third and finally, if the world today collectively seeks to effect an enormous paradigm shift from the familiar competitive model of **'the survival of the fittest' to the compassionate one of 'the survival of the weakest'** – the poor, the sick and the old – the deep probes of the human sciences and fiction could prove invaluable, since a post-coronavirus situation, like a post-truth one, will depend on a **sophisticated skills-set that can separate fake data from real and derive qualitative empathy from quantitative graphs.** That is where being trained in narrative interpretations and deciphering contextual cues could matter incalculably.

The Vulnerable Body in Differing Histories & Geographies

- At a time when the coronavirus crises appeared to have presented India and the world with disturbing choices between **'lives and livelihoods'**, between possible deaths from hunger caused by a prolonged lockdown versus probable deaths from an unknown infectious disease, my suggestion was that we could maybe learn more than meets the eye from the unlikely juxtaposition of the Indian and Norwegian scenarios. Posing the dilemmas of human vulnerability in terms of a face-off between **'nature'** (the course of a pandemic) and **'nurture'** (the economics of making available good and services to people at large) comes under a scanner when we do this.
- This is because, as the story of Scandinavia tells us, **vulnerabilities vary**. Norway was once a conservative and relatively stressed country; it is now a **very wealthy one, partly because of its large offshore oil deposits, but, equally, it is rich because it has a highly progressive democracy and an educated electorate**. The huge hit that oil prices have taken during the present crisis is bound to affect Norway but we can safely bet that its longstanding **social investments** will stand in good stead. Another instance: **because of climactic conditions, Norway still imports basic items such as cereals; whereas India ironically possesses huge buffer stocks of grains** that, for some unfathomable reason, it failed to distribute to its hungry – and increasingly angry – populations in 2021-2022.



The social production of body and mind

- **BUT HOW CAN FICTIONAL TEXTS POSSIBLY CONTRIBUTE TO A DEBATE ON SUCH BASIC SOCIAL QUESTIONS?** I believe that they do so by revealing a fundamental flaw in most top-down policy recommendations concerning the amelioration of distress. In our straightjacketed bureaucratic imaginations, the poor are often conceptualized as **mere bodies**. These ‘masses’ must be fed, clothed and kept healthy but it is conceded that their **individuality** is less than important in a developing society. This is a cardinal error. *All* humans are perpetual thinking machines, fuelled by desires, intentions and emotions. It is exactly these complicated mental resources that give the ‘common man’ the uncommon resilience to resist the good advice of ‘the authorities’ and proceed on ‘long marches’ without any support from the state.
- **DISCIPLINES LIKE LINGUISTICS AND LITERATURE, PHILOSOPHY AND PSYCHOLOGY, HISTORY AND ANTHROPOLOGY**, are critical because they typically view civilization and its discontents in terms of **insubordinate minds rather than deprived bodies**; they show that **minds are idea factories** that can produce either horror or healing, fake news or true insight.



A Final Chilling Illustration

- Consider this: both Knut Hamsun and the infamous Anders Behring Breivik, who shot dead 77 people in Oslo and Utoya in 2011, were Norwegians with **explicit Nazi and fascist sympathies**. Both were subjected to **significant cruelty as children, leading to psychological problems** in adulthood. Despite being born 120 years apart, both were obsessed with **Christendom**, subscribed to an **unregenerate cultural nationalism** and **celebrated nativist ‘son of the soil’ ideologies**. It is the differences, though, that are crucial. I will highlight only two here.
- Every page of *Hunger* attests that it is never less than a **compellingly honest, excruciatingly self-aware** text that transcends its author’s faux beliefs. Breivik’s e-compilation *2083: A Declaration of European Independence*, in contrast, presents a shallow and silly ‘manifesto’ where one is hard put to discern **a single original observation**. Breivik believed that Muslims were being encouraged to immigrate to his country courtesy of the Norwegian government’s liberal policies. Hence supporters of that view deserved to die. The appalling **crudity of this ‘final solution’** shows up in the absolute lack of irony in Breivik’s rants – bringing me to my second point, concerning the alienating perils of globalization.

Square one, two square meals

- 
- In Hamsun's fiction, rooted in the local, one can literally hear the birdsong amid the silences; genuine empathy pervades his narratives. But in Breivik's global social media echo chamber, all you hear is endless chatter. Empathy is simply crowded out. This could be why Breivik was oblivious to a stunning social detail that I feel sure Hamsun, with his acute talent for observation, would not have missed.
 - Indian newspapers in 2011 reported that Breivik “was wearing an uniform with an embroidered insignia at the time of his arrest. The insignia, ordered online by Breivik for his militant outfit Justiciar Knight, was embroidered by Mohammad Aslam Ansari”. So absorbed, in short, was the Muslim baiter Breivik with his own narcissistic image online that it appears he could not care less about his global supply chain, whose backend producer happened to be a Muslim weaver from the holy Hindu city of Varanasi!
 - In its report, *The Hindu* noted a further irony in an interview with Mr. Ansari on July 26, 2011: he had no idea who had ordered these glittering badges and was horrified when informed of the identity of his buyer. The article went on to say that Mr. Ansari's financial status had not significantly improved as a result of his transaction with the rich Norwegian:
 - “I am back to square one, doing jobs on my family loom for others. Generally, we are paid Rs. 150 a metre, of which half goes to the weaver who is working on the loom. It is too meager to meet even our daily needs.”

No going back to Square One?

- If the coronavirus crisis and recent tech changes, not to mention festering wars, has brought one truth home to us, it is that we cannot anymore afford to go “back to square one”. Independent India has managed to wipe out the endemic famines of the colonial period, as well as eradicate dread diseases like smallpox. Visionary leaders such as Gandhi also developed the fast or ‘hunger strike’ as a highly effective political tool. Now, post the coronavirus, India has to find the same willpower, despite its contracting economy, not just to eliminate hunger and strengthen its rickety healthcare system; it has to undertake something far more cognitively challenging.
- It must educate its youthful, mobile-savvy citizenry to distinguish between the real voices of Mr. Ansari and Hamsun and the false ventriloquisms of a Breivik, between (if we are inordinately hopeful) between NPTEL and TikTok. This can only happen if our imaginations are released from the prolonged lockdowns to which our educational systems have metaphorically been subjected over the years.
- https://www.youtube.com/watch?v=fBWStmXMnUM&ab_channel=OWN

The way forward - amazing leaps of thought?

As we saw, when I asked my students to boldly invent, as the central character in *Hunger* did, a whole new word for his hunger experiences: *Kuboa*! they suffered from the same cognitive challenges as Hamsun over 100 years ago.

Hamsun's word, as it first entered the character's consciousness, as the character in this fictional narrative tells could signify just about anything: *padlock* or *sunrise* or *Tivoli Gardens* or *cattle show* or even *God*. It had no immediate context. It simply appeared out of the blue, standing for the very destabilization of knowledge itself, just as the advent of the coronavirus, for instance, recently upended the familiar structures of our world. Scientists and the general public, are in fact similarly learning the meaning of the word 'coronavirus' bit by painful bit. This is where we might laud the anticipatory genius, the predictive power of literature. I end with a comment from the narrator of *Hunger*, himself nameless: "*My thoughts took amazing leaps as I tried to establish the meaning of my new word*".

We have a long way to go as yet but these preliminary studies of the basic sensation of hunger do seem to imply that our shaken world is now ready - even hungry- for those sudden 'amazing leaps' of thought.



FELICITY CONDITIONS ON THE ILLOCUTIONARY ACT ON NARRATION

PROPOSITIONAL CONTENT CONDITION: *A story is any sequence of clauses $P_1 \dots P_n$ such that P_1 describes an event T_1 which temporally precedes events in the following clauses.*

PREPARATORY CONDITION: *The (S)peaker has reason to believe that the sequence of clauses $P_1 \dots P_n$ will **interest** the (H)earer, resulting in at least one or more **perlocutionary effects** upon the **H**, which the **H** is bound to **evaluate** and/or articulate.*

*It is obvious to both **S** and **H** that $P_1 \dots P_n$ form a composite unit such that it is incumbent on **S** to **complete the sequence** once he has uttered P_1 , and it is incumbent on **H** to let him complete it. It is not obvious to either **H** or **S** that **H** has heard this particular sequence of clauses before.*

SINCERITY CONDITION: ***S** wants **H** to hear the sequence of clauses through, and **S** desires **H** to assess their ‘tellability’, i.e. evaluate them in terms of perlocutionary effect.*

ESSENTIAL CONDITION: *This **counts as** an undertaking by **S** to demonstrate to **H** that the succession of clauses is of interest to **H** and will satisfy **H** in terms of **perlocutionary effect**.*

AN INFERENTIAL MODEL OF NARRATIVE PROCESSING

- **N**(arrative) $\rightarrow$ **T**(emporal) S(tructure) + **I**(nference) S(tructure)
- **TS** $\rightarrow$ **X** *and then* **Y** ... **n**
- **IS** $\rightarrow$ (**CI**)- $\rightarrow$ (**II**)- $\rightarrow$ (**EI**)- $\rightarrow$ (**CI**) ... **n** (recursively)

C(ausal) **I**(nference) $\rightarrow$ **X** *cause* **Y**, **Y** *cause* **Z** ... **n**

I(nformational) **I**(nference) $\rightarrow$ **A,B,C** ... **n** *connect* **X,Y,Z** ... **n**

E(valuative) **I**(nference) $\rightarrow$ **A,B,C**, and/or **X,Y,Z** *connote* **P,Q,R** ... **n**

X,Y $\rightarrow$ any clause or phrase *within the* sequence of the candidate **N**

A,B,C, P,Q,R $\rightarrow$ any clause or phrase *outside the* candidate **N**

recursive narrative units: Labov 1976

William Labov(1976) : The ‘universal’ elements of any narrative are:

Abstract (**A**)

Orientation (**O**)

Complicating Action (**CA**)

Evaluation (**E**)

Resolution (**R**)

Coda (**C**)

These units can be infinitely embedded within each other to create ‘recursion’ – leading to a potentially continuous and endless story-telling process that gives every individual his or her ‘sense of self’.

ANALYSIS: SOME VERY SHORT STORIES

1. Bangla, traditional:

aehta bagh, aehta shikari, aehta bagh.

a tiger, a hunter, a tiger.

2. John Donne, English Poet:

John Donne, Anne Donne, Undone.

NARRATIVE AND EMOTION

- NOW JUST THINK OF WHAT HAPPENS TO US WHEN WE LISTEN TO A GOOD STORY OR SEE A GOOD MOVIE/FILM.
- OUR PALMS SWEAT, OUR PULSE RATES GO UP, OUR EYES BECOME FIXATED: WE HAVE CHANGES IN BODY RHYTHM. **EVEN THOUGH WE KNOW THAT WHAT IS BEING TOLD IS A STORY. IT IS FALSE.**
- WHY?
- IN MY VIEW, THE EXPLANATION IS **EVOLUTIONARY AND DEEP.** LANGUAGE AND LITERATURE TEACH US HOW TO BECOME AFFECTIVELY/EMOTIONALLY INVOLVED WITH THE WORLD, WITH OUR COMMUNITY, SO THAT WE CAN **SOCIALLY SURVIVE.**

Chat GPT and Narrative

- **The biggest language games in town today are unquestionably the Large Language Models (LLMs)** on the dangers and accomplishments of which linguists such as Noam Chomsky and AI theorists like Geoffrey Hinton have expressed vehement opinions. My final data-set is from a recent interaction with ChatGPT4, which has a reputation for “human-like” intelligence. The task I set this LLM was to combine into sentences random sets of between 3-5 words.
- These words derived from my answers to a set of **20 Wordle games**, which I used to verify strong hypothesis that I’d formulated earlier and shared with colleagues. This hypothesis pertained to my belief that **narrative is a literary genre basic to our thinking processes, the sequencing of our thoughts and our ability to imagine the future.** If the grammar of the sentence introduces the question ‘**what**’, narrative introduces the question ‘**why**’ into our modelling of the world. My hypothesis:

Any combination of three or more words in a language will have narrative format.

CHATGPT- PROMPTS + SENTENCES

- **HARSH-BROWN-BROKE (3 words)**
After the harsh winter, the once green meadow turned brown, and the farmer worried about how to feed his cattle since the harsh weather broke the hay equipment.
- **LYRIC-INSET-TIMED-THIEF (4 words)**
The skilled thief timed his escape perfectly to the beat of the music's lyric, slipping away from the scene unnoticed, leaving no evidence or inset behind.
- **MUSIC-ALIKE-WINDY-VIVID-DITTO (5 words)**
As the windy day turned into a stormy night, the vivid memories of their shared love for music brought them even closer, realizing that their tastes were very much alike - ditto for their appreciation of the rainy ambiEnce.

CHAT GPT TRAINING DATA

- When I asked it what sorts of data it was trained on, it replied that its **“vast” training corpus included at least the following:**
 1. **Books**, including both fiction and non-fiction books from various genres and subjects
 2. **Articles** from academic journals, magazines, and newspapers
 3. **Websites and online** forums, including blogs and social media platforms
 4. **Encyclopaedias** and other reference materials
 5. **Scientific papers** and reports
 6. **Transcripts of speeches** and lectures
 7. **Legal and financial** documents

A PUZZING DEPENDENCE ON NARRATIVE STRUCTURE

- So why is ChatGPT4, which on its own admission is trained not just on a database of fictions but on scientific papers, legal documents, encyclopaedias and the like, only producing sentences in a past tense narrative format when asked to combine a random set of words?
- Why does this model not generate **commands, questions, or argument structures** as well? After all, the instruction it was given was **minimal: it had just to produce a sentence, not once was it asked for a story. Yet in answer to all 20 of my prompts it only came up with narratives!**
- Why I asked did it only produce narrative sentences in response to my Wordle prompts? To this, ChatGPT replied that it was that it was only trying to:

“create a cohesive and meaningful sentence. By using a narrative structure, you can take seemingly unrelated words and give them a context and purpose within the sentence.”

A FINAL ‘NUDGE’ TOWARDS THE FUTURE?

- But I didn’t *want* a purposeful utterance, I insisted, I wanted a **non-narrative sentence** formed from the three random words I just gave you (*breeze, regenerative, syntax*). After several stories and no other kinds of sentential structures, I decided to change the rules of our language game by giving ChatGPT4 a big “**nudge**”.
- Why don’t you try a subjunctive ‘if-then’ structure, I asked. This worked! It produced:
- “**If the breeze were regenerative, then it would bring new life to everything it touched, revitalizing the very syntax of the natural world.**”
- Ah, that regenerative breeze! I was pleased that CHAT GPT had just seemed to confirm my conjecture that **narrative is pretty much a universal format for basic thinking and learning**. Whether it has taught itself or its programmers have somehow trained it to, CHAT-GPT reflected that bias towards story-telling that I argue is characteristic of our species.