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*Speaker 2:* What was your object? I forgot about it.

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*Speaker 1:* Oh that's fine. My object was a book written by a member of the pussy riot. How to start a revolution. And well, there is a lot of like real violence like physical violence but also a lot of mental violence like in court. There are like after they are captured they must go to court and then the judges are very violent in their speaking. So I thought that's connected to violence because also she recorded the violence in some way by writing a book.

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*Speaker 2:* Do you think that what pussy riot does is violent as well?

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*Speaker 1:* Well yes I can imagine that people feel attacked because of it. Because they're quite straightforward. I mean I can understand that the country wants them in prison but still it's not how it works. Like they say Russia is a democracy but is not.

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*Speaker 2:* Is it some sort of Justified violence?

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*Speaker 1:* May be possible. Well I think I, yeah.

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*Speaker 2:* Or we justify it.

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*Speaker 1:* Yeah we justify it I guess because we live in a country where I think. If they would do it here. It would be not that like such a big deal. Yeah. No

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*Speaker 2:* I actually don't know what they do.

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*Speaker 1:* What they did. Well the most popular thing they did was they did a prayer in a church that that prayer was like very aggressive about Putin and church and about God and the vows like the saints in the Church. So it was like a really extreme prayer and they sang it like punk. So really aggressive and they were wearing like tights and a ski mask.

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*Speaker 1:* I can understand why it's seen as violent.

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*Speaker 2:* I could imagine that that some churches would see it as violence as well yeah.

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*Speaker 1:* So yeah I mean they wanted to. They want not to per se attacked the church. Somewhat well but they actually want to attack Putin

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*Speaker 2:* So they do want to attack something.

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*Speaker 1:* Yeah but they actually want to attack Putin and because of Putin the church is also a big part.

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*Speaker 2:* So, in a way that the violence is just answered with more violence.

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*Speaker 1:* Yeah. Because they had to go to a labour camp. So and it's very violent over there. You can't sleep. Almost no food. Each has to work like an insane amount of hours a day.

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*Speaker 2:* And both sides probably think that their violence is justified.

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*Speaker 1:* Yes.

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*Speaker 2:* And the other side isn't so. It sort of seems that violence is allowed as long as you can justify it for yourself.

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*Speaker 2:* Yeah.

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*Speaker 2:* I am right so I am allowed to do this. It's for the good.

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*Speaker 1:* Yeah, it's for the good. So that's also like with Pussy Riot. We're doing it to make a better Russia and Putin also thinks that he has a better Russia because of putting them away. Yes it's actually that when it's okay for you then it's not violent.

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*Speaker 1:* Yeah it isn't violence is as high as it is. Or is it also both parties. If it's for the good is it still violent.

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*Speaker 2:* Yeah or can it be violent for someone else even though you think it's good. Yeah.

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*Speaker 1:* Well I think in the core maybe like the base it's violence. But then I think for a person it depends how intense.

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*Speaker 2:* It can also depend per person whether something feels violent you or not. for example with those interviews there can be some questions that do feel violent to some people but other people might think "What's your problem This doesn't feel violent at all, I can easily answer this."

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*Speaker 1:* It's about the personal relationship with the question.

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*Speaker 1:* So whether something is violent or not is actually very personal.

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*Speaker 1:* Yes. But then, when you hit somebody it's violence that everyone understands that it's violence.

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*Speaker 2:* So although I do think it's more of the intention that counts. That's also what my object is about, I think you read about the intention. Yeah. On the other hand you can accidentally hurt people without wanting to hurt them. And then it's not about intention. Then it's actually violent even though you didn't mean it to be.

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*Speaker 1:* There's a lot of different way then to experience violence. That's also important, that you need to talk about it or show it or recorded in some way because otherwise people can't understand. I think with your object of course it's when you watch it maybe from you're from a distance you'll think what are they doing, what it this. But then if you tell a bit about it then you show it. Then you're like Oh okay. But wait it's not as violence as I thought it was. But then you have to tell about it or showing it.

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*Speaker 2:* Yeah. I think in the case of sports. Yes. It's really the intention that can make it violent or not. I mean with all sports. Also football and such. The sport itself isn't violent but it can become violent. As soon as people get too much emotion and start getting aggressive or they have angry supporters whatever then it can become violent, but the the game itself isn't violent.

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*Speaker 1:* Yes, in the core it's fine.

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*Speaker 1:* Is there something that is violent in itself? Maybe guns?

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*Speaker 2:* There was something interesting guns. We talked about it in our philosophy classes last year. Something about if it's the gun that kills or the person who holds it, and about things, in this case guns, that are made to be inherently bad. So, that a gun can kill someone in the sense of. A person that comes across a gun might kill someone else. While if he wouldn't have come across the gun he wouldn't have killed someone. So, if person A is angry and person B and person A doesn't have a gun he might just hit the person or be angry or whatever but if he then finds a gun he might actually kill person b. Because he guns are made to kill. I don't know what it was exactly.

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*Speaker 1:* Yeah. Because then I think guns are violent in itself. And so because like you said guns are made to kill. Even to kill animals. It is a violent object.

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*Speaker 2:* It doesn't need a human though. A gun in it itself cannot do anything.

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*Speaker 1:* No no. That's true.

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*Speaker 2:* And if the if the person doesn't want to kill then you can hold a gun without shooting. Yeah. So it's still about the intention.

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*Speaker 1:* Yeah. That's interesting. Because if someone decides to kill somebody then you pull the trigger.

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*Speaker 2:* Yeah. Quite interesting. Is there something that's inherently bad? I also like the question when does something become violent? Also with the games. You can play a game in an non violent way and you play a game in a violent way. When is it what.

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*Speaker 1:* Yeah. Because my my brothers things like video games that are pretty violent. And then my mom says I don't think this is good for you. But on the other hand my brother is super sweet and very kind. So it doesn't match with the violent games.

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*Speaker 2:* But it's not real. Maybe it's more about tactics.

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*Speaker 1:* The speed of it and getting points or so.

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*Speaker 2:* So it's about the game and not about killing. So if it would have been the same thing you would you would have done something else then shooting people, Then it probably would've been fun as well.

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*Speaker 1:* So why are there so much like games where you have to kill people. What is that. Do we want some sort of violence in our lives?

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*Speaker 2:* That's a really interesting question, I really like it. Um I don't know actually. I was thinking if you could invent a game that is similar to a shooting game but then it isn't about shooting. So where you have to do the same kind of stuff.

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*Speaker 1:* The same sort of motions and the same challenges.

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*Speaker 2:* But then without the violence. Or would it be boring, then?

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*Speaker 1:* I'm curious because we are eager to play games with violence.

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*Speaker 2:* I would sooner play a shooter game than collect flowers game.

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*Speaker 1:* Yeah, but why is it.