

NAME

Saty Murti-001.wav

DATE

December 16, 2024

DURATION

1h 30m 25s

2 SPEAKERS

Saty

Sandra

START OF TRANSCRIPT

[00:00:00] Saty

Oh, is this the equipment you bought?

[00:00:02] Sandra

Well, I know a lot about one. This. I'm borrowing this from Cal Poly.

[00:00:06] Saty

Oh, okay.

[00:00:07] Sandra

But it was hard to, like, always get it to Lata cause she's in town,

[00:00:12] Saty

You should have two.

[00:00:13] Sandra

So now she has her own. I can borrow this one and then.

[00:00:17] Saty

May I look and see how it's got? When? How many hours of memory? I don't even know. Okay. All right. But it worked great, huh?

[00:00:25] Sandra

It's. It's working.

[00:00:27] Saty

Okay.

[00:00:27] Sandra

So just to confirm you're okay with me recording? Yes. The interview. And at any point, I can push pause or we can stop the interview, or if there's something you want to share, But.

[00:00:41] Saty

I'll just raise my hand.

[00:00:42] Sandra

Yeah, you can just raise your hand and I can pause it. Also, after we're done talking and I have the full recording, I will send you a copy of the recording and you can review it. And if you hear it and at any point you're like, Oh, I don't want this part in it, or I don't want that part in it, We can we can edit it as needed. So it's all on your terms and I will say I'll send you a copy. You you ultimately own your own.

[00:01:11] Saty

I see. Okay. All right.

[00:01:13] Sandra

But you did give us permission to use it for our archiving purposes or later on, if we want to use it for, we'd like to share the stories within communities or do workshops. We're not quite sure yet. Right now it's really just about gathering the stories.

[00:01:32] Saty

This is good. This is very permissive because some of the papers I write as academic papers, I only own copyright for ten copies or none at all, or there is an embargo for a year. So yeah.

[00:01:47] Sandra

This is yours. If at any point, even five years from now, and you're like, I don't want this on the website, I want you to take it down. We can, we can take it down. And so you have ultimate control. So I just have my notes. But we're just going to talk really write "Our Routes. Our roots is about documenting and gathering the stories of our immigrant and ethnic communities here on the Central Coast. So would you be willing to share a little bit about where you were born, a little bit about your childhood?

[00:02:21] Saty

Yes, I was born in Bombay, now called Mumbai, India. And as you know, central West Coast in 1944, we used to just call it India, but now it's often our universally termed British India. And because it was a few years before independence. My mom's parents who were were cited as situated there. And so mom went to my grandpa's maternal grandpa's house for delivery. And so that's how it came about.

[00:03:05] Sandra

Okay. Are you getting calls?

[00:03:12] Saty

You want to pause? I'll turn it off completely.

[00:03:18] Sandra

Okay, we're recording again. So you're saying your your mom went to your grandfather's house and delivered you.

[00:03:25] Saty

Delivered?

[00:03:30] Sandra

And that was in 1944.

[00:03:32] Saty

44. Right.

[00:03:33] Sandra

And how long did you stay in? Was it Mumbai?

[00:03:35] Saty

Mumbai or Bombay? Only for a year. The custom then, and probably in other cultures, too, is to stay until mom and the child infant are stable and then get back to the husband's house location. So my dad was a scientist and a civil servant in Madras, now called Chennai, which is the south east coast. So I think I was probably about nine, ten or 12 months, obviously, I don't recall. So she went back to join my dad in a very huge joint family.

[00:04:20] Sandra

With his family, with his.

[00:04:23] Saty

Mom, dad and dad's extended family. Correct.

[00:04:27] Sandra

And is that usually the custom that the daughter lives with the husband's family?

[00:04:33] Saty

Very much so in those days, right? Most likely not anymore. But it's a lot more individual and non nuclear family. But in those days, for better or worse, it was good in some ways not so good. The whole structure really. Not only for me, yes, but also structurally, that's not necessarily always good like the old system of arranged marriages. But there were some good aspects, too. So I, I don't think it's for me to judge so much as to if you were to ask if it's necessary, I can just enumerate the good and the not so good of extended families, non nuclear families and so on.

[00:05:25] Sandra

And so what were some of your what are some of the memories you have when you think back to that time?

[00:05:33] Saty

I the earliest memories, as with most normal children, probably is around age four or so. I don't remember the thing I would be told that I did this or that, and then they keep telling you that. Then it becomes a memory. So that's wrong. That's often happens with witness ID and so on. But my own memory, again, if I'm not mistaken, was about age four. My dad was the oldest in a very large family with my dad's father, Grandpa. I remember my grandpa being tall. Of course, I was so small and tiny than everybody was tall, but my grandpa was tall. He had a great stature in the community because he was an upper class Brahmin. He didn't have much money, but a very scholarly man had a master's degree even in the early 1900s and was a college teacher and then a high school teacher. And he was very nurturing to me. I heard that he can be very much, very much of a disciplinarian, but all I remember is him taking me for lectures on Hinduism or interfaith, even in those days and coming back. And then I was about four and it was 1948, I think late 48 or early 49, he died and he was only in his 61 or 62 years. He had advanced prostate carcinoma and and died. And so I remember the death because there were so many people in the house during the mourning period. That's about all I remember. And then one other curious incident, which is silly and probably not irrelevant. All it does is to illustrate how patchy and selective memory is as you're growing up. We were walking back home after one of those discourses, as they called it, and we were crossing a meadow. It's all built up now, but I don't think it even exists anymore. And we were at a lower height and there was a truck they used to call them lorries, as they did in Britain, because India was very British and administration and language. So there was a lorry or a truck passing by. All I could see was the truck passing and I couldn't see the driver because I was so tiny and it was up on an elevated roadway and I was so scared. I clung on to him and said, that truck is headed the wrong way. It's going to run into some problem. He said, No, no, don't worry, there is a driver inside. And that somehow is a very soothing episode. I remember. So. All right.

[00:08:40] Sandra

With your grandpa.

[00:08:41] Saty

My grandpa. All right.

[00:08:43] Sandra

And do you have any siblings?

[00:08:45] Saty

No. Well, in 1958, 14 years later, for reasons that we could talk about if necessary, but if not, we should skip that. My mom and dad had a had a girl. My younger sister called Dharma like Dharma and the TV show. She was born in Bombay. She was only eight, 6 to 8 months old. Only my mom and I had seen her and she died. Infant mortality and I still have a picture of her. Both my mom's pregnancy and the death were totally unexpected, but that was in the fifties. So the entire decade of the fifties was very difficult for me. But anyway, yeah, that's the only sibling I don't. I didn't have any siblings.

[00:09:38] Sandra

Thank you for sharing. I'm sorry about that loss.

[00:09:41] Saty

Yeah.

[00:09:42] Sandra

And you were so you were 15 at the time and you were still 14 and you're still living in Madras.

[00:09:48] Saty

14. Madras. Right.

[00:09:50] Sandra

And is that were you in high school at that age?

[00:09:52] Saty

Yes, I was in high school. And so I had gone during summers. Many of my relatives on mom's side, particularly were up in northern India or north, as they call. And so it'll be either Bombay or Delhi, New Delhi or Delhi. So I used to go there for summers, so I had been there for summer. But summer is the monsoon season in western India and it rains very heavily and still does in spite of climate change in June and July. And there was a lot of intestinal infection. So looking back, it could have been a norovirus. It's just pure speculation on my part. But she had some severe diarrhea and died of dehydration within a few days of onset.

[00:10:44] Sandra

This is your mom?

[00:10:45] Saty

Mom? My grandma? No, my sibling

[00:10:48] Sandra

Oh, you're sibling.

[00:10:49] Saty

Yeah. Dharma. Yeah.

[00:10:50] Sandra

Sorry. Yeah. Okay. So at 6 to 8 months old.

[00:10:55] Saty

Yeah, something like that. Yeah. Okay. Okay.

[00:10:59] Sandra

Wow. It's hard to speculate with the knowledge, you know, now. And thinking back to these to make sense of memories and past.

[00:11:10] Saty

Yes. Yeah. Not only I, but many others who are in the health field do that. Look back and see what was the diagnosis, what could have been done and what was done right or better than what we would have done now. So yeah.

[00:11:25] Sandra

And so at 15 and how long how does this schooling system work? So did you get your degrees in India as well? In Madras, you graduated high school and then you went on to more schooling?

[00:11:42] Saty

Yes, more or less, correct? Yeah. So I had finished high school two years earlier, not because I was very brilliant or anything, but in those days in extended families, there were so many other responsibilities for parents and my dad was the oldest and so he had a large family in addition to his own. My mom, dad and I hear others, especially his sisters, who he had to not only give moral and financial help, but two of the three of them were very difficult people, quite difficult. So with all those responsibilities, they dared not have any other children. And my mom was needed at home. My grandma, mom's mother in law was a very nurturing woman, so they were the main household people. They did all.

[00:12:42] Sandra

They did everything.

[00:12:43] Saty

They did everything in this extended family. And others took advantage of that because my mom was not only Western educated, went to Catholic schools and Anglican India had either Catholics or Anglican churches. Church of South India was American. Anyway, I'm diverging now, so. So there was so much work to do that children were just a nuisance, you know. I mean, and I wasn't a particularly bad, difficult kid, but. I wasn't extraordinarily mature anything. So I was just getting in between the legs and problems. So they sent me off to school. So that's how I graduated two years earlier, because they sent me up to school at four.

[00:13:32] Sandra

And was it a boarding?

[00:13:34] Saty

Montessori school, it was a day school. Yeah, I would come back home, but I was just it was about almost a mile northeast of where we lived and I couldn't even walk that distance. So they had hired somebody to lift me up part of the distance to take me there. And so. So I finished high school two years earlier.

[00:13:58] Sandra

And that was all this Montessori school from?

[00:14:00] Saty

No, first years. First year was Montessori and then regular public school. It was a private school, but a public school system, as we have here, only run by private philanthropies and so on. Good schools, both of them and after high school, I wanted to be in science and research. Like my dad, he was the only science person in our family, so I very much wanted to be like him. So and I was not that good in abstract and physical sciences. In fact, I barely squeezed through, but I was very good in languages and science, especially biology. So I went on to medical school. I finished that as well two years earlier. Then I found the Indian system in the mid sixties of graduate school. After med school was very selective and restrictive and even punitive at that time post-independence there was a lot of communal hostility and favoritism and I knew I was well above that. It's not a matter of pride. I mean, it was very silly to descend to that level, much like some of the hostility we experienced these days in the last few years. So I wanted to get away from the whole thing. And they were looking for graduate trainees in the United States, particularly merit based examinations. And I did so well. And I also wanted to be in the neurologic sciences and there was little to no scope, so I just took off.

[00:15:51] Sandra

So there was little to no scope of neurological sciences in India.

[00:15:56] Saty

India.

[00:15:57] Sandra

In your area where you wanted to be.

[00:15:58] Saty

So I saw.

[00:15:59] Sandra

It as an opportunity, both what I'm sociopolitical and just advancing your career and your interests.

[00:16:07] Saty

And the third one, I wanted to escape from my family not because of any overt hostility or resentment, especially towards my parents. I loved them both. I have them visit me and they both passed away now. But that was not the problem. It's just the system of extended family so stifling. My dad himself had several offers for fairly rewarding civil service. He was an upright, honest man, but he let go and declined these offers so he could stay in Madras to cast his benign influence on the family at large, especially his bickering two sisters. And so he was looked up as this nurturing older sibling who would fix everything and never complain, and they would dump on him as relatives, people. And Madras was a big city. It's one of the four big cities in the country, and many of them would come down from villages and other cities or from the north and stay with him. And he or my mom were just simply too gentle and nice to say no. So and so I felt that they would have they would have written my glide path or they would have shown me a piece of paper and said, Cut along the dotted lines, tear along these lines, and I would have no freedom to explore my own abilities. So this was a good opportunity and my parents saw that, although they didn't express that. So I was only 22 and the only son to my mom and I and my both my parents let me let me leave. My dad was a little unhappy that I didn't go to Britain. Because in those days British are a Viennese or a German higher education was the standard. American higher education wasn't was was acceptable, but not necessarily so because India was very Soviet and British leaning in those days. And Eisenhower and early Kennedy administration didn't do much to encourage or foster relations with India. I mean, that's geopolitical. Mm hmm. Yeah. So.

[00:18:56] Sandra

So seeing your father, you shared how you saw your father limit himself. How did that make you feel as far as Seeing that, wanting to detach from it, but also the sense of conflict maybe sometimes that we have with our families, Right, Because there are certain things we're supposed to do as a culture and follow it. We want to break free and.

[00:19:19] Saty

Yeah.

[00:19:20] Sandra

Yeah. What was that? How was that process for you?

[00:19:22] Saty

That's a very good descriptor limit himself. I think that's what he did. I fumed and resented that, but I again, I grew up in a culture you may be familiar with this, be seen and not heard and sometimes not even be seen. I mean, so that bothered me. I know I had some innate capabilities in some areas and I sucked in some other areas, but I was told directly and indirectly through my parents that I was destined to be this or that, and I was incapable of doing anything else. And I resented the fact my dad didn't stand up for me. But when all that simmer down privately, he and my mom would say, No, you're good. You should do what you want to do. So that kind of, as you say, limiting oneself or zip up and tow the line. And so that bothered me. It's my dad was often called a Rama, you know, in Hindu mythology Geetha, Bhagavad Gita Rama. Rama is the king who wife Sita was abducted by the demon in in Sri Lanka, Ceylon. And they rescued her after after an epic battle. But Rama's was criticized that how could he accept this woman Sita, after she had been away captured by a demon king? I don't think that's proper.

[00:21:08] Saty

So just to satisfy requirements, he asked her to take a fire bath. And this is all well described in in Hindu mythology, but they often compared my dad that he will do anything for the family. He will do what is right. And so and I saw how much sacrifice there was for him and my mom to be able to do what is right. My mom came from a again, from an affluent family as the youngest daughter among five. And she was not only highly educated, but very talented in music. She qualified and gave debutante performances, but she had to give up all of that to be with my dad. She never questioned that, and this degree of acceptance bothered me. And to see a highly talented woman restrict and subject ourselves. So that's when I started feeling that we men just haven't treated women across history and cultures, correct? Right. We never stood by them. So. So she did all that just so she could belong in the family. And my dad's sisters, the bickering two sisters did everything to put her down because she comes from an affluent family.

[00:22:43] Sandra

And you witnessed all this.

[00:22:46] Saty

Witnessed all that. So that's the fifties. And there were five infant deaths in the community or nearby. Infant deaths were fairly common then, and it's becoming common again now. But one in the family and three in nearby family, two among the community. And that is very depressing at that age. So anyway, if I'm deviating, you let me know.

[00:23:11] Sandra

This is memories aren't linear.

[00:23:15] Saty

Right? They are not. That's another good.

[00:23:18] Sandra

Experiences.

[00:23:19] Saty

Yeah.

[00:23:20] Sandra

So you were accepted to go to a program in the United States?

[00:23:24] Saty

Yes. Yes.

[00:23:25] Sandra

To get your grad to do your graduate degree in neurological sciences. And that was in 1960.

[00:23:30] Saty

67.

[00:23:31] Sandra

67. And you felt you had your parents blessing?

[00:23:35] Saty

Yes, kind of obliquely, but yeah.

[00:23:40] Sandra

So how was that for you coming to the United States?

[00:23:44] Saty

Yeah, it's a good question. With passage of 55, 56 odd years, I look back and I still adhere to my initial impression. In large part it hasn't morphed into something drastically different. And I had the immigrant's optimism that it had to be better. So very often when you start that way that you had to be better. Any impediment and obstacles on my way were just that, just a bump. So that kind of optimism is and is still there. That's why when my own daughter or others tell me that there are microaggressions and active discrimination, I had to learn to understand what it was, because to me those were so minor that the aerial picture of advancement and contentment of my major life years in the United States is so good that the others I just set them aside as necessary, but minor evils. So how was my experience? It was new. I knew the language. I knew the language quite well with minor cultural exceptions. And as I said, India was very Soviet leaning in those days. Mr. Nehru and Khrushchev, were very close. And India admired the Soviet Union, but my dad was an exception. He would show me print magazines from United States Information Service. There was one particular magazine called Span S.P.A.N., and it was very American. And I still remember fondly it's it's not there anymore. But he would bring them home and have me share. And my dad's next younger brother was also very artistic. So he so these of those two my dad and uncle asked me to open up my mind and said, America is not as bad as the Soviet Union. And Mr. Nehru tells you it is so. So I came with a great positive attitude.

[00:26:15] Sandra

You said some of the original impressions did not shift, but what do you see? Do you have any ideas? Like when you say original impressions, what are some of those impressions that you held of America.

[00:26:28] Saty

That they were, I immediately felt restrictions lifted off. They were willing to listen to me. I mean, it was obvious in those days that in spite of the Beatles fascination and Nehru jackets and so on, in the sixties there was an open mindedness. So it was the height of hippie culture. So Asian and Eastern attitudes were welcome and it was obvious that that I was brown. I had I spoke well, but with a with an accent. And in spite of that, they were willing to accept me. So there were some minor obstacles. But on the whole, the fact that someone would even listen to me in India if I were to read a journal, scientific journal on my own, and share it with my mentors, I was discouraged. I was actively told to listen to your preceptor and not independently read journals and to read books, textbooks and not wander into scientific journals. But I went to the university library in Madras on a regular basis and read the British Medical Journal or Lancet, a journal of American Medical Association, and I was discouraged. But here, if I were to pick something from a journal and within the first year, it was obvious to me that my mentors here were willing to listen to me, even if it was tripe or debate with me or even accept what I said. So that is still the case at school.

[00:28:26] Sandra

What school?

[00:28:27] Saty

Here? It was a graduate training, so it was hospitals and universities. The two that probably would resonate with you or anybody else were Johns Hopkins Hospital and McGill University in Montreal and then University of Oregon. The others were hospitals affiliated with universities. But these three.

[00:28:51] Sandra

When you came in 67, it was with Johns Hopkins.

[00:28:54] Saty

No, it was with Vassar Hospital in Poughkeepsie, New York. And then I went to Bronx, New York, to the VA Hospital, which is affiliated with Columbia Presbyterian. And then I went to University of Oregon. I had an extended training, almost as if to make up for the two years I finished early. Then Vietnam War was pretty much very active. It was the raging sixties. And when you came in on a student visa, there was a five year limit. I was approaching the five year limit and I had not taken my board certification. Board certification is like the presenting a dissertation at your master's or doctorate level in medical field. And I was a year before that. So in order for me to take it, either I had to apply for an immigrant visa, the so called green card, which would surely mean that I would be drafted or be married to a US citizen, or go back to some other country and leave the United States. Because my five year term would be up. I had finished 4 years. I saw that coming and many took conscience C.O. Status objectors and some just went to England or Canada or some just didn't register. You're supposed to register. I didn't want to break any of the laws. But then an offer came from Montreal Neurological Institute, which is a McGill School McGill University. So I went there for a year. Then I felt that then I had another offer from Johns Hopkins at that time.

[00:30:54] Saty

So I came back to the United States, and Hopkins helped me get my immigrant visa, fully cognizant of the possibility of being drafted and sent to Vietnam. But by then, the Vietnam conflict or war was simmering down and we had peace talks going on in Paris, first without knowledge of public at large. But we had pretty much spent all our energies and Vietnam was a failure. It was obvious then. So we were trying to withdraw. So I was assured, both by my mentor, who is a well known man in neurology and at Hopkins, that the chances of my being sent for combat would be very low. So I took the chance anyway, and as soon as I crossed the border, they handed me a draft card as well. And then they let me finish my two and a half years of research at Hopkins. And at the end of my research, which was very, very successful, I reported to the draft board and said, Yeah, I think you should put in your two year obligation, which I did. But fortunately I was kept stateside because we had wound down and Saigon was falling. It was 1975. I was drafted in, in 74, so it was fairly clear that I would nobody would go to Vietnam anymore, especially with and I had my graduate qualification by then.

[00:32:39] Sandra

And you had your green card?

[00:32:41] Saty

Yeah, I had all of that. And in fact, I became a citizen because I was drafted in and in those days that was almost automatic. So they had me interviewed and did the usual examination, and there it was.

[00:33:00] Sandra

And in those so when you came and you were doing your studies, and in those first four or five years where did you find like the groups or connections? Were you very connected? Like what communities.

[00:33:16] Saty

Professionally or?

[00:33:18] Sandra

Socially, professionally, professionally, you were with through your graduate program and colleagues, but were there any other connection groups or community groups?

[00:33:30] Saty

Yeah, that's the first part of Professional Connections is true. Most of my mentors were again nurturing and tolerant and helpful. Some were not, but most of them were. So I don't. Montreal was particularly frigid and cold in more than literal ways, and Quebec, Quebec separation was going on, letter bombing and so on. So they wanted me to get out. But Hopkins and Oregon. They were incredibly supportive, but and Navy was supportive. That's where I was drafted. And I had I had to put in two years in active duty in Oakland, California. But community wise, whomever I met, there was no organized temples or even grocery stores. Early in in the first five or six years of my stay, it was just as you connect with them, it was both Asian and Indian and all kinds of immigrants and local quote white and black Americans. Whoever would be accepting and tolerance was much higher. I must say that. And it didn't bother them that I prayed to a different God, even though they didn't even ask me. And and I was very open and liberal. Nobody bothered to tell me that, in fact, they even they would actively ask me, what is Hinduism like? Why? And I mingled very nicely. And so honestly, I think had it been today, there's a lot more intolerance and nobody bothered about I. My first voting in American election was 1976, the year I got out of the Navy. That was my last year of service and went to join Albany Medical College on an on faculty full time faculty. But had it been this today, now I think there would be active discrimination and there wasn't. And in Albany, I received a Fulbright scholarship to go to India. There was never any questions asked. So my community was just the American milieu and ethos and the tolerance. That's why I don't rage as much.

[00:36:26] Sandra

As you don't. Tell me more about that. You don't rage as much.

[00:36:29] Saty

As someone might. Ah, my own brilliant and scholarly daughter would. And that may be a good reason for her to point out. But somebody has to tell me and point out the transgressions and microaggressions because I was too dumb and insensitive. I just every time something good happened that simply subdued any resentment, I couldn't dissect through that. And I'm still feel that way. I don't like our politics at this time. I don't like many things going on. And yet, of all members in our family, including my wife, I just find them very troubling. But somehow I have hope that things will change. I, I have greater confidence in us as a society and humanity. And that's what I meant. Things that happened these days are very troubling, but they're not as incendiary in my mind as they should probably be.

[00:37:58] Sandra

Should, as they should be incendiaries, they should be to people, or.

[00:38:05] Saty

It should inflame me more. It does my it does inflame my daughter, my son in law, even my grandkids and my wife, they they bother me. They needled me. They nettlesome, but they don't seem to rise to the level of despair and abandonment, I think, or I feel content enough that I don't think that I yeah, I don't rage as much. Maybe I should.

[00:38:45] Sandra

Well, we're all different.

[00:38:47] Saty

Yes.

[00:38:47] Sandra

Different appearances. And you had mentioned early on you have this optimism as a new as an immigrant optimism that there was a goal. Right. And all the bumps in the road were just bumps because of a bigger goal and a bigger purpose and an optimism that maybe your name is your nature.

[00:39:09] Saty

Yeah.

[00:39:11] Sandra

And you mentioned, you know, it's like if you had come today, your experience might have been very different. So having spent 50, 56, 56, six years here, do you feel like more and where those changes happened, like you're witnessing it through your daughter, you're saying how she points things out to you. So so i guess just tell me a little bit more of how you ended up on the Central Coast or when did you meet your wife?

[00:39:47] Saty

Oh, good. That's an easier question. I wasn't sure I could handle what I thought you had, you had in mind. But at one point out what it is. But how I was familiar with the West Coast during the time I spent in Oregon, I was single. Then I took trips down with friends. And LA was very polluted, pink sunsets. And I was coughing and itching. But then during the two years in the Bay Area, during my draft obligation, I had some more exposure. And then during my career as an academic physician and faculty and then in practice and then as a consultant. Now, I had made several trips to the West Coast, particularly Southern California, and so I was familiar with the area generally. But my mom lived with us for almost 25 years in Kansas. She had a wonderful time, except for the last year, her 87th year. She was compos mentis and very progressive and very gregarious and happy. But after she died and both my daughter and son in law were rooted in southern california, in I.a. Pasadena area. And my daughter was pregnant with the second child, and my son in law was able to find a job after a year and a half of being laid off because of the 2007 eight recession that we had no fault of his his company was just let go of a huge percentage of his company. So it was a difficult period, mom passing away and one child already growing up. So when the second child was not my daughter was pregnant, I felt and I had retired by then and my consulting career was going smoothly and it was not something necessary for me, but it kept me busy mentally and gave me a purpose, as it were.

[00:42:11] Saty

And I had paid off my home mortgage in northeast Kansas. And so we felt maybe will be of help for her and my son in law, whose job required a tremendous traveling at that time, that job. So we asked and there was uniform consensus within the family of four plus the first granddaughter that we might be more help out in California. So we sold the house and moved to Pasadena. And a year into our lives in Pasadena, my son in law continued to travel almost six days a week and a mother had her second child, our second granddaughter, and. She couldn't find a faculty position again because of the recession. Then a couple of offers at the University of California system were frozen at the last minute when she finally found a job in based in Santa maria. We left. We had we had no second thoughts. In a blink, we decided to move here, and I didn't even know where Santa maria was. I knew San Luis Obispo is with it. The earliest city in the nation to ban outdoor smoking. So I knew that reputation. And I had once traveled down from Portland, Oregon, all the way to LA by car, and then second time with my wife down Route one. So I had passed by SLO and I knew about Santa Barbara. So I found out where Santa maria was. And so we moved. So is that what you're looking for? Yeah, yeah, yeah.

[00:44:01] Sandra

So your daughter's family brought you?

[00:44:04] Saty

Yes, indeed.

[00:44:05] Sandra

Right.

[00:44:06] Saty

And I don't think she knew much about this area either.

[00:44:11] Sandra

And you, most of your life was in Kansas.

[00:44:15] Saty

Albany, New York and Kansas. Albany as a faculty. And that's when I had my Fulbright. And I wrote a lot of papers which are still cited. I'm very happy to say that gave me the foundation. And then I went to I had tenure there, but I went to practice in rural Kansas and then northeast Kansas on a federal grant for Medicare and then to Kent and then to Central Coast.

[00:44:47] Sandra

And how did you meet your wife?

[00:44:49] Saty

This was a classic arranged marriage. A partner to me was was important, but either physical attraction or wife as a trophy or a catch was very unimportant. It may have been what I inherited from my parents or the culture or both. So I had some friends in those days, white women, but none of them close. They were just friends, Platonic relations. And I liked them all. And I would have made a good life with them too. But I knew my parents would be hurt, but I knew I would have made a good life with someone of their choice to companionship and shared knowledge was far more important. Even even when I was younger, when I had more hormones in my system. Even then.

[00:45:53] Sandra

By shared knowledge you mean shared cultural knowledge?

[00:45:57] Saty

And uh values values going forward as a family. And I always loved and liked teachers and librarians because so much of my early years in Madras, I spent in Madras University Library and another library called Connemara Library, particularly the university library was a source of great peace and solace to me, and there were many librarians then, but I just admired their knowledge. Although their knowledge may have been, as they say, a mile wide and an inch deep. But they knew so many things. Same way when I was here in the United States, I used to spend a huge amount of time at the University of Oregon Library. And so so I went to India. My parents asked me would I be happy if I were to go through the conventional Indian arranged marriage system, which is too big a topic now, but probably it's virtually nonexistent now. But in those days, families checked with each other and there were brokers, as it were. Broker is a very disparaging term, but nonetheless, that's the function they served. They knew families at large and they they were fairly neutral members. I don't think they had an ax to grind, but they thought these families would get along well with each other. So they knew that. And advertising in papers was common then, so called matrimonial. And it's even more common now. It's the current day. Online advertising and dating. I personally think they are all offshoots of the great old matrimonial ad days of ancient cultures, and it was very much so in India. So. So I didn't know her. I didn't know my wife and I had I had three weeks off from Hopkins, my mentor, very well known man and very well connected person, not only connected in science, but also a very aristocratic family. I'm leaving out the details. But he said, so you can you take three, three weeks off. And they they were dumbstruck to know that I don't know who am I'm going to marry. I just told them maybe a teacher or a librarian. And it so happened and it's worked out, I mean, 51 years this year. So.

[00:48:58] Sandra

So you went what year was that that.

[00:48:59] Saty

You went 1972.

[00:49:02] Sandra

And how was it? You don't mind me asking. Going back, was that the first time you've been back since?

[00:49:08] Saty

That's the second time. The first time I went in 1971 when I took that year off. So I won't get drafted, which I finally did get drafted. But nonetheless, just before that, I took three weeks off and went from Portland to Madras and then back to Montreal to join my fellowship in Montreal. So this is the second time. Yeah.

[00:49:37] Sandra

And what, what did that feel like to go back home?

[00:49:42] Saty

That's a good question. It didn't feel like home and everything I resented just came and hit me in the face and I was ready to speak my mind and I did. Now I regret it was too harsh. I pointed out every inadequacy and and I hurt the feelings of many, many people. And. And yet I felt very happy at the same time. I wish I could have expressed that, but I was happy to meet my mom, that favorite uncle, my dad and others. I went to the temples of my youth, so it was just three weeks. It was packed. And of course I was younger. So were my parents. My youngest dad's youngest sibling who still living in 93 this year, he had a he had a car, a Fiat **miligento** or Indian version. So he had given it to a driver and to me and my parents during the visit. So I had a good time. India was still very, very much pro, pro socialist and Soviet pro Soviet, almost communist in its leaning. It was a poor country, not like today. It wasn't that empowered. And there was no technology then, neither here nor there. So I.

[00:51:19] Sandra

And so. Pause Okay. Um, so where did we leave off. So you were there for three weeks. You got married. What is your wife's name again?

[00:51:35] Saty

Viji. Viji.

[00:51:39] Sandra

And you came back to Kansas?

[00:51:41] Saty

No, no, I was in. I was in Hopkins then in Baltimore. So I came back. And in those days, a spouse would eventually get her own visa, but not right away. So I came back two days after I got married, and we hadn't even had any intimacy. And it took three months for her to get her visa.

[00:52:07] Sandra

Wow.

[00:52:08] Saty

Right. So looking back, it seems, how could I have or how could you have done that? But we did it. When? When you don't know anything different or when you have a different goal. I was itching to do something very important in Hopkins, and we wrote some papers, but two of them particularly were in science and my mentor was responsible for the ideas and getting me to do it. But those were very important papers. I mean, the details are not relevant unless you want to know. But I did accomplish that. So that was on my mind. It was it was intense bench research that formed the basis of several disease oriented knowledge that has since developed on the basis of what we did. But that was my goal. And being married and being responsible for another person and nurturing them to American culture and progressive ways of thinking was also important. But looking back, would I have had that kind of courage to do that? Maybe yes, maybe no. But not to know and thereby be intimidated is very important, not only now, but in life itself. This is why I don't like forecasting and prediction, because it closes potentials and possibilities that you don't know. Like Kierkegaard, said, the Danish philosopher, you know, you can only understand life looking backwards, but you have to live it in the current times. He said it much more elegantly, but I can get that quote for you. It's one of my favorites. Yeah. Life can be understood only backwards, but you have to live it in the moment, in the moment and forward.

[00:54:03] Sandra

And so you had mentioned to prepare her for American cultural norms. How how did you do that? You had lived here for five, six years. You had adapted. Or what would be the word. Do you feel like you adapted?

[00:54:17] Saty

Acultured.

[00:54:19] Sandra

Acultured? So how did you prepare her? Or did you or did you share some American this? Get ready for this. This is this is going to be different. Or you do.

[00:54:33] Saty

Another good question. Well, pizza helped pizza is so common in India, all the chains are there and there is their own Indian version of pizza with ginger and pineapple and curry powder. But it wasn't there at the time, so she hated pizza, but then started loving it, exposed to Hollywood Squares. And I had a black and white TV. Finally, I didn't have a TV until then, and I had a Volkswagen Beetle. And so daytime TV, advertisements, pizza. And we we lived in a walkup apartment in Baltimore and didn't have air conditioning. And the first gas crisis of 1973, it started right soon after we came in. So she took a she was exposed to all this and she had a Western education as well in India. And she had the same open mind as I did. What is it I'm going to learn? I mean this. And she was a teacher also by then, so she started being an Avon girl. And so she went around this, tried to sell. In those days, Avon was door to door and she loved it. She made so many new friends and she would cook fried stuff for them and take it. And maybe that's how she sold, but she did well, then she wanted to go to college and take an additional degree in the US in addition to her. Teaching degree in India. So she went to Towson State College. Now it's a big college, but at that time it was called Towson State College, just north of Baltimore border. Took courses and she worked at a bank called Maryland National Bank. And one thing led to another. And so that slowly got her into learning the accent.

[00:56:44] Sandra

And did you ever talk about together like some of the differences or some of the things you had to adapt to that were different? Like, I remember my mom sharing or my dad sharing a story when he first came to the US. In our culture, if somebody offers you something to eat or anything, you always say no first because it's not polite. Yes. And so when he came, he says, you know, somebody offered him something to eat that looked absolutely delicious. And he said, Oh, no, it's okay. And she never gave. She never offered it again. And he was so hurt because he really wanted to try what she was offering. So that's just always a funny story that to me, that showed the differences in cultural norms. So did you ever even either with your wife or on your on your own, like talk about what are some of these differences that you noticed or that you had to adapt to shift?

[00:57:46] Saty

Yeah, that's a good story. I'm not sure I have an equivalent story, but she had grown up in Bombay, in Delhi, and hadn't even visited Madras until our wedding, so she was used to Indian way of wearing saris, as you know, and having a dart in the forehead to northern Indian style of wearing silver kameez, which is much like Middle Eastern kurta and pajama and the scarf. And so she would shift between these two and very often when she went for peddling A-1 goodies, the first job she had, it was on a commission basis. She would shift to North Indian dress, which is closer to American dressing rather than the sari, because the sari with the dart, obviously I picked you out of the crowd so prominently that she was afraid she would never sell anything. And she was correct because they were more interested in that. And so that's about the closest. And when my mentors and colleagues would ask us to come to their homes for lunch or dinner, it took her a while. She, my mentor, whom I revere and still alive in his nineties, with whom we wrote the papers, had invited a number of us, and he had a in those days at 10,000 dollar Picasso. But now it will probably cost about a million in his house. And and she didn't like it one bit and she didn't tell him that but she whispered \$10,000 for that That looks ugly. And and he had a huge aquarium, wall sized aquarium. She was fascinated by that. She said, I've never seen these. So these kinds of exposures immediately showed her how different things are. Never seen snow before and had to get used to that.

[01:00:11] Sandra

And how did it impact you at all? Did it impact you in any way? Did you have any feelings of the code switching that she was doing or code switching?

[01:00:20] Saty

Yeah, or I tried to accelerate that because she would say, What can we go for a cinema today? And I would say, why we call it movie here? Or she would say, I sold two lipsticks and a sachet to Mr. Hughes, or it's Mrs. Hughes, not Hugo's. And then she would say, Well, pizza sauce is very different from ketchup, isn't it? And I would say, Yes, indeed. And so things like that. And we used to go to grocery stores, and A&P was very prominent then Atlantic and Pacific and then. Giant was another big store. And she said they all look alike. And I used to know they're so different. The layout is different, the cashiers are different. No, they're all the same. And we would have these petty arguments like that, but.

[01:01:34] Sandra

So it was a process of adapting, witnessing her go through the adapting or integrating or so many different words.

[01:01:43] Saty

Absolutely. And I must tell you on a positive note. Media wasn't bad. I mean, she she learned a lot from that old boxy, black and white TV and Hollywood Squares. She would tell me about Nipsey Russell or some character I had never heard of, and she would hum dog food commercials and CNN canned sugar commercials, which I had never heard of because I was it was never had enough time. I had night calls and all that. And I had to bring. We had a basement in that walkup apartment. I had to do experiments every 8 hours. And I had I had brought caged rats because they were part of my experiment. And we used to keep it in the basement with the permission of my landlady. So I had to go inject them at 12 at midnight, and she would come with me and I would grab them, inject them. I wouldn't do any animal experiments anymore. In early eighties, I changed my mind and I stopped this wave of conscience. But in those days I didn't know I had to get ahead. And so she would come and watch and say, Oh, they look so cute. And when you inject them, let me know. I'm going to scurry upstairs. So I would do that. So all these were learning experiences.

[01:03:12] Sandra

And how do you feel like I just heard people use different words or. Adapting to American culture. Are there any cultural norms or the values you had talked about, the shared knowledge or shared values that you felt you wanted to keep and pass on to your children to Lata?

[01:03:33] Saty

Yeah, we felt that family was important and the our own personal official job titles and status. We should leave it when we get home and we are equal at home. That was important and we felt many conflict occurs, rightly or wrongly, because the man or the woman are same sex partners. They feel they bring home their jobs titles and the aura at home. And we thought shared home life is far more important. So that's what we wanted to do. We still do. I don't think there is a job set aside for a man or a woman, although she did many things that women do in old Indian culture. But we shared equally. There was nothing hidden. We argued a lot, but those were bonding wars, as I call them. But that was the value we thought was important, that that's is if you share that and then think you are as important at home as you are at work, that ruins everything.

[01:05:06] Sandra

And is that different from your upbringing as far as the with.

[01:05:12] Saty

No, actually.

[01:05:12] Sandra

Cultural norms or Indian cultural norms or from your region?

[01:05:18] Saty

No, those were actually shavings from my upbringing wasn't different. I think I, I think so because my mom, again, as I told you, came from an affluent family and my mom's dad, whom I have seen, he died of Parkinson's disease, but he was a very prominent person in British India. And with all that wealth, my mom didn't bring it in to the extended household of my dad. She adopted so nicely. And then when she came over to the US to live with us after my dad died, it was important to her, but not to show off saying that in fact she had given some of her jewelry. In those days, jewelry was important to. My dad's family not under coercion at all, willingly when they were suffering for want of money or bad circumstances due to their own creation. My dad's side. But she was so sympathetic. So. So that kind of giving up your baggage from before and meeting on neutral grounds and carrying on forward was the thing I learned from my parents.

[01:06:56] Sandra

What was it like having your mom come live with you?

[01:06:58] Saty

Wonderful. Yeah. Yeah. And my wife had spent more time with her than her own mom. And my mom used to volunteer and knit caps, and she would talk on equal terms about Christianity and Hinduism because she was educated by nuns and preachers and reverends and women of her age and slightly younger. Took to that so readily. Here is a woman who is draped in a sari. It looks like a bedsheet. And yet she could talk about Michaelmas and Novenas and she can play the **wiener** stringed instrument. So she had a heavy accent and had hearing difficulties. She was short and one ear was deformed and became the butt of my dad's sisters, that she was a retard and was deformed and that's why her parents gave her away. But my mom didn't carry any of that resentment. She would tell me stories, but so having my mom was very educational.

[01:08:22] Sandra

And did Lata get to spend time?

[01:08:24] Saty

Yes. With your mom?

[01:08:25] Sandra

Many years with you as well. And is that what would you say? And you had told me you speak to more Tamil.

[01:08:35] Saty

Tamil, Tamil,

[01:08:35] Sandra

Tamil.

[01:08:36] Saty

Correct.

[01:08:38] Sandra

How did you keep that in your household as well? Speaking?

[01:08:42] Saty

Yes. Tamil. English and occasionally Hindi. Yes, definitely.

[01:08:50] Sandra

So you spoke you speak all three?

[01:08:52] Saty

All three. And my wife speaks four. And I know minimal French because of my year in Montreal, but forgotten most of it. It was medically oriented. However, my latest.

[01:09:06] Sandra

And there are French is very different than French, French, France, French.

[01:09:10] Saty

And some patois thrown in there.

[01:09:15] Sandra

And so did you speak with Lata growing up? Did you and your wife decide on how you were going to raise your child?

[01:09:24] Saty

You mean the language.

[01:09:25] Sandra

Wise, language wise, culture wise?

[01:09:27] Saty

What were some more by our actions than by inculcation and preaching? We were not heavy on that because, you know, come to look at it, I have a quarrel with any organized religion. I really do. And again, that was my mom and dad's upbringing and what they passed on to me and did to in the name of religion, the atrocities and the tensions we create, especially with my dad, having lived through the partition India, Pakistan years, very traumatic, still continues, much like Israel, creation of Israel, the Englishman's legacy. Ad hoc separation of nations come back.

[01:10:17] Sandra

So the language and the religion?

[01:10:19] Saty

Yes. So we switched so readily that we didn't tell her, You have to learn this. We didn't tell her. So we used to go to Hindu temples because Albany, New York, was the state capital. Then when you were in Parsons, there were no Hindu temples. It was so small. And in Kansas, not these scant. There was a temple finally. But by then Lata had almost left Kansas. So she just looked at our actions rather than we didn't sit down to tell her This is how it is done. We felt actions were important. And I also feel I still feel that's the way it should be, because some other contemporary Indian families, medical and non medical professional, they were much more prescriptive. They told them, This is what you should do this. This is how you should pray. And these are the gods that we pray to. India had Indian polytheistic monotheism. But this is what you should do. This is whom you should marry with. None of that carried any emphasis. We just said this is the way we live. And so it was. And her choosing to be a vegetarian was not because we told her about that, but because that's the way we were at home. So she took to that and the grandchildren too. So it was more just by action and not so much by words.

[01:12:01] Sandra

And then coming to the Central Coast. Did you feel there were any differences between the Central Coast and where you had been in Kansas and New York? And what was that experience like for you to.

[01:12:13] Saty

For me, again, it was positive because there are times when I feel maybe I should move away. The girls have grown the grandkids, but we says, no, I'm not going anywhere here except Central Coast. For one thing, the air was cleaner than L.A. Not to have to depend on air conditioning and so much sunlight because I allow solar, I have solar everything at home. So so and the space and the proximity to mountains and oceans. So there's what is there not to like is how we look at central coast and we still do, but the cost of real estate really set us back for a few years. We were actually worried, but we made it through. We don't have that concern anymore, honestly. And that day was traveling so much, but not anymore. And how are they going to manage at home and Lata's job was new. How is she going to like it? So there were those anxieties, but it once again, it's in the past. So I think we've gotten over that. So coming to Central Coast and we were older then and we were more secure. And so no, and I too used to travel in my consulting because this is pre pandemic and all my consulting that I do, do now on Zoom or Meet or WebEx. I had to go in person early on. I liked it, but later I didn't. I was just getting too old either within the country or overseas. So I didn't like the idea that I had to go to LA or take the shuttle. We used to have these puddle jumpers from Santa maria to LA in those days. I'm just talking those days. It's just ten, 12 years ago, but no more. So I didn't like that. So that's the only small negative side. But no, on the whole, an overwhelming impression is again, positive and happy.

[01:14:35] Sandra

And have you found community or groups or spaces where you feel connected to outside of the family?

[01:14:43] Saty

You know, you and people like you? And through Lata, actually Lata has been instrumental. I myself started volunteering at Los Flores Ranches, first as a volunteer, now as a docent, all unpaid. So it's almost 12 years ago now. This my 12th year. So I started doing trail work, but planting coastal oak and so on. So I got to meet people. Two or three of them are still very close friends, so I go actively to schools or bring schools to the ranch, and we teach them about many things. Biological is bio scientific, so I have made friends. So that is one community. What unites us is that the joy of teaching and sharing. And so it's not based on religion or some of them actually hold different political views. But we they're coming to see my point of view slowly after the last.

[01:15:48] Sandra

It's another unifying activity that brings you together.

[01:15:52] Saty

Unifying activity and the event.

[01:15:55] Sandra

Us the people.

[01:15:56] Saty

Right. Right and the events of the last few years and so that's that community. And then my consulting community is mostly by phone but with our zoom days they've become a community too. So it doesn't seem to make any difference that it is it is synchronous, but again, in absentia. And then lot of friends either at the Buddhist temple, are you or her own other professional friends and my daughter and my grandchildren's friends, they become our community now. We talk about them fondly and get together. And then I have a very good friend who just retired about 13, 14 years younger than I and Jerry and I. Jerry is a PhD neuropsychologist working in forensic field, and we got together by chance meeting at a gym and we had very similar attitudes. And we have written papers together and research together and lectured together. So he and his family, he has no children, but so he's another friend of ours. So.

[01:17:19] Sandra

So you feel connected on some level?

[01:17:22] Saty

Connected.

[01:17:22] Sandra

Does this feel like home to you?

[01:17:25] Saty

Correct. Not because of food or religion, but because of just connection. And I think that's the way it should be. We prefer that way. We prefer that religion not be the axis that wraps us around.

[01:17:44] Sandra

So what is it that you feel connects you? Is it the.

[01:17:49] Saty

Thinking, some progressive views that there is a higher power and intellect, human arrogance and realizing limitations of human agency. And I think we all believe in that, be it nature or technical or social accomplishments. And lo of what women and the Progressive Era have accomplished and what the past teaches us and what should not unite us, namely our political or other beliefs and our racial or ethnic beliefs, should not be the backbone of us coming together. It should not be. And that's what I find uniting. Did I make that clear? Right. In other words, we shouldn't be friends because we vote the same way. We shouldn't be friends because we feel that certain parts of society should be discouraged or something like that. So that's not what should bind us.

[01:19:11] Sandra

We should be friends because.

[01:19:14] Saty

Because we feel that humans are part of a larger picture and we have intellectual limitations and we tend to get egotistic and arrogance. Human human agency has its limits and that we should be in awe of something supra and extra human and an awareness of that, or perhaps an extension of that, namely spirituality, is what should unite us.

[01:19:48] Sandra

And do you feel that informed some of the resilience I've heard in your story of of coming as an immigrant to the United States?

[01:19:58] Saty

And yeah, it may be resilience. I know that's a word, often word.

[01:20:05] Sandra

I use.

[01:20:05] Saty

It. No, that's yeah, that's not a bad word at all. I mean, it resilience is what keeps us going. Yes. Yes, I think so. I think when in the initial meeting or in person or ideas, you feel a resentment. And pretty soon you start realizing that, no, I might have felt the same way under different circumstances. I think there may be more to this person or idea. So this kind of cognitive limitation we have, it comes under the rubric of bias, our preconceived notions that limit us to seek only what we like and lead us by virtue of our confirmation bias. I mean, a lot of people have talked about it, starting with Francis Bacon and then Kahneman, Turkey and the Nobel winners. So that we have such great limitations. And periodically we should check ourselves and beg for humility. It seems highfalutin to talk about it, but we realize that our ideas are wet, unwashed and wrong. Unless we take time to think about it, we we're not going to improve. We keep conforming, conforming to what we know and believe and keep watching media input to the exclusion of what else could be there limits us. And I think that may be some of the basis of strife and tension and violence. So. Yeah.

[01:22:02] Sandra

So if you could tell a 22 year old self or a young man like you coming from India about to come to the United States and start his journey, how what what would you share with them?

[01:22:21] Saty

Not to judge them prematurely and give yourself and them an opportunity to grow. You may make mistakes, but start to learn. A mistake or two is unavoidable, but what can you learn from it? I think that's an opportunity to become better. And don't be so self. See if you can be of help to others while learning. Be curious always.

[01:22:53] Sandra

It's not a great way to approach life, to be curious.

[01:23:01] Saty

Yeah.

[01:23:01] Sandra

And just lastly, how would you identify yourself? I might identify myself if somebody asks my ethnicity or where I'm from, which I hate that question, but say I'm an Arab American woman or.

[01:23:17] Saty

Yeah. I wouldn't identify myself as a brown Hindu of small stature, but I would identify myself as a human with many limitations and much hope. Yeah.

[01:23:39] Sandra

So anything else you'd want to you want to share that's on your mind? Thinking about your journey, your journey as a human being on this planet from growing up with, you know, in India, in moving to the United States, experiencing different states, different countries coming to the Central Coast. Any major moments or or minor moments that had great impact. Or, even on the Central coast or anything else you want to share reflect on.

[01:24:24] Saty

I'm fairly content. I life isn't as bad as I make it out to be, and self-pity drowns me into despondency. And it's not necessary. I don't know what the future holds, but instead of thinking of a bleak future, just let future happen and come to you, it won't be as bad. So maybe better than you feared. So these are fairly old ideas, hackneyed, trite, oft repeated. But it's still true. That's what holds me together and I had a good life. And I don't want too many things for myself anymore, including medical care or waste. So too many of the resources on me rather than people who are young and growing up. I think the world belongs to them.

[01:25:37] Sandra

So what would you commute? What would you want to tell your granddaughters?

[01:25:43] Saty

To be curious and happy. Things will turn out to be better than, but they are that way by nature and by age, so I don't need to tell them that that becomes preachy. But they're fairly happy children and I hope they end up being that.

[01:26:05] Sandra

Sure. Any any hopes for some cultural norms that are sustained, whether it be food or language or values that you would that you hope are transmitted or that you would like to transmit to.

[01:26:22] Saty

Culture or food. Not so much culture, but food wise. Again, except for about five or six years of my life, I never ate meat, including fish, and my wife never did. And so knowingly, at least. So the only thing I'll tell them is let's preserve what we have of the planet and let's not want and consume so much, be it material consumption or, I'm afraid, animal resource, protein, try to conserve. And that's about the only thing in detail that I would say because of my past research and my upbringing, I don't think we need to use animals as sources of nourishment and sustain ourselves for protein. This may hurt others. This is where I think I may be too overpowering. And of course nowadays it's all plant plant based protein. But I held this idea for a long time and practiced. It seems to have reflected on the way my daughter and the two kids have been growing up so far. The granddaughters may give up on that when they're in college or something, but so that's all part of overall consumption. I think we consume too much as humans, so I don't think we need as many comforts. So that's what my poor, poorer background leaves me with even today. For a while we didn't have an automobile after we moved here. Then we had only one car. We didn't have a house, but the rents kept going up. So we now have a house for which we have paid. I try to use as much sun for cooking and solar, electricity and electric course, although I don't know what environment impact electric car batteries have. So we if we buy an extra piece of clothing, one equivalent or older piece of clothing goes out of the house, one in, one out and I try not to acquire much anymore.

[01:28:48] Sandra

So being resourceful.

[01:28:51] Saty

Yeah, right.

[01:28:52] Sandra

So a theme across immigrant experiences.

[01:28:59] Saty

Oh, is that so?

[01:28:59] Sandra

How being being resourceful or even, you know, economics or using what you got.

[01:29:06] Saty

Thrifty. That's right. Exactly. Yeah. Yes. Yeah, very much so.

[01:29:11] Sandra

My daughter last night, because she came home with a new shirt, I said, well, you've got to throw something out.

[01:29:16] Saty

Oh, you did?

[01:29:17] Sandra

You're coming in with something new throw something out that's too much stuff.

[01:29:21] Saty

Too much stuff, right? Exactly right. Correct. And if. If I have something extra, give it. Or. And also, we didn't touch too much on it, but we mentioned it in Ampersand that we should be of service at least after a certain age. Service to others or community. We should give some of ourselves. We've taken enough. Consumed enough of our planet's resources.

[01:29:53] Sandra

Yeah. Okay. Any other final thoughts or questions for me?

[01:29:57] Saty

No, thank you. I think you've given me unleashed freedom and license to talk and gab. And thank you. And I hope there is some nuggets of value there.

[01:30:13] Sandra

Oh, there were beautiful gems in there, story. And. Yeah, so much so.

[01:30:21] Saty

Thank you. Thank you.



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