



1
00:00:12,459 --> 00:00:09,820
on this episode of skeptic Oh Alex talks

2
00:00:15,119 --> 00:00:12,469
with anthropologist and publisher of the

3
00:00:20,109 --> 00:00:15,129
para anthropology journal Jack hunter

4
00:00:21,849 --> 00:00:20,119
does this ability manifest itself more

5
00:00:23,620 --> 00:00:21,859
in some people than in others and

6
00:00:26,380 --> 00:00:23,630
obviously we know it does but

7
00:00:28,810 --> 00:00:26,390
particularly what I think you bring that

8
00:00:31,120 --> 00:00:28,820
I had never thought of and I think is an

9
00:00:34,479 --> 00:00:31,130
interesting thing to kind of grind on is

10
00:00:36,580 --> 00:00:34,489
is it more prevalent in certain cultures

11
00:00:40,919 --> 00:00:36,590
is it more prevalent in certain social

12
00:00:45,369 --> 00:00:40,929
situations with certain combinations of

13
00:00:47,349 --> 00:00:45,379

events people rituals practices all

14

00:00:49,660 --> 00:00:47,359

those things and I just think that's

15

00:00:51,340 --> 00:00:49,670

mind-blowing that opens it up in so many

16

00:00:52,869 --> 00:00:51,350

different ways am I in the right

17

00:00:55,450 --> 00:00:52,879

direction and what are your thoughts on

18

00:00:58,180 --> 00:00:55,460

that specifically in terms of what might

19

00:01:01,719 --> 00:00:58,190

be the directions that folks might want

20

00:01:04,869 --> 00:01:01,729

to go to find this phenomena manifesting

21

00:01:08,350 --> 00:01:04,879

itself more frequently more measurably

22

00:01:11,830 --> 00:01:08,360

all the rest oh yeah well that's exactly

23

00:01:13,570 --> 00:01:11,840

what I'm talking about when you look at

24

00:01:16,270 --> 00:01:13,580

the anthropological literature or the

25

00:01:18,070 --> 00:01:16,280

ethnographic literature and look at the

26

00:01:20,470 --> 00:01:18,080

the kinds of experiences that people

27

00:01:22,750 --> 00:01:20,480

have have reported to anthropologists in

28

00:01:26,680 --> 00:01:22,760

the field all over the world you find

29

00:01:29,140 --> 00:01:26,690

these kind of common characteristics for

30

00:01:32,800 --> 00:01:29,150

instance like you said ritual is a major

31

00:01:34,240 --> 00:01:32,810

it is an important process for people to

32

00:01:36,070 --> 00:01:34,250

go through in order to have these kinds

33

00:01:38,620 --> 00:01:36,080

of experiences and I think that the

34

00:01:40,810 --> 00:01:38,630

parapsychological community is as missed

35

00:01:43,740 --> 00:01:40,820

out on that they could for instance use

36

00:01:46,540 --> 00:01:43,750

ritualized procedures in the laboratory

37

00:01:49,690 --> 00:01:46,550

that's one example or take the

38

00:02:03,599 --> 00:01:49,700

laboratory out to the rituals stay with

39

00:02:07,389 --> 00:02:05,859

welcome to skeptic aware we explore

40

00:02:09,699 --> 00:02:07,399

controversial science with leading

41

00:02:12,000 --> 00:02:09,709

researchers thinkers and their critics

42

00:02:14,890 --> 00:02:12,010

I'm host Alex Karras and on this episode

43

00:02:16,420 --> 00:02:14,900

Jack hunter someone I've been looking

44

00:02:19,210 --> 00:02:16,430

forward to talking to for quite some

45

00:02:21,820 --> 00:02:19,220

time he was suggested to me or brought

46

00:02:24,869 --> 00:02:21,830

to my attention to me by you listeners

47

00:02:27,789 --> 00:02:24,879

and I'm so glad you did his work in Para

48

00:02:30,490 --> 00:02:27,799

anthropology it's really fantastically

49

00:02:32,890 --> 00:02:30,500

mind-bending for me in some ways that I

50

00:02:34,930 --> 00:02:32,900

found very very interesting so let's get

51
00:02:36,430 --> 00:02:34,940
right to the interview afterwards I have

52
00:02:37,569 --> 00:02:36,440
a couple of thoughts want to bring up to

53
00:02:39,850 --> 00:02:37,579
date not just a couple of things that

54
00:02:42,809 --> 00:02:39,860
are going on and I have a question for

55
00:02:45,910 --> 00:02:42,819
you from this interview so here goes

56
00:02:48,759 --> 00:02:45,920
today we welcome Jack hunter - skeptic

57
00:02:50,229 --> 00:02:48,769
Oh jack is a doctoral candidate in the

58
00:02:52,330 --> 00:02:50,239
Department of Archaeology and

59
00:02:55,449 --> 00:02:52,340
anthropology at the University of

60
00:02:56,830 --> 00:02:55,459
Bristol in the UK he's the author of a

61
00:03:00,400 --> 00:02:56,840
very very interesting book called

62
00:03:03,309 --> 00:03:00,410
talking with the spirits and you may

63
00:03:04,990 --> 00:03:03,319

know him through his publication his

64

00:03:08,460 --> 00:03:05,000

online journal that he's done for

65

00:03:11,710 --> 00:03:08,470

several years now which is called para

66

00:03:13,479 --> 00:03:11,720

anthropology Jack it's been very

67

00:03:14,979 --> 00:03:13,489

interesting diving into your work I've

68

00:03:17,140 --> 00:03:14,989

kind of heard about you for a couple

69

00:03:18,849 --> 00:03:17,150

years and always thought it was such

70

00:03:21,129 --> 00:03:18,859

great great work that you're doing and

71

00:03:23,500 --> 00:03:21,139

I'm certainly happy to have you on

72

00:03:25,870 --> 00:03:23,510

skeptic oh so thanks for joining me and

73

00:03:27,550 --> 00:03:25,880

thank you very much you know as we were

74

00:03:30,250 --> 00:03:27,560

just chatting about really briefly there

75

00:03:33,520 --> 00:03:30,260

what I thought we might do is start with

76

00:03:35,920 --> 00:03:33,530

some of the basics first off a little

77

00:03:39,009 --> 00:03:35,930

bit more about your background about

78

00:03:40,599 --> 00:03:39,019

your PhD work there at Bristol and your

79

00:03:43,360 --> 00:03:40,609

work in the Department of Archaeology

80

00:03:46,629 --> 00:03:43,370

and anthropology and then certainly some

81

00:03:49,569 --> 00:03:46,639

background on this very groundbreaking

82

00:03:52,150 --> 00:03:49,579

brave to publish journal that you have

83

00:03:53,409 --> 00:03:52,160

pair anthropology so do you want to kind

84

00:03:57,569 --> 00:03:53,419

of kick us off with some background

85

00:04:00,159 --> 00:03:57,579

stuff yeah okay so I first really became

86

00:04:02,590 --> 00:04:00,169

active in this kind of paranormal stuff

87

00:04:05,560 --> 00:04:02,600

when I finished my first university

88

00:04:07,180 --> 00:04:05,570

degree at the University of Bristol and

89

00:04:09,700 --> 00:04:07,190

for my dissertation for that

90

00:04:13,300 --> 00:04:09,710

degree I wrote about a group of spirit

91

00:04:15,010 --> 00:04:13,310

mediums in Bristol and resort became

92

00:04:17,560 --> 00:04:15,020

interested in their the kinds of

93

00:04:19,570 --> 00:04:17,570

experiences they were having and once I

94

00:04:22,090 --> 00:04:19,580

finished my degree I kind of wanted to

95

00:04:24,310 --> 00:04:22,100

carry on working with this group and and

96

00:04:26,470 --> 00:04:24,320

delving into it a little deeper so I

97

00:04:29,590 --> 00:04:26,480

applied to do a PhD to look further at

98

00:04:31,630 --> 00:04:29,600

it and fortunately I was given the

99

00:04:33,370 --> 00:04:31,640

opportunity to do it but it's all it's

100

00:04:37,000 --> 00:04:33,380

all been self funded I haven't had any

101
00:04:38,980 --> 00:04:37,010
like major grants and then the parent

102
00:04:43,090 --> 00:04:38,990
apology journal kind of came out of that

103
00:04:44,920 --> 00:04:43,100
at the time my supervisor fear in a bow

104
00:04:46,630 --> 00:04:44,930
we were setting up this group called the

105
00:04:49,810 --> 00:04:46,640
afterlife Research Center based at

106
00:04:52,210 --> 00:04:49,820
Bristol and the group was specifically

107
00:04:54,400 --> 00:04:52,220
concerned with thinking about the

108
00:04:56,170 --> 00:04:54,410
afterlife in the cross cultural context

109
00:04:58,630 --> 00:04:56,180
so looking at afterlife beliefs in

110
00:05:00,910 --> 00:04:58,640
different cultures and there was quite a

111
00:05:03,400 --> 00:05:00,920
heavy emphasis on spirit mediumship and

112
00:05:06,130 --> 00:05:03,410
shamanism and at one of the meetings of

113
00:05:08,230 --> 00:05:06,140

the afterlife Research Center we started

114

00:05:10,330 --> 00:05:08,240

to talk about the need for a journal in

115

00:05:12,670 --> 00:05:10,340

the UK that dealt with these kind of

116

00:05:14,650 --> 00:05:12,680

issues I mean in in the u.s. there's the

117

00:05:16,420 --> 00:05:14,660

Journal of the Society for the

118

00:05:18,490 --> 00:05:16,430

Anthropology of consciousness which

119

00:05:20,620 --> 00:05:18,500

deals with similar things but there's

120

00:05:24,340 --> 00:05:20,630

not much in the UK so I just thought I'd

121

00:05:26,980 --> 00:05:24,350

go ahead and undo it great great you

122

00:05:30,900 --> 00:05:26,990

know the other thing I wanted to kind of

123

00:05:34,180 --> 00:05:30,910

use as a starting point is tell us about

124

00:05:36,700 --> 00:05:34,190

anthropology I mean I guess we all know

125

00:05:38,680 --> 00:05:36,710

it as we kind of walk through the museum

126

00:05:40,750 --> 00:05:38,690

and they say oh this is anthropology

127

00:05:43,659 --> 00:05:40,760

this is what anthropologists do but in

128

00:05:45,550 --> 00:05:43,669

talking to a couple of anthropologists I

129

00:05:48,970 --> 00:05:45,560

get the sense that I'm not really

130

00:05:50,650 --> 00:05:48,980

connected with I guess the mindset

131

00:05:53,800 --> 00:05:50,660

because I think there's a very cool

132

00:05:56,650 --> 00:05:53,810

progressive kind of expansive mindset at

133

00:05:59,140 --> 00:05:56,660

least among some anthropologist I guess

134

00:06:01,210 --> 00:05:59,150

not all but you know what is it really

135

00:06:03,720 --> 00:06:01,220

about what do you guys do what is the

136

00:06:06,520 --> 00:06:03,730

fieldwork like what is the science

137

00:06:09,400 --> 00:06:06,530

behind it and what is the scientific

138

00:06:11,310 --> 00:06:09,410

status of it within the university what

139

00:06:14,830 --> 00:06:11,320

do other people think about anthropology

140

00:06:16,570 --> 00:06:14,840

hmm okay well very basically

141

00:06:19,779 --> 00:06:16,580

anthropology is the study of human

142

00:06:20,830 --> 00:06:19,789

beings so I take that in quite a broad

143

00:06:23,590 --> 00:06:20,840

way

144

00:06:24,760 --> 00:06:23,600

and obviously all of my research into

145

00:06:27,220 --> 00:06:24,770

the paranormal and things like that

146

00:06:29,650 --> 00:06:27,230

comes under the banner of human life

147

00:06:31,480 --> 00:06:29,660

because humans do these things

148

00:06:35,159 --> 00:06:31,490

regardless of whether these things are

149

00:06:37,540 --> 00:06:35,169

real or not so for an anthropologist

150

00:06:39,730 --> 00:06:37,550

studying human beings

151

00:06:42,580 --> 00:06:39,740

there's the specific ways that they do

152

00:06:44,980 --> 00:06:42,590

it and the chief methodology that they

153

00:06:47,110 --> 00:06:44,990

use is ethnography which is basically

154

00:06:49,810 --> 00:06:47,120

going into the field living with people

155

00:06:52,090 --> 00:06:49,820

and trying to immerse yourself in their

156

00:06:54,700 --> 00:06:52,100

life as deeply as possible and then

157

00:06:57,640 --> 00:06:54,710

writing it and then from that deducing

158

00:06:59,320 --> 00:06:57,650

you know perhaps grander theories that

159

00:07:02,110 --> 00:06:59,330

can be applied more broadly to human

160

00:07:04,750 --> 00:07:02,120

culture and that's kind of anthropology

161

00:07:07,090 --> 00:07:04,760

in a nutshell for me though my fieldwork

162

00:07:10,120 --> 00:07:07,100

has been based with these this group of

163

00:07:12,279 --> 00:07:10,130

spirit mediums in an urban context so

164

00:07:15,129 --> 00:07:12,289

you hear about anthropologists going off

165

00:07:16,870 --> 00:07:15,139

to Africa or you know the Middle East or

166

00:07:19,029 --> 00:07:16,880

you know anywhere in the world basically

167

00:07:21,909 --> 00:07:19,039

but you can also do anthropology at home

168

00:07:23,170 --> 00:07:21,919

and that's kind of what I've done an

169

00:07:25,060 --> 00:07:23,180

interesting thing about spirit

170

00:07:27,490 --> 00:07:25,070

mediumship his anthropology's had a

171

00:07:29,650 --> 00:07:27,500

really long history of investigating

172

00:07:31,440 --> 00:07:29,660

spirit mediums going right back to the

173

00:07:34,840 --> 00:07:31,450

very early days of the discipline but

174

00:07:36,670 --> 00:07:34,850

it's always been off in far-off distant

175

00:07:39,219 --> 00:07:36,680

lands and very little research has

176
00:07:41,589 --> 00:07:39,229
actually been done on spirit mediums so

177
00:07:42,969 --> 00:07:41,599
within the Western context it's almost

178
00:07:44,529 --> 00:07:42,979
as though anthropology hasn't really

179
00:07:46,719 --> 00:07:44,539
wanted to face up to the fact that these

180
00:07:49,990 --> 00:07:46,729
things aren't just out there they're

181
00:07:52,480 --> 00:07:50,000
also at home as well yeah yeah so my

182
00:07:55,839 --> 00:07:52,490
research as yes try to do that a little

183
00:07:58,510 --> 00:07:55,849
bit and how does that sit with the rest

184
00:08:01,060 --> 00:07:58,520
of the college there the rest of the

185
00:08:03,219 --> 00:08:01,070
disciplines I mean how do they view

186
00:08:05,020 --> 00:08:03,229
anthropology kind of as these quirky

187
00:08:07,600 --> 00:08:05,030
guys who are okay as long as they stay

188
00:08:09,850 --> 00:08:07,610

out there with the average and he said

189

00:08:11,500 --> 00:08:09,860

the other but you know what is it like

190

00:08:15,310 --> 00:08:11,510

especially when you kind of bring it

191

00:08:17,350 --> 00:08:15,320

back home like that mmm well I haven't

192

00:08:19,900 --> 00:08:17,360

had any negative experiences with it I

193

00:08:21,339 --> 00:08:19,910

mean in terms of my my involvement in

194

00:08:24,040 --> 00:08:21,349

the department I'm not really bear very

195

00:08:26,440 --> 00:08:24,050

often I live in Wales which is quite a

196

00:08:29,140 --> 00:08:26,450

little way away from Bristol but I do

197

00:08:31,149 --> 00:08:29,150

sense and again I'm just kind of waiting

198

00:08:31,990 --> 00:08:31,159

into the waters here so I'd be kind of

199

00:08:34,300 --> 00:08:32,000

totally off-base

200

00:08:38,140 --> 00:08:34,310

but you know just some of the

201
00:08:40,570 --> 00:08:38,150
stuff that comes through from even kind

202
00:08:44,019 --> 00:08:40,580
of more mainstream anthropology does

203
00:08:47,290 --> 00:08:44,029
seem to kind of bump up against some

204
00:08:49,960 --> 00:08:47,300
sacred cows just in terms of experience

205
00:08:52,480 --> 00:08:49,970
for example yeah in one of your essays

206
00:08:55,720 --> 00:08:52,490
that I found on you're very nicely done

207
00:08:58,960 --> 00:08:55,730
the website at academia.edu you

208
00:09:01,780 --> 00:08:58,970
mentioned taking experience seriously

209
00:09:04,120 --> 00:09:01,790
what are the consequences and it's one

210
00:09:07,750 --> 00:09:04,130
of those little parts of this whole

211
00:09:10,240 --> 00:09:07,760
thing that on one hand seems so basic I

212
00:09:12,700 --> 00:09:10,250
think you know if you just told the kind

213
00:09:14,350 --> 00:09:12,710

of man on the street this what are the

214

00:09:17,380 --> 00:09:14,360

consequences of taking experience

215

00:09:19,630 --> 00:09:17,390

seriously and that being this kind of

216

00:09:21,220 --> 00:09:19,640

deep a philosophy of science kind of

217

00:09:22,510 --> 00:09:21,230

question that we really have to wrestle

218

00:09:23,890 --> 00:09:22,520

with I think people would just be

219

00:09:25,810 --> 00:09:23,900

stunned me what do you mean we have to

220

00:09:29,019 --> 00:09:25,820

take experience seriously of course we

221

00:09:31,420 --> 00:09:29,029

take experience seriously yeah I mean by

222

00:09:34,180 --> 00:09:31,430

taking experience seriously is in

223

00:09:36,490 --> 00:09:34,190

anthropology anthropologists going out

224

00:09:39,310 --> 00:09:36,500

into the field always come up against

225

00:09:42,040 --> 00:09:39,320

these or come across these people who

226

00:09:43,150 --> 00:09:42,050

have completely you know disparate kinds

227

00:09:46,500 --> 00:09:43,160

of experiences to what the

228

00:09:48,160 --> 00:09:46,510

anthropologist is use is used to and

229

00:09:50,500 --> 00:09:48,170

anthropologists have traditionally

230

00:09:53,160 --> 00:09:50,510

written about these experiences but in a

231

00:09:56,079 --> 00:09:53,170

kind of almost kind of a dismissive way

232

00:09:58,660 --> 00:09:56,089

so for instance experiences of spirit

233

00:10:00,250 --> 00:09:58,670

mediumship will be they may they might

234

00:10:02,560 --> 00:10:00,260

be mentioned but they won't be delved

235

00:10:05,410 --> 00:10:02,570

into it's not like they want to find out

236

00:10:07,750 --> 00:10:05,420

what these experiences actually are they

237

00:10:11,200 --> 00:10:07,760

can see that people do have experiences

238

00:10:13,690 --> 00:10:11,210

that are unusual for instance but

239

00:10:15,460 --> 00:10:13,700

they're not generally willing to take

240

00:10:18,190 --> 00:10:15,470

that extra step and analyze the

241

00:10:20,740 --> 00:10:18,200

experience in itself think kind of

242

00:10:23,170 --> 00:10:20,750

taking a deep phenomenological approach

243

00:10:24,880 --> 00:10:23,180

to experience and that's something that

244

00:10:27,190 --> 00:10:24,890

I'm particularly interested in because

245

00:10:30,100 --> 00:10:27,200

when you come up with these come across

246

00:10:32,829 --> 00:10:30,110

these strange experiences of mediumship

247

00:10:34,870 --> 00:10:32,839

and all the kinds of shamanism and

248

00:10:37,240 --> 00:10:34,880

out-of-body experiences and stuff those

249

00:10:41,470 --> 00:10:37,250

experiences seem to suggest something

250

00:10:44,800 --> 00:10:41,480

that the kind of dominant worldview of

251
00:10:46,740 --> 00:10:44,810
our own culture is kind of dismissive of

252
00:10:49,110 --> 00:10:46,750
and kind of ignores

253
00:10:50,970 --> 00:10:49,120
so yeah I think taking those experiences

254
00:10:53,280 --> 00:10:50,980
seriously is an important step for

255
00:10:55,439 --> 00:10:53,290
anthropology it's a huge step because

256
00:10:57,629 --> 00:10:55,449
really when you talk about our culture

257
00:10:59,970 --> 00:10:57,639
you're talking about science as we know

258
00:11:02,490 --> 00:10:59,980
it you're talking about the established

259
00:11:05,400 --> 00:11:02,500
scientific paradigm that is pervasive

260
00:11:07,139 --> 00:11:05,410
throughout every University and that's

261
00:11:09,900 --> 00:11:07,149
that we should not take these

262
00:11:12,809 --> 00:11:09,910
experiences seriously particularly when

263
00:11:15,540 --> 00:11:12,819

they go into these areas that you're

264

00:11:18,210 --> 00:11:15,550

talking about they contradict this idea

265

00:11:19,679 --> 00:11:18,220

of consciousness being this product of

266

00:11:21,540 --> 00:11:19,689

the brain that we can measure very

267

00:11:23,850 --> 00:11:21,550

precisely and all the rest of that so I

268

00:11:26,879 --> 00:11:23,860

guess what I'm saying is it seems to me

269

00:11:29,340 --> 00:11:26,889

that anthropology is open in some ways

270

00:11:32,009 --> 00:11:29,350

because just being progressive in nature

271

00:11:34,650 --> 00:11:32,019

it's kind of moved away from I think

272

00:11:36,809 --> 00:11:34,660

that updated idea that we can all look

273

00:11:38,550 --> 00:11:36,819

at and say well gee of course we have to

274

00:11:40,319 --> 00:11:38,560

be more accepting of other cultures and

275

00:11:43,619 --> 00:11:40,329

we we've seen that throughout history

276

00:11:45,389 --> 00:11:43,629

the whole cultural bias that we can

277

00:11:46,769 --> 00:11:45,399

place in terms of saying the primitives

278

00:11:49,619 --> 00:11:46,779

you know these primitive people with

279

00:11:52,590 --> 00:11:49,629

primitive ideas and I think anthropology

280

00:11:55,829 --> 00:11:52,600

is a discipline that's kind of helped us

281

00:11:58,230 --> 00:11:55,839

rise above that and see more culturally

282

00:12:00,269 --> 00:11:58,240

inclusive way that we can't do that and

283

00:12:02,579 --> 00:12:00,279

I think your work is just a natural

284

00:12:04,829 --> 00:12:02,589

extension of that I that's what I get

285

00:12:07,110 --> 00:12:04,839

the sense of that anthropology is kind

286

00:12:10,920 --> 00:12:07,120

of in somewhat of a unique position to

287

00:12:13,079 --> 00:12:10,930

be more receptive to jumping the chasm

288

00:12:15,900 --> 00:12:13,089

and saying well if I'm taking these

289

00:12:18,150 --> 00:12:15,910

other experiences of their culture of

290

00:12:21,110 --> 00:12:18,160

their society seriously well then of

291

00:12:25,019 --> 00:12:21,120

course I should consider taking these

292

00:12:27,600 --> 00:12:25,029

paranormal experiences seriously at

293

00:12:29,639 --> 00:12:27,610

least from an experiential basis from

294

00:12:32,460 --> 00:12:29,649

the fact that they say they've had it am

295

00:12:34,710 --> 00:12:32,470

I wrong there is anthropology maybe in a

296

00:12:37,199 --> 00:12:34,720

better position to explore some of this

297

00:12:39,509 --> 00:12:37,209

than let's say neurosciences because

298

00:12:41,790 --> 00:12:39,519

they're totally wedded to this idea that

299

00:12:43,369 --> 00:12:41,800

mind equals brain yeah I really think

300

00:12:45,809 --> 00:12:43,379

that that is the case anthropology

301
00:12:47,970 --> 00:12:45,819
because of its very nature as a

302
00:12:49,650 --> 00:12:47,980
discipline that's involved with you know

303
00:12:52,590 --> 00:12:49,660
real-life human beings who have

304
00:12:55,290 --> 00:12:52,600
real-life experiences we have to be open

305
00:12:57,720 --> 00:12:55,300
to those aspects of other people's you

306
00:12:59,939 --> 00:12:57,730
know whole worldview there's no way we

307
00:13:00,720 --> 00:12:59,949
can we can escape from having to deal

308
00:13:02,100 --> 00:13:00,730
with it

309
00:13:05,460 --> 00:13:02,110
which is you know what anthropologists

310
00:13:07,980 --> 00:13:05,470
have tended to try and do is not not

311
00:13:10,310 --> 00:13:07,990
worry about what the the implications of

312
00:13:13,769 --> 00:13:10,320
those kinds of experiences actually are

313
00:13:16,560 --> 00:13:13,779

so yeah I think that's what my work is

314

00:13:18,420 --> 00:13:16,570

really an extension of that idea towards

315

00:13:20,879 --> 00:13:18,430

taking these experiences that people

316

00:13:23,009 --> 00:13:20,889

have seriously and not dismissing them

317

00:13:26,009 --> 00:13:23,019

tell us some more about your work

318

00:13:28,680 --> 00:13:26,019

specifically your fieldwork with your

319

00:13:30,449 --> 00:13:28,690

medium group there in the UK because I

320

00:13:33,300 --> 00:13:30,459

think people just find it fascinating

321

00:13:34,439 --> 00:13:33,310

the actual nuts and bolts and what

322

00:13:36,389 --> 00:13:34,449

you've discovered and some of the

323

00:13:37,860 --> 00:13:36,399

experiences you've shared in doing that

324

00:13:40,110 --> 00:13:37,870

work yeah

325

00:13:42,810 --> 00:13:40,120

well the group that I've been working

326

00:13:46,319 --> 00:13:42,820

with was founded I think in about 2006

327

00:13:48,180 --> 00:13:46,329

by a lady who had been had been invited

328

00:13:50,460 --> 00:13:48,190

to attend a physical mediumship seance

329

00:13:52,259 --> 00:13:50,470

which is with ectoplasm and all of those

330

00:13:54,389 --> 00:13:52,269

kind of things floating objects and

331

00:13:57,600 --> 00:13:54,399

stuff and she basically had her mind

332

00:13:59,460 --> 00:13:57,610

blown by the experience and when she got

333

00:14:02,250 --> 00:13:59,470

home she decided that she would she

334

00:14:05,220 --> 00:14:02,260

wanted to to have in her own kind of

335

00:14:06,660 --> 00:14:05,230

scientific way to delve into this a

336

00:14:08,579 --> 00:14:06,670

little bit deeper and try and find out

337

00:14:11,100 --> 00:14:08,589

what exactly it was that she experienced

338

00:14:13,530 --> 00:14:11,110

in the seance room so to do this she

339

00:14:16,590 --> 00:14:13,540

decided she would set up her own spirit

340

00:14:19,670 --> 00:14:16,600

lodge essentially and invite people in

341

00:14:22,800 --> 00:14:19,680

who would go on to develop as mediums

342

00:14:24,870 --> 00:14:22,810

and then basically take things into her

343

00:14:27,090 --> 00:14:24,880

own hands and develop the mediums

344

00:14:28,980 --> 00:14:27,100

herself from scratch and record all of

345

00:14:31,199 --> 00:14:28,990

her experiences and their experiences

346

00:14:32,460 --> 00:14:31,209

along the way so when I came to write my

347

00:14:35,210 --> 00:14:32,470

dissertation for my undergraduate

348

00:14:38,040 --> 00:14:35,220

dissertation no undergraduate degree I

349

00:14:39,900 --> 00:14:38,050

was looking I was interested in the the

350

00:14:42,050 --> 00:14:39,910

reasons why people believe in spirits

351

00:14:44,220 --> 00:14:42,060

just that just out of my own interest

352

00:14:47,069 --> 00:14:44,230

and I wanted to find some way of

353

00:14:49,829 --> 00:14:47,079

exploring that idea through ethnography

354

00:14:51,120 --> 00:14:49,839

and I visited a few spiritualist

355

00:14:53,790 --> 00:14:51,130

churches and things like that but I

356

00:14:56,639 --> 00:14:53,800

wasn't able to really kind of get the

357

00:14:59,910 --> 00:14:56,649

kind of deep participation I wanted to

358

00:15:01,910 --> 00:14:59,920

to get into I don't know why that is I

359

00:15:03,809 --> 00:15:01,920

think it might be because these

360

00:15:07,740 --> 00:15:03,819

spiritualist churches have got

361

00:15:09,840 --> 00:15:07,750

constantly fluctuating attendance and so

362

00:15:11,490 --> 00:15:09,850

I was basically just like I'd turn up

363

00:15:12,809 --> 00:15:11,500

and if I didn't turn up the next day it

364

00:15:14,550 --> 00:15:12,819

didn't really matter because that's just

365

00:15:18,450 --> 00:15:14,560

what people do in those kind of churches

366

00:15:19,920 --> 00:15:18,460

huh so I found this this group which

367

00:15:22,140 --> 00:15:19,930

just happened to be by some kind of

368

00:15:23,280 --> 00:15:22,150

weird synchronicity about a 20-minute

369

00:15:25,920 --> 00:15:23,290

walk down the road from where I was

370

00:15:27,600 --> 00:15:25,930

living at the time mm-hm and they had

371

00:15:29,130 --> 00:15:27,610

this interesting website and a blog it

372

00:15:31,710 --> 00:15:29,140

was full of all of these accounts of

373

00:15:33,630 --> 00:15:31,720

weird things that they'd seen and these

374

00:15:35,340 --> 00:15:33,640

communications from their spirit teams

375

00:15:37,980 --> 00:15:35,350

as I oh this seems like the perfect

376

00:15:41,430 --> 00:15:37,990

opportunity you know to talk to people

377

00:15:45,110 --> 00:15:41,440

who actually communicate with spirits on

378

00:15:47,880 --> 00:15:45,120

a regular basis and so I went along and

379

00:15:52,430 --> 00:15:47,890

it was it was you know very interesting

380

00:15:55,079 --> 00:15:52,440

the very first seance I went to was on a

381

00:15:57,600 --> 00:15:55,089

really cold winter's morning I think it

382

00:16:01,170 --> 00:15:57,610

was in January and I had to trek through

383

00:16:03,450 --> 00:16:01,180

the snow to get there and instantly it

384

00:16:05,220 --> 00:16:03,460

broke down my my preconceived ideas

385

00:16:07,650 --> 00:16:05,230

about what a seance was because it was

386

00:16:09,900 --> 00:16:07,660

in the morning I usually assumed that

387

00:16:11,850 --> 00:16:09,910

they would be you know in the at night

388

00:16:13,350 --> 00:16:11,860

in the dark but we went out into the

389

00:16:17,130 --> 00:16:13,360

shed in the back in their back garden

390

00:16:19,829 --> 00:16:17,140

literally like a small wooden shed and

391

00:16:21,540 --> 00:16:19,839

inside it was all done up with a circle

392

00:16:24,720 --> 00:16:21,550

on the floor and a cabinet in the corner

393

00:16:29,130 --> 00:16:24,730

and chairs all around the edge of the of

394

00:16:32,250 --> 00:16:29,140

the room and the medium came in and sat

395

00:16:34,890 --> 00:16:32,260

down in the in the cabinet and went into

396

00:16:36,840 --> 00:16:34,900

this kind of trance and she was her body

397

00:16:39,210 --> 00:16:36,850

was twitching and all of these things

398

00:16:41,400 --> 00:16:39,220

that it was ooh really amazing to see

399

00:16:41,910 --> 00:16:41,410

good I've never seen anything like it

400

00:16:44,130 --> 00:16:41,920

before

401
00:16:46,320 --> 00:16:44,140
and they switched the red lights on and

402
00:16:48,900 --> 00:16:46,330
then I saw these like little flashes of

403
00:16:50,460 --> 00:16:48,910
light and things like that which at the

404
00:16:52,500 --> 00:16:50,470
very least made me think that there was

405
00:16:54,900 --> 00:16:52,510
some kind of again coming back to

406
00:16:56,610 --> 00:16:54,910
experience or some kind of experiences

407
00:16:58,920 --> 00:16:56,620
that you can have in these kind of

408
00:17:03,210 --> 00:16:58,930
situations regardless of what their

409
00:17:05,550 --> 00:17:03,220
ultimate ontological status is so that

410
00:17:07,559 --> 00:17:05,560
was kind of my impetus to keep

411
00:17:09,210 --> 00:17:07,569
researching the group because from the

412
00:17:12,960 --> 00:17:09,220
very first seance they went to I myself

413
00:17:14,400 --> 00:17:12,970

have had you know strange anomalous

414

00:17:16,140 --> 00:17:14,410

experiences if you want to call them

415

00:17:18,689 --> 00:17:16,150

this yeah absolutely

416

00:17:22,530 --> 00:17:18,699

so as an anthropologist you're walking

417

00:17:25,410 --> 00:17:22,540

into this seance what are you thinking

418

00:17:27,630 --> 00:17:25,420

in specifically what methodologies what

419

00:17:28,439 --> 00:17:27,640

tools how are you thinking you're going

420

00:17:31,470 --> 00:17:28,449

to a pro

421

00:17:33,659 --> 00:17:31,480

this as an anthropologist and then if

422

00:17:35,220 --> 00:17:33,669

you could is there anything you said

423

00:17:37,230 --> 00:17:35,230

this kind of shattered some of your

424

00:17:39,149 --> 00:17:37,240

preconceived ideas about mediumship it

425

00:17:41,639 --> 00:17:39,159

sounds like it might have shattered some

426
00:17:43,440 --> 00:17:41,649
of your preconceived ideas about reality

427
00:17:46,289 --> 00:17:43,450
and consciousness as well how do you

428
00:17:49,200 --> 00:17:46,299
deal with that given your discipline hmm

429
00:17:52,049 --> 00:17:49,210
well anthropology again in general and

430
00:17:53,879 --> 00:17:52,059
ethnography the whole point of it is to

431
00:17:56,490 --> 00:17:53,889
go into the situation in this kind of

432
00:17:58,620 --> 00:17:56,500
open-minded apostle position as you

433
00:18:01,379 --> 00:17:58,630
possibly can right but how do you do

434
00:18:03,690 --> 00:18:01,389
that yeah I mean that's impossible right

435
00:18:05,850 --> 00:18:03,700
so you're trying to hold of that but how

436
00:18:08,279 --> 00:18:05,860
does that really play out I don't know

437
00:18:10,470 --> 00:18:08,289
if it isn't possible when I say it's

438
00:18:13,279 --> 00:18:10,480

impossible it's impossible because we

439

00:18:17,129 --> 00:18:13,289

all I mean we know from psychology

440

00:18:19,350 --> 00:18:17,139

basics we see what we are conditioned to

441

00:18:21,240 --> 00:18:19,360

see so yeah I think it's important I'm

442

00:18:22,560 --> 00:18:21,250

not trying to challenge you on this I

443

00:18:25,230 --> 00:18:22,570

think it's an important discipline and

444

00:18:27,240 --> 00:18:25,240

to be trained to try and you know pull

445

00:18:29,639 --> 00:18:27,250

back your biases like a police detective

446

00:18:31,740 --> 00:18:29,649

or something like that and you know but

447

00:18:33,180 --> 00:18:31,750

we can't totally distance ourself from

448

00:18:34,649 --> 00:18:33,190

our past our conditioning and all the

449

00:18:35,940 --> 00:18:34,659

rest of that now what happens when your

450

00:18:38,070 --> 00:18:35,950

whole world is turned upside down when

451
00:18:40,379 --> 00:18:38,080
you see something that's totally outside

452
00:18:41,310 --> 00:18:40,389
your belief system you're the perfect

453
00:18:42,720 --> 00:18:41,320
guy to do it

454
00:18:45,240 --> 00:18:42,730
because you've been trained to do it but

455
00:18:47,370 --> 00:18:45,250
it still has to be somewhat of a trippy

456
00:18:49,830 --> 00:18:47,380
experience yeah it's a strange

457
00:18:52,139 --> 00:18:49,840
experience but I think just thinking

458
00:18:54,060 --> 00:18:52,149
about what you just said that it made me

459
00:18:56,279 --> 00:18:54,070
think that the whole process is kind of

460
00:18:57,840 --> 00:18:56,289
like an active process it's not like you

461
00:18:59,759 --> 00:18:57,850
go in there and you're passive and you

462
00:19:01,529 --> 00:18:59,769
just let it all wash over you how did

463
00:19:03,779 --> 00:19:01,539

you see something that you for instance

464

00:19:06,600 --> 00:19:03,789

you might not believe whatever that

465

00:19:08,580 --> 00:19:06,610

means like seeing something levitate in

466

00:19:10,919 --> 00:19:08,590

the room and you don't believe it you've

467

00:19:13,230 --> 00:19:10,929

got to actively try to kind of suppress

468

00:19:16,440 --> 00:19:13,240

your disbelief and just go with the flow

469

00:19:17,970 --> 00:19:16,450

of what's happening and then with

470

00:19:20,580 --> 00:19:17,980

ethnography what you do at the end is

471

00:19:22,529 --> 00:19:20,590

you write it all up and then you can you

472

00:19:24,629 --> 00:19:22,539

can kind of explore some of the ideas

473

00:19:26,250 --> 00:19:24,639

you can you can explore the way the

474

00:19:28,200 --> 00:19:26,260

people who were involved in it

475

00:19:30,360 --> 00:19:28,210

experienced it and also how you you

476

00:19:33,090 --> 00:19:30,370

yourself experienced it but do that

477

00:19:35,279 --> 00:19:33,100

afterwards when you're there you should

478

00:19:38,430 --> 00:19:35,289

be as much like engaged in it as you

479

00:19:41,009 --> 00:19:38,440

possibly can and yes suspending your

480

00:19:42,000 --> 00:19:41,019

disbelief that's definitely what I did

481

00:19:43,380 --> 00:19:42,010

anyway

482

00:19:45,930 --> 00:19:43,390

my supervisors come up with this

483

00:19:48,120 --> 00:19:45,940

interesting methodology she calls it

484

00:19:50,909 --> 00:19:48,130

cognitive empathetic engagement and

485

00:19:53,789 --> 00:19:50,919

basically you'll have to read her papers

486

00:19:55,409 --> 00:19:53,799

to to really like get the full rounded

487

00:19:58,440 --> 00:19:55,419

picture of what she means when she talks

488

00:20:01,110 --> 00:19:58,450

about this but it is this kind of trying

489

00:20:04,740 --> 00:20:01,120

to see the world as other people see it

490

00:20:07,860 --> 00:20:04,750

so not dismissing it not ignoring these

491

00:20:09,990 --> 00:20:07,870

aspects of experience and trying to

492

00:20:12,299 --> 00:20:10,000

understand how those kinds of experience

493

00:20:14,430 --> 00:20:12,309

then go on to influence the world view

494

00:20:16,140 --> 00:20:14,440

of the people that you're studying and I

495

00:20:19,799 --> 00:20:16,150

think basically that's what my research

496

00:20:22,289 --> 00:20:19,809

has done or I've tried to do overall you

497

00:20:25,049 --> 00:20:22,299

know that's fascinating and again maybe

498

00:20:27,150 --> 00:20:25,059

this is a little bit off topic but I

499

00:20:29,909 --> 00:20:27,160

don't think it is because I see that dr.

500

00:20:31,650 --> 00:20:29,919

Julie Bushell has written a nice review

501
00:20:34,380 --> 00:20:31,660
of one of your books there so you're

502
00:20:37,919 --> 00:20:34,390
obviously familiar with her work what is

503
00:20:41,190 --> 00:20:37,929
the feedback loop if you will like in

504
00:20:43,200 --> 00:20:41,200
these areas of anthropology para

505
00:20:45,120 --> 00:20:43,210
anthropology which we'd have to kind of

506
00:20:47,460 --> 00:20:45,130
break apart that word and talk about

507
00:20:49,770 --> 00:20:47,470
what we really mean because para is such

508
00:20:51,510 --> 00:20:49,780
a kind of pejorative term sometimes I

509
00:20:54,180 --> 00:20:51,520
you know it's almost like you attach it

510
00:20:56,549 --> 00:20:54,190
to anything and immediately undervalues

511
00:20:59,720 --> 00:20:56,559
it but let's leave that aside for a

512
00:21:02,520 --> 00:20:59,730
second what is the feedback loop like

513
00:21:05,760 --> 00:21:02,530

between these strange anomalous

514

00:21:09,710 --> 00:21:05,770

phenomena that you're encountering and a

515

00:21:13,190 --> 00:21:09,720

more kind of straightforward scientific

516

00:21:16,580 --> 00:21:13,200

analysis of whether those phenomena are

517

00:21:20,520 --> 00:21:16,590

quote-unquote real or some kind of

518

00:21:23,760 --> 00:21:20,530

illusion or trick of the brain that we

519

00:21:27,720 --> 00:21:23,770

hear about so much from our friends in

520

00:21:30,960 --> 00:21:27,730

the anomalistic psychology kind of area

521

00:21:33,030 --> 00:21:30,970

the reality of it or non reality of it I

522

00:21:34,409 --> 00:21:33,040

mean on one hand I hear you saying well

523

00:21:37,650 --> 00:21:34,419

that doesn't really matter it's what the

524

00:21:40,039 --> 00:21:37,660

people are experiencing or think they're

525

00:21:44,159 --> 00:21:40,049

experiencing but on another level yes it

526

00:21:46,620 --> 00:21:44,169

does matter yeah I think that's that's

527

00:21:48,419 --> 00:21:46,630

one of the strange the strange things

528

00:21:50,190 --> 00:21:48,429

about my kind of perspective on it

529

00:21:51,870 --> 00:21:50,200

because on the one hand I am very

530

00:21:53,460 --> 00:21:51,880

interested in whether it's real or not

531

00:21:55,840 --> 00:21:53,470

and as to whether my interest in

532

00:21:57,430 --> 00:21:55,850

parapsychology comes into all of this

533

00:21:59,490 --> 00:21:57,440

then at the other end of the spectrum

534

00:22:02,560 --> 00:21:59,500

there's my kind of like social science

535

00:22:04,840 --> 00:22:02,570

side of myself that's more interested in

536

00:22:06,610 --> 00:22:04,850

how the people experience and

537

00:22:08,620 --> 00:22:06,620

incorporate these experiences into their

538

00:22:10,299 --> 00:22:08,630

lives and and all of those kind of

539

00:22:12,100 --> 00:22:10,309

things but one of the things I want to

540

00:22:15,299 --> 00:22:12,110

do with parent apology with the journal

541

00:22:17,560 --> 00:22:15,309

was to kind of make a space where both

542

00:22:19,360 --> 00:22:17,570

anthropologists and parapsychologists

543

00:22:21,760 --> 00:22:19,370

could come together and kind of share

544

00:22:23,950 --> 00:22:21,770

ideas on on what's going on in these

545

00:22:25,779 --> 00:22:23,960

kind of situations I mean there are

546

00:22:27,909 --> 00:22:25,789

anthropologists who who have done

547

00:22:29,529 --> 00:22:27,919

parapsychological experiments in the

548

00:22:30,690 --> 00:22:29,539

field as well which is quite an

549

00:22:33,100 --> 00:22:30,700

interesting area

550

00:22:35,580 --> 00:22:33,110

an anthropologist called Patrick geese

551

00:22:39,100 --> 00:22:35,590

look for instance has done work with a

552

00:22:41,260 --> 00:22:39,110

pka experiments in the field in the

553

00:22:44,529 --> 00:22:41,270

Amazon with with some positive results

554

00:22:46,630 --> 00:22:44,539

as well but yeah that kind of crossover

555

00:22:49,210 --> 00:22:46,640

is what I'm really interested in

556

00:22:52,649 --> 00:22:49,220

indeed in Jacquie have some interesting

557

00:22:55,659 --> 00:22:52,659

thoughts in terms of how maybe

558

00:23:00,220 --> 00:22:55,669

parapsychology could move forward

559

00:23:02,560 --> 00:23:00,230

quicker better by incorporating in some

560

00:23:05,110 --> 00:23:02,570

of the sensibility that you've gained

561

00:23:07,450 --> 00:23:05,120

through this kind of anthropological

562

00:23:09,760 --> 00:23:07,460

approach to these phenomena do you want

563

00:23:12,549 --> 00:23:09,770

to come expound on that yeah I think

564

00:23:16,060 --> 00:23:12,559

I've written about previously as the way

565

00:23:17,860 --> 00:23:16,070

that parapsychological experiments take

566

00:23:20,620 --> 00:23:17,870

these experiences that people have

567

00:23:24,700 --> 00:23:20,630

generally spontaneous experiences and

568

00:23:26,470 --> 00:23:24,710

I've tried to reduce them down to you

569

00:23:28,360 --> 00:23:26,480

know it's a phenomena that are really

570

00:23:30,159 --> 00:23:28,370

easy to investigate in the lab and

571

00:23:32,860 --> 00:23:30,169

obviously that's an important thing to

572

00:23:35,710 --> 00:23:32,870

do because that's how you get solid

573

00:23:37,510 --> 00:23:35,720

proof of things but through looking at

574

00:23:39,220 --> 00:23:37,520

the kind of social processes that are

575

00:23:41,080 --> 00:23:39,230

involved in these guys in these kinds of

576

00:23:44,350 --> 00:23:41,090

experiences which is what

577

00:23:46,510 --> 00:23:44,360

anthropologists do parapsychologists

578

00:23:48,760 --> 00:23:46,520

could for instance could could learn

579

00:23:52,539 --> 00:23:48,770

ways of making their experiments more

580

00:23:55,029 --> 00:23:52,549

true to to real-life does that make

581

00:23:56,710 --> 00:23:55,039

sense no I mean yeah yeah and actually I

582

00:23:58,240 --> 00:23:56,720

think there's kind of two interesting

583

00:24:00,909 --> 00:23:58,250

ways to pull that apart I mean one is

584

00:24:02,529 --> 00:24:00,919

what I've heard from parapsychologist in

585

00:24:03,600 --> 00:24:02,539

particular I remember Dean Radin saying

586

00:24:05,980 --> 00:24:03,610

this which I thought was very

587

00:24:07,720 --> 00:24:05,990

appropriate I mean is this a super smart

588

00:24:09,340 --> 00:24:07,730

guy and I respect you a lot but he said

589

00:24:11,230 --> 00:24:09,350

look you know we

590

00:24:13,960 --> 00:24:11,240

had to bring it into the lab because

591

00:24:16,090 --> 00:24:13,970

well he didn't say that he said you know

592

00:24:19,630 --> 00:24:16,100

one of the benefits you get and bringing

593

00:24:22,380 --> 00:24:19,640

it into the lab is understanding the

594

00:24:25,150 --> 00:24:22,390

nature of the phenomena in terms of

595

00:24:28,570 --> 00:24:25,160

whether it's in innate quality and

596

00:24:32,080 --> 00:24:28,580

innate ability in humans or whether it

597

00:24:33,820 --> 00:24:32,090

is particular to certain human beings or

598

00:24:35,680 --> 00:24:33,830

certain cultures and all the rest of

599

00:24:37,810 --> 00:24:35,690

that and that's an important question

600

00:24:39,549 --> 00:24:37,820

and the only way you can answer that is

601
00:24:41,500 --> 00:24:39,559
through that but I think what you're

602
00:24:44,950 --> 00:24:41,510
pointing out and I totally agree with is

603
00:24:48,039 --> 00:24:44,960
that okay once you answer that question

604
00:24:49,960 --> 00:24:48,049
you check that checkbox then you might

605
00:24:52,510 --> 00:24:49,970
want to circle back around and say a

606
00:24:56,740 --> 00:24:52,520
couple of other questions one is does

607
00:24:58,690 --> 00:24:56,750
this ability manifest itself more in

608
00:25:01,480 --> 00:24:58,700
some people than in others and obviously

609
00:25:03,850 --> 00:25:01,490
we know it does but particularly what I

610
00:25:05,830 --> 00:25:03,860
think you bring that I had never thought

611
00:25:08,830 --> 00:25:05,840
of and I think is an interesting thing

612
00:25:11,529 --> 00:25:08,840
to kind of grind on is is it more

613
00:25:14,289 --> 00:25:11,539

prevalent in certain cultures is it more

614

00:25:18,310 --> 00:25:14,299

prevalent in certain social situations

615

00:25:22,090 --> 00:25:18,320

with certain combinations of events

616

00:25:24,340 --> 00:25:22,100

people rituals practices all those

617

00:25:26,049 --> 00:25:24,350

things and I just think that's mind

618

00:25:26,980 --> 00:25:26,059

blowing that opens it up in so many

619

00:25:28,779 --> 00:25:26,990

different ways

620

00:25:30,130 --> 00:25:28,789

am I in the right direction and what are

621

00:25:32,830 --> 00:25:30,140

your thoughts on that specifically in

622

00:25:36,360 --> 00:25:32,840

terms of what might be the directions

623

00:25:39,299 --> 00:25:36,370

that folks might want to go to find this

624

00:25:42,100 --> 00:25:39,309

phenomena manifesting itself more

625

00:25:44,770 --> 00:25:42,110

frequently more measurably all the rest

626

00:25:48,789 --> 00:25:44,780

oh yeah well that's exactly what I'm

627

00:25:50,399 --> 00:25:48,799

talking about yeah when you look at the

628

00:25:53,620 --> 00:25:50,409

anthropological literature or the

629

00:25:55,810 --> 00:25:53,630

ethnographic literature and look at the

630

00:25:58,029 --> 00:25:55,820

the kinds of experiences that the people

631

00:26:00,399 --> 00:25:58,039

of have reported to anthropologists in

632

00:26:04,600 --> 00:26:00,409

the field all over the world you find

633

00:26:07,200 --> 00:26:04,610

these kind of common characteristics for

634

00:26:10,390 --> 00:26:07,210

instance like you said ritual is a major

635

00:26:12,640 --> 00:26:10,400

how can I say it it's an important

636

00:26:13,840 --> 00:26:12,650

process for people to go through in

637

00:26:16,480 --> 00:26:13,850

order to have these kinds of experiences

638

00:26:19,750 --> 00:26:16,490

and think that the power psychological

639

00:26:21,520 --> 00:26:19,760

community is as missed out on that they

640

00:26:22,899 --> 00:26:21,530

could for instance use ritualized

641

00:26:25,749 --> 00:26:22,909

procedures in

642

00:26:28,210 --> 00:26:25,759

laboratory hmm that's one example or

643

00:26:30,190 --> 00:26:28,220

take the laboratory out to the rituals

644

00:26:33,879 --> 00:26:30,200

the only problem is trying to maintain

645

00:26:36,219 --> 00:26:33,889

the kind of natural quality that that a

646

00:26:38,289 --> 00:26:36,229

real ritual would have but those are the

647

00:26:40,239 --> 00:26:38,299

kinds of areas that I think that more

648

00:26:41,979 --> 00:26:40,249

research needs to be done like what is

649

00:26:44,919 --> 00:26:41,989

actually para psychologically speaking

650

00:26:46,509 --> 00:26:44,929

going on in rituals like it is PK being

651

00:26:49,269 --> 00:26:46,519

used you know all of those kinds of

652

00:26:50,589 --> 00:26:49,279

questions but the other good the other

653

00:26:52,049 --> 00:26:50,599

useful thing about the the

654

00:26:55,289 --> 00:26:52,059

anthropological and ethnographic

655

00:26:58,259 --> 00:26:55,299

approach is seeing the kind of social

656

00:27:01,060 --> 00:26:58,269

social processes that give rise to

657

00:27:04,389 --> 00:27:01,070

paranormal experiences so what kind of

658

00:27:07,330 --> 00:27:04,399

social and and cultural prerequisites

659

00:27:10,049 --> 00:27:07,340

are there for the manifestation of kind

660

00:27:12,460 --> 00:27:10,059

of robust parapsychological phenomena

661

00:27:16,119 --> 00:27:12,470

fascinating what are some of your kind

662

00:27:19,200 --> 00:27:16,129

of intuitive hunches in terms of what we

663

00:27:22,450 --> 00:27:19,210

might find out if we go down those paths

664

00:27:26,589 --> 00:27:22,460

well yeah I think I think the obvious

665

00:27:28,419 --> 00:27:26,599

will be found the rituals have evolved

666

00:27:31,239 --> 00:27:28,429

or developed over thousands of years

667

00:27:35,469 --> 00:27:31,249

because they are efficacious or possibly

668

00:27:38,469 --> 00:27:35,479

efficacious so rituals for for instance

669

00:27:41,109 --> 00:27:38,479

divination have developed because they

670

00:27:43,359 --> 00:27:41,119

do actually work so it'd be interesting

671

00:27:45,580 --> 00:27:43,369

to do a you know para psychological

672

00:27:48,159 --> 00:27:45,590

experiments on these traditional

673

00:27:50,320 --> 00:27:48,169

divination rituals to find out if it is

674

00:27:51,669 --> 00:27:50,330

the same kind of phenomenon this that

675

00:27:53,589 --> 00:27:51,679

seems to be occurring in in

676
00:27:55,869 --> 00:27:53,599
parapsychological experiments in the lab

677
00:27:57,519 --> 00:27:55,879
to find out if it is that that they're

678
00:27:59,259 --> 00:27:57,529
tapping into I think that's something

679
00:28:01,509 --> 00:27:59,269
that an anthropologist called Michael

680
00:28:03,989 --> 00:28:01,519
Winkelman was getting at in an article

681
00:28:06,789 --> 00:28:03,999
he published in I think it was in 1982

682
00:28:09,369 --> 00:28:06,799
in which he basically challenged

683
00:28:11,349 --> 00:28:09,379
anthropologists to take seriously the

684
00:28:13,119 --> 00:28:11,359
evidence from parapsychology which

685
00:28:14,229 --> 00:28:13,129
suggests that there's some kind of side

686
00:28:17,950 --> 00:28:14,239
process going on

687
00:28:21,099 --> 00:28:17,960
mm-hm and to think about what that kind

688
00:28:23,379 --> 00:28:21,109

of data implies for the sort of

689

00:28:27,719 --> 00:28:23,389

anthropological theorizing on on magic

690

00:28:30,729 --> 00:28:27,729

how about what that data implies for

691

00:28:32,109 --> 00:28:30,739

parapsychology or just science we can't

692

00:28:34,779 --> 00:28:32,119

really go there cuz science totally

693

00:28:36,700 --> 00:28:34,789

ignores all this then but what does it

694

00:28:39,400 --> 00:28:36,710

mean in terms of

695

00:28:41,230 --> 00:28:39,410

what's really going on I guess I guess I

696

00:28:43,300 --> 00:28:41,240

could jump in two different directions I

697

00:28:45,750 --> 00:28:43,310

could see some kind of morphic field

698

00:28:48,310 --> 00:28:45,760

Rupert Sheldrake kind of thing we're

699

00:28:51,310 --> 00:28:48,320

repeating a pattern repeating a ritual

700

00:28:53,980 --> 00:28:51,320

somehow creates some kind of synergy

701
00:28:56,650 --> 00:28:53,990
with an existing field that then makes

702
00:29:00,220 --> 00:28:56,660
something more possible or I could see

703
00:29:02,050 --> 00:29:00,230
something on a kind of more extended

704
00:29:04,180 --> 00:29:02,060
human consciousness there being other

705
00:29:08,050 --> 00:29:04,190
dimensions of consciousness that we can

706
00:29:11,500 --> 00:29:08,060
only even speculate about having some

707
00:29:15,010 --> 00:29:11,510
order in some reality that we have to

708
00:29:16,890 --> 00:29:15,020
tap into in some different ways to make

709
00:29:20,230 --> 00:29:16,900
these things happen do you care to even

710
00:29:23,260 --> 00:29:20,240
speculate in terms of what direction

711
00:29:26,640 --> 00:29:23,270
this could possibly take us I think

712
00:29:32,200 --> 00:29:26,650
that's a tough question that one for me

713
00:29:33,940 --> 00:29:32,210

personally I think it's too early to to

714

00:29:36,100 --> 00:29:33,950

really come up with any kind of like

715

00:29:39,490 --> 00:29:36,110

solid definitive model of what's going

716

00:29:40,900 --> 00:29:39,500

on but I do think that whatever it is

717

00:29:43,930 --> 00:29:40,910

that's going on it's going to be way

718

00:29:46,440 --> 00:29:43,940

more complicated than we you know we're

719

00:29:48,460 --> 00:29:46,450

even aware of at the moment mm-hmm it

720

00:29:50,440 --> 00:29:48,470

seems as though from parapsychological

721

00:29:53,590 --> 00:29:50,450

experiments that there is some kind of

722

00:29:55,750 --> 00:29:53,600

scythe Naumann on some kind of processes

723

00:29:58,480 --> 00:29:55,760

that human beings can tap into but as

724

00:30:01,690 --> 00:29:58,490

for the like the wider kind of cosmic

725

00:30:04,000 --> 00:30:01,700

scale I really don't know but it's

726

00:30:06,070 --> 00:30:04,010

probably going to be very weird probably

727

00:30:09,360 --> 00:30:06,080

going to be very weird I bet you're

728

00:30:13,570 --> 00:30:09,370

right but how do you balance the

729

00:30:15,400 --> 00:30:13,580

speaking to and within the existing

730

00:30:18,190 --> 00:30:15,410

paradigm which we have to be kind of

731

00:30:20,170 --> 00:30:18,200

careful to honor and respect because it

732

00:30:21,430 --> 00:30:20,180

is the dominant paradigm I don't have to

733

00:30:24,670 --> 00:30:21,440

but you have to because you're seeing

734

00:30:27,120 --> 00:30:24,680

your PhD you're trying to succeed in an

735

00:30:30,430 --> 00:30:27,130

academic world that has certain

736

00:30:32,440 --> 00:30:30,440

constructs I mean where do you draw the

737

00:30:34,330 --> 00:30:32,450

line I noticed like in one of your

738

00:30:37,720 --> 00:30:34,340

papers you said on your agnostic

739

00:30:39,580 --> 00:30:37,730

regarding the mind brain identity theory

740

00:30:41,650 --> 00:30:39,590

mind equals brain as we talked about it

741

00:30:42,850 --> 00:30:41,660

I don't believe for a second that you're

742

00:30:45,520 --> 00:30:42,860

agnostic about it

743

00:30:48,460 --> 00:30:45,530

but I think you have to maintain that

744

00:30:50,070 --> 00:30:48,470

you're agnostic about it I mean can we

745

00:30:53,010 --> 00:30:50,080

really go forward

746

00:30:55,350 --> 00:30:53,020

within the existing paradigm playing

747

00:30:56,970 --> 00:30:55,360

this little game over this little side

748

00:30:58,470 --> 00:30:56,980

game over here and just hoping that no

749

00:31:01,500 --> 00:30:58,480

one notices but then at the same time

750

00:31:03,930 --> 00:31:01,510

wanting everyone to notice I mean I play

751

00:31:06,900 --> 00:31:03,940

out that dynamic it's it again another

752

00:31:10,500 --> 00:31:06,910

very tricky question the paradigm that

753

00:31:13,460 --> 00:31:10,510

we've got at the moment basically either

754

00:31:16,490 --> 00:31:13,470

it needs to be completely overhauled and

755

00:31:19,920 --> 00:31:16,500

replaced or it needs some kind of

756

00:31:20,490 --> 00:31:19,930

expansion like an expansion pack added

757

00:31:23,970 --> 00:31:20,500

on to it

758

00:31:26,180 --> 00:31:23,980

uh-huh I'm not sure how with this

759

00:31:28,440 --> 00:31:26,190

current paradigm we really can move on

760

00:31:30,420 --> 00:31:28,450

there's gonna have to be some kind of

761

00:31:32,880 --> 00:31:30,430

change either that or we all just give

762

00:31:34,800 --> 00:31:32,890

up researching this stuff but I don't

763

00:31:36,680 --> 00:31:34,810

think that's gonna happen I don't think

764

00:31:39,120 --> 00:31:36,690

it should happen no it shouldn't happen

765

00:31:40,560 --> 00:31:39,130

it's interesting actually the next issue

766

00:31:42,750 --> 00:31:40,570

apparent for apology which should be

767

00:31:45,300 --> 00:31:42,760

coming out at the end of this month has

768

00:31:48,300 --> 00:31:45,310

been guest edited by dr. marks role and

769

00:31:51,720 --> 00:31:48,310

he's given that the issue the title of

770

00:31:53,280 --> 00:31:51,730

hypotheses in search for paradigm and I

771

00:31:54,570 --> 00:31:53,290

think probably you'll find that that

772

00:31:56,820 --> 00:31:54,580

issue particularly interesting it's got

773

00:31:59,070 --> 00:31:56,830

lots of contributions from Stanley

774

00:32:01,050 --> 00:31:59,080

Cripler in it but yeah I think that

775

00:32:03,090 --> 00:32:01,060

kind of sums up the situation at the

776
00:32:05,430 --> 00:32:03,100
moment we've got all of these hypotheses

777
00:32:07,470 --> 00:32:05,440
about sign and things like that but

778
00:32:09,450 --> 00:32:07,480
there's no paradigm to kind of tie it

779
00:32:11,880 --> 00:32:09,460
all together so yeah that we definitely

780
00:32:14,730 --> 00:32:11,890
need some kind of new paradigm I think

781
00:32:17,460 --> 00:32:14,740
but what that new paradigm is I just I

782
00:32:17,820 --> 00:32:17,470
don't know okay check while we have you

783
00:32:19,290 --> 00:32:17,830
here

784
00:32:21,690 --> 00:32:19,300
tell us folks a little bit more about

785
00:32:23,940 --> 00:32:21,700
your book talking with spirits because

786
00:32:26,550 --> 00:32:23,950
to be honest with you I hadn't really

787
00:32:28,110 --> 00:32:26,560
discovered it until a couple days ago so

788
00:32:30,000 --> 00:32:28,120

I haven't had a chance to read it I've

789

00:32:31,950 --> 00:32:30,010

just dipped into it I heard a really

790

00:32:35,460 --> 00:32:31,960

fascinating interview you gave about the

791

00:32:37,410 --> 00:32:35,470

book it sounds really really interesting

792

00:32:39,290 --> 00:32:37,420

tell folks a little bit about what

793

00:32:42,360 --> 00:32:39,300

they're gonna find if they pick that up

794

00:32:44,730 --> 00:32:42,370

and so the book is it's called talking

795

00:32:47,730 --> 00:32:44,740

with the spirits ethnographies from

796

00:32:50,220 --> 00:32:47,740

between the worlds and basically it's a

797

00:32:51,390 --> 00:32:50,230

cross-cultural survey of spirit

798

00:32:53,880 --> 00:32:51,400

mediumship and spirit possession

799

00:32:56,760 --> 00:32:53,890

practices around the world and it's got

800

00:32:59,640 --> 00:32:56,770

12 different chapters from various

801
00:33:01,890 --> 00:32:59,650
different cultural contexts so the first

802
00:33:04,649 --> 00:33:01,900
chapter for instance is is a more kind

803
00:33:06,779 --> 00:33:04,659
of general overview and amusing

804
00:33:08,759 --> 00:33:06,789
the role of skepticism in ethnography

805
00:33:11,129 --> 00:33:08,769
and then we've got a few chapters on

806
00:33:13,139 --> 00:33:11,139
mediumship in the Western context so

807
00:33:16,799 --> 00:33:13,149
stuff on mediumship in in Great Britain

808
00:33:19,680 --> 00:33:16,809
and Montreal in Canada and even stuff on

809
00:33:22,109 --> 00:33:19,690
mediumship in in in just the internet

810
00:33:24,810 --> 00:33:22,119
and cyber psychics and then it goes on

811
00:33:28,859 --> 00:33:24,820
to to discuss spirit possession in East

812
00:33:31,859 --> 00:33:28,869
Africa and then off into Cuba Brazil

813
00:33:35,219 --> 00:33:31,869

where mediumship is massive and then

814

00:33:37,469 --> 00:33:35,229

finally it's it goes over to Asia with

815

00:33:39,959 --> 00:33:37,479

Charles Emmons looking at spirit mediums

816

00:33:42,779 --> 00:33:39,969

in Hong Kong and another anthropologist

817

00:33:45,719 --> 00:33:42,789

Fabien gray and looking at mediumship in

818

00:33:47,879 --> 00:33:45,729

Singapore and Taiwan so it's got quite a

819

00:33:50,009 --> 00:33:47,889

lot of stuff in there and I think one of

820

00:33:53,249 --> 00:33:50,019

the the main aims of the book was to

821

00:33:55,409 --> 00:33:53,259

show that mediumship isn't just what we

822

00:33:57,799 --> 00:33:55,419

see in the Western context there's a lot

823

00:34:01,349 --> 00:33:57,809

more to mediumship than you know

824

00:34:04,649 --> 00:34:01,359

ectoplasm and table tipping and platform

825

00:34:07,440 --> 00:34:04,659

mediums it's a really broad almost near

826

00:34:09,329 --> 00:34:07,450

universal human phenomenon and what do

827

00:34:11,579 --> 00:34:09,339

you make of that diversity I guess that

828

00:34:13,019 --> 00:34:11,589

gets right back to the huge question we

829

00:34:17,369 --> 00:34:13,029

were talking about that we can't really

830

00:34:19,859 --> 00:34:17,379

fully penetrate but just at the most

831

00:34:23,069 --> 00:34:19,869

basic level what's your biggest takeaway

832

00:34:25,289 --> 00:34:23,079

from the broad diversity of these

833

00:34:28,409 --> 00:34:25,299

experiences that all fit pretty nicely

834

00:34:31,319 --> 00:34:28,419

also within the context of what we think

835

00:34:33,000 --> 00:34:31,329

about in terms of mediumship yeah the

836

00:34:34,769 --> 00:34:33,010

broad takeaway message I think is that

837

00:34:37,769 --> 00:34:34,779

there seems to be something going on

838

00:34:40,230 --> 00:34:37,779

yeah there's something that human beings

839

00:34:43,409 --> 00:34:40,240

are kind of tapping into or at least

840

00:34:45,659 --> 00:34:43,419

trying to tap into which suggests again

841

00:34:47,430 --> 00:34:45,669

that they're yeah there's something

842

00:34:49,470 --> 00:34:47,440

going on I don't know what that's

843

00:34:52,079 --> 00:34:49,480

something ultimately will be but you

844

00:34:54,869 --> 00:34:52,089

know people have been doing it as far

845

00:34:58,019 --> 00:34:54,879

back as you cared to look and as far

846

00:35:00,269 --> 00:34:58,029

abroad as you care to look as well even

847

00:35:03,089 --> 00:35:00,279

right in our own like back gardens and

848

00:35:05,579 --> 00:35:03,099

garden sheds I found it's all there it's

849

00:35:08,430 --> 00:35:05,589

all happening just so it's very

850

00:35:11,160 --> 00:35:08,440

interesting you know just to underline a

851
00:35:13,950 --> 00:35:11,170
point that you made earlier about going

852
00:35:16,289 --> 00:35:13,960
in your own backyard I think if there

853
00:35:17,069 --> 00:35:16,299
maybe is a blind spot traditionally in

854
00:35:17,940 --> 00:35:17,079
anthropology

855
00:35:20,819 --> 00:35:17,950
it's too

856
00:35:22,920 --> 00:35:20,829
see the others as being somehow

857
00:35:26,940 --> 00:35:22,930
different than we are and I think that's

858
00:35:28,349 --> 00:35:26,950
been I guess a specific aim of your work

859
00:35:31,380 --> 00:35:28,359
to kind of take a different perspective

860
00:35:33,420 --> 00:35:31,390
is that correct yeah that's correct and

861
00:35:36,000 --> 00:35:33,430
I guess I just love would like to add

862
00:35:37,470 --> 00:35:36,010
one more thing to what you said it's

863
00:35:39,750 --> 00:35:37,480

happening I guess is one of the

864

00:35:42,690 --> 00:35:39,760

takeaways and I may be another takeaway

865

00:35:45,750 --> 00:35:42,700

is anyone who attempts to pin it down

866

00:35:49,740 --> 00:35:45,760

and say it's this it's happening because

867

00:35:53,609 --> 00:35:49,750

it's this because it's Satan through the

868

00:35:56,339 --> 00:35:53,619

Bible as described in verse chapter this

869

00:35:58,710 --> 00:35:56,349

that doesn't really fit or people who

870

00:36:02,099 --> 00:35:58,720

want to say that it's some kind of New

871

00:36:05,069 --> 00:36:02,109

Age consciousness changing ufo-related

872

00:36:07,230 --> 00:36:05,079

not put down UFOs but you know in this

873

00:36:09,270 --> 00:36:07,240

it's very difficult to say it's this you

874

00:36:11,579 --> 00:36:09,280

know it's difficult to say it's not this

875

00:36:14,490 --> 00:36:11,589

but it's also difficult see it is this

876

00:36:16,400 --> 00:36:14,500

right yes is and that's that's one of

877

00:36:18,539 --> 00:36:16,410

the things again why I think that

878

00:36:20,730 --> 00:36:18,549

anthropologists taking note of what's

879

00:36:22,680 --> 00:36:20,740

been going on in parapsychology and in

880

00:36:26,130 --> 00:36:22,690

the study of mediums for the past 130

881

00:36:27,660 --> 00:36:26,140

years is so important because over and

882

00:36:30,299 --> 00:36:27,670

over again anthropologists come to the

883

00:36:32,460 --> 00:36:30,309

conclusion that spirit mediumship you

884

00:36:36,780 --> 00:36:32,470

know either it serves purely social

885

00:36:39,780 --> 00:36:36,790

functional purposes or it's a product of

886

00:36:42,900 --> 00:36:39,790

cognitive mis firings in the brain or

887

00:36:44,460 --> 00:36:42,910

whatever but none of these these sort of

888

00:36:47,130 --> 00:36:44,470

grand models that they come up with

889

00:36:48,569 --> 00:36:47,140

really actually when you look at it and

890

00:36:51,210 --> 00:36:48,579

how it's played out in the field

891

00:36:53,309 --> 00:36:51,220

actually explains what's going on and

892

00:36:55,920 --> 00:36:53,319

parapsychology has taken that bold step

893

00:36:58,319 --> 00:36:55,930

of tackling the ontological questions

894

00:37:00,390 --> 00:36:58,329

about what's really real and I think

895

00:37:03,960 --> 00:37:00,400

that's a an interesting Avenue for

896

00:37:06,150 --> 00:37:03,970

anthropology to explore because it's got

897

00:37:08,609 --> 00:37:06,160

huge implications for the rest of

898

00:37:11,940 --> 00:37:08,619

Sciences and antha the the dominant

899

00:37:14,660 --> 00:37:11,950

paradigm as you said yeah absolutely

900

00:37:17,039 --> 00:37:14,670

Jack tell people more about how they can

901
00:37:18,960 --> 00:37:17,049
dive into your work you have so many

902
00:37:21,450 --> 00:37:18,970
great essays up there that people can

903
00:37:23,670 --> 00:37:21,460
download for free and really jump into

904
00:37:25,920 --> 00:37:23,680
this stuff tell folks how to how to get

905
00:37:27,750 --> 00:37:25,930
there and how to do it the easiest way

906
00:37:31,230 --> 00:37:27,760
to get hold of all the parents apology

907
00:37:31,690 --> 00:37:31,240
issues under 17 the 18th issue is coming

908
00:37:33,609 --> 00:37:31,700
out

909
00:37:38,530 --> 00:37:33,619
at the end of this month it's just to go

910
00:37:40,510 --> 00:37:38,540
to WWF apology co uk or just search for

911
00:37:42,339 --> 00:37:40,520
parents apology on google and he should

912
00:37:44,049 --> 00:37:42,349
come up pretty easily there's a whole

913
00:37:46,780 --> 00:37:44,059

load of articles on there that'll be of

914

00:37:49,170 --> 00:37:46,790

interest to people there's also a parent

915

00:37:51,730 --> 00:37:49,180

apology book that was published in 2012

916

00:37:53,530 --> 00:37:51,740

to celebrate the second anniversary of

917

00:37:55,990 --> 00:37:53,540

the journal and it kind of picked the

918

00:37:59,140 --> 00:37:56,000

cream of the crop of the of those two

919

00:38:01,569 --> 00:37:59,150

years and you can find that quite easily

920

00:38:03,940 --> 00:38:01,579

you can search for it on Amazon and

921

00:38:05,760 --> 00:38:03,950

parents apology it's on the website and

922

00:38:07,990 --> 00:38:05,770

I'm hoping to get another book together

923

00:38:10,210 --> 00:38:08,000

because net this year was actually the

924

00:38:11,770 --> 00:38:10,220

fourth anniversary of the journal so I'm

925

00:38:13,420 --> 00:38:11,780

hoping to get another book together that

926

00:38:15,549 --> 00:38:13,430

will look at the best articles from the

927

00:38:17,530 --> 00:38:15,559

past two years and hopefully get that

928

00:38:18,000 --> 00:38:17,540

out sometime next year that's the plan

929

00:38:20,170 --> 00:38:18,010

anyway

930

00:38:22,210 --> 00:38:20,180

excellent excellent we'll look for that

931

00:38:26,020 --> 00:38:22,220

and I'm also going to provide a link in

932

00:38:29,380 --> 00:38:26,030

the show notes to your website ad

933

00:38:32,829 --> 00:38:29,390

academia.edu because you also have some

934

00:38:35,500 --> 00:38:32,839

other nice information on your work in

935

00:38:37,930 --> 00:38:35,510

particular there so we want ya introduce

936

00:38:40,120 --> 00:38:37,940

people to that Jack it's been great

937

00:38:42,430 --> 00:38:40,130

having you on we certainly wish you the

938

00:38:45,339 --> 00:38:42,440

best of luck with this work going

939

00:38:48,849 --> 00:38:45,349

forward and I hope you'll come back on

940

00:38:50,829 --> 00:38:48,859

at some point and update us on where

941

00:38:53,740 --> 00:38:50,839

your work is leading you yeah let's say

942

00:38:55,870 --> 00:38:53,750

thank you very much thanks again to Jack

943

00:38:58,420 --> 00:38:55,880

Connor for joining me chan skeptic Oh a

944

00:39:02,740 --> 00:38:58,430

couple of quick notes one I wanted to

945

00:39:05,349 --> 00:39:02,750

mention a little bit about skeptical 3.0

946

00:39:07,720 --> 00:39:05,359

which is a concept that I floated out

947

00:39:09,579 --> 00:39:07,730

there are a few episodes ago and it has

948

00:39:11,710 --> 00:39:09,589

to do with how the show might be going

949

00:39:13,240 --> 00:39:11,720

forward and one of the things that has

950

00:39:15,039 --> 00:39:13,250

kind of come out of that that I really

951
00:39:18,700 --> 00:39:15,049
like and I really think we can build on

952
00:39:21,250 --> 00:39:18,710
is this idea of doing follow-up

953
00:39:24,280 --> 00:39:21,260
interviews and building that into the

954
00:39:26,109 --> 00:39:24,290
process so what I'm doing for a couple

955
00:39:28,960 --> 00:39:26,119
of shows that we're working on right now

956
00:39:31,240 --> 00:39:28,970
is I'm doing the interview then I'm

957
00:39:33,460 --> 00:39:31,250
previewing the interview to some

958
00:39:35,920 --> 00:39:33,470
skeptical listeners who have expressed

959
00:39:38,230 --> 00:39:35,930
an interest in the interview and they've

960
00:39:39,880 --> 00:39:38,240
expressed that interest by going to the

961
00:39:42,010 --> 00:39:39,890
forum and when I announce an upcoming

962
00:39:43,000 --> 00:39:42,020
interview then they're in there saying

963
00:39:44,990 --> 00:39:43,010

hey here are some of the questions

964

00:39:47,270 --> 00:39:45,000

here's some of the other work this

965

00:39:50,180 --> 00:39:47,280

person is done here's where I think this

966

00:39:53,210 --> 00:39:50,190

interview might need to go so I'm trying

967

00:39:55,310 --> 00:39:53,220

to post those forum entries for upcoming

968

00:39:56,930 --> 00:39:55,320

interviews on a pretty regular basis so

969

00:39:59,240 --> 00:39:56,940

if you're into the forum you might want

970

00:40:00,800 --> 00:39:59,250

to check for those and then if you have

971

00:40:03,890 --> 00:40:00,810

some good comments there I'm gonna

972

00:40:05,480 --> 00:40:03,900

invite you to listen to a pre-release of

973

00:40:07,970 --> 00:40:05,490

the unity right after I record it and

974

00:40:10,880 --> 00:40:07,980

then we can engage in a dialogue about

975

00:40:12,380 --> 00:40:10,890

what should be the follow-on questions

976

00:40:14,180 --> 00:40:12,390

because I think the follow-on questions

977

00:40:16,280 --> 00:40:14,190

as I've mentioned so many times in this

978

00:40:19,310 --> 00:40:16,290

show are really where the work gets done

979

00:40:23,600 --> 00:40:19,320

in terms of changing thinking on my part

980

00:40:26,360 --> 00:40:23,610

or maybe expanding thinking of my guests

981

00:40:27,800 --> 00:40:26,370

if I can be so bold as to say that but

982

00:40:30,110 --> 00:40:27,810

that's where some of the fun stuff

983

00:40:33,260 --> 00:40:30,120

really happens so if you'd like to be

984

00:40:34,850 --> 00:40:33,270

part of that process please pop on over

985

00:40:37,100 --> 00:40:34,860

to the forum and join the discussion

986

00:40:39,650 --> 00:40:37,110

over there and I think as I just laid

987

00:40:41,900 --> 00:40:39,660

out you can get into that and it'll be

988

00:40:45,020 --> 00:40:41,910

great you'll be helping me and hopefully

989

00:40:46,610 --> 00:40:45,030

you'll be more engaged in the topic so

990

00:40:48,950 --> 00:40:46,620

that you can get more out of them which

991

00:40:50,900 --> 00:40:48,960

is always my open intent so check that

992

00:40:52,610 --> 00:40:50,910

out if you're interested the second

993

00:40:55,520 --> 00:40:52,620

thing I wanted to mention and it's also

994

00:40:57,650 --> 00:40:55,530

kind of been going on in the skeptic OH

995

00:40:59,000 --> 00:40:57,660

forum and it's a follow on again to

996

00:41:01,850 --> 00:40:59,010

something that I mentioned a previous

997

00:41:04,100 --> 00:41:01,860

show is I really tried to reach out with

998

00:41:06,290 --> 00:41:04,110

my old friends in the skeptic and

999

00:41:07,730 --> 00:41:06,300

atheist community now I don't want to

1000

00:41:10,880 --> 00:41:07,740

push this too far and I want to make

1001
00:41:13,280 --> 00:41:10,890
anyone super uncomfortable but for a

1002
00:41:17,060 --> 00:41:13,290
long time I've had this kind of Anytime

1003
00:41:19,130 --> 00:41:17,070
Anywhere challenge out there to engage

1004
00:41:21,380 --> 00:41:19,140
to dialogue it doesn't have to be a

1005
00:41:24,230 --> 00:41:21,390
debate but it sometimes evolves into a

1006
00:41:27,080 --> 00:41:24,240
debate but it just strikes me as

1007
00:41:29,200 --> 00:41:27,090
stunning that all the prominent people

1008
00:41:33,020 --> 00:41:29,210
in the skeptical communities

1009
00:41:35,570 --> 00:41:33,030
quote-unquote are unwilling to engage in

1010
00:41:37,580 --> 00:41:35,580
critical discussions about science I

1011
00:41:39,710 --> 00:41:37,590
mean come on the points that I would

1012
00:41:41,390 --> 00:41:39,720
make our science points they're all

1013
00:41:42,650 --> 00:41:41,400

right there in the book they have to do

1014

00:41:45,440 --> 00:41:42,660

with the nature of consciousness

1015

00:41:47,060 --> 00:41:45,450

near-death experience all the other

1016

00:41:49,310 --> 00:41:47,070

stuff that we talk about on this show

1017

00:41:52,280 --> 00:41:49,320

the link of spirituality and

1018

00:41:54,500 --> 00:41:52,290

consciousness how can these be topics

1019

00:41:57,230 --> 00:41:54,510

that these folks are not willing to

1020

00:41:58,920 --> 00:41:57,240

engage in and yet they're not and it

1021

00:42:01,770 --> 00:41:58,930

really reconfirms

1022

00:42:04,250 --> 00:42:01,780

what I've stated many times that I've

1023

00:42:08,099 --> 00:42:04,260

discovered which is these folks are

1024

00:42:10,680 --> 00:42:08,109

exactly like the Christians that they so

1025

00:42:12,839 --> 00:42:10,690

rail against who just want to be left

1026
00:42:15,000 --> 00:42:12,849
alone to believe what they want and not

1027
00:42:17,339 --> 00:42:15,010
be challenged on their beliefs well I

1028
00:42:18,780 --> 00:42:17,349
guess that's well enough that's not the

1029
00:42:21,530 --> 00:42:18,790
way I like to operate

1030
00:42:24,480 --> 00:42:21,540
not when you're publicly out there

1031
00:42:26,790 --> 00:42:24,490
proclaiming yourself to be a critical

1032
00:42:29,640 --> 00:42:26,800
thinker proclaiming that you're willing

1033
00:42:31,799 --> 00:42:29,650
to carefully analyze the evidence and

1034
00:42:33,839 --> 00:42:31,809
come to the best conclusion possible I

1035
00:42:35,730 --> 00:42:33,849
mean there's a huge contradiction there

1036
00:42:37,680 --> 00:42:35,740
so in my process of reaching out and

1037
00:42:40,530 --> 00:42:37,690
trying to create that dialogue I've also

1038
00:42:43,049 --> 00:42:40,540

asked skeptically sinners to reach out

1039

00:42:46,380 --> 00:42:43,059

and do that so if you're connected to

1040

00:42:49,500 --> 00:42:46,390

anyone who has a blog a prominent blog

1041

00:42:51,660 --> 00:42:49,510

or a prominent podcast or is a writer in

1042

00:42:55,620 --> 00:42:51,670

the skeptical or atheist they go

1043

00:42:59,670 --> 00:42:55,630

hand-in-hand community please invite

1044

00:43:01,470 --> 00:42:59,680

them to dialog to engage and I don't

1045

00:43:03,839 --> 00:43:01,480

care where it's done it can be done on

1046

00:43:05,970 --> 00:43:03,849

the skeptical platform it can be done on

1047

00:43:08,190 --> 00:43:05,980

their platform I don't care about the

1048

00:43:10,109 --> 00:43:08,200

format it can be a structured debate

1049

00:43:12,569 --> 00:43:10,119

where each person has an allotted time

1050

00:43:14,700 --> 00:43:12,579

it can be a free flow discussion I'm

1051
00:43:17,400 --> 00:43:14,710
really a pretty easy guy to talk to as

1052
00:43:18,809 --> 00:43:17,410
you know from listening to these shows I

1053
00:43:21,480 --> 00:43:18,819
mean I'm not going to shout somebody

1054
00:43:23,339 --> 00:43:21,490
down so if there's anyone out there who

1055
00:43:25,170 --> 00:43:23,349
can help facilitate that and make that

1056
00:43:26,940 --> 00:43:25,180
happen I think that'd be great

1057
00:43:29,910 --> 00:43:26,950
I'd love to do it and I think it would

1058
00:43:33,599 --> 00:43:29,920
make for good skeptical listening so

1059
00:43:37,349 --> 00:43:33,609
then finally on to a question to tee up

1060
00:43:39,960 --> 00:43:37,359
from this episode and what came to mind

1061
00:43:42,690 --> 00:43:39,970
for me was an extension of a question

1062
00:43:46,020 --> 00:43:42,700
that we've asked previously and that is

1063
00:43:49,859 --> 00:43:46,030

what about this experience thing does

1064

00:43:51,450 --> 00:43:49,869

experience matter and obviously I think

1065

00:43:53,910 --> 00:43:51,460

it does and I think that's one of the

1066

00:43:55,920 --> 00:43:53,920

real blind spots of science is that

1067

00:43:58,559 --> 00:43:55,930

they've really danced around and for the

1068

00:44:02,700 --> 00:43:58,569

most part ignored the whole idea of

1069

00:44:04,859 --> 00:44:02,710

experience so the extension of that the

1070

00:44:07,410 --> 00:44:04,869

Jack hunter so beautifully kind of

1071

00:44:10,530 --> 00:44:07,420

transitions to in this interview and in

1072

00:44:12,900 --> 00:44:10,540

his work is what does experience mean

1073

00:44:15,510 --> 00:44:12,910

from a social standpoint

1074

00:44:17,580 --> 00:44:15,520

what is the experience of culture and

1075

00:44:19,980 --> 00:44:17,590

how does that matter what is the

1076

00:44:22,200 --> 00:44:19,990

experience of ritual even in this small

1077

00:44:24,630 --> 00:44:22,210

group that has this ritual what is that

1078

00:44:27,570 --> 00:44:24,640

collective experience and how might that

1079

00:44:28,920 --> 00:44:27,580

matter so I think it does two things one

1080

00:44:31,650 --> 00:44:28,930

it opens up a whole bunch of questions

1081

00:44:33,540 --> 00:44:31,660

about that and about how ritual might

1082

00:44:36,540 --> 00:44:33,550

matter and how culture might matter but

1083

00:44:40,170 --> 00:44:36,550

it also I think further highlights this

1084

00:44:42,180 --> 00:44:40,180

blind spot that experience has to be

1085

00:44:45,300 --> 00:44:42,190

able to be brought back into the

1086

00:44:47,850 --> 00:44:45,310

equation and can't be written off as an

1087

00:44:49,740 --> 00:44:47,860

illusion just something that's happening

1088

00:44:52,440 --> 00:44:49,750

inside the brain and doesn't really

1089

00:44:54,570 --> 00:44:52,450

matter scientifically so that's the

1090

00:44:58,050 --> 00:44:54,580

question I tee up of course a place to

1091

00:45:00,870 --> 00:44:58,060

respond is either through the skeptical

1092

00:45:03,240 --> 00:45:00,880

forum at skeptic Oh - forum dot-com

1093

00:45:06,990 --> 00:45:03,250

which you can get to from the sceptical

1094

00:45:10,260 --> 00:45:07,000

website which is at s ke PTI

1095

00:45:13,140 --> 00:45:10,270

ke o comm or you can connect with me on

1096

00:45:15,510 --> 00:45:13,150

Facebook drop me an email or leave a

1097

00:45:17,310 --> 00:45:15,520

comment right there after the show notes

1098

00:45:19,820 --> 00:45:17,320

well that's going to do it for this

1099

00:45:22,710 --> 00:45:19,830

episode of skeptic oh I do have several

1100

00:45:25,080 --> 00:45:22,720

interesting episodes coming up they're

1101
00:45:27,450 --> 00:45:25,090
there they're waiting I hope my guests

1102
00:45:30,240 --> 00:45:27,460
aren't going to be too frustrated at the

1103
00:45:32,160 --> 00:45:30,250
delay that experiencing between when I'm

1104
00:45:34,560 --> 00:45:32,170
doing these interviews and when I'm

1105
00:45:36,420 --> 00:45:34,570
getting them out but I don't know it's

1106
00:45:38,700 --> 00:45:36,430
just part of the process I guess I'll

1107
00:45:40,200 --> 00:45:38,710
try and do better but I get anxious I

1108
00:45:41,910 --> 00:45:40,210
find people that I really want to talk

1109
00:45:43,500 --> 00:45:41,920
do that I'm excited too and I call them

1110
00:45:45,630 --> 00:45:43,510
up and I do these interviews a lot of

1111
00:45:47,310 --> 00:45:45,640
time I realize oh my gosh I got a few

1112
00:45:49,470 --> 00:45:47,320
more than I can really get out but

1113
00:45:51,750 --> 00:45:49,480

that's part of the skeptical thing for

1114

00:45:53,460 --> 00:45:51,760

me at any rate I do appreciate you

1115

00:45:55,920 --> 00:45:53,470

listening please tell your friends about

1116

00:45:58,170 --> 00:45:55,930

sceptical blog about us comment about us

1117

00:45:59,550 --> 00:45:58,180

tell other people what's going on here

1118

00:46:02,700 --> 00:45:59,560

so they can share and what we're doing