



**RUPERT SHELDRAKE**

**CENSORED**

**BY**

**TED CONFERENCE**

**RUPERT SHELDRAKE**

**skeptiko.com**

1  
00:00:11,660 --> 00:00:09,650  
on this episode of skeptic Oh Alex talks

2  
00:00:14,839 --> 00:00:11,670  
with dr. Rupert Sheldrake about being

3  
00:00:17,390 --> 00:00:14,849  
censored by the TED Conference the irony

4  
00:00:20,150 --> 00:00:17,400  
of this is if not hilarious it's

5  
00:00:22,970 --> 00:00:20,160  
certainly inescapable I mean a reputable

6  
00:00:25,640 --> 00:00:22,980  
scientist publishes a book claiming that

7  
00:00:27,980 --> 00:00:25,650  
science is dogmatic and then is censored

8  
00:00:30,349 --> 00:00:27,990  
by an anonymous scientific board what

9  
00:00:32,990 --> 00:00:30,359  
does this say how science can be

10  
00:00:35,479 --> 00:00:33,000  
dogmatic without even realizing its

11  
00:00:37,280 --> 00:00:35,489  
dogmatic well I think in a way there's

12  
00:00:39,170 --> 00:00:37,290  
this whole controversy and the people

13  
00:00:42,619 --> 00:00:39,180

who've weighed in in favor of the Ted

14

00:00:44,630 --> 00:00:42,629

actions do indeed confirm what I'm

15

00:00:46,039 --> 00:00:44,640

saying that these dogmas and ones that

16

00:00:48,289 --> 00:00:46,049

most people within science don't

17

00:00:50,299 --> 00:00:48,299

actually realize the dogmas they just

18

00:00:52,520 --> 00:00:50,309

think they're the truth and the point

19

00:00:54,619 --> 00:00:52,530

about really dogmatic people is that

20

00:00:55,280 --> 00:00:54,629

they don't know they have dogmas dogmas

21

00:00:56,899 --> 00:00:55,290

or beliefs

22

00:00:58,969 --> 00:00:56,909

and people who have really strong

23

00:01:00,740 --> 00:00:58,979

beliefs think of their beliefs as the

24

00:01:02,450 --> 00:01:00,750

truth they don't actually see them as

25

00:01:04,460 --> 00:01:02,460

beliefs so I think this whole

26

00:01:06,950 --> 00:01:04,470

controversy has actually highlighted

27

00:01:08,539 --> 00:01:06,960

exactly that the other thing is

28

00:01:11,000 --> 00:01:08,549

highlighted is that there are a lot of

29

00:01:14,180 --> 00:01:11,010

people far more than I imagined actually

30

00:01:16,120 --> 00:01:14,190

who are not taken in bagans dogmas who

31

00:01:29,230 --> 00:01:16,130

do want to think about them critically

32

00:01:33,080 --> 00:01:31,490

welcome to skeptic Oh where we explore

33

00:01:35,630 --> 00:01:33,090

controversial science with leading

34

00:01:37,700 --> 00:01:35,640

researchers thinkers and their critics

35

00:01:40,060 --> 00:01:37,710

I'm your host Alex Karras and on this

36

00:01:43,010 --> 00:01:40,070

episode of skeptic oh well I'm kind of

37

00:01:45,440 --> 00:01:43,020

interrupting my usual interview flow

38

00:01:48,140 --> 00:01:45,450

that I have going on to kind of do

39  
00:01:50,690 --> 00:01:48,150  
something timely and newsworthy and that

40  
00:01:53,060 --> 00:01:50,700  
is I've asked dr. Rupert Shel Drake to

41  
00:01:55,670 --> 00:01:53,070  
come on and briefly talk about this

42  
00:01:58,520 --> 00:01:55,680  
recent controversy that's been stirred

43  
00:02:01,310 --> 00:01:58,530  
up about him being censored by the TED

44  
00:02:03,800 --> 00:02:01,320  
Conference so it's really caused quite a

45  
00:02:05,900 --> 00:02:03,810  
big stir and a lot of people are talking

46  
00:02:08,090 --> 00:02:05,910  
about it and I thought it was so

47  
00:02:09,050 --> 00:02:08,100  
relevant to the kind of topics that we

48  
00:02:11,240 --> 00:02:09,060  
have on here

49  
00:02:13,340 --> 00:02:11,250  
that I would interrupt the three or four

50  
00:02:16,430 --> 00:02:13,350  
interviews I have piled up to publish

51  
00:02:18,860 --> 00:02:16,440  
and ask dr. Sheldrick to come on so here

52  
00:02:21,110 --> 00:02:18,870  
is my interview with dr. Rupert

53  
00:02:24,560 --> 00:02:21,120  
Sheldrake regarding being censored by

54  
00:02:27,680 --> 00:02:24,570  
the TED Conference today we welcome dr.

55  
00:02:29,360 --> 00:02:27,690  
Rupert Sheldrake back to skeptic Oh many

56  
00:02:32,000 --> 00:02:29,370  
of you know the work of Cambridge

57  
00:02:35,449 --> 00:02:32,010  
biologist dr. Rupert Sheldrake including

58  
00:02:38,060 --> 00:02:35,459  
his latest book science set free but now

59  
00:02:41,020 --> 00:02:38,070  
you may have heard that this book has

60  
00:02:43,310 --> 00:02:41,030  
seemed of struck quite a nerve because

61  
00:02:45,410 --> 00:02:43,320  
dr. Sheldrick has found himself in the

62  
00:02:48,320 --> 00:02:45,420  
middle of a controversy surrounding the

63  
00:02:50,960 --> 00:02:48,330

censorship of a video lecture that he

64

00:02:54,260 --> 00:02:50,970

presented and that was then posted on

65

00:02:57,620 --> 00:02:54,270

the very popular TEDx youtube channel

66

00:03:01,130 --> 00:02:57,630

and then removed after and get this by

67

00:03:04,670 --> 00:03:01,140

an anonymous scientific board that

68

00:03:07,160 --> 00:03:04,680

deemed it unscientific Rupert welcome

69

00:03:09,440 --> 00:03:07,170

back to sceptic oh thanks for joining us

70

00:03:11,509 --> 00:03:09,450

tell us what's happened here well you

71

00:03:15,920 --> 00:03:11,519

summarized it more or less I gave a talk

72

00:03:19,580 --> 00:03:15,930

at the TEDx series of talks in London in

73

00:03:22,040 --> 00:03:19,590

Whitechapel the organisers were young

74

00:03:24,650 --> 00:03:22,050

women students at London University who

75

00:03:28,070 --> 00:03:24,660

organised a very lively event and it was

76  
00:03:30,080 --> 00:03:28,080  
called challenging existing paradigms so

77  
00:03:33,320 --> 00:03:30,090  
they asked me to talk about challenging

78  
00:03:35,390 --> 00:03:33,330  
existing paradigms which seemed just the

79  
00:03:38,540 --> 00:03:35,400  
right theme for my book science set free

80  
00:03:40,940 --> 00:03:38,550  
so I did a TEDx talk for it it was

81  
00:03:41,990 --> 00:03:40,950  
extremely popular the event was sold out

82  
00:03:44,150 --> 00:03:42,000  
there was a

83  
00:03:47,360 --> 00:03:44,160  
lots of lively discussion it was really

84  
00:03:50,810 --> 00:03:47,370  
fun it went up on the TEDx website as

85  
00:03:53,960 --> 00:03:50,820  
these TEDx talks often do and it all was

86  
00:03:57,890 --> 00:03:53,970  
well until it was denounced by two of

87  
00:04:02,090 --> 00:03:57,900  
America's leading militant skeptics PZ

88  
00:04:05,230 --> 00:04:02,100

Myers and Jerry Coyne who didn't like it

89

00:04:08,480 --> 00:04:05,240

because it upset they're rather dogmatic

90

00:04:11,060 --> 00:04:08,490

materialist worldview so they called for

91

00:04:13,610 --> 00:04:11,070

it to be turned taken down and they said

92

00:04:16,130 --> 00:04:13,620

tended discredited itself etc they put

93

00:04:20,120 --> 00:04:16,140

enormous pressure on Ted and then they

94

00:04:22,820 --> 00:04:20,130

got armies of their supporters to send

95

00:04:25,400 --> 00:04:22,830

emails to Ted and and put comments on

96

00:04:27,890 --> 00:04:25,410

websites so the dead people back down

97

00:04:29,960 --> 00:04:27,900

they removed it and then having removed

98

00:04:31,310 --> 00:04:29,970

it they had to justify removing it so

99

00:04:34,130 --> 00:04:31,320

they had this report from their

100

00:04:37,670 --> 00:04:34,140

so-called scientific board an anonymous

101  
00:04:40,790 --> 00:04:37,680  
board I don't know if it includes P and

102  
00:04:42,110 --> 00:04:40,800  
J and Myers or people like that we don't

103  
00:04:46,400 --> 00:04:42,120  
know who it includes they wouldn't

104  
00:04:48,409 --> 00:04:46,410  
reveal it and they took it down it's not

105  
00:04:52,250 --> 00:04:48,419  
exactly censorship because they insist

106  
00:04:55,730 --> 00:04:52,260  
on pointing out they put it with a kind

107  
00:04:58,460 --> 00:04:55,740  
of health warning right so that it was

108  
00:05:01,070 --> 00:04:58,470  
still there but it had been put in a

109  
00:05:04,370 --> 00:05:01,080  
kind of naughty corner of the internet

110  
00:05:06,920 --> 00:05:04,380  
not on the main tab ten site that stared

111  
00:05:09,140 --> 00:05:06,930  
out a very big controversy and I replied

112  
00:05:11,630 --> 00:05:09,150  
to the accusations of their science

113  
00:05:15,260 --> 00:05:11,640

board one by one they won't be very easy

114

00:05:17,300 --> 00:05:15,270

to refute but then the thing spiraled

115

00:05:20,180 --> 00:05:17,310

out of control and a huge controversy

116

00:05:22,280 --> 00:05:20,190

blew up all over the internet with lots

117

00:05:25,280 --> 00:05:22,290

of people taking it up on Facebook and

118

00:05:28,270 --> 00:05:25,290

blogs and things were getting pretty

119

00:05:32,210 --> 00:05:28,280

badly for Ted and I then had a call

120

00:05:35,600 --> 00:05:32,220

about a week ago from Chris Anderson

121

00:05:37,640 --> 00:05:35,610

himself the head of Ted and he was

122

00:05:39,400 --> 00:05:37,650

obviously really worried about this and

123

00:05:43,240 --> 00:05:39,410

was trying to calm the situation down

124

00:05:48,260 --> 00:05:43,250

which they've now done by putting my

125

00:05:49,969 --> 00:05:48,270

talk on a separate blog separate from

126

00:05:52,169 --> 00:05:49,979

the other one we took and their gran

127

00:05:54,939 --> 00:05:52,179

Hancock and

128

00:05:57,729 --> 00:05:54,949

saying it's open for debate and having

129

00:06:00,369 --> 00:05:57,739

people put comments around online the

130

00:06:04,469 --> 00:06:00,379

great majority of which supporting my

131

00:06:08,499 --> 00:06:04,479

talk and not the actions of Ted all the

132

00:06:11,279 --> 00:06:08,509

very intemperat and emotional and I had

133

00:06:16,059 --> 00:06:11,289

to say rather unintelligent remarks of

134

00:06:18,219 --> 00:06:16,069

Jerry Cohen and he said Myers right so

135

00:06:21,519 --> 00:06:18,229

as you mentioned Chris Anderson is the

136

00:06:24,939 --> 00:06:21,529

founder and the head idea spreader if

137

00:06:26,499 --> 00:06:24,949

you will at Ted and it's nice to know

138

00:06:29,499 --> 00:06:26,509

that he's connected with you personally

139

00:06:32,350 --> 00:06:29,509

I would have loved to have had mr.

140

00:06:35,799 --> 00:06:32,360

Anderson on skeptic Oh or any of his

141

00:06:38,350 --> 00:06:35,809

scientific advisors on sceptical I think

142

00:06:40,480 --> 00:06:38,360

it would have been quite a debate really

143

00:06:43,980 --> 00:06:40,490

not much of one because as you alluded

144

00:06:46,809 --> 00:06:43,990

to anyone who reads your point by point

145

00:06:48,759 --> 00:06:46,819

counter to their claims it's pretty

146

00:06:51,790 --> 00:06:48,769

one-sided and I think most of the

147

00:06:53,739 --> 00:06:51,800

commenters on the Ted website would

148

00:06:56,739 --> 00:06:53,749

agree with that but what I thought we

149

00:06:59,619 --> 00:06:56,749

might do today to give folks a little

150

00:07:04,239 --> 00:06:59,629

sense for the spirit of this discussion

151  
00:07:06,879 --> 00:07:04,249  
and in a broader sense this controversy

152  
00:07:09,100 --> 00:07:06,889  
that you bring up in your book science

153  
00:07:11,589 --> 00:07:09,110  
at free about whether or not

154  
00:07:14,259 --> 00:07:11,599  
science is dogmatic whether or not

155  
00:07:16,809 --> 00:07:14,269  
science can get itself out of this rut

156  
00:07:20,109 --> 00:07:16,819  
it's in what I thought we might use as a

157  
00:07:23,499 --> 00:07:20,119  
vehicle for that is for me to kind of

158  
00:07:26,980 --> 00:07:23,509  
play the role of Chris Anderson and use

159  
00:07:29,109 --> 00:07:26,990  
some of the words and ideas that he

160  
00:07:31,869 --> 00:07:29,119  
spread on his blog about this

161  
00:07:33,639 --> 00:07:31,879  
controversy and get a response from you

162  
00:07:37,719 --> 00:07:33,649  
does that sound like something we might

163  
00:07:40,779 --> 00:07:37,729

be able to do yes okay so let's start

164

00:07:43,269 --> 00:07:40,789

with this one first off dr. Sheldrick

165

00:07:45,909 --> 00:07:43,279

you got appreciate the position that Ted

166

00:07:49,329 --> 00:07:45,919

is in I mean the TED conference TEDx

167

00:07:52,269 --> 00:07:49,339

these are important worldwide brands

168

00:07:55,899 --> 00:07:52,279

were the ideas worth spreading people

169

00:07:58,480 --> 00:07:55,909

and we have to make sure that the ideas

170

00:08:01,689 --> 00:07:58,490

on our site are really worth spreading

171

00:08:03,519 --> 00:08:01,699

and to that end I'm gonna have a hard

172

00:08:04,970 --> 00:08:03,529

time keeping a straight face on this I'm

173

00:08:07,700 --> 00:08:04,980

gonna here we go what

174

00:08:09,920 --> 00:08:07,710

the hardest lines for us to draw is this

175

00:08:12,260 --> 00:08:09,930

line between science and pseudoscience

176

00:08:14,510 --> 00:08:12,270

and Ted let me tell you we're committed

177

00:08:17,480 --> 00:08:14,520

to science but we think of it as a

178

00:08:20,030 --> 00:08:17,490

process not as a locked-in body of truth

179

00:08:22,520 --> 00:08:20,040

want you to know that but some speakers

180

00:08:24,350 --> 00:08:22,530

as you know will use the language of

181

00:08:27,160 --> 00:08:24,360

science to promote views that are

182

00:08:29,930 --> 00:08:27,170

incompatible with all reasonable

183

00:08:33,440 --> 00:08:29,940

understanding of the world and giving

184

00:08:35,810 --> 00:08:33,450

them a platform is counterproductive so

185

00:08:38,000 --> 00:08:35,820

doctor Sheldrick you have to understand

186

00:08:40,520 --> 00:08:38,010

our position here I mean we do have to

187

00:08:43,940 --> 00:08:40,530

look into these ideas that are presented

188

00:08:46,550 --> 00:08:43,950

on our website well I mean that is in I

189

00:08:48,380 --> 00:08:46,560

do see where Chris Anderson's point of

190

00:08:50,180 --> 00:08:48,390

view and indeed I had a long

191

00:08:52,490 --> 00:08:50,190

conversation with Chris Anderson on the

192

00:08:55,670 --> 00:08:52,500

telephone and we got on perfectly well I

193

00:08:57,800 --> 00:08:55,680

mean I wasn't particularly angry or with

194

00:09:00,500 --> 00:08:57,810

him or anything like that I mean it was

195

00:09:02,090 --> 00:09:00,510

a reasonable conversation and you know

196

00:09:04,670 --> 00:09:02,100

they do have a point there's a lot of

197

00:09:07,580 --> 00:09:04,680

rubbish and there has to be some kind of

198

00:09:10,490 --> 00:09:07,590

filter so I'm not against the idea of a

199

00:09:13,250 --> 00:09:10,500

filter but what I am against is the idea

200

00:09:15,740 --> 00:09:13,260

of the time applying a filter in a very

201

00:09:18,200 --> 00:09:15,750

partial kind of way there are lots of

202

00:09:21,380 --> 00:09:18,210

things up on the TEDx website which were

203

00:09:25,160 --> 00:09:21,390

controversial for example there are a

204

00:09:28,460 --> 00:09:25,170

lot of talks by militant atheists which

205

00:09:30,080 --> 00:09:28,470

a lot of people find controversial a lot

206

00:09:32,750 --> 00:09:30,090

of people disagree with what they say

207

00:09:36,080 --> 00:09:32,760

and think that's actually wrong in a

208

00:09:37,730 --> 00:09:36,090

variety of ways and that those haven't

209

00:09:41,540 --> 00:09:37,740

been flagged up or put in the naughty

210

00:09:44,900 --> 00:09:41,550

corner those have been allowed

211

00:09:47,870 --> 00:09:44,910

absolutely free run on the internet they

212

00:09:51,130 --> 00:09:47,880

put up on the main website talks by

213

00:09:55,100 --> 00:09:51,140

people like Richard Dawkins for example

214

00:09:58,510 --> 00:09:55,110

and the difference here is that my talk

215

00:10:02,150 --> 00:09:58,520

was flagged up as being a

216

00:10:03,260 --> 00:10:02,160

pseudo-scientific because Jerry Coyne

217

00:10:05,150 --> 00:10:03,270

didn't like it

218

00:10:08,210 --> 00:10:05,160

well Jerry Coyne is a very bigoted man

219

00:10:11,210 --> 00:10:08,220

who writes very loud math things on his

220

00:10:13,880 --> 00:10:11,220

website and I couldn't take him very

221

00:10:16,620 --> 00:10:13,890

seriously I mean he's a polemicist of

222

00:10:18,600 --> 00:10:16,630

her kind of Dawkins type polemicist

223

00:10:22,590 --> 00:10:18,610

so they paid a lot of attention to what

224

00:10:27,120 --> 00:10:22,600

Gerry came and he said has patience a PZ

225

00:10:29,670 --> 00:10:27,130

Myers said on their websites that if

226

00:10:32,970 --> 00:10:29,680

they've been a similar attack by say

227

00:10:34,889 --> 00:10:32,980

Christian fundamentalists on Dawkins

228

00:10:37,019 --> 00:10:34,899

they would have ignored it but if it's

229

00:10:39,900 --> 00:10:37,029

best scientific fundamentalist and they

230

00:10:42,990 --> 00:10:39,910

pay attention and what's more don't just

231

00:10:44,670 --> 00:10:43,000

pay attention that getting to dig

232

00:10:47,610 --> 00:10:44,680

themselves into the hole trying to

233

00:10:52,230 --> 00:10:47,620

justify this so I think the problem here

234

00:10:55,019 --> 00:10:52,240

is that the this an attempt to filter

235

00:10:58,680 --> 00:10:55,029

out content was done extremely in an

236

00:11:00,740 --> 00:10:58,690

extremely biased way if every webs if

237

00:11:03,389 --> 00:11:00,750

every TED talk which is controversial

238

00:11:05,129 --> 00:11:03,399

was flagged up by somebody who didn't

239

00:11:07,470 --> 00:11:05,139

like it and put in the naughty corner

240

00:11:10,499 --> 00:11:07,480

all the most interesting talks would be

241

00:11:13,850 --> 00:11:10,509

in the naughty corner the only the

242

00:11:17,519 --> 00:11:13,860

dullest would be on the main website and

243

00:11:21,030 --> 00:11:17,529

what's more Ted in their instructions to

244

00:11:22,769 --> 00:11:21,040

the organizers of the TEDx events told

245

00:11:26,009 --> 00:11:22,779

them they wanted controversial talks

246

00:11:27,689 --> 00:11:26,019

they said controversy energizes but when

247

00:11:29,819 --> 00:11:27,699

it's in a particular area one that

248

00:11:32,819 --> 00:11:29,829

upsets the dogmatic materialist then

249

00:11:35,639 --> 00:11:32,829

they back down in saying that's not the

250

00:11:38,970 --> 00:11:35,649

right thing to have so I think that it's

251

00:11:41,189 --> 00:11:38,980

been inconsistent and they've paid far

252

00:11:45,290 --> 00:11:41,199

too much attention to these very biased

253

00:11:47,879 --> 00:11:45,300

and I think minority and strident voices

254

00:11:50,699 --> 00:11:47,889

yeah let's see dr. Sheldrick that's not

255

00:11:53,220 --> 00:11:50,709

the case because when they went to their

256

00:11:56,309 --> 00:11:53,230

scientific board the majority of them

257

00:11:58,110 --> 00:11:56,319

agreed that you're in Graham Hancock's

258

00:11:59,939 --> 00:11:58,120

videos should be removed from

259

00:12:01,350 --> 00:11:59,949

circulation didn't they do the right

260

00:12:04,679 --> 00:12:01,360

thing they went to theirs anonymous

261

00:12:06,480 --> 00:12:04,689

scientific board well we don't know who

262

00:12:09,210 --> 00:12:06,490

the scientific board are so we don't

263

00:12:11,550 --> 00:12:09,220

know if it's the right thing if we look

264

00:12:14,689 --> 00:12:11,560

at the Ted board of advisers the brain

265

00:12:16,889 --> 00:12:14,699

trust for Ted so called on the website

266

00:12:20,040 --> 00:12:16,899

the main people in the area of

267

00:12:23,040 --> 00:12:20,050

consciousness studies are Steven Pinker

268

00:12:25,889 --> 00:12:23,050

and Daniel Dennett both of whom are

269

00:12:29,939 --> 00:12:25,899

extreme militant atheists and

270

00:12:30,420 --> 00:12:29,949

materialists so we just don't know what

271

00:12:33,060 --> 00:12:30,430

kind of

272

00:12:35,460 --> 00:12:33,070

people are on the scientific board and

273

00:12:37,800 --> 00:12:35,470

so it's hard and we don't know how many

274

00:12:43,250 --> 00:12:37,810

be consulted there's the majority two

275

00:12:45,750 --> 00:12:43,260

out of two or is it sort of 20 out of 30

276

00:12:48,210 --> 00:12:45,760

or something day yeah I imagine it was

277

00:12:49,829 --> 00:12:48,220

just one or two phone calls you have to

278

00:12:51,540 --> 00:12:49,839

acknowledge that these folks have to

279

00:12:53,370 --> 00:12:51,550

remain anonymous right I mean there are

280

00:12:56,220 --> 00:12:53,380

a scientific board they have to be

281

00:12:57,900 --> 00:12:56,230

anonymous for obvious reasons well I

282

00:12:59,850 --> 00:12:57,910

took this up with Chris Anderson they

283

00:13:02,730 --> 00:12:59,860

said well why didn't he come out of the

284

00:13:06,030 --> 00:13:02,740

shadows and and tell us who they are

285

00:13:08,310 --> 00:13:06,040

it's hard to face anonymous accusers so

286

00:13:10,380 --> 00:13:08,320

he said well we can't ask the scientific

287

00:13:12,389 --> 00:13:10,390

board being named or to come out in

288

00:13:13,170 --> 00:13:12,399

public because if they did they might

289

00:13:16,139 --> 00:13:13,180

get attacked

290

00:13:19,050 --> 00:13:16,149

they might even get pilloried so I said

291

00:13:21,329 --> 00:13:19,060

to him well don't you think by making

292

00:13:23,910 --> 00:13:21,339

these unreasonable attacks on my talk

293

00:13:26,940 --> 00:13:23,920

accusing me and numerous factual errors

294

00:13:29,699 --> 00:13:26,950

of pseudoscience etc your pillar iing me

295

00:13:32,310 --> 00:13:29,709

and and he's there well that's different

296

00:13:35,940 --> 00:13:32,320

I said well why is it different he said

297

00:13:38,010 --> 00:13:35,950

well because you gave the talk I gave

298

00:13:42,030 --> 00:13:38,020

the talk at their invitation after I

299

00:13:43,890 --> 00:13:42,040

didn't get paid for it and I thought of

300

00:13:49,350 --> 00:13:43,900

all the criteria you know it was on

301

00:13:53,460 --> 00:13:49,360

imagining contradicting existing

302

00:13:59,030 --> 00:13:53,470

paradigms and so forth and anyway so

303

00:14:01,410 --> 00:13:59,040

this I think is a very unreasonable

304

00:14:04,470 --> 00:14:01,420

objection and I think that the science

305

00:14:07,140 --> 00:14:04,480

board should be named I mean after all

306

00:14:10,070 --> 00:14:07,150

he said the analogies with peer review

307

00:14:12,840 --> 00:14:10,080

in journals in peer review in journals

308

00:14:14,220 --> 00:14:12,850

the peer reviewers are anonymous but so

309

00:14:16,440 --> 00:14:14,230

are the people whose papers they're

310

00:14:18,240 --> 00:14:16,450

reviewing the authors are removed from

311

00:14:20,460 --> 00:14:18,250

the papers that are submitted to peer

312

00:14:22,710 --> 00:14:20,470

reviewers the whole thing is anonymous

313

00:14:25,170 --> 00:14:22,720

and the editor of the journal makes the

314

00:14:27,540 --> 00:14:25,180

decisions is not anonymous you can look

315

00:14:29,310 --> 00:14:27,550

at the editorial board of any scientific

316

00:14:31,280 --> 00:14:29,320

journal and their names are given them

317

00:14:35,160 --> 00:14:31,290

so you know who's ultimately responsible

318

00:14:36,840 --> 00:14:35,170

in this case you don't so it's very hard

319

00:14:40,920 --> 00:14:36,850

to know whether the scientific board

320

00:14:42,569 --> 00:14:40,930

even exists or how credible they are and

321

00:14:44,249 --> 00:14:42,579

if they have a criterion of scientific

322

00:14:46,439 --> 00:14:44,259

credibility then we do

323

00:14:50,129 --> 00:14:46,449

sneaking down they might just be shaky

324

00:14:51,869 --> 00:14:50,139

Chloe night okay so finally let me hit

325

00:14:54,749 --> 00:14:51,879

you with one more point that the Ted

326

00:14:57,629 --> 00:14:54,759

people make you know Ted and TEDx are

327

00:14:59,849 --> 00:14:57,639

brands that are trusted in schools and

328

00:15:02,400 --> 00:14:59,859

homes you know they don't want to hear

329

00:15:05,189 --> 00:15:02,410

from some parent whose kid went off to

330

00:15:08,489 --> 00:15:05,199

South America to drink ayahuasca because

331

00:15:10,469 --> 00:15:08,499

Ted said it was okay I mean dr.

332

00:15:13,229 --> 00:15:10,479

Sheldrick think of the children or for

333

00:15:15,359 --> 00:15:13,239

that matter some kid who winds up going

334

00:15:18,059 --> 00:15:15,369

to school thinking that telepathy is

335

00:15:20,009 --> 00:15:18,069

real or that consciousness extends

336

00:15:23,159 --> 00:15:20,019

beyond the brain I mean we don't want

337

00:15:26,249 --> 00:15:23,169

that I mean there's a limit to how far

338

00:15:27,689 --> 00:15:26,259

you can push an idea until it reaches

339

00:15:29,849 --> 00:15:27,699

the point where it's no longer worth

340

00:15:31,769 --> 00:15:29,859

spreading wouldn't you agree well I

341

00:15:35,159 --> 00:15:31,779

agree some ideas are not worth spreading

342

00:15:36,719 --> 00:15:35,169

I do agree with that that's exactly how

343

00:15:41,789 --> 00:15:36,729

you make the criterion there's another

344

00:15:45,569 --> 00:15:41,799

question and the the sudden concern for

345

00:15:47,489 --> 00:15:45,579

children seems to me rather misplaced

346

00:15:51,269 --> 00:15:47,499

already quite a few talks about

347

00:15:52,919 --> 00:15:51,279

psychedelics on the Ted website and the

348

00:15:54,919 --> 00:15:52,929

objection is no objection to those

349

00:15:57,029 --> 00:15:54,929

apparently alias of anti Graham Hancock

350

00:16:00,900 --> 00:15:57,039

so I don't think this is a consistent

351  
00:16:04,429 --> 00:16:00,910  
objection about children the other thing

352  
00:16:07,229 --> 00:16:04,439  
is that Ted recently sent around a

353  
00:16:08,609 --> 00:16:07,239  
guideline to TEDx organizers telling

354  
00:16:10,769 --> 00:16:08,619  
them how to tell science from

355  
00:16:13,949 --> 00:16:10,779  
pseudoscience it's rather an interesting

356  
00:16:16,139 --> 00:16:13,959  
document and what it says is genuine

357  
00:16:18,359 --> 00:16:16,149  
science how to tell genuine science

358  
00:16:20,729 --> 00:16:18,369  
basically genuine science is what's

359  
00:16:23,999 --> 00:16:20,739  
being done by quite a lot of people in

360  
00:16:27,479 --> 00:16:24,009  
universities approved and published in

361  
00:16:29,789 --> 00:16:27,489  
the leading peer-reviewed journals and

362  
00:16:32,159 --> 00:16:29,799  
if you're in doubt call up a professor

363  
00:16:34,710 --> 00:16:32,169

at your local university and ask him

364

00:16:36,779 --> 00:16:34,720

about it and if it's pseudoscience or if

365

00:16:39,899 --> 00:16:36,789

it's not genuine CERN's who he'll tell

366

00:16:42,019 --> 00:16:39,909

you well that would be a perfect way of

367

00:16:44,399 --> 00:16:42,029

eliminating anything to do with

368

00:16:47,069 --> 00:16:44,409

parapsychology from the TED talks and

369

00:16:50,059 --> 00:16:47,079

also several people pointed out on their

370

00:16:53,460 --> 00:16:50,069

blogs they would also have eliminated

371

00:16:56,399 --> 00:16:53,470

Albert Einstein because only people who

372

00:16:57,610 --> 00:16:56,409

are holding academic posts should be

373

00:17:00,190 --> 00:16:57,620

considered for the

374

00:17:02,320 --> 00:17:00,200

be real scientists Einstein was a clerk

375

00:17:04,090 --> 00:17:02,330

in patents office in Zurich when his

376

00:17:08,699 --> 00:17:04,100

great papers on quantum theory and

377

00:17:11,230 --> 00:17:08,709

relativity were published in 1905 and

378

00:17:13,270 --> 00:17:11,240

Charles Darwin never had an academic

379

00:17:16,569 --> 00:17:13,280

post darling would have been classified

380

00:17:19,480 --> 00:17:16,579

as pseudoscience straight away on the

381

00:17:21,880 --> 00:17:19,490

10th criteria so I think they've got

382

00:17:24,220 --> 00:17:21,890

themselves you know they're trying they

383

00:17:26,949 --> 00:17:24,230

made a rash decision hardly and they're

384

00:17:29,410 --> 00:17:26,959

trying to justify it and the more they

385

00:17:33,100 --> 00:17:29,420

try to justify it the more difficult

386

00:17:35,370 --> 00:17:33,110

their position becomes and also you know

387

00:17:37,720 --> 00:17:35,380

if they want to protect children then

388

00:17:40,870 --> 00:17:37,730

why not protect them from some of these

389

00:17:42,640 --> 00:17:40,880

militant atheists who may have very

390

00:17:47,669 --> 00:17:42,650

disturbing effect on the children's

391

00:17:50,980 --> 00:17:47,679

thinking and so I think that the whole

392

00:17:53,280 --> 00:17:50,990

attempt is actually one weird head have

393

00:17:55,780 --> 00:17:53,290

done themselves quite a lot of harm by

394

00:17:58,600 --> 00:17:55,790

taking an irrational decision and then

395

00:18:01,780 --> 00:17:58,610

trying to justify it in the way that is

396

00:18:03,460 --> 00:18:01,790

pretty unconvincing I mean I sympathise

397

00:18:05,919 --> 00:18:03,470

with them and indeed when I told Chris

398

00:18:10,680 --> 00:18:05,929

Anderson I sympathize with them I mean I

399

00:18:13,090 --> 00:18:10,690

wouldn't like to be an editor of a

400

00:18:15,400 --> 00:18:13,100

series like that because there are

401  
00:18:17,950 --> 00:18:15,410  
people who are borderline cases you know

402  
00:18:19,630 --> 00:18:17,960  
what do you if there aren't you do have

403  
00:18:21,400 --> 00:18:19,640  
to draw a line somewhere and not against

404  
00:18:27,400 --> 00:18:21,410  
drawing lines I think they have to be

405  
00:18:30,549 --> 00:18:27,410  
drawn so I just think they've handled it

406  
00:18:33,820 --> 00:18:30,559  
pretty badly so let me switch out of the

407  
00:18:36,160 --> 00:18:33,830  
mode of trying to put forth the Ted

408  
00:18:38,710 --> 00:18:36,170  
ideas as much as I can glean them from

409  
00:18:41,530 --> 00:18:38,720  
their from their numerous blog posts and

410  
00:18:43,570 --> 00:18:41,540  
website comments and let me ask you a

411  
00:18:46,540 --> 00:18:43,580  
couple of questions in general about

412  
00:18:49,930 --> 00:18:46,550  
this because you know the irony of this

413  
00:18:53,200 --> 00:18:49,940

is if not hilarious it's certainly

414

00:18:56,230 --> 00:18:53,210

inescapable I mean a reputable scientist

415

00:18:59,320 --> 00:18:56,240

like yourself publishes a book claiming

416

00:19:01,480 --> 00:18:59,330

that science is dogmatic and then is

417

00:19:03,580 --> 00:19:01,490

censored by an anonymous scientific

418

00:19:06,990 --> 00:19:03,590

board I mean it's like you can't script

419

00:19:09,880 --> 00:19:07,000

that any better what does this say about

420

00:19:11,200 --> 00:19:09,890

really the whole topic of your book and

421

00:19:13,570 --> 00:19:11,210

about

422

00:19:16,480 --> 00:19:13,580

science can be dogmatic without even

423

00:19:18,399 --> 00:19:16,490

realizing its dogmatic well I think in a

424

00:19:20,380 --> 00:19:18,409

way there's this whole controversy and

425

00:19:25,630 --> 00:19:20,390

the people who've weighed in in favor of

426  
00:19:28,299 --> 00:19:25,640  
the Ted actions do indeed confirm what

427  
00:19:29,950 --> 00:19:28,309  
I'm saying that there's these dogmas and

428  
00:19:32,230 --> 00:19:29,960  
ones that most people within science

429  
00:19:34,269 --> 00:19:32,240  
don't actually realize the dogmas they

430  
00:19:36,460 --> 00:19:34,279  
just think they're the truth and the

431  
00:19:38,049 --> 00:19:36,470  
point about really dogmatic people is

432  
00:19:41,019 --> 00:19:38,059  
that they don't know they have dogmas

433  
00:19:42,970 --> 00:19:41,029  
dogmas of beliefs and people that have

434  
00:19:44,740 --> 00:19:42,980  
really strong beliefs think of their

435  
00:19:46,960 --> 00:19:44,750  
beliefs as the truth they don't actually

436  
00:19:48,519 --> 00:19:46,970  
see them as beliefs so I think this

437  
00:19:51,519 --> 00:19:48,529  
whole controversy has actually

438  
00:19:53,200 --> 00:19:51,529

highlighted exactly that the other thing

439

00:19:55,240 --> 00:19:53,210

is highlighted is that there are a lot

440

00:19:58,029 --> 00:19:55,250

of people far more than I imagined

441

00:20:00,190 --> 00:19:58,039

actually who are not taken in baboons

442

00:20:01,870 --> 00:20:00,200

dogmas who do want to think about them

443

00:20:05,230 --> 00:20:01,880

critically and one of the remarkable

444

00:20:08,320 --> 00:20:05,240

things about these discussions is lots

445

00:20:09,970 --> 00:20:08,330

and lots of people a really up for

446

00:20:12,190 --> 00:20:09,980

discussion with these partners they

447

00:20:14,919 --> 00:20:12,200

really wanted to happen far more than

448

00:20:17,350 --> 00:20:14,929

I'd imagine naturally and so I was very

449

00:20:20,799 --> 00:20:17,360

impressed by this and I think this TED

450

00:20:23,409 --> 00:20:20,809

debate has actually helped show that the

451  
00:20:25,779 --> 00:20:23,419  
paradigm is shifting that there's no

452  
00:20:27,970 --> 00:20:25,789  
longer a kind of automatic agreement by

453  
00:20:32,080 --> 00:20:27,980  
the great majority of people too

454  
00:20:34,450 --> 00:20:32,090  
dogmatic assertions by materialists yeah

455  
00:20:37,630 --> 00:20:34,460  
it's almost as if this is somewhat of a

456  
00:20:40,090 --> 00:20:37,640  
marker of the kind of events that would

457  
00:20:44,560 --> 00:20:40,100  
happen in the process of changing a

458  
00:20:47,110 --> 00:20:44,570  
paradigm yes this is actually for me an

459  
00:20:49,360 --> 00:20:47,120  
illustration of actually seeing a

460  
00:20:51,070 --> 00:20:49,370  
paradigm shift in action I think this

461  
00:20:53,260 --> 00:20:51,080  
controversy it wouldn't have been a

462  
00:20:55,149 --> 00:20:53,270  
controversy after all if a lot of people

463  
00:20:57,669 --> 00:20:55,159

hadn't thought that Ted had made the

464

00:20:59,590 --> 00:20:57,679

wrong decision and they wouldn't have

465

00:21:01,810 --> 00:20:59,600

been large months of thousands of

466

00:21:03,669 --> 00:21:01,820

comments on blogs all over the internet

467

00:21:06,940 --> 00:21:03,679

that wouldn't have happened

468

00:21:08,649 --> 00:21:06,950

if the majority thought Ted had made the

469

00:21:10,840 --> 00:21:08,659

right decision and it was more or less a

470

00:21:14,019 --> 00:21:10,850

done deal that materialism was the only

471

00:21:16,510 --> 00:21:14,029

acceptable form of science now I think

472

00:21:18,430 --> 00:21:16,520

the fact that so many people feel

473

00:21:22,419 --> 00:21:18,440

strongly about it exactly why there's

474

00:21:24,560 --> 00:21:22,429

been a controversy and I do think we're

475

00:21:26,570 --> 00:21:24,570

actually seeing a shift

476

00:21:29,870 --> 00:21:26,580

also of course on these various blogs

477

00:21:33,200 --> 00:21:29,880

and discussion forums now and then one

478

00:21:35,000 --> 00:21:33,210

of the standard skeptic voices comes up

479

00:21:36,700 --> 00:21:35,010

with all the standard arguments that

480

00:21:39,170 --> 00:21:36,710

we've all had hundreds of times before

481

00:21:40,940 --> 00:21:39,180

but now they're being shot down by

482

00:21:43,850 --> 00:21:40,950

people you know that are saying okay

483

00:21:46,190 --> 00:21:43,860

where's your evidence and and calling

484

00:21:48,800 --> 00:21:46,200

them on things which normally they'd get

485

00:21:51,140 --> 00:21:48,810

away with that too is a change it's a

486

00:21:55,010 --> 00:21:51,150

kind of empowerment of people to

487

00:21:57,380 --> 00:21:55,020

challenge this dogmatic materialism and

488

00:22:00,830 --> 00:21:57,390

maybe in a way you know Chris Anderson

489

00:22:03,860 --> 00:22:00,840

has unwittingly done you a favor and

490

00:22:06,800 --> 00:22:03,870

done this cause if you will I hate to

491

00:22:08,330 --> 00:22:06,810

say it that way but has done certainly

492

00:22:10,970 --> 00:22:08,340

your book a favor and drawing attention

493

00:22:13,490 --> 00:22:10,980

to your ideas do you think that might be

494

00:22:15,560 --> 00:22:13,500

true well I think it is actually I I

495

00:22:17,570 --> 00:22:15,570

mean I don't think he done it on purpose

496

00:22:20,570 --> 00:22:17,580

and I don't have any personal grudge

497

00:22:22,100 --> 00:22:20,580

against Jason Chris Anderson he's a when

498

00:22:24,100 --> 00:22:22,110

I talked and I found a perfectly

499

00:22:26,840 --> 00:22:24,110

reasonable chap and I enjoyed

500

00:22:31,250 --> 00:22:26,850

conversation but Rupert he does seem

501  
00:22:33,770 --> 00:22:31,260  
incredibly unaware of the situation as

502  
00:22:35,630 --> 00:22:33,780  
it exists I mean even when he tries to

503  
00:22:37,700 --> 00:22:35,640  
recover and says okay I understand

504  
00:22:41,000 --> 00:22:37,710  
consciousness is controversial

505  
00:22:43,880 --> 00:22:41,010  
he has such a kindergarten appreciation

506  
00:22:46,880 --> 00:22:43,890  
for the issues that really are at hand

507  
00:22:49,880 --> 00:22:46,890  
and the controversy that really lies at

508  
00:22:51,920 --> 00:22:49,890  
the at the core of that issue of are we

509  
00:22:54,290 --> 00:22:51,930  
these biological robots that are purely

510  
00:22:55,610 --> 00:22:54,300  
a product of our brain or not I mean

511  
00:22:57,890 --> 00:22:55,620  
there's a guy that's gonna it's gonna

512  
00:22:59,270 --> 00:22:57,900  
take him a lot of Education to get to

513  
00:23:01,430 --> 00:22:59,280

where he could have an intelligent

514

00:23:03,860 --> 00:23:01,440

discussion about these issues now well I

515

00:23:05,990 --> 00:23:03,870

think I think he's personally quite

516

00:23:07,880 --> 00:23:06,000

interesting he studied philosophy at

517

00:23:09,950 --> 00:23:07,890

Oxford and I think he told me and I

518

00:23:12,350 --> 00:23:09,960

think it's probably true that he's

519

00:23:14,480 --> 00:23:12,360

always been interested in the nature of

520

00:23:16,700 --> 00:23:14,490

consciousness I think he probably is I

521

00:23:19,670 --> 00:23:16,710

didn't he was making it up I thought he

522

00:23:22,790 --> 00:23:19,680

was sincere I think he is a bit behind I

523

00:23:25,070 --> 00:23:22,800

mean he surrounded himself with the kind

524

00:23:27,800 --> 00:23:25,080

of materialist establishment and if you

525

00:23:31,070 --> 00:23:27,810

look at his board of advisers many of

526

00:23:32,990 --> 00:23:31,080

them are people who do have this very

527

00:23:35,450 --> 00:23:33,000

limited mechanistic view of

528

00:23:37,820 --> 00:23:35,460

consciousness so I think he's living in

529

00:23:39,830 --> 00:23:37,830

a kind of mainstream world where

530

00:23:42,200 --> 00:23:39,840

he only gets to hear a rather limited

531

00:23:44,330 --> 00:23:42,210

range of opinions but I think this

532

00:23:46,580 --> 00:23:44,340

controversy has made him aware that

533

00:23:48,649 --> 00:23:46,590

there are not more voices out there and

534

00:23:51,019 --> 00:23:48,659

a lot of people who don't think in that

535

00:23:53,330 --> 00:23:51,029

way I think it's probably a steep

536

00:23:55,430 --> 00:23:53,340

learning curve he's on because he

537

00:23:58,490 --> 00:23:55,440

obviously was very naive to start with

538

00:23:59,930 --> 00:23:58,500

and he's realizing that actually a lot

539

00:24:02,180 --> 00:23:59,940

of people think differently

540

00:24:04,610 --> 00:24:02,190

great well dr. Sheldrick we'll keep an

541

00:24:07,250 --> 00:24:04,620

eye on this issue and report to people

542

00:24:09,440 --> 00:24:07,260

if anything new happens but other than

543

00:24:12,159 --> 00:24:09,450

that can you tell us briefly what's

544

00:24:14,720 --> 00:24:12,169

going on with you and upcoming

545

00:24:18,049 --> 00:24:14,730

presentations you might have or anything

546

00:24:22,159 --> 00:24:18,059

else that's in the works well I'm doing

547

00:24:25,009 --> 00:24:22,169

various presentations in Europe and and

548

00:24:27,649 --> 00:24:25,019

in Britain about my book the science

549

00:24:33,860 --> 00:24:27,659

Tunisian sunset free the details on my

550

00:24:37,490 --> 00:24:33,870

schedule I'm doing a program in Dublin

551  
00:24:41,600 --> 00:24:37,500  
Ireland on science and spirituality in

552  
00:24:42,710 --> 00:24:41,610  
April again that's on my schedule and

553  
00:24:44,779 --> 00:24:42,720  
that's happening at Christchurch

554  
00:24:47,539 --> 00:24:44,789  
Cathedral and doing it with the Dean of

555  
00:24:49,700 --> 00:24:47,549  
Christchurch I haven't met yet but I'm

556  
00:24:53,350 --> 00:24:49,710  
looking forward to that because I think

557  
00:24:56,779 --> 00:24:53,360  
that would be a chance for a dialog in

558  
00:25:01,759 --> 00:24:56,789  
you know a relatively Orthodox spiritual

559  
00:25:04,549 --> 00:25:01,769  
setting and to see how these new ideas

560  
00:25:08,659 --> 00:25:04,559  
and science play out in that kind of

561  
00:25:12,080 --> 00:25:08,669  
dialogue and also in the sun'll much

562  
00:25:13,909 --> 00:25:12,090  
further ahead I'm doing a program at

563  
00:25:16,759 --> 00:25:13,919

hollyhock in British Columbia in Canada

564

00:25:20,120 --> 00:25:16,769

we're in August and end of July

565

00:25:22,159 --> 00:25:20,130

beginning of August and remote and

566

00:25:24,379 --> 00:25:22,169

beautiful island where I go every summer

567

00:25:26,299 --> 00:25:24,389

with my family this time for the first

568

00:25:29,539 --> 00:25:26,309

time I'm doing it with my two sons

569

00:25:31,820 --> 00:25:29,549

running and Cosmo Cosmo is an

570

00:25:34,659 --> 00:25:31,830

anthropologist and a musician and Merlin

571

00:25:39,169 --> 00:25:34,669

is a tropical ecologist he's doing a PhD

572

00:25:44,419 --> 00:25:39,179

on tropical ecology in Panama and he's a

573

00:25:45,830 --> 00:25:44,429

Smithsonian Research Fellow and is he's

574

00:25:48,740 --> 00:25:45,840

in England now that he's just about to

575

00:25:50,840 --> 00:25:48,750

go back to the jungle and so we're doing

576

00:25:51,770 --> 00:25:50,850

one on called plants minds and

577

00:25:54,920 --> 00:25:51,780

resonances

578

00:25:56,870 --> 00:25:54,930

and they're both musicians we have

579

00:25:58,310 --> 00:25:56,880

lively discussions at home it's the

580

00:25:58,910 --> 00:25:58,320

first time you've ever done something

581

00:26:02,450 --> 00:25:58,920

together

582

00:26:06,020 --> 00:26:02,460

so I know it's going to be fun for us I

583

00:26:08,030 --> 00:26:06,030

hope you found for others to sailing

584

00:26:10,010 --> 00:26:08,040

whose interests and going to something

585

00:26:12,770 --> 00:26:10,020

where no one knows where it's going to

586

00:26:15,260 --> 00:26:12,780

lead that way it's only silently fun

587

00:26:18,590 --> 00:26:15,270

that would be a good place to go and

588

00:26:21,050 --> 00:26:18,600

then I'm doing a workshop in September

589

00:26:24,110 --> 00:26:21,060

with Mark Andrews who's the Bishop of

590

00:26:26,210 --> 00:26:24,120

California at the Esalen Institute in

591

00:26:28,400 --> 00:26:26,220

Big Sur and again that would be

592

00:26:30,650 --> 00:26:28,410

something we'll go where these

593

00:26:34,340 --> 00:26:30,660

discussions don't normally go and be

594

00:26:37,970 --> 00:26:34,350

with remarkably open-minded Bishop that

595

00:26:42,380 --> 00:26:37,980

a bishop all the same in California is

596

00:26:44,120 --> 00:26:42,390

on his patch and again what we're going

597

00:26:46,880 --> 00:26:44,130

to be doing is looking at morphic

598

00:26:49,730 --> 00:26:46,890

resonance holistic thinking in relation

599

00:26:51,920 --> 00:26:49,740

to spiritual practices not spiritual

600

00:26:53,600 --> 00:26:51,930

dogmas but spiritual practices the

601  
00:26:57,380 --> 00:26:53,610  
things people actually do like

602  
00:27:01,370 --> 00:26:57,390  
pilgrimages and prayers and mantras and

603  
00:27:03,140 --> 00:27:01,380  
chanting and ceremonies and rituals and

604  
00:27:06,890 --> 00:27:03,150  
so those are some of the things coming

605  
00:27:10,550 --> 00:27:06,900  
up ahead and meanwhile my main activity

606  
00:27:12,800 --> 00:27:10,560  
as always is research and I've got

607  
00:27:16,130 --> 00:27:12,810  
various research projects afoot at the

608  
00:27:20,570 --> 00:27:16,140  
moment and particularly ones on morphic

609  
00:27:22,250 --> 00:27:20,580  
resonance which I am tanning in several

610  
00:27:24,590 --> 00:27:22,260  
laboratories in different parts of the

611  
00:27:26,300 --> 00:27:24,600  
world and engaged in discussing them

612  
00:27:28,970 --> 00:27:26,310  
with the scientists I've been

613  
00:27:30,470 --> 00:27:28,980

collaborating with so more on that later

614

00:27:32,930 --> 00:27:30,480

I don't want to talk too much about

615

00:27:36,080 --> 00:27:32,940

there's no because they're in the

616

00:27:37,730 --> 00:27:36,090

planning stage still and we had to get

617

00:27:39,100 --> 00:27:37,740

them started within a matter of a few

618

00:27:41,150 --> 00:27:39,110

months or even weeks

619

00:27:43,010 --> 00:27:41,160

excellent excellent well we'll certainly

620

00:27:44,630 --> 00:27:43,020

look forward to hearing more about that

621

00:27:47,300 --> 00:27:44,640

as it unfolds and it sounds like you

622

00:27:50,150 --> 00:27:47,310

have some great forums in which people

623

00:27:53,330 --> 00:27:50,160

can can meet you and see these ideas

624

00:27:55,790 --> 00:27:53,340

kind of take life so anyone interested

625

00:27:58,010 --> 00:27:55,800

I'm sure they'll check out your website

626

00:27:59,930 --> 00:27:58,020

and find you there well dr. Sheldrick

627

00:28:02,660 --> 00:27:59,940

thanks for coming on and talking about

628

00:28:04,669 --> 00:28:02,670

this interesting little controversy that

629

00:28:05,420 --> 00:28:04,679

has brewed and thanks again for joining

630

00:28:07,670 --> 00:28:05,430

me

631

00:28:09,590 --> 00:28:07,680

always a pleasure endings thanks again

632

00:28:11,780 --> 00:28:09,600

to dr. Sheldrick for joining me today on

633

00:28:12,560 --> 00:28:11,790

skeptic Oh a couple of questions to tee

634

00:28:15,890 --> 00:28:12,570

up for you

635

00:28:19,070 --> 00:28:15,900

the first is have the folks at Ted in

636

00:28:22,100 --> 00:28:19,080

particular Chris Anderson done Rupert

637

00:28:24,740 --> 00:28:22,110

Sheldrake a favor by highlighting the

638

00:28:27,650 --> 00:28:24,750

dogmatism that is in materialistic

639

00:28:29,990 --> 00:28:27,660

science or of they merely stepped in and

640

00:28:33,080 --> 00:28:30,000

provided the appropriate controls that

641

00:28:35,570 --> 00:28:33,090

science needs to keep weird ideas from

642

00:28:38,600 --> 00:28:35,580

spreading around and the second question

643

00:28:41,560 --> 00:28:38,610

I'm gonna make not such a lob softball

644

00:28:44,660 --> 00:28:41,570

question and that's how do well-meaning

645

00:28:47,840 --> 00:28:44,670

science technology edgy whatever you

646

00:28:50,750 --> 00:28:47,850

want to call it news sites properly

647

00:28:52,520 --> 00:28:50,760

filter information so that on one hand

648

00:28:55,130 --> 00:28:52,530

we don't have to wade through a lot of

649

00:28:58,010 --> 00:28:55,140

nonsense but on the other hand we don't

650

00:29:00,140 --> 00:28:58,020

get a homogenized message or worse yet a

651  
00:29:03,410 --> 00:29:00,150  
message that has been intentionally

652  
00:29:05,090 --> 00:29:03,420  
shaped for a particular purpose so those

653  
00:29:08,000 --> 00:29:05,100  
are a couple of questions I'd throw out

654  
00:29:11,600 --> 00:29:08,010  
there the place to respond of course is

655  
00:29:14,840 --> 00:29:11,610  
through the sceptical website at sk EPT

656  
00:29:17,420 --> 00:29:14,850  
Iko comm you can leave a message in the

657  
00:29:19,520 --> 00:29:17,430  
comment section or click on over to the

658  
00:29:21,770 --> 00:29:19,530  
forum and join us for a discussion there

659  
00:29:24,620 --> 00:29:21,780  
as I mentioned at the beginning I have a

660  
00:29:26,780 --> 00:29:24,630  
number of shows stacked up in the hopper

661  
00:29:28,490 --> 00:29:26,790  
ready to get out so I'm going to try and

662  
00:29:31,100 --> 00:29:28,500  
get them out once a week here for awhile

663  
00:29:33,380 --> 00:29:31,110

until I get caught up I hope you'll stay

664

00:29:35,930 --> 00:29:33,390

with me for all of that I hope you'll as

665

00:29:38,180 --> 00:29:35,940

usual tell your friends about skeptic

666

00:29:41,870 --> 00:29:38,190

Cove blog about skeptic Oh get as many

667

00:29:44,840 --> 00:29:41,880

folks as you feel you'd like to involved

668

00:29:47,060 --> 00:29:44,850

in this community of a little bit closer