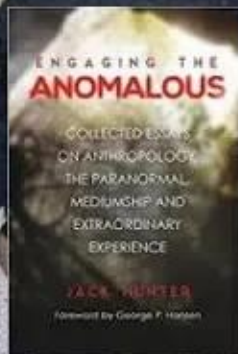


Dr. Jack Hunter

Skeptiko 383



Skeptiko Topics:
Consciousness Science
Parapsychology
Near-Death Experience
Spirituality
Skeptics/Skepticism
Psi
Psychics & Mediums
Atheism
UFO
Neuroscience
Conspiracy Theories
Contactee Experience
OBE

1
00:00:01,660 --> 00:00:05,710

[Music]

2
00:00:10,190 --> 00:00:08,120

welcome to skeptic oh where we explore

3
00:00:12,830 --> 00:00:10,200

controversial science and spirituality

4
00:00:16,580 --> 00:00:12,840

with leading researchers thinkers and

5
00:00:21,080 --> 00:00:16,590

their critics I think we have the right

6
00:00:24,980 --> 00:00:21,090

guest to fill that promise today dr.

7
00:00:28,910 --> 00:00:24,990

Jack hunter of Harrah anthropology Fame

8
00:00:30,710 --> 00:00:28,920

is joining us Jack welcome to sceptical

9
00:00:32,389 --> 00:00:30,720

welcome back thanks for joining me

10
00:00:37,160 --> 00:00:32,399

thanks for having me it's good to be

11
00:00:39,020 --> 00:00:37,170

back well you were on a while back with

12
00:00:41,180 --> 00:00:39,030

this very excellent book that I have up

13
00:00:43,490 --> 00:00:41,190

here on the video screen talking with

14

00:00:46,299 --> 00:00:43,500

the spirits extraordinary work and

15

00:00:49,880 --> 00:00:46,309

you've followed that up with a new book

16

00:00:51,049 --> 00:00:49,890

engaging the anomalous yes we're going

17

00:00:53,569 --> 00:00:51,059

to talk about we're going to talk about

18

00:00:57,139 --> 00:00:53,579

both of those but tell us a little bit

19

00:00:58,549 --> 00:00:57,149

about this new book and in general what

20

00:01:02,930 --> 00:00:58,559

it's about and all that good stuff

21

00:01:05,060 --> 00:01:02,940

yeah well this book is basically a

22

00:01:09,020 --> 00:01:05,070

collection of essays that I've written

23

00:01:12,920 --> 00:01:09,030

over the last seven years or so it's

24

00:01:14,690 --> 00:01:12,930

kind of written alongside my thesis so

25

00:01:17,960 --> 00:01:14,700

in a way is kind of like a mini mini

26

00:01:20,510 --> 00:01:17,970

version of my thesis my thesis actually

27

00:01:22,310 --> 00:01:20,520

takes parts of the chapters from this

28

00:01:24,469 --> 00:01:22,320

book and kind of expands on them and

29

00:01:26,330 --> 00:01:24,479

makes them a little bit more academic

30

00:01:27,980 --> 00:01:26,340

but really these are these are the

31

00:01:29,690 --> 00:01:27,990

essays that I was writing as I was

32

00:01:31,609 --> 00:01:29,700

trying to think through the whole

33

00:01:33,350 --> 00:01:31,619

process of writing my thesis right from

34

00:01:37,330 --> 00:01:33,360

the very beginning and they were all

35

00:01:40,490 --> 00:01:37,340

published in different kinds of journals

36

00:01:42,050 --> 00:01:40,500

for example the Society and the

37

00:01:44,480 --> 00:01:42,060

Association for the scientific study of

38

00:01:46,010 --> 00:01:44,490

anomalous phenomena their journal they

39

00:01:47,630 --> 00:01:46,020

were one of the first groups to kind of

40

00:01:50,120 --> 00:01:47,640

publish any of my writings though

41

00:01:52,999 --> 00:01:50,130

there's a few chapters in the book from

42

00:01:54,710 --> 00:01:53,009

there there's some other chapters that

43

00:01:56,319 --> 00:01:54,720

were one was published in the Journal of

44

00:01:58,429 --> 00:01:56,329

the Society for psychical research

45

00:02:00,620 --> 00:01:58,439

others were published in various

46

00:02:02,450 --> 00:02:00,630

magazines and different places like that

47

00:02:05,359 --> 00:02:02,460

so it's kind of like a hodgepodge of

48

00:02:09,589 --> 00:02:05,369

different of my thoughts I think it's

49

00:02:15,570 --> 00:02:12,000

you know we should also alert people

50

00:02:18,680 --> 00:02:15,580

remind people that you are the publisher

51
00:02:20,940 --> 00:02:18,690
editor of this excellent journal para

52
00:02:23,520 --> 00:02:20,950
anthropology which others so much packed

53
00:02:24,899 --> 00:02:23,530
even in that name there but I wanted to

54
00:02:27,630 --> 00:02:24,909
point this out because I thought it was

55
00:02:30,569 --> 00:02:27,640
so interesting George Hansen the

56
00:02:33,390 --> 00:02:30,579
trickster guy wrote the foreword to your

57
00:02:35,699 --> 00:02:33,400
book and I I loved this one little piece

58
00:02:38,880 --> 00:02:35,709
out of there he said here's a young guy

59
00:02:40,110 --> 00:02:38,890
who when he started his ph.d program

60
00:02:43,650 --> 00:02:40,120
eight years ago

61
00:02:46,199 --> 00:02:43,660
founded a journal para anthropology and

62
00:02:50,130 --> 00:02:46,209
he said quite audacious and I thought

63
00:02:52,530 --> 00:02:50,140

wow is it that kind of summit of your

64

00:02:55,080 --> 00:02:52,540

your you're such a cool guy a mellow guy

65

00:02:57,300 --> 00:02:55,090

I love the way you push these boundaries

66

00:02:59,789 --> 00:02:57,310

and and your mellow but you're

67

00:03:02,610 --> 00:02:59,799

incredibly audacious to it is rather

68

00:03:05,640 --> 00:03:02,620

audacious to say hey yeah I'm just gonna

69

00:03:08,960 --> 00:03:05,650

take anthropology turn it upside down

70

00:03:12,089 --> 00:03:08,970

kind of take it from this anomalous

71

00:03:13,830 --> 00:03:12,099

parapsychology para anthropology kind of

72

00:03:16,289 --> 00:03:13,840

perspective and yeah that's just what

73

00:03:21,150 --> 00:03:16,299

I'll do to start my PhD thesis eight

74

00:03:24,030 --> 00:03:21,160

years ago well the really the journal

75

00:03:25,710 --> 00:03:24,040

started because when I when it became

76

00:03:26,909 --> 00:03:25,720

interested in the possibility of an

77

00:03:30,539 --> 00:03:26,919

anthropological approach to the

78

00:03:32,490 --> 00:03:30,549

paranormal I was looking for academic

79

00:03:34,020 --> 00:03:32,500

journals different kinds of venues where

80

00:03:36,449 --> 00:03:34,030

anthropologists would be talking about

81

00:03:39,539 --> 00:03:36,459

these kinds of things and obviously I

82

00:03:42,030 --> 00:03:39,549

came across the parapsychology journals

83

00:03:43,920 --> 00:03:42,040

and the work of the Society for

84

00:03:46,289 --> 00:03:43,930

psychical research and then eventually I

85

00:03:48,750 --> 00:03:46,299

discovered the the journal for the

86

00:03:52,170 --> 00:03:48,760

Anthropology of consciousness seemed to

87

00:03:54,599 --> 00:03:52,180

be kind of like the most kind of fitting

88

00:03:56,189 --> 00:03:54,609

for what I was interested in but then

89

00:03:58,409 --> 00:03:56,199

when I started to read the journal

90

00:04:00,000 --> 00:03:58,419

itself I realized that over the years

91

00:04:02,309 --> 00:04:00,010

and this is something that other people

92

00:04:04,530 --> 00:04:02,319

have picked up on as well mark a role

93

00:04:06,930 --> 00:04:04,540

wrote a really good article about this

94

00:04:10,199 --> 00:04:06,940

called wither sigh in the Anthropology

95

00:04:13,500 --> 00:04:10,209

of consciousness and basically over the

96

00:04:16,379 --> 00:04:13,510

years the kind of more extreme kind of

97

00:04:18,719 --> 00:04:16,389

high strangeness weird paranormal kind

98

00:04:20,370 --> 00:04:18,729

of stuff had been expunged from the

99

00:04:22,140 --> 00:04:20,380

journal and they've gone down a much

100

00:04:25,260 --> 00:04:22,150

kind of safer route of thinking of

101

00:04:27,780 --> 00:04:25,270

the Anthropology of consciousness so

102

00:04:30,330 --> 00:04:27,790

what I wanted to do was kind of provide

103

00:04:32,850 --> 00:04:30,340

a forum where anthropologists could talk

104

00:04:35,040 --> 00:04:32,860

about those things that even the Society

105

00:04:37,290 --> 00:04:35,050

for the Anthropology of consciousness

106

00:04:40,590 --> 00:04:37,300

weren't really talking about anymore so

107

00:04:43,610 --> 00:04:40,600

you know everything from psy and super

108

00:04:46,560 --> 00:04:43,620

normal abilities through to UFOs and

109

00:04:48,510 --> 00:04:46,570

different kinds of entity encounters all

110

00:04:50,250 --> 00:04:48,520

sorts of things so that's really what

111

00:04:53,300 --> 00:04:50,260

the the kind of impetus for the journal

112

00:04:56,909 --> 00:04:53,310

was to open up the anthropological

113

00:04:58,620 --> 00:04:56,919

discussion to include all of the you

114

00:05:02,909 --> 00:04:58,630

know the extreme paranormal or the

115

00:05:05,730 --> 00:05:02,919

highly weird paranormal exome jack right

116

00:05:07,890 --> 00:05:05,740

up our alley here at skeptic Oh perfect

117

00:05:09,990 --> 00:05:07,900

home for this kind of work so you know

118

00:05:11,700 --> 00:05:10,000

what I thought we'd do we do next and

119

00:05:14,550 --> 00:05:11,710

this has been kind of the new format I'm

120

00:05:17,219 --> 00:05:14,560

playing out because let's just very

121

00:05:19,950 --> 00:05:17,229

quickly hit some definitions because I

122

00:05:21,810 --> 00:05:19,960

do hate the kind of inside baseball that

123

00:05:24,150 --> 00:05:21,820

leaves people on the sides we're gonna

124

00:05:28,080 --> 00:05:24,160

get into some pretty deep stuff but at a

125

00:05:32,040 --> 00:05:28,090

very high level anthropology yeah

126

00:05:35,879 --> 00:05:32,050

so in a nutshell anthropology is the

127

00:05:38,060 --> 00:05:35,889

study of human beings so then you can

128

00:05:40,260 --> 00:05:38,070

take that kind of really broadly and

129

00:05:42,930 --> 00:05:40,270

consider anthropology is the study of

130

00:05:45,870 --> 00:05:42,940

anything to do with humans a human

131

00:05:49,260 --> 00:05:45,880

cultures human societies human beliefs

132

00:05:51,270 --> 00:05:49,270

human experiences traditionally in

133

00:05:54,930 --> 00:05:51,280

academia anthropology's in split into

134

00:05:57,060 --> 00:05:54,940

four kind of sub disciplines so you've

135

00:05:59,190 --> 00:05:57,070

got social and cultural anthropology

136

00:06:02,360 --> 00:05:59,200

which is the study of human societies

137

00:06:04,830 --> 00:06:02,370

and cultures which is kind of my main

138

00:06:06,570 --> 00:06:04,840

area of anthropology so that includes

139

00:06:07,409 --> 00:06:06,580

all anthropology of religion and all of

140

00:06:10,500 --> 00:06:07,419

that kind of stuff

141

00:06:14,190 --> 00:06:10,510

we've got biological anthropology which

142

00:06:16,050 --> 00:06:14,200

is the study of human evolution it's a

143

00:06:19,110 --> 00:06:16,060

fairly kind of like a hardcore

144

00:06:20,700 --> 00:06:19,120

biological approach there's a linguistic

145

00:06:22,770 --> 00:06:20,710

anthropology which is obviously the

146

00:06:27,089 --> 00:06:22,780

study of human languages and then

147

00:06:28,200 --> 00:06:27,099

finally we've got archaeology which is

148

00:06:31,440 --> 00:06:28,210

the study of the past human

149

00:06:33,480 --> 00:06:31,450

civilizations so like I said mine my

150

00:06:35,670 --> 00:06:33,490

main my main area has been in the kind

151
00:06:37,650 --> 00:06:35,680
of social and cultural anthropology

152
00:06:41,490 --> 00:06:37,660
and in social and cultural anthropology

153
00:06:44,100 --> 00:06:41,500
the main research method is something

154
00:06:47,159 --> 00:06:44,110
called ethnography which is all to do

155
00:06:50,189 --> 00:06:47,169
with going into different societies or

156
00:06:52,860 --> 00:06:50,199
different social settings and kind of

157
00:06:54,990 --> 00:06:52,870
participating it on first-person level

158
00:06:57,420 --> 00:06:55,000
and then writing about that afterwards

159
00:06:59,580 --> 00:06:57,430
and actually it's that process of

160
00:07:03,360 --> 00:06:59,590
ethnography that kind of has ultimately

161
00:07:05,340 --> 00:07:03,370
opened anthropology up to all of these

162
00:07:09,029 --> 00:07:05,350
other these new different kinds of

163
00:07:10,290 --> 00:07:09,039

domains of research great awesome that

164

00:07:12,180 --> 00:07:10,300

is so important I think that

165

00:07:14,850 --> 00:07:12,190

introduction because it also explains

166

00:07:16,950 --> 00:07:14,860

okay so here's a guy Jack hunter that

167

00:07:18,930 --> 00:07:16,960

says well you know there is this group

168

00:07:20,790 --> 00:07:18,940

right down the road from me and Bristol

169

00:07:23,820 --> 00:07:20,800

here who sits and does meet in

170

00:07:26,040 --> 00:07:23,830

communication and you know trance medium

171

00:07:27,540 --> 00:07:26,050

it does all this crazy stuff let's go

172

00:07:29,189 --> 00:07:27,550

sit with them well that's an

173

00:07:31,589 --> 00:07:29,199

anthropologist would go sit with them

174

00:07:35,400 --> 00:07:31,599

and talk with them so that opens up that

175

00:07:37,800 --> 00:07:35,410

door and at the same time explain again

176

00:07:43,790 --> 00:07:37,810

very briefly at a very high level some

177

00:07:47,070 --> 00:07:43,800

of the natural and some of the very

178

00:07:50,040 --> 00:07:47,080

justifiable criticisms or concerns that

179

00:07:52,920 --> 00:07:50,050

people have had about anthropology and

180

00:07:55,110 --> 00:07:52,930

kind of the observer effect if you will

181

00:07:57,510 --> 00:07:55,120

you know that that can you really go

182

00:08:00,510 --> 00:07:57,520

observe and do you become a part of it

183

00:08:03,870 --> 00:08:00,520

so just at a very high level just that

184

00:08:07,290 --> 00:08:03,880

that any anthropology student would kind

185

00:08:09,390 --> 00:08:07,300

of get keeping all that for me so

186

00:08:13,260 --> 00:08:09,400

thinking about the kind of the role of

187

00:08:16,529 --> 00:08:13,270

the observer anthropology again is

188

00:08:18,390 --> 00:08:16,539

unique among the sciences really some

189

00:08:20,250 --> 00:08:18,400

people consider it to be the most

190

00:08:23,520 --> 00:08:20,260

scientific of the arts and the least

191

00:08:26,670 --> 00:08:23,530

scientific of the sciences because our

192

00:08:29,399 --> 00:08:26,680

main scientific tool in ethnography is

193

00:08:31,439 --> 00:08:29,409

our and body and the way we participate

194

00:08:33,510 --> 00:08:31,449

in the social and cultural environments

195

00:08:36,209 --> 00:08:33,520

that we find ourselves in so

196

00:08:37,860 --> 00:08:36,219

automatically you have this kind of a

197

00:08:40,010 --> 00:08:37,870

problem it's been a problem throughout

198

00:08:43,050 --> 00:08:40,020

the history of anthropology of how

199

00:08:44,699 --> 00:08:43,060

objectives our research tools so it

200

00:08:47,340 --> 00:08:44,709

we're kind of in there from the very

201
00:08:49,980 --> 00:08:47,350
beginning and this has led to something

202
00:08:52,019 --> 00:08:49,990
called a kind of like a taboo

203
00:08:55,680 --> 00:08:52,029
anthropology against what has been

204
00:08:58,019 --> 00:08:55,690
called going native so if you spend too

205
00:08:59,610 --> 00:08:58,029
much time with a particular group it's

206
00:09:04,470 --> 00:08:59,620
thought that you can lose your

207
00:09:05,970 --> 00:09:04,480
objectivity but actually one of the

208
00:09:07,949 --> 00:09:05,980
things that's arisen out of my own

209
00:09:09,570 --> 00:09:07,959
research into anthropology and the

210
00:09:13,769 --> 00:09:09,580
Anthropology of the paranormal is that

211
00:09:15,600 --> 00:09:13,779
it's only through losing our objectivity

212
00:09:17,100 --> 00:09:15,610
really that we can begin to fully

213
00:09:21,870 --> 00:09:17,110

understand what's going on in these

214

00:09:25,050 --> 00:09:21,880

situations so I don't tip your hand too

215

00:09:29,850 --> 00:09:25,060

much keep good on the level next

216

00:09:31,980 --> 00:09:29,860

definition next word para Anthropology

217

00:09:35,760 --> 00:09:31,990

and we need to kind of keep it at that

218

00:09:38,220 --> 00:09:35,770

high level but then hint at why we

219

00:09:40,199 --> 00:09:38,230

really don't want parrot anything right

220

00:09:42,600 --> 00:09:40,209

we don't really want para but that's the

221

00:09:46,199 --> 00:09:42,610

word we're stuck with but first well how

222

00:09:48,600 --> 00:09:46,209

have you used that term coined that term

223

00:09:50,370 --> 00:09:48,610

in your journal and what does it mean

224

00:09:52,769 --> 00:09:50,380

for someone who runs across it for the

225

00:09:56,430 --> 00:09:52,779

first time one of the ways I tend to

226

00:09:59,850 --> 00:09:56,440

think about power anthropology is you

227

00:10:02,430 --> 00:09:59,860

think about parapsychology it's a

228

00:10:05,460 --> 00:10:02,440

discipline that deals with phenomena

229

00:10:09,230 --> 00:10:05,470

that are not fully explained by the

230

00:10:12,389 --> 00:10:09,240

mainstream laws of other mainstream

231

00:10:14,160 --> 00:10:12,399

explanatory models of psychology okay so

232

00:10:15,990 --> 00:10:14,170

we're dealing with things like you know

233

00:10:18,329 --> 00:10:16,000

telepathy and sighin things which

234

00:10:20,910 --> 00:10:18,339

mainstream materialist psychology says

235

00:10:22,980 --> 00:10:20,920

can't exist but then the data seems to

236

00:10:25,530 --> 00:10:22,990

suggest that it does so with

237

00:10:26,940 --> 00:10:25,540

anthropology what we're interested in or

238

00:10:29,250 --> 00:10:26,950

with parent apology rather what we're

239

00:10:32,130 --> 00:10:29,260

interested in is phenomena that the

240

00:10:35,280 --> 00:10:32,140

dominant models the dominant explanatory

241

00:10:39,449 --> 00:10:35,290

frameworks of anthropology are not able

242

00:10:40,940 --> 00:10:39,459

to fully explain so sorry the dominant

243

00:10:44,730 --> 00:10:40,950

models that we've got are things like

244

00:10:46,590 --> 00:10:44,740

social functionalism and biomedical

245

00:10:48,480 --> 00:10:46,600

reductionism and all of these kinds of

246

00:10:50,880 --> 00:10:48,490

things these are the like the cognitive

247

00:10:52,680 --> 00:10:50,890

approach again these are the dominant

248

00:10:54,600 --> 00:10:52,690

explanatory frameworks that are used in

249

00:10:57,360 --> 00:10:54,610

anthropology but then when we come to

250

00:11:00,960 --> 00:10:57,370

analyze things like spirit mediumship or

251

00:11:03,840 --> 00:11:00,970

different kinds of parenting of

252

00:11:05,699 --> 00:11:03,850

paranormal phenomena we find that those

253

00:11:07,590 --> 00:11:05,709

two frameworks don't really work they

254

00:11:09,150 --> 00:11:07,600

don't match the data and they don't

255

00:11:12,059 --> 00:11:09,160

really tell us anything about what's

256

00:11:14,759 --> 00:11:12,069

going on so that's where I think parent

257

00:11:17,009 --> 00:11:14,769

Rapala G is it's a it's a dealing with

258

00:11:18,749 --> 00:11:17,019

phenomena that anthropology mainstream

259

00:11:21,740 --> 00:11:18,759

anthropology doesn't really have an

260

00:11:24,600 --> 00:11:21,750

adequate explanation for great ontology

261

00:11:26,160 --> 00:11:24,610

when we talk about ontology we can take

262

00:11:27,389 --> 00:11:26,170

it in two different ways

263

00:11:31,499 --> 00:11:27,399

we can take it in the philosophical

264

00:11:34,470 --> 00:11:31,509

sense of an inquiry or a study into the

265

00:11:37,019 --> 00:11:34,480

nature of being so thinking about what

266

00:11:39,439 --> 00:11:37,029

exists and then we can take it in the

267

00:11:42,480 --> 00:11:39,449

kind of anthropological sense as

268

00:11:45,350 --> 00:11:42,490

referring to kind of like a set of

269

00:11:48,480 --> 00:11:45,360

things that a particular group of people

270

00:11:50,280 --> 00:11:48,490

holds that exists if that makes sense so

271

00:11:52,590 --> 00:11:50,290

some people have said that when we talk

272

00:11:55,019 --> 00:11:52,600

about an ontology in anthropology what

273

00:11:57,720 --> 00:11:55,029

we're really talking about is it's just

274

00:12:00,509 --> 00:11:57,730

another word for culture or worldview

275

00:12:02,100 --> 00:12:00,519

but actually it's more than that we're

276

00:12:05,160 --> 00:12:02,110

not just talking about beliefs that

277

00:12:07,559 --> 00:12:05,170

we're talking about kind of whole well

278

00:12:09,090 --> 00:12:07,569

Mazzoni in' shamanic Society for example

279

00:12:12,990 --> 00:12:09,100

is going to contain a whole load of

280

00:12:18,210 --> 00:12:13,000

other kinds of entities beings different

281

00:12:20,030 --> 00:12:18,220

kinds of things to a kind of Western

282

00:12:22,379 --> 00:12:20,040

materialist ontology

283

00:12:25,889 --> 00:12:22,389

so yeah that's what an ontology is it's

284

00:12:27,980 --> 00:12:25,899

a it's the the sum of all the things

285

00:12:35,100 --> 00:12:27,990

that exists within a particular

286

00:12:37,650 --> 00:12:35,110

framework awesome 40n okay yeah this is

287

00:12:39,689 --> 00:12:37,660

a really important one for me because

288

00:12:42,090 --> 00:12:39,699

like as I was saying when I found it

289

00:12:44,939 --> 00:12:42,100

parent apology journal I wanted to focus

290

00:12:48,150 --> 00:12:44,949

on those kind of more high strangeness

291

00:12:52,139 --> 00:12:48,160

kinds of things and the 14 approach

292

00:12:53,999 --> 00:12:52,149

provides a a nice kind of method it

293

00:12:56,129 --> 00:12:54,009

gives us a way of thinking about those

294

00:12:58,949 --> 00:12:56,139

without bracketing them out in the way

295

00:13:01,650 --> 00:12:58,959

that social sciences have tended to do

296

00:13:03,629 --> 00:13:01,660

in the past and just make sure so in

297

00:13:07,980 --> 00:13:03,639

case people don't know quickly cover who

298

00:13:09,809 --> 00:13:07,990

charles fort was in he was a writer in

299

00:13:12,960 --> 00:13:09,819

the kind of towards the tail end of the

300

00:13:15,090 --> 00:13:12,970

19th century and he wrote these four

301
00:13:17,780 --> 00:13:15,100
books which were basically collect

302
00:13:19,710 --> 00:13:17,790
of all of these accounts of strange

303
00:13:21,930 --> 00:13:19,720
unusual phenomena that he'd found

304
00:13:24,990 --> 00:13:21,940
documented in various scientific

305
00:13:26,250 --> 00:13:25,000
journals and newspapers and things so he

306
00:13:28,860 --> 00:13:26,260
gathered all of these things together

307
00:13:32,820 --> 00:13:28,870
and he called them his damned facts

308
00:13:34,380 --> 00:13:32,830
these things that science is so your

309
00:13:36,210 --> 00:13:34,390
video cut out so I'll use that

310
00:13:38,550 --> 00:13:36,220
opportunity to kind of interject and

311
00:13:40,380 --> 00:13:38,560
just we in a couple examples I mean the

312
00:13:42,860 --> 00:13:40,390
raining frogs and this kind of stuff

313
00:13:45,960 --> 00:13:42,870

which we can't get around the fact that

314

00:13:49,350 --> 00:13:45,970

this is documented this is in the news

315

00:13:51,210 --> 00:13:49,360

that we can correlate it with other news

316

00:13:52,860 --> 00:13:51,220

events this seems to be an accurate

317

00:13:54,300 --> 00:13:52,870

reporting of what's going on at this

318

00:13:55,710 --> 00:13:54,310

time and they said there was a solar

319

00:13:58,590 --> 00:13:55,720

eclipse there was a solar eclipse they

320

00:14:00,720 --> 00:13:58,600

said these these hoards invaded and they

321

00:14:03,330 --> 00:14:00,730

invaded and right along beside that they

322

00:14:05,880 --> 00:14:03,340

have hey you know all these farmers out

323

00:14:08,100 --> 00:14:05,890

in the field observed the frogs you know

324

00:14:09,690 --> 00:14:08,110

fly from the soap why would we dismiss

325

00:14:12,300 --> 00:14:09,700

one account than another and that was

326

00:14:13,860 --> 00:14:12,310

kind of charles fort saying yeah why

327

00:14:16,460 --> 00:14:13,870

would we we can't let's just at least

328

00:14:18,090 --> 00:14:16,470

record these right do you want it yes

329

00:14:20,370 --> 00:14:18,100

yeah exactly

330

00:14:22,320 --> 00:14:20,380

he's just saying that there's all of

331

00:14:25,670 --> 00:14:22,330

this stuff that happens out in the world

332

00:14:29,610 --> 00:14:25,680

that our scientific models have actively

333

00:14:32,190 --> 00:14:29,620

ignored for the past you know 200 300

334

00:14:35,310 --> 00:14:32,200

odd years and he thinks that they've

335

00:14:36,780 --> 00:14:35,320

been pushed aside so that we know for

336

00:14:38,610 --> 00:14:36,790

whatever reason because they don't fit

337

00:14:41,070 --> 00:14:38,620

in with our established models or

338

00:14:43,800 --> 00:14:41,080

whatever and really what he wants us to

339

00:14:46,770 --> 00:14:43,810

do is challenged science with all of

340

00:14:49,950 --> 00:14:46,780

this damned data to put it on the table

341

00:14:51,660 --> 00:14:49,960

again and also to encourage us to think

342

00:14:54,210 --> 00:14:51,670

about things in slightly different ways

343

00:14:56,450 --> 00:14:54,220

so one of the things that I've taken

344

00:15:00,360 --> 00:14:56,460

motion charles fort is his idea of

345

00:15:02,340 --> 00:15:00,370

intermediate ism which is his kind of

346

00:15:04,080 --> 00:15:02,350

philosophical perspective on the nature

347

00:15:07,110 --> 00:15:04,090

of reality as opposed you could can you

348

00:15:11,280 --> 00:15:07,120

could call it his ontology really and he

349

00:15:14,160 --> 00:15:11,290

says that everything kind of exists on a

350

00:15:17,370 --> 00:15:14,170

spectrum or kind of like on a sliding

351
00:15:19,830 --> 00:15:17,380
scale between realness on the one hand

352
00:15:21,320 --> 00:15:19,840
and unreal miss on the other so that

353
00:15:23,790 --> 00:15:21,330
everything that exists in the world

354
00:15:25,290 --> 00:15:23,800
exists somewhere on this spectrum which

355
00:15:27,440 --> 00:15:25,300
basically means that anything that

356
00:15:30,060 --> 00:15:27,450
exists is

357
00:15:33,360 --> 00:15:30,070
not a bunch of sent real and it's not

358
00:15:36,210 --> 00:15:33,370
100% unreal as well awesome

359
00:15:37,740 --> 00:15:36,220
so here's what I want to go next and I

360
00:15:40,470 --> 00:15:37,750
gave you a heads up on this beforehand

361
00:15:43,740 --> 00:15:40,480
you did an interview not too long ago

362
00:15:47,040 --> 00:15:43,750
with the very excellent Gordon white and

363
00:15:50,940 --> 00:15:47,050

the interview you guys did was terrific

364

00:15:54,720 --> 00:15:50,950

and I thought it could also serve as

365

00:15:56,610 --> 00:15:54,730

tremendous springboard to our discussion

366

00:15:58,620 --> 00:15:56,620

because so many of the top because you

367

00:16:00,450 --> 00:15:58,630

brought up in that interview are things

368

00:16:02,340 --> 00:16:00,460

that I want to talk about and also I

369

00:16:04,620 --> 00:16:02,350

love this idea of interleaving these

370

00:16:06,990 --> 00:16:04,630

important conversations that people are

371

00:16:08,370 --> 00:16:07,000

having through shows like Gordon's and

372

00:16:10,590 --> 00:16:08,380

seeing if we can take it to the next

373

00:16:12,510 --> 00:16:10,600

level because I always hate starting at

374

00:16:14,640 --> 00:16:12,520

Ground Zero like we always have to do

375

00:16:16,920 --> 00:16:14,650

rather and say hey here's what came up

376

00:16:21,530 --> 00:16:16,930

for me when you guys were talking so

377

00:16:24,390 --> 00:16:21,540

with your permission let me play into

378

00:16:27,540 --> 00:16:24,400

listeners so they can hear it a clip

379

00:16:31,050 --> 00:16:27,550

from that interview that you did with

380

00:16:34,380 --> 00:16:31,060

Gordon and then we can kind of chat

381

00:16:35,460 --> 00:16:34,390

about that as a launching off point into

382

00:16:35,970 --> 00:16:35,470

a number of things that we're going to

383

00:16:38,700 --> 00:16:35,980

talk about

384

00:16:40,829 --> 00:16:38,710

there's no we're trying to think of how

385

00:16:43,560 --> 00:16:40,839

we could frame it cuz I thought of other

386

00:16:45,270 --> 00:16:43,570

terms before there are terms like a post

387

00:16:46,829 --> 00:16:45,280

secular anthropology and all these

388

00:16:49,500 --> 00:16:46,839

different ones but really they're all

389

00:16:51,750 --> 00:16:49,510

talking about kind of the same thing it

390

00:16:55,500 --> 00:16:51,760

hasn't kind of crystallized yet to I

391

00:16:57,570 --> 00:16:55,510

mean I just think it needs a barrel roll

392

00:17:00,570 --> 00:16:57,580

because paranormals besides super

393

00:17:02,310 --> 00:17:00,580

ysabel's matter isn't both I think you

394

00:17:02,550 --> 00:17:02,320

just need to go do you know what [h__h]

395

00:17:04,620 --> 00:17:02,560

you

396

00:17:08,429 --> 00:17:04,630

it's animus anthropology that's what it

397

00:17:11,579 --> 00:17:08,439

is I'm just what it is okay so there's

398

00:17:16,410 --> 00:17:11,589

some really cool stuff there that we can

399

00:17:20,970 --> 00:17:16,420

talk about first of all I love Gordon's

400

00:17:23,460 --> 00:17:20,980

barrel roll I do that's just just very

401
00:17:26,520 --> 00:17:23,470
cool and then I love when you guys get

402
00:17:28,350 --> 00:17:26,530
into you know you take the ontology

403
00:17:30,660 --> 00:17:28,360
thing that we just talked about and then

404
00:17:33,210 --> 00:17:30,670
you've got about her maybe Gordon what

405
00:17:35,910 --> 00:17:33,220
he does you know ontological flooding

406
00:17:39,640 --> 00:17:35,920
and I just thought wow isn't this a cool

407
00:17:43,690 --> 00:17:39,650
kind of level three conversation but I

408
00:17:46,300 --> 00:17:43,700
to jump in on and talk about and but

409
00:17:49,660 --> 00:17:46,310
maybe you can frame up for people who

410
00:17:52,480 --> 00:17:49,670
aren't really getting what that's all

411
00:17:54,220 --> 00:17:52,490
about tell them what it's all about

412
00:17:56,920 --> 00:17:54,230
because I think it's right gets right to

413
00:17:58,510 --> 00:17:56,930

the heart of where you're at what you've

414

00:18:01,660 --> 00:17:58,520

done some of the most exciting things

415

00:18:02,950 --> 00:18:01,670

about this book in your work in general

416

00:18:07,150 --> 00:18:02,960

but what are you guys talking about

417

00:18:10,720 --> 00:18:07,160

there ontological flooding is the term

418

00:18:13,540 --> 00:18:10,730

that I've developed for my kind of

419

00:18:16,540 --> 00:18:13,550

approach to thinking about all of these

420

00:18:17,710 --> 00:18:16,550

competing explanations I don't really

421

00:18:19,570 --> 00:18:17,720

think of them even as competing

422

00:18:22,810 --> 00:18:19,580

estimation it's just explanations that

423

00:18:25,000 --> 00:18:22,820

give us snippets of the truth can i

424

00:18:27,730 --> 00:18:25,010

interject something in there jack yeah

425

00:18:32,590 --> 00:18:27,740

cuz you know this discussion that you

426
00:18:34,600 --> 00:18:32,600
guys had actually spurred some creative

427
00:18:36,940 --> 00:18:34,610
thoughts for me and that played into

428
00:18:37,930 --> 00:18:36,950
another interview that I just did with

429
00:18:39,520 --> 00:18:37,940
Chris Knowles

430
00:18:41,410 --> 00:18:39,530
and let me talk you down that path

431
00:18:44,740 --> 00:18:41,420
because it's kind of interesting because

432
00:18:47,490 --> 00:18:44,750
when you say ontological flooding you're

433
00:18:51,010 --> 00:18:47,500
really contrasting that I think with

434
00:18:52,720 --> 00:18:51,020
ontological bracketing yeah it says

435
00:18:54,520 --> 00:18:52,730
bracketing which is always should only

436
00:18:56,380 --> 00:18:54,530
understand it this way we should only

437
00:18:57,850 --> 00:18:56,390
understand it this way so this

438
00:19:01,420 --> 00:18:57,860

conversation I'm having with Chris

439

00:19:04,300 --> 00:19:01,430

Knowles and he's talking about the New

440

00:19:06,700 --> 00:19:04,310

York City gala and how the Catholic

441

00:19:09,610 --> 00:19:06,710

Church has somehow created this crazy

442

00:19:12,970 --> 00:19:09,620

thing where they're loaning items to

443

00:19:15,700 --> 00:19:12,980

this basically Luciferian kind of

444

00:19:16,540 --> 00:19:15,710

festival and all this crazy stuff and I

445

00:19:20,650 --> 00:19:16,550

said wait a minute

446

00:19:23,230 --> 00:19:20,660

this is reality bracketing this is on

447

00:19:25,300 --> 00:19:23,240

one hand saying oh this is just fashion

448

00:19:27,310 --> 00:19:25,310

don't worry about it it's just fashion

449

00:19:29,830 --> 00:19:27,320

and on another level it's saying well no

450

00:19:32,320 --> 00:19:29,840

this is spiritual this is about the

451
00:19:35,170 --> 00:19:32,330
church oh this is political this is

452
00:19:38,770 --> 00:19:35,180
about the Pope and Catholicism although

453
00:19:43,000 --> 00:19:38,780
this is about mind control and culture

454
00:19:45,820 --> 00:19:43,010
shaping its reality bracketing and I was

455
00:19:48,400 --> 00:19:45,830
drawn in that direction because of this

456
00:19:52,000 --> 00:19:48,410
conversation that you and Gordon had and

457
00:19:53,560 --> 00:19:52,010
I think the parallels are important to

458
00:19:56,320 --> 00:19:53,570
me and I think they can

459
00:19:59,080 --> 00:19:56,330
be drawn out in a way that you're taking

460
00:20:01,390 --> 00:19:59,090
it from an antelope from act more of an

461
00:20:04,300 --> 00:20:01,400
academic thing but it's the same thing

462
00:20:06,730 --> 00:20:04,310
when you say ontological bracketing

463
00:20:08,830 --> 00:20:06,740

you're talking about reality bracketing

464

00:20:12,040 --> 00:20:08,840

you're talking about getting into a

465

00:20:14,890 --> 00:20:12,050

certain blinders mode where you say oh

466

00:20:17,620 --> 00:20:14,900

no I can only look at this culture

467

00:20:19,960 --> 00:20:17,630

through this lens and I must not look at

468

00:20:23,950 --> 00:20:19,970

any of this other stuff that's going on

469

00:20:27,190 --> 00:20:23,960

and what I think you're saying is no we

470

00:20:30,340 --> 00:20:27,200

need to look at what's going on from all

471

00:20:32,590 --> 00:20:30,350

these different realities and we need to

472

00:20:35,290 --> 00:20:32,600

look at them all at the same time which

473

00:20:38,980 --> 00:20:35,300

is even more difficult and we need to

474

00:20:40,810 --> 00:20:38,990

break through the 40 n'dam which I think

475

00:20:43,150 --> 00:20:40,820

you have a great thing about the damn

476
00:20:45,160 --> 00:20:43,160
damn thing so I just want to set the

477
00:20:47,110 --> 00:20:45,170
table with all that stuff and thank you

478
00:20:49,480 --> 00:20:47,120
guys for kind of teeing that whole thing

479
00:20:51,850 --> 00:20:49,490
up for me but ontological bracketing

480
00:20:55,660 --> 00:20:51,860
reality bracketing reality flooding

481
00:20:58,090 --> 00:20:55,670
ontological flooding let's go yeah so

482
00:21:00,490 --> 00:20:58,100
again I think what really comes out of

483
00:21:04,360 --> 00:21:00,500
this idea of ontological flooding is the

484
00:21:08,410 --> 00:21:04,370
idea that we need to embrace complexity

485
00:21:10,720 --> 00:21:08,420
and not be so kind of set in our ways

486
00:21:13,510 --> 00:21:10,730
went on with trying to find simple

487
00:21:15,340 --> 00:21:13,520
explanations for things so the example

488
00:21:16,870 --> 00:21:15,350

that I used to explain ontological

489

00:21:19,600 --> 00:21:16,880

flooding a lot of the time is with

490

00:21:21,790 --> 00:21:19,610

spirit mediumship where you have all of

491

00:21:24,490 --> 00:21:21,800

these competing explanations which think

492

00:21:26,950 --> 00:21:24,500

that they've sorted it all out that so

493

00:21:28,450 --> 00:21:26,960

you could know like I said for social

494

00:21:29,770 --> 00:21:28,460

protest theories that say that the

495

00:21:33,100 --> 00:21:29,780

spirit mediumship is all about social

496

00:21:35,230 --> 00:21:33,110

protest and then you've got biological

497

00:21:38,380 --> 00:21:35,240

medical theories that say that spirit

498

00:21:41,080 --> 00:21:38,390

mediumship is just you know a biological

499

00:21:43,480 --> 00:21:41,090

aberration it's some kind of an illness

500

00:21:45,330 --> 00:21:43,490

or a disease there's the psychodynamic

501
00:21:48,010 --> 00:21:45,340
theories all sorts of different theories

502
00:21:49,720 --> 00:21:48,020
but at the end of the day none of them

503
00:21:52,600 --> 00:21:49,730
is a completely satisfying explanation

504
00:21:54,940 --> 00:21:52,610
in themselves and actually when you

505
00:21:56,080 --> 00:21:54,950
start to piece them all together you see

506
00:21:58,420 --> 00:21:56,090
that we're dealing with something that

507
00:22:00,850 --> 00:21:58,430
is is way more complex than any of those

508
00:22:04,120 --> 00:22:00,860
individual explanatory frameworks has

509
00:22:06,090 --> 00:22:04,130
been able to kind of accommodate so

510
00:22:07,570 --> 00:22:06,100
ontological flooding is really saying as

511
00:22:09,280 --> 00:22:07,580
and as you

512
00:22:12,070 --> 00:22:09,290
saying that we need to take into account

513
00:22:14,440 --> 00:22:12,080

all of these various perspectives at the

514

00:22:17,230 --> 00:22:14,450

same time to get the best kind of or

515

00:22:20,020 --> 00:22:17,240

than the nearest to reality kind of

516

00:22:24,550 --> 00:22:20,030

perspectives that we can get would you

517

00:22:28,090 --> 00:22:24,560

also be open to the idea that we need to

518

00:22:30,820 --> 00:22:28,100

exercise some discernment there because

519

00:22:33,250 --> 00:22:30,830

there's a sometimes especially in

520

00:22:34,690 --> 00:22:33,260

academia and anthropology I'm sure is

521

00:22:37,060 --> 00:22:34,700

not immune to this

522

00:22:39,190 --> 00:22:37,070

there's the move towards relativism it's

523

00:22:41,770 --> 00:22:39,200

then we're gonna let them all in at the

524

00:22:44,140 --> 00:22:41,780

same level because they're all valid

525

00:22:47,260 --> 00:22:44,150

views it's like now [h__h] and as a

526

00:22:49,240 --> 00:22:47,270

matter of fact what's even maybe

527

00:22:52,360 --> 00:22:49,250

interesting from this conspiratorial

528

00:22:55,240 --> 00:22:52,370

angle maybe some of it is misinformation

529

00:22:56,890 --> 00:22:55,250

maybe some of it is intentionally

530

00:22:57,580 --> 00:22:56,900

designed to lead us in the wrong

531

00:23:01,030 --> 00:22:57,590

direction

532

00:23:03,700 --> 00:23:01,040

we were talking a minute ago about the

533

00:23:06,400 --> 00:23:03,710

trickster himself or the trickster out

534

00:23:08,200 --> 00:23:06,410

there George Hansen and he has to leave

535

00:23:11,530 --> 00:23:08,210

open the possibility that that

536

00:23:13,240 --> 00:23:11,540

misinformation head-fake it may be going

537

00:23:15,190 --> 00:23:13,250

on at a bunch of different levels it may

538

00:23:17,350 --> 00:23:15,200

be going on at the spiritual level that

539

00:23:18,820 --> 00:23:17,360

we don't understand in addition to

540

00:23:24,640 --> 00:23:18,830

definitely being going on from a

541

00:23:29,380 --> 00:23:24,650

cultural shaping MK ULTRA CIA deep state

542

00:23:31,020 --> 00:23:29,390

kind of thing so the relativism issue do

543

00:23:33,550 --> 00:23:31,030

you want to talk to that a little bit

544

00:23:39,040 --> 00:23:33,560

yeah well what what I'm really thinking

545

00:23:43,390 --> 00:23:39,050

is that ontological flooding is is more

546

00:23:46,180 --> 00:23:43,400

than just relativism relativism really

547

00:23:48,850 --> 00:23:46,190

is saying that it's placing everything

548

00:23:50,230 --> 00:23:48,860

on the same level but at the same time

549

00:23:52,420 --> 00:23:50,240

it's not it's still doing this

550

00:23:55,510 --> 00:23:52,430

ontological bracketing thing that we've

551
00:23:57,220 --> 00:23:55,520
been talking about so when when with

552
00:23:59,920 --> 00:23:57,230
relativism you're saying those guys

553
00:24:02,290 --> 00:23:59,930
believe that those guys believe that but

554
00:24:04,750 --> 00:24:02,300
really we know that underlying it all

555
00:24:06,430 --> 00:24:04,760
the Western ontology or the Western

556
00:24:08,860 --> 00:24:06,440
materialist view of the world is

557
00:24:11,940 --> 00:24:08,870
actually the correct one so my

558
00:24:14,590 --> 00:24:11,950
ontological flooding is not about belief

559
00:24:20,750 --> 00:24:14,600
it's about

560
00:24:23,300 --> 00:24:20,760
thing that actually really is there the

561
00:24:25,400 --> 00:24:23,310
thing that actually is real it's not

562
00:24:27,290 --> 00:24:25,410
about beliefs about what that thing is

563
00:24:29,390 --> 00:24:27,300

it's about the thing itself and that's

564

00:24:31,100 --> 00:24:29,400

what we're trying to get at so yes there

565

00:24:33,590 --> 00:24:31,110

is misinformation and there's all sorts

566

00:24:36,530 --> 00:24:33,600

of things that are you know guiding us

567

00:24:39,430 --> 00:24:36,540

away from apprehending so the thing that

568

00:24:42,650 --> 00:24:39,440

is really real but at the end of the day

569

00:24:44,870 --> 00:24:42,660

we can experience and participate with

570

00:24:48,710 --> 00:24:44,880

that thing does that make sense yes it

571

00:24:50,960 --> 00:24:48,720

does but give us an example particularly

572

00:24:52,850 --> 00:24:50,970

maybe a personal example in your work

573

00:24:55,340 --> 00:24:52,860

because you know again let me remind

574

00:24:58,730 --> 00:24:55,350

people especially from that first book

575

00:25:00,710 --> 00:24:58,740

that she wrote and that you're there in

576

00:25:02,990 --> 00:25:00,720

the trenches I mean you're doing some of

577

00:25:07,280 --> 00:25:03,000

this [h__h] you're living it you know so

578

00:25:09,070 --> 00:25:07,290

maybe some examples will help ground

579

00:25:12,200 --> 00:25:09,080

people and to what you're talking about

580

00:25:13,670 --> 00:25:12,210

yeah well this is actually this gave me

581

00:25:15,130 --> 00:25:13,680

an opportunity to talk about something

582

00:25:18,920 --> 00:25:15,140

that I haven't really talked about

583

00:25:22,480 --> 00:25:18,930

before I didn't really bring it up in my

584

00:25:25,700 --> 00:25:22,490

thesis either but again it's to do with

585

00:25:28,550 --> 00:25:25,710

to do with the extent to which we allow

586

00:25:33,500 --> 00:25:28,560

ourselves to participate in these

587

00:25:35,600 --> 00:25:33,510

realities and when I was first getting

588

00:25:39,230 --> 00:25:35,610

interested in spirit mediumship in this

589

00:25:42,950 --> 00:25:39,240

bird Lodge I was really thoroughly in

590

00:25:46,220 --> 00:25:42,960

there I was going to say answers you

591

00:25:48,980 --> 00:25:46,230

know more than once a week maybe to two

592

00:25:50,510 --> 00:25:48,990

or three times a week like I said I

593

00:25:52,250 --> 00:25:50,520

mentioned this before but it's kind of I

594

00:25:53,860 --> 00:25:52,260

always thought an interesting point it's

595

00:25:57,770 --> 00:25:53,870

basically right down the street from you

596

00:26:00,230 --> 00:25:57,780

going to the hills of Brazil that have

597

00:26:02,840 --> 00:26:00,240

never been seen though a white man

598

00:26:05,390 --> 00:26:02,850

before this is right down the road yeah

599

00:26:07,460 --> 00:26:05,400

yesterday anthropology is about study of

600

00:26:09,290 --> 00:26:07,470

human beings so you can do anthropology

601
00:26:10,790 --> 00:26:09,300
wherever there's human beings

602
00:26:12,830 --> 00:26:10,800
I was also suggest you could do

603
00:26:18,590 --> 00:26:12,840
anthropology just on your own using your

604
00:26:20,450 --> 00:26:18,600
own body as subject matter but anyway as

605
00:26:22,850 --> 00:26:20,460
I was participating in this on a really

606
00:26:25,460 --> 00:26:22,860
regular basis it started to seep through

607
00:26:27,529 --> 00:26:25,470
into my everyday life

608
00:26:31,480 --> 00:26:27,539
so the point when I was the most engaged

609
00:26:33,740 --> 00:26:31,490
with talking with spirits regularly

610
00:26:35,899 --> 00:26:33,750
interacting with mediums and thinking

611
00:26:39,140 --> 00:26:35,909
about it I started to have all sorts of

612
00:26:42,130 --> 00:26:39,150
other kinds of experiences filter

613
00:26:45,470 --> 00:26:42,140

through so I would have hypnagogic

614

00:26:47,060 --> 00:26:45,480

experiences where I see things appearing

615

00:26:49,549 --> 00:26:47,070

in front of my eyes when I would wake up

616

00:26:54,130 --> 00:26:49,559

and I started to see little flashes of

617

00:26:56,210 --> 00:26:54,140

light which I took as indications that

618

00:26:59,240 --> 00:26:56,220

these little flashes of light were kind

619

00:27:00,590 --> 00:26:59,250

of guiding me on my way so the point I'm

620

00:27:03,230 --> 00:27:00,600

trying to make is at the point of my

621

00:27:07,100 --> 00:27:03,240

deepest engagement with the paranormal

622

00:27:09,409 --> 00:27:07,110

and the paranormal seem to start kind of

623

00:27:11,750 --> 00:27:09,419

like looking back at me and I think

624

00:27:14,090 --> 00:27:11,760

that's where all of my kind of approach

625

00:27:16,000 --> 00:27:14,100

takes us and where we were moving away

626

00:27:18,440 --> 00:27:16,010

from thinking about beliefs towards

627

00:27:22,100 --> 00:27:18,450

thinking about participation and

628

00:27:25,070 --> 00:27:22,110

ontology zand the things that arise in

629

00:27:27,919 --> 00:27:25,080

your experience of existence at that

630

00:27:29,810 --> 00:27:27,929

point and then the thing is then

631

00:27:32,149 --> 00:27:29,820

translating that into a kind of an

632

00:27:33,770 --> 00:27:32,159

academic context that's where things

633

00:27:36,860 --> 00:27:33,780

start to become a little bit you know

634

00:27:40,250 --> 00:27:36,870

more difficult I think because I go

635

00:27:42,770 --> 00:27:40,260

there why why go there and and I say

636

00:27:44,270 --> 00:27:42,780

that is kind of to provoke you because I

637

00:27:47,180 --> 00:27:44,280

think there's some good reasons why we

638

00:27:50,480 --> 00:27:47,190

do want to go there in terms of trying

639

00:27:54,529 --> 00:27:50,490

to pull it back into this academic model

640

00:27:57,500 --> 00:27:54,539

this science at its best model but

641

00:27:59,480 --> 00:27:57,510

what's your personal answer to - why go

642

00:28:01,460 --> 00:27:59,490

there you had the experience man go with

643

00:28:03,830 --> 00:28:01,470

it go find the next experience why are

644

00:28:08,299 --> 00:28:03,840

you trying to pull it back yeah because

645

00:28:12,590 --> 00:28:08,309

I think that academia serves a purpose

646

00:28:15,260 --> 00:28:12,600

and that purpose is communicating ideas

647

00:28:17,330 --> 00:28:15,270

I think it I think it's really important

648

00:28:21,260 --> 00:28:17,340

that we have as many different kinds of

649

00:28:23,419 --> 00:28:21,270

ideas floating around in our kind of

650

00:28:25,159 --> 00:28:23,429

like in our culture as we possibly can

651
00:28:28,730 --> 00:28:25,169
and academia is one way of presenting

652
00:28:30,680 --> 00:28:28,740
ideas to not just to other academics but

653
00:28:33,740 --> 00:28:30,690
also to the to the general population

654
00:28:35,960 --> 00:28:33,750
if you can find a way of talking to

655
00:28:38,510 --> 00:28:35,970
people talking to academics and the

656
00:28:40,040 --> 00:28:38,520
public about these kinds of experience

657
00:28:42,380 --> 00:28:40,050
since then we are opening up that

658
00:28:44,780 --> 00:28:42,390
dialogue and enabling them to share

659
00:28:47,780 --> 00:28:44,790
their experiences as well and then we're

660
00:28:51,950 --> 00:28:47,790
building up I kind of like her I guess a

661
00:28:55,280 --> 00:28:51,960
new culture in a way where we're open to

662
00:28:57,650 --> 00:28:55,290
talk about the true art illogical

663
00:29:01,010 --> 00:28:57,660

flooding creating your own flood

664

00:29:02,690 --> 00:29:01,020

creating additional waves exactly I love

665

00:29:05,390 --> 00:29:02,700

you think about and I just have to go

666

00:29:08,510 --> 00:29:05,400

back and touch on it but the dam

667

00:29:10,640 --> 00:29:08,520

breaking of the dam of the 40 and dam

668

00:29:13,340 --> 00:29:10,650

that's such a cool point can you just

669

00:29:15,110 --> 00:29:13,350

talk about that a bit well that's kind

670

00:29:18,080 --> 00:29:15,120

that's what I'm trying to do within

671

00:29:20,060 --> 00:29:18,090

academia is break that down that's

672

00:29:23,240 --> 00:29:20,070

holding back all of those damned facts

673

00:29:25,130 --> 00:29:23,250

and allow those to flow in jeff grapples

674

00:29:27,860 --> 00:29:25,140

terms took like to put them back on the

675

00:29:31,070 --> 00:29:27,870

table so that's why I think it's

676

00:29:33,290 --> 00:29:31,080

important that we are or at least we try

677

00:29:36,980 --> 00:29:33,300

to translate some of the richness of our

678

00:29:39,980 --> 00:29:36,990

lived experience into academic language

679

00:29:42,290 --> 00:29:39,990

because we're communicating experience

680

00:29:45,130 --> 00:29:42,300

in a particular way admittedly minutes

681

00:29:48,920 --> 00:29:45,140

and it's a limited way in a lot of

682

00:29:50,510 --> 00:29:48,930

senses as well but it's it's an attempt

683

00:29:54,050 --> 00:29:50,520

to communicate as clearly as possible

684

00:29:57,220 --> 00:29:54,060

and as kind of as as honestly as

685

00:30:00,080 --> 00:29:57,230

possible that experience of the world

686

00:30:02,540 --> 00:30:00,090

which is one thing okay so I want to go

687

00:30:04,610 --> 00:30:02,550

back and pick up on this other part of

688

00:30:06,950 --> 00:30:04,620

the process for me the skeptical process

689

00:30:09,470 --> 00:30:06,960

I like to take people through and that's

690

00:30:10,940 --> 00:30:09,480

this look for the conspiracy part and we

691

00:30:14,320 --> 00:30:10,950

talked about that a little bit

692

00:30:17,330 --> 00:30:14,330

the basic idea being that we can't

693

00:30:21,260 --> 00:30:17,340

assume that all the information we're

694

00:30:24,380 --> 00:30:21,270

getting back regardless the source is

695

00:30:27,410 --> 00:30:24,390

real valid information whatever that

696

00:30:30,020 --> 00:30:27,420

means so we have to look for the

697

00:30:31,550 --> 00:30:30,030

conspiracy whether it's all those things

698

00:30:33,800 --> 00:30:31,560

that we said whether it's in this world

699

00:30:37,430 --> 00:30:33,810

or the other world and I'll tell you the

700

00:30:40,010 --> 00:30:37,440

the piece that I wanted to queue up that

701
00:30:42,110 --> 00:30:40,020
relates to that I think in maybe a

702
00:30:43,730 --> 00:30:42,120
strange way for some people but it does

703
00:30:46,040 --> 00:30:43,740
for me and I definitely think you'll see

704
00:30:48,410 --> 00:30:46,050
the connection and that's my recent

705
00:30:52,310 --> 00:30:48,420
interview with dr. Dean Radin who of

706
00:30:55,790 --> 00:30:52,320
course has abandoned parapsychology

707
00:30:57,800 --> 00:30:55,800
for magic let me play this clip for you

708
00:30:59,720 --> 00:30:57,810
from my interview with him and then we

709
00:31:01,220 --> 00:30:59,730
can chat about it I've talked to Joe

710
00:31:03,020 --> 00:31:01,230
mcmoneagle about how he does remote

711
00:31:04,820 --> 00:31:03,030
viewing as an example and he says well

712
00:31:07,700 --> 00:31:04,830
he knows that next Tuesday

713
00:31:09,770 --> 00:31:07,710

somebody's gonna hand them a photograph

714

00:31:11,690 --> 00:31:09,780

and he needs to describe it well the

715

00:31:14,570 --> 00:31:11,700

moment he knows that that's a task in

716

00:31:16,700 --> 00:31:14,580

the future he has the answer already so

717

00:31:18,530 --> 00:31:16,710

how did he he has it in full detail I

718

00:31:20,510 --> 00:31:18,540

mean he described a submarine nine

719

00:31:23,600 --> 00:31:20,520

months in advance and great gory detail

720

00:31:26,600 --> 00:31:23,610

so it the idea that that somebody can

721

00:31:29,120 --> 00:31:26,610

describe a sequence of events that in

722

00:31:31,700 --> 00:31:29,130

the future that is vertically correct is

723

00:31:34,280 --> 00:31:31,710

well-established as a sigh phenomenon

724

00:31:36,650 --> 00:31:34,290

that people can do and there's no better

725

00:31:38,870 --> 00:31:36,660

way of getting into a sigh conducive

726

00:31:43,820 --> 00:31:38,880

state and having your body go away for a

727

00:31:45,530 --> 00:31:43,830

while so so we I would say then that yes

728

00:31:47,360 --> 00:31:45,540

I completely understand the the

729

00:31:49,730 --> 00:31:47,370

counter-arguments but I have not

730

00:31:52,480 --> 00:31:49,740

persuaded I'm not persuaded until we get

731

00:31:54,560 --> 00:31:52,490

to a point where we have a way of of

732

00:31:56,660 --> 00:31:54,570

communicating in some fashion to the

733

00:31:58,460 --> 00:31:56,670

person when they are in fact dead and

734

00:31:59,630 --> 00:31:58,470

the only way I can think of doing that

735

00:32:01,460 --> 00:31:59,640

at this point it may be through

736

00:32:02,690 --> 00:32:01,470

mediumship but even a mediumship we

737

00:32:04,760 --> 00:32:02,700

don't know where the information comes

738

00:32:08,870 --> 00:32:04,770

from yeah but if we're gonna play this

739

00:32:11,380 --> 00:32:08,880

consensus reality game which at some

740

00:32:13,910 --> 00:32:11,390

point if consciousness is fundamental if

741

00:32:16,120 --> 00:32:13,920

everything is as you're alluding to

742

00:32:20,330 --> 00:32:16,130

before if everything is a thought-form

743

00:32:22,730 --> 00:32:20,340

if we are creating our reality literally

744

00:32:24,680 --> 00:32:22,740

and creating some of the entities that

745

00:32:27,320 --> 00:32:24,690

we interact with if we're creating those

746

00:32:28,190 --> 00:32:27,330

crowds well then really all bets are off

747

00:32:30,200 --> 00:32:28,200

anyway

748

00:32:33,380 --> 00:32:30,210

the idea of bringing any of this into

749

00:32:35,630 --> 00:32:33,390

the lab what is a lab measuring it what

750

00:32:38,750 --> 00:32:35,640

is measuring all that stuff goes out the

751
00:32:41,000 --> 00:32:38,760
window no no no see I if there's a very

752
00:32:42,920 --> 00:32:41,010
important not to do a regression to the

753
00:32:44,510 --> 00:32:42,930
past we don't simply want to accept

754
00:32:46,160 --> 00:32:44,520
something because that may be the

755
00:32:48,560 --> 00:32:46,170
explanation that makes us feel good

756
00:32:50,390 --> 00:32:48,570
I'd love to think that the consciousness

757
00:32:53,090 --> 00:32:50,400
persists in some way as I think most

758
00:32:55,070 --> 00:32:53,100
people would but also where science you

759
00:32:57,340 --> 00:32:55,080
should know just make sure we're talking

760
00:33:02,090 --> 00:32:57,350
about the same thing I'm saying every

761
00:33:05,090 --> 00:33:02,100
experiment in your lab can be explained

762
00:33:06,120 --> 00:33:05,100
by spirit intervention that you're not

763
00:33:08,520 --> 00:33:06,130

aware of that you

764

00:33:11,970 --> 00:33:08,530

never be aware of because if spirits

765

00:33:14,370 --> 00:33:11,980

have this power to present themselves or

766

00:33:18,240 --> 00:33:14,380

not present themselves or for to believe

767

00:33:20,040 --> 00:33:18,250

the accounts deceive or not deceive that

768

00:33:21,390 --> 00:33:20,050

you will have no way of knowing you're

769

00:33:22,980 --> 00:33:21,400

looking through the wrong end of the

770

00:33:25,770 --> 00:33:22,990

telescope there's an order of

771

00:33:28,050 --> 00:33:25,780

intelligence that I'm just hypothesizing

772

00:33:29,520 --> 00:33:28,060

here which is much greater so the idea

773

00:33:32,310 --> 00:33:29,530

that you're somehow going to be able to

774

00:33:35,850 --> 00:33:32,320

measure that is if we're gonna go down

775

00:33:37,710 --> 00:33:35,860

that path we can always pull that pull

776

00:33:39,600 --> 00:33:37,720

that card out in the same way that

777

00:33:41,280 --> 00:33:39,610

you're pulling out that card with your

778

00:33:43,500 --> 00:33:41,290

death experience science I mean at some

779

00:33:46,230 --> 00:33:43,510

point we have to say okay we're gonna

780

00:33:48,240 --> 00:33:46,240

play this game of consensus reality of

781

00:33:50,160 --> 00:33:48,250

science game that we can collect and we

782

00:33:51,930 --> 00:33:50,170

can measure but at another level we

783

00:33:54,540 --> 00:33:51,940

can't collect we can't measure that's

784

00:33:57,810 --> 00:33:54,550

the idea that consciousness is right and

785

00:34:01,830 --> 00:33:57,820

everything is the platform so the the

786

00:34:04,140 --> 00:34:01,840

question then is can we approach magical

787

00:34:07,050 --> 00:34:04,150

concepts let's say can we approach those

788

00:34:09,780 --> 00:34:07,060

ideas in a way which is not dependent on

789

00:34:13,200 --> 00:34:09,790

faith I'll end it there a third play

790

00:34:16,290 --> 00:34:13,210

such a long clip but I do think we're

791

00:34:21,030 --> 00:34:16,300

now getting to one of the the

792

00:34:24,649 --> 00:34:21,040

fundamental issues associated with your

793

00:34:27,450 --> 00:34:24,659

work and this work in general is that

794

00:34:31,800 --> 00:34:27,460

yes we do want to pull it back to

795

00:34:35,159 --> 00:34:31,810

academia but once you go native to use

796

00:34:37,230 --> 00:34:35,169

your term or misuse your term maybe can

797

00:34:39,780 --> 00:34:37,240

we ever really can we ever really go

798

00:34:42,119 --> 00:34:39,790

back if we accept this extended roam can

799

00:34:46,200 --> 00:34:42,129

we then put on a different hat and say

800

00:34:49,230 --> 00:34:46,210

well wait a minute let me measure it so

801
00:34:51,629 --> 00:34:49,240
that's a good question and it is there

802
00:34:53,930 --> 00:34:51,639
it is the crux of the issue that we're

803
00:34:58,650 --> 00:34:53,940
getting out here once we've established

804
00:35:01,830 --> 00:34:58,660
you know that this complex reality is

805
00:35:05,850 --> 00:35:01,840
out there I think what it means is that

806
00:35:08,760 --> 00:35:05,860
that we have to develop a new kind of a

807
00:35:10,710 --> 00:35:08,770
science that there's the you know that

808
00:35:12,990 --> 00:35:10,720
our old methods of science are not

809
00:35:15,360 --> 00:35:13,000
necessarily going to work anymore with

810
00:35:17,310 --> 00:35:15,370
this this new expanded view of reality

811
00:35:19,310 --> 00:35:17,320
and we're going to have to develop some

812
00:35:22,100 --> 00:35:19,320
kind of a new science to deal with it

813
00:35:23,330 --> 00:35:22,110

and there's a good chance and this is

814

00:35:27,200 --> 00:35:23,340

one of the ideas that was coming across

815

00:35:29,890 --> 00:35:27,210

in the discussion with Gordon that our

816

00:35:32,840 --> 00:35:29,900

kind of older ways of thinking maybe

817

00:35:35,030 --> 00:35:32,850

kind of an animistic ways of thinking

818

00:35:37,760 --> 00:35:35,040

we're thinking about an animist ontology

819

00:35:39,890 --> 00:35:37,770

an animist anthropology have some kind

820

00:35:44,690 --> 00:35:39,900

of an animistic way of thinking might be

821

00:35:47,270 --> 00:35:44,700

kind of closer to the not so that well

822

00:35:50,650 --> 00:35:47,280

yet to the truth close nor more accurate

823

00:35:54,740 --> 00:35:50,660

model of reality does that make sense

824

00:35:57,830 --> 00:35:54,750

it does but it still doesn't I think get

825

00:36:00,080 --> 00:35:57,840

to the fundamental problem and I guess

826

00:36:01,730 --> 00:36:00,090

because it's a problem of it's a

827

00:36:04,310 --> 00:36:01,740

psychological problem it's a human

828

00:36:07,460 --> 00:36:04,320

nature problem is that that we like to

829

00:36:09,740 --> 00:36:07,470

measure we like the illusion of control

830

00:36:11,570 --> 00:36:09,750

the illusion that oh yeah I got it now I

831

00:36:13,670 --> 00:36:11,580

measured it down oh wait I measured it

832

00:36:16,850 --> 00:36:13,680

even further this is even more

833

00:36:19,910 --> 00:36:16,860

statistically accurate yeah let's take a

834

00:36:21,770 --> 00:36:19,920

minute before we jump into animism which

835

00:36:24,590 --> 00:36:21,780

is the next topic I want to talk about

836

00:36:27,020 --> 00:36:24,600

because I got some ideas on that too is

837

00:36:29,090 --> 00:36:27,030

this idea of the back door materialism

838

00:36:31,480 --> 00:36:29,100

which I have the utmost respect for Dean

839

00:36:35,450 --> 00:36:31,490

Radin I think he was a treasure an

840

00:36:38,150 --> 00:36:35,460

absolute treasure and I think he had a

841

00:36:40,550 --> 00:36:38,160

great response to what I was laying on

842

00:36:42,560 --> 00:36:40,560

the table and I like his response but I

843

00:36:45,140 --> 00:36:42,570

do think there's some back door

844

00:36:46,400 --> 00:36:45,150

materialism going on here when we get to

845

00:36:48,560 --> 00:36:46,410

the point where we go ok this

846

00:36:51,890 --> 00:36:48,570

materialistic model that everything is

847

00:36:55,100 --> 00:36:51,900

this big clockwork operation that we can

848

00:36:57,710 --> 00:36:55,110

measure ok we give up on that and then

849

00:36:59,450 --> 00:36:57,720

we go down that path and then a little

850

00:37:01,580 --> 00:36:59,460

bit later we found ourself going but

851

00:37:04,820 --> 00:37:01,590

yeah can't I now measure this other

852

00:37:06,500 --> 00:37:04,830

weird stuff I'm kidding so backdoor

853

00:37:09,050 --> 00:37:06,510

materialism I throw that on the table

854

00:37:11,300 --> 00:37:09,060

tell me what you think yeah yeah well

855

00:37:13,340 --> 00:37:11,310

again I think it comes down to this idea

856

00:37:16,010 --> 00:37:13,350

that the science that we're using at the

857

00:37:17,510 --> 00:37:16,020

moment is you know we're going to come

858

00:37:20,450 --> 00:37:17,520

to a point where we realize that it's

859

00:37:24,460 --> 00:37:20,460

outdated but that's an easy answer I

860

00:37:26,870 --> 00:37:24,470

mean it is it would be an alternative to

861

00:37:29,380 --> 00:37:26,880

that science I remember a while back

862

00:37:30,850 --> 00:37:29,390

speaking with Raymond Moody and

863

00:37:32,800 --> 00:37:30,860

love Raymond Moody the guy who

864

00:37:34,840 --> 00:37:32,810

originally coined the term near-death

865

00:37:36,790 --> 00:37:34,850

experience wrote the very first and

866

00:37:38,350 --> 00:37:36,800

seminal book on it and I've had a couple

867

00:37:40,120 --> 00:37:38,360

of interesting conversations with him

868

00:37:42,430 --> 00:37:40,130

and he's such a character because he

869

00:37:45,280 --> 00:37:42,440

talks in these riddles and rhymes and he

870

00:37:47,500 --> 00:37:45,290

does so intentionally and his point was

871

00:37:50,200 --> 00:37:47,510

nearly the same but he made an important

872

00:37:53,500 --> 00:37:50,210

distinction that I thought was worth

873

00:37:59,230 --> 00:37:53,510

pursuing and he said that our system of

874

00:38:01,930 --> 00:37:59,240

logic and our system of language is not

875

00:38:03,940 --> 00:38:01,940

adequate to address those and I was

876

00:38:07,150 --> 00:38:03,950

particularly drawn to his idea that our

877

00:38:08,980 --> 00:38:07,160

system of logic doesn't work because I

878

00:38:11,200 --> 00:38:08,990

think implicitly we're all married to

879

00:38:13,000 --> 00:38:11,210

this idea that logic no logic is the one

880

00:38:15,310 --> 00:38:13,010

thing I can hold on to and for someone

881

00:38:17,800 --> 00:38:15,320

to come along and say no maybe there's a

882

00:38:19,420 --> 00:38:17,810

different logic out there that then

883

00:38:20,770 --> 00:38:19,430

would have its own science associated

884

00:38:23,620 --> 00:38:20,780

with that hey do you have any thoughts

885

00:38:27,460 --> 00:38:23,630

on that well i agree with that i think

886

00:38:29,740 --> 00:38:27,470

our logic is you know it is it was made

887

00:38:32,890 --> 00:38:29,750

for a particular purpose and it works in

888

00:38:35,560 --> 00:38:32,900

certain domains but it's not the be-all

889

00:38:38,050 --> 00:38:35,570

and end-all that there are other ways

890

00:38:39,820 --> 00:38:38,060

that we can experience the world other

891

00:38:41,560 --> 00:38:39,830

ways that we can interpret the world and

892

00:38:44,530 --> 00:38:41,570

live in it and again coming back to this

893

00:38:46,540 --> 00:38:44,540

idea of animism and relational ontology

894

00:38:50,350 --> 00:38:46,550

x' and all these kinds of things that

895

00:38:52,210 --> 00:38:50,360

perhaps they offer us err maybe they're

896

00:38:54,550 --> 00:38:52,220

not that maybe they're not the final

897

00:38:56,470 --> 00:38:54,560

product but maybe they offer us a new

898

00:38:58,360 --> 00:38:56,480

route or a different route out of the

899

00:39:00,040 --> 00:38:58,370

kind of quagmire that we're in at the

900

00:39:03,550 --> 00:39:00,050

moment struggling to fit all this stuff

901
00:39:05,230 --> 00:39:03,560
into our outdated science so maybe we're

902
00:39:07,600 --> 00:39:05,240
looking for some kind of an animistic

903
00:39:11,110 --> 00:39:07,610
science or some kind of the relational

904
00:39:13,630 --> 00:39:11,120
science or something yeah this is the

905
00:39:16,330 --> 00:39:13,640
crux of the issue and it is difficult to

906
00:39:19,060 --> 00:39:16,340
talk about excellent love it love it

907
00:39:21,850 --> 00:39:19,070
jack so let's move on to the third part

908
00:39:23,770 --> 00:39:21,860
of this skeptical process that I like to

909
00:39:25,690 --> 00:39:23,780
play around with and that's find the

910
00:39:28,990 --> 00:39:25,700
deep spirituality and it's my way of

911
00:39:31,750 --> 00:39:29,000
saying that you know we love all this

912
00:39:35,710 --> 00:39:31,760
science talk in our ability to try and

913
00:39:37,600 --> 00:39:35,720

gain control of these deep deepest most

914

00:39:40,360 --> 00:39:37,610

important questions by saying we'll just

915

00:39:42,440 --> 00:39:40,370

follow the data and we will bravely take

916

00:39:44,630 --> 00:39:42,450

it wherever it goes and we'll battle

917

00:39:47,510 --> 00:39:44,640

against the conspiracies but I think at

918

00:39:52,550 --> 00:39:47,520

the end of the day were looking for our

919

00:39:56,150 --> 00:39:52,560

the deeper answers - Who am I why am I

920

00:39:58,520 --> 00:39:56,160

here the Y quot that questions the three

921

00:40:00,470 --> 00:39:58,530

o'clock in the morning purpose of life

922

00:40:02,540 --> 00:40:00,480

kind of questions and that's the deep

923

00:40:05,420 --> 00:40:02,550

spirituality to me and that's what I

924

00:40:08,450 --> 00:40:05,430

think we're all really grappling with

925

00:40:12,980 --> 00:40:08,460

and I so appreciate how you're coming at

926

00:40:14,750 --> 00:40:12,990

it in this multifaceted flooded kind of

927

00:40:17,930 --> 00:40:14,760

way but I just want to make sure that

928

00:40:20,180 --> 00:40:17,940

that is what we're talking about and I

929

00:40:21,650 --> 00:40:20,190

think a great that leads into this idea

930

00:40:24,170 --> 00:40:21,660

of animism

931

00:40:29,150 --> 00:40:24,180

well yeah it's tell folks a little bit

932

00:40:33,109 --> 00:40:29,160

about what you mean by animism and why

933

00:40:36,020 --> 00:40:33,119

that has a deeper significance to you in

934

00:40:37,750 --> 00:40:36,030

terms of potentially drawing you in

935

00:40:41,599 --> 00:40:37,760

spiritually or propelling you forward

936

00:40:43,990 --> 00:40:41,609

spiritually and well again animism is a

937

00:40:47,930 --> 00:40:44,000

term that comes specifically from

938

00:40:51,170 --> 00:40:47,940

academic anthropology so we can go back

939

00:40:52,520 --> 00:40:51,180

to EB Tyler who is widely regarded as

940

00:40:54,920 --> 00:40:52,530

the like the founding father of

941

00:40:57,800 --> 00:40:54,930

anthropology and he coined this term

942

00:40:59,809 --> 00:40:57,810

animism to refer to the belief in

943

00:41:02,510 --> 00:40:59,819

spiritual beings

944

00:41:05,540 --> 00:41:02,520

Tyler's dealing with belief to begin

945

00:41:07,010 --> 00:41:05,550

with and he's saying that if we look at

946

00:41:09,410 --> 00:41:07,020

all of the religions around the world

947

00:41:11,890 --> 00:41:09,420

and break them down to their most front

948

00:41:14,210 --> 00:41:11,900

kind of fundamental foundational and

949

00:41:16,819 --> 00:41:14,220

elements what we find is a belief in

950

00:41:20,359 --> 00:41:16,829

these non-physical beings that inhabit

951

00:41:23,809 --> 00:41:20,369

plants and rocks and things so help

952

00:41:29,710 --> 00:41:23,819

people understand animism compared to

953

00:41:33,380 --> 00:41:29,720

let's say Pan psychism or compared to

954

00:41:35,089 --> 00:41:33,390

materialism or compared to idealism

955

00:41:37,160 --> 00:41:35,099

without getting too much into the

956

00:41:39,500 --> 00:41:37,170

philosophical kind of part of that but

957

00:41:41,720 --> 00:41:39,510

just at a really kind of quick level

958

00:41:43,339 --> 00:41:41,730

with the people who are saying animism

959

00:41:45,050 --> 00:41:43,349

when they throw it in that same sentence

960

00:41:46,910 --> 00:41:45,060

with idealism and apparently you know

961

00:41:49,849 --> 00:41:46,920

what are they talking about okay yeah

962

00:41:51,470 --> 00:41:49,859

well again going back to what I was

963

00:41:53,329 --> 00:41:51,480

saying about spirits and stuff that was

964

00:41:55,370 --> 00:41:53,339

kind of an old I kind of like an

965

00:41:55,940 --> 00:41:55,380

outdated way of thinking about things it

966

00:41:58,580 --> 00:41:55,950

was in place

967

00:42:01,010 --> 00:41:58,590

loaded with assumptions of other people

968

00:42:02,450 --> 00:42:01,020

who were animists so suggesting that the

969

00:42:03,830 --> 00:42:02,460

people who are Animists were kind of

970

00:42:06,530 --> 00:42:03,840

primitive and that their way of thinking

971

00:42:08,710 --> 00:42:06,540

was was useless so right from the very

972

00:42:11,390 --> 00:42:08,720

beginning anthropology is kind of like

973

00:42:13,880 --> 00:42:11,400

it's been interested in animism but

974

00:42:16,730 --> 00:42:13,890

again it's kind of bracketed out it's

975

00:42:17,990 --> 00:42:16,740

it's kind of ontological truth value if

976

00:42:22,190 --> 00:42:18,000

you can if you can talk about such a

977

00:42:26,240 --> 00:42:22,200

thing just a bunch of beliefs relativity

978

00:42:28,100 --> 00:42:26,250

energetics what happened and see if see

979

00:42:29,780 --> 00:42:28,110

if you see if this is true or not

980

00:42:31,670 --> 00:42:29,790

because sometimes me coming as a total

981

00:42:33,620 --> 00:42:31,680

novice might might help but you got to

982

00:42:35,300 --> 00:42:33,630

correct me because it's totally wrong so

983

00:42:37,310 --> 00:42:35,310

the anthropologist walks into the

984

00:42:38,690 --> 00:42:37,320

forests of New Guinea and he goes and

985

00:42:41,570 --> 00:42:38,700

talks to the shaman and the shaman says

986

00:42:45,620 --> 00:42:41,580

that tree just talk to me and that rock

987

00:42:47,660 --> 00:42:45,630

is is also is wise in this way and the

988

00:42:49,190 --> 00:42:47,670

water is this and the guy's taking his

989

00:42:51,800 --> 00:42:49,200

notes he goes okay this guy's really

990

00:42:53,810 --> 00:42:51,810

kind of has this really weird belief

991

00:42:56,450 --> 00:42:53,820

system because he thinks all these

992

00:43:00,860 --> 00:42:56,460

things are alive and have this spiritual

993

00:43:02,990 --> 00:43:00,870

quality to them right so that's the is

994

00:43:05,450 --> 00:43:03,000

is that what originally they thought

995

00:43:07,160 --> 00:43:05,460

animism was from it yeah

996

00:43:10,010 --> 00:43:07,170

then they thought a was a belief system

997

00:43:13,010 --> 00:43:10,020

because they implicitly understood that

998

00:43:15,590 --> 00:43:13,020

again the Western materialist scientific

999

00:43:18,830 --> 00:43:15,600

ontology was the only one that's

1000

00:43:22,820 --> 00:43:18,840

actually true the only one that's

1001
00:43:25,040 --> 00:43:22,830
actually real so yeah eventually though

1002
00:43:28,130 --> 00:43:25,050
through more and more ethnographic

1003
00:43:30,080 --> 00:43:28,140
engagement with people so more and more

1004
00:43:32,270 --> 00:43:30,090
anthropologists going out over the years

1005
00:43:34,700 --> 00:43:32,280
and living with people and interacting

1006
00:43:37,340 --> 00:43:34,710
with them learning their life ways we

1007
00:43:40,700 --> 00:43:37,350
begin to realize that animism isn't just

1008
00:43:43,610 --> 00:43:40,710
a belief system the animism is actually

1009
00:43:46,580 --> 00:43:43,620
a mode of engaging with the world so

1010
00:43:48,350 --> 00:43:46,590
it's a way of living in the world it's

1011
00:43:51,590 --> 00:43:48,360
not just about beliefs it's about

1012
00:43:54,860 --> 00:43:51,600
practice and experience and

1013
00:43:58,010 --> 00:43:54,870

participation in the world and this is

1014

00:44:01,910 --> 00:43:58,020

now animism is often referred to as a

1015

00:44:05,060 --> 00:44:01,920

kind of as a relational ontology so the

1016

00:44:07,190 --> 00:44:05,070

foundational components of animism the

1017

00:44:09,580 --> 00:44:07,200

foundational elements are there are to

1018

00:44:12,830 --> 00:44:09,590

do with relationships between

1019

00:44:15,650 --> 00:44:12,840

persons and we say that not all persons

1020

00:44:17,560 --> 00:44:15,660

are human so in anthropology we talk

1021

00:44:21,680 --> 00:44:17,570

about other than human persons as well

1022

00:44:23,990 --> 00:44:21,690

so these could be rocks plants animals

1023

00:44:26,180 --> 00:44:24,000

and all of the other kinds of spirits

1024

00:44:29,420 --> 00:44:26,190

and gods and deities as well but the

1025

00:44:32,240 --> 00:44:29,430

important thing is the situation the

1026
00:44:35,720 --> 00:44:32,250
situating of societies within a network

1027
00:44:38,170 --> 00:44:35,730
of relationships so this is where this

1028
00:44:40,820 --> 00:44:38,180
is where the ontology differs from

1029
00:44:42,320 --> 00:44:40,830
materialist ontology is and you know all

1030
00:44:44,530 --> 00:44:42,330
the other kinds of Western mainstream

1031
00:44:47,420 --> 00:44:44,540
anthologies is that we're realizing

1032
00:44:50,240 --> 00:44:47,430
through animism that we're embedded in

1033
00:44:52,490 --> 00:44:50,250
this bigger network of interactions with

1034
00:44:54,920 --> 00:44:52,500
different kinds of minds different kinds

1035
00:44:56,450 --> 00:44:54,930
of intelligences and that they're the

1036
00:44:58,190 --> 00:44:56,460
front these relationships are the

1037
00:45:02,990 --> 00:44:58,200
fundamental kind of building blocks of

1038
00:45:06,770 --> 00:45:03,000

reality and then add to that flood that

1039

00:45:08,390 --> 00:45:06,780

with our understanding our gradual

1040

00:45:11,090 --> 00:45:08,400

understanding of the paranormal and

1041

00:45:13,030 --> 00:45:11,100

someone goes out in encounters spirits

1042

00:45:16,190 --> 00:45:13,040

or our understanding through

1043

00:45:19,340 --> 00:45:16,200

parapsychology of medium research or of

1044

00:45:22,370 --> 00:45:19,350

other encounters with the paranormal

1045

00:45:24,320 --> 00:45:22,380

that now eat away at the underlying

1046

00:45:27,920 --> 00:45:24,330

assumption that was originally made that

1047

00:45:29,900 --> 00:45:27,930

not only is it a belief system but it's

1048

00:45:31,640 --> 00:45:29,910

an incorrect belief system so you're

1049

00:45:33,890 --> 00:45:31,650

you're crushing the idea that it's a

1050

00:45:36,290 --> 00:45:33,900

belief system it's not a belief system

1051
00:45:39,830 --> 00:45:36,300
it's a total engagement with reality but

1052
00:45:42,070 --> 00:45:39,840
then add to that that there is a reality

1053
00:45:44,660 --> 00:45:42,080
to that reality and that my

1054
00:45:46,720 --> 00:45:44,670
presuppositions about how the world

1055
00:45:49,400 --> 00:45:46,730
works and the craziness of this

1056
00:45:52,670 --> 00:45:49,410
spiritual realm and I'll begun to

1057
00:45:54,380 --> 00:45:52,680
crumble with the the parapsychologist in

1058
00:45:56,570 --> 00:45:54,390
the paranormal people right so I mean

1059
00:45:58,910 --> 00:45:56,580
all these things are happening kind of

1060
00:46:01,160 --> 00:45:58,920
at once in real time and having these

1061
00:46:02,960 --> 00:46:01,170
different effects and forces on the

1062
00:46:05,690 --> 00:46:02,970
whole process right yes yeah yeah

1063
00:46:07,520 --> 00:46:05,700

definitely and and then so we should add

1064

00:46:09,470 --> 00:46:07,530

to that conversation then and I want you

1065

00:46:11,540 --> 00:46:09,480

to pick this up because I think this is

1066

00:46:14,530 --> 00:46:11,550

what throws people sometimes too and

1067

00:46:18,170 --> 00:46:14,540

it's it's a lot to deconstruct is that

1068

00:46:20,810 --> 00:46:18,180

animism is now being reintroduced into

1069

00:46:22,099 --> 00:46:20,820

these conversations like with you and

1070

00:46:26,329 --> 00:46:22,109

Gordon

1071

00:46:29,870 --> 00:46:26,339

as an alternative to idealism as an

1072

00:46:33,499 --> 00:46:29,880

alternative to materialism and I think

1073

00:46:37,370 --> 00:46:33,509

we've just given people an idea of why

1074

00:46:40,120 --> 00:46:37,380

that conversation goes on but maybe we

1075

00:46:43,609 --> 00:46:40,130

need to add to that a little bit in

1076

00:46:46,400 --> 00:46:43,619

explain how those kind of are now put on

1077

00:46:48,259 --> 00:46:46,410

oh yeah pants psychism is basically like

1078

00:46:50,749 --> 00:46:48,269

animism and that's different than

1079

00:46:52,339 --> 00:46:50,759

idealism and materialism II do you have

1080

00:46:53,769 --> 00:46:52,349

any thoughts in terms of helping people

1081

00:46:59,950 --> 00:46:53,779

kind of understand that

1082

00:47:02,779 --> 00:46:59,960

well yeah it's it's kind of like a murky

1083

00:47:04,549 --> 00:47:02,789

territory I know that Gordon for example

1084

00:47:08,359 --> 00:47:04,559

Gordon doesn't like the idea of Pam

1085

00:47:10,279 --> 00:47:08,369

psychism and he's like you talking about

1086

00:47:12,829 --> 00:47:10,289

Dean things that Pam psychism is kind of

1087

00:47:17,089 --> 00:47:12,839

like a backdoor materialism again at the

1088

00:47:19,309 --> 00:47:17,099

end of the day it's a crutch yeah what

1089

00:47:21,559 --> 00:47:19,319

do you think that's a Gordon scratch no

1090

00:47:24,049 --> 00:47:21,569

no no I think I think it's a I think

1091

00:47:27,650 --> 00:47:24,059

it's a crutch I think it's the you know

1092

00:47:30,620 --> 00:47:27,660

it's the last bastion of materialism

1093

00:47:32,420 --> 00:47:30,630

hold on hold outs you know one foot on

1094

00:47:35,900 --> 00:47:32,430

the dark one foot in the boat kind of

1095

00:47:38,539 --> 00:47:35,910

thing mixing metaphors but yeah it's on

1096

00:47:40,630 --> 00:47:38,549

the is its on the way towards animism

1097

00:47:45,109 --> 00:47:40,640

but it's not willing to go all the way

1098

00:47:47,239 --> 00:47:45,119

and when we talk about Pam psychism for

1099

00:47:49,450 --> 00:47:47,249

example we're talking about some kind of

1100

00:47:53,269 --> 00:47:49,460

like a fundamental kind of consciousness

1101
00:47:55,160 --> 00:47:53,279
or a fundamental awareness that isn't

1102
00:47:57,349 --> 00:47:55,170
you know it's not consciousness as we

1103
00:47:57,950 --> 00:47:57,359
understand it it's just it's the basis

1104
00:47:59,359 --> 00:47:57,960
of awareness

1105
00:48:01,430 --> 00:47:59,369
whereas when we're coming from an

1106
00:48:04,009 --> 00:48:01,440
animistic perspective that other

1107
00:48:06,650 --> 00:48:04,019
consciousness has just as much agency

1108
00:48:08,269 --> 00:48:06,660
and intention in the world as we do they

1109
00:48:09,920 --> 00:48:08,279
just express themselves in them in

1110
00:48:11,450 --> 00:48:09,930
different kinds of ways so the

1111
00:48:12,920 --> 00:48:11,460
consciousness of a rock isn't

1112
00:48:15,440 --> 00:48:12,930
necessarily just some kind of like a

1113
00:48:17,809 --> 00:48:15,450

flat flat lines background consciousness

1114

00:48:19,999 --> 00:48:17,819

but actually possesses its own agency

1115

00:48:23,420 --> 00:48:20,009

and intention in the same way that that

1116

00:48:24,620 --> 00:48:23,430

we do but it expresses its agency and

1117

00:48:27,229 --> 00:48:24,630

intention in the world in a very

1118

00:48:30,859 --> 00:48:27,239

different way perhaps over like vast

1119

00:48:33,859 --> 00:48:30,869

vast timescales or things like that okay

1120

00:48:35,460 --> 00:48:33,869

this is fun because this is now an

1121

00:48:37,200 --> 00:48:35,470

opportunity to take the

1122

00:48:40,080 --> 00:48:37,210

conversation one step further because

1123

00:48:41,970 --> 00:48:40,090

I'm listening to you and Gordon and all

1124

00:48:43,800 --> 00:48:41,980

your cool thoughts on Amazon I'm

1125

00:48:46,859 --> 00:48:43,810

thinking but guys you've missed the

1126

00:48:50,700 --> 00:48:46,869

point in the same way it's on the way

1127

00:48:52,770 --> 00:48:50,710

towards what again I mean it take these

1128

00:48:55,230 --> 00:48:52,780

different wisdom traditions and I've

1129

00:48:58,500 --> 00:48:55,240

always been interested in yoga and in

1130

00:49:01,950 --> 00:48:58,510

the east and in particular the Vedanta

1131

00:49:04,620 --> 00:49:01,960

non-dual kind of thing hey man all those

1132

00:49:07,070 --> 00:49:04,630

people there saying sure it's spirits of

1133

00:49:11,000 --> 00:49:07,080

hares parents they're spirits everywhere

1134

00:49:14,849 --> 00:49:11,010

on the way towards what it's about

1135

00:49:18,390 --> 00:49:14,859

transcending that spiritual reality and

1136

00:49:21,390 --> 00:49:18,400

getting to what's next so it does seem

1137

00:49:24,330 --> 00:49:21,400

to me to be somewhat of an arbitrary

1138

00:49:27,180 --> 00:49:24,340

stopping point to say ah we've got it

1139

00:49:29,040 --> 00:49:27,190

we've arrived it's animism you know it's

1140

00:49:32,849 --> 00:49:29,050

like this discussion you're having about

1141

00:49:35,040 --> 00:49:32,859

does animism sassoon idealism and it's

1142

00:49:38,640 --> 00:49:35,050

like no of course not

1143

00:49:41,930 --> 00:49:38,650

because idealism is really saying that

1144

00:49:45,870 --> 00:49:41,940

it's all it's closer to that that

1145

00:49:49,620 --> 00:49:45,880

non-dual Vedantic kind of it all goes

1146

00:49:53,010 --> 00:49:49,630

into one there the wave in the ocean are

1147

00:49:55,410 --> 00:49:53,020

just separate only because we imagined

1148

00:49:57,620 --> 00:49:55,420

them to be separate so I've teed it up

1149

00:50:00,870 --> 00:49:57,630

enough there let's start that discussion

1150

00:50:03,480 --> 00:50:00,880

yeah well I agree with you because I

1151

00:50:06,210 --> 00:50:03,490

don't think I'm well I don't think that

1152

00:50:09,359 --> 00:50:06,220

animism is is the place to stop

1153

00:50:11,550 --> 00:50:09,369

necessarily but again what you're saying

1154

00:50:15,660 --> 00:50:11,560

is with one step closer to whatever the

1155

00:50:19,290 --> 00:50:15,670

ultimate thing is but I think it's a

1156

00:50:22,079 --> 00:50:19,300

particularly useful way of thinking

1157

00:50:23,790 --> 00:50:22,089

about the world given that we have for

1158

00:50:28,680 --> 00:50:23,800

the past hundred and fifty years being

1159

00:50:30,810 --> 00:50:28,690

literally destroying our our planet it

1160

00:50:33,900 --> 00:50:30,820

gives us kind of like a framework to

1161

00:50:36,780 --> 00:50:33,910

rebuild our relationship with live kind

1162

00:50:40,230 --> 00:50:36,790

of like the ground of our being here do

1163

00:50:42,390 --> 00:50:40,240

you see what I mean thinking in terms of

1164

00:50:44,460 --> 00:50:42,400

relationships shows that we are part of

1165

00:50:47,450 --> 00:50:44,470

this wider network of things whether it

1166

00:50:51,049 --> 00:50:47,460

turns out to be an an idealist

1167

00:50:53,630 --> 00:50:51,059

universe or multiverse ofö animism

1168

00:50:56,930 --> 00:50:53,640

teaches us that we have to look at our

1169

00:51:00,920 --> 00:50:56,940

kind of the local area as well I love

1170

00:51:03,890 --> 00:51:00,930

that I think that's extremely wise on a

1171

00:51:06,109 --> 00:51:03,900

number of levels and it kind of gets

1172

00:51:07,700 --> 00:51:06,119

into this last topic that I wanted to

1173

00:51:11,059 --> 00:51:07,710

talk about and we have been talking

1174

00:51:14,420 --> 00:51:11,069

about really and that is what works in

1175

00:51:16,190 --> 00:51:14,430

what doesn't from a practical sense you

1176
00:51:18,380 --> 00:51:16,200
know once we give up on the idea that

1177
00:51:20,210 --> 00:51:18,390
we're going to get to the answer we're

1178
00:51:22,279 --> 00:51:20,220
gonna get to the solution we're gonna

1179
00:51:24,319 --> 00:51:22,289
solve our own problems and solve the

1180
00:51:25,579 --> 00:51:24,329
problems of the world you know once we

1181
00:51:27,710 --> 00:51:25,589
get past that we can be a little bit

1182
00:51:32,089 --> 00:51:27,720
more humble and said okay what might

1183
00:51:34,309 --> 00:51:32,099
work towards making me better and

1184
00:51:37,250 --> 00:51:34,319
answering these questions and as you

1185
00:51:40,099 --> 00:51:37,260
alluded to if we can be humble about our

1186
00:51:42,710 --> 00:51:40,109
role in the world we can maybe look at

1187
00:51:44,329 --> 00:51:42,720
the same things those same bigger

1188
00:51:46,609 --> 00:51:44,339

questions from that personal okay

1189

00:51:48,980 --> 00:51:46,619

what can I do to make things a little

1190

00:51:52,339 --> 00:51:48,990

bit better in my community a little bit

1191

00:51:55,819 --> 00:51:52,349

better with my family dinner table or

1192

00:51:59,750 --> 00:51:55,829

whatever and with that we ought to

1193

00:52:02,660 --> 00:51:59,760

introduce people to your excellent

1194

00:52:05,990 --> 00:52:02,670

podcast ladies and gentlemen talking to

1195

00:52:08,539 --> 00:52:06,000

a podcaster dr. Jack hunter has entered

1196

00:52:10,430 --> 00:52:08,549

the world of podcasting permaculture I

1197

00:52:12,200 --> 00:52:10,440

swear I did not get the whole

1198

00:52:15,019 --> 00:52:12,210

permaculture thing Gords been talking

1199

00:52:17,539 --> 00:52:15,029

about it for a year I've been listening

1200

00:52:21,890 --> 00:52:17,549

to him I got it for the first time when

1201
00:52:25,490 --> 00:52:21,900
I heard episode 1 of your podcast and

1202
00:52:29,180 --> 00:52:25,500
how this relates so let me play a clip

1203
00:52:33,799 --> 00:52:29,190
from this an extended clip and then

1204
00:52:35,930 --> 00:52:33,809
let's talk about it okay I could I would

1205
00:52:37,760 --> 00:52:35,940
argue probably that my approach is not

1206
00:52:41,269 --> 00:52:37,770
so much to do with belief and it's more

1207
00:52:42,680 --> 00:52:41,279
to do with experience okay so the kinds

1208
00:52:45,500 --> 00:52:42,690
of things that I'm interested in are

1209
00:52:47,240 --> 00:52:45,510
usually rooted in of from my perspective

1210
00:52:49,460 --> 00:52:47,250
this interview Richard an experience

1211
00:52:51,529 --> 00:52:49,470
first and then belief is something that

1212
00:52:53,329 --> 00:52:51,539
comes later so if you are if you're

1213
00:52:53,560 --> 00:52:53,339

researching religion for example in your

1214

00:52:56,530 --> 00:52:53,570

own

1215

00:52:59,470 --> 00:52:56,540

researching religious beliefs then

1216

00:53:02,350 --> 00:52:59,480

you're not actually researching the real

1217

00:53:05,290 --> 00:53:02,360

thing right yes yes yes so I think

1218

00:53:07,750 --> 00:53:05,300

that's whether the connection is between

1219

00:53:10,390 --> 00:53:07,760

you know observation and permaculture

1220

00:53:13,120 --> 00:53:10,400

and religious experience or whatever

1221

00:53:16,690 --> 00:53:13,130

it's to do with the way we experience

1222

00:53:18,910 --> 00:53:16,700

and interact with this other mind out

1223

00:53:21,250 --> 00:53:18,920

there or this other thing you don't need

1224

00:53:24,640 --> 00:53:21,260

to believe it go into the field and

1225

00:53:26,590 --> 00:53:24,650

experience and feel it yes yes it's

1226

00:53:28,360 --> 00:53:26,600

about changing our the way we think

1227

00:53:29,290 --> 00:53:28,370

about the world and another thing

1228

00:53:32,860 --> 00:53:29,300

especially when you look at more

1229

00:53:34,690 --> 00:53:32,870

traditional cultures is I mean it's not

1230

00:53:37,150 --> 00:53:34,700

yeah like see it's it's it's

1231

00:53:38,740 --> 00:53:37,160

experiential and it's AIT's AIT's to

1232

00:53:41,710 --> 00:53:38,750

have they understand their place within

1233

00:53:43,600 --> 00:53:41,720

the world is is how this yeah and that's

1234

00:53:45,700 --> 00:53:43,610

it it comes back to this well I've been

1235

00:53:48,490 --> 00:53:45,710

linking with this idea of from Deep

1236

00:53:51,190 --> 00:53:48,500

Ecology this idea of an eco sofya which

1237

00:53:53,500 --> 00:53:51,200

is a kind of like a philosophy of place

1238

00:53:55,630 --> 00:53:53,510

a philosophy that's emerged from a

1239

00:53:58,360 --> 00:53:55,640

particular place that's exactly what we

1240

00:54:00,460 --> 00:53:58,370

see when we look at indigenous cultures

1241

00:54:02,520 --> 00:54:00,470

all around the world their way of living

1242

00:54:05,350 --> 00:54:02,530

has emerged naturally out of the

1243

00:54:07,060 --> 00:54:05,360

environment that they live in and our

1244

00:54:09,040 --> 00:54:07,070

problem in the West seems to be that

1245

00:54:11,050 --> 00:54:09,050

we've developed one particular way of

1246

00:54:12,850 --> 00:54:11,060

doing things and then we're trying to

1247

00:54:15,340 --> 00:54:12,860

apply it across a whole range of

1248

00:54:18,160 --> 00:54:15,350

situations where it doesn't really work

1249

00:54:20,590 --> 00:54:18,170

you need to be reconnecting with our

1250

00:54:23,110 --> 00:54:20,600

local environments in this way

1251
00:54:24,610 --> 00:54:23,120
developing our own eco-cities right so

1252
00:54:26,350 --> 00:54:24,620
it's like this the kind of science we

1253
00:54:28,240 --> 00:54:26,360
developed in test tubes you know it

1254
00:54:29,980 --> 00:54:28,250
works and it's observable it were real

1255
00:54:32,350 --> 00:54:29,990
but when you apply that to natural

1256
00:54:34,570 --> 00:54:32,360
systems it just can never understand the

1257
00:54:36,820 --> 00:54:34,580
complexity and dynamics of a natural

1258
00:54:38,590 --> 00:54:36,830
system yeah and again it's part of how

1259
00:54:40,060 --> 00:54:38,600
we've quite over simplifying things

1260
00:54:42,910 --> 00:54:40,070
we've created these enormous problems

1261
00:54:44,320 --> 00:54:42,920
for ourselves because we've that we've

1262
00:54:45,850 --> 00:54:44,330
gone into a growing environments is what

1263
00:54:47,740 --> 00:54:45,860

we want to grow carrots and everything

1264

00:54:48,490 --> 00:54:47,750

else is a weed it's an enemy and has to

1265

00:54:50,590 --> 00:54:48,500

be removed

1266

00:54:52,030 --> 00:54:50,600

we know that the soil wouldn't be there

1267

00:54:53,230 --> 00:54:52,040

if it wasn't for the worms and the world

1268

00:54:55,000 --> 00:54:53,240

wouldn't be the fit wasn't for the

1269

00:54:56,200 --> 00:54:55,010

microbes and they're digesting it Center

1270

00:54:58,150 --> 00:54:56,210

etcetera and without the worms there's

1271

00:55:00,370 --> 00:54:58,160

no birds and bird cycle phosphate and

1272

00:55:02,560 --> 00:55:00,380

maintain fertility yeah so actually in a

1273

00:55:04,150 --> 00:55:02,570

simplistic thing of going just thinking

1274

00:55:05,770 --> 00:55:04,160

about one thing and I'm trying to

1275

00:55:06,690 --> 00:55:05,780

simplify nature is that's at the heart

1276

00:55:08,880 --> 00:55:06,700

how would

1277

00:55:14,640 --> 00:55:08,890

know how we've caused these really

1278

00:55:17,760 --> 00:55:14,650

colossal problems such great stuff yes

1279

00:55:22,800 --> 00:55:17,770

so awesome I got it I got it for the

1280

00:55:24,450 --> 00:55:22,810

first time and talk talk about that I'll

1281

00:55:26,850 --> 00:55:24,460

tell you a little bit about what

1282

00:55:29,760 --> 00:55:26,860

permaculture is and then we can explore

1283

00:55:33,030 --> 00:55:29,770

it a little bit more so in a in a

1284

00:55:35,040 --> 00:55:33,040

nutshell permaculture is a design system

1285

00:55:39,360 --> 00:55:35,050

that takes its inspiration from

1286

00:55:42,960 --> 00:55:39,370

observations of natural systems so say

1287

00:55:46,560 --> 00:55:42,970

for example we want to design a way of

1288

00:55:48,480 --> 00:55:46,570

doing agriculture what we would do is

1289

00:55:51,030 --> 00:55:48,490

look at the natural world and see how

1290

00:55:53,820 --> 00:55:51,040

the most abundant systems work and then

1291

00:55:56,160 --> 00:55:53,830

try to emulate that as best as we can on

1292

00:55:57,840 --> 00:55:56,170

our farm so if you look at a rainforest

1293

00:56:01,410 --> 00:55:57,850

for example which is the most one of the

1294

00:56:03,420 --> 00:56:01,420

most abundant places on the earth what

1295

00:56:05,280 --> 00:56:03,430

we see is millions and millions of

1296

00:56:07,350 --> 00:56:05,290

interactions between different kinds of

1297

00:56:09,210 --> 00:56:07,360

organisms so what you'd want to do is

1298

00:56:11,310 --> 00:56:09,220

try and replicate that to the best of

1299

00:56:12,870 --> 00:56:11,320

your ability within your local

1300

00:56:15,810 --> 00:56:12,880

environment no I'm not saying it

1301

00:56:18,630 --> 00:56:15,820

replicates the rainforest but replicate

1302

00:56:22,040 --> 00:56:18,640

an abundant space that is best suited to

1303

00:56:24,300 --> 00:56:22,050

your particular local environment so

1304

00:56:26,610 --> 00:56:24,310

permaculture really emphasizes this

1305

00:56:29,010 --> 00:56:26,620

element of complexity and this

1306

00:56:32,030 --> 00:56:29,020

understanding of the world as being as

1307

00:56:34,380 --> 00:56:32,040

being like systems of inter connecting

1308

00:56:37,350 --> 00:56:34,390

processes and interrelated and

1309

00:56:39,630 --> 00:56:37,360

interdependent organisms so it's a

1310

00:56:42,780 --> 00:56:39,640

really you know it's there's nothing

1311

00:56:44,400 --> 00:56:42,790

particularly groundbreaking about that

1312

00:56:45,630 --> 00:56:44,410

it's a fairly kind of like Steve was

1313

00:56:49,980 --> 00:56:45,640

saying in that interview that it's a

1314

00:56:52,230 --> 00:56:49,990

fairly kind of standard look of like

1315

00:56:54,930 --> 00:56:52,240

earthy understanding of the world and

1316

00:56:58,970 --> 00:56:54,940

anyone who interacts with the world on a

1317

00:57:02,970 --> 00:56:58,980

regular basis will come to realize that

1318

00:57:05,090 --> 00:57:02,980

naturally what's not discount at too

1319

00:57:09,660 --> 00:57:05,100

much because it's not at all obvious

1320

00:57:12,480 --> 00:57:09,670

it's it's ontological flooding right it

1321

00:57:14,520 --> 00:57:12,490

in a whole different way I mean so draw

1322

00:57:16,290 --> 00:57:14,530

the parallels you've obviously totally

1323

00:57:19,140 --> 00:57:16,300

living those parallels and if tell

1324

00:57:19,840 --> 00:57:19,150

totally brought them into your being in

1325

00:57:22,840 --> 00:57:19,850

your work

1326
00:57:26,170 --> 00:57:22,850
make them explicit for folks maybe yeah

1327
00:57:28,110 --> 00:57:26,180
way well the the major parallels that I

1328
00:57:32,440 --> 00:57:28,120
see are to do again like I said with

1329
00:57:34,920 --> 00:57:32,450
complexity and understanding this of the

1330
00:57:37,720 --> 00:57:34,930
way the world seems to work is through

1331
00:57:40,180 --> 00:57:37,730
interactions between different kinds of

1332
00:57:43,990 --> 00:57:40,190
organisms different kinds of I guess we

1333
00:57:46,810 --> 00:57:44,000
could say Minds so when I was finishing

1334
00:57:48,490 --> 00:57:46,820
off my thesis I hadn't really been

1335
00:57:51,220 --> 00:57:48,500
thinking about permaculture until I

1336
00:57:54,100 --> 00:57:51,230
started to work with Steve on this one

1337
00:57:55,870 --> 00:57:54,110
school one planet project and when I did

1338
00:57:58,300 --> 00:57:55,880

a permaculture design course with Steve

1339

00:58:00,880 --> 00:57:58,310

as well which is kind of like a it's

1340

00:58:03,330 --> 00:58:00,890

like usually permaculture design course

1341

00:58:05,680 --> 00:58:03,340

is a two week kind of intensive

1342

00:58:07,870 --> 00:58:05,690

introduction to permaculture looking at

1343

00:58:10,090 --> 00:58:07,880

all of these different principles the

1344

00:58:11,710 --> 00:58:10,100

way than the ecosystems function and all

1345

00:58:13,240 --> 00:58:11,720

of those kinds of things and as I was

1346

00:58:17,350 --> 00:58:13,250

doing that I was seeing more and more

1347

00:58:19,380 --> 00:58:17,360

connections with with my own work so in

1348

00:58:23,530 --> 00:58:19,390

conversations with Steve over the last

1349

00:58:27,670 --> 00:58:23,540

year or so two years at years two years

1350

00:58:32,070 --> 00:58:27,680

now the two these two worlds by

1351

00:58:34,900 --> 00:58:32,080

paranormal interests and my permaculture

1352

00:58:38,080 --> 00:58:34,910

ecology interests have really started to

1353

00:58:41,290 --> 00:58:38,090

come together and actually I've just

1354

00:58:45,390 --> 00:58:41,300

started working on a new book a new

1355

00:58:47,890 --> 00:58:45,400

edited book about the links between

1356

00:58:50,020 --> 00:58:47,900

anomalistic so the study of the

1357

00:58:53,530 --> 00:58:50,030

paranormal in all of its varied guises

1358

00:58:55,270 --> 00:58:53,540

and ecology and some of the

1359

00:58:57,580 --> 00:58:55,280

contributions that I'm getting in to

1360

00:59:00,190 --> 00:58:57,590

different suggestions for chapters

1361

00:59:01,960 --> 00:59:00,200

coming in so far really a driving home

1362

00:59:05,830 --> 00:59:01,970

the fact that this connection is there

1363

00:59:09,760 --> 00:59:05,840

and it's real it's just really it's

1364

00:59:11,590 --> 00:59:09,770

really good excellent so Jack it's been

1365

00:59:13,900 --> 00:59:11,600

a wonderful conversation I really

1366

00:59:17,620 --> 00:59:13,910

appreciate the dialog tell folks more

1367

00:59:19,630 --> 00:59:17,630

about this particular book engaging the

1368

00:59:23,080 --> 00:59:19,640

anomalous where they can pick that up

1369

00:59:25,540 --> 00:59:23,090

how they can keep track of you and and

1370

00:59:29,350 --> 00:59:25,550

maybe even tune in to that very cool

1371

00:59:31,030 --> 00:59:29,360

podcast as well yeah well engaging the

1372

00:59:32,790 --> 00:59:31,040

anomalous you can you can get it online

1373

00:59:35,820 --> 00:59:32,800

on Amazon

1374

00:59:38,430 --> 00:59:35,830

dot-com and Coto UK and also various

1375

00:59:41,040 --> 00:59:38,440

other kind of online booksellers you can

1376

00:59:42,900 --> 00:59:41,050

probably also order it into your you

1377

00:59:45,990 --> 00:59:42,910

know physical book shops as well which

1378

00:59:47,670 --> 00:59:46,000

would be good other things I've got

1379

00:59:51,230 --> 00:59:47,680

going on I'm just about to finish off

1380

00:59:53,580 --> 00:59:51,240

editing dr. Marquez rolls new book

1381

00:59:54,900 --> 00:59:53,590

ecology cosmos and consciousness which

1382

00:59:57,630 --> 00:59:54,910

further explores some of these

1383

01:00:00,540 --> 00:59:57,640

interconnections between transpersonal

1384

01:00:02,220 --> 01:00:00,550

psychology ecology Deep Ecology and also

1385

01:00:04,830 --> 01:00:02,230

brings a little bit of superheroes in

1386

01:00:07,620 --> 01:00:04,840

there as well which is always good if

1387

01:00:09,750 --> 01:00:07,630

you want to keep up with my work you can

1388

01:00:11,850 --> 01:00:09,760

check out the parent or apology website

1389

01:00:15,420 --> 01:00:11,860

or you can visit my personal website

1390

01:00:19,500 --> 01:00:15,430

which is Jack - hunter web starts comm

1391

01:00:21,930 --> 01:00:19,510

and I upload all of my essays and

1392

01:00:23,910 --> 01:00:21,940

articles and podcast interviews and

1393

01:00:25,620 --> 01:00:23,920

things up there so that's probably the

1394

01:00:27,240 --> 01:00:25,630

best way to check it out greening the

1395

01:00:30,240 --> 01:00:27,250

paranormal which i think has got some

1396

01:00:32,400 --> 01:00:30,250

really exciting potential in two

1397

01:00:34,160 --> 01:00:32,410

different ways one way showing that

1398

01:00:36,480 --> 01:00:34,170

there are these connections between

1399

01:00:39,210 --> 01:00:36,490

ecological ways of thinking and the

1400

01:00:41,280 --> 01:00:39,220

paranormal but also one of the things

1401

01:00:44,100 --> 01:00:41,290

that I really want the book to do is to

1402

01:00:46,860 --> 01:00:44,110

have a kind of a practical alpha as well

1403

01:00:48,630 --> 01:00:46,870

so it's just kind of like encourage that

1404

01:00:50,880 --> 01:00:48,640

the paranormal community of you what I

1405

01:00:53,310 --> 01:00:50,890

think of it and that way to engage with

1406

01:00:54,780 --> 01:00:53,320

the ecology because there's a thing

1407

01:00:56,790 --> 01:00:54,790

called the greening of religion I

1408

01:00:58,980 --> 01:00:56,800

mentioned it in my interview with Gordon

1409

01:01:01,080 --> 01:00:58,990

where you know we have all of these

1410

01:01:02,640 --> 01:01:01,090

religionists of people who believe and

1411

01:01:04,110 --> 01:01:02,650

in the various different faith

1412

01:01:06,810 --> 01:01:04,120

traditions that represents a lot of

1413

01:01:08,400 --> 01:01:06,820

people and if they were putting some of

1414

01:01:09,950 --> 01:01:08,410

their you know even if they only put a

1415

01:01:13,740 --> 01:01:09,960

portion of their effort into

1416

01:01:16,680 --> 01:01:13,750

regenerating our biodiversity or you

1417

01:01:19,230 --> 01:01:16,690

know reducing the consumption of fossil

1418

01:01:20,520 --> 01:01:19,240

fuels or whatever if they think about it

1419

01:01:22,770 --> 01:01:20,530

in those terms then it's gonna have a

1420

01:01:24,420 --> 01:01:22,780

positive impact and I think that there

1421

01:01:25,710 --> 01:01:24,430

are so many people who are interested in

1422

01:01:27,210 --> 01:01:25,720

the paranormal that we could do a

1423

01:01:29,850 --> 01:01:27,220

similar thing with the paranormal

1424

01:01:34,020 --> 01:01:29,860

and if paranormal enthusiasts starts to

1425

01:01:37,350 --> 01:01:34,030

take an interest in regenerating natural

1426

01:01:38,910 --> 01:01:37,360

systems in developing new new ways of

1427

01:01:43,560 --> 01:01:38,920

agriculture and things then we'll be

1428

01:01:45,660 --> 01:01:43,570

onto a good thing Jack Jack Jack back

1429

01:01:49,470 --> 01:01:45,670

door materialism world

1430

01:01:53,640 --> 01:01:49,480

what world that's a topic for another

1431

01:01:56,280 --> 01:01:53,650

topic for another show but Ill just so

1432

01:01:58,500 --> 01:01:56,290

love what you're doing and I so

1433

01:02:00,630 --> 01:01:58,510

appreciate you joining me today on

1434

01:02:03,150 --> 01:02:00,640

skeptic Oh to talk all of them out oh

1435

01:02:06,240 --> 01:02:03,160

this best of luck to you in will

1436

01:02:08,670 --> 01:02:06,250

definitely stay in touch a excellent

1437

01:02:10,470 --> 01:02:08,680

thanks so much for having me so thanks

1438

01:02:13,020 --> 01:02:10,480

for watching this video if it wasn't

1439

01:02:14,940 --> 01:02:13,030

really a video but just an audio stored

1440

01:02:17,039 --> 01:02:14,950

as a video I apologize but there's more

1441

01:02:18,960 --> 01:02:17,049

videos out there as well but please

1442

01:02:20,609 --> 01:02:18,970

check out the skeptic Oh website you can

1443

01:02:22,069 --> 01:02:20,619

see it here we cover a lot of different

1444

01:02:25,079 --> 01:02:22,079

stuff you might be interested in

1445

01:02:27,900 --> 01:02:25,089

relating to controversial science and

1446

01:02:31,109 --> 01:02:27,910

spirituality a lot of shows up there

1447

01:02:34,079 --> 01:02:31,119

over 350 of them or so all free all

1448

01:02:35,350 --> 01:02:34,089

available for download so do check it