

PETER SKAFISH

“Conceptualizing
Non-Human Intelligence:
Anthropomorphism &
Ontology”



1
00:00:04,019 --> 00:00:33,910

[Music]

2
00:00:33,920 --> 00:00:39,670

[Applause]

3
00:00:45,389 --> 00:00:42,990

thanks everyone this this talk is called

4
00:00:48,229 --> 00:00:45,399

and can you hear me okay oh no I'm in

5
00:00:51,590 --> 00:00:48,239

I'm miked here this this talk is called

6
00:00:54,430 --> 00:00:51,600

conceptualizing non-human intelligence

7
00:00:55,869 --> 00:00:54,440

anthropomorphism and ontology now this

8
00:00:57,990 --> 00:00:55,879

is going to be a very traditional kind

9
00:01:01,069 --> 00:00:58,000

of humanities talk and that I'm going to

10
00:01:02,790 --> 00:01:01,079

read it it's um it's probably for an

11
00:01:04,350 --> 00:01:02,800

academic talk not that heavy but I think

12
00:01:06,670 --> 00:01:04,360

for this context it'll be a little

13
00:01:09,429 --> 00:01:06,680

heavier so you know it requires some

14

00:01:11,830 --> 00:01:09,439

attentive listening but also uh just let

15

00:01:15,310 --> 00:01:11,840

your imagination go when it if you know

16

00:01:18,550 --> 00:01:15,320

you get lost in some of the twists

17

00:01:21,109 --> 00:01:18,560

um I'm just going to jump into this uh

18

00:01:23,590 --> 00:01:21,119

the the publication this summer of the

19

00:01:25,870 --> 00:01:23,600

draft version of the Schumer disclosure

20

00:01:27,390 --> 00:01:25,880

amendment has brought UAP Vehicles

21

00:01:30,390 --> 00:01:27,400

further into respectable public

22

00:01:32,510 --> 00:01:30,400

discourse than ever before

23

00:01:34,789 --> 00:01:32,520

even if the legislation should fail to

24

00:01:37,830 --> 00:01:34,799

pass this winter it is given the

25

00:01:40,910 --> 00:01:37,840

terminology of UAP non-human

26
00:01:43,069 --> 00:01:40,920
intelligence and Technology of Unknown

27
00:01:45,030 --> 00:01:43,079
Origin the impr premature of the

28
00:01:46,709 --> 00:01:45,040
majority leader of the US Senate and

29
00:01:48,910 --> 00:01:46,719
it's made them a matter of significance

30
00:01:51,350 --> 00:01:48,920
not only to Congress but the Office of

31
00:01:54,030 --> 00:01:51,360
the President and most importantly the

32
00:01:57,709 --> 00:01:54,040
people on whose behalf the legislative

33
00:01:59,830 --> 00:01:57,719
and executive branches govern such an

34
00:02:01,990 --> 00:01:59,840
astonishing and still to most people un

35
00:02:04,389 --> 00:02:02,000
anticipated a development is

36
00:02:05,990 --> 00:02:04,399
perplexing not only for its confirmation

37
00:02:08,949 --> 00:02:06,000
of things that are supposed to belong

38
00:02:12,229 --> 00:02:08,959

only to fiction but because it raises an

39

00:02:15,350 --> 00:02:12,239

ontological problem a problem concerning

40

00:02:17,990 --> 00:02:15,360

a radically unfamiliar kind of existent

41

00:02:19,910 --> 00:02:18,000

or being and the bearing of that

42

00:02:22,070 --> 00:02:19,920

existent on our understanding of all

43

00:02:24,110 --> 00:02:22,080

other beings and that disturbs our

44

00:02:26,509 --> 00:02:24,120

categories of thought now it's

45

00:02:29,110 --> 00:02:26,519

compulsive questioning that tells us

46

00:02:30,830 --> 00:02:29,120

when we Face a genuine such problem and

47

00:02:33,390 --> 00:02:30,840

provides us with an initial means of

48

00:02:36,190 --> 00:02:33,400

defining it and the questions of people

49

00:02:38,869 --> 00:02:36,200

unsure of whether UAP or not of human

50

00:02:41,910 --> 00:02:38,879

Providence are raised repeatedly despite

51
00:02:44,229 --> 00:02:41,920
the embarrassment they cause who or what

52
00:02:46,390 --> 00:02:44,239
is it that makes and operates them where

53
00:02:48,949 --> 00:02:46,400
might they come from why do they have a

54
00:02:50,509 --> 00:02:48,959
terrestrial presence what do they want

55
00:02:52,550 --> 00:02:50,519
and are they threatening or perhaps

56
00:02:55,790 --> 00:02:52,560
beneficial in some way to human and

57
00:02:57,390 --> 00:02:55,800
other living beings as absurd as such

58
00:02:59,790 --> 00:02:57,400
questions may sound and I acknowledge

59
00:03:01,869 --> 00:02:59,800
that entirely no one today should feel

60
00:03:04,350 --> 00:03:01,879
shamed to pursue them if the majority

61
00:03:06,910 --> 00:03:04,360
leader of the Senate has sponsored

62
00:03:10,070 --> 00:03:06,920
legislation concerning

63
00:03:12,670 --> 00:03:10,080

nhi yet anyone looking for insightful

64

00:03:14,910 --> 00:03:12,680

let alone accurate answers is going to

65

00:03:17,309 --> 00:03:14,920

be disappointed it's not just that we

66

00:03:19,229 --> 00:03:17,319

presently lack professional researchers

67

00:03:22,350 --> 00:03:19,239

in established academic subfields who

68

00:03:23,990 --> 00:03:22,360

can methodically answer these questions

69

00:03:26,710 --> 00:03:24,000

nor is it that the publicly available

70

00:03:28,910 --> 00:03:26,720

data often comes from witnesses to UAP

71

00:03:31,509 --> 00:03:28,920

events and thus in a form the Natural

72

00:03:34,270 --> 00:03:31,519

Sciences are often ill equipped to

73

00:03:36,910 --> 00:03:34,280

handle there is another more daunting

74

00:03:38,710 --> 00:03:36,920

obstacle to arriving at answers which is

75

00:03:41,429 --> 00:03:38,720

so great that it amounts not only to a

76

00:03:44,429 --> 00:03:41,439

scientific or intellectual issue but

77

00:03:46,550 --> 00:03:44,439

also to a genuine philosophical problem

78

00:03:48,869 --> 00:03:46,560

and by philosophical problem I would

79

00:03:52,470 --> 00:03:48,879

mean it's a it's kind of problem that

80

00:03:55,309 --> 00:03:52,480

forces us not just to ask or find the

81

00:03:57,670 --> 00:03:55,319

right questions but to ask the best way

82

00:04:00,190 --> 00:03:57,680

to ask questions at

83

00:04:02,309 --> 00:04:00,200

all that problem is that most of us

84

00:04:04,710 --> 00:04:02,319

concerned with UAP are attempting to

85

00:04:07,710 --> 00:04:04,720

anticipate through our own concepts of

86

00:04:10,589 --> 00:04:07,720

ourselves and our world beings whose

87

00:04:12,949 --> 00:04:10,599

intelligently non-human and radically

88

00:04:14,869 --> 00:04:12,959

other character should cause us to

89

00:04:17,150 --> 00:04:14,879

bracket or forget for a bit those

90

00:04:20,469 --> 00:04:17,160

Concepts and the notion of reality they

91

00:04:24,830 --> 00:04:20,479

give us in other words we inquire into

92

00:04:26,110 --> 00:04:24,840

so-called nhi in an anthropomorphic Way

93

00:04:28,310 --> 00:04:26,120

by presuming that some of our

94

00:04:31,950 --> 00:04:28,320

fundamental categories such as

95

00:04:34,790 --> 00:04:31,960

technology n and life and the analogies

96

00:04:37,830 --> 00:04:34,800

we draw on their basis are adequate for

97

00:04:40,189 --> 00:04:37,840

anticipating whatever or whomever nhi

98

00:04:42,230 --> 00:04:40,199

might be now if that doesn't strike you

99

00:04:44,270 --> 00:04:42,240

as a problem then I would ask you to

100

00:04:45,950 --> 00:04:44,280

remember how useless many of the ideas

101
00:04:48,390 --> 00:04:45,960
you have of other people and the

102
00:04:50,230 --> 00:04:48,400
analogies you draw between them uh

103
00:04:51,830 --> 00:04:50,240
between yourself and them prove to be

104
00:04:53,469 --> 00:04:51,840
and that's to say nothing of the failure

105
00:04:56,390 --> 00:04:53,479
of those you draw to make sense of

106
00:04:58,550 --> 00:04:56,400
groups and collectives that confound you

107
00:05:00,310 --> 00:04:58,560
if other people still don't make sense

108
00:05:02,310 --> 00:05:00,320
to you when you try to understand them

109
00:05:04,749 --> 00:05:02,320
in the terms by which you understand

110
00:05:07,230 --> 00:05:04,759
yourself imagine what goes for people

111
00:05:11,230 --> 00:05:07,240
who could only be people in a sense

112
00:05:12,990 --> 00:05:11,240
presently unfathomable to us now that

113
00:05:14,790 --> 00:05:13,000

quandry might seem to Doom us in our

114

00:05:16,830 --> 00:05:14,800

efforts to know who or what may lie at

115

00:05:19,670 --> 00:05:16,840

the origin of genuine

116

00:05:21,309 --> 00:05:19,680

UAP yet I'll argue today that the

117

00:05:23,430 --> 00:05:21,319

difficult we face in imagining

118

00:05:26,390 --> 00:05:23,440

anticipating and perhaps eventually

119

00:05:28,590 --> 00:05:26,400

understanding such non-human beings also

120

00:05:30,469 --> 00:05:28,600

can be the condition that enables us to

121

00:05:32,790 --> 00:05:30,479

begin to do all those things and perhaps

122

00:05:35,790 --> 00:05:32,800

more provided that we proceed

123

00:05:37,629 --> 00:05:35,800

reflectively and also very cunningly

124

00:05:39,270 --> 00:05:37,639

this is to say that recognizing that the

125

00:05:41,350 --> 00:05:39,280

starting point of our efforts to

126
00:05:43,990 --> 00:05:41,360
conceive these others is in some way the

127
00:05:46,469 --> 00:05:44,000
wrong one at least allows us to examine

128
00:05:49,070 --> 00:05:46,479
and contemplate that starting point to

129
00:05:51,150 --> 00:05:49,080
ask what it is about our own concepts of

130
00:05:53,070 --> 00:05:51,160
ourselves in the universe that prevents

131
00:05:56,150 --> 00:05:53,080
us from Gaining insight into what

132
00:05:57,870 --> 00:05:56,160
so-call nhi might be like what I'll

133
00:06:00,029 --> 00:05:57,880
offer for your consideration today is

134
00:06:02,230 --> 00:06:00,039
that it's not just anthropomorphism m in

135
00:06:03,909 --> 00:06:02,240
general that is the problem but a very

136
00:06:06,309 --> 00:06:03,919
specific

137
00:06:09,189 --> 00:06:06,319
anthropomorphism that of modernity the

138
00:06:12,110 --> 00:06:09,199

modern era the now planetary historical

139

00:06:15,950 --> 00:06:12,120

era in corresponding cosmology and

140

00:06:17,350 --> 00:06:15,960

ontology that arose in the 17th century

141

00:06:19,350 --> 00:06:17,360

and we can begin to see this by

142

00:06:21,189 --> 00:06:19,360

considering other human

143

00:06:23,510 --> 00:06:21,199

anthropomorphisms those of people who

144

00:06:25,830 --> 00:06:23,520

are not entirely absorbed into modern

145

00:06:29,110 --> 00:06:25,840

patterns of thought in other words we

146

00:06:31,749 --> 00:06:29,120

can better conceive of non-human beings

147

00:06:34,029 --> 00:06:31,759

by first attending to them not by

148

00:06:36,510 --> 00:06:34,039

attending to them but to attending to

149

00:06:37,309 --> 00:06:36,520

human beings and the divergences in

150

00:06:40,110 --> 00:06:37,319

their

151
00:06:41,950 --> 00:06:40,120
thinking so to show this I want to show

152
00:06:43,309 --> 00:06:41,960
you first how the modern character of

153
00:06:45,029 --> 00:06:43,319
our thought determines our thinking

154
00:06:47,469 --> 00:06:45,039
about UAP and

155
00:06:49,469 --> 00:06:47,479
nhi and second I want to show you the

156
00:06:51,230 --> 00:06:49,479
advantage of another kind of

157
00:06:52,710 --> 00:06:51,240
anthropomorphism for thinking about

158
00:06:55,150 --> 00:06:52,720
these

159
00:06:57,469 --> 00:06:55,160
things now despite the lack of social

160
00:07:00,990 --> 00:06:57,479
consensus we have about whether UAP or

161
00:07:02,710 --> 00:07:01,000
vehicles of non anthrop genic Providence

162
00:07:04,230 --> 00:07:02,720
I'll presume today for reasons of time

163
00:07:06,629 --> 00:07:04,240

that most of us here agree that they

164

00:07:08,909 --> 00:07:06,639

indeed are on the basis of certain uu

165

00:07:11,150 --> 00:07:08,919

UAP data such as the Blue Book

166

00:07:13,390 --> 00:07:11,160

cases uh the materials gathered by

167

00:07:15,230 --> 00:07:13,400

classic researchers such as the lorezin

168

00:07:17,110 --> 00:07:15,240

and jacqu valet and the publicly

169

00:07:19,990 --> 00:07:17,120

available reports among those analyzed

170

00:07:22,189 --> 00:07:20,000

by the UAP task force rather than

171

00:07:24,670 --> 00:07:22,199

enlightening us however this data leads

172

00:07:26,350 --> 00:07:24,680

us right to the quandry I've identified

173

00:07:28,670 --> 00:07:26,360

any confidence that we gain from

174

00:07:30,510 --> 00:07:28,680

accepting the data comes with a price

175

00:07:32,990 --> 00:07:30,520

which is it gives us the illusion that

176

00:07:35,230 --> 00:07:33,000

the nature of UAP vehicles and so-called

177

00:07:38,510 --> 00:07:35,240

nhi could somehow be

178

00:07:40,909 --> 00:07:38,520

self-evident the trouble is as the first

179

00:07:45,350 --> 00:07:40,919

part of this talk I'm going into now

180

00:07:47,629 --> 00:07:45,360

shows we're conceiving both nhi and UAP

181

00:07:49,909 --> 00:07:47,639

through certain human very human

182

00:07:52,189 --> 00:07:49,919

categories that seem to be fundamental

183

00:07:54,950 --> 00:07:52,199

to us in the Modern Age and this leads

184

00:07:56,390 --> 00:07:54,960

us into an anthropomorphic Loop now in

185

00:07:58,070 --> 00:07:56,400

saying this I'm not referring to the

186

00:08:00,029 --> 00:07:58,080

well-known problem that certain UAP

187

00:08:01,469 --> 00:08:00,039

events are so bizarre and even absurd

188

00:08:03,510 --> 00:08:01,479

that they seem to belong more to the

189

00:08:05,749 --> 00:08:03,520

realm of visionary religious

190

00:08:08,149 --> 00:08:05,759

experience than any kind of tangible

191

00:08:09,990 --> 00:08:08,159

reality and for that bring us for that

192

00:08:12,270 --> 00:08:10,000

reason bring us to the edge of our

193

00:08:14,550 --> 00:08:12,280

Concepts that's certainly an essential

194

00:08:16,270 --> 00:08:14,560

aspect of the Enigma of UAP and it thus

195

00:08:18,070 --> 00:08:16,280

has to be dealt with but there's another

196

00:08:20,710 --> 00:08:18,080

more immediate dimension of the problem

197

00:08:22,990 --> 00:08:20,720

that has to be considered first this is

198

00:08:25,790 --> 00:08:23,000

the issue of whether we even have the

199

00:08:27,430 --> 00:08:25,800

right Concepts in the first place by

200

00:08:29,749 --> 00:08:27,440

which to make sense of a

201
00:08:31,750 --> 00:08:29,759
non-anthropogenic vehicle

202
00:08:34,949 --> 00:08:31,760
and by means of it

203
00:08:37,310 --> 00:08:34,959
nhi it might seem perplexing to hear

204
00:08:39,469 --> 00:08:37,320
that UAP might not be intelligible to us

205
00:08:43,149 --> 00:08:39,479
so I would ask you for your patience as

206
00:08:45,230 --> 00:08:43,159
I explain what I mean the problem is not

207
00:08:47,110 --> 00:08:45,240
as some of you will no doubt object that

208
00:08:49,710 --> 00:08:47,120
Witnesses are not often observing

209
00:08:51,829 --> 00:08:49,720
objects that are somehow technological

210
00:08:54,269 --> 00:08:51,839
that's evident enough for several

211
00:08:56,150 --> 00:08:54,279
reasons nor is it however that the

212
00:08:58,470 --> 00:08:56,160
objects are somehow so far beyond our

213
00:09:00,750 --> 00:08:58,480

categories of thought that they cannot

214

00:09:02,670 --> 00:09:00,760

be technological iCal the problem

215

00:09:04,350 --> 00:09:02,680

instead is that the very concept of

216

00:09:06,550 --> 00:09:04,360

technology May prevent us from

217

00:09:08,870 --> 00:09:06,560

understanding UAP vehicles and their

218

00:09:11,350 --> 00:09:08,880

significance this is most obvious of the

219

00:09:14,430 --> 00:09:11,360

longstanding and recently repop poiz

220

00:09:15,430 --> 00:09:14,440

view that UAP effectively are largely or

221

00:09:17,269 --> 00:09:15,440

only

222

00:09:19,870 --> 00:09:17,279

technological according to different

223

00:09:21,430 --> 00:09:19,880

versions of that claim unidentified

224

00:09:24,430 --> 00:09:21,440

objects could be nothing else but

225

00:09:27,430 --> 00:09:24,440

fabricated machines in a familiar sense

226

00:09:30,710 --> 00:09:27,440

that is they could not be also partly

227

00:09:34,790 --> 00:09:30,720

biological or quasa biological or even

228

00:09:36,710 --> 00:09:34,800

noetic entities entities of thought um

229

00:09:38,790 --> 00:09:36,720

and it's also said that they could only

230

00:09:41,389 --> 00:09:38,800

be profitly um they could only be

231

00:09:43,550 --> 00:09:41,399

investigated as machines due supposedly

232

00:09:46,230 --> 00:09:43,560

to lack of sufficient evidence by which

233

00:09:47,790 --> 00:09:46,240

to substantiate and investigate their

234

00:09:50,509 --> 00:09:47,800

other possible

235

00:09:53,230 --> 00:09:50,519

Dimensions either way UAP vehicles are

236

00:09:55,870 --> 00:09:53,240

then studied and conceptualized only in

237

00:09:58,550 --> 00:09:55,880

nuts and bolts terms is though the

238

00:10:00,710 --> 00:09:58,560

psychological noetic and potentially

239

00:10:02,790 --> 00:10:00,720

political aspects of them evident in so

240

00:10:05,630 --> 00:10:02,800

many Close Encounters are either

241

00:10:07,870 --> 00:10:05,640

fantasies of witnesses whom we otherwise

242

00:10:09,829 --> 00:10:07,880

believe or somehow facts too

243

00:10:12,069 --> 00:10:09,839

embarrassing to be

244

00:10:14,670 --> 00:10:12,079

mentioned yet even if we try to

245

00:10:16,829 --> 00:10:14,680

compensate by expanding the range of

246

00:10:19,350 --> 00:10:16,839

acceptable aspects of the so-called

247

00:10:22,350 --> 00:10:19,360

phenomena to include not only technology

248

00:10:24,190 --> 00:10:22,360

but these other terms or facets the fact

249

00:10:26,550 --> 00:10:24,200

we started with technology without

250

00:10:28,350 --> 00:10:26,560

asking ourselves what technology is

251
00:10:31,310 --> 00:10:28,360
prevents us from contemplating how those

252
00:10:33,630 --> 00:10:31,320
other Concepts might be usefully applied

253
00:10:36,350 --> 00:10:33,640
it becomes too easy to speak for example

254
00:10:38,470 --> 00:10:36,360
of UAP technology as though a machine

255
00:10:40,550 --> 00:10:38,480
could comprise a single technology as

256
00:10:43,069 --> 00:10:40,560
being tens or hundreds of thousands of

257
00:10:45,750 --> 00:10:43,079
years ahead of contemporary technology

258
00:10:48,069 --> 00:10:45,760
if technology has neither been defined

259
00:10:50,949 --> 00:10:48,079
nor understood to be developed along

260
00:10:53,590 --> 00:10:50,959
discontinuous trajectories to not fall

261
00:10:55,430 --> 00:10:53,600
into partially Inc commensurate kinds

262
00:10:57,870 --> 00:10:55,440
and to not combine aspects of

263
00:10:59,790 --> 00:10:57,880

instruments and devices for multiple

264

00:11:02,389 --> 00:10:59,800

periods one once we've thought about

265

00:11:04,629 --> 00:11:02,399

technology that way nothing noetic

266

00:11:06,629 --> 00:11:04,639

nothing biological and nothing political

267

00:11:08,670 --> 00:11:06,639

reported in encounters or reasonably

268

00:11:11,949 --> 00:11:08,680

inferred from them can be taken even

269

00:11:15,030 --> 00:11:11,959

partially for granted we assume for we

270

00:11:17,870 --> 00:11:15,040

assume for instance that any cognition

271

00:11:20,150 --> 00:11:17,880

evident must be AI or the potential life

272

00:11:22,430 --> 00:11:20,160

must be artifice and that leaves us

273

00:11:25,470 --> 00:11:22,440

applying these categories to humans in

274

00:11:27,590 --> 00:11:25,480

the most uncritical matter we go for

275

00:11:30,430 --> 00:11:27,600

instance from being a species to a

276

00:11:32,350 --> 00:11:30,440

species among others in Zoo our

277

00:11:34,870 --> 00:11:32,360

cognitive and intellectual life is

278

00:11:37,030 --> 00:11:34,880

imagined to be utterly primitive and our

279

00:11:39,150 --> 00:11:37,040

politics is deemed meaningless in

280

00:11:41,590 --> 00:11:39,160

comparison with other beings supposedly

281

00:11:44,190 --> 00:11:41,600

greater than ourselves in short it's not

282

00:11:46,509 --> 00:11:44,200

just that widely reported aspects of UAP

283

00:11:48,590 --> 00:11:46,519

events and potential aspects of nhi

284

00:11:51,590 --> 00:11:48,600

become eclipsed if we assume that it's

285

00:11:55,230 --> 00:11:51,600

obvious what technology is it's also

286

00:11:57,150 --> 00:11:55,240

that UAP and nhi become symbols of

287

00:11:59,829 --> 00:11:57,160

things we assume about

288

00:12:02,829 --> 00:11:59,839

ourselves this is to say that we draw

289

00:12:04,949 --> 00:12:02,839

unwarranted analogies and comparisons

290

00:12:06,870 --> 00:12:04,959

between ourselves and the unknown beings

291

00:12:09,350 --> 00:12:06,880

to whom we attribute

292

00:12:11,150 --> 00:12:09,360

UAP and then we believe we've achieved

293

00:12:13,310 --> 00:12:11,160

some kind of understanding of both

294

00:12:15,389 --> 00:12:13,320

ourselves and them even though it's

295

00:12:17,670 --> 00:12:15,399

clear that we lack even the first idea

296

00:12:19,670 --> 00:12:17,680

of the similarities and differences

297

00:12:22,710 --> 00:12:19,680

between us and them by which to draw

298

00:12:24,910 --> 00:12:22,720

those analogies and to make those

299

00:12:26,590 --> 00:12:24,920

comparisons in the absence of the right

300

00:12:29,470 --> 00:12:26,600

concept by which to conceive of the

301

00:12:30,590 --> 00:12:29,480

vehicles we project outward a poor

302

00:12:32,910 --> 00:12:30,600

picture of

303

00:12:36,629 --> 00:12:32,920

ourselves and then we take it for a rich

304

00:12:38,389 --> 00:12:36,639

image of nhi and then

305

00:12:40,069 --> 00:12:38,399

ourselves now as much as our

306

00:12:42,430 --> 00:12:40,079

misapplication of the concept of

307

00:12:43,389 --> 00:12:42,440

technology causes us to fall into this

308

00:12:45,430 --> 00:12:43,399

sort of

309

00:12:48,750 --> 00:12:45,440

anthropomorphism it is not the only

310

00:12:50,230 --> 00:12:48,760

concept of ours to blame most if not all

311

00:12:52,509 --> 00:12:50,240

of the concepts that we believe to

312

00:12:55,069 --> 00:12:52,519

correspond to a fundamental aspect or

313

00:12:57,670 --> 00:12:55,079

mode of being lead us to the same place

314

00:13:01,110 --> 00:12:57,680

if used to master the phenomena whether

315

00:13:03,870 --> 00:13:01,120

physical nature life Consciousness

316

00:13:07,110 --> 00:13:03,880

history in society Politics the

317

00:13:09,230 --> 00:13:07,120

supernatural or fiction each one of

318

00:13:10,949 --> 00:13:09,240

these Concepts in the versions deployed

319

00:13:13,910 --> 00:13:10,959

in public and even intellectual

320

00:13:16,150 --> 00:13:13,920

discourse on UAP is also usually too IL

321

00:13:19,030 --> 00:13:16,160

defined to illumin the data from witness

322

00:13:21,030 --> 00:13:19,040

reports and too ill conceived to enable

323

00:13:24,230 --> 00:13:21,040

us to draw insights from the other

324

00:13:26,550 --> 00:13:24,240

Concepts and make anticipatory

325

00:13:28,509 --> 00:13:26,560

comparisons this is most evident with

326

00:13:30,430 --> 00:13:28,519

the concepts often favored by proponents

327

00:13:33,870 --> 00:13:30,440

of the view that technology is merely an

328

00:13:34,990 --> 00:13:33,880

aspect of a broader UFO UAP phenomenon

329

00:13:36,350 --> 00:13:35,000

which are the concepts of the

330

00:13:38,629 --> 00:13:36,360

supernatural

331

00:13:41,230 --> 00:13:38,639

unconsciousness almost the antithesis of

332

00:13:43,269 --> 00:13:41,240

the technological view this perspective

333

00:13:45,189 --> 00:13:43,279

is that the sorts of psychical and even

334

00:13:47,350 --> 00:13:45,199

noetic phenomena that are often part of

335

00:13:49,949 --> 00:13:47,360

UAP events indicate that the vehicles

336

00:13:52,990 --> 00:13:49,959

emerge from an understanding or order of

337

00:13:55,230 --> 00:13:53,000

reality so beyond that of physics as it

338

00:13:57,269 --> 00:13:55,240

is normally interpreted is to be

339

00:14:00,550 --> 00:13:57,279

Supernatural or intangible

340

00:14:02,790 --> 00:14:00,560

manifestations of consciousness

341

00:14:05,629 --> 00:14:02,800

that may seem justified enough in the

342

00:14:08,069 --> 00:14:05,639

case of some particularly anomalous UAP

343

00:14:10,230 --> 00:14:08,079

events but then vehicles that so much

344

00:14:13,389 --> 00:14:10,240

evidence indicates to be physical are

345

00:14:15,230 --> 00:14:13,399

often conflated with Gods with angels

346

00:14:17,990 --> 00:14:15,240

demons and other ostensibly

347

00:14:19,150 --> 00:14:18,000

supernatural beings and sometimes even

348

00:14:22,550 --> 00:14:19,160

imagined to be

349

00:14:24,550 --> 00:14:22,560

elcer human beings are then conceived of

350

00:14:27,030 --> 00:14:24,560

as little more than subordinates of

351
00:14:29,189 --> 00:14:27,040
these higher consciousnesses impotent

352
00:14:31,430 --> 00:14:29,199
beings unable to do much more that

353
00:14:33,470 --> 00:14:31,440
Wonder at what the gods might be up to

354
00:14:34,749 --> 00:14:33,480
or hope to be blessed by the just among

355
00:14:36,470 --> 00:14:34,759
them with

356
00:14:37,829 --> 00:14:36,480
Enlightenment it should go without

357
00:14:40,949 --> 00:14:37,839
saying that such effectively

358
00:14:44,230 --> 00:14:40,959
supernaturalist conceptions of UAP and

359
00:14:47,310 --> 00:14:44,240
nhi are no more helpful and sometimes

360
00:14:50,069 --> 00:14:47,320
less scientific than their technologist

361
00:14:53,910 --> 00:14:50,079
Rivals you might say that I'm dealing

362
00:14:56,150 --> 00:14:53,920
only in extremes but many Notions of UAP

363
00:15:02,990 --> 00:14:56,160

and nhi that may seem to be more

364

00:15:07,790 --> 00:15:05,189

anthropomorphic the less technological

365

00:15:10,189 --> 00:15:07,800

but still physicalist conception of UAP

366

00:15:13,150 --> 00:15:10,199

and nhi put forward by proponents of the

367

00:15:15,350 --> 00:15:13,160

Extraterrestrial hypothesis tend to rely

368

00:15:17,189 --> 00:15:15,360

on everyday intuitions about biology

369

00:15:19,150 --> 00:15:17,199

that either render nhi more

370

00:15:21,590 --> 00:15:19,160

morphologically commensurate with us

371

00:15:23,350 --> 00:15:21,600

than they are likely to be including by

372

00:15:25,470 --> 00:15:23,360

locating them ahead of us on an

373

00:15:28,350 --> 00:15:25,480

evolutionary timeline imagined from our

374

00:15:31,910 --> 00:15:28,360

point of view or by making them utterly

375

00:15:34,069 --> 00:15:31,920

and unthinkably alien the same goes at a

376

00:15:36,870 --> 00:15:34,079

social level for political and economic

377

00:15:38,949 --> 00:15:36,880

Notions of nhi which presume that nhi

378

00:15:41,829 --> 00:15:38,959

would be organized into into a sort of

379

00:15:42,910 --> 00:15:41,839

Galactic United Nations and even worse

380

00:15:44,470 --> 00:15:42,920

that their intentions are so

381

00:15:46,430 --> 00:15:44,480

commensurate with those of contemporary

382

00:15:49,749 --> 00:15:46,440

National governments as to concern

383

00:15:52,269 --> 00:15:49,759

resources territory and power as we

384

00:15:55,030 --> 00:15:52,279

understand these things as for the new

385

00:15:56,509 --> 00:15:55,040

conception of UAP as legal entities it

386

00:15:59,230 --> 00:15:56,519

avoids these issues by giving us

387

00:16:01,710 --> 00:15:59,240

something more concrete to think about

388

00:16:03,509 --> 00:16:01,720

and even a clear route toward proof but

389

00:16:05,790 --> 00:16:03,519

it also thereby largely restricts

390

00:16:08,150 --> 00:16:05,800

engagement not just to the commensurate

391

00:16:11,350 --> 00:16:08,160

but an entirely human aspect of the

392

00:16:13,670 --> 00:16:11,360

objects their status is a historical and

393

00:16:16,189 --> 00:16:13,680

political matter on which there's a

394

00:16:18,870 --> 00:16:16,199

history of secret US Government

395

00:16:21,629 --> 00:16:18,880

interaction that is the legal notion

396

00:16:24,629 --> 00:16:21,639

conflates inquiry into UAP with

397

00:16:27,350 --> 00:16:24,639

investigation of the US government then

398

00:16:29,389 --> 00:16:27,360

there are fictional concepts of UA UAP

399

00:16:31,949 --> 00:16:29,399

and nhi which confine them to being

400

00:16:34,389 --> 00:16:31,959

entities of the imagination and thus

401
00:16:37,030 --> 00:16:34,399
often put us in a remove from the data

402
00:16:38,670 --> 00:16:37,040
itself now I could go on including by

403
00:16:40,710 --> 00:16:38,680
outlining the way our conceptions of

404
00:16:43,269 --> 00:16:40,720
subject and object determine these prior

405
00:16:45,790 --> 00:16:43,279
choices and lead us to some very crude

406
00:16:48,790 --> 00:16:45,800
thinking I'll confine myself however to

407
00:16:52,910 --> 00:16:48,800
saying that the that the use here of

408
00:16:55,069 --> 00:16:52,920
these Concepts that we as moderns

409
00:16:58,030 --> 00:16:55,079
children of the Modern Age take to be

410
00:17:00,829 --> 00:16:58,040
fundamental almost invariably result in

411
00:17:04,429 --> 00:17:00,839
anthrop morphism in several of the cases

412
00:17:06,630 --> 00:17:04,439
I've sketched UAP Andor nhi are

413
00:17:08,909 --> 00:17:06,640

conceived in terms of one or some of

414

00:17:12,309 --> 00:17:08,919

these Concepts then used as a point of

415

00:17:14,630 --> 00:17:12,319

reference to Define human beings and

416

00:17:18,909 --> 00:17:14,640

humans are after that used to draw

417

00:17:22,110 --> 00:17:18,919

anticipatory analogies with nhi and make

418

00:17:24,350 --> 00:17:22,120

comparisons this quiet and unconscious

419

00:17:28,990 --> 00:17:24,360

anthropomorph

420

00:17:31,990 --> 00:17:29,000

most of us have barely begun to imagine

421

00:17:34,669 --> 00:17:32,000

what a so-called non-human intelligence

422

00:17:36,830 --> 00:17:34,679

might be now the point of this broad

423

00:17:38,909 --> 00:17:36,840

criticism is not to play spoil Sport

424

00:17:40,909 --> 00:17:38,919

with our intellectual reflexes but

425

00:17:43,470 --> 00:17:40,919

instead to offer a proposal for how they

426
00:17:45,230 --> 00:17:43,480
might be deployed differently it might

427
00:17:47,470 --> 00:17:45,240
seem that the easiest way to do this

428
00:17:50,270 --> 00:17:47,480
would be to take a holistic approach to

429
00:17:51,990 --> 00:17:50,280
anticipating the character of nhi by say

430
00:17:53,710 --> 00:17:52,000
using all the prior Concepts I've

431
00:17:55,789 --> 00:17:53,720
discussed to make sense of the encounter

432
00:17:58,390 --> 00:17:55,799
data and seeing which of them yields the

433
00:18:00,190 --> 00:17:58,400
most fruit that might seem reasonable on

434
00:18:01,710 --> 00:18:00,200
on the surface but it most likely will

435
00:18:03,630 --> 00:18:01,720
serve to confine us to the

436
00:18:05,830 --> 00:18:03,640
anthropomorphic Loop in which we already

437
00:18:08,990 --> 00:18:05,840
find ourselves rather than reach beyond

438
00:18:10,549 --> 00:18:09,000

that reach Beyond it to reach Beyond it

439

00:18:13,110 --> 00:18:10,559

we need to take distance from our

440

00:18:16,190 --> 00:18:13,120

Concepts thinking from another human

441

00:18:17,950 --> 00:18:16,200

position and another human perspective

442

00:18:20,270 --> 00:18:17,960

let me now in the second part of this

443

00:18:22,149 --> 00:18:20,280

talk demonstrate how we might think

444

00:18:24,909 --> 00:18:22,159

differently through an ontology

445

00:18:27,630 --> 00:18:24,919

different from that of modernity that of

446

00:18:28,990 --> 00:18:27,640

the animism of certain indigenous and

447

00:18:31,830 --> 00:18:29,000

other human

448

00:18:33,789 --> 00:18:31,840

collectives now if I want us to take

449

00:18:36,950 --> 00:18:33,799

this turn it's because sociocultural

450

00:18:39,270 --> 00:18:36,960

anthropology and I'm an anthropologist

451
00:18:41,990 --> 00:18:39,280
thoroughly demonstrates the historical

452
00:18:44,549 --> 00:18:42,000
and social peculiarity of so many of our

453
00:18:46,510 --> 00:18:44,559
Concepts and on that basis the

454
00:18:48,870 --> 00:18:46,520
misunderstandings of other peoples and

455
00:18:51,390 --> 00:18:48,880
other times that those ideas

456
00:18:53,909 --> 00:18:51,400
engender that's a common place within

457
00:18:57,390 --> 00:18:53,919
the field I come from but that doesn't

458
00:18:58,830 --> 00:18:57,400
diminish its power to Enlighten us here

459
00:19:01,149 --> 00:18:58,840
since at least the German social

460
00:19:04,190 --> 00:19:01,159
theorists MOX vber anthropology and

461
00:19:06,110 --> 00:19:04,200
other fields in the social sciences have

462
00:19:08,430 --> 00:19:06,120
been aware that the historical epic that

463
00:19:10,669 --> 00:19:08,440

we still arguably live in and the begins

464

00:19:12,830 --> 00:19:10,679

in the 17th century which we call

465

00:19:15,149 --> 00:19:12,840

modernity is almost uniquely

466

00:19:17,270 --> 00:19:15,159

characterized by its differentiation of

467

00:19:20,990 --> 00:19:17,280

human life into effectively distinct

468

00:19:24,870 --> 00:19:21,000

domains from nature to politics to

469

00:19:26,669 --> 00:19:24,880

economy to religion to Art domains that

470

00:19:29,029 --> 00:19:26,679

were neither entirely recognized nor

471

00:19:32,149 --> 00:19:29,039

implicitly present in Prior historical

472

00:19:35,789 --> 00:19:32,159

eras or until recently other areas of

473

00:19:38,110 --> 00:19:35,799

the world such as china such cases show

474

00:19:39,950 --> 00:19:38,120

that it is neither necessary nor

475

00:19:42,029 --> 00:19:39,960

inevitable for human beings to

476
00:19:43,990 --> 00:19:42,039
distinguish not only between government

477
00:19:45,909 --> 00:19:44,000
and the political on the one hand and

478
00:19:48,549 --> 00:19:45,919
religion and the Supernatural on the

479
00:19:51,310 --> 00:19:48,559
other but between those spheres and

480
00:19:53,590 --> 00:19:51,320
economy art science and

481
00:19:56,110 --> 00:19:53,600
technology in coming to understand the

482
00:19:58,789 --> 00:19:56,120
way that modernity organizes human life

483
00:20:00,789 --> 00:19:58,799
and thereby defines the basic mode of

484
00:20:02,870 --> 00:20:00,799
being or existence that's what we mean

485
00:20:05,430 --> 00:20:02,880
when we talk about ontology the

486
00:20:08,110 --> 00:20:05,440
humanistic social sciences long ago also

487
00:20:10,669 --> 00:20:08,120
arrived at the inside that Society is

488
00:20:13,149 --> 00:20:10,679

not in essence the same everywhere but

489

00:20:14,470 --> 00:20:13,159

radically diverges in its composition

490

00:20:16,990 --> 00:20:14,480

from culture to

491

00:20:19,190 --> 00:20:17,000

culture having that Insight LED

492

00:20:21,430 --> 00:20:19,200

anthropologists to realize as well that

493

00:20:24,190 --> 00:20:21,440

the very ideas used to make sense of

494

00:20:27,590 --> 00:20:24,200

those other organizations of society and

495

00:20:30,470 --> 00:20:27,600

thought cause us to misunderstand them

496

00:20:32,630 --> 00:20:30,480

they saw that less because inquiry into

497

00:20:35,310 --> 00:20:32,640

for example religion in Rome in the

498

00:20:36,870 --> 00:20:35,320

first uh Century before the Common Era

499

00:20:39,590 --> 00:20:36,880

shows it to be Inseparable and

500

00:20:41,230 --> 00:20:39,600

intermixed with politics and much more

501
00:20:44,029 --> 00:20:41,240
because of the intellect because of the

502
00:20:46,270 --> 00:20:44,039
trouble caused for ideas uh caused by

503
00:20:49,310 --> 00:20:46,280
our ideas by much more peculiar

504
00:20:52,510 --> 00:20:49,320
intermixtures of Institutions and ideas

505
00:20:54,590 --> 00:20:52,520
that we consider distinct the most

506
00:20:57,549 --> 00:20:54,600
difficult and challenging such feat of

507
00:21:00,230 --> 00:20:57,559
discernment it caused an ontological

508
00:21:03,110 --> 00:21:00,240
shock to anthropologists initiated our

509
00:21:05,190 --> 00:21:03,120
ontological turn as it's known arose

510
00:21:07,909 --> 00:21:05,200
from the study of human collectives

511
00:21:11,029 --> 00:21:07,919
often called animist and their

512
00:21:14,070 --> 00:21:11,039
ontology among certain Amazonian

513
00:21:16,870 --> 00:21:14,080

Siberian Arctic and other North American

514

00:21:21,149 --> 00:21:16,880

indigenous peoples it is still common to

515

00:21:23,110 --> 00:21:21,159

ascribe culture and politics to animals

516

00:21:25,710 --> 00:21:23,120

plants and even minerals and

517

00:21:28,470 --> 00:21:25,720

technological objects and to conceive of

518

00:21:31,590 --> 00:21:28,480

them is entirely self-conscious and even

519

00:21:34,110 --> 00:21:31,600

human beings yes as part of humanity

520

00:21:36,710 --> 00:21:34,120

whatever their external corporeal

521

00:21:38,990 --> 00:21:36,720

appearance this entails that it is

522

00:21:42,990 --> 00:21:39,000

foreign to such collectives to believe

523

00:21:45,029 --> 00:21:43,000

that there is nature per se in our sense

524

00:21:47,390 --> 00:21:45,039

of a physical Universe in which human

525

00:21:49,909 --> 00:21:47,400

beings would be exceptional for being

526
00:21:52,510 --> 00:21:49,919
self-conscious intelligent and

527
00:21:54,549 --> 00:21:52,520
technological these collectives believe

528
00:21:58,190 --> 00:21:54,559
those characteristics to to be the

529
00:22:00,070 --> 00:21:58,200
primary attributes of all beings now

530
00:22:01,590 --> 00:22:00,080
that may sound to us like a cultural

531
00:22:03,669 --> 00:22:01,600
understanding of nature but it goes much

532
00:22:05,510 --> 00:22:03,679
further conditioning the practices of

533
00:22:08,350 --> 00:22:05,520
such people so that anything we might

534
00:22:11,350 --> 00:22:08,360
call politics religion and art

535
00:22:14,510 --> 00:22:11,360
incorporates animals and plants and thus

536
00:22:16,430 --> 00:22:14,520
does not involve a a sphere of nature

537
00:22:18,950 --> 00:22:16,440
external to

538
00:22:21,590 --> 00:22:18,960

society anthropologists such as Philippe

539

00:22:23,710 --> 00:22:21,600

desola and Eduardo viveros decaastro

540

00:22:27,350 --> 00:22:23,720

argue that we therefore are confronted

541

00:22:29,710 --> 00:22:27,360

in in animism with a distinct ontology

542

00:22:31,990 --> 00:22:29,720

in the sense of broad understanding or

543

00:22:34,110 --> 00:22:32,000

implicit conception of everything that

544

00:22:36,390 --> 00:22:34,120

it is a way of conceiving of and

545

00:22:38,549 --> 00:22:36,400

relating to beings according to Concepts

546

00:22:41,190 --> 00:22:38,559

different from those of modernity and

547

00:22:43,470 --> 00:22:41,200

thereby revealing aspects of beings like

548

00:22:45,990 --> 00:22:43,480

the communicative dimension of animal

549

00:22:48,750 --> 00:22:46,000

behavior not usually evident in the

550

00:22:51,590 --> 00:22:48,760

naturalist or physicalist ontology that

551
00:22:53,590 --> 00:22:51,600
prevails in the Modern Age much more

552
00:22:55,149 --> 00:22:53,600
than an adjustment of our terminology

553
00:22:57,750 --> 00:22:55,159
for other ways of

554
00:22:59,909 --> 00:22:57,760
thinking acknowledging these ways of

555
00:23:01,669 --> 00:22:59,919
thinking thinking as ontologies forces

556
00:23:04,590 --> 00:23:01,679
us to consider that they are not

557
00:23:06,630 --> 00:23:04,600
cultures with representations of reality

558
00:23:09,230 --> 00:23:06,640
that are ultimately incorrect because

559
00:23:11,549 --> 00:23:09,240
they don't agree with science but rather

560
00:23:14,549 --> 00:23:11,559
that they're distinct equally insightful

561
00:23:16,990 --> 00:23:14,559
ways of assigning fundamental modalities

562
00:23:20,350 --> 00:23:17,000
to reality and defining

563
00:23:22,830 --> 00:23:20,360

beings the upshot is that this Insight

564

00:23:25,830 --> 00:23:22,840

becomes possible not when we reject our

565

00:23:27,149 --> 00:23:25,840

modern ideas as useless or wrong but

566

00:23:29,630 --> 00:23:27,159

when we recognize some of their

567

00:23:32,350 --> 00:23:29,640

limitations and thus take distance from

568

00:23:34,190 --> 00:23:32,360

them we can see that nature and the same

569

00:23:36,390 --> 00:23:34,200

could go for other Concepts in light of

570

00:23:39,269 --> 00:23:36,400

ontologies other than

571

00:23:41,510 --> 00:23:39,279

animism is not a universal concept for

572

00:23:45,110 --> 00:23:41,520

human beings and begin to ponder the

573

00:23:46,950 --> 00:23:45,120

ways it need not be for us this can

574

00:23:49,149 --> 00:23:46,960

happen for instance by shifting our

575

00:23:52,510 --> 00:23:49,159

perspective and imagining that reality

576

00:23:55,029 --> 00:23:52,520

is not primarily composed of inert

577

00:23:57,870 --> 00:23:55,039

matter but beings as or more conscious

578

00:23:59,669 --> 00:23:57,880

of themselves than we are and as capable

579

00:24:02,390 --> 00:23:59,679

of the sorts of intelligence we imagine

580

00:24:05,149 --> 00:24:02,400

to be exclusive to

581

00:24:07,230 --> 00:24:05,159

ourselves this encounter with an animist

582

00:24:09,350 --> 00:24:07,240

onology that makes thought and

583

00:24:11,669 --> 00:24:09,360

Consciousness Primary in the universe

584

00:24:14,390 --> 00:24:11,679

makes it possible for us to see that our

585

00:24:16,590 --> 00:24:14,400

inverted way of conceiving it leaves

586

00:24:19,590 --> 00:24:16,600

little room for a wide gamut of

587

00:24:22,230 --> 00:24:19,600

possibilities and actualities that are

588

00:24:24,750 --> 00:24:22,240

not in question for other human

589

00:24:27,990 --> 00:24:24,760

beings now I'm not making despite

590

00:24:30,029 --> 00:24:28,000

appearances an overly abstract point a

591

00:24:31,710 --> 00:24:30,039

brief encounter with animist ontology

592

00:24:34,789 --> 00:24:31,720

gives us a starting point for

593

00:24:37,029 --> 00:24:34,799

anticipating non-human intelligence let

594

00:24:39,789 --> 00:24:37,039

me show how in the third and last part

595

00:24:42,870 --> 00:24:39,799

of this talk with a thought experiment

596

00:24:45,750 --> 00:24:42,880

an exercise in conceiving UAP as they

597

00:24:48,350 --> 00:24:45,760

might be and conceiving nhi as they

598

00:24:52,070 --> 00:24:48,360

might be in animous

599

00:24:54,830 --> 00:24:52,080

terms imagine like some animous peoples

600

00:24:57,870 --> 00:24:54,840

have a universe in which senscience is

601
00:24:59,789 --> 00:24:57,880
nowhere near as rare as we assume and

602
00:25:02,470 --> 00:24:59,799
add to it more Consciousness than most

603
00:25:04,549 --> 00:25:02,480
of us would dare to and then go so far

604
00:25:07,350 --> 00:25:04,559
as to conceive of those instances of

605
00:25:10,310 --> 00:25:07,360
Consciousness as being as and often more

606
00:25:13,149 --> 00:25:10,320
developed and sophisticated than us that

607
00:25:15,230 --> 00:25:13,159
may that may not give us any clarity

608
00:25:18,149 --> 00:25:15,240
about the sort of existence and the kind

609
00:25:20,190 --> 00:25:18,159
of cognition that nhi may have but it at

610
00:25:23,669 --> 00:25:20,200
least allows us to better entertain that

611
00:25:27,149 --> 00:25:23,679
they can and perhaps do

612
00:25:30,669 --> 00:25:27,159
exist move move next to the formats or

613
00:25:32,950 --> 00:25:30,679

modes by which nhi could be

614

00:25:35,510 --> 00:25:32,960

embodied even if we were not ready to

615

00:25:37,350 --> 00:25:35,520

accept that UAP could be manned they

616

00:25:39,590 --> 00:25:37,360

nonetheless are vehicles and thus

617

00:25:42,029 --> 00:25:39,600

designed by beings that need devices

618

00:25:43,950 --> 00:25:42,039

capable of movement and possibly

619

00:25:47,190 --> 00:25:43,960

transportation and their immediate

620

00:25:50,510 --> 00:25:47,200

reality and way of individuating and

621

00:25:52,430 --> 00:25:50,520

incorporating in it I'm speaking of nhi

622

00:25:55,350 --> 00:25:52,440

therefore must be similar enough to be

623

00:25:58,310 --> 00:25:55,360

commensurate with our own yet some of us

624

00:26:00,149 --> 00:25:58,320

are afraid to imagine that reality it

625

00:26:02,389 --> 00:26:00,159

that reality is being physical in any

626
00:26:05,230 --> 00:26:02,399
way deeming it more respectable to say

627
00:26:08,950 --> 00:26:05,240
that is peculiar to another dimension

628
00:26:11,029 --> 00:26:08,960
whatever that is or we reactively insist

629
00:26:14,110 --> 00:26:11,039
that it must be entirely the same as

630
00:26:16,669 --> 00:26:14,120
ours an animist ontology might allow us

631
00:26:19,549 --> 00:26:16,679
to better flesh out so to speak our

632
00:26:21,830 --> 00:26:19,559
images of the reality of nhi by

633
00:26:24,789 --> 00:26:21,840
imagining that the physicality of a

634
00:26:28,230 --> 00:26:24,799
conscious being need not need not be

635
00:26:31,950 --> 00:26:28,240
organic or even a discreet Unified body

636
00:26:34,510 --> 00:26:31,960
as we understand it as animous peoples

637
00:26:37,710 --> 00:26:34,520
promiscuously ascribe Consciousness even

638
00:26:41,350 --> 00:26:37,720

to fabricated objects or such fuzzily

639

00:26:44,510 --> 00:26:41,360

individuated beings as minerals and

640

00:26:47,630 --> 00:26:44,520

Hills the physicality of nhi could be

641

00:26:49,789 --> 00:26:47,640

easily imaginable as an organism or some

642

00:26:53,230 --> 00:26:49,799

other kind of biological form or a

643

00:26:56,269 --> 00:26:53,240

machine or a self-replicating machine a

644

00:26:58,230 --> 00:26:56,279

biotechnological hybrid or a body as yet

645

00:27:00,669 --> 00:26:58,240

unimaginable to the science Sciences

646

00:27:03,669 --> 00:27:00,679

including a collective body and of

647

00:27:05,630 --> 00:27:03,679

course it could be all those options all

648

00:27:08,310 --> 00:27:05,640

of those possibilities would be

649

00:27:10,549 --> 00:27:08,320

conceivable and seem compatible to us

650

00:27:13,430 --> 00:27:10,559

where we to hold the animist assumption

651
00:27:15,990 --> 00:27:13,440
that the common denominator of beings is

652
00:27:18,549 --> 00:27:16,000
intelligently self-aware Consciousness

653
00:27:19,909 --> 00:27:18,559
and that physicality and embodiment

654
00:27:21,990 --> 00:27:19,919
differentiate

655
00:27:24,830 --> 00:27:22,000
them now if it seems that this

656
00:27:26,830 --> 00:27:24,840
experiment has only speculative value

657
00:27:29,830 --> 00:27:26,840
let's see what happens as we turn to a

658
00:27:32,110 --> 00:27:29,840
question that occupy some of us today

659
00:27:33,830 --> 00:27:32,120
about whether reported UAP events are

660
00:27:35,430 --> 00:27:33,840
intelligible enough to tell us something

661
00:27:39,190 --> 00:27:35,440
about non-human

662
00:27:42,549 --> 00:27:39,200
intent in an animist ontology politics

663
00:27:44,909 --> 00:27:42,559

is as I mentioned not exclusively the

664

00:27:46,750 --> 00:27:44,919

domain of human beings and thus requires

665

00:27:49,310 --> 00:27:46,760

treating animals and beings we would

666

00:27:51,549 --> 00:27:49,320

deem Supernatural as partners to be

667

00:27:54,950 --> 00:27:51,559

negotiated with in practices such as

668

00:27:56,950 --> 00:27:54,960

hunting and even kinship were we too to

669

00:27:58,310 --> 00:27:56,960

extend politics so liberally to

670

00:28:00,509 --> 00:27:58,320

non-human beings and I mean the

671

00:28:02,389 --> 00:28:00,519

non-human beings of our world we would

672

00:28:04,509 --> 00:28:02,399

have less problem in Imagining the

673

00:28:07,070 --> 00:28:04,519

beings with capabilities we lack could

674

00:28:09,350 --> 00:28:07,080

view us as having agency and thus even

675

00:28:11,470 --> 00:28:09,360

some power and we might begin to

676

00:28:14,029 --> 00:28:11,480

interpret encounters with them as

677

00:28:16,590 --> 00:28:14,039

asymmetrical rather than entirely

678

00:28:18,430 --> 00:28:16,600

one-sided and if we have asymmetry I

679

00:28:21,509 --> 00:28:18,440

would argue we have

680

00:28:23,909 --> 00:28:21,519

politics last our experiment also allows

681

00:28:26,950 --> 00:28:23,919

us to see more clearly the error we make

682

00:28:28,630 --> 00:28:26,960

when conceptualizing nhi in modern

683

00:28:31,870 --> 00:28:28,640

religious

684

00:28:34,310 --> 00:28:31,880

terms animism treats not only animals

685

00:28:37,389 --> 00:28:34,320

but higher ostensibly supernatural

686

00:28:40,310 --> 00:28:37,399

beings as part of politics in a cosmos

687

00:28:42,470 --> 00:28:40,320

not vertically conceived and they thus

688

00:28:44,029 --> 00:28:42,480

engage them diplomatically and

689

00:28:45,909 --> 00:28:44,039

transactionally where some of the

690

00:28:48,149 --> 00:28:45,919

religious among us might only

691

00:28:50,990 --> 00:28:48,159

subserviently or through the inter

692

00:28:53,070 --> 00:28:51,000

intermediary of a monotheistic God

693

00:28:54,870 --> 00:28:53,080

should we dare to entertain the idea for

694

00:28:57,070 --> 00:28:54,880

a moment we might decide that even if

695

00:28:59,830 --> 00:28:57,080

the gods are as subject to the contest

696

00:29:02,190 --> 00:28:59,840

in violence of politics then they are

697

00:29:04,430 --> 00:29:02,200

not so far beyond our understanding as

698

00:29:07,190 --> 00:29:04,440

to be the ineffable stuff of mystery and

699

00:29:09,350 --> 00:29:07,200

the and the Beyond or the source of an

700

00:29:12,230 --> 00:29:09,360

influence and even control that we can

701
00:29:14,470 --> 00:29:12,240
scarcely fathom or gateways to higher

702
00:29:16,630 --> 00:29:14,480
Consciousness we might imagine too that

703
00:29:20,029 --> 00:29:16,640
cunning rather than awe would get us

704
00:29:22,269 --> 00:29:20,039
much further in dealing with them to sum

705
00:29:24,669 --> 00:29:22,279
up the results of this thought

706
00:29:27,430 --> 00:29:24,679
experiment beginning from the premise of

707
00:29:29,669 --> 00:29:27,440
a universe rich with self-consciousness

708
00:29:32,070 --> 00:29:29,679
allowed us to conceive of nhi

709
00:29:34,990 --> 00:29:32,080
generically rather rather than in terms

710
00:29:37,950 --> 00:29:35,000
of a single concept and emulating the

711
00:29:40,509 --> 00:29:37,960
animist idea that physicality is not

712
00:29:42,909 --> 00:29:40,519
differentiated by but differentiates

713
00:29:45,430 --> 00:29:42,919

Consciousness enabled us to imagine a

714

00:29:47,950 --> 00:29:45,440

range of bodies or material formats for

715

00:29:52,389 --> 00:29:47,960

that Consciousness rather than just ET

716

00:29:53,789 --> 00:29:52,399

organisms General AI or no bodies at all

717

00:29:56,269 --> 00:29:53,799

in a word we have been able to

718

00:29:59,590 --> 00:29:56,279

contemplate that nhi could be be of

719

00:30:02,269 --> 00:29:59,600

thought as much as of body and to avoid

720

00:30:04,509 --> 00:30:02,279

rushing to judgment about their Origins

721

00:30:06,750 --> 00:30:04,519

imagining them to be too commensurate or

722

00:30:09,190 --> 00:30:06,760

incommensurate with ourselves or

723

00:30:10,310 --> 00:30:09,200

attributing to them too much or too

724

00:30:13,029 --> 00:30:10,320

little

725

00:30:15,350 --> 00:30:13,039

power we found ourselves able to think

726

00:30:17,669 --> 00:30:15,360

all this not by transcending

727

00:30:19,990 --> 00:30:17,679

anthropomorphism but by recognizing that

728

00:30:22,789 --> 00:30:20,000

there are other anthropomorphisms than

729

00:30:25,549 --> 00:30:22,799

our own and seeing how just one of them

730

00:30:28,149 --> 00:30:25,559

enables us to conceptualize nhi

731

00:30:30,909 --> 00:30:28,159

differently in other words we better

732

00:30:33,750 --> 00:30:30,919

anticipated and imagined the non-human

733

00:30:40,389 --> 00:30:33,760

by considering a version of humanity