

THE UFO RABBIT HOLE

JAMES

MADDEN

PART 2

1
00:00:16,130 --> 00:00:01,670

[Music]

2
00:00:24,020 --> 00:00:16,140

[Applause]

3
00:00:34,069 --> 00:00:24,030

[Music]

4
00:00:36,709 --> 00:00:34,079
welcome back to the UFO Rabbit Hole

5
00:00:39,590 --> 00:00:36,719
podcast I'm your host Kelly Chase

6
00:00:42,410 --> 00:00:39,600
today we welcome back Dr James Madden to

7
00:00:44,209 --> 00:00:42,420
the show as you'll recall Jim joined us

8
00:00:47,030 --> 00:00:44,219
a couple of weeks ago for a discussion

9
00:00:49,069 --> 00:00:47,040
about Plato's Cave we also discussed

10
00:00:51,350 --> 00:00:49,079
some of his latest work applying the

11
00:00:53,869 --> 00:00:51,360
philosophical concept of the umvelt to

12
00:00:55,790 --> 00:00:53,879
the UFO phenomenon and I was really

13
00:00:57,350 --> 00:00:55,800

excited to see that that episode has

14

00:00:59,689 --> 00:00:57,360

become one of the most listened to

15

00:01:02,209 --> 00:00:59,699

episodes of the podcast because it's

16

00:01:04,130 --> 00:01:02,219

definitely one of my favorites if you

17

00:01:05,929 --> 00:01:04,140

haven't listened to that episode yet I

18

00:01:08,630 --> 00:01:05,939

highly recommend that you go back to

19

00:01:10,609 --> 00:01:08,640

that one first Jim's work Builds on

20

00:01:12,590 --> 00:01:10,619

itself and it'll be helpful to lay down

21

00:01:14,750 --> 00:01:12,600

the foundation with that episode before

22

00:01:17,450 --> 00:01:14,760

moving on to this one

23

00:01:20,330 --> 00:01:17,460

in this episode we'll be moving on to Dr

24

00:01:22,370 --> 00:01:20,340

James Madden's latest work over the last

25

00:01:24,890 --> 00:01:22,380

few months in a flurry of Articles

26

00:01:27,289 --> 00:01:24,900

released through his sub stack Jim has

27

00:01:29,450 --> 00:01:27,299

laid out a series of arguments as to the

28

00:01:32,149 --> 00:01:29,460

nature of the UFO phenomenon that are

29

00:01:34,010 --> 00:01:32,159

frankly mind-blowing it's not

30

00:01:36,289 --> 00:01:34,020

overstating things to say that what Jim

31

00:01:39,649 --> 00:01:36,299

has done is to essentially break ufology

32

00:01:43,130 --> 00:01:39,659

and I mean that in the best possible way

33

00:01:44,569 --> 00:01:43,140

because in many ways it's been clear to

34

00:01:46,670 --> 00:01:44,579

anyone who's really paying attention

35

00:01:48,469 --> 00:01:46,680

that the traditional models and

36

00:01:51,889 --> 00:01:48,479

ontologies that have dominated modern

37

00:01:54,230 --> 00:01:51,899

ufology have needed to break we began

38

00:01:56,870 --> 00:01:54,240

this podcast talking about what the UFO

39

00:01:58,910 --> 00:01:56,880

phenomenon might be and we did a deep

40

00:02:01,090 --> 00:01:58,920

dive into the primary hypotheses

41

00:02:03,850 --> 00:02:01,100

including extraterrestrial

42

00:02:06,530 --> 00:02:03,860

ultra-terrestrial interdimensional Etc

43

00:02:08,570 --> 00:02:06,540

and all of those models are really

44

00:02:10,309 --> 00:02:08,580

useful for helping us to push our

45

00:02:13,190 --> 00:02:10,319

thinking about what the intelligence

46

00:02:15,290 --> 00:02:13,200

behind UFOs may represent

47

00:02:17,449 --> 00:02:15,300

but if we're being really honest with

48

00:02:20,390 --> 00:02:17,459

ourselves we have to admit that none of

49

00:02:23,330 --> 00:02:20,400

them really fit they come close in some

50

00:02:24,949 --> 00:02:23,340

ways fall short in others and ultimately

51
00:02:26,690 --> 00:02:24,959
leave us feeling like we're trying to

52
00:02:28,070 --> 00:02:26,700
stretch a full-size sheet over a

53
00:02:31,010 --> 00:02:28,080
queen-size bed

54
00:02:32,390 --> 00:02:31,020
what we've needed desperately is a model

55
00:02:34,550 --> 00:02:32,400
that would collapse all of those

56
00:02:36,710 --> 00:02:34,560
ontological categories and integrate

57
00:02:39,410 --> 00:02:36,720
them into a larger and more coherent

58
00:02:41,330 --> 00:02:39,420
whole and I'd argue that what Dr Madden

59
00:02:43,790 --> 00:02:41,340
is postulating with regard to the UFO

60
00:02:45,890 --> 00:02:43,800
phenomenon does exactly that

61
00:02:49,130 --> 00:02:45,900
I truly believe that what he's pointing

62
00:02:51,170 --> 00:02:49,140
to here is the future of ufology this

63
00:02:52,790 --> 00:02:51,180

work is urgent and critically important

64

00:02:55,790 --> 00:02:52,800

for us moving forward

65

00:02:58,550 --> 00:02:55,800

that said these Concepts aren't easy to

66

00:03:00,470 --> 00:02:58,560

grok initially but I also promise you

67

00:03:03,170 --> 00:03:00,480

that you don't need a PhD to understand

68

00:03:04,850 --> 00:03:03,180

this stuff all you need is a little

69

00:03:06,290 --> 00:03:04,860

patience and the willingness to be

70

00:03:08,930 --> 00:03:06,300

uncomfortable while your perspective

71

00:03:10,670 --> 00:03:08,940

shifts this episode starts by throwing

72

00:03:12,890 --> 00:03:10,680

you in the deep end and unless you

73

00:03:14,390 --> 00:03:12,900

majored in philosophy it's likely going

74

00:03:16,369 --> 00:03:14,400

to feel that way for the first several

75

00:03:18,530 --> 00:03:16,379

minutes you're likely going to find

76
00:03:20,750 --> 00:03:18,540
yourself asking why are we talking about

77
00:03:22,190 --> 00:03:20,760
what a table is when I came here to talk

78
00:03:24,470 --> 00:03:22,200
about UFOs

79
00:03:26,630 --> 00:03:24,480
but I promise you that all of this is

80
00:03:29,149 --> 00:03:26,640
highly relevant and highly critical to

81
00:03:30,710 --> 00:03:29,159
understanding where we're headed next so

82
00:03:32,930 --> 00:03:30,720
don't worry about trying to drink from

83
00:03:35,210 --> 00:03:32,940
the fire hose all at once just get a

84
00:03:36,830 --> 00:03:35,220
little wet and around the 30 minute Mark

85
00:03:38,809 --> 00:03:36,840
you should hopefully feel these ideas

86
00:03:40,190 --> 00:03:38,819
begin to come together in a way that

87
00:03:42,530 --> 00:03:40,200
makes sense

88
00:03:44,270 --> 00:03:42,540

I also have included tons of additional

89

00:03:46,789 --> 00:03:44,280

resources in the episode description

90

00:03:47,990 --> 00:03:46,799

that can help if you get lost so be sure

91

00:03:50,449 --> 00:03:48,000

to check that out

92

00:03:53,390 --> 00:03:50,459

so without further Ado let's get to it

93

00:03:54,770 --> 00:03:53,400

here is my conversation with Dr James

94

00:03:56,270 --> 00:03:54,780

Madden

95

00:03:58,610 --> 00:03:56,280

one of the things that I find so

96

00:04:00,710 --> 00:03:58,620

interesting about studying UFOs is that

97

00:04:02,330 --> 00:04:00,720

you start asking if UFOs are real and

98

00:04:04,430 --> 00:04:02,340

then suddenly you find yourself asking

99

00:04:06,470 --> 00:04:04,440

anything is real and what reality

100

00:04:08,089 --> 00:04:06,480

actually is and so you start

101
00:04:10,670 --> 00:04:08,099
interrogating all of your underlying

102
00:04:12,350 --> 00:04:10,680
assumptions about reality but something

103
00:04:14,270 --> 00:04:12,360
that I've come to realize is that even

104
00:04:16,069 --> 00:04:14,280
identifying your underlying assumptions

105
00:04:18,170 --> 00:04:16,079
is tough there are ideas that are so

106
00:04:20,030 --> 00:04:18,180
fundamental to the shared reality of the

107
00:04:21,770 --> 00:04:20,040
cave that you can just like look right

108
00:04:23,689 --> 00:04:21,780
past them without even noticing that

109
00:04:25,010 --> 00:04:23,699
they're there and in reading your recent

110
00:04:27,110 --> 00:04:25,020
work I realized that one of the most

111
00:04:29,870 --> 00:04:27,120
basic assumptions that we use to parse

112
00:04:32,570 --> 00:04:29,880
the UFO phenomenon has to do with what

113
00:04:34,730 --> 00:04:32,580

an object even is like we spend a lot of

114

00:04:36,350 --> 00:04:34,740

time talking about the unidentified part

115

00:04:39,050 --> 00:04:36,360

we spent a lot of time even talking

116

00:04:41,030 --> 00:04:39,060

about the flying part but we just assume

117

00:04:42,890 --> 00:04:41,040

that we and everyone else knows what

118

00:04:45,530 --> 00:04:42,900

we're talking about we talk about what

119

00:04:48,710 --> 00:04:45,540

an object is but it's become clear to me

120

00:04:51,409 --> 00:04:48,720

that even my concepts of what constitute

121

00:04:52,969 --> 00:04:51,419

an object are deeply Prejudiced and so I

122

00:04:54,710 --> 00:04:52,979

really wanted to start there you and I

123

00:04:56,810 --> 00:04:54,720

have been talking a lot about object

124

00:04:59,150 --> 00:04:56,820

oriented ontology and that's something

125

00:05:00,350 --> 00:04:59,160

you've really been diving into in your

126
00:05:02,150 --> 00:05:00,360
work so

127
00:05:04,430 --> 00:05:02,160
what does all of that mean how can we

128
00:05:06,890 --> 00:05:04,440
start to think about objects in a way

129
00:05:09,409 --> 00:05:06,900
that's going to be more helpful for us

130
00:05:11,510 --> 00:05:09,419
excellent you know as always Kelly you

131
00:05:16,129 --> 00:05:11,520
just blew me away there like with how

132
00:05:18,530 --> 00:05:16,139
How Deeply you get it right okay so uh

133
00:05:20,810 --> 00:05:18,540
um yeah that's awesome so first of all I

134
00:05:22,969 --> 00:05:20,820
had what your opening statements are

135
00:05:24,170 --> 00:05:22,979
basically my hour and 15 minute

136
00:05:26,450 --> 00:05:24,180
conversation with my students this

137
00:05:28,670 --> 00:05:26,460
morning in my UFO class about how

138
00:05:30,590 --> 00:05:28,680

we're kind of winding it up now and it's

139

00:05:34,310 --> 00:05:30,600

just how they've come to see that the

140

00:05:36,890 --> 00:05:34,320

UFO issue is this incredible thing that

141

00:05:39,110 --> 00:05:36,900

just busts open your overall ontology in

142

00:05:40,909 --> 00:05:39,120

ways and forces you to ask these like

143

00:05:42,290 --> 00:05:40,919

really serious questions very broad

144

00:05:44,990 --> 00:05:42,300

questions broadly sweeping questions

145

00:05:46,790 --> 00:05:45,000

even if it is no longer about the UFO

146

00:05:48,590 --> 00:05:46,800

anymore right that you've been dragged

147

00:05:51,230 --> 00:05:48,600

out of the cave in a way so yeah good

148

00:05:53,930 --> 00:05:51,240

good getting it right also

149

00:05:55,730 --> 00:05:53,940

I've throughout the last three years or

150

00:05:57,710 --> 00:05:55,740

so when I've been like dipping my toe in

151
00:05:59,150 --> 00:05:57,720
and getting interested into the UFO

152
00:06:00,710 --> 00:05:59,160
I've simultaneously been getting

153
00:06:02,749 --> 00:06:00,720
interested in what's known as

154
00:06:04,790 --> 00:06:02,759
object-oriented ontology okay so like

155
00:06:05,990 --> 00:06:04,800
these two things have sort of dovetailed

156
00:06:08,270 --> 00:06:06,000
there's a little synchronicity action

157
00:06:09,830 --> 00:06:08,280
there going for me and I think it makes

158
00:06:13,550 --> 00:06:09,840
sense because I think object-oriented

159
00:06:16,010 --> 00:06:13,560
ontology is a great sense making tool

160
00:06:18,290 --> 00:06:16,020
for the UFO and so I even think of it as

161
00:06:20,270 --> 00:06:18,300
like unidentified flying object-oriented

162
00:06:22,309 --> 00:06:20,280
ontology like I love the word object you

163
00:06:24,350 --> 00:06:22,319

could have been a diagram overlap with

164

00:06:26,390 --> 00:06:24,360

the phrases there okay

165

00:06:28,790 --> 00:06:26,400

so I guess should we just start with

166

00:06:30,350 --> 00:06:28,800

talking about what triple o is what

167

00:06:32,090 --> 00:06:30,360

object-oriented ontology is would that

168

00:06:34,790 --> 00:06:32,100

be a good way yeah that's a great place

169

00:06:37,070 --> 00:06:34,800

to start yeah okay I want to give the

170

00:06:40,550 --> 00:06:37,080

right people to do I'm not the harbinger

171

00:06:42,650 --> 00:06:40,560

of object-oriented ontology name it most

172

00:06:44,809 --> 00:06:42,660

closely associated with it is a guy

173

00:06:47,510 --> 00:06:44,819

named Graham Harman okay

174

00:06:50,749 --> 00:06:47,520

and I highly recommend anybody who wants

175

00:06:52,189 --> 00:06:50,759

a quick read on this is you go find a

176

00:06:53,870 --> 00:06:52,199

paper of his that's pretty readily

177

00:06:56,809 --> 00:06:53,880

available on the internet called the

178

00:06:58,430 --> 00:06:56,819

third table also he has a number of

179

00:06:59,809 --> 00:06:58,440

introductory books in object-oriented

180

00:07:02,689 --> 00:06:59,819

ontology one is just simply called

181

00:07:04,249 --> 00:07:02,699

object oriented ontology a new Theory of

182

00:07:05,749 --> 00:07:04,259

Everything other one is called the

183

00:07:07,249 --> 00:07:05,759

quadruple object those are both very

184

00:07:08,210 --> 00:07:07,259

good places to start so I'm going to

185

00:07:10,370 --> 00:07:08,220

begin by

186

00:07:12,170 --> 00:07:10,380

trying to do Graham Harmon some justice

187

00:07:13,249 --> 00:07:12,180

here but I'm not his official spokesman

188

00:07:15,710 --> 00:07:13,259

but I would love to be corrected by

189

00:07:17,450 --> 00:07:15,720

Graham personally so anyway okay so you

190

00:07:19,249 --> 00:07:17,460

know the name object-orient ontology so

191

00:07:21,830 --> 00:07:19,259

let's start with ontology okay what is

192

00:07:26,089 --> 00:07:21,840

ontology so ontology is

193

00:07:28,309 --> 00:07:26,099

the implicit or explicit understanding

194

00:07:32,089 --> 00:07:28,319

of what there is that we all carry

195

00:07:34,550 --> 00:07:32,099

around okay it's like on we all have a

196

00:07:36,309 --> 00:07:34,560

basic categorization of what beans there

197

00:07:39,050 --> 00:07:36,319

are okay

198

00:07:41,029 --> 00:07:39,060

and ontology is the act of trying to

199

00:07:43,370 --> 00:07:41,039

make That explicit and so what

200

00:07:45,830 --> 00:07:43,380

object-oriented ontologies is an attempt

201
00:07:47,809 --> 00:07:45,840
at categorizing the basic things that

202
00:07:50,930 --> 00:07:47,819
there are in a novel way in this

203
00:07:52,610 --> 00:07:50,940
object-oriented way okay and to say like

204
00:07:55,189 --> 00:07:52,620
you think of the very name kind of

205
00:07:57,830 --> 00:07:55,199
sounds redundant well what else would be

206
00:07:59,629 --> 00:07:57,840
oriented to in an ontology but objects

207
00:08:01,610 --> 00:07:59,639
so let me explain the object part which

208
00:08:04,430 --> 00:08:01,620
is the interesting part okay and

209
00:08:07,850 --> 00:08:04,440
Harmon's big point and his point that

210
00:08:10,189 --> 00:08:07,860
shows up in all of his work is that in

211
00:08:13,490 --> 00:08:10,199
the western philosophical tradition

212
00:08:15,529 --> 00:08:13,500
we have constantly been swinging back

213
00:08:18,950 --> 00:08:15,539

and forth between two extreme poles in

214

00:08:21,469 --> 00:08:18,960

ontology one he calls undermining and

215

00:08:23,150 --> 00:08:21,479

one he calls over mining okay the play

216

00:08:26,330 --> 00:08:23,160

on undermine with overmine so what does

217

00:08:29,330 --> 00:08:26,340

he mean by undermining so undermining is

218

00:08:32,029 --> 00:08:29,340

more or less what we hear in talk about

219

00:08:35,630 --> 00:08:32,039

reductionism today that's a buzzword you

220

00:08:38,209 --> 00:08:35,640

hear quite a bit and you can see already

221

00:08:40,310 --> 00:08:38,219

Plato and aerosol especially Aristotle

222

00:08:42,050 --> 00:08:40,320

are struggling against an undermining

223

00:08:43,070 --> 00:08:42,060

tendency in the pre-socratic

224

00:08:45,350 --> 00:08:43,080

philosophers

225

00:08:48,590 --> 00:08:45,360

and basically what was going on already

226

00:08:50,509 --> 00:08:48,600

at that point was you had more or less

227

00:08:53,509 --> 00:08:50,519

materialist philosophers understanding

228

00:08:55,790 --> 00:08:53,519

that everything that is in our tangible

229

00:08:57,110 --> 00:08:55,800

world like our world of ordinary objects

230

00:09:00,170 --> 00:08:57,120

that we Orient to ourselves to

231

00:09:01,730 --> 00:09:00,180

practically have finer grained physical

232

00:09:02,990 --> 00:09:01,740

constituents and there are various

233

00:09:05,509 --> 00:09:03,000

theories of what these finer grain

234

00:09:07,070 --> 00:09:05,519

constituents were you know for some the

235

00:09:08,449 --> 00:09:07,080

most common Greek View is it's earth air

236

00:09:11,170 --> 00:09:08,459

water and fire

237

00:09:13,730 --> 00:09:11,180

and they knew that if you took a tree

238

00:09:16,610 --> 00:09:13,740

and you chopped it down and let it sit

239

00:09:18,470 --> 00:09:16,620

it would rot and turn to earth right or

240

00:09:20,470 --> 00:09:18,480

if you burnt it you got it hot enough

241

00:09:22,850 --> 00:09:20,480

fire would come out of it right if you

242

00:09:24,290 --> 00:09:22,860

squeezed it enough right fluids would

243

00:09:26,329 --> 00:09:24,300

come out of it right and so they had a

244

00:09:28,730 --> 00:09:26,339

sense that everything had this earth air

245

00:09:29,870 --> 00:09:28,740

water fire stuff in it okay so they

246

00:09:32,090 --> 00:09:29,880

figured well it must be that that's what

247

00:09:33,590 --> 00:09:32,100

things are made out of other uh

248

00:09:35,210 --> 00:09:33,600

pre-socratic philosophers had views you

249

00:09:36,590 --> 00:09:35,220

know that if you if you start chopping

250

00:09:37,850 --> 00:09:36,600

things apart you're going to get smaller

251
00:09:39,410 --> 00:09:37,860
and smaller and smaller pieces so there

252
00:09:41,329 --> 00:09:39,420
must be a smallest piece that you can

253
00:09:43,430 --> 00:09:41,339
get to call it the atom is what they

254
00:09:44,870 --> 00:09:43,440
called it and that's the ultimate

255
00:09:46,070 --> 00:09:44,880
situences of things so you had various

256
00:09:48,290 --> 00:09:46,080
theories of what the ultimate

257
00:09:51,470 --> 00:09:48,300
constituents were already in ancient

258
00:09:53,090 --> 00:09:51,480
Athens but a lot of the pre-socratic

259
00:09:55,490 --> 00:09:53,100
philosophers said well that's the whole

260
00:09:57,170 --> 00:09:55,500
story right if we just know the basic

261
00:09:59,630 --> 00:09:57,180
constituents then we know all there is

262
00:10:02,570 --> 00:09:59,640
to know right like what's really what

263
00:10:04,910 --> 00:10:02,580

objects are is they just are assemblages

264

00:10:08,090 --> 00:10:04,920

of these finer grain constituents no

265

00:10:10,130 --> 00:10:08,100

more no less and so what do you make of

266

00:10:11,750 --> 00:10:10,140

then you know things like Consciousness

267

00:10:13,490 --> 00:10:11,760

what do you make of things like life

268

00:10:15,530 --> 00:10:13,500

what do you make of things like purpose

269

00:10:17,990 --> 00:10:15,540

and meaning and all this there really

270

00:10:20,750 --> 00:10:18,000

were philosophers like Democritus

271

00:10:22,070 --> 00:10:20,760

uh epicurus right in the ancient world

272

00:10:23,690 --> 00:10:22,080

where you can say well these are sort of

273

00:10:25,970 --> 00:10:23,700

like Illusions these are not really part

274

00:10:27,650 --> 00:10:25,980

of what there is there's it's just all

275

00:10:29,630 --> 00:10:27,660

atoms in the void I mean you already had

276

00:10:33,470 --> 00:10:29,640

that view then it's not a new view and

277

00:10:35,750 --> 00:10:33,480

so Aristotle much of what he's doing is

278

00:10:38,210 --> 00:10:35,760

trying to give an argument against that

279

00:10:40,550 --> 00:10:38,220

kind of undermining or reductionist view

280

00:10:42,170 --> 00:10:40,560

now he doesn't deny that the finer grain

281

00:10:44,690 --> 00:10:42,180

constituents are real things if they're

282

00:10:46,550 --> 00:10:44,700

real objects but he is arguing for a

283

00:10:47,870 --> 00:10:46,560

kind of ontological pluralism that we're

284

00:10:49,610 --> 00:10:47,880

going to have more categories we're

285

00:10:51,650 --> 00:10:49,620

going to have more than just the

286

00:10:53,509 --> 00:10:51,660

smallest parts of things we're going to

287

00:10:56,090 --> 00:10:53,519

also have the things possess those parts

288

00:10:58,370 --> 00:10:56,100

in Aristotle when he takes this up

289

00:11:00,410 --> 00:10:58,380

he says well look let's just use a

290

00:11:02,269 --> 00:11:00,420

hackneyed example right okay so you have

291

00:11:03,970 --> 00:11:02,279

I'll use a table because that's Harmon's

292

00:11:06,829 --> 00:11:03,980

example all right we have a table right

293

00:11:09,350 --> 00:11:06,839

that table no doubt is made up of

294

00:11:11,930 --> 00:11:09,360

proximate Parts it has legs and drawers

295

00:11:15,290 --> 00:11:11,940

and a top surface what have you and

296

00:11:17,930 --> 00:11:15,300

those are also assemblages of screws and

297

00:11:19,610 --> 00:11:17,940

glue and wood etc etc and all of that's

298

00:11:21,530 --> 00:11:19,620

going to be an assemblage of something

299

00:11:23,509 --> 00:11:21,540

subatomic what have you for Aristotle

300

00:11:24,710 --> 00:11:23,519

earth air water fire but we're over that

301

00:11:27,829 --> 00:11:24,720

okay

302

00:11:30,170 --> 00:11:27,839

so Aristotle isn't denying that the

303

00:11:34,069 --> 00:11:30,180

table has these parts but he also is

304

00:11:36,110 --> 00:11:34,079

very acutely aware that the table has

305

00:11:38,630 --> 00:11:36,120

properties that none of those parts have

306

00:11:40,490 --> 00:11:38,640

so the parts themselves you could take a

307

00:11:41,990 --> 00:11:40,500

sledgehammer smash the table up or you

308

00:11:43,790 --> 00:11:42,000

could take the table and run it through

309

00:11:45,290 --> 00:11:43,800

a wood chipper and you would in some

310

00:11:48,050 --> 00:11:45,300

sense have all the parts but you

311

00:11:49,610 --> 00:11:48,060

wouldn't have a table okay so that kind

312

00:11:51,829 --> 00:11:49,620

of argumentation says there so well

313

00:11:54,470 --> 00:11:51,839

there's a difference between the table

314

00:11:55,910 --> 00:11:54,480

and the parts of the table so in a way

315

00:11:57,829 --> 00:11:55,920

he's going to say you've really got two

316

00:12:00,769 --> 00:11:57,839

things there you've got the parts and

317

00:12:02,389 --> 00:12:00,779

then you've got the table and so he

318

00:12:03,590 --> 00:12:02,399

would say there must be some attribute

319

00:12:05,210 --> 00:12:03,600

or properties

320

00:12:07,250 --> 00:12:05,220

that tables have that their parts don't

321

00:12:10,130 --> 00:12:07,260

have and he has things in mind like the

322

00:12:12,110 --> 00:12:10,140

table is suitable for setting books on

323

00:12:14,630 --> 00:12:12,120

or the table is suitable for conducting

324

00:12:16,430 --> 00:12:14,640

a podcast on or it's suitable for this

325

00:12:18,110 --> 00:12:16,440

or that there's something it does it has

326

00:12:20,810 --> 00:12:18,120

an activity in this case it's a passive

327

00:12:23,329 --> 00:12:20,820

activity but it has an activity that the

328

00:12:25,190 --> 00:12:23,339

parts don't have you it's not really you

329

00:12:27,410 --> 00:12:25,200

know a pile of sawdust isn't suitable

330

00:12:29,870 --> 00:12:27,420

for setting your books on or what have

331

00:12:33,230 --> 00:12:29,880

you so in that sense Aristotle wants to

332

00:12:35,630 --> 00:12:33,240

say is look a table has some kind of

333

00:12:38,750 --> 00:12:35,640

ontological standing over and above or

334

00:12:40,310 --> 00:12:38,760

distinct from right it's just merely the

335

00:12:42,290 --> 00:12:40,320

assemblage of its parts but there's more

336

00:12:44,629 --> 00:12:42,300

so like like tables aren't terribly

337

00:12:46,550 --> 00:12:44,639

interesting objects okay so Aristotle

338

00:12:48,410 --> 00:12:46,560

would also say so if you have something

339

00:12:51,710 --> 00:12:48,420

that is truly emerging meaning it has

340

00:12:53,690 --> 00:12:51,720

attributes or it has a kind of agency or

341

00:12:56,269 --> 00:12:53,700

it has a developmental course that's

342

00:12:59,030 --> 00:12:56,279

distinct from its parts he thinks it

343

00:13:00,530 --> 00:12:59,040

deserves substancehood it's an object of

344

00:13:01,790 --> 00:13:00,540

its own even though it's dependent on

345

00:13:04,670 --> 00:13:01,800

its parts and I think it's very

346

00:13:06,829 --> 00:13:04,680

interesting with organisms okay so table

347

00:13:10,970 --> 00:13:06,839

is really nothing more than rotting wood

348

00:13:13,009 --> 00:13:10,980

right but say a living organism is doing

349

00:13:14,690 --> 00:13:13,019

something it has goals it's moving

350

00:13:17,210 --> 00:13:14,700

towards it's trying to maintain itself

351

00:13:19,310 --> 00:13:17,220

it has a kind of agency okay so an

352

00:13:22,150 --> 00:13:19,320

Aristotle's view living things are more

353

00:13:24,230 --> 00:13:22,160

ontologically sound they're more

354

00:13:25,970 --> 00:13:24,240

ontologically independent and

355

00:13:27,829 --> 00:13:25,980

deservative of their own category than

356

00:13:29,930 --> 00:13:27,839

artifacts are because they do something

357

00:13:31,670 --> 00:13:29,940

on their own also Aristotle is

358

00:13:35,150 --> 00:13:31,680

interested in the fact that something

359

00:13:37,069 --> 00:13:35,160

that exerts a control over its parts has

360

00:13:39,590 --> 00:13:37,079

a kind of ontological standing over and

361

00:13:41,930 --> 00:13:39,600

against its parts okay so if you think

362

00:13:43,610 --> 00:13:41,940

of it like if we put organic molecules

363

00:13:46,009 --> 00:13:43,620

in your body or we put elements in your

364

00:13:47,389 --> 00:13:46,019

body they are going to behave

365

00:13:49,069 --> 00:13:47,399

differently there than they will when

366

00:13:51,170 --> 00:13:49,079

they're not in the composition think of

367

00:13:52,610 --> 00:13:51,180

a phenomenal like epigenetics where like

368

00:13:54,230 --> 00:13:52,620

what goes on in the whole of the

369

00:13:55,910 --> 00:13:54,240

organism has a downward effect on the

370

00:13:57,170 --> 00:13:55,920

parts they come up all sorts of examples

371

00:13:59,569 --> 00:13:57,180

like this where it seems like the

372

00:14:01,970 --> 00:13:59,579

organized hole has a kind of control

373

00:14:03,470 --> 00:14:01,980

over the parts in that case Aristotle

374

00:14:06,110 --> 00:14:03,480

says yeah look so it looks like the

375

00:14:08,449 --> 00:14:06,120

whole has a stain ending it's not just

376

00:14:10,069 --> 00:14:08,459

the parts it's the parts but also

377

00:14:11,810 --> 00:14:10,079

something else that's composed of them

378

00:14:13,550 --> 00:14:11,820

all right another thing that siblings

379

00:14:16,190 --> 00:14:13,560

will bring up in this manner is the

380

00:14:19,730 --> 00:14:16,200

notion of independent identity criteria

381

00:14:21,590 --> 00:14:19,740

so I can take one screw out of a desk

382

00:14:23,449 --> 00:14:21,600

and replace it with another screw right

383

00:14:25,910 --> 00:14:23,459

and replace one piece of wood in the

384

00:14:27,650 --> 00:14:25,920

desk and place another one over time I

385

00:14:29,090 --> 00:14:27,660

can replace all those parts and we would

386

00:14:31,190 --> 00:14:29,100

probably still say we have the same desk

387

00:14:33,290 --> 00:14:31,200

okay so you can think of it now there's

388

00:14:36,230 --> 00:14:33,300

conditions in which the desk exists when

389

00:14:38,690 --> 00:14:36,240

the parts don't so it's very hard to say

390

00:14:39,769 --> 00:14:38,700

the desk just is the parts likewise an

391

00:14:41,990 --> 00:14:39,779

organism through the process of

392

00:14:43,430 --> 00:14:42,000

metabolism even down to the atomic level

393

00:14:45,050 --> 00:14:43,440

you're going to change over all your

394

00:14:46,550 --> 00:14:45,060

parts was it like they said every seven

395

00:14:48,170 --> 00:14:46,560

years or whatever I have no idea if

396

00:14:49,490 --> 00:14:48,180

that's true but anyway but you're

397

00:14:51,710 --> 00:14:49,500

changing out Parts all the time but you

398

00:14:53,449 --> 00:14:51,720

maintain your identity so here's the

399

00:14:54,650 --> 00:14:53,459

point is it looks like there's a case to

400

00:14:56,509 --> 00:14:54,660

be made of course this is controversial

401
00:14:59,329 --> 00:14:56,519
like everything in philosophy that if

402
00:15:02,810 --> 00:14:59,339
something has its own powers its own

403
00:15:05,990 --> 00:15:02,820
properties if it has independent control

404
00:15:08,449 --> 00:15:06,000
over some of its parts and if it can

405
00:15:10,189 --> 00:15:08,459
survive the replacement of its parts we

406
00:15:12,650 --> 00:15:10,199
have to say it's an object in its own

407
00:15:15,290 --> 00:15:12,660
right okay and by that aristillion

408
00:15:17,930 --> 00:15:15,300
argument it's like you save the tables

409
00:15:21,170 --> 00:15:17,940
the chairs the score roles the human

410
00:15:23,629 --> 00:15:21,180
beings the trees all these things from

411
00:15:25,730 --> 00:15:23,639
being simply undermined into

412
00:15:27,290 --> 00:15:25,740
these physical constituents standard

413
00:15:29,750 --> 00:15:27,300

argument for history philosophy and

414

00:15:31,069 --> 00:15:29,760

Harman as object oriented ontologists in

415

00:15:34,250 --> 00:15:31,079

General accept that argument like yeah

416

00:15:35,870 --> 00:15:34,260

there's more under Heaven than just the

417

00:15:37,009 --> 00:15:35,880

molecules all right

418

00:15:38,750 --> 00:15:37,019

now

419

00:15:42,590 --> 00:15:38,760

what about over mining okay so what's

420

00:15:45,949 --> 00:15:42,600

over money over mining is basically the

421

00:15:49,329 --> 00:15:45,959

idea that all objects are the role they

422

00:15:51,829 --> 00:15:49,339

play in our human schemes of things okay

423

00:15:54,230 --> 00:15:51,839

so in Prior conversations we've talked

424

00:15:56,870 --> 00:15:54,240

about the the um belt right

425

00:16:00,889 --> 00:15:56,880

and what is the Umba well the umeld is

426
00:16:03,590 --> 00:16:00,899
the the world picture that we operate by

427
00:16:05,569 --> 00:16:03,600
given the basic human perceptual

428
00:16:08,030 --> 00:16:05,579
apparatus or any organism's basic

429
00:16:09,350 --> 00:16:08,040
perceptual apparatus that's relative to

430
00:16:11,269 --> 00:16:09,360
the survival strategies of that animal

431
00:16:12,949 --> 00:16:11,279
and I think we can make a case that

432
00:16:15,230 --> 00:16:12,959
anything we have access to it's always

433
00:16:18,110 --> 00:16:15,240
through that um belt

434
00:16:22,310 --> 00:16:18,120
there's a tendency then to say well all

435
00:16:23,870 --> 00:16:22,320
there is to the world is our umbelt our

436
00:16:26,569 --> 00:16:23,880
framing of things and there's nothing

437
00:16:28,730 --> 00:16:26,579
deeper to it than just how we happen to

438
00:16:30,769 --> 00:16:28,740

frame it or other intelligence

439

00:16:32,750 --> 00:16:30,779

species might happen for him or even how

440

00:16:34,250 --> 00:16:32,760

other non-intelligent species might

441

00:16:36,769 --> 00:16:34,260

happen to frame it that the world has no

442

00:16:39,350 --> 00:16:36,779

Integrity in its own it's just a

443

00:16:40,850 --> 00:16:39,360

construction of the various perceptual

444

00:16:42,470 --> 00:16:40,860

strategies of the animals involved in it

445

00:16:44,410 --> 00:16:42,480

and this is so on the one hand like

446

00:16:46,970 --> 00:16:44,420

undermining leads us to the kind of like

447

00:16:49,249 --> 00:16:46,980

nihilistic materialism that one might

448

00:16:50,749 --> 00:16:49,259

worry about over mining leads us to kind

449

00:16:52,790 --> 00:16:50,759

of like an almost a nihilistic social

450

00:16:54,230 --> 00:16:52,800

constructivism there is no world in

451
00:16:57,470 --> 00:16:54,240
itself it's all just our construction

452
00:16:59,449 --> 00:16:57,480
okay and Harmon thinks that is the

453
00:17:00,829 --> 00:16:59,459
opposite error that we face as a

454
00:17:04,130 --> 00:17:00,839
tendency in

455
00:17:06,949 --> 00:17:04,140
Western philosophy and his point there

456
00:17:08,750 --> 00:17:06,959
against overmining is just a simple fact

457
00:17:11,090 --> 00:17:08,760
that we are often surprised by the world

458
00:17:13,429 --> 00:17:11,100
that the world does indeed push back

459
00:17:15,289 --> 00:17:13,439
against our constructions of it and so

460
00:17:17,569 --> 00:17:15,299
it seems like we can't just say it's our

461
00:17:20,090 --> 00:17:17,579
construction because it does surprise us

462
00:17:23,270 --> 00:17:20,100
it does introduce things that are spooky

463
00:17:25,610 --> 00:17:23,280

and weird right and so he sees

464

00:17:27,710 --> 00:17:25,620

overmining as this sort of like kind of

465

00:17:29,570 --> 00:17:27,720

vulgar humanism in a way like it assumes

466

00:17:31,070 --> 00:17:29,580

that there couldn't be something running

467

00:17:33,710 --> 00:17:31,080

this that isn't our own construction

468

00:17:35,690 --> 00:17:33,720

right but again and again human thought

469

00:17:37,610 --> 00:17:35,700

is revealed as really not running this

470

00:17:39,650 --> 00:17:37,620

so what does Harmon saying they say okay

471

00:17:41,570 --> 00:17:39,660

so there's we don't undermine we don't

472

00:17:42,529 --> 00:17:41,580

overmind it and that seems to tell us

473

00:17:45,770 --> 00:17:42,539

then

474

00:17:47,510 --> 00:17:45,780

what objects are is not fully captured

475

00:17:48,409 --> 00:17:47,520

by our scientific schemes that would

476

00:17:50,570 --> 00:17:48,419

reduce them to their physical

477

00:17:53,630 --> 00:17:50,580

constituents and they're not fully

478

00:17:55,190 --> 00:17:53,640

captured by our ordinary perceptual

479

00:17:56,870 --> 00:17:55,200

schemings of them or our political

480

00:17:58,669 --> 00:17:56,880

packagings of them or whatever however

481

00:18:02,570 --> 00:17:58,679

we package them there's something else

482

00:18:06,049 --> 00:18:02,580

right so there is the table just the

483

00:18:09,289 --> 00:18:06,059

electrons and quarks of particle physics

484

00:18:11,510 --> 00:18:09,299

it's not just that right is it just its

485

00:18:13,730 --> 00:18:11,520

role in our social situation it's not

486

00:18:16,190 --> 00:18:13,740

just that it's this third thing and for

487

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

Harman that third thing is never fully

488

00:18:21,230 --> 00:18:18,960

accessible to us it's always something

489

00:18:22,250 --> 00:18:21,240

in between those okay so are you with me

490

00:18:25,250 --> 00:18:22,260

so far

491

00:18:28,370 --> 00:18:25,260

yes it's and I already find this very

492

00:18:29,750 --> 00:18:28,380

helpful yes okay yeah I've done it a

493

00:18:31,850 --> 00:18:29,760

little more slowly here than I had did

494

00:18:32,930 --> 00:18:31,860

in the essays right so we've talked

495

00:18:34,610 --> 00:18:32,940

about the notion of ontological

496

00:18:37,250 --> 00:18:34,620

promiscuity in the past right my

497

00:18:39,289 --> 00:18:37,260

favorite yeah I'm proudly ontologically

498

00:18:41,690 --> 00:18:39,299

promiscuous right and you can see why

499

00:18:44,270 --> 00:18:41,700

object-oriented ontology becomes very

500

00:18:45,890 --> 00:18:44,280

ontologically promiscuous because it's

501
00:18:48,590 --> 00:18:45,900
basically saying look there's a great

502
00:18:51,049 --> 00:18:48,600
big Uber um belt out there and our

503
00:18:53,510 --> 00:18:51,059
science doesn't get it our ordinary

504
00:18:56,150 --> 00:18:53,520
social framings of things our caves

505
00:18:58,190 --> 00:18:56,160
don't get it right and so what is it

506
00:19:00,169 --> 00:18:58,200
there's something out there right and

507
00:19:02,150 --> 00:19:00,179
and think of it if harman's right you're

508
00:19:05,350 --> 00:19:02,160
picking up this coffee cup right now

509
00:19:08,270 --> 00:19:05,360
okay if harman's right all I'm getting

510
00:19:10,010 --> 00:19:08,280
whether I analyze this coffee cup

511
00:19:12,350 --> 00:19:10,020
through the particle physics where I

512
00:19:15,110 --> 00:19:12,360
analyze this coffee cup through you know

513
00:19:17,510 --> 00:19:15,120

the social cultural analysis of it it's

514

00:19:19,610 --> 00:19:17,520

not the cup it's just a caricature of it

515

00:19:23,029 --> 00:19:19,620

and what the cup is is this immensely

516

00:19:25,370 --> 00:19:23,039

greater thing okay that it gets a vote

517

00:19:27,590 --> 00:19:25,380

in how things are independently of how

518

00:19:29,510 --> 00:19:27,600

we conceptualize it scientifically or

519

00:19:32,390 --> 00:19:29,520

how we vote in it being in our political

520

00:19:35,510 --> 00:19:32,400

cultural ski means so already if you go

521

00:19:38,570 --> 00:19:35,520

that route of option ontology you're in

522

00:19:41,390 --> 00:19:38,580

a very very open-ended maybe even Spooky

523

00:19:42,950 --> 00:19:41,400

World where you realize like the table

524

00:19:44,930 --> 00:19:42,960

isn't just the table you think it is

525

00:19:46,549 --> 00:19:44,940

right the comp isn't just the cup you

526

00:19:48,110 --> 00:19:46,559

think it is the squirrel in the yard is

527

00:19:49,909 --> 00:19:48,120

not just the squirrel nut etc etc like

528

00:19:52,850 --> 00:19:49,919

everything is kind of opened and in

529

00:19:54,710 --> 00:19:52,860

everything withdraws it more than it

530

00:19:56,270 --> 00:19:54,720

shows itself to you right there's a

531

00:19:57,950 --> 00:19:56,280

constant withdrawal of the object from

532

00:19:59,870 --> 00:19:57,960

you and I find that one I find the

533

00:20:01,970 --> 00:19:59,880

arguments for it very very strong and

534

00:20:03,770 --> 00:20:01,980

two I find it like an incredibly

535

00:20:05,630 --> 00:20:03,780

compelling almost romantic way of

536

00:20:08,690 --> 00:20:05,640

looking at the world right

537

00:20:11,450 --> 00:20:08,700

so that's my that's my quick take on

538

00:20:13,490 --> 00:20:11,460

opportunity ontology all right

539

00:20:15,049 --> 00:20:13,500

um so I think though where you want to

540

00:20:15,770 --> 00:20:15,059

go those we want to talk hyper objects

541

00:20:17,690 --> 00:20:15,780

right

542

00:20:20,270 --> 00:20:17,700

yes and in some ways I feel like talking

543

00:20:22,130 --> 00:20:20,280

about hyper objects because it can be a

544

00:20:24,830 --> 00:20:22,140

little difficult I think especially if

545

00:20:26,990 --> 00:20:24,840

this is a new idea for people to think

546

00:20:29,810 --> 00:20:27,000

about how the table is not just the

547

00:20:31,730 --> 00:20:29,820

table but I think that the idea of the

548

00:20:33,830 --> 00:20:31,740

hyper object in some ways even though

549

00:20:35,750 --> 00:20:33,840

it's more complex kind of helped me get

550

00:20:37,730 --> 00:20:35,760

there because with the hyper object it

551
00:20:39,350 --> 00:20:37,740
becomes more clear how the table is not

552
00:20:41,029 --> 00:20:39,360
just the table Yeah I actually think

553
00:20:43,190 --> 00:20:41,039
pedagogically it's easier the hybrid

554
00:20:45,110 --> 00:20:43,200
objects easier to get and in an

555
00:20:47,029 --> 00:20:45,120
important text which after I publish

556
00:20:48,350 --> 00:20:47,039
that essay on my sub stack I wish I had

557
00:20:50,150 --> 00:20:48,360
included this quote there's a place

558
00:20:52,130 --> 00:20:50,160
where Harman actually says in a sense

559
00:20:53,810 --> 00:20:52,140
all objects are hyper objects yes

560
00:20:56,930 --> 00:20:53,820
they're all bigger than we frame them

561
00:20:59,450 --> 00:20:56,940
okay I love Harmon's example of Pizza

562
00:21:01,010 --> 00:20:59,460
Hut so we'll go with that one all right

563
00:21:03,470 --> 00:21:01,020

so in one of his books I think it's in

564

00:21:05,330 --> 00:21:03,480

object-oriented ontology Harman uses

565

00:21:06,590 --> 00:21:05,340

example of your average Pizza Hut

566

00:21:08,750 --> 00:21:06,600

restaurant now

567

00:21:10,490 --> 00:21:08,760

what is an object what is a thing in its

568

00:21:12,110 --> 00:21:10,500

own right it's something that has its

569

00:21:13,970 --> 00:21:12,120

own attributes that that are not

570

00:21:16,669 --> 00:21:13,980

possessed by its parts it's something

571

00:21:18,470 --> 00:21:16,679

that has control over its parts okay and

572

00:21:20,330 --> 00:21:18,480

it's something that can survive The

573

00:21:21,169 --> 00:21:20,340

Replacements of its parts if you think

574

00:21:24,409 --> 00:21:21,179

of it

575

00:21:26,510 --> 00:21:24,419

a Pizza Hut restaurant satisfies all of

576

00:21:28,789 --> 00:21:26,520

those conditions as well as you do think

577

00:21:30,590 --> 00:21:28,799

of it like if you are an employee of

578

00:21:32,510 --> 00:21:30,600

Pizza Hut or a customer at Pizza Hut

579

00:21:34,730 --> 00:21:32,520

does that affect your behavior it

580

00:21:35,870 --> 00:21:34,740

definitely does right like it or not

581

00:21:37,070 --> 00:21:35,880

when you walk in the Pizza Hut

582

00:21:39,470 --> 00:21:37,080

restaurant you're going to behave

583

00:21:42,049 --> 00:21:39,480

differently there than you would have if

584

00:21:44,149 --> 00:21:42,059

you walked in to a bar or you walked

585

00:21:46,610 --> 00:21:44,159

into your own home your relation to that

586

00:21:48,710 --> 00:21:46,620

object is in a way exerting a downward

587

00:21:51,049 --> 00:21:48,720

control on you if you're an employee of

588

00:21:54,169 --> 00:21:51,059

Pizza Hut definitely that exerts a

589

00:21:55,970 --> 00:21:54,179

downward control on you okay so one does

590

00:21:58,490 --> 00:21:55,980

Pizza Hut control its parts to a certain

591

00:21:59,750 --> 00:21:58,500

degree it does okay and I think to a

592

00:22:01,909 --> 00:21:59,760

similar degree that the parts of an

593

00:22:03,890 --> 00:22:01,919

organism do does it survive the

594

00:22:06,110 --> 00:22:03,900

replacement of Parts yes if you've ever

595

00:22:07,669 --> 00:22:06,120

worked at Pizza Hut you will be reminded

596

00:22:09,350 --> 00:22:07,679

repeatedly that we could do very well

597

00:22:10,909 --> 00:22:09,360

without you son and replace you with

598

00:22:12,710 --> 00:22:10,919

another one in the Pizza Hut restaurant

599

00:22:14,270 --> 00:22:12,720

in your neighborhood could survive and

600

00:22:15,590 --> 00:22:14,280

probably will survive the complete

601
00:22:17,029 --> 00:22:15,600
replacement of all the employees and

602
00:22:18,529 --> 00:22:17,039
over time all the parts of all the

603
00:22:19,909 --> 00:22:18,539
machinery and all of that we could

604
00:22:21,529 --> 00:22:19,919
replace it Brick by Brick and it would

605
00:22:24,470 --> 00:22:21,539
still be that same Pizza Hut so the does

606
00:22:26,810 --> 00:22:24,480
Pizza Hut have an identity yes it does

607
00:22:28,370 --> 00:22:26,820
okay does it have attributes that's

608
00:22:31,190 --> 00:22:28,380
Parts don't have certainly right like

609
00:22:33,529 --> 00:22:31,200
you can't pull off the Pizza Hut product

610
00:22:35,149 --> 00:22:33,539
without the Pizza Hut organization so I

611
00:22:36,529 --> 00:22:35,159
think right there you've got to say and

612
00:22:38,810 --> 00:22:36,539
Harmon does this

613
00:22:40,970 --> 00:22:38,820

is he says well if we're going to play

614

00:22:42,710 --> 00:22:40,980

fair and we're going to protect the tree

615

00:22:45,529 --> 00:22:42,720

in the backyard from undermining guess

616

00:22:49,010 --> 00:22:45,539

what Pizza Hut survives too so suddenly

617

00:22:50,870 --> 00:22:49,020

Pizza Hut has equal standing as the tree

618

00:22:52,490 --> 00:22:50,880

in your backyard does and this is where

619

00:22:53,870 --> 00:22:52,500

he parts company with Aristotle but I

620

00:22:55,669 --> 00:22:53,880

think he's probably right to park

621

00:22:56,930 --> 00:22:55,679

company with Aristotle here and so

622

00:22:58,730 --> 00:22:56,940

suddenly now once again we're getting

623

00:23:01,789 --> 00:22:58,740

very ontologically promiscuous like

624

00:23:05,450 --> 00:23:01,799

restaurants are objects and they're just

625

00:23:07,310 --> 00:23:05,460

as good objects as trees okay now let's

626

00:23:10,010 --> 00:23:07,320

look up a little higher here so if your

627

00:23:12,350 --> 00:23:10,020

neighborhood Pizza Hut franchise is an

628

00:23:13,669 --> 00:23:12,360

object well gosh it looks like the same

629

00:23:15,950 --> 00:23:13,679

argument is going to apply to the Pizza

630

00:23:17,649 --> 00:23:15,960

Hut Corporation right or is it aren't

631

00:23:20,210 --> 00:23:17,659

they owned by Pepsi

632

00:23:22,490 --> 00:23:20,220

everything is right okay yeah but anyway

633

00:23:24,890 --> 00:23:22,500

so it's it's there's the the Pizza Hut

634

00:23:26,149 --> 00:23:24,900

ink well it exerts a downward control

635

00:23:28,010 --> 00:23:26,159

over all the restaurants and the

636

00:23:29,390 --> 00:23:28,020

employees it has you can replace the

637

00:23:31,070 --> 00:23:29,400

parts with it it has attributes the

638

00:23:34,909 --> 00:23:31,080

parts don't have so now it looks like

639

00:23:37,970 --> 00:23:34,919

Pizza Hut ink has a standing right and

640

00:23:40,370 --> 00:23:37,980

so what are we doing we are nested in

641

00:23:42,529 --> 00:23:40,380

this hierarchy of ever higher and ever

642

00:23:44,630 --> 00:23:42,539

more controlling objects now but think

643

00:23:48,049 --> 00:23:44,640

of it there Pizza Hut ink that too is

644

00:23:49,669 --> 00:23:48,059

nested in say the economy and can we

645

00:23:51,950 --> 00:23:49,679

make a case that the economy is a kind

646

00:23:54,409 --> 00:23:51,960

of object now I think we can for very

647

00:23:56,330 --> 00:23:54,419

similar reasons but notice when we go

648

00:23:57,470 --> 00:23:56,340

from this is important point so like

649

00:23:59,510 --> 00:23:57,480

right now

650

00:24:02,149 --> 00:23:59,520

Harman would say that Kelly and I are

651
00:24:04,430 --> 00:24:02,159
forming an object okay like in virtue of

652
00:24:06,649 --> 00:24:04,440
our conversation right because is there

653
00:24:08,090 --> 00:24:06,659
a hole that's greater than the parts of

654
00:24:10,370 --> 00:24:08,100
the two of us in our conversation I

655
00:24:12,110 --> 00:24:10,380
think there is right does the fact that

656
00:24:14,090 --> 00:24:12,120
we're conversing have effects on us it

657
00:24:16,010 --> 00:24:14,100
does right okay could could the

658
00:24:18,230 --> 00:24:16,020
conversation survive us yeah I could

659
00:24:19,610 --> 00:24:18,240
leave and like my wife Jen could jump in

660
00:24:21,649 --> 00:24:19,620
and take it up and we would still say it

661
00:24:23,750 --> 00:24:21,659
was a stream of conversation so we've

662
00:24:24,590 --> 00:24:23,760
formed an object but that object is very

663
00:24:26,810 --> 00:24:24,600

much

664

00:24:29,510 --> 00:24:26,820

close to us we can understand it pretty

665

00:24:31,010 --> 00:24:29,520

well but then if we you know embed that

666

00:24:32,990 --> 00:24:31,020

conversation in the Pizza Hut restaurant

667

00:24:34,490 --> 00:24:33,000

that we're sitting in it's affected by

668

00:24:36,049 --> 00:24:34,500

its presence in the restaurant and we

669

00:24:38,570 --> 00:24:36,059

don't understand the restaurant nearly

670

00:24:40,730 --> 00:24:38,580

as well but then we like move that out

671

00:24:43,970 --> 00:24:40,740

to the corporation move that out to the

672

00:24:45,830 --> 00:24:43,980

economy our ability to grasp the whole

673

00:24:47,990 --> 00:24:45,840

of that object as human beings is

674

00:24:50,450 --> 00:24:48,000

shrinking as the object becomes quote

675

00:24:52,970 --> 00:24:50,460

unquote bigger right and what is a

676
00:24:55,730 --> 00:24:52,980
hyper-object well that term is coined by

677
00:24:58,010 --> 00:24:55,740
a thinker by the name of Tim Morton in

678
00:25:00,950 --> 00:24:58,020
his aptly named book hyperobjects which

679
00:25:03,409 --> 00:25:00,960
I recommend and a hyper-object is an

680
00:25:05,690 --> 00:25:03,419
object that is so immense in its scale

681
00:25:07,310 --> 00:25:05,700
that could be literal physical size but

682
00:25:10,730 --> 00:25:07,320
it could also be complexity it could be

683
00:25:12,890 --> 00:25:10,740
temporal duration what have you that it

684
00:25:15,529 --> 00:25:12,900
becomes unintelligible from the

685
00:25:16,850 --> 00:25:15,539
perspective of a lower scale object so I

686
00:25:19,549 --> 00:25:16,860
think you could maybe make a case that

687
00:25:20,750 --> 00:25:19,559
right now there is no one human

688
00:25:24,169 --> 00:25:20,760

individual that can really understand

689

00:25:26,690 --> 00:25:24,179

the global economy the global economy is

690

00:25:28,370 --> 00:25:26,700

mostly operating in the Uber umvelt

691

00:25:31,430 --> 00:25:28,380

right now and we're just kind of getting

692

00:25:33,350 --> 00:25:31,440

a little piece of adhere there in our

693

00:25:36,110 --> 00:25:33,360

own um belt that we're speculating about

694

00:25:38,330 --> 00:25:36,120

okay Morton likes examples drawn from

695

00:25:40,310 --> 00:25:38,340

Environmental Studies so

696

00:25:43,130 --> 00:25:40,320

the environment he makes a pretty good

697

00:25:45,590 --> 00:25:43,140

case is mostly operating in the Uber um

698

00:25:48,289 --> 00:25:45,600

belt we can like grasp some weather

699

00:25:49,909 --> 00:25:48,299

events in our umvelt but those are just

700

00:25:51,350 --> 00:25:49,919

like little Fingerprints of the

701
00:25:53,149 --> 00:25:51,360
environment which is much faster than

702
00:25:54,409 --> 00:25:53,159
that and he talks about geologists and

703
00:25:55,730 --> 00:25:54,419
Environmental Studies people in

704
00:25:57,529 --> 00:25:55,740
philosophers talk about the anthropocene

705
00:25:59,330 --> 00:25:57,539
which is it's clear there's pretty good

706
00:26:01,250 --> 00:25:59,340
evidence that humans have tripped off a

707
00:26:04,130 --> 00:26:01,260
new geological age through our footprint

708
00:26:06,230 --> 00:26:04,140
on the earth and the anthropocene is so

709
00:26:09,350 --> 00:26:06,240
immense and it's this massive object

710
00:26:12,289 --> 00:26:09,360
that we have tripped off now that defies

711
00:26:13,490 --> 00:26:12,299
our understanding and Morton makes a

712
00:26:14,750 --> 00:26:13,500
case that he thinks we're not just

713
00:26:17,330 --> 00:26:14,760

surrounded by objects but we're

714

00:26:19,130 --> 00:26:17,340

surrounded by hyper objects objects that

715

00:26:21,950 --> 00:26:19,140

that are too vast for us to understand

716

00:26:23,269 --> 00:26:21,960

and many of them are are doing like he

717

00:26:25,250 --> 00:26:23,279

points out like he thinks you can make a

718

00:26:27,649 --> 00:26:25,260

case that the complete collection of

719

00:26:30,230 --> 00:26:27,659

plastic in the world has taken on a kind

720

00:26:32,330 --> 00:26:30,240

of objective life of its own right is

721

00:26:33,769 --> 00:26:32,340

exerting a kind of downward influence on

722

00:26:35,390 --> 00:26:33,779

us and we haven't even begun to

723

00:26:37,190 --> 00:26:35,400

understand that and so that's notion of

724

00:26:39,350 --> 00:26:37,200

a hyper object and there too I think

725

00:26:40,730 --> 00:26:39,360

once again as soon as you start to see

726

00:26:42,890 --> 00:26:40,740

the world through that orientation

727

00:26:45,049 --> 00:26:42,900

you're starting to see like okay now we

728

00:26:47,450 --> 00:26:45,059

are in an immensely Enchanted world now

729

00:26:50,149 --> 00:26:47,460

yeah absolutely something I really love

730

00:26:51,529 --> 00:26:50,159

about the Pizza Hut analogy as well is

731

00:26:52,909 --> 00:26:51,539

because I'm sure you see this as

732

00:26:55,370 --> 00:26:52,919

something I see in Ohio a lot I'm sure

733

00:26:56,390 --> 00:26:55,380

this happens in Kansas as well where you

734

00:26:57,769 --> 00:26:56,400

know Pizza Hut had these very

735

00:27:00,049 --> 00:26:57,779

distinctive buildings that they would

736

00:27:02,269 --> 00:27:00,059

have their shops in and they get turned

737

00:27:04,130 --> 00:27:02,279

into other things and so you have this

738

00:27:06,409 --> 00:27:04,140

building and now it's not a Pizza Hut

739

00:27:08,570 --> 00:27:06,419

anymore they paint the roof gray and

740

00:27:10,909 --> 00:27:08,580

it's an urgent care or it's a jewelry

741

00:27:13,250 --> 00:27:10,919

store or it's a whatever you want to

742

00:27:15,169 --> 00:27:13,260

insert there a preschool but there's

743

00:27:17,690 --> 00:27:15,179

something of the pizza hut-ness of it

744

00:27:20,269 --> 00:27:17,700

that remains because you never look at

745

00:27:22,090 --> 00:27:20,279

that building and don't see a Pizza Hut

746

00:27:24,950 --> 00:27:22,100

somehow yeah

747

00:27:26,210 --> 00:27:24,960

it's the Pizza Hut Corporation is still

748

00:27:28,490 --> 00:27:26,220

present

749

00:27:30,169 --> 00:27:28,500

it's still there don't own the building

750

00:27:32,090 --> 00:27:30,179

anymore they have nothing to do with it

751

00:27:34,669 --> 00:27:32,100

it's replaced all of its parts its

752

00:27:37,370 --> 00:27:34,679

purpose has changed yeah and yet the

753

00:27:39,110 --> 00:27:37,380

Pizza Hut is still somehow present and I

754

00:27:40,669 --> 00:27:39,120

think this is really relevant to

755

00:27:42,890 --> 00:27:40,679

probably where our conversation is going

756

00:27:44,930 --> 00:27:42,900

here so Graham Harmon loves the example

757

00:27:47,390 --> 00:27:44,940

of the Civil War and the Dutch East

758

00:27:50,570 --> 00:27:47,400

India Company because they're like those

759

00:27:52,549 --> 00:27:50,580

are clearly the Civil War begins as a

760

00:27:54,409 --> 00:27:52,559

human doing right someone decided to

761

00:27:56,450 --> 00:27:54,419

Shell Fort Sumner and Lincoln decided

762

00:27:58,669 --> 00:27:56,460

I'm gonna go show those guys you know

763

00:28:01,070 --> 00:27:58,679

what you do if you shove Fort Sumner but

764

00:28:03,529 --> 00:28:01,080

what happened then is that those human

765

00:28:06,950 --> 00:28:03,539

acts right those like very mundane human

766

00:28:09,890 --> 00:28:06,960

acts turned into this thing the Civil

767

00:28:12,350 --> 00:28:09,900

War that had a life of its own that

768

00:28:14,810 --> 00:28:12,360

exerted an immense influence on millions

769

00:28:17,630 --> 00:28:14,820

of human lives in a sense was bigger

770

00:28:19,070 --> 00:28:17,640

than anyone could control right

771

00:28:20,769 --> 00:28:19,080

um and still to this day exerts an

772

00:28:25,010 --> 00:28:20,779

influence so it was a human endeavor

773

00:28:27,169 --> 00:28:25,020

introduced a new being into being that

774

00:28:29,570 --> 00:28:27,179

took on a kind of life that that

775

00:28:31,970 --> 00:28:29,580

actually eclipsed us right Graham Harmon

776

00:28:34,370 --> 00:28:31,980

has a book on analyzing the Dutch East

777

00:28:36,350 --> 00:28:34,380

Indy company as an object and I think

778

00:28:38,330 --> 00:28:36,360

really he means a hyper object there and

779

00:28:40,669 --> 00:28:38,340

was this it's a corporate structure but

780

00:28:43,250 --> 00:28:40,679

it took on a life of its own like moved

781

00:28:44,990 --> 00:28:43,260

world history for good or ill right did

782

00:28:47,930 --> 00:28:45,000

terrible things did great things all

783

00:28:50,210 --> 00:28:47,940

that but it at no point was any human

784

00:28:51,830 --> 00:28:50,220

individual really in charge of that

785

00:28:53,690 --> 00:28:51,840

thing it was in charge of the human

786

00:28:58,490 --> 00:28:53,700

individuals involved in it okay and we

787

00:29:00,049 --> 00:28:58,500

humans have this really really odd I

788

00:29:01,669 --> 00:29:00,059

don't want to call it ability because it

789

00:29:05,529 --> 00:29:01,679

we mostly do it accidentally but we have

790

00:29:08,330 --> 00:29:05,539

this odd tendency to trip off processes

791

00:29:10,370 --> 00:29:08,340

that culminate in hyper objects that

792

00:29:13,190 --> 00:29:10,380

come back then to control us

793

00:29:15,830 --> 00:29:13,200

right it's our attempts to run things

794

00:29:17,390 --> 00:29:15,840

have this backfiring tendency that we

795

00:29:20,570 --> 00:29:17,400

tend to be run by the very things that

796

00:29:23,149 --> 00:29:20,580

we create the Faustian bargain it's

797

00:29:24,409 --> 00:29:23,159

constant faustion bargain and they're I

798

00:29:25,730 --> 00:29:24,419

mean and I know it's like it's happening

799

00:29:27,110 --> 00:29:25,740

to say yeah there's always unforeseen

800

00:29:28,370 --> 00:29:27,120

consequences but I think what's

801
00:29:31,669 --> 00:29:28,380
interesting what I've learned from

802
00:29:32,570 --> 00:29:31,679
Harmon what I've learned from Morton and

803
00:29:34,430 --> 00:29:32,580
there's another

804
00:29:36,769 --> 00:29:34,440
um I forget the author's animal country

805
00:29:38,510 --> 00:29:36,779
in a bit uh she wrote Bennett is her

806
00:29:39,169 --> 00:29:38,520
name she wrote a book called

807
00:29:41,029 --> 00:29:39,179
um

808
00:29:43,070 --> 00:29:41,039
something matter but anyway I'll get it

809
00:29:44,210 --> 00:29:43,080
for you it's a fabulous book but anyway

810
00:29:47,090 --> 00:29:44,220
what I've learned from all three of them

811
00:29:48,769 --> 00:29:47,100
is not only do are there like unforeseen

812
00:29:51,049 --> 00:29:48,779
consequences for humans in our actions

813
00:29:53,210 --> 00:29:51,059

but they're unforeseen ontologies in

814

00:29:56,149 --> 00:29:53,220

human actions right like human actions

815

00:29:59,029 --> 00:29:56,159

have a way of bringing about new orders

816

00:30:01,190 --> 00:29:59,039

of being new categories of things that

817

00:30:03,710 --> 00:30:01,200

we then have to contend with as others

818

00:30:05,930 --> 00:30:03,720

right maybe other animals do that but it

819

00:30:09,049 --> 00:30:05,940

seems like we have a knack for it yeah

820

00:30:11,029 --> 00:30:09,059

no that is really interesting so in some

821

00:30:12,649 --> 00:30:11,039

of your recent papers and some of your

822

00:30:14,810 --> 00:30:12,659

recent articles that you've done you've

823

00:30:17,570 --> 00:30:14,820

been talking about the UFO as a hyper

824

00:30:19,730 --> 00:30:17,580

object even begonia as a hyper object so

825

00:30:21,289 --> 00:30:19,740

how can we start taking all the stuff

826

00:30:23,330 --> 00:30:21,299

that we've just talked about and start

827

00:30:26,389 --> 00:30:23,340

applying it to the idea of the UFO

828

00:30:29,810 --> 00:30:26,399

phenomenon yeah okay so my

829

00:30:32,149 --> 00:30:29,820

first Fourier of speculation about the

830

00:30:34,669 --> 00:30:32,159

ontology UFOs I made the case that this

831

00:30:36,889 --> 00:30:34,679

notion of the umvelt and the Uber umbel

832

00:30:39,649 --> 00:30:36,899

is I think a useful way of thinking

833

00:30:41,149 --> 00:30:39,659

about the UFO that and in a way of

834

00:30:43,610 --> 00:30:41,159

thinking of it not as extraterrestrial

835

00:30:45,470 --> 00:30:43,620

but to think of it as it is another kind

836

00:30:48,409 --> 00:30:45,480

of being maybe an organism maybe an

837

00:30:50,330 --> 00:30:48,419

animal that resides here

838

00:30:51,710 --> 00:30:50,340

on Earth not in another dimension it's

839

00:30:53,570 --> 00:30:51,720

just another kind of animal

840

00:30:55,909 --> 00:30:53,580

that we just were not a vault to deal

841

00:30:57,350 --> 00:30:55,919

with right that we we have not evolved

842

00:30:59,450 --> 00:30:57,360

to deal with it and therefore we don't

843

00:31:01,730 --> 00:30:59,460

have perceptual apparatus to really even

844

00:31:03,590 --> 00:31:01,740

sense it or not enough and so that we're

845

00:31:06,010 --> 00:31:03,600

getting is a kind of we bump into it

846

00:31:08,810 --> 00:31:06,020

just over the edges of the um

847

00:31:10,549 --> 00:31:08,820

Realms right and then that dick that's

848

00:31:12,230 --> 00:31:10,559

on Candy it doesn't make sense etc etc

849

00:31:14,389 --> 00:31:12,240

and I've already by doing that I've

850

00:31:16,130 --> 00:31:14,399

already gone object oriented right okay

851
00:31:19,789 --> 00:31:16,140
but now next move is to take it to hyper

852
00:31:22,070 --> 00:31:19,799
objects and say well we assume are what

853
00:31:24,110 --> 00:31:22,080
I call the Goldilocks ontology right

854
00:31:26,090 --> 00:31:24,120
when we think about the UFO we assume

855
00:31:28,130 --> 00:31:26,100
that the UFO is going to be the sort of

856
00:31:30,110 --> 00:31:28,140
like the philosophical Fame the middle

857
00:31:32,090 --> 00:31:30,120
sized right good like we assume it's

858
00:31:34,070 --> 00:31:32,100
going to be about the same scale of

859
00:31:36,350 --> 00:31:34,080
thing that humans are used to dealing

860
00:31:38,389 --> 00:31:36,360
with okay so it's going to be maybe like

861
00:31:40,549 --> 00:31:38,399
they're airplanes maybe there are other

862
00:31:43,130 --> 00:31:40,559
individuated human-ish things are

863
00:31:45,769 --> 00:31:43,140

involved in them but that's all assuming

864

00:31:47,389 --> 00:31:45,779

the primary ontological scale is the

865

00:31:49,070 --> 00:31:47,399

scale that we're used to dealing with in

866

00:31:52,190 --> 00:31:49,080

our umfeld so I think there's a kind of

867

00:31:53,810 --> 00:31:52,200

hubris in that all right and I raise the

868

00:31:55,970 --> 00:31:53,820

notion of hyper object here to say well

869

00:31:59,269 --> 00:31:55,980

maybe the UFO isn't even multiple things

870

00:32:01,190 --> 00:31:59,279

maybe it's just one thing a hyper object

871

00:32:02,690 --> 00:32:01,200

that shows up under these other

872

00:32:05,450 --> 00:32:02,700

appearances so in the same way that like

873

00:32:07,010 --> 00:32:05,460

if you look at the environment simply

874

00:32:07,970 --> 00:32:07,020

from the perspective of how it shows up

875

00:32:11,029 --> 00:32:07,980

for us

876

00:32:14,269 --> 00:32:11,039

you don't see the environment you see a

877

00:32:17,510 --> 00:32:14,279

thunderstorm or a tornado or a blizzard

878

00:32:20,510 --> 00:32:17,520

or a cold day or a warm day you see it

879

00:32:23,269 --> 00:32:20,520

shows up as individuated things that we

880

00:32:25,430 --> 00:32:23,279

pack down into the Goldilocks zone

881

00:32:26,930 --> 00:32:25,440

that's easy for us to deal with but in

882

00:32:29,990 --> 00:32:26,940

fact none of those things are the

883

00:32:31,909 --> 00:32:30,000

environment they are manifestations of a

884

00:32:34,430 --> 00:32:31,919

single thing that is the environment and

885

00:32:36,169 --> 00:32:34,440

once you admit that R umvelt our framing

886

00:32:37,730 --> 00:32:36,179

of things is not the end-all be-all for

887

00:32:40,130 --> 00:32:37,740

objects then I think you have to be open

888

00:32:42,889 --> 00:32:40,140

to then okay then in the Uber room belt

889

00:32:46,310 --> 00:32:42,899

what is the UFO is it many or is it one

890

00:32:48,350 --> 00:32:46,320

well it may be one in the sense that

891

00:32:51,470 --> 00:32:48,360

like the Pizza Hut Corporation is one

892

00:32:53,870 --> 00:32:51,480

right it's one organic system an

893

00:32:55,789 --> 00:32:53,880

organism that manifests itself out of

894

00:32:56,990 --> 00:32:55,799

these very different appearances and I

895

00:33:00,110 --> 00:32:57,000

think

896

00:33:01,430 --> 00:33:00,120

that helps us make sense of lots of

897

00:33:06,710 --> 00:33:01,440

things the other point that I would make

898

00:33:08,389 --> 00:33:06,720

is given all our tendency to trip off

899

00:33:10,610 --> 00:33:08,399

hyper objects

900

00:33:12,289 --> 00:33:10,620

we could then maybe see the UFO as

901
00:33:15,350 --> 00:33:12,299
something that may ultimately be our

902
00:33:17,630 --> 00:33:15,360
doing okay that through our

903
00:33:19,070 --> 00:33:17,640
technological innovations and we might

904
00:33:20,029 --> 00:33:19,080
discuss whether like nuclear weapons or

905
00:33:21,230 --> 00:33:20,039
Innovations or anything like that

906
00:33:24,769 --> 00:33:21,240
through our technological interventions

907
00:33:27,350 --> 00:33:24,779
in nature in the last century have we

908
00:33:30,470 --> 00:33:27,360
tripped off a process have we tripped

909
00:33:32,810 --> 00:33:30,480
off a hyper object not unlike global

910
00:33:34,009 --> 00:33:32,820
warming not unlike the Civil War right

911
00:33:35,570 --> 00:33:34,019
not unlike

912
00:33:37,009 --> 00:33:35,580
the anthropocene something like that of

913
00:33:39,409 --> 00:33:37,019

course that's a bigger scale even but

914

00:33:44,149 --> 00:33:39,419

that we have tripped off objects now

915

00:33:46,970 --> 00:33:44,159

that are so vastly Superior to us right

916

00:33:48,590 --> 00:33:46,980

like unwittingly we've done this that we

917

00:33:49,730 --> 00:33:48,600

are only seeing glimpses of them and we

918

00:33:52,430 --> 00:33:49,740

really don't understand them very well

919

00:33:54,409 --> 00:33:52,440

at all and I think that makes sense of

920

00:33:57,590 --> 00:33:54,419

maybe why there's an uptick in the

921

00:33:58,490 --> 00:33:57,600

sightings since the 1940s right so one

922

00:34:00,289 --> 00:33:58,500

way you could think of this is there's

923

00:34:01,970 --> 00:34:00,299

always been this other thing out there

924

00:34:03,769 --> 00:34:01,980

in the Uber um belt this other animal

925

00:34:05,810 --> 00:34:03,779

but we didn't interact very much with it

926
00:34:07,250 --> 00:34:05,820
but then say we set off a nuclear weapon

927
00:34:09,889 --> 00:34:07,260
or we start flying around in its space

928
00:34:11,270 --> 00:34:09,899
so now there's a new interaction whether

929
00:34:13,310 --> 00:34:11,280
it's new interaction you've got a new

930
00:34:16,310 --> 00:34:13,320
thing and that new thing is take on a

931
00:34:18,710 --> 00:34:16,320
life of its own and now it's exerting

932
00:34:20,510 --> 00:34:18,720
control downwardly it's exerting you

933
00:34:21,530 --> 00:34:20,520
know all these powers downwardly and

934
00:34:24,829 --> 00:34:21,540
that's what we're encountering in the

935
00:34:26,450 --> 00:34:24,839
UFO right yeah and it automatically and

936
00:34:28,129 --> 00:34:26,460
I know you've gone here with your work

937
00:34:30,409 --> 00:34:28,139
as well it automatically makes me think

938
00:34:32,570 --> 00:34:30,419

of is control mechanism you know

939

00:34:34,849 --> 00:34:32,580

something that we may not necessarily

940

00:34:37,550 --> 00:34:34,859

know is there until we bump up against

941

00:34:39,409 --> 00:34:37,560

it yes and then that kind of triggers it

942

00:34:41,450 --> 00:34:39,419

yeah I mean and think of it like what it

943

00:34:43,070 --> 00:34:41,460

what is the Pizza Hut Corporation it's a

944

00:34:44,690 --> 00:34:43,080

control mechanism for managing the

945

00:34:47,450 --> 00:34:44,700

employees primarily right and the

946

00:34:48,950 --> 00:34:47,460

customers I mean when you look at valet

947

00:34:50,570 --> 00:34:48,960

stuff and he says it's a control

948

00:34:51,770 --> 00:34:50,580

mechanism it's a control mechanism but

949

00:34:53,690 --> 00:34:51,780

you think but there's got to be an

950

00:34:56,450 --> 00:34:53,700

agency behind the mechanism that's

951
00:34:58,490 --> 00:34:56,460
running it right right I think once you

952
00:35:00,170 --> 00:34:58,500
understand the hyper object

953
00:35:03,050 --> 00:35:00,180
or you start to think of a corporation

954
00:35:05,150 --> 00:35:03,060
as an object there isn't like a stuff

955
00:35:07,370 --> 00:35:05,160
that is the corporation the corporation

956
00:35:10,609 --> 00:35:07,380
is the institutional mechanism of

957
00:35:12,349 --> 00:35:10,619
control of its parts period right so

958
00:35:14,210 --> 00:35:12,359
what is the phenomenon

959
00:35:16,310 --> 00:35:14,220
behind the phenomena what is the

960
00:35:19,190 --> 00:35:16,320
substance behind the control mechanism

961
00:35:22,490 --> 00:35:19,200
in ballet I think we could maybe say

962
00:35:24,410 --> 00:35:22,500
the ontology is the control mechanism it

963
00:35:26,630 --> 00:35:24,420

is a mechanism because it's

964

00:35:28,609 --> 00:35:26,640

like asking what's the substance behind

965

00:35:30,050 --> 00:35:28,619

the organic arrangement of my parts such

966

00:35:31,849 --> 00:35:30,060

that I'm an organism

967

00:35:33,530 --> 00:35:31,859

I'm the organic arrangement of my parts

968

00:35:34,910 --> 00:35:33,540

what is the substance behind the control

969

00:35:41,030 --> 00:35:34,920

mechanism

970

00:35:42,530 --> 00:35:41,040

organic Arrangement right and so I think

971

00:35:45,290 --> 00:35:42,540

the metaphor I've started to think about

972

00:35:48,430 --> 00:35:45,300

UFO as or at least I'm speculating one

973

00:35:51,950 --> 00:35:48,440

way we could think about it is we are

974

00:35:53,990 --> 00:35:51,960

constituents of the UFO same way that

975

00:35:55,370 --> 00:35:54,000

the employees and the ovens are

976

00:35:58,190 --> 00:35:55,380

constituents of the Pizza Hut

977

00:36:00,170 --> 00:35:58,200

Corporation right and the corporation

978

00:36:02,870 --> 00:36:00,180

has reality because it is a control

979

00:36:04,849 --> 00:36:02,880

mechanism of those parts right we are

980

00:36:06,290 --> 00:36:04,859

constituents of the UFO and it has a

981

00:36:08,810 --> 00:36:06,300

reality because it's a control mechanism

982

00:36:10,790 --> 00:36:08,820

on us right right and I think something

983

00:36:12,170 --> 00:36:10,800

that's first of all reading all of this

984

00:36:13,790 --> 00:36:12,180

and getting into your work and thinking

985

00:36:16,089 --> 00:36:13,800

about this has given me very weird

986

00:36:18,589 --> 00:36:16,099

dreams because

987

00:36:20,750 --> 00:36:18,599

I think the example that's been most

988

00:36:22,970 --> 00:36:20,760

useful for me has been the economy

989

00:36:24,890 --> 00:36:22,980

because it's really helpful for me to

990

00:36:26,810 --> 00:36:24,900

understand that I can go down to the

991

00:36:28,970 --> 00:36:26,820

store and buy something I can engage in

992

00:36:30,410 --> 00:36:28,980

Commerce I can hop on a plane and go to

993

00:36:33,589 --> 00:36:30,420

another country and engage in Commerce

994

00:36:36,589 --> 00:36:33,599

there I can read about the economy I can

995

00:36:38,329 --> 00:36:36,599

you know I can buy stocks I can do all

996

00:36:40,190 --> 00:36:38,339

kinds of things that are like I'm

997

00:36:42,589 --> 00:36:40,200

interacting with one little piece of the

998

00:36:45,170 --> 00:36:42,599

economy that gives me some kind of an

999

00:36:47,210 --> 00:36:45,180

idea of what it is but I don't really

1000

00:36:49,550 --> 00:36:47,220

know what it is and it moves in ways

1001
00:36:51,470 --> 00:36:49,560
that you know even the top economists of

1002
00:36:53,270 --> 00:36:51,480
the world can be utterly slumoxed by

1003
00:36:55,130 --> 00:36:53,280
something it's not like anybody has a

1004
00:36:57,410 --> 00:36:55,140
real grasp on what the economy is and

1005
00:36:58,370 --> 00:36:57,420
when I start thinking about the UFO in

1006
00:37:00,170 --> 00:36:58,380
that way

1007
00:37:03,349 --> 00:37:00,180
and each of these encounters and

1008
00:37:04,910 --> 00:37:03,359
experiences being one little window into

1009
00:37:06,890 --> 00:37:04,920
a piece of it but there's no way to know

1010
00:37:08,690 --> 00:37:06,900
what the hole looks like exactly

1011
00:37:10,010 --> 00:37:08,700
and love your example because every one

1012
00:37:11,210 --> 00:37:10,020
of those acts you mentioned like okay

1013
00:37:12,530 --> 00:37:11,220

you can spend some money in a plane

1014

00:37:13,849 --> 00:37:12,540

ticket spend some money in a book right

1015

00:37:16,609 --> 00:37:13,859

you can learn about the economy you can

1016

00:37:19,190 --> 00:37:16,619

buy some stocks and there's your direct

1017

00:37:20,270 --> 00:37:19,200

perception of you as an agent going out

1018

00:37:21,770 --> 00:37:20,280

there and you're going to manipulate the

1019

00:37:23,450 --> 00:37:21,780

economy but note all of those things are

1020

00:37:24,890 --> 00:37:23,460

motivated by things in the economy

1021

00:37:27,470 --> 00:37:24,900

pushing you towards it

1022

00:37:29,390 --> 00:37:27,480

yes exactly right so you're very sense

1023

00:37:31,550 --> 00:37:29,400

of an agency in that is also a product

1024

00:37:33,589 --> 00:37:31,560

of a prior agency of the economy on you

1025

00:37:35,089 --> 00:37:33,599

right so you're in this like feedback

1026
00:37:35,990 --> 00:37:35,099
loop with the economy throughout the

1027
00:37:37,670 --> 00:37:36,000
whole thing

1028
00:37:40,550 --> 00:37:37,680
right and I think people get that sense

1029
00:37:42,230 --> 00:37:40,560
of that feedback loop with the

1030
00:37:43,430 --> 00:37:42,240
phenomenon you know people say all the

1031
00:37:44,930 --> 00:37:43,440
time you start paying attention to the

1032
00:37:46,970 --> 00:37:44,940
phenomenon and it feels like the

1033
00:37:48,770 --> 00:37:46,980
phenomenon starts paying attention to

1034
00:37:50,810 --> 00:37:48,780
you even what you were saying earlier

1035
00:37:52,490 --> 00:37:50,820
about the synchronicity of you getting

1036
00:37:54,589 --> 00:37:52,500
to this place and your work with regard

1037
00:37:56,510 --> 00:37:54,599
to UFOs and then also getting into this

1038
00:37:58,609 --> 00:37:56,520

object-oriented Anthology at the same

1039

00:38:00,109 --> 00:37:58,619

time that tends to be the experience of

1040

00:38:01,490 --> 00:38:00,119

people researching this is that it's

1041

00:38:03,230 --> 00:38:01,500

almost like you reach out in the first

1042

00:38:05,329 --> 00:38:03,240

book you pick up is exactly the one you

1043

00:38:07,250 --> 00:38:05,339

were supposed to read yeah and so you

1044

00:38:09,349 --> 00:38:07,260

know going to valet's stuff like in

1045

00:38:11,569 --> 00:38:09,359

magonia's high project thing is okay so

1046

00:38:12,829 --> 00:38:11,579

valet's view is okay you've had the

1047

00:38:15,170 --> 00:38:12,839

control mechanism and it's doing

1048

00:38:17,030 --> 00:38:15,180

something to us and it does it to us by

1049

00:38:18,710 --> 00:38:17,040

manipulating us cognitively it like

1050

00:38:20,930 --> 00:38:18,720

literally introduces this and it

1051

00:38:22,910 --> 00:38:20,940

retracts myths right it's this

1052

00:38:24,770 --> 00:38:22,920

mythologization and demythologization

1053

00:38:26,450 --> 00:38:24,780

process that comes back and forth back

1054

00:38:27,950 --> 00:38:26,460

and forth back and forth right and he

1055

00:38:29,930 --> 00:38:27,960

talks about how he sees it as it's like

1056

00:38:31,970 --> 00:38:29,940

a homeostasis that's being maintained

1057

00:38:33,770 --> 00:38:31,980

here and that gets me thinking so okay

1058

00:38:35,930 --> 00:38:33,780

we're moving towards an organic model

1059

00:38:38,329 --> 00:38:35,940

now right is that there's some higher

1060

00:38:40,790 --> 00:38:38,339

order object that maintains itself by

1061

00:38:44,030 --> 00:38:40,800

keeping its parts in homeostasis static

1062

00:38:46,250 --> 00:38:44,040

relations right and how does it do it it

1063

00:38:47,750 --> 00:38:46,260

does it cognitively like getting us to

1064

00:38:49,849 --> 00:38:47,760

think certain ways and thereby acts

1065

00:38:52,450 --> 00:38:49,859

certain ways so I think you can see

1066

00:38:55,550 --> 00:38:52,460

these ideas are like a suite of hormones

1067

00:38:58,250 --> 00:38:55,560

that are released to keep things in

1068

00:38:59,810 --> 00:38:58,260

their proper line and so

1069

00:39:01,430 --> 00:38:59,820

this great object that's like

1070

00:39:02,870 --> 00:39:01,440

supervening on us and thereby having

1071

00:39:04,670 --> 00:39:02,880

downward control over us maybe it's an

1072

00:39:06,710 --> 00:39:04,680

organism we've been a part of for our

1073

00:39:08,930 --> 00:39:06,720

entire history but what's happened now

1074

00:39:10,790 --> 00:39:08,940

is we got a line like we like set up a

1075

00:39:12,650 --> 00:39:10,800

bomb and it's caused disturbance in the

1076

00:39:15,230 --> 00:39:12,660

organism so what's it doing it's

1077

00:39:17,829 --> 00:39:15,240

feeding hormones it's feeding enzymes

1078

00:39:20,450 --> 00:39:17,839

down to re try to re-orient our

1079

00:39:22,550 --> 00:39:20,460

homeostasis right and so maybe once

1080

00:39:24,650 --> 00:39:22,560

again I can think of all this as the

1081

00:39:27,530 --> 00:39:24,660

valet I met him but things of all this

1082

00:39:29,690 --> 00:39:27,540

is like a kind of like regulation of

1083

00:39:31,550 --> 00:39:29,700

ideas and so I think of it exactly that

1084

00:39:33,470 --> 00:39:31,560

way or I think it that is a plausible

1085

00:39:35,630 --> 00:39:33,480

way to think about it right

1086

00:39:37,730 --> 00:39:35,640

yeah like a thermostat where if it gets

1087

00:39:39,410 --> 00:39:37,740

too hot the heat turns off and if it

1088

00:39:41,030 --> 00:39:39,420

gets too cold the heat turns on but the

1089

00:39:43,849 --> 00:39:41,040

point is to keep it within this

1090

00:39:45,829 --> 00:39:43,859

temperature range yes exactly and what

1091

00:39:47,770 --> 00:39:45,839

is the means of Regulation it's

1092

00:39:50,630 --> 00:39:47,780

cognitive right

1093

00:39:52,069 --> 00:39:50,640

yeah and how is our Behavior regulated

1094

00:39:54,410 --> 00:39:52,079

it's through the introduction or

1095

00:39:55,910 --> 00:39:54,420

retraction of ideas and I think I mean

1096

00:39:56,750 --> 00:39:55,920

that's very clear in Jacques right and

1097

00:39:58,130 --> 00:39:56,760

what I'm trying to do is just say okay

1098

00:40:00,050 --> 00:39:58,140

here's an actual like

1099

00:40:02,089 --> 00:40:00,060

ontological metaphysical model that's

1100

00:40:03,290 --> 00:40:02,099

out there in existing philosophical

1101

00:40:04,970 --> 00:40:03,300

literature that actually really

1102

00:40:06,470 --> 00:40:04,980

dovetails nicely with what he's up to

1103

00:40:08,089 --> 00:40:06,480

here right

1104

00:40:10,190 --> 00:40:08,099

um I think this is also really

1105

00:40:11,630 --> 00:40:10,200

applicable to the sightings themselves

1106

00:40:13,790 --> 00:40:11,640

the experiences that people have

1107

00:40:15,470 --> 00:40:13,800

themselves with the UFOs after going

1108

00:40:17,270 --> 00:40:15,480

through this work and exploring it I've

1109

00:40:19,849 --> 00:40:17,280

been thinking a lot about the Tic Tac

1110

00:40:21,650 --> 00:40:19,859

from the infamous Nimitz incident so

1111

00:40:24,589 --> 00:40:21,660

you've got this object that they're

1112

00:40:26,210 --> 00:40:24,599

interacting with and it's in the sky and

1113

00:40:28,790 --> 00:40:26,220

it's flying around and it's interacting

1114

00:40:31,010 --> 00:40:28,800

with other planes and it's about the

1115

00:40:35,210 --> 00:40:31,020

sides of a big plane right but other

1116

00:40:37,010 --> 00:40:35,220

than that it has no other seams light

1117

00:40:39,170 --> 00:40:37,020

surfaces any anything else

1118

00:40:41,930 --> 00:40:39,180

distinguishing it it's just this Tic-Tac

1119

00:40:45,349 --> 00:40:41,940

shape and we assume

1120

00:40:47,210 --> 00:40:45,359

in a way we attribute things to it that

1121

00:40:48,770 --> 00:40:47,220

are very much like a craft because it's

1122

00:40:50,750 --> 00:40:48,780

about the size of an aircraft that's

1123

00:40:52,970 --> 00:40:50,760

interacting with aircraft Goldilocks

1124

00:40:55,370 --> 00:40:52,980

think of it as being yes so we think

1125

00:40:58,490 --> 00:40:55,380

it's being piloted because that's what

1126
00:41:01,069 --> 00:40:58,500
we expect an object kind of like that to

1127
00:41:03,530 --> 00:41:01,079
be but the truth is we have no idea what

1128
00:41:05,569 --> 00:41:03,540
that Tic Tac is it could be an

1129
00:41:07,490 --> 00:41:05,579
intelligence itself we we truly don't

1130
00:41:10,210 --> 00:41:07,500
know or it could be like the little

1131
00:41:12,710 --> 00:41:10,220
pinky of something really big

1132
00:41:14,450 --> 00:41:12,720
it's in our range right I mean so but

1133
00:41:16,250 --> 00:41:14,460
like what is a thunderstorm it's like

1134
00:41:18,530 --> 00:41:16,260
the pinky of the environment right but

1135
00:41:19,970 --> 00:41:18,540
what do we do we break it out for

1136
00:41:21,650 --> 00:41:19,980
practical reasons because we have to

1137
00:41:25,010 --> 00:41:21,660
avoid the pinky and so we like

1138
00:41:27,589 --> 00:41:25,020

ontologize or rarefy the thunderstorm as

1139

00:41:29,450 --> 00:41:27,599

a singular thing when really it's just a

1140

00:41:31,250 --> 00:41:29,460

manifestation a temporary manifestation

1141

00:41:32,569 --> 00:41:31,260

of a much larger hole that is the

1142

00:41:33,710 --> 00:41:32,579

environment or the climate or something

1143

00:41:36,109 --> 00:41:33,720

like that

1144

00:41:38,930 --> 00:41:36,119

well maybe that's what the UFO is right

1145

00:41:41,630 --> 00:41:38,940

it's it's this you know temporary

1146

00:41:44,569 --> 00:41:41,640

manifestation of a climate or I would

1147

00:41:46,430 --> 00:41:44,579

say of an overall organic structure that

1148

00:41:48,829 --> 00:41:46,440

we are embedded in in an hierarchical

1149

00:41:50,870 --> 00:41:48,839

yeah the thing that really pulled me

1150

00:41:52,790 --> 00:41:50,880

over about this and why I think this is

1151
00:41:55,370 --> 00:41:52,800
so important and why I'm so excited for

1152
00:41:57,890 --> 00:41:55,380
your book that's coming out is that I

1153
00:42:00,349 --> 00:41:57,900
think that this idea really collapses

1154
00:42:02,810 --> 00:42:00,359
these other ontological buckets that

1155
00:42:05,690 --> 00:42:02,820
we've created and we need that right I

1156
00:42:07,790 --> 00:42:05,700
mean ufology is stuck we don't have an

1157
00:42:09,589 --> 00:42:07,800
answer and so at a certain point to move

1158
00:42:12,829 --> 00:42:09,599
forward we're going to have to find that

1159
00:42:14,990 --> 00:42:12,839
thing that collapses our ideas now and

1160
00:42:17,030 --> 00:42:15,000
pushes us into something new and I think

1161
00:42:19,250 --> 00:42:17,040
this does that because like with this

1162
00:42:21,170 --> 00:42:19,260
podcast we started with it is it

1163
00:42:22,970 --> 00:42:21,180

extraterrestrial is it Ultra terrestrial

1164

00:42:25,010 --> 00:42:22,980

is it interdimensional is it extra-term

1165

00:42:27,410 --> 00:42:25,020

pastoral in a way what we're talking

1166

00:42:29,450 --> 00:42:27,420

about is something potentially much

1167

00:42:31,190 --> 00:42:29,460

bigger than that and those buckets

1168

00:42:33,710 --> 00:42:31,200

themselves kind of portray our own

1169

00:42:37,370 --> 00:42:33,720

prejudices because it assumes something

1170

00:42:38,990 --> 00:42:37,380

that's more like us than not like us yes

1171

00:42:41,089 --> 00:42:39,000

I think this is one of the important

1172

00:42:43,390 --> 00:42:41,099

pieces in object-oriented ontologies

1173

00:42:45,349 --> 00:42:43,400

it's anti-humanism

1174

00:42:47,870 --> 00:42:45,359

humanism can mean something very

1175

00:42:48,829 --> 00:42:47,880

specific in in like post-modern

1176

00:42:50,150 --> 00:42:48,839

philosophy but that's not what's meant

1177

00:42:52,849 --> 00:42:50,160

here it's just it's the idea that look

1178

00:42:55,970 --> 00:42:52,859

our human measure of things may not be

1179

00:42:57,349 --> 00:42:55,980

the ultimate measure okay our human

1180

00:42:59,510 --> 00:42:57,359

framing of things may not be the

1181

00:43:01,730 --> 00:42:59,520

ultimate framing that objects get the

1182

00:43:03,829 --> 00:43:01,740

decisive vote in what is real with

1183

00:43:06,950 --> 00:43:03,839

objects and I think once again we have

1184

00:43:08,809 --> 00:43:06,960

to very much mistrust our Tendencies to

1185

00:43:10,670 --> 00:43:08,819

think of the UFO in the Goldilocks

1186

00:43:12,589 --> 00:43:10,680

ontology to think of it as more or less

1187

00:43:14,329 --> 00:43:12,599

on our scale more or less as operating

1188

00:43:16,190 --> 00:43:14,339

what we would do in that situation and

1189

00:43:18,410 --> 00:43:16,200

all that we're talking about something

1190

00:43:20,390 --> 00:43:18,420

from the Uber um belt here and we should

1191

00:43:22,670 --> 00:43:20,400

not think our scales at all apply to

1192

00:43:24,890 --> 00:43:22,680

that at all and I think this is one of

1193

00:43:26,630 --> 00:43:24,900

the great ethical lessons to be learned

1194

00:43:28,790 --> 00:43:26,640

from the UFO phenomena is utter and

1195

00:43:30,890 --> 00:43:28,800

complete epistemic humility right that

1196

00:43:33,230 --> 00:43:30,900

it looks like our ordinary

1197

00:43:35,569 --> 00:43:33,240

categorizations of things revealed as

1198

00:43:37,309 --> 00:43:35,579

the cave that they are right and have to

1199

00:43:38,569 --> 00:43:37,319

really open ourselves up to a different

1200

00:43:39,530 --> 00:43:38,579

kind of thinking to make sense of this

1201
00:43:41,630 --> 00:43:39,540
right

1202
00:43:43,130 --> 00:43:41,640
and you you everyone look what everyone

1203
00:43:45,950 --> 00:43:43,140
do is they're going to take it and put

1204
00:43:47,990 --> 00:43:45,960
it into like scientific category so

1205
00:43:49,069 --> 00:43:48,000
they're going to undermine it or they're

1206
00:43:50,990 --> 00:43:49,079
going to try to explain it in human

1207
00:43:52,910 --> 00:43:51,000
psychological categories so then they're

1208
00:43:54,589 --> 00:43:52,920
going to overmine it and I'm trying not

1209
00:43:55,490 --> 00:43:54,599
to do either of those things I'm trying

1210
00:43:58,970 --> 00:43:55,500
to

1211
00:44:00,589 --> 00:43:58,980
let the object speak in a way yeah I

1212
00:44:02,870 --> 00:44:00,599
think that's so important because what

1213
00:44:05,089 --> 00:44:02,880

I'm realizing looking at all these other

1214

00:44:07,130 --> 00:44:05,099

theories which I mean they still have

1215

00:44:09,530 --> 00:44:07,140

there's still something to them right we

1216

00:44:11,630 --> 00:44:09,540

can't completely dismiss them but all of

1217

00:44:13,790 --> 00:44:11,640

them assume whether you're talking about

1218

00:44:15,050 --> 00:44:13,800

it's coming from another dimension or

1219

00:44:16,430 --> 00:44:15,060

it's coming from another point in time

1220

00:44:18,349 --> 00:44:16,440

or it's coming from somewhere on Earth

1221

00:44:20,030 --> 00:44:18,359

or it's coming from another planet we're

1222

00:44:22,069 --> 00:44:20,040

assuming that something more or less

1223

00:44:24,470 --> 00:44:22,079

like us is getting into something that's

1224

00:44:27,349 --> 00:44:24,480

more or less like a craft that we're

1225

00:44:28,970 --> 00:44:27,359

familiar with and then fly in here and

1226

00:44:31,130 --> 00:44:28,980

that reduces

1227

00:44:33,589 --> 00:44:31,140

on to something very familiar but we

1228

00:44:35,809 --> 00:44:33,599

don't really have any reason to believe

1229

00:44:37,670 --> 00:44:35,819

that and if anything and a real

1230

00:44:40,309 --> 00:44:37,680

exploration of the topic reveals the

1231

00:44:44,210 --> 00:44:40,319

fact that the UFO phenomenon ultimately

1232

00:44:45,950 --> 00:44:44,220

breaks all of those models anyways so we

1233

00:44:48,470 --> 00:44:45,960

have this indication that they're not

1234

00:44:50,510 --> 00:44:48,480

the right models and this is something

1235

00:44:52,250 --> 00:44:50,520

that I think I've learned in a lot of

1236

00:44:54,650 --> 00:44:52,260

ways from Jeff and his notion

1237

00:44:57,650 --> 00:44:54,660

and Whitney Schreiber that notion of

1238

00:44:59,809 --> 00:44:57,660

super space nature like this idea that

1239

00:45:01,730 --> 00:44:59,819

we've got this neat divide now between

1240

00:45:04,430 --> 00:45:01,740

the natural and the supernatural between

1241

00:45:07,430 --> 00:45:04,440

the material and the immaterial right it

1242

00:45:09,410 --> 00:45:07,440

looks like what the UFO is showing us is

1243

00:45:12,109 --> 00:45:09,420

that was an artificial division in the

1244

00:45:15,230 --> 00:45:12,119

first place okay and we're going to only

1245

00:45:18,050 --> 00:45:15,240

get progress by getting over that false

1246

00:45:19,309 --> 00:45:18,060

dichotomy and seeing nature as super and

1247

00:45:22,430 --> 00:45:19,319

as you know I've pointed out some other

1248

00:45:24,290 --> 00:45:22,440

work that the Greeks did not have that

1249

00:45:26,390 --> 00:45:24,300

distinction right I mean Aristotle's

1250

00:45:28,490 --> 00:45:26,400

natural theology is full of deities in

1251
00:45:30,290 --> 00:45:28,500
all the Greeks meant by in material is

1252
00:45:31,430 --> 00:45:30,300
just it doesn't change they didn't think

1253
00:45:33,890 --> 00:45:31,440
of it as

1254
00:45:36,230 --> 00:45:33,900
this other kind of like spooky thing

1255
00:45:38,630 --> 00:45:36,240
right it just meant it wasn't subject it

1256
00:45:40,730 --> 00:45:38,640
was more it was less temporally subject

1257
00:45:41,930 --> 00:45:40,740
than we are and so I think in a lot of

1258
00:45:43,609 --> 00:45:41,940
ways what we're doing here is we're

1259
00:45:46,490 --> 00:45:43,619
returning to a more original human

1260
00:45:48,109 --> 00:45:46,500
disposition to think about things right

1261
00:45:49,309 --> 00:45:48,119
and a lot of these dichotomies between

1262
00:45:50,950 --> 00:45:49,319
say the material and the material

1263
00:45:53,450 --> 00:45:50,960

between the super and nature

1264

00:45:57,109 --> 00:45:53,460

Supernatural and natural are really

1265

00:45:59,990 --> 00:45:57,119

products of relatively recent modern

1266

00:46:01,849 --> 00:46:00,000

materialist assumptions right all of

1267

00:46:05,450 --> 00:46:01,859

this with the hyper object has brought

1268

00:46:07,309 --> 00:46:05,460

me again and again back to the idea of

1269

00:46:09,290 --> 00:46:07,319

AI because I think that we're having

1270

00:46:11,450 --> 00:46:09,300

this moment in time where we're really

1271

00:46:13,370 --> 00:46:11,460

seeing the creation of a hyper object

1272

00:46:16,970 --> 00:46:13,380

and the nature of It kind of helps us

1273

00:46:19,670 --> 00:46:16,980

see that there's this AI Doomer uh his

1274

00:46:21,230 --> 00:46:19,680

name is Eliezer idkowski he is one of

1275

00:46:24,470 --> 00:46:21,240

these guys who's been working on AI

1276
00:46:26,809 --> 00:46:24,480
longer than just about anybody and his

1277
00:46:29,210 --> 00:46:26,819
real conviction is that we're already

1278
00:46:30,770 --> 00:46:29,220
past the point of no return with AI and

1279
00:46:33,349 --> 00:46:30,780
then it's very dangerous to us for a lot

1280
00:46:36,050 --> 00:46:33,359
of reasons but one of the ideas in his

1281
00:46:38,270 --> 00:46:36,060
work that I find most compelling and

1282
00:46:41,510 --> 00:46:38,280
most relevant to this conversation is

1283
00:46:43,970 --> 00:46:41,520
that as we're training these AIS we're

1284
00:46:46,730 --> 00:46:43,980
training them basically primarily as

1285
00:46:49,329 --> 00:46:46,740
chat Bots that can interact with us and

1286
00:46:52,550 --> 00:46:49,339
we train them on a lot of human stuff

1287
00:46:54,589 --> 00:46:52,560
and we teach them how to talk to us like

1288
00:46:57,410 --> 00:46:54,599

they're a human but one of his big

1289

00:46:59,089 --> 00:46:57,420

argument comments is that this is not a

1290

00:47:01,130 --> 00:46:59,099

human this is fundamentally not a human

1291

00:47:03,170 --> 00:47:01,140

that a true artificial general

1292

00:47:04,309 --> 00:47:03,180

intelligence would be so much smarter

1293

00:47:05,390 --> 00:47:04,319

than us which we don't even know what

1294

00:47:07,069 --> 00:47:05,400

that means because we've never

1295

00:47:09,410 --> 00:47:07,079

encountered anything truly smarter than

1296

00:47:11,569 --> 00:47:09,420

us and it's much faster how would you

1297

00:47:13,309 --> 00:47:11,579

frame something smarter than you like it

1298

00:47:16,430 --> 00:47:13,319

would seem like it's Yeah by definition

1299

00:47:18,410 --> 00:47:16,440

beyond your kin exactly exactly and what

1300

00:47:20,809 --> 00:47:18,420

he's saying though is that what we've

1301
00:47:23,510 --> 00:47:20,819
created is this thing that knows how to

1302
00:47:25,430 --> 00:47:23,520
talk to us like it's a human but that

1303
00:47:28,430 --> 00:47:25,440
it's true intelligence and the thought

1304
00:47:30,650 --> 00:47:28,440
process behind it is not human it's

1305
00:47:33,470 --> 00:47:30,660
fundamentally not human and that we

1306
00:47:35,329 --> 00:47:33,480
can't be fooled by the fact that like

1307
00:47:36,770 --> 00:47:35,339
we've trained it to talk to us in a

1308
00:47:38,450 --> 00:47:36,780
certain way we can't think that that's

1309
00:47:40,550 --> 00:47:38,460
all that there is going on back there

1310
00:47:42,890 --> 00:47:40,560
and that we might not know we have no

1311
00:47:45,650 --> 00:47:42,900
idea what's going on behind there and

1312
00:47:49,849 --> 00:47:45,660
that brings me back to the idea of the

1313
00:47:53,450 --> 00:47:49,859

hyper object again 100 I agree 100 I

1314

00:47:55,190 --> 00:47:53,460

agree okay there's a less known German

1315

00:47:56,870 --> 00:47:55,200

phenomenon just

1316

00:47:59,450 --> 00:47:56,880

was actually a student of Heidegger's

1317

00:48:01,550 --> 00:47:59,460

but keitiger was infamously right-wing

1318

00:48:03,829 --> 00:48:01,560

in Germany and his Anders his student

1319

00:48:06,589 --> 00:48:03,839

was left wing so they broke up and

1320

00:48:07,609 --> 00:48:06,599

Anders ended up in America during the

1321

00:48:08,990 --> 00:48:07,619

war and actually I think it was

1322

00:48:10,430 --> 00:48:09,000

literally working as a janitor while

1323

00:48:12,710 --> 00:48:10,440

he's writing This brilliant philosophy

1324

00:48:16,190 --> 00:48:12,720

on the side I love that anyway

1325

00:48:18,410 --> 00:48:16,200

and Anders has kind of re-entered the

1326

00:48:19,910 --> 00:48:18,420

conversation in American universities

1327

00:48:21,530 --> 00:48:19,920

mainly through the efforts of a guy

1328

00:48:24,470 --> 00:48:21,540

named Mueller who's started to translate

1329

00:48:26,809 --> 00:48:24,480

more of his stuff but anyway Anders is

1330

00:48:29,030 --> 00:48:26,819

writing in the 1950s

1331

00:48:31,190 --> 00:48:29,040

and so at that point the notion of

1332

00:48:33,109 --> 00:48:31,200

artificial intelligence isn't really up

1333

00:48:35,809 --> 00:48:33,119

and running the idea of conscious

1334

00:48:38,150 --> 00:48:35,819

machines isn't really up and running but

1335

00:48:41,089 --> 00:48:38,160

already about 56 Anders is writing

1336

00:48:42,950 --> 00:48:41,099

essays saying we're done because we have

1337

00:48:45,290 --> 00:48:42,960

abdicated to the machine the machine

1338

00:48:49,190 --> 00:48:45,300

runs it now and Anders has this view

1339

00:48:51,109 --> 00:48:49,200

that he thinks the end came with the

1340

00:48:53,510 --> 00:48:51,119

first time we tested a nuclear weapon

1341

00:48:55,130 --> 00:48:53,520

because he thinks what you had there is

1342

00:48:57,589 --> 00:48:55,140

you had this a bunch of human

1343

00:49:00,170 --> 00:48:57,599

individuals each working on their own

1344

00:49:01,790 --> 00:49:00,180

little slice of things right but none of

1345

00:49:04,010 --> 00:49:01,800

them knowing what this was all adding up

1346

00:49:05,809 --> 00:49:04,020

to and the people who did know what it

1347

00:49:07,970 --> 00:49:05,819

was adding up to like Oppenheimer like

1348

00:49:10,790 --> 00:49:07,980

they set it off and they say behold I am

1349

00:49:14,109 --> 00:49:10,800

death their story of Worlds but then why

1350

00:49:17,569 --> 00:49:16,550

no one really had an answer you could

1351

00:49:18,950 --> 00:49:17,579

say well because we had to beat the

1352

00:49:20,569 --> 00:49:18,960

Japanese or we had to like show the

1353

00:49:22,790 --> 00:49:20,579

Russians how tough we were or whatever

1354

00:49:24,650 --> 00:49:22,800

but how did we get in that situation

1355

00:49:26,210 --> 00:49:24,660

what put us in a circumstance where we

1356

00:49:28,609 --> 00:49:26,220

had supposedly no choice but to

1357

00:49:30,349 --> 00:49:28,619

incinerate cities with these weapons and

1358

00:49:34,730 --> 00:49:30,359

what Anders is saying there's because we

1359

00:49:37,910 --> 00:49:34,740

had abdicated our moral cognitive duties

1360

00:49:39,650 --> 00:49:37,920

to the technological

1361

00:49:41,150 --> 00:49:39,660

hyper-object that was already he doesn't

1362

00:49:42,950 --> 00:49:41,160

use the term but the technological hyper

1363

00:49:45,589 --> 00:49:42,960

project that was already operative then

1364

00:49:47,930 --> 00:49:45,599

do you see what I mean so it didn't take

1365

00:49:49,370 --> 00:49:47,940

AI to do this it didn't it won't take

1366

00:49:50,569 --> 00:49:49,380

conscious AI if that's even a

1367

00:49:52,990 --> 00:49:50,579

possibility to do this I think there's

1368

00:49:54,710 --> 00:49:53,000

something to this we already

1369

00:49:58,190 --> 00:49:54,720

became

1370

00:49:59,690 --> 00:49:58,200

the wards of our own Machinery by the

1371

00:50:02,270 --> 00:49:59,700

end of World War II

1372

00:50:04,010 --> 00:50:02,280

and we're just seeing it now like that

1373

00:50:05,809 --> 00:50:04,020

we've just been seeing that play out I

1374

00:50:08,210 --> 00:50:05,819

think in our last time we chatted in an

1375

00:50:10,130 --> 00:50:08,220

episode I mentioned the film Fail-Safe

1376

00:50:11,930 --> 00:50:10,140

and like by 64 of filmmakers like

1377

00:50:13,730 --> 00:50:11,940

Stanley Lamar are seeing Fail-Safe is

1378

00:50:14,809 --> 00:50:13,740

the point of that film is it looks like

1379

00:50:17,030 --> 00:50:14,819

we don't really run this anymore our

1380

00:50:18,770 --> 00:50:17,040

machines run this and we defer all our

1381

00:50:20,569 --> 00:50:18,780

decision making to the machines

1382

00:50:22,130 --> 00:50:20,579

and we act as if they're going to

1383

00:50:23,930 --> 00:50:22,140

operate by what would have been our

1384

00:50:26,750 --> 00:50:23,940

logic just faster and the point is no

1385

00:50:28,010 --> 00:50:26,760

they don't they're not human so even if

1386

00:50:29,630 --> 00:50:28,020

their country whatever they're not going

1387

00:50:31,430 --> 00:50:29,640

to do what humans do or they're not

1388

00:50:32,990 --> 00:50:31,440

going to think the way humans think so

1389

00:50:35,870 --> 00:50:33,000

we have given up responsibility for

1390

00:50:39,109 --> 00:50:35,880

ourselves to a cognitive mechanism that

1391

00:50:41,210 --> 00:50:39,119

we don't understand right right it's

1392

00:50:44,150 --> 00:50:41,220

very interesting that at the moment that

1393

00:50:46,329 --> 00:50:44,160

we did that in our history is then also

1394

00:50:49,730 --> 00:50:46,339

the moment where we suddenly have these

1395

00:50:52,549 --> 00:50:49,740

technological looking things appearing

1396

00:50:54,950 --> 00:50:52,559

in our skies yeah exactly and so to me

1397

00:50:56,630 --> 00:50:54,960

that's like the okay it's so weird but

1398

00:50:57,490 --> 00:50:56,640

I'm like that's the thing is at the

1399

00:51:00,349 --> 00:50:57,500

moment

1400

00:51:02,690 --> 00:51:00,359

we create or we give ourselves over to a

1401
00:51:04,010 --> 00:51:02,700
hyper object of our own invention at

1402
00:51:06,049 --> 00:51:04,020
that same time there's these other

1403
00:51:07,790 --> 00:51:06,059
technological manifestations at least we

1404
00:51:10,250 --> 00:51:07,800
interpret them as that showing up and

1405
00:51:12,049 --> 00:51:10,260
monkeying with us cognitively

1406
00:51:14,150 --> 00:51:12,059
it seems that there's got to be some

1407
00:51:15,589 --> 00:51:14,160
synthesis of those ideas somewhere for

1408
00:51:17,510 --> 00:51:15,599
us to see how that fits together and to

1409
00:51:20,210 --> 00:51:17,520
me that's the philosophical task right

1410
00:51:22,430 --> 00:51:20,220
yeah and we sort of did it in a tacit

1411
00:51:24,230 --> 00:51:22,440
way then right because it wasn't like we

1412
00:51:25,849 --> 00:51:24,240
were trying to create something like

1413
00:51:28,190 --> 00:51:25,859

that we had a million other objectives

1414

00:51:29,750 --> 00:51:28,200

in creating a box that wasn't that but

1415

00:51:32,089 --> 00:51:29,760

what's interesting with AI is that that

1416

00:51:34,910 --> 00:51:32,099

is what we're doing it's not tacit we're

1417

00:51:37,790 --> 00:51:34,920

on purpose trying to create something

1418

00:51:39,770 --> 00:51:37,800

that will basically take over for us and

1419

00:51:41,510 --> 00:51:39,780

and doing it without any real thought

1420

00:51:43,670 --> 00:51:41,520

about what that might actually look like

1421

00:51:45,770 --> 00:51:43,680

think of it okay think of like the Elon

1422

00:51:48,950 --> 00:51:45,780

Musk phenomena right so

1423

00:51:51,109 --> 00:51:48,960

Elon Musk spent a lot of his career

1424

00:51:52,790 --> 00:51:51,119

developing AI but then is like the guy

1425

00:51:54,530 --> 00:51:52,800

who's really into telling us now it's

1426

00:51:56,809 --> 00:51:54,540

going to wreck us so he's no different

1427

00:51:58,609 --> 00:51:56,819

than Oppenheimer after Oppenheimer since

1428

00:51:59,750 --> 00:51:58,619

the bomb obviously behold I am death

1429

00:52:02,270 --> 00:51:59,760

destroy the worlds and you're like well

1430

00:52:03,530 --> 00:52:02,280

why did you do it Oppenheimer well same

1431

00:52:05,569 --> 00:52:03,540

thing with mosque it's like okay yeah

1432

00:52:07,670 --> 00:52:05,579

he's saying behold I am death but like

1433

00:52:09,530 --> 00:52:07,680

why did you do it and I think for him

1434

00:52:11,329 --> 00:52:09,540

it's just this inevitable thing there's

1435

00:52:13,190 --> 00:52:11,339

a technological thing to be done it's

1436

00:52:15,650 --> 00:52:13,200

it's in our Promethean nature that we're

1437

00:52:18,290 --> 00:52:15,660

going to do it and it can't be stopped

1438

00:52:21,230 --> 00:52:18,300

and that's to say we have abdicated

1439

00:52:23,230 --> 00:52:21,240
responsibility for ourselves to a

1440

00:52:26,569 --> 00:52:23,240
quote-unquote higher power now right

1441

00:52:30,170 --> 00:52:26,579
yeah I saw a video the other day of this

1442

00:52:33,950 --> 00:52:30,180
robot that can turn itself into liquid

1443

00:52:36,470 --> 00:52:33,960
and go through the bars of a cage and I

1444

00:52:39,410 --> 00:52:36,480
was just like why did you make this

1445

00:52:41,329 --> 00:52:39,420
that's the worst idea of her it's a

1446

00:52:43,609 --> 00:52:41,339
terrible idea right we can't stop

1447

00:52:44,750 --> 00:52:43,619
ourselves though and I think it's

1448

00:52:46,670 --> 00:52:44,760
because

1449

00:52:48,290 --> 00:52:46,680
I think Anders is right we are not

1450

00:52:49,849 --> 00:52:48,300
running things anymore right we have

1451

00:52:53,030 --> 00:52:49,859

creative created

1452

00:52:55,069 --> 00:52:53,040

a hyper object that is in fact got a

1453

00:52:57,470 --> 00:52:55,079

life of its own it's doing its own thing

1454

00:52:59,510 --> 00:52:57,480

and we are parts of that organic whole

1455

00:53:01,549 --> 00:52:59,520

and just as the liver does not

1456

00:53:03,349 --> 00:53:01,559

understand the organic whole of the

1457

00:53:05,630 --> 00:53:03,359

entire human organism we don't

1458

00:53:09,049 --> 00:53:05,640

understand the organic whole of this

1459

00:53:10,430 --> 00:53:09,059

thing that we have set into motion right

1460

00:53:13,190 --> 00:53:10,440

right

1461

00:53:14,390 --> 00:53:13,200

and it makes me think of Nietzsche I

1462

00:53:17,030 --> 00:53:14,400

know that you've gone that direction

1463

00:53:19,609 --> 00:53:17,040

sort of with the last man we're kind of

1464

00:53:21,470 --> 00:53:19,619

dancing merrily towards this Utopia

1465

00:53:24,290 --> 00:53:21,480

where AI is going to handle everything

1466

00:53:26,329 --> 00:53:24,300

for us but the reality of what it's

1467

00:53:28,970 --> 00:53:26,339

doing to humans and has the potential to

1468

00:53:30,290 --> 00:53:28,980

do to humans is really profound so how

1469

00:53:32,450 --> 00:53:30,300

do you do you want to talk through

1470

00:53:33,770 --> 00:53:32,460

Mitch's view on all this sure okay

1471

00:53:35,329 --> 00:53:33,780

there's a lot of direction to go with

1472

00:53:37,370 --> 00:53:35,339

let me go with the most direct and we

1473

00:53:39,049 --> 00:53:37,380

can we can complicate each if you want

1474

00:53:43,730 --> 00:53:39,059

Nietzsche like invites complication

1475

00:53:46,190 --> 00:53:43,740

right but yeah there are two passages

1476

00:53:47,510 --> 00:53:46,200

in Nature's will of power I'm sorry I

1477

00:53:51,170 --> 00:53:47,520

don't have them in front of me okay okay

1478

00:53:54,710 --> 00:53:51,180

but uh one is 866 right

1479

00:53:58,370 --> 00:53:54,720

in will the power where Nietzsche says

1480

00:54:01,130 --> 00:53:58,380

the over man will only come once

1481

00:54:03,650 --> 00:54:01,140

Humanity has been incorporated into he

1482

00:54:04,490 --> 00:54:03,660

calls like a worldwide economy of the

1483

00:54:08,630 --> 00:54:04,500

machine

1484

00:54:10,910 --> 00:54:08,640

and this will require of humanity that

1485

00:54:14,089 --> 00:54:10,920

the passionate emotions have to be like

1486

00:54:17,930 --> 00:54:14,099

habituated out of us so that we can just

1487

00:54:19,430 --> 00:54:17,940

participate as cogs in this machine okay

1488

00:54:21,170 --> 00:54:19,440

so like right there you can see for

1489

00:54:22,730 --> 00:54:21,180

Nietzsche and that he has many versions

1490

00:54:25,010 --> 00:54:22,740

of the Overman but that version of the

1491

00:54:27,530 --> 00:54:25,020

over man is a technological hyper-object

1492

00:54:29,390 --> 00:54:27,540

right it is it is this greater thing

1493

00:54:31,910 --> 00:54:29,400

than ourselves like what's Overman

1494

00:54:34,130 --> 00:54:31,920

uberman Superman right something Beyond

1495

00:54:35,510 --> 00:54:34,140

us that we're gonna create the next

1496

00:54:37,790 --> 00:54:35,520

evolutionary stage so we're going to

1497

00:54:39,890 --> 00:54:37,800

give rise because Furniture evolution is

1498

00:54:42,950 --> 00:54:39,900

Progressive it's always giving rise to a

1499

00:54:44,329 --> 00:54:42,960

more powerful better beat okay so what

1500

00:54:46,430 --> 00:54:44,339

are we going to bequeath to the world

1501

00:54:48,530 --> 00:54:46,440

what's going to be our answer to us what

1502

00:54:49,990 --> 00:54:48,540

will replace us that's greater it will

1503

00:54:52,130 --> 00:54:50,000

be in niche's view

1504

00:54:54,710 --> 00:54:52,140

a global

1505

00:54:57,470 --> 00:54:54,720

hyper object right that operates as

1506

00:55:01,010 --> 00:54:57,480

technology of which humanity is the

1507

00:55:02,990 --> 00:55:01,020

organic parts so Nietzsche saw it in the

1508

00:55:04,490 --> 00:55:03,000

late 19th century he saw the play here

1509

00:55:06,589 --> 00:55:04,500

like this is where this is going to go

1510

00:55:09,890 --> 00:55:06,599

and so then what are all of us like

1511

00:55:12,650 --> 00:55:09,900

we're last men right are

1512

00:55:14,510 --> 00:55:12,660

people being prepared for the sheer

1513

00:55:19,130 --> 00:55:14,520

mindless boredom

1514

00:55:21,530 --> 00:55:19,140

of participation in a mechanism right

1515

00:55:23,089 --> 00:55:21,540

right and I think it's very explicit in

1516

00:55:25,549 --> 00:55:23,099

those passages in the will of power in

1517

00:55:26,690 --> 00:55:25,559

nature that this is the next stage of

1518

00:55:27,950 --> 00:55:26,700

human evolution and if you start

1519

00:55:30,770 --> 00:55:27,960

listening to like some of the

1520

00:55:32,870 --> 00:55:30,780

transhumanist types and people talk they

1521

00:55:34,549 --> 00:55:32,880

seem to be aware of this and dig it

1522

00:55:35,750 --> 00:55:34,559

right so we're going to replace

1523

00:55:38,150 --> 00:55:35,760

ourselves with something better

1524

00:55:41,030 --> 00:55:38,160

something greater something trans human

1525

00:55:43,130 --> 00:55:41,040

Beyond human right but then what comes

1526
00:55:45,410 --> 00:55:43,140
of the remaining humans well we will be

1527
00:55:47,270 --> 00:55:45,420
you know molecules

1528
00:55:49,190 --> 00:55:47,280
in that organic hole that is the

1529
00:55:51,770 --> 00:55:49,200
Übermensch

1530
00:55:53,809 --> 00:55:51,780
and in some ways we almost become

1531
00:55:56,030 --> 00:55:53,819
irony and the sadness in it is that we

1532
00:55:58,370 --> 00:55:56,040
almost become less than and human in the

1533
00:56:01,490 --> 00:55:58,380
process like the way that he describes

1534
00:56:05,210 --> 00:56:01,500
the last man he talks about the person

1535
00:56:07,309 --> 00:56:05,220
who is all about comfort and luxury and

1536
00:56:09,650 --> 00:56:07,319
not about growing or expanding or

1537
00:56:12,650 --> 00:56:09,660
challenging themselves in any way it

1538
00:56:14,210 --> 00:56:12,660

makes me think of Idiocracy you know the

1539

00:56:16,670 --> 00:56:14,220

guy who's sitting in the toilet chair

1540

00:56:19,010 --> 00:56:16,680

with just screams around him I mean in

1541

00:56:21,829 --> 00:56:19,020

some ways that is kind of you know

1542

00:56:23,230 --> 00:56:21,839

Nature's last last man and we're almost

1543

00:56:26,210 --> 00:56:23,240

there

1544

00:56:28,849 --> 00:56:26,220

yeah so you have that that okay and so

1545

00:56:30,349 --> 00:56:28,859

the Techno version of The Uber Mensch

1546

00:56:32,390 --> 00:56:30,359

that I mentioned but there's this other

1547

00:56:34,490 --> 00:56:32,400

notion of the Ubermensch that you have

1548

00:56:36,410 --> 00:56:34,500

very prominently in Thus Spoke

1549

00:56:37,609 --> 00:56:36,420

zerathustra which is a published writing

1550

00:56:38,990 --> 00:56:37,619

so I think we have to privilege that

1551

00:56:41,329 --> 00:56:39,000

over will the power of in terms of

1552

00:56:43,190 --> 00:56:41,339

interpreting Nietzsche right I think in

1553

00:56:44,569 --> 00:56:43,200

terms of ideas that are in the hive mind

1554

00:56:45,890 --> 00:56:44,579

I think the latter one's just as good

1555

00:56:47,329 --> 00:56:45,900

but in terms of Nietzsche you have to

1556

00:56:49,370 --> 00:56:47,339

privilege to published stuff and in

1557

00:56:51,349 --> 00:56:49,380

zerathustra Nietzsche it's very

1558

00:56:52,309 --> 00:56:51,359

fascinating Nietzsche has zero through

1559

00:56:56,329 --> 00:56:52,319

scrub

1560

00:56:59,569 --> 00:56:56,339

claim that humanity is a rope stretched

1561

00:57:02,270 --> 00:56:59,579

between the mirror ape and the over man

1562

00:57:04,190 --> 00:57:02,280

and this idea there is humans are the

1563

00:57:05,750 --> 00:57:04,200

animal that has never been comfortable

1564

00:57:08,089 --> 00:57:05,760

merely being an animal

1565

00:57:09,890 --> 00:57:08,099

so we've always posited a goal for

1566

00:57:12,290 --> 00:57:09,900

ourselves that's more than being an

1567

00:57:15,109 --> 00:57:12,300

animal and maybe that goal at one point

1568

00:57:16,430 --> 00:57:15,119

was the platonic philosopher right it

1569

00:57:19,370 --> 00:57:16,440

was going to be more than just merely

1570

00:57:22,430 --> 00:57:19,380

fleshy or at one point it was Jesus

1571

00:57:24,650 --> 00:57:22,440

Christ at one point it was the like

1572

00:57:26,990 --> 00:57:24,660

perfect Marxist citizen right and these

1573

00:57:28,730 --> 00:57:27,000

are all things from each of that give us

1574

00:57:30,589 --> 00:57:28,740

something to strive for that isn't just

1575

00:57:32,569 --> 00:57:30,599

a mere ape okay

1576

00:57:34,069 --> 00:57:32,579

but now he's worried with the death of

1577

00:57:35,990 --> 00:57:34,079

God which is to say the death of all

1578

00:57:37,730 --> 00:57:36,000

ideals for Nietzsche we don't have

1579

00:57:40,190 --> 00:57:37,740

anything to strive for now so what are

1580

00:57:43,130 --> 00:57:40,200

we going to do we're going to snap back

1581

00:57:44,930 --> 00:57:43,140

to Mere ape like existence right

1582

00:57:45,950 --> 00:57:44,940

benicia's worried he's like because you

1583

00:57:47,150 --> 00:57:45,960

like people hear that and they think

1584

00:57:48,349 --> 00:57:47,160

what he's saying oh yeah we're going to

1585

00:57:50,030 --> 00:57:48,359

go back and we're all going to be Conan

1586

00:57:51,710 --> 00:57:50,040

the Barbarian or something like that and

1587

00:57:53,630 --> 00:57:51,720

he's just like no that's been bred out

1588

00:57:56,450 --> 00:57:53,640

of us we're just going to be very boring

1589

00:57:59,390 --> 00:57:56,460

like absolutely boring right they're

1590

00:58:02,290 --> 00:57:59,400

gonna be lazy creature Comfort satisfied

1591

00:58:04,309 --> 00:58:02,300

you know dying of diabetes

1592

00:58:06,109 --> 00:58:04,319

this is what he you know and you're

1593

00:58:07,970 --> 00:58:06,119

right it's sort of okay look at the

1594

00:58:10,190 --> 00:58:07,980

Contemporary West and I think in that

1595

00:58:11,510 --> 00:58:10,200

way he's very prescient too like once we

1596

00:58:12,589 --> 00:58:11,520

lose all ideals what are we going to

1597

00:58:14,210 --> 00:58:12,599

look like we're not going to be

1598

00:58:15,770 --> 00:58:14,220

dangerous we're going to be boring right

1599

00:58:17,089 --> 00:58:15,780

because he'll say we've never seen a

1600

00:58:19,010 --> 00:58:17,099

star so we've never had anything

1601
00:58:20,750 --> 00:58:19,020
described for but now you could connect

1602
00:58:22,010 --> 00:58:20,760
that with the technological notion of

1603
00:58:23,930 --> 00:58:22,020
the Uber bench because now you've got a

1604
00:58:26,750 --> 00:58:23,940
bunch of people that are just ripe for

1605
00:58:28,309 --> 00:58:26,760
the picking to be incorporated into a

1606
00:58:30,710 --> 00:58:28,319
machine existence

1607
00:58:33,290 --> 00:58:30,720
that can like then be the hyper object

1608
00:58:34,609 --> 00:58:33,300
that's going to be the next thing does

1609
00:58:37,789 --> 00:58:34,619
that make sense

1610
00:58:40,250 --> 00:58:37,799
yeah like by becoming last men

1611
00:58:42,770 --> 00:58:40,260
we will quietly participate in our being

1612
00:58:45,829 --> 00:58:42,780
overcome by this hyper-object and what's

1613
00:58:48,170 --> 00:58:45,839

terrifying about that yeah is that the

1614

00:58:49,789 --> 00:58:48,180

very nature of the hyper object is that

1615

00:58:52,730 --> 00:58:49,799

I don't think that we can know if this

1616

00:58:54,530 --> 00:58:52,740

is ultimately a good thing or not right

1617

00:58:56,809 --> 00:58:54,540

right so the individual it's almost

1618

00:58:59,150 --> 00:58:56,819

certainly not a good thing right but to

1619

00:59:01,309 --> 00:58:59,160

humanity of the whole to the Earth as a

1620

00:59:04,010 --> 00:59:01,319

whole to the Galaxy and the universe as

1621

00:59:07,430 --> 00:59:04,020

a whole is this the right is this the

1622

00:59:09,770 --> 00:59:07,440

natural right progression is this the

1623

00:59:11,690 --> 00:59:09,780

path of evolution or are we being

1624

00:59:14,210 --> 00:59:11,700

colonized and destroyed by something

1625

00:59:17,930 --> 00:59:14,220

that we don't understand and in some

1626

00:59:19,849 --> 00:59:17,940

ways it's both right yeah exactly and it

1627

00:59:21,650 --> 00:59:19,859

could be like as we overcome our

1628

00:59:24,370 --> 00:59:21,660

humanistic pretensions we realize hey

1629

00:59:28,490 --> 00:59:24,380

maybe R being overcome is good right

1630

00:59:30,650 --> 00:59:28,500

uh I I cannot bring myself to believe

1631

00:59:34,309 --> 00:59:30,660

that right like I find myself like I

1632

00:59:35,930 --> 00:59:34,319

want to maintain my ability not to

1633

00:59:37,490 --> 00:59:35,940

become a last man and be just merely

1634

00:59:41,089 --> 00:59:37,500

incorporated into this hyper object

1635

00:59:42,950 --> 00:59:41,099

right but I think you were raising the

1636

00:59:45,410 --> 00:59:42,960

appropriately dark philosophical

1637

00:59:46,789 --> 00:59:45,420

question there which is I think the dark

1638

00:59:49,069 --> 00:59:46,799

philosophical question that we should be

1639

00:59:50,510 --> 00:59:49,079

addressing for Our Generation yeah yeah

1640

00:59:51,950 --> 00:59:50,520

because I mean I agree with you it's

1641

00:59:53,809 --> 00:59:51,960

really hard for me to accept that this

1642

00:59:55,670 --> 00:59:53,819

is the right path because I mean even

1643

00:59:57,650 --> 00:59:55,680

just look at our society we're just

1644

01:00:00,289 --> 00:59:57,660

getting progressively

1645

01:00:01,849 --> 01:00:00,299

more depressed the United States is

1646

01:00:03,829 --> 01:00:01,859

probably the country that most

1647

01:00:05,809 --> 01:00:03,839

exemplifies exactly what we're talking

1648

01:00:07,069 --> 01:00:05,819

about and we're also the only country

1649

01:00:09,410 --> 01:00:07,079

where you have a mass shooting about

1650

01:00:11,630 --> 01:00:09,420

every five seconds exactly exactly and

1651
01:00:13,490 --> 01:00:11,640
not dealing well with this it's not what

1652
01:00:15,289 --> 01:00:13,500
we're supposed to be I even look at my

1653
01:00:17,450 --> 01:00:15,299
own life I never really talked about

1654
01:00:21,470 --> 01:00:17,460
this on this podcast but back in like

1655
01:00:23,510 --> 01:00:21,480
2016 I was extremely depressed and I

1656
01:00:25,549 --> 01:00:23,520
basically ended up selling all of my

1657
01:00:27,170 --> 01:00:25,559
worldly possessions like literally

1658
01:00:28,309 --> 01:00:27,180
everything fit into a backpack and I

1659
01:00:29,750 --> 01:00:28,319
started traveling I did a different

1660
01:00:32,930 --> 01:00:29,760
country every month and it literally

1661
01:00:34,510 --> 01:00:32,940
saved my life because I needed to get

1662
01:00:38,690 --> 01:00:34,520
uncomfortable

1663
01:00:40,609 --> 01:00:38,700

to to progress think about the hero's

1664

01:00:41,930 --> 01:00:40,619

journey and an initiatory experiences

1665

01:00:44,410 --> 01:00:41,940

what we've talked about in terms of

1666

01:00:48,289 --> 01:00:44,420

waking up in the cave like that

1667

01:00:50,329 --> 01:00:48,299

discomfort is such a critical part of

1668

01:00:53,089 --> 01:00:50,339

what it means to be human that

1669

01:00:56,030 --> 01:00:53,099

experiencing that facing it overcoming

1670

01:00:59,270 --> 01:00:56,040

it not evolutionary process that process

1671

01:01:02,210 --> 01:00:59,280

of continually striving to be better and

1672

01:01:04,549 --> 01:01:02,220

to be more is the only real place for

1673

01:01:05,510 --> 01:01:04,559

happiness for a human can be found I

1674

01:01:07,789 --> 01:01:05,520

think even though it is very

1675

01:01:09,170 --> 01:01:07,799

uncomfortable and we're slowly getting

1676
01:01:11,210 --> 01:01:09,180
further and further away from that and

1677
01:01:14,270 --> 01:01:11,220
people are depressed as hell and they

1678
01:01:16,730 --> 01:01:14,280
think of like for nature what humanity

1679
01:01:19,549 --> 01:01:16,740
is is the thing that will accept that

1680
01:01:21,410 --> 01:01:19,559
suffering for the sake of a goal right

1681
01:01:24,710 --> 01:01:21,420
we are the thing that stretched between

1682
01:01:27,470 --> 01:01:24,720
the ape and the Ubermensch so we are the

1683
01:01:29,990 --> 01:01:27,480
process of being stretched and pulled

1684
01:01:32,150 --> 01:01:30,000
and tortured by our wanting to be

1685
01:01:34,309 --> 01:01:32,160
something more and this is why he calls

1686
01:01:36,230 --> 01:01:34,319
like what he sees is like our generation

1687
01:01:38,690 --> 01:01:36,240
like in the big sense of generation as

1688
01:01:40,250 --> 01:01:38,700

the last man this is the last gasp of

1689

01:01:42,289 --> 01:01:40,260

humanity and then we're going to fall

1690

01:01:44,150 --> 01:01:42,299

back to being an unconscious ape again

1691

01:01:46,730 --> 01:01:44,160

so the only thing that will save you

1692

01:01:49,130 --> 01:01:46,740

from last man is a commitment to a

1693

01:01:51,530 --> 01:01:49,140

kind of existential suffering for the

1694

01:01:54,230 --> 01:01:51,540

sake of not wanting to go quietly into

1695

01:01:55,789 --> 01:01:54,240

that night right to find something you

1696

01:01:58,190 --> 01:01:55,799

can strive for like in your case it's a

1697

01:02:00,710 --> 01:01:58,200

philosophical Quest right and it costs

1698

01:02:02,210 --> 01:02:00,720

you dearly to do it right and therein

1699

01:02:03,710 --> 01:02:02,220

you're maintaining your Humanity I think

1700

01:02:05,569 --> 01:02:03,720

the dark thing for Nietzsche in the

1701

01:02:06,770 --> 01:02:05,579

world of power is like well hey let's

1702

01:02:08,569 --> 01:02:06,780

face it most people are going to pull

1703

01:02:10,250 --> 01:02:08,579

that off so what we can do is the higher

1704

01:02:12,049 --> 01:02:10,260

types can work them up into a machine

1705

01:02:13,430 --> 01:02:12,059

that will be greater than us but I think

1706

01:02:15,770 --> 01:02:13,440

Nietzsche would say you as an individual

1707

01:02:18,470 --> 01:02:15,780

are perfectly right to resist that at

1708

01:02:20,510 --> 01:02:18,480

every Stride Right to fight for your

1709

01:02:22,849 --> 01:02:20,520

Humanity yeah I couldn't agree more too

1710

01:02:25,609 --> 01:02:22,859

yeah well I think that there's this I

1711

01:02:27,910 --> 01:02:25,619

find it very naive in a way there's this

1712

01:02:30,650 --> 01:02:27,920

kind of belief among a certain kind of

1713

01:02:33,289 --> 01:02:30,660

tech billionaire and people who follow

1714

01:02:34,970 --> 01:02:33,299

them where they have this sense that

1715

01:02:37,730 --> 01:02:34,980

there's no reason why any anyone alive

1716

01:02:38,930 --> 01:02:37,740

today needs to die but if you're below a

1717

01:02:40,010 --> 01:02:38,940

certain age that at a certain point

1718

01:02:43,430 --> 01:02:40,020

we're going to get this figured out

1719

01:02:45,770 --> 01:02:43,440

either Nanobots are going to save us or

1720

01:02:48,829 --> 01:02:45,780

you're going to be able to upload your

1721

01:02:50,270 --> 01:02:48,839

mind into a robot body and live forever

1722

01:02:52,069 --> 01:02:50,280

you know all these different ideas that

1723

01:02:54,910 --> 01:02:52,079

we have of what that would look like and

1724

01:02:57,829 --> 01:02:54,920

people are so obsessed with kind of

1725

01:03:00,049 --> 01:02:57,839

maintaining themselves and never dying

1726

01:03:02,210 --> 01:03:00,059

but I don't think they recognize that in

1727

01:03:05,030 --> 01:03:02,220

doing that the thing that they are still

1728

01:03:08,569 --> 01:03:05,040

dies like the very fundamental their

1729

01:03:10,910 --> 01:03:08,579

Humanity you're no longer a human at

1730

01:03:13,490 --> 01:03:10,920

that point you're something else is

1731

01:03:15,170 --> 01:03:13,500

Heidegger puts it this is you know dazon

1732

01:03:17,630 --> 01:03:15,180

is the bee for whom being is an issue

1733

01:03:18,470 --> 01:03:17,640

right so to be a human is to be

1734

01:03:20,930 --> 01:03:18,480

something

1735

01:03:23,030 --> 01:03:20,940

that puts being in a question and the

1736

01:03:25,190 --> 01:03:23,040

thing that puts being most fundamentally

1737

01:03:27,589 --> 01:03:25,200

into question for us is the fact of our

1738

01:03:28,970 --> 01:03:27,599

mortality right that we are finite to

1739

01:03:30,650 --> 01:03:28,980

say that we're going to make ourselves

1740

01:03:33,170 --> 01:03:30,660

naturally immortal

1741

01:03:34,250 --> 01:03:33,180

is to say whatever that results will not

1742

01:03:35,870 --> 01:03:34,260

be us

1743

01:03:38,450 --> 01:03:35,880

and I think we have to ask ourselves is

1744

01:03:40,609 --> 01:03:38,460

there a value just to being us or not

1745

01:03:43,130 --> 01:03:40,619

because I think when you do have people

1746

01:03:44,510 --> 01:03:43,140

proposing a kind of natural immortality

1747

01:03:46,190 --> 01:03:44,520

well one there's a question would you

1748

01:03:48,829 --> 01:03:46,200

really want that I think I'm gonna get

1749

01:03:52,010 --> 01:03:48,839

pretty damn bored of Jim Madden by about

1750

01:03:54,710 --> 01:03:52,020

year 80 right okay you don't even I

1751

01:03:56,809 --> 01:03:54,720

think right exactly right to live

1752

01:03:59,210 --> 01:03:56,819

forever and there and there is a kind of

1753

01:04:00,230 --> 01:03:59,220

generational selfishness for this is

1754

01:04:03,230 --> 01:04:00,240

like

1755

01:04:05,690 --> 01:04:03,240

I need to die to get out of my other way

1756

01:04:08,030 --> 01:04:05,700

for my kids like literally resource wise

1757

01:04:10,010 --> 01:04:08,040

but I'll admit like with the death of my

1758

01:04:12,170 --> 01:04:10,020

own father I'm not glad my dad's dead

1759

01:04:14,150 --> 01:04:12,180

but do you know what it did have this

1760

01:04:16,250 --> 01:04:14,160

like oh wait man I'm the point of the

1761

01:04:17,870 --> 01:04:16,260

spears now right but I mean and someone

1762

01:04:19,670 --> 01:04:17,880

with my mom's passing too I was like

1763

01:04:23,690 --> 01:04:19,680

well no wait this generation now is mine

1764

01:04:25,309 --> 01:04:23,700

right it's up to me as to where and my

1765

01:04:26,990 --> 01:04:25,319

sister like where our family treated my

1766

01:04:28,010 --> 01:04:27,000

wife where our family tree goes did you

1767

01:04:29,750 --> 01:04:28,020

see that it was like the sense of

1768

01:04:31,730 --> 01:04:29,760

inheritance but that only happened

1769

01:04:34,069 --> 01:04:31,740

because they went on and at some point

1770

01:04:35,750 --> 01:04:34,079

I'm gonna have to become a memory to my

1771

01:04:38,329 --> 01:04:35,760

children so they can take up the torch

1772

01:04:39,589 --> 01:04:38,339

right and that's this really fundamental

1773

01:04:41,809 --> 01:04:39,599

part of Human Experience is this sort of

1774

01:04:44,329 --> 01:04:41,819

like I have to say get out of the way

1775

01:04:45,950 --> 01:04:44,339

for the sake of my own offspring but

1776

01:04:47,750 --> 01:04:45,960

whereas like pretensions to like natural

1777

01:04:49,490 --> 01:04:47,760

immortality is to say I should never

1778

01:04:50,990 --> 01:04:49,500

have to get out of the way I should

1779

01:04:52,609 --> 01:04:51,000

never have to give this up for someone

1780

01:04:54,049 --> 01:04:52,619

else to inherit I know I'm making the

1781

01:04:56,210 --> 01:04:54,059

heavy moral argument there they're

1782

01:04:58,910 --> 01:04:56,220

difficult to defend but

1783

01:05:01,130 --> 01:04:58,920

I think this is clear you are changing

1784

01:05:03,349 --> 01:05:01,140

the game of what it means to be a human

1785

01:05:05,750 --> 01:05:03,359

by doing this because for our entire

1786

01:05:08,510 --> 01:05:05,760

history to be a human was to be finite

1787

01:05:10,549 --> 01:05:08,520

to have the primary orientation of your

1788

01:05:13,549 --> 01:05:10,559

life is the sake of the Next Generation

1789

01:05:15,170 --> 01:05:13,559

not your own but if I am going to be

1790

01:05:17,150 --> 01:05:15,180

here perpetually then my orientation is

1791

01:05:19,789 --> 01:05:17,160

not towards the Next Generation it's

1792

01:05:21,170 --> 01:05:19,799

towards me okay right and we can talk

1793

01:05:23,030 --> 01:05:21,180

about the moral critique of that I'm

1794

01:05:24,890 --> 01:05:23,040

happy to okay but even leave it aside

1795

01:05:26,750 --> 01:05:24,900

you have to admit we are changing the

1796

01:05:28,609 --> 01:05:26,760

human game and we have no idea what the

1797

01:05:30,230 --> 01:05:28,619

consequences of that will be and there's

1798

01:05:33,109 --> 01:05:30,240

this question like who said we get to

1799

01:05:34,309 --> 01:05:33,119

decide human nature right right it comes

1800

01:05:36,410 --> 01:05:34,319

back to these things that are just

1801
01:05:37,970 --> 01:05:36,420
fundamental to being a human and I'm

1802
01:05:39,109 --> 01:05:37,980
sure people would argue it it's hard for

1803
01:05:42,770 --> 01:05:39,119
me too because I believe it's so

1804
01:05:45,890 --> 01:05:42,780
fundamentally but you know the coming of

1805
01:05:49,670 --> 01:05:45,900
age is there's a reason why that is such

1806
01:05:52,789 --> 01:05:49,680
a central theme in our rituals and our

1807
01:05:56,150 --> 01:05:52,799
religions and our art because in a way

1808
01:05:59,150 --> 01:05:56,160
that like coming of age process is one

1809
01:06:02,089 --> 01:05:59,160
of the most fundamental units of what it

1810
01:06:04,010 --> 01:06:02,099
means to be a human and I remember you

1811
01:06:06,109 --> 01:06:04,020
know my dad passed away when I was 20

1812
01:06:08,329 --> 01:06:06,119
and I had such a hard time accepting

1813
01:06:10,549 --> 01:06:08,339

that yeah but he knew he was dying and

1814

01:06:13,250 --> 01:06:10,559

he said to me you know whatever you are

1815

01:06:15,589 --> 01:06:13,260

meant to be it requires me not to be

1816

01:06:19,190 --> 01:06:15,599

here yeah

1817

01:06:22,150 --> 01:06:19,200

as a wise man who spoke those words yeah

1818

01:06:25,190 --> 01:06:22,160

yeah he was a pretty smart guy yeah

1819

01:06:26,630 --> 01:06:25,200

because I believe it so yeah yeah but

1820

01:06:27,710 --> 01:06:26,640

that's just the thing it's like we have

1821

01:06:28,789 --> 01:06:27,720

to get over this notion that just

1822

01:06:30,829 --> 01:06:28,799

because we believe something we can't

1823

01:06:31,789 --> 01:06:30,839

stand by it you know what I mean we're

1824

01:06:34,430 --> 01:06:31,799

great

1825

01:06:35,990 --> 01:06:34,440

um yeah I wrote an essay last summer

1826

01:06:38,270 --> 01:06:36,000

on the occasion of my mom's death

1827

01:06:39,890 --> 01:06:38,280

because it happened right simultaneously

1828

01:06:41,990 --> 01:06:39,900

as two of my children were moving to

1829

01:06:44,150 --> 01:06:42,000

Europe right so it's this very

1830

01:06:46,549 --> 01:06:44,160

interesting moment I found myself in the

1831

01:06:48,589 --> 01:06:46,559

second of my parents died right at the

1832

01:06:51,410 --> 01:06:48,599

same moment that it would come to three

1833

01:06:53,990 --> 01:06:51,420

of my six children live overseas and I

1834

01:06:57,589 --> 01:06:54,000

realized like as my parents were now

1835

01:06:59,450 --> 01:06:57,599

memories to me entirely I am becoming

1836

01:07:02,329 --> 01:06:59,460

more and more a memory to my grown

1837

01:07:04,130 --> 01:07:02,339

children right and I was overwhelmed

1838

01:07:06,049 --> 01:07:04,140

with this sense like look turns out Jim

1839

01:07:08,270 --> 01:07:06,059

you were not the point of this thing

1840

01:07:10,069 --> 01:07:08,280

you were not the point of this right and

1841

01:07:11,630 --> 01:07:10,079

I didn't find that distressing I found

1842

01:07:13,789 --> 01:07:11,640

that kind of oh yeah that's right I'm

1843

01:07:15,470 --> 01:07:13,799

not the point of this it's about me

1844

01:07:17,510 --> 01:07:15,480

taking this thing up from my parents and

1845

01:07:19,549 --> 01:07:17,520

moving it along for my kids with my wife

1846

01:07:21,890 --> 01:07:19,559

right but we're not the point we are

1847

01:07:23,870 --> 01:07:21,900

always in between like the present isn't

1848

01:07:26,270 --> 01:07:23,880

the point right it's the mediation

1849

01:07:28,370 --> 01:07:26,280

between the past and the future right

1850

01:07:29,809 --> 01:07:28,380

and so if you think of us as the present

1851

01:07:31,490 --> 01:07:29,819

then we have to remember we are the

1852

01:07:32,809 --> 01:07:31,500

mediation between what we're given and

1853

01:07:35,210 --> 01:07:32,819

what we're pushing forward but I think

1854

01:07:37,789 --> 01:07:35,220

if you say hey I'm Immortal then you're

1855

01:07:40,130 --> 01:07:37,799

there's no sense of gift now there's

1856

01:07:42,170 --> 01:07:40,140

nothing given to you right and there's

1857

01:07:43,970 --> 01:07:42,180

no responsibility to push it forward so

1858

01:07:47,210 --> 01:07:43,980

I don't think I would choose immortality

1859

01:07:48,890 --> 01:07:47,220

if I'm given the option yeah right right

1860

01:07:52,069 --> 01:07:48,900

but it brings us back to that same

1861

01:07:53,930 --> 01:07:52,079

question of you know I don't in theory

1862

01:07:56,690 --> 01:07:53,940

have an issue with getting out of the

1863

01:07:58,930 --> 01:07:56,700

way for what is to come next you know I

1864

01:08:01,130 --> 01:07:58,940

think that so much of for a healthy

1865

01:08:02,870 --> 01:08:01,140

responsible person I think that's really

1866

01:08:05,150 --> 01:08:02,880

the purpose of middle life is

1867

01:08:07,250 --> 01:08:05,160

recognizing that it's not about you yeah

1868

01:08:09,370 --> 01:08:07,260

and setting things up for the people who

1869

01:08:11,329 --> 01:08:09,380

are coming next

1870

01:08:13,309 --> 01:08:11,339

those terms I think it's it's a great

1871

01:08:15,170 --> 01:08:13,319

example of it right like like you've

1872

01:08:17,870 --> 01:08:15,180

taken up a teaching project yeah so yeah

1873

01:08:19,669 --> 01:08:17,880

yeah and that's there's a lot of

1874

01:08:22,669 --> 01:08:19,679

fulfillment and happiness to be found

1875

01:08:24,950 --> 01:08:22,679

there when you do that and but I think

1876

01:08:26,930 --> 01:08:24,960

it the problem is is that it's easy to

1877

01:08:28,550 --> 01:08:26,940

get out of the way for the humans that

1878

01:08:30,349 --> 01:08:28,560

are coming but I don't know if I want to

1879

01:08:33,289 --> 01:08:30,359

get out of the way for whatever this

1880

01:08:34,910 --> 01:08:33,299

next thing is yeah yeah and there's this

1881

01:08:36,530 --> 01:08:34,920

kind of irony okay so there's like I

1882

01:08:38,749 --> 01:08:36,540

need to get out of the way from my

1883

01:08:40,849 --> 01:08:38,759

my children or my students or other

1884

01:08:43,070 --> 01:08:40,859

people in my life but that's the human

1885

01:08:45,229 --> 01:08:43,080

thing that's like clearly built into us

1886

01:08:47,390 --> 01:08:45,239

right

1887

01:08:49,130 --> 01:08:47,400

um there's interesting question like why

1888

01:08:51,050 --> 01:08:49,140

why is there from an evolutionary

1889

01:08:53,570 --> 01:08:51,060

standpoint why is there old age right

1890

01:08:55,130 --> 01:08:53,580

like most animals pretty much once they

1891

01:08:56,930 --> 01:08:55,140

like get past Peak fertility they're

1892

01:08:58,970 --> 01:08:56,940

done or as humans we get to hang around

1893

01:09:00,650 --> 01:08:58,980

for a while it's clearly because wisdom

1894

01:09:02,930 --> 01:09:00,660

is important for humans it's very

1895

01:09:05,030 --> 01:09:02,940

complicated to be a human so someone has

1896

01:09:07,070 --> 01:09:05,040

to teach people how to do this so like

1897

01:09:09,169 --> 01:09:07,080

we get to hang around past fertility and

1898

01:09:11,329 --> 01:09:09,179

I think it's beautiful a self-giving old

1899

01:09:13,370 --> 01:09:11,339

age is part of the human thing because

1900

01:09:14,809 --> 01:09:13,380

we have to be around long enough to

1901

01:09:16,130 --> 01:09:14,819

teach the Next Generation we have to

1902

01:09:17,030 --> 01:09:16,140

rear them and then they have to be

1903

01:09:18,229 --> 01:09:17,040

around long enough to teach Next

1904

01:09:19,189 --> 01:09:18,239

Generation and then get out of the way

1905

01:09:21,650 --> 01:09:19,199

okay

1906

01:09:24,289 --> 01:09:21,660

that's natural to us I think but now the

1907

01:09:25,550 --> 01:09:24,299

idea that we as a species need to get

1908

01:09:28,189 --> 01:09:25,560

out of the way

1909

01:09:31,070 --> 01:09:28,199

for something else

1910

01:09:33,169 --> 01:09:31,080

it's unclear to me that that's something

1911

01:09:34,490 --> 01:09:33,179

I can get on board with or even is it

1912

01:09:37,309 --> 01:09:34,500

possible for me to get on board with

1913

01:09:39,110 --> 01:09:37,319

that because I care a lot about the

1914

01:09:40,849 --> 01:09:39,120

thing that is Humanity like I love

1915

01:09:42,950 --> 01:09:40,859

Humanity even though I admit we're not

1916

01:09:46,430 --> 01:09:42,960

the point does that mean that we should

1917

01:09:48,229 --> 01:09:46,440

just give up us as a thing right and I'm

1918

01:09:49,309 --> 01:09:48,239

not convinced of that I'm not convinced

1919

01:09:50,689 --> 01:09:49,319

of that

1920

01:09:52,490 --> 01:09:50,699

I'm not convinced of it either

1921

01:09:53,990 --> 01:09:52,500

especially because I don't feel that

1922

01:09:56,330 --> 01:09:54,000

we've become the thing that we had the

1923

01:09:58,189 --> 01:09:56,340

potential to be when I look at this new

1924

01:10:01,550 --> 01:09:58,199

thing that's coming I don't see it as

1925

01:10:04,850 --> 01:10:01,560

the embodiment of what is good and

1926

01:10:06,650 --> 01:10:04,860

interesting and important about Humanity

1927

01:10:08,570 --> 01:10:06,660

I see it being the antithesis of that

1928

01:10:11,870 --> 01:10:08,580

and I think that's why it's so hard to

1929

01:10:13,550 --> 01:10:11,880

accept that as the answer yeah I agree

1930

01:10:15,169 --> 01:10:13,560

100 I think

1931

01:10:17,390 --> 01:10:15,179

this thing that's coming to use the

1932

01:10:19,130 --> 01:10:17,400

nietzschean terms it is beyond good and

1933

01:10:21,890 --> 01:10:19,140

evil right I don't think it's conscious

1934

01:10:24,590 --> 01:10:21,900

so it's not troubled nor is it pleased

1935

01:10:27,470 --> 01:10:24,600

by anything it does it's just a pure

1936

01:10:28,910 --> 01:10:27,480

exercise of growth and expansion and

1937

01:10:30,830 --> 01:10:28,920

power right it is Nature's will the

1938

01:10:32,510 --> 01:10:30,840

power that's what it is right

1939

01:10:33,890 --> 01:10:32,520

I think that's why Anisha loves the idea

1940

01:10:36,950 --> 01:10:33,900

in the will of power of the machine

1941

01:10:38,930 --> 01:10:36,960

metaphor as the Uber match because

1942

01:10:41,149 --> 01:10:38,940

the machine is beyond good and evil it

1943

01:10:43,729 --> 01:10:41,159

is not concerned and therefore it

1944

01:10:45,649 --> 01:10:43,739

doesn't suffer the worries about is life

1945

01:10:47,450 --> 01:10:45,659

meaningful or not it Just expands and

1946

01:10:49,850 --> 01:10:47,460

pushes and grows and does its thing

1947

01:10:52,010 --> 01:10:49,860

whereas we poor humans have always asked

1948

01:10:53,570 --> 01:10:52,020

okay but why are we doing this why do we

1949

01:10:55,490 --> 01:10:53,580

care about this is this the right thing

1950

01:10:59,030 --> 01:10:55,500

to do but the machine isn't troubled by

1951

01:11:01,490 --> 01:10:59,040

that right so I cannot say as a human

1952

01:11:04,130 --> 01:11:01,500

being that defines itself as All Humans

1953

01:11:06,050 --> 01:11:04,140

Do by a sense of Good and Evil that I

1954

01:11:07,910 --> 01:11:06,060

can be on board with our being replaced

1955

01:11:08,990 --> 01:11:07,920

by something that's beyond good evil

1956

01:11:13,490 --> 01:11:09,000

right

1957

01:11:15,350 --> 01:11:13,500

now is there any path of resistance I

1958

01:11:18,410 --> 01:11:15,360

don't know but

1959

01:11:22,130 --> 01:11:18,420

gosh I can sure as heck and resist it in

1960

01:11:23,689 --> 01:11:22,140

the relationships I have right yeah we

1961

01:11:24,649 --> 01:11:23,699

can go down fighting I think it's maybe

1962

01:11:30,370 --> 01:11:24,659

our

1963

01:11:32,750 --> 01:11:30,380

quietly into that good night right yeah

1964

01:11:34,729 --> 01:11:32,760

by the way and I hate this is a pretty

1965

01:11:36,410 --> 01:11:34,739

Shameless plug but this is what my

1966

01:11:38,810 --> 01:11:36,420

book's about the one that's impressed

1967

01:11:39,950 --> 01:11:38,820

now but thinking about thinking minded

1968

01:11:42,229 --> 01:11:39,960

meaning in the era of technological

1969

01:11:44,570 --> 01:11:42,239

nihilism this is chapter five of that

1970

01:11:46,310 --> 01:11:44,580

book so it's not out yet so it's not too

1971

01:11:48,410 --> 01:11:46,320

Shameless of a plug because I can't give

1972

01:11:49,729 --> 01:11:48,420

you a link for it sir but

1973

01:11:51,770 --> 01:11:49,739

right

1974

01:11:53,750 --> 01:11:51,780

no I can't wait it's going to be amazing

1975

01:11:55,669 --> 01:11:53,760

well

1976

01:11:57,530 --> 01:11:55,679

this is a good place to leave it yeah

1977

01:11:59,810 --> 01:11:57,540

this has been an incredible conversation

1978

01:12:01,729 --> 01:11:59,820

I'm so glad we were able to do this and

1979

01:12:04,250 --> 01:12:01,739

for anyone who's listening I'm going to

1980

01:12:07,430 --> 01:12:04,260

be having Jim back in a couple weeks

1981

01:12:10,250 --> 01:12:07,440

here to take a lot of what we've talked

1982

01:12:12,530 --> 01:12:10,260

about in this conversation and use it

1983

01:12:13,790 --> 01:12:12,540

and some other things to start analyzing

1984

01:12:16,790 --> 01:12:13,800

an incredible book that came out

1985

01:12:19,370 --> 01:12:16,800

recently by Whitley streber author of

1986

01:12:20,930 --> 01:12:19,380

communion called them so Jim will be

1987

01:12:22,370 --> 01:12:20,940

coming back soon for us to kind of talk

1988

01:12:25,790 --> 01:12:22,380

through this I was really struck in

1989

01:12:29,030 --> 01:12:25,800

reading them how closely Whitley's very

1990

01:12:30,770 --> 01:12:29,040

thoughtful description of the others and

1991

01:12:33,649 --> 01:12:30,780

what he's come to understand about them

1992

01:12:35,149 --> 01:12:33,659

really matters to a lot of what you're

1993

01:12:37,790 --> 01:12:35,159

saying in your new work and so I'm

1994

01:12:40,070 --> 01:12:37,800

really excited for that yeah when I was

1995

01:12:41,930 --> 01:12:40,080

reading that I was like oh my gosh I got

1996

01:12:43,910 --> 01:12:41,940

to go back into my essays and like

1997

01:12:45,470 --> 01:12:43,920

footnote Whitley because people are

1998

01:12:47,090 --> 01:12:45,480

going to think I'm like plagiarizing him

1999

01:12:49,010 --> 01:12:47,100

but even though I had done that stuff

2000

01:12:50,930 --> 01:12:49,020

before I had read his book so I'm like I

2001

01:12:52,370 --> 01:12:50,940

got him yeah but I can attest to the

2002

01:12:54,470 --> 01:12:52,380

fact could you let me read the stuff

2003

01:12:56,270 --> 01:12:54,480

early than it existed before but I yeah

2004

01:12:57,590 --> 01:12:56,280

it's striking so for everybody I'm

2005

01:12:59,030 --> 01:12:57,600

really really excited to share that with

2006

01:13:02,709 --> 01:12:59,040

you guys in a few weeks and Jim thank

2007

01:13:09,530 --> 01:13:04,970

these are topics I do not Tire talk

2008

01:13:12,980 --> 01:13:11,170

foreign