

Is A Greater Paradigm Shift Thinkable?

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Interplay of Science and Philosophy in Research

Both science and philosophy seek truth, but their roles in cognition, in logic, common sense, thinking in general, and in the growth of knowledge are different. Eyewitness testimony is a part of our database. This is explained by the fact that humans, ourselves included, trust their sense of vision. Human life would be impossible without that. Do we always trust our eyes? Nope. Rails of a railway look parallel in front of us and non-parallel in the distance. Which is true? Who or what is the judge? The eyes or the mind? Sure, the mind. The mind is a greater seeker of truth than the eyes. Ancient Greek philosophers were the first to proclaim that. The history of science put a stamp of truth on this dictum of philosophy.

Let us take another good example showing the difference between sense and mind. We see the Earth staying still and the Sun moving. Which is true? First of all, this depends on the frame of reference we take. If it's Earth and us, yes, it's still and the Sun moves. But if the frame of reference is the Sun and the Earth, the picture is different. Which reference frame should we choose, the first or the second? If we choose the first, the Earth is still while the whole Universe revolves around it in 24 hours, which implies infinite speeds. If we choose the second, it means the Earth is rotating and orbiting the Sun. The mind tells us what is true (universally, not locally), contrary to what tells our sense of vision.

And a third example of this kind.

"Thousands of YouTube videos claim the world is flat, gravity is uncertain, space is fake and the curvature of the planet is an optical illusion. Followers say this ruse is perpetuated by a powerful cabal determined to make humans feel small and powerless" (*An item on the Internet*).

Yes, if we look at a football field, the Earth is flat, but the first global circumnavigation, called the Magellan-Elcano expedition, in 1519 to 1522, showed the world is round. Nowadays the astronauts can see this truth with their eyes and so can we on their photos and videos.

Again, it was a logical conclusion of the mind about the world, no matter what our sensory perceptions are. Why do science and philosophy trust mind and logic more than senses? Because "humans are the only animal that can think about thinking." And the latter capacity is a subject of philosophy, which boasts of The Principle of Sufficient Reason (*lex rationis determinatis seu sufficientis*), well fixed in philosopher William Hamilton's dictum: "Infer nothing without ground or reason." Accordingly, a football field's flatness is not reason enough to conclude that the world is flat, while the Magellan expedition is reason enough to conclude the world is round. That's how philosophy and true science work in augmenting knowledge. To have a true idea of science it is not enough for a productive researcher to read science textbooks and science journals. He or she must have books on the history of science plus Thomas Kuhn's *The Structure of Scientific Revolutions*, and now Henry Bauer's *Science Is Not What You Think*, 2017.

The Darwin-Wallace Unity and Dichotomy

Both Darwin and Wallace are the authors of The Darwin-Wallace Theory of Natural Selection. It shows their unity and kinship; although they are philosophically and scientifically light years apart on the question of man's origin. Each is a great scholar and fascinating personality, while their unity and dichotomy make them both even a greater truth seeker and more interesting trail blazer in science and philosophy. But why focus on them now in our pursuit of relict hominoids (alias hominids and hominins)? Read a long

citation below and see why:

The theory of evolution through natural selection holds that life forms change and develop over time through the natural selection of traits that confer reproductive advantage. Wallace accepted this mechanism for all of the biological world except the human realm. If early hominids needed only ape-like intelligence to survive, why, he asked, had they evolved brains capable of developing language, music and mathematics? Wallace believed homo sapiens had an extra dimension not derived from animal predecessors. This extra dimension was part of an unseen world of spirit—the soul. Darwin was disappointed when Wallace published his views on the supernatural in 1869, and he wrote to him: "I differ grievously from you; I can see no necessity for calling in an additional and proximate cause (the supernatural element) in regard to Man.

I hope you have not too completely murdered your own and my child" ("Evolutionist who fell for Spiritualism" – *The Irish Times*.)

Isn't this what Kewaunee Lapsertitis is trying desperately to "sell" us, never referring to Alfred Russell Wallace and possibly not even aware that Wallace, never dreaming of quantum physics, was far ahead of the present-day "lunatic fringe"? As for me, as a young man and long after, along with Boris Porshnev and all good and true Darwinists, I was fully on Darwin's side regarding this dichotomy. I believed that the natural selection and selection in relation to sex were a sufficient ground and reason for the origin of man, as proposed and thoroughly explained by Charles Darwin. As for the idea of Wallace, it was cut off by Ockham's Razor, another mighty weapon of science and philosophy: the principle of parsimony—"entities should

not be multiplied needlessly; the simplest of two competing theories is to be preferred, hence the simplest of several hypotheses is always the best in accounting for unexplained facts.”

Darwin’s theory remained true bill for me also when I became acquainted with esoteric information; with books by Helen Blavatsky and Helen Roerich, which explained the origin of man closer to Wallace’s version than to Darwin’s; but that set me thinking on the problem. Darwin, with a multitude of facts and arguments, explained the evolution and origin of species. In this respect his theory was firmly based on the Principle of Sufficient Reason; but there remained unexplained (considering this principle) one crucial fact: the origin of language, which St. George Mivart, Darwin’s strongest critic, called “the rubicon of mind.” It is language that enables us, unlike any animal, to think about thinking and use imagination creatively as a source of all science, technology and arts. Furthermore, it is language, more product of mind than body (not to ignore the physical tongue), not genes alone, which is a basic means of man’s reproduction; unlike any species in the animal kingdom. Yet, there is no generally accepted theory of the origin of language.

Then I gave thought to the fact that thinking and feeling are largely, if not wholly, miraculous and still *Terra Incognita* for science. I mean they are beyond our rational understanding and explanation; just being taken for granted. At this point one is likely to recall what Shakespeare said: “There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.” To see that a famous biologist also shared Hamlet’s musings, please consider the following:

I have no doubt that in reality the future will be vastly more surprising than anything I can imagine. Now, my own suspicion is that the universe is not only queerer than we suppose, but queerer than we can suppose. I

have read and heard many attempts at a systematic account of it, from materialism and theosophy to the Christian system or that of Kant, and I have always felt that they were much too simple. I suspect that there are more things in heaven and earth than are dreamed of, or can be dreamed of, in any philosophy. That is the reason why I have no philosophy myself, and must be my excuse for dreaming.” (*J.B.S. Haldane*)

Here is some information about the man who said the above:

John Burdon Sanderson Haldane was a giant among men. He made major contributions to genetics, population biology, and evolutionary theory. He was at once comfortable in mathematics, chemistry, microbiology and animal physiology. But it was his belief in education that led to his preparing his popular essays for publication. In his own words: “Many scientific workers believe that they should confine their publications to learned journals. I think that the public has a right to know what is going on inside the laboratories, for some of which it pays.” So begins Haldane’s collection of essays, perhaps the most public intellectual communicating science before the writings of Stephen Jay Gould.

Both Can Be Right

Actually, Darwin had no reason to be so upset by the disagreement with Wallace, their brainchild being safe and sound. I think now that both can be right on the origin of man. Thanks to Darwin, man’s biological origin is beyond any doubt for me, and I hope for any educated rational person. It’s a “medical” fact, as the saying goes. And I take seriously now, as a possibility, the idea of Alfred Wallace, which is nowadays termed Intervention Theory. Some thoughts in support of it are as follows.

Charles Darwin discussed how

selective breeding had been successful in producing change over time in his 1859 book, *On the Origin of Species*. Its first chapter discusses selective breeding and domestication of such animals as pigeons, cats, cattle, and dogs. Darwin used artificial selection as a springboard to introduce and support the theory of natural selection. (*Wikipedia*)

It’s ironic but the analogy used by Darwin can also be used as a springboard to introduce and support the view and position of Wallace on the origin of man. According to Darwin, any domestic animal, a dog, for example, is a product of three kinds of selection: first natural, second relative to sex, and third artificial. The first two were done, unconsciously, by nature; the third kind (beginning with domestication of wolves) was done artificially and consciously by man. The gimmick point is this: man is an animal of three selections, as well: natural, relative to sex and artificial. The latter done by whom? That is the question!

It is in line with Wallace’s thinking to say that if the first selection in the origin of man was natural, the third was Super-Natural, in the sense of artificial, not done by nature, as the latter word is commonly understood, and not magic either. Let’s say, it was done by some high Cosmic Intelligence, employing not only selection but some cloning techniques as well. Why was it done? First, let us answer why man has selected all sorts and kinds of plants and domestic animals by taking them and separating from wildlife. Obviously, he has done this for his own needs and interests. The same reason may apply to the Cosmic Intelligence interested in the appearance of intellect and reason on Earth. Why could they not originate without Intervention from heaven? For the same reason that domestic plants and animals could not have originated without the intervention of human intelligence. For example, seedless grapes and other fruits, grown today and preferred by most people, could not have been created by

nature. They come from cuttings and grow on vines and trees, which are essentially clones of the plants they were cut from. Nor could have nature created different cloned specimens of domestic and wild animals (the latter including monkeys), beginning with the sheep Dolly, cloned in 1996. At the time, a Princeton University biologist, Dr Lee Silver, commented: "It basically means that there are no limits. It means all of science fiction is true. They said it could never be done and now here it is."

Ockham's Razor rule is not all-powerful, it is less general than the basic Principle of Sufficient Reason. So far there has been no sufficient reason in science to accept Wallace's version of man's origin. So Ockham's rule is still blocking it; but "hints" for its possible validity are increasingly coming from different directions. Unlike religion and esoterics, science is used to limiting itself with a worldview in which man's intelligence is the highest. Not so in philosophy. I mean the fairly recent Anthropic Principle, which "is a philosophical consideration that observations of the universe must be compatible with the conscious and sapient life that observes it." Some physicists think that, "it explains why this universe has the age and the fundamental physical constants necessary to accommodate conscious life." (*Wikipedia*). "Our universe has the properties it does because if it were any different we wouldn't be here to comment on it." (*Anil Ananthaswamy*).

Surprisingly, this bid for possible cosmic intelligence is coming not from religion or anthropology, but from physics and cosmology.

Coming down to earth, there is no scientific explanation so far for the "miracles" mentioned in esoteric literature and those performed by some yogis. All of them are similar or identical to those attributed in some cases to sasquatches and other hominids in different parts of the world. This could be the result of the hominid-human kinship and our common "earthly-heavenly" origin. Does the paranormal aspect of some evidence (by no means all of it) in the bigfoot

phenomenon explain why the existence of these legendary beings is not officially acknowledged by science? In my opinion, not in the least. I am firmly convinced, for example, that most of Janice Carter's testimony is true, according to which a family of sasquatches made home for decades in the woods on her grandfather's property. So first she, and later other researchers with her assistance, could have photographed and filmed the hairy bipeds as many times as could be needed for scientific verification. Their everyday life was quite down to earth, more animal-like than human-like. Not a single photograph was taken for the simple and obvious reason: there is no single adequate research organization in the world for the solution of this problem.

Krantz and Kewaunee

In retrospect, I can also see certain unity and great dichotomy between the two notable actors of the sasquatch phenomenon and hominology in general: Professor of anthropology, a pioneer of sasquatch study in the US, Dr. Grover Krantz, and Kewaunee Lapsertis, a Holistic Health Consultant, Master Herbalist and Master Dowser with background in anthropology, psychology, and holistic health, author of the books *The Psychic Sasquatch and their UFO Connection*, 1998, and *The Sasquatch People and their Interdimensional Connection*, 2011. I see their unity, or, more accurately, resemblance, in their taking incorrect directions and routes towards the solution of the sasquatch problem. Grover Krantz was bent on solving the problem by hunting and killing a specimen, which I regard as totally wrong. As to Lapsertis, his chances of scientific solution are best seen from the characteristic given by Grover Krantz to enthusiasts dubbed by him "the lunatic fringe."

In his book, *Big Footprints: A Scientific Inquiry into the Reality of Sasquatch*, 1992, he wrote:

In many popular publications about the sasquatch there are claimed connections with the truly paranormal, and even fewer

scientists want to deal with this. The lunatic fringe has the sasquatch moving through space-time warps, riding in UFOs, making telepathic connections, showing superior intelligence, and the like. All of these enthusiasts try to capitalize on anything new that comes out on the subject. (...) It is tantamount to academic suicide to become associated with any of these people. (p.123).

Another experienced sasquatch researcher, Robert Pyle, a PhD in ecology, author of *Where Bigfoot Walks*, 1995, was at one with Krantz regarding the enthusiasts of the paranormal. To wit:

Grover Krantz has written of "people whom I suspect may be paid by the timber industries in the Pacific Northwest." He thinks that these people are fabricating elaborate and unbelievable accounts of bionic or supernatural Sasquatches that cause people to dismiss the topic out of hand. (...) One pipe dream he heard of concerned monsters fashioned from titanium. "The best way to make sasquatch research look ridiculous," he maintains, "is to make outlandish and absurd claims of this kind, with as much publicity as possible, and try to associate yourself with the scientists and laymen who are doing serious research." (p. 225)

Despite all of this, I feel duty bound to take seriously the incredible claims by Kewaunee Lapsertis. (I mean his accounts of observations, not necessarily his explanations and interpretations). Not because I find his arguments convincing (some are not), but because his testimony coincides with what I learned from other sources, unknown to him, and from other witnesses, more convincing than he. Also, most importantly, because of the philosophical and scientific aspects of the issue discussed above. My disagreement with him is not over his claims but over his hopes of their acceptance by the scientific community before the reality of sasquatches is officially acknowledged.

Also over his neglect of the fact that the existence of sasquatches **IS** already proved **DE FACTO** by the seven categories of absolutely normal (not paranormal) biological and anthropological evidence collected, studied and presented by hominologists in numerous publications. Six categories are named in 'Historical Evidence for the Existence of Relict Hominoids' 1:23-50, 2012 (*Relict*

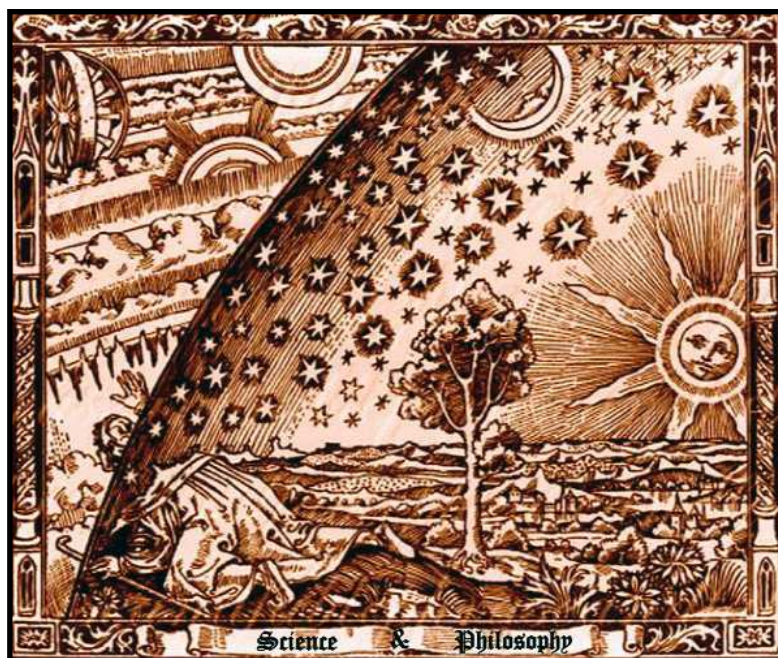
Hominoid Inquiry website) and the seventh (homin vocalizations), which it is high time to add.

The root cause of delay in the de jure acknowledgement of this fact is described in Thomas Kuhn's *The Structure of Scientific Revolutions*. Acknowledgment that Homo sapiens is not the only living hominid on earth means a scientific revolution and paradigm shift in anthro-

pology. This is the great sticking point. The evidence claimed by Kewaunee and other fellows of the "lunatic fringe" augurs even a far greater revolution of our thinking and worldview; something on par with the Copernican revolution. But the order of scientific paradigm shifts can't be reversed.

This early woodcut symbolizes science and philosophy. We see the sun, moon, stars, the tree of life, and a man reaching out into the "unknown." The wheel in the top left corner likely represents technology. Throughout the ages, these two disciplines are regularly in conflict. In most cases, philosophy leads with its theory on something and science eventually catches up, moving the issue into its realm of fact. We find ourselves in this situation with hominology. In particular, the sasquatch divides us as to its nature. There are many things we simply don't know about this being at this point in time; we must wait, collect evidence, and slowly move forward towards a scientific understanding.

(Chris Murphy)



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