

WEBVTT

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00:00:22.710 --> 00:00:28.260

Welcome to our final PPE event of the series, my name is Dr. Alexandra Oprea.

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00:00:29.640 --> 00:00:40.350

I'm a core faculty Member politics philosophy and economics program i'm just going to tell you a couple of things about our program and then i'm going to introduce our very popular speaker today.

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00:00:40.740 --> 00:00:49.140

And let him take over For those of you who are here i'm sure many of you are already familiar with the politics philosophy economics programs.

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00:00:49.590 --> 00:01:02.370

If this is your first time wondering in retail or the really cool speaker, you should know that there are opportunities like this almost every other every week or every other week during the semester we offer courses in.

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00:01:02.850 --> 00:01:10.440

The gateway politics philosophy of economics at the first course you take in the minor, and there are lots of faculty members in the room that teach this course.

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00:01:10.770 --> 00:01:20.400

We also offer you a selection of three courses politics philosophy and economics to get you started in the tools of game theory public choices social choice.

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00:01:20.700 --> 00:01:31.500

In the series of political philosophy of distributive justice, and then we let you loose to my capstone course to design a capstone project of your choice research it under the supervision of some of our faculty.

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00:01:31.980 --> 00:01:39.240

Can I get some of our faculty members to get up just so that your students can see, we have Daniel Munoz and the back just for.

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00:01:43.380 --> 00:01:44.430
experts.

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00:01:47.550 --> 00:01:58.740
Did I yeah Thank you very much, if you and myself to know more about the kinds of things being offered and you are welcome to.

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00:01:59.310 --> 00:02:05.520
Ask any of our faculty members, we also offer reading groups, both for current undergraduates and for alumni.

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00:02:05.970 --> 00:02:18.990
And this semester, one of our reading groups was on the book grandstanding by Professor random warranty if you're interested in these sorts of reading books at once a week over delicious food and discuss chapters from a book over the course of the Semester.

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00:02:19.770 --> 00:02:24.810
So I hope you'll be interested in getting in touch and learning more about our program that courses.

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00:02:25.320 --> 00:02:37.410
It is my absolute pleasure today to introduce our guest speaker this is Professor Brandon Warmke is an associate professor of philosophy at Bowling Green University, he is

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00:02:38.130 --> 00:02:47.910
well known for the book grandstanding the use and abuse of moral top that came out in 2020 but it's been the subject of to reading groups and multiple courses that you will then see already

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00:02:48.330 --> 00:02:58.050
As well as subject to national attention covered by the huffington post, the New York Times, the Atlantic scientific American hearts box.

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00:02:58.290 --> 00:03:04.320
And the Guardian social being translated in the range of languages and people in Portuguese and, most recently Korean.

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00:03:04.920 --> 00:03:17.070

And he has also edited a volume on forgiveness and its moral dimensions and has written on the topic of forgiveness Bradley and is currently in the process of writing a book with his co author justin tosi.

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00:03:17.460 --> 00:03:28.950

On the merits of minding your own business without further ado, let me welcome Professor one key to give this talk don't block the exits and in keeping with that talk, please don't block the fire exits.

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00:03:45.900 --> 00:03:47.040

Thank you so much.

21

00:03:50.430 --> 00:03:51.180

For.

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00:03:52.620 --> 00:03:58.170

Your somebody here it's really flattering and i'd like to take a photo if you don't mind.

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00:03:59.250 --> 00:04:02.670

um so I can brag about your PPE Program.

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00:04:03.780 --> 00:04:04.650

yeah.

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00:04:07.680 --> 00:04:11.790

123 you can wait who's the hauler way.

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00:04:18.600 --> 00:04:19.650

My apologies to those.

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00:05:08.190 --> 00:05:08.760

Okay.

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00:05:10.230 --> 00:05:12.780

i'm sorry my bad side.

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00:05:15.480 --> 00:05:19.170

I want to thank you and PPE for.

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00:05:20.220 --> 00:05:22.740

Having me, especially Professor Sayre-McCord.

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00:05:24.000 --> 00:05:24.900

Thank you so much.

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00:05:28.620 --> 00:05:44.430

Thank you so much for having me i'm very happy to be here i'm a big supporter of PPE programs I teach in one myself, I think the virtually all of our social and political problems are extremely complex.

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00:05:45.570 --> 00:05:53.280

And, to the extent that you get a handle on these problems at all we have to use interdisciplinary tools, I hope, what I have stayed tonight.

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00:05:54.360 --> 00:05:55.260

is in that spirit.

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00:05:56.460 --> 00:05:58.560

Of what I want to talk about tonight.

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00:06:01.980 --> 00:06:07.860

is how we should treat people who change their minds about moral, political.

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00:06:10.650 --> 00:06:18.420

Now some of us here may have never changed their minds about moral and political matters a little unsettled so publicly.

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00:06:19.770 --> 00:06:21.720

So this talk may not be for you.

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00:06:23.010 --> 00:06:27.930

Even so, you may be able to help me improve this paper it's a paper that justin tosi and I are working on.

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00:06:29.520 --> 00:06:33.990

And it is as a lot of philosophers often say gestural so it's.

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00:06:35.400 --> 00:06:36.690

The gesture as MIT.

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00:06:40.860 --> 00:06:46.320

John Stuart Mill famously argued in on liberty freedom could be threats.

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00:06:47.520 --> 00:06:50.550

Not only by the state of society general.

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00:06:52.560 --> 00:06:58.800

rule was especially concerned about the effects of social co version on free expression.

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00:07:00.300 --> 00:07:05.730

Even if the state is legally constrained from interfering with individual expression.

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00:07:07.140 --> 00:07:14.580

But it's little consolation to those of us who are fired from our jobs or ostracized by our communities.

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00:07:15.690 --> 00:07:16.950

for expressing our beliefs.

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00:07:19.050 --> 00:07:23.550

I share Mill's concerns which is sadly becoming only more pressing.

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00:07:24.900 --> 00:07:31.590

According to one recent survey 62% of Americans said that they are afraid to share some of their beliefs.

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00:07:32.700 --> 00:07:34.620

Because of the current political climate.

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00:07:36.390 --> 00:07:43.650

As you might imagine this fear is more common among Conservatives, the majority of Liberals and moderates also report sharing.

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00:07:45.120 --> 00:07:53.040

Two thirds of Latino Americans in nearly half of African American or afraid to share their political views.

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00:07:54.390 --> 00:08:11.880

So are 65% of men and 59% of women. 60 percent of people with incomes over \$100,000 a year and 58% of people with incomes less than \$20,000 a year are afraid to share their views.

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00:08:13.080 --> 00:08:22.920

71% of the religious and 56% of the non-religious all agree that the political climate, prevents them from expressing their true beliefs.

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00:08:26.250 --> 00:08:32.640'

Evidently, our purportedly liberal society has not embraced Mills' warnings about social coercion.

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00:08:34.200 --> 00:08:42.120

Americans enjoy first amendment protections broad first protection against state interference with free expression.

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00:08:43.620 --> 00:08:48.600

But yet most of us feel highly vulnerable to interference from everyone else.

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00:08:50.370 --> 00:08:52.410

Now I want to ask.

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00:08:53.790 --> 00:09:00.750

What would a society look like the more closely realized Mills' vision for a free liberal order.

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00:09:02.790 --> 00:09:08.730

That kind of society, I think would have very different social norms about matters of free expression.

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00:09:11.340 --> 00:09:13.980

Some of these more liberal norms are easy to imagine.

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00:09:15.270 --> 00:09:23.670

For instance, a truly liberal society would have a norm against trying to get someone fired just because you disagree with their political views.

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00:09:26.340 --> 00:09:36.510

With other norms might be less straightforward as some problems of social coercion arise because the complex considerations of incentives and human psychology.

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00:09:38.400 --> 00:09:43.110

Tonight I went to consider the phenomenon of what just tosi and I call "exit blocking".

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00:09:45.150 --> 00:09:51.630

Roughly speaking someone engages in exit blocking which she imposes a social cost

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00:09:52.800 --> 00:09:53.850

On another person.

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00:09:55.320 --> 00:09:56.310

For changing her mind.

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00:09:58.620 --> 00:10:04.710

i'll explain this phenomenon consider some likely motivations that drive people to behave this way.

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00:10:06.210 --> 00:10:11.850

I didn't want to argue the exit blocking is both a moral and epistemic problem.

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00:10:14.820 --> 00:10:23.730

Finally, I discussed some norms against exit blocking that a society might adopt to discourage it and therefore enhance the freedom of its note.

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00:10:27.570 --> 00:10:28.170

What is exit.

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00:10:30.060 --> 00:10:39.750

In this society characterized by ideal different physical freedom, people would be free to form their beliefs solely on the basis of epistemic consideration.

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00:10:40.890 --> 00:10:42.570

Not because of social pressure.

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00:10:44.190 --> 00:10:48.030

The same would be true deciding whether to speak their lines in public.

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00:10:50.070 --> 00:10:51.960

Our own society as i've also.

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00:10:53.550 --> 00:10:56.160

already hinted does not live up to this ideal.

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00:10:58.290 --> 00:11:07.950

One of the reasons of fall short is that some people apply social pressure in ways that discourage others from changing their minds about moral matters.

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00:11:09.810 --> 00:11:15.060

Where at least some people apply social pressure in ways that discourage people from talking in public.

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00:11:16.080 --> 00:11:17.250

about changing their mind.

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00:11:19.140 --> 00:11:20.820

In other words, some people.

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00:11:26.280 --> 00:11:27.150

Will block the exits.

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00:11:29.040 --> 00:11:34.710

It does make others less free to form their beliefs solely on the basis of reasons.

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00:11:36.930 --> 00:11:45.690

No, of course, not everything you do to influence another's beliefs for public statements will count as exit block.

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00:11:47.340 --> 00:11:59.790

disappointed to see this so have you thought of as a fellow progressive has changed your mind about an important issue, say minimum wage laws, immigration.

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00:12:01.470 --> 00:12:04.920

You might present her with objections or counter.

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00:12:06.180 --> 00:12:11.580

Where you might show her social science evidence the causal claims her reasoning relies on are implausible.

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00:12:12.990 --> 00:12:18.150

Your interventions may sway her to revising or abandoning her new position.

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00:12:20.370 --> 00:12:24.930

She might even regard your second guessing as tiresome or annoying.

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00:12:26.910 --> 00:12:35.220

In any case that kind of behavior exerts influence of a permissible car because it consists solely of epistemic pressure.

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00:12:38.070 --> 00:12:46.770

Even if a person doesn't want to confront possible flaws in their beliefs pointing them out doesn't impose the kind of costs that i'm concerned about.

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00:12:49.530 --> 00:13:04.830

When a person blocks the exits he does so by imposing a social costs and other person for changing her mind, and by social cause loosely speaking I mean some social result of changing your mind.

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00:13:06.030 --> 00:13:06.990

That you might dread.

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00:13:09.150 --> 00:13:19.560

paramedic examples include humiliation in front of your community, so what am I call you a bigot or racist or a fascist or commie.

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00:13:22.080 --> 00:13:30.150

You might lose relationships, the most extreme case it can result in being ostracized from your friends or family.

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00:13:31.980 --> 00:13:41.610

A social cost is, in other words a negative impact on your social world your reputation your relationships your association so.

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00:13:44.940 --> 00:13:49.830

Not all instances of exit blogging are highly costly for the target.

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00:13:51.120 --> 00:13:56.310

Publicly issuing personal insults can be a form of exit blocking, for example.

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00:13:57.450 --> 00:14:03.690

Although most people are not deeply bothered by such responses it isn't pleasant to be on the receiving end of them.

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00:14:04.950 --> 00:14:10.830

To the threat of being insulted can deter even rational people speaking up.

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00:14:13.800 --> 00:14:20.490

My attention will mainly be devoted to forms of exit blocking that have these lower costs.

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00:14:21.870 --> 00:14:27.270

Because it's harder to see what's so troubling about them for their own sake, I think, was it was good see.

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00:14:27.660 --> 00:14:44.430

what's troubling about trying to get someone fire or sending someone's email out asking people to harass them and so on it's because those things seem wrong into themselves that seems bad what's wrong about applying social pressure unless possibly when people change their mind.

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00:14:46.140 --> 00:14:50.010

So I want to focus on these lesser cost me social forms.

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00:14:51.690 --> 00:14:52.740

of active walking.

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00:14:53.790 --> 00:14:56.820

To focus on the broader dynamics that i'm concerned about.

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00:14:58.890 --> 00:15:06.120

i'm also going to talk about exit lobby public discourse on social media cable news water cooler.

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00:15:07.410 --> 00:15:12.240

So you could, in principle, talk about exit lobbying and say a private one on one conversation.

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00:15:16.770 --> 00:15:18.780

know some sensitive souls.

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00:15:20.310 --> 00:15:34.050

Like insist, the being subjected to any public robots of their claims should be treated along side the cases i've just mentioned, but, to be fair, it can be embarrassing.

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00:15:35.070 --> 00:15:40.350

I know it can be embarrassing for someone to give an objection to your view that you can't dance.

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00:15:41.640 --> 00:15:44.700

And not everyone enjoys arguing about ideas.

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00:15:46.650 --> 00:15:54.090

So I agree that being called to defend your views is a kind of cost

but it's not the cost on certain with here.

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00:15:55.200 --> 00:15:57.810

The kinds of social costs that I have in mind.

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00:15:59.670 --> 00:16:04.350

Or the result of what Linda rabbit calls informal social punish.

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00:16:07.380 --> 00:16:11.760

Informal social punishment intentionally imposes are.

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00:16:12.990 --> 00:16:17.160

On someone for allegedly violating a norm.

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00:16:18.660 --> 00:16:34.290

Examples of such informal social punishments include calling someone a fascist in front of their colleagues emailing their boss, to try to get them fired posting your email online to incite harassment so.

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00:16:36.750 --> 00:16:52.530

Now, unlike formal social punishments like getting disinvited from a conference getting fire getting banned from Twitter informal punishments are not mediated by institutions or institutional receive.

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00:16:54.630 --> 00:16:55.530

The Wild West.

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00:16:58.230 --> 00:17:13.830

Exit blockers therefore try to impose a heart understood in terms of a social costs on those who change their minds about Laurel and political issues, which is thought to be by the exit Blocker of violation of know how dare you change your mind.

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00:17:19.380 --> 00:17:30.600

However, as I pointed out simply providing an objection or a proposal to someone who has changed their mind will not typically be a form of informal social punished.

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00:17:31.680 --> 00:17:36.690

Even if the person changing their mind has to bear some social costs

like being embarrassed.

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00:17:38.100 --> 00:17:43.350

Having reviews challenge in public for others to see it wouldn't be a form of punishment.

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00:17:46.320 --> 00:17:48.960

At any rate, I hope the idea of exit walkie.

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00:17:50.010 --> 00:17:50.460

or no.

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00:17:52.800 --> 00:17:56.160

No people block the excellence for many different kinds of read.

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00:17:57.660 --> 00:17:59.670

Their behavior takes diverse forms.

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00:18:00.810 --> 00:18:07.710

there's no single motivation behind exit blocking and there's no single kind of exit walking behavior.

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00:18:09.060 --> 00:18:10.020

We talked about some examples.

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00:18:11.850 --> 00:18:20.460

But a helpful starting point for mapping the conceptual terrain of exit blogging is to consider the group dynamics of this phenomenal.

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00:18:23.670 --> 00:18:31.680

Now here's one simple way of thinking about the group dynamics and exit block this is gonna be pretty crude but it'll allow us to get started.

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00:18:33.420 --> 00:18:35.910

Upon publicly changing your mind.

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00:18:37.680 --> 00:18:39.930

about immigration and wage.

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00:18:42.450 --> 00:18:51.690

You can be challenged, either by members of your group, people who more or less agree with you about political matters.

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00:18:53.130 --> 00:18:58.890

Or you can be challenged by your outreach people who are more or less disagree with about moral, political.

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00:19:01.620 --> 00:19:07.680

So now we can think about two different content that's a blocky depending on where it comes from who's the target.

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00:19:09.480 --> 00:19:20.580

So in Room exit blocky happens when members of your in group imposed a social costs on view for changing your mind, these are your people.

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00:19:21.900 --> 00:19:25.830

These are your people who are imposing a cost on you are changing your mind.

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00:19:39.420 --> 00:19:49.050

Oh group exit blocking, on the other hand, happens as you might imagine when you're out group imposes social costs on you are changing your mind.

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00:19:50.460 --> 00:20:01.560

So these are people who had disagree with you, maybe about most issues and yet you come to change your mind perhaps about one singular issue and you come to agree with.

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00:20:02.280 --> 00:20:12.330

Your outgrew about at least one thing you might find a public health why the out group would punish you for changing your mind to come to agree with them they'll try to give you some examples here.

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00:20:16.140 --> 00:20:23.520

The basic point is that the exodus can be blocked from both the inside, and the outside.

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00:20:24.780 --> 00:20:28.170

In group than impose it off and the outcomes in both.

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00:20:31.260 --> 00:20:41.730

groups now typically have different incentives to challenge the reporting changes of mine and their exit locking behavior will also looked at.

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00:20:43.230 --> 00:20:47.760

Yet bow both in group and out group so walk me comes to the same thing.

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00:20:48.840 --> 00:20:52.680

Just urging other people changing their mind.

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00:20:56.430 --> 00:21:00.090

know from one standpoint, it might seem like Members of an algorithm.

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00:21:01.560 --> 00:21:07.140

To be regarded as a welcome event when someone changes their mind it comes to agreement.

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00:21:09.450 --> 00:21:14.790

What so times out group members do not meet such conversions with approval.

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00:21:16.380 --> 00:21:19.680

Instead, they attack these newly like minded members.

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00:21:22.800 --> 00:21:24.030

So block their exit.

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00:21:26.280 --> 00:21:32.820

In such cases, our group members will say things like this change of heart is too little, too late.

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00:21:36.450 --> 00:21:52.650

or they'll say things like a criticizing the converts tiny was slow pace, he took to arrive at the right view saying, if you couldn't see that this the deadly disease until now you're an idiot and you should

really sit this one out.

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00:21:54.270 --> 00:22:04.020

or wherever you four years ago, when we could have actually use your help to keep a fascist out of the White House sorry not buying it.

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00:22:06.390 --> 00:22:18.720

Also, common are baseless accusations that newcomers to the cause are changing their minds now only because it's convenient to do so, or because they finally want to be on the right side of this.

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00:22:20.100 --> 00:22:33.630

Sometimes people will mock in advance, those who might be tempted to change their minds predicting that history is losers will come crawling to the enlightened group once they realize their children despise them.

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00:22:34.650 --> 00:22:36.420

And we should never let them forget their mistake.

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00:22:38.970 --> 00:22:44.250

These are all ways that our groups can block the exits from the outside.

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00:22:45.390 --> 00:22:54.660

The message seems to be you may have changed your mind and come around to the truth but there's still something very wrong about it, everyone should know.

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00:22:59.460 --> 00:23:05.670

A contrast in a group members, as I have said, block the exits from the inside.

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00:23:06.810 --> 00:23:14.610

Imposing social costs on apostates who publicly disavow or previously shared belief.

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00:23:16.050 --> 00:23:27.360

Now one common approach here is to use the targets other beliefs to accuse them of being inconsistent or, more to the point of standing on nothing.

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00:23:29.820 --> 00:23:30.330

On principle.

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00:23:32.610 --> 00:23:43.320

Someone blogging an exit from the inside, by say how would you now think this election was legitimate when you've been railing against these cheers for years, like the rest of them.

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00:23:45.480 --> 00:23:53.730

We can imagine easily imagine someone saying this as a request for clarification or reconcile to beliefs, that are apparently intention.

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00:23:54.990 --> 00:24:00.390

But the goal of the exit block or e cases like this is to tap the moral purity.

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00:24:02.070 --> 00:24:04.680

we're integrity of the authority.

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00:24:05.940 --> 00:24:19.890

she thinks the person has betrayed the cause and once the plant, the idea and others heads that the person is insincere or hasn't really thought the matter through because he is corrupt or not even trying to get it right.

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00:24:22.440 --> 00:24:33.330

When it comes to exit locked from the inside the message seems to be how dare you change your mind I thought you were one of us, you will pay for your betrayal.

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00:24:38.010 --> 00:24:40.650

As i've said exit block, you can take many forms.

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00:24:41.760 --> 00:24:46.050

In group and out group members can say similar block the access.

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00:24:47.220 --> 00:24:51.870

And they can even literally make the same statements, ask the same question.

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00:24:53.730 --> 00:25:03.300

Even saw exit blocking statements by the end group and outgrew our distinguished by the position they put the target in relative to the group.

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00:25:04.560 --> 00:25:10.620

In group accuses the target of never truly believe in the thing in the first place, or being corrupted.

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00:25:11.880 --> 00:25:17.940

The l group and says he doesn't truly believe now or has changed his beliefs, for the wrong reason.

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00:25:19.350 --> 00:25:24.660

Go faces of exit block are often reducible that purity test.

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00:25:26.730 --> 00:25:36.540

What they have in common, even more fundamental is the imposition of a clause on the target in a deterrent effect on those who might follow suit.

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00:25:40.950 --> 00:25:42.330

Why does anyone do this.

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00:25:44.880 --> 00:25:48.000

Why would anyone be motivated to block it X.

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00:25:50.820 --> 00:25:57.270

Now some cases of exit block be can probably be attributed to straightforward balance.

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00:25:59.010 --> 00:26:08.100

Some exit for bloggers probably do just want to harm others and see a fortuitous opportunity to do so.

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00:26:11.490 --> 00:26:14.400

I think there are additional explanations for the farmer.

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00:26:16.140 --> 00:26:16.560
here's one.

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00:26:18.720 --> 00:26:22.920
When a person changes his mind about some issue of interest to a group.

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00:26:25.410 --> 00:26:26.730
Increasingly, an opportunity.

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00:26:27.990 --> 00:26:39.630
For members of that integrate in it's related out groups either to seek more status or to project and solidify their social status to the group.

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00:26:41.730 --> 00:26:46.590
was more I mean by that, but I want to take a brief detour and talk about social steps.

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00:26:47.880 --> 00:26:55.350
psychologists talk about two different ways of attaining we're securing social status, one of them, they call Christie.

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00:26:56.070 --> 00:27:11.490
So prestige status is the status, you get from having knowledge or wealth for access to resources intelligence a you know world class tennis players medians these are people with high prestige status.

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00:27:12.510 --> 00:27:23.220
Christine status is conferred on to a person because of her admirable qualities skills or achieve for at least what's perceived to be there admirable quality skill.

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00:27:26.310 --> 00:27:31.560
But there's a second way to get social status and that's what psychologists call dominance that.

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00:27:33.600 --> 00:27:42.780
Whereas prestige drivers tried to lift themselves up and try it again status, people who strive for dominance credit credit push other people down so like.

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00:27:43.140 --> 00:27:53.580

Our ancestors thousands of years ago, the way that you know ascertain christie's status was like you're the person who knew how to kill the board Okay, you do have find find the water.

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00:27:55.350 --> 00:27:58.920

dominic status, you were to simply bigger than stronger than you.

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00:28:01.830 --> 00:28:06.180

You can exercise dominance that is now by yelling at someone in a meeting.

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00:28:07.710 --> 00:28:09.120

calling them a day online.

197

00:28:10.860 --> 00:28:18.510

Dominant status is earned by being seen as someone with control over the things people care about for but intimidated or threatened.

198

00:28:19.740 --> 00:28:25.170

issue could probably tell dominant status is more morally suspected prestigious.

199

00:28:28.830 --> 00:28:34.440

People who seek prestige lift themselves up people who see dominance seek to push others yeah.

200

00:28:37.470 --> 00:28:44.460

Well, I suspect that a lot of exit blocking is a form of something that.

201

00:28:45.540 --> 00:28:55.350

justin toasty and I call moral Branston some moral grandstanding is just the use of public discourse moral talk to seek social status or to self promote.

202

00:28:56.580 --> 00:28:58.560

So I could say something about.

203

00:29:00.060 --> 00:29:15.270

Integration for vaccines and my primary motivation doing so is that others think well of the others think highly of me either, because I have prestige status status, look at me i'm great or without horrible you are pushing you down Stephen bonus.

204

00:29:18.270 --> 00:29:32.310

So when people who brand stand, they use public moral discourse to seek social status, instead of seeking truth or understanding or knowledge or compromise they're in it to promote themselves and their.

205

00:29:34.980 --> 00:29:36.570

hardest connect with exit one.

206

00:29:40.320 --> 00:29:45.300

grandstanding members of the targets the Exeter.

207

00:29:47.160 --> 00:29:51.210

members of her targets in group my see her apostasy.

208

00:29:52.770 --> 00:29:57.240

As an opportunity for making a morally flattery contrast with themselves.

209

00:29:58.680 --> 00:30:03.150

They capitalize it they capitalize on this opportunity by seeking Christine.

210

00:30:04.440 --> 00:30:12.450

Whereas the Exeter doubts or rejects the correct worldviews we have watched pure believe.

211

00:30:13.590 --> 00:30:19.770

She is abandoning the right side of history will I firmly on it, as always.

212

00:30:22.380 --> 00:30:34.530

Greetings David out group Members on the other hand, might see recent converts as a threat to their status, why should this person be praised for finally waking up.

213

00:30:35.580 --> 00:30:37.110

We have been right all along.

214

00:30:38.250 --> 00:30:43.380

The correct us have always been obvious to us in this john's has only just now figured it out.

215

00:30:44.700 --> 00:30:49.830

or she may have gotten this one right but she's still wrong about everything else, so we can't trust her.

216

00:30:50.850 --> 00:31:01.260

So grants dinners from both groups in group in the outer see that their moral qualities can be favorably compared to people who have recently changed their month.

217

00:31:02.490 --> 00:31:06.480

And so they do so in order to maintain prestige.

218

00:31:09.720 --> 00:31:12.210

But those who change their beliefs, are also.

219

00:31:13.320 --> 00:31:18.060

A right targets for grandstanding to seek dominance steps.

220

00:31:19.860 --> 00:31:27.750

When you change your mind publicly you we can be incentive for those in your in group to defendyou.

221

00:31:29.940 --> 00:31:31.320

Or to be seen associated.

222

00:31:33.150 --> 00:31:44.070

Even if you convert entirely the beliefs of what was previously your outgrew the members of that group I not trust you revalued your association with them yet.

223

00:31:46.110 --> 00:31:54.420

Just by changing your mind you present aggressive people with a chance to exercise their will to power.

224

00:31:55.500 --> 00:32:03.690

They can lash out at you and demonstrate their capacity for aggression, without fear of reprisal from your try.

225

00:32:07.440 --> 00:32:13.980

Another way of understanding exit block because to see it as a freshman what psychologists call the black sheep effect.

226

00:32:16.860 --> 00:32:20.340

But have you heard this before as much psychology yeah.

227

00:32:22.230 --> 00:32:32.640

So the black sheep effect is the phenomenon by which deviant or inconsistent or weak members.

228

00:32:33.660 --> 00:32:37.470

of a group are evaluated more harshly.

229

00:32:39.630 --> 00:32:42.630

than similar members of our group.

230

00:32:44.220 --> 00:32:52.500

So, in other words, the people who are inconsistently on your side, maybe they're kind of wishy washy not totally committed to the cause.

231

00:32:53.580 --> 00:33:02.730

Your group will tend to judge those people more harshly than a weak or inconsistent or deviant members of the other side.

232

00:33:10.470 --> 00:33:21.480

Weak members of a group or less committed to the norms and beliefs of the group what's wrong number so we're members of your group or a threat, the group cohesion, a threat to the group identity.

233

00:33:23.520 --> 00:33:27.150

They are viewed as unreliable for untrustworthy.

234

00:33:28.260 --> 00:33:38.310

Those who announced that they have changed their mind about something important to their inner Group are in a sense, willingly becoming marginal members of their group.

235

00:33:40.470 --> 00:33:49.290

The stronger members downgrade or evaluation as a result and name it may respond by announcing they're disappointed.

236

00:33:52.590 --> 00:34:02.700

A useful extension of this paradigm is that it helps explain the appeal of exit locking as a strategy for deterring further defection from the group.

237

00:34:04.350 --> 00:34:08.430

The individual apostate is the occasion for exit block.

238

00:34:09.750 --> 00:34:19.050

But others in the group who maybe teetering on the edge changing their own minds can see the response and recognize the incentive not to do so.

239

00:34:20.700 --> 00:34:22.710

Nobody wants to be black she.

240

00:34:27.960 --> 00:34:34.740

said so far, it should be clear that people typically don't enjoy being on the receiving end of exit block.

241

00:34:36.720 --> 00:34:39.960

acid blocking isn't just a just tasteful experience.

242

00:34:41.910 --> 00:34:43.590

it's a bad social practice.

243

00:34:45.240 --> 00:34:47.580

For both moral and systemic reason.

244

00:34:49.110 --> 00:34:50.640

It makes us less free.

245

00:34:51.870 --> 00:34:55.590

And also want to argue that it interferes with truth.

246

00:35:00.720 --> 00:35:03.420

So exit block is morally bad.

247

00:35:04.800 --> 00:35:06.990

because it interferes with freedom of expression.

248

00:35:10.050 --> 00:35:18.660

Many people are understandably reluctant to air their beliefs in public when they run counter to the orthodoxy within me I could probably.

249

00:35:19.440 --> 00:35:34.860

raise a few hot button issues now and those of you who defect from the sort of majority view on academic campuses you might secretly the fact, but I doubt any of you will have many of you, they say so in this crowd.

250

00:35:36.210 --> 00:35:36.540

You.

251

00:35:37.740 --> 00:35:38.730

Have you have more courage tonight.

252

00:35:40.590 --> 00:35:42.210

But many people are reluctant to use.

253

00:35:43.560 --> 00:35:51.090

This reluctance will only be stronger with a Community engaged as an exit block as it raises the cost of changing your mind.

254

00:35:53.220 --> 00:35:58.230

People in such communities must worry, not only about the silent judgment of the.

255

00:35:59.760 --> 00:36:06.360

Also, about public campaigns expressing that this is approval we may stray from the flock.

256

00:36:08.190 --> 00:36:16.830

Now will understood that informal social pressure could interfere with our freedom, just as state coercion.

257

00:36:18.450 --> 00:36:28.410

In fact, tyranny by informal collective bill says is flow more formidable the many kinds of political oppression.

258

00:36:30.060 --> 00:36:40.170

Since that leaves fewer means of escape penetrating much more deeply into the details of life and slaving was the soul itself, including.

259

00:36:41.910 --> 00:36:47.100

Informal communities are not bound by the legal rules and procedures and the way the state.

260

00:36:48.210 --> 00:36:48.450

Is.

261

00:36:50.340 --> 00:37:03.840

Any group member can simply smear and apostasy for being morally or politically impure because of Republic calm and it becomes a liability for anyone else in the group to be seen associating with that person.

262

00:37:07.650 --> 00:37:16.590

The committee might not be able to imprison or put to death it's a bossy, but it can make their lives miserable in way states cannot.

263

00:37:18.000 --> 00:37:25.380

It can deny them personal relationships within trade partners or any of the other benefits of social life.

264

00:37:26.460 --> 00:37:32.520

Just by discouraging others from associated with them less they suffer the same fate.

265

00:37:35.580 --> 00:37:36.750

A prudent person.

266

00:37:37.860 --> 00:37:42.840

We just try to avoid the cost of social disapproval for changing your mind.

267

00:37:43.890 --> 00:37:47.190

In matters that like draw these sorts of exit block and response.

268

00:37:48.630 --> 00:37:52.140

If she's not so cautious the penalties could be severe.

269

00:37:53.340 --> 00:38:00.120

members of our group will be wary over the exit blockers have marker as impure not to be trusted.

270

00:38:03.300 --> 00:38:16.710

So I should say numbers over in Europe will be where your lips, if the exit blockers of Parker is impure not to trust our group members will also see her as impure since she has been suspiciously slowed around slowly come around to the right view.

271

00:38:19.080 --> 00:38:23.250

The result is that freedom is limited to picking a team quickly.

272

00:38:24.360 --> 00:38:29.100

and restricting ones public statements to claim that a coke here groups.

273

00:38:38.280 --> 00:38:44.880

A mill our freedom of expression is practically inseparable from freedom of conscience.

274

00:38:46.290 --> 00:38:53.700

to live in expression is therefore to impinge upon the most intimate region of human liberty, what do you think.

275

00:38:55.710 --> 00:39:02.250

If it's the same regarded as normal and acceptable behavior to post

social posts on those change their mind.

276

00:39:03.690 --> 00:39:09.780

That it encourages his members either to maintain a private conscience, that is not linked into the public square.

277

00:39:11.880 --> 00:39:18.360

Or to extinguish their heterodox box before they might leave the public apostasy.

278

00:39:20.670 --> 00:39:23.010

Many will find it to mentally taxing.

279

00:39:25.590 --> 00:39:27.060

To maintain a private contract.

280

00:39:28.290 --> 00:39:33.960

So they will instead bring their private mental life into line with the views acceptable with their group.

281

00:39:35.220 --> 00:39:36.030

Their friends.

282

00:39:39.570 --> 00:39:43.260

We shouldn't restrict our evaluation of exit law to its moral.

283

00:39:45.030 --> 00:39:50.160

Exit blocking exerts a pernicious influence, not just over what people say.

284

00:39:51.330 --> 00:39:52.710

but also what they believe.

285

00:39:54.990 --> 00:39:59.280

Exit velocity interfere free inquiry and the true.

286

00:40:01.380 --> 00:40:09.420

The incentives established by exit blocking motivate us to change the way we think about the topics are groups care deeply about.

287

00:40:11.580 --> 00:40:15.810

As a result, people are discouraged from changing their minds, even private.

288

00:40:19.050 --> 00:40:25.830

know in a world of ideally free inquiry, the social cost of changing one's mind would be low.

289

00:40:27.300 --> 00:40:32.340

People would be able to consider arguments that evidence about being pressured to come to a particular conclusion.

290

00:40:33.960 --> 00:40:36.960

But they would be free to believe for aesthetic reasons alone.

291

00:40:39.120 --> 00:40:50.700

Excellent blogging interferes with three inward color when social costs for changing one's mind or pose people are dis incentivized to take opposing views series.

292

00:40:51.840 --> 00:40:56.460

Speak up countervailing evidence or even to find out what the opposition.

293

00:40:58.590 --> 00:41:07.620

If you are already attached to some view and your social or professional relationships will be damaged, should you abandon that.

294

00:41:08.850 --> 00:41:13.380

Did you have strong incentive not to entertain doubts about it.

295

00:41:15.540 --> 00:41:18.030

So blogging is therefore an invitation.

296

00:41:19.650 --> 00:41:21.090

To engage in motivated reason.

297

00:41:22.740 --> 00:41:33.480

Normally, you will face some social costs are changing your mind you might quite understandably look for ways to avoid doing so, even if only subconscious.

298

00:41:34.770 --> 00:41:41.490

You might be more easily swayed by prima facie plausible with fallacious arguments for your views.

299

00:41:42.540 --> 00:41:45.030

or by strong in characterizations imposing.

300

00:41:50.280 --> 00:41:57.840

It might be injected that are concerned about people being worse than even private reason the face of increased social causes overblown.

301

00:41:59.010 --> 00:42:08.340

Surely we can still evaluate views on their merits, we are just thinking about them on our own, and not report our conclusions to others if we.

302

00:42:09.030 --> 00:42:22.980

think they like what they hear it's true, of course, that most of us don't report our every thought public and then among the thoughts that we are most likely to ourselves, are the ones that will draw social blowback.

303

00:42:24.390 --> 00:42:27.930

But my point is not that people can't reason privately and safely.

304

00:42:31.920 --> 00:42:38.490

and become heterodox thinkers that way, rather it is that at the margins fewer people will do so.

305

00:42:39.570 --> 00:42:51.930

It is unpleasant to live an intellectual double life always worried that you will be making will accidentally say something that doesn't fit with a web of socially acceptable beliefs.

306

00:42:54.150 --> 00:42:57.780

In addition, people don't want to think of themselves as power.

307

00:42:58.920 --> 00:43:10.110

But if you develop a set of beliefs, that you cannot reveal to us without paying a high social, it is hard not to realize that you are afraid to stand up for what you.

308

00:43:12.120 --> 00:43:20.730

Instead of blending and such unpalatable position, many people will find some way to retain socially acceptable beliefs and not just think about.

309

00:43:24.930 --> 00:43:33.000

that's the blocking also influences our private believes, by limiting the arguments and evidence that people here in public discourse.

310

00:43:34.410 --> 00:43:39.870

rishi kapoor Joshi as helpfully analyze this dynamic as a collective action problem.

311

00:43:41.490 --> 00:43:42.780

here's the basic idea.

312

00:43:46.800 --> 00:43:50.820

it's important that people be exposed to evidence, they are aware of.

313

00:43:52.260 --> 00:43:56.400

Where else we will collectively suffer from significant blind spot.

314

00:43:57.690 --> 00:44:03.930

We can alleviate those blind spots, by sharing our habits, I have evidence, you have ever have very different forms of that.

315

00:44:05.580 --> 00:44:09.690

and thereby exposing people to considerations, they would not have discovered on their own.

316

00:44:11.520 --> 00:44:19.530

But it's also risky for any individual to speak her mind and present evidence that might not need the crowd.

317

00:44:20.790 --> 00:44:27.840

If the risks of speaking events monitor great ago we buy all rationally decided it's not worth speaking.

318

00:44:30.300 --> 00:44:36.930

With groups engage in an exit blocking they raised the risk and just the cost of speaking your mind.

319

00:44:38.880 --> 00:44:43.440

Rational actors see that there's little to gain by expressing beliefs, that are in group.

320

00:44:45.900 --> 00:44:51.810

Their own social network label the traders and all groups both refused to offer them safe harbor.

321

00:44:53.370 --> 00:45:02.610

and, worst of all, even if they didn't accept the cost of speaking out their individual sacrifice probably produced a little overall benefit.

322

00:45:04.920 --> 00:45:09.690

The rational thing to do, then, is the hope that other people discover the same thoughts as you.

323

00:45:10.710 --> 00:45:13.170

And I was less risk averse about sharing.

324

00:45:15.000 --> 00:45:16.350

But the greater the risk.

325

00:45:17.400 --> 00:45:18.840

The fewer such people.

326

00:45:22.770 --> 00:45:31.230

The result of this collective action problem is that people are left without the social resources that might help them reason their way out of false belief.

327

00:45:32.580 --> 00:45:36.240

And that might be good for social cohesion, but it's bad for free.

328

00:45:38.460 --> 00:45:44.880

We are answered blocking this problems loyalty is valued more than truth correct.

329

00:45:51.510 --> 00:45:53.850

i've tried to describe the full amount of X.

330

00:45:55.140 --> 00:45:58.800

i'll try to explain what exit blocking is bad moreland devastated.

331

00:46:00.870 --> 00:46:07.050

What I want to do now is present a vision of a society that doesn't suffer from the problem of exit block.

332

00:46:08.520 --> 00:46:19.770

I wanted to describe some potential norms that we could have thought which shirt greater overall freedom you currently enjoy in our society of exit blocking enthusiasm.

333

00:46:22.050 --> 00:46:27.510

And I want to follow Christina beaky Aries use of the notion of social more.

334

00:46:29.280 --> 00:46:33.180

where she claims that a social norm has two important feature.

335

00:46:34.350 --> 00:46:36.240

it's a rule of behavior.

336

00:46:37.290 --> 00:46:47.040

which the individuals prefer to conform to that rule on the condition that they believe that most people in the reference that work for them to.

337

00:46:48.090 --> 00:46:49.530

be fearful expectation.

338

00:46:50.760 --> 00:46:58.590

And they believe that most people in their reference that work believe they ought to inform what she calls glory that i'm not going to dwell on.

339

00:47:00.060 --> 00:47:06.450

Only put out a photograph here's a norm is something like a rule of social rule.

340

00:47:08.460 --> 00:47:13.020

That people prefer to conform to when they believe other people will.

341

00:47:16.110 --> 00:47:18.870

Then they believe that most people believe it ought to do.

342

00:47:20.160 --> 00:47:20.340

It.

343

00:47:21.570 --> 00:47:27.840

Not much things on that, but just so you're clear on what kind of notion of social norm is.

344

00:47:29.310 --> 00:47:29.880

somewhere.

345

00:47:32.130 --> 00:47:46.500

So what what's a reference network and individuals reference network is the group of people whose behavior and attitudes are relevant to them for social people that you more or less interact with on some regular basis.

346

00:47:48.630 --> 00:47:59.760

Now, in the case of the norms that I want to discuss here in a moment, your reference network will likely include members of both you're in group and you're out.

347

00:48:02.100 --> 00:48:10.890

The group is relevant because these are the people we rely on for our most important social relationships friends family allies.

348

00:48:12.990 --> 00:48:15.000
And we want to remain in good standing.

349
00:48:16.230 --> 00:48:17.640
By following their norm.

350
00:48:20.130 --> 00:48:24.420
How groups are relevant, primarily, out of consideration for reciprocity.

351
00:48:26.280 --> 00:48:31.230
If the our group is not following the dorms other groups may feel less bound.

352
00:48:32.340 --> 00:48:33.060
By that as well.

353
00:48:35.160 --> 00:48:41.280
Okay, so we're going to do, I have in mind, I want to suggest some proposals.

354
00:48:42.750 --> 00:48:49.020
I was king of the world, you could be my proposals for better social norms.

355
00:48:50.190 --> 00:48:50.790
With this work.

356
00:48:51.870 --> 00:48:57.000
And when the obvious one and the title of this car is just don't walk yes.

357
00:49:02.010 --> 00:49:08.280
We should not criticize people or impose other social costs on them simply for changing their mind.

358
00:49:09.810 --> 00:49:24.300
Again, this does not mean we should refrain criticizing their justification for doing so, so it shaming people as traders were apostates for not seeing the light sooner is a bad practice.

359

00:49:27.390 --> 00:49:33.360

A related and supporting norm is the, we should not reward exit block.

360

00:49:35.100 --> 00:49:39.000

forms of likes retweets or you're so brave.

361

00:49:40.740 --> 00:49:52.200

People respond to incentives and if they gave lots of status for insulting insufficiently pure participants and pull the discourse, they are likely to do so.

362

00:49:53.700 --> 00:50:00.930

Anyone who pays given casual attention to social media recognized Dr far has been established normal on the floor.

363

00:50:02.130 --> 00:50:04.110

current practices are quite the office.

364

00:50:05.220 --> 00:50:12.480

As people who are seeing this black sheep, the some political team are regularly puzzle for their in period.

365

00:50:15.660 --> 00:50:20.130

There are also enormous that could encourage a fruitful expression of changes and view.

366

00:50:21.330 --> 00:50:28.980

So we could, for example, craze people who express disagreement with much of the rest of their in group.

367

00:50:30.000 --> 00:50:32.220

about some issue or some event.

368

00:50:35.850 --> 00:50:47.490

or, better, yet we could adopt for a while, at the practice some debating society of holding it especially high esteem, those who can provide clear and compelling explanation.

369

00:50:48.600 --> 00:50:51.870

Why certain arguments move to change their mind.

370

00:50:57.480 --> 00:51:10.560

idea behind these norms is that there is that the independent minded conserve is helpful models for others to re examine the beliefs, even if they don't end up changing their mom.

371

00:51:11.700 --> 00:51:12.270

or with.

372

00:51:15.690 --> 00:51:20.190

Okay, I want to conclude by raising two objections everything i've just said.

373

00:51:30.720 --> 00:51:31.230

First.

374

00:51:33.120 --> 00:51:36.780

To this vision of society of unlock access.

375

00:51:37.980 --> 00:51:39.150

It might be objective.

376

00:51:41.280 --> 00:51:45.420

That there is such a thing as too much intellectual independence.

377

00:51:47.070 --> 00:51:50.790

And we shouldn't be mindful of excesses in this direction as well.

378

00:51:55.980 --> 00:52:10.260

Thought being we're all just a bunch of like you know atomic individual through reasoner is going around trying to gather evidence that's not really how we reason about our moral views, so we should be where you're going to for the other direction.

379

00:52:13.980 --> 00:52:15.930

Independent thinking is something either have too much of.

380

00:52:17.220 --> 00:52:19.080

Oh, I agree, or something for this word.

381

00:52:20.220 --> 00:52:24.960

When it arises, mainly because people confuse being independent minded.

382

00:52:26.010 --> 00:52:28.140

with other less admirable traits.

383

00:52:29.970 --> 00:52:40.740

To some, the mark of the independent light is that a personally apparent that a person apparently has no firm beliefs or is always gain for a surprising take the books.

384

00:52:41.760 --> 00:52:49.320

With you probably know about journalists are people in the public sphere, who are always trying to surprise you, with their hotcakes.

385

00:52:52.860 --> 00:53:01.470

If we reward people for these traits we can expect a profusion of shallow or poorly thought out contributions.

386

00:53:03.510 --> 00:53:18.870

To be clear, that is not my ideal have a free thinker being determined to surprise people or to frustrate expectations is just one more way of letting other people determine the content of your beliefs.

387

00:53:20.430 --> 00:53:26.370

A free thinker worthy of the name, follows the arguments were a big leap, you know only because they need their.

388

00:53:28.440 --> 00:53:29.190

that's the ideal.

389

00:53:32.040 --> 00:53:33.030

here's another objection.

390

00:53:35.520 --> 00:53:39.150

I have argued that exit blockers make a mistake.

391

00:53:40.950 --> 00:53:44.820

People shouldn't impose social costs on those who change their mind.

392

00:53:46.110 --> 00:53:48.510

But perhaps I have overstated, the case.

393

00:53:51.720 --> 00:53:57.780

communities and associations organized around shared goal value life.

394

00:53:59.100 --> 00:54:06.270

or value people find meaning and status and purpose in these social networks.

395

00:54:07.290 --> 00:54:11.220

It, presumably because they are sources of value they should be preserved.

396

00:54:13.410 --> 00:54:25.950

One way to hold communities together is to impose some social costs for defection people should feel the sting of turning their backs on the beliefs.

397

00:54:27.300 --> 00:54:28.080

and values of.

398

00:54:29.790 --> 00:54:36.540

Indeed, this may be one resource that communities possess to prevent people from changing their belief for bad reasons.

399

00:54:37.980 --> 00:54:40.110

Just following some moral fat.

400

00:54:42.120 --> 00:54:47.760

So exit blocking may also be a way to prevent people from changing their minds prematurely.

401

00:54:49.170 --> 00:54:54.150

say after coming across a single smart person arguing for the other side.

402

00:54:56.340 --> 00:55:04.110

Furthermore, there may be important accumulated but latest knowledge Griffin the received tradition of some social group.

403

00:55:05.130 --> 00:55:10.590

An individual should be reluctant to turn their backs on their moral episodic community.

404

00:55:12.060 --> 00:55:20.490

social pressure in the form of in group exit blocky can be a justified invaluable way to preserve those minutes.

405

00:55:23.130 --> 00:55:24.030

or so the objection.

406

00:55:27.090 --> 00:55:34.200

No one reply to this objection is simply to deny that exit lopping is ever permissible or morally value.

407

00:55:36.150 --> 00:55:44.580

On this reply people should not impose social costs for changing your month period, even for these apparently noble reason.

408

00:55:45.930 --> 00:55:56.610

Only purely individualistic episodic consideration or an issue it's morally wrong and essentially people who defect, or if you try to deter others from.

409

00:55:58.980 --> 00:55:59.430

that's one.

410

00:56:01.470 --> 00:56:11.550

Second into my mind more plausible reply to this attraction is to know this sometimes social pressure can be a permissible way to preserve the Community.

411

00:56:12.630 --> 00:56:19.680

But that it matters, how and why this pressure is apply what costs are codes.

412

00:56:21.600 --> 00:56:28.830

For example, if group members block the ethics, the exits in order to free and parade their alleged moral purity.

413

00:56:29.850 --> 00:56:45.390

This would not only be morally bad in its own right, as an instance of Branston but also epistemic Lee unreliable way to preserve the link knowledge and Community privileging as it does status deep truths.

414

00:56:47.250 --> 00:57:01.410

But if what is appropriately motivated social costs could be imposed on the factors, there may be some countervailing moral value in preserving social cohesion and a tradition.

415

00:57:03.390 --> 00:57:05.430

Which challenged and this is the challenge.

416

00:57:07.230 --> 00:57:12.090

would be to articulate the context in which such exit logic is permissible.

417

00:57:13.260 --> 00:57:20.850

And what equal every exists between the norms against exit velocity and those it's favorite.

418

00:57:23.070 --> 00:57:25.200

that's a task I leave for you.

419

00:57:31.590 --> 00:57:41.100

As people pursue ever more avenues for public discourse about morality in politics, more opportunities arise, to have productive conversation.

420

00:57:43.170 --> 00:57:48.690

more opportunities also arise to abuse the public square for personal gain.

421

00:57:50.400 --> 00:58:09.780

Exit blockers i've already illegitimate illegitimately includes social costs on others, simply for changing their mom often because they want to show off their purity or to feel powerful as they dominate those who publicly admit that they have been wrong.

422

00:58:11.700 --> 00:58:22.500

This is a best practice and its collective effect is to create a less free more cruel epistemic Lee stunted society.

423

00:58:37.170 --> 00:59:43.980

Right to stretch your legs will come back and we'll have a q&a until 730.

424

00:59:51.150 --> 00:59:51.810

i'd like to bring up.

425

01:00:21.630 --> 01:00:22.050

Are you going to.

426

01:00:34.410 --> 01:00:36.360

Various various stuff.

427

01:02:20.730 --> 01:02:21.000

Good.

428

01:03:10.110 --> 01:03:10.740

Please ask.

429

01:03:12.030 --> 01:03:15.510

questions publicly, because these are excellent questions that would be great.

430

01:03:17.130 --> 01:03:20.430

If everybody could try to fight their seat and for people with you.

431

01:03:22.650 --> 01:03:29.970

If you do stick around till the end there is pizza so we're going to go 30 you're welcome to take your questions.

432

01:03:36.990 --> 01:03:37.350

Maybe.

433

01:03:40.620 --> 01:03:41.970

you're ready all.

434

01:03:43.560 --> 01:03:43.830

Right.

435

01:03:48.090 --> 01:03:48.630

All right.

436

01:03:51.480 --> 01:03:52.350

You can get started.

437

01:03:59.010 --> 01:03:59.610

do things that.

438

01:04:03.600 --> 01:04:04.170

makes it more.

439

01:04:05.850 --> 01:04:06.480

reasonable.

440

01:04:08.100 --> 01:04:11.940

First, I mean what what it was thinking about was a portion right.

441

01:04:13.260 --> 01:04:24.450

Now, you may think that that's an acceptable case of exit fluffy but you know if you think of support will say you know supernatural does not exist it's like Okay, you know yeah I believe you.

442

01:04:25.410 --> 01:04:41.760

need to protect themselves and then you freedom consistently leaving the Church, you know that's what you're free to put this knowledge just saying and you'll be right, and then the other side, the other case I think it's very different.

443

01:04:43.050 --> 01:04:47.040

You know I could extend the reach people scratch or.

444

01:04:48.510 --> 01:04:51.060

The way we get together is to.

445

01:04:52.320 --> 01:04:56.790

increase our money, and you know we love each other right.

446

01:04:58.650 --> 01:05:02.040

We just go hey why don't you like.

447

01:05:03.180 --> 01:05:08.850

You know, good sense, these things that you all shot.

448

01:05:10.080 --> 01:05:10.440

Because.

449

01:05:15.930 --> 01:05:16.290

You know.

450

01:05:17.580 --> 01:05:18.360

So you.

451

01:05:21.600 --> 01:05:21.930

know.

452

01:05:26.040 --> 01:05:26.520

yeah.

453

01:05:27.990 --> 01:05:29.730

Good so thank you.

454

01:05:33.270 --> 01:05:43.260

So I think you're right about the Catholics on the work, so if the if the priests changes his mind said, well, I don't believe that this is the real presence and.

455

01:05:44.280 --> 01:05:46.050

I don't believe that he says rose.

456

01:05:52.470 --> 01:05:55.410

yeah that's a case where it looks like we should show you the door.

457

01:05:56.580 --> 01:05:58.200

But is that exit blocking.

458

01:06:06.630 --> 01:06:08.310

we're friends yeah.

459

01:06:11.100 --> 01:06:12.060

yeah i'll be.

460

01:06:13.470 --> 01:06:13.920

logging.

461

01:06:15.720 --> 01:06:23.040

But you know, maybe yeah, so I would I want so here's here's two ways, you might be at that priests oh we're sorry to hear that.

462

01:06:24.570 --> 01:06:29.430

You change your mind you're good faith reasoner wish you all the best.

463

01:06:31.020 --> 01:06:39.000

Then there's like a you spawn of Satan know how dare you last thing, and I think that's the sort of.

464

01:06:40.230 --> 01:06:41.460

Exit blocking that I think.

465

01:06:43.410 --> 01:06:46.230

But you're certainly right, I mean.

466

01:06:48.360 --> 01:06:54.690

I joke with my colleague Kevin value like between exit and voice he's

he's voice i'm excellent.

467

01:06:56.280 --> 01:06:57.360

So it is a bit of irony that.

468

01:06:58.620 --> 01:06:59.670

anybody's patient.

469

01:07:00.930 --> 01:07:01.530

API.

470

01:07:05.040 --> 01:07:12.240

So I think all of us to say yeah I think more about the find green distinctions between when it's okay to block.

471

01:07:13.980 --> 01:07:28.560

Specially when user cases which there's institution at all, and you send up a follow the rules right, one of the rules is you gotta believe X it's not clear that are other kinds of communities like families or friendships happens form once digital strategy.

472

01:07:29.910 --> 01:07:42.060

The other thing about I totally agree about minimizing the political discussions I wouldn't pull that exit locking I just think there's a virtue and keeping your powder dry you don't want to go around talking about politics, all the time.

473

01:07:43.620 --> 01:07:55.290

And so there are appropriate places in the US, and I do agree with you that, like thanksgiving dinner with your family is not the place to let you know that you see what she said right.

474

01:07:58.320 --> 01:08:00.150

I have a bit more about how that works that.

475

01:08:01.650 --> 01:08:01.770

They.

476

01:08:02.940 --> 01:08:13.410

have eight people in the queue and flag me down a few needs to be in

the queue your next Could you say your name yeah thanks for a great show, I have a question about.

477

01:08:15.690 --> 01:08:24.060

This or if there's like a pension condition on this, but on the back to blogging so you said after after the hearing that the idea was that you.

478

01:08:25.260 --> 01:08:30.060

To post sort of social sanction in response to someone changing differently so as to.

479

01:08:31.170 --> 01:08:44.220

change their belief back something like that or did that because I don't think you'd have to try and get them to change the belief that Okay, you might want to say good reading Okay, I never speak you.

480

01:08:45.630 --> 01:09:00.450

know that could be something sorry but sure yeah so i'm thinking of a sort of a city full 500 or something, just like sort of disengaging qualified so like say somebody my age group.

481

01:09:01.500 --> 01:09:04.440

Changes their mind up from the word issue.

482

01:09:05.790 --> 01:09:14.520

You know I decided to serve as disengaged not really interact them anymore, you know not going out of my way to sort of like humiliate them are part of that.

483

01:09:15.570 --> 01:09:20.220

You might think like look on a wide enough scale if their whole community starts to disengage with them.

484

01:09:21.270 --> 01:09:26.700

You know this is a significant costs, but you also might think it's it can be pretty reasonable faces.

485

01:09:27.480 --> 01:09:39.360

You know there's there are only so many counter arguments admits evidence I get to if I you know, one of the shore up my beliefs and

make sure that i'm being open minded, and I might think like look this person has changed their mind.

486

01:09:40.350 --> 01:09:46.410

And you know i'm just not interested in dealing with this counter argument i've got enough enough other things.

487

01:09:47.430 --> 01:09:56.010

So what do you think of this case in which they're sort of seems to be reasonable widespread disengage yeah good Thank you did so good.

488

01:09:57.690 --> 01:10:02.820

The curse me there's two different kinds of ways that this might disengage from what the arguments never have.

489

01:10:03.930 --> 01:10:05.730

And you might disengage from the relationship.

490

01:10:07.140 --> 01:10:08.130

Say i'm going to be frenzy.

491

01:10:09.570 --> 01:10:12.960

of hiring for God for 10 seconds, it seems to me like.

492

01:10:14.070 --> 01:10:30.390

The first time is pretty generous like you don't have to discuss everything all the time and i'm one of these sort of like to limit the sphere of politics in our private so like politics, makes us dumb and the and.

493

01:10:31.470 --> 01:10:44.850

I think we should try to save civic friendships and spirits of our lives outside of that doesn't mean like if you're not used to argue about minimum wage, like i'm not going to ever be like a nice i'm like okay let's not especially I wouldn't think that have an event as.

494

01:10:46.260 --> 01:10:50.010

It seemed more plausible to think of exit block is like oh you change your mind we get you.

495

01:10:52.770 --> 01:10:54.960
know, in some cases that might do pitch.

496
01:10:57.480 --> 01:11:06.900
Of what I think the other case like you're like oh you don't want the I, I have a different view on like a carbon emissions division taxable.

497
01:11:09.870 --> 01:11:10.890
that's that seems.

498
01:11:13.470 --> 01:11:16.230
But I have no idea how to demarcate that difference.

499
01:11:18.480 --> 01:11:19.170
Thank you, thank you.

500
01:11:20.340 --> 01:11:21.510
Daniel and then your next.

501
01:11:23.310 --> 01:11:36.090
Great night, thank you very much i'm not worried about the strategic implementation of the policy that you like your king of the world, so if you're working in the world it's a let's turn down the exit block.

502
01:11:37.170 --> 01:11:37.890
That spurred us.

503
01:11:39.390 --> 01:11:40.140
At least it's something.

504
01:11:41.250 --> 01:11:48.630
But isn't there a collective action problem that prevents this from being very easy to actually move towards so suppose.

505
01:11:49.020 --> 01:11:54.060
We have the reds and the blues and the blues talk to each other and they say we need to stop blocking these exits.

506

01:11:54.960 --> 01:12:08.040

And they all agreed to stop locking the exits and then one blue place just thinks about the way men hot if we walk the US if we don't walk through exits and the reservoir all the exes then we're just going to hemorrhage everybody to the reds.

507

01:12:09.180 --> 01:12:18.450

And then you know so so they are very stably agree with his reasoning and decides they're blocking the you know the ritz we're actually having the same conversation.

508

01:12:19.980 --> 01:12:29.640

seems like there's a bit of a prisoner's dilemma here be terms or supply problems put it in terms of vpn gateway classes, you could take next year, so then.

509

01:12:30.660 --> 01:12:44.370

I just wanted to hear your thoughts about the strategic problems for trying to move towards a more liberal norm, if I have the answer sorry Daniel Daniel if I had this problem I wouldn't know about.

510

01:12:45.720 --> 01:12:50.070

Because we're asking is it is like it is the question like, how do you change the ones.

511

01:12:52.500 --> 01:13:09.210

Now, if some of you may have created Christina be hearing stuff on the wilds of this stuff she articulates a path, a way of changing norms, so one step is that you have to change beliefs so she's primarily concerned with public deprecation immediate.

512

01:13:10.920 --> 01:13:16.830

there's a massive problem, and so one of the things you have to do is change people's beliefs their factual beliefs, about the world.

513

01:13:18.030 --> 01:13:27.630

So when it comes to exit blocking that's what i'm doing right i'm trying to get people to see for the other eight people who will ever read this paper like that you should not.

514

01:13:28.800 --> 01:13:34.380

block that okay The second thing is the set of your exam you can set

a good example in our Ob.

515

01:13:36.570 --> 01:13:37.530

not walking.

516

01:13:39.270 --> 01:13:48.060

And then there's this important part of of sanctioning offenders right, so we need some way of saying shooting people who violate the norm of.

517

01:13:48.660 --> 01:14:02.790

Public education or in our case blocking access and so she has some other sort of steps in there, but that's the basic idea and so you're absolutely right, like i'm just like listening to what I want the world to be.

518

01:14:04.410 --> 01:14:07.350

In there is a lot of work to be there to figure out how to achieve.

519

01:14:08.730 --> 01:14:11.820

In lots of really smart people will know.

520

01:14:13.830 --> 01:14:15.900

what's not to like it is you know.

521

01:14:17.610 --> 01:14:24.690

You keep scrolling instead of shrinking and I have you know done there, I think this is this is really fun.

522

01:14:25.980 --> 01:14:35.910

Working on the term is very nice because I am working on a front that that he said, sometimes i'm lucky is is justified very relevant to be.

523

01:14:37.170 --> 01:14:43.860

So you just missing the same name offenders are enforcing or vacations and sort of changing.

524

01:14:44.220 --> 01:14:55.920

Changing it seems to me that sometimes exit blocking for is a form of up sanctioning vendors or so i'm not thinking, in particular, have a

moral unity, but i'm thinking.

525

01:14:56.310 --> 01:15:06.150

In terms of a particular you know really morally objectionable morally objectionable view so someone comes to me and says hey you know i'm actually i'm seriously considering.

526

01:15:07.050 --> 01:15:14.370

um you know becoming a white supremacist or i'm really open to the idea that that Nice white people are just smarter than everyone else.

527

01:15:15.660 --> 01:15:26.550

I don't see I see it as I almost feel as though actually I feel strongly that that I have a moral obligation to block the actors and be like, no, no, no, no, no.

528

01:15:27.000 --> 01:15:31.440

But it's not the conscience that are changing their minds, because of the content of their beliefs.

529

01:15:32.040 --> 01:15:47.460

Is that would that explain why that might be justified in that case, because in particular cases the current it's like the exit blogging has to be specifically about not wanting them to change their mind.

530

01:15:49.080 --> 01:15:50.580

yeah thanks look at this excellent.

531

01:15:51.870 --> 01:16:05.670

It seems to me that when exit blocking strikes me as possible or the case that you imagine like when when the belief taken up would be extremely noxious or harmful to other people okay.

532

01:16:06.780 --> 01:16:08.580

So that's when it strikes me is most.

533

01:16:09.960 --> 01:16:10.710

Probably.

534

01:16:12.180 --> 01:16:12.630

Will maybe a.

535

01:16:14.670 --> 01:16:19.500

Little project look it's like it's really hard to figure out what those beliefs are.

536

01:16:23.910 --> 01:16:26.460

We, there are some police that might be extremely dog.

537

01:16:28.080 --> 01:16:31.950

In heaven hormone that we almost we believe in.

538

01:16:35.070 --> 01:16:42.090

and vice versa, so it's I mean i'm just going to talk to the liberal tradition, I mean this is like one of the points.

539

01:16:43.230 --> 01:16:52.710

What can you say, what can you believe in water, this is mills worried like when you have the social tyranny of people who post reviews on others.

540

01:16:54.450 --> 01:16:58.920

Unless you just let people sort of like act on their beliefs.

541

01:17:01.860 --> 01:17:07.170

When we should have let people you know, have their beliefs live their lives on their own business.

542

01:17:08.250 --> 01:17:12.120

We shouldn't be picking and choosing which beliefs, we pose the serious.

543

01:17:13.320 --> 01:17:22.500

No i'm not defending that i'm just saying like, if you think the liberal project is safe for work development that is the Channel.

544

01:17:29.340 --> 01:17:44.430

Thank you so much for the ice balls and a little bit surprised me, I guess, one thing you could say in response to what you just said is a little over to overly ambitious and, like any other argument evaluate

you got to do some balancing on the one hand over the.

545

01:17:45.900 --> 01:17:54.630

Freedom of speech and episode of validating for it, but on the other hand, the cost of people who go in for sexist racist homophobic we.

546

01:17:54.870 --> 01:18:07.020

are real and you know, like any good more mossberg we should use, on balance, and so I just want to I guess focus on these are the cases about someone who changes their mind, for example, to our yeah certain sections leaves or we.

547

01:18:07.770 --> 01:18:20.370

wouldn't want to act on you know, one of the final objections to consider, which is the value so ethan wouldn't another value for engaging in the imposition of informal coffee.

548

01:18:21.180 --> 01:18:28.290

In certain cases, the right way for me to read what I value is to engage in certain kind of keep that vision.

549

01:18:28.830 --> 01:18:38.670

For So if I regard myself and my whole identity depends on day fighting poverty world and I discovered that one of my closest friend now turns into someone who thinks.

550

01:18:38.970 --> 01:18:49.110

You know it's their responsibility doesn't work now it seems enormous value that you can substitute substitute gender equality racial equality, it seems, you know our future state with my value.

551

01:18:50.130 --> 01:18:55.140

I wanted to try try, so this is, I got it was brought some kind of good, well, so now we're talking about like.

552

01:18:55.410 --> 01:19:03.360

It was additional youthfulness or quality assurance of interpersonal relations that how much goodwill after perfect and it seems to me, you just focus on that so because.

553

01:19:03.750 --> 01:19:11.220

it's totally fine if you go to sort of friendship with a privilege
it's not you know, nobody can do that demand that I found with that
and by putting these types of ties.

554

01:19:11.490 --> 01:19:25.740

It seems perfectly legitimate and also, it seems to require a five
minute, let me just thinking well you know I grew comments on Facebook
like yeah we have we have similar business Facebook again.

555

01:19:28.980 --> 01:19:29.970

After reading your book.

556

01:19:37.620 --> 01:19:37.920

yeah.

557

01:19:40.830 --> 01:19:42.420

Oh that's sorry I didn't.

558

01:19:43.650 --> 01:19:46.680

hear it it's a lot to a really nice.

559

01:19:48.180 --> 01:19:52.950

observations through I don't have much to say except for on on mills
view.

560

01:19:54.360 --> 01:20:08.820

There is this sort of like utilitarian thought that the way to get to
the board happy flourishing society is why allowing all this nasty
stuff that's how we ultimately get a better society that's an
empirical question to which I.

561

01:20:09.840 --> 01:20:10.560

don't have access to.

562

01:20:12.750 --> 01:20:12.960

The.

563

01:20:14.580 --> 01:20:25.200

Sound of the great yeah so I guess i'm gonna go to like a really
weird case I think it's it's actually improved talking about so

consider, for example.

564

01:20:26.670 --> 01:20:34.950

The social circle prestige and money to someone like TIM Keller, to get clarity with me.

565

01:20:36.090 --> 01:20:38.520

For the Richard dawkins who get by.

566

01:20:40.050 --> 01:20:46.770

Right, so this is just seems like an exceptional pace that just because that is true, I think it does it does.

567

01:20:47.250 --> 01:20:58.080

imputed what you're after I think it's the exception role but it's pretty clear that the reason they would change their mind if the wrong kind of reason to change your mind right.

568

01:20:59.310 --> 01:21:04.440

So why i'm bringing this up well the truth plays a big role.

569

01:21:05.820 --> 01:21:21.120

And so i'm wondering, like in your explanation of when blocking exits for me, encouraging more opportunities for people to change other words you wouldn't want to create it situation people change their mind all the time.

570

01:21:23.010 --> 01:21:29.070

i'm like what what's the right kind of reason to change your mind or to not change your mind.

571

01:21:30.180 --> 01:21:36.780

It seems like five dimensional change their minds too much wrong or we'd have to be the other ones where people.

572

01:21:38.010 --> 01:21:48.060

yeah so just tell me more about the role of truth or the what like what's doing the work in the background, good, thank you, by the way, same was looking for progress those an excellent Bush.

573

01:21:49.170 --> 01:21:50.250

Really trace.

574

01:21:52.470 --> 01:21:52.890

anyway.

575

01:21:54.360 --> 01:21:58.260

yeah so I don't have a lot to say there Sam except probably.

576

01:21:59.700 --> 01:22:04.650

I don't I don't envision an ideal society i'm not even on your fear.

577

01:22:06.570 --> 01:22:09.840

I don't envision a society which people were Willy nilly.

578

01:22:11.160 --> 01:22:18.030

alone by the breeze of argument arguments or I think it's good to be stuff that the fact that that is an intellectual virtue.

579

01:22:19.470 --> 01:22:21.120

Is the person who are your beliefs, but.

580

01:22:22.680 --> 01:22:39.630

All I take myself to be doing is pointing to one obstacle to changing your beliefs, that has a set of negative consequence, and I think removing that one obstacle doesn't mean there aren't.

581

01:22:41.010 --> 01:22:50.310

Other with social ways of discouraging people from changing their mind, what are the image it's like okay what what's the argument in your own.

582

01:22:51.390 --> 01:23:02.190

And so I do, I do have to buy this like really challenged idealistic vision with like people driven by you know what they think is true not what's going to avoid social punishment.

583

01:23:06.360 --> 01:23:07.320

Excellent questions.

584

01:23:09.240 --> 01:23:18.870

We only have six beds and six people so i'm wondering can take some questions and parents can also stay after so I got finishing the cute dress.

585

01:23:21.150 --> 01:23:31.740

Well, maybe, maybe we can take a couple of questions and then you can see a squirrel away just one of those so i'll give you the floor and that the maybe both of us questions and.

586

01:23:33.780 --> 01:23:39.690

realize what I asked about was something that's three other people have already.

587

01:23:41.550 --> 01:23:44.040

sent apology essentially ask you about.

588

01:23:45.600 --> 01:23:48.900

The company goes over there are no impermissible changes.

589

01:23:50.250 --> 01:24:03.030

Someone probably someone will declare that I have seen the lights and using libraries and declare that the Jews deserve to die what I declare that all bts youth pastor should be shot on sight, starting with you.

590

01:24:21.000 --> 01:24:24.750

We take the other two man, let me take the other question as well.

591

01:24:26.100 --> 01:24:32.880

yeah so thinking in terms of costs, you think it would be helpful to introduce something like they want me to face on it.

592

01:24:33.390 --> 01:24:43.170

So I had the same thought in regards sure right it's like you know it's a community of belief and the priests changes his mind.

593

01:24:44.010 --> 01:24:56.430

It is a cost right to leave that entity, like you, that like there's nothing wrong about that right, no one's been wrongfully harm right,

and so it seems like you might want to think about I.

594

01:24:57.540 --> 01:25:09.270

mean a lot of it sounds good, it costs right to leave a Community right or to like lose a friendship, but you might want to have a distinction between.

595

01:25:10.230 --> 01:25:22.500

You don't have a baseline right so there's there's certain costs are permissible to oppose right and others that are wrong, and where we want to work with active blocking is with those that are wrong.

596

01:25:23.850 --> 01:25:29.790

Because the other type of case I think like it's on its way to the Church, but thinking about like i'm sure I have.

597

01:25:30.420 --> 01:25:40.140

beliefs about longtime friends cannot cross in their beliefs and if they have those beliefs that right, I don't know what those all are I haven't made explicit to them.

598

01:25:40.590 --> 01:25:47.250

I just think that's totally fine and I think it goes down to freedom of association and the fact that you have to.

599

01:25:47.970 --> 01:25:55.170

put it, but some of these things are our privilege right, and I can withdraw the public without wrong yeah good.

600

01:25:56.040 --> 01:26:09.660

that's that's great um I do think that, I mean minimize this talk too much, but i'm thinking of the social costs and not just any old calls right has to be a cost that the resolve something like informal social punished.

601

01:26:11.040 --> 01:26:17.520

And you might think that withdrawn a friendship is not necessarily touch right, it could be like think about.

602

01:26:20.850 --> 01:26:35.100

You know, think about these these scale odious views of like

formative formative norms, nobody relationships with someone like violates then that gives you the sort of right to detach or to blame them or so on, and you can think of that, I think.

603

01:26:36.390 --> 01:26:50.610

We don't have to qualify for punishment, but you're absolutely right that I don't want to be left with the view that any intentionally closed off or forcing the imposition of a cost results effects of blocking coming.

604

01:26:53.730 --> 01:26:54.900

To the other question yeah I mean.

605

01:26:56.670 --> 01:27:07.140

Do I think that every changing every month changes good no do I think that we should never impose awesome people who change their minds.

606

01:27:09.720 --> 01:27:10.830

Probably not.

607

01:27:13.470 --> 01:27:13.800

yeah.

608

01:27:18.600 --> 01:27:19.050

Sorry.

609

01:27:20.220 --> 01:27:22.170

distinction between simply create.

610

01:27:23.310 --> 01:27:23.730

Some sort.

611

01:27:25.680 --> 01:27:25.800

Of.

612

01:27:27.540 --> 01:27:28.980

Change on fire in such a manner.

613

01:27:30.660 --> 01:27:34.770

Well i've been imposed the cost without doing it as a kind of social punishing.

614

01:27:38.010 --> 01:27:44.880

So it's not just any calls right hey that's the way too long of relationship, it has to be something like.

615

01:27:47.970 --> 01:27:48.690

you're doing it.

616

01:27:58.080 --> 01:27:59.760

One more question is yours.

617

01:28:14.220 --> 01:28:14.520

Think.

618

01:28:16.890 --> 01:28:17.040

We.

619

01:28:19.290 --> 01:28:22.590

have been it's a tough question I don't know what a group is.

620

01:28:27.120 --> 01:28:36.510

I do think there are groups that are that there are very essential features is convergence on service assessment say police.

621

01:28:38.880 --> 01:28:48.180

Sometimes it's social the I think I you know, whatever your political views are you are probably in a group of people, many of whom are people you've never met.

622

01:28:49.410 --> 01:28:54.120

People who both like you, people who do here is that you're using.

623

01:28:56.010 --> 01:28:57.780

So you're right to note that there is.

624

01:29:00.030 --> 01:29:01.020

One more social.

625

01:29:02.700 --> 01:29:03.180

Political.

626

01:29:05.610 --> 01:29:10.650

Please bear with us for a couple more questions than pizza have just you a new idea.

627

01:29:11.790 --> 01:29:18.810

All right, then sorry was your hometown i'm sorry Okay, but you're the one with the black mask it will.

628

01:29:20.910 --> 01:29:36.690

Be for coming and talking i'm I think i'm in line with other talks about where do we draw the line between becoming a bystander or maybe complicit in your own views but also be full this conversation maybe holds the person changing their mind, not as a fan of what it should be.

629

01:29:37.740 --> 01:29:51.660

You know, maybe we're focusing more on the person who is you know, maybe doing the grants or you know kind of blocking exit do you think maybe in this conversation that we kind of feel the personal person accountable for making problematic.

630

01:29:53.070 --> 01:29:57.750

Well, that may be, but I, you know I gotta I gotta say I have.

631

01:29:59.340 --> 01:30:04.920

No changes and view our go the direction right some changes, and if you go to good direction.

632

01:30:06.120 --> 01:30:20.280

And the problem with having reciprocal norms of exit blocking is with people who have the bad news, and they want to come over to the good view side there, they are subjected to exit block.

633

01:30:21.420 --> 01:30:35.040

You can't get exit blogging only on you know, on on the good side you protect the good news, the bad news that no one ever texted me free from the inside, so there is this like really difficult question of

how do you.

634

01:30:36.210 --> 01:30:39.000

Accept blocking is reciprocal What do you do.

635

01:30:41.040 --> 01:30:49.770

And that's why i'm asking you what you do, but it occurred to me the all the examples of exit blocking or like views that we think are bad.

636

01:30:51.300 --> 01:30:59.310

So, then, is our view like well exit block through bad news, you don't exit block for the good news, if you're the out if you're in the in group out group that.

637

01:31:00.240 --> 01:31:12.300

was a really complicated set of norms for people to internalize and like really force and you're probably going to not get ripped reciprocity because you're not going to get both sides agree to let the other side.

638

01:31:13.680 --> 01:31:15.840

You know exit from the inside, but.

639

01:31:19.410 --> 01:31:19.740

anyway.

640

01:31:22.260 --> 01:31:23.460

Thank you very much.

641

01:32:23.700 --> 01:32:24.180

coming down.

642

01:33:35.010 --> 01:33:35.520

Okay.

643

01:34:05.040 --> 01:34:05.340

Right.