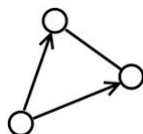



4

New extremely fantastic speculations about "What is the inanimate matter?" in a model where life and natural selection are basic

(kiwi0fruit.github.io)

submitted 3 years ago by [kiwi0fruit](#)

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Link fix: <https://github.com/kiwi0fruit/ultimate-question/blob/master/README.md#intro-pt5-obvious-problems-incl-what-is-inanimate-matter-what-about-quantum-computers>

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[\[-\]](#) [j3alive](#) [] 2 points 3 years ago


Sure, there may be a "thread" of commonality between all things... There may be a hint of objecti-ness and verbi-ness in all things. But in an effort to categorize the universe, a formalization like universal darwinism, IMO, runs the risk of conflating terms that otherwise have _utility_ in differentiating seemingly different phenomena. Specifically, the phenomena of teleological activity is a characterization of animate-ness, versus otherwise non-teleological (inanimate) phenomena. By trying to push teleological characterizations down into what we would usually characterize as inanimate matter, we risk washing out the meaning of the word. Instead, I think we should identify the mechanical point of transition between animate and inanimate matter and constrain our teleological terms to those affairs _following_ the transition. Or maybe I didn't read enough about your ideas.

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[\[-\]](#) [kiwi0fruit](#) [\[S\]](#) 1 point 3 years ago

I guess you forget to mention non-teleologic animate case of non-sentient life. It doesn't actually havs goals, only reasons why + random (But I guess this is disputable the same way as in one of your reddit posts: UI / assembler analogue).

Anyway I seek explanation and answering "why?" questions (see [ch.7](#) for details) so I go simplicity and monism (I guess) way so the first try is to reduce inanimate to animate. Why do you think it's worse than reducing animate to inanimate (taking into account [ch.7](#) considerations)?

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[\[-\]](#) [j3alive](#) [] 1 point 3 years ago

How would any kind of life, sentient or otherwise, be non-teleological?

IMO, the "Why" starts at autopoiesis. And again, we can attribute "proto-emotive" properties, for instance, to hurricanes and some stable-state systems that seem to enure towards certain ends in dynamic ways. But now we need two separate definitions of "emotive" - one belonging to living things, and the other belonging to emotive-*ish* things. Might as well just use different words.

I think it makes more sense to reduce the animate to inanimate because we have empirical evidence that animate (living) affairs can derive from in-animate (non-living) affairs. And we have dynamic machines that are made out of static parts.

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[Digital Philosophy](#) is a direction in philosophy/metaphysics that relies on computer science and theory of computation. It commonly assumes discrete and finite/countable ontology. Posts about digital philosophy together with posts close in spirit (or logically connected) are welcome in this subreddit. For example the welcomed posts may be about:

- [digital physics](#), [digital probabilistic physics](#),
- [artificial life](#), [open-ended evolution](#),
- [Universal Darwinism](#),
- [emergence mechanics](#),
- [philosophy of artificial intelligence](#),
- anything where digital philosophy can get inspiration (cutting edge physics, computer science, etc.).

Original definition of the digital philosophy (DP) by Edward Fredkin was rather specific but for example Gregory Chaitin's ideas are indeterministic instead of deterministic but they are still considered belonging to DP. So it's more an umbrella term now.

According to Wikipedia DP is advocated by certain mathematicians and theoretical physicists, including: Edward Fredkin, Konrad Zuse, Stephen Wolfram, Rudy Rucker, Gregory Chaitin, and Seth Lloyd.

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[–] [kiwi0fruit](#) [S] 1 point 3 years ago

Life as biology understood it is completely goal-free hence non-teological. Fit organisms survived, others died. No teleology. Only death of non-fit. If we would not use stupid word "why?" and instead use "because of what?" and "what for?". We can answer "because of what?" life the way it is but if we ask "what for?" the answer "nothing really".

We can speak about "what for?" only when we have sentient beings that can reason, set goals and accomplish them.

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[–] [kiwi0fruit](#) [S] 1 point 3 years ago

But I guess we can also define teleology when we have replicating structures (autopoiesis). This also makes sense.

But I feel like it's a hackish definition (but looks like it's more widespread that what I used to use).

When something doesn't have goals and doesn't sentiently care about end destination it's better to explicitly state this fact instead of working with it as if it has goals equivalent to sentient beings goals.

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[–] [j3alive](#) [] 1 point 3 years ago

Single celled organisms most definitely have goals. They exhibit end-directed behavior. And the evolution of each species is highly tuned to allow for a most efficient rate of natural selection, given the environment and surrounding species. So I don't even think you can claim the kind of evolution around today is absolutely accidental, in some purely non-teleological sense.

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It's merely an illusion of goals. And it's a consensus in evolutionary biology as a recall it. So it's even more important not to think that they have them and to choose words carefully.

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