

Chapter 1 : Apparitional experience - Wikipedia

Parapsychology is the scientific study of experiences which, if they are as they seem to be, are in principle outside the realm of human capabilities as presently conceived by conventional scientists.

Theories and Perspectives on Apparitions 7. Some Theories and Perspectives on Apparitions In this blog post, we take a brief look at some of the theories and perspectives offered by parapsychologists on apparitional experiences. While apparitions are widely seen, they do not seem to be easily explained by one all-encompassing theory, something that may be due to variations in experience. Specifically, we look here at three main theories and perspectives: The prime issue that arises with this idea is, what would constitute clear evidence for survival? Conceivably, one might think that apparent displays by an apparition that would suggest it may possess some degree of intelligence or conscious awareness, such as showing displays of purposeful action or an intent to communicate with the witness, would provide a good evidential basis for survival. To illustrate this, let us take the example of a post-mortem apparition of man who appears to his grieving wife a few days after his death. In addition, let us say that the man had died suddenly in an accident, without having the chance to say good-bye to his wife and to tell her that he loved her. However, we must now also consider the intentions and desires of the witness. The grieving wife, clearly distraught that she was unable to speak to her husband before his death, may have a strong inner desire to see him again, a feeling that may have predisposed her to seeing his apparition. She may also have a very deep wish to know that he is alright, further suggesting a strong desire on her part for him to give some kind of sign that he is indeed alright. When he she finally sees the apparition and it appears to relay the message to her, it would bring her some inner comfort. Thus, the case for survival is not often an easy one to make. When it comes to cases of purposeful intention on the part of an apparition, there are generally two sides to the evidential coin within parapsychology. On one side, we have the confounded cases. In surveying her vast collection of reported cases of psychic experience, Dr. Louisa Rhine found cases that seemed to involve communication attempts with the living by deceased persons. In of these cases, the motivation seemed about equal for the deceased person and the living witness. The motivation by the deceased person seemed to be stronger in 43 cases, and in 30 other cases, it seemed much stronger. In referring to these much stronger cases, Dr. Although there seemed to be instances in which the action could much more reasonably be ascribed to the [deceased person] than the [witness], at the same time the [witnesses] in each case would have had some degree of interest in the news, even if it would only have been the interest of an acquaintance in the death of a neighbor. On this account, although the cases of this group gave a high probability of influence from the deceased, they do not entirely rule out the alternative of production by the [witness] p. We also have the case by Dr. However, we must also recognize that his mother was deeply in grief having recently lost both her son Leslie and her infant grandson , and thus she may have had a strong motivation to see her son and grandson again, perhaps leading her to have a vivid bereavement hallucination of them. Again, we are faced with a similar confound as our above illustrative example. As an example of such case, the late Dr. Ian Stevenson referred to a case initially described by psychical researchers Edmund Gurney and Frederic Myers , pp. In this case, a woman who just moved into a rented room in a house suddenly saw the apparition of a man who had died three years earlier, and whose widow had died in the house the day after the woman had moved in. However, if we assume that the man had appeared in the house in order to help guide his dying widow to the afterlife i. We also have the other case by Dr. Stevenson that we looked at in Section 2, where the doctor saw the apparition of his father-in-law, which apparently spoke and thus seemed to exhibit an intent to communicate. We might also look at this issue of survival in relation to haunting cases. Traditionally, the phenomena reported to occur in an allegedly haunted house, such as voices, footsteps, and occasional object movements, are attributed to an "intelligent" ghost that is presumed to reside in the house. If this traditional view has any merit to it, then one might expect to see phenomena that seem to reflect an intelligent or purposeful intent such as voices, communication through raps, and wall writing occur more often in haunting cases with apparitions than in haunting cases without them. To test this view, Drs. Carlos Alvarado and Nancy Zingrone compared the

haunting phenomena occurring in 89 cases that had apparitions with 83 cases that did not have apparitions. While overall the apparition cases generally had more reported haunt phenomena than the non-apparition cases, they did not significantly differ in terms of seemingly intelligent or purposeful phenomena. This suggests that, while the amount of phenomena occurring in a haunted house may be somewhat dependent on whether or not an apparition has been reported in the house, the occurrence of seemingly intelligent or purposeful phenomena in the house may not be clearly indicative of the presence of an "intelligent" ghost. In sum, the case for survival is unclear, and still seems open. If additional cases like the one referred to by Dr. Stevenson are able to surface, we might be faced with more evidence with which to better weigh the issue of whether or not apparitions represent some form of survival after death. Well-defined haunting apparitions, like those seen in the Gordy case Section 2, seem to suggest a lingering "trace" or "memory" of a person in the area where he or she once lived or worked. In fact, the origins of the idea that a place might somehow retain a "memory" relating to people or events from the past can itself be traced back to the early days of psychical research. Roll, Among the four theories she offered to possibly account for the cases of haunting apparitions documented by the Society for Psychical Research, Eleanor Sidgwick had mentioned one theory. It is that there is something in the actual building itself "some subtle physical influence" which produces in the brain that effect which, in its turn, becomes the cause of [an apparition]. In other words, he thought that haunting apparitions might represent an image from that past that somehow became "imprinted" into the surroundings of the location, and that might later be perceived by psychics and mediums. The Italian psychical researcher Ernesto Bozzano offered a similar approach to the haunting apparition. Now it has often been suggested that such apparitions are due to some sort of localised trace or vestige or impress left in the matter of the room. These traces would be the quite automatic result of the emotions or other experiences of some person who formerly inhabited the room, much as finger-prints result automatically from our handling of a wine-glass or a poker. Thus on this view the apparition is not a revenant, as popular superstition supposes "not a deceased personality revisiting the scenes of its former experiences nor yet an "earth-bound" spirit lingering on in them" but is something more like a photograph or a cinematograph picture. The physical trace would correspond to the photographic negative; and it would be as it were "developed" when anyone with a suitable mind and nervous system [e. For in psychometry]. From this, Professor Price, developed and proposed a concept that he called "place memory" to account for haunting apparitions. Referring to this concept, he wrote: Instead of stretching our ordinary notions of sense-perception, we could stretch our ordinary notions of memory. We could say that memory is not just a property of living organisms, as we ordinarily think; but that it, or something essentially like it, is a property of every point in physical space. Price, p. At first, this concept might seem a bit counter-intuitive, but to better grasp it, we might consider another form of place memory with which we are probably all familiar: When we re-visit a place that we once frequented in the past and have not visited in a long time such a favorite hang-out from high school, we may immediately begin to reminisce about the good times we had there in the past. Here, you are remembering your personal memories of the place. When manifested psychically, these experienced memories of others might take the form of haunting apparitions. The reader may recall that this theory was put forward some time ago as the cause of recurrent visual and auditory paranormal phenomena in old buildings. It suggests that there is a mechanism whereby emotions of the living become absorbed and retained by the fabric of a building. Thus, so the theory goes, these recordings either lie in wait for whatever it is that causes them to be replayed for an individual who is sensitive to their continued presence. Cornell goes on to point out that the difficulty with this theory is in working out the precise mechanism by which these impressions of the past are retained. That admittedly is where researchers now have to focus their efforts in order to determine the value of place memory as a theory for haunting apparitions. Physician and parapsychologist Pamela Heath has suggested that place memory may be initially formed by living people through a psychokinetic PK process, where the minds of living people experiencing emotional events may interact with the matter in the surrounding environment of a certain location. Additional research on this topic may provide us with better insight into the theoretical plausibility of place memory. Lastly, we consider apparitions as hallucinations. Typically, the term hallucination is seen as having a negative connotation, implying a pathologically induced experience. These states can include

suggestion e. This is only a small sample of the many theories and perspectives on apparitions that have been offered over the years, and it seems, depending on the case, each is potentially applicable. Future research may perhaps tell us more about which, if any, could be more applicable than the others. We should add that H. Price should not be confused with Harry Price, the famed British ghost hunter from the s; they are two different people. Characteristics of hauntings with and without apparitions: An analysis of published cases. *Journal of the Society for Psychical Research*, 60, 1-10. The interaction of human intention with random number generators 1-10. A meta-analysis. *Psychological Bulletin*, 100, 1-10. On apparitions occurring soon after death. *Proceedings of the Society for Psychical Research*, 5, 1-10. The possible role of psychokinesis in place memory. *Australian Journal of Parapsychology*, 4, 63-70. Characteristics of purposeful action in an apparition case. *Journal of the American Society for Psychical Research*, 80, 1-10. Haunting and the "psychic ether" hypothesis: With some preliminary reflections on the present condition and possible future of psychical research. *Proceedings of the Society for Psychical Research*, 45, 1-10. Some philosophical questions about telepathy and clairvoyance. *Philosophy*, 15, 1-10. Extrasensory Experiences in a Quantum Reality. The evaluation of non-recurrent psi experiences bearing on post-mortem survival. *Journal of Parapsychology*, 24, 8-15. A memory theory for apparitions. *Research in Parapsychology* pp. Notes on the evidence, collected by the Society, for phantasms of the dead. *Proceedings of the Society for Psychical Research*, 3, 69-76. The contribution of apparitions to the evidence for survival. *Journal of the American Society for Psychical Research*, 76, 1-10.

Chapter 2 : PARAPSYCHOLOGY RESEARCH ON REINCARNATION. | THE COSMO CONSCIOUS

Extraordinary Experiences of the Human Mind. Parapsychology as a field of enquiry is still considered as pseudoscience by the scientific orthodoxy, however there is no justifiable or truly scientific reason why this is the case.

Arguing for an observational theory of paranormal phenomena by Joop M. Houtkooper - Journal of Scientific Exploration , " Abstractâ€”The problem of devising a theory for paranormal phenomena psi may be separated into, first, the basic physical mechanism and second, the psychological aspects of how and when people are able to elicit psi. Observational theory addresses primarily the first aspect, the basic physical mechanism of psi. A problem is that the known types of physical interaction do not fit the existing data. The measurement problem in quantum mechanics can be used to hypothesize an observer who adds information at the collapse of the wave function. For each random event one of the possible outcomes becomes realized as the event is being observed. The basic tenet of observational theory is: Features of observational theory are: The falsifiability criterion poses some problems: Observational theory is a solution to the problem of the mediation of psi, thus providing a framework for the psychological problem of the manifestation of psi. Henceforth, the observation of the outcome should be regarded as formal part of parapsychological experiments. There is reason for cautious, patient optimism about the acceptance of observational theory. Investigation of a complex space-time metric to describe precognition of the future by Elizabeth A. Rauscher, Russell Targ - in D. Retrocausation â€” Experiment and Theory, Melville: AIP Conference Proceedings , " For more than years scientists have attempted to determine the truth or falsity of claims that some people are able to describe and experience events or information blocked from ordinary perception. For the past 25 years, the authors of this paper-together with researchers in laboratories around the world- have carried out experiments in remote viewing. The evidence for this mode of perception, or direct knowing of distant events and objects, has convinced us of the validity of these claims. It has been widely observed that the accuracy and reliability of this sensory awareness does not diminish with either electromagnetic shielding, nor with increases in temporal or spatial separation between the percipient and the target to be described. Modern physics describes such a time-and-space independent connection between percipient and target as nonlocal. In this paper we present a geometrical model of space-time, which has already been extensively studied in the technical literature of mathematics and physics. It also has the interesting property of allowing a connection of zero distance between points in the complex manifold, which appear to be separate from one another in ordinary observation. We propose a model that describes the major elements of experimental parapsychology, and at the same time is consistent with the present highly successful structure of modern physics. Show Context Citation Context He categorizes these models, and discusses the physics objections and psi inadequacies of each of the models presented. We briefly address here the more compelling ones that have been proposed, such as extremely low-frequency waves ELF , advanced electromagnetic waves, and faster than light particles called tachyons This paper will address these issues by exploring patterns found in experimental parapsychological research which suggest that mind or consciousness can interact directly with its environment without mediation by known physical mechanisms, e. If the patterns emerging from this experimental work are as they appear, they may help shed some light on the ability of consciousness to act independently of the physical body. Parapsychological research can broadly be conceptualised as addressing two main areas. The first of these, extrasensory perception ESP , refers to the apparent obtaining of information by the mind without recourse to currently understood sensory means of gaining such information. The second area, psychokinesis PK , refers to changes in physical systems apparently brought about by an act of conscious intention, without recourse to currently understood means of effecting such changes. Both ESP and PK can be conceptualised as anomalous interactions between mind and its environment, apparently not mediated by any currently understood physical, sensory means. This paper will present seven major meta-analyses carried out on various parapsychological databases. These seven were chosen as they demonstrate both ESP and PK research, and highlight the wide scope of psi experimentation

which has been conducted over the last 60 years. Meta-analysis is a term which refers to a group of statistical procedures that are used to summarise and describe bodies of research. They provide a systematic means of combining results from groups of related individual studies to assess overall consistency of results, and can assist in identifying variables within the database. In conclusion, the findings from these meta-analyses suggest that consistent trends and patterns are to be found in the database. The consistency of outcomes found in the ganzfeld research, the robust Metaphor, parapsychology and psi: An examination of metaphors related to paranormal experience and parapsychological research by Carl Williams - Journal of the American Society for Psychical Research, " An examination of metaphors related to paranormal experience and parapsychological research. Journal of the American Society for Psychical Research, 90, Recent research into metaphor and the role of imagination in categorization Recent research into metaphor and the role of imagination in categorization has been particularly revealing. The contemporary view of metaphor as proposed by Lakoff and Johnson attempts to provide a more useful and accurate account of human experience than the current objectivist explanations. In contrast to these, it emphasizes the importance of metaphor, imagination, and embodiment in our interactions with reality. This paper focuses on the metaphorical constructions employed in categorizing the phenomena investigated in parapsychology and psychical research. It is proposed that three main metaphors have been used: These metaphors reflect the ways in which researchers, interested parties, experiencers, and laypersons have sought to structure their experiences and beliefs; as such, they provide valuable context. Citation Context Showers of particles, or psitrons, Abstract- Decision Augmentation Theory DAT holds that humans integrate information obtained by anomalous cognition into the usual decision process. The result is that, to a statistical degree, such decisions are biased toward volitional outcomes. We summarize our model and show that the domain over which it is applicable is within a few standard deviations from chance. We derive mathematical expressions for DAT and for force-like models using the normal distribution. For large random number generator databases, DAT predicts a zero slope for a least squares fit to a Z^2/n scatter diagram, where n is the number of bits resulting from a single run and Z is the resulting Z-score. We find a slope of 1. In a 2-sequence length analysis of a limited set of data from the Princeton Engineering Anomalies Research laboratory, we find that a force-like explanation misses the observed data by 8. We also apply DAT to one pseudorandom number generator study and find that its predicted slope is not significantly different from the expected value. We provide six circumstantial arguments, which are based upon experimental outcomes against force-like hypotheses. Our anomalous cognition research suggests that the quality of the data is proportional to the total change of Shannon entropy of the target system. We demonstrate that the change of Shannon entropy of a binary sequence from chance is independent of sequence length; thus, we suggest that the change of target entropy may account for successful anomalous cognition and random number generator experiments. Unfortunately, these models either have free parameters. Abstract " Research into mind-matter interactions MMI investigates the possibility of some sort of relationship between the consciousness of living beings and external material systems, mediated by mechanisms beyond those we presently understand. This paper presents a conceptual basis for experimental strategies in the investigation of such effects. Twelve different classes of interpretations of evidence are presented and described. An observer-centered communication model is developed for use in designing MMI experiments and its application described. It is linked to three kinds of ESP designs: restricted choice, free response and somatic and three kinds of PK designs: discrete outcome, stable system and static system. Some measurement issues in MMI research are raised, relating to evaluation of the null hypothesis and the concept of psi-missing. Parapsychology by unknown authors " I conclude by suggesting that rigorous and sensitively contextualized case studies and postmodernist historiographical generalizations alike. No one could have guessed then, as Nancy Zingrone handed over the Presidency to me, that Bob would tragically die less than a week after the convention ended, and exactly a year ago from the date of this address, 12th August. I never imagined that he would not be sitting proudly in the audience as I gave my first Presidential Address. I think that one of the reasons that Morris was so successful was that he was particularly good at seeing the contribution that parapsychology could make to many different areas- such as

medicine, physics, and philosophy. Along the way I will also touch on what I think are some of the weaknesses of our field, and I will suggest how we can become stronger. **Mental Phenomena and Anomalous Experiences** My first theme is that that psychical research and parapsychology have an important role to play in keeping mental phenomena and anomalous experiences on the mainstream research agenda. The history of psychology and parapsychology " or psychical research as it was then known " is closely intertwined. The likely involvement of memory in mediating the anomalous information of psychic experiences into consciousness was first recognized by early psychical researchers. Later models by Roll and Irwin strengthened the case that the experiential component of a psychic experience was based on visual memory images. Recent research on the emotional system has revealed the close links between that and memory, especially the role of feelings in determining the memory images that occupy conscious attention, particularly when making decisions or planning action. The integration of the fight-or-flight capabilities of the emotional system with cognition and the large data storage capabilities of memory has conveyed enormous evolutionary advantage and it is argued that if evolution has developed a means of capitalizing on anomalous information, it is likely to have incorporated this within the emotional system. **Information Transfer** by Daryl J. Bern, Charles Honorton " Most academic psychologists do not yet accept the existence of psi, anomalous processes of information or energy transfer such as telepathy or other forms of extrasensory perception that are currently unexplained in terms of known physical or biological mechanisms. We believe that the replication rates and effect sizes achieved by one particular experimental method, the ganzfeld procedure, are now sufficient to warrant bringing this body of data to the attention of the wider psychological community. Competing meta-analyses of the ganzfeld database are reviewed, 1 by R. Hyman , a skeptical critic of psi research, and the other by C. Honorton , a parapsychologist and major contributor to the ganzfeld database. Next the results of 11 new ganzfeld studies that comply with guidelines jointly authored by R. Honorton are summarized. Finally, issues of replication and theoretical explanation are discussed.

Chapter 3 : Parapsychology - Wikipedia

Parapsychology is the study of psychic events. These phenomena involve the exchange of information between a person and their environment, without the use of the five senses. They include extrasensory perception (such as telepathy), influence of mind on matter (psychokinesis), anomalous experiences (such as past life experiences and near.

Myers and Frank Podmore , [2] who were leading figures in the early years of the Society for Psychical Research founded in Their motive, as with most of the early work of the Society, [3] was to provide evidence for human survival after death. If the temporal coincidence of the crisis and the distant apparitional experience cannot be explained by any conventional means, then in parapsychology the presumption is made that some as yet unknown form of communication, such as telepathy a term coined by Myers [4] has taken place. While it may be said that the work of Gurney and his colleagues failed to provide convincing evidence for either telepathy or survival of death, the large collection of firsthand written accounts which resulted from their methods may nevertheless be regarded as providing a valuable body of data concerning the phenomenology of hallucinations in the sane. A notable later discussion of apparitional experiences was that of G. Tyrrell , [5] also a leading member of the Society for Psychical Research of his day. Tyrrell accepted the hallucinatory character of the experience, pointing out that it is virtually unknown for firsthand accounts to claim that apparitional figures leave any of the normal physical effects, such as footprints in snow, that one would expect of a real person. The study and discussion of apparitions developed in a different direction in the s, with the work of Celia Green and Charles McCreery. These are some of the more notable differences, at least as indicated by their own collection of firsthand accounts: Subjects of apparitional experiences are by no means always frightened by the experience; indeed they may find them soothing or reassuring at times of crisis or ongoing stress in their lives. Top-down theories, such as that of Richard Langton Gregory , who conceives of perception as a process whereby the brain makes a series of hypotheses about the external world, [13] stress the importance of central factors such as memory and expectation in determining the phenomenological content of perception; while the bottom-up approach, exemplified by the work of James J. Gibson , emphasises the role of the external sensory stimulus. If, on the contrary, a dimensional view of the matter is taken, it becomes easier to conceive of how normal people, more or less high on the putative schizotypy dimension, might be more or less prone to anomalous perceptual experiences, without their ever tipping over into psychosis. Direct realism[edit] Apparitional experiences also have implications for the philosophy of perception. According to this theory we are in some sense in direct contact with the external world when we seem to be perceiving it, and not merely in direct contact with some mediating representation in our mind, such as a sense-datum or an image, which may or may not correspond to external reality. Gibson, referred to above, became an advocate of the philosophical theory of direct realism. However, they do pose the problem in a particularly stark way, for the following reasons: Scepticism about the status of verbal reports: Horowitz, [21] for example, summarising his experience of questioning chronic schizophrenic patients about their visual experiences during painting sessions, wrote: Initial descriptions of "vicious snakes" might then be drawn and redescribed as wavy lines. In drawings of their hallucinations patients could often distinguish between those forms which duplicated what they saw with their eyes from those forms which were what they "made out of it". Extreme realism of the experience: As mentioned above, at least some of the apparitional experiences reported by normal subjects appear to mimic normal perception to such a degree that the subject is deceived into thinking that what they are experiencing actually is normal perception. Similar close mimicking of normal perception is reported by some of the subjects of a lucid dream [23] and out-of-body experiences , [24] which therefore pose similar problems for the theory of direct realism. Representationalism[edit] Apparitional experiences appear prima facie more compatible with the philosophical theory of representationalism. According to this theory, the immediate objects of experience when we are perceiving the world normally are representations of the world, rather than the world itself. These representations have been variously called sense-data or images. In the case of an apparitional experience one might say that the subject is aware of sense-data or images which happen not to correspond to, or represent, the external world in the normal way.

The philosophical implications of hallucinatory experiences in the sane are discussed by McCreery.

Chapter 4 : Public Parapsychology: Anomalous Experiences Primer: Theories and Perspectives on Apparitions

Parapsychology is the study of paranormal and psychic phenomena, including telepathy, precognition, clairvoyance, psychokinesis, near-death experiences, synchronicity, reincarnation, apparitional experiences, and other paranormal claims.

Psi is the reason you must construct additional pylon vague term for the phenomenon claimed to underpin parapsychology. Of course, ruling out all normal explanations is not an easy task. We may not be aware of all possible normal explanations, or we may be deceived by our subjects, or we may deceive ourselves. If all normal explanations actually could be ruled out, just what is it that is at play? Unfortunately, it is just a label. It has no substantive definition that goes beyond saying that all normal explanations have apparently been eliminated. Of course, parapsychologists generally presume that it has something to do with some ability of the mind to transcend the laws of nature as we know them, but all that is so vague as to be unhelpful in any scientific exploration. There is no independent method to indicate the presence or absence of psi. Functional magnetic resonance imaging fMRI was used in an effort to document the existence of psi. If psi exists, it occurs in the brain, and hence, assessing the brain directly should be more sensitive than using indirect behavioral methods as have been used previously. To increase sensitivity, this experiment was designed to produce positive results if telepathy, clairvoyance i. Moreover, the study included biologically or emotionally related participants e. In spite of these characteristics of the study, psi stimuli and non-psi stimuli evoked indistinguishable neuronal responses-although differences in stimulus arousal values of the same stimuli had the expected effects on patterns of brain activation. These findings are the strongest evidence yet obtained against the existence of paranormal mental phenomena. Sloppy practice is tolerated, verifiable positive results are perennially lacking, [6] the publication of negative results or disconfirmation of positive results is suppressed, parapsychologists who continue to get negative results get gently pushed out of the field, [6] and parapsychological hypotheses routinely contradict extremely well-understood and empirically verifiable science. The entire history of parapsychology has been scientifically unsuccessful. No experiment showing the existence of paranormal phenomena has been consistently replicated by scientists in other laboratories with the same results. According to the parapsychologist Gardner Murphy, the failure of parapsychology is to "produce any truly repeatable experiment". How can non-physical psi that does not operate by known scientific laws be tested by empirical science via physical experimentation and testing? This contradiction has been noted. Most parapsychologists are in agreement that psi is non-physical but no accepted theory of parapsychology currently exists and many competing and often conflicting models have been advocated by different parapsychologists in an attempt to explain reported paranormal phenomena. On this issue, Terence Hines in his book *Pseudoscience and the Paranormal* wrote "Many theories have been proposed by parapsychologists to explain how psi takes place. To skeptics, such theory building seems premature, as the phenomena to be explained by the theories have yet to be demonstrated convincingly. The hypotheses and theories of parapsychology have not been proven and are in bad shape. Extremely little progress has taken place in parapsychology on the whole and parapsychology conflicts with established science. Parapsychology has poor research problems, being concerned with establishing the existence of its subject matter and having practically no theories to create proper research problems. While in parts of parapsychology there are attempts to use the methods of science there are also unscientific areas; and in any case parapsychological research can at best qualify as prescientific because of its poor theoretical foundations. Parapsychology is a largely isolated research area. James Alcock in his book *Parapsychology: Kennedy, and Robert Jahn*, openly admit the evidence for psi is "inconsistent, irreproducible, and fails to meet acceptable scientific standards". Psi may exist but are irrelevant to science, their nature being that they are not amenable to investigation by the scientific method. Psi hypotheses fail to qualify as science because they cannot be disproved. Parapsychology does not constitute a body of scientific knowledge, with a coherent rationale or framework but is merely a collection of anecdotal evidence. Most Parapsychologists have not addressed these issues; for example, psi and most of the concepts associated with it are not falsifiable, there is no agreed framework or theory for psi

and the supposed evidence for psi is mostly anecdotal and has not been repeatable. Koneru Ramakrishna Rao, a past President of the Parapsychological Association, has written that the lack of any agreed-upon theory of parapsychology is one reason for the general skepticism of the scientific community regarding the existence of psi. Some parapsychologists have become skeptical of parapsychology such as Susan Blackmore and John G. Taylor after years of study and no progress in proving the existence of psi by the scientific method. Thus, physics is consistent with chemistry, biology and so on. So the question is not "what knowledge can we derive on the assumption that we know nothing? Sean Carroll points out [19] that both human brains and the spoons they try to bend are made, like all matter, of quarks and leptons; everything else they do is emergent properties of the behaviour of quarks and leptons. And the quarks and leptons interact through the four forces: This leaves no force that could possibly account for telekinesis, for example. Telepathy would require a new force much weaker than gravity that is not subject to the inverse square law, and also a detector in the brain evolved to use it for signaling. Precognition, the receipt of information transmitted back in time, would violate quantum field theory. Deception[edit] The field of parapsychology is filled with deception, fraud and tricks. Modern day books supportive of parapsychology are still promoting paranormal deception and lies. Parapsychology has a long history of fraud. However, during a test in they were caught utilizing signal codes and they confessed to fraud. The British parapsychologist S. Soal was charged with fraud as he had manipulated the data on the score sheets of his experiments. Smith and Douglas Blackburn were endorsed as genuine psychics by the Society for Psychical Research, but Blackburn later confessed to fraud: Smith and myself have been accepted and cited as the basic evidence of the truth of thought transference—the whole of those alleged experiments were bogus, and originated in the honest desire of two youths to show how easily men of scientific mind and training could be deceived when seeking for evidence in support of a theory they were wishful to establish. Levy, who was the director of the Institute for Parapsychology, was caught falsifying data. Levy confessed to tampering with a computerized apparatus to make it look like rats had psychokinetic abilities, and resigned his position. The Scientific Truth of Psychic Phenomena, is known for containing many errors and promoting discredited experiments into psychic phenomena with poor controls as genuine scientific evidence for psi. Radin did not perform the file-drawer analysis correctly, made fundamental errors in his calculations and ignored possible non-paranormal explanations for the data. What Sceptics say about the Paranormal: Why they are Wrong and Why it Matters describes itself as a book documenting "the truth of the paranormal" and debunking the skeptics, but contains lies on almost every page. The author, Robert McLuhan, even dedicates an entire chapter over 40 pages to the mediumship of Eusapia Palladino and concludes she was genuine. In reality she had been exposed in every country she was investigated in as using tricks, which McLuhan does not mention. Similar deception occurs in the book Science and Psychic Phenomena: In the book Carter ignores any data which contradicts the paranormal based on his personal belief. Explanation[edit] Not everything studied within parapsychology is the result of fraud or tricks. According to the scientific community, paranormal phenomena have naturalistic explanations resulting from psychological and physical factors which have sometimes given the impression of paranormal activity to some people when, in fact, where there have been none. Apart from deception or self-deception such explanations might involve cognitive biases, anomalous psychological states, dissociative states, hallucinations, personality factors, developmental issues and the nature of memory. Psychokinesis[edit] Martin Gardner has written that if psychokinesis existed then one would expect players to be able to influence the outcome of gambling games, however no effect has been observed. In Chicago a game called "26" has been played for decades in bars and cabarets, and tally sheets year after year show the percentage of house take allowed by the laws of chance. In their paper they wrote "statistical significance of the overall database provides no directive as to whether the phenomenon is genuine or not" and came to the conclusion that "publication bias appears to be the easiest and most encompassing explanation for the primary findings of the meta-analysis. PEAR attempted to prove that human thought could manipulate the functioning of machines. They used devices designed to generate random phenomena, and then had subjects focus on disrupting that random pattern. They claimed to have shown that the experimental group of subjects focusing on disruption made the machine perform non-randomly in the direction the person was focusing. However, review of their

procedures and data put that conclusion into serious doubt. All of the "effects" were witnessed by a single observer, who was a member of the lab. The PEAR group is no longer in operation. Mention must also be made of Joseph B. Rhine designed a special deck of cards containing five visually distinct shapes for use in telepathy and clairvoyance experiments, but also seemed blind to the consistent failure of experiments done under proper controls. Allan Crossman suggests on LessWrong that parapsychology can serve as the control group for science itself: If they come up with positive results as they occasionally do , this shows where the methods of science need improving. This does have the philosophical problem that it would require dismissing out of hand any positive results, rather than properly evaluating them as merely ridiculously unlikely. Fortunately, this is unlikely to be a practical problem while well-designed tests show no positive results, and the only tests showing any positive results tend to exhibit the research design and analytical skills displayed in *Feeling the Future*:

Chapter 5 : Parapsychology - RationalWiki

Psychic Experience and Evolution August 25 Theresa M. Kelly Articles evolution, psi, psychic Psi ability is viewed as the product of evolution, of the same processes of natural selection that has yielded human beings all other features and abilities.

The truth may be nothing but the shadows of images. If told this were an illusion, would Man not fancy that the shadows he formerly saw were truer than the objects now shown to him? He will take refuge in the shadows, which are clearer to him than the truth. So much and yet so little is known: Despite the American Association for the Advancement of Science controversially making the official body of this discipline, the Parapsychological Association, an Affiliate of their Association in , many mainstream scientists reject parapsychology and its contributions out of hand. Neppe, Such prejudice amongst scientists reflects the irrational scientific approach. The basic tenets of how parapsychology functions are disputed by many in the more conventional scientific community. To them, questions could always remain as to its basic legitimacy. Parapsychologists continue trying to prove the same phenomena over and over to satisfy the critics that so-called ESP Pagenstecher, and PK J. The Perspective It is not the mission of this paper to attempt to prove that anomalous phenomena exist. Nor do I aim to prove the extent of anomalous behavior slight and comprehensible within our worldview, or radical requiring profound perspective changes. Like Eysenck, I strongly maintain that the summary dismissive attitude of the major science dealing with the anomalous is incorrect and inappropriate , and that the area not only deserves rigid scientific scrutiny, but could contribute enormously to our knowledge base and methodology: Parapsychology uses, where applicable, the conventional scientific methods and scientific principles of deduction, induction, data examination, formulating hypotheses, testing hypotheses and empiricism, and applying where applicable, theoretical mathematical realities. It is a science that has accumulated solid research data over a century. But that data has been subject to a scrutiny and skepticism unparalleled in any other area of scientific endeavor. Parapsychology could, ipso facto, be argued to be amongst the most important of the sciences for the very reason that it evokes such emotional attention: This is because the domain of parapsychology impacts, interfaces and extends to cosmological theories. However, cosmological scientific data by its very properties does not involve control of the experiments by humans. Therefore, certain exact experiments cannot be replicated, either because the situation of the experiment never again exists in that exact form, or because the results require examination through the limited scientific instrument of our conventional three dimensional space and one dimensional time universe. Cosmologically, such results may reflect the Platonic shadow and not the whole perspective of data extending beyond these four dimensions. Imagine an area of scientific endeavor that is so important that it changed the perspectives of other sciences. All sciences are important and all sciences use similar methodology in that one is looking at possible information and trying to test hypotheses to improve knowledge. Very often science involves deductive and inductive reasoning, and often repetitive phases of these, like verification or retesting, or new hypotheses occur as further information becomes available. I maintain that parapsychology is one of the most important of all the areas of scientific endeavor for five major reasons: It is not a narrow endeavor. It potentially implies extremely broad impacts on almost every other discipline. Any of these five reasons would be sufficient to elevate it to such a lofty status.: The discussion below is not intended to provided cogent proof of the area. The purpose is not to provide factual evidence or analyze the strengths and weaknesses of specific research, but to allude to the scientific methodology that has developed and can develop, and by so doing, demonstrate the potential breakthrough attempts and potential implications of an ongoing scientific area that has been, is being, and will be explored. The implications of parapsychology broaden our worldview Imagine: Imagine being at a single point in a three dimensional spatial box and being able to obtain information in another remote area of this enormous box without using any of our conventional sensors e. That metaphorical box could be our earth. If we are able to replicate such apprehending of information by ostensibly paranormal means, we would demonstrate contemporaneous ESP extrasensory perception or what I would prefer to call contemporaneous anomalous cognition. This imaginary

research could demonstrate the extension of the nature of space either beyond or differently from our perspective of three-dimensional spatial realities. Or imagine, being able to manipulate other objects in that box or events occurring remotely, ostensibly without using appropriate motor or known physical apparatus like electromagnetism or light waves. Or imagine someone at a single point in time being able to look forward towards the future or backwards at the past. Imagine someone apprehending this information by means other than our usual conventional physical senses or logic. Imagine demonstrations of this experience being replicated repetitively by others. This imagine example is different because it would potentially demonstrate the scientific veridicality of precognition or retrocognition and would argue cogently for a concept of time beyond our current point to point present concept in which we do not even know what will happen a second in advance unless there are sensorimotor or logical or electrical or other conventional physical or psychological clues. Time to us, in our current world, is not even linear, it is a series of discrete moments! Our imaginary events, moving across time, would illustrate that movements along a linear or other dimension are occurring. However, the conventional scientific reality of parapsychological research is different. These imaginary events appear to be rare. They are very difficult to apprehend or influence in the conventional small worldly physical framework of our three dimensions of space and one of time. That present does not allow glimpses into the future except using logic and deductive reasoning. Such quantification and replication is a challenge for the important scientific discipline of parapsychology, but when demonstrated, it would extend our breadth of thinking in the sciences. But we may not see the whole picture, just glimpses and this may be what sometimes happens when we apprehend or influence information, objects or events. This may imply an approach that still is radical in that it defies conventional scientific endeavor, but it may still be explained within the conventional fabric of laws that may require modification but not total revamping. Physicists may be intrigued by the implications and attempt to explain it using modified models of quantum physics, for example. In essence, scientists may be able to accommodate such theorizing within the natural laws of our current scientific base. Nevertheless, before this theorizing stage, comes the conventional methodology of replication of findings. This has proven a major difficulty, even at this minimalistic level, although there are areas where major experimental designs have demonstrated replicability and extensions of hypotheses, with such results being generated world-wide by tens of researchers and appropriately repeated. PK metal bending are examples of current promising forms of research. These areas have created new fertile and provocative areas for research, making parapsychology an ongoing modern science with new ideas and extended previous concepts. Some of the components of psi research could be argued to be anomalous in the context of our current materialistic world-view, but because of their difficulty of replicating in lab situations, they may still be explained using this world-view. Whereas these threaten that our carefully constructed materialistic edifice may collapse, they do not entirely leave it shattered. Imagine this approach of minimalistic parapsychology attempting to solve problems that do not quite fit into the fabric of our physical world-view. Imagine results that were statistically relevant and the research was untouchable. This would require alterations or modifications of our basic laws of physics and reality, but would still fit well into our fabric of natural law. However, this is only if minimalistic parapsychology was enough. As a parallel, it is easier to see the one side two dimensions of a three dimensional box from the standpoint of being located at another point in our three dimensional world, than having just a two dimensional fabric, and being contained in it. Similarly, we would have enormous difficulty trying to conceive of the whole three dimensional box if we were located in a two dimensional mirror or TV tube, Using our conventional world, the observer in a four dimensional 4D space time universe would perceive a fifth dimension as extra-dimensional. Yet an observer in that fifth dimension could potentially more easily perceive the lower four dimensions because he would be observing from without. Psi would become much easier as the whole picture would be seen. That look implies seeing time not as a point in space, but made up of multiple points along at least one dimension. That looking in can be done more easily from the outside and this could imply a linear dimension of time available moving from a point in time to a line at what should in our physical reality be a single moment in time. Similarly, the three dimensions of space in the box example could require a conceptual jump to another area of spatial reality in order to apprehend or manipulate the multiple or complex information or event sources. This would imply a

further dimensionality shift in space. In our mythical box, we could imagine a point out beyond that box. In order to see that whole box, the earth and the cosmos, one needs a further dimension. Using similar reasoning for time as for space, one may need a further dimension in time. This implies we could need a fifth dimension to have cogent anomalous awareness of our four dimensional world. But if a fifth dimension is possible, we could look from the outside into those five dimensions. This implies a sixth dimension. We could look from the outside again into the sixth dimension from the standpoint of a point that is an extra dimension away. I have not commented here on the nature of this N-dimensional framework, but such studies involve significant implications from and directed towards parapsychological research. There would be enormous philosophical implications and scientific endeavors that would need a whole new base to extend beyond the limitations of the conventional 4-D earth based concepts. The implications are literally earth shattering! These speculations imply extension beyond our conventional 4 dimensional universes and clearly have radical implications. They would have to unthink thoughts they have thought before! It is radical as the implications force scientists to radically modify their worldview. Such radicality is even uncomfortable for many parapsychological researchers, possibly because their tenuous attempts at scientific respectability may be more distanced as established scientific knowledge becomes even more threatened. Imagine this world of new science that was very different and required radical parapsychology. The whole fabric of our current perception and world-view would change. Imagine an awareness of more than four dimensions of space and time and even an N-dimensional cosmology or reality. Again, the impacts for science are radical. Reaching to ostensibly deeper dimensions, if true, has radical implications for theories that explain all events, including life, as purely bio physicochemical. These are examples of ideas that have a cosmological nature. These cannot be tested using our broader physical three-dimensional space universe as a base as they would require radical new hypotheses, which are outside this realm. Clearly, future directions in parapsychological research may assist in supporting theoretical frameworks about our nature in the cosmos. Such theories in their turn may provide better heuristic frameworks for the future of parapsychological research. Conversely, if we were able to find a philosophical paradigm that did not conflict with any of the conventional sciences, we would have advanced enormously in our potential progress towards understanding the cosmos and we would be ready to radically advance our scientific knowledge in other sciences as well. There are certainly levels to the radicality, however. Imagine apparently knowing events that happened in, for example, an operating room while in a coma. This requires radical alterations of conventional thinking in relation to memory. This shakes the entire basis for the physicalistic presupposition as the only basis for reality. If such events happen, even if rare, and these can, indeed, be demonstrated to be proven, then we need to re-look at our whole idea of everything being physical. Even such non-survival of bodily death experiences may be radical in their hypothetical needs. But such experiences can be tested because they still significantly impact on our 4 dimensional realm.

Chapter 6 : Parapsychology Research Papers - racedaydvl.com

Parapsychology is the scientific study of interactions between living organisms and their external environment that seem to transcend the known physical laws of nature. Parapsychology is a component of the broader study of consciousness and the mind.

Rhine era[edit] In , Stanford University became the first academic institution in the United States to study extrasensory perception ESP and psychokinesis PK in a laboratory setting. After conducting approximately 10, experiments, Coover concluded "statistical treatments of the data fail to reveal any cause beyond chance. Under the guidance of psychologist William McDougall , and with the help of others in the departmentâ€”including psychologists Karl Zener , Joseph B. Rhine , and Louisa E. Rhine â€”laboratory ESP experiments using volunteer subjects from the undergraduate student body began. As opposed to the approaches of physical research, which generally sought qualitative evidence for paranormal phenomena, the experiments at Duke University proffered a quantitative , statistical approach using cards and dice. As a consequence of the ESP experiments at Duke, standard laboratory procedures for the testing of ESP developed and came to be adopted by interested researchers throughout the world. Harvard students were used as the subjects. Estabrooks acted as the sender with the guesser in an adjoining room. In total 2, trials were conducted. When the subjects were sent to a distant room with insulation the scores dropped to chance level. Attempts to repeat the experiment also failed. In his book, Rhine popularized the word "parapsychology", which psychologist Max Dessoir had coined over 40 years earlier, to describe the research conducted at Duke. Rhine also founded an autonomous Parapsychology Laboratory within Duke and started the Journal of Parapsychology , which he co-edited with McDougall. Rhine, along with associate Karl Zener, had developed a statistical system of testing for ESP that involved subjects guessing what symbol, out of five possible symbols, would appear when going through a special deck of cards designed for this purpose. Rhine stated in his first book, Extrasensory Perception , that after 90, trials, he felt ESP is "an actual and demonstrable occurrence". Garrett , was tested by Rhine at Duke University in with Zener cards. Certain symbols that were placed on the cards and sealed in an envelope, and she was asked to guess their contents. She performed poorly and later criticized the tests by claiming the cards lacked a psychic energy called "energy stimulus" and that she could not perform clairvoyance to order. Most of the experiments were carried out in the Psychological Laboratory at the University College London. A total of over 12, guesses were recorded but Garrett failed to produce above chance level. Eileen Garrett we fail to find the slightest confirmation of J. Not only did she fail when I took charge of the experiments, but she failed equally when four other carefully trained experimenters took my place. Cox from Princeton University with subjects produced 25, trials in a playing card ESP experiment. The discrepancy between these results and those obtained by Rhine is due either to uncontrollable factors in experimental procedure or to the difference in the subjects. Rhine In , the psychologist Joseph Jastrow wrote that much of the evidence for extrasensory perception collected by Rhine and other parapsychologists was anecdotal, biased, dubious and the result of "faulty observation and familiar human frailties". When Rhine took precautions in response to criticisms of his methods, he was unable to find any high-scoring subjects. Langmuir stated that Rhine did not report scores of subjects that he suspected were intentionally guessing wrong, and that this, he felt, biased the statistical results higher than they should have been. Hansel wrote "it is now known that each experiment contained serious flaws that escaped notice in the examination made by the authors of Extra-Sensory Perception After Sixty Years". Hansel visited the campus where the experiments took place and discovered the results could have originated through the use of a trick so could not regarded as supplying evidence for ESP. Frontier Science of the Mind. Because of the methodological problems, parapsychologists no longer utilize card-guessing studies. Not only can dice be drilled, shaved, falsely numbered and manipulated, but even straight dice often show bias in the long run. Casinos for this reason retire dice often, but at Duke, subjects continued to try for the same effect on the same dice over long experimental runs. Not surprisingly, PK appeared at Duke and nowhere else. The pair were placed in adjacent rooms unable to see each other and an electric fan was used to prevent the pair

communicating by sensory cues. Ownbey tapped a telegraph key to Zirkle to inform him when she was trying to send him a symbol. The door separating the two rooms was open during the experiment, and after each guess Zirkle would call out his guess to Ownbey who recorded his choice. Critics pointed out the experiment was flawed as Ownbey acted as both the sender and the experimenter, nobody was controlling the experiment so Ownbey could have cheated by communicating with Zirkle or made recording mistakes. May Frances Turner positioned herself in the Duke Parapsychology Laboratory whilst Sara Ownbey claimed to receive transmissions miles away. For the experiment Turner would think of a symbol and write it down whilst Ownbey would write her guesses. Rhine, however, Ownbey sent them to Turner. Critics pointed out this invalidated the results as she could have simply written her own record to agree with the other. When the experiment was repeated and the records were sent to Rhine the scores dropped to average. The subject was locked in a room with a switch controlling a signal light elsewhere, which she could signal to guess the card. Ten runs with ESP packs of cards were used and she achieved 93 hits 43 more than chance. Weaknesses with the experiment were later discovered. The duration of the light signal could be varied so that the subject could call for specific symbols and certain symbols in the experiment came up far more often than others which indicated either poor shuffling or card manipulation. The experiment was not repeated. Today, the Rhine Research Center is a parapsychology research unit, stating that it "aims to improve the human condition by creating a scientific understanding of those abilities and sensitivities that appear to transcend the ordinary limits of space and time". Its formation was proposed by J. Rhine at a workshop on parapsychology which was held at the Parapsychology Laboratory of Duke University. Rhine proposed that the group form itself into the nucleus of an international professional society in parapsychology. The aim of the organization, as stated in its Constitution, became "to advance parapsychology as a science, to disseminate knowledge of the field, and to integrate the findings with those of other branches of science". Wheeler said that parapsychology is pseudoscientific, and that the affiliation of the PA to the AAAS needed to be reconsidered. Various experiments were undertaken in the process of this research, including some using various hallucinogenic substances. The Stargate Project was terminated in with the conclusion that it was never useful in any intelligence operation. The information was vague and included a lot of irrelevant and erroneous data. There was also reason to suspect that the research managers had adjusted their project reports to fit the known background cues. During this period, other related organizations were also formed, including the Academy of Parapsychology and Medicine , the Institute of Parascience , the Academy of Religion and Psychical Research, the Institute of Noetic Sciences , the International Kirlian Research Association , and the Princeton Engineering Anomalies Research Laboratory Psychiatrist Ian Stevenson conducted much of his research into reincarnation during the s, and the second edition of his *Twenty Cases Suggestive of Reincarnation* was published in The influx of spiritual teachers from Asia, and their claims of abilities produced by meditation , led to research on altered states of consciousness. For example, research was carried out and regular conferences held in Eastern Europe and the former Soviet Union [9] although the word parapsychology was discarded in favour of the term psychotronics. Morris and his research associates and PhD students pursued research on topics related to parapsychology. Several private institutions, including the Institute of Noetic Sciences , conduct and promote parapsychological research. It is thought that this approach could account for the relative strength of parapsychology in Britain. These related fields include transpersonal psychology , which studies transcendent or spiritual aspects of the human mind, and anomalistic psychology , which examines paranormal beliefs and subjective anomalous experiences in traditional psychological terms. Transfer of information on thoughts or feelings between individuals by means other than the five classical senses. Perception of information about future places or events before they occur. Obtaining information about places or events at remote locations, by means unknown to current science. The ability of the mind to influence matter, time, space, or energy by means unknown to current science. An experience reported by a person who nearly died, or who experienced clinical death and then revived. The rebirth of a soul or other non-physical aspect of human consciousness in a new physical body after death. The definitions for the terms above may not reflect their mainstream usage, nor the opinions of all parapsychologists and their critics. According to the Parapsychological Association, parapsychologists do not study all paranormal phenomena,

nor are they concerned with astrology , UFOs , cryptozoology , paganism , vampires , alchemy , or witchcraft.

Chapter 7 : What is Parapsychology?

Parapsychology is the supposedly scientific study of paranormal phenomena involving the human mind. This includes such things as psychokinesis, clairvoyance, and telepathy. The goal is to apply the rigors of the scientific method and the advancements learned in studying the human mind learned in psychology to the world of the paranormal.

Chapter 8 : Parapsychology Facts for Kids | racedaydvl.com

Psychology and Parapsychology This article explores the overlap between parapsychology and psychology. It includes discussions of psychological variables related to psychic phenomena, for instance with regard to personality, and of psychological concepts that are used to make sense of ESP and other phenomena.

Chapter 9 : CiteSeerX " Citation Query Theoretical parapsychology

When someone admits to a strange experience, such as witnessing an unidentified flying object, having telepathic hunches, or seeing angels or ghosts, listeners usually explain it away as mistaken perception, intoxication, ignorance, or even mental illness.