

The Bulletin of the
Parapsychological
Association

11.3.2019

Mindfield

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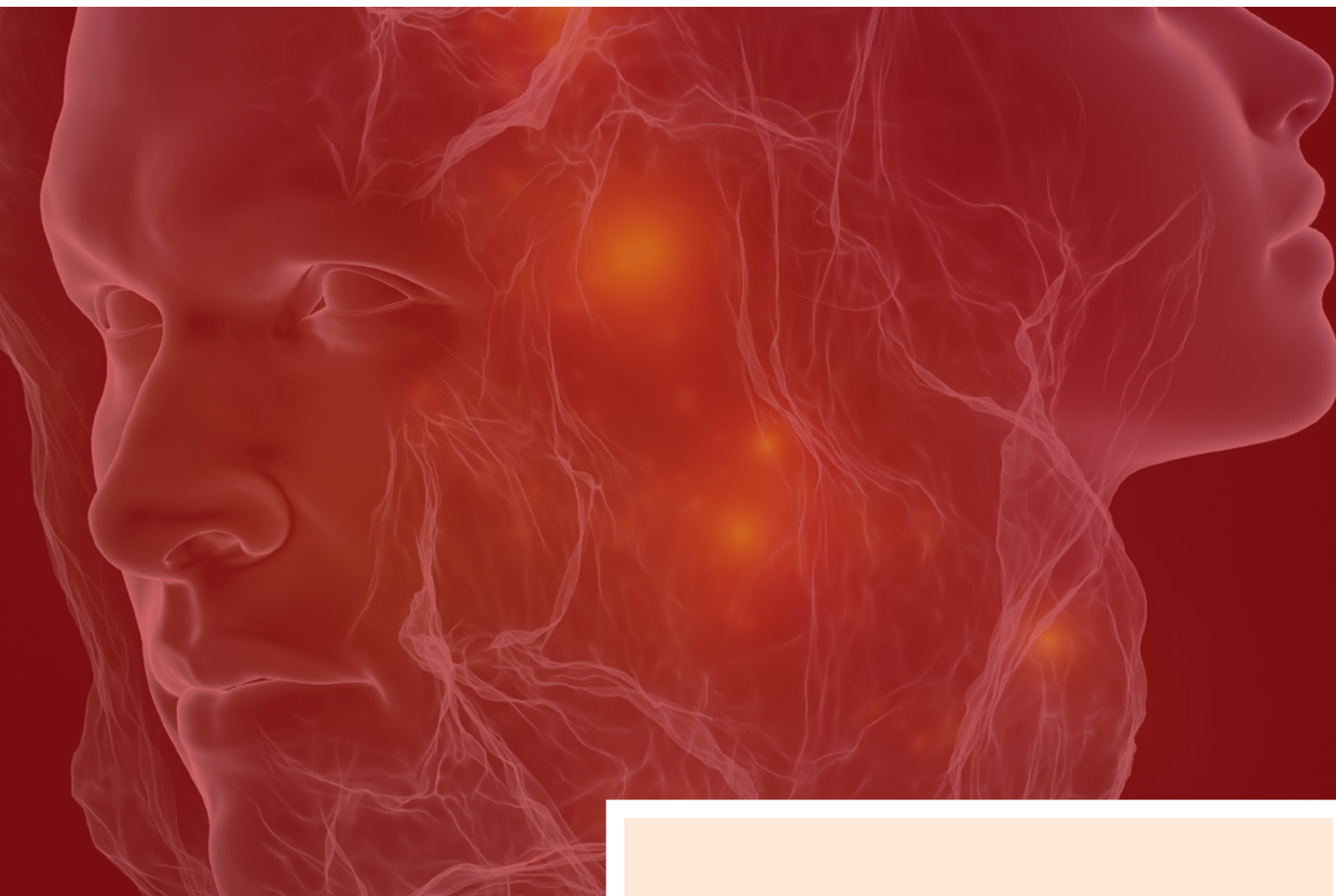
Meet
the
Next
Generation

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Parapsychological
Association

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Volume 11
Issue 3



From the
102 Mindfield Team

*by Renaud Evrard, Annalisa Ventola
& Nikolaos Koumartzis*

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Parapsychological
Association

104 -145 Meet the Next Generation

*Stephen Baumgart
Dani Caputi
Alexander De Foe
Moritz Dechamps
Ramses D'Leon Macías
Jacob W. Glazier
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Rachael Ironside
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Michael Tremmel*

146 OK Boomer? Legacies and Transmission in Parapsychology

by Renaud Evrard

150 Bias in Para- psychology Research: Im- plications for Early-Career Scholars

by Bethany Butzer

154 Articles about the History of Parapsychology and Related Mat- ters [Part III]

by Carlos S. Alvarado

158 Articles Relevant to Parapsychology in Journals of Various Fields (XXIX)

*by Maurice van Lijstelaar
and Renaud Evrard*

From the *Mindfield* Team

The Bulletin of the
Parapsychological
Association
Volume 11
Issue 3 2019

| BY RENAUD EVRARD,
Université de Lorraine

ANNALISA VENTOLA,
Parapsychological Association

& NIKOLAOS KOUMARTZIS,
SEIKILO Cultural Organization

It is our great pleasure to focus this issue on the next generation of scientists and scholars researching parapsychological topics, some of them currently unknown names in the field. By the time you finish this issue, you may agree that parapsychology is still very much a living and growing discipline! Here we meet this new generation, observe their journeys inside parapsychology, learn what attracted such great researchers, recognize the crucial role of mentorship,

and get a glimpse of the future of the field.

To build this issue, we used a similar methodology as in our previous issues on theoretical models of psi. We sent invitations to a list of international researchers, roughly within the first ten years of their careers, and asked them to reply to semi-structured interviews. Then we edited these into short profiles. Our questions focused on what generated their interest in parapsychology, what kinds of challenges they faced in improving their knowledge of the field, their accomplishments so far, upcoming projects, and critical feedback on the status of the field. Most respondents shared clever advice for the generation following them. With a total of 21 profiles, we gain a valuable overview of this next

generation. This may not be entirely representative, but it is truly informative for all generations of PA members.

As co-editors, we continue to develop *Mindfield* as a publication giving voice to new perspectives. To this end, we recently launched a call for submissions to support the next few next issues of the bulletin. We expect to cover topics such as *Applications*, *Boundary-Work* (with historian Andreas Sommer as a special guest editor), *Humoresque: Having Fun with the Paranormal*, *Diversity in Parapsychology*, and *Studying Parapsychology and Anomalistic Psychology*. Everyone is invited to submit their ideas and experiences. For further details, see the full call for submissions on page 162.

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Stephen Baumgart

Stephen earned a Ph.D. in Physics from Yale University in 2009. He is currently a research associate at the Theoretical and Applied NeuroCausality Laboratory (TANC Lab), University of California, Santa Barbara (USCB).

How did your interest in parapsychological topics develop?

...

Santa Barbara,
California, USA

Research Interests:
time, precognition, EEG,
time symmetry, and
meta-science

Online:
<https://www.linkedin.com/in/stephen-baumgart-79ba8732/>

Jon Cramer, a member of a high-energy physics collaboration that I worked on, developed the Transactional Interpretation of quantum mechanics, which posits that quantum mechanical wave function collapse is due to interaction of waves travelling forwards and backwards in time based on the time-symmetry of fundamental physics. The presentiment research of Dean Radin and Dick Bierman seemed to show

this time-symmetry manifested in experiment, which fascinated me. I have also always been interested in the nature of consciousness and the true nature of the qualia of conscious experience. Therefore, psi research seemed a good crossover of my interests in time and consciousness.

What challenges did you face when trying to improve your knowledge of the field?

The lack of any formal education in parapsychology is a major drawback. I received a Ph.D. in physics and had heard very little about psi research during my entire educa-

tion, though one of my teachers taught micro-PK as fact during a quick introduction to quantum mechanics.

What has been your biggest accomplishment at this point?

I was the primary force behind the TANC Lab, a 501c3 tax-exempt non-profit studying pre-stimulus anticipatory activity (PAA) in an interdisciplinary fashion between research psychologists and physicists. The lab was absorbed into the UCSB in September 2017 and all staff were transferred into UCSB positions. My lab finished three experiments, having tested over 150 participants. Results are mixed between statistical significance and null effects, however, and I do not understand why. I have yet to publish the results in a journal but hope to soon.

What are your short and long-term plans for future research projects?

We need to establish whether presentiment is due to experimenter

effects or represents evidence of a more primary physical manifestation of psi. Therefore, I will continue research into presentiment using EEG. Also, the lab at UCSB plans to undertake more general (non-psi) research into time and conscious awareness. In the long term, I think targeted participant selection may be necessary to achieve consistent effects.

On the theory side, I am interested in the nature of time, and the differences between a block universe model and a possibilist model of the future. Psi experiments may provide a way to distinguish between the two models. I am also planning on writing a paper on the issues of Rupert Sheldrake's Morphic Resonance hypothesis and our understanding of space-time.

Finally, Julia Mossbridge has recently developed an interesting variant of the quantum double-slit experiment, which seems like it could be a physical process mimicking physiological precognition. If possible, I wish to delve further into this experiment because it could represent the missing link between quantum mechanics and psi.

What advice do you have for students just getting started in the field?

The usual advice would be to become a tenured professor first, but the time required and low probability of success – no matter one's skill level – means that contingency plans should be made. At least get a Ph.D. in a related field such as physics, psychology, or neuroscience. The TANC Lab shows that collaboration between volunteer researchers can work, even if the researchers must earn their primary income elsewhere.

Also, fear of the psi taboo is much more damaging than the taboo itself. Don't be so afraid! Most people and most scientists will respect high-quality research efforts.



Dani Caputi

Dani is a graduate student of atmospheric sciences at the University of California, Davis, where she is writing her thesis on the ozone in California's Central Valley.

What inspired you to undertake your first research project/thesis on a parapsychological topic?

I was a passionate atmospheric scientist getting ready to move from New York to California for graduate school. I was also deeply interested in consciousness science, but I had no intersection between my atmospheric science and consciousness lines of research. It was around this time that a stranger recommended I read the book *Weather Shamanism*

by Nan Moss and David Corbin. I was blown away by some of the events described where weather conditions were allegedly influenced by human intention; having a background knowledge in atmospheric physics, I knew what the implications would be. If true, these would be the most impressive macro PK events ever demonstrated.

Unfortunately, the documentation behind most of the events in the book was fairly poor and did not have dates or locations for which I could obtain weather data. Realizing that almost no one had studied this scientifically, I decided that setting up formal experiments to look for intention-based weather influence would need to be an integral part of my upcoming career as an atmospheric scientist. I was pleasantly surprised to have the support

of several faculty members for this, despite the fact that I could not find funding for it and would need to undertake a more mainstream topic for the bulk of my dissertation.

One of the things I learned during this period is that it is extremely difficult to do research without funding. Even if you have expensive equipment you can borrow from your colleagues, things will always go wrong, and if a project is unfunded there simply won't be enough resources to fix them. Needless to say, my first research projects in parapsychology did not go as planned, but I made the most of what I had to work with.

Sacramento, California, USA

Research Interests:
macro PK, philosophy of
mind, random number
generators, extreme
weather events,
atmospheric turbulence

Online:
<https://tinyurl.com/yyzrx45>

....



What has been
your biggest ac-
complishment at
this point?

In January 2019 I had the honor of being the youngest guest ever on Jeffrey Mishlove's *New Thinking Allowed* show. It was a great learning experience because it gave me the opportunity to frame my arguments in a concise but clear manner.

What are your
short and long-
term plans for
future research
projects?

There are a couple of field experiments I have in mind to test macro PK by weather influence. One would be to see whether a rain shower can be created in a stable atmosphere, and another would be to see if wind gusts can be reduced in a hurricane

eyewall. I'm also going to work more on the integration between parapsychology and physical theories of consciousness.

From your own
perspective, if
there is something
lacking in the
field, what might it
be?

There's a 1996 article from Susan Blackmore titled "Why Psi Tells Us Nothing About Consciousness," which has not received adequate attention from parapsychologists. She makes some good points about how, regardless of the existence of psi, the "psi = consciousness" assumption is frequently thrown around without substantial justification. In my experience, despite this article being almost a quarter of a century old, this is still largely true today. Scientists sometimes go to great lengths

to avoid thinking philosophically, or even denounce philosophy altogether. Some parapsychologists that I greatly admire do this. However, we need to be willing to engage with abstract philosophical concepts to link the physics of psi with the hard problem of consciousness.

As the existence of subjective experience is one of the most baffling things in the universe, we should expect that such a challenging mystery can only be solved with an integrative, interdisciplinary approach. I prefer the term "consciousness researcher" to "parapsychologist" for myself because I've come to understand that truly studying consciousness the right way requires allowing myself to learn as many things as possible.



Alexander De Foe

In 2016, Alex earned a Ph.D. with a thesis titled "Proneness and methodological factors in body ownership illusions" at Monash University under the supervision of George Van Doorn and Mark Symmons. He is a member of the Australian Institute of Parapsychological Research and Review Board Member at the *Journal for Exceptional Experiences and Psychology*.

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Melbourne,
Australia

Research
Interests:

the perceptual
binding problem,
altered states of
consciousness,
transpersonal counselling
approaches, virtual reality
and virtual presence,
social media use and
personality

Online:

[http://alexdefoe.com/
portfolio](http://alexdefoe.com/portfolio)

How did your in-
terest in parapsy-
chological topics
develop?

My interest largely arose from outside the world of academia. During adolescence I encountered numerous out-of-body experiences (OBEs) and altered states of consciousness which I would later describe as psychospiritual in nature. At that time, I lacked the vocabulary and theoretical grounding to convey these states of consciousness accurately, but I was left with a feeling that they were somehow a very important component of the human condition. As part of my honors and doctoral studies, I was fortunate enough to study with experts in human perception and consciousness, as well as having the opportunity to work

with parapsychology and transpersonal researchers - a unique combination that helped me to develop a well-rounded and holistic research approach when thinking about these topics.

What challenges
did you face when
trying to improve
your knowledge of
the field?

In some ways, the challenges of studying out of body experiences were not any different to the common roadblocks that doctoral students face when dealing with a specialized subject matter. The major issue I faced conceptually was the amount of theoretical polarization on the topic. There are many theoretical "camps" when it comes to under-

standing OBEs, and everyone seems to think that they have a good grasp on the phenomena, whether they arrive at an understanding from a scientific or nonscientific background. The synthesis of perceptual-based explanations of OBE (such as those emphasized in Susan Blackmore's work) with transpersonal and parapsychological conceptualizations was especially challenging, particularly due to theoretical bias and accepted ways of thinking about OBEs within disparate bodies of literature.

What has been your biggest accomplishment at this point?

This is tough to say, as often psi research balances a fine line between false positive results and potentially groundbreaking outcomes that may or may not fit neatly into our current theoretical and paradigmatic frameworks. Developing a perceptually grounded model of OBEs has been one of the most important contributions I've worked towards so far. This novel model of approaching the OBE as a realistically grounded experience would not have been possible without the active collaboration of Lance Storm and clinical psychologist Joyce Bok, who have both been involved in some capacity with this line of research. The support of the Australian Institute of Parapsychological Research, Society for Psychical Research, and

Parapsychological Association has also been immensely helpful in furthering some of the research on the phenomenological basis and perceptual contents of OBEs.

What are your short and long-term plans for future research projects?

I'm actively involved in a diverse range of projects, although my main interest continues to center on the nature of global consciousness states and the perceptual binding problem. Currently, I am supervising Ph.D. and honors students who are exploring the functional attributes of consciousness, as well as topics adjunct, including holistic perceptual processes, the psychological constructs of presence and absorption, and the nature of embodiment in illusion conditions, as well as virtual reality (VR) simulation environments and the mechanisms in VR that could help us understand body/self-integration.

My long-term research plans are often driven by industry support, as this is often the case in the modern commercially driven research sector. My hope is to work towards developing new methodologies around understanding global perceptual and consciousness processing, which could shed light on the nature of broader states of human experi-

ence and mind. I have always been interested in synthesizing knowledge from psychology, technological science, and philosophy to address some of the broader questions that remain outstanding not only within the discipline of parapsychology, but also those related to the nature of mind and human experience more generally.

How can professional associations like the PA better support early-career researchers?

Currently, there are simply not enough resources and supports available for early career researchers to become seriously involved in the field, despite the best efforts of organizations such as the PA. We need many more support resources—likely at least 10-fold or more—to adequately create a research culture in which early career scholars feel supported and encouraged to thoroughly examine the complexity of the phenomena with which we often deal.

Moritz Dechamps

How did your interest in parapsychological topics develop?

During the first year of my Ph.D. project, I was not even aware that the research I was conducting was considered parapsychological in nature. What drove me were questions about the nature of reality and the role of consciousness within. Mental influence on probabilistic systems – called “micro-PK” as I later learned – seemed to be a suitable research paradigm to examine the relationship between mental and material aspects of reality. I consequently considered my research to rather be psychophysical than parapsychological.

I discovered after some time that most topics I considered to be essential to these questions seemed to have been addressed not by physicists or mainstream psychologists, but by researchers in the field of parapsychology. I soon was impressed by the advanced concepts and rigorous methodological procedures applied in this field, and eventually found myself at least irritated if not shocked. How can it be that convincing evidence for psi phenomena is found again and again and still these effects are neither taught in university nor find their way to the general population?

Moritz recently earned a Ph.D. from the Ludwig Maximilian University (LMU) of Munich with a thesis titled “Mind-matter interactions and their reproducibility” supervised by Markus Maier. He is currently a research fellow at LMU.

What challenges did you face when trying to improve your knowledge of the field?

This research requires broad knowledge of a variety of disciplines. We are not working in a purely psychological framework, but use concepts and ideas from quantum physics, philosophy, and meta-science as well. However, this is what keeps me interested in the research. Even though some might see parapsychology as a niche research field, it is actually the opposite: fundamental, broad, and quintessential.

What are your short and long-term plans for future research projects?

Future research projects will aim to further investigate the relationship of mind and matter and the role of the decline effect. We are currently conducting a high-powered study where we *a priori* hypothesized the occurrence of a decline, and consequently test for a specific development of the evidence towards the effect rather than for a significant end result. I am also interested in finding out more about the nature of this often-observed decline: is its origin physical or psychological? An implicitly active resistance to psi – in the sense of a basic fear towards an omnipotence of thought – could even constitute the psychological correspondent to a decline caused by physical ordering factors like certain natural laws. In this line of thought,

Munich, Germany

Research Interests:
mind-matter interactions,
micro-PK, consciousness,
and quantum theory

Online:
[https://www.psy.lmu.de/
gp/people/mitarbeiter/
moritz-dechamps/cv1q11.
pdf](https://www.psy.lmu.de/gp/people/mitarbeiter/moritz-dechamps/cv1q11.pdf)

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further exploring experimenter effects and multiple observers is a logical addition. If a fitting model can be derived, a decline could be predicted and would therefore create less skepticism toward the presence of psi effects.

Since we believe that deeply rooted and unconsciously active motives are necessary to trigger non-local entanglement correlations between mental and physical states, we are moreover trying to research the nature of this mental content. Following the footsteps of Schmidt or Stanford, we think need-relevance on an implicit level is key here, and we would like to further assess the qualities of needs or beliefs that elicit the strongest psi effects and the direction of these effects. The latter especially turns out to be quite interesting, since the direction does not seem to be a direct consequence of our needs but is likely mediated through certain subconscious processes, and is probably translated through emotions.

This opens the door to numerous and exciting applications. We see that a positive and optimistic attitude will increase the likelihood of positive experiences to a certain extent. It is crucial though, that the underlying beliefs and motives that work on an unconscious level are formed efficaciously. A blissful and deserving wish for positive outcomes congruent with one's already established self-concept seems to be the way to go here. Psychological training that addresses establishing contact with one's unconscious desires and beliefs, and how to articulate them in a beneficial way, could help initiate instrumental psi effects in the wished-for direction. An understanding of the origin, the onset, and the cessation of a following decline can finally help to navigate through an ever-oscillating reality full of ups and downs.

What advice do you have for students just getting started in the field?

Don't be afraid to challenge conventional opinions. The history of science shows that time after time a paradigm shift is anteceded by a period of intense criticism and skepticism towards new ideas. Personally, it feels like we are at the verge of such a paradigm shift. Findings from quantum mechanics demonstrate that there is a limit to understanding nature and reality by means of concise observation of replicable test results. We need young scientists who have the courage to question outdated postulates of mainstream science.



Ramses

Ramses is a student at the Universidad Antropológica de Guadalajara studying physiological anticipation and working toward an M.S. in transpersonal psychology. He is the chief researcher at Unidad Parapsicológica de Investigación, Difusión y Enseñanza and was the Program Chair of the 2019 PA convention in Paris.

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Ciudad de México,
México

Research Interests:
psychokinesis, physiological anticipation, and collective consciousness

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<https://www.linkedin.com/in/ramses-d-leon-02826473/>

What inspired you to undertake your first research project/thesis on a parapsychological topic?

My undergraduate thesis examined the association between transliminality and Cloninger's model of temperament and character. I wanted to contribute to the field in any way I could, and my thesis was accepted as a borderline topic between psychology and anomalistic psychology. This was also the first time I learned how much academia categorized parapsychology as a pseudoscience, even though not one of my critics had read a single article regarding the topic.

What challenges did you face when trying to improve your knowledge of the field?

The hardest challenge when entering the field was trying to separate the wheat from the chaff. There's a lot of information out there and colleagues who are willing to help if you can reach them, but finding them was arduous.

What are your short and long-term plans for future research projects?

D'Leon Macías

I'm developing free physiological anticipation software that is compatible with many pieces of low-cost physiological equipment. I'm also considering replicating the macro-PK experiments of Dullin & Jamet, as well as standardizing some of the parapsychological scales in Mexico. Hopefully, I'll eventually be able to do as Alejandro Parra did in Argentina a few years ago, and raise an institution dedicated to parapsychology research and education here in México.

How can professional associations like the PA better support early-career researchers?

I think that social media could be leveraged more. Activities and forums like the free PARAMOOC, provided by the *Alvarado Zingrone*

Institute for Research and Education, may pull more students into the field. Freely available articles and videos may reach even further now than they ever had before. The internet has created a connectivity between countries that we couldn't have imagined. We can use that to share, learn, and teach to the ones coming after us.

What is the best piece of advice you have received from a mentor?

Five years ago, after obtaining my degree in psychology, I wanted to launch a scientific career in parapsychology, but I didn't know where to start. So I turned to the scientist I admired the most, and even though I was a little more than a fan with big dreams and hopes for the future, I sent a Facebook message to Dean Radin, asking his advice and wisdom in how to proceed. I didn't really expect him to answer, but he did, and I've

tried to live by his advice for the last several years.

After presenting research in multiple forums and conventions, obtaining a few grants in the field, and being the Program Chair of the last PA Convention in Paris, I hope you may find his advice as useful as I did:

1. Earn a PhD in a traditional scientific field. Learn as much as you can in biology, psychology, neuroscience, and physics.
2. Get a conventional job to make a living.
3. Earn high credibility in your specialty.
4. Do psi research on the side using the methods you've learned in #1 and #2.
5. Go to conferences and meet people who are engaged full time in psi research; see parapsych.org and scientificexploration.org
6. Present your work at such conferences, and then publish it.
7. When rare job opportunities arise in psi research, you will be a viable candidate.

Jacob W. Glazier

Jake earned a Ph.D. in Psychology, Consciousness, and Society at the University of West Georgia in 2018 under the supervision of Christine Simmonds-Moore and John Roberts with a thesis titled "An Arts of Existence in the Post-Media Era: A Theory of Subjectivation" that articulated a new animism in which to envision the formation of subjectivity under modern-day signs, systems, and technologies. He is currently an adjunct professor at New York University and Life University. A book based on this thesis, "Arts of Subjectivity," will be coming out later this year.

What inspired you to undertake your first research project/thesis on a parapsychological topic?

Since I was young, I recall having a strong interest in topics that may be broadly described as psi studies, topics that include alien abductions, big foot, telepathy, and magic. It wasn't until I started graduate school training that I was able to properly narrow my interest down to something more parapsychological. Part of this process was aided by the research assistant work I did with Christine Simmonds-Moore. She encouraged, nurtured, and guided my interest in parapsychology during the full six years of my degree program. As a

result, I turned my loose curiosity about the paranormal into thinking about, rigorously and conceptually, the philosophy of parapsychology, its historical reliance on experimentalism and all of the secret power dynamics that this entails – secret alliances to be found among scientific materialism, phallocentrism, and the institutional suppression of the 'reality status' of psi.

What has been your biggest accomplishment at this point?

While maybe not my 'biggest' accomplishment, my fondest memory of working in the field thus far would be presenting at the 56th Annual Con-

vention of the Parapsychological Association in Viterbo, Italy (2013) on narratives that were collected by the Rhine Research Center on mind-matter interaction. My co-researchers and I conducted a phenomenological analysis of these experiences and published our results in the journal *Mortality* (2015). The kindness, generosity, and professional guidance of both Sally Rhine-Feather and John G. Kruth during this process was foundational in wanting to continue my work in parapsychology.

What are your short and long-term plans for future research projects?

Atlanta, Georgia, USA

Research Interests:
animism, paranthropology,
philosophy of
parapsychology,
psychoanalysis, and
trickster theory

Online:
[https://jacobglazier.
academia.edu/cv](https://jacobglazier.academia.edu/cv)

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I want to continue to think about paranormality from more of a philosophical and animistic perspective. As a case in point, I am a co-author for some of the important work that Renaud Evrard does on near death experiences – more specifically, how understanding these experiences from a psychodynamic approach can better aid in clinical interventions and conceptual challenges, and how older models of NDE's may be inadequate in certain theoretical areas. More personally, I hope to build on some of my previous scholarship by further disclosing and extrapolating the challenging effects that psi has with regard to normative power structures that currently guide global culture and society. Parapsychology and its related fields are in a valuable disciplinary place – fringe, but nonetheless able to upset or even subvert paradigms that have remained theoretically sanctioned for too long – perhaps, therein, offering a new 'normative' model by which to understand reality and human experience.

From your own perspective, if there is something lacking in the field, what might it be?

I would love to see the field move away from its historical roots in experimentalism, statistics, and legendary science and toward qualitative methodologies, anthropology, and even literary models. I think the 'old guard' in the field often has trouble imagining how a more transdisciplinary approach has the ability to enrich psi inquiry. Indeed, the establishment of 'truth' for parapsychology has been arbitrated traditionally by a single approach – a kind of testable, empirical truth that is supposedly objective and decided by, mostly, straight, white, cisgender men. Blind also to the value of intersectionality, parapsychology is out of touch with the ways in which claimants, participants, and researchers in-

teract to produce a host of effects that figure into any methodological truth a discipline claims to discern.

What advice do you have for students just getting started in the field?

The single most important piece of advice that I could give students or researchers starting off in the field is to be creative and limitless in their thinking about parapsychology and not to be afraid to 'step outside of the box' and explore new models and methods. Outside the purview of parapsychology, instances of paranormality like cryptids, UFO abductions, and dimensional, entity encounters are also rife with knowledge. Human experience is much broader than what can be measured in the laboratory and, indeed, nature is much weirder than we could imagine.



Glenn Hitchman

Glenn earned a Ph.D. in Psychology in 2012 from the University of Northampton under the supervision of Chris Roe and Simon Sherwood with a thesis titled "Testing the Psi-Mediated Instrumental Response theory using an implicit psi task." He is an International Liaison for China and Board Director for the PA.

How did your interest in parapsychological topics develop?

...

Nothamptonshire,
United Kingdom

Research
Interests:
extrasensory
perception,
precognition,
psychokinesis, altered
states of consciousness,
and individual differences

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[www.linkedin.com/
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My interest came about mostly through intellectual curiosity. As a teenager, I developed a sense that our species is much more capable than we typically demonstrate. This led to a general interest in human potential, and I began to read about methods and technologies that promised to tap into otherwise unrealized resources. One book led to another, and it wasn't long before I'd progressed from hypnosis through to other altered states of consciousness and out of body experiences. It was at this point I came across the para-

psychological literature. I had just submitted applications to study for a BSc in economics and contacted the late Bob Morris to ask about opportunities to pursue parapsychology instead. As I understand was his typical response, he advised me to establish a career first and then return to parapsychology later if I was still interested. In 2005, while still an economics student, I was fortunate to be able to attend Parapsychology Summer Study Program at the Institute of Noetic Sciences. It was an amazing opportunity to learn about the field from many of the most influential researchers in the discipline. It was also where I met Chris Roe, who later supervised me during my doctoral studies.

What inspired you to undertake your first research project/thesis on a parapsychological topic?

Despite being reasonably impressed by the body of empirical evidence concerning the psi hypothesis, I had a natural distrust for other people's data. I was therefore eager to test the claims for myself. Following Prof. Morris' advice, I earned my economics degree and spent a year working as a financial analyst at an investment bank. As my interest in parapsychology hadn't waned, I decided to follow a conversion route into psychology. My first chance to sink my teeth into parapsychological research was at the University of Hertfordshire under the supervision of Richard Wiseman. The project essentially involved a test of precognition using a majority voting paradigm and yielded the first of many null results.

What challenges did you face when trying to improve your knowledge of the field?

Aside from financial constraints, very few. Although educational opportunities in parapsychology may not be as widespread as in more mainstream domains, those that do exist are easy enough to find. I

was well-situated at the University of Northampton as a doctoral candidate and had the benefit of being able to attend an undergraduate module on parapsychology and anomalous experiences. The library was also well-stocked with a wide range of relevant literature dating back several decades.

What has been your biggest accomplishment at this point?

While it may seem rather drab and lacking in ambition to admit, perhaps one of my biggest accomplishments is to have survived in academia. Given that parapsychology remains a taboo domain for some, to pursue a research agenda in this area is considered by some as career suicide. I feel it is a substantial achievement to have been appointed to a number of academic positions both domestically and overseas without having to keep my interest in parapsychology a secret.

From your own perspective, if there is something lacking in the field, what might it be?

Since I first became involved in parapsychology, there have been several calls for a coordinated program of collaborative research.

While we've made some progress towards this, particularly with the pre-registered replications of Bem's 'feeling the future' studies, these appeared to develop mostly organically rather than as a result of well-planned and meaningful collaboration between individuals with different prior expectations. I think the field would benefit from a more sustained and systematic approach as opposed to sporadic and disjointed activities.

What advice do you have for students just getting started in the field?

Be patient and think carefully about the long-term. Learn how to articulate the virtues of your interests in parapsychology. There's an art to 'selling' the field to an otherwise uninformed audience. Encouragingly, there are opportunities to learn and contribute at various levels, and a lot of very supportive individuals in the field. Get involved in relevant projects as soon as you can, even if it's just as a participant. Certainly at Northampton, we're very keen to reward students who show dedication to pursuing research in parapsychology and try our best to make opportunities available to them.

What inspired you to undertake your first research project/thesis on a parapsychological topic?

As an undergraduate student in anthropology I became increasingly interested in spirits and wanted to know why people believe in them. To this end, in my third year at University I began an investigation into Spiritualism. First I attended Spiritualist churches in the city and had a couple of interesting readings from mediums. Later I stumbled across the Bristol Spirit Lodge, a private home circle for the development of trance and physical mediumship, and had some unusual experiences during séances with them that convinced me that there was more going on here than standard social-functional and materialist approaches are able to accommodate. My doctoral research was an extension of this inquiry through further fieldwork.

What challenges did you face when trying to improve your knowledge of the field?

A major problem, which I have noticed recently while talking to undergraduate students about parapsychology, is the lack of recognition of the subject area as a scholarly/academic discipline. Many automatically view it as

pseudoscience, or as something that only exists in popular culture, not in the academy. I think in order to overcome this we need to highlight the academic history of the discipline. One way I like to do this in my teaching is to emphasize the parapsychological interests and influence of pioneers in the humanities and social sciences, to show that parapsychological concerns have been at the forefront of scholarly thought for at least the last 150 years, even if they are no

Jack Hunter

Jack earned a Ph.D. in Social Anthropology from the University of Bristol in 2018 under the supervision of Fiona Bowie, Camilla Morelli, and David Shankland with a thesis titled "A Study of Spirit Mediumship in the UK: Towards a Non-Reductive Anthropology of the Paranormal". He is a visiting lecturer in the Department of Theology and Religious Studies, University of Chester, an Honorary Research Fellow at the Alister Hardy Religious Experience Research Centre, University of Wales Trinity Saint David, and a Research Fellow at the Parapsychology Foundation.

longer a part of the mainstream. Scholars like William James (psychology), E.B. Tylor (anthropology), Cesare Lombroso (criminology), among others, all had an interest in the paranormal and all had a major influence on the development of mainstream social science.

What are your short and long-term plans for future research projects?

My current research is focusing on the relationship between extraordinary experience and ecology. In many ways this is an extension of the work I have been doing with

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Research Interests:
anthropology,
parapsychology, religious
studies, extraordinary
experience, and ecology

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Paranthropology, which emphasizes the embeddedness of psi/ the paranormal in wider social and cultural contexts. I am expanding this context further to include embeddedness in the living systems of the Earth. This theme is thoroughly explored in my most recent edited book *Greening the Paranormal: Exploring the Ecology of Extraordinary Experience* (2019). I am planning to continue researching in this direction, exploring the spiritual and (extraordinary) experiential motivations of those engaged in climate change mitigation and environmental activism. I am also currently working on a chapter for a new edited book looking at the tension between mechanistic and organicist models in psychical research, specifically in relation to my own research on mediumship development. I am exploring the possibility that organic metaphors

(such as birthing, metamorphosis, growth, etc.) provide a better framework for understanding mediumship development than technological and mechanistic models (e.g. the idea of a 'spiritual telegraph,' of the medium as a 'computer,' or 'receiver,' etc.).

What advice do you have for students just getting started in the field?

When I was first getting into this area of research, I was often given the advice to find a way of embedding my parapsychological interests into the concerns of another discipline (e.g. psychology, sociology, anthropology, religious studies, etc.). In this way, it is possible to sneak parapsychology in

through the back door to legitimize your interest in the subject. In many ways, I think this is good advice as it helps to broaden the potential of interdisciplinary research and collaboration. However, it also comes with its own dangers. Many disciplines (especially in the social sciences) have taboos in place around the paranormal, mainly to shield them from being labelled as pseudoscience. Because of this, it is quite easy for an initial interest in the paranormal to be swamped out by these disciplinary biases, and to explain the paranormal away with the standard models. I think it is important to be up-front and open about these subjects from the get-go, and to be critical of the accepted models. We need to stay creative and explore multiple possibilities.



Rachael Ironside

Rachael earned a Ph.D. at the University of York in 2016 under the supervision of Robin Wooffitt with a thesis titled "Interactional dynamics and the production of collective experience: the case of paranormal research groups." She is a senior lecturer at Robert Gordon University.

How did your interest in parapsychological topics develop?

When I was studying for my undergraduate degree at the University of Aberdeen, I helped to establish a paranormal research group called East of Scotland Paranormal. Aberdeen, at that time, did not really speak about its ghosts but has a rich and long history. I was really interested to learn about the heritage and stories of the city, and as we started to explore Aberdeen, stories of ghosts and haunted buildings began to surface. I was fascinated by this, and as we started to collect stories and carry out investigations, I became increasingly interested in learning more. One moment in particular that inspired my current research occurred during an investigation into an old prison in Aber-

deen. As we were taking a break, I looked towards one of the doorways and saw what appeared to be a figure standing there. It was very late, and I could not quite establish whether the figure was 'real' or my imagination. As I was contemplating this, the investigator I was with asked if I could see someone standing in the doorway, and then proceeded to describe the figure. Her description was the same as the 'image' I was also seeing. Since that time, I have been fascinated by collective experiences and how we come to understand these events as being paranormal.

What has been your biggest accomplishment at this point?

The accomplishment I am proudest of to date is hosting the Supernat-

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Research Interests:
paranormal experience,
social interaction,
embodiment, storytelling,
and supernatural
tourism

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ural in Contemporary Society Conference in 2018. The purpose of this conference was to provide a forum for cross-disciplinary research in the supernatural, and to focus on the value and role of the supernatural in our contemporary world. It was an honor to host academics from across the world to showcase their research from diverse topics such as sociology, tourism, psychology, media, literary studies, anthropology, heritage, journalism, and more. We also linked these discussions with industry exploring the role of the supernatural for heritage and tourism. I believe there is real value in cross-disciplinary research in our area, and it was a privilege to provide an opportunity for these discussions.

What are your short and long-term plans for future research projects?

Currently, my research is focusing on supernatural storytelling and its role in helping us to engage with heritage, place, and community. I have recently completed a funded project on the Orkney Isles working with local storytellers, musicians, and illustrators to develop a digital app called the Orkney Folklore Trail in collaboration with our School of Computing Science and Digital

Media. I am also working in collaboration with academics in media, heritage, and the social sciences to develop an event and project as part of the ESRC Festival of Social Sciences. This project includes the collection of local supernatural folklore from Aberdeenshire. Stories will be exhibited at the event, as well as the opportunity for guests to engage with the social sciences, and activities to encourage young people to reimagine supernatural stories through comic book illustrations. Longer term, I intend to continue this focus and explore further routes for cross-disciplinary work. I also intend to continue my research into social interaction and paranormal experience.

What is the best piece of advice you have received from a mentor?

My Ph.D. supervisor taught me the incredibly important skill of building resilience. He was tough, but fair, throughout my Ph.D. process, and I always appreciated his honesty on my work. You need to be resilient in academia, and more so in this area of research, so having opportunities to develop that early on is incredibly helpful. I am also very grateful to my colleague, Craig Leith, who taught me to have a sense of humor

and not take things too seriously. Academia is a tough world; there is a lot of critique and often more failures than successes, so you really have to develop a mindset that enables you to overcome these. For me, having a sense of humor really helps.

What advice do you have for students just getting started in the field?

There is a fantastic community of people in this area, who have probably been through similar challenges, and can offer advice and mentorship. I have always been blown away by the generosity of other academics in this field. I am always delighted to speak to new students who drop me an email and express an interest in the topic, or are just looking for a bit of guidance and support in their own area. I would encourage anyone starting in the field to reach out to the wider community and make the most of any opportunities to meet and network with colleagues in this area.

Nicola Lasikiewicz

Currently a senior lecturer in psychology at the University of Chester, Nicola's career started with a thesis titled "Cortisol, Stress Responsivity and Cognitive Performance: Relationship to Waist-Hip Ratio and Metabolic Parameters". Eventually she became interested in parapsychological topics, publishing her first paper on paranormal belief in 2011.

What inspired you to undertake your first research project/thesis on a parapsychological topic?

When I started my research journey, my interests centered on stress. For my Ph.D., I explored the possibility that some people are more sensitive to stressors than others, primarily focusing on the physiological consequences of body shape via the stress hormone cortisol. I found that not only were some people more sensitive to stressors, but that this could have impact on cognitive performance. As I grew as an academic, I did a lot of teaching on the psychology of stress, and as part of

my teaching I would engage students in discussions on how people respond to and cope with stress exposure. I would show them that people respond to stressors in many different ways, often offering anecdotal evidence from my own experiences as a teenager going through stressful exam periods and putting my potential success down to fate or good luck. I would also tell them about my 'lucky' exam song that I played right before each exam. It was certainly easier for me to put my faith in some other, higher power when I had a challenge to face. I soon realized that I was not alone in thinking and acting this way, and noted clear parallels with paranormal belief. I began to question whether stress was an important factor in the emergence and maintenance of paranormal belief, and I wondered whether paranormal beliefs were reflective of a unique form of coping with stressful situations. I took a chance and I decided to run a short survey study exploring paranormal belief, perceived stress, and cognitive thinking styles.

I remember how nervous I was when analyzing the data, but how excited I was to see that the results confirmed my suspicions. This finding then acted as the catalyst for more research and I was on a new and exciting journey!

What challenges did you face when trying to improve your knowledge of the field?

Overall, my colleagues and friends are supportive and completely fascinated by what I do. It is fair to say that I have received a lot of attention, interest, and offers of help with teaching! Unfortunately, there have been those who have been overly negative and critical of my research as well as the field in general. I tell students that those are

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Research Interests:
paranormal belief,
superstition, stress, and
coping

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the ‘fake’ skeptics – only interested in downplaying paranormal experience and the study of it as a field, refusing to see both sides – rather than the ‘true’ skeptics, who are balanced and open to weighing the available evidence before making a judgment. To be honest, it has not deterred me in the slightest. If anything, it has spurred me on to show students and fellow researchers that research in this area is scientific, creative, and above all, fascinating!

What has been your biggest accomplishment at this point?

There have been a number of high points for me. Publishing my first paper in this field was a memorable moment. It felt like an acknowledgment of the new avenue of research I was pursuing and a formal nod to the contribution I could make. Another achievement, perhaps on a more personal level, has been the experience of teaching in this area. Being able to share my fascination with the paranormal, highlighting the vast growth and development of research in the area, and engaging students in discussions and debates about



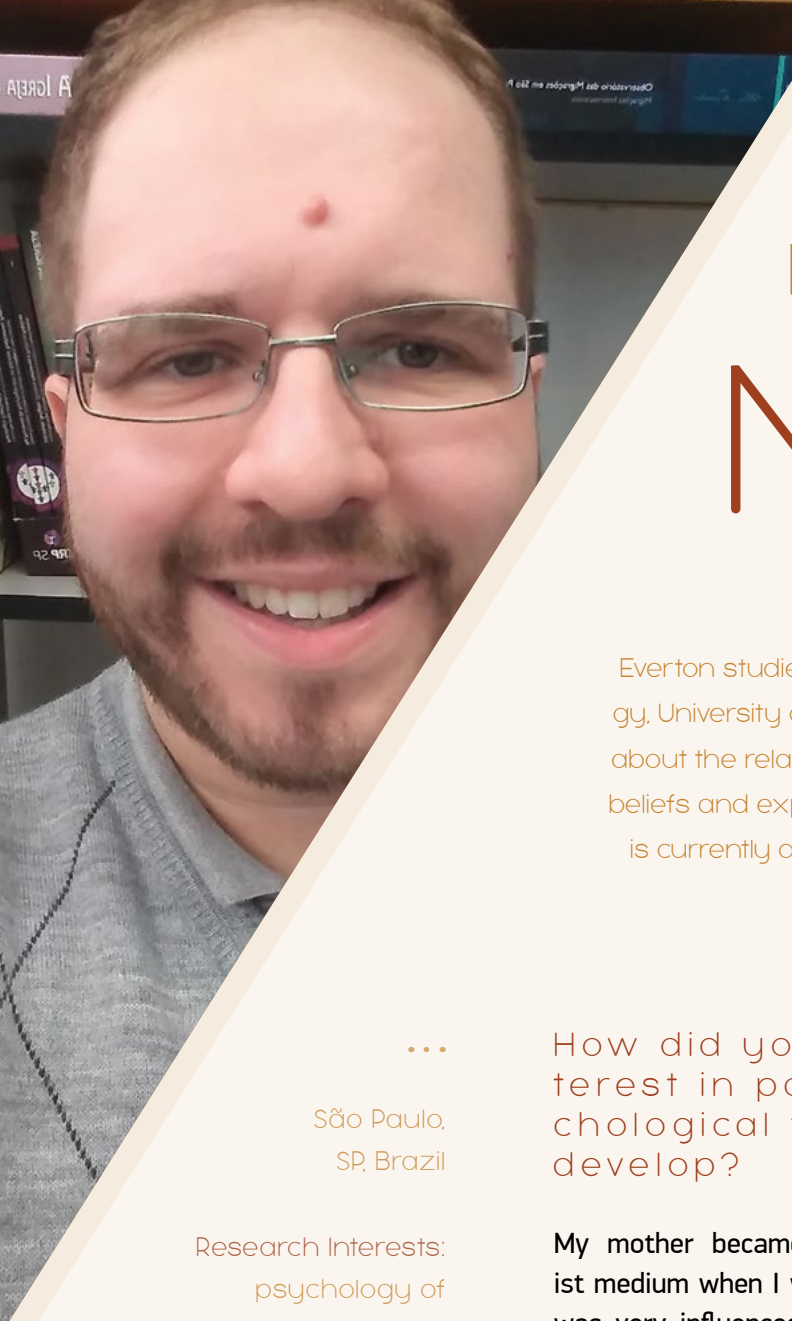
various forms of paranormal experience and belief is so rewarding. I see the teaching of parapsychology and allied fields within the undergraduate program (and beyond) as essential to developing psychological knowledge and, importantly, the development of critical thinking as a crucial skill. Further, I strongly feel that teaching in this area almost transcends the content and helps to develop the important and necessary qualities of a psychological researcher. It teaches students about social and moral responsibility when respectfully dealing with people experiencing something paranormal that they cannot explain. It has also increased interest from students to work with me on research projects, which is fantastic.

What are your short and long-term plans for future research projects?

We know that paranormal belief often increases in times of stress or chal-

lenge. Paranormal beliefs may, therefore, be need-serving and reflect a form of coping characterized by more avoidant and emotion-focused strategies. Psychological stress may, therefore, activate latent beliefs in an attempt to gain control over seemingly uncontrollable events. My research to date seems to support this idea. Reducing the amount of stress a person experiences is obviously a good thing but we do not know the exact mechanisms by which this works or indeed, whether this applies to different contexts and challenges. We also do not know how long these effects can last.

Paranormal belief is also an important factor when exploring paranormal experience, and further, perceived stress and aspects of emotion focused coping may play a role in understanding paranormal experience. However, it is not clear whether paranormal belief is an antecedent or consequence of paranormal experience. This may have implications for our understanding of their relationship with stress and coping. More research is needed to tease apart these complex interrelationships. At the moment, this is the focus of my research and this also incorporates superstitious beliefs and superstitious behaviors. Following this, I am interested in the possibility that stress plays a role in paranormal experience, that those who are more vulnerable to stressors may experience a more profound sensitivity to factors that often precipitate paranormal experience. I am keen to devise a more experimental approach to test this and to explore both the psychological and physiological correlates of paranormal experience.



Everton de Oliveira Maraldi

Everton studied under Wellington Zangari at Institute of Psychology, University of São Paulo and earned a Ph.D. in 2014 with a thesis about the relations among dissociation, religiosity and paranormal beliefs and experiences in a sample of the Brazilian population. He is currently a professor at the Pontifical Catholic University of São Paulo, Brazil and a board director of the PA.

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São Paulo,
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Research Interests:
psychology of
religious experience;
spirituality, religion, and
health; dissociation and
dissociative disorders;
cross-cultural research on
anomalous experiences;
historical approaches to psy-
chological and psychiatric
studies on religion and the
paranormal

How did your in-
terest in parapsy-
chological topics
develop?

My mother became a Spiritualist medium when I was a kid. She was very influenced by Kardecist and Umbanda beliefs about mediumship. When I was sixteen years old, she founded a Spiritualist center in São Paulo and asked me to collaborate with her by delivering Spiritualist lectures. Because of that, I became very interested in the philosophical aspects of Kardecist Spiritism and started to read Allan Kardec's writings, as well as the work of other Spiritualist writers, such as Léon Denis and Ernesto Bozzano. Bozzano, in particular, had a huge influence on

me because of his detailed discussion of the scientific evidence for survival after death. At the time of the college entrance exam, I decided to apply for psychology. I was still very influenced by the naïve and lay conception of psychology as the "science of the soul." During my college years, I became more skeptical regarding Spiritualism. Most of my college professors had a background in psychoanalysis and their interpretations of mediumistic experiences were largely based on Freud's pathological view of religion and mysticism. However, despite this negative influence, my interest in parapsychology and the study of paranormal and spiritual experiences remained always alive. In 2006, I was invited by a friend to attend one of the meet-

ings of the Inter Psi laboratory of anomalistic psychology, which was founded by Wellington Zangari and Fatima Regina Machado. It was there, at the Inter Psi, that I started to do research in parapsychology/anomalistic psychology. It was also at that time that I decided to pursue an academic career.

What has been your biggest accomplishment at this point?

My most important contribution to the field at this point would be an article I wrote with Stanley Krippner, published in *Psychology of Consciousness: Theory, Research, and Practice*, a journal of the American Psychological Association. In the paper “Cross-cultural research on anomalous experiences: theoretical issues and methodological challenges” we outline theoretical issues arising from cultural and cross-cultural investigations of anomalous experiences and discuss methodological challenges and shortcomings, followed by specific suggestions to address them. Parapsychologists have always attempted to construct theories of universal or quasi-universal scope, focusing on physical, biological, cognitive, and personality variables, despite research evidencing the fundamental role of cultural factors such as religious beliefs, upbringing, and socialization in the emergence and

maintenance of paranormal beliefs and anomalous experiences. In this sense, I think that there are many interesting opportunities for a dialogue between parapsychology and related fields, such as the psychology of religion and spirituality. Although this dialogue was present in early scientific psychology in the late nineteenth century, it has lost strength over time for a series of reasons. However, the connections are there to be explored and I feel glad to have contributed to this dialogue with the collaboration of other colleagues from Brazil and abroad.

What are your short and long-term plans for future research projects?

I hope to continue exploring the relationships between anomalous and dissociative experiences and the many intersections between parapsychology and religion. I am also interested in improving our methods and exploring different ways to assess anomalous experiences and beliefs, from autoethnographic studies to implicit measures and multi-methods research. Another area I am interested in is the history of research in parapsychology. I think it is important to investigate our history, including the work of neglected pioneers in psychology and other scientific areas who had some interest in para-

psychological topics.

What advice do you have for students just getting started in the field?

I suggest following Theodore Roosevelt’s quotation: “Keep your eyes on the stars and your feet on the ground”. Even in countries with a slightly more favorable situation to do research in this area, such as Brazil, it can be difficult to get a job position depending on how you develop your research project and how you “market” yourself. It is of fundamental importance to show that your research is relevant to more mainstream areas of science, such as psychology, social sciences, biology, or physics. Parapsychology is an inherently interdisciplinary field and students must capitalize on this characteristic. Finally, I would say that it is essential to be informed about contemporary research as well as classical studies in this area and learn how to conduct parapsychological research with the help of more experienced researchers. This will help you develop an original project, rather than reinventing the wheel.

David Marcusson –Clavertz

How did your interest in parapsychological topics develop?

When I was an undergraduate student at Lund University I heard there was a course on parapsychology at the Department of Psychology. Short thereafter, I read an article in a local student magazine that introduced me to presentiment research. The simple logic of the design seemed intuitive to me and helped me get a sense of what parapsychology research can look like. I was soon about to conduct my first experimental study as an undergraduate student, and I be-

came curious what I would find if I collected my own psi data.

What challenges did you face when trying to improve your knowledge of the field?

It was challenging researching selected populations (e.g., high hypnotizable individuals) with time-consuming protocols (e.g., ganzfeld) and getting high-N data. I think it would be a good use of the limited resources in the field if multiple labs could collaborate more on these protocols.

David earned a Ph.D. from Lund University in 2016 with a thesis titled “The diversity of mind wandering: The role of individual differences and cognitive factors” under the supervision of Etzel Cardeña. He is currently an international postdoc researcher employed by Lund University, Sweden, visiting Ludwig Maximilian University of Munich, Germany, and a member of the editorial board for the *Journal of Parapsychology*.

Munich, Germany

Research Interests:
altered states of
consciousness, ganzfeld,
mind wandering,
executive cognitive
control, and experience
sampling methodology

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What are your short and long-term plans for future research projects?

In the short term, I am co-authoring two multi-lab projects attempting to replicate precognition. For instance, we are currently writing up a preregistered paper attempting to replicate retroactive avoidance of negative stimuli. This project included about 2,000 participants and yielded null results. In the long term I would like to integrate my mainstream research on cognitive attention (specifically, mind wandering) and experience sampling methodology with research on altered states of consciousness

and psi. Theoretically I would like to understand the relation between putative psi phenomena and mind wandering, perhaps based on Charles Honorton's noise-reduction model or Rex Stanford's Psi-Mediated Instrumental Response model. Mind wandering is complex. It may have some benefits, like facilitating future-planning or creative problem solving, but it also has costs, such as reducing ongoing task performance. I am currently considering doing a dream psi study that examines whether ambulatory measures of emotional states and objective sleep are related to the precognitive accuracy of dreams across a 14-day period.

From your own perspective, if there is something lacking in the field, what might it be?

Despite the limited resources there seem to be few multi-laboratory collaborations, especially for the protocols in which high-N data is difficult to obtain alone (e.g., dream ESP, ganzfeld). I hope this changes soon, as I believe more in data from preregistered, high-powered studies than meta-analytic studies.

What advice do you have for students just getting started in the field? Be open and modest.



Leonardo

In 2015, Leonardo earned a Ph.D. at the University of São Paulo (USP) studying paranormal experiences and beliefs under the supervision of Wellington Zangari. Currently he is professor at the Institute of Psychology of the University of São Paulo and master's advisor. He is also a member of the Inter Psi – Laboratory of Anomalistic Psychology and Psychosocial Processes and the Laboratory of Social Psychology of Religion at USP, as well as a member of the Nucleus of Study of New Religions and New Spiritualities at the Pontifical Catholic University of São Paulo.

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São Paulo,
Brazil

Research Interests:
anomalous experiences,
paranormal beliefs, religion,
conspiracy theories,
and cognition

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How did your interest in parapsychological topics develop?

I was born and raised in a city full of Spiritist centers. Paranormal beliefs and experiences are very common in the local population, and I was curious about the causes of these experiences and beliefs. Yet at the same time, the scientific method seemed to be a more solid way of approaching these themes. Understanding that the fundamental starting point for approaching these phenomena was with witnesses, I chose to study psychology in order to understand themes such as perception, memory, belief

formation, and altered states of consciousness. In addition, learning scientific methods during my academic education would allow me to do experimental research.

What inspired you to undertake your first research project/thesis on a parapsychological topic?

The paranormal theme that struck me most was allegations of contact with aliens; these allegations are also common in my hometown. In my naivety as a novice researcher, I believed that the apparent physical nature of contact with

Breno Martins

aliens (in contrast to the ethereal character of supposed spirits and other paranormal forces) would more easily allow ontological inquiry. Therefore, my initial research was about alien contact cases and the psychological profiles of people who claim them.

What challenges did you face when trying to improve your knowledge of the field?

The biggest challenge was the almost complete absence of scientific knowledge about anomalous and religious experiences and beliefs presented to me during my undergraduate studies in psychology. I had to study the necessary topics (psychopathology, perception, memory, etc.) and make the connections between those themes and my paranormal interests for myself. It wasn't until 2009 that I learned about Prof. Zangari's work at the University of São Paulo, which was of great value for me in maturing my studies.

What has been your biggest accomplishment at this point?

I completed my postdoc in psychology by experimentally studying paranormal testimonies. Recently I was accepted as a collaborating professor and master's advisor at the Institute of Psychology of the University of São Paulo, which allows me to broaden my work on these fascinating topics. I have been lecturing on my research interests in various public and private educational institutions, as well as engaging in science popularization initiatives and participating in wide-ranging media (TV, internet, newspapers, etc.), making these studies known to diverse people. At the University of São Paulo, I also coordinate a study group on the psychology of magic, in which the whole domain of paranormal experiences and beliefs are addressed.

What are your short and long-term plans for future research projects?

I intend to remain engaged in my present teaching and science popularization initiatives, as well as broaden my experimental research on psi phenomena and spontaneous paranormal claims. My greatest passion is for ontological research on anomalous phenomena. I want to know what, after all, is happening. Although I intend to continue studying as many types of anomalous experience as possible, I intend to maintain some emphasis on claims of alien contact and UFO sightings, as there are tremendously challenging cases that continue to arouse my curiosity.

What advice do you have for students just getting started in the field?

Science is not about certainty, but about reducing uncertainty. There will always be a margin of error in our conclusions. Don't succumb to the temptation of easy answers; keep thinking and investigating.



Chetak Nangare

Chetak is a Ph.D. student at the University of Northampton under the supervision of Chris Roe and Alasdair Gordon-Finlayson, with an expected graduation date in 2020. His thesis is on parapsychology and Buddhism, in which he will compare descriptions of psychic experiences in Buddhist works and in parapsychological research. Currently a lecturer deputy course director of the MSc in Mindfulness and Compassion at Coventry University, he is also president of the Meditation Society at the University of Northampton.

How did your interest in parapsychological topics develop?

When I was twelve years old, I had difficulty sleeping for many months with a constant question resonating in my mind: Why don't we understand when we are sleeping that we are sleeping? This was my first exposure to the notion of consciousness, for which I felt a deep desire to unfold its mystery. Accordingly, I started studying Buddhism, taking full advantage of my Buddhist family background. I came across higher teachings of the Buddha where I also realized

the immense potential of the human mind, which can surpass the normal boundaries of physical senses. I started practicing meditation and pursued a psychology degree in India, where I learned about parapsychology and became attracted to the field. I also wanted to learn more about psi from meditation traditions, thus I went to Hong Kong to do my masters in Buddhist studies. During this period, I experienced OBE's, synchronicities, higher experiences in meditation such as unworldly tranquility, one-pointedness of mind, and higher potential for intuition and sensitivity. Eventually, I devel-

oped a proposal for Ph.D. studies on a parapsychological topic.

What inspired you to undertake your first research project/thesis on a parapsychological topic?

Buddhist traditions are not fully understood by parapsychologists, especially the earliest accounts of the Theravada tradition. Within my studies, I collected psi accounts from the Pali Canon, which set a scene for further research. I conducted a pilot study to compare Vipassana meditators with

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Research Interests:
parapsychology,
Theravada Buddhism,
merits, mindfulness, and
iddhi/siddhis

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non-meditators using the Weird Coincidence Scale, finding that the meditators group tended to be more sensitive than non-meditators. This inspired me to research psi in a practical manner by understanding iddhis/siddhis from the Pali Canon.

What challenges did you face when trying to improve your knowledge of the field?

It was quite difficult to establish my knowledge base in parapsychology. Until I started my Ph.D., I did not have an academic education in this field. Higher degrees have their own demands, and one can easily get caught up in bureaucratic formalities, with limited time to focus on deepening one's knowledge base. Most importantly, there was a

dearth of academic literature on my research topic, making it difficult to connect my findings with contemporary work. In turn, I spent lot of time reading material that was unconnected to my interests. There were also cultural hurdles, as Western notions of spirits/mediumship contrast with the East, where such concepts are understood differently.

What are your short and long-term plans for future research projects?

My short-term plan is to develop a research program based on my Ph.D. thesis. For the long term, I plan to develop experimental research on the concept of Buddhist 'merits'. I hope to travel to Thai-

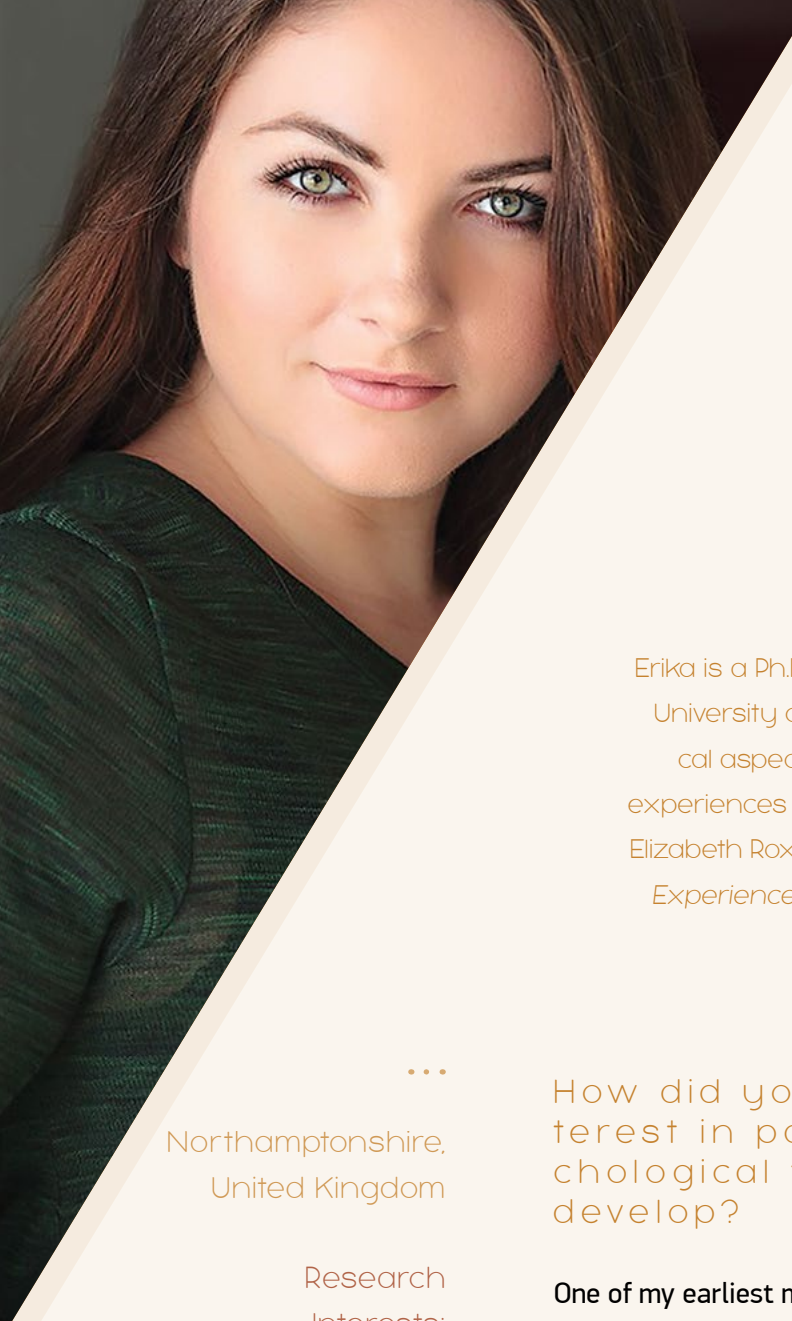
land and Myanmar to interview Thai wanderer monks and Burmese Weikza (wizards) and recruit them for such experimental research.

How can professional associations like the PA better support early-career researchers?

The PA should extend its conference activities to engage early career researchers on the other side of the world such as South, Middle and East Asia, and Russia. Apart from funding and conferences, the PA has huge potential to provide online education. Such programs could help those distant who are interested in studying parapsychology and offer guidance for any prospective research they are undertaking.

From your own perspective, if there is something lacking in the field, what might it be?

We need to be open-minded enough to engage in research that may be entirely new with a welcoming attitude. The next generation of scholars also needs more financial support so that it can take the field of parapsychology to new heights. We need to see new faces, new ideas, new research programs, and new perspectives.



Erika Annabelle Pratte

Erika is a Ph.D. candidate and graduate teaching assistant at the University of Northampton working on a thesis on psychological aspects and therapeutic approaches toward near-death experiences under the supervision of Cal Cooper, Chris Roe, and Elizabeth Roxburgh. She is the editor of the *Journal of Exceptional Experiences and Psychology* and the Exceptional Experiences Responder for the PA.

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Research
Interests:

wellness, exceptional
experiences, mental
health, field research,
and applications

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How did your interest in parapsychological topics develop?

One of my earliest memories, back home in Virginia (USA), is talking to my parents about death. I may have had a childhood near-death experience; I was a very sick baby and came close to dying at least once. However, my interest in actual research into anomalous, exceptional, and transpersonal experiences came about when I was 13. I started studying hauntings, ESP, NDEs, and mediumship

in particular. At the same time, I also started to study philosophy, spirituality, and religion. William James was a particular inspiration of mine, as was Hans Holzer (regardless of the perception of him in the parapsychology community). I was attracted to how both of them worked with people expressing anomalous concerns.

What inspired you to undertake your first research project/thesis on a parapsychological topic?

I had been working as an emergency services counsellor, and half of my clients were people who had recently attempted suicide. I had always been interested in death, but I was working closely with it at that point. After several years of working in that field and still wanting to pursue my para-research interests, I decided on the topic of NDEs. The NDE literature resonated with me on a few levels.

What challenges did you face when trying to improve your knowledge of the field?

Funding my PhD. Inserting myself in front of people when I needed things from them and not being sorry about it (academics are busy people). Finding a workable friendship of parapsychology and experiencers, and also parapsychology and the counselling community. Because researchers are so spread out in America, feeling like I was part of a community was difficult.

What are your short and long-term plans for future research projects?

My thesis is really a launching point for some of my future research into NDEs, particularly related to therapeutic approaches/counselling related topics to NDEs. I want all my research to be very applicable to people. I'm happy to write theoretical papers, don't get me wrong, but I'm more enthusiastic working with people and doing things related to people.

From your own perspective, if there is something lacking in the field, what might it be?

I think the field lacks a cohesiveness, a true sense of community. We all come together for conferences, sure, but we tend to work in silos until then. Furthermore, we need more age diversity, gender diversity, and racial/ethnic diversity. We also need a better relationship with experiencers and the community at large. One thing that

paranormal researchers have over parapsychologists is their relationship with people is way better than ours. This is because they, as a community, are more approachable, accessible, understandable, and people-oriented. We need that.

What advice do you have for students just getting started in the field?

Never take no for an answer unless you honestly agree with it, and always feel comfortable saying no. You are your best advocate; don't sell yourself short.

Thomas Rabeyron

Thomas studied the clinical and cognitive aspects of anomalous experiences at the University of Lyon, where he earned a Ph.D. under the supervision of Bernard Chouvier and Caroline Watt. He is presently a professor at the University of Lorraine and an honorary research fellow at the University of Edinburgh.

What has been your biggest accomplishment at this point?

From a clinical point of view, my biggest accomplishment so far is my model of the “paranormal solution,” which proposes a global psychodynamic description of the emergence of anomalous experiences (Rabeyron and Loose, 2015). More precisely, I have shown that anomalous experiences frequently appear after negative life events (Rabeyron and Watt, 2010). I also participated in the first meta-anal-

ysis about retro-causal effects (Bem, Tressoldi, Rabeyron and Duggan, 2015). From an academic point of view, I have managed to become the youngest professor in clinical psychology in France, which is something of a miracle considering that I took a risk by doing my Ph.D. on anomalous experiences and retro-causality experiences. I suppose the more risks you take, the higher the potential gain.

From your own perspective, if there is something lacking in the field, what might it be?

First, money; we are dealing with very complicated questions, which require a lot of time, researchers, and expensive material. I fear that most of the important discoveries in the field might be revealed in

Nancy, France

Research Interests:
clinical aspect of
anomalous experiences,
psychoanalysis and
neurosciences, evaluation
of psychotherapy, retro-
causality, and theoretical
aspects of psi research

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.....



the future by other disciplines that have bigger teams of researchers, such as in the neurosciences or physics. Second, we need more Deans Radins, by which I mean we need more innovative and courageous researchers able to deal with the complexity of the field. Third, we need more biologists, because we should to test hypotheses with simple biological organisms.

How can professional associations like the PA better support early-career researchers?

Professional association membership allows easy access to an international network of scholars and scientists, which is important for young researchers. It also improves the understanding of the origin of the field and the coherence of the different types of research conducted currently in parapsychology.

What advice do you have for students just getting started in the field?

It is important to take time to converse with the best researchers in the field such as Dean Radin, Etzel Cardeña, Dick Bierman, Caroline Watt, Daryl Bem, Ed May, Walter von Lucadou, Patrizio Tressoldi, and many others. A good discussion with a senior researcher can save you a lot of time.



David Saunders

David earned a Ph.D. in 2017 at the University of Northampton under the supervision of Chris Roe, Graham Smith, and Helen Clegg with a thesis titled "Lucid dreams: Sharpening the tools towards performance-enhancing sleep." He is a senior lecturer in psychology and sits on the Research Committee of the Society for Psychical Research (SPR).

How did your interest in parapsychological topics develop?

My interest in this field came somewhat indirectly; I experienced several spontaneous lucid dreams when I was a young teenager and didn't know what they were. I was genuinely interested in the nature of these experiences and at one point found myself questioning if I'd just imagined the entire thing; no one else I spoke to seemed to have had a comparable experience. A year or two later, I discovered Keith Hearne's doctoral research into lucid dreaming, and I finally had a name for those experiences. This led me to the earlier work con-

ducted around lucid dreaming written by Celia Green, and looking further into these authors I found they were both members of the SPR. Both had conducted research on other topics alongside their work on lucid dreaming, such as precognitive dreaming, apparitions, and out of body experiences. It was my first discovery of these topics being explored and discussed within an academic context, and I became enamored with the work of these researchers and their questions. I ultimately started reading more broadly around the subjects and became more familiar with the work that was being done around the survival and psi hypotheses. My interest just continued to grow from there the more that I read.

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Northamptonshire,
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Research Interests:
psychic dreams, ESP,
survival, lucid dreams,
and remote viewing

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What has been your biggest accomplishment at this point?

Having the opportunity to work alongside and publish a paper with a living legend in the field such as Stanley Krippner was a particular honor that I never imagined I would have; the same is true of working on our next study together, which is currently in the design and pre-registration phase. This was a particularly significant achievement for me personally, as within my interest in exceptional dream experiences, the work at Maimonides looms large. Thus, Stan has been an inspirational figure for me, as well as a source of guidance, knowledge, and advice. Aside from this, getting to present at the SPR alongside Keith Hearne regarding psi and lucid dreams was another highlight. I'm the proud recipient of the International Association for the Study of Dreams, Ernest Hartmann Research award's honorable mention for consecutive years (2015 and 2016) for my doctoral research into lucid dreaming. I'm also proud to be the recipient of both the faculty lecturer of the year and outstanding lecturer of the year awards for 2019 from my institution for the work I have been doing with my students.

What are your short and long-term plans for future research projects?

Currently I am looking at the use of flotation tanks for promoting psi-conductive imagery in a proof-of-principle pilot study with Cal Cooper. We will be looking to build on this research with a full study in the not-too-distant future. We are just in the process of acquiring our own flotation tank to ease the logistics of a full-sized study. Another project is looking at the role of target numinosity in successful remote viewing performance. I am also involved in an ongoing study with Prof. Roe, which I presented on at the most recent PA conference. We are replicating the 2013 EEG study of Delorme et al. exploring neural activity in association with mediums' subjective communication with the deceased. We also have a project very kindly funded by the BIAL Foundation to investigate the efficacy of ganzfeld stimulation at inducing a hypnagogic state.

Long term I would love to do some further lucid dreaming research and

have been intending to conduct a series of studies around lucidity and the psi hypothesis. I'm also keen to expand my work using virtual reality/augmented reality more formally. I think there are many exciting potential applications of VR for research in this field.

What advice do you have for students just getting started in the field?

Do whatever you can to get to know people working in the field. The community of active researchers in parapsychology is relatively small and, in my experience, incredibly supportive. I have always received thoughtful, considered replies to any of my questions or ideas either in person or via e-mail when approaching more experienced researchers.

Attend conferences whenever you get the opportunity; even if you do not have any work yet to present, it's an excellent way to build professional networks and meet other students with your academic interests, and presents a unique opportunity to bounce around ideas. I always come away from conferences, lectures, meetings, or debates feeling that I have gained something worthwhile that can inform my own thinking and research.



Malcolm Schofield

In 2017, Malcolm earned a Ph.D. from the University of Derby under the supervision of Ian Baker, Paul Staples, and David Sheffield with his thesis titled "The cognitive and personality differences of supernatural belief." He is currently a lecturer in psychology at the University of Derby.

How did your interest in parapsychological topics develop?

I have been interested in this topic since I first read a book called *Supernatural World* when I was in secondary school back in the early eighties. I remember in one class we all had to read from a book of our choice, so I chose that one and read a story about a werewolf out loud to my classmates. I don't remember it going down well with either the teacher or the students.

I read that book over and over until the cover came off, and I eventually lost it. I did find a copy of it again a couple of years ago, and it was just as good as I remember, with fantastic artwork. Since then, I have always maintained an interest in the area, but it wasn't until I undertook the parapsychology module during my undergraduate studies and did my dissertation in paranormal belief that I realized I could conduct research in the area. Typical of my life so far, actually being able to research parapsychological topics was something I fell into, rather than being part of some grand plan.

What inspired you to undertake your first research project/thesis on a parapsychological topic?

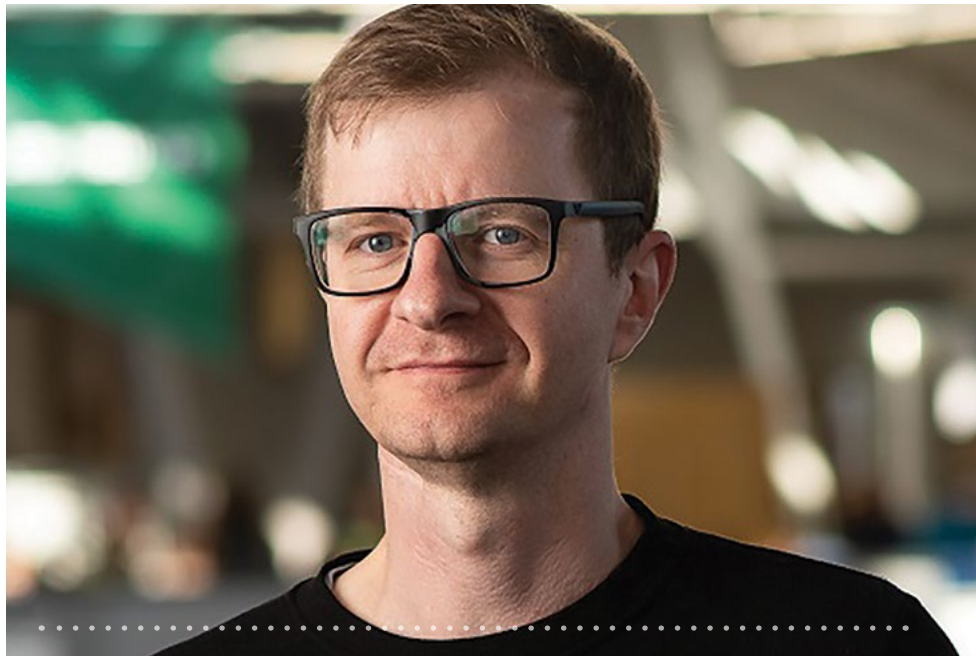
My main inspiration was my supervisor for my undergraduate dissertation on paranormal belief, Ian Baker. At this point, I had taken the parapsychology module at Derby and really enjoyed it, but still wasn't aware that I wanted to research it as a subject. I had already decided on a project on something unrelated to the paranormal when Ian asked me if I was sure that's what I wanted to do. That got me thinking, and before I knew it, I was doing a project based around para-

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Research Interests:
belief, paranormal,
religion, personality,
and cognition

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normal belief. So, it's Ian Baker's fault. It took someone to recognize my interest and capability and to say, "okay, you want to study this? Let's go and do it!" Having someone that gave me the confidence to follow something that I was interested in and let me know that it was okay to research this topic was invaluable to me.

What has been
your biggest ac-
complishment at
this point?

My biggest accomplishment is completing my Ph.D. in paranormal belief. Coming to academia in my late 30's, and earning a Ph.D. was something that I never dreamed would happen. This has led to significant personal milestones along the way, such as presenting at international conferences. I

have met some great people who have helped me out, whom I can't thank enough. Other than that, being the principal investigator on a research project is something I never thought I'd be doing. While I feel under pressure at times, the reward of having accomplished something that adds to a field of knowledge feels excellent.

What is the best
piece of advice
you have received
from a mentor?

Say no to things every once in a while - a great piece of advice that I seldom follow!

What advice do
you have for stu-
dents just get-
ting started in the
field?

Be into it and enjoy what you do. Having a balance of what you want to research and what you can actually research within the confines of your 'day job' can be tricky. Have another area of expertise, for example, strong research methods skills. As with everything, there is rarely a linear route from A to B (especially in parapsychological research!). What you want to do, and what you end up doing, might be two different things. So often, I see students who are concerned with the degree grade they will end up with, and it takes their focus away from what they are doing at that present moment. Enjoy the journey and see where it takes you.

Charmaine Sonnex

What inspired you to undertake your first research project/thesis on a parapsychological topic?

When I was in the third year of my undergraduate degree, I took a transpersonal psychology module. In one of the lessons, we learned about Randolph Byrd's seminal paper on intercessory prayer in a coronary care unit population. At that time, I was also becoming more and more interested in Neo-Paganism. I asked the lecturer if such research had been attempted with Neo-Pagan spellcasting. He responded that it hadn't, but if I wanted to attempt it, it could likely be a PhD project. When Prof. Chris Roe provided me a few years later with the opportunity to do just that, I jumped at the chance!

What challenges did you face when trying to improve your knowledge of the field?

Charmaine received a Ph.D. from the University of Northampton with a thesis titled "Extending the non-contact healing paradigm to explore distant mental interaction effects of pagan healing spells" under the supervision of Chris Roe and Elizabeth Roxburgh. She is currently a lecturer in psychology at the University of Buckingham and a committee member of the British Psychological Society's Transpersonal Section.

The majority of the research into Neo-Paganism is from religious studies, anthropology, and sociology, so there was little research applying psychological theories. While this was a challenge in some ways, it also meant that there was an opportunity to make a unique contribution with my research.

What has been your biggest accomplishment at this point?

By completing my Ph.D. and becoming a lecturer, I get the opportunity to teach and inspire future researchers. I love it when students find out what my research interests are and become motivated to explore it more for themselves.

Northamptonshire,
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Research Interests:
neo-paganism, non-
contact healing,
psychology of religion
and spirituality,
transpersonal
psychology

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Charmaine_Sonnex](https://www.researchgate.net/profile/Charmaine_Sonnex)

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What are your
short and long-
term plans for
future research
projects?

I am currently working in collaboration with David Sheffield of the University of Derby exploring the relationship between religious belief, nature connectedness, and happiness.

My long-term plans are to explore more elements of Neo-Paganism through a psychological lens. Much of the research into Neo-Paganism comes from other disciplines, so I think this field of research has been neglected in psychology.

What is the best
piece of advice
you have received
from a mentor?

“A good dissertation is a done dissertation. A great dissertation is a published dissertation. A perfect dissertation is neither.”

What advice do
you have for stu-
dents just get-
ting started in the
field?

Make sure you are part of a community of people doing research in the field. Having a circle of people

who understand what you are doing is vital in any area of research but more so, I think, in niche areas such as parapsychology. That’s why professional associations such as the PA are such a useful resource for early career researchers in the field – there is a ready-made community of likeminded people. I would also recommend attending conferences; not only do you get to meet and network with your peers, but seeing all the other research going on in the area can be really inspiring. I always find that attending conferences motivates me to get on with my own research!



Louise

Louise is a senior lecturer and doctoral candidate at the University of Northampton. Her thesis will be a transpersonal exploration of spirituality in epilepsy, conducted under the supervision of Chris Roe, Melinda Spencer, and Nigel Hamilton.

She expects to graduate in 2021.

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United Kingdom

Research Interests:
mysticism, anomalous
experiences, narrative
methodologies, mental
health, and clinical para-
psychology

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How did your in-
terest in parapsy-
chological topics
develop?

As a transpersonal psychotherapist, I have always had an interest in liminal experiences and non-material explanations. In transpersonal psychotherapy, we often talk of the 'space between' a client and a therapist, a place where both go, created by deep relationality. I studied the works of Jung and use the collective unconscious and archetypes in my clinical practice to support clients in their healing. I fell into parapsychology, almost literally. I had worked most of my life outside academia; as an individual with epilepsy, however, I had experiences that I was unable to explain. During seizures, I fell down and had experiences that I would describe as numinous or cosmic, bringing me into another relationship with reality. I had previously thought that they were attributable to my medication not working properly. However, after a

little reading, I discovered that others also had experiences similar to mine. Someone told me about the God Helmet, and I was intrigued. This led me to research the spiritual experiences of others. I was lucky enough to meet Chris Roe, who introduced me to anomalous experiences and parapsychology, and I haven't looked back since. In doing this research, I have begun to understand myself more fully, and I have a context for understanding my spiritual experiences outside a medicalized framework. Now I see these experiences as what I term Epileptiform Events, altered states of consciousness akin to other transpersonal experiences, rather than symptoms of epilepsy to be removed.

What inspired you
to undertake your
first research
project/thesis on a
parapsychological
topic?

M e e t T N Spier S

I wanted to give a voice to individuals whose experiences have hitherto been understood only in a medicalized manner. I felt inspired to explore the similarity between the spiritual experiences that some people with temporal lobe epilepsy have; these are well-documented parapsychological and transpersonal experiences judged and regarded as psychosis by the medical establishment. My aim is to de-stigmatize these experiences and remove the pathologizing that individuals often experience. My inspiration was to use the transpersonal approach of transformation through research.

What challenges did you face when trying to improve your knowledge of the field?

As a mature researcher, it is hard to balance family life, a very full teaching load, and maintain my clinical practice with the demands of Ph.D. study. I am looking forward to having time to expand my knowledge outside my own area of research. I find myself constantly interested in new things!

What has been your biggest accomplishment at this point?

This year I've had a book chapter published ("Using autoethnography to explore the experience of spirituality in epilepsy". In J. Leonardi & B. Schmidt (Eds.), *Spirituality and Well-being: Interdisciplinary approaches to the study of religious experience and health*. Sheffield, UK: Equinox) and a paper accepted for publication. I'm going to be presenting my research to psychiatrists in Israel in December – and these are the people whose views of anomalous experiences I'd really like to change. However, my biggest accomplishment is being thanked by my participants for giving them a voice. They have told me that the research is important. It is humbling.

What are your short and long-term plans for future research projects?

Finish my PhD! Then I would like to follow the studies up with more ex-

ploration into this area – expanding the qualitative research I have already undertaken into a large scale, international survey of individuals with epilepsy – to understand the extent and content of anomalous and parapsychological experiences, comparing them to non-epileptic populations. I think there's more work to be done looking at the lability of the temporal lobes.

From your own perspective, if there is something lacking in the field, what might it be?

The scientific establishment here has no way beyond medication of offering clinical support for those who have had anomalous experiences; there's just no place for it. So many people have experiences without any context for making sense of them, and we really need to focus our efforts on making sure that their mental health doesn't suffer. Our research demonstrates clearly that those who feel isolated with anomalous experiences struggle, and there's no need for that.



Michael Tremmel

Michael is a doctoral candidate at the Bender Institute of Neuroimaging, Justus Liebig University Giessen. He is working on his thesis on the risks and adverse effects of meditation under the supervision of Dieter Vaitl and Ulrich Ott. He is the current Student Representative to the PA Board, a book review editor of the *Zeitschrift für Anomalistik*, and has taken a lead role in the PA's Archive Project.

How did your interest in parapsychological topics develop?

Personal experiences with gifted people sparked my interest in these topics. I found such experiences to be reasonably connected with non-psychic phenomena and techniques, such as meditation, which intrigued me. Thus, I wanted to know more about such experiences from a scientific perspective and began to have a look at parapsychology.

What inspired you to undertake your first research project/thesis on a parapsychological topic?

Adverse and unexpected effects of meditation are still an under-explored topic. Consequently, doing a mixed-method study with an emphasis on the qualitative aspect appeared to be suitable. The advantage of doing such a study is the opportunity to explore a wide variety of anomalous experiences, while at the same time studying

ordinary experiences and how they interact with one another.

What challenges did you face when trying to improve your knowledge of the field?

Unfortunately, many parapsychological journals and book series are highly inaccessible. Some are not accessible online, others are behind pay walls, and many cannot be found in the

Giessen, Germany

Research Interests:

absorption, altered
states of consciousness,
anomalous experiences,
Buddhist meditation, and
spiritual problems

Online:

[https://tinyurl.com/
t4zwx5u](https://tinyurl.com/t4zwx5u)

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vast majority of university libraries around the world. Things are starting to improve, but there is still a lot to catch up on, compared to mainstream publications.

From your own perspective, if there is something lacking in the field, what might it be?

Proof-oriented research has often been in the focus of parapsychological research in recent decades. In my opinion, we need to concentrate more on process-oriented research and have a detailed look at our existing theories to arrive at models that we can truly build upon. Moreover, the differentiation between psychology and parapsychology has done more harm than



good. There is still a lot to learn from psychology and physics. I am not talking about explaining away ostensibly psychic phenomena. If these phenomena are real, then they are quite likely connected to well-known phenomena in psychology and physics, and possibly also connected to yet unknown non-psychic phenomena. More thinking outside the box might thus be a worthwhile undertaking.

What advice do you have for students just getting started in the field?

It is never too early to get involved in the field. I started to get involved when I began my doctoral studies, although I could have already gotten involved when I did my first postgraduate studies or even my undergraduate studies.

OK Boomer?

Legacies and Transmission in Parapsychology

At the crossroads of generations

I have the honor of having been elected president of the Parapsychological Association.

That was a great surprise, as one colleague commented on my application that it came “too soon.” I wondered if I was too young for such a role, and how someone from my generation could have been chosen. Or was it a sign I was getting old? I was surprised and slightly offended when newcomers at the 2016 PA convention identified me as one of the old figures they had heard about for years!

To answer this question, my first instinct was to check the data. I updated the list of previous PA pres-

idents compiled by Erlendur Haraldsson and discovered two things. First, having been elected at 35, I wasn’t among the top three youngest, those being Chuck Honorton (elected at 29), Robert Morris (first term at 32), and Ramakrishna Rao (first term at 33). Second, the mean age of first election was around 44 years old. Thus, I was neither too young nor too old. Where did I get the idea that the PA was an old-school scientific society lead by older people? It is, instead, oriented towards new generations and away from any kind of life-long monarchy. The short terms of PA presidents – previously 1 year, now 2 – prevent them from monopolizing the position as politicians do everywhere else.

I’m happy that this issue promotes the new generation. I’m not



| by *RENAUD EVRARD*
PA President

among those interviewed, though I already gave a similar account in a previous issue of *Mindfield* (Evrard, 2014). Are we getting older when our main goal becomes transmitting knowledge to the next generation? I currently supervise five Ph.D. theses on parapsychological topics, a great source of satisfaction. And I’m still in contact with

We need mentors, a lot of them, from several generations. And we need them to treat us as peers. This is one way to understand my election: it is a peer recognition, more horizontal than vertical.

professor Pascal Le Maléfán, now retired, who supervised my own Ph.D. He hinted he might become my thesis advisor after I sent him a huge bibliography I compiled on clinical parapsychology – though not as exhaustive as the one published Gerd Hövelmann (Kramer, Bauer & Hövelmann, 2012). We still have common projects and weekly interactions, and recently I even welcomed his archives into my bedroom!

His generation, less fortunate than mine, paved the way for an academic parapsychology in France. Within the archives I inherited from him, I found several rejections he accumulated while applying for a Ph.D. in the 1980s on the psychology of poltergeists.

Though he had contacts with many academics with a public or private interest in paranormal topics, he was unable to find a thesis director for his topic. Despite these difficulties, which shaped his very cautious approach to marginal topics, he succeeded in becoming a professor of psychology and published many articles about historical and clinical aspects of parapsychology in mainstream journals. When I began my own Ph.D. it was helpful to cite these to add legitimacy to my research.

Scientific mentorship in an international context

In France, my generation grew through the student group of the Institut Métapsychique International (IMI), supported by the mentorship of IMI members Mario Varvoglis, Bertrand Méheust, Djohar Si Ahmed, Paul-Louis Rabeyron, Pierre Macias, and Pascale Catala, among others. We benefitted from advice (and even the lessons of failures) from academics like Le Maléfán, who seemed to us like “double agents,” hiding their genuine interests in their professional environment, but happy to support us on private solicitations. Another important source of wisdom came from older figures like Louis Bélanger (1941-), Hubert Larcher (1921-2008), Yvonne Duplessis (1912-2015), and François Favre (1942-2013), with whom I had

several exchanges. I am still, for various reasons, immersed in their archives, and they still inspire my own thoughts. Each year, I spent at least one holiday week in Larcher’s archives in Saint-Paul de Vence (South of France), where I recently found an unpublished letter from Bergson regarding telepathy (Ev-rard, submitted – of course!). I plan to make an exhibition called “Extra-perception” with all the material archives of Yvonne Duplessis relating to surrealism, dermo-optics, and parapsychology. And on my “bucket list”, I intend to publish an interview book on François Favre (done by Philippe Garnier), because he was one of the best theoreticians of parapsychology in France.

I wrote the above because I wanted to highlight how one becomes involved and how one evolves in the field of parapsychology. We need *mentors*, a lot of them, from several generations. And we need them to treat us as peers. This is one way to understand my election: it is a peer recognition, more horizontal than vertical.

The Penelope principle

More than intergenerational transmission, I have a strong interest in transgenerational legacies. In his two-centuries history of parapsychology, French sociologist Bertrand Méheust (1999) identified recurrent cycles of interest and

disinterest in parapsychological topics from the scientific community and showed how this discontinuity forced each generation to “knit again the tapestry which is always unraveled.” What we may coin “the Penelope principle” is an observation I have often made in various circles and meetings: newcomers (whatever their age) enter parapsychology with many ideas – on how to advance the field, change the face of the skeptical world, or even win the Nobel prize – without historical context or any understanding of the lessons learned from previous attempts. This repetitive discourse can weary the regular conference attendees.

But this naïve approach should nevertheless be welcomed. The “juvenile” is everywhere associated with subversion, revolution, and progress. Imperfect knowledge also provides out-of-the-box ideas for connecting different areas of the field. The juvenile may also be associated with the Trickster archetype (Hansen, 2001), insofar as the liminal state, like adolescence, is a major source of changes in social groups. In this issue, we didn’t try to contrast “Boomers” and “Millennials”, but instead asked everyone to stay reflective and critical about the field of parapsychology, starting with their own journeys.

I’m very fond of how some young researchers dig into the past to rehabilitate insufficiently explored

issues, pulling on the threads of history. An example is Cal Cooper’s work on *Telephone calls from the dead* (Cooper, 2012), inspired by Scott Rogo and Bayless (1979), and on Alex Tanous (Tanous & Cooper, 2013; Tanous, Schwinge, & Bambrick, 2019). I’m also proud that the PA recognized Gerd Hövelmann and Hans Michels’ book *Legitimacy of unbelief: The collected papers of Piet Hein Hoebens* (2017) with an award. Without such a “masterpiece of editorial care” – as one of the PA’s book reviewers put it – parts of our heritage would be lost.

I fell into the history of parapsychology too, from following Le Maléfan (Le Maléfan, 1999; Le Maléfan & Sommer, 2015), and through unexpected opportunities while working in the fantastic and well-maintained IMI. Without such a place my book and articles on the history of parapsychology would not have been possible (Evrard, 2016). Some countries don’t have such scientific societies or are losing them. But other initiatives give us hope with their concerted and successful efforts at preserving the historical collections of parapsychology and spiritualism; the best examples are the Stichting Het Johan Borgman Fonds in the Netherlands (directed by Wim Kramer) and the Department of Library and Archives in the Institut für Grenzgebiete der Psychologie und Psychohygiene (directed by Eberhard Bau-

er). What legacy will we leave in 20 years? 50 years?

How can we struggle against the Penelope principle?

Measuring the historical meaning of psi

I know some people interested in parapsychology are not coming here to hear old ectoplasm tales or endless disputes about experiments that never made the cut. But there’s reason to believe the data of psi phenomena are not just cumulative numbers, but also historical events. This is not a new observation; philosopher Henri Bergson already suggested in his SPR Presidential Address in 1913 that psychical research is primarily about historical data. It is impossible to experiment with history; we can only document and interpret it. Thus, according to his view, evidence in this context has more in common with juridical and historical certainty than with mathematical certainty. My argument is more limited, as I suggested that we face “mixed evidence” (Evrard, 2016), both historical and non-historical.

Recently, Walter von Lucadou (2019) went deeper with his Model of Pragmatic Information and explained how “temporal dimensionality” – a measure of the interrelationship of temporal events that belong to a history – is a central property of the phenomena he

I'm very fond of how some young researchers dig into the past to rehabilitate insufficiently explored issues, pulling on the threads of history.

investigated in the last 50 years. Mathematically, it is defined as the Hausdorff dimension of a fractal structure in time (Lucadou, 2000). This German researcher explained that the larger the temporal dimensionality, the larger the effect sizes of psi phenomena (Lucadou, 2019, p. 223). Pure random events as exist in some experimental trials don't show temporal correlations to previous and later events. But biological systems create histories, i.e., events which are correlated sequentially with each other. Elements of the context, like "therapeutic ritual" and other life events, bring a higher temporal dimensionality. Von Lucadou (2019) concluded:

One could also say that dependent singular events are better targets for non-local effects. Further it is to be expected that the first singular events show the highest effect size. This could

give a natural explanation for the fact that spontaneous events seem to have a much higher effect size than experimental events. Everyday life events are normally dependent events, which are part of long, complicated, and interwoven (personal) histories such that macroscopic entanglement effects have "enough possibilities to link with." (p. 224)

He thus found it counterproductive to isolate entanglement processes in order to prove a psi effect. Nevertheless, he suggested new ways to pursue the scientific enterprise. In my opinion, this view bridges spontaneous paranormal experiences and experimental parapsychology, and favors a historical approach to parapsychological evidence.

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Bias in Parapsychology Research: Implications for Early-Career Scholars

Like many psi scholars, I came to study parapsychology in a roundabout way. I had been interested in the paranormal from a young age, but I found that these interests were not supported when I pursued my PhD in psychology. From the undergraduate to graduate level, my professors either did not mention parapsychology at all, or they dismissed it as a pseudoscience. A few years after finishing my PhD I received an opportunity to work as a postdoctoral research fellow at Harvard Medical School, where I studied the effects of yoga and mindfulness in school settings. I was surrounded by scientists who were interested in spiritual, tran-

spersonal, and parapsychological topics, yet very few were willing to admit these interests in academic settings or publications.

Over time I became increasingly frustrated with this situation. I ended up leaving my job at Harvard, living in a cabin in the woods for two months, then moving to Europe. I am currently a part-time Lecturer in the School of Psychology at the University of New York in Prague where I teach and do research in the fields of positive psychology, transpersonal psychology, and parapsychology. I made the bold decision, given that this is my first official job as a professor, that it was finally time to go public about my interests in parapsychology. I started by de-



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veloping an undergraduate course called *Mind, Body, Consciousness: The Cutting Edge of Psychology*, where I teach about topics related to transpersonal and parapsychology, including exceptional human

The results showed that participants rated the neuroscience abstract as having stronger findings and being more valid and reliable than the parapsychology abstract, despite the two abstracts being identical.

experiences (White, 1993; Yaden, Haidt, Hood, Vago, & Newberg, 2017) and the latest psi research (Cardeña, 2018a).

My students respond to these topics in very interesting ways. There are some students whom you might call “psi-proponents,” or at the very least, “psi-intrigued.” They are very interested in parapsychology and are amazed at the amount of research that has been done on this topic. They are also often shocked that none of their other professors have ever mentioned this research. The rest of the students (perhaps half to two-thirds of the class) are quite psi-skeptical. The moment I start presenting psi research, they reach for their phones or laptops to find the study that I am discussing and

do everything in their power to critique it. Or, if I assign a pro-psi article as a reading, they thoroughly crosscheck the article’s citations and critique as many of them as possible. I enjoy teaching my students how to think critically, so I don’t mind the critique. What I find interesting, however, is that these same students can read or listen to me speak about research on mainstream topics and barely bat an eyelash about it. They might use their phone while I’m speaking, but it’s to text their friend or to go on social media rather than to critique the research.

This observation inspired me to design a study that would directly compare people’s evaluations of parapsychology research to research in a more mainstream field like neuroscience (Butzer, 2019). I created two study abstracts that were identical in statistics, results, and general wording, except that one abstract presented the findings as though from a parapsychology study, whereas the other abstract presented them as though from a neuroscience study. One hundred participants with a background in psychology were randomly assigned to read one of the two abstracts and then answer four questions about the strength, reliability, and validity of the results. Participants also answered Barušs and Moore’s (1998) *Beliefs About Consciousness and Reality Questionnaire* to assess transcendentalist versus materialist beliefs.

The results showed that participants rated the neuroscience abstract as having stronger findings and being more valid and reliable than the parapsychology abstract, despite the two abstracts being identical. Participants also displayed confirmation bias in their ratings of the parapsychology abstract, in that their ratings were correlated with their scores on transcendentalism. Higher transcendentalism was associated with more favorable ratings of the parapsychology abstract, whereas lower transcendentalism was associated with less favorable ratings.

These types of confirmation biases have been found in previous research on parapsychology and other psychology topics (e.g., Goodstein & Brazis, 1970; Hergovich, Schott, & Burger, 2010; KoeHLer, 1993; Roe, 1999), however my study is the first experiment to directly compare evaluations of parapsychology versus neuroscience. My results suggest that people with a background in psychology display a bias, under-valuing parapsychology research compared to neuroscience research. My results also suggest that people evaluate parapsychology research in ways that are consistent with their level of transcendentalist beliefs.

What are the implications of these findings for the next generation of parapsychology researchers? First, and perhaps not surprisingly, there continues to be

I also encourage early career scholars to adopt a stance of compassion and non-attachment, particularly if you have designed a rigorous study and your research continues to be rejected and/or evaluated in a biased way.

bias against parapsychology compared to mainstream topics like neuroscience. This bias becomes particularly important during the peer review process, where parapsychologists have long battled with biased editorial processes (Cardeña, 2015; Irwin, 2014; Murray & Fox, 2007). To address these potential biases, I encourage early-career scholars to do everything in their power to make their studies as transparent and methodologically sound as possible. One promising option is to begin adopting open science procedures that emphasize transparency in study design, data collection, and analysis (Munafò et al., 2017; Ryan, 2018). Parapsychologists have focused on

enhancing methodological quality for decades (Cardeña, 2018b; Watt & Kennedy, 2015; Wiseman, Watt, & Kornbrot, 2019), however open science practices are still relatively rare both within parapsychology specifically and psychology overall. For suggestions on how to get started, review Munafò et al. (2017), Ryan (2018), Watt and Kennedy (2015) and the Open Science Foundation website at www.osf.io. In addition, *Psi Open Data* is an open data repository specifically developed for parapsychology research (Ryan, 2018) (<https://open-data.spr.ac.uk/>), and the *KPU Study Registry* (<https://koestlerunit.wordpress.com/study-registry/>) provides a platform for parapsychology researchers to prospectively register their studies in order to document hypotheses and analysis plans and thus reduce the likelihood of reporting and publication biases.

I also encourage early career scholars to adopt a stance of compassion and non-attachment, particularly if you have designed a rigorous study and your research continues to be rejected and/or evaluated in a biased way. In other words, do the best you can, then release your attachment to the outcome. This is easier said than done, I know. But it is possible that the research we are doing right now might not bear its full fruit in our lifetimes; the paradigm shift of acceptance of parapsychology, if it comes, may come when the time

is right. We need to take the long view by acknowledging that our research, though not yet recognized, is contributing to that shift. In addition, instead of adopting an us vs. them mentality, perhaps we can practice compassion for the skeptics. Indeed, as Eisenstein (2005) suggests, psi-proponents and psi-skeptics may both be using the scientific method to seek the same thing: a liberation from despair. We are simply approaching this liberation in different ways.

The second implication of my results is that as parapsychology researchers, we need to be vigilant about our own confirmation biases that might lead us to evaluate parapsychology studies in an overly favorable manner. Scholars in many fields have long argued that the ideals of a completely objective scientist, and a value-free science, are myths (Braud & Anderson, 1998), and parapsychology is no exception to this rule; experimenter effects and sheep-goat effects suggest that psi-proponents sometimes find or produce pro-psi results more often than psi-skeptics do (Palmer & Millar, 2015; Storm & Tressoldi, 2017). Practicing good science demands we become more aware of how our beliefs might affect our evaluations of research. This requires self-awareness, humility, and transparency. Even though we might get excited about pro-psi results, we need to carefully examine the methodology used and make sure we don't over-

state the findings when we share them with others. I'm reminded of Agent Mulder's UFO poster with the words "*I want to believe*" in the TV series *The X-Files* – sometimes our desire to believe might cloud our judgment.

In recent years, parapsychology has experienced a reemergence, being more widely discussed and perhaps even accepted among academics and the general public. A recent study found that 93% of scientists and engineers endorsed having had at least one exceptional human experience (Wahbeh, Radin, Mossbridge, Vieten, & Delorme, 2018), and even professional skeptics have begun admitting these types of experiences publicly (Shermer, 2014). To advance this reemergence, the next generation of scholars will need to continue to be tenacious in the face of biases against their work, while also ensuring that they themselves do not succumb to biases that overly favor parapsychology. These are not easy tasks, but the future of the field depends on them.

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Articles about the History of Parapsychology and Related Matters (Part 3)

This third part of the bibliography continues to include articles from both parapsychology and the journals from other disciplines. Several articles focus in particular on figures such as Théodore Flournoy, Victor Melcior, Karl Ludwig von Reichenbach, Alfred Russel Wallace, and on medium Eusapia Palladino. Among other topics, there is also discussion on mediumship in relation to the subconscious mind, and ideas of physical forces to explain psychic phenomena.

Alvarado, C.S., Maraldi, E. O., Machado, F.R., & Zangari, W. (2014). Théodore Flournoy's contributions to psychical research. *Journal of the Society for Psychical Research*, 78, 149–168.

In this paper we review the main

contributions of Swiss psychologist Théodore Flournoy (1854–1920) to psychical research. Flournoy always advocated the scientific study of psychic phenomena as an important area that should not be ignored. After a short discussion of Flournoy's attitudes to psychic phenomena we focus on his main work, his study of Hélène Smith (1861–1929) published in *Des Indes à la Planète Mars* (1900), in which he summarized communications about previous lives in France and India, as well as those coming from the planet Mars, which Flournoy attributed to subconscious abilities involving imagination and cryptomnesia. In addition, we review his other investigations of mental mediums, observations of physical mediums, and writings about telepathy and precognition. We argue that Flournoy's work with mental mediums made him a significant contributor



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to the study of the capabilities of the subconscious mind, work that was important to the theoretical concerns of both dynamic psychology and psychical research.

Alvarado, C.S. (2014). Mediumship, psychical research, dissociation, and the powers of the subconscious mind. *Journal of Parapsychology*, 78, 98–114.

Since the 19th century many psychiatrists and psychologists have considered mediumship to be related to the subconscious mind and to dissociative processes produced mainly by internal conventional processes of the medium's mind. However, some psychologists and psychical researchers active between the last decades of the 19th century and the 1920s expressed a different view. Individuals such as Théodore Flournoy, Cesare Lombroso, Enrico Morrelli, Frederic W. H. Myers, Julian Ochorowicz, Charles Richet, Eleanor Sidgwick, and Eduard von Hartmann, argued that some mediums combined dissociation with supernormal phenomena such as knowledge acquired without the use of the senses, and the production of physical effects seemingly beyond the normal bodily capabilities. Depending on the theorist, other issues such as pathology and discarnate agency were also part of the discussions. The supernormal was never accepted by science at large and today is rarely mentioned in the dissociation literature. But ideas related to the supernormal were part of this literature. A complete history of dissociation, and of the subconscious mind, should include consideration of this body of work.

Graus, A. (2015). Los prodigios del hombre encarnado: Víctor Melcior y la redefinición de la

mediumnidad (1901) [The prodigies of incarnate man: Víctor Melcior and the redefinition of mediumship (1901)]. *Dynamis*, 35, 83-105.

At the end of the 19th century there were new medical and psychological approaches to mediumship. The idea of a spiritist medium was substituted for the notion of the medium as an unbalanced being capable of projecting psychic forces unconsciously. We analyze the redefinition of mediumship via an examination of controversial articles of Catalan physician Víctor Melcior. This places the local debate within an international scientific context, illustrating relationships between Spiritism, medicine, and psychopathology. There is also an examination of the reaction of spiritists to these ideas, and for the consequences of this debate for Spiritism in general.

Graus, A. (2016). Discovering Palladino's mediumship: Otero Acevedo, Lombroso and the quest for authority. *Journal of the History of the Behavioral Sciences*, 52, 211-230.

In 1888, the spiritist Ercole Chiaia challenged Cesare Lombroso to go to Naples and study a brilliant though still unknown medium: Eusapia Palladino. At that time Lombroso turned down the challenge. However, in 1891 he became fas-

cinated by the medium's phenomena. Despite the abundant literature on Palladino, there is still an episode that needs to be explored: in 1888, the Spanish doctor Manuel Otero Acevedo accepted the challenge rejected by Lombroso, spent three months in Naples studying the medium and invited the Italian psychiatrist to join his investigations. This unexplored episode serves to examine the role of scientific authority, testimony, and material evidence in the legitimization of mediumistic phenomena. The use Otero Acevedo made of the evidence he obtained in Naples reveals his desire to proclaim himself an authority on psychical research before other experts, such as Lombroso, Richet, and Aksakof.

At the end of the 19th century there were new medical and psychological approaches to mediumship. The idea of a spiritist medium was substituted for the notion of the medium as an unbalanced being capable of projecting psychic forces unconsciously.

Among the many attempts to explain mediumship psychologically at the turn of the century were the efforts of Swiss psychologist Théodore Flournoy.

Maraldi, E.O., & Alvarado, C.S. (2017). Classic Text No. 113: Final chapter, From India to the Planet Mars: A Study of a Case of Somnambulism with Glossolalia, by Théodore Flournoy (1900). *History of Psychiatry*, 29, 110-125.

Among the many attempts to explain mediumship psychologically at the turn of the century were the efforts of Swiss psychologist Théodore Flournoy (1854-1920). In his well-known book *Des Indes à la Planète Mars* (1900), translated as *From India to the Planet Mars* (1900), Flournoy analysed the mediumistic productions of medium Hélène Smith (1861-1929), consisting of accounts of previous lives in France and in India, and material about planet Mars. Flournoy explained the phenomena as a function of cryptomnesia, suggestive influences, and subconscious creativity, analyses that influenced both psychology and psychical re-

search. The purpose of this Classic Text is to reprint the conclusion of Flournoy's study, whose ideas were developed in the context of psychological attention to mediumship and secondary personalities.

Mitchell, B.B. (2014). Capturing the will: Imposture, delusion, and exposure in Alfred Russel Wallace's defence of spirit photography. *Studies in History and Philosophy of Science: Part C: Studies in History and Philosophy of Biological and Medical Sciences*, 46, 15-24.

The co-discoverer of natural selection, Alfred Russel Wallace, found himself deeply embroiled in a range of controversies surrounding the relationship between science and spiritualism. At the heart of these controversies lay a crisis of evidence in cases of delusion or imposture. He had the chance to observe the many epistemic impasses brought about by this crisis while participating in the trial of the American medium Henry Slade, and through his exchanges with the physiologist William Benjamin Carpenter and the psychical researcher Frederic Myers. These contexts help to explain the increasing value that Wallace placed on the evidence of spirit photography. He hoped that it could simultaneously break these impasses, while answering once and for all the interconnected questions of

the unity of the psyche and the reliability of human observation.

Mülberger, A., & Balltondre, M. (2013). En el umbral de lo desconocido: Un caso de visión extraordinaria en la España de Primo de Rivera [At the threshold of the unknown: A case of extraordinary vision in Primo de Rivera's Spain]. *Dynamis*, 33, 195-216.

In this article we analyze the reactions of scientists and intellectuals about a sensational case: the supposed vision through opaque materials, by the son of the Marquis of Santa Cara, which attracted the attention of Spanish society around 1924. Some well-known scientists and intellectuals such as Cabrera, Torres Quevedo, Gimeno and Valle-Inclán, certified the authenticity of the phenomenon. In this study we attempt to understand the issues behind this event by reviewing the theories circulated at the time about new types of rays and unknown psychic faculties. In the context of a Spain dominated by Primo Rivera's regime, two engineers advanced metapsychic explanations of a patriotic type, while the Marquis used his social position to support the case and to promote its scientific study in the field of metapsychics. However, the great aristocrat and his promoters had a serious setback from their encounter with the famous illusionist Houdini and the

critique of psychiatrist Rodríguez Lafora, who interpreted the feat as the product of suggestion. [Translated from the Spanish abstract].

Nahm, M. (2012). The sorcerer of Cobenzl and his legacy: The life of Baron Karl Ludwig von Reichenbach, his work and its aftermath. *Journal of Scientific Exploration*, 26, 381–407.

Karl Ludwig von Reichenbach was a well-known and controversial personality in the 19th century. The controversies largely centered on his theories concerning a universal and all-permeating force he claimed to have discovered—the “Od.” In this article, I highlight important events in von Reichenbach’s life and his explorations into the frontiers of science. Subsequently, I present an overview on lines of experimentation that have addressed two of his propositions, namely (a) that the effects of Od can be directly detected by macroscopic movements of objects such as compass needles, and (b) that (electro-)magnets can be detected visually in the dark due to the emission of odlight.

Natale, S. (2011). A cosmology of invisible fluids: Wireless, X-rays, and psychical research around 1900. *Canadian Journal of Communication*, 36, 263–275.

On December 28, 1895, the German

physicist Wilhelm Conrad Röntgen disclosed his discovery of X-rays to the public. Just a few months later, Guglielmo Marconi successfully demonstrated his wireless system at Salisbury Plain, England. This article traces the relations between the early histories of wireless and X-ray technology. It does so by highlighting the role played by psychic research to open the connections between different technologies and knowledges. The disclosure of occult connections between these two technologies helps to locate the cultural reception of wireless around 1900 in a wider cosmology of rays and invisible forces.

Pimentel, M.G., Klaus Chaves, A., & Moreira-Almeida, A. (2016). As Investigações dos Fenômenos Psíquicos/Espirituais no Século XIX: Sonambulismo e Espiritualismo, 1811-1860 [Investigation of psychic/spiritual phenomena in the 19th century: Somnambulism and spiritualism, 1811-1860]. *História, Ciências, Saúde-Manguinhos*, 23, 1113-1131.

In the early nineteenth century, investigations into the nature of psychic/spiritual phenomena, like trances and the supposed acquisition of information unattainable using normal sensory channels, prompted much debate in the scientific arena. This article discusses the main explanations offered by

the researchers of psychic phenomena reported between 1811 and 1860, concentrating on the two main movements in the period: magnetic somnambulism and modern spiritualism. While the investigations of these phenomena gave rise to multiple theories, they did not yield any consensus. However, they did have implications for the understanding of the mind and its disorders, especially in the areas of the unconscious and dissociation, constituting an important part of the history of psychology and psychiatry.

In the early nineteenth century, investigations into the nature of psychic/spiritual phenomena, like trances and the supposed acquisition of information unattainable using normal sensory channels, prompted much debate in the scientific arena.

Relevant

Articles Relevant to Parapsychology in Journals of Various Fields (XXIX)

For this installment of our bibliography we collected 64 titles from 51 mainstream journals. Some journals provided multiple articles. We found seven articles in a special issue on Marian apparitions of *Nova Religio: The Journal of Alternative and Emergent Religions* (November 2017), we found three relevant articles in *Psychoanalytic Dialogues: The International Journal of Relational Perspectives*, and we obtained two articles from each of five other journals. As usual several topics showed up more than once; we encountered six studies about possession, five articles on near-death experiences, and five on paranormal or pseudoscientific beliefs.

We would like to direct your attention to three interesting publications on the subject of “terminal lucidity”, also known as “lucidity in dementia” or “paradoxical lucidity”, by Chiriboga-Oleszczak (2017), Eldadah, Fazio, and McLinden (2019), and Mashour et al. (2019). Knowledge of this phenomenon

becomes paramount as the chances of reaching old age and developing dementia increase. Findings of studies on terminal lucidity may lead to extending our knowledge of the nature of personhood and consciousness (Eldadah et al., 2019). Perhaps mainstream scientists might eventually consider the hypothesis that this phenomenon originates from paranormal abilities, if other underlying explanatory mechanisms cannot be found.

Several additional interesting topics appear in the articles. Alvarado (2019) and Crabtree (2019) describe important people in Mesmerism. Two authors investigate the phenomenon of automatic/mediumistic from different perspectives: Ertem et al. (2019) discuss automatic writing in a case of neurologic Wilson disease with acute delirium, and Paran , Rocha, Freire, Lotufo, and Moreira-Almeida (2019) evaluate the numerous letters of mediumistic writer Chico Xavier. Three authors consider important people and institutions within twentieth century spiritism



| by MAURICE VAN
LUIJTELAAR and
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and parapsychology: Bomfim (2019) writes about mediumistic composer Rosemary Brown, Bourke (2019) sheds light on the paranormal at Birbeck College in the 1970s, and Vermeulen (2019) reveals the history of the relatively unknown Dutch Spiritual Church-Society NSK. Finally, two scholars explore the subject of reincarnation: Ol fad k mi (2019) presents as part of her study some new African cases of reincarnation, and Christopher (2019) proposes the reincarnation perspective as an alternative vehicle for understanding mental disorders.

We appreciate and gratefully

acknowledge the bibliographic input from our colleague Massimo Biondi. Members are requested to forward titles of relevant articles to mauricevanluijelaar4@outlook.com or evrardrenaud@gmail.com

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Mindfield:

The Bulletin of the Parapsychological Association

Call for Submissions

The *Mindfield* Bulletin is a publication of the Parapsychological Association edited by Renaud Evrard and Annalisa Ventola with art director Nikolaos Koumartzis. It features theoretical, research, and historical articles along with columns by the PA President, news in the field, bibliographies of articles relevant to the study of parapsychology, and articles about researchers and laboratories around the world.

Mindfield welcomes submissions that are lay-friendly and written in plain language, yet are well-referenced, thus appealing to scholars, scientists, and supporters of our field alike. We are actively seeking contributions of articles, news announcements, new books, and references to articles relevant to parapsychology in the journals of various fields.

Contributions may be accepted on any parapsychological topic. However, please find below several topics that will be discussed in upcoming thematic issues:

“Applications”: Issues 10.3 and 11.1 of *Mindfield* summarized physi-

cal and psychological theories of psi based on our current best scientific evidence, but what can we *do* with them? Is it really possible to build a technology from parapsychology? Would the evidence of parapsychology be viable if we couldn't? What about other cultures that seem to use psi in daily life without the need for scientific evidence? **Deadline: January 20, 2020.**

“Boundary-work”: The concept of “boundary-work” (Gieryn, 1983) analyzes how parapsychologists are marked and marginalized as non-scientists by others, but also how parapsychologists themselves make prejudicial demarcations with amateur parapsychol-

ogists, Spiritualists, and other groups. The same process of opposing hierarchical levels of legitimacy is revealed over and over in this history of the field, a rich topic from the perspective of sociology of science. **Deadline: March 15, 2020 (Guest editor: Andreas Sommer).**

“Humoresque: Having Fun with the Paranormal”: Humor is a sign of good health, even for academia, so why not enjoy this freedom in a *Mindfield* issue? This is an opportunity to share your humorous tales, but also a space to reflect about how humor has been used to mock the field of parapsychology and its proponents, or to integrate the paranormal as an inoffensive subject in various cultures. **Deadline: TBD.**

“Diversity in Parapsychology”: The PA is an international professional organization of scientists and scholars, but its membership largely resides in North America and Europe. Might unconscious biases, perhaps fueled by a dominant “Western” perspective, limit our scientific understanding of psi? How can the field further support gender equality and those with disabilities? If you find that your unique perspective should be better known, this is your opportunity. **Deadline: TBD.**

“Studying Parapsychology and Anomalistic Psychology”: There are now a lot of educational opportunities in parapsychology and anomalistic psychology, exemplified by Harvey Irwin’s great book *Education in Parapsychology* (2013). This *Mindfield* issue we develop the “student perspective” on the benefits and caveats of their own educational journeys. Is the field of parapsychology genuinely transdisciplinary? How does one deal with on-going scientific controversies? How much of this learning should be practical? Descriptions from all over the world are welcomed. **Deadline: TBD.**

Paper Guidelines:

- We welcome papers on any parapsychological topic through next two years (2021). Thematic issues with a TBD deadline will be published when enough papers are collected on one topic.
- The size of the articles should be between 850 and 2350 words, plus references (APA style).
- Please review the *PA Publication Style Guide* for more specifications and guidance.
- Inquiries can be sent to mindfield@parapsych.org.

News Announcements:

- Professional and Associate PA members are invited to submit announcements about upcoming events, lectures or conferences, new appointments, calls for study participants, and/or current media links describing their work.
- Forward your announcements to office@parapsych.org for both potential inclusion in *Mindfield* and/or the PA’s social media outlets.

Books Received:

- Soon-to-be published books and books published within the last two years may be sent to: Parapsychological Association, PO Box 14884, Columbus, Ohio 43224 USA.
- Books appropriate for our audience will be included in the “Books Received” column with a few words of summary/review.

Articles Relevant to Parapsychology:

- PA members are invited to forward articles relevant to parapsychology in the journals of various fields to mauricevanluijtelaar4@outlook.com or evrard-renaud@gmail.com.
- Preprints and articles that have not yet appeared in electronic journals will not be included.

Mindfield



The Bulletin of the
Parapsychological
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New at the PA

| Professional Members
Peter Bancel
Eric Dullin (Supporting Upgrade)
Jacob W. Glazier
Leo Ruickbie (Associate Upgrade)
Jon Taylor (Associate Upgrade)
Helané Wahbeh

| Supporting Members
Beth Hedva
Hannah Akuezuola
Markus Beck
Laurie-Emma Buckley
Jennifer A. Collins
Michael J. Daw
Alan R. Huguenot
Kristofer R. Key
Peter D. Merry
Camilla Pagani
Todd W. Romanyshyn
Norma Rosado-Blake
David S. Schumacher

Steven Smith
Lorna SteMarie
Robert Wheeler

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David Cadagan
Marc Codron
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Marianna Drinoczi
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